LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

פרשת ראה

Parshas Re’eh

The 12 maamarim of Likkutei Torah on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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

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Contents

PARSHAS RE'EH

Maamar 1 — ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו' — 3
"See, I give before you today a blessing and a curse"

Maamar 2 — אחרי ה' אלהיכם תלכו ואותו תיראו וגו' — 56
After Havayah your G-d shall you walk

Maamar 3 — ביאור אחרי — 106
An explanation of "After Havayah your G-d shall you walk"

Maamar 4 — כי תשמע בקול ה' אלקיך לשמור את כל... — 202
When you hearken to the voice of Havayah your G-d

Maamar 5 — ביאור הדברים — 254
An explanation of the words: "Now, the matter of the higher unity and the lower unity is known..."

Maamar 6 — ושמתי כדכד שמשותיך ושעריך לאבני אקדח וגו' (בישעיה... — 293
"And I will make your windows of kadkod, and your gates of ekdach stones"

Maamar 7 — ושמתי כדכד שמשותיך — 378
"And I will make your windows of kadkod"

Maamar 8 — וכל בניך למודי הוי' ורב שלום בניך וגו' — 470
"And all your children shall be taught by Havayah"

Maamar 9 — ביאור הדברים בענין א"ת בניך שהוא בחי' אהבה... — 560
An Explanation of "Do Not Read Banayich"

Maamar 10 — אני לדודי ודודי לי — 619
I Am My Beloved's, and My Beloved Is Mine

Maamar 11 — אני לדודי ודודי לי הרועה בשושנים — 668
I am my Beloved's and my Beloved is mine, who grazes among the roses

Maamar 12 — ביאור ע"פ אני לדודי — 701
An explanation on the verse "I am my Beloved's"

ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

"See, I give before you today a blessing and a curse"

◇

At Sinai the Name Havayah was placed in the inner "face" of every Jew: its yud is an inborn self-nullification beyond reason, its upper hei is contemplation, and its vav and final hei are their flow into the heart and into thought, speech and action. In exile the Name is "not whole," but through Torah and mitzvos a person draws down a blessing from the alef of Anochi, above all worlds, and that blessing is certain.

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

THE MAAMAR IN BRIEF

The maamar asks why the verse says "today" and "before you" (lifneichem). At Sinai, "face to face," the Name Havayah was drawn into the inner "face" of every soul. Its four letters are four levels in a person: the yud is Chochmah, an inborn bittul beyond reason (why even the wicked are full of regrets), called eisan, strength; the upper hei is Binah, contemplation of G-d's greatness; the two must work together like "two companions that never part." The vav is nachal eisan, their flow into the heart's emotions, and the final hei is thought, speech and action. In exile the Name is "not whole": contemplation does not reach the heart. A person removes the foreskin of desire through teshuvah, and in the future G-d will circumcise the heart itself, revealing its innermost point. The Kaddish prays that the Name Yah grow great and flow through all three garments by way of Torah and mitzvos, which are rooted "from of old," beyond the worlds. So "See, I give before you a blessing" means that from the alef of Anochi, above the beis of creation, blessing flows into every Jew, and it is certain: "that you listen," not "if."

OUTLINE

1 **The question and the Name at Sinai** ¶1

Why "today" and "before you": at Sinai the Name Havayah was drawn into the inner "face" of each soul, to be "your G-d."

2 **The yud and the upper hei: bittul and contemplation** ¶2

Chochmah, the inborn bittul beyond reason, is eisan; Binah is contemplation of G-d's greatness; like "a point in its palace," the two must never part.

3 **The vav and the final hei** ¶3

Nachal eisan flows into the heart's six emotions and then into thought, speech and action; the unborn child taught the whole Torah receives every letter of the Name.

4 **Exile and the circumcision of the heart** ¶4–5

In exile the Name is not whole and contemplation does not reach the heart; a person removes the foreskin through teshuvah, and in the future G-d will circumcise the heart itself.

5 **"May His great Name be blessed"** ¶6

The Name Yah grows great and flows through thought, speech and action; "from of old" is G-d beyond all worlds, beyond both the filling and the encompassing light.

6 **"See, I give before you a blessing"** ¶7

The bittul is clothed in the mitzvos; Anochi is given into the inner face; blessing reveals what is in the root, and blessing is sight.

7 **Summary: the letters of the Name** ¶8–9

The Name entered every soul at Sinai; yud and upper hei are Chochmah and Binah, vav and final hei are the flow into the heart and into thought, speech and action.

8 **Summary: the Name made whole and the alef of Anochi** ¶10–11

Circumcision of the heart, Elul and the Kaddish; blessing draws sovev into memalei; the alef of Anochi, above the beis of creation, joins the Havayah above the worlds to the Havayah within them.

9 **The certain blessing** ¶12

The curse only removes what blocks the blessing, so the blessing comes "when" you listen, not "if"; "And David blessed" spells vadai, "certain."

KEY CONCEPTS

Eisan (strength) איתן

The name for Chochmah in the soul: a firm, unbreakable bond with G-d beyond reason, present in every Jew from the start. Its letters form the future tense, pointing to its open revelation in the Time to Come.

Nachal eisan (a mighty stream) נחל איתן

The flow from Chochmah and Binah down into the heart's six emotions, to turn them to holiness; the vav of the Name.

A point in its palace נקודה בהיכליה

Chochmah as a hidden point within Binah, its palace. The point gives the palace life, and the point without a palace accomplishes nothing.

Two companions that never part תרין ריעין דלא מתפרשין

Chochmah and Binah above, and bittul and contemplation in a person, which must always go together.

The Name not whole אין השם שלם

In exile yud-hei, the mind, is separated from vav-hei, the heart and deeds, so that contemplation does not become felt love and awe.

The foreskin of the heart ערלת לבבכם

Physical desires that cover the heart and block the flow; a person removes them through teshuvah, and in the future G-d will circumcise the heart itself.

Blessing ברכה

Revealing and drawing down what is already present in the root, unlike prayer, which asks for something new; blessing is "sight," the bittul of Chochmah.

Anochi אנכי

G-d's essential "I" at Sinai, which begins with alef, above the beis of blessing with which the world was created; through it the Name Havayah was drawn into every Jew.

SECTION 1 · ¶1

The question and the Name at Sinai

1 ראה אנכי נותן[1] לפניכם היום ברכה וקללה את הברכה[2,3] וגו'. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] כל מקום שנאמר[4] היום הוא נצחי ולעולם[5] גם היום הזה.[6]

"See, I give before you today a blessing and a curse: the blessing," etc. Now, our Sages, of blessed memory, said: wherever it says "today," it is eternal and forever, [applying] also [to] this very day.

> The maamar opens with Deuteronomy 11:26-27, where Moshe sets a blessing and a curse before Israel. It recalls the Sages' rule that "today" in the Torah denotes something eternal: what was said "today" stays in force every day, forever.

ולהבין זה בכאן וגם מלת לפניכם דהוי ליה לומר לכם. אך הענין כי הנה יש בכל אחד ואחד מישראל בחי' פנימיות ובחינת חיצוניות (עמ"ש מזה ע"פ ויהי מקץ בדבור השני)[7]

[We need] to understand this here, and also the word "before you" (lifneichem), since it should have said "to you" (lachem). But the explanation is this: in each and every one of Israel there is an inner dimension (pnimiyus) and an outer dimension (chitzoniyus) (see what is written on this on [the verse] "And it came to pass at the end," in the second discourse).

> Two questions follow: how does this eternal "today" apply here, and why does the verse say "before you" (lifneichem, from panim, "face") rather than simply "to you"? The answer starts from a principle: every Jew has an inner dimension and an outer dimension, a hidden core of the soul and its revealed powers.

והנה כתיב פנים בפנים דבר[8] ה' עמכם כי בשעת קבלת התורה נמשך לכל אחד ואחד מישראל[9] בחינת הוי' בבחי' פנים שלהם בכל ניצוץ נשמותיהם

Now it is written, "Face to face Havayah spoke with you," for at the time of the receiving of the Torah, the level of Havayah was drawn down to each and every one of Israel, into their level of "face" (panim), in every spark of their souls.

> Deuteronomy 5:4 says that at Sinai G-d spoke with Israel "face to face." The Alter Rebbe reads "face" as the inner side of the soul: at the Giving of the Torah the Name Havayah was drawn into the innermost "face" of every Jew, into every spark of every soul.

וזהו ענין קבלת הדבור אנכי ה' אלקיך פי' שיהיה בחי' שם הוי' מאיר ומתגלה בך כל כך עד שיהא נקרא על שמך להיות אלהיך אלהים שלך כמ"ש במ"א.[10,11]

And this is the meaning of receiving the utterance "I am Havayah your G-d": that is, that the level of the Name Havayah should shine and be revealed in you so much that it is called by your name, to be "your G-d," a G-d that is yours, as is explained elsewhere.

> The first of the Ten Commandments, "I am Havayah your G-d," is read as what each Jew received: that the Name Havayah should shine in him so fully that G-d is called by his name, "your G-d," a G-d who is truly his own.

SECTION 2 · ¶2

The yud and the upper hei: bittul and contemplation

2 וביאור ענין זה איך יש[12] בחינת שם הוי' בכל אחד ואחד. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] אפילו רשעים מלאים חרטות[13,14] שנופלים להם הרהורי תשובה מחמת שאינו רוצה להיות נפרד מהקב"ה והוא בלי טעם ודעת[15] מפני

The explanation of this matter — how the level of the Name Havayah is in each and every one: our Sages, of blessed memory, said that even the wicked are full of regrets, for thoughts of teshuvah (return) come to them, because he does not want to be separated from the Holy One, blessed be He. And this is without reason or knowledge, because

> The Alter Rebbe now shows how the Name Havayah is present in every Jew. He starts from the saying "the wicked are full of regrets": even a sinner keeps having thoughts of return, because deep down he does not want to be cut off from G-d, and this pull has no reason behind it.

כי בחינה זו היא באה מבחינת חכמה שהיא בחי' ביטול אליו יתי' שלמעלה מן ההשכלה והדעת המושג[16]

(כמ"ש בסש"ב [בספר של בינונים] פי"ח)

this level comes from the level of Chochmah (wisdom), which is the level of self-nullification (bittul) before Him, may He be blessed, that is higher than intellection and comprehended knowledge (as is explained in Sefer Shel Beinonim [Tanya], chapter 18).

> This reasonless attachment comes from Chochmah, the soul's highest faculty, which is pure self-nullification before G-d and stands above anything the mind can grasp. Tanya, chapter 18, explains that G-d's light is clothed in the soul's Chochmah, which is above comprehensible knowledge and intellect.

ונקרא בחי' משכיל על דבר[17] וכתיב משכיל לאיתן[18] אזרחי פי' משכיל להיות איתן מלשון חיזוק כמו איתן מושבך כי בחינה זו היא בחינה חזקה שנתחזק בכל אחד ואחד מישראל מאד בבחי' קשה עורף כמ"ש[19]

It is called the level of "one who has insight into a matter" (maskil al davar), and it is written, "A maskil of Eisan the Ezrachi." The meaning is: maskil, to be eisan, a term for strength, as in "Firm (eisan) is your dwelling place"; for this level is a strong level, very strongly fixed in each and every one of Israel, in the manner of stiff-neckedness, as it is written,

> This level is called maskil, insight, from Proverbs 16:20 and the heading of Psalm 89, "A maskil of Eisan the Ezrachi." The Alter Rebbe reads Eisan as "strength," as in Numbers 24:21: the soul's Chochmah is firmly rooted in every Jew and does not bend, like a stiff neck.

כי עם קשה עורף הוא וסלחת[20] וגו' כמ"ש במ"א לפי שהוא רצון פשוט בלי שום טעם ושכל מושג[21]

"for it is a stiff-necked people, and You will pardon," etc., as is explained elsewhere; because it is a simple will, without any reason or comprehensible intellect.

> After the golden calf Moshe prayed, "for it is a stiff-necked people, and You will pardon," giving stubbornness as a reason for pardon. The stubbornness that can resist G-d is, at its root, an unshakeable bond with Him, because it is a simple will that needs no reason.

וגם אותיות איתן משמשות לעתיד לבא (שהן באין בראש התיבה להורות על שימוש הפעולה להבא אפע"ל יפע"ל תפע"ל נפע"ל)[22]

Also, the letters of eisan serve for what is to come (le'asid lavo) (for they come at the beginning of a word to indicate that the action is meant for the future: efal, yifal, tifal, nifal [I, he, you, we will act]).

> The word eisan is spelled alef, yud, tav, nun, the four letters that, placed before a Hebrew verb, form the future tense (efal, "I will act"; yifal, "he will act"; tifal, "you will act"; nifal, "we will act"). So the very name of this level points to what is still to come.

כי לעתיד לבא יהיה בחי' חכמה בחי' ביטול הנ"ל בהתגלות בכל אחד ואחד מישראל משא"כ עכשיו הרוח שטות מכסהו[23] שדומה בעיניו שעודנו ביהדותו כמ"ש במ"א

For in the Time to Come (le'asid lavo) the level of Chochmah, the level of bittul mentioned above, will be revealed in each and every one of Israel; whereas now the spirit of folly covers it, so that it seems in his eyes that he is still within his Jewishness, as is explained elsewhere

> In the Time to Come this hidden bittul will be revealed in every Jew. Now it is covered by a "spirit of folly," which lets a person sin while feeling that he has not left his Jewishness, as Tanya, chapter 24, explains.

(ע' [עיין] בסש"ב [בספר של בינונים] פכ"ד)[24] וזהו האזרחי מלשון אזרח הארץ שיש בכל אחד ואחד בחינה זו מאז מעולם

(see Sefer Shel Beinonim [Tanya], chapter 24). And this is [the meaning of] "the Ezrachi," from the term "a native (ezrach) of the land": for this level is in each and every one from of old, from eternity,

> Ezrachi is read as ezrach, "a native" of the land. This level is native to every Jew: it has been in him from the very beginning and is not something he acquires.

כי ישראל עלו במחשבה[25, 26] במקורא דכולא ובחינה זו היא בחינת יו"ד של שם[27] הוי' ב"ה

for Israel arose in thought, in the Source of all. And this level is the level of the yud of the Name Havayah, blessed be He

> The Midrash says that Israel "arose in thought" before the world was created. That root in the Source of all is the soul's Chochmah, which corresponds to the first letter of the Name Havayah, the yud, a mere point.

(עיין באגרת התשובה פ"ד ועמ"ש בד"ה ביום השמיני שלח[28, 29] בפי' וקדם צרתני[30] ובד"ה יונתי[31] בחגוי[32] שהוא בחי' מחשבה הקדומה ועמ"ש בד"ה בשעה שהקדימו[33] ישראל נעשה[34] פי' וענין בקדמין וז"ש [וזהו שכתוב] כאן מאז מעולם כו'

(see Iggeres HaTeshuvah, chapter 4; and see what is written in the discourse beginning "On the eighth day he sent," on the meaning of "and before (kedem) You formed me," and in the discourse beginning "My dove, in the clefts," that it is the level of the primordial thought; and see what is written in the discourse beginning "When Israel put 'we will do' first," on the meaning and concept of "bekadmin" (in the beginning); and this is what it says here, "from of old, from eternity," etc.;

> This parenthesis gathers parallel discussions: Iggeres HaTeshuvah, chapter 4, on the letters of the Name in the soul, and discourses on "before You formed me," on "My dove, in the clefts of the rock," and on Israel's saying "we will do" before "we will hear." They deal with Israel's root in G-d's primordial thought, to which the word bekadmin (Onkelos's rendering of "In the beginning") alludes; this is what "from of old, from eternity" means here.

ועמ"ש ס"פ שלח בענין ישראל לי ראש ועמ"ש בד"ה ה' לי בעוזרי[35,36] בפי' כל האזרח בישראל[37] כלומר מה שאני עתיד להזריח[38] כו' ושני הפי' אמת שלעתיד יזריח ויאיר בחינה זו בגילוי בכל אחד מישראל).

and see what is written at the end of Parshas Shelach on the subject of "Yisrael — li rosh" ("a head to Me"); and see what is written in the discourse beginning "Havayah is with me among my helpers," on the meaning of "every native (ha'ezrach) in Israel," that is, what I am destined to make shine (lehazriach), etc. And both interpretations are true, for in the Time to Come this level will shine forth and give light openly in each one of Israel).

> Two more parallels follow: the letters of Yisrael read as li rosh, "a head to Me," and a discourse that reads ezrach in Leviticus 23:42 as "what I will make shine" (lehazriach). Both readings of ezrach are true: the level is native to every Jew from the start, and in the future it will shine openly in each one.

ובחי' ה"א עילאה היא בחי' בינה רחובות הנהר שיש לה אורך ורוחב כו' דהיינו ענין התבוננות בגדולת ה' כל חד לפום שיעורא דיליה איך הוא בשמים ממעל

And the level of the upper hei is the level of Binah (understanding), "the broad expanses of the river," which has length and breadth, etc.; that is, contemplation of the greatness of G-d, each one according to his own measure — how He is "in the heavens above

> The second letter of the Name, the upper hei, stands for Binah, which Kabbalah calls "the broad expanses of the river," since it extends in length and breadth. In the soul this is contemplation: each person thinking, as far as he can, about G-d's greatness, as in the verse "Havayah is G-d in the heavens above and on the earth below; there is nothing else."

ועל הארץ מתחת אין עוד[39] וכולא קמיה כלא חשיב ממש ובי' בחי' אלו צריכין להיות תמיד אצל האדם בעבודת ה' בלי פירוד

and on the earth below; there is nothing else," and all before Him is considered as truly nothing. These two levels must always be with a person in his service of G-d, without separation;

> Contemplation leads to the recognition that everything before G-d is truly as nothing. The yud, bittul beyond reason, and the upper hei, contemplation, must never be separated in a person's service of G-d.

כי על ב' בחינות אלו איתא בזהר שהן תרין ריעין דלא מתפרשין לכן צריך להיות גם באדם כך

for concerning these two levels it is stated in the Zohar that they are "two companions that never part." Therefore it must be so in a person as well:

> The Zohar calls Chochmah and Binah "two companions that never part." What is true of them above must be true of their counterparts in a person's soul.

דהיינו להתבונן ולהעמיק שכלו ובינתו באורך ורוחב כפי אשר יד שכלו ורוח בינתו מגעת וליבטל אליו ולדבקה בו במסירת נפש ממש בבחי' חכמה שלמעלה מטעם ודעת המושג שאם לא יהי' [יהיה] לו בחי' ביטול הנ"ל

namely, to contemplate, and to deepen his intellect and understanding in length and breadth, as far as the hand of his intellect and the spirit of his understanding reach; and to be nullified before Him and to cleave to Him with actual self-sacrifice (mesirus nefesh), at the level of Chochmah, which is above reason and comprehensible knowledge. For if he does not have the bittul mentioned above,

> In practice the two are deep, wide-ranging contemplation of G-d's greatness, to the limit of one's mind, and self-surrender that cleaves to Him with mesirus nefesh, beyond all reasoning. The next part explains why the second cannot be left out.

אזי אפילו אם יתבונן בגדולת ה' בהרחבה כפי כחו ויוליד מזה אהבה ויראה לא יהיה להם קיום אמיתי ויפול ממדרגתו ח"ו [חס ושלום]

then even if he contemplates the greatness of G-d expansively, according to his ability, and from this gives birth to love and awe, they will have no true permanence, and he will fall from his level, G-d forbid.

> Love and awe born of contemplation alone do not last: without the bittul of Chochmah beneath them, a person may lose them and fall from his level.

כי החכמה תחיה בעליה[40] פי' בעליה דתרגום בעל מרא ורבון דהיינו אפילו מה שיש לו בחינת ממשלה על הארה מבחינה זו

For "wisdom gives life to its possessors (be'aleha)." The meaning of be'aleha: as the Targum renders ba'al, "mara" and "ribbon" (master, lord); that is, even [where] he has [only] a measure of mastery over an illumination from this level.

> Ecclesiastes 7:12 says that "wisdom gives life to its possessors." Since the Targum renders ba'al (possessor) as "master," the Alter Rebbe reads it as: Chochmah gives life even to what seems to be its master, namely Binah, which in a sense has command over the faint light of Chochmah.

כי ההתבוננות בגדולת ה' בהרחבה ובעומק יש לה מעלה יתירה על בחי' ביטול שמבחי' חכמה הנ"ל

For contemplation of the greatness of G-d, expansively and in depth, has an added advantage over the bittul that comes from the level of Chochmah mentioned above

> In one respect Binah is indeed superior: contemplation of G-d's greatness is broad and deep, while the bittul of Chochmah, as the mind feels it, is not. This is why Binah can be called Chochmah's "master."

(ועמ"ש ר"פ לך לך בענין ה"א דאברהם וע' בע"ח [בעץ חיים] שער או"א [אבא ואימא] פ"ב [פרק ב'] שהבינה נק' א"ח [אשת חיל] עטרת בעלה[41] כו')

(and see what is written at the beginning of Parshas Lech Lecha on the subject of the hei of Avraham; and see Etz Chaim, Sha'ar Abba ve'Imma, chapter 2, that Binah is called "a woman of valor, the crown of her husband," etc.),

> Two parallels: the discussion of the hei added to Avraham's name, at the beginning of Lech Lecha, and Etz Chaim, which calls Binah "a woman of valor, the crown of her husband" (Proverbs 12:4). The "wife," Binah, is a crown above her "husband," Chochmah.

לפי שאין מחשבה תפיסא ביה כי אם הארה כל שהוא מבחינת חכמה אבל ההתבוננות הרי המחשבה תפיסא בכולא ואעפ"כ [ואף על פי כן]

because thought does not grasp it, except for a minute illumination from the level of Chochmah; but contemplation — thought grasps all of it. Nevertheless,

> The reason Binah is superior here: thought cannot grasp Chochmah, and only its faintest glimmer reaches the mind, whereas contemplation is held by the mind entirely. Even so, as the next part says, Chochmah remains the source of life.

הנה החכמה תחיה ונקרא נקודה בהיכליה[42,43] (עיין בזהר בראשית) (די ו') ובת"ז [ובתיקוני זהר] תיקון ה' ועמ"ש סד"ה

"wisdom gives life," and it is called "a point in its palace" (see the Zohar, Bereshis, page 6, and the Tikkunei Zohar, Tikkun 5; and see what is written at the end of the discourse beginning

> The Zohar and the Tikkunei Zohar call Chochmah "a point in its palace": a hidden point within a surrounding hall, which is Binah. The parenthesis also points to the Torah Ohr discourse on Chanukah, "For You are my lamp."

כי אתה נרי בפ' מקץ ועפ"ז י"ל [יש לומר] [ועל פי זה] דענין פך של שמן שמצאו[44] כו' הנז' שם [הנזכר] זהו ענין הנקודה שבהיכליה

"For You are my lamp," in Parshas Mikeitz. According to this, it may be said that the [matter of the] cruse of oil that they found, etc., mentioned there, is the concept of the point within its palace,

> The Alter Rebbe suggests that the cruse of oil found in the Temple, the miracle of Chanukah discussed in that discourse, is itself this "point within its palace."

כי שמן הוא חכמה עילאה ע"ש שהנקודה מחיה את ההיכל שאם אין נקודה אין ההיכל משמש כלום

for oil is supernal Chochmah; see there): for the point gives life to the palace, since if there is no point, the palace serves no purpose at all.

> Oil stands for supernal Chochmah. The point gives life to the palace: without it, the palace is of no use at all.

וגם אם יהיה לו בחי' נקודה זו אם אין היכל אינו כלום ולפיכך צריך להיות שתיהן כאחד והם תרין ריעין דלא מתפרשין למטה כמו למעלה:

And also, if he has this level of the point but there is no palace, it is nothing. Therefore the two must be together as one, and they are "two companions that never part," below as above.

> Conversely, the point without a palace accomplishes nothing. So bittul and contemplation must go together in a person, "two companions that never part," just as Chochmah and Binah are above.

SECTION 3 • ¶3

The vav and the final hei

3 ב ובחי' וא"ו של שם הוי' הוא בחינת נחל איתן שמבחי' איתן הנ"ל יורד בחי' נחל בחי' המשכה למטה למקום מדות שבלב שנחלקין לשש בחי'

2. And the level of the vav of the Name Havayah is the level of nachal eisan (a mighty stream): from the level of eisan mentioned above there descends the level of a stream (nachal), the level of a drawing down below, to the place of the emotive attributes (middos) in the heart, which divide into six levels,

> The third letter of the Name, the vav, is "nachal eisan," a mighty stream: the flow that comes down from eisan, the hidden Chochmah, into the six emotive attributes of the heart. The vav, whose numerical value is six, stands for these six middos.

והוא בחי' וא"ו להפכם לקדושה ואח"כ לבחי' ה' אחרונה בחי' מחשבה דבור ומעשה שהם כנגד ג' קוין שבה' אחרונה והוא בחי' תורה שבע"פ [שבעל פה] מלכות פה קרינן לה[45] וגדול תלמוד שמביא לידי מעשה[46]

and this is the level of the vav, to transform them to holiness; and afterwards [it is drawn] to the level of the final hei, the level of thought, speech and action, which correspond to the three lines in the final hei. And this is the level of the Oral Torah — "Malchus (sovereignty), we call it 'mouth'" — and "great is study, for it leads to action."

> The vav's task is to turn the heart's emotions to holiness. The flow then reaches the final hei, the soul's three garments of thought, speech and action, which match the three strokes of the letter hei; this is Malchus, which the Tikkunei Zohar calls "mouth" and the Oral Torah, and it is Torah study, which "leads to action."

(ענין נחל איתן מבואר באגהה"ק [באגרת הקודש] בסופו בד"ה וצדקה כנחל איתן[47] שהיא הארת חכמה עילאה שיאיר בפנימית הלב ליבטל ביחודו יתי בתכלית מעומקא דליבא.

(The concept of nachal eisan is explained in Iggeres HaKodesh, at its end, in the discourse beginning "And charity like a mighty stream (nachal eisan)": that it is the illumination of supernal Chochmah (wisdom), which is to shine in the inner dimension (pnimiyus) of the heart, to be utterly nullified in His unity, may He be blessed, from the depth of the heart.

> A parenthesis begins with Tanya's essay on "charity like a nachal eisan," which explains the stream as the light of supernal Chochmah shining into the innermost point of the heart, so that a person is wholly nullified in G-d's unity from the depth of his heart.

וכן נתבאר בד"ה בכ"ה בכסליו[48] שפנימית הלב מתאחדת עם המוח בבחי' תרין ריעין כו' וזהו ענין המבואר לקמן בפ' נצבים בד"ה כי המצוה הזאת בפי' ממעמקים קראתיך לשון רבים כי יש עומק למעלה מעומק כו'

So too it is explained in the discourse beginning "On the twenty-fifth of Kislev" that the inner dimension of the heart becomes one with the brain, as "two companions," etc. And this is the concept explained below, in Parshas Nitzavim, in the discourse beginning "For this commandment," on the meaning of "From the depths I called You": ["depths" is] in the plural, for there is a depth above a depth, etc.:

> Other discourses make the same point: the Chanukah discourse ("On the twenty-fifth of Kislev") says that the inner heart and the mind become one, like "two companions," and the discourse in Nitzavim says that "depths" in Psalm 130 is plural because there is one depth above another.

תשובה תשוב[49] הי' במילוי יו"ד שההי"א היא בחי' תשובה עילאה שהיא מעומק הלב ומילוי היו"ד הוא בחי' תעלומות לב[50] שבהעלם וכו' והיינו בי' יסודות דאו"א [דאבא ואימא] כי יסוד אימא בינה ליבא זהו בחי' פנימית הלב עומקא

Teshuvah (return) is tashuv hei ("the hei returns"), with the filling of yud: the hei is the level of the higher teshuvah, which is from the depth of the heart, and the filling of yud is the level of "the hidden recesses of the heart," which are in concealment, etc. And this is [the concept of] the two Yesods of Abba and Imma (Chochmah and Binah): for the Yesod of Imma — "Binah is the heart" — is the level of the inner dimension of the heart, the depth

> The Zohar reads teshuvah as tashuv hei, "the hei returns." Here the hei is spelled out with a yud: the hei is the higher teshuvah from the depth of the heart, and its inner yud is the still deeper "hidden recesses of the heart." These are the two Yesods, the channels, of Abba and Imma: Imma, which is Binah, is called "the heart," and her Yesod is the heart's inner depth.

דליבא ויסוד אבא הוא הארת ח"ע [חכמה עילאה] המאיר בפנימית הלב ונק' תעלומות לב ונתבאר מזה ע"פ ביום השמיני שלח הנ"ל וע' לקמן ע"פ ושמתי כדכד[51,52] שבחי' אהבה זו הנמשכת מחכמה עילאה נק' אבני חפץ שהיא עמוק עמוק[53] כו' ע"ש.

of the heart; and the Yesod of Abba is the illumination of supernal Chochmah that shines in the inner dimension of the heart and is called "the hidden recesses of the heart." This has been explained on [the verse] "On the eighth day he sent," mentioned above. And see below, on [the verse] "And I will make [your windows of] kadkod," that this level of love, which is drawn from supernal Chochmah, is called "stones of desire" (avnei chefetz), being "deep, deep," etc.; see there.

> The Yesod of Abba is the light of supernal Chochmah shining within the heart, "the hidden recesses of the heart." A later discourse calls the love that comes from this level "stones of desire" (Isaiah 54:12), because it is "deep, deep," beyond reach.

והנה חפץ הוא פנימיות הרצון וזהו ענין ועמך לא חפצתי[54] חפצתי דייקא והרצון הוא חיצוניותו וזהו שרש בחינת נקודה בהיכליה[55] וכמ"ש בביאור האדרא מהאריז"ל [מהאר"י זכרונו לברכה])

Now, chefetz (desire) is the inner dimension of will, and this is the meaning of "and besides You I desire (chafatzti) nothing" — "desire," specifically; while will is its outer dimension. And this is the root of the level of "a point in its palace," as is written in the explanation of the Idra by the Arizal)

> Chefetz, desire, is the inner core of will, which is why the Psalmist uses this word: "besides You I desire nothing." Desire as the inner point and will as its outer layer are the root of "a point in its palace," as the Arizal explains in his commentary on the Idra.

(דכ"ב ע"א) שבחי' גלגלתא המקפת את המוח זהו בחי' בינה שהוא היכל לחכמה הגנוזה בתוכה ועמש"ל [ועיין מה שכתוב לעיל] ס"פ שלח בפי' לי ראש

(page 22a), that the level of the gulgalta (skull) that surrounds the brain is the level of Binah, which is a palace for the Chochmah hidden within it. And see what is written above, at the end of Parshas Shelach, on the meaning of "li rosh" ("a head to Me").

> In that commentary the gulgalta, the "skull" enclosing the brain, is Binah, the palace in which Chochmah is hidden. The text also points back to the discussion of "li rosh," "a head to Me," at the end of Shelach.

והנה חכמה מקורה בח"ס [בחכמה סתימאה] וזהו שהאהבה הנמשכת מחכמה נקרא אבני חפץ כו' וזהו ענין תעלומות לבו וז"ש [וזהו שכתוב] בזהר בשלח

Now, Chochmah has its source in the hidden Chochmah (Chochmah setimaah); and this is why the love drawn from Chochmah is called "stones of desire," etc., and this is the concept of "the hidden recesses of his heart." And this is what is said in the Zohar, Beshalach

> Chochmah itself springs from a still higher, hidden Chochmah, and so the love drawn from it is called "stones of desire" and "the hidden recesses of his heart." The Zohar on Beshalach says the same.

(דס"ג ע"ב) בפי' ממעמקים עומקא דכולא עומקא דבירא שהם ב' יסודות דאו"א [דאבא ואימא] נקודה בהיכליה כו'

(page 63b), on the meaning of "From the depths": "the depth of all, the depth of the well," which are the two Yesods of Abba and Imma, "a point in its palace," etc.;

> On "From the depths I called You," the Zohar speaks of "the depth of all, the depth of the well." The Alter Rebbe identifies these two depths with the Yesods of Abba and Imma, the point and its palace.

דהיינו חכמה עילאה שבפנימית הלב תשוב ה' במילוי יו"ד ועי"ז מעורר ג"כ למעלה בחי' ממעמקים שהוא בחי' גלגלתא וחכמה הגנוזה בתוכה בחי' מאד עמקו מחשבותיך[56] כו' שהם שרש ומקור בחי' נקודה בהיכליה כנ"ל

that is, supernal Chochmah in the inner dimension of the heart, tashuv hei with the filling of yud. And through this one also arouses above the level of "from the depths," which is the level of the gulgalta and the Chochmah hidden within it, the level of "Your thoughts are very deep," etc., which are the root and source of the level of "a point in its palace," as mentioned above.

> When supernal Chochmah shines in the inner heart (the hei with its yud returning), it arouses its counterpart above: the hidden Chochmah within the gulgalta, of which the Psalmist says, "Your thoughts are very deep." That higher depth is the root of "a point in its palace."

וזהו בשעה שישראל עונין[57] אמן יהא שמיה רבא מברך הקב"ה מנענע ראשו וכדפי' לקמן יהי שם י"ה רבא שיגדל בחי' שם י"ה דהיינו גילוי חו"ב בחי' נחל איתן כו'

And this is [the meaning of]: "When Israel respond 'Amen, yehei shemei rabba mevarach' ('May His great Name be blessed'), the Holy One, blessed be He, nods His head"; and as is explained below, "May the Name Yah (shem Yah) be great": that the level of the Name Yah should grow great, that is, the revelation of Chochmah and Binah, the level of nachal eisan, etc.

> This explains the Talmud's statement that when Israel answer "Amen, may His great Name be blessed," the Holy One, blessed be He, nods His head. The Alter Rebbe reads shemei ("His Name") as shem Yah, the Name made of yud and hei: the response asks that Chochmah and Binah grow great and flow down as nachal eisan.

לכן ע"י"ז נמשך מלמעלה התגלות רצונו וחפצו יתי' בחי' ממעמקים קראתיך[58] מאד עמקו מחשבותיך כו'

Therefore, through this, the revelation of His will and desire, may He be blessed, is drawn down from above: the level of "From the depths I called You," "Your thoughts are very deep," etc.

> Through this depth in the person, G-d's own will and desire, His "depths," are revealed from above. "From the depths I called You" and "Your thoughts are very deep" describe that higher depth.

וע' עוד מענין איתן בזהר פ' ויחי (דר"ל ע"ב) ובסבא דמשפטים (דק"י סע"א [סוף עמוד א])[59] אית משכיל לעילא[60] כו'

And see further on the subject of eisan in the Zohar, Parshas Vayechi (page 230b), and in the Sava deMishpatim (end of page 110a): "There is a maskil above," etc.

> Further Zohar passages on eisan are listed, among them the Sava deMishpatim, which reads Psalm 89:1 to mean that "there is a maskil above" and a maskil below.

(וע"ב) ובפ' תרומה (דק"ע ע"ב) ובפ' אחרי (דס"ו סע"ב [סוף עמוד ב]) ובמק"מ [ובמקדש מלך] שם וענין בחי' אלו הנרמזים בשם הוי' הוא ענין קבלת התורה בדבור אנכי הוי' אלהיך

(and side b), and in Parshas Terumah (page 170b), and in Parshas Acharei (end of page 66b), and in the Mikdash Melech there. And the concept of these levels alluded to in the Name Havayah is the concept of the receiving of the Torah in the utterance "I am Havayah your G-d."

> After more Zohar references and the Mikdash Melech commentary, the main point returns: these levels of the Name Havayah are what Israel received at Sinai in the words "I am Havayah your G-d."

וזהו שאמרו רז"ל [רבותינו זכרונם לברכה] גבי עובר בבטן אמו נר דלוק על ראשו ומלמדין אותו כל התורה כולה.[61]

And this is what our Sages, of blessed memory, said about a fetus in its mother's womb: "A lamp is lit above its head, and they teach it the entire Torah."

> The Talmud (Niddah 30b) says that before birth a child has a lamp lit above its head and is taught the entire Torah.

נר דלוק הוא בחי' יו"ד שבשם הוי' ומלמדין אותו כל התורה הוא בחי' ה"א אחרונה שבשם לומר לך שכל הענין מבחינות אלו שבשם הוי' מיו"ד עד ה"א אחרונה מלמדין אותו

"A lamp is lit" is the level of the yud of the Name Havayah, and "they teach it the entire Torah" is the level of the final hei of the Name — to tell you that the whole matter of these levels of the Name Havayah, from the yud to the final hei, they teach him,

> The Alter Rebbe reads this through the Name: the lamp is the yud, Chochmah, and being taught the whole Torah reaches down to the final hei, thought, speech and action. The unborn child is given every level of the Name, from the first letter to the last.

כדי להיות לו אחר לידתו וצאתו לאויר העולם יותר בנקל תפיסת וקליטת הבחינות האלו במוחו ולבו ולצאת מהעלם אל הגילוי

so that after his birth and his coming out into the air of the world, the grasping and absorbing of these levels in his mind and heart will be easier for him, and [they will] come out from concealment into revelation

> The purpose is that after birth these levels will be easier for him to grasp and take to heart, so that they can move from concealment into open expression in his life.

(ועיין מ"ש מזה ע"פ שחורה אני[62] ונאוה[63] בשיר השירים ובפ' שלח ע"פ והיה לכם לציצית.[64, 65] וזהו משכני אחריך נרוצה הביאני המלך חדריו[66, 67] כו' וכמש"ש [וכמה שכתוב שם][68, 69, 70]):

(and see what is written on this on [the verse] "I am black but comely," in Shir HaShirim, and in Parshas Shelach on [the verse] "And it shall be for you as tzitzis." And this is [the meaning of] "Draw me after you, we will run; the king has brought me into his chambers," etc., as is written there).

> Further references follow, to discourses on "I am black but comely" and on tzitzis. The verse "Draw me after you, we will run; the king has brought me into his chambers" is linked to this idea, as those discourses explain.

SECTION 4 • ¶4–5

Exile and the circumcision of the heart

4 ג אך אמרו רז"ל [רבותינו זכרונם לברכה][71] שבזמן הגלות אין השם שלם[72,73] כו' (עמ"ש מזה ע"פ ועשית ציץ[74,75] וע"פ זכור את[76] אשר עשה לך עמלק[77] ובמגלת אסתר בדרוש הראשון שעל מארז"ל [מאמר רבותינו זכרונם לברכה] חייב אינש[78] לבסומי בפוריא)[79] והיינו שאותיות ו"ה הם מפורדים מאותיות י"ה.

3. But our Sages, of blessed memory, said that in the time of exile the Name is not whole, etc. (see what is written on this on [the verse] "And you shall make a tzitz," and on [the verse] "Remember what Amalek did to you," and in Megillas Esther, in the first discourse, on the saying of our Sages, of blessed memory, "A person is obligated to become intoxicated on Purim"). That is, the letters vav-hei are separated from the letters yud-hei.

> The Sages taught that as long as Amalek's memory endures, the Name is "not whole": Rashi on Exodus 17:16 notes that the verse writes only half of the Name, Yah. The Alter Rebbe applies this to exile in general: the letters vav-hei, the heart and thought, speech and action, are cut off from yud-hei, the mind's Chochmah and Binah.

והענין בעבודת ה' הוא שאע"פ [שאף על פי] שמתבונן ומעמיק בגדולת ה' ומעמיק דעתו בבחי' בטול אליו ית' בבחינה שלמעלה מהדעת עכ"ז [עם כל זה] אינן פועלים להיות נמשך בלב להפך המדות אהבה ויראה בהתגלות הלב ברשפי אש[80] ותשוקה להי' לבדו

The meaning of this in the service of G-d is that even though one contemplates and goes deep into the greatness of G-d, and deepens his mind in the level of self-nullification (bittul) before Him, may He be blessed, at a level above knowledge (daas), nevertheless these do not succeed in being drawn into the heart, to transform the emotive attributes (middos) [into] love and awe revealed in the heart, with "flashes of fire" and longing for G-d alone.

> In a person's service this means that even deep contemplation of G-d's greatness, and even a sense of bittul beyond reason, may not reach the heart. The emotions are not transformed into open love and awe, the "flashes of fire" (Song of Songs 8:6) of longing for G-d alone.

והיינו בסיבת הגלות שמלובש בתאות ועניינים גשמיים וע"ז נאמר ומלתם את ערלת לבבכם[81] וגו' וביאור הענין כי הנה כתיב ומל ה' אלהיך את לבבך.[82]

This is because of the exile, in that [a person] is clothed in desires and physical matters. And of this it is said, "You shall circumcise the foreskin of your heart," etc. And the explanation of the matter: it is written, "And Havayah your G-d will circumcise your heart."

> The cause is exile: the soul is clothed in physical desires, which block the flow. Two verses address this, "You shall circumcise the foreskin of your heart," a person's own work, and "Havayah your G-d will circumcise your heart," G-d's work, and the next paragraph explains how they fit together.

5 וצריך להבין דמשמע שבחי' מילה זו יהיה מאת ה' לבדו והרי נאמר ומלתם וגו' אך הענין כי בחינת הערלה החופפת על הלב

Now this needs to be understood, for it implies that this aspect of circumcision will come from G-d alone, yet it is said, "You shall circumcise," etc. But the explanation is this: the foreskin that covers over the heart,

> The two verses seem to conflict: "Havayah your G-d will circumcise your heart" implies that G-d alone does it, yet "You shall circumcise" makes it a person's own task. The answer distinguishes between the heart's covering and the heart itself.

דהיינו בחינת תאוות ועניינים גשמיים המונעים ומפסיקים בין שם י"ה לוי"ה שלא יהיה התגלות האהבה אין הדבר תלוי אלא בתשובה כאמור עונותיכם מבדילים[83] וגו' וכתיב ונרגן מפריד אלוף[84] כו'

that is, the level of desires and physical matters, which hold back and interpose between the Name Yah and vav-hei so that there is no revelation of love — this depends only on teshuvah (return), as it is said, "Your iniquities separate," etc., and it is written, "A grumbler separates the Chief (aluf)," etc.

> The "foreskin" over the heart is the physical desires that stand between the Name Yah, the mind, and vav-hei, the heart and deeds, so that love is not revealed. Removing it is a person's own work, through teshuvah, for sins are what "separate" a person from G-d (Isaiah 59:2; Proverbs 16:28).

אך בענין התגלות עצמיות האהבה יש ב' בחי' בחי' חיצויות הלב ובחי' פנימיות נקודת הלב

But regarding the revelation of the very essence of love, there are two levels: the level of the outer dimension (chitzoniyus) of the heart, and the level of the inner dimension (pnimiyus) of the point of the heart,

> Beyond removing the covering there is the revelation of love's very essence, and it has two levels: love in the outer dimension of the heart, and love at the heart's innermost point.

דהיינו שיתגלה אהבתו כ"כ [כל כך] עד שתהיה בחי' ביטול לגמרי ולא יהיה הרגש האהבה מפני שהיא נקודה עצמיות מעומקא דליבא כמ"ש במ"א (באגה"ק [באגרת הקודש] ד"ה אין ישראל נגאלין אלא בצדקה וע"ש)

that is, that his love be revealed so much that it becomes the level of complete self-nullification (bittul), and the love will not be felt, because it is an essential point from the depth of the heart, as is explained elsewhere (in Iggeres HaKodesh, the discourse beginning "Israel will be redeemed only through charity"; see there).

> At the innermost point, love is revealed so fully that it becomes complete bittul and is no longer felt as an emotion, because it comes from the essential point in the depth of the heart. Iggeres HaKodesh explains this in the letter on "Israel will be redeemed only through charity."

המשל מענין אדם אם נוגע אל תוך פנימיות נקודת לבו שלו מעצמותו ומהותו ושכל חייו תלויין בזה.

The analogy is from a person: if [something] touches the very inner dimension of the point of his own heart, from his essence and being, and his whole life depends on it.

> The analogy is a matter that touches a person's innermost point, his very essence and being, on which his whole life depends. Such a bond lies deeper than any emotion he feels.

וזו הבחינה היא מבחינת נחל איתן המשמשות לעתיד שלעתיד לבא כתיב אם יהיה נדחך בקצה השמים[85] וגו' והביאך וגו'

And this level comes from the level of nachal eisan, [whose letters] serve for the future. For of the Time to Come it is written, "If your dispersed will be at the end of the heavens," etc., "and He will bring you," etc.,

> This innermost love comes from nachal eisan, whose letters, as explained above, point to the future. Of the future the Torah promises that even Jews "dispersed at the end of the heavens" will be gathered in and brought back.

והיטבך והרבך מאבותיך[86] שתהיה בעילוי אחר עילוי במדרגה גבוה מאד אפי' [אפילו] יותר מהאבות כמ"ש כי

"and He will do you good and multiply you more than your fathers": that you will be in ascent after ascent, at a very high level, even higher than the Patriarchs, as it is written that

> The verse continues that G-d "will do you good and multiply you more than your fathers." The Alter Rebbe reads this as an ever-rising ascent, to a level higher even than the Patriarchs.

הנה ישכיל עבדי[87] ירום ונשא וגבה מאד ירום מאברהם[88, 89] וכו' ואז כתיב ומל ה' אלהיך את לבבך[90] ערלת לבבך לא כתיב אלא לבבך

"Behold, My servant shall be wise; he shall be exalted and lifted up and be very high" — "exalted" above Avraham, etc. And then it is written, "And Havayah your G-d will circumcise your heart": it does not say "the foreskin of your heart," but "your heart,"

> Isaiah says of G-d's servant, "He shall be exalted and lifted up and be very high," which the Midrash explains as exalted above Avraham. Only in that future does the Torah say that G-d will circumcise "your heart," not "the foreskin of your heart."

דהיינו שכל בחי' חיצוניות הלב ימול לצאת מן ההעלם אל הגילוי בחי' פנימיות נקודת הלב הנ"ל:

meaning that He will circumcise the entire level of the outer dimension of the heart, so that the level of the inner dimension of the point of the heart, mentioned above, will come out from concealment into revelation.

> The difference matters: in the future G-d will circumcise the whole outer dimension of the heart itself, not only its coarse covering, so that the innermost point of the heart comes out into the open. Removing the foreskin through teshuvah is the person's part; this deeper circumcision is G-d's.

SECTION 5 · ¶6

"May His great Name be blessed"

6 ד וזהו שאנו מתפללים יהא שמיה רבא מברך לעלם ולעלמי עלמיא יתברך כי בזה"ג [בזמן הגלות] אין השם שלם כו' ולזאת אנו אומרים יהי שם י"ה רבא שיגדל בחינת שם י"ה

4. And this is why we pray, "May His great Name be blessed forever and to all eternity (le'alam ule'almei almaya); may it be blessed": for in the time of exile the Name is not whole, etc., and therefore we say, "May the Name Yah be great" — that the level of the Name Yah should grow great

> The Kaddish response, "May His great Name be blessed," is read in this light. Since in exile the Name is not whole, we pray that shemei rabba, read as shem Yah rabba, "the Name Yah" (Chochmah and Binah), grow great, so that it flows down into vav-hei.

(זהו כפי' הטא"ח [הטור אורח חיים] סי' נ"ו בפי' שמיה רבא ולעיל ס"פ שלח ע"פ אני[91] כו' נתבאר דשמיה רבא היינו שמו הגדול[92] והוא כמ"ש התוס' [התוספות] ריש ברכות[93] ושתי הכוונות אמת.[94]

(this follows the interpretation of the Tur, Orach Chaim, section 56, on the meaning of shemei rabba. Above, at the end of Parshas Shelach, on [the verse] "I am," etc., it was explained that shemei rabba means "His great Name," and this follows what Tosafos write at the beginning of Berachos; and both intentions are true.

> The Tur (Orach Chaim 56) brings this reading, while Tosafos on Berachos 3a reads shemei rabba simply as "His great Name," as an earlier discourse in Shelach also explained. The Alter Rebbe holds that both meanings are true.

וגם י"ל [יש לומר] כי הא בהא תליא ע"ד שנז' [שנזכר] בביאור ע"פ זכור[95] הנ"ל שלהיות התחברות י"ה בו"ה הוא ע"י המשכה מא"א [מאריך אנפין] בחי' קוצי דשערי כו'

It may also be said that the one depends on the other, along the lines of what was mentioned in the explanation of [the verse] "Remember," mentioned above: that yud-hei comes to be joined with vav-hei through a drawing down from Arich Anpin, the level of "the locks of hair" (kotzei desa'arei), etc.;

> The two meanings depend on each other. As the Torah Ohr discourse on Amalek explains, yud-hei is joined to vav-hei through a flow from Arich Anpin, the level of Keser above Chochmah, by way of what the Kabbalah calls its "locks of hair."

וגם ע"י ששם י"ה רבא בנפש האדם ע"ז נמשך גילוי בחי' שמשו הגדול כומ"ש [כמו שכתוב] בסמוך בפי' בשעה שישראל אומרין אמן יהא שמיה רבא מברך הקב"ה מנענע ראשו[96] כו')

and also, through the Name Yah being great in a person's soul, the revelation of the level of His great Name is thereby drawn down, as is written nearby on the meaning of "When Israel say 'Amen, yehei shemei rabba mevarach,' the Holy One, blessed be He, nods His head," etc.)

> Conversely, when the Name Yah is "great" in a person's soul, through contemplation and bittul, it draws down the revelation of His great Name from above, as in the Talmud's image of G-d "nodding His head" when Israel answer the Kaddish.

דהיינו ההתבוננות בגדולת השם והביטול אליו ית' עד שיהיה יתברך בחי' ברכה והמשכה למקום המדות להפכם לקדושה מעומק נקודת פנימיות הלב וכידוע וכמ"ש במ"א ענין ההפרש שבין ברכה להודאה

That is: contemplation of the greatness of G-d and self-nullification (bittul) before Him, may He be blessed, until there is "may it be blessed" (yisbarach) — the level of blessing and drawing down to the place of the emotive attributes (middos), to transform them to holiness from the depth of the inner point of the heart. As is known, and as is explained elsewhere on the difference between blessing (berachah) and acknowledgment (hodaah):

> In practice, the response means contemplating G-d's greatness and being nullified before Him until there is yisbarach, "blessing," a flow into the emotions that transforms them from the innermost point of the heart. The text recalls the distinction between blessing (berachah) and acknowledgment (hodaah).

כי ברכה הוא בחי' ראיה בחי' ביטול הנ"ל ואח"כ יתפשט יותר לעלם דהיינו העלם אחד ולעלמי העלם ב' עלמיא העלם ג'

for blessing is the level of sight, the level of the bittul mentioned above. And afterwards it spreads further: le'alam, that is, one concealment (helem); ule'almei, a second concealment; almaya, a third concealment,

> Blessing is "sight," the direct bittul of Chochmah. The Kaddish words le'alam ule'almei almaya are then read as helem, "concealment": the blessing spreads into three successive layers of concealment.

דהיינו בחי' ג' לבושים מחשבה דבור ומעשה שאפילו בבחי' מעשה שהוא העלם ולבוש השלישי החיצון מכולם יאיר שם י"ה שיהיו כולם להי' לבדו ובטלים אליו דהיינו ע"י מחשבות ודבורי התורה ומעשה המצות.

that is, the three garments: thought, speech and action; so that even in the level of action, which is the third concealment and garment, the most external of them all, the Name Yah will shine, so that they will all be for G-d alone and nullified before Him — that is, through the thoughts and words of Torah and the action of the mitzvos.

> The three layers are the soul's garments of thought, speech and action. Even in action, the outermost garment, the Name Yah should shine, and this happens through thinking and speaking words of Torah and doing mitzvos.

כי הנה מראש מקדם נסוכה[97] סוף מעשה במחשבה תחילה פי' מראש היינו מראשית כל השתלשלות העולמות ומקדם היינו קודם למראש

For "from the beginning (merosh), from of old (mikedem), she was anointed (nesuchah); last in deed, first in thought." The meaning: "from the beginning" is from the very start of the entire chain of descending worlds (hishtalshelus), and "from of old" is prior to "from the beginning,"

> Why can deeds carry such a light? The line from Lecha Dodi, "From the beginning, from of old, she was anointed; last in deed, first in thought," explains: "from the beginning" is the start of the whole chain of worlds, and "from of old" is what precedes even that beginning.

שהוא יתי' אינו בגדר עלמין כלל ואתה הוא קודם שנברא העולם[98] ואתה הוא לאחר כו' בלי שום שינוי כמ"ש אני ה' לא שניתי[99] וגו'

for He, may He be blessed, is not within the bounds of worlds at all: "You were He before the world was created, and You are He after," etc., without any change, as it is written, "For I, Havayah, have not changed," etc.

> "From of old" refers to G-d Himself, who is not bound by worlds at all: as the prayer says, He is the same before creation and after it, and as Malachi says, "I, Havayah, have not changed."

כי הוא למעלה מבחי' עולמות מבחינת ממלא ומבחי' סובב כל עלמין כי ממלא וסובב שייך לומר בגדר ובחי' עולמות

For He is above the level of worlds — above the level of the light that fills [all worlds] (memalei) and the level of the light that encompasses all worlds (sovev kol almin); for "filling" and "encompassing" apply within the bounds and level of worlds,

> He is above both the light that fills all worlds and the light that encompasses them, since both terms describe G-d only in relation to worlds.

אבל במהותו ועצמותו לא שייך לומר לא בחי' ממלא ולא בחינת סובב וע"ז אמרו רז"ל [רבותינו זכרונם לברכה] מה לפנים מה לאחור[100] כו'.[101]

but of His being and essence one cannot speak of either the level of memalei or the level of sovev. And of this our Sages, of blessed memory, said, "what is before, what is after," etc.

> His very essence can be called neither filling nor encompassing. The Mishnah's warning against inquiring "what is before, what is after" refers to this level beyond all worlds.

SECTION 6 · ¶7

"See, I give before you a blessing"

7 והנה בחינה זו ירדה ונשתלשלה ונתלבשה במעשה המצות אשר לזאת גם במעשה המצות יש בחינת ביטול הנ"ל

Now, this level descended, came down step by step, and was clothed in the action of the mitzvos; and therefore in the action of the mitzvos, too, there is the level of self-nullification (bittul) mentioned above.

> The bittul of Chochmah, the yud of the Name, descended level by level until it was clothed in the physical action of the mitzvos. So every mitzvah, even as a deed, carries that bittul within it.

וצריך בעסק התורה והמצות שתכלה אליו הנפש למקורא דכולא מקור מים חיים[102] וגו' משא"כ האומר אין לי אלא[103] תורה כו' ועל זה נאמר אותי עזבו מקור[104] מים חיים וגו'.

And in occupying oneself with Torah and mitzvos the soul must pine away for Him, for the Source of all, "the source of living waters," etc.; whereas one who says, "I have nothing but Torah," etc. — of this it is said, "They have forsaken Me, the source of living waters," etc.

> When a person learns Torah and does mitzvos, his soul should long for G-d Himself, "the source of living waters." The Talmud's "one who says, 'I have nothing but Torah'" is read here as learning without this longing, of which Jeremiah says, "They have forsaken Me, the source of living waters."

וזהו ראה אנכי נותן פי' אנכי מי שאנכי[105] דהיינו בחי' אנכי ה' אלהיך שהוא דבור ראשון של קבלת התורה

And this is [the meaning of] "See, I give": "I" (Anochi) means "the One who I am," that is, the level of "I am Havayah your G-d," which is the first utterance of the receiving of the Torah

> Now the opening verse is explained. "See, I (Anochi) give" refers to the Anochi of Sinai, "I am Havayah your G-d," G-d's own essential "I," the first utterance of the Giving of the Torah.

(ועיין ברבות ר"פ ראה א"ר [אמר רבי] אלעזר משאמר[106] כו' ועמ"ש בד"ה וידבר אלקים את כל הדברים האלה).[107]

(see the Midrash Rabbah at the beginning of Parshas Re'eh: "Rabbi Elazar said: From when [He] said," etc.; and see what is written in the discourse beginning "And G-d spoke all these words").

> The Midrash on Re'eh likewise connects "See, I" with what G-d said at Sinai, and the Torah Ohr discourse on "And G-d spoke all these words" treats the same theme.

נותן לפניכם בבחי' פנים שלכם[108] בחי' ברכה שבשביל שיש בבחי' פנים שלכם בחי' הוי' כי ישראל עלו במחשבה לזאת תוכלו להמשיך עליכם בחינת ברכה ממקורא דכולא

"Give before you" — in your level of "face" (panim) — the level of blessing: because in your level of "face" there is the level of Havayah, for Israel arose in thought, therefore you can draw down upon yourselves the level of blessing from the Source of all.

> "Before you," lifneichem, means into your panim, your inner "face." Because the Name Havayah is in every Jew's innermost self (Israel "arose in thought"), every Jew can draw blessing upon himself from the Source of all.

וזהו את הברכה אשר תשמעו אל מצות[109] הוי' מפני כי מראש מקדם נסוכה (ופי' מקדם[110] יובן ממ"ש בד"ה חייב אינש לבסומי[111] בפוריא בענין שנק' התורה משל הקדמוני[112] קדמונו של עולם כו'

And this is [the meaning of] "the blessing, that (asher) you listen to the commandments of Havayah," because "from the beginning, from of old, she was anointed." (The meaning of "from of old" (mikedem) will be understood from what is written in the discourse beginning "A person is obligated to become intoxicated on Purim," on the Torah being called "the parable of the Ancient One" (mashal hakadmoni), the One who preceded the world, etc.;

> "The blessing, that you listen to the commandments" is possible because the mitzvos are rooted "from of old," in G-d beyond all worlds. A parenthesis explains "from of old" (kedem) from a Purim discourse that calls the Torah "the parable of the Ancient One," the One who preceded the world.

ובד"ה ששית ימים[113] תאכל מצות[114] בפי' רוח קדים[115] דגבי קריעת ים סוף ובד"ה ביום השמיני שלח[116, 117] בפי וקדם צרתני[118] כנ"ל ולשון נסוכה הוא כמ"ש במ"א ע"פ ושמנה נסיכי אדם.[119]

and in the discourse beginning "Six days you shall eat matzos," on the meaning of "the east wind" (ruach kadim) at the splitting of the Sea of Reeds; and in the discourse beginning "On the eighth day he sent," on the meaning of "and before (kedem) You formed me," as mentioned above. And the term nesuchah is as explained elsewhere on [the verse] "and eight princes (nesichei) of men."

> Further parallels for kedem are the "east wind" (ruach kadim) that split the sea and "before You formed me." The word nesuchah, "anointed," is linked to "princes (nesichei) of men" in Micah 5:4.

וביאור ענין ראה אנכי נותן כו' הנה במ"א נת' [נתבאר] בענין ההפרש בין ברכה לתפלה שהברכה היא גילוי השרש שבהעלם שיתברך ויהיה נמשך לידי גילוי ולא המשכה חדשה לגמרי.

And the explanation of "See, I give," etc.: it was explained elsewhere, regarding the difference between blessing and prayer, that blessing is the revelation of the root that is in concealment, that it be "blessed" and drawn down into revelation, and not an entirely new drawing down.

> The parenthesis continues: blessing differs from prayer. Prayer asks for something new, while blessing only reveals what is already present in the root but hidden, drawing it out into the open.

וזהו ההפרש בין ברכה לתפלה וזהו איש אשר כברכתו ברך[120] אותם ולכן אמר ואולם אחיו הקטן יגדל ממנו[121] כי שרשו נעלה יותר וזהו שבשביל שעלו במחשבה לזאת דייקא תוכל להמשיך אליכם בחי' ברכה כו'.)

And this is the difference between blessing and prayer. And this is [the meaning of] "each according to his blessing he blessed them"; and therefore he said, "But his younger brother shall be greater than he," for his root is higher. And this is [the point]: because they arose in thought, for this reason specifically you can draw down to yourselves the level of blessing, etc.)

> That is why Yaakov blessed each son "according to his blessing," according to what was already in his root, and why he said that Ephraim, the younger, would be greater: his root was higher. So too, because Israel's root is in G-d's thought, they can draw blessing down.

(ועמ"ש ע"פ ואלה המשפטים בפי' כי תקנה עבד עברי[122]) להמשיך בהם בחי' הדעת משרשן כו' ע"ש

(And see what is written on [the verse] "And these are the ordinances," on the meaning of "If you acquire a Hebrew servant") — to draw down into them the level of Daas (knowledge) from their root, etc.; see there.

> A further parallel is the discourse on "If you acquire a Hebrew servant," which speaks of drawing the level of Daas into them from their root.

והנה מבואר לעיל שההפרש בין ברכה להודאה שברכה היא בחי' ראיה וזהו ראה אנכי נותן לפניכם היום ברכה.[123]

Now, it was explained above that the difference between blessing and acknowledgment is that blessing is the level of sight; and this is [the meaning of] "See, I give before you today a blessing":

> As explained earlier, blessing, unlike acknowledgment, is "sight." This is why the verse says, "See, I give before you today a blessing."

שע"י שאנכי נותן לפניכם ברכה ע"י ראה בחי' ראיה שהוא בחי' ביטול דחי"ע [דחכמה עילאה] כו' ועו"ל [ועוד יש לומר] בענין אנכי נותן כו' ברכה ע"ד מ"ש סד"ה האזינו השמים[124] בענין הברכה ויתן לך האלקים מטל השמים[125] כו':[126]

that through "I give before you a blessing," there is thereby "See," the level of sight, which is the level of the bittul of supernal Chochmah, etc. One may further explain "I give … a blessing" along the lines of what is written at the end of the discourse beginning "Listen, O heavens," on the blessing "And may G-d give you of the dew of heaven," etc.

> Because G-d gives the blessing "before you," into your inner face, you can "see": the bittul of supernal Chochmah, which is like sight rather than understanding. A further explanation is offered, following a discourse on Yitzchak's blessing, "May G-d give you of the dew of heaven."

SECTION 7 · ¶8–9

Summary: the letters of the Name

8 קיצור(א) בשעת קבלת התורה דכתיב פב"פ [פנים בפנים] דבר[127] הוי' עמכם נמשך לכל אחד בחינת הוי' בבחינת פנים בהנשמה (עמ"ש בד"ה זכור ושמור שהנשמות שרשן מבחינת גרמוהי ועי"י התורה מתעלים בבחי' חיוהי וזהו שאזי נמשך בהם בחינת הוי'.

Summary. (1) At the time of the receiving of the Torah, of which it is written, "Face to face Havayah spoke with you," the level of Havayah was drawn to each one, in the level of "face" (panim) in the soul (see what is written in the discourse beginning "Remember and Keep," that the souls are rooted in the level of "His vessels" (garmohi), and through the Torah they rise to the level of "His life-forces" (chayohi); and this is why the level of Havayah was then drawn into them.

> The maamar closes with a summary. Its first point: at Sinai, "face to face," the Name Havayah was drawn into the inner "face" of each soul. The parenthesis adds that souls are rooted in G-d's "vessels" (garmohi) and rise through the Torah to His "life-forces" (chayohi), which is why the Name Havayah could then be drawn into them.

והיינו ע"י דבור אנכי בחינת איהו ממש ועמ"ש ע"פ וארא כו' ושמי הוי"ה לא נודעתי להם[128] כי"א זהו נמשך על ידי מתן תורה)

That is, through the utterance "I," the level of ihu ("He") Himself. And see what is written on [the verse] "And I appeared," etc., "but by My Name Havayah I did not make Myself known to them": rather, this was drawn down through the Giving of the Torah.)

> This came about through the utterance Anochi, "I," G-d's very self (ihu, "He"). G-d told Moshe that the Patriarchs had not known His Name Havayah; it was revealed only through the Giving of the Torah.

בחינת היו"ד דשם הוא החכמה שהיא בחינת ביטול שלמעלה מהבינה והדעת[129] כמ"ש בשש"ב [בספר של בינונים] ס"פ י"ח ונק' משכיל לאיתן[130,131] וזה כפי' הפרדס ערך משכיל וערך איתן זח"ב [זהר חלק ב'] משפטים (קי"י סע"א [סוף עמוד א])

The level of the yud of the Name is Chochmah (wisdom), which is the level of self-nullification (bittul) that is higher than Binah (understanding) and Daas (knowledge), as is explained in Sefer Shel Beinonim [Tanya], at the end of chapter 18; and it is called "a maskil of Eisan." This follows the explanation of the Pardes, under the entries "maskil" and "eisan"; Zohar, Part II, Mishpatim (end of 110a)

> The yud of the Name is Chochmah, bittul above understanding and knowledge (Tanya, end of chapter 18), called "a maskil of Eisan," as the Pardes and the Zohar explain.

(ועמ"ש בד"ה מצה זו ובד"ה מי מנה[132] בענין הבחינה הרביעית דרובע ישראל) ובחי' ה"א עילאה היא בחי' בינה התבוננות (עמ"ש סד"ה ביום השמיני עצרת)

(and see what is written in the discourse beginning "This matzah" and in the discourse beginning "Who has counted," on the subject of the fourth level, of "the fourth part (rova) of Israel"). And the level of the upper hei is the level of Binah, contemplation (see what is written at the end of the discourse beginning "On the eighth day, an assembly").

> Two discourses on the "fourth level," the "fourth part of Israel" (Numbers 23:10), are cited as parallels. The upper hei is Binah, contemplation.

וב' בחי' אלו נקרא נקודה בהיכליה ונקרא תרין ריעין ועמ"ש מענין יו"ד של שם בבה"ז [בביאורי הזהר] פ' אחרי ע"פ המאמר שם (דע"ט ע"ב) הביאו עלי כפרה:

And these two levels are called "a point in its palace," and are called "two companions." And see what is written on the subject of the yud of the Name in Biurei HaZohar, Parshas Acharei, on the saying there (page 79b), "Bring an atonement for Me."

> Chochmah and Binah together are "a point in its palace" and "two companions that never part." Biurei HaZohar on Acharei discusses the yud of the Name further.

9 (ב) ובחינת וא"ו הוא ההמשכה מחו"ב [מחכמה ובינה] לששה מדות שבלב ונק' נחל איתן עיין בפרדס ערך נחל ובמא"א [ובמאורי אור] אות נו"ן סכ"ו ואח"כ ה' אחרונה היא מחודומ"ע [מחשבה דבור ומעשה] של התורה.

(2) And the level of the vav is the drawing down from Chochmah and Binah to the six emotive attributes (middos) in the heart, and it is called nachal eisan; see the Pardes, under the entry "nachal," and Me'orei Or, letter nun, section 26. And afterwards, the final hei is the thought, speech and action of the Torah.

> The second point: the vav is the flow from Chochmah and Binah into the six emotions of the heart, called nachal eisan; the Pardes and Me'orei Or are cited for the term. The final hei is the thought, speech and action of the Torah.

וזהו נר דלוק על ראשו[133] (ועמ"ש בד"ה כי אתה נרי הויה)[134] ומלמדי [ומלמדים] אותו כו' (ועמ"ש ע"פ וכל בניך למודי[135] הוי' ועיין במא"א [במאורי אור] אות למ"ד סעיף כ"ט):

And this is [the meaning of] "a lamp is lit above its head" (and see what is written in the discourse beginning "For You are my lamp, Havayah") "and they teach it," etc. (and see what is written on [the verse] "And all your children shall be taught of Havayah," and see Me'orei Or, letter lamed, section 29).

> This is the Talmud's "lamp lit above its head" (the yud) and "they teach it" the whole Torah (down to the final hei). The parallels cited are the discourse "For You are my lamp, Havayah" and the verse "And all your children shall be taught of Havayah."

SECTION 8 • ¶10–11

Summary: the Name made whole and the alef of Anochi

10 (ג) אך ענין שאין השם שלם היינו שאין נמשך בחי' נחל איתן לתוך המדות ומחדומ"ע [ומחשבה דיבור ומעשה] וכענין מ"ש בזח"א [בזהר חלק א] (ד"ו ע"ב) ע"פ ונהר יחרב ויבש[137, 136] וע' בפ' שמות (ד"ט ע"ב).

(3) But the matter of the Name not being whole is that the level of nachal eisan is not drawn into the emotive attributes (middos) and into thought, speech and action, like what is written in the Zohar, Part I (page 6b), on [the verse] "And the river shall be wasted and dried up"; and see in Parshas Shemos (page 9b).

> The summary's third point: the Name is "not whole" when the flow of nachal eisan does not reach the emotions or thought, speech and action. The Zohar's comment on "the river shall be wasted and dried up" describes such a cutting off.

וצ"ל ומלתם את ערלת לבבכם[138] שעי"ז אח"כ ומל ה' את לבבך גם מילה היינו מל י"ה

And there must be "You shall circumcise the foreskin of your heart," so that through this, afterwards, "Havayah will circumcise your heart." Also, milah (circumcision) is [the letters of] mal Yah.

So a person must first "circumcise the foreskin" of his own heart, and then G-d will "circumcise your heart." The word milah (circumcision) holds the letters of mal ("circumcise") and Yah, hinting that this circumcision opens the heart to the Name Yah.

והנה את לבבך ואת לבב זרעך ר"ת אלול[139] [ראשי תיבות] כי הם ימי רצון עמ"ש בד"ה אני לדודי:(ד)

Now, "es levavcha ve'es levav [zarecha]" ("your heart and the heart of [your offspring]") are the initials of Elul, for they are days of [Divine] favor; see what is written in the discourse beginning "I am my Beloved's." (4)

The first letters of "es levavcha ve'es levav" ("your heart and the heart of") spell Elul, the month of Divine favor before Rosh HaShanah, the time for this circumcision of the heart; the Baal HaTurim makes this observation. A discourse on "I am my Beloved's" is cited.

וזהו שאנו מתפללים יהא שמיה רבא מברך פ' שם י"ה יהיה רבא שיהיה נמשך בבחי' ו"ה.

And this is why we pray, "May His great Name be blessed" (yehei shemei rabba mevarach): the meaning is, the Name Yah will be great, so that it will be drawn into the level of vav-hei.

The fourth point: the Kaddish response means that the Name Yah should become "great" and be drawn down into vav-hei, the heart and the deeds.

וכן פי' בזח"ב [בזהר חלק ב'] תרומה (קס"ה ע"ב)[140] ע"פ סלו לרוכב בערבות בי"ה שמו.[141] וע"ש בהרמ"ז [בהרב משה זכות] ומ"ש מזה בביאור ע"פ כי כאשר השמים החדשים.[142][143]

So too it is explained in the Zohar, Part II, Terumah (page 165b), on [the verse] "Extol Him who rides upon the heavens, by His Name Yah." See there in the Ramaz, and what is written on this in the explanation of [the verse] "For as the new heavens."

The Zohar on Terumah explains "Extol Him who rides upon the heavens, by His Name Yah" as speaking of the most hidden level, "the Ancient of all ancients." The Ramaz's commentary there and a discourse on "For as the new heavens" are also cited.

והמשכה זו היינו ע"י מחשבה ודבור של התורה ומעשה המצות וזהו את הברכה שיהיה שם י"ה מברך זהו על ידי אשר תשמעו אל מצות הוי"ה עמ"ש ע"פ ועתה יגדל נא כח אד'.[144]

And this drawing down is through the thought and speech of Torah and the action of the mitzvos. And this is [the meaning of] "the blessing": that the Name Yah be blessed, and this is through "that you listen to the commandments of Havayah." See what is written on [the verse] "And now, may the power of Ado-nai be great,"

> This flow comes through thinking and speaking words of Torah and doing mitzvos: "the blessing," the Name Yah being blessed, comes when "you listen to the commandments of Havayah." A discourse on Moshe's prayer, "And now, may the power of Ado-nai be great," is cited.

ומ"ש סד"ה טובה הארץ מאד מאד[145]. וסד"ה מי מנה.[146] וגם כי מל"ת [מצות לא תעשה] שרשם בי"ה ומ"ע [ומצות עשה] בו"ה כמ"ש בד"ה אלה פקודי המשכן.[147, 148]

and what is written at the end of the discourse beginning "The land is very, very good," and at the end of the discourse beginning "Who has counted." And also, the prohibitive commandments are rooted in yud-hei and the positive commandments in vav-hei, as is written in the discourse beginning "These are the accounts of the Mishkan."

> More parallels follow. The prohibitive commandments are rooted in yud-hei and the positive commandments in vav-hei, so the mitzvos as a whole join the two halves of the Name.

ועיין מענין ברכה בזח"ב [בזהר חלק ב'] בשלח (ס"ג ע"ב)[149] ובמא"א [ובמאורי אור] אות ביי"ת (סל"ה ול"ט).[150] והיינו שעיקר הברכה הוא המשכת אור הסוכ"ע בחי' ע"ק [עתיקא קדישא] בממכ"ע [בממלא כל עלמין] והיינו ענין שיהיה השם שלם.

And see on the subject of blessing in the Zohar, Part II, Beshalach (page 63b), and in Me'orei Or, letter beis (sections 35 and 39). That is, the essence of blessing is the drawing down of the light that encompasses all worlds (sovev kol almin), the level of Atika Kadisha, into the light that fills all worlds (memalei kol almin); and this is the matter of the Name becoming whole.

> The essence of blessing is to draw the light that encompasses all worlds, from Atika Kadisha, the innermost level of Keser, into the light that fills the worlds. That is what it means for the Name to be "whole."

עיין זח"ב [זהר חלק ב'] ס"פ תרומה (קע"ה ב') ובפ' וישלח (קס"ז ב'). ועמ"ש מענין וברכת את[151] ה' סד"ה ואכלת ושבעת.

See the Zohar, Part II, at the end of Parshas Terumah (page 175b), and in Parshas Vayishlach (page 167b). And see what is written on "and you shall bless Havayah" at the end of the discourse beginning "And you shall eat and be satisfied."

> Further Zohar passages, and a discourse on "And you shall eat and be satisfied, and bless Havayah" (Deuteronomy 8:10), are cited on the subject of blessing.

ולכן הכח הזה להמשיך הברכה זהו ע"י דבור אנכי שעל ידי זה נמשך בכל אחד שם הוי' שעל ידי זה הוא המשכת הברכה להיות ברוך הוי' כו'

Therefore this power to draw down the blessing comes through the utterance "I" (Anochi), through which the Name Havayah was drawn into each one; and through this comes the drawing down of the blessing, so that there is "Blessed is Havayah," etc.,

> The power to draw down this blessing comes from the utterance Anochi at Sinai, which drew the Name Havayah into every Jew. Through it a person can bring about "Blessed is Havayah … from world to world."

מן העולם ועד העולם[152, 153] כו' (בתהלים סס"י [סוף סימן] ק"ו):(ה) וגם כי הנה התורה מתחלת בבי"ת לפי שהוא סימן ברכה[154] ועמ"ש מזה בזח"א [בזהר חלק א] ר"פ ויגש (דר"ה ע"ב)[155] ואע"פ [ואף על פי] שהאל"ף הוא אותיות פלא שלמעלה מבחינת בי"ת

"from world to world," etc. (in Psalms, at the end of Psalm 106). (5) Also, the Torah begins with a beis because it is a sign of blessing (and see what is written on this in the Zohar, Part I, at the beginning of Parshas Vayigash (page 205b)). And although the alef is the letters of pele (wonder), which is above the level of the beis,

> The fifth point: the Torah begins with a beis, the first letter of berachah, "blessing," as the Zohar notes. The alef is higher: its letters spell pele, "wonder."

אך הוא בבחי' פלא והעלם וגם כי שם הוא כחשכה כאורה[156] כו' וכמ"ש בד"ה בשלח פרעה[157, 158] בענין כמה ארך אפים כו'

it is in the state of wonder and concealment; and also, there "darkness is like light," etc., as is written in the discourse beginning "When Pharaoh sent," on the subject of "How long-suffering," etc.

> But the height of the alef is hidden: it is wonder and concealment, a level where "darkness is like light" (Psalms 139:12), beyond the distinctions of revealed blessing.

ואיתא ברבות ר"פ בראשית כ"ו דורות היה האל"ף קורא תגר כו' למחר אני בא ליתן תורה ואיני פותח[159]

And it is stated in the Midrash Rabbah at the beginning of Bereshis that for twenty-six generations the alef complained, etc.: "Tomorrow I am coming to give the Torah, and I will open

> The Midrash tells that for twenty-six generations the alef complained that the world was not created with it, and G-d answered that at Sinai He would open the Torah with it.

אלא בך שנאמר אנכי כו' והיינו כי ע"י שניתנה תורה אזי יוכל להיות גילוי ההעלם וגם אז נמשך אנכי להיות הוי' אלקיך כו

only with you, as it is said, 'I (Anochi),'" etc. That is, through the Torah being given, there could then be a revelation of what is concealed; and also, then Anochi was drawn down to be "Havayah your G-d," etc.

> Indeed, the Ten Commandments open with Anochi, which begins with alef. Through the Giving of the Torah the hidden alef could be revealed, and Anochi could become "Havayah your G-d."

ולכן ניתנה בהר סיני שירדה שנאה[160] על הרע עמ"ש סד"ה מצה זו[161] בענין בעבור זה כו' ועמ"ש בד"ה

Therefore it was given on Mount Sinai, from which hatred (sinah) descended upon evil; see what is written at the end of the discourse beginning "This matzah," on the subject of "because of this," etc.; and see what is written in the discourse beginning

> That is why the Torah was given on Mount Sinai, from which "hatred" (sinah) descended upon evil (Shabbos 89a). Discourses on the matzah and on the blessings are cited.

להבין ענין הברכות[162] בפי' פותח בברוך כו' וזהו ראה אנכי נותן לפניכם היום ברכה היינו שמבחי' אלף דאנכי שלמעלה ממדרגת הבי"ת נמשך היום הברכה לפניכם כו'

"To understand the matter of the blessings," on the meaning of "opens with 'Blessed,'" etc. And this is [the meaning of] "See, I give before you today a blessing": that from the level of the alef of Anochi, which is above the rank of the beis, the blessing is drawn down today before you, etc.

> So "See, I give before you today a blessing" means that blessing flows to you today from the alef of Anochi, which is above the beis. The discourse "To understand the matter of the blessings" explains why a blessing opens with "Blessed."

והיינו ע"ד מ"ש בזח"א [בזהר חלק א] ויצא (קנ"ח ב')[163] ע"פ ברוך הוי' כו' מן העולם ועד העולם מעלמא דאתכסיא לעלמא דאתגליא דהיינו ע"ד מ"ש לפני יג"מ [י"ג מדות] ויקרא[164] הוי' הוי'

This is along the lines of what is written in the Zohar, Part I, Vayetzei (page 158b), on [the verse] "Blessed is Havayah," etc., "from world to world": from the hidden world to the revealed world. That is, along the lines of what is written before the Thirteen Attributes, "And He called: Havayah, Havayah,"

> The Zohar reads "Blessed is Havayah ... from world to world" as "from the hidden world to the revealed world," and the same is meant by the Name said twice before the Thirteen Attributes, "Havayah, Havayah."

דהיינו לחבר ולהמשיך שם הוי' שלמעלה מהשתלשלות שהוא ע"ק [עתיקא קדישא] בשם הוי' שבסדר השתלשלות והתהוות העולמות וכמ"ש מזה סד"ה וירא ישראל את היד הגדולה.[165, 166, 167]

that is, to join and draw down the Name Havayah that is above the chain of descending worlds (hishtalshelus), which is Atika Kadisha, into the Name Havayah that is within the order of hishtalshelus and the coming into being of the worlds; as is written on this at the end of the discourse beginning "And Israel saw the great hand."

> The aim is to join the Name Havayah that is above the chain of worlds, Atika Kadisha, with the Name Havayah within that chain, through which the worlds come into being.

11 וזהו ענין שמיה רבא מברך כו' וזהו למעלה ממדרגת הברכה מה שנברא העולם באות ביי"ת שהוא הברכה משם הוי' שבהשתלשלות העולמות כו'.

And this is the meaning of "shemei rabba mevarach," etc.; and this is above the rank of the blessing by which the world was created with the letter beis, which is the blessing from the Name Havayah that is within the chain of descending worlds (hishtalshelus), etc.

> This is the Kaddish response at its deepest. The blessing with which the world was created, the beis of Bereishis, comes from the Name Havayah within the chain of worlds; what is asked for here is higher than that.

אבל על ברכה והמשכה זו דבחי' הוי' ה' מן העולם ועד העולם על זה נאמר ראה אנכי מי שאנכי נותן לפניכם היום דוקא ע"י מתן תורה ברכה כו'.

But concerning this blessing and drawing down of the level of "Havayah, Havayah," "from world to world" — of this it is said, "See, I" — the One who I am — "give before you today," specifically through the Giving of the Torah, "a blessing," etc.

> The blessing that draws the higher Havayah into the lower, "from world to world," comes only through the Giving of the Torah: "See, I," Anochi, G-d's own essence, "give before you today a blessing."

SECTION 9 · ¶12

The certain blessing

12 ולהמשיך ברכה זו זהו ע"י אשר תשמעו אל מצות הוי' כנ"ל וע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] היום אם בקולו תשמעו.[168]

And drawing down this blessing is through "that you listen to the commandments of Havayah," as mentioned above; and along the lines of the saying of our Sages, of blessed memory, "Today — if you will listen to His voice."

> This higher blessing is drawn down by listening to G-d's commandments, as in the Sages' teaching about Mashiach's coming, "Today, if you will listen to His voice." The word "today" ties it back to the maamar's opening verse.

עמ"ש מזה בד"ה ביום השמע"צ [השמיני עצרת] והקללה אם לא תשמעו[169] הוא רק להעביר רוח החיצונים והטומאה של היצה"ר [היצר הרע] בכדי שיתקיים הברכה הנ"ל כמ"ש מזה בד"ה אלה החוקים והמשפטים[170] בפ' בחקתי.

See what is written on this in the discourse beginning "On the eighth day, an assembly" (Shemini Atzeres). And "the curse, if you do not listen," is only in order to remove the spirit of the external forces and the impurity of the evil inclination, so that the blessing mentioned above will be fulfilled, as is written on this in the discourse beginning "These are the statutes and the ordinances," in Parshas Bechukosai.

> The curse is only a means: its purpose is to remove the hold of the external forces and the impurity of the evil inclination, so that the blessing can be fulfilled. Discourses for Shemini Atzeres and on Bechukosai are cited.

וז"ש [וזהו שכתוב] גבי ברכה אשר תשמעו ולא אם תשמעו כמ"ש גבי והקללה אם. כי הברכה אינה בספק כי בין כך ובין כך הסוף שיקויים הברכה

And this is why, regarding the blessing, it says "that (asher) you listen," and not "if (im) you listen," as it says regarding "and the curse, if." For the blessing is not in doubt, since either way, in the end the blessing will be fulfilled.

> That is why the Torah says of the blessing "that (asher) you listen," a certainty, but of the curse "if (im) you do not listen," a possibility. The blessing is not in doubt: one way or another it will be fulfilled in the end.

וזהו ויברך דוד את[171] ה' ר"ת [ראשי תיבות] ודאי.[172] הודאי שמו כן תהלתו עיין מ"ש מזה במא"א [במאורי אור] אות וא"ו ס"ו:

And this is [the meaning of] "And David blessed Havayah" (Vayevarech David es Havayah): the initials of vadai (certain). "His Name is 'the Certain,' and so is His praise"; see what is written on this in Me'orei Or, letter vav, section 6.

> The first letters of "And David blessed Havayah" (vav, dalet, alef, and the yud with which the Name begins) spell vadai, "certain." Blessing G-d is bound up with certainty, as the saying goes, "His Name is 'the Certain,' and so is His praise."

IN ONE'S AVODAH

A person must join bittul with contemplation: think deeply about G-d's greatness as far as his mind reaches, and also give himself over to G-d beyond reason, or his love and awe will not last. He must remove the "foreskin" of physical desire through teshuvah so that his contemplation reaches his heart, and in all his Torah study and mitzvos his soul should long for G-d Himself, not for the learning alone; in this way he draws G-d's blessing into his thought, speech and action.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe read "before you" (lifneichem) as the inner "face" of the soul, and what does this add to the verse?
2. Why is contemplation without bittul unstable, and why is bittul without contemplation "nothing"?
3. How can the same stiff-neckedness that leads a person astray also be the root of his bond with G-d?
4. What is the difference between the circumcision of the heart that a person does and the one that G-d will do?
5. Why is the blessing certain ("that you listen") while the curse is only possible ("if you do not listen")?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ראה אנכי נותן

According to the note, this maamar was said in 5558 (1797–98), as recorded in the list of maamarim at the end of this volume; the note adds that the list of manuscripts printed later in this edition shows the same.

KEHOT'S NOTE

נאמרה בשנת תקנ"ח — ראה רשימת המאמרים שבסו"ס מאמרי אדה"ז הקצרים ע' תרכב הערה 137, ולהלן ברשימת הכתבי-יד. וראה סה"מ תקס"ג ח"ב ע' תרצו. מאמרי אדה"ז פרשיות ח"ב ע' תשצו. הנחה אחרת בארוכה במאמרי אדה"א דברים כרך ב ע' שסו ואילך, וביאור שם ע' שצד ואילך. הנחה אחרת ובתוס' הגהות וקיצורים באוה"ת פ' ראה ע' תרלה ואילך. ע' תרסב ואילך. ע' תרסו ואילך. ובאוה"ת דברים כרך ה ע' ב'ילה. ב'לז. ב'לח. וראה שם בכרך ו ע' ב'תקכב. סה"מ תרכ"ו ע' רז (בהוצאת תשמ"ט) [מקבילה לאוה"ת ע' תרלה]. סה"מ תרל"ג ע' תמא (מיוסד על מאמר זה). המשך מים רבים תרל"ו פ"ה ואילך. וראה גם ד"ה זה בסה"מ עטר"ת ע' תרט. ד"ה כי קרוב אליך תרפ"א. ד"ה א"ר יהושע בן לוי תרפ"ח ע' קיט ואילך. תש"ב ע' 138 ואילך. וד"ה זה תשי"ג, תשל"ב ותשל"ג.

2 ראה אנכי נותן לפניכם . . את הברכה

"See, I set before you today a blessing and a curse." The maamar's opening verse; it will read "before you" as the inner "face" of the soul and "blessing" as the drawing down of the Name Havayah.

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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KEHOT'S NOTE

דברים יא, כו-כז.

3 את הברכה

"The blessing, if you listen to the commandments of Havayah your G-d." The maamar later explains that the blessing is drawn down through Torah and mitzvos.

Deuteronomy 11:27 דברים י"א:כ"ז

אֶת־הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל־מִצְוֹת ה' אֱלֹקֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם׃

the blessing, if ye shall hearken unto the commandments of the L-RD your G-d, which I command you this day;

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4 ארז"ל כל מקום שנאמר

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

KEHOT'S NOTE

ע' רש"י נצבים [כט, יב] פסוק ד כיום הזה. ובלקח טוב (שם [ט]) מה היום לא ישבות. כלי אדמוי"ר ליימ. וע' רש"י סוטה (מו, ב) ד"ה ויקרא וז"ל כ"מ שנא' עד היום הזה לעולמי ולעולמי עולמים. [כ].

5 כל מקום שנאמר היום הוא נצחי ולעולם

Rashi (on "And he called the name of the place Luz") cites the rule that "wherever it says 'until this day,' it is forever and ever." The Kehot note gives it as a source for the Sages' teaching quoted here.

Rashi on Sotah 46b רש"י על סוטה מ"ו

6 היום הוא נצחי ולעולם גם היום הזה

At this point Or HaTorah's version adds a parenthesis: Erchei HaKinuyim of Seder HaDoros, under "machar" (tomorrow), cites the Maharshal that all of this world is called "today."

KEHOT'S NOTE

באוה"ת ע' תרלה ובסה"מ תרכ"ו מוסיף: "(כ"מ בעה"כ של הסה"ד בערך מחר בשם רש"ל דכל העוה"ז נקי היום)". ראה לקו"ש חי"ט ע' 147 הערה 64.

7 ע"פ ויהי מקץ בדבור השני

That discourse teaches that every soul has an inner and an outer dimension, "hidden and revealed": as the Holy One, blessed be He, is hidden and revealed, so are the Torah and Israel.

KEHOT'S NOTE

תו"א לא, ג. ובאוה"ת פ' ראה ע' תרלה מפרש "פירוש דהיינו סתים וגליא שכמו שקוב"ה סתים וגליא כך אורייתא וכך ישראל כו' כמ"ש בזוה"ג פ' אחרי דע"ג א" ע"ש.

8 פנים בפנים דיבר ה'

"Face to face Havayah spoke with you on the mountain, out of the fire." The Alter Rebbe reads "face" as the inner dimension of each soul, into which the Name Havayah was drawn at Sinai.

Deuteronomy 5:4 דברים ה':ד'

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד. ראה אוה"ת יתרו ע' תתצט.

9 נמשך לכל אחד ואחד מישראל בחי' הוי'

The note refers to Or HaTorah on this maamar for how the Name Havayah was drawn to every Jew at Sinai.

KEHOT'S NOTE

ראה אוה"ת כאן ע' תרסב.

10 אנכי ה' אלקיך

The first of the Ten Commandments, "I am Havayah your G-d." Here "your G-d" means that the Name Havayah

shines in each Jew until it is called by his name.

Exodus 20:2 שמות כ:ב

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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Deuteronomy 5:6 דברים ה:ו

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

שמות כ, ב. דברים ה, ו.

11 Kehot's note points to Genesis 41:1–44:17 for these words.

Genesis 41:1–44:17 בראשית מ"א:א-מ"ד:י"ז

PARAGRAPH 2

12 איך יש בחי' שם הוי' בכל אחד ואחד

The note refers to this maamar for the question of how the Name Havayah is present in every Jew.

KEHOT'S NOTE

ראה ד"ה ועשית חג השבועות תרס"ו. ד"ה פדה בשלום תרע"ח ותש"ז.

13 אפי' רשעים מלאים חרטות

The note refers to these short maamarim of the Alter Rebbe for the saying "the wicked are full of regrets."

KEHOT'S NOTE

במאמרי אדה"ז הקצרים ע' תיג. וראה שם ע' תקמג. בהמשך מים רבים תרל"ו ע' ח בהערה מציין כ"ק אדמו"ר לר"ח שער היראה פ"ג בשם ס' חסידים (מלאים חרטה) ושבט מוסר פכ"ה בשם מארז"ל (כל ימיהם מלאים חרטה) ותניא פרק יא. (ר"ח שער היראה פ"ג [ד"ה וראיתי]). וע' ר"פ במדבר (א, ד). [כ].

14 רשעים מלאים חרטות

Tanya quotes the Sages' saying "the wicked are full of regrets" about a person in whom evil prevails, yet who has thoughts of teshuvah from the good in his soul. The Kehot note lists this among the places where the saying appears.

Tanya, Likkutei Amarim 11:6 תניא, חלק ראשון; ליקוטי אמרים י"א:ו

וְיֵשׁ מִי שֶׁהָרָע גּוֹבֵר בּוֹ יוֹתֵר, וּמִתְלַבְּשִׁים בּוֹ כָּל שִׁלְשָׁה לְבוּשִׁים שֶׁל הָרָע, וּמַחֲטִיאוֹ בַּעֲבֵירוֹת חֲמוּרוֹת יוֹתֵר, וּבְעִתִּים קְרוֹבִים יוֹתֵר. אַךְ בֵּינְתַיִם מִתְחָרֶטֶת, וּבָאִים לוֹ הִרְהוּרֵי תְּשׁוּבָה מִבְּחִינַת הַטּוֹב שֶׁבְּנַפְשׁוֹ, שֶׁמִּתְגַּבֵּר קְצָת בֵּינְתַיִם, אֶלָּא שֶׁאֵין לוֹ הִתְגַּבְּרוּת כָּל כָּךְ לְנַצֵּחַ אֶת הָרָע לִפְרוֹשׁ מֵחֲטָאָיו לְגַמְרֵי לְהֵיוֹת "מוֹדֶה וְעוֹזֵב". וְעַל זֶה אָמְרוּ רַבּוֹתֵינוּ זִכְרוֹנָם לִבְרָכָה: "רְשָׁעִים מְלֵאִים חֲרָטוֹת", שֶׁהֵם רוֹב הָרְשָׁעִים, שֶׁיֵּשׁ בְּחִינַת טוֹב בְּנַפְשָׁם עֲדַיִן.

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15 והוא בלי טעם ודעת

The note refers to chapter 5 of this series for the point that this bond with G-d is without reason or knowledge.

KEHOT'S NOTE

ראה המשך מים רבים — תרלו פרק ה.

16 שלמעלה מן ההשכלה והדעת המושג

Tanya explains that the One G-d illuminates and gives life to the whole soul by clothing Himself in its Chochmah, which is above comprehensible knowledge and intellect. The maamar cites it for the bittul of Chochmah present in every Jew.

Tanya, Likkutei Amarim 18:11 תניא, חלק ראשון; ליקוטי אמרים י"ח:י"א

וְלָכֵן, כָּל יִשְׂרָאֵל, אֲפִילּוּ הַנְּפָשִׁים וְעַמֵּי הָאָרֶץ, הֵם מַאֲמִינִים בַּה', שֶׁהֲאֱמוּנָה הִיא לְמַעְלָה מִן הַדַּעַת וְהַהַשָּׂגָה, כִּי "פִּתְּי יַאֲמִין לְכָל דָּבָר, וְעָרוּם יָבִין וְגוֹ'", וּלְגַבֵּי הַקָּדוֹשׁ־בָּרוּךְ־הוּא, שֶׁהוּא לְמַעְלָה מִן הַשֵּׂכֶל וְהַדַּעַת וְלֵית מַחֲשָׁבָה תִּפְיסָא בֵּקהּ כְּלָל - הַכֹּל כְּפָתְיִים אֶצְלוֹ יִתְבָּרַךְ, כִּדְכְתִיב: "וַאֲנִי בַּעַר וְלֹא אֵדָע, בְּהֵמוֹת הָיִיתִי עִמָּךְ, וַאֲנִי תָּמִיד עִמָּךְ וְגוֹ'", כְּלוֹמַר, שֶׁבָּזֶה שֶׁאֲנִי "בַּעַר" וּ"בְּהֵמוֹת" - "אֲנִי תָּמִיד עִמָּךְ".

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17 משכיל על דבר

"One who has insight into a matter will find good." The Alter Rebbe uses maskil as a name for the level of Chochmah.

Proverbs 16:20 משלי ט"ז:כ

מַשְׂכִּיל עַל־דָּבָר יִמְצָא־טוֹב וּבוֹטֵחַ בַּה' אַשְׁרָיו:

He that giveth heed unto the word shall find good; And whoso trusteth in the L-RD, happy is he.

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18 משכיל לאיתן האזרחי

The heading of Psalm 89, "A maskil of Eisan the Ezrachi." The maamar reads each word: maskil is Chochmah, eisan is its strength, and ezrachi means it is native to every Jew and will shine in the future.

Psalms 89:1 תהילים פ"ט:א

מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי:

Maschil of Ethan the Ezrahite.

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KEHOT'S NOTE

תהלים פט, א. ראה ג"כ תורת אדה"ז על פסוק זה. הובאה ונתבארה בקונטרס לימוד החסידות ע' 5.

19 איתן מלי חיזוק כמו איתן מושבך

Bilam's words to the Kenite, "Firm is your dwelling place." The verse shows that eisan means strength.

Numbers 24:21 במדבר כ"ד:כ"א

וַיַּרְא אֶת־הַקֵּינִי וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר אֵיתָן מוֹשָׁבֶךָ וְשִׂים בַּסֶּלַע קִנֶּךָ:

And he looked on the Kenite, and took up his parable, and said: Though firm be thy dwelling-place, And though thy nest be set in the rock;

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KEHOT'S NOTE

במדבר כד, כא. וראה סוטה מו, סע"א. אוה"ת נ"ך כרך א ע' תרצט.

ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

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24 כמ"ש במ"א (ע' בסש"ב פכ"ד)

At this point Or HaTorah's version also cites the Likkutei Torah discourse "Mi Kel kamocha nosei avon," chapter 5.

KEHOT'S NOTE

באוה"ת ראה ע' תרל"ו מציין גם "ובלקו"ת בד"ה מי אל כמוך נושא עון פ"ה".

25 ישראל עלו במחשבה

The passage explains "Israel arose in thought": their souls are rooted in the hidden thought of Arich Anpin, far above even supernal Chochmah and Binah of Atzilus.

KEHOT'S NOTE

ב"ר רפ"א. ראה לעיל פ' בחקותי מז, א ובמ"מ לשם. פ' צו טז, ג ובכ"מ.

26 ישראל עלו במחשבה

The Midrash lists things that preceded creation, among them Israel, who "arose in thought." The Alter Rebbe identifies this root in G-d's thought with the yud of the Name Havayah in every soul.

Bereshit Rabbah 1:4 בראשית רבה א:ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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27 בחינת יו"ד של שם הוי'

Iggeres HaTeshuvah explains the Name in the soul: the yud, a mere point, alludes to hidden Chochmah, and the hei, with its length and breadth, to contemplation of G-d's greatness. The text points there for this teaching.

Tanya, Part III; Iggeret HaTeshuvah 4:16 תניא, חלק שלישי; אגרת התשובה ד':ט"ז

וְכָכָה מָמָּשׁ עַל דֶּרֶךְ מָשָׁל, הַמַּבְדִּיל הַבְדָּלוֹת לְאֵין קֵץ, בְּנִשְׁמַת הָאָדָם, שֶׁהִיא בְּחִינַת נֶפֶשׁ הָאֱלֹקִית - דְּמוּתוֹכִיהּ נָפַח, יֵשׁ בָּהּ בְּחִינַת שֵׂכֶל הַנַּעֲלָם, הַמְרוּמָז בְּאוֹת יו"ד, שֶׁבְּכֹחוֹ לָצֵאת אֶל הַגִּילּוּי, לְהָבִין וּלְהַשְׂכִּיל בַּאֲמִתָּתוֹ יִתְבָּרַךְ וּבְגִדוּלָתוֹ וְכוּ', כָּל חַד וְחַד לְפוּם שִׁיעוּרָא דִּילֵיהּ, לְפִי רוֹחַב שִׂכְלוֹ וּבִינָתוֹ.

20 כי עם קשה עורף הוא וסלחת

Moshe's plea after the golden calf: "for it is a stiff-necked people, and You will pardon our iniquity." The Alter Rebbe sees in the stiff neck the strength of Chochmah, a simple will without reason.

Exodus 34:9 שמות ל"ד:ט'

וַיֹּאמֶר אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יֵלֶךְ־נָא אֲדֹנָי בְּקִרְבֵּנוּ כִּי עַם־קְשֵׁה־עֹרֶף הוּא וְסָלַחְתָּ לַעֲוֹנֵנוּ וּלְחַטָּאתֵנוּ וּנְחַלְתָּנוּ:

And he said: 'If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'

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KEHOT'S NOTE

שמות לד, ט. בד"ה בהעלותך תרע"ו (נדפס בסה"מ תרע"ב-ע"ו ע' קכב) "וזהו שאמר וסלחת דלכאורה מה זה נתינת טעם על הסליחה, אך זהו כי העקשנות הוא מעלה גדולה והוא התוקף הגדול בקיום התומ"צ כו', ומקור הכח הזה הוא מבחי' משכיל" ע"ש.

21 בלי שום טעם ושכל מושג

Or HaTorah's version adds: one may say it is not that this has no reason at all, but that it is above comprehensible intellect; that is why it is called maskil le'Eisan, for maskil means intellection, but above comprehensible intellect.

KEHOT'S NOTE

"ואפי"ל לא שאין לזה טעם כלל, אלא שהוא למעלה משכל המושג. ולכן נק' משכיל לאיתן והרי משכיל הוא ענין השכלה אלא שהוא למעלה משכל המושג" — אוה"ת ראה ע' תרלה. מובא באוה"ת סידור ע' קכו.

22 איתן משמעות לעתיד לבוא

The essay says that the letters of eisan serve for the future, meaning "I am destined to be revealed," and that eisan is "the point in its palace" and the "two companions." In the future the Infinite Light will shine into the innermost point of the heart through the flow of "nachal eisan."

KEHOT'S NOTE

קו"א ד"ה וצדקה כנחל איתן (קסא, א). ולהעיר שאות א' היא מאותיות אהו"י — שנכללות בנקודות והן אותיות שבמחשבה (ראה לקו"ת בהר מא, ב) — ד"ה בסוכות תשבו תשל"ח הערה 48.

23 הרוח שטות מכסהו

Tanya explains that a person sins only because a "spirit of folly" covers and hides the love of the G-dly soul, its wish never to be separated from G-d. The maamar cites it for why the bittul of Chochmah is now hidden.

Tanya, Likkutei Amarim 24:8 תניא, חלק ראשון; ליקוטי אמרים כ"ד:ח'

... "כִּי תִשְׁטֶה אִשְׁתּוֹ" - "אֵין אָדָם עוֹבֵר עֲבֵירָה וְכוּ'", דַּאֲפִילּוּ אִשָּׁה הַמְנֻאֶפֶת שֶׁדַּעְתָּהּ קַלָּה, הֱיָתָה מוֹשֶׁלֶת בְּרוּחַ תַּאֲוָתָהּ, לוּלֵי רוּחַ שְׁטוּת שָׁבָּהּ - הַמְכַסֶּה וּמַסְתִּיר וּמַעֲלִים אֶת הָאַהֲבָה מְסוּתֶרֶת שֶׁבְּנַפְשָׁהּ הָאֱלֹהִית, לְדָבְקָה בֶּאֱמוּנַת ה' וְיִחוּדוֹ וְאַחְדּוּתוֹ, וְלֹא לִיפָּרֵד חַס וְשָׁלוֹם מֵאַחְדּוּתוֹ, אֲפִילּוּ נוֹטְלִים אֶת נַפְשָׁהּ מִמֶּנָּה לַעֲבוֹד עֲבוֹדָה זָרָה חַס וְשָׁלוֹם, וַאֲפִילּוּ בְּהִשְׁתַּחֲוָאָה לְבַדָּהּ בְּלִי שׂוּם אֱמוּנָה בַּלֵּב כְּלָל, וְכָל שֶׁכֵּן לִכְבּוֹשׁ הַיֵּצֶר וְתַאֲוֹת הַנִּיאוּף, שֶׁהֵם יְסוּרִים קַלִּים ...

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28 **בד"ה ביום השמיני שלח**

That discourse, "On the eighth day he sent the people away," reads "behind and before (kedem) You formed me": "behind," since man was created last of all creatures, and "before," since Israel arose in thought and the world was created for their sake.

KEHOT'S NOTE

לקמן דרושים לשמע"צ.

29 **ביום השמיני שלח**

"On the eighth day he sent the people away," said of Shlomo at the end of the Temple's dedication. It opens the discourse the text points to.

I Kings 8:66 מלכים א ח:ס"ו

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

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

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30 **וקדם צרתני**

"Behind and before (kedem) You formed me." The discourse cited reads kedem as the soul's root in what preceded creation.

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

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

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31 **ובד"ה יונתי**

The passage explains the primordial thought as an intermediary between the essence of the Infinite Light and the emanated levels: an encompassing, general light that includes every detail of the chain of worlds, through which they come into being.

KEHOT'S NOTE

לקמן שה"ש יח, ד.

32 **יונתי בחגוי**

"My dove, in the clefts of the rock." It opens the discourse that, the text says, speaks of the primordial thought.

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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33 **בד"ה בשעה שהקדימו**

The passage explains that Onkelos renders Bereishis as bekadmin, alluding to a level higher than Chochmah: the primordial thought, the supreme will that is the source of Chochmah.

Numbers 13:1 במדבר י"ג:א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵּאמֹר׃

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

לעיל במדבר יג, א.

34 **בשעה שהקדימו ישראל נעשה**

"When Israel put 'we will do' before 'we will hear,' a heavenly voice went forth." It opens the discourse the text cites for the meaning of bekadmin.

Shabbat 88a:7–8 שבת פ"ח א:ז'-ח'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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35 **בד"ה ה' לי בעוזרי**

That discourse, "Havayah is with me among my helpers," reads "every native (ha'ezrach) in Israel shall dwell in sukkos" as a future tense: "what I am destined to make shine" within Israel in the Time to Come.

KEHOT'S NOTE

לקמן פח, ג.

36 **ה' לי בעוזרי**

"Havayah is with me among my helpers." It opens the discourse that reads ezrach as "what I will make shine."

Psalms 118:7 תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי׃

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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37 **כל האזרח בישראל**

"Every native in Israel shall dwell in sukkos." The discourse cited reads ezrach as related to lehazriach, "to make shine."

Leviticus 23:42 ויקרא כ"ג:מ"ב

בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת׃

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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ראה אנכי נותן לפניכם היום ברכה וקללה את הברכה וגו'

38 **מה שאני עתיד להזריח**

The note refers to these short maamarim for the reading of ezrach as "what I am destined to make shine."

KEHOT'S NOTE

ראה מאמרי אדה"ז הקצרים ע' עג-ד. סה"מ תשי"א (כ"ק מוהריי"צ) ע' 58. וראה ג"כ תניא קו"א קסא, א.

39 "Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is nothing else." This is the content of the contemplation that is the upper hei.

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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40 **החכמה תחיה בעליה**

"Wisdom gives life to its possessors." The Alter Rebbe reads "possessors" as "masters": Chochmah gives life even to Binah, which in a sense rules over it.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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41 **עטרת בעלה**

"A woman of valor is the crown of her husband." Etz Chaim, as the text cites it, applies this to Binah in relation to Chochmah.

Proverbs 12:4 משלי י"ב:ד'

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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42 **נקודה בהיכליה**

In the Zohar's introduction, "from afar" is explained as "the supernal point that stands in its palace." The text cites the Zohar, page 6, for this name of Chochmah.

Zohar, Introduction 12:84–92 ספר הזהר, הקדמה י"ב:פ"ד-צ"ב

because of the twofold peace here below, one for Jacob and one for Joseph, as it is written, "Peace, Peace, to him that is far off and to him that is near" (Is. 57, 19): "to him that is far of" refers to Jacob, "and to him that is near" refers to Joseph. "To him that is far" is parallel to "From afar the L-rd appeared unto me" (Jer. 31, 3), as well as to "And his sister stood afar off' (Exod. 2, 4); "and to him that is near" ...

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

43 **נקודה בהיכליה**

The fifth Tikkun reads Bereishis as "a point in its palace," a point that is the hidden thought. The text cites it alongside the Zohar.

Tikkunei Zohar 19a:11–14 תקוני הזהר י"ט א:י"א-י"ד

בראשית ב' ראשית. נקודה בהיכליה. והאי נקודה איהי מחשבה סתימא. אדהכי הא אליהו אזדמן לגביה. א"ל. רבי רבי והא ב' פתיחא איהי. אם כן במאי איהי מחשבה סתימא בה. אלא בריש *הורמנותא דמלכא בוצינא דקרדינות' כד מדיד משיחא. האי נקודה נפיק מינה קו דסתים ניצוצא ההיא מחשבה כגוונא דא ם.

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44 **פך של שמן שמצאו**

The Talmud tells that when the Hasmoneans prevailed, they searched and found only one cruse of oil sealed with the High Priest's seal. The Alter Rebbe suggests that this cruse is the "point in its palace."

Shabbat 21b:10 שבת כ"א ב:י'

מַאי חֲנוּכָּה? דְּתָנוּ רַבָּנַן: בְּכ"ה בְּכִסְלֵיו יוֹמֵי דַּחֲנוּכָּה תְּמָנְיָא אִינּוּן דְּלָא לְמִסְפַּד בְּהוֹן וּדְלָא לְהִתְעַנּוֹת בְּהוֹן. שֶׁכְּשֶׁנִּכְנְסוּ יְוָונִים לַהֵיכָל טִמְּאוּ כָּל הַשְּׁמָנִים שֶׁבַּהֵיכָל. וּכְשֶׁגָּבְרָה מַלְכוּת בֵּית חַשְׁמוֹנַאי וְנִצְּחוּם, בָּדְקוּ וְלֹא מָצְאוּ אֶלָּא פַּךְ אֶחָד שֶׁל שֶׁמֶן שֶׁהָיָה מוּנָּח בְּחוֹתָמוֹ שֶׁל כֹּהֵן גָּדוֹל, וְלֹא הָיָה בּוֹ אֶלָּא לְהַדְלִיק יוֹם אֶחָד. נַעֲשָׂה בּוֹ נֵס וְהִדְלִיקוּ מִמֶּנּוּ שְׁמוֹנָה יָמִים. לְשָׁנָה אַחֶרֶת קָבָעוּם וַעֲשָׂאוּם יָמִים טוֹבִים בְּהַלֵּל וְהוֹדָאָה.

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PARAGRAPH 3

45 **מלכות פה קרינן לה**

In Patach Eliyahu each Sefirah is matched to a limb: "Malchus is the mouth; we call it the Oral Torah." The Alter Rebbe uses this for the final hei of the Name.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

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46 **וגדול תלמוד שמביא לידי מעשה**

The Sages concluded, "Study is great, for study leads to action." Here it describes the final hei, where thought and speech of Torah lead to deeds.

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּית בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כּוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקֹּדֶם לְחָלָה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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KEHOT'S NOTE

קידושין מ, ב.

47 "Let justice well up like water, and righteousness like a mighty stream (nachal eisan)." Tanya's essay on charity opens with this verse, and the maamar draws on it for the vav of the Name.

Amos 5:24 עמוס ה׳:כ״ד

וְיִגַּל כַּמַּיִם מִשְׁפָּט וּצְדָקָה כְּנַחַל אֵיתָן׃

But let justice well up as waters, And righteousness as a mighty stream.

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48 **בד״ה בכ״ה בכסלו**

On that column the Chanukah discourse says that the inner heart, "the hidden recesses of the heart," becomes one with the mind as "two companions that never part," while the outer heart does not: the mind is free to contemplate G-d's greatness, but the outer heart is not in a person's control.

KEHOT'S NOTE

תו״א כט, ג.

49 **תשובה תשוב ה׳**

The Raaya Mehemna explains teshuvah as tashuv hei, the hei returning to the vav, so that the Name is made whole. The Alter Rebbe builds on this reading of teshuvah.

Zohar III, 122a זח״ג קכב, א

KEHOT'S NOTE

זח״ג קכב, א (ברע״מ)

50 **תעלומות לב**

"For He knows the hidden recesses of the heart." Here the phrase names the deepest level of the heart, where supernal Chochmah shines.

Psalms 44:22 תהילים מ״ד:כ״ב

הֲלֹא אֱלֹקִים יַחֲקָר־זֹאת כִּי־הוּא יֹדֵעַ תַּעֲלֻמוֹת לֵב׃

Would not G-d search this out? For He knoweth the secrets of the heart.

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51 **וע׳ לקמן ע״פ ושמתי כדכד**

That discourse opens with the Sages' account of two angels, Michael and Gavriel, who disputed whether kadkod is shoham or yashpeh, and G-d said, "Let it be like this and like this." It then asks where an arousal from below gets the power to bring about an arousal from above.

KEHOT'S NOTE

לקמן כו, ב.

52 **ושמתי כדכד**

"And I will make your windows of kadkod … and all your borders of precious stones (avnei chefetz)." The discourse cited reads avnei chefetz as "stones of desire," the love that comes from supernal Chochmah.

Isaiah 54:12 ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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53 **עמוק עמוק**

"Far away is that which was, and deep, deep; who can find it?" Here it describes the love drawn from supernal Chochmah.

Ecclesiastes 7:24 קהלת ז׳:כ״ד

רָחוֹק מַה־שֶּׁהָיָה וְעָמֹק עָמֹק מִי יִמְצָאֶנּוּ׃

That which is far off, and exceeding deep; who can find it out?

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54 **ועמך לא חפצתי**

"Whom have I in heaven? And besides You I desire nothing on earth." The Alter Rebbe stresses the word for desire, chefetz, the inner core of will.

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.

55 **ונקרא נקודה בהיכלי׳**

Iggeres HaKodesh 5 explains that supernal Chochmah stays hidden and only a minute glimmer flows from it to Binah, which is why the Zohar calls it "a point in its palace," the form of the yud of the Name.

KEHOT'S NOTE

ראה אגה״ק סי׳ ה. וסי׳ טו. אוה״ת יוה״כ ע׳ א׳תקסא. ביאוה״ז להצ״צ כרך א ע׳ תקיג.

56 **מאד עמקו מחשבותיך**

"How great are Your works, Havayah; Your thoughts are very deep." Here it names the hidden Chochmah above, aroused by the depth of the heart below.

Psalms 92:6 תהילים צ״ב:ו׳

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה׳ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

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

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KEHOT'S NOTE

תהלים צב, ו.

57 **בשעה שישראל עונין אישי״ר**

Eliyahu tells Rabbi Yosei that when Israel answer "May His great Name be blessed," the Holy One, blessed be He, nods

His head. The Alter Rebbe reads "His great Name" as the Name Yah growing great.

Berakhot 3a:14 ברכות ג׳ א:י״ד

... חַיֶּיךָ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וָיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ רַבָּא מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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KEHOT'S NOTE

ברכות ג, א.

58 **ממעמקים קראתיך**

"A song of ascents: From the depths I called You, Havayah." The plural "depths" points to one depth above another, in the soul and above.

Psalms 130:1 תהילים קי״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.

59 **בסבא דמשפטים (דק״י סע״א)**

The note says that the Sava deMishpatim passage, on the verse "and the mighty ones (eisanim), foundations of the earth," is quoted in Or HaTorah on Shemos.

KEHOT'S NOTE

ע״פ והאיתנים מוסדי ארץ, מובא באוה״ת פי׳ שמות ע׳ יד.

60 **אית משכיל לעילא**

The Sava deMishpatim explains "A maskil of Eisan the Ezrachi": "There is a maskil above, and there is a maskil below." The text cites it among the Zohar's passages on eisan.

Zohar, Mishpatim 3:293–301 ספר הזהר, משפטים ג׳:רצ״ג-ש״א

61 **שאמרו ארז״ל גבי עובר בבטן אמו**

Rabbi Simlai describes the unborn child: a lamp is lit above its head and it is taught the entire Torah. The Alter Rebbe reads the lamp as the yud of the Name and the whole Torah as reaching to its final hei.

Niddah 30b:9–11 נדה ל׳ ב:ט׳-י״א

וּמַאי רְאָיָה מִן הַשּׁוֹטִים? אֵימַר: נְקֵבָה קְדֵימִים, וְאִיעַבּוּר אַרְבָּעִין יוֹמִין קַמֵּי זָכָר. וְרַבָּנַן: סָמָא דְּנָפְצָא אַשְׁקִינְהוּ. וְרַבִּי יִשְׁמָעֵאל: אִיכָּא גּוּפָא דְּלָא מְקַבֵּל סָמָא. אָמַר לָהֶם רַבִּי יִשְׁמָעֵאל: מַעֲשֶׂה בְּקֵילֶפַּטְרָא מַלְכַּת יְוָונִים, שֶׁגִּתְחַיְּבוּ שִׁפְחוֹתֶיהָ חֲרִיגָה לַמַּלְכוּת, וּבְדָקָן וּמָצָאן זָכָר לְאַרְבָּעִים וְאֶחָד, וּנְקֵבָה לִשְׁמוֹנִים וְאֶחָד. אָמְרוּ לוֹ: אֵין מְבִיאִין רְאָיָה מִן הַשּׁוֹטִים.

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KEHOT'S NOTE

נדה ל, ב.

62 **ע״פ שחורה אני**

Kehot's note points to Song of Songs 6:3 for these words.

Song of Songs 6:3 שיר השירים ו׳:ג

אֲנִי לְדוֹדִי וְדוֹדִי לִי הָרֹעֶה בַּשּׁוֹשַׁנִּים:

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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KEHOT'S NOTE

לקמן שה״ש ו, ג. ח, ד.

63 "I am black but comely." It opens a discourse in the Shir HaShirim section to which the text refers.

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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64 **ובפי שלח ע״פ והיה לכם לציצית**

The explanation of "And it shall be for you as tzitzis" cites the Arizal's writings that the Yesod of Abba is in the chest: what gives life to a lower level does so through its lowest part, its Yesod, which is within the Yesod of Imma, and together they form the intellect of Z'eir Anpin, the lights gathering in the heart.

KEHOT'S NOTE

לעיל שלח מד, א.

65 **והיה לכם לציצית**

"And it shall be for you as tzitzis." It opens the discourse in Shelach to which the text refers.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

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

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66 Kehot's note points to Song of Songs 1:4-5 for these words.

Song of Songs 1:4–5 שיר השירים א׳:ד׳-ה׳

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מִיַּיִן מֵישָׁרִים אֲהֵבוּךָ: שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee. 'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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67 **משכני אחריך נרוצה הביאני המלך חדריו**

"Draw me after you, we will run; the king has brought me into his chambers." The text links this verse to the levels of the Name given to each soul.

Song of Songs 1:4 שיר השירים א׳:ד׳

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מִיַּיִן מֵישָׁרִים אֲהֵבוּךָ:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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68 **תושבע"פ מלכות קרינן לה**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי").

69 Explaining "From the depths I called You," the Zohar says one should draw blessings "from the depth of the well," calling it "the depth of all." The Alter Rebbe identifies these with the two Yesods of Abba and Imma.

Zohar, Beshalach 28:408–418 ספר הזהר, בשלח כ"ח:ת"ח-תי"ח

70 **אנכי הוי' אלהיך**

The first commandment, "I am Havayah your G-d." All the levels of the Name described here were given in this utterance.

Exodus 20:2 שמות כ׳:ב׳

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 4

71 **אך אמרו רז"ל**

The note says that this saying of the Sages, as the maamar brings it, is quoted in Or HaTorah on Vayera.

KEHOT'S NOTE

מובא באוה"ת וירא כרך ד תשע, ב.

72 **שבזמן הגלות אין השם שלם**

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

KEHOT'S NOTE

ראה תנחומא ס"פ תצא. רש"י ס"פ בשלח. וראה לקמן פ׳ נצבים נא, ג. ע׳ לקח טוב סו"פ בשלח עה"פ כי יד על כס וברש"י. ובפסיקתא סוף זכור. ופסיק"ר פי"ב. והלשון שבזמן הגלות ל"מ. אך ת"ל מצאתי בע"ח ריש ש׳ הקליפות פי"א, ודו"ק. [כ].

73 **אין השם שלם**

Rashi explains that G-d swore His Name and His Throne are not whole until Amalek's name is wholly erased, which is why the verse writes kes Yah, half of each. The Alter Rebbe applies this to the separation of vav-hei from yud-hei in exile.

Rashi on Exodus 17:16 רש"י על שמות י"ז:ט"ז

... נִשְׁבַּע הַקָּבָ"ה שֶׁאֵין שְׁמוֹ שָׁלֵם וְאֵין כִּסְאוֹ שָׁלֵם עַד שֶׁיִּמָּחֶה שְׁמוֹ שֶׁל עֲמָלֵק כֻּלּוֹ, וּכְשֶׁיִּמָּחֶה שְׁמוֹ יִהְיֶה הַשֵּׁם שָׁלֵם וְהַכִּסֵּא שָׁלֵם, שֶׁנֶּאֱמַר "הָאוֹיֵב תַּמּוּ חֳרָבוֹת לָנֶצַח" (תהלים ט׳), וְהוּ עֲמָלֵק שֶׁכָּתוּב בּוֹ "וְעָבָרְתּוֹ שָׁמָרָה נֶצַח" (עמוס א׳), "וְעָרִים נָתַשְׁתָּ אָבַד זִכְרָם הֵמָּה" (תהלים שם), מַהוּ אוֹמֵר אַחֲרָיו? "וַה' לְעוֹלָם יֵשֵׁב" — הֲרֵי הַשֵּׁם שָׁלֵם, "כּוֹנֵן לַמִּשְׁפָּט כִּסְאוֹ" — הֲרֵי כִּסְאוֹ שָׁלֵם:

ויאמר AND HE SAID — i. e. Moses said. כי יד על כס יה BECAUSE THE HAND IS UPON THE THRONE OF JAH — the hand of the Holy One, blessed be He, is raised to swear by His throne that He will have war and enmity against Amalek to all eternity. And what is the force of כס — why does it not say as usual כסא? And the Divine Name, also, is divided into half (יה is only the half of the Tetragrammaton)! The Holy One, blessed be ...

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)

74 **ע"פ ועשית ציץ**

The discourse reads "And you shall make a tzitz" as Moshe drawing out the "peering" (meitzitz) of great love through windows broken in the partition, the thoughts of teshuvah that come from bittul.

KEHOT'S NOTE

תו"א פג, ב.

75 **ועשית ציץ**

"And you shall make a tzitz of pure gold." It opens the Torah Ohr discourse to which the text refers.

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חוֹתָם קֹדֶשׁ לַה'

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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76 "Remember what Amalek did to you on the way when you came out of Egypt." It opens the Torah Ohr discourse to

which the text refers.

Deuteronomy 25:17 דברים כ"ה:י"ז

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדָּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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77 **וע"פ זכור את אשר עשה לך עמלק**

The discourse opens with "Remember what Amalek did to you" and explains that the Name and the Throne are not whole until Amalek's seed is erased, and that this war goes on in every generation, within every Jewish soul.

KEHOT'S NOTE

תו"א פד, ב. פה, ב.

78 **ובמגילת אסתר . . חייב אינש**

The discourse on "A person is obligated to become intoxicated on Purim" opens with "For a hand is on the throne of Yah" and the Sages' saying that the Name and the Throne are not whole.

KEHOT'S NOTE

תו"א צה, א.

79 **חייב אינש לבסומי בפוריא**

Rava's ruling that a person must become intoxicated on Purim until he cannot tell "cursed is Haman" from "blessed is Mordechai." The first Torah Ohr discourse on Megillas Esther, cited here, opens with it.

Megillah 7b:7–8 מגילה ז' ב:ז'-ח'

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

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

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80 **רשפי אש**

"For love is strong as death … its flashes are flashes of fire." Here it describes the burning love that should be revealed in the heart.

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 שַׁלְהֶבְתְּיָהּ:

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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81 **ומלתם את ערלת לבבכם**

"You shall circumcise the foreskin of your heart, and stiffen your neck no more." This is the work a person must do himself.

Deuteronomy 10:16 דברים י':ט"ז

וּמַלְתֶּם אֶת עָרְלַת לְבַבְכֶם וְעָרְפְּכֶם לֹא תַקְשׁוּ עוֹד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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KEHOT'S NOTE

דברים י', טז.

82 **ומל ה"א את לבבך**

"And Havayah your G-d will circumcise your heart and the heart of your offspring, to love Havayah your G-d." The next paragraph asks how this fits with the command to circumcise the heart oneself.

Deuteronomy 30:6 דברים ל':ו'

וּמָל ה' אֱלֹקֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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KEHOT'S NOTE

דברים ל, ו.

PARAGRAPH 5

83 **עונותיכם מבדילים**

"Your iniquities have separated between you and your G-d." The Alter Rebbe uses it for the foreskin of desire that separates the Name Yah from vav-hei.

Isaiah 59:2 ישעיהו נ"ט:ב'

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּילִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע"י נט, ב.

84 **ונרגן מפריד אלוף**

"A grumbler separates the Chief (aluf)." Cited with the previous verse: sin creates the separation, so its removal depends on teshuvah.

Proverbs 16:28 משלי ט"ז:כ"ח

אִישׁ תַּהְפֻּכוֹת יְשַׁלַּח מָדוֹן וְנִרְגָּן מַפְרִיד אַלּוּף:

A froward man soweth strife; And a whisperer separateth familiar friends.

high" above the ministering angels. The maamar quotes its first clause.

Yalkut Shimoni on Nach 476 ילקוט שמעוני על נ"ך תע"ו

90 **ומל ה' אלהיך את לבבך**

"And Havayah your G-d will circumcise your heart and the heart of your offspring." The Alter Rebbe notes that it says "your heart," not "the foreskin of your heart."

Deuteronomy 30:6 דברים ל':ו'

וּמָל ה' אֱלֹקֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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PARAGRAPH 6

91 **ס"פ שלח ע"פ אני**

That passage explains "May His great Name be blessed": "His great Name" is the level of the Infinite above even Keser, which is the light of sovev.

KEHOT'S NOTE

לעיל שלח נ, ב.

92 **שמיה רבא היינו שמו הגדול**

Tosafos reject the Machzor Vitry's reading shem Yah rabba and explain the words as "May His great Name be blessed." The Alter Rebbe says both meanings are true.

Tosafot on Berakhot 3a:14:1 תוספות על ברכות ג' א:י"ד:א'

ועונין יהא שמיה הגדול מבורך - מכאן יש לסתור מה שפי' במחזור ויטרי יהא שמיה רבא שזו תפלה שאנו מתפללין שימלא שמו כדכתיב (שמות י"ז:ט"ז) כי יד על כס יה שלא יהא שמו שלם וכסאו שלם עד שימחה זרעו של עמלק ופירושו כך יהא שמי"ה שם יה רבא כלומר שאנו מתפללין שיהא שמו גדול ושלם ומבורך לעולם הוי תפלה אחרת כלומ' ומבורך לעולם הבא. וזה לא נראה מדקאמר הכא יהא שמיה הגדול מבורך משמע דתפלה אחת היא ואינו רוצה לומר שיהא שמו גדול ושלם אלא יהא שמו הגדול מבורך וגם ...

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93 **כפי' הטא"ח סי' נ"ו . . כמ"ש התוס' ריש ברכות**

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

KEHOT'S NOTE

ג, א. ראה שם ב' פי' ומה שכתבו בשם מחזור ויטרי.

94 **ושתי הכוונות אמת**

The note refers there for the statement that both meanings of shemei rabba are true.

KEHOT'S NOTE

ראה סה"מ תרל"ג חלק ב ע' תמט.

95 **בביאור ע"פ זכור**

The explanation there of "the Name is not whole and the Throne is not whole" says that the Name Havayah is whole

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KEHOT'S NOTE

משלי טז, כח.

85 **אם יהי' נדחך בקצה השמים**

"If your dispersed will be at the end of the heavens, from there Havayah your G-d will gather you." It introduces the future redemption, when the heart will be circumcised.

Deuteronomy 30:4 דברים ל':ד'

אִם־יִהְיֶה נִדַּחֲךָ בִּקְצֵה הַשָּׁמָיִם מִשָּׁם יְקַבֶּצְךָ ה' אֱלֹקֶיךָ וּמִשָּׁם יִקָּחֶךָ:

If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the L-RD thy G-d gather thee, and from thence will He fetch thee.

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KEHOT'S NOTE

דברים ל, ד.

86 **והיטבך והרבך מאבותיך**

"And He will do you good and multiply you more than your fathers." The Alter Rebbe reads it as an ascent higher even than the Patriarchs.

Deuteronomy 30:5 דברים ל':ה'

וֶהֱבִיאֲךָ ה' אֱלֹקֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יָרְשׁוּ אֲבֹתֶיךָ וִירִשְׁתָּהּ וְהֵיטִבְךָ וְהִרְבְּךָ מֵאֲבֹתֶיךָ:

And the L-RD thy G-d will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers. .

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87 **הנה ישכיל עבדי**

"Behold, My servant shall be wise; he shall be exalted and lifted up and be very high." It shows the height of the future revelation.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע' נב, י"ג.

88 **ירום מאברהם**

Kehot's note points to Zohar I, 181b for these words.

Zohar I, 181b זח"א קפא, ב

KEHOT'S NOTE

יל"ש ישע' רמז תעו בשם התנחומא. זח"א קפא, ב [כ]. — אבל שם ונשא מסטרא דאברהם.

89 **ירום מאברהם**

The Yalkut explains the verse of the King Mashiach: "exalted" above Avraham, "lifted up" above Moshe, and "very

when the intellect divides into Chochmah and Binah and Daas into Chesed and Gevurah, and that this comes from "the lock of hair" (kotza desa'arei) of Arich Anpin, which comes down behind Z'eir Anpin to its shoulders.

KEHOT'S NOTE

תו"א פה, ב.

96 **בשעה שישראל אומרין אמן יהא שמיה רבא מברך הקב"ה מנענע ראשו**

When Israel answer "May His great Name be blessed," the Holy One, blessed be He, nods His head. The Alter Rebbe uses it for the revelation from above that this response draws down.

Berakhot 3a:14 ברכות ג' א:י"ד

... חַיֶּיךָ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וָיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ הַגָּדוֹל מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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97 **מראש מקדם נסוכה**

There "from the beginning" is supernal Chochmah, "the first of wisdom," and "from of old" is the primordial thought, perhaps the two encompassing levels of the soul, chayah and yechidah.

KEHOT'S NOTE

פיוט לכה דודי. ראה לקמן שה"ש יח, ד. סה"מ תש"א ע' 4.

98 **אתה הוא קודם שנברא העולם**

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

KEHOT'S NOTE

נוסח התפלה.

99 **אני ה' לא שניתי**

"For I, Havayah, have not changed." It shows that G-d's essence is the same before and after creation.

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.

100 **ארז"ל מה לפנים מה לאחור**

The Mishnah warns against inquiring "what is above, what is below, what is before and what is after." The Alter Rebbe applies it to G-d's essence, which is beyond all worlds.

Chagigah 11b:7–8 חגיגה י"א ב:ז'-ח'

כָּל הַמִּסְתַּכֵּל בְּאַרְבָּעָה דְּבָרִים, רָתוּי לוֹ כְּאִילּוּ לֹא בָּא לָעוֹלָם: מָה לְמַעְלָה, מָה לְמַטָּה, מָה לְפָנִים, וּמָה לְאָחוֹר. וְכָל שֶׁלֹּא חָס עַל כְּבוֹד קוֹנוֹ, רָתוּי לוֹ שֶׁלֹּא בָּא לָעוֹלָם. גְּמִ' אָמְרַתְּ בְּרִישָׁא: וְלֹא בְּמֻרְכָּבָה בְּיָחִיד, וַהֲדַר אָמְרַתְּ: אֶלָּא אִם כֵּן הָיָה חָכָם וּמֵבִין מִדַּעְתּוֹ!

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KEHOT'S NOTE

חגיגה יא, ב. ושי"נ.

101 **שם י"ה רבא**

The Tur cites those who explain shemei rabba as shem Yah rabba: we pray that the Name Yah, not whole until Amalek is avenged, become great and whole again. The Alter Rebbe adopts this reading.

Tur, Orach Chayim 56:1 טור, אורח חיים נ"ו:א'

יתגדל ויתקדש הוסד על פי המקרא והתגדלתי והתקדשתי האמור במלחמת גוג ומגוג שאז יתגדל שמו של הקב"ה דכתיב (זכריה י"ד:ט) ביום ההוא יהיה ה' אחד ושמו אחד: שמיה רבא יש מפרשים שם יה רבא שאנו מתפללין על שם יה שאינו שלם שיתגדל ויתקדש ושיחזור להיות שלם והיינו לעת הגאולה שינקום מעמלק שנשבע שלא יהיה השם שלם עד שינקום ממנו דכתיב כי יד על כס יה שאין הכסא שלם ואין השם שלם אלא לאחר שינקום ממנו ואז יהיה השם שלם וגם הכסא דכתיב (תהלים ט:ז-ח) האויב תמו חרבות לנצח וכתיב והי' ...

Orach Chaim, Vilna, 1923 (Public Domain)

PARAGRAPH 7

102 **מקור מים חיים**

"They have forsaken Me, the source of living waters, to hew out cisterns." The Alter Rebbe applies it to Torah study without longing for G-d Himself.

Jeremiah 2:13 ירמיהו ב':י"ג

כִּי־שְׁתַּיִם רָעוֹת עָשָׂה עַמִּי אֹתִי עָזְבוּ מְקוֹר מַיִם חַיִּים לַחְצֹב לָהֶם בֹּארוֹת בֹּארֹת נִשְׁבָּרִים אֲשֶׁר לֹא־יָכִלוּ הַמָּיִם:

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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KEHOT'S NOTE

ירמי' ב, יג.

103 **האומר אין לי אלא תו'**

The Talmud says that one who says he has nothing but Torah does not have even Torah. Here it describes learning that is cut off from the Source of all.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבִי שַׁלְצִיוֹן — דְּעָבְדִי שְׁלוּף דּוֹץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא:

כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תוֹרָה — אֵין לוֹ אֶלָּא תוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתָּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשָׂיָה יֵשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

104 Kehot's note points to Jeremiah 17:13 for these words.

Jeremiah 17:13 ירמיהו י"ז:י"ג

מִקְוֵה יִשְׂרָאֵל ה' כָּל־עֹזְבֶיךָ יֵבֹשׁוּ וְסוּרֵי בָאָרֶץ יִכָּתֵבוּ כִּי עָזְבוּ מְקוֹר מַיִם־חַיִּים אֶת־ה'

Thou hope of Israel, the L-RD! All that forsake Thee shall be ashamed; They that depart from Thee shall be written in the earth, Because they have forsaken the L-RD, The fountain of living waters. .

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105 אנכי מי שאנכי

The note refers to the Rebbe's talk there for the phrase "Anochi — the One who I am."

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 136 הערה 30.

106 אלעזר משאמר

On "See, I," Rabbi Elazar says that from the moment the Holy One, blessed be He, said this at Sinai, good and evil do not come from the mouth of the Most High. The text points to it for the link between this verse and Sinai.

Devarim Rabbah 4:3 דברים רבה ד':ג'

107 וידבר אלקים את כל הדברים האלה

"And G-d spoke all these words, saying." It opens the discourse to which the text refers.

Exodus 20:1 שמות כ':א'

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

And G-d spoke all these words, saying:

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108 לפניכם בבחי' פנים שלכם

The note refers to the Rebbe's talk there for reading lifnei-chem as "in your inner face."

KEHOT'S NOTE

ראה תו"א עה, ג. ובספר השיחות תנש"א חלק ב ע' 768 הערה 15.

109 את הברכה אשר תשמעו אל מצות הוי'

"The blessing, that you listen to the commandments of Havayah your G-d." The blessing comes through the mitzvos, which are rooted "from of old."

Deuteronomy 11:27 דברים י"א:כ"ז

אֶת־הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל־מִצְוֹת ה' אֱלֹקֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם:

the blessing, if ye shall hearken unto the commandments of the L-RD your G-d, which I command you this day;

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110 (ופי' מקדם)

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

KEHOT'S NOTE

לכאורה חסר סיום המוסגר.

111 בד"ה חייב אינש לבסומי

The passage explains that the Torah is called "the parable of the Ancient One," the Ancient One of the world being the Infinite Light itself.

KEHOT'S NOTE

תו"א צח, ב ואילך.

112 משל הקדמוני

David's words, "As the parable of the ancients says." The Purim discourse cited reads it as the Torah, the "parable" of the Ancient One of the world.

I Samuel 24:14 שמואל א כ"ד:י"ד

כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְיָדִי לֹא תִהְיֶה־בָּךְ:

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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113 ובד"ה ששת ימים

The passage explains the "east wind" (ruach kadim) as a drawing from the Ancient One of the world, who is not within the bounds of worlds at all, not even as sovev; it quotes "from the beginning and from of old she was anointed" and says this is revealed only after the six days of eating matzah.

KEHOT'S NOTE

לעיל פ' צו יד, ד.

114 ששית ימים תאכל מצות

"Six days you shall eat matzos, and on the seventh day an assembly." It opens the discourse cited for the "east wind."

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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115 רוח קדים

"And Havayah drove back the sea with a strong east wind all night." The discourse cited reads kadim as coming from kedem, the level that precedes the worlds.

Exodus 14:21 שמות י"ד:כ"א

וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ ה' אֶת־הַיָּם בְּרוּחַ קָדִים עַזָּה כָּל־הַלַּיְלָה וַיָּשֶׂם אֶת־הַיָּם לֶחָרָבָה וַיִּבָּקְעוּ הַמָּיִם:

And Moses stretched out his hand over the sea; and the L-RD caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

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116 **ובד"ה ביום השמיני שלח**

This is the discourse "On the eighth day he sent the people away"; it opens by explaining that on Shemini Atzeres all Israel receive the flow that guides their Torah and service for the whole year.

KEHOT'S NOTE

לקמן שמע"צ פו, ג.

117 **ביום השמיני שלח**

"On the eighth day he sent the people away." It opens the discourse cited for "before You formed me."

I Kings 8:66 מלכים א ח:ס"ו

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

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

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118 **וקדם צרתני**

"Behind and before (kedem) You formed me." Cited again for the meaning of kedem.

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

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

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119 **ושמנה נסיכי אדם**

"Seven shepherds and eight princes (nesichei) of men." Cited for the meaning of nesuchah.

Micah 5:4 מיכה ה':ד'

וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי־יָבוֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמְנוּ עָלָיו שִׁבְעָה רֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם׃

And this shall be peace: When the Assyrian shall come into our land, And when he shall tread in our palaces, Then shall we raise against him seven shepherds, And eight princes among men.

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120 Yaakov blessed his sons, "each according to his blessing." The Alter Rebbe reads it as revealing what was already in each son's root.

Genesis 49:28 בראשית מ"ט:כ"ח

כָּל־אֵלֶּה שִׁבְטֵי יִשְׂרָאֵל שְׁנֵים עָשָׂר וְזֹאת אֲשֶׁר־דִּבֶּר לָהֶם אֲבִיהֶם וַיְבָרֶךְ אוֹתָם אִישׁ אֲשֶׁר כִּבְרָכָתוֹ בֵּרַךְ אֹתָם׃

All these are the twelve tribes of Israel, and this is it that their father spoke unto them and blessed them; every one according to his blessing he blessed them.

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121 **ואולם אחיו הקטן יגדל ממנו**

Yaakov's words to Yosef: "But his younger brother shall be greater than he." The blessing follows the higher root of Ephraim.

Genesis 48:19 בראשית מ"ח:י"ט

וַיְמָאֵן אָבִיו וַיֹּאמֶר יָדַעְתִּי בְנִי יָדַעְתִּי גַּם־הוּא יִהְיֶה־לְּעָם וְגַם־הוּא יִגְדָּל וְאוּלָם אָחִיו הַקָּטֹן יִגְדַּל מִמֶּנּוּ וְזַרְעוֹ יִהְיֶה מְלֹא־הַגּוֹיִם׃

And his father refused, and said: 'I know it, my son, I know it; he also shall become a people, and he also shall be great; howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations.'

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122 "If you acquire a Hebrew servant." It is part of the discourse to which the text refers.

Exodus 21:2 שמות כ"א:ב'

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם׃

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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123 **ראה אנכי נותן לפניכם היום ברכה**

The maamar's opening verse, now read as: through the blessing given "before you," you can "see."

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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124 **האזינו השמים**

"Listen, O heavens, and I will speak." It opens the discourse to which the text refers.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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125 **ויתן לך האלקים מטל השמים**

Yitzchak's blessing to Yaakov, "May G-d give you of the dew of heaven." The text points to a discussion of this blessing for a further explanation of "I give … a blessing."

Genesis 27:28 בראשית כ"ז:כ"ח

וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ׃

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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126 **אנכי ה' אלהיך**

"I am Havayah your G-d," the first utterance at Sinai. The Anochi of "See, I give" is this Anochi.

Exodus 20:2 שמות כ':ב'

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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PARAGRAPH 8

127 **פב"פ דבר הוי' עמכם**

"Face to face Havayah spoke with you." The summary repeats the maamar's opening point about the inner "face" of the soul.

Deuteronomy 5:4 דברים ה':ד

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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128 "But by My Name Havayah I did not make Myself known to them." The Name was revealed only at the Giving of the Torah.

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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129 **שלמעלה מהבינה והדעת**

Tanya explains that G-d's light is clothed in the soul's Chochmah, which is above comprehensible knowledge and intellect. The summary cites the end of that chapter for the yud of the Name.

Tanya, Likkutei Amarim 18:9–10 תניא, חלק ראשון; ליקוטי אמרים י"ח:ט'-י'

הִנֵּה, הַחָכְמָה הִיא מְקוֹר הַשֵּׂכֶל וְהַהֲבָנָה, וְהִיא לְמַעְלָה מֵהַבִּינָה שֶׁהִוא הֲבָנַת הַשֵּׂכֶל וְהַשָּׂגָתוֹ, וְהַחָכְמָה - הִיא לְמַעְלָה מֵהַהֲבָנָה וְהַהַשָּׂגָה, וְהִיא מָקוֹר לָהֶן. וְזֶהוּ לְשׁוֹן חָכְמָה - "כ"ח מ"ה", שֶׁהוּא מַה שֶּׁאֵינוֹ מוּשָׂג וּמוּבָן, וְאֵינוֹ נִתְפָּס בְּהַשָּׂגָה עֲדַיִין, וְלָכֵן מִתְלַבֵּשׁ בָּהּ אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא דְּלֵית מַחֲשָׁבָה תְּפִיסָא בֵּהּ כְּלָל.

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130 **משכיל לאיתן**

"A maskil of Eisan the Ezrachi," the name given to the level of Chochmah.

Psalms 89:1 תהילים פ"ט:א'

מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי:

Maschil of Ethan the Ezrahite.

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131 **משכיל לאיתן**

The Sava deMishpatim explains this verse and says that "there is a maskil above and a maskil below." The summary cites it with the Pardes for the meaning of maskil and eisan.

Zohar, Mishpatim 3:293–301 ספר הזהר, משפטים ג':רצ"ג-ש"א

132 **מי מנה**

"Who has counted the dust of Yaakov, or numbered the fourth part (rova) of Israel?" It opens one of the discourses cited on the "fourth level."

Numbers 23:10 במדבר כ"ג:י'

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

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

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PARAGRAPH 9

133 **נר דלוק על ראשו**

The unborn child has a lamp lit above its head and is taught the whole Torah. The summary reads it again as the yud and the final hei of the Name.

Niddah 30b:19–20 נדה ל' ב:י"ט-כ'

וְנֵר דָּלוּק לוֹ עַל רֹאשׁוֹ, וְצוֹפֶה וּמַבִּיט מִסּוֹף הָעוֹלָם וְעַד סוֹפוֹ, שֶׁנֶּאֱמַר: "בְּהִלּוֹ נֵרוֹ עָלַי רֹאשִׁי לְאוֹרוֹ אֵלֶךְ חֹשֶׁךְ", וְאַל תִּתְמַהּ, שֶׁהֲרֵי אָדָם יָשֵׁן כָּאן וְרוֹאֶה חֲלוֹם בְּאַסְפַּמְיָא. וְאֵין לְךָ יָמִים שֶׁאָדָם שָׁרוּי בְּטוּבָה יוֹתֵר מֵאוֹתָן הַיָּמִים, שֶׁנֶּאֱמַר: "מִי יִתְּנֵנִי כְיַרְחֵי קֶדֶם כִּימֵי אֱלוֹהַּ יִשְׁמְרֵנִי", וְאֵיזֶהוּ יָמִים שֶׁיֵּשׁ בָּהֶם יְרָחִים וְאֵין בָּהֶם שָׁנִים? הֱוֵי אוֹמֵר: אֵלּוּ יַרְחֵי לֵידָה.

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134 **כי אתה נרי הויה**

"For You are my lamp, Havayah." It opens the discourse cited here and in paragraph 2.

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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135 **וכל בניך למודי הוי'**

"And all your children shall be taught of Havayah." Cited as a parallel to the child taught the Torah before birth.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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PARAGRAPH 10

136 Kehot's note points to Isaiah 19:5 for these words.

Isaiah 19:5 ישעיהו י״ט:ה׳

וְנִשְׁתּוּ־מַיִם מִיָּם וְנָהָר יֶחֱרַב וְיָבֵשׁ׃

And the waters shall fail from the sea, and the river shall be drained dry,

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137 **ונהר יחרב ויבש**

The Zohar reads "And the river shall be wasted and dried up" as the destruction of the First and Second Temples, when the lights that shone for Israel were darkened. The text cites it for the flow that no longer reaches below.

Zohar, Introduction 12:92–104 ספר הזהר, הקדמה י״ב:צ״ב-ק״ד

The same is implied in the verse "and the river faileth and drieth up" (Job. 14, 11): "faileth", referring to the first Temple, and "drieth up" to the second Temple. And so "He smote the two strong lions of Moab" (Moab- Meab, of the father), namely the Temples of the Father in heaven, by whom they were now destroyed, so that all lights which illuminated Israel were now darkened.

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

138 "You shall circumcise the foreskin of your heart." The person's own work comes first.

Deuteronomy 10:16 דברים י׳:ט״ז

וּמַלְתֶּם אֶת עָרְלַת לְבַבְכֶם וְעָרְפְּכֶם לֹא תַקְשׁוּ עוֹד׃

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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139 **את לבבך ואת לבב זרעך ר״ת אלול**

"And Havayah your G-d will circumcise your heart and the heart of your offspring." Its first words also spell Elul.

Deuteronomy 30:6 דברים ל׳:ו׳

וּמָל ה׳ אֱלֹקֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ לְאַהֲבָה אֶת־ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ׃

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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KEHOT'S NOTE

בעל הטורים דברים ל, ו.

140 **בזחי״ב תרומה (קס״ה ע״ב)**

The note says that the Zohar's words on "Extol Him who rides upon the heavens" are copied there with glosses.

KEHOT'S NOTE

הלשון נעתק עם הגהות ביהל אור ע' רלג.

141 **סלו לרוכב בערבות בי״ה שמו**

The Zohar says this verse speaks of "the most hidden of all hidden, the Ancient of all ancients," who is not revealed and "rides upon the heavens." The text cites it for the Name Yah becoming great.

Zohar, Terumah 73:716–725 ספר הזהר, תרומה ע״ג:תשט״ז-תשכ״ה

Said R. Eleazar: 'It ought to have been "who rideth upon ('al) araboth", why does it say "in (be) araboth"? Again: it ought to be, "He is in KAH", why does it say "in KAH is His Name"? It is because this verse refers to the Hidden of hidden ones, the most Ancient of all the ancients, the completely unknown and undisclosed. It may be said that, since He rideth in it, then in this sphere at least He does disclose Himself.

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

142 "For as the new heavens and the new earth that I make will endure before Me." It opens a discourse cited here.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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143 **בביאור ע״פ כי כאשר השמים החדשים**

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

KEHOT'S NOTE

לקמן לקו״ת.

144 **ועתה יגדל נא כח אד׳**

Moshe's prayer after the spies, "And now, may the power of Ado-nai be great." The discourse on it speaks of the Name becoming great.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

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

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145 Yehoshua and Kalev's words, "The land is very, very good." It opens a discourse cited here.

Numbers 14:7 במדבר י״ד:ז׳

וַיֹּאמְרוּ אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד׃

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.

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146 **מי מנה**

"Who has counted the dust of Yaakov?" It opens a discourse cited here.

Numbers 23:10 במדבר כ״ג:י׳

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

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

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147 **בד"ה אלה פקודי המשכן**

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

KEHOT'S NOTE

לעיל פ' פקודי.

148 **אלה פקודי המשכן**

"These are the accounts of the Mishkan." The discourse on it explains the roots of the positive and prohibitive commandments in the Name.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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149 **בזח"ב בשלח ס"ג ע"ב**

Or HaTorah on this maamar quotes the Zohar: blessings are drawn "from the depth of the well," for when the most hidden Ancient One wishes to bring blessings to the worlds, He includes everything in this supernal depth.

KEHOT'S NOTE

"לאמשכא ברכאן מעמקא דבירא כו' כד עתיקא סתימא דכל סתימין בעי לזמנא ברכאן לעלמין אשרי כולא ואכליל כולא בהאי עמיקא עילאה" — אוה"ת כאן ע' תרעה. ביאוה"ז להצ"צ כרך ב ע' תשעז ואילך. וראה גם אוה"ת שה"ש ע' מ ואילך לשון הזהר. אוה"ת פ' נשא ע' רעא. אוה"ת סדור ע' שמז. יהל אור ע' תקס.

150 **ובמאו"א אות בי"ת סל"ה ול"ט**

That discourse explains the name "the Holy One, blessed be He": "holy" is Keser, above the chain of worlds; "blessed" (baruch) is Chochmah, the source of blessing; and "blessing" (berachah) is Malchus, the light that fills all worlds, as the Zohar says, "He is blessed, and she is blessing."

KEHOT'S NOTE

ראה גם לעיל תזריע כב, ג. אוה"ת בראשית כרך א נא, ב ובכ"מ.

151 **וברכת את ה'**

"And you shall eat and be satisfied, and bless Havayah your G-d." The discourse on it treats the meaning of blessing G-d.

Deuteronomy 8:10 דברים ח':י

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹקֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ׃

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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152 "Blessed is Havayah, the G-d of Israel, from world to world," at the end of Psalm 106, as the text says. The Zohar reads it as from the hidden world to the revealed world.

Psalms 106:48 תהילים ק"ו:מ"ח

בָּרוּךְ־ה' אֱלֹקֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל־הָעָם אָמֵן הַלְלוּ־יָהּ׃

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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153 **מן העולם ועד העולם**

The Zohar says that G-d is blessed in two worlds, revealed and hidden, "from world to world," and that "Havayah, Havayah" likewise names these two worlds.

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

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

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154 **סימן ברכה**

At the beginning of Vayigash the Zohar says that all was established with the letter beis, "the sign of blessing," with which the world was created. The text cites it for the Torah opening with beis.

Zohar, Vayigash 1:1–2:15 ספר הזהר, ויגש א':א'-ב':ט"ו

155 **בזח"א ר"פ ויגש (דר"ה ע"ב)**

Or HaTorah on this maamar quotes the Zohar's words: "until all was established with the letter beis, which is the sign of blessing of Bereishis."

KEHOT'S NOTE

"עד דאתקיים כולא באות ב' דאיהו סימן ברכה דבראשית" — אוה"ת כאן ע' תרמא.

156 **כחשכה כאורה**

"Darkness is like light" before G-d. Here it describes the hidden level of the alef.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

157 **בד"ה בשלח פרעה**

The discourse explains that Israel are G-d's "produce," sown in exile so that the revelation of His G-dliness will increase, and reads "Blessed is Havayah, the G-d of Israel,

from world to world" as blessing drawn from the hidden world to the revealed world through Israel.

KEHOT'S NOTE

בתו"א סא, א.

158 **בשלח פרעה**

"And it was, when Pharaoh sent the people." It opens the Torah Ohr discourse cited here.

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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159 **היה האל"ף קורא תגר כו' למחר אני בא ליתן תורה ואיני פותח**

For twenty-six generations the alef complained that the world was not created with it, and G-d answered, "Tomorrow I am coming to give the Torah at Sinai, and I will open first only with you: 'I (Anochi) am Havayah your G-d.'"

Bereshit Rabbah 1:10 בראשית רבה א':י'

... א"ר אלעזר בר חנינא בשם ר' אחא עשרים ושתה דורות היתה האל"ף קורא תגר לפני כסאו של הקדוש ברוך הוא אמרה לפניו רבש"ע אני ראשון של אותיות ולא בראת עולמך בי אמר לה הקב"ה העולם ומלואו לא נברא אלא בזכות התורה שנאמר (משלי ג, יט): "ה' בחכמה יסד ארץ וגו'" למחר אני בא ליתן תורה בסיני ואיני פותח תחלה אלא בך שנאמר (שמות כ, ב): "אנכי ה' אלקיך" רבי הושעיא אומר למה נקרא שמו אל"ף שהוא מסכים מאלף שנאמר (תהלים קה, ח): "דבר צוה לאלף דור".

Rabbi Yona said in the name of Rabbi Levi: Why was the world created with the letter beit? - in the beginning." It is because just as the beit is closed on all [three of] its sides but open in its front, so, you do not have permission to ask: What is below, what is above, what was before, and what is after,2:1. One should not ponder what is above the firmament and what is below the earth, what was before Creation, and what will be after the end of ...

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160 **סיני שירדה שנאה**

The Talmud explains the name Sinai: the mountain from which hatred (sinah) descended upon the nations. The Alter Rebbe reads it as hatred upon evil.

Shabbat 89a:7 שבת פ"ט א':ז'

... דְּרַב חִסְדָּא וְרַבָּה בְּרֵיהּ דְּרַב הוּנָא דְּאָמְרִי תַּרְוַויְיהוּ: מַאי "הַר סִינַי"? הַר שֶׁיָּרְדָה שִׂנְאָה לְאֻמּוֹת הָעוֹלָם עָלָיו. וְהַיְינוּ דְּאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: חֲמִשָּׁה שֵׁמוֹת יֵשׁ לוֹ: מִדְּבַר צִין — שֶׁנִּצְטַוּוּ יִשְׂרָאֵל עָלָיו; מִדְּבַר קָדֵשׁ — שֶׁנִּתְקַדְּשׁוּ יִשְׂרָאֵל עָלָיו; מִדְּבַר קְדֵמוֹת — שֶׁנִּנְתְּנָה קְדוּמָה עָלָיו; מִדְּבַר פָּארָן —

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

KEHOT'S NOTE

ראה שבת פט, א.

161 **סד"ה מצה זו**

That discourse, on "This matzah," explains "because of this (ba'avur zeh) Havayah did for me" as the light of Abba, supernal Chochmah, which is above the chain of worlds, drawn down through the matzah into the physical world of action, even in Egypt.

KEHOT'S NOTE

לעיל פ' צו יב, ד.

162 **בד"ה להבין ענין הברכות**

The discourse explains why the Men of the Great Assembly instituted blessings in the Second Temple era: in First Temple times the Infinite Light shone in the souls so that faith was like sight, and later the blessings were instituted to draw that faith down, so that Havayah be "blessed" and drawn down.

KEHOT'S NOTE

תו"א ו, א.

163 **ע"ד מ"ש בזח"א ויצא קנ"ח ב'**

The note refers to Or HaTorah for this Zohar passage on "from the hidden world to the revealed world."

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ז תתתסט, א.

164 **ויקרא הוי' הוי'**

The opening of the Thirteen Attributes, "And He called: Havayah, Havayah." The doubled Name joins the Havayah above the worlds with the Havayah within them.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

165 **בבה"ז פ' אחרי**

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

לכ"ק אדה"א עו, ג. ביאוה"ז להצ"צ כרך א ע' שסג ואילך.

166 "Extol Him who rides upon the heavens, by His Name Yah." The Zohar on Terumah explains it.

Psalms 68:5 תהילים ס"ח:ה'

שִׁירוּ לֵאלֹקִים זַמְּרוּ שְׁמוֹ סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו:

Sing unto G-d, sing praises to His name; Extol Him that rideth upon the skies, whose name is the L-RD; And exult ye before Him.

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167 **וירא ישראל את היד הגדולה**

> "And Israel saw the great hand." It opens a discourse cited here.

Exodus 14:31 שמות י"ד:ל"א

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

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

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PARAGRAPH 12

168 **מארז"ל היום אם בקולו תשמעו**

> Mashiach's answer to Rabbi Yehoshua ben Levi, "Today," is explained as "today, if you will listen to His voice." The Alter Rebbe uses it for the blessing drawn down by listening to the mitzvos.

Sanhedrin 98a:17 סנהדרין צ"ח א:י"ז

אֲזַל לְגַבֵּיהּ. אֲמַר לֵיהּ: שְׁלוֹם עָלֶיךָ רַבִּי וּמוֹרִי! אֲמַר לֵיהּ: שָׁלוֹם עָלֶיךָ בַּר לֵיוַאי. אֲמַר לֵיהּ: לְאֵימַת אָתֵי מָר? אֲמַר לֵיהּ: הַיּוֹם. אֲתָא לְגַבֵּי אֵלִיָּהוּ. אֲמַר לֵיהּ: מַאי אֲמַר לָךְ? אֲמַר לֵיהּ: שָׁלוֹם עָלֶיךָ בַּר לֵיוַאי. אֲמַר לֵיהּ: אַבְטְחָךְ לָךְ וְלַאֲבוּךְ לְעָלְמָא דְּאָתֵי. אֲמַר לֵיהּ: שַׁקּוֹרֵי קָא שַׁקַּר בִּי, דַּאֲמַר לִי "הַיּוֹם אָתֵינָא" וְלָא אֲתָא. אֲמַר לֵיהּ: הָכִי אֲמַר לָךְ: "הַיּוֹם אִם בְּקֹלוֹ תִשְׁמָעוּ".

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

KEHOT'S NOTE

סנהדרין צח, א.

169 **והקללה אם לא תשמעו**

> "And the curse, if you do not listen to the commandments of Havayah your G-d." The "if" shows that the curse is only a possibility.

Deuteronomy 11:28 דברים י"א:כ"ח

וְהַקְּלָלָה אִם־לֹא תִשְׁמְעוּ אֶל־מִצְוֹת ה' אֱלֹקֵיכֶם וְסַרְתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לָלֶכֶת אַחֲרֵי אֱלֹקִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתֶּם׃

and the curse, if ye shall not hearken unto the commandments of the L-RD your G-d, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

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170 **אלה החוקים והמשפטים**

> "These are the statutes and the ordinances and the teachings," at the end of the rebuke in Bechukosai. It opens the discourse the text cites on the purpose of the curse.

Leviticus 26:46 ויקרא כ"ו:מ"ו

אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרֹת אֲשֶׁר נָתַן ה' בֵּינוֹ וּבֵין בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי בְּיַד־מֹשֶׁה׃

These are the statutes and ordinances and laws, which the L-RD made between Him and the children of Israel in mount Sinai by the hand of Moses.

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171 **ויברך דוד את ה'**

> "And David blessed Havayah before all the congregation." Its first letters spell vadai, "certain."

I Chronicles 29:10 דברי הימים א כ"ט:י'

וַיְבָרֶךְ דָּוִיד אֶת־ה' לְעֵינֵי כָּל־הַקָּהָל וַיֹּאמֶר דָּוִיד בָּרוּךְ אַתָּה ה' אֱלֹקֵי יִשְׂרָאֵל אָבִינוּ מֵעוֹלָם וְעַד־עוֹלָם׃

Wherefore David blessed the L-RD before all the congregation; and David said: 'Blessed be Thou, O L-RD, the G-d of Israel our father, for ever and ever.

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KEHOT'S NOTE

דה"א כט, י'.

172 **ר"ת ודאי**

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

KEHOT'S NOTE

ע' משנת חסידים מס' יום ר"ה פ"ט מ"ז. [כ].

אחרי ה' אלהיכם תלכו ואותו תיראו וגו'

After Havayah your G-d shall you walk

G-d tests a person not to learn anything, but so that by overcoming the concealment he will release the lofty G-dly force hidden within it and gain Daas, a knowledge of G-d as vivid as sight. The six commands of the verse then chart the soul's path: love born of contemplation, inner fear, mitzvos guarded by Torah, and a servant's obedience that binds even action to G-d.

THE MAAMAR IN BRIEF

The maamar explains the six commands of Deuteronomy 13:5 through the verse before it, "For Havayah your G-d is testing you, to know." The soul came down from open closeness to G-d into a world of concealment for the sake of tests. G-d needs no test to know; a person who overcomes a test tears through the screens that hide G-d, releases the very high spark hidden in the test, and gains Daas. Daas comes through contemplation: creation is "something from nothing" because it comes only from G-d's radiance, His Malchus or "back," which is as nothing beside Him. Contemplating this produces "you shall walk," a love that rises from level to level and delights in G-d Himself. "Him shall you fear" is the "return": the outer fear of Yotzer Or leads to the love of the Shema and to the inner bittul of Shemoneh Esreh. Each mitzvah lights a lamp of will and love in the soul; sin can put out that lamp, but Torah, rooted in the Thirteen Attributes of Mercy, cannot be extinguished and guards it. Finally, serving as a servant, without reasons, binds even action to G-d, as the final nun of tidbakun hints.

OUTLINE

1 **The test and Daas** ¶1–5

The soul descends for the sake of tests; G-d tests not to know but to bring a person to Daas; overcoming a test releases a lofty hidden spark, and Daas itself comes through contemplation.

2 **Something from nothing, and love** ¶6–9

Creation comes only from G-d's radiance, His Malchus or "back"; contemplating this brings a boundless love and joy in G-d Himself, higher than the World to Come.

3	**Fear and the order of prayer** Love is the "running" and fear the "returning"; the outer fear of Yotzer Or leads to the love of the Shema and to the inner fear, complete bittul, of Shemoneh Esreh.	¶10–13
4	**Mitzvos and Torah** Each mitzvah lights a lamp of will and love in the soul; sin can extinguish the lamp but not the mitzvah itself, and the Torah, rooted in the Thirteen Attributes of Mercy, guards it; in Torah study one hears G-d's own voice.	¶14–15
5	**The servant and cleaving** Beside the son's love there must be the servant's obedience, whose submission and bittul bind even the level of action to G-d, as the final nun of tidbakun hints.	¶16–18
6	**Summary** A short summary of the maamar in four sections.	¶19–23

KEY CONCEPTS

Test (nisayon) נסיון
A hardship or obstacle that hides G-d's presence. It comes so that a person, by overcoming it, will reveal the G-dly force hidden in it and gain Daas.

Daas (knowledge) דעת
A knowledge and feeling of G-d so vivid that it is like seeing, as a person feels that his soul gives his body life. It comes through contemplation (Binah).

Something from nothing יש מאין
Creation is called "something from nothing" because it comes only from G-d's radiance, His Malchus, which is as nothing beside Him, and not from His Essence.

The back (achorayim) אחוריים
G-d's outward aspect, His sovereignty as it extends into the worlds; this is the "after" of "After Havayah shall you walk."

Running and returning (ratzo and shov) רצוא ושוב
Love is the soul's "running" toward G-d from level to level; fear is its "returning," self-nullification before Him.

Outer and inner fear יראה חיצונית ויראה פנימית
Outer fear is awe at G-d's sovereignty over the worlds, felt in Yotzer Or; inner fear is shame and complete bittul before G-d Himself, felt in Shemoneh Esreh.

The lamp of a mitzvah נר מצוה
The glow of will and love that a mitzvah lights in the soul. Sin can put it out, but Torah, the "light," guards it.

Thirteen Attributes of Mercy י"ג מדות הרחמים
The source of the Torah, drawn down in Elul and through Torah study all year; because Torah comes from where G-d "bears iniquity," sin cannot extinguish it.

Son and servant בן ועבד
Two modes of serving G-d: the son serves with love and joy; the servant obeys because the King commanded, with a submission and bittul that bind even action to G-d.

SECTION 1 · ¶1–5

The test and Daas

1 אחרי ה' אלהיכם תלכו ואותו תיראו וגו'. פרט הכתוב ששה דברים בעבודת ה'. תלכו. תיראו.

"After Havayah your G-d shall you walk, and Him shall you fear," etc. The verse spells out six things in the service of G-d: "you shall walk"; "you shall fear";

> The maamar opens with Deuteronomy 13:5, which tells Israel how to relate to G-d. The Alter Rebbe counts six separate commands in it, each a distinct element of divine service, and the maamar will explain them one by one.

תשמרו. ובקולו תשמעו. ואותו תעבודו. ובו תדבקון. הנה מה כתיב לעיל מיניה כי מנסה[1,2] ה' אלהיכם אתכם לדעת וגו'.[3,4]

"you shall keep"; "and to His voice you shall listen"; "and Him shall you serve"; "and to Him shall you cleave." Now, what is written just before it? "For Havayah your G-d is testing you, to know," etc.

> The remaining four are keeping His commandments, listening to His voice, serving Him and cleaving to Him. Before explaining them, the Alter Rebbe turns to the verse just before (13:4), which says that G-d tests Israel "to know" whether they love Him; that test is the starting point of the whole discussion.

2 ולהבין מהו כי מנסה וגו'.[5] הענין כי הנה הנשמה קודם ירידתה בעולם הזה היתה עומדת בעולם העליון.

To understand what "For [Havayah your G-d] is testing," etc., means: the matter is that the soul, before its descent into this world, stood in the higher world,

> The Alter Rebbe now asks what the testing in that verse is for. He begins with the soul's history: before it came down into a body, it stood in a higher, spiritual world.

וכמ"ש חי ה' אשר עמדתי לפניו[6,7] ושם היה אצלה גילוי אלהותו ית', ואח"כ ירדה בסתר המדרגות בעוה"ז השפל להיות בהסתר פנים וריחוק מקום מאור ה' ותכלית ירידתה היא בשביל הנסיונות[8] שבאין להאדם

as it is written, "As Havayah lives, before Whom I stood"; and there it had a revelation of His G-dliness, blessed be He. Afterwards it descended, in the concealment of the levels, into this lowly world, to be in the hiding of the Face and in remoteness of place from the light of G-d. And the purpose of its descent is for the sake of the tests that come to a person,

> The prophet's oath "As Havayah lives, before Whom I stood" describes that first state: the soul stood before G-d, and His G-dliness was revealed to it. Then it came down through levels that conceal, into this world, where G-d's "face" is hidden and His light is far away; the purpose of that descent, he says, is the tests a person meets here.

שהם מהסתר פנים והסתלקות חיות השפע במניעת בריאת הגוף[9] או מניעת ממון כדי להסתיר על אור וחיות ה' וקדושתו יתי' ולהיות מונע מבית ומבחוץ לאדם שבא להתקרב להי' ולעבודתו יתי' כי דרך רשעים צלחה.[10,11]

which come from the hiding of the Face and the withdrawal of the life-force of the divine flow: in the withholding of the body's health, or the withholding of money, in order to conceal the light and life-force of G-d and His holiness, blessed be He, and to be a hindrance, from within and from without, to a person who comes to draw near to G-d and to His service, blessed be He; for "the way of the wicked prospers."

> The tests come from G-d hiding His face and withholding the flow of life and blessing, as when a person lacks health or money. They hide G-d's presence and obstruct, from within and from without, anyone who tries to come close to Him, while, in Yirmeyahu's words, the way of the wicked prospers.

3 וזהו ובא האות והמופת[12] לאמר נלכה כו'. כלומר ששם גילוי האות והמופת והגבהת קרנם בהגדלה וריבוי החיות

This is [the meaning of] "And the sign and the wonder come, saying, 'Let us go…,'" etc. That is to say, there is a revelation of the sign and the wonder there, and a raising of their horn, through a magnifying and an increase of life-force.

> The previous verse (Deuteronomy 13:3) speaks of a false prophet whose sign or wonder comes true and who says, "Let us go after other gods." The Alter Rebbe reads it as a picture of the test: the side opposed to G-d is given a visible sign and wonder, an increase of life-force that makes it look powerful.

ולכן אומרים ידינו דוקא רמה[13] וגו' ומגביהין כנשר קנם[14] וצריך האדם התגברות יתירה לעמוד בנסיון שלא לחוש לשום מניעה ח"ו [חס ושלום].

Therefore they say, "Our hand," specifically, "is high," etc., and they raise their nest high like the eagle. So a person needs extra strengthening to withstand the test, so as not to heed any hindrance, G-d forbid.

> With this added strength the opposing forces boast, "Our hand is high" (Deuteronomy 32:27), and set their nest high like the eagle (Jeremiah 49:16). Against such apparent power a person needs extra inner strength to stand firm and ignore every obstacle.

ובשביל כך באין לו הנסיונות כדי שיתגבר עליהם[15] כדי שעי"ז כן יבוא למעלת ומדרגת לדעת

And it is for this reason that the tests come to him: so that he will overcome them, so that through this he will come to the eminence and level of "to know,"

> This is why tests come at all: by overcoming them a person rises to the level the verse calls "to know."

דהיינו שיהא אצלו בחי' דעת והשגה והרגשה בו ית' בבחי' ראיה והשגה שהדעת הוא נמשך מבחי' ראיה

that is, that he will have the level of Daas (knowledge), comprehension and feeling of Him, blessed be He, in the manner of seeing and comprehending; for Daas is drawn from the level of sight,

> "To know" here means Daas: a knowledge and feeling of G-d so vivid that it is like seeing Him, not only understanding. Daas, he says, comes from the level of sight.

כדכתיב אתה הראת לדעת[16] שהוא בחי' ומבשרי אחזה[17] אחזה ממש (ובזה יובן הפסוק כי מנסה כו' אתכם לדעת כו')

as it is written, "You have been shown, to know," which is the level of "From my flesh I behold": actually "behold." (And with this the verse "For [Havayah your G-d] is testing you, to know," etc., will be understood.)

> Moshe tells Israel, "You have been shown, to know" (Deuteronomy 4:35): because they were shown, they knew. Iyov says, "From my flesh I behold G-d" (Job 19:26), and the Alter Rebbe stresses "behold" literally: a person can perceive G-d as directly as he sees; this is the key to the verse about testing.

(דאין פי' הפסוק לדעת הישכם אוהבים[18] כו' שיהיה הקב"ה יודע כו' דאטו לנסיון הוא צריך כדי לדעת והלא הכל גלוי לפניו ית' ויודע בראש מה שיהיה בסוף ומה שיבחור האדם ועיין במדרש רבה פ' וירא

(For the meaning of the verse "to know whether you love," etc., is not that the Holy One, blessed be He, will know, etc. Does He, then, need a test in order to know? Is not everything revealed before Him, blessed be He, and He knows at the beginning what will be at the end, and what a person will choose? See the Midrash Rabbah, Parshas Vayera,

> In a parenthetical aside the Alter Rebbe rejects the plain reading, that the test is so that G-d may find out whether Israel loves Him. G-d needs no test in order to know; He knows the end from the beginning, including every choice a person will make. He refers the reader to the Midrash Rabbah on Parshas Vayera.

ר"פ נ"ד והרמב"ן [והרבי משה בן נחמן] בפי' החומש ס"פ וירא פי' שהנסיון הוא כדי להיות לאדם שכר מעשה טוב ולא שכר לב טוב לבד[19] ועיין בזהר וירא) (דק"ו ע"ב) וצ"ל דא"כ מהו פי' כי מנסה כו' לדעת כו'.[20]

at the beginning of chapter 54; and the Ramban, in his commentary on the Chumash at the end of Parshas Vayera, explains that the test is so that a person will have the reward of a good deed, and not only the reward of a good heart. And see the Zohar, Vayera) (106b). So we must understand: if so, what is the meaning of "For [He] is testing, etc., to know," etc.?

> The Ramban, commenting on the Binding of Yitzchak, explains that a test brings a good intention into actual deed, so that the person is rewarded for the deed and not only for his good heart; the Zohar on Vayera is also cited. But if the test is not for G-d's knowledge, we still need to explain what "to know" means.

ולפמ"ש [ולפי מה שכתוב] א"ש [אתי שפיר] דפי' לדעת היינו שעי"ז יומשך בחי' הדעת בנפש האדם דהיינו כמו שמרגיש את נפשו כאלו רואה

But according to what has been said, it is well resolved: the meaning of "to know" is that through this the level of Daas will be drawn into a person's soul. That is, just as he feels his soul, as though he sees

> On the basis of what was said above the problem is resolved: "to know" means that the test draws Daas into the person's own soul. A person feels his own soul as clearly as if he saw it.

שהיא היא המחיה את הגוף ובלעדה אין לגוף קיום וחיות כו', כך יהא מורגש אצלו כי הוא יתי חיי החיים כאלו רואה כו'.[21]

that it is what gives life to the body, and without it the body has no existence and no life, etc., so will he feel that He, blessed be He, is the Life of life, as though he sees, etc.

> He senses that his soul gives life to his body, and that without it the body could not exist. In the same way, through the test he comes to feel that G-d is the Life of all life, as if he saw it.

4 והטעם שהנסיונות מביאין את האדם לידי דעת כי הנה הנסיונות הגם שירדו בהסתר פנים להיות מסתירים על חיות ה' וקדושתו יתי'

The reason the tests bring a person to Daas: although the tests have descended in the hiding of the Face, in order to conceal the life-force of G-d and His holiness, blessed be He,

> The Alter Rebbe now explains why tests lead to Daas. On the surface a test is a descent into concealment, whose whole function is to hide G-d's life-force and holiness.

הנה מוסתר בהם חיות אלהי כענין ה' אמר לו קללה[22] כו' וכמאמר רז"ל [רבותינו זכרונם לברכה] גלו לבבל שכינה עמהם[23] שהיא היא המסתתרת ומתלבשת בשר של בבל להיות הוא המושל ולהיות ישראל נתונים תחתיו.

yet a G-dly life-force is hidden within them, as in "Havayah said to him, 'Curse,'" etc.; and as the saying of our Sages, of blessed memory: "[When] they were exiled to Babylon, the Shechinah (Divine Presence) was with them." For it is [the Shechinah] that hides itself and enclothes itself in the prince of Babylon, so that he will be the ruler and Israel will be placed under him.

> Yet a G-dly life-force is hidden inside the test itself. When Shimi cursed King David, David said, "Havayah said to him, 'Curse'": even the curse drew its power from G-d. So too the Sages say that the Shechinah went with Israel into the Babylonian exile; it was the Shechinah, hidden and enclothed within the heavenly prince appointed over Babylon, that gave him the power to rule over Israel.

5 והנה החיות אלהי שירד מטה מטה בהעלם והסתר פנים יסודתו בהררי קדש[24] ממקום גבוה מאד נעלה ממדרגות עליונות דקדושה כנודע ממשל נפילת החומה כו'

Now, the G-dly life-force that has descended lower and lower, in concealment and the hiding of the Face, "its foundation is in the mountains of holiness": from a very high and exalted place, from the higher levels of holiness, as is known from the parable of the falling of a wall, etc.;

> The G-dly force hidden in a test comes from a very high source; in the psalm's words, "its foundation is in the mountains of holiness." The parable of a falling wall makes the point: the stones that stood highest fall farthest, so what has fallen lowest came from the highest place.

אלא שנפל וירד מטה מטה בסתר המדרגות וכשעומד האדם בנסיון ומתגבר נגד כל מונע אזי קורע כל המסכים המסתירים ומעלימים אור וחיות ה'

only, it fell and descended lower and lower, in the concealment of the levels. And when a person withstands the test and prevails against every hindrance, he then tears apart all the screens that hide and conceal the light and life-force of G-d.

> Because its origin is so high, it fell far down, through many concealing levels. When a person withstands the test and overcomes every obstacle, he tears through all the screens that hide G-d's light.

ונמצא שיוצא אור וחיות ה' מהעלם אל הגילוי ונמשך גילוי זה בנפשו להמשיך לה בחי' דעת והתגלות אלקותו ית'

It follows that the light and life-force of G-d emerge from concealment into revelation, and this revelation is drawn into his soul, drawing into it the level of Daas and the revelation of His G-dliness, blessed be He.

> Then the hidden light and life-force come into the open, and that revelation enters the person's own soul, giving it Daas, a revealed awareness of G-d.

וכמו מוצא פי[25] ה' שבמאכל שמחיה את האדם לפי ששרשו מאד נעלה כו' כמ"ש במ"א

It is like the "utterance of the mouth of Havayah" in food, which gives life to a person because its root is very lofty, etc., as is explained elsewhere.

> Food is a parallel case: the Torah says that man lives by "the utterance of the mouth of Havayah," the divine word that brings the food into being. That word nourishes a person because its root is very lofty.

(אלא שזה הניצוץ המוסתר בהנסיון שרשו גבוה ונעלה יותר מהניצוץ שבמאכל שהרי נפל למטה יותר כו' וכנודע מענין פני אריה ופני שור כו' וזהו אחרי[26] ה' תלכו והוא ע"ד מ"ש משכני אחריך נרוצה[27].

(Except that this spark, hidden in the test, has a root higher and loftier than the spark in food, since it has fallen lower, etc., as is known from the matter of the face of the lion and the face of the ox, etc. And this is "After Havayah [your G-d] shall you walk." It is along the lines of what is written, "Draw me; after You we will run."

> But the spark hidden in a test is higher still than the spark in food, since it has fallen lower, following the rule of the falling wall. The Alter Rebbe alludes to a known teaching about the faces of the lion and the ox in the vision of the Divine Chariot, and connects all this to "After Havayah shall you walk" and to "Draw me; after You we will run."

פי' אחריך דייקא בחינת אחוריים שהוא כמ"ש ואנכי הסתר אסתיר פני[28] כמו האב המסתיר א"ע [את עצמו] מבנו בכדי שהבן ירדוף אחריו ויתגלה חכמת הבן ודעתו החזקה שיבין שההסתר אינו אמיתי אלא רק בכדי שיבקשנו בחפש מחופש[29] ואז ימצאנו וישמחו שניהם

That is: "after You," precisely: the level of the back, which is as it is written, "And I will surely hide My face"; like a father who hides himself from his son so that the son will chase after him, and the son's wisdom and his firm knowledge will be revealed, in that he understands that the hiding is not real, but only so that he will seek him with diligent searching, and then he will find him, and both of them will rejoice.

> "After You" hints at G-d's "back": the state in which He hides His face, as in "And I will surely hide My face." It is like a father who hides from his son so that the son will chase after him; a wise son understands that the hiding is not real but is meant to make him search, and when he finds his father both rejoice.

וזהו משכני להיות אחריך נרוצה. ועי"ז אח"כ נגילה ונשמחה בך שמבחי' אב"א [אחור באחור] יבוא לבחי' פנים בפנים כו' ועמ"ש בפ' תצוה בד"ה זכור את כו' ועיין בזח"ג [בזהר חלק ג] ויקרא דף כ' תחלת ע"ב).

And this is "Draw me," so as to be "after You we will run." And through this, afterwards, "We will exult and rejoice in You": from the level of back to back he will come to the level of face to face, etc. See what is written in Parshas Tetzaveh, in the discourse beginning "Remember what," etc.; and see the Zohar, Part III, Vayikra, page 20, at the beginning of side b.)

So "Draw me" asks to be drawn into running after G-d even while He is hidden, and that leads to "We will exult and rejoice in You": the relationship passes from "back to back," with G-d's face hidden, to "face to face." Here the parenthetical aside ends with references to another discourse and to the Zohar.

אך להיות גילוי הדעת באדם היינו כאשר תתבונן נפש השכלית בגדולת א"ס ב"ה כל חד לפום

However, for Daas to be revealed in a person: this is when the intellectual soul contemplates the greatness of the Infinite One (Ein Sof), blessed be He, each one according to

The Alter Rebbe now explains how Daas is actually revealed: the intellectual soul must contemplate the greatness of the Infinite One, each person according to his own capacity.

שיעורא דיליה וכמרז"ל [וכמאמר רבותינו זכרונם לברכה] אם אין בינה אין דעת[30] שע"י התבוננות נעשה הרחבת הדעת להגדיל האהבה המוסתרת בלב שהיא בהעלם בבחינת נקודה חדא

his own measure; and as our Sages, of blessed memory, said, "If there is no understanding, there is no knowledge": for through contemplation an expansion of Daas comes about, to magnify the love hidden in the heart, which is in concealment, as a single point.

The Mishnah's "If there is no understanding, there is no knowledge" means that Daas depends on Binah, careful contemplation. Contemplation broadens a person's awareness and so enlarges the love of G-d that lies hidden in the heart as a single point.

ועל ידי ההתבוננות נגדלת ונתרבה האהבה ויוצאת מהעלם אל הגילוי כו' וענין התבוננות זו שגורמת הגדלת אהבה זו היא מבוארת בפסוק אחרי ה' אלהיכם תלכו.

And through the contemplation the love grows and increases, and emerges from concealment into revelation, etc. And the nature of this contemplation, which brings about the growth of this love, is explained in the verse "After Havayah your G-d shall you walk."

Through such contemplation the hidden love grows and comes into the open. The verse "After Havayah your G-d shall you walk" itself describes what one is to contemplate.

כי הנה ביאור ענין אחרי וביאור ענין תלכו הוא על פי מה שנודע מאמר המחדש בטובו בכל יום תמיד מעשה בראשית שבכל יום מתחדש חידוש הבריאה מאין ליש

For the explanation of "after" and the explanation of "you shall walk" rest on the known saying, "Who in His goodness renews each day, continually, the work of Creation": each day creation is renewed afresh, from nothing into something,

> Both words, "after" and "walk," are explained through the blessing before the morning Shema, which praises G-d who in His goodness renews the work of Creation every day. Creation from nothing into something is not only a past event; it happens anew each day.

וכמו שהיתה תחלת הבריאה בשי"ב [בששת ימי בראשית] מאין ליש ממש. כמו"כ [כמו כן] עתה מתחדשת הבריאה יש מאין ממש כו'.[31]

and just as the beginning of creation, in the six days of Creation, was from nothing into something, literally, so too now creation is renewed, something from nothing, literally, etc.

> Just as in the six days of Creation the world came into being from nothing, so now it is constantly re-created, something from nothing. The next paragraphs explain what "something from nothing" means and how this leads to love.

SECTION 2 · ¶6–9

Something from nothing, and love

6 ולהבין ענין יש מאין[32] והלא כתיב כי ממך הכל[33] וכולא קמיה כלא חשיב[34] כו' שכל מה שלמטה מטה הוא כלא וכאין כו' ולמה נק' הבריאה בשם יש מאין והלא נהפוך הוא.

To understand [the concept of] "something from nothing": is it not written, "For everything is from You," and "All before Him are considered as nothing," etc., [meaning] that everything far below is as nothing and as naught, etc.? Why, then, is creation called by the name "something from nothing"? Is it not just the reverse?

> The Alter Rebbe raises a difficulty with the phrase "something from nothing." Scripture says "For everything is from You," and the Zohar says that all before G-d is considered as nothing; if so, the created world is the "nothing" and G-d is the true "something," so the phrase seems to be the wrong way round.

אך על זה אמר דוד המלך עליו השלום כי עמך[35] מקור חיים באורך נראה אור שהאמת הוא שמקור החיים הוא עמך כי ממך הכל ומ"מ נק' יש מאין כי באורך נראה אור.

But concerning this King David, peace be upon him, said, "For with You is the source of life; in Your light we see light." The truth is that the source of life is with You, for everything is from You; nevertheless it is called "something from nothing," because "in Your light we see light."

> He answers with King David's words in Psalms: "For with You is the source of life; in Your light we see light." The source of life is indeed with G-d, yet creation can still be called "something from nothing," because it comes only from His light.

פי' באור וזיו בעלמא כמשל זיו השמש מהשמש שאינו מערך מהותו כלל כך השתלשלות והתהוות כל העולמות הם רק בחי' הארה והארה דהארה כו'

That is: by mere light and radiance, as in the analogy of the sun's radiance from the sun, which bears no comparison at all to its essence. So the chain of descent (hishtalshelus) and the coming into being of all the worlds are only the level of an illumination, and an illumination of an illumination, etc.

> The worlds come from a mere radiance of G-d, as the sun's rays come from the sun yet bear no comparison to the sun itself. The whole chain of worlds is only an illumination, and an illumination of an illumination, each step further removed.

באורך הם עולמות עליונים נראה אור הם עולמות תחתונים שהם הארה דהארה כו' (ע' [עיין] באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי).[36]

"In Your light": these are the higher worlds; "we see light": these are the lower worlds, which are an illumination of an illumination, etc. (See Iggeres HaKodesh, the section beginning "He and His life-forces.")

> He reads the verse in two halves: "In Your light" is the higher worlds, and "we see light" is the lower worlds, a further reflection of that light. For a fuller treatment he refers to the letter in Iggeres HaKodesh, part of the Tanya, that begins "He and His life-forces."

ולכן אמר כי עמך ולא אמר כי אתה דהוה משמע שאתה בעצמך כביכול הוא המתלבש כו'.

Therefore he said "For with You," and did not say "For You," which would imply that You Yourself, as it were, are the one who is enclothed, etc.

> This is why the verse says "with You" and not "You are the source of life": that would imply that G-d's very self is what is enclothed in creation.

אבל כי עמך פי' שמקור חיים הוא בטל וטפל עמך שנמשך מבחי' זיו בלבד כי מהותו ועצמותו ית' כביכול אינו בגדר השתלשלשות והתלבשות כלל.

But "For with You" means that the source of life is nullified and subordinate with You, since it is drawn from the level of radiance alone; for His Being and Essence, blessed be He, as it were, is not within the bounds of descent and enclothement at all.

> "With You" means that the source of life stands beside G-d, nullified and secondary to Him, since it comes only from His radiance. His own Being and Essence is entirely beyond the order of descending worlds and is not enclothed in them at all.

7 ולכן נקרא הבריאה יש מאין דהיינו מבחי' שהוא כאין ואפס וכלא חשיב שאינה מבחי' עצמותו ומהותו ית' כלל[37]

Therefore creation is called "something from nothing," that is, from a level that is as nothing and naught and considered as nothing, for it is not from the level of His Essence and Being, blessed be He, at all,

> So creation is called "something from nothing" because its source is a level that, compared with G-d, is nothing at all, a level that is not His Essence and Being.

רק בחי' זיו והארה ממנו ית' והוא בחי' ומדת מלכותו ית' וכמ"ש מלכותך מלכות כל עולמים[38] שע"י שעלה במחשבתו ית' אנא אמלוך כו'

but only the level of radiance and illumination from Him, blessed be He. This is the level and attribute of His Malchus (sovereignty), blessed be He, as it is written, "Your kingship is a kingship over all worlds": that is, through its having arisen in His thought, blessed be He, "I will reign," etc.;

> That source is only a radiance from G-d, namely His attribute of Malchus, sovereignty, as the psalm says, "Your kingship is a kingship over all worlds." The worlds came into being because the thought "I will reign" arose before Him.

שבחי' מלוכה הוא רק בחי' שם שהיא התפשטות לזולתו להיות שמו נקרא מלך עליהם שאין זה אלא זיו כו'.

for kingship is only the level of a name, which is an extension to others besides himself, so that his name is called king over them; and this is nothing but radiance, etc.

> Kingship is only a "name," something that extends outward to others: a king's name is called over his subjects, while he himself remains apart from them. Such a name is no more than a radiance.

8 וזהו ענין אחרי ה' בחי' אחוריים ומזה נמשך תלכו היא בחי' אהבה שנק' בשם הליכה כמ"ש הלוך ונסוע הנגבה[39] שכאשר יתבונן ויעמיק בשכלו ותבונתו מקרב איש ולב עמוק[40] שכל השתלשלות העולמות אינן

And this is the meaning of "after Havayah": the level of the back (achorayim). And from this is drawn "you shall walk," which is the level of love, called by the name "walking," as it is written, "going on and journeying toward the south." For when a person contemplates and delves, with his intellect and understanding, from "the inner part of a man and a deep heart," [into the fact] that the whole chain of descending worlds is nothing

> "After Havayah" refers to G-d's "back": His sovereignty as it extends into the worlds, as against His inner Self. From contemplating it comes "you shall walk," which is love, called "walking" as in Avram's "going on and journeying toward the south"; it comes when a person contemplates, with all the depth of his mind and heart, that the entire chain of worlds is only G-d's radiance.

אלא זיו כו' ממילא יומשך לאהבת ה' לבדו וכמ"ש מי לי בשמים ועמך[41] לא חפצתי כו'

but radiance, etc., he will naturally be drawn to the love of G-d alone, as it is written, "Whom do I have in heaven? And besides You I desire nothing," etc.

> Once a person truly grasps that all the worlds are only G-d's radiance, he will naturally love G-d alone and nothing else, as the psalmist says, "Whom do I have in heaven? And besides You I desire nothing."

(ועמ"ש בפ' וארא[42] בפי' וידבר אלקים וגו' אני[43] הוי'. שעל ידי ההתבוננות בגדולת א"ס ב"ה והתפשטותו בנבראים שזהו בחי' שם אלקים מזה ישוב לאהבה את הוי' דלית מחשבה תפיסא ביה[44] כו'.[45]

(See what is written in Parshas Va'eira on the explanation of "And Elokim spoke, etc.... I am Havayah": through contemplating the greatness of the Infinite One (Ein Sof), blessed be He, and His extension into the created beings, which is the level of the Name Elokim, one will come from this to love Havayah, Whom no thought can grasp, etc.

> In a parenthetical aside the Alter Rebbe points to his discourse on "And Elokim spoke... I am Havayah" in Parshas Va'eira. There, contemplating G-d's greatness as it extends into creation, which is the Name Elokim, brings a person beyond it, to love Havayah, Whom no thought can grasp.

וזהו פי' אחרי הוי' תלכו דבחי' גדולת א"ס ב"ה והתפשטותו בנבראים נק' אחרי הוי' בחינת מלכותו ית' ומזה יומשך ההליכה לאהבת ה' לבדו כו')

And this is the meaning of "After Havayah shall you walk": the level of the greatness of the Infinite One, blessed be He, and His extension into the created beings, is called "after Havayah," the level of His Malchus, blessed be He; and from this the walking is drawn forth, to the love of G-d alone, etc.)

> That is the meaning of "After Havayah shall you walk": G-d's greatness as it spreads into creation, His Malchus, is the "after," the back, of Havayah. Contemplating it produces the "walking," love for G-d alone.

ולהיות בחי' הליכה באהבה זו ממדרגה למדרגה דכמה דרגין על דרגין עד אין חקר ואהבה זו היא גדולה ונפלאה לאין קץ ותכלית להתענג על ה' ממש תענוג נפלא לאין קץ מאחר שבאמת כל העולמות אינן

And since there is a level of walking in this love, from level to level, for there are "many levels upon levels," without limit, this love is great and wondrous, without end or limit: to delight in G-d, truly, a wondrous delight without end, since in truth all the worlds are nothing

> This love keeps moving from level to level without end, because there are countless levels. It becomes a boundless delight in G-d Himself, since in truth all the worlds are only His radiance.

אלא זיו כו' וכתיב הודו על ארץ ושמים וירם קרן לעמו[46,47] כו' לבני ישראל עם קרובו שהם קרוביו ממש כי חלק ה' ממש עמו.[48]

but radiance, etc. And it is written, "His splendor is over earth and heaven, and He has raised up a horn for His people," etc., "for the children of Israel, the people near to Him": for they are truly His near ones, since "His people is the portion of Havayah," truly.

> The psalm says that G-d's splendor is above earth and heaven, yet He raised the horn of Israel, "the people near to Him." Israel are truly close to G-d, for "His people is the portion of Havayah"; so their love can reach G-d Himself, beyond all the worlds.

9 ואי לזאת מה מאד תהיה שמחת הנפש גדולה לאלהים ואהבה בתענוגים.[49] ועל זה נאמר עבדו את[50] ה' בשמחה היא שמחת הנפש המשכלת ומתבוננת בה' חיי

Accordingly, how very great will be the soul's joy in G-d, and [its] "love with delights"! Of this it is said, "Serve Havayah with joy": this is the joy of the soul that comprehends and contemplates G-d, the Life

> Since a Jew's love can reach G-d Himself, his soul's joy in G-d can be immense, a "love with delights." This is the joy meant in "Serve Havayah with joy": the joy of a soul that understands and contemplates G-d, the Life of all life.

החיים ברוך הוא ואמרו רז"ל [רבותינו זכרונם לברכה] יפה שעה אחת בתשובה[51] ומעשים טובים בעולם הזה מכל חיי העוה"ב [העולם הבא][52] לפי שחיי עולם הבא אינן אלא זיו ממנו ית' כו'.

of life, blessed be He. And our Sages, of blessed memory, said, "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come," because the life of the World to Come is nothing but a radiance from Him, blessed be He, etc.

> The Mishnah in Avos says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The reason, the Alter Rebbe says, is that the life of the World to Come is only a radiance from G-d.

מה שאין כן תשובה ומעשים טובים שענין תשובה הוא להשיב את הנפש ולדבקה בו יתברך מקורא ושרשא דכולא.

This is not so with teshuvah (return) and good deeds, for the meaning of teshuvah is to return the soul and make it cleave to Him, blessed be He, the Source and Root of all.

> Teshuvah and good deeds, by contrast, reach G-d Himself: teshuvah returns the soul to G-d and binds it to Him, the Source and Root of all.

וזהו ג"כ מ"ש בשמחה ובטוב לבב מרוב כל[53] דהיינו יותר מעולם הבא שנק' יום שכולו ארוך[54] כו' (ועמ"ש בפ' וארא ע"פ לכן אמור לבני" [לבני ישראל] וע"פ ובבואה לפני המלך[55] במגלת אסתר):

And this is also what is written, "with joy and with gladness of heart, more than the abundance of everything": that is, more than the World to Come, which is called "the day that is entirely long," etc. (See what is written in Parshas Va'eira on the verse "Therefore say to the children of Israel," and on the verse "And when she came before the king," in Megillas Esther.)

> The Torah's rebuke of those who did not serve G-d "with joy and with gladness of heart, from the abundance of everything" is read the same way: the joy should be greater than "the abundance of everything," the World to Come, which the Sages call "the day that is entirely long." He refers to two of his discourses in Torah Ohr for more.

SECTION 3 · ¶10–13

Fear and the order of prayer

10 ב ואותו תיראו. הוא בחינת שוב כי תלכו הוא בחי' רצוא הלוך ונסוע ממדרגה למדרגה באהבה כו'

2. "And Him shall you fear": this is the level of "returning" (shov). For "you shall walk" is the level of "running" (ratzo), going on and journeying from level to level in love, etc.;

> Section 2 turns to the second command, "And Him shall you fear." Love and fear are like the "running and returning" of the angels in Yechezkel's vision: love, "you shall walk," is the running, a movement onward from level to level, and fear is the return.

והשוב הוא להיות תיראו יראה בושת היא יראה פנימית מפני גדולת א"ס ב"ה בעצמו ובכבודו דלית מחשבה תפיסא בי' [ביה][56] וכל נהוראין מתחשכאן קמיה[57, 58] כו'.

and the returning is to be "you shall fear": the fear of shame, which is inner fear, before the greatness of the Infinite One (Ein Sof), blessed be He, Himself and in His glory, Whom no thought can grasp, and before Whom all lights grow dark, etc.

> The returning is "you shall fear": an inner fear, a sense of shame before the greatness of the Infinite One Himself, Whom no thought can grasp and before Whom all lights grow dark. Where love strives toward G-d, this fear makes a person draw back in self-nullification before Him.

כי אית יראה ואית יראה[59, 60] יראה חיצוניות היא מפני התפשטות גדולת מלכותו ית' כמורא בשר ודם מפני התפשטות גדולת מלכותו על ריבוי עם ומדינות מלכותו כו'.

For there is fear and there is fear. Outer fear is before the spreading forth of the greatness of His sovereignty, blessed be He, like the awe of [a king of] flesh and blood because of the spreading forth of the greatness of his sovereignty over a multitude of people and the provinces of his kingdom, etc.

> There are different kinds of fear. Outer fear is awe at G-d's sovereignty as it spreads over the worlds, like the awe a mortal king inspires because his rule extends over many people and lands.

11 וכך כתיב אלף אלפין ישמשוניה[61] כו'. וע"ד זה תקנו ברכת יוצר אור ששם נאמרה ונשנית יראה זו יוצר משרתים ואשר משרתיו כולם עומדים כו'

And so it is written, "A thousand thousands serve Him," etc. Along these lines they instituted the blessing of Yotzer Or, where this fear is stated and repeated: "Who forms ministering beings, and Whose ministers all stand," etc.,

> Outer fear is the fear of the angels: "A thousand thousands serve Him." The Sages built the blessing of Yotzer Or, before the morning Shema, around it, speaking again and again of the angels who stand and serve G-d.

ומשמיעים ביראה כו' כולם כאחד עונים באימה ואומרים ביראה כו' והאופנים וחיות הקודש ברעש גדול כו'

"and proclaim with fear," etc.; "all of them as one respond with dread and say with fear," etc.; "and the Ofanim and the holy Chayos, with a great noise," etc.;

> The blessing describes the angels proclaiming G-d's words with fear and answering as one with dread, and the Ofanim and the holy Chayos, angels of the Divine Chariot, rising with a great noise.

שמזה מקבלים ישראל ג"כ בחי' יראה זו. כמשל הרואה שרים משתחוים לפני המלך כו' וכמ"ש במ"א.

for from this Israel too receive this level of fear, as in the analogy of one who sees ministers bowing before the king, etc., as is explained elsewhere.

> By saying and contemplating these words, a Jew receives this fear too, like a person who sees great ministers bowing before the king and is filled with awe of the king himself.

12 והנה יראה זו קודמת לאהבה שעי"ז שמקבלים יראה זו נמשכה מדרגת האהבה האמורה באהבת עולם אהבתנו כו'

Now, this fear comes before love: for through receiving this fear, the level of love spoken of in "With an everlasting love You have loved us," etc., is drawn forth,

> This outer fear comes before love in the order of prayer: after the blessing of Yotzer Or comes the blessing "With an everlasting love You have loved us," in which love is drawn forth.

ויחד לבבנו לאהבה כו' הבוחר בעמו ישראל באהבה עד שבק"ש [שבקריאת שמע] נמשכה מדת האהבה העליונה לקיים ואהבת את[62] ה' אלהיך כו'

"and unite our hearts to love," etc., "Who chooses His people Israel with love," until in the Shema the supernal attribute of love is drawn forth, to fulfill "And you shall love Havayah your G-d," etc.

> That blessing asks G-d to "unite our hearts to love" and ends "Who chooses His people Israel with love." Then, in the Shema itself, the supernal love is drawn down so that a person can fulfill "And you shall love Havayah your G-d."

ועל בחינת יראה ואהבה זו נאמר אכלתי יערי עם דבשי[63] יער הוא שבו כל עץ ועצי שטים עומדים הם המלאכים שרפים עומדים.[64, 65, 66]

Of this level of fear and love it is said, "I have eaten My forest with My honey." A forest is that in which there is every tree, and "acacia wood, standing": these are the angels, "Seraphim stood."

> The verse "I have eaten My forest with My honey" alludes to this fear and love; the word ya'ar is usually rendered "honeycomb," but it also means "forest." A forest is a place of standing trees, and the Midrash compares the "standing" acacia beams of the Mishkan to the Seraphim who "stood" above: the forest is the angels, who stand in fixed awe.

13 וזהו בברכת יוצר אור ששם נאמר ענין המלאכים שעומדים ומשמיעים ביראה והאופנים ברעש גדול כו'.

And this is in the blessing of Yotzer Or, where the matter of the angels is stated: that they stand and proclaim with fear, and "the Ofanim, with a great noise," etc.

> The "forest" of the verse is in the blessing of Yotzer Or, which describes the angels who stand and proclaim with fear, and the Ofanim rising with a great noise. This is the angels' fear, which comes first.

ודבשי היינו מתיקות ותענוג היא האהבה בתענוגים שנמשכה בק"ש [בקריאת שמע] ואהבת בכל לבבך[67] שגם תוכיות הלב שהיא בהעלם והסתר האהבה המסותרת יהיה גם תוכו רצוף אהבה[68] בהתגלות.

And "My honey" is sweetness and delight: this is the "love with delights" that is drawn forth in the Shema, "And you shall love… with all your heart": that even the inwardness of the heart, which is in concealment and hiddenness, the hidden love, shall also have "its inside inlaid with love" in a revealed way.

> "My honey," sweetness and delight, is the "love with delights" drawn forth in the Shema: "And you shall love Havayah your G-d with all your heart." Even the innermost point of the heart, where the hidden love lies concealed, is to be openly filled with love, "its inside inlaid with love," in the words of the Song of Songs.

ובכל נפשך כל כחות הנפש מחשבה במחשבה כו' ובכל מאדך בלי שיעור והפסק שהאהבה בתענוגים אין לה קץ וסוף שיש להתענג מרוב כל כנ"ל

"And with all your soul": all the powers of the soul, thought within thought, etc. "And with all your might": without measure and without pause, for the love with delights has no end or limit, since one is to delight more than in "the abundance of everything," as mentioned above.

> "With all your soul" means with every power of the soul, a person's thought joined to G-d's thought, and "with all your might" means love without measure or pause. This love with delights is boundless, since it delights in G-d more than in "the abundance of everything," the World to Come, as explained above.

(ועמ"ש ע"פ אני ישנה[69,70] כו' גבי פי' יונתי), ומבחינת אהבה זו יבא ויגיע למדרגת יראה פנימיות בחי' ביטול במציאות ממש והיינו בחי' השתחואות שבתפלת שמונה עשרה

(See what is written on the verse "I am asleep," etc., regarding the explanation of "My dove.") And from the level of this love he will come and reach the level of inner fear, the level of the nullification (bittul) of one's very existence, truly; and this is the level of the bowings in the prayer of Shemoneh Esreh.

> After referring to his explanation of "My dove" in the discourse on "I am asleep," the Alter Rebbe says that this love leads on to inner fear: a complete nullification of one's very existence before G-d. It is expressed in the bowings of the Shemoneh Esreh, the standing prayer.

כי בחינת יוצר אור הוא מדרגת המלאכים ויראתם והשתחואתם הוא בבחינת חיצוניות. משא"כ תפלת שמונה עשרה היא בחי' ביטול והשתחואות הנשמות שהם בבחי' פנימיות.

For the level of Yotzer Or is the level of the angels, and their fear and their bowing are on the level of the outer dimension (chitzoniyus); whereas the prayer of Shemoneh Esreh is the level of the bittul and the bowings of the souls, who are on the level of the inner dimension (pnimiyus).

> The fear and bowing of the angels, described in Yotzer Or, belong to the outer dimension. The bittul and bowing of souls in the Shemoneh Esreh belong to the inner dimension.

דהיינו להיות בבחי' בטול במציאות ממש מפני אור א"ס ב"ה בעצמו ובכבודו דלית מחשבה כו'

That is, to be in a state of the bittul of one's very existence, truly, before the Infinite Light (Or Ein Sof), blessed be He, Himself and in His glory, Whom no thought [can grasp], etc.:

> In the Shemoneh Esreh a person is to stand utterly nullified before the Infinite Light itself, G-d as He is in Himself, beyond the grasp of any thought.

בחי' סובב כל עלמין [ועמ"ש מענין ביטול במציאות שבשמונה עשרה ע"פ יהודה אתה[71] כו' וע"פ השמים כסאי כו' איזה בית אשר תבנו לי[72] כו'

the level of the light that encompasses all worlds (sovev kol almin). (See what is written about the bittul of existence in Shemoneh Esreh, on the verse "Yehudah, you," etc., and on the verse "The heavens are My throne," etc., "What house can you build for Me?" etc.,

> This is the light that encompasses all worlds, too great to be enclothed in them. For more on the bittul of Shemoneh Esreh the Alter Rebbe refers to his discourses on "Yehudah, you" and on "The heavens are My throne… What house can you build for Me?"

והקדוש בשמים ובארץ[73] שאין לפניו יתי' בחי' שמים ולא בחינת ארץ שמעלה ומטה שוין אצלו ואין תופס מקום לפניו יתי' גשמיות כמו רוחניות ממש

and "the Holy One in heaven and on earth": for before Him, blessed be He, there is neither the level of heaven nor the level of earth, since above and below are equal to Him, and physicality takes up no space before Him, blessed be He, exactly like spirituality [takes up none].

> The phrase "the Holy One in heaven and on earth," from the Yishtabach blessing, expresses that before G-d there is neither "heaven" nor "earth": above and below are equal to Him, and physical things take up no more space before Him than spiritual ones.

ולכן יכול להיות נמשך בחינת ביטול זה גם בגשמיות כי הכל רק בבחינת באורך נראה אור[74] באורך גן ע דן העליון ונראה אור גן עדן התחתון וכולם אינם רק אור וזיו כו' כנ"ל:

Therefore this level of bittul can be drawn even into physicality, for everything is only on the level of "In Your light we see light": "In Your light" is the higher Gan Eden, and "we see light" is the lower Gan Eden, and all of them are nothing but light and radiance, etc., as mentioned above.)

> That is why this bittul can reach even into the physical world. As explained earlier, everything is only "in Your light we see light": even the higher and lower Gan Eden are only light and radiance, so the physical and the spiritual alike are as nothing before Him.

SECTION 4 · ¶14–15

Mitzvos and Torah

14 ג ואת מצותיו תשמרו. הנה במצות כתיב אשר אנכי מצוך היום[75] על לבבך. פי' כדי להמשיך לבבך אליו יתי' כמים הפנים[76] כו'

3. "And His commandments shall you keep." Now, concerning the mitzvos it is written, "which I command you today, upon your heart": that is, in order to draw your heart to Him, blessed be He, "as water [mirrors] the face," etc.;

> Section 3 explains the third command, "And His commandments shall you keep." The Torah says of the mitzvos, "which I command you today, upon your heart": they are meant to draw a person's heart to G-d, as a face reflected in water answers the face that looks into it.

שעל ידי המצות שהם רצונו יתי' אשר קדשנו במצותיו שנמשכות למטה על נפש האדם יתעורר רצון הנפש ג"כ אליו יתי' כמים הפנים.

for through the mitzvos, which are His will, blessed be He, "Who has sanctified us with His commandments," which are drawn down below upon a person's soul, the soul's will will also be aroused toward Him, blessed be He, "as water [mirrors] the face."

> The mitzvos are G-d's will, which He draws down upon the soul, as in the blessing "Who has sanctified us with His commandments." When G-d's will comes down to a person, the person's own will is aroused toward G-d in response, like a reflection in water.

וזהו עשה רצונו כרצונך[77] כדי שיעשה רצונך כרצונו.[78] פי' שיומשך רצונו ית' שהן המצות למטה כדי שיומשך רצון הנפש אליו ית'.

And this is "Do His will as your will, so that He will do your will as His will": that is, that His will, blessed be He, which is the mitzvos, will be drawn below, so that the soul's will will be drawn to Him, blessed be He.

> The Mishnah's "Do His will as your will, so that He will do your will as His will" is read the same way: G-d's will comes down in the form of the mitzvos so that the soul's will may rise to Him.

וזהו ענין נר מצוה[79] דהיינו שמן המצוה נמשך נר והארה בנפש היא הארת הרצון והאהבה שבלב

And this is the meaning of "a mitzvah is a lamp": that from the mitzvah a lamp and an illumination are drawn into the soul, which is the illumination of the will and of the love in the heart.

> This is the meaning of "a mitzvah is a lamp": each mitzvah lights a lamp in the soul, a glow of will and of love for G-d in the heart.

(ועמ"ש מזה ע"פ והיה לכם לציצית[80, 81] איך שהמצות הן הן שממשיכות בחי' חכמה עילאה בחינת ביטול לכללות נשמות ישראל כו' ונר בגימט' [בגימטריא] ר"ן [רבינו נסים] כי בחי' רמ"ח מ"ע [מצות עשה] הן נמשכות ע"י ב' בחי' ימין ושמאל כו' ע"ש, וכמ"ש בזהר תרומה)

(See what is written about this on the verse "And it shall be for you as tzitzis": how it is the mitzvos themselves that draw the level of supernal Chochmah, the level of bittul, to the souls of Israel as a whole, etc.; and נר (lamp) is numerically 250, because the 248 positive commandments are drawn through two levels, right and left, etc.; see there. And as is written in the Zohar, Terumah)

> In a parenthetical note the Alter Rebbe refers to his discourse on tzitzis, which explains that the mitzvos draw supernal Chochmah, the source of bittul, to the souls of Israel as a whole. The word ner, "lamp," has the numerical value 250: the 248 positive commandments plus the two channels, right and left, through which they are drawn, as the Zohar on Terumah explains.

(דקס"ו ע"ב)[82] ע"פ כי נר מצוה כו'. ועיין ברבות קדושים פכ"ה[83] אחרי כו' תלכו וכי אפשר לב"ו [לבשר ודם][84] כו'

(166b), on the verse "For a mitzvah is a lamp," etc. And see the Midrash Rabbah on Kedoshim, chapter 25: "'After [Havayah your G-d] shall you walk': is it then possible for flesh and blood," etc.,

> The Zohar passage comments on "For a mitzvah is a lamp." The Alter Rebbe also points to the Midrash on Kedoshim, which asks how flesh and blood could possibly "walk after" G-d.

ובו תדבקון כו' עד אלא למטע תחלה כו' ע"ש והיינו להמשיך בהארץ מבחי' עץ החיים

"and to Him shall you cleave," etc., until "but with planting first," etc.; see there. And this is to draw into the land from the level of the Tree of Life.

> The Midrash asks the same of "and to Him shall you cleave," and answers that one is to follow G-d's ways: at the beginning of creation He first busied Himself with planting, so Israel, entering the land, are to begin with planting. The Alter Rebbe explains this as drawing into the land from the level of the Tree of Life.

(ועיין בזהר בפ' ויחי דרכ"ו ע"ב גבי בפסח על התבואה בעצרת על פירות האילן[85, 86] קדושים דפ"ז סע"א [סוף עמוד א]. בלק דף ר"ב. פנחס רנ"ג א'. ועיין ברבות נשא פ"י [פרק י' / פרשה י'] רל"ו ג' ובשה"ש [ובשיר השירים] בפסוק שוקיו עמודי[87]).[88]

(See the Zohar, Parshas Vayechi, 226b, regarding "On Pesach, concerning the grain; on Atzeres, concerning the fruit of the tree"; Kedoshim, 87a, at the end of the side; Balak, page 202; Pinchas, 253a. And see the Midrash Rabbah on Naso, section 10, [page] 236, [column] 3, and on Song of Songs, on the verse "His legs are pillars.")

> He adds further references: the Zohar on Vayechi, which explains the Mishnah that the world is judged on Pesach concerning the grain and on Atzeres concerning the fruit of the tree, and other passages of the Zohar and the Midrash Rabbah.

אך הנה המצות צריכות שמירה דהיינו הנר שנמשך מהן וכענין לא כאברהם שיצא ממנו[89] ישמעאל כו', ואמרז"ל [ואמרו רבותינו זכרונם לברכה] עבירה מכבה מצוה דהיינו שמכבה את הנר ונשקע אש האהבה,

However, the mitzvos need guarding, that is, the lamp that is drawn from them, as in the matter of "not like Avraham, from whom Yishmael came forth," etc. And our Sages, of blessed memory, said, "A transgression extinguishes a mitzvah": that is, it extinguishes the lamp, and the fire of love sinks away;

> Yet the mitzvos need "keeping": the lamp they light must be guarded. The Alter Rebbe alludes to the Talmud's account of Yaakov's fear that something unworthy had come from him, as Yishmael came from Avraham; and the Sages say "A transgression extinguishes a mitzvah," meaning that sin puts out the lamp and the fire of love dies down.

אבל אינו מכבה גוף המצוה עצמה ח"ו לומר כי לא תזכרנה לו המצות בחשבון ח"ו [חס ושלום]

but it does not extinguish the body of the mitzvah itself, G-d forbid, so as to say that the mitzvos will not be remembered for him in the reckoning, G-d forbid;

> Sin does not erase the mitzvah itself, G-d forbid; the mitzvos a person has done are still counted to his credit.

שהרי מי שיש בידו מחצה זכיות ומחצה עונות הרי זה מנוחלי עוה"ב [עולם הבא] אלא שנפרעין ממנו על עונותיו ואינו מאבד זכיותיו ח"ו [חס ושלום]

for one who has half merits and half sins is among those who inherit the World to Come; only, he is punished for his sins, but he does not lose his merits, G-d forbid.

> For one whose merits and sins are evenly balanced still has a share in the World to Come; he is punished for his sins, but his merits are not lost.

אלא הכוונה שמכבה את הנר וההארה שנמשך מהמצוה בנפש וע"ז נאמר ואת מצותיו תשמרו שלא יבא לידי איבוד ח"ו [חס ושלום] והיינו ע"י ובקולו תשמעו הוא קול התורה כי עבירה מכבה מצוה ואינה מכבה תורה.[90, 91, 92]

Rather, the intent is that it extinguishes the lamp and the illumination drawn from the mitzvah into the soul. Of this it is said, "And His commandments shall you keep," so that it not come to be lost, G-d forbid; and this is through "and to His voice you shall listen," which is the voice of the Torah; for a transgression extinguishes a mitzvah but does not extinguish Torah.

> What sin extinguishes is the lamp, the glow of love that the mitzvah brought into the soul. Guarding it is the meaning of "His commandments shall you keep," and it comes through the next command, "to His voice you shall listen," the voice of Torah, since a transgression extinguishes a mitzvah but not Torah.

15 והטעם שעם היות שהמצוה היא הארת רצון העליון ב"ה עכ"פ [על כל פנים] הרי ירדה למטה בנפש ונגבלה בבחי' כלי

The reason is that, although the mitzvah is an illumination of the Supreme Will, blessed be He, nevertheless it has descended below into the soul and become limited in the form of a vessel;

> Why can sin extinguish a mitzvah but not Torah? A mitzvah is a ray of G-d's supreme will, but when it comes down into the soul it is held within a limited "vessel."

והרי יש בחי' זה לעומת זה[93] שכשם שע"י המצוה הוא מקיים הרצון כך הנה בעבירה הוא עובר הרצון ולכן עבירה מכבה הארת המצוה.

and there is the level of "one opposite the other": just as through the mitzvah one fulfills the Will, so through a transgression one transgresses the Will. Therefore a transgression extinguishes the illumination of the mitzvah.

> Since G-d made "one opposite the other," the mitzvah has a counterpart: as a mitzvah fulfills G-d's will, a transgression violates it. That is why a transgression can put out the light a mitzvah kindled.

אבל התורה היא אלפים שנה[94] כו'[95] אורייתא מחכמה נפקת[96,97] כו' היא המאירה את הנר מצוה וכמ"ש כי נר מצוה ותורה אור[98] שהתורה הוא האור להנר של מצוה

But the Torah is "two thousand years," etc.; "the Torah issues from Chochmah," etc.; it is what lights the lamp of the mitzvah, as it is written, "For a mitzvah is a lamp and the Torah is light": the Torah is the light for the lamp of the mitzvah.

> The Torah, however, preceded the world by "two thousand years" and "issues from Chochmah"; it is a higher light that lights the lamp of the mitzvah. In the verse "For a mitzvah is a lamp and the Torah is light," the Torah is the light that kindles the lamp.

(ועיין בהרמ"ז [בהרב משה זכות] ר"פ בהעלותך פי' משום דהתורה היא עץ החיים שהוא בחי' יסוד אבא כו' ואין כח בקליפה לשלוט שם, משא"כ במצוה שהיא בחי' מלכות ששם עה"ד [עץ הדעת] טו"ר [טוב ורע][99] ויש שם אחיזה לחיצונים, והיינו שהמצוה נק' נר

(See the Ramaz at the beginning of Parshas Beha'aloscha, who explains [that this is] because the Torah is the Tree of Life, which is the level of Yesod of Abba, etc., and the kelipah has no power to rule there; whereas the mitzvah is the level of Malchus, where the Tree of Knowledge of good and evil is, and the external forces have a hold there. That is, the mitzvah is called a lamp

> In a parenthetical note the Alter Rebbe cites the Ramaz, a commentator on the Zohar: the Torah is the Tree of Life, rooted in Yesod of Abba, where kelipah has no power, while a mitzvah is at the level of Malchus, the place of the Tree of Knowledge of good and evil, where the external forces can take hold. That is why a mitzvah is called only a "lamp."

שהיא המשכת ח"ע [חכמה עילאה] ע"י רמ"ח אברים, אבל התורה אור היינו המשכת ח"ע [חכמה עילאה] ממש כמו שהיא למעלה מהתלבשות באברים כו' וזהו ענין הנז' [הנזכר] כאן שהתורה היא אלפים שנה כו' אאלפך חכמה אאלפך בינה[100] בחינת עץ החיים כנ"ל.

because it is the drawing down of the higher Chochmah through the 248 limbs, but "the Torah is light," that is, the drawing down of the higher Chochmah itself, as it is above enclothement in limbs, etc. And this is what is mentioned here, that the Torah is "two thousand years," etc.: "I will teach you Chochmah, I will teach you Binah," the level of the Tree of Life, as mentioned above.

> A mitzvah draws the higher Chochmah down through the 248 "limbs" of the commandments, while Torah draws the higher Chochmah as it is, above being enclothed in limbs. The "two thousand years" are linked to "I will teach you (a'alefcha) Chochmah, I will teach you Binah": the word for "teach" shares its letters with elef, "thousand," so the two thousands allude to Chochmah and Binah, the Tree of Life.

ויובן זה עוד ממ"ש ע"פ והיה מספר בנ"י [בני ישראל][101] בענין פקדת הארץ ותשוקה[102] דקאי על המצות שעי"ז נעשה הנפש שוקקה כמים הפנים כו'

This will be understood further from what is written on the verse "And the number of the children of Israel shall be," regarding "You have remembered the earth and made it yearn," which refers to the mitzvos, through which the soul becomes yearning, "as water [mirrors] the face," etc.;

> He adds an explanation from his discourse on "And the number of the children of Israel shall be": the verse "You have remembered the earth and made it yearn" refers to the mitzvos, which make the soul yearn for G-d, as a face is mirrored in water.

אך התורה היא בחי' עד יערה עלינו רוח ממרום[103] שלמעלה מבחי' מים שהן המצות כו' ע"ש ועיין ברע"מ [ברעיא מהימנא] פ' צו) (דכ"ח ע"ב) מענין ואין עבירה מכבה תורה[104] ובהרמ"ז [ובהרב משה זכות] שם.

but the Torah is the level of "until a spirit is poured upon us from on high," which is above the level of water, which is the mitzvos, etc.; see there. And see the Raaya Mehemna, Parshas Tzav) (28b), on the matter of "and a transgression does not extinguish Torah," and the Ramaz there.

> The Torah, however, is "a spirit poured upon us from on high," above the "water" of the mitzvos. He also refers to the Raaya Mehemna on Tzav, which teaches that a transgression does not extinguish Torah, and to the Ramaz there.

כי מקור התורה ושרשה היא הגבה למעלה מקורא ושרשא דכולא מבחי' י"ג מדה"ר [מדות הרחמים] הנמשכות בחדש אלול

For the source and root of the Torah is exceedingly high above, the Source and Root of all, from the level of the Thirteen Attributes of Mercy that are drawn forth in the month of Elul,

> Sin cannot extinguish Torah because its root is higher than all else, in the Thirteen Attributes of Mercy, which are drawn forth in the month of Elul.

כי אז הוא זמן ועת רצון למעלה, ובכל השנה ממשיכים י"ג מדה"ר [מדות הרחמים] על ידי התורה

for then is a time and season of favor above; and throughout the year the Thirteen Attributes of Mercy are drawn forth through the Torah.

> Elul is a time of divine favor, when the Thirteen Attributes of Mercy are drawn down from above; during the rest of the year they are drawn down through the Torah.

כי מקור התורה תרי"ג מצות דאורייתא וז' מצות דרבנן בגימט' [בגימטריא] תר"ך הם תר"ך עמודי אור מקורות הרחמים והסליחות ושם נושא עון ופשע

For the source of the Torah, the 613 commandments of the Torah and the 7 commandments of the Rabbis, numerically 620, are the 620 pillars of light, the sources of mercy and forgiveness; and there is "Who bears iniquity and transgression."

> The Torah's 613 commandments together with the 7 rabbinic commandments number 620, the "620 pillars of light" that are sources of mercy and forgiveness. There G-d is "bearing iniquity and transgression," one of the Thirteen Attributes of Mercy.

ולכן אין עבירה מכבה תורה לפי שנמשך מבחי' נושא עון כו' (וזהו הרועה בשושנים[105, 106] שהם י"ג מדה"ר [מדות הרחמים] ואמרו בזהר שמות דף עשרים ע"ב באותן ששונין בתורה כו'.

Therefore a transgression does not extinguish Torah, since it is drawn from the level of "Who bears iniquity," etc. (And this is "who grazes among the roses," which are the Thirteen Attributes of Mercy; and they said in the Zohar, Shemos, page 20b, [that this refers] to those who study Torah, etc.

> Because Torah is drawn from the level where G-d "bears iniquity," sin cannot extinguish it. In another aside the Alter Rebbe says that the "roses" of "He who grazes among the roses" are the Thirteen Attributes of Mercy, and cites the Zohar, which reads "among the roses" (bashoshanim) as "among those who study (sheshonim) Torah."

ויובן זה ממ"ש במ"א ע"פ ואתחנן[107] שהתורה הוא המשכת אתעדל"ע [אתערותא דלעילא] מבחינה שאין אתעדל"ת [אתערותא דלתתא] מגעת שם וזהו ענין ואתחנן מתנת חנם חנם בלא מצות וגם ואתחנן בחינת חנון ורחום הוי' שזהו בחי' י"ג מדה"ר [מדות הרחמים] כו' ע"ש.

This will be understood from what is written elsewhere on the verse "And I pleaded": that the Torah is the drawing down of an arousal from above from a level that an arousal from below does not reach. And this is the meaning of "And I pleaded": a free gift, free without mitzvos; and also, "And I pleaded" is the level of "Gracious and merciful is Havayah," which is the level of the Thirteen Attributes of Mercy, etc.; see there.

> He refers to his discourse on "And I pleaded" (va'eschanan): Torah draws down an arousal from above, from a level that no arousal from below can reach. Va'eschanan means a request for a free gift, "free" of mitzvos, unearned; it also suggests "Gracious (chanun) and merciful is Havayah," the Thirteen Attributes of Mercy.

הרי מכ"ז [מכל זה] מבואר איך שייך המשכת י"ג מדה"ר [מדות הרחמים] ע"י התורה ועמ"ש עוד מענין תורה ומצות בד"ה בשעה שהקדימו ישראל נעשה לנשמע[108] גבי שבועות).

From all this it is clear how the drawing down of the Thirteen Attributes of Mercy through the Torah applies. And see further what is written on Torah and mitzvos in the discourse beginning "When Israel put 'we will do' before 'we will listen,'" for Shavuos.)

> All this shows how Torah draws down the Thirteen Attributes of Mercy. For more on Torah and mitzvos he refers to his Shavuos discourse on "When Israel put 'we will do' before 'we will listen.'"

וזהו ובקולו תשמעו כי כל קול הוא ענין המשכה מלמעלה למטה כך התורה הנה נמשכה מלמעלה ממקום גבוה מאד ע"י תנאים ואמוראים מארי

And this is "and to His voice you shall listen": for every voice is a drawing down from above to below; so the Torah was drawn down from above, from a very high place, through the Tannaim and Amoraim, the masters

> This explains the next command, "and to His voice you shall listen": a voice carries what is within downward and outward. So the Torah came down from a very high place through the Tannaim and Amoraim, the sages of the Mishnah and the Gemara.

מתניתין וגמרא והלכה זו שנאמרה מפי בית שמאי ובית הלל היא דבר ה' עצמו וכמ"ש ודברי אשר שמתי בפיך[109] דברי ממש וזהו ובקולו ממש תשמעו

of the Mishnah and the Gemara. And this halachah, stated by the mouth of Beis Shammai and Beis Hillel, is the word of G-d itself, as it is written, "And My words which I have put in your mouth": My words, literally. And this is "and to His voice," literally, "you shall listen";

> Even a halachah stated by Beis Shammai and Beis Hillel is G-d's own word, as the prophet says, "My words which I have put in your mouth." That is why the verse says "to His voice": in Torah study a person hears G-d's own voice.

כי כל היושב ושונה הקב"ה יושב ושונה כנגדו רק אתם תשמעו כענין שמע השמע לאזנך מה שאתה מוציא מפיך,[110] פי' שאתה הוא בחי' תורה שבעל פה שהיא היא הדבר ה' המדברת בפיך.[111]

for whoever sits and studies, the Holy One, blessed be He, sits and studies opposite him; only, you are to listen, as in "'Hear': let your ears hear what you bring out from your mouth": that is, "you" is the level of the Oral Torah, which is itself the word of G-d speaking in your mouth.

> The Sages teach that when a person sits and studies, G-d sits and studies opposite him; the person's part is to listen. The Talmud's "let your ears hear what you bring out from your mouth" is read here as saying that the "you" who speaks is the Oral Torah, G-d's word speaking through the person's mouth.

SECTION 5 • ¶16–18

The servant and cleaving

16 ואותו תעבודו פי' תעבודו להיות בחי' עבד וכמ"ש עבדו את[112] ה' בשמחה כי צריך להיות בב' בחינות בחי' בן ובחי' עבד. בחי' בן הוא האהבה ושמחת הנפש להיות תלכו ממדרגה למדרגה.

"And Him shall you serve": "you shall serve" means to be on the level of a servant, as it is written, "Serve Havayah with joy." For one must be in two modes, the level of a son and the level of a servant. The level of a son is the love and the joy of the soul, to be "you shall walk," from level to level.

> The next command is "And Him shall you serve": to serve as a servant. Citing "Serve Havayah with joy," the Alter Rebbe says that a person must serve G-d in two modes, as a son and as a servant; the son's mode is the love and joy that "walk" from level to level.

17 ובחי' עבד הוא לעבוד כמו העבד שהוא עובד את אדונו שאין כונתו רק לעבוד את אדונו למלאות רצונו הגם שלא יהיה לו שום טעם והשגה בעבודתו

And the level of a servant is to serve like a servant who serves his master, whose only intent is to serve his master and fulfill his will, even though he has no reason or understanding at all in his service,

> The servant's mode is to serve as a slave serves his master: his only aim is to do his master's will, even without understanding the reason for his work.

וגם אינו יודע טיב העבודה ומהותה שיהיה לו חפץ ותשוקה מצד העבודה עצמה אעפ"כ [אף על פי כן] הרי הוא עובד בלב שלם מחמת שמקבל

and also does not know the quality and nature of the work, such that he would have desire and longing for the work itself; nevertheless he serves with a whole heart, because he accepts

> He may not even appreciate the work itself or feel any desire for it, yet he works wholeheartedly because he has accepted his master's yoke.

עליו עול רבו לעבדו בכל כחו, כך צריך אדם לקבל עליו עול מלכות שמים ולקיים מצותיו יתי' מחמת כי כן צוה לו המלך כוי', הגם

upon himself the yoke of his master, to serve him with all his strength. So a person must accept upon himself the yoke of the Kingdom of Heaven and fulfill His commandments, blessed be He, because the King has so commanded him, etc. Even though

> He serves his master with all his strength. So a person must accept the yoke of the Kingdom of Heaven and keep G-d's commandments simply because the King has commanded it.

כי מצות צריכות כוונה וכוונתה היא השמחה באהב ת ה' כמים הפנים מפני שבה ועל ידה נמשך רצון העליון אשר קדשנו במצותיו, מ"מ צריך להיות ג"כ בחי' עבודה

mitzvos require intention, and their intention is joy in the love of G-d, "as water [mirrors] the face," because in it and through it the Supreme Will is drawn down, "Who has sanctified us with His commandments," nevertheless there must also be the level of service;

> Mitzvos do require intention, and their intention is the joy of loving G-d, the soul's response to the Supreme Will drawn down in each mitzvah. Even so, there must also be the servant's mode of service.

כי הגם שעבודה זו היא מדרגה התחתונה שבנפש נגד השמחה באהבת ה' מ"מ הרי יש בה מעלה אחרת מצד ההכנעה והביטול כו'

for although this service is the lowest level of the soul compared with the joy in the love of G-d, nevertheless it has another advantage, by virtue of the submission and the bittul, etc.,

> Compared with the joy of love, a servant's obedience is the lowest level of the soul, yet it has an advantage of its own: submission and bittul, setting oneself aside before G-d.

וכמ"ש במ"א, שזהו שהוכיח שמואל את שאול הלא שמוע מזבח טוב[113] וגו' (ועמ"ש עוד מענין מעלת בחינת עבודה זו דבחינת עבד בפ' שלח ע"פ ועתה יגדל נא[114] כו').

as is explained elsewhere. This is how Shmuel rebuked Shaul: "Is not obedience better than sacrifice?" etc. (See further what is written on the advantage of this level of service, the level of a servant, in Parshas Sh'lach, on the verse "And now, I pray, let it be great," etc.)

> This is what Shmuel told King Shaul when he rebuked him for sparing Amalek's livestock to offer as sacrifices: obeying G-d is better than sacrifice. The Alter Rebbe also refers to his discourse in Parshas Sh'lach on "And now, I pray, let the power of Ado-nai be great."

וגם הנה ע"י"ז ובו תדבקון לי' [לשון] רבים כי יש בנפש ג' בחי' נפש רוח ונשמה שהם מחשבה דבור ומעשה.

Also, through this, "and to Him shall you cleave," in the plural; for the soul has three levels, nefesh, ruach and neshamah, which are thought, speech and action.

> Through this service comes "and to Him shall you cleave," in the plural, because the soul has three levels, nefesh, ruach and neshamah, which act through thought, speech and action, and each must cleave to G-d.

ומעשה הוא בחי' עבד בחי' עשיה וצריך האדם לאכללא דבור בדבור ומחשבה במחשבה כו' והנה התקשרות המחשבה היא בדביקות הנפש ושמחתה באלהים חיים,

And action is the level of a servant, the level of asiyah (action). A person must "include speech in speech and thought in thought," etc. Now, the binding of thought is through the soul's cleaving and its joy in the living G-d;

> Action is the servant's level, the level of "doing." A person must join his speech to G-d's speech and his thought to G-d's thought, and the bond of thought comes through the soul's cleaving to the living G-d and its joy in Him.

אך המעשה שהיא מדרגה אחרונה וצריכה ג"כ לעלות ולהתקשר בה' אין התקשרותה אלא ע"י בחי' עבד שהוא בחינת עשי' [עשיה],

but action, which is the last level and also needs to rise and be bound to G-d, is bound only through the level of a servant, which is the level of asiyah.

> Action, the lowest level, must also rise and be bound to G-d, and it is bound only through the servant's mode: doing what the King commands.

וגם למי שאין יד שכלו ותבונתו מגעת להוליד מהם אהבה עזה בבחינת תלכו תהיה זאת עבודתו עבודה תמה לעבוד עבודת עבד.

And also, for one whose intellect and understanding cannot reach so far as to give birth from them to a powerful love on the level of "you shall walk," let this be his service, a perfect service: to serve the service of a servant.

> And one whose mind cannot produce a powerful love, the son's "walking," can still offer a complete service by serving as a servant.

18 וע"ז ובו תדבקון[115] כתיב בתוספת נו"ן כי הנו"ן פשוטה יש לה רגל ארוכה[116] ומשוכה למטה לרמז שתתפשט ותומשך הארת והמשכת גילוי אלהותו יתי'

And through this, "and to Him shall you cleave" (tidbakun) is written with an additional nun; for the final nun has a long leg, extended downward, to hint that the illumination and the drawing down of the revelation of His G-dliness, blessed be He, will spread and be drawn

> Serving as a servant leads to "and to Him shall you cleave," and the Torah writes tidbakun with an extra final nun. The final nun has a long leg reaching below the line, a sign that the revelation of G-dliness is to be drawn down to the lowest levels.

למטה מטה עד שאפי' [שאפילו] בחי' עשיה יהיה כולו קדש להי' שאז לא יהיה יניקה לסט"א [לסטרא אחרא] וחיצונים כלל וכמ"ש ואת רוח הטומאה אעביר מן הארץ[117] וגו'

lower and lower, until even the level of asiyah (action) will be entirely holy to G-d; for then the sitra achra (the other side) and the external forces will have no nurture at all, as it is written, "And I will remove the spirit of impurity from the earth," etc.,

> The revelation reaches even the level of action, the lowest of thought, speech and action, until it too is wholly holy to G-d. Then the sitra achra and the external forces will have nothing to draw life from, as the prophet promises, "And I will remove the spirit of impurity from the earth."

זכריה סי' י"ג ועמ"ש מענין[118] נו"ן פשוטה ע"פ נשא את ראש בני גרשון[119] כו' וע' בזהר בשלח דף מ"ט ע"א מענין ובו תדבקון:[120, 121, 122, 123, 124, 125]

Zechariah, chapter 13. See what is written about the final nun on the verse "Take a count of the sons of Gershon," etc.; and see the Zohar, Beshalach, page 49a, on "and to Him shall you cleave."

> The verse is in Zechariah, chapter 13. For more on the final nun the Alter Rebbe refers to his discourse on "Take a count of the sons of Gershon," and for "and to Him shall you cleave" to the Zohar on Beshalach.

SECTION 6 • ¶19–23

Summary

19 קיצור מד"ה אחרי הוי' אלקיכם תלכו

Summary of the discourse beginning "After Havayah your G-d shall you walk"

> A short summary of the whole maamar follows, in four sections matching its four main parts.

20 (א) ענין כי מנסה ה' שהנסיונות באין לאדם כדי שיתגבר עליהן כדי שעל ידי כן יבא למעלת ומדרגת לדעת.

(1) The matter of "For Havayah is testing": the tests come to a person so that he will overcome them, so that through this he will come to the eminence and level of "to know."

> The first section of the summary: tests come so that a person may overcome them and so reach Daas, the level of "to know."

אך אם אין בינה אין דעת[126] שעל ידי התבוננות נעשה הרחבת הדעת והיינו להתבונן איך שהבריאה יש מאין שמקור ההתהוות מבחי' זיו והארה שהוא כאין ונק' שם.

But "if there is no understanding, there is no knowledge": through contemplation an expansion of Daas comes about. That is, to contemplate how creation is something from nothing: the source of coming into being is from the level of radiance and illumination, which is as nothing and is called a "name."

> Daas requires Binah, contemplation. One contemplates that creation is something from nothing: it comes from G-d's radiance, which is as nothing beside Him and is only His "name."

וזהו כי עמך מקור חיים.[127] ונקרא אחרי הוי' בחי' אחוריים ומזה נמשך תלכו הלוך ונסוע[128] ממדרגה למדרגה וזהו בחי' רצוא שהוא הנמשך מבחי' אחרי ה':

And this is "For with You is the source of life." And it is called "after Havayah," the level of the back; and from this is drawn "you shall walk," "going on and journeying," from level to level. This is the level of "running" (ratzo), which is drawn from the level of "after Havayah."

> This is "For with You is the source of life." That radiance is G-d's "back," the "after Havayah"; contemplating it produces "you shall walk," the love that moves from level to level, the soul's "running" (ratzo).

21 (ב) ואח"כ ואותו תיראו הוא בחי' שוב שזה נמשך מבחינת אותו ממש דהיינו מפני גדולת א"ס ב"ה בעצמו ועמ"ש בד"ה וידעת היום.

(2) And afterwards, "and Him shall you fear": this is the level of "returning" (shov), which is drawn from the level of "Him" Himself, that is, before the greatness of the Infinite One (Ein Sof), blessed be He, Himself. See what is written in the discourse beginning "And you shall know this day."

> The second section: "and Him shall you fear" is the "returning" (shov), which comes from "Him," G-d's own greatness, beyond the worlds. The Alter Rebbe refers to his discourse on "And you shall know this day."

וזהו ענין שמו"ע [שמונה עשרה] ויש יראה חיצוניות שהיא ביוצר אור כולם עומדים כו' ביראה ואח"כ בק"ש [בקריאת שמע] בחי' אהבה תלכו

And this is the matter of Shemoneh Esreh. And there is outer fear, which is in Yotzer Or, "all of them stand," etc., "with fear"; and afterwards, in the Shema, the level of love, "you shall walk"

> This inner fear is the bittul of Shemoneh Esreh. The order of prayer is: first the outer fear of Yotzer Or, where the angels "all stand… with fear," then the love of the Shema, "you shall walk."

(ועמ"ש בד"ה נשא את ראש בני גרשון[129] בענין בני מררי קרשים עומדים ואח"כ ונתתי לך מהלכים בין העומדים[130] ואחר כך יראה עילאה) ואח"כ ואותו תיראו יראה פנימיות:

(see what is written in the discourse beginning "Take a count of the sons of Gershon," regarding the sons of Merari, the standing beams, and afterwards "And I will give you places to walk among those who stand," and afterwards the higher fear); and afterwards "and Him shall you fear," inner fear.

> In a parenthesis he cites his discourse on the sons of Gershon: the sons of Merari carried the standing beams, the angels' level; then comes "I will give you places to walk among those who stand," the soul's walking; then the higher fear. Last comes "and Him shall you fear," inner fear.

22 (ג) ואת מצותיו שעל ידי המצות שהם רצונו ית' יתעורר רצון הנפש ג"כ וכמ"ש בד"ה

(3) "And His commandments": through the mitzvos, which are His will, blessed be He, the soul's will is also aroused, as is explained in the discourse beginning

> The third section: through the mitzvos, which are G-d's will, the soul's own will is aroused toward Him, as the Alter Rebbe explains in another discourse.

כי תצא בענין לך אמר לבי בקשו פני[131] והיינו על ידי את פניך ה' אבקש.

"When you go out," regarding "On Your behalf my heart said, 'Seek My face'"; and this is through "Your face, Havayah, I will seek."

> That discourse, on "When you go out," explains the verse "On Your behalf my heart said, 'Seek My face'": the heart's seeking comes through "Your face, Havayah, I will seek."

וזהו נר מצוה. ועמ"ש מזה ע"פ והיה לכם לציצית[132] אך נר המצוה הנ"ל צריך שמירה מעבירה המכבה מצוה. והיינו ע"י ובקולו תשמעו היינו תורה.

And this is "a mitzvah is a lamp." See what is written about this on the verse "And it shall be for you as tzitzis." But the lamp of the mitzvah mentioned above needs guarding from transgression, which extinguishes a mitzvah; and this is through "and to His voice you shall listen," that is, Torah.

> This is the "lamp" of the mitzvah. It must be guarded from sin, which can extinguish it, and the guard is "to His voice you shall listen," the Torah.

ותורה אור שמקור התורה מבחי' י"ג מדה"ר [מדות הרחמים] ולכן יש יג"מ [י"ג מדות] שהתורה נדרשת בהן אלפיים שנה קדמה ועמ"ש בד"ה באתי לגני[133] וגם נוצר חסד לאלפים[134] הנ"ל:

And "the Torah is light," for the source of the Torah is from the level of the Thirteen Attributes of Mercy; therefore there are thirteen rules (middos) by which the Torah is expounded. It preceded [the world] by two thousand years. See what is written in the discourse beginning "I have come into My garden," and also "He preserves kindness for thousands," mentioned above.

> The Torah is "light" because it comes from the Thirteen Attributes of Mercy, which is why it is expounded by thirteen rules (middos) of interpretation. It preceded the world by two thousand years; the Alter Rebbe refers to his discourse "I have come into My garden" and to "He preserves kindness for thousands," one of the Thirteen Attributes.

23 (ד) ואותו תעבודו להיות בחי' עבד בלי טעם שעז"נ [שעל זה נאמר] הלא שמוע מזבח טוב.[135] ועי"ז ובו תדבקון התקשרות מחודומ"ע [מחשבה דבור ומעשה] של האדם במחודומ"ע [במחשבה דבור ומעשה] של הקב"ה:

(4) "And Him shall you serve": to be on the level of a servant, without reason; of this it is said, "Is not obedience better than sacrifice?" And through this, "and to Him shall you cleave": the binding of a person's thought, speech and action with the thought, speech and action of the Holy One, blessed be He.

> The fourth section: "and Him shall you serve" is the servant's service, without reasons, of which Shmuel said that obedience is better than sacrifice. Through it comes "and to Him shall you cleave": a person's thought, speech and action are bound to G-d's thought, speech and action.

IN ONE'S AVODAH

When hardships in health, livelihood or circumstance make G-d seem absent, a person should treat them as tests to be overcome; standing firm releases the G-dly force hidden in them and brings a deeper awareness of G-d. Contemplate that all of creation is only G-d's radiance, so that love for Him alone grows; let prayer move from awe in Yotzer Or to love in the Shema to self-nullification in Shemoneh Esreh; guard the glow of each mitzvah through Torah study; and where understanding or feeling falls short, serve G-d simply as a servant, because He commanded.

QUESTIONS FOR DISCUSSION

1. If G-d already knows how a person will choose, what is a test for, according to this maamar?
2. Why is the spark hidden in a test higher than the spark in food, and how does the parable of the falling wall explain this?
3. How can creation be called "something from nothing" when everything comes from G-d?
4. Why can a transgression extinguish the lamp of a mitzvah but not the light of Torah?
5. What does the servant's obedience accomplish that the son's love cannot?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי מנסה וגו'**

"For Havayah your G-d is testing you, to know whether you love Havayah your G-d with all your heart and with all your soul." Said of a false prophet whose sign comes true; the Alter Rebbe will read "to know" as the Daas that the test brings to a person.

Deuteronomy 13:4 דברים י"ג:ד'

לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חוֹלֵם הַחֲלוֹם הַהוּא כִּי מְנַסֶּה ה' אֱלֹקֵיכֶם אֶתְכֶם לָדַעַת הֲיִשְׁכֶם אֹהֲבִים אֶת־ה' אֱלֹקֵיכֶם בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:

thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for the L-RD your G-d putteth you to proof, to know whether ye do love the L-RD your G-d with all your heart and with all your soul.

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KEHOT'S NOTE

דברים יג, ד.

2 Kehot's note points to Deuteronomy 13:4–5 for these words.

Deuteronomy 13:4–5 דברים י"ג:ד'-ה'

לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חוֹלֵם הַחֲלוֹם הַהוּא כִּי מְנַסֶּה ה' אֱלֹקֵיכֶם אֶתְכֶם לָדַעַת הֲיִשְׁכֶם אֹהֲבִים אֶת־ה' אֱלֹקֵיכֶם בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן:

thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for the L-RD your G-d putteth you to proof, to know whether ye do love the L-RD your G-d with all your heart and with all your soul. After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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3 **אחרי ה"א תלכו**

According to the note, the Mitteler Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ה ח"ב ע' תשעו. בלי הגהות בתו"א לעמבערג תרי"א כב, ב. הנחה אחרת ממאמר זה ותוס' הגהות וקיצורים נד' בדרמ"צ קפה, ב. אוה"ת ראה ע' תרפג. וראה סה"מ תרנ"ז ד"ה וידעת מעמוד נב ואילך. תש"ח ד"ה כי מנסה ע' 94 סעיף א שם ובסופו נוסף קיצור, וראה גם אוה"ת דברים כרך ו ע' ב'שכד. ד"ה זה במאמרי אדה"א הנחות תקע"ז ע' שיג מיוסד על מאמר זה.

4 **אחרי ה"א תלכו**

"After Havayah your G-d shall you walk, and Him shall you fear, and His commandments shall you keep, and to His voice shall you listen, and Him shall you serve, and to Him shall you cleave." The verse on which the whole maamar is built; its six verbs become the six stages it explains.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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KEHOT'S NOTE

דברים יג, ה.

PARAGRAPH 2

5 **ולהבין מהו כי מנסה וגו'**

According to the note, the version of this maamar printed in Derech Mitzvosecha has a gloss (hagahah) at this point.

KEHOT'S NOTE

בדרך מצותיך יש הגה"ה לכאן.

6 **חי ה' אשר עמדתי לפניו**

The note refers the reader to the sources gathered in the notes to that volume, at p. 729, for this verse.

KEHOT'S NOTE

מ"א יז, א. וראה הנסמן במאמרי אדה"ז — פרשיות לע' תשכט הערה אלי'. בד"ה וידעת — תרנ"ז ע' נב מבאר שענין עמידה למעלה הוא ענין ביטול.

7 **חי ה' אשר עמדתי לפניו**

Eliyahu's oath to Achav, "As Havayah, the G-d of Israel, lives, before Whom I stood." The Alter Rebbe uses these words for the soul's state before its descent, when it stood before G-d.

I Kings 17:1 מלכים א י"ז:א'

וַיֹּאמֶר אֵלִיָּהוּ הַתִּשְׁבִּי מִתֹּשָׁבֵי גִלְעָד אֶל־אַחְאָב חַי־ה' אֱלֹקֵי יִשְׂרָאֵל אֲשֶׁר עָמַדְתִּי לְפָנָיו אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לְפִי דְבָרִי:

And Elijah the Tishbite, who was of the settlers of Gilead, said unto Ahab: 'As the L-RD, the G-d of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.'

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8 **ותכלית ירידתה היא בשביל הנסיונות**

The letter says the same: the main purpose of man's creation in this world is to test him with these trials and to know what is in his heart, whether he will turn after the bodily desires or truly wish to live the life drawn from the living G-d.

KEHOT'S NOTE

וכ"כ באגה"ק סי' יא. ראה דרך מצותיך קפו, א ואילך. סה"מ פר"ת ע' קז ואילך.

9 **במניעת בריאת הגוף**

According to the note, the version of this maamar in Derech Mitzvosecha has a gloss (hagahah) on these words about the withholding of health.

KEHOT'S NOTE

בדרך מצותיך יש הגה"ה לכאן.

10 **דרך רשעים צלחה**

Yirmeyahu asks G-d, "Why does the way of the wicked prosper?" The Alter Rebbe cites it as part of the concealment that makes up the test: those who oppose G-d appear to succeed.

Jeremiah 12:1 ירמיהו י"ב:א'

צַדִּיק אַתָּה ה' כִּי אָרִיב אֵלֶיךָ אַךְ מִשְׁפָּטִים אֲדַבֵּר אִתָּךְ מַדּוּעַ דֶּרֶךְ רְשָׁעִים צָלֵחָה שָׁלוּ כָּל־בֹּגְדֵי בָגֶד׃

Right wouldest Thou be, O L-RD, were I to contend with Thee, yet will I reason with Thee: Wherefore doth the way of the wicked prosper? Wherefore are all they secure that deal very treacherously?

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KEHOT'S NOTE

ירמי' יב, א.

11 Kehot's note points to II Kings 5:16 for these words.

II Kings 5:16 מלכים ב ה':ט"ז

וַיֹּאמֶר חַי־ה' אֲשֶׁר־עָמַדְתִּי לְפָנָיו אִם־אֶקָּח וַיִּפְצַר־בּוֹ לָקַחַת וַיְמָאֵן׃

But he said: 'As the L-RD liveth, before whom I stand, I will receive none.' And he urged him to take it; but he refused.

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PARAGRAPH 3

12 **ובא האות והמופת לומר נלכה**

"And the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go after other gods.'" The Alter Rebbe reads the false prophet's sign as the visible strength given to the opposing side, which makes the test hard.

Deuteronomy 13:3 דברים י"ג:ג'

וּבָא הָאוֹת וְהַמּוֹפֵת אֲשֶׁר־דִּבֶּר אֵלֶיךָ לֵאמֹר נֵלְכָה אַחֲרֵי אֱלֹקִים אֲחֵרִים אֲשֶׁר לֹא־יְדַעְתָּם וְנָעָבְדֵם׃

and the sign or the wonder come to pass, whereof he spoke unto thee—saying: 'Let us go after other gods, which thou hast not known, and let us serve them';

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KEHOT'S NOTE

דברים יג, ג.

13 **ידינו . . רמה**

In the Song of Haazinu G-d says He held back lest the enemies say, "Our hand is high, and it was not Havayah who did all this." The Alter Rebbe stresses "our" hand: the opposing forces credit their strength to themselves.

Deuteronomy 32:27 דברים ל"ב:כ"ז

לוּלֵי כַּעַס אוֹיֵב אָגוּר פֶּן־יְנַכְּרוּ צָרֵימוֹ פֶּן־יֹאמְרוּ יָדֵנוּ רָמָה וְלֹא ה' פָּעַל כָּל־זֹאת׃

Were it not that I dreaded the enemy's provocation, Lest their adversaries should misdeem, Lest they should say: Our hand is exalted, And not the L-RD hath wrought all this.'

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KEHOT'S NOTE

דברים לב, כז.

14 **ומגביהין כנשר קנם**

Yirmeyahu's prophecy against Edom: "Though you set your nest as high as the eagle, from there I will bring you down." Here it describes the arrogant height of the forces that oppose holiness.

Jeremiah 49:16 ירמיהו מ"ט:ט"ז

תִּפְלַצְתְּךָ הִשִּׁיא אֹתָךְ זְדוֹן לִבֶּךָ שֹׁכְנִי בְּחַגְוֵי הַסֶּלַע תֹּפְשֵׂי מְרוֹם גִּבְעָה כִּי־תַגְבִּיהַ כַּנֶּשֶׁר קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־ה'׃

Thy terribleness hath deceived thee, Even the pride of thy heart, O thou that dwellest in the clefts of the rock, That holdest the height of the hill; Though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the L-RD.

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KEHOT'S NOTE

ראה ירמי' מט, טז.

15 **כדי שיתגבר עליהם**

According to the note, the version of this maamar in Derech Mitzvosecha has a gloss (hagahah) at this point, on overcoming the tests.

KEHOT'S NOTE

בדרך מצותיך יש הגה"ה לכאן.

16 **אתה הראת לדעת**

"You have been shown, to know that Havayah is G-d; there is none else besides Him." The Alter Rebbe uses it to show that Daas comes from sight.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

17 **ומבשרי אחזה**

"And from my flesh I behold G-d." The Alter Rebbe takes "behold" literally: the Daas brought by a test is a perception of G-d as vivid as seeing.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

18 **לדעת הישכם אוהבים**

The end of the verse: G-d tests you "to know whether you love Havayah your G-d." The Alter Rebbe denies that this means G-d gains knowledge He lacked.

Deuteronomy 13:4 דברים י"ג:ד'

לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חוֹלֵם הַחֲלוֹם הַהוּא כִּי מְנַסֶּה ה' אֱלֹקֵיכֶם אֶתְכֶם לָדַעַת הֲיִשְׁכֶם אֹהֲבִים אֶת־ה' אֱלֹקֵיכֶם בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for the L-RD your G-d putteth you to proof, to know whether ye do love the L-RD your G-d with all your heart and with all your soul.

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19 **שכר מעשה טוב ולא שכר לב טוב לבד**

On "And G-d tested Avraham," the Ramban explains that since a person's deeds are in his own free choice, G-d commands the test to bring the matter from potential into actual deed, so that he will have the reward of a good deed and not only the reward of a good heart.

Ramban on Genesis 22:1 רמב"ן על בראשית כ"ב:א'

... הַמְנַסֶּה יִתְבָּרַךְ יְצַוֶּה בּוֹ לְהוֹצִיא הַדָּבָר מִן הַכֹּחַ אֶל הַפֹּעַל, לִהְיוֹת לוֹ שָׂכָר מַעֲשֶׂה טוֹב, לֹא שָׂכָר לֵב טוֹב בִּלְבַד. דַּע כִּי הַשֵּׁם צַדִּיק יִבְחָן (תהלים י"א:ה'), כְּשֶׁהוּא יוֹדֵעַ בְּצַדִּיק שֶׁיַּעֲשֶׂה רְצוֹנוֹ וְחָפֵץ לְהַצְדִּיקוֹ יְצַוֶּה אוֹתוֹ בְּנִסָּיוֹן, וְלֹא יִבְחַן אֶת הֶרְשָׁעִים אֲשֶׁר לֹא יִשְׁמְעוּ. וְהִנֵּה כָּל הַנִּסְיוֹנוֹת שֶׁבַּתּוֹרָה לְטוֹבַת הַמְנֻסֶּה׃

AND G-D TRIED ABRAHAM. The matter of "trial,", III, 24. in my opinion, is as follows: Since a man's deeds are at his absolute free command, to perform them or not to perform them at his will, on the part of one who is tried it is called "a trial." But on the part of the One, blessed be He, who tries the person, it is a command that the one being tested should bring forth the matter from the potential into actuality so that he may be rewarded for ...

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20 **כי מנסה כו' לדעת כו'**

The Zohar on Vayera, at the folio the Alter Rebbe cites, begins a passage of the Midrash HaNe'elam on G-d testing people. It quotes this verse and asks why G-d needs to test when all a person's deeds are revealed before Him.

Zohar, Vayera 16:230–18:251 ספר הזהר, וירא ט"ז:ר"ל-י"ח:רנ"א

21 Kehot's note points to Zohar, Vayera 16:224–230 for these words.

Zohar, Vayera 16:224–230 ספר הזהר, וירא ט"ז:רכ"ד-ר"ל

PARAGRAPH 4

22 David answers those who want to punish Shimi ben Gera for cursing him: "Havayah said to him, 'Curse David.'" The Alter Rebbe brings it to show that even what opposes holiness gets its life-force from G-d.

II Samuel 16:10 שמואל ב ט"ז:י'

וַיֹּאמֶר הַמֶּלֶךְ מַה־לִּי וְלָכֶם בְּנֵי צְרוּיָה כֹּה יְקַלֵּל כִּי ה' אָמַר לוֹ קַלֵּל אֶת־דָּוִד וּמִי יֹאמַר מַדּוּעַ עָשִׂיתָה כֵּן׃

And the king said: 'What have I to do with you, ye sons of Zeruiah? So let him curse, because the L-RD hath said unto him: Curse David; who then shall say: Wherefore hast thou done so?'

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23 **גלו לבבל שכינה עמהם**

Rabbi Shimon bar Yochai teaches that wherever Israel were exiled the Shechinah was with them, naming Egypt and Babylon. The Alter Rebbe infers that the Shechinah is what hides within, and gives power to, the nation that rules over Israel.

Megillah 29a:4 מגילה כ"ט א:ד'

תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁבְּכָל מָקוֹם שֶׁגָּלוּ — שְׁכִינָה עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "הֲנִגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם וגו'". גָּלוּ לְבָבֶל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה". וְאַף כְּשֶׁהֵן עֲתִידִין לִיגָּאֵל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "וְשָׁב ה' אֱלֹקֶיךָ אֶת שְׁבוּתְךָ". "וְהֵשִׁיב" לֹא נֶאֱמַר, אֶלָּא "וְשָׁב". מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלְיוֹת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

PARAGRAPH 5

24 **יסודתו בהררי קדש**

"Its foundation is in the mountains of holiness." The Alter Rebbe applies it to the G-dly force hidden in a test, whose

root is very high.

Psalms 87:1 תהילים פ"ז:א'

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהַרְרֵי־קֹדֶשׁ׃

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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25 **מוצא פי' ה'**

"Man does not live by bread alone, but by everything that comes from the mouth of Havayah does man live." The Alter Rebbe refers to this divine word within food, which gives a person life, and compares the spark hidden in a test to it.

Deuteronomy 8:3 דברים ח':ג'

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

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

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26 **וזהו אחרי ה' תלכו**

At the beginning of this side the Zohar says that the Torah teaches us the ways of the Holy King so that we may know how to walk after Him, as it says, "After Havayah your G-d shall you walk." The Alter Rebbe cites it at the end of his aside on this verse.

Zohar, Vayikra 49:342–51:352 ספר הזהר, ויקרא מ"ט:שמ"ב-נ"א:שנ"ב

and in the same way, whoever prays to the King should unify the Holy Name in his thought, ranging from lower to upper, and from upper to lower, and linking all together, and then his prayer will be granted.' Said R. Jose: 'Who has the skill to pray like King David, who used to keep watch at the gate of the King?' Said R. Hiya to him: 'Assuredly it is so, and therefore the Torah has taught us the ways of the Holy King that we may know how to …

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

27 "Draw me; after You we will run… we will exult and rejoice in You." The Alter Rebbe reads "after You" as G-d's hidden "back," which leads to rejoicing face to face.

Song of Songs 1:4 שיר השירים א':ד'

מָשְׁכֵנִי אַחֲרֶיךָ נָּרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מִיַּיִן מֵישָׁרִים אֲהֵבוּךָ׃

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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28 "And I will surely hide My face on that day." The Alter Rebbe uses it for the state of G-d's "back," in which He hides Himself so that the soul will seek Him.

Deuteronomy 31:18 דברים ל"א:י"ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים׃

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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29 **בחפש מחופש**

The psalm's phrase "a diligent search" (literally, "a searched-out search") describes the son's thorough search for his hidden father.

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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30 **אם אין בינה אין דעת**

Rabbi Elazar ben Azaryah's saying, "If there is no understanding, there is no knowledge." The Alter Rebbe uses it to show that Daas comes through Binah, contemplation.

Pirkei Avot 3:17 משנה אבות ג':י"ז

… אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמָה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מֻעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ מְלֵחָה וְלֹא תֵשֵׁב. אֲבָל כָּל שֶׁמַּעֲשָׂיו מְרֻבִּין מֵחָכְמָתוֹ, לְמָה הוּא …

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom …

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

31 The verse of the maamar, whose "after" and "walk" the Alter Rebbe now begins to explain as the contemplation that brings the hidden love into the open.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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PARAGRAPH 6

32 **ולהבין ענין יש מאין**

There the Alter Rebbe explains the "vessels" through the soul and the body: the body is physical and bears no comparison to the spiritual soul, yet the soul enclothes itself in it, gives it life and expresses its powers through it.

KEHOT'S NOTE

ראה לקמן כו, ד. ביאוה"ז להצ"צ כרך ב ע' יח.

33 **כי ממך הכל**

David's words when the people gave for the building of the Temple: "For everything is from You, and from Your hand we have given to You." Here it shows that all existence comes from G-d.

I Chronicles 29:14 דברי הימים א כ"ט:י"ד

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נַעְצֹר כֹּחַ לְהִתְנַדֵּב כָּזֹאת כִּי־מִמְּךָ הַכֹּל וּמִיָּדְךָ נָתַנּוּ לָךְ׃

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

34 **וכולא קמי' כלא חשיב**

The Zohar explains that the true fear of G-d is to fear Him because He is great and rules over all, the root of all worlds, "and all before Him are considered as nothing." The Alter Rebbe uses the phrase to sharpen the question about "something from nothing."

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב. בלקו"ת פ' ראה מבואר שהחכ' שורשה ממו"ס, והבינה שרשה מגלגלתא וכמ"ש בביאור האדרא מהאריז"ל שבחי' גלגלתא המקפת את המוח זהו בחי' בינה שהיא היכל לחכ' הגנוזה בתוכה, וצ"ע בכתי"ב דה"ה אלה תולדות יצחק כו' הביא האדרי"ז שחסד דע"י המלובש בגלגלתא דא"א שממנו שרש אבא דאצי', וגבו' דעת"י המלובש במו"ס ממנה שרש הבינה, וצ"ע. — הערה שנמצאת בדפים בודדים — בספרי כ"ק אדמו"ר. — כנראה מחסיד.

35 **כי עמך מקו"ח**

"For with You is the source of life; in Your light we see light." The Alter Rebbe reads "with You" as beside G-d and nullified to Him, and "in Your light… light" as the higher and lower worlds, illuminations of His light.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

36 **שהם הארה דהארה כו' (ע' באגה"ק ד"ה איהו וחיוהי)**

The letter of Iggeres HaKodesh that begins "He and His life-forces are one," to which the Alter Rebbe refers. It too describes the descending chain as an illumination, an illumination of an illumination, and so on, and compares an effect nullified within its cause to the sun's radiance within the sun.

Tanya, Iggeres HaKodesh 20:22 תניא, אגרת הקדש כ':כ"ב

וְכָל זֹאת בְּבְחִינַת הִתְפַּשְׁטוּת הַחַיּוּת לְהַחַיּוֹתָם. אֲמָנָם, מְצִיאוּתוֹ וּמַהוּתוֹ שֶׁל אוֹר הָאֵין־סוֹף - אֵינוֹ בְּגֶדֶר מָקוֹם כְּלָל, וְסוֹבֵב כָּל עָלְמִין בְּשָׁוֶה, וְ"אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מָלֵא" בְּהַשְָׁוָאָה אַחַת, וְ"לֵית אֲתַר פָּנוּי מִינֵּיהּ" אַף בָּאָרֶץ הַלָּזוּ הַגַּשְׁמִית, רַק, שֶׁהוּא בִּבְחִינַת מַקִּיף וְסוֹבֵב, וּכְמוֹ שֶׁנִּתְבָּאֵר הַפֵּירוּשׁ בְּלִקּוּטֵי אֲמָרִים, וְלֹא הִתְפַּשְׁטוּת וְהִתְלַבְּשׁוּת הַחַיּוּת לְהַחַיּוֹתָם וּלְהַוּוֹתָם מֵאַיִן לְיֵשׁ, כִּי אִם עַל־יְדֵי הָאָרָה דְהָאָרָה דְכוּ' מֵהַ"קוֹ", כַּנִּזְכָּר לְעֵיל.

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PARAGRAPH 7

37 **ולכן נק' הבריאה יש מאין**

The note points to the Tzemach Tzedek's Or HaTorah on Tetzaveh as a parallel discussion of why creation is called "something from nothing."

KEHOT'S NOTE

ראה אוה"ת תצוה ע' א'תרצז.

38 **מלכותך מלכות כל עולמים**

"Your kingship is a kingship over all worlds, and Your dominion is in every generation." The Alter Rebbe uses it to show that the worlds come from G-d's Malchus.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, יג.

PARAGRAPH 8

39 **הלוך ונסוע הנגבה**

"And Avram journeyed, going on and journeying toward the south." The Alter Rebbe cites it to show that love is called "walking": a continual going forward.

Genesis 12:9 בראשית י"ב:ט'

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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KEHOT'S NOTE

בראשית יב, ט.

40 **מקרב איש ולב עמוק**

"The inner part of a man and a deep heart." Here it describes contemplation that comes from the depths of a

person's mind and heart.

Psalms 64:7 תהילים ס"ד:ז׳

יַחְפְּשׂוּ־עַוְלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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41 **מי לי בשמים ועמך**

"Whom do I have in heaven? And besides You I desire nothing on earth." The love that comes from this contemplation wants G-d alone.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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

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KEHOT'S NOTE

תהלים עג, כה.

42 **ועמ"ש בפ' וארא ע"פ לכן אמור לבנ"י**

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

KEHOT'S NOTE

תו"א נה, ב ואילך. נז, ב.

43 **וידבר אלקים וגו' אני הוי'**

"And Elokim spoke to Moshe and said to him, 'I am Havayah.'" The Alter Rebbe refers to his explanation of this verse: from Elokim, G-d as He spreads into creation, one comes to Havayah.

Exodus 6:2 שמות ו':ב׳

וַיְדַבֵּר אֱלֹקִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה׳

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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44 **דלית מחשבה תפיסא ביה**

In the prayer of Eliyahu that opens the Tikkunei Zohar: "You are higher than all the high, hidden from all the hidden; no thought can grasp You at all."

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

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

Constantinople, 1740 (CC-BY-NC)

45 **דלית מח' תפיסא בי'**

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אלי').

46 **הודו על ארץ ושמים וירם קרן לעמו**

The words here quote Psalms 148:13; the passage is shown below.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג-יד.

47 **הודו על ארץ ושמים וירם קרן לעמו**

"His splendor is over earth and heaven. And He has raised up a horn for His people... for the children of Israel, the people near to Him." The Alter Rebbe stresses that Israel are truly near to G-d.

Psalms 148:13–14 תהילים קמ"ח:י"ג-י"ד

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃ וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven. 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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48 **כי חלק ה' . . עמו**

"For Havayah's portion is His people; Yaakov is the lot of His inheritance." Read as "His people is a portion of Havayah," it shows why Israel's love can reach G-d Himself.

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.

PARAGRAPH 9

49 **ואהבה בתענוגים**

"How fair and how pleasant you are, love with delights!" The Alter Rebbe uses the phrase for the soul's delight in its love of G-d.

Song of Songs 7:7 שיר השירים ז':ז׳

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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50 **עבדו את ה' בשמחה**

"Serve Havayah with joy; come before Him with song." The Alter Rebbe explains the joy as that of a soul that con-

templates G-d.

Psalms 100:2 תהילים ק':ב

עִבְדוּ אֶת־יְהוָה בְּשִׂמְחָה בֹּאוּ לְפָנָיו בְּרִנָּנָה׃

Serve the L-RD with gladness; come before His presence with singing.

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KEHOT'S NOTE

תהלים ק, ב.

51 יפה שעה אחת בתשובה ומע"ט

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

KEHOT'S NOTE

אבות ד, יז.

52 יפה שעה אחת בתשובה ומעשים טובים בעולם הזה מכל חיי העוה"ב

The Mishnah's teaching that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The Alter Rebbe explains why: the World to Come is only G-d's radiance.

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)

53 בשמחה וטוב לבב מרוב כל

The rebuke "because you did not serve Havayah your G-d with joy and with gladness of heart, from the abundance of everything." The Alter Rebbe reads "from the abundance of everything" as "more than" the World to Come.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־יְהוָה 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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KEHOT'S NOTE

דברים כח, מז.

54 מעוה"ב שנק' יום שכולו ארוך

The Talmud explains "so that your days may be long" as referring to the world that is "entirely long," the World to Come.

Kiddushin 39b:8 קידושין ל"ט ב:ח'

חֲרֵי שָׁאֲמַר לוֹ אָבִיו: עֲלֵה לַבִּירָה וְהָבֵא לִי גּוּזָלוֹת, וְעָלָה לַבִּירָה וְשִׁלַּח אֶת הָאֵם וְנָטַל אֶת הַבָּנִים וּבַחֲזִירָתוֹ נָפַל וָמֵת - הֵיכָן טוֹבַת יָמָיו שֶׁל זֶה, וְהֵיכָן אֲרִיכוּת יָמָיו שֶׁל זֶה? אֶלָּא: "לְמַעַן יִיטַב לָךְ" - לְעוֹלָם שֶׁכּוּלּוֹ טוֹב, "וּלְמַעַן יַאֲרִיכֻן יָמִיךְ" - לְעוֹלָם שֶׁכּוּלּוֹ אָרוֹךְ.

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

KEHOT'S NOTE

קידושין לט, ב. באוה"ת בראשית כרך ד תשפו, ב כ' "ולפמ"ש [כנראה הכוונה למאמר כאן] דפי' זיו זהו ההמשכה מיסוד, א"כ קשה דהא ענין היסוד ממשיך מבחי' אתה קדוש בבחי' ושמך קדוש כו' וצ"ע. אמנם בד"ה לכן אמור לבנ"י [תו"א נז, ב] ובד"ה ואתה תצוה [ ] פי' תחת אשר לא עבדת כו' מרוב כל דרוב כל הם התענוגים רוחניים ג"ע עליון וג"ע תחתון כי בחי' כל זהו ענין כי כל בשמים ובארץ העמוד המחבר ג"ע עליון עם התחתון כו' וכ"ז הוא בבחי' הזיו, אבל באו"ס ב"ה ממש למת"ב כ"א ע"י המצות, ולכן הם יפים הרבה יותר מרוב כל, א"כ לפ"ז אין סותר למ"ש דהזיו נמשך מבחי' היסוד" ע"ש. בענין זיו השכינה שנק' יסוד ראה אוה"ת בהר כרך ב ע' תתעט.

55 וע"פ ובבואה לפני המלך

The discourse begins with the Sages' teaching that the world exists six thousand years and one thousand lies desolate, a state of rest, and describes the ascents of the souls in the lower and upper Gan Eden and of the bodies in the days of Mashiach and the Resurrection.

KEHOT'S NOTE

תו"א צו, א. כנראה הכוונה כמו שמבואר באוה"ת תצוה ע' ב'תשעא "ועיין מזה בתו"א בד"ה ובבואה לפני המלך דלשם פי' ענין אל תקרי שמות אלא שמות היינו בחי' חד חרוב והוא רק מבחי' שמות היינו שם הוא בחי' מל' אבל ע"י תומ"צ מאיר מעצמות אור א"ס לכן יפה שעה אחת בתשובה ומע"ט בעוה"ז כו'".

PARAGRAPH 10

56 דלית מחשבה תפיסא בי'

From the prayer of Eliyahu: "No thought can grasp You at all." Inner fear is before G-d as He is beyond all grasp.

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

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

Constantinople, 1740 (CC-BY-NC)

57 וכל נהוראין מתחשכאן קמיה

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

KEHOT'S NOTE

זח"א (כג, א). [כ].

58 וכל נהוראין מתחשכאן קמיה

The Zohar says of the Cause of all causes that no light can stand before Him, "for all lights grow dark before Him." Inner fear is felt before this level.

Zohar, Bereshit 15:173–16:182 ספר הזהר, בראשית ט"ו:קע"ג-ט"ז:קפ"ב

59 אית יראה ואית יראה

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

KEHOT'S NOTE

זח"א (יא, ב) [כ].

60 **כי אית יראה ואית יראה**

The Zohar divides fear into kinds: fear for one's children, body or wealth, and fear of punishment, are not the root; the root is fearing G-d because He is great and rules over all. The Alter Rebbe uses its distinction for his outer and inner fear.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ:קפ"ח-כ"ב:קצ"ט

There are three types of fear: two have no proper root, while the third is the real fear. There is the man who fears the Holy One, blessed be He, in order that his children may live and not die, or lest he be punished in his body or his possessions; and so he is in constant fear. Evidently this is not the genuine fear of G-d. Another man fears the Holy One, blessed be He, because he is afraid of punishment in the other world and the tortures of …

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

PARAGRAPH 11

61 **אלף אלפין ישמשוני'**

In Daniel's vision: "A thousand thousands served Him, and ten thousand times ten thousand stood before Him." It describes the angels' awe before G-d.

Daniel 7:10 דניאל ז:י

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י.

PARAGRAPH 12

62 **ואהבת את ה' אלהיך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." In the Shema the love aroused by the blessings becomes the fulfillment of this command.

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת יְהוָה 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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63 **אכלתי יערי עם דבשי**

"I have come into My garden… I have eaten My honeycomb (ya'ari) with My honey." The Alter Rebbe reads ya'ar as "forest," the angels' fear, and "honey" as the delight of love.

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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KEHOT'S NOTE

שה"ש ה, א.

64 **ועצי שטים עומדים . . שרפים עומדים**

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

KEHOT'S NOTE

שמו"ר ספל"ה.

65 **ועצי שטים עומדים הם המלאכים שרפים עומדים**

The Midrash says that the Mishkan below was made like the hosts above: as above "Seraphim stood," so below "acacia wood, standing." The Alter Rebbe uses it to identify the "standing" trees of the forest with the angels.

Shemot Rabbah 35:6 שמות רבה ל"ה:ו

… כתבניתם, בתכלת ובארגמן ותולעת שני. וכשם שאתה רואה למעלה, כך עשה למטה, שנאמר: עצי שטים עומדים, כנתון באיסטרטיא של מעלה. ואם תעשה כאותה של מעלה למטה, אני מניח סנקליטין של מעלה ומשרה שכינתי ביניכם למטה. מה למעלן שרפים עומדין, אף למטה עצי שטים עומדים. מה למעלה כוכבים אף למטן כן. אמר רבי חייא בר אבא: מלמד, שהיו קרסי זהב נראין במשכן, ככוכבים הנראים ברקיע׃

Another matter, "You shall craft the boards for the Tabernacle." Rabbi Avin said: This is analogous to a king who had a fine visage. He said to a member of his household: 'Create me [a portrait] like it.' He said to him: 'My lord king, I cannot create one like it.' He said to him: 'You with your paints and I with my glory.' So too, the Holy One blessed be He said to Moses: "See and craft" (Exodus 25:40). He said before Him: 'Master of the universe, am I …

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66 **שרפים עומדים**

In Yeshayahu's vision, "Seraphim stood above Him." The angels are described as "standing."

Isaiah 6:2 ישעיהו ו:ב

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

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

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PARAGRAPH 13

67 **ואהבת בכל לבבך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe explains each of its three phrases as a stage of the love with delights.

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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68 **תוכו רצוף אהבה**

Said of King Shlomo's palanquin: "its inside inlaid with love." The Alter Rebbe applies it to the heart's innermost point, which is to be openly filled with love.

Song of Songs 3:10 שיר השירים ג׳:י׳

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָ͏ִם׃

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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69 **ע"פ אני ישנה**

According to the note, the discourse on "I am asleep" referred to here is in the Shir HaShirim section of Likkutei Torah; the Alter Rebbe sends the reader there for the explanation of "My dove."

KEHOT'S NOTE

לקמן שה"ש.

70 **ע"פ אני ישנה**

"I am asleep, but my heart is awake… open for Me, My sister, My beloved, My dove." The Alter Rebbe refers to his discourse on this verse for the explanation of "My dove."

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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71 **ע"פ יהודה אתה**

"Yehudah, you, your brothers shall acknowledge you." The Alter Rebbe refers to his discourse on this verse for the bittul of Shemoneh Esreh.

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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72 **השמים כסאי כו' איזה בית אשר תבנו לי**

"The heavens are My throne and the earth is My footstool; what house can you build for Me?" The Alter Rebbe refers to his discourse on this verse, on how before G-d heaven and earth are alike.

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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73 **והקדוש בשמים ובארץ**

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

KEHOT'S NOTE

ברכת ישתבח.

74 **באורך נראה אור**

"In Your light we see light." As in paragraph 6, the two halves are read as higher and lower levels, here the higher and lower Gan Eden, all only light and radiance.

Psalms 36:10 תהילים ל״ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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PARAGRAPH 14

75 **אשר אנכי מצוך היום**

"And these words which I command you today shall be upon your heart." The Alter Rebbe reads "upon your heart" as the purpose of the mitzvos: to draw the heart to G-d.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

76 **כמים הפנים**

"As in water face answers to face, so the heart of man to man." G-d's will, coming down in the mitzvos, awakens a matching will in the soul.

Proverbs 27:19 משלי כ״ז:י״ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט.

77 **עשה רצונו כרצונך**

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

KEHOT'S NOTE

אבות ב, ד.

78 **עשה רצונו כרצונך כדי שיעשה רצונך כרצונו**

The Mishnah's saying, "Do His will as your will, so that He will do your will as His will." Here it describes G-d's will drawn down so that the soul's will rises to Him.

Pirkei Avot 2:4 משנה אבות ב:ד

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

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

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79 **וזהו ענין נר מצוה**

"For a mitzvah is a lamp and the Torah is light." The mitzvah lights a lamp in the soul; the Torah, as the next paragraph explains, is the light that keeps it burning.

Proverbs 6:23 משלי ו:כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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80 **ע"פ והיה לכם לציצית**

There "And it shall be for you as tzitzis" is explained through the blue thread (techeiles), which resembles the sea, the sky and the Throne of Glory, the level of G-d's Malchus: the worlds receive their life from it through bittul, accepting the yoke of heaven and being included in their source, while what is separate, the sitra achra, receives no life from there.

KEHOT'S NOTE

לעיל שלח מד, ד.

81 **ע"פ והיה לכם לציצית**

"And it shall be for you as tzitzis, and you shall see it and remember all the commandments of Havayah." The Alter Rebbe refers to his discourse on this verse.

Numbers 15:39 במדבר ט"ו:ל"ט

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

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

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82 **בזהר תרומה (דקס"ו ע"ב)**

The passage says what this parenthesis summarizes: the mitzvos draw supernal Chochmah, bittul, to the souls of Israel as a whole, and ner equals 250 because, as the Zohar on Terumah 166b says, the 248 mitzvos are drawn down through right and left, "His left hand under my head and His right hand embraces me."

KEHOT'S NOTE

ראה לעיל שלח מד, ד. וראה גם באוה"ת נ"ך כרך א ע' תקפא.

83 **ועיין ברבות קדושים פכ"ה**

The note points to the Tzemach Tzedek's Or HaTorah on Parshas Re'eh for this Midrash on "After Havayah your G-d shall you walk."

KEHOT'S NOTE

ראה אוה"ת פ' ראה ע' תרפ. וראה גם לעיל פ' ויקרא ז, א.

84 **אחרי כו' תלכו וכי אפשר לב"ו**

The Midrash asks how flesh and blood can walk after G-d and cleave to Him, and answers that G-d first busied Himself with planting, "And Havayah G-d planted a garden in Eden"; so Israel, entering the land, are to begin with planting.

Vayikra Rabbah 25:3 ויקרא רבה כ"ה:ג'

85 **בפסח על התבואה בעצרת על פירות האילן**

"At four times in the year the world is judged: on Pesach concerning the grain, on Atzeres concerning the fruit of the tree."

Mishnah Rosh Hashanah 1:2 משנה ראש השנה א:ב'

בְּאַרְבָּעָה פְרָקִים הָעוֹלָם נִדּוֹן, בְּפֶסַח עַל הַתְּבוּאָה, בַּעֲצֶרֶת עַל פֵּרוֹת הָאִילָן, בְּרֹאשׁ הַשָּׁנָה כָּל בָּאֵי הָעוֹלָם עוֹבְרִין לְפָנָיו כִּבְנֵי מָרוֹן, שֶׁנֶּאֱמַר (תהלים לג) הַיּוֹצֵר יַחַד לִבָּם, הַמֵּבִין אֶל כָּל מַעֲשֵׂיהֶם. וּבֶחָג נִדּוֹנִין עַל הַמָּיִם:

The world is judged at four periods [each year]; on Pesach concerning produce; on Shavouot concerning the fruit of trees; on Rosh Hashanah, all [humans] pass like lambs [or foot-soldiers] before [G-d], as it is stated (Psalms 30:9), "He who fashioned all their hearts, He who understands all their actions;" and on Sukkot, [humans] are judged concerning the water [or rain].

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86 **בפסח על התבואה בעצרת על פירות האילן**

The Zohar on Vayechi explains this Mishnah and asks why it says "the fruit of the tree" and not "of the trees": "the tree" is the great and mighty Tree above.

Zohar, Vayechi 33:347–34:356 ספר הזהר, ויחי ל"ג:שמ"ז-ל"ד:שנ"ו

R. Judah said: 'We learn in the Mishnah that judgement is pronounced on the world at four seasons: at Passover, in respect of produce; at Pentecost, in respect of fruit-trees; on New Year, when "all the denizens of the world pass before Him like a flock of sheep"; and on Tabernacles, when the rainfall is determined. This we have esoterically explained as follows. Passover is the time for the decision with regard to cereals, because on Passover Israel began to enter into the holy portion of the Almighty and to ...

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

87 "His legs are pillars of marble, set upon sockets of fine gold." The Alter Rebbe refers to the Midrash on this verse.

Song of Songs 5:15 שיר השירים ה':ט"ו

שׁוֹקָיו עַמּוּדֵי שֵׁשׁ מְיֻסָּדִים עַל־אַדְנֵי־פָז מַרְאֵהוּ כַּלְּבָנוֹן בָּחוּר כָּאֲרָזִים׃

His legs are as pillars of marble, Set upon sockets of fine gold; His aspect is like Lebanon, Excellent as the cedars.

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88 **שוקיו עמודי**

The Midrash on Naso opens with "His legs are pillars of marble" and reads "His legs" (shokav) as the world that G-d longed (nishtokek) to create.

Bamidbar Rabbah 10:1 במדבר רבה י':א'

89 **לא כאברהם שיצא ממנו**

When the Shechinah departed from Yaakov as he wished to reveal the end of days, he feared there was a flaw among his children, "like Avraham, from whom Yishmael came forth"; his sons answered, "Hear, O Israel."

Pesachim 56a:7 פסחים נ"ו א:ז'

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: ״וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם״. בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת לְבָנָיו קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: ״שְׁמַע יִשְׂרָאֵל, ה' אֱלֹקֵינוּ ה' אֶחָד״. אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבָּךְ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: ״בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד״.

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KEHOT'S NOTE

ראה פסחים נו, א.

90 **עבירה מכבה מצוה . . ואינה מכבה תורה**

"A transgression extinguishes a mitzvah, but a transgression does not extinguish Torah." The Alter Rebbe explains that sin puts out the lamp of the mitzvah, not the mitzvah itself, and that Torah guards it.

Sotah 21a:9–10 סוטה כ"א א:ט'-י'

דָּבָר אַחֵר: עֲבֵירָה מְכַבָּה מִצְוָה, וְאֵין עֲבֵירָה מְכַבָּה תּוֹרָה, שֶׁנֶּאֱמַר: ״מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאַהֲבָה״. אָמַר רַב יוֹסֵף: מִצְוָה, בְּעִידָּנָא דְּעָסֵיק בָּהּ — מַגְנָא וּמַצָּלָא, בְּעִידָּנָא דְּלָא עָסֵיק בָּהּ — אַגּוֹנֵי מַגְנָא, אַצּוֹלֵי לָא מַצָּלָא. תּוֹרָה, בֵּין בְּעִידָּנָא דְּעָסֵיק בָּהּ וּבֵין בְּעִידָּנָא דְּלָא עָסֵיק בָּהּ — מַגְנָא וּמַצָּלָא.

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KEHOT'S NOTE

סוטה כא, א. ראה דרך חיים קי, ג. אוה"ת פ' ראה ע' תרפא.

91 Kehot's note points to Zohar, Terumah 76:745 for these words.

Zohar, Terumah 76:745 ספר הזהר, תרומה ע"ו:תשמ"ה

92 The Zohar on Terumah expounds "For a mitzvah is a lamp and the Torah is light": the mitzvah is called a lamp (ner) because it receives the 248 supernal limbs between two arms, and the Torah is the light that kindles that lamp from the side of the primordial light, the right.

Zohar, Terumah 74:734–76:742 ספר הזהר, תרומה ע"ד:תשל"ד-ע"ו:תשמ"ב

Then began he to expound the words, "The commandment is a lamp." 'This', he said, 'refers to the Mishnah in the same way as the "Torah and the commandment" (Ex. 24, 12) mean the Written and the Oral Law respectively.

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

PARAGRAPH 15

93 **זה לעומת זה**

"G-d has made the one opposite the other." Because a mitzvah has an opposite, transgression, it can be cancelled by it.

Ecclesiastes 7:14 קהלת ז':י"ד

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

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

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KEHOT'S NOTE

קהלת ז, יד.

94 **התורה היא אלפים שנה**

The Midrash says that the Torah preceded the creation of the world by two thousand years, since G-d's "day" is a thousand years. The Kehot note cites it as Midrash Tehillim 90, section 12; on Sefaria the passage is in section 7.

Midrash Tehillim 90:7 מדרש תהילים צ':ז'

תשב אנוש עד דכא. אמר רבי אבהו גדולה תשובה שקדמה לבריאת עולם שנאמר בטרם הרים יולדו תשב אנוש עד דכא. א"ר הונא בשם ריש לקיש אלפים שנה קדמה תורה לברייתו של עולם שנאמר (שם ל)

ואהיה אצלו אמון ואהיה שעשועים יום יום. ויומו של הקב"ה אלף שנה שנאמר כי אלף שנים בעיניך כיום אתמול:

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95 **התו' היא אלפים שנה כו'**

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

KEHOT'S NOTE

מדרש תהלים צ, יב.

96 **אורייתא מחכמה נפקת**

The Zohar on Yisro says that the Torah issues from the supernal Chochmah.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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97 **אורייתא מחכמה נפקת**

The Zohar on Kedoshim, which the Kehot note also gives for this saying, teaches that the Torah is found in the supernal Chochmah, stands upon it and has its roots planted in it.

Zohar, Kedoshim 1:6–3:13 ספר הזהר, קדושים א':ו'-ג':י"ג

98 **כי נר מצוה ותורה אור**

"For a mitzvah is a lamp and the Torah is light." The Alter Rebbe reads it as saying that the Torah is the light that lights the lamp of the mitzvah.

Proverbs 6:23 משלי ו':כ"ג

כִּי֤ נֵר֙ מִצְוָ֣ה וְתוֹרָ֣ה א֑וֹר וְדֶ֖רֶךְ חַיִּ֣ים תּוֹכְחֹ֣ות מוּסָֽר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

99 **משא"כ במצוה . . ששם עה"ד טו"ר**

There the Alter Rebbe explains that drawing the revelation of the Supreme Will into the soul through the mitzvos comes through the Torah, and that the mitzvos need "keeping" because they are done with physical things such as money and parchment, which are drawn from kelipas nogah.

KEHOT'S NOTE

ראה גם לעיל פי' ואתחנן ט, ד. ד"ה אז ישיר תש"ד פ"ל.

100 **אאלפך חכמה אאלפך בינה**

"Listen to me, and I will teach you (a'alefcha) wisdom." The verb shares its letters with elef, "thousand."

Job 33:33 איוב ל"ג:ל"ג

אִם־אַ֥יִן אַתָּ֗ה שְׁמַע־לִ֫י הַ֥חֲרֵשׁ וַאֲאַלֶּפְךָ֥ חָכְמָֽה׃

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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Shabbat 104a שבת ק"ד א

KEHOT'S NOTE

ראה איוב לג, לג. שבת קד, א.

101 **ע"פ והיה מספר בנ"י**

"And the number of the children of Israel shall be like the sand of the sea." The Alter Rebbe refers to his discourse on this verse.

Hosea 2:1 הושע ב':א

וְהָיָ֗ה מִסְפַּ֤ר בְּנֵֽי־יִשְׂרָאֵל֙ כְּח֣וֹל הַיָּ֔ם אֲשֶׁ֥ר לֹא־יִמַּ֖ד וְלֹ֣א יִסָּפֵ֑ר וְהָיָ֗ה בִּמְקוֹם֙ אֲשֶׁר־יֵאָמֵ֣ר לָהֶ֔ם לֹא־עַמִּ֥י אַתֶּ֖ם יֵאָמֵ֣ר לָהֶ֑ם בְּנֵ֖י אֵ־ל־חָֽי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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102 **פקדת הארץ ותשוקקה**

"You have remembered the earth and watered it." The Alter Rebbe reads ותשוקקה as "made it yearn": the mitzvos make the soul yearn for G-d.

Psalms 65:10 תהילים ס"ה:י

פָּקַדְתָּ֣ הָ֭אָרֶץ וַתְּשֹׁקְקֶ֑הָ רַבַּ֤ת תַּעְשְׁרֶ֨נָּה֙ פֶּ֣לֶג אֱלֹקִ֔ים מָלֵ֖א מַ֥יִם תָּכִ֣ין דְּגָנָ֑ם כִּֽי־כֵ֖ן תְּכִינֶֽהָ׃

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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103 **עד יערה עלינו רוח ממרום**

"Until a spirit is poured upon us from on high." The Torah is this spirit from above, higher than the "water" of the mitzvos.

Isaiah 32:15 ישעיהו ל"ב:ט"ו

עַד־יֵֽעָרֶ֤ה עָלֵ֙ינוּ֙ רוּחַ֣ מִמָּר֔וֹם וְהָיָ֥ה מִדְבָּ֖ר לַכַּרְמֶ֑ל וְהַכַּרְמֶ֖ל לַיַּ֥עַר יֵחָשֵֽׁב׃

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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104 **ואין עבירה מכבה תורה**

The Raaya Mehemna on Tzav says that the perpetual fire on the altar is the Torah, which shall not go out, "for a transgression does not extinguish Torah," but a transgression does extinguish a mitzvah, which is a lamp.

Zohar, Tzav 5:44–7:53 ספר הזהר, צו ה':מ"ד-ז':נ"ג

105 **הרועה בשושנים**

"My beloved is mine and I am his, who grazes among the roses." The Alter Rebbe identifies the roses with the

Thirteen Attributes of Mercy.

Song of Songs 2:16 שיר השירים ב:טז

דּוֹדִי לִי וַאֲנִי לוֹ הָרֹעֶה בַּשּׁוֹשַׁנִּים׃

My beloved is mine, and I am his, That feedeth among the lilies.

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106 **וזהו הרועה בשושנים**

The Zohar on Shemos gives several readings of "who grazes among the roses," the last: "among those who study Torah."

Zohar, Shemot 50:364–51:374 ספר הזהר, שמות נ:שסד-נא:שעד

He then began to expound the verse: "My beloved is mine and I am my beloved's; he among the lilies tendeth his flock." 'What made me to belong to Him and Him to me? The fact that He feeds the world among lilies: as the lily has a sweet odour, is red, and yet turns white when pressed, and its aroma never evaporates, so the Holy One, blessed be He, guides the world. If it were not so, the world would cease to exist because of man's sin. Sin is ...

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

107 **ע"פ ואתחנן**

"And I pleaded with Havayah at that time." The Alter Rebbe refers to his discourse on this verse: va'eschanan as a request for a free gift.

Deuteronomy 3:23 דברים ג:כג

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר׃

And I besought the L-RD at that time, saying:

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108 **בשעה שהקדימו ישראל נעשה לנשמע**

The Talmud teaches that when Israel put "we will do" before "we will listen," ministering angels came and tied two crowns on each of them. The Alter Rebbe refers to his Shavuos discourse that opens with these words.

Shabbat 88a:7–8 שבת פ"ח א:ז-ח

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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

109 **ודברי אשר שמתי בפיך**

"And My words which I have put in your mouth shall not depart from your mouth." The Alter Rebbe reads "My words" literally: the words of Torah a Jew speaks are G-d's own.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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110 **השמע לאזנך מה שאתה מוציא מפיך**

Rabbi Yosi's reason that one must recite the Shema audibly: "Hear" means "let your ears hear what you bring out from your mouth." The Alter Rebbe reads "you" as the Oral Torah speaking in a person's mouth.

Berakhot 15a:9–11 ברכות ט"ו א:ט'-י"א

גְּמָ' מַאי טַעְמָא דְּרַבִּי יוֹסֵי? מְשׁוּם דִּכְתִיב "שְׁמַע" — הַשְׁמַע לְאָזְנֶךָ מָה שֶׁאַתָּה מוֹצִיא מִפִּיךָ. וְתַנָּא קַמָּא סָבַר, "שְׁמַע" — בְּכָל לָשׁוֹן שֶׁאַתָּה שׁוֹמֵעַ. וְרַבִּי יוֹסֵי, תַּרְתֵּי שְׁמַע מִינַּהּ. תְּנַן הָתָם: חֵרֵשׁ הַמְדַבֵּר וְאֵינוֹ שׁוֹמֵעַ — לֹא יִתְרוֹם. וְאִם תָּרַם — תְּרוּמָתוֹ תְּרוּמָה.

GEMARA What is R. Jose's reason [for declaring that unless the Shema' is read audibly the requirements of the law have not been fulfilled]? Because it is written, "Hear O Israel," i.e. let thine ear hear what thou issuest from thy mouth. And the first Tanna ? He holds that "Hear" [means that the Shema' may be read] in any language which thou hearest. And R. Jose [— where does he find a basis in the Torah for this regulation] ? Both are to be derived from the word ...

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111 **אורייתא מחכ' נפקת**

The Zohar on Mishpatim says that the Torah issues from Chochmah, from the place called "holy."

Zohar II, 121a זח"ב קכא, א

Zohar III, 81a זח"ג פא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה ג"כ שם פה, א. זח"ג פא, א.

PARAGRAPH 16

112 **עבדו את ה' בשמחה**

"Serve Havayah with joy." Here the word "serve" points to the servant's mode, alongside the son's joy.

Psalms 100:2 תהילים ק:ב

עִבְדוּ אֶת־ה' בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה׃

Serve the L-RD with gladness; come before His presence with singing.

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PARAGRAPH 17

113 **הלא שמוע מזבח טוב**

Shmuel's rebuke of Shaul: "Behold, to obey is better than sacrifice." The Kehot note observes that the verse reads "Behold" (הנה) where the text has "Is not" (הלא).

I Samuel 15:22 שמואל א ט"ו:כ"ב

וַיֹּאמֶר שְׁמוּאֵל הֲחֵפֶץ לַה' בְּעֹלוֹת וּזְבָחִים כִּשְׁמֹעַ בְּקוֹל ה' הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב לְהַקְשִׁיב מֵחֶלֶב אֵילִים:

And Samuel said: 'Hath the L-RD as great delight in burnt-offerings and sacrifices, As in hearkening to the voice of the L-RD? Behold, to obey is better than sacrifice, And to hearken than the fat of rams.

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114 **ע"פ ועתה יגדל נא**

Moshe's prayer: "And now, I pray, let the power of Ado-nai be great." The Alter Rebbe refers to his discourse on this verse, on the advantage of the servant's mode.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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PARAGRAPH 18

115 **ובו תדבקון**

The last words of the maamar's verse, "and to Him shall you cleave," in which tidbakun is written with a final nun.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִּשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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116 **הנו"ן פשוטה יש לה רגל ארוכה**

A lexicon of Kabbalistic terms arranged by letter; the note points to its entry on the letter nun, and the commentary there, for the meaning of the final nun's long leg.

KEHOT'S NOTE

ראה מאי"א אות נו"ן ס"א וביאיר נתיב שם.

117 **ואת רוח הטומאה אעביר מן הארץ**

"And also the prophets and the spirit of impurity I will remove from the earth." When even action is holy, impurity has no place left to draw from.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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118 **ועמ"ש מענין נ' פשוטה ע"פ נשא**

There the final nun is the descent and drawing down of "great love" to all the souls of Israel, which is why Gershon is spelled with a final nun; the final nun hints at drawing down to the very lowest levels, which can only come from a higher level.

KEHOT'S NOTE

לעיל נשא כא, א.

119 **ע"פ נשא את ראש בני גרשון**

"Take a count of the sons of Gershon as well." The Alter Rebbe refers to his discourse on this verse for the meaning of the final nun.

Numbers 4:22 במדבר ד':כ"ב

נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם:

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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120 **וכמ"ש עבדו את ה' בשמחה**

The words here quote Psalms 100:2; the passage is shown below.

Psalms 100:2 תהילים ק':ב'

עִבְדוּ אֶת־ה' בְּשִׂמְחָה בֹּאוּ לְפָנָיו בְּרִנָּנָה:

Serve the L-RD with gladness; come before His presence with singing.

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KEHOT'S NOTE

תהלים ק, ב.

121 **צריך להיות בב' בחינות**

Kehot's note points to where this is explained further: Derech Mitzvosecha.

KEHOT'S NOTE

ראה דרמ"צ קפט, א.

122 **כי כן ציוה לו המלך**

Kehot's note points to Esther 3:4 for these words.

Esther 3:4 אסתר ג':ד'

וַיְהִי כְאָמְרָם אֵלָיו יוֹם וָיוֹם וְלֹא שָׁמַע אֲלֵיהֶם וַיַּגִּידוּ לְהָמָן לִרְאוֹת הֲיַעַמְדוּ דִּבְרֵי מָרְדֳּכַי כִּי־הִגִּיד לָהֶם אֲשֶׁר־הוּא יְהוּדִי:

Now it came to pass, when they spoke daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's words would stand; for he had told them that he was a Jew.

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KEHOT'S NOTE

ע"פ אסתר ג, ד.

123 **הלא שמוע מזבח טוב**

The words here quote I Samuel 15:22; the passage is shown below.

I Samuel 15:22 שמואל א ט"ו:כ"ב

וַיֹּאמֶר שְׁמוּאֵל הֲחֵפֶץ לַה' בְּעֹלוֹת וּזְבָחִים כִּשְׁמֹעַ בְּקוֹל ה' הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב לְהַקְשִׁיב מֵחֶלֶב אֵילִים:

And Samuel said: 'Hath the L-RD as great delight in burnt-offerings and sacrifices, As in hearkening to the voice of the L-RD? Behold, to obey is better than sacrifice, And to hearken than the fat of rams.

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KEHOT'S NOTE

ש"א טו, כב ושם אי' הנה [כ].

124 **בפ' שלח ע"פ ועתה יגדל נא**

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

KEHOT'S NOTE

לעיל פ' שלח לט, א.

125 The Zohar on Beshalach says that fortunate is Israel's portion, for G-d chose to cleave to them, to be their portion and they His, as it says, "and to Him shall you cleave," and "you who cleave to Havayah your G-d," to Havayah Himself.

Zohar, Beshalach 10:105–114 ספר הזהר, בשלח י':ק"ה-ק"י"ד

PARAGRAPH 20

126 **אם אין בינה אין דעת**

"If there is no understanding, there is no knowledge": Daas comes through Binah, contemplation.

Pirkei Avot 3:17 משנה אבות ג':י"ז

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

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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127 **כי עמך מקור חיים**

"For with You is the source of life": the source of creation is G-d's radiance, nullified beside Him.

Psalms 36:10 תהילים ל"ו:י

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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128 **הלוך ונסוע**

"Going on and journeying toward the south": love is called "walking," moving from level to level.

Genesis 12:9 בראשית י"ב:ט'

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה:

And Abram journeyed, going on still toward the South.

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PARAGRAPH 21

129 **בד"ה נשא את ראש בני גרשון**

"Take a count of the sons of Gershon." The Alter Rebbe refers to his discourse on this verse.

Numbers 4:22 במדבר ד':כ"ב

נָשֹׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם־הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם:

'Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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130 **ונתתי לך מהלכים בין העומדים**

The angel's promise to Yehoshua the High Priest: "I will give you places to walk among these who stand." The angels "stand"; a soul "walks" from level to level.

Zechariah 3:7 זכריה ג':ז'

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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PARAGRAPH 22

131 **לך אמר לבי בקשו פני**

"On Your behalf my heart said, 'Seek My face'; Your face, Havayah, I will seek." The soul's will to seek G-d is aroused by His will.

Psalms 27:8 תהילים כ"ז:ח'

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה' אֲבַקֵּשׁ:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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132 **ע"פ והיה לכם לציצית**

> **"And it shall be for you as tzitzis." The Alter Rebbe refers again to his discourse on this verse.**

Numbers 15:39 במדבר ט"ו:ל"ט

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

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

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133 **בד"ה באתי לגני**

> **"I have come into My garden, My sister, My bride." The Alter Rebbe refers to his discourse that opens with these words.**

Song of Songs 5:1 שיר השירים ה':א'

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

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

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134 **נוצר חסד לאלפים**

> **"He preserves kindness for thousands, bearing iniquity and transgression and sin." Among the Thirteen Attributes of Mercy, the root of the Torah.**

Exodus 34:7 שמות ל"ד:ז'

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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PARAGRAPH 23

135 **הלא שמוע מזבח טוב**

> **Shmuel to Shaul: "Behold, to obey is better than sacrifice." Obedience without reasons is the servant's service.**

I Samuel 15:22 שמואל א ט"ו:כ"ב

וַיֹּאמֶר שְׁמוּאֵל הֲחֵפֶץ לַה' בְּעֹלוֹת וּזְבָחִים כִּשְׁמֹעַ בְּקוֹל ה' הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב לְהַקְשִׁיב מֵחֶלֶב אֵילִים:

And Samuel said: 'Hath the L-RD as great delight in burnt-offerings and sacrifices, As in hearkening to the voice of the L-RD? Behold, to obey is better than sacrifice, And to hearken than the fat of rams.

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ביאור אחרי

An explanation of "After Havayah your G-d shall you walk"

The six commands of the verse are a ladder of service: contemplating that all the worlds come only from G-d's "back" (Malchus) arouses love, then awe, then the keeping of mitzvos guarded by Torah. These four are the four letters of Havayah, the service of the righteous; one who transforms his nature, "one who serves Elokim," reaches above the Name, to "One, but not in number," and cleaves to Him.

THE MAAMAR IN BRIEF

The maamar reads the six commands of Deuteronomy 13:5 as six ascending levels. "After Havayah" is Malchus, G-d's "back," a mere glow from which all the worlds come. Following the Arizal, the three "Holy"s of the Kedushah are three degrees of separation: the filling light, of which only a glimmer enters creatures, though creation through it is still something from nothing; the encompassing light, which creates by will alone ("He commanded and they were created"); and Atik, beyond all relation to worlds. Contemplating this arouses "shall you walk," a love that must be deep and born of Binah; trials hide G-d, and withstanding them reveals lofty sparks. "And Him shall you fear" is awe, from the outer awe of Malchus to the inner awe of Chochmah, rooted in the reshimu (ve'oso, os). "Keep" and "listen" are mitzvos and Torah: the mitzvos are lights in vessels that need guarding, and Torah, one encompassing light from the Will of all wills, guards them. These four are the letters of Havayah. "And Him shall you serve" is transforming one's nature, the hundred-and-first review, which draws from above the Name: "Havayah is One."

OUTLINE

1 **"After Havayah": Malchus and the meaning of "Holy"** ¶1–2

"After Havayah" is Malchus, G-d's "back"; kadosh means separate; "He commanded" is said of the essence and bara of the Names; even through the filling light creation is something from nothing; the filling and the encompassing light.

2 **The second and third "Holy"** ¶3

The encompassing light, which enters no creature, is the main source of life and the second "Holy"; the filling light, of which only a glow enters, is the third: "Your Name is holy" and "You are holy."

3 **Atik and Arich Anpin: the first "Holy"** ¶4–6

The encompassing light has two levels, Arich Anpin, which relates to worlds, and Atik, beyond them, which joins the encompassing and the filling light; "nothing" seen from below and from above; the Arizal's three heads of Atika Kadisha.

4 **Something from nothing within Atzilus** ¶7

Chochmah comes from the "nothing" of Keser; the hidden Chochmah, the Supernal Crown and Atik are the three "Holy"s, the roots of food, clothing and house.

5 **"Shall you walk": love through contemplation** ¶8–9

Contemplating that all the worlds are only G-d's "back" arouses love for Him alone; trials hide G-d, and withstanding them reveals lofty sparks; daas grows from Binah as a child grows in its mother.

6 **"And Him shall you fear"** ¶10–11

Running and returning; the outer awe of Malchus and the inner awe of Chochmah; ve'oso as os, the reshimu that shines in the hidden Chochmah; the great awe of the Exodus.

7 **"Shall you keep" and "shall you listen": mitzvos and Torah** ¶12–16

The mitzvos are lights in vessels that need the guarding of encompassing levels; Torah, one light from the Will of all wills, guards them and is not extinguished by sin; yet Torah needs the mitzvos as its vessels.

8 **Summary** ¶17–21

A restatement of sections 1 to 5: creation from nothing and the three "Holy"s, trials and the breaking of the kelipah, love and awe, and the guarding of the mitzvos through Torah.

9 **"And Him shall you serve": changing one's nature** ¶22–25

One who serves Elokim reviews a hundred and one times and transforms his nature; Elokim equals hateva, the sheath of Havayah; a hundred reaches the encompassing light, while a hundred and one, me'ayin, draws from "One, but not in number."

10 **The Name, the fifth level and the Shema** ¶26–29

The first four levels are the four letters of Havayah; serving and cleaving are above the Name, in the yechidah; the six levels match the six words of the Shema, and "Havayah is One" is the level reached by changing one's nature.

KEY CONCEPTS

After Havayah אחרי הוי'

Malchus, the "back" of G-dliness: a mere glow from which all the worlds come into being. Contemplating that the worlds are only this "back" arouses love for G-d Himself.

Holy (kadosh) קדוש

"Separate." The threefold "Holy" is three degrees of G-d's separateness from the worlds: the filling light, the encompassing light, and Atik, which has no relation to worlds at all.

"He commanded and they were created" כי הוא צוה ונבראו

Said of G-d's essence, nothing of which enters the creature; the verb bara, which implies the Actor's power within the acted-upon, belongs to His Names and to the filling light.

Something from nothing (yesh me'ayin) יש מאין

Creation that is not a mere unfolding of cause and effect: even through the filling light, matter coming from spiritual letters is a new creation that only G-d's own power can bring about.

Atik and Arich Anpin עתיק ואריך אנפין

The two aspects of Keser: Atik, the last level of the Emanator, beyond worlds, and Arich Anpin, the root of the emanated, which is the encompassing light.

Ve'oso as os (a sign) ואותו — אות

"Him" read as os, a sign: the reshimu that remained after the tzimtzum and shines in the hidden Chochmah, root of the higher awe; and the sign among His myriads, "One, but not in number."

A mitzvah is a lamp and the Torah is light נר מצוה ותורה אור

The mitzvos are vessels that hold the divine light and need guarding; the Torah is the one encompassing light, from the Will of all wills, that lights them.

One who serves Elokim (oved Elokim) עובד אלקים

One who goes beyond his nature and habit, like the hundred-and-first review. Since Elokim equals hateva, nature, he removes the sheath that hides Havayah and draws from above the Name.

SECTION 1 · ¶1–2

"After Havayah": Malchus and the meaning of "Holy"

1 ביאור אחרי[1]

An explanation of [the verse] **"After."**

> This is the heading of the discourse: an explanation (biur) of the verse in Parshas Re'eh, "After Havayah your G-d shall you walk, and Him shall you fear, and His commandments shall you keep, and to His voice shall you listen, and Him shall you serve, and to Him shall you cleave" (Deuteronomy 13:5). The discourse goes through the verse phrase by phrase, reading each phrase as a distinct level of divine service.

2 א הנה פי' אחרי הוי' אלקיכם תלכו.[2,3] שכל ההשתלשלות נמשך ונתהוה רק מבחי' מדת מלכותו ית' שהיא הנקראת אחרי הוי' בחי' אחוריים הארה בעלמא כו'

(1) Now, the meaning of "After Havayah your G-d shall you walk": that the entire chain of descending worlds (hishtalshelus) is drawn forth and comes into being only from the level of the attribute of His Malchus (sovereignty), may He be blessed, which is what is called "after Havayah": the level of the back (achorayim), a mere radiance, etc.

> The verse "After Havayah your G-d shall you walk" (Deuteronomy 13:5) is read here in a Kabbalistic sense: "after Havayah" means G-d's "back" (achorayim), His attribute of Malchus (sovereignty). The whole chain of worlds comes only from this outermost level of G-dliness, which is a mere glimmer of His light.

(וכמ"ש בפ' תצוה בד"ה זכור את[4] כו' בפי' וישב ה' מלך לעולם[5] ועיין בזהר ויקרא)

(As is written in Parshas Tetzaveh, in the discourse beginning "Remember what," etc., on the meaning of "And Havayah sits as King forever"; and see the Zohar, Vayikra)

> In parentheses the Alter Rebbe refers to his Torah Ohr discourse "Remember what [Amalek did]," where he explains "Havayah sits as King forever" (Psalms 29:10). He also refers to the Zohar on Vayikra, which, as he says further on, reads "after Havayah" as Malchus of Atzilus.

(דף עשרים בתחלת עמוד ב') ועמ"ש ע"פ הזהר קדושים[6] (דפ"ו סע"א [סוף עמוד א]) ע"פ ואחרי לא יהיה[7,8] והוא

(folio 20, at the beginning of side b). And see what is written on the [passage of the] **Zohar, Kedoshim (folio 86, end of side a), on the verse "And after Me there shall be none." And it is**

> The Zohar reference is folio 20b. He adds a reference to his explanation of the Zohar on Kedoshim (folio 86a) on "And after Me there shall be none" (Isaiah 43:10). Then he turns to show that the same pattern holds at every level.

כמו כן עד רום המעלות, כי גם הקו נמשך ע"י צמצום ומקום פנוי מבחי' מלכות דא"ס לבד,

likewise up to the loftiest heights; for even the kav (line of light) is drawn forth, through the tzimtzum (contraction) and the vacated space, from the level of the Malchus of the Infinite One (Ein Sof) alone.

> Even the kav, the thin line of Infinite Light drawn into the vacated space after the tzimtzum, issues only from the Malchus of the Infinite One. At every level, then, what reaches outward to create is G-d's Malchus, His "back," and never His essence.

(וזהו ענין אל תקרי שמות אלא שמות[9] המבואר במ"א ע"פ ובבואה לפני המלך[10,11] כו' ע"ש וכמ"ש ע"פ את שבתותי[12] תשמרו בפי' וענין בורא קדושים ישתבח שמך כו' ע"ש.

(And this is the meaning of "Do not read shammos (desolations) but shemos (names)," which is explained elsewhere, on the verse "And when she came before the king," etc.; see there. And as is written on the verse "My Shabbosos you shall keep," on the meaning and concept of "Creator of holy beings, may Your Name be praised," etc.; see there.

> A long parenthesis begins here. The Sages' wordplay "Do not read shammos (desolations) but shemos (names)" (Berachos 7b) belongs to the same idea: the worlds come from G-d's Names, outer expressions of Him, and not from His essence. The Alter Rebbe refers to his discourses on "And when she came before the king" (Esther 9:25) and "My Shabbosos you shall keep," where he also explains the blessing "Creator of holy beings, may Your Name be praised."

ובזה יש להבין ענין ג"פ קדוש ע"ד מ"ש האריז"ל [ג' פעמים] כדלקמן. דהנה פי' קדוש היינו מובדל שאינו כדמיון הנשמה שמתפעלת ממקרי הגוף לפי שמלובשת ממש כו' משא"כ אצלו ית' שהוא קדוש ומובדל כו'.

And through this one can understand the meaning of "Holy" [said] three times, along the lines of what the Arizal wrote, as [will be explained] below. For the meaning of kadosh (holy) is "separate": not like the soul, which is affected by the happenings of the body because it is actually enclothed [in it], etc.; whereas He, may He be blessed, is holy and separate, etc.

> This will explain why "Holy" is said three times (as in the angels' "Holy, holy, holy," Isaiah 6:3), following the Arizal, who is quoted below. "Holy" (kadosh) means "separate": a soul is affected by what happens to its body because it is truly enclothed in it, but G-d, who gives life to the world, is not affected by it.

וצ"ל מהו ענין כפילות הקדוש ג"פ [ג' פעמים]. אך הענין דהנה מבואר במ"א בד"ה וקבל היהודים[13,14] וע"פ קול דודי[15,16] פי' יהללו את שם[17] הוי' כי הוא צוה ונבראו,

And we need to understand what the repetition of "Holy" three times means. But the explanation is this: it is explained elsewhere, in the discourse beginning "And the Jews accepted," and on the verse "The voice of my beloved," [on] the meaning of "Let them praise the Name of Havayah, for He commanded and they were created":

> Why is "Holy" repeated three times? To answer, the Alter Rebbe recalls his explanation, in the discourses "And the Jews accepted" (Esther 9:23) and "The voice of my beloved" (Song of Songs 2:8), of the verse "Let them praise the Name of Havayah, for He commanded and they were created" (Psalms 148:5).

כי הוא דהיינו עצמותו ומהותו ית' צוה ונבראו שלא שייך עליו ית' לומר לשון ברא[18] לנוכח[19] דמשמע שיש כח הפועל בנפעל ולא שייך זה

"for He," that is, His essence and being, may He be blessed, "commanded and they were created"; for regarding Him, may He be blessed, it does not apply to use the term bara ("created") in the sense of presence, which implies that the power of the Actor is in the acted-upon; and this does not apply

> The verse says that "He," G-d's very essence, "commanded," and not that He "created" (bara). The word bara speaks of the Creator as present in what He makes, implying that the power of the Actor is invested in the acted-upon, and that cannot be said of G-d's essence.

אלא בשמותיו ית' כמ"ש בראשית ברא אלקים[20] וזהו יהללו את שם בחי' שם בלבד שאינו מערך עצמותו ומהותו אבל כי הוא עצמותו ומהותו כביכול הוא רק כאלו צוה ונבראו ממילא כו' ע"ש.

except to His Names, may He be blessed, as it is written, "In the beginning Elokim created." And this is "Let them praise the Name": the level of a name alone, which is not of the order of His essence and being. But "for He," His essence and being, so to speak, it is only as if "He commanded and they were created" of themselves, etc.; see there.

> Such language fits only G-d's Names, His revealed powers, as in "In the beginning Elokim created" (Genesis 1:1), where creating is ascribed to the Name Elokim. That is why the verse says "Let them praise the Name": a name is not of the order of G-d's essence, while for the essence itself creation is as effortless as if "He commanded and they were created" on their own.

והנה גם לשון ברא לנוכח הוא מורה על התהוות יש מאין דוקא וכמ"ש הרמב"ן [הרבי משה בן נחמן] ר"פ בראשית. וצ"ל מאחר דפי' ברא לנוכח היינו שיש כח הפועל בנפעל איך נק' יש מאין.

Now, the term bara in the sense of presence also denotes, specifically, coming into being as something from nothing (yesh me'ayin), as the Ramban writes at the beginning of Parshas Bereshis. And we need to understand: since the meaning of bara in the sense of presence is that the power of the Actor is in the acted-upon, how is it called something from nothing?

> A difficulty: the Ramban, at the start of his commentary on Genesis, writes that bara specifically means bringing something out of nothing (yesh me'ayin). But if bara implies that the Actor's power is present in what it makes, how can that be called "from nothing"?

אמנם הענין כמ"ש באגה"ק [באגרת הקודש] בד"ה איהו וחיוהי[21] וגרמוהי חד דהיינו שהכלים דע"ס [דעשר ספירות] דאצילות הנק' גרמוהי הן אלקות לברוא יש מאין כמו הא"ס ולא בבחי' השתלשלות עילה ועלול לבד,

However, the explanation is as is written in Iggeres HaKodesh, in the passage beginning "He and His life-forces and His vessels are one": that the vessels of the Ten Sefiros of the World of Atzilus (Emanation), which are called "His vessels" (gramohi), are G-dliness, [able] to create something from nothing like the Infinite One, and not merely in the manner of a chain of descent of cause and effect;

> The answer comes from the epistle "He and His life-forces and His vessels are one" (Tanya, Iggeres HaKodesh 20). The vessels of the Ten Sefiros of Atzilus, called "His vessels," are themselves G-dliness and can create something from nothing as the Infinite One does; creation is not merely a chain of cause and effect.

כי ע"י סדר ההשתלשלות לבד אפילו צמצומים רבים לא יועילו להיות התהוות גשמיות מרוחניות, ולכן נקרא יש מאין ע"ש וכן כתבו ג"כ חכמי המחקר[22] שהתהוות הגשמיות מרוחניות אין לך יש מאין גדול מזה,

for through the order of hishtalshelus alone, even many contractions would not avail to bring about the coming into being of the physical from the spiritual; and therefore it is called something from nothing; see there. And so too the sages of [philosophical] inquiry have written that, [as for] the coming into being of the physical from the spiritual, there is no greater something from nothing than this;

> No chain of cause and effect, however many contractions it passes through, can turn spirit into matter; that is why creation is truly "something from nothing." Even the philosophers say that matter coming from spirit is the greatest instance of something from nothing.

שהרי גם ריבוא רבבות ירידות והשתלשלות לא יועילו שיתהוה הגשמיות מהרוחניות, אלא שזהו רק כחו ויכולתו לבד יתברך שהוא הכל יכול והכח הזה בכלים דאצילות היינו לפי שבהן מלובש הארת הקו מאור א"ס שהאור מעין המאור כו'

for even myriads upon myriads of descents and stages of hishtalshelus would not avail for the physical to come into being from the spiritual; rather, this is only His power and ability alone, may He be blessed, for He is the Omnipotent. And this power is in the vessels of Atzilus because within them is enclothed the radiance of the kav from the Infinite Light (Or Ein Sof), for the light is akin to the luminary, etc.,

> Countless stages of descent would never make the spiritual become physical; only G-d's own omnipotence can do that. The vessels of Atzilus have this power because the light of the kav, from the Infinite Light, is enclothed in them, and a light shares the nature of its source.

ומתייחד עמהן בבחינת איהו וגרמוהי חד ועל ידי זה בורא על ידן יש מאין. ובאמת גם התהוות נבראים רוחניים דבי"ע מהכלים דאצילות הוא בחינת יש מאין ולא דרך השתלשלות כמש"ש [כמה שכתוב שם] באגה"ק [באגרת הקודש] הנ"ל.

and it unites with them in the manner of "He and His vessels are one" (ihu vegarmohi chad); and through this He creates, through them, something from nothing. And in truth, even the coming into being of the spiritual created beings of Beriah, Yetzirah and Asiyah from the vessels of Atzilus is [a matter of] something from nothing, and not by way of hishtalshelus, as is written there in the Iggeres HaKodesh mentioned above.

> The light unites with the vessels ("He and His vessels are one"), and so G-d creates through them. In fact, even the spiritual creations of Beriah, Yetzirah and Asiyah come from the vessels of Atzilus as something from nothing, not by gradual descent, as the same epistle explains.

והנה מצד הארת הקו המלובש בכלים דאצילות שייך לומר ברא לשון נוכח שהרי הארה מהכלים ו גם אפילו הארה דהארה מהקו מלובש ממש בהנבראים להחיותם כמ"ש באגה"ק [באגרת הקודש] שם וכמ"ש בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"א בשם האריז"ל [האר"י זכרונו לברכה] שגם בדומם ממש מלובש אותיות הדבור מעשרה מאמרות[23] כו'

Now, from the perspective of the radiance of the kav that is enclothed in the vessels of Atzilus, it is appropriate to say bara, a term of presence; for a radiance from the vessels, and even a radiance of a radiance from the kav, is actually enclothed in the created beings to give them life, as is written in the Iggeres HaKodesh there, and as is written in Sefer Shel Beinonim, Part II, chapter 1, in the name of the Arizal, that even in actual inanimate matter the letters of speech from the Ten Utterances are enclothed, etc.

> Because the light of the kav is in the vessels of Atzilus, and a glimmer of it reaches into every created thing to give it life, the word bara does fit here: the Creator's power is present in the creature. Tanya (Shaar HaYichud VehaEmunah 1) quotes the Arizal that even inanimate matter contains letters of speech from the Ten Utterances of creation.

והרי זה בחי' כח הפועל המלובש ממש בהנפעל כמש"ש [כמה שכתוב שם] פ"ג [פרק ג'] ואעפ"כ [ואף על פי כן] התהוות הנפעל כמו האבן מבחינת כח הפועל המלובש בו שהן צרופי אותיות דבר ה' המלובש בו זהו ממש התהוות יש מאין

And this is the level of the power of the Actor actually enclothed in the acted-upon, as is written there in chapter 3. Nevertheless, the coming into being of the acted-upon, such as a stone, from the power of the Actor enclothed in it, which is the combinations of the letters of the word of G-d enclothed in it, is truly a coming into being of something from nothing;

> This is "the power of the Actor within the acted-upon" described in Shaar HaYichud VehaEmunah 3. Even so, a stone brought into being by the letters of G-d's word within it is still created from nothing.

שהרי האותיות הם כחות אלקיים ושיתהוה מזה אבן גשמי עד"מ הרי זה ממש מאין ואפס כו' שהרי על פי דרך השתלשלות בלתי אפשר כלל וכלל שהכח הרוחני ונבדל מגדר הגשם יהיה ממנו לבד התהוות אבן גשמי עד"מ.

for the letters are G-dly powers, and that a physical stone, for example, should come into being from this is truly from nothing and naught, etc.; for by way of hishtalshelus it is utterly impossible that from a power that is spiritual and separate from the bounds of the physical, by itself, there should come into being a physical stone, for example.

> The letters are spiritual, G-dly powers, so a physical stone arising from them is creation out of nothing. By mere descent, a power that is spiritual and beyond all physical bounds could never by itself produce a physical stone.

וזהו ענין קדוש דפי' מובדל כי אע"פ [אף על פי] שיש כח הפועל ממש בנפעל מ"מ כח זה הוא רק בחי' הארה בעלמא שאינו נוגע להארת הקו המלובש בע"ס [בעשר ספירות] דאצילות כי הוא רק

And this is the meaning of kadosh, which means "separate": for although the power of the Actor is actually in the acted-upon, nevertheless this power is only a mere radiance, which does not touch the radiance of the kav enclothed in the Ten Sefiros of Atzilus; for it is only

> Now the meaning of kadosh, "separate," becomes clear. Although the creative power is truly inside the creature, it is only a glimmer, which does not touch the light of the kav as it is in the Ten Sefiros of Atzilus.

כמו זיו השמש מהשמש וע"ש באגה"ק [באגרת הקודש] שהוא רק הארה דהארה, והארה דהארה דהארה דכו', ועוד זאת שגם כח הפועל מעשרה מאמרות וכלים דאצילות המלובש ממש בהנפעל שהם בי"ע אינו כלל כדמיון הנשמה המלובשת בגוף

like the radiance of the sun from the sun; and see there in the Iggeres HaKodesh that it is only a radiance of a radiance, and a radiance of a radiance of a radiance, etc. And furthermore, even the power of the Actor from the Ten Utterances and the vessels of Atzilus that is actually enclothed in the acted-upon, which is Beriah, Yetzirah and Asiyah, is not at all like the soul enclothed in the body;

> It is related to its source as sunlight is to the sun; Iggeres HaKodesh calls it "a radiance of a radiance," and further removed still. Moreover, even this power inside the creatures of Beriah, Yetzirah and Asiyah is not like a soul inside a body.

שהרי אין שרש התהוות הגוף ועצמותו מנשמתו כו' מה שאין כן כח הפועל ורוח פיו יתי' שבנפעל הוא מהוה את הנפעל מאין ליש[24] כו' ולכן הנפעל בטל באמת לגבי כח הפועל שבו ולא

for the root of the coming into being of the body and its essence is not from its soul, etc.; whereas the power of the Actor and the breath of His mouth, may He be blessed, that is in the acted-upon, brings the acted-upon into being from nothing to something, etc. Therefore the acted-upon is truly nullified before the power of the Actor within it, and not

> A body does not owe its existence to its soul, but the power of the Actor, "the breath of His mouth," is what brings the creature into being from nothing. Therefore the creature is truly nullified before the power within it.

כמו גוף לגבי הנשמה[25] כמ"ש כ"ז [כל זה] בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ג [פרק ג'] וספ"ו, ועיין עוד באגה"ק [באגרת הקודש] קרוב לסופו בד"ה להבין מ"ש בפע"ח [בפרי עץ חיים][26] במש"ש [במה שכתוב שם] והיינו חיצוניות דחיצוניות דכלים כו' שהיא מסותרת לגמרי ברוח נפש דעשיה כהסתר והעלם הבורא מהנברא:)ב

as the body [is] before the soul, as all this is written in Sefer Shel Beinonim, Part II, chapter 3 and the end of chapter 6. And see further in the Iggeres HaKodesh, near its end, in the passage beginning "To understand what is written in Pri Etz Chaim," in what is written there, that this is the outer dimension (chitzoniyus) of the outer dimension of the vessels, etc., which is entirely hidden in the ruach [and] nefesh of Asiyah, like the hiding and concealment of the Creator from the created.) (2)

> A body is not nullified before its soul in this way, as Tanya explains in Shaar HaYichud VehaEmunah, chapters 3 and 6. The Alter Rebbe also cites the essay "To understand what is written in Pri Etz Chaim" (which the Kehot edition locates in Kuntres Acharon, printed after Iggeres HaKodesh): there the outermost layer of the vessels is entirely hidden in the lowest levels of Asiyah, as the Creator is hidden from His creatures. The closing "(2)" opens the discourse's second section.

והנה ידוע דיש ב' מיני המשכות מאור א"ס ב"ה בחי' ממכ"ע [ממלא כל עלמין] ובחי' סוכ"ע ונק' פנימיים ומקיפים

Now, it is known that there are two kinds of drawing-down from the Infinite Light, blessed be He: the level of the light that fills all worlds (memalei kol almin) and the level of the light that encompasses all worlds (sovev kol almin); and they are called inner [lights] and encompassing [lights].

> Section 2 introduces the two kinds of divine light: the light that fills all worlds (memalei kol almin), called "inner" light, and the light that encompasses all worlds (sovev kol almin), called "encompassing" light.

והנה כל הנ"ל מענין התלבשות הארת הקו בע"ס [בעשר ספירות] דאצילות שע"ז מהוה בי"ע יש מאין זהו בחי' ממכ"ע [ממלא כל עלמין] שהוא נמשך בבחי' התלבשות וכח הפועל בנפעל.

Now, all that was said above about the enclothing of the radiance of the kav in the Ten Sefiros of Atzilus, through which He brings Beriah, Yetzirah and Asiyah into being as something from nothing, is the level of the light that fills all worlds, which is drawn forth in the manner of enclothing and of the power of the Actor in the acted-upon.

> Everything said so far, the light of the kav enclothed in the Ten Sefiros of Atzilus that creates Beriah, Yetzirah and Asiyah, belongs to the filling light. It works by entering its creations: the power of the Actor within the acted-upon.

אבל בחי' סכ"ע [סובב כל עלמין] הוא מה שאינו מתלבש כלל אפילו בע"ס [בעשר ספירות] דאצילות אלא שמהוה ומחיה ע"י בחי' מקיף לבד דהיינו כמ"ש כל אשר חפץ[27] ה' עשה

But the level of the light that encompasses all worlds is that which does not enclothe itself at all, not even in the Ten Sefiros of Atzilus; rather, it brings into being and gives life by way of encompassing alone, that is, as it is written, "Whatever Havayah desired, He has done."

> The encompassing light does not enter anything, not even the Sefiros of Atzilus; it creates and sustains from "outside." This is "Whatever Havayah desired, He has done" (Psalms 135:6): the desire alone accomplishes it.

כי ע"י שעלה ברצונו להיות התהוות העולם ע"ז ממש נתהוה העולם, אף שאין הרצון מלובש כלל בהנברא שהרי הוא בחי' א"ס ואפילו בע"ס [בעשר ספירות] דאצילות אינו מתלבש כו'

For through its having arisen in His will that the world should come into being, through this itself the world came into being, even though the will is not enclothed in the created being at all, since it is the level of the Infinite One, and it is not enclothed even in the Ten Sefiros of Atzilus, etc.

> Because it arose in G-d's will that a world should exist, the world came to be, though the will itself is not inside the world at all. That will belongs to the Infinite One and is not enclothed even in Atzilus.

וזהו כי לא מחשבותי מחשבותיכם[28] שע"י שעלה במחשבה ע"ז נתהוו כו' וכמבואר ענין זה בביאור ע"פ יביאו לבוש מלכות,[29]

And this is "For My thoughts are not your thoughts": that through its having arisen in [His] thought, through this they came into being, etc., as this matter is explained in the explanation on the verse "Let them bring royal apparel."

> So too "For My thoughts are not your thoughts" (Isaiah 55:8): unlike a person's thought, G-d's thought alone brings things into existence. The Alter Rebbe refers to his explanation of "Let them bring royal apparel" (Esther 6:8), which develops this theme.

ונמצא כל נברא בפרט וכל העולמות בכלל יש בהם שני מיני חיות האחד הנמשך ומתלבש בתוכיותם

It follows that every created being in particular, and all the worlds in general, have in them two kinds of life-force: the first is drawn forth and enclothed within their inwardness,

> It follows that every creature, and the worlds as a whole, have two kinds of life-force. The first is inside the creature, enclothed in its very being.

והוא מבחינת ממכ"ע [ממלא כל עלמין] ושרשו מהארת הקו שבע"ס [שבעשר ספירות] דאצילות וע"ז נאמר ברא לשון נוכח כנ"ל, והב' הוא בחי' המקיף מבחי' סוכ"ע

and it is from the level of the light that fills all worlds, and its root is from the radiance of the kav in the Ten Sefiros of Atzilus; and about this it is said bara, a term of presence, as mentioned above. And the second is the level of the encompassing [light], from the level of the light that encompasses all worlds,

> This inner life-force comes from the filling light, rooted in the kav within the Ten Sefiros of Atzilus, and of it the Torah says bara. The second is the encompassing life-force, from the light that encompasses all worlds.

וכמאמר נשמה שנתת בי כו' ואתה משמרה בקרבי[30] כו' וכמו שהוא בהנשמה כך בכללות הבריאה כו'

as in the saying, "The soul that You have placed within me," etc., "and You guard it within me," etc. And as it is with the soul, so it is in creation as a whole, etc.

> The morning blessing "The soul that You placed within me ... and You guard it within me" (Berachos 60b) shows both: the soul placed inside, and G-d guarding it from beyond. As with the soul, so with all of creation.

והנה על זה נאמר כי הוא צוה ונבראו כי מבחינה זו דסוכ"ע אין שייך כלל התלבשות כח הפועל בהנפעל

Now, about this it is said, "For He commanded and they were created"; for from this level, the light that encompasses all worlds, enclothing of the power of the Actor in the acted-upon does not apply at all,

> Of the encompassing light Scripture says "For He commanded and they were created." At this level the Actor's power is not enclothed in what it makes at all.

שהרי אינו מלובש כלל כי"א שעל ידי שעלה ברצונו שיהיה ההתהוות ע"י"ז דוקא נעשה ע"כ אין שייך ע"ז רק כמ"ש כי הוא צוה וע"י"ז ונבראו כו'.

since it is not enclothed at all; rather, through its having arisen in His will that the coming into being should take place, through this specifically it was done. Therefore nothing applies to it except as it is written, "For He commanded," and through this, "and they were created," etc.

> Since the encompassing light does not enter its creations, it is only G-d's willing that they exist that brings them into being. Hence only the language "He commanded, and they were created" fits it.

ועיין מ"ש מענין ממכ"ע [ממלא כל עלמין] וסוכ"ע בד"ה אלה מסעי[31,32] גבי ברכת המצות שיש בהם לשון נוכח ברוך אתה כו' ולשון נסתר אשר קדשנו כו' ע"ש.

And see what is written about the light that fills all worlds and the light that encompasses all worlds in the discourse beginning "These are the journeys," regarding the blessings over the mitzvos, which have in them the language of presence [direct address], "Blessed are You," etc., and the language of the hidden [third person], "who has sanctified us," etc.; see there.

> The Alter Rebbe refers to his discourse "These are the journeys" (Masei). There he explains why a blessing says "Blessed are You" in direct address but "who has sanctified us" in the hidden third person: the two correspond to the filling and the encompassing light.

SECTION 2 · ¶3

The second and third "Holy"

3 והנה ידוע דעיקר ההתהוות והחיות הוא מבחי' סוכ"ע שהוא בחי' א"ס ממש וכמש"ש [וכמה שכתוב שם] ע"פ יביאו לבוש מלכות[33] וכמ"ש בסש"ב [בספר של בינונים] פכ"ב

Now, it is known that the main [source of] coming into being and of life-force is from the level of the light that encompasses all worlds (sovev kol almin), which is truly the level of the Infinite One (Ein Sof), as is written there on the verse "Let them bring royal apparel," and as is written in Sefer Shel Beinonim, chapter 22.

> The main source of the world's existence and life is the encompassing light (sovev kol almin), which is the Infinite One Himself rather than a light that enters the worlds. The Alter Rebbe refers back to his explanation of "Let them bring royal apparel" (Esther 6:8) and to Tanya, chapter 22.

והנה רצון העליון הוא מקור החיים[34] המהוה את כל העולמות כו' וזהו יש מאין דהיינו שאין שום התלבשות כלל בהנפעל מבחי' כח הפועל שבבחי' סוכ"ע

Now, the Supreme Will is the source of life that brings all the worlds into being, etc. And this is something from nothing (yesh me'ayin): that there is no enclothing whatsoever in the acted-upon of the power of the Actor that is in the level of the light that encompasses all worlds.

> Tanya there calls the Supreme Will "the source of life" that gives life to all the worlds. Creation from this level is "something from nothing" in the fullest sense, because nothing of the Actor's power is enclothed in what it makes.

(וגם מבחי' ממכ"ע [ממלא כל עלמין] אע"פ [אף על פי] שנמשך כח הפועל ומתלבש בהנפעל נק' יש מאין ממש כנ"ל) וזהו ענין הקדוש הב'

(And even from the level of the light that fills all worlds (memalei kol almin), although the power of the Actor is drawn forth and enclothed in the acted-upon, it is called truly something from nothing, as mentioned above.) And this is the meaning of the second "Holy":

> In parentheses he adds that even creation through the filling light, where the Actor's power does enter the creature, is still truly something from nothing, as section 1 showed. With this he can identify the second of the three times "Holy" is said.

דהיינו בחי' סוכ"ע שהוא קדוש ומובדל מבחי' העלמין יותר מבחי' קדוש הג' שהוא בחי' ממכ"ע [ממלא כל עלמין]

namely, the level of the light that encompasses all worlds, which is holy and separate from the worlds more than the level of the third "Holy," which is the level of the light that fills all worlds;

> The second "Holy" corresponds to the encompassing light. It is set apart from the worlds even more than the level of the third "Holy," which is the filling light.

דהיינו שאפילו בחי' זיו והוד לא נמשך ממנו להתלבש בהעלמין בפנימיותם אלא שהוא אור מקיף ועד"ז נתבאר במ"א בפי' אתה קדוש ושמך קדוש.

that is, not even a glow and splendor is drawn from it to be enclothed within the worlds in their inner dimension (pnimiyus); rather, it is an encompassing light. And along these lines it was explained elsewhere on the meaning of "You are holy and Your Name is holy."

> Not even a glow of the encompassing light enters the worlds; it stays outside them as an encompassing light. The same distinction is drawn elsewhere on the words of the Amidah, "You are holy and Your Name is holy."

שמך קדוש היינו בחי' ממכ"ע [ממלא כל עלמין] וכדכתיב כי נשגב שמו לבדו[35] אלא הודו וזיוו של שמו נמשך ומתלבש בהעלמין וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] זיו השכינה[36] זיו דייקא

"Your Name is holy" is the level of the light that fills all worlds, as it is written, "For His Name alone is exalted"; only the splendor and glow of His Name is drawn forth and enclothed in the worlds, as our Sages, of blessed memory, said, "the glow of the Shechinah (Divine Presence)": specifically "the glow."

> "Your Name is holy" is the filling light. The verse "For His Name alone is exalted" (Psalms 148:13) means that the Name itself stays exalted, and only its glory and glow enter the worlds; so too the Sages say the righteous enjoy "the radiance of the Shechinah" (Berachos 17a), the radiance and not the Shechinah itself.

אבל אתה קדוש היינו שאפילו זיו והוד לא היו העולמות יכולים לקבל חיות ממנו בפנימיותם ותוכיותם

But "You are holy" means that the worlds could not receive life-force from it, not even a glow and splendor, in their inner dimension and their inwardness;

> "You are holy" goes further: it refers to a level from which the worlds could not receive life within themselves, not even a glow.

אלא שמחיה ומהוה אותם ע"י בחי' מקיף כנ"ל ועמ"ש מזה פ' וארא ע"פ לכן אמור לבני ישראל[37] כו' וע"פ אסרי לגפן[38] בפי' ויחי:

rather, it gives them life and brings them into being by way of encompassing, as mentioned above. And see what is written about this in Parshas Va'eira, on the verse "Therefore say to the children of Israel," etc., and on the verse "Binding to the vine," in the explanation [in] Vayechi.

> Instead this level gives them life and existence from outside, as an encompassing light. The Alter Rebbe refers to his discourses on "Therefore say to the children of Israel" (Exodus 6:6), in Va'eira, and on "Binding his foal to the vine" (Genesis 49:11), in Vayechi.

SECTION 3 · ¶4–6

Atik and Arich Anpin: the first "Holy"

4 ג והנה בבחי' סוכ"ע יש ג"כ ב' בחינות כי הנה כתר לשון כותרת שהוא סובב ומקיף

(3) Now, in the level of the light that encompasses all worlds (sovev kol almin) there are also two levels. For Keser (the Crown) is related to the word koseres (an encircling crown), which surrounds and encompasses.

> Section 3 shows that the encompassing light itself has two levels. Keser (the Crown) is named for koseres, a crown that encircles the head, so by its nature it is something that surrounds.

והנה הכתר הוא הממוצע[39] בין המאציל לנאצלים[40] ויש בו ב' בחי' עתיק ואי"א עתיק בחינה אחרונה שבמאציל ואי"א בחינת שרש הנאצלים

Now, Keser is the intermediary between the Emanator and the emanated, and it has two levels, Atik and Arich Anpin: Atik is the last level of the Emanator, and Arich Anpin is the level of the root of the emanated.

> Keser stands between the Emanator, G-d Himself, and the emanated Sefiros, and has two aspects: Atik, the last and lowest level of the Emanator, and Arich Anpin, the root of all that is emanated. The Kehot note sends the reader to the Arizal's Etz Chaim for Keser as this intermediary.

כי בחי' שרש הנאצלים יש לה איזה שייכות עם עלמין להיות ממנה התהוות הנאצלים בבחי' סוכ"ע שנק' ע"ש [על שם] עלמין אלא שהוא סובב ומקיף מבחוץ ואינו נכנס בפנימית כו'

For the level of the root of the emanated has some relation to worlds, in that from it comes the coming into being of the emanated, in the manner of the light that encompasses all worlds, which is named for the worlds (almin); except that it surrounds and encompasses from outside and does not enter within, etc.

> Arich Anpin, as the root of the emanated, has some relation to worlds, since the emanated come into being from it. That is why it is called "sovev kol almin," a light named for worlds (almin), though it only surrounds them from outside and does not enter.

אבל בחינה אחרונה שבמאציל אין לה ערך ויחוס כלל עם התהוות עלמין כי הוא המתנשא מימות עולם[41, 42]

But the last level of the Emanator has no relation or connection at all with the coming into being of worlds, for He is "the One who is exalted since the days of the world";

> Atik, the last level of the Emanator, has no relation at all to the coming into being of worlds. It is "exalted since the days of the world," a phrase from the first blessing before the morning Shema.

אלא שהוא מקיף דמקיף וכמ"ש במ"א ע"פ מזמור שיר חנוכת הבית[43] בענין ג' בחי' מזון לבוש בית והמקיף דמקיף הוא המחבר המקיף עם הפנימי כו'

it is only that it is the encompassing of the encompassing, as is written elsewhere on the verse "A psalm, a song of the dedication of the House," on the matter of the three levels: food, clothing, house. And the encompassing of the encompassing is what joins the encompassing with the inner, etc.;

> Atik is the "encompassing of the encompassing." The Alter Rebbe refers to his discourse on "A psalm, a song of the dedication of the House" (Psalms 30:1), on three levels: food, which enters; clothing, which surrounds; and a house, which surrounds even the clothing. This outermost level is what joins the encompassing light with the inner light.

היינו שיהיה התחברות סובב וממלא שלום בפמליא של מעלה כו' וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] שהעוסק בתורה עושה שלום[44] בפמליא של מעלה ובפמליא של מטה

that is, so that there be a joining of the encompassing and the filling [lights] (sovev and memalei), peace in the household above, etc. And this is what our Sages, of blessed memory, said, that one who occupies himself with Torah makes peace in the household above and in the household below;

> The joining of the encompassing and filling lights is called "peace in the household above." So the Sages say that one who occupies himself with Torah makes peace in the household above and in the household below (Sanhedrin 99b).

כי התורה נקרא משל הקדמוני בחי' קדמונו של עולם[45] ע"כ ממשיך שלום בפמליא של מעלה כללות בחי' סובב וממלא וגם בפמליא של מטה היינו

for the Torah is called "the proverb of the Ancient One," the level of the Ancient One of the world; therefore it draws down peace in the household above, the encompassing and the filling [lights] as a whole, and also in the household below, that is,

> Torah can do this because it is called "the proverb of the Ancient One" (I Samuel 24:14), which Rashi explains as the Torah, the proverb of the Ancient One of the world, the Holy One, blessed be He. Coming from that level, Torah brings peace above, between the encompassing and filling lights as a whole.

כי בכל נברא יש מב' בחי' הנ"ל וכמאמר ואתה נפחת בי[46] ואתה משמרה בקרבי וכנ"ל וזהו ענין הקדוש הא' שהוא המשכת בחי' עתיק

for in every created being there is [something] from the two levels mentioned above, as in the saying, "and You breathed it into me, and You guard it within me," as mentioned above. And this is the meaning of the first "Holy": it is the drawing-down of the level of Atik,

> Peace below means that every creature has both kinds of life-force, the inner and the encompassing, as the morning blessing says: "You breathed it into me, and You guard it within me" (Berachos 60b). The first "Holy" is the drawing down of Atik.

שהיא המשכה גדולה ועצומה מאור א"ס ב"ה מה שהוא מובדל עדיין ומרומם מגדר עלמין כו' אלא שבחי' א"א הנמשך ממנו הוא בחי' סוכ"ע כו'.[47,48]

which is a great and mighty drawing-down from the Infinite Light (Or Ein Sof), blessed be He, [from] that which is still separate and exalted beyond the bounds of worlds, etc.; it is only that the level of Arich Anpin, which is drawn from it, is the level of the light that encompasses all worlds, etc.

> This is a great and mighty drawing down from the Infinite Light, of a level still separate and exalted above the bounds of worlds. Only Arich Anpin, which issues from Atik, is the encompassing light that relates to worlds.

5 והנה נודע מענין כי אל דעות[49] שממטה למעלה כל מה שהוא למעלה יותר נק' אין לפי שאינו מושג וע"כ הגם שהתהוות הנבראים מבחי' מל' דאצי'

Now, it is known from the matter of "For a G-d of knowledges" that from below upward, whatever is higher is called "nothing" (ayin), because it is not grasped. Therefore, even though the coming into being of the created beings from the level of Malchus (sovereignty) of the World of Atzilus (Emanation),

> The verse "For Havayah is a G-d of knowledges" (I Samuel 2:3) speaks of knowledge in the plural, and the Alter Rebbe reads it as two ways of seeing. From below upward, whatever is higher is called "nothing" (ayin) because the lower cannot grasp it; and creation from Malchus of Atzilus, the source of the filling light, is already called something from nothing.

ממכ"ע [ממלא כל עלמין] נקרא יש מאין מ"מ עיקר בחי' אין הוא בחי' סוכ"ע לפי שאינו מושג יותר שאינו מתלבש כלל וכמ"ש במ"א ע"פ היש הוי' בקרבנו אם אין[50]

the light that fills all worlds (memalei kol almin), is called something from nothing, nevertheless the main level of "nothing" is the level of the light that encompasses all worlds (sovev kol almin), because it is even less grasped, since it is not enclothed at all; as is written elsewhere on the verse "Is (hayesh) Havayah among us, or not (ayin)?"

> Yet, from below, the true "nothing" is the encompassing light, since it never enters the worlds and is even further beyond their grasp. He refers to his explanation of "Is Havayah among us, or not?" (Exodus 17:7), a verse that itself sets yesh ("is") against ayin ("not").

אך מלמעלה למטה הוא בהפך שכל מה שלמטה יותר נקרא אין משום דכלא חשיב ולכן אדרבה בחי' ממכ"ע [ממלא כל עלמין] נקרא אין

But from above downward it is the reverse: whatever is lower is called "nothing," because it is "considered as nothing." Therefore, on the contrary, the level of the light that fills all worlds is called "nothing."

> From above downward the reverse holds: whatever is lower is called "nothing," because before what is higher it counts as nothing. From this side it is the filling light that is called "nothing."

וזהו כי עמך מקור חיים[51] היא בחי' מל' דאצי' מקור ממכ"ע [ממלא כל עלמין] נק' עמך שהוא טפל ובטל וכלא חשיב ונקרא אחרי הוי' בחי' אחוריים כו'

And this is "For with You is the source of life": the level of Malchus of Atzilus, the source of the light that fills all worlds, is called "with You," for it is secondary and nullified and considered as nothing; and it is called "after Havayah," the level of the back, etc.

> That is why Malchus of Atzilus, the source of the filling light, is called "with You" in "For with You is the source of life" (Psalms 36:10): it is secondary to Him, nullified, and counts as nothing. It is also "after Havayah," G-d's "back," the theme of section 1.

וגם אפי' [אפילו] בחי' סובב נקרא אין לגבי בחינה שאינו בגדר עלמין וכמאמר כתרא עילאה אע"ג [אף על גב] דאיהו אור צח[52] אוכם הוא קדם עילת העילות[53] כו'

And even the level of sovev (the encompassing) is called "nothing" relative to a level that is not within the bounds of worlds; as in the saying, "The Supernal Crown, although it is a clear light, is black before the Cause of causes," etc.;

> Even the encompassing light is called "nothing" next to the level that is not within the bounds of worlds at all. So the Tikkunei Zohar says that the supernal Keser, though it is a clear light, is black before the Cause of causes.

וכמ"ש ע"פ שחורה אני[54] כו' וזהו שהבריאה נק' יש מאין היינו שמקור התהוות העלמין הוא מבחי' שנק' אין גם מלמעלה למטה כו'.

and as is written on the verse "I am black," etc. And this is why creation is called something from nothing: that the source of the coming into being of the worlds is from a level that is called "nothing" also from above downward, etc.

> He also refers to his discourse on "I am black" (Song of Songs 1:5). Creation is called "something from nothing" because its source is a level that is "nothing" even from above downward.

6 ועמ"ש ע"פ ואהיה אצלו אמון[55, 56] בפי' אחור וקדם צרתני[57] דגבי תורה וע"פ שובה ישראל[58] בפי' וראית את אחורי[59] כו'

And see what is written on the verse "And I was with Him as a nursling," on the meaning of "Back and front You have formed me," regarding the Torah; and on the verse "Return, O Israel," on the meaning of "And you shall see My back," etc.

> The Alter Rebbe refers to his discourse on "And I was with Him as a nursling" (Proverbs 8:30), which explains "Back and front You have formed me" (Psalms 139:5) as said of the Torah, and to his discourse "Return, O Israel" on "And you shall see My back" (Exodus 33:23). Both treat G-d's "back" and "face," the theme of "after Havayah."

והנה בפע"ח [בפרי עץ חיים] שער חזרת העמידה פי"ד בכת"י [בכתב יד] קודש האריז"ל [האר"י זכרונו לברכה] וז"ל [וזה לשונו] והנה ג' קדושות לג' רישין דע"ק [דעתיקא קדישא].[60] א' להוא דלא אתיידע כלל. הב' לכתר עילאה.

Now, in Pri Etz Chaim, Sha'ar Chazaras HaAmidah (the Gate of the Repetition of the Amidah), chapter 4, in the holy handwriting of the Arizal, these are his words: "Now, the three [declarations of] 'Holy' [correspond] to the three heads of Atika Kadisha: the first to that which is not known at all; the second to the Supernal Crown;

> Now he brings the Arizal's own words from Pri Etz Chaim, copied from the Arizal's handwriting: the three "Holy"s correspond to the three heads of Atika Kadisha: the first to the head "that is not known at all," and the second to the Supernal Crown.

הג' למו"ס [למוחא סתימאה] חכמה קדמאה עכ"ל [עד כאן לשונו] והיינו כי רדל"א [רישא דלא אתידע] היינו עתיק בחינה תחתונה שבמאציל וכתר עילאה היינו כתר דא"א סוכ"ע והיינו ב' בחי' הנ"ל דסוכ"ע.

the third to Mocha Stima'ah (the hidden brain), the primordial Chochmah (wisdom)." Thus far his words. That is, the Unknowable Head (Reisha deLo Isyada) is Atik, the lowest level of the Emanator; and the Supernal Crown is the Keser (Crown) of Arich Anpin, the light that encompasses all worlds (sovev kol almin); and these are the two levels of the light that encompasses all worlds mentioned above.

> The third corresponds to Mocha Stima'ah, "the hidden brain," the primordial Chochmah, and there the Arizal's words end. The Alter Rebbe identifies the Unknowable Head with Atik, the lowest level of the Emanator, and the Supernal Crown with the Keser of Arich Anpin, the encompassing light: the two levels of the encompassing light described in section 3.

אמנם מ"ש הג' למו"ס [למוחא סתימאה] אף דמו"ס [דמוחא סתימאה] הוא בחי' חכמה שבכתר בחי' סוכ"ע היינו לפי שהוא דיבר בשרש בחי' ממכ"ע [ממלא כל עלמין] שבעולם האצי'.

However, as for what he wrote, "the third to Mocha Stima'ah": although Mocha Stima'ah is the level of Chochmah within Keser, the level of the light that encompasses all worlds, this is because he was speaking of the root of the level of the light that fills all worlds (memalei kol almin) in the World of Atzilus (Emanation).

> Mocha Stima'ah is Chochmah within Keser and so also belongs to the encompassing light. The Arizal nevertheless assigns it to the third "Holy" because he is speaking of the root of the filling light of Atzilus, which, as the next paragraph explains, comes from the hidden Chochmah.

SECTION 4 • ¶7

Something from nothing within Atzilus

7 והנה כמו שבי"ע ממש התהוותם יש מאין מבחי' מלי דאצילות שהוא מקור בחי' ממכ"ע [ממלא כל עלמין] דבי"ע כמ"כ [כמו כן] באצי' יש ג"כ בי"ע

Now, just as Beriah, Yetzirah and Asiyah themselves come into being as something from nothing from the level of Malchus (sovereignty) of the World of Atzilus (Emanation), which is the source of the level of the light that fills all worlds (memalei kol almin) of Beriah, Yetzirah and Asiyah, so too in Atzilus there are also Beriah, Yetzirah and Asiyah:

> Beriah, Yetzirah and Asiyah come into being as something from nothing out of Malchus of Atzilus, the source of their filling light. In the same way, within Atzilus itself there are levels that parallel Beriah, Yetzirah and Asiyah.

היינו או"א [אבא ואימא] הם בריאה דאצילות וכמ"ש והחכמה מאין תמצא[61] שהיא נקי' בריאה יש מאין וזהו ענין בורא קדושים ישתבח שמך[62, 63] כמ"ש במ"א

that is, Abba and Imma (Chochmah and Binah) are the Beriah of Atzilus, as it is written, "And Chochmah (wisdom) shall be found me'ayin (from nothing)": for it is called beriah (creation), something from nothing. And this is the meaning of "Creator of holy beings, may Your Name be praised," as is written elsewhere.

> Abba and Imma, Chochmah and Binah, are "the Beriah of Atzilus": Chochmah is called creation, something from nothing, as in "And Chochmah shall be found from nothing (me'ayin)" (Job 28:12). This is the meaning of "Creator of holy beings" in the morning blessing: even the holy levels of Atzilus are "created" from nothing.

וגם קנה חכמה קנה בינה[64] ב"פ [ב' פעמים] קנה בגימט' [בגימטריא] יש[65, 66] והאין שממנו תמצא החכמה הוא בחי' כתר

And also, "Acquire Chochmah, acquire Binah (understanding)": kneh ("acquire") twice equals in gematria yesh ("something"). And the ayin ("nothing") from which Chochmah is found is the level of Keser (the Crown);

> So too "Acquire Chochmah, acquire Binah" (Proverbs 4:5): the word kneh ("acquire," 155) appears twice, and twice 155 is 310, the numerical value of yesh ("something"). The ayin ("nothing") from which Chochmah is found is Keser.

והוא ג"כ ע"י בי' המשכות ממלא וסובב א"פ [אור פנימי] ואי"מ [ואור מקיף] וח"ס [וחכמה סתימאה] הוא מקור לבחי' האי"פ [האור פנימי] וכמ"ש בע"ח [בעץ חיים] שער א"א פי"ד

and this too is through two drawings-down, filling and encompassing, inner light (or pnimi) and encompassing light (or makif); and the hidden Chochmah (Chochmah Stima'ah) is the source of the level of the inner light, as is written in Etz Chaim, Sha'ar Arich Anpin, chapter 4.

> This too comes through two drawings-down, filling and encompassing, that is, inner light and encompassing light. The hidden Chochmah (Chochmah Stima'ah) within Keser is the source of the inner light, as Etz Chaim explains in the Gate of Arich Anpin.

וגם כי או"א [אבא ואימא] יונקים מבי' מזלות ונוצר ונקה ששרשן ממו"ס [ממוחא סתימאה] וז"ש [וזהו שכתוב] בזהר ח"ג [חלק ג'] (דרפ"ט) דח"ס [דחכמה סתימאה] הוא רישא דכל רישא לשאר חכמות.[67]

And also, Abba and Imma draw nourishment from the two mazalos, Notzer and Nakeh, whose root is from Mocha Stima'ah (the hidden brain). And this is what is written in the Zohar, Part III (folio 289), that the hidden Chochmah is "the head of every head" to the other [levels of] Chochmah.

> Moreover, Abba and Imma draw their nourishment from the two "mazalos," channels of influence called Notzer and Nakeh, whose root is in Mocha Stima'ah. So the Zohar calls the hidden Chochmah "the head of every head" for all other levels of Chochmah.

וזהו ענין הקדוש הג' כי ההמשכה רק מבחי' שערות וח"ס [וחכמה סתימאה] עצמה הוא קדוש ומובדל וכתרא עילאה הוא בחי' מקיף וסובב כתר לשון כותרת כו' ועתיק הוא בחי' מקיף למקיף

And this is the meaning of the third "Holy": for the drawing-down is only from the level of the hairs, while the hidden Chochmah itself is holy and separate. And the Supernal Crown is the level of the encompassing and surrounding [light], Keser being related to koseres (an encircling crown), etc.; and Atik is the level of the encompassing of the encompassing.

> This is the third "Holy": what is drawn down from the hidden Chochmah passes only through the "hairs," fine channels of light, while the hidden Chochmah itself remains holy and separate. The Supernal Crown is the encompassing light, as the word keser (an encircling crown) implies, and Atik is the encompassing of the encompassing.

וזהו ענין ג"פ קדוש והם ג' המשכות להיות שרש ג' בחי' בית לבוש מזון דכללות העולמות בית נק' בחי' מקיף למקיף כו' ולבוש הוא בחי' מקיף וסוכ"ע וכמ"ש במ"א ע"פ יביאו לבוש מלכות[68].

And this is the meaning of "Holy" [said] three times; and they are three drawings-down, to be the root of the three levels of house, clothing [and] food of the worlds as a whole. "House" is called the level of the encompassing of the encompassing, etc.; and "clothing" is the level of the encompassing, the light that encompasses all worlds (sovev kol almin), as is written elsewhere on the verse "Let them bring royal apparel."

> These are the three times "Holy" is said: three drawings-down that are the roots of house, clothing and food for the worlds as a whole. The house is the encompassing of the encompassing; the clothing is the encompassing light, sovev kol almin, as explained on "Let them bring royal apparel" (Esther 6:8).

SECTION 5 · ¶8–9

"Shall you walk": love through contemplation

8 ומזון היינו בחי' ממכ"ע [ממלא כל עלמין] ודרך פרט ממל' דאצי' לבי"ע נמשכים ג"כ ג' בחי' אלו שהרי נעשית עתיק וכתר לבריאה שהוא נק' מקיף כו' ע"ד שמל' דא"ק [דאדם קדמון] נעשה עתיק וכתר לאצי'

And "food" is the level of the light that fills all worlds (memalei kol almin). And in particular, from Malchus (sovereignty) of Atzilus to Beriah, Yetzirah and Asiyah these three levels are also drawn down; for it becomes Atik and Keser (the Crown) to Beriah, which is called encompassing, etc., in the same way that Malchus of Adam Kadmon becomes Atik and Keser to Atzilus;

> Food is the filling light. In particular, the same three levels are drawn from Malchus of Atzilus to Beriah, Yetzirah and Asiyah: Malchus becomes their Atik and Keser, their encompassing levels, just as Malchus of Adam Kadmon becomes the Atik and Keser of Atzilus.

וגם מתלבשת בפנימיותם (וע' מ"ש ע"פ מי מנה[69] בפי' והים עליהם מלמעלה[70] ומ"ש בפסוק ויקהל משה[71] וע"פ קחו מאתכם תרומה[72] כו' ובביאור ע"פ ועתה יגדל נא[73] כו'

and it is also enclothed within their inner dimension (pnimiyus). (And see what is written on the verse "Who has counted," on the meaning of "And the sea was upon them, above"; and what is written on the verse "And Moshe assembled"; and on the verse "Take from among you an offering," etc.; and in the explanation on the verse "And now, I pray, let [it] be great," etc.;

> Malchus of Atzilus is also enclothed within the lower worlds as their inner light. In parentheses the Alter Rebbe lists discourses on this: on "Who has counted" (Numbers 23:10), explaining "and the sea was upon them, above" (II Chronicles 4:4); on "And Moshe assembled" (Exodus 35:1); on "Take from among you an offering" (Exodus 35:5); and on "And now, I pray, let [it] be great" (Numbers 14:17).

וע"פ כי אתה נרי[74] כו' ומ"מ עיקר הפי' בפסוק אחרי[75] הוי' קאי על מלי דאצילות כמבואר בזהר (ויקרא דף כ' ע"ב) וכדלקמן גבי ואותו תיראו כו'.

and on the verse "For You are my lamp," etc. Nevertheless, the main meaning of the verse "After Havayah" refers to Malchus of Atzilus, as is explained in the Zohar) (Vayikra, folio 20b), and as [will be explained] below regarding "and Him shall you fear," etc.

> The list ends with the discourse on "For You are my lamp" (II Samuel 22:29). Even so, the main meaning of "after Havayah" in our verse is Malchus of Atzilus, as the Zohar on Vayikra (folio 20b) explains and as will be shown below on "and Him shall you fear."

וזהו אחרי כו' תלכו היינו שכאשר יתבונן ויבין שכל השתלשלות העולמות אינן אלא מבחי' זיו והארה ונק' אחרי ה' ע"ד וראית את אחורי[76]

And this is "After," etc., "shall you walk": that is, when one contemplates and understands that the entire chain of descent of the worlds (hishtalshelus) is only from a level of glow and radiance, and is called "after Havayah," in the manner of "And you shall see My back"—

> Now the service of "After … shall you walk": a person contemplates and understands that the entire chain of worlds comes only from a glow and radiance of G-dliness, called "after Havayah." This is the sense of "And you shall see My back" (Exodus 33:23).

ועמ"ש עוד בד"ה שובה ישראל עד[77] מענין פי' אחוריים ופנים מזה יומשך בחי' תלכו והוא בחי' אהבה ותשוקה נפלאה אליו ית' לבדו מקורא ושרשא דכולא

and see further what is written in the discourse beginning "Return, O Israel, unto," on the meaning of back and front—from this will be drawn forth the level of "shall you walk," which is the level of a wondrous love and longing for Him alone, may He be blessed, "the source and root of all."

> After a further reference to his discourse "Return, O Israel, unto" (Hosea 14:2) on G-d's back and face, the Alter Rebbe states the result: this contemplation brings about "shall you walk," a wondrous love and longing for G-d alone, "the source and root of all."

אך היינו דוקא ע"י שיתבונן ויעמיק בזה בשכלו ותבונתו מקרב איש ולב עמוק[78] כי אם אין בינה אין דעת וגם אם אין דעת אין בינה.[79]

But this is specifically through one's contemplating and delving deeply into this with his intellect and understanding, from "the inward part of a man and a deep heart"; for "if there is no Binah (understanding), there is no Daas (knowledge)," and also "if there is no Daas, there is no Binah."

> This love comes only when one contemplates deeply with intellect and understanding, from "the inward part of a man and a deep heart" (Psalms 64:7). For "if there is no Binah there is no Daas," and "if there is no Daas there is no Binah" (Avos 3:17): understanding and inner connection depend on each other.

9 וביאור ענין כי מנסה כו' לדעת[80] כו' הנה בחינת הנסיונות הם הסתר פנים ובהסתר עצמו יש אלהות ואנכי הסתר אסתיר[81] כו'

And the explanation of "For [He] is testing," etc., "to know," etc.: trials are [a state of] the hiding of the Face, and in the hiding itself there is G-dliness: "And I will surely hide," etc.

> The Alter Rebbe now explains the verse just before ours: "For Havayah your G-d is testing you, to know" (Deuteronomy 13:4). Trials are a hiding of G-d's face, yet G-dliness is within the hiding itself: the verse says "And I (Anochi) will surely hide" (Deuteronomy 31:18), so "I" is present in the hiding.

וכתיב ה' אמר לו קלל[82,83] וע"כ כח ה' שיש בנסיון הוא המביא לידי דעת וגלוי אלהות כשעובר עליו כל הנסיון ועומד בנסיונו שבכל הנסיונות יש כח ה' המחיה את הדבר ההוא שמביא הנסיון עליו

And it is written, "Havayah said to him, 'Curse.'" Therefore the power of G-d that is in the trial is what brings to knowledge (daas) and the revelation of G-dliness, when the whole trial passes over him and he withstands his trial; for in every trial there is the power of G-d that gives life to the very thing that brings the trial upon him.

> So too King David said of Shimi, who cursed him, "Havayah said to him, 'Curse'" (II Samuel 16:10). The power of G-d within the trial is what brings a person to daas, a revelation of G-dliness, once he has passed through the whole trial and withstood it; for in every trial it is G-d's power that gives life to the very thing that tests him.

וזהו כי ה' אמר לו קלל והיכן אמר לשמעי[84,85] אלא שמחשבה זו שנפלה לשמעי בלבו ומוחו ירדה מאת ה' ורוח פיו

And this is "For Havayah said to him, 'Curse.'" Where did He say [this] to Shimi? Rather, this thought that fell into Shimi's heart and mind came down from G-d; and the breath of His mouth,

> Where did G-d tell Shimi to curse? Rather, the thought that entered Shimi's heart and mind came down from G-d.

המחיה כל צבאם החיה רוחו של שמעי בשעה שדיבר דברים אלו לדוד כי אלו נסתלק רוח פיו ית' מרוחו של שמעי לא יוכל לדבר מאומה

which gives life to all their host, gave life to Shimi's spirit at the time he spoke these words to David; for had the breath of His mouth, may He be blessed, withdrawn from Shimi's spirit, he would not have been able to speak anything at all.

> The breath of G-d's mouth, which gives life to all things, gave life to Shimi's spirit at the moment he spoke. Had it withdrawn from him, Shimi could not have said a word.

וזהו כי ה' אמר לו ממש בעת ההיא לקלל את דוד כו' (ועיין בע"ח [בעץ חיים] שמ"ח פ"ב [פרק ב']) והטעם שהנסיונות מביאין לידי גילוי אלהות כי

And this is "For Havayah said to him": literally, at that very time, to curse David, etc. (And see Etz Chaim, Sha'ar 48, chapter 2.) And the reason that trials bring to a revelation of G-dliness is that

> So "Havayah said to him" is meant literally: at that very moment G-d's power was what enabled Shimi to curse David. After a reference to Etz Chaim (Gate 48, chapter 2), the Alter Rebbe asks why trials lead to a revelation of G-dliness.

הנה הנסיונות וההסתר פנים הוא מעולם התהו מלפני מלך מלך[86] שירדו ונתלבשו בקליפות והקליפה היא המסתרת (ועיין בזהר וירא דקי"ט ע"ב)[87] וכששוברין הקליפה ע"י שעומד בנסיון

the trials and the hiding of the Face are from the World of Tohu, from [the kings of] "before any king reigned," who descended and became enclothed in the kelipos (husks); and the kelipah is what conceals (and see the Zohar, Vayera, folio 119b). And when the kelipah is broken through one's withstanding the trial,

> Trials and the hiding of G-d's face come from the World of Tohu, represented by the kings who reigned "before any king reigned" over Israel (Genesis 36:31), whose sparks fell and became enclothed in the kelipos; and the kelipah is what conceals. When a person withstands the trial, he breaks the kelipah.

נמצא הפרי בתוכו הוא כח ה' המוסתר ומלובש שם ה' אמר לו קלל שבא לידי גילוי

the fruit within it is found, which is the power of G-d hidden and enclothed there, [as in] "Havayah said to him, 'Curse,'" which comes to be revealed;

> Then the fruit inside the husk is found: the power of G-d that was hidden and enclothed there, the "Havayah said to him, 'Curse,'" comes to light.

לפי שכח ה' המלובש בו הוא מלמעלה מעלה כנודע ממשל נפילת החומה[88] שהאבן העליון יותר נופל למטה יותר וכמ"ש ועברתי בארץ מצרים אני

because the power of G-d enclothed in it is from the very highest, as is known from the analogy of a falling wall, where the higher stone falls lower; and as it is written, "And I will pass through the land of Egypt": "I,

> It comes to light because the power of G-d enclothed in the trial is from the very highest level. This is like a falling wall, where the stone that was highest falls lowest, and like "I will pass through the land of Egypt" (Exodus 12:12), which the Haggadah reads as "I, and not an angel": only G-d Himself descended there.

ולא מלאך[89,90] שכדי שירד וישתלשל גם למקום הקליפות צריך להיות ממקום גבוה מאד נעלה עד שיגיע שיהיה גילוי אלהות גם במקום הקליפות

and not an angel"; for in order that it descend and be drawn down even to the place of the kelipos, it must be from a very high and exalted place, so that it reaches [the point] that there is a revelation of G-dliness even in the place of the kelipos.

> To descend and reach even the place of the kelipos, a power must come from a very high and exalted place. Only then can G-dliness be revealed even there.

ולכן אותו הכח מביא לידי דעת לפי שהוא מרפ"ח ניצוצין מעולם התהו עקודים נקודים כו' וס"ג [ושם ס"ג] מעולה ממ"ה [משם מ"ה] כו' ועמ"ש ע"פ וידעת היום והשבות.[91]

Therefore that power brings to knowledge, because it is from the 288 sparks from the World of Tohu, Akudim, Nekudim, etc.; and [the Name] Sag is superior to [the Name] Mah, etc. And see what is written on the verse "And you shall know this day, and take [it] to [heart]."

> That power brings a person to daas because it comes from the 288 sparks of the World of Tohu (the worlds of Akudim and Nekudim), and the Name Sag, associated with Tohu, is higher than the Name Mah, associated with the world of Tikkun (repair). He refers to his discourse on "And you shall know this day, and take it to your heart" (Deuteronomy 4:39).

רק אם אין בינה אין דעת[92] כו' שכל ההולדה הוא מבינה שהפסולת נברר בדם נדות והולד נגדל בט' חדשים שמתחלה היתה

But "if there is no Binah (understanding), there is no Daas (knowledge)," etc.: for all giving birth is from Binah, in which the waste is separated out in the menstrual blood, and the child grows over nine months; for at first it was

> But "if there is no Binah there is no Daas": all birth comes from Binah, the "mother." In the analogy of pregnancy, what is unusable is separated out, and the child grows over nine months, beginning as a mere drop.

רק טפה ואח"כ נעשה הולדת אברים בבחי' פרצוף ובמעי אמו אוכל מה שאמו אוכלת[93] ואח"כ יוצא

only a drop, and afterwards the formation of limbs takes place in the form of a full configuration (partzuf); and in its mother's womb it eats what its mother eats; and afterwards it comes out

> Then its limbs form a complete structure (partzuf), and in the womb it eats what its mother eats (Niddah 30b); afterwards it is born.

ונפרד לעצמו וככל המשל הזה הוא בחסידות ביראה ואהבה שמתחלה היתה האהבה מסותרת נקודה אחת ואח"כ נגדלה להגדיל מדורת אש האהבה בהתלהבות כו'

and becomes separate, on its own. And just like this whole analogy is [what happens] in chassidus (piety), in awe and love: at first the love was hidden, a single point, and afterwards it grew, enlarging the blaze of the fire of love with fervor, etc.

> Once born it is a separate being. So it is with love and awe in the service of G-d: at first the love is hidden, a single point, and then it grows into a blazing fire of love.

וכן היראה וזהו שלאה אם הבנים ילדה ששה בנים הם נקראים בחי' אהבה ובת הוא מדת מלכות ושמה דינה דינא דמלכותא דינא[94, 95]

And so too awe. And this is why Leah, "the mother of the children," bore six sons, who are called the level of love, and a daughter, who is the attribute of Malchus (sovereignty), and her name was Dinah: "the law (dina) of the kingdom is law."

> The same is true of awe. That is why Leah, who stands for Binah, "the mother of the children," bore six sons, the level of love, and a daughter, Dinah, who stands for Malchus, as in the rule "the law (dina) of the kingdom is law" (Gittin 10b).

(וכמ"ש ע"פ אמר עם הספר[96, 97] שהבירור הוא במחשבה שהיא בחינת בינה על ייד התלבשות החכמה שם כו' והוא כענין כולם בחכמה עשית[98] בבינה[99] וכמ"ש במ"א בפי' ברוך עושה בראשית):[100, 101]

(And as is written on the verse "He said with the book," that the refinement is in thought, which is the level of Binah, through the enclothing of Chochmah (wisdom) there, etc.; and this is like "You have made them all with Chochmah," [and] with Binah, as is written elsewhere on the meaning of "Blessed is He who makes the work of creation.")

> In parentheses the Alter Rebbe refers to his discourse on "He said with the book" (Esther 9:25): refinement (birur) takes place in thought, which is Binah, through Chochmah enclothed in it. This is like "You have made them all with Chochmah" (Psalms 104:24), and with Binah, as explained elsewhere on the blessing "Blessed is He who makes the work of creation."

SECTION 6 · ¶10–11

"And Him shall you fear"

10 ד והנה תלכו הוא בחי' רצוא ואח"כ ואותו תיראו הוא בחי' שוב והענין כי הנה נודע מ"ש דשם הוי' הוא דחילו ורחימו רחימו ודחילו ו"ה הוא בחי' אהבה ויראה ז"א הוא אהבה זוטא

(4) Now, "shall you walk" is the level of running forth (ratzo), and afterwards "and Him shall you fear" is the level of returning (shov). The explanation: it is known, from what is written, that the Name Havayah is "awe and love, love and awe." Vav-hei are the level of love and awe: Z'eir Anpin (the emotive attributes) is the lesser love (ahavah zuta)

> Section 4 turns to the next phrase. "Shall you walk" is ratzo, the soul running toward G-d, and "and Him shall you fear" is shov, its return. The Name Havayah is "awe and love, love and awe": its last two letters, vav and hei, are love and awe, with vav standing for Z'eir Anpin, the lesser love (ahavah zuta).

(ולכן נק' זעיר) ויראה היא המלכות יראה חיצונית מהתפשטות מלכותו כמ"ש בהערה לתיקון חצות[102] ובזו היראה קודם לאהבה ממטה למעלה ויראה זו אינה כתובה בתורה כאן

(and therefore it is called ze'ir, "small"), and awe is Malchus (sovereignty), an outer awe, from the spreading forth of His sovereignty, as is written in the note to Tikkun Chatzos. And in this [order] awe precedes love, from below upward. And this awe is not written in the Torah here

> Z'eir Anpin is called ze'ir, "small," because its love is this lesser love, and the final hei is Malchus, an outer awe felt at the spreading forth of G-d's sovereignty, as the Alter Rebbe's note on Tikkun Chatzos explains. In this lower pair awe comes before love, from below upward, yet this awe is not written in our verse.

(שהרי התחלת הפסוק מבחי' תלכו שהוא אהבה ואע"ג [ואף על גב] דההתחלה צ"ל מבחי' יראה דיקא כי זה השער[103] כוי' דיראה היא תרעא לאעלאה אך הוא כמ"ש בזהר פ' בא) (דל"ח ע"ב) ובאתר דאשתכחי דכר ונוק' [ונוקבא] לית שבחא

(for the verse begins with the level of "shall you walk," which is love; and although the beginning must be specifically from the level of awe, for "This is the gate," etc., since awe is "the gate for entering"—but it is as is written in the Zohar, Parshas Bo) (folio 38b): "And in a place where male and female are found, the praise is

> The verse begins with "shall you walk," which is love, although service should begin with awe, "the gate" (Psalms 118:20), since awe is the gateway through which one enters. The Alter Rebbe answers with a rule from the Zohar on Bo (folio 38b) about a place where male and female are found together.

אלא לדכורא[104] והי"נ [והכי נמי] כיון שנאמר תלכו שהיא בחי' אהבה שנק' דכר זכר חסדו[105] אי"צ [אין צריך / אינו צריך] להזכיר היראה שנק' נוק' [נוקבא] אשה יראת[106] ה'

only for the male." So too here: since it says "shall you walk," which is the level of love, which is called male, [as in] "He remembered (zachar) His kindness," there is no need to mention awe, which is called female (Nukva), [as in] "a woman who fears Havayah,"

> The rule is that the praise is given only to the male. Since the verse says "shall you walk," love, which is called male (as in "He remembered [zachar] His kindness," Psalms 98:3), it need not mention awe, which is called female (as in "a woman who fears Havayah," Proverbs 31:30).

כי היראה צ"ל כלולה באהבה לאכללא שמאלא בימינא כו' ועוד י"ל [יש לומר] שיראה זו נרמזת כאן בתיבת אחרי הוי'

for awe must be included in love, "to include the left in the right," etc. And furthermore, it may be said that this awe is alluded to here in the words "after Havayah,"

> Awe in any case must be included within love, "to include the left in the right." A second answer is that this lower awe is alluded to in the words "after Havayah."

שהיא בחי' מלכות ואח"כ אהבה רבה היא בינה וחכמה יראה פנימית היא בחי' יראו את[107] ה' משא"כ יראה חיצוניות הוא בחי' ייראו מה'.[108]

which is the level of Malchus. And afterwards, great love (ahavah rabbah) is Binah (understanding), and Chochmah (wisdom) is inner awe, which is the level of "Fear (yir'u es) Havayah," whereas outer awe is the level of "Let them fear from (yir'u mi-) Havayah."

> "After Havayah" is Malchus, the lower awe. Above it come the great love (ahavah rabbah), which is Binah, and the inner awe, which is Chochmah. Inner awe is "Fear (es) Havayah" (Psalms 34:10), while outer awe is "Let them fear from Havayah" (Psalms 33:8).

אבל יראו את ה' היינו להיות בחי' את הטפל[109] שהוא בחי' ביטול והוא בחי' אצילות.

But "Fear (es) Havayah" means to be on the level of es, the subordinate [particle], which is the level of self-nullification (bittul); and this is the level of Atzilus,

> "Fear es Havayah" means becoming like the particle es, which is only secondary to the word it serves: this is self-nullification (bittul). Such nullification is the level of Atzilus.

שהוא בחי' חכמה דכללות העולמות כי בדרך כלל אצי' הוא חכמה כי אבא שרש האצי' ובינה אימא מקננא בכורסייא[111, 110] כמ"ש בע"ח [בעץ חיים] שמ"ז פ"ג [פרק ג'][112]

which is the level of Chochmah of the worlds as a whole; for in general, Atzilus is Chochmah, since Abba is the root of Atzilus, and Binah [is] "Imma nests in the Throne," as is written in Etz Chaim, Sha'ar 47, chapter 3.

> Atzilus is the Chochmah of all the worlds: in general Atzilus is Chochmah, since Abba (Chochmah) is the root of Atzilus, while Binah is "Imma nests in the Throne," that is, in the World of Beriah. Etz Chaim (Sha'ar 47, chapter 3) brings this phrase from the Tikkunei Zohar.

(ואפ"ל [ואפשר לומר] שזהו ואותו תיראו בחי' יראו את שבטל לבחי' ואותו כו' וע' בזהר ח"א [חלק א'] (דצ"ד ע"א)

(And it may be said that this is "and Him (ve'oso) shall you fear": the level of "Fear es," which is nullified to the level of ve'oso, etc. And see the Zohar, Part I) (folio 94a)

> The Alter Rebbe suggests that this is "and Him (ve'oso) shall you fear": the awe of "Fear es," which is nullified to the level called ve'oso, "Him." For this he refers to a passage in the Zohar (Part I, folio 94a).

ע"פ אותו ואת נוהו[113] כו' גם פי' ואותו לשון אות ורושם וכמ"ש אות היא ביני ובין בני[114] ישראל.

on the verse "Him (oso) and His abode," etc. Also, the meaning of ve'oso is related to os (a sign) and a mark, as it is written, "It is a sign between Me and the children of Israel."

> That Zohar passage explains David's words "Him and His abode" (II Samuel 15:25), connecting oso with the os, the sign of the covenant. A further meaning of ve'oso is os, a sign and mark, as in "It is a sign between Me and the children of Israel" (Exodus 31:17).

ופי' כידוע דכשהיה הצמצום הראשון להיות מקום פנוי כו' נשאר רשימו מהאור שנסתלק כו' ואח"כ נמשך קו כו'

And the explanation, as is known: when the first tzimtzum (contraction) took place, to make a vacated space, etc., there remained a reshimu (impression) of the light that withdrew, etc.; and afterwards a kav (line of light) was drawn forth, etc.

> As is known, when the first tzimtzum made room for a vacated space, a reshimu, an impression of the light that withdrew, remained there, and afterwards the kav was drawn in.

ועל זה אמר ואותו היינו אות ורושם הנ"ל תיראו כי אות[115] היא ביני ובין כו'

And about this it says, "And Him (ve'oso)," that is, the sign and mark mentioned above, "shall you fear"; for "it is a sign between Me and," etc.

> This is what ve'oso refers to: the sign and impression, the reshimu, "shall you fear." The proof is the verse "for it is a sign between Me and" the children of Israel.

(וענין שייכות יראה עילאה הנ"ל לבחי' אות ורושם הנ"ל אפ"ל [אפשר לומר] ע"ד מ"ש בזהר ח"ג [חלק ג'] (קכ"ח סע"ב [סוף עמוד ב]) גבי חכמה סתימאה

(And the connection of the higher awe mentioned above with the level of the sign and mark mentioned above may be explained along the lines of what is written in the Zohar, Part III) (folio 128, end of side b) regarding the hidden Chochmah:

> How does the higher awe connect with this sign and impression? The Alter Rebbe explains it through a passage of the Zohar (Part III, folio 128b), in the Idra, on the hidden Chochmah.

והיינו דתנינן ברישומי אתוון תי"ו רשים רישומי [רישומא][116] לעתיק יומין[117] ועמ"ש בביאור האדרא מהאריז"ל [מהאר"י זכרונו לברכה][118] ובפע"ח [ובפרי עץ חיים][119] ובמשנת חסידים בענין כוונת תשר"ק[120] הנזכר במוסף שבת שהוא סוד הארת כ"ב אתוון במוחא עילאה[121] כו' ע"ש

"And this is what we have learned concerning the impressions of the letters: the tav made an impression for Atik Yomin." And see what is written in the Arizal's commentary on the Idra, in Pri Etz Chaim and in Mishnas Chassidim, on the kavanah (intention) of Tashrak (the letters tav-shin-reish-kuf) mentioned in the Musaf of Shabbos, which is the mystery of the illumination of the twenty-two letters in the supernal brain, etc.; see there.

> The Zohar there says: "As we have learned of the impressions of the letters: the tav made an impression for Atik Yomin." He refers to the Arizal's commentary on the Idra, to Pri Etz Chaim and to Mishnas Chassidim on the kavanah of the Shabbos Musaf prayer, whose phrases follow the alphabet in reverse (tav, shin, reish, kuf), the secret of the twenty-two letters shining in the supernal brain.

נמצא בחי' אות ורשימו הנ"ל מאיר בח"ס [בחכמה סתימאה] וח"ס [וחכמה סתימאה] היא שרש בחי' יראה עילאה כמ"ש במ"א

It follows that the level of the sign and the reshimu mentioned above shines in the hidden Chochmah, and the hidden Chochmah is the root of the level of the higher awe, as is written elsewhere.

> So the sign and the reshimu shine in the hidden Chochmah, and the hidden Chochmah is the root of the higher awe, as explained elsewhere.

ולכן שפיר שייך ואותו דייקא תיראו כו' שהיראה בושת ששרשה מחכמה סתימאה] נמשכת מבחי' ואותו ועמ"ש עוד מענין דחילו ורחימו רחימו ודחילו בביאור ע"פ כי אתה נרי[122] בפי' מקץ.[123, 124]

Therefore it is quite fitting [to say] specifically "and Him (ve'oso) shall you fear," etc.: for the awe of shame, whose root is from the hidden Chochmah, is drawn forth from the level of ve'oso. And see further what is written about "awe and love, love and awe" in the explanation on the verse "For You are my lamp," in Parshas Mikeitz.

> Therefore the verse rightly says "and Him (ve'oso) shall you fear": the awe of shame (yiras boshes), rooted in the hidden Chochmah, is drawn from the level of ve'oso. He refers to his explanation of "For You are my lamp," in Parshas Mikeitz, on "awe and love, love and awe."

11 ובענין ובמורא גדול[125] זה גילוי שכינה ע"פ ששת ימים תאכל מצות[126] גבי פסח וע"פ קול דודי[127] כו'[128]

And on the matter of "And with great awe (mora gadol): this is the revelation of the Shechinah (Divine Presence)," [see] on the verse "Six days you shall eat matzos," regarding Pesach, and on the verse "The voice of my beloved," etc.,

> On the Haggadah's words "And with great awe (u'vemora gadol): this is the revelation of the Shechinah," said of Deuteronomy 26:8, the Alter Rebbe refers to his discourses on "Six days you shall eat matzos" (Deuteronomy 16:8), about Pesach, and on "The voice of my beloved" (Song of Songs 2:8).

בשיר השירים ושם נת' מורא גדול נמשך ע"י גילוי בחי' מלך מלכיך המלכים מלכות דא"ס כו'

in Shir HaShirim. And there it was explained that great awe is drawn forth through the revelation of the level of "the King of the kings of kings," the Malchus (sovereignty) of the Infinite One (Ein Sof), etc.

> In the Shir HaShirim discourse he explains that great awe comes from the revelation of "the King of the kings of kings," the Malchus of the Infinite One, which took place at the Exodus.

וזהו ממש ענין הרשיטמו שבמו"ס כי הרשימו הוא מבחינת מלכות דא"ס כמ"ש בביאור האדרא מהאריז"ל שם

And this is precisely the matter of the reshimu (impression) in Mocha Stima'ah (the hidden brain); for the reshimu is from the level of Malchus of the Infinite One, as is written in the Arizal's commentary on the Idra there.

> This is exactly the reshimu in Mocha Stima'ah, the hidden brain, for the reshimu comes from Malchus of the Infinite One, as the Arizal's commentary on the Idra says in that place.

ולכן מזה נמשך בחי' מורא גדול שהוא בחי' ח"ס [חכמה סתימאה] כו' ומורא גדול לשון זכר משא"כ יראה תתאה היא בחי' נוקבא כנ"ל.

Therefore from this is drawn forth the level of great awe, which is the level of the hidden Chochmah (wisdom), etc. And mora gadol ("great awe") is in the masculine form, whereas the lower awe is the level of Nukva (the feminine), as mentioned above.

> So from the reshimu comes great awe, the level of the hidden Chochmah. Mora gadol ("great awe") is grammatically masculine, while the lower awe is feminine, Nukva, as said in the previous paragraph.

לפ"ז [לפי זה] פי' אחרי הוי' ואותו היינו בחינת מלכות דאצילות ומלכות דא"ס כו' ועמ"ש במ"א מענין

Accordingly, the meaning of "after Havayah" and "and Him" is the level of Malchus of Atzilus (Emanation) and Malchus of the Infinite One, etc. And see what is written elsewhere on the matter of

> Accordingly, "after Havayah" is Malchus of Atzilus, and "and Him" is Malchus of the Infinite One. The Alter Rebbe then points to further discussions of how awe and wisdom depend on each other.

אם אין יראה אין חכמה אם אין חכמה אין יראה[129] גבי חג השבועות[130] על פסוק וידבר אלקים[131] כו' ועמ"ש בד"ה וידעת היום[132, 133] ע"ש:

"If there is no awe, there is no wisdom; if there is no wisdom, there is no awe," regarding the festival of Shavuos, on the verse "And Elokim spoke," etc.; and see what is written in the discourse beginning "And you shall know this day"; see there.

> The Mishnah says, "If there is no awe there is no wisdom; if there is no wisdom there is no awe" (Avos 3:17). This is explained in the Shavuos discourse on "And Elokim spoke" (Exodus 20:1) and in the discourse "And you shall know this day."

SECTION 7 • ¶12–16

"Shall you keep" and "shall you listen": mitzvos and Torah

12 ה ואת מצותיו תשמרו הנה השמירה היא ע"י המקיף וכנודע מענין ואתה משמרה בקרבי[134] והיינו בחי' חיה יחידה שאינם מתלבשים בכלים

(5) "And His commandments shall you keep": Now, guarding is through the encompassing [light], as is known from the matter of "and You guard it within me"; that is, the level of chayah [and] yechidah, which are not enclothed in vessels,

> Section 5 explains "And His commandments shall you keep." Guarding is done by what encompasses, as in the morning blessing "and You guard it within me": the soul's levels called chayah and yechidah, which are not enclothed in the body's vessels.

אלא שהם בחי' מקיפים והם בחי' השמירה לנר"נ [לנפש רוח נשמה] המתלבשים בכלים נשמה במוח כו' כי אור מקיף מצחצח חצי הכלי מבחוץ וגם המקיף מסמא עיני החיצונים[135] נמצא ע"י המקיף אין החיצונים יכולים להתקרב כו'.

but are encompassing [levels]; and they are the guarding for the nefesh, ruach and neshamah, which are enclothed in vessels, the neshamah in the brain, etc. For the encompassing light polishes half the vessel from outside, and the encompassing [light] also blinds the eyes of the external forces; thus, through the encompassing [light], the external forces cannot draw near, etc.

> These levels remain encompassing, and they guard the three levels that are enclothed in vessels, nefesh, ruach and neshamah (the neshamah in the brain, and so on). An encompassing light "polishes" the vessel from outside and blinds the eyes of the external forces, so that they cannot come near.

13 והנה השמירה צריך לא"פ [לאור פנימי] כשנתלבשו בכלים כי אז צריך שמירה לפי שע"י הפגם ח"ו [חס ושלום] כלי נמשך יניקה גם מן האור המלובש בה

Now, guarding is needed for the inner light (or pnimi) once it has been enclothed in vessels; for then it needs guarding, because through a blemish in the vessel, G-d forbid, nurture is drawn [by the external forces] even from the light enclothed in it,

> Guarding is needed for the inner light once it is enclothed in vessels. Through a blemish in the vessel, G-d forbid, the external forces can draw nurture even from the light enclothed in it.

כמו ע"י שחותך ידו יוצא דם כמ"ש במ"א משא"כ כשאורות כלולים עדיין במאצילן וכן אורות מקיפים לא שייך בהם פגם ויניקה כו'

just as when one cuts his hand, blood comes out, as is written elsewhere; whereas when lights are still included in their Emanator, and likewise encompassing lights, blemish and nurture do not apply to them, etc.

> It is like a cut in the hand, through which blood flows out. Lights still included in their Emanator, and encompassing lights, cannot be blemished or drawn upon in this way.

והנה המצות נקרא רמ"ח אברים דמלכא[136] שהם המשכות אורות בכלים (ע' [עיין] באגה"ק [באגרת הקודש] בסופו בד"ה להבין מ"ש בפע"ח [בפרי עץ חיים] שכל המצות לתקן רמ"ח אברי ז"א ע"י המשכת אור א"ס ב"ה בהן[137, 138] כו)[139]

Now, the mitzvos are called "the 248 limbs of the King," for they are drawings-down of lights into vessels. (See Iggeres HaKodesh, at its end, in the passage beginning "To understand what is written in Pri Etz Chaim," that all the mitzvos are to rectify the 248 limbs of Z'eir Anpin (the emotive attributes) through drawing down the Infinite Light (Or Ein Sof), blessed be He, into them, etc.)

> The mitzvos are called "the 248 limbs of the King" (an expression of the Tikkunei Zohar), because they are drawings-down of lights into vessels. In parentheses the Alter Rebbe cites the essay "To understand what is written in Pri Etz Chaim," printed after Iggeres HaKodesh: all the mitzvos serve to rectify the 248 limbs of Z'eir Anpin by drawing the Infinite Light into them.

וזהו כי נר מצוה[140] כי בלשון תורה נקי' נר הכלי שבתוכה הנר הדולק כמ"ש נרות המערכה[141] וגם הנרות הדולקים שבהכלי נקי' נרות כמ"ש בהעלותך את הנרות[142]

And this is "For a mitzvah is a lamp (ner)": for in the language of the Torah, the vessel within which the burning light is [held] is called ner, as it is written, "the lamps of the arrangement"; and also the burning lights in the vessel are called nerot (lamps), as it is written, "When you kindle the lamps."

> This is "For a mitzvah is a lamp" (Proverbs 6:23). In the Torah's language ner ("lamp") means both the vessel that holds the burning light, as in "the lamps of the arrangement" (Exodus 39:37), and the burning lights themselves, as in "When you kindle the lamps" (Numbers 8:2).

והיינו שבמצות יש שני בחינות שהם בחינת כלים וגם על ידן נמשכים אורות המתלבשים בהכלים וע"כ צריכים שמירה

That is, in the mitzvos there are two levels: they are the level of vessels, and also through them lights are drawn forth that are enclothed in the vessels; and therefore they need guarding.

> So the mitzvos have two aspects: they are vessels, and through them lights are drawn that are enclothed in those vessels. That is why they need guarding.

וזהו ואת מצותיו תשמרו והיינו על ידי ובקולו תשמעו היא התורה שנק' ותורה אור בחי' מקור האור הנמשך בהנרות (ע' [עיין] בזהר ר"פ בהעלותך ובהרמ"ז [ובהרב משה זכות] שם)

And this is "And His commandments shall you keep"; and this is through "and to His voice shall you listen," which is the Torah, which is called "and the Torah is light," the level of the source of the light that is drawn into the lamps. (See the Zohar at the beginning of Parshas Beha'alosecha, and the Ramaz there.)

> This is "And His commandments shall you keep," and the keeping comes through the next phrase, "and to His voice shall you listen," which is the Torah, called "and the Torah is light," the source of the light that shines into the lamps. The text refers to the Zohar at the beginning of Beha'alosecha and to the Ramaz's commentary there.

והיינו שהיא בחינת אור מקיף שלמעלה מבחינת הכלים ואברים כ'ו כי הגם דאורייתא מחכמה נפקת נפקת דייקא אכן שרשה למעלה מהחכמה כו'

That is, it is the level of encompassing light, which is above the level of the vessels and limbs, etc.; for although "the Torah comes forth from Chochmah (wisdom)"—specifically "comes forth"—its root, indeed, is above Chochmah, etc.

> Torah is an encompassing light, above the level of vessels and limbs. Although "the Torah comes forth from Chochmah," the very words "comes forth" show that its root is above Chochmah.

והיינו שהיא מבחי' מקיפים למ"ד ומ"ם כו' עמ"ש בביאור ע"פ כי תצא כו' וזהו ג"כ פי' ותורה אור

That is, it is from the level of the encompassing [lights], lamed and mem, etc.; see what is written in the explanation on the verse "When you go out," etc. And this is also the meaning of "and the Torah is light":

> Torah stems from the encompassing levels, signified by the letters lamed and mem, as the Alter Rebbe explains on "When you go out." This is also the meaning of "and the Torah is light."

כי המצות שהם בחי' אורות המתלבשים בכלים מתחלקים לתרי"ג בחי' רמ"ח מ"ע [מצות עשה] כו' היינו לכל כלי וכלי אור בפ"ע [בפני עצמו] כו'

for the mitzvos, which are the level of lights enclothed in vessels, are divided into 613 levels, 248 positive commandments, etc.; that is, for each and every vessel a light of its own, etc.

> The mitzvos, lights enclothed in vessels, divide into 613 levels, 248 positive commandments and the rest, each vessel with a light of its own.

אבל התורה שהיא בחי' מקיף היא בחי' אור אחד ר"ל [רוצה לומר] למעלה מבחי' התחלקות כו' ועמ"ש בפ' וארא[143] סוף דבור הראשון וארא אל כו' שהתורה הוא המשכת בחי' יחיד אנכי מי שאנכי כו'

But the Torah, which is the level of encompassing, is the level of one light, that is to say, above the level of division, etc. And see what is written in Parshas Va'eira, at the end of the first discourse, "And I appeared to," etc., that the Torah is the drawing-down of the level of the Singular One, "Anochi (I), who I am," etc.;

> Torah, an encompassing light, is one light, above all division, which is why the verse says "light" in the singular. He refers to the end of the first discourse of Va'eira, "And I appeared to," where Torah is explained as the drawing down of the Singular One, "Anochi, who I am."

ע"ש (וז"ש [וזהו שכתוב] באדרא דנשא[144] דקכ"ט א' חד ארחא דנהיר כו' לתרי"ג ארחין דאורייתא דפליג בז"א[145] דכתיב ביה כל ארחות[146] כו' ואיתא שם הפי' בספר רוח דוד ובביאור האדרא מהאריז"ל [מהאר"י זכרונו לברכה] שבז"א נתגלים התרי"ג מצות עצמם כו'

see there. (And this is what is written in the Idra of Naso, folio 129a: "One path that shines," etc., "to the 613 paths of the Torah, which are divided in Z'eir Anpin, of which it is written, 'All the paths,'" etc. And the explanation is found there in the book Ruach David and in the Arizal's commentary on the Idra: that in Z'eir Anpin the 613 mitzvos themselves are revealed, etc.;

> In a long parenthesis he cites the Idra of Naso (folio 129a): "one path that shines" divides into the 613 paths of the Torah in Z'eir Anpin, of whom it is written, "All the paths of Havayah" (Psalms 25:10). Ruach David and the Arizal's commentary on the Idra explain that in Z'eir Anpin the 613 mitzvos themselves are revealed.

וז"ש [וזהו שכתוב] כל ארחות כו' ובא"א כתיב וארח צדיקים כאור נוגה[147] הולך ואור כו' אורח ואור לשון יחיד כי שם נעלמים ובז"א מתגלים ונעשים התרי"ג מצות עכ"ד [עד כאן דבריו].

and this is what is written, "All the paths," etc. But regarding Arich Anpin it is written, "And the path of the righteous is like the shining light, growing ever brighter," etc.: "path" and "light" in the singular, for there they are hidden, and in Z'eir Anpin they are revealed and become the 613 mitzvos. Thus far his words.

> Of Arich Anpin, however, it is written, "The path of the righteous is like the shining light, growing ever brighter" (Proverbs 4:18): "path" and "light" in the singular, because there the mitzvos are hidden as one, and only in Z'eir Anpin do they become the 613 mitzvos.

ואמנם התורה נמשכה ממו"ס [ממוחא סתימאה] דא"א וזהו ותורה אור לשון יחיד וזהו ענין המבואר במ"א שהתורה היא בחי' רעוא דכל רעוין

Indeed, the Torah is drawn from the Mocha Stima'ah (hidden brain) of Arich Anpin; and this is "and the Torah is light," in the singular. And this is the matter explained elsewhere, that the Torah is the level of the Will of all wills (Ra'ava deChol Ra'avin),

> The Torah is drawn from Mocha Stima'ah of Arich Anpin, which is why it is called "light" in the singular. This is the teaching that the Torah is "the Will of all wills" (Ra'ava deChol Ra'avin), the innermost divine will.

שהיא ממשכת הנהגת הרצון עליון לתוך הרצון המתפשט בתוך המצות עיין בד"ה בשעה שהקדימו ישראל נעשה לנשמע ע"ש באריכות וזהו שהמצוה נק' נר והתורה היא האור המאירה את הנר בחי' דעדכ"ר [רעוא דכל רעוין] הוא מקור הרצון שבמצות כו'

which draws the conduct of the Supreme Will into the will that spreads forth within the mitzvos; see the discourse beginning "When Israel put 'we will do' before 'we will hear'"; see there at length. And this is why the mitzvah is called a lamp, and the Torah is the light that illumines the lamp: the level of the Will of all wills, which is the source of the will in the mitzvos, etc.

> Torah draws the guidance of the Supreme Will into the will that spreads into the mitzvos, as explained at length in the discourse "When Israel put 'we will do' before 'we will hear.'" So the mitzvah is the lamp and the Torah the light that lights it: the Will of all wills, the source of the will within the mitzvos.

ועמ"ש ע"פ ויקהל משה שבחי' כתר דז"א הנק' רצון הוא הכלי לבחי' רצון עליון רעוא דכל רעוין כתר דא"א שהוא בחי' האור כו' ע"ש ועמש"ל [ועיין מה שכתוב לעיל] שהתורה נק' משל הקדמוני בחי' קדמונו של עולם כו')

And see what is written on the verse "And Moshe assembled," that the level of the Keser (Crown) of Z'eir Anpin, which is called will, is the vessel for the level of the Supreme Will, the Will of all wills, the Keser of Arich Anpin, which is the level of the light, etc.; see there. And see what is written above, that the Torah is called "the proverb of the Ancient One," the level of the Ancient One of the world, etc.)

> So too in the discourse on "And Moshe assembled": the Keser of Z'eir Anpin, called will, is the vessel for the Supreme Will, the Will of all wills, the Keser of Arich Anpin, which is the light. He also recalls that the Torah is called "the proverb of the Ancient One," the Ancient One of the world, as explained in section 3.

והנה עיקר שמירה זו היינו לבחי' ההארה הנמשך מהמצוה לנפש האדם כו'. וענין הארה זו שנמשך מן המצוה על הנפש יובן ע"ד מאמרז"ל [מאמרו רבותינו זכרונם לברכה] שבשעת מ"ת [מתן תורה] כפה עליהם הר כגיגית[148] כו'

Now, the main [point] of this guarding is for the level of the illumination that is drawn from the mitzvah to a person's soul, etc. And the matter of this illumination that is drawn from the mitzvah upon the soul will be understood along the lines of the saying of our Sages, of blessed memory, that at the time of the Giving of the Torah "He held the mountain over them like a barrel," etc.,

> The guarding is chiefly for the illumination that a mitzvah draws into a person's soul. That illumination can be understood from the Sages' teaching that at Sinai G-d "held the mountain over them like a barrel" (Shabbos 88a).

ומכאן מודעא רבא לאורייתא וידוע פי' וענין כפה עליהם הר שהוא בחי' וימינו תחבקני[149] דהיינו התגלות אהבה העליונה לישראל כמ"ש אהבתי אתכם אמר[150] ה'.

"and from here [comes] a great protest regarding the Torah." And the meaning and concept of "He held the mountain over them" is known: it is the level of "and His right hand embraces me," that is, the revelation of the supernal love for Israel, as it is written, "I have loved you, says Havayah."

> The Sages add that from this came "a great protest regarding the Torah," since it was accepted under compulsion. Holding the mountain over them is "His right hand embraces me" (Song of Songs 2:6): the revelation of G-d's supernal love for Israel, as in "I have loved you, says Havayah" (Malachi 1:2).

14 וע"י זה ממילא נתעורר האהבה ג"כ בנש"י [בנשמות ישראל] ע"ד כמים הפנים לפנים כן לב האדם[151] כו' עד שבאו לכלות הנפש

And through this, love was automatically aroused also in the souls of Israel, in the manner of "As water [reflects] face to face, so the heart of man," etc., until they reached the expiry of the soul (klos hanefesh);

> Through that revelation of love from above, love was aroused by itself in the souls of Israel, "as water reflects face to face, so the heart of man to man" (Proverbs 27:19), until their souls expired in longing (klos hanefesh).

וזהו המודעא רבא דהיינו שאתעדל"ת [שאתערותא דלתתא] זו שלהם לא היה בבחירה ורצון כ"א שע"י הגילוי מלמעלה נמשך ממילא בלבם כ"כ [כל כך] כך כו'

and this is the "great protest": that this arousal from below (isarusa dilesata) of theirs was not by choice and will, but rather, through the revelation from above, it was drawn forth automatically in their hearts, to such an extent, etc.

> That is the "great protest": their arousal from below did not come from free choice and will, but was drawn into their hearts automatically, overwhelmingly, by the revelation from above.

וכך מעין זה יובן ג"כ בענין קיום המצות שהם המשכת רצון עליון ממש והי' חסדים וימינו תחבקני התגלות אהבה עליונה כו'

And similarly, something like this will be understood also regarding the fulfillment of the mitzvos, which are the drawing-down of the Supreme Will itself, and the five chassadim (kindnesses), "and His right hand embraces me," the revelation of the supernal love, etc.

> Something similar applies to keeping the mitzvos. They draw down the Supreme Will itself and the five chassadim (kindnesses), "His right hand embraces me": a revelation of supernal love.

לכן ע"י נתעורר ג"כ רצון האדם אליו ית' כמים הפנים כו' וזהו פקדת הארץ ותשוקקיה[152] כו' וזהו אשר אנכי מצוך היום על לבבך[153] כו'

Therefore, through this a person's will is also aroused toward Him, may He be blessed, "as water [reflects] face," etc. And this is "You have visited the earth and caused it to yearn (vateshokekeha)," etc. And this is "which I command you this day, upon your heart," etc.

> Therefore a person's own will toward G-d is aroused in response, "as water reflects face to face." This is "You have visited the earth and caused it to yearn" (Psalms 65:10), and "which I command you this day, upon your heart" (Deuteronomy 6:6): the command reaches the heart.

וע"ז אמרו עבירה מכבה מצוה[154, 155] שע"ט [שעל ידי] העבירה שהיא נגד רצון העליון ב"ה נכבה הארה זו שנמשך לו מרצון העליון על נפשו כו'

And about this they said, "A transgression extinguishes a mitzvah": for through the transgression, which is against the Supreme Will, blessed be He, this illumination that was drawn to him from the Supreme Will upon his soul is extinguished, etc.

> This is why the Sages said, "A transgression extinguishes a mitzvah" (Sotah 21a). A sin, being against the Supreme Will, puts out the illumination that the mitzvah drew from the Supreme Will onto the soul.

משא"כ בהמצוה עצמה שהיא רמ"ח אברים דמלכא לא שייך כיבוי ח"ו [חס ושלום] וז"ש [וזהו שכתוב] שחת לו לא בניו מומם[156] וכתרגומו חבילו להון לא ליה.[157]

Whereas in the mitzvah itself, which is [of] the 248 limbs of the King, extinguishing does not apply, G-d forbid. And this is what is written, "Corruption is not His; His children's is the blemish," and as its Targum [renders it], "They have harmed themselves, not Him."

> The mitzvah itself, one of the 248 limbs of the King, cannot be extinguished, G-d forbid. So it is written, "Corruption is not His; His children's is the blemish" (Deuteronomy 32:5), which the Targum renders, "They have harmed themselves, not Him."

אמנם אין עבירה מכבה תורה כי התורה היא מבחי' רעוא דכל רעוין כו' שמשם נמשך בחי' נושא עון.

However, "a transgression does not extinguish Torah," for the Torah is from the level of the Will of all wills, etc., from where the level of "bearing iniquity" is drawn forth.

> But "a transgression does not extinguish Torah" (Sotah 21a), because Torah comes from the Will of all wills, the level from which G-d's attribute of "bearing iniquity" is drawn.

כי הנה ידוע שכדי להיות המחילה וסליחה ע"י תשובה שהיא החזרת הרצון שנסתלק ע"י העבירה

For it is known that in order for there to be pardon and forgiveness through teshuvah (return), which is the restoring of the will that withdrew through the transgression,

> Pardon and forgiveness come through teshuvah, which restores the divine will that withdrew because of the sin.

הנה הוא ע"י המשכות מבחי' רצון העליון שלמעלה יותר מבחי' הרצון שבמצות והוא בחי' רעדכ"ר [רעוא דכל רעוין] שאין שם לעומת זה[158] כו'

this is through drawings-down from the level of the Supreme Will that is higher than the level of the will that is in the mitzvos; and this is the level of the Will of all wills, where there is no "one opposite the other," etc.;

> Such restoration requires a drawing down from a level of the Supreme Will higher than the will invested in the mitzvos: the Will of all wills, where there is no "one opposite the other" (Ecclesiastes 7:14), no opposing side for sin to affect.

ומשם שרש התורה וכמ"ש ע"פ ואתחנן[159,160] שהתורה נמשכה מבחי' שאין אתעדל"ת [אתערותא דלתתא] מדעת שם כי היא מבחי' מקיפים עליונים אשר שם נאמר לא הביט און ביעקב[161] כו'.[162]

and from there is the root of the Torah. And as is written on the verse "And I pleaded," that the Torah is drawn from a level which an arousal from below does not reach, for it is from the level of the supernal encompassing [lights], where it is said, "He has not beheld iniquity in Yaakov," etc.

That is the root of the Torah. As explained on "And I pleaded," Torah is drawn from a level that an arousal from below cannot reach, the supernal encompassing lights, of which it is said, "He has not beheld iniquity in Yaakov" (Numbers 23:21).

15 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] כל הקורא ושונה הקב"ה קורא ושונה כנגדו כנגדו דייקא ע"ד ה' צלך[163] שהוא בחי' צל ומקיף מה שאינו יכול להיות מתלבש בכלים כו'. ועמ"ש ע"פ ביום השמע"צ [השמיני עצרת] בפי' ואשים דברי בפיך ובצל ידי כסיתיך.[164]

And this is what our Sages, of blessed memory, said: "Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him": specifically "opposite him," in the manner of "Havayah is your shade," which is the level of a shade and encompassing [light], that which cannot be enclothed in vessels, etc. And see what is written on the verse "On the eighth day, an assembly (Shemini Atzeres)," on the meaning of "And I have put My words in your mouth, and in the shade of My hand I have covered you."

The Sages say that when a person reads and studies Torah, the Holy One, blessed be He, reads and studies "opposite him." "Opposite" is like "Havayah is your shade" (Psalms 121:5): a shade surrounds rather than enters, an encompassing light that cannot be enclothed in vessels. He refers to his explanation for Shemini Atzeres of "And I have put My words in your mouth, and in the shade of My hand I have covered you" (Isaiah 51:16).

16 ומ"מ כל האומר אין לי אלא[165] תורה אפי' [אפילו] תורה אין לו וכמ"ש במ"א[166] כו' כי התורה אשר אינה בטהרת הלב נקראת רק תרעא לדרתא[167,168] כו'

Nevertheless, "whoever says, 'I have nothing but Torah,' does not have even Torah," as is written elsewhere, etc.; for Torah that is not in purity of heart is called only "a gate to the courtyard," etc.

Torah alone is not enough: "whoever says, 'I have nothing but Torah,' does not have even Torah" (Yevamos 109b). Torah studied without purity of heart is only "a gate to the courtyard" (Shabbos 31b), an entrance with nothing behind it.

וגם כי בצדקה תכונני[169] כתיב כו' כי לית ברכתא שריא אלא[170] כו' לכך א"א להיות המשכת המקיפים העליונים שע"י דבור התורה

And also, it is written, "Through tzedakah (charity) you shall be established," etc.; for "blessing does not rest except," etc. Therefore it is impossible for there to be the drawing-down of the supernal encompassing [lights] that comes through the speech of Torah

> Scripture also says, "Through tzedakah you shall be established" (Isaiah 54:14), and the Zohar says that blessing rests only on something, never in an empty place. So the supernal encompassing lights that the words of Torah draw down cannot come by themselves.

אלא כשיש מכון להשראה זהו דהיינו בחי' כלי ואי"פ [ואור פנימי] שע"י המצות רמ"ח אברים דמלכא כו'

unless there is a fitting place (machon) for this indwelling, namely, the level of a vessel and inner light, which comes through the mitzvos, the 248 limbs of the King, etc.

> They come only where there is a fitting place (machon, echoing "you shall be established," tikonani) for them to rest: a vessel with inner light, which is made by the mitzvos, the 248 limbs of the King.

ועמ"ש כעין זה סד"ה ועשית בגדי קדש[171] בענין ברכת המצות כו' ועמ"ש ר"פ ויקרא[172] ע"פ ויקרא אל משה[173] כו':

And see what is written along these lines at the end of the discourse beginning "And you shall make holy garments," on the matter of the blessing over the mitzvos, etc.; and see what is written at the beginning of Parshas Vayikra, on the verse "And He called to Moshe," etc.

> The Alter Rebbe refers to the end of the discourse "And you shall make holy garments" on the blessings over the mitzvos, and to the beginning of Parshas Vayikra, on "And He called to Moshe."

SECTION 8 • ¶17–21

Summary

17 קיצור(א) ענין ההתבוננות שהבריאה יש מאין וזהו אחרי הוי"ה הוא ענין ג' פעמים קדוש עד שאח"כ נמשך הוי' צבאות שמהוה צבאי צבאות וכמ"ש מזה בד"ה זאת חנוכת המזבח.

Summary. (1) The matter of the contemplation that creation is something from nothing; and this is "after Havayah." It is the matter of "Holy" three times, until afterwards [the Name] Havayah Tzevaos (of Hosts) is drawn forth, which brings into being hosts upon hosts, as is written about this in the discourse beginning "This is the dedication of the altar."

> Here the Summary (Kitzur) of the discourse begins, section 1. Its theme is the contemplation that creation is something from nothing, which is "after Havayah"; this is the threefold "Holy," after which comes "Havayah Tzevaos," the Name that brings the hosts of hosts into being, as explained in the discourse "This is the dedication of the altar."

והענין דכתיב כי הוא צוה ונבראו[174] וכתיב ברא לנוכח היינו כח הפועל בנפעל[175] כמ"ש בסש"ב [בספר של בינונים] [חלק ב'] פ"א ופ"ג [ופרק ג'] ועמ"ש מזה בד"ה אני ה' אלקיכם דפי' ציצית[176] ובשה"ש [ובשיר השירים] בד"ה מי יתנך[177] כאח לי.[178]

And the explanation: it is written, "For He commanded and they were created," and it is written bara, in the sense of presence, meaning the power of the Actor in the acted-upon, as is written in Sefer Shel Beinonim, Part II, chapters 1 and 3. And see what is written about this in the discourse beginning "I am Havayah your G-d," of the section of tzitzis, and in Shir HaShirim, in the discourse beginning "If only you were like a brother to me."

> The point is that Scripture says both "For He commanded and they were created" and bara, the verb of presence that implies the Actor's power within the acted-upon (Tanya, Shaar HaYichud VehaEmunah, chapters 1 and 3). He refers to the discourse "I am Havayah your G-d" in the section of tzitzis, and to the Shir HaShirim discourse "If only you were like a brother to me."

18 ואעפ"כ [ואף על פי כן] נקרא יש מאין ממש שלהיות התהוות הגשמיות מן המאמר ואותיות רוחניים המלובשים בו ה"ז [הרי זה] בריאה חדשה מאין ואפס ממש

Nevertheless, it is called truly something from nothing; for the coming into being of the physical from the utterance and the spiritual letters enclothed in it is a new creation, truly from nothing and naught,

> Even so, creation through the filling light is called truly something from nothing. For the physical to come into being from an utterance and the spiritual letters enclothed in it is an entirely new creation out of nothing.

ולא השתלשלות מההעלם אל הגילוי לבד ועמ"ש מזה בד"ה ואתחנן בפי' המחדש בטובו[179] ומקור להמשכה והתהוות זו

and not merely a descent from concealment to revelation. And see what is written about this in the discourse beginning "And I pleaded," on the meaning of "Who in His goodness renews." And the source of this drawing-down and coming into being

> It is not merely a descent from concealment into revelation, as the discourse "And I pleaded" explains on the words "who in His goodness renews" creation each day. The next part names the source of this creation.

הוא מהארת הקו המלובש בע"ס [בעשר ספירות] דאצילות וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] בעשרה דברים נברא העולם בחכמה[180] בתבונה ובדעת כו' (פ"ב [פרק ב'] דחגיגה י"ב א'). וע"ז נאמר ברא לשון נוכח.

is from the radiance of the kav (line of light) enclothed in the Ten Sefiros of the World of Atzilus (Emanation). And about this our Sages, of blessed memory, said, "With ten things the world was created: with wisdom, with understanding and with knowledge," etc. (Chagigah, chapter 2, 12a). And about this it is said bara, a term of presence.

> Its source is the light of the kav enclothed in the Ten Sefiros of Atzilus. Of this the Sages said, "With ten things the world was created: with wisdom, with understanding and with knowledge…" (Chagigah 12a), and of this Scripture uses bara, the verb of presence.

וזהו ענין קדוש השלישי שהוא"ו דקדוש זהו המשכה מבחי' קדש והוא הארת הקו להיות מקור לבחי' ממכ"ע [ממלא כל עלמין] ואעפ"כ [ואף על פי כן] הוא קדוש ומובדל

And this is the meaning of the third "Holy": the vav of kadosh is a drawing-down from the level of kodesh; and it is the radiance of the kav, to be a source for the level of the light that fills all worlds (memalei kol almin); and nevertheless it is holy and separate,

> This is the third "Holy": the vav that lengthens kadosh (holy) beyond kodesh (holiness) signifies a drawing down from kodesh, the light of the kav that becomes the source of the filling light. Even so it remains holy and separate.

כי רק הארה דהארה לבד נמשך להיות מלובש בכלים דע"ס [דעשר ספירות] דבי"ע ועמ"ש מענין וא"ו דקדוש בד"ה צאינה וראינה[181] (ב) וכ"ז [וכל זה] הוא נקרא ממכ"ע [ממלא כל עלמין]

for only a radiance of a radiance is drawn forth to be enclothed in the vessels of the Ten Sefiros of Beriah, Yetzirah and Asiyah. And see what is written on the matter of the vav of kadosh in the discourse beginning "Go forth and see." (2) And all this is called the light that fills all worlds;

> It stays separate because only a glimmer of a glimmer is drawn down to be enclothed in the vessels of the Ten Sefiros of Beriah, Yetzirah and Asiyah; he refers to the discourse "Go forth and see" on the vav of kadosh. Then section 2 of the summary begins: all this is called the filling light.

אבל בחינת סוכ"ע הוא מה שאינו מתלבש כלל אפילו בע"ס [בעשר ספירות] דאצילות אלא שמהוה ומחיה על ידי בחינת מקיף לבד ע"ד כל אשר חפץ[182] ה' עשה.

but the level of the light that encompasses all worlds (sovev kol almin) is that which is not enclothed at all, not even in the Ten Sefiros of Atzilus; rather, it brings into being and gives life by way of encompassing alone, in the manner of "Whatever Havayah desired, He has done,"

> The encompassing light, by contrast, is not enclothed even in the Ten Sefiros of Atzilus; it creates and gives life by encompassing alone, as in "Whatever Havayah desired, He has done" (Psalms 135:6).

וע"ד כי לא מחשבותי מחשבותיכם[183] בביאור ע"פ יונתי בחגוי.[184, 185] ועל זה נאמר כי הוא צוה ונבראו[186] וזהו ענין שהבריאה יש מאין ממש.

and in the manner of "For My thoughts are not your thoughts," in the explanation on the verse "My dove, in the clefts." And about this it is said, "For He commanded and they were created"; and this is the meaning of creation being truly something from nothing,

> So too "For My thoughts are not your thoughts" (Isaiah 55:8), as explained on "My dove, in the clefts of the rock." Of this level it is said, "For He commanded and they were created," and here creation is truly something from nothing.

שמבחינה זו אין שום התלבשות כח הפועל בנפעל וזהו ענין הקדוש השני. שקודם הקדוש השלישי:(ג) והנה בבחי' סוכ"ע יש ג"כ בי' בחינות.

for from this level there is no enclothing whatsoever of the power of the Actor in the acted-upon; and this is the meaning of the second "Holy," which precedes the third "Holy." (3) Now, in the level of the light that encompasses all worlds there are also two levels.

> At this level nothing of the Actor's power is enclothed in what it makes; this is the second "Holy," which precedes the third. Then section 3 of the summary begins: within the encompassing light there are again two levels.

וזהו ענין גאה גאה.[187] דהיינו בי' הבחי' שבכתר עליון ונקרא בגמרא שני כתרים[188] א' כנגד נעשה ואחד כנגד נשמע אשר הבחינה הראשונה לא שייך כלל

And this is the meaning of "He is exalted, exalted" (ga'oh ga'ah): namely, the two levels in the Supreme Keser (Crown), which are called in the Gemara "two crowns, one corresponding to 'we will do' and one corresponding to 'we will hear.'" Of the first level it does not apply at all

> This is the doubled "He is exalted, exalted" (Exodus 15:1): the two levels in the Supreme Keser, which the Gemara calls the "two crowns," one for "we will do" and one for "we will hear" (Shabbos 88a). The first of these levels cannot be called "encompassing all worlds" at all.

לומר עליה סובב כל עלמין לפי שאינו בגדר עלמין כלל ועמ"ש מזה ג"כ בד"ה והיה ביום ההוא יתקע בשופר גדול[189] רק שהוא המחבר סוכ"ע וממכ"ע [וממלא כל עלמין].

to say "encompassing all worlds," because it is not within the bounds of worlds at all—and see what is written about this, too, in the discourse beginning "And it shall be on that day, a great shofar shall be sounded"—except that it is what joins the light that encompasses all worlds and the light that fills all worlds.

> That is because it is not within the bounds of worlds at all, as the discourse "And it shall be on that day, a great shofar shall be sounded" also explains. Its role is only to join the encompassing light with the filling light.

19 וגם בחינה זו הוא רק המשכה מאור א"ס ב"ה וזהו ענין הקדוש הראשון. ומלמעלה למטה נק' סוכ"ע בחי' אין לגבי בחי' זו היינו שהוא רק הארה כו' וכ"ש בחי' ממכ"ע [וכל שכן ממלא כל עלמין] וזהו ענין שהבריאה היא יש מאין.

And this level too is only a drawing-down from the Infinite Light (Or Ein Sof), blessed be He; and this is the meaning of the first "Holy." And from above downward, the light that encompasses all worlds (sovev kol almin) is called the level of "nothing" relative to this level, that is, that it is only a radiance, etc.; and all the more so the level of the light that fills all worlds (memalei kol almin). And this is the meaning of creation being something from nothing.

> This highest level too is only a drawing down from the Infinite Light, and it is the first "Holy." From above downward, even the encompassing light is "nothing" before it, being only a glimmer, and all the more so the filling light; this is why creation is called "something from nothing."

20 וזהו ענין אחרי הוי' אלקיכם תלכו[190] וענין בורא קדושים ישתבח שמך.[191] וענין א"ת [אל תקרי] שמות אלא שמות.[192]

And this is the meaning of "After Havayah your G-d shall you walk," and the meaning of "Creator of holy beings, may Your Name be praised," and the meaning of "Do not read shammos (desolations) but shemos (names)."

> The summary draws the threads together: all this explains "After Havayah your G-d shall you walk," the blessing "Creator of holy beings, may Your Name be praised," and the Sages' "Do not read shammos but shemos" (Berachos 7b).

אך היינו ע"י כי מנסה כו' לדעת[193] כו' ע"ד כי ה' אמר לו קלל[194] שע"י שעומד בנסיון שובר הקליפה ואזי דוקא נתגלה הפרי.

But this is through "For [He] is testing," etc., "to know," etc., in the manner of "For Havayah said to him, 'Curse'": for by withstanding the trial one breaks the kelipah (husk), and then specifically the fruit is revealed.

> Yet this walking comes through "For Havayah is testing you, to know": as with "Havayah said to him, 'Curse,'" one who withstands the trial breaks the kelipah, and only then is the fruit revealed.

ומבואר במ"א איך קליפה קדמה לפרי. דהיינו שהאור והחיות המלובש בתוכם בבחינת הסתר משבה"כ [משבירת הכלים] נפל שמה ממדרגות עליונות וגבוהות מאד.

And it is explained elsewhere how "the husk preceded the fruit": namely, that the light and life-force enclothed within them in a state of concealment fell there, from the shattering of the vessels, from supernal and very lofty levels.

> It is explained elsewhere how "the husk precedes the fruit": the light and life hidden within the kelipos fell there, through the shattering of the vessels, from very high levels.

לכן דוקא ע"י שבירת הקליפה מתגלה בחי' הדעת וזהו ענין מי יתן טהור מטמא.[195] ועמ"ש בד"ה בשלח פרעה[196] את העם:[197]

Therefore, specifically through breaking the kelipah, the level of Daas (knowledge) is revealed. And this is the meaning of "Who can bring a pure thing out of an impure one?" And see what is written in the discourse beginning "When Pharaoh sent the people."

> Therefore it is precisely by breaking the kelipah that daas is revealed. This is "Who can bring a pure thing out of an impure one?" (Job 14:4); he refers to the discourse "When Pharaoh sent the people."

21 (ד) תלכו היינו ב' בחינות אהבה עמ"ש בד"ה להבין קישור וחבור הזכרת ברית ותורה בברכת הארץ.

(4) "Shall you walk" refers to two levels of love; see what is written in the discourse beginning "To understand the connection and joining of the mention of the covenant and the Torah in the blessing for the land."

> Section 4 of the summary: "shall you walk" refers to two levels of love. He refers to the discourse that explains why the covenant and the Torah are mentioned together in the blessing for the land in the Grace after Meals.

ואח"כ ואותו תיראו יראה פנימית יראו את[198] ה' ועמ"ש סד"ה בשעה שהקדימו ישראל נעשה. גם פי' ואותו לשון אות ורושם.

And afterwards, "and Him shall you fear": inner awe, "Fear (es) Havayah"; and see what is written at the end of the discourse beginning "When Israel put 'we will do' first." Also, the meaning of ve'oso is related to os, a sign and mark.

> Then "and Him shall you fear" is inner awe, "Fear es Havayah" (Psalms 34:10), as at the end of the discourse "When Israel put 'we will do' first." Also, ve'oso is related to os, a sign and mark.

ועמ"ש סד"ה ואתה מרבבות קדש[199, 200] בפי מארז"ל [מאמר רבותינו זכרונם לברכה] אות הוא בצבא שלו: (ה)[201] ואת מצותיו תשמרו המצות נקראו רמ"ח אברים שהם המשכת אורות בכלים עמ"ש בד"ה אלה פקודי המשכן.[202, 203]

And see what is written at the end of the discourse beginning "And He came from the holy myriads," on the meaning of the saying of our Sages, of blessed memory, "He is a sign (os) among His host." (5) "And His commandments shall you keep": the mitzvos are called the 248 limbs, for they are the drawing-down of lights into vessels; see what is written in the discourse beginning "These are the accounts of the Mishkan."

> He refers to the end of the discourse "And He came from the holy myriads" on the Sages' "He is a sign among His host." Section 5 of the summary: in "And His commandments shall you keep," the mitzvos are called the 248 limbs, drawings-down of lights into vessels, as in the discourse "These are the accounts of the Mishkan."

ומשם ע"י הפגם נמשך יניקה לחיצונים ע"ד שופך דם האדם באדם[204] ועמ"ש מזה בביאור ע"פ בשעה שהקדימו הנ"ל.

And from there, through a blemish, nurture is drawn to the external forces, in the manner of "Whoever sheds the blood of man in man." And see what is written about this in the explanation on "When [Israel] put first," mentioned above.

> Through a blemish, nurture flows from there to the external forces, as in "Whoever sheds the blood of man in man" (Genesis 9:6). He refers to the explanation of "When Israel put first," mentioned above.

והיינו מבחי' נר"נ [נפש רוח נשמה] המלובש בכלים. ולכן צ"ל ואת מצותיו תשמרו והיינו ע"י המקיפים חיה יחידה

That is, from the level of nefesh, ruach and neshamah, which are enclothed in vessels. Therefore it must be "And His commandments shall you keep"; and this is through the encompassing [levels], chayah [and] yechidah;

> This applies to nefesh, ruach and neshamah, which are enclothed in vessels. Therefore "And His commandments shall you keep" is needed, through the encompassing levels, chayah and yechidah.

וזהו ע"י ובקולו תשמעו היא התורה שכל העוסק בתורת עולה[205] כאלו הקריב עולה אף בזה"ז [בזמן הזה] כי היא למעלה מבחינת אורות שבכלים.

and this is through "and to His voice shall you listen," which is the Torah: for "whoever occupies himself with the Torah of the burnt-offering is as if he had offered a burnt-offering," even in the present time; for it is above the level of lights in vessels.

> That guarding comes through "and to His voice shall you listen," the Torah. So "whoever occupies himself with the Torah of the burnt-offering is as if he had offered a burnt-offering" (Menachos 110a), even in our time, because Torah is above the level of lights in vessels.

(ועמ"ש בד"ה וזאת המצוה כו' לשמור את כל חקותיו כו' ושמרת לעשות כו' ע"ש) ועיקר השמירה צ"ל לבחינת נר מצוה

(And see what is written in the discourse beginning "And this is the commandment," etc., [on] "to keep all His statutes," etc., [and] "and you shall keep to do," etc.; see there.) And the main guarding must be for the level of "a mitzvah is a lamp,"

> In parentheses he refers to the discourse "And this is the commandment," on "to keep all His statutes" and "you shall keep to do." The main guarding is for "a mitzvah is a lamp."

היינו לבחינת ההארה הנמשך מהמצוה בנר"נ [בנפש רוח נשמה] של האדם ועיין בזח"ג [בזהר חלק ג] נשא (קכ"ט ב') ע"פ שומר ישראל.[206, 207] ובפ' האזינו (דף רכ"ט א'):

that is, for the level of the illumination that is drawn from the mitzvah into a person's nefesh, ruach and neshamah. And see the Zohar, Part III, Naso (129b), on the verse "Guardian of Israel," and in Parshas Haazinu (folio 229a).

> That is, the guarding is for the illumination that the mitzvah draws into a person's nefesh, ruach and neshamah. He refers to the Zohar on Naso (Part III, folio 129b) on "the Guardian of Israel," and to a passage in Haazinu.

SECTION 9 • ¶22–25

"And Him shall you serve": changing one's nature

22 ו ואפי"ל [ואפשר לומר] עוד בענין ואותו תעבודו ע"ד מ"ש ושבתם וראיתם בין צדיק לרשע בין[208] עובד אלקים לאשר לא עבדו.[209, 210]

(6) And it may further be said regarding "and Him shall you serve," along the lines of what is written, "Then you shall again discern between the righteous and the wicked, between one who serves Elokim and one who has not served Him."

> Section 6 turns to "and Him shall you serve," through the verse "Then you shall again discern between the righteous and the wicked, between one who serves Elokim and one who has not served Him" (Malachi 3:18).

(במלאכי סי' ג' י"ח) ואמרו רז"ל [רבותינו זכרונם לברכה] (פרק קמא דחגיגה דף ט' ע"ב)[211] עובד ואשר לא עבדו תרוייהו צדיקי גמורי נינהו ואינו דומה שונה פרקו

(Malachi, chapter 3, [verse] 18.) And our Sages, of blessed memory, said (first chapter of Chagigah, folio 9b): "'One who serves' and 'one who has not served Him' are both completely righteous; but there is no comparison between one who reviews his chapter

> The Sages (Chagigah 9b) explain that "one who serves" and "one who has not served Him" are both completely righteous. The difference between them lies in how many times one reviews his learning.

מאה פעמים לשונה פרקו מאה פעמים ואחד. ועיין מזה בסש"ב [בספר של בינונים] פט"ו [פרק ט"ו / פרשה ט"ו]. עכ"פ [על כל פנים] דבחינת עובד אלקים הוא למעלה מבחינת צדיק גמור.

one hundred times and one who reviews his chapter one hundred and one times." And see about this in Sefer Shel Beinonim, chapter 15. At any rate, the level of "one who serves Elokim" is above the level of one who is completely righteous.

> One who reviews his chapter a hundred times cannot be compared with one who reviews it a hundred and one times, as Tanya, chapter 15, also discusses. So the level of "one who serves Elokim" is above that of a completely righteous person.

23 וזהו שאחר ד' מדרגות. תלכו. תיראו. תשמורו. תשמעו. שזהו ודאי בחינת צדיק גמור. נאמר אח"כ ואותו תעבודו שזהו בחי' שלמעלה במדרגה יותר. והיינו על ידי שמהפך טבעו מלשון עורות עבודים.

And this is why, after four levels—"shall you walk," "shall you fear," "shall you keep," "shall you listen"—which is certainly the level of one who is completely righteous, it says afterwards, "and Him shall you serve," which is a level higher in degree. And this is through transforming one's nature, from the expression "tanned (avudim) hides."

> After four levels, "shall you walk, shall you fear, shall you keep, shall you listen," which certainly describe a completely righteous person, the verse adds "and Him shall you serve," a higher level. Serving (avodah) means transforming one's nature, like hides that are "worked" (avudim), tanned until their nature changes.

ועיין מ"ש בביאור על פסוק מים רבים בפ' תולדות שעל זה שאל רבי חנינא בן תרדיון מה אני לחיי העולם הבא דהיה מסתפק שמא הטבע שלו גורם שקידתו בתורה אף במס"נ [במסירות נפש] כו'

And see what is written in the explanation on the verse "Many waters," in Parshas Toldos, that about this Rabbi Chanina ben Tradyon asked, "What [is to become of] me in the life of the World to Come?"; for he was in doubt whether perhaps his nature caused his diligence in Torah, even with self-sacrifice (mesirus nefesh), etc.;

> The Alter Rebbe refers to his explanation of "Many waters" in Parshas Toldos: this is why Rabbi Chanina ben Tradyon asked, "What will become of me in the life of the World to Come?" (Avodah Zarah 18a). He wondered whether his diligence in Torah, even with self-sacrifice, came from his nature.

ואם כן עדיין מסופק אם שינה טבעו לגמרי להיות בבחינת עובד אלקים דשמא הוא עדיין בחינת אשר לא עבדו אף שהיה צדיק גמור.[212]

and if so, it was still in doubt whether he had changed his nature completely, to be on the level of "one who serves Elokim"; for perhaps he was still on the level of "one who has not served Him," even though he was completely righteous.

> If it did, he could not be sure that he had changed his nature completely and become "one who serves Elokim"; perhaps he was still "one who has not served Him," though completely righteous.

24 והנה אלקים גימטריא הטבע[213, 214] היינו כי שמש ומגן[215] הוי"ה אלקים ששם אלקים הוא מגן ונרתק המסתיר על גילוי שם הוי' ומזה נמשך מה שעולם כמנהגו נוהג[216] שבחי' זו נקרא הטבע.

Now, Elokim is equal in gematria to hateva (nature). That is, "For a sun and a shield is Havayah Elokim": the Name Elokim is a shield and sheath that conceals the revelation of the Name Havayah; and from this comes about that "the world follows its custom," and this level is called nature.

> The Name Elokim has the numerical value of hateva, "nature" (86). In "For a sun and a shield is Havayah Elokim" (Psalms 84:12), Elokim is the shield and sheath that hides the light of Havayah, as a sheath hides the sun; from it comes the fact that "the world follows its course," and this is called nature.

אף שהוא באמת הכל משם הוי' המחדש בטובו בכל יום תמיד מעשה בראשית[217, 218] רק שנמשך ע"י מגן ונרתק המכסה ומסתיר ועיין מענין הטבע בשו"ת [בשאלות ותשובות] חי"צ [חכם צבי] סי' י"ח[219] קרוב למ"ש.

Even though in truth it is all from the Name Havayah, "who in His goodness renews each day, continually, the work of creation," it is only that it is drawn forth through a shield and sheath that covers and conceals. And see about the matter of nature in the Responsa of the Chacham Tzvi, section 18, [which is] close to what is written [here].

> In truth everything comes from the Name Havayah, "who in His goodness renews each day, continually, the work of creation"; it only comes through a shield and sheath that covers and conceals. He refers to the Responsa of the Chacham Tzvi (section 18), which, as the Kehot note quotes, calls "nature" a term coined by later scholars, since everything is from G-d.

לכן ע"י שהאדם הוא עוסק בעבודת הש"י [השם יתברך] יותר מטבעו ומשנה טבעו נקרא עובד אלקים היינו שלא יהיה הסתר הנרתק

Therefore, when a person engages in the service of G-d, blessed be He, beyond his nature, and changes his nature, he is called "one who serves Elokim," that is, so that there will not be the concealment of the sheath;

> So when a person serves G-d beyond his nature and changes his nature, he is called "one who serves Elokim": through his service the sheath of nature no longer conceals.

לכן ע"י זוכה למ"ש אח"כ וזרחה לכם יראי שמי[220] שמש צדקה ומרפא[221] שהוא ענין מארז"ל [מאמר רבותינו זכרונם לברכה] הקב"ה מוציא חמה מנרתקה[222] (בפ"ק [בפרק קמא] דע"ז [דעבודה זרה] דף ד' ע"א).[223]

therefore, through this he merits what is written afterwards, "And for you who fear My Name a sun of righteousness shall shine, and healing," which is the matter of the saying of our Sages, of blessed memory, "The Holy One, blessed be He, takes the sun out of its sheath" (in the first chapter of Avodah Zarah, folio 4a).

> Through this he merits what the verse says next: "But for you who fear My Name, a sun of righteousness shall shine, with healing" (Malachi 3:20). This is the Sages' "The Holy One, blessed be He, takes the sun out of its sheath," which the Kehot note locates in Avodah Zarah 3b; there the righteous are healed by it.

ועיין מזה ברבות ויצא[224] פע"ח ובפ' בא פט"ו [פרק ט"ו / פרשה ט"ו][225] משפטים פל"א (דקמ"ט ע"א). ובזח"א [ובזהר חלק א] מקץ (דר"ג ע"ב) ובפרשה אמרו (דפ"ח ע"א).

And see about this in Midrash Rabbah, Vayetzei, section 78; and in Parshas Bo, section 15; Mishpatim, section 31 (folio 149a). And in the Zohar, Part I, Mikeitz (folio 203b), and in Parshas Emor (folio 88a).

> He gives further sources on this theme: Midrash Rabbah (Bereishis, section 78; Shemos, sections 15 and 31) and the Zohar on Mikeitz (Part I, folio 203b) and on Emor (Part III, folio 88a).

וזהו ענין אינו דומה שונה פרקו מאה פעמים כו' וכמ"ש בסש"ב [בספר של בינונים] שע"י זו האחד היתירה על מאה מהפך טבעו והרגלו[226] כו'.

And this is the meaning of "There is no comparison between one who reviews his chapter one hundred times," etc.; and as is written in Sefer Shel Beinonim, that through this one [time] beyond one hundred he transforms his nature and habit, etc.

> This is the meaning of "one who reviews his chapter a hundred times." Tanya explains that the one extra time beyond a hundred is what transforms a person's nature and habit.

ועיין במהרש"א [במהרש"א] בח"א [בחידושי אגדות] שם שפי' דמספר מאה זהו מגיע עד נר"נ [נפש רוח נשמה] שהם בסוד יחידות עשירות מאות וזהו ענין מאה ברכות.

And see the Maharsha in Chiddushei Aggados there, who explains that the number one hundred reaches up to nefesh, ruach and neshamah, which are in the mystery of units, tens [and] hundreds; and this is the meaning of the hundred blessings.

> The Maharsha, in his commentary on the Aggadah there, explains that the number one hundred reaches up to nefesh, ruach and neshamah, which correspond to units, tens and hundreds. This is the meaning of the hundred blessings said each day.

אבל השונה פעם אחת יותר מזה הוא חלק אלוה ממעל[227] כו' ע"ש. ובשל"ה [ובשני לוחות הברית][228] במסכת שבועות שלו (דקפ"ב ע"א) כ' [כתב]

But one who reviews one time more than this is "a part of G-d above," etc.; see there. And the Shelah, in his tractate Shavuos (folio 182a), wrote

> One who reviews once more than this reaches the soul's root, "a part of G-d above" (Job 31:2). The Shelah, in the part of his work called Maseches Shavuos (folio 182a), makes a related point about one hundred and one.

כי החכמה מאין תמצא[229] מאין הוא מספר מאה ואחד כו'. והנה פי' מאין[230] ידוע שהוא בחינת שלמעלה מהחכמה.

that [in] "And Chochmah (wisdom) shall be found me'ayin," me'ayin is the number one hundred and one, etc. Now, the meaning of me'ayin is known: it is the level that is above Chochmah.

> He writes that in "And Chochmah shall be found me'ayin" (Job 28:12), me'ayin (מאין) has the value of one hundred and one. As is known, ayin ("nothing") is the level above Chochmah.

וזהו הנמשך ע"י שעובד אלקים ומשנה טבעו שהוא ביטול היש ומשנה מבחינת יש לאין ועי"ז ממשיך מבחי' אין תמצא.

And this is what is drawn forth through one's serving Elokim and changing his nature, which is the nullification (bittul) of the yesh ("something"), changing from the level of yesh to ayin ("nothing"); and through this he draws down from the level of "from ayin shall it be found."

> This is what one draws down by serving Elokim and changing one's nature: the nullification of the yesh, turning from "something" into "nothing." Through this one draws from the level of "from ayin shall it be found."

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] פ"ק [פרק קמא] דקדושין[231] (ד"ל ע"ב) ע"פ ושמתם סם תם נמשלה התורה לסם חיים.[232] ועזח"ג [ועיין זהר חלק ג'] ר"פ חקת (דקע"ט סע"ב [סוף עמוד ב]) מענין סמא דחיי.[233, 234]

Now, our Sages, of blessed memory, said in the first chapter of Kiddushin (folio 30b), on the verse "And you shall place (vesamtem)": sam tam ("a perfect elixir"), "the Torah is likened to an elixir of life (sam chayim)." And see the Zohar, Part III, at the beginning of Parshas Chukas (folio 179, end of side b), on the matter of the "elixir of life" (samma dechayei).

> The Sages (Kiddushin 30b) read "and you shall place (vesamtem)" as sam tam, "a perfect elixir": the Torah is likened to an elixir of life. The Alter Rebbe also cites the Zohar at the beginning of Chukas (Part III, folio 179b) on the "elixir of life" (samma dechayei).

והי"ע [וזהו ענין] רפואה כמ"ש ולכל בשרו מרפא.[235] והנה בזח" ב תרומה (קכ"ז ע"ב) סמ"ך מ"ם כו' רזא דאינון מאה ברכאן[236] כו'

And this is the matter of healing, as it is written, "and healing to all his flesh." Now, in the Zohar, Part II, Terumah (127b): "samech, mem," etc., "the mystery of the hundred blessings," etc.;

> An elixir brings healing, as in "and healing to all his flesh" (Proverbs 4:22). The Zohar on Terumah (Part II, folio 127b) speaks of the letters samech and mem as "the mystery of the hundred blessings": samech (60) and mem (40) make one hundred.

ובמק"מ [ובמקדש מלך] ובהרמ"ז [ובהרב משה זכות] שם דבחי' מ"ם זהו תבונה ובחינת סמ"ך זהו בינה עילאה[237] המקבלת מששה ספירות ראשונות דחכמה כו' והוא בי' בחינות דעולם הנשמות דהיינו ג"ע [גן עדן] ועולם התחייה.

and in the Mikdash Melech and the Ramaz there: that the level of mem is Tevunah, and the level of samech is the supernal Binah (understanding), which receives from the first six Sefiros of Chochmah, etc.; and these are the two levels of the World of Souls, namely, Gan Eden and the World of the Resurrection.

> The Mikdash Melech and the Ramaz there explain that mem is Tevunah and samech is the supernal Binah, which receives from the first six Sefiros of Chochmah. These are the two levels of the World of Souls: Gan Eden and the World of the Resurrection.

ואפ"ל [ואפשר לומר] שזהו ענין מ"ס [מוחא סתימאה] וסמ"ך שבלולות בנס היו עומדים כו' וזהו ענין סם חיים בחי' הנ"ל דמאה ברכות שהם סמ"ך ומ"ם כו'

And it may be said that this is the matter of the closed mem (mem setumah) and the samech of the Tablets, which "stood by a miracle," etc. And this is the meaning of sam chayim: the level mentioned above of the hundred blessings, which are samech and mem, etc.

> He suggests that this is the meaning of the final mem and the samech of the Tablets, which "stood by a miracle" (Shabbos 104a). And this is sam chayim, the "elixir of life": the hundred blessings, samech and mem, which spell sam.

ומבואר במ"א ע"פ מאמר הזח"א [הזהר חלק א] פ' חיי (קכ"ג[238] א') בענין חיי שרה מאה שנה[239,240] ששרש מאה ברכות הוא המשכות מבחי' א"א דהיינו מבחי' סוכ"ע.

And it is explained elsewhere, on the passage of the Zohar, Part I, Parshas Chayei [Sarah] (123a), on the matter of "The life of Sarah was one hundred years," that the root of the hundred blessings is drawings-down from the level of Arich Anpin, that is, from the level of the light that encompasses all worlds (sovev kol almin).

> It is explained elsewhere, on the Zohar's passage on "The life of Sarah was a hundred years" (Part I, folio 123a), that the root of the hundred blessings is a drawing down from Arich Anpin, the encompassing light.

אך ע"י שעובד אלקים ומשנה טבעו להיות שונה פרקו מאה פעמים ואחד ממשיך עוד מבחי' שלמעלה מבחי' סוכ"ע שהוא בחי' חד ולא בחושבן[241,242] כוי וכנ"ל בענין הקדוש הראשון ועמ"ש ע"פ ואתה מרבבות קדש.[243,244]

But through one's serving Elokim and changing his nature, to be one who reviews his chapter one hundred and one times, he draws down further from the level that is above the level of the light that encompasses all worlds, which is the level of "One, but not in number," etc., as mentioned above regarding the first "Holy." And see what is written on the verse "And He came from the holy myriads."

> But one who serves Elokim and changes his nature, reviewing his chapter a hundred and one times, draws down still more, from the level above the encompassing light, "One, but not in number," the level of the first "Holy." He refers to the discourse "And He came from the holy myriads."

25 ואפשר שזהו פי' סם חיים. וזהו ואותו תעבודו פי' ואותו ע"ד אות היא ברבבה שלו[245] שהוא בחי' חד ולא בחושבן.[246]

And possibly this is the meaning of sam chayim (elixir of life). And this is "and Him (ve'oso) shall you serve": the meaning of ve'oso is along the lines of "He is a sign (os) among His myriad," which is the level of "One, but not in number,"

> Perhaps this is the meaning of sam chayim. And this is "and Him (ve'oso) shall you serve": ve'oso is like the Sages' "He is a sign (os) among His myriad" (Chagigah 16a), the level of "One, but not in number."

והיינו על ידי תעבודו בבחי' עובד אלקים. ועמ"ש בפ' ויצא בד"ה ושבתי בשלום[247] כוי והיה הוי"ה לי לאלקים.

and this is through "shall you serve," on the level of "one who serves Elokim." And see what is written in Parshas Vayetzei, in the discourse beginning "And I return in peace," etc., "then Havayah will be Elokim to me."

> This level is reached through "shall you serve," as "one who serves Elokim." He refers to his discourse in Parshas Vayetzei, "And I return in peace … then Havayah will be Elokim to me" (Genesis 28:21).

SECTION 10 · ¶26–29

The Name, the fifth level and the Shema

26 ועפ"ז יי"ל [יש לומר] שזהו ההפרש בין בחי' ואותו תעבודו לבחי' ד' מדרגות הראשונות כי ד' בחי' תלכו תיראו תשמרו תשמעו יי"ל [יש לומר] שהן נגד ד' אותיות הוי"ה. כי תלכו תיראו זהו רצוא ושוב שהוא בחי' י"ה שהן אהוי"ר [אהבה ויראה].

And according to this, it may be said that this is the difference between the level of "and Him shall you serve" and the level of the first four levels: for the four levels "shall you walk," "shall you fear," "shall you keep," "shall you listen" may be said to correspond to the four letters of [the Name] Havayah. For "shall you walk" [and] "shall you fear" are running and returning (ratzo vashov), which is the level of yud-hei, which are love and awe.

> This explains the difference between "and Him shall you serve" and the first four levels: "shall you walk, shall you fear, shall you keep, shall you listen" correspond to the four letters of the Name Havayah. "Shall you walk" and "shall you fear" are running and returning (ratzo vashov), the letters yud and hei, which are love and awe.

27 ואח"כ תשמרו תשמעו תורה ומצות זהו ענין ו"ה וכמ"ש ע"פ וכל בניך למודי הוי"ה[248] וזהו בבחי'

And afterwards, "shall you keep" [and] "shall you listen," Torah and mitzvos, are the matter of vav-hei, as is written on the verse "And all your children shall be taught by Havayah." And this is on the level

> Next, "shall you keep" and "shall you listen," mitzvos and Torah, correspond to the vav and hei of the Name, as explained on "And all your children shall be taught by Havayah" (Isaiah 54:13). These four levels together belong to the completely righteous person of Malachi's verse.

ומדרגת ושבתם וראיתם בין צדיק לרשע[249] שעל זה נאמר וזרחה לכם יראי שמי שמש צדקה[250] כו' גילוי שמש הוי'. שלא יהיה מסתיר הנרתק ומגן כו'.

and degree of "Then you shall again discern between the righteous and the wicked," about which it is said, "And for you who fear My Name a sun of righteousness shall shine," etc.: the revelation of the "sun" of Havayah, so that the sheath and shield will not conceal, etc.

> That is the level of "Then you shall again discern between the righteous and the wicked" (Malachi 3:18), followed by "But for you who fear My Name, a sun of righteousness shall shine" (Malachi 3:20): the "sun" of Havayah is revealed, and the sheath and shield of Elokim no longer conceal it.

אך בחי' ואותו תעבודו שזהו למעלה מבחי' צדיק כנ"ל זהו כענין עד יעבור עמך[251] הוי' למעלה מבחי' שם הוי' ואפשר שע"ז רומז קוצו של יו"ד דשם הוי' וע"ש בד"ה ולא אבה[252] בפ' כי תצא.

But the level of "and Him shall you serve," which is above the level of a tzaddik (righteous person), as mentioned above, is like the matter of "Until Your people pass over, Havayah": above the level of the Name Havayah. And possibly this is alluded to by the tip of the yud of the Name Havayah. And see there, in the discourse beginning "But [He] would not," in Parshas Teitzei,

> But "and Him shall you serve," which is above the level of a tzaddik, is like "until Your people pass over, Havayah" (Exodus 15:16), read as passing beyond the level of the Name Havayah. Perhaps this is alluded to in the tip of the yud of the Name; he refers to the discourse "But [He] would not" in Parshas Teitzei.

וסד"ה קדש ישראל[253, 254] בעניין ד' הידות כו' והחמישית כו'. וזהו הבחי' החמישית ואותו תעבודו וע"ז ובו תדבקון כו'

and at the end of the discourse beginning "Israel is holy," on the matter of the four portions, etc., and the fifth, etc. And this is the fifth level, "and Him shall you serve," and through this, "and to Him shall you cleave," etc.

> He also refers to the end of the discourse "Israel is holy" on the four portions and the fifth. This is the fifth level, "and Him shall you serve," and through it comes "and to Him shall you cleave."

והוא בחי' פנימית הכתר ע"ד שפי' בזח"ג [בזהר חלק ג] פי' אחרי (דס"ו ע"ב)[255] בענין בי נשבעתי[256, 257, 258] ובפ' נשא (דק"ל ע"א)

And this is the level of the inner dimension (pnimiyus) of Keser (the Crown), along the lines of what is explained in the Zohar, Part III, Parshas Acharei (folio 66b), on the matter of "By Myself I have sworn," and in Parshas Naso (folio 130a).

> This fifth level is the inner dimension of Keser, as the Zohar explains on "By Myself I have sworn" (Genesis 22:16), in Acharei (Part III, folio 66b) and in the Idra of Naso (folio 130a).

ועי' בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'] שיש ה' בחי' נרנח"י [נפש רוח נשמה חיה יחידה] ובתוך הבחינה החמשית שהוא יחידה מלובש הבחי' תחתונה דאור א"ס[259] כו' וזהו ענין הב' כתרים כו'

And see Etz Chaim, Sha'ar 41, chapter 3, that there are five levels, nefesh, ruach, neshamah, chayah and yechidah, and within the fifth level, which is yechidah, is enclothed the lowest level of the Infinite Light (Or Ein Sof), etc. And this is the matter of the two crowns, etc.,

> Etz Chaim teaches that the soul has five levels, nefesh, ruach, neshamah, chayah and yechidah, and that within the fifth, yechidah, the lowest level of the Infinite Light is enclothed. This matches the two crowns, the two levels of Keser, described above.

כנ"ל וע"ז והיה הוי' לי לאלקים[260] שמה שעתה הוא שם הוי' יהיה בחינת אלקים לגבי גילוי זה והיינו ע"י שהוא בבחי' עבד עובד אלקים

as mentioned above. And through this, "Havayah will be Elokim to me": what is now the Name Havayah will be the level of Elokim relative to this revelation. And this is through his being on the level of a servant, "one who serves Elokim";

> Through this comes "then Havayah will be Elokim to me" (Genesis 28:21): what is now the Name Havayah will be like Elokim, a mere covering, compared with this revelation. This comes through being a servant, "one who serves Elokim."

והיינו שעבודתו הוא שיהיה בחי' והיה הוי' לי לאלקים כו' ואפ"ל [ואפשר לומר] שזהו פי' המדרש תלים שהביא הבחיי פ' בשלח ע"פ עזי וזמרת[261] יה

that is, his service is that there should be the level of "Havayah will be Elokim to me," etc. And it may be said that this is the meaning of the Midrash Tehillim which Rabbeinu Bachya cites in Parshas Beshalach, on the verse "My strength and song is Yah":

> His service is to bring about "Havayah will be Elokim to me." The Alter Rebbe suggests that this explains the Midrash Tehillim quoted by Rabbeinu Bachya in Beshalach on "My strength and song is Yah" (Exodus 15:2).

אבל לעוה"ב [לעולם הבא] בשש אותיות שנאמר כי ביה[262] הוי' צור עולמים[263] כו' (ועיין זח"ב [זהר חלק ב'] תרומה קס"ה ב')

"But in the World to Come, with six letters, as it says, 'For in Yah, Havayah, is the Rock of worlds,'" etc. (And see the Zohar, Part II, Terumah, 165b.)

> That Midrash says that in the World to Come G-d will be praised with six letters, as it says, "For in Yah, Havayah, is the Rock of worlds" (Isaiah 26:4): Yah has two letters and Havayah four. He refers to the Zohar on Terumah (Part II, folio 165b).

והיינו ע"י ששה מדרגות שפרט כאן תלכו תיראו תשמרו תשמעו תעבודו תדבקון והש"ך [והשפתי כהן] כאן פי' ששה דברים שבפסוק זה תלכו עד תדבקון הם כנגד ששה תיבות שבפסוק שמע ישראל.[264, 265]

And this is through the six levels that it enumerates here: "shall you walk," "shall you fear," "shall you keep," "shall you listen," "shall you serve," "shall you cleave." And the Shach (Siftei Kohen) here explains that the six things in this verse, from "shall you walk" to "shall you cleave," correspond to the six words of the verse "Hear, O Israel."

> The six letters come through the six levels our verse lists: shall you walk, fear, keep, listen, serve and cleave. The Shach (Siftei Kohen) on this verse says these six correspond to the six words of "Hear, O Israel, Havayah is our G-d, Havayah is One."

ועיין בפע"ח [בפרי עץ חיים] שער ק"ש [קריאת שמע] שעהמ"ט [שעל המטה] ר"פ י"א בענין רומח[266] ואפשר לכוון הששה תיבות דפסוק שמע עם ששה בחינות הנ"ל.

And see Pri Etz Chaim, Sha'ar Krias Shema She'al HaMitah (the Gate of the Bedtime Shema), beginning of chapter 11, on the matter of romach ("spear"). And it is possible to align the six words of the verse Shema with the six levels mentioned above.

> He refers to Pri Etz Chaim, the Gate of the Bedtime Shema, chapter 11, on romach ("spear"), the 248 words of the Shema with its six opening words. He suggests that the six words of the Shema can be matched with the six levels of our verse.

כי שמע היינו שם ע' וכמש"ל [וכמה שכתוב לעיל] בפ' ואתחנן בד"ה שמע ישראל ע"ש וא"כ זהו בחי' ומדרגת אחרי ה' אלקיכם

For Shema is shem ayin (the Name of seventy), as is written above in Parshas Va'eschanan, in the discourse beginning "Hear, O Israel"; see there. And if so, this is the level and degree of "After Havayah your G-d

> The word Shema (שמע) is shem ayin, "the Name of seventy," as explained above in Va'eschanan in the discourse "Hear, O Israel." So the word Shema corresponds to "After Havayah your G-d shall you walk."

תלכו ותיבת ישראל זהו ענין ואותו תיראו כמ"ש ברבות פ' ויחי פצ"ח שמעו אל ישראל[267] שבשמים אביכם[268] וכן איתא בפרקי דר"א [דרבי אליעזר] שהקב"ה נקרא ישראל.

shall you walk." And the word "Israel" is the matter of "and Him shall you fear," as is written in Midrash Rabbah, Parshas Vayechi, section 98: "Listen to Israel in heaven, your Father"; and so it is found in Pirkei deRabbi Eliezer, that the Holy One, blessed be He, is called Israel.

> The word "Israel" corresponds to "and Him shall you fear." Midrash Rabbah on Vayechi reads "Listen to Israel your father" as Israel in heaven, and Pirkei deRabbi Eliezer says that the Holy One, blessed be He, is called Israel.

28 והיינו בחי' כי שרית עם אליקם[269] שמשתרר ומושל על שם אלקים. ואח"כ תיבות הוי' אלקינו זהו ענין ההמשכה שע"י תורה ומצות.

And this is the level of "For you have striven with Elokim," that one rules and has dominion over the Name Elokim. And afterwards, the words "Havayah our G-d" are the matter of the drawing-down that comes through Torah and mitzvos.

> "Israel" is "for you have striven with Elokim" (Genesis 32:29): one who rules over the Name Elokim, the concealment of nature. Next, the words "Havayah our G-d" are the drawing down that comes through Torah and mitzvos.

וזהו ענין תשמרו תשמעו. ועמ"ש גבי ציון במשפט תפדה[270] בענין שבחי ירושלים את[271] הוי' הללי אלקיך ציון בד"ה ברבות פ' עקב.[272] .

And this is the matter of "shall you keep" [and] "shall you listen." And see what is written regarding "Zion shall be redeemed with justice," on the matter of "Praise Havayah, O Jerusalem; praise your G-d, O Zion," in the discourse beginning "In Midrash Rabbah, Parshas Eikev."

> That is "shall you keep" and "shall you listen." He refers to his discussion of "Zion shall be redeemed with justice" (Isaiah 1:27) and of "Praise Havayah, O Jerusalem; praise your G-d, O Zion" (Psalms 147:12) in the discourse that begins "In Midrash Rabbah, Parshas Eikev."

29 ואח"כ הוי' אחד זהו ענין ואותו תעבודו כו' כי הנה מבואר בביאור ע"פ חקת התורה בענין ב' שמות הוי' בפסוק אחד שהשם הא' באצילות יו"ד חכמה ה' בינה כו'

And afterwards, "Havayah is One" is the matter of "and Him shall you serve," etc. For it is explained in the explanation on the verse "The statute of the Torah," on the matter of two Names Havayah in one verse, that the first Name is in the World of Atzilus (Emanation): yud is Chochmah (wisdom), hei is Binah (understanding), etc.;

> Then "Havayah is One" corresponds to "and Him shall you serve." As explained on "The statute of the Torah," when the Name Havayah appears twice in one verse, the first is in Atzilus, with yud as Chochmah, hei as Binah, and so on.

והשם השני הוא למעלה מאצילות ועד"ז י"ל [יש לומר] גם כאן דפי' הוי' אלקינו היינו המשכת אור א"ס המלובש בע"ס [בעשר ספירות] דרמ"ח פקודין

and the second Name is above Atzilus. And in the same way it may be said here too: the meaning of "Havayah our G-d" is the drawing-down of the Infinite Light (Or Ein Sof) that is enclothed in the Ten Sefiros, [as in] "the 248 commandments

> The second Name is above Atzilus. So it is here: "Havayah our G-d" is the drawing down of the Infinite Light enclothed in the Ten Sefiros through the 248 commandments.

אינון רמ"ח אברים דמלכא[273] ואח"כ בחי' הוי' אחד בחינה שלמעלה מאצילות אנת הוא חד ולא בחושבן[274] כו' וזהו ע"י ואותו תעבודו ובו תדבקון לשנות טבעו

are the 248 limbs of the King." And afterwards, the level of "Havayah is One" is a level that is above Atzilus, "You are One, but not in number," etc. And this is through "and Him shall you serve" and "to Him shall you cleave," changing one's nature.

> These commandments are "the 248 limbs of the King." Then "Havayah is One" is a level above Atzilus, "You are One, but not in number," reached through "and Him shall you serve" and "to Him shall you cleave," that is, by changing one's nature.

וזהו ענין למס"נ [למסירות נפש] באחד[275] וברבות פי' ואתחנן אמרו דפסוק שמע ישראל הוא קבלת השני דברות אנכי ולא יהיה לך ששמעו מפי הקב"ה והיינו

And this is the matter of [giving oneself] to self-sacrifice (mesirus nefesh) in [the word] "One." And in Midrash Rabbah, Parshas Va'eschanan, they said that the verse "Hear, O Israel" is the acceptance of the two Utterances "I am" and "You shall not have," which they heard from the mouth of the Holy One, blessed be He. That is,

> This is why one gives one's life (mesirus nefesh) at the word "One." Midrash Rabbah on Va'eschanan says that the Shema is the acceptance of the first two Commandments, "I am" and "You shall not have," which Israel heard from G-d Himself.

כי הוי' אלהינו הוא קבלת הדבור אנכי הוי' אלקיך והוי' אחד הוא קבלת דבור ולא יהיה לך וכ"ה בשל"ה [בשני לוחות הברית] במסכת תמיד שלו (דרנ"ב סע"ב [סוף עמוד ב]) בשם הרמב"ן [הרבי משה בן נחמן] שהובא ברד"א [באבודרהם] גבי ק"ש [קריאת שמע]

"Havayah our G-d" is the acceptance of the Utterance "I am Havayah your G-d," and "Havayah is One" is the acceptance of the Utterance "You shall not have." And so it is in the Shelah, in his tractate Tamid (folio 252, end of side b), in the name of the Ramban, which is cited in the Abudraham regarding the recital of Shema.

> "Havayah our G-d" is the acceptance of "I am Havayah your G-d," and "Havayah is One" the acceptance of "You shall not have [other gods]." So the Shelah writes in his tractate Tamid (folio 252b) in the name of the Ramban, as cited by the Abudraham on the Shema.

והנה דבור אנכי כולל כל רמ"ח מ"ע [מצות עשה] ודבור לא[276] יהיה לך כולל כל שס"ה ל"ת [לא תעשה].

Now, the Utterance "I am" includes all 248 positive commandments, and the Utterance "You shall not have" includes all 365 prohibitions.

> The Commandment "I am" includes all 248 positive commandments, and "You shall not have" includes all 365 prohibitions.

ומבואר במ"א דבחי' ל"ת זהו ענין אתכפיא וביטול יותר ממ"ע [ממצות עשה] ולכן ע"י ל"ת [לא תעשה] ממשיכים בחינה גבוה יותר ועמ"ש מזה בד"ה ולא אבה[277] הוי' אלקיך לשמוע אל בלעם לכן עד"ז ג"כ א"ש [אתי שפיר] ענין הנזכר:[278]

And it is explained elsewhere that the level of prohibitions is the matter of subduing (iskafya) and self-nullification more than the positive commandments; and therefore through the prohibitions a higher level is drawn down. And see what is written about this in the discourse beginning "But Havayah your G-d would not listen to Bilam." Therefore, along these lines, the matter mentioned [above] is also well understood.

> It is explained elsewhere that the prohibitions involve subduing oneself (iskafya) and self-nullification more than the positive commandments, so through them a higher level is drawn down; see the discourse "But Havayah your G-d would not listen to Bilam." In the same way, "Havayah is One," the acceptance of the prohibitions, stands above "Havayah our G-d."

IN ONE'S AVODAH

A person should contemplate deeply, with his mind and heart, that all the worlds come only from G-d's "back," until he longs for G-d alone, and let that love return as awe, from awe of G-d's sovereignty to the inner awe of self-nullification. He should keep the mitzvos and guard the light they bring to his soul through Torah study, never relying on Torah without mitzvos. When he is tested, he should know that G-d's power is hidden in the trial and that withstanding it reveals G-dliness. Beyond all this he should serve G-d beyond his nature and habit, the "hundred-and-first" review, until his nature is changed and he cleaves to Him, ready to give himself over at the word "One."

QUESTIONS FOR DISCUSSION

1. Why is G-d's essence described with "He commanded and they were created" rather than with bara, and why is creation through bara still "something from nothing"?
2. How do the three "Holy"s of the Kedushah correspond to the filling light, the encompassing light and Atik?
3. Why does a trial contain a higher power of G-d than ordinary life, and how does withstanding it bring a person to daas?
4. Why do the mitzvos need guarding while the Torah is not extinguished by sin, and why does the Torah still need the mitzvos?
5. What separates a completely righteous person from "one who serves Elokim," and why does the hundred-and-first review make the difference?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור אחרי**

The note gives a parallel text of this explanation: the transcript (hanachah) written by the Mitteler Rebbe, printed in the Alter Rebbe's Sefer HaMaamarim of 5565.

KEHOT'S NOTE

בסה"מ תקס"ה ח"ב ע' תשפו — הנחת כ"ק אדמו"ר האמצעי. בדרך מצותיך דף קפט, ב נמצא ביאור אחר ממה שנדפס כאן.

PARAGRAPH 2

2 **אחרי הוי' אלקיכם תלכו**

The verse of Parshas Re'eh that this discourse expounds. Here "after Havayah" is read as G-d's Malchus, His "back."

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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3 **אחרי הוי' אלקיכם תלכו**

The Zohar on Vayikra quotes "After Havayah your G-d shall you walk." The Alter Rebbe says below that the Zohar there refers "after Havayah" to Malchus of Atzilus.

Zohar, Vayikra 49:342–51:352 ספר הזהר, ויקרא מ"ט:שמ"ב-נ"א:שנ"ב

and in the same way, whoever prays to the King should unify the Holy Name in his thought, ranging from lower to upper, and from upper to lower, and linking all together, and then his prayer will be granted.' Said R. Jose: 'Who has the skill to pray like King David, who used to keep watch at the gate of the King?' Said R. Hiya to him: 'Assuredly it is so, and therefore the Torah has taught us the ways of the Holy King that we may know how to …

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

4 **בד"ה זכור את**

In this Shabbos Zachor discourse the Alter Rebbe speaks of a person who walks "after Havayah" in exile, and of Amalek, whose hold is only on the level of the "back" (achorayim).

KEHOT'S NOTE

תו"א פה, א.

5 **וישב ה' מלך לעולם**

"Havayah sits as King forever." The Alter Rebbe cites his Tetzaveh discourse that explains this verse, which concerns G-d's kingship, Malchus.

Psalms 29:10 תהילים כ"ט:י'

ה' לַמַּבּוּל יָשָׁב וַיֵּשֶׁב ה' מֶלֶךְ לְעוֹלָם׃

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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6 **ע"פ הזהר קדושים**

The note points to the Mitteler Rebbe's explanations of the Zohar for the passage of the Zohar on Kedoshim that the Alter Rebbe mentions here.

KEHOT'S NOTE

ראה ביאוה"ז לאדה"א קלט, א. הנחה אחרת בסה"מ תקס"ה חלק ב ע' תסט. וראה אוה"ת פי' שמות ע' מז. וראה גם פי' משפטים ע' אירה.

7 **ואחרי לא יהיה**

The Zohar on Kedoshim discusses "and after Me there shall be none"; the Alter Rebbe refers to his explanation of this passage, which reads "after" as an allusion to Malchus.

Zohar, Kedoshim 17:104–18:108 ספר הזהר, קדושים י"ז:ק"ד-י"ח:ק"ח

1The first 6 lines of the Hebrew text are not found in our translation.They then rose, and as they went along R. Eleazar cited the verse: THOU SHALT NOT GO UP AND DOWN AS A TALE-BEARER AMONG THY PEOPLE, ETC. All these rules', he said, 'have been commented on by the Companions. Let us, however, also give some exposition of this section. It is written: YE SHALL KEEP MY STATUTES. THOU SHALT NOT LET THY CATTLE GENDER WITH A DIVERSE KIND, ETC. It is written: "Ye are my witnesses said …

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

8 **ואחרי לא יהיה**

"Before Me no god was formed, and after Me there shall be none." The word "after" is again read as an allusion to Malchus.

Isaiah 43:10 ישעיהו מ"ג:י'

אַתֶּם עֵדַי נְאֻם־ה' וְעַבְדִּי אֲשֶׁר בָּחָרְתִּי לְמַעַן תֵּדְעוּ וְתַאֲמִינוּ לִי וְתָבִינוּ כִּי־אֲנִי הוּא לְפָנַי לֹא־נוֹצַר אֵל וְאַחֲרַי לֹא יִהְיֶה׃

Ye are My witnesses, saith the L-RD, and My servant whom I have chosen; that ye may know and believe Me, and understand That I am He; before Me there was no G-d formed, neither shall any be after Me.

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9 **אל תקרא שמות אלא שמות**

On "who has made desolations (shammos) in the earth" (Psalms 46:9), the Sages say to read it as "names"

(shemos). The Alter Rebbe uses it to show that the worlds issue from G-d's Names.

Berakhot 7b:10–11 ברכות ז׳ ב:י׳-י״א

מְנָא לַן דִּשְׁמָא גָּרִים? אָמַר רַבִּי אֱלִיעֶזֶר, דְּאָמַר קְרָא: "לְכוּ חֲזוּ מִפְעֲלוֹת ה' אֲשֶׁר שָׂם שַׁמּוֹת בָּאָרֶץ", אַל תִּקְרֵי "שַׁמּוֹת" אֶלָּא "שֵׁמוֹת". וְאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: קָשָׁה תַּרְבּוּת רָעָה בְּתוֹךְ בֵּיתוֹ שֶׁל אָדָם יוֹתֵר מִמִּלְחֶמֶת גּוֹג וּמָגוֹג. שֶׁנֶּאֱמַר: "מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי אַבְשָׁלוֹם בְּנוֹ", וּכְתִיב בָּתְרֵיהּ: "ה' מָה רַבּוּ צָרָי רַבִּים קָמִים עָלָי", וְאֵילּוּ גַּבֵּי מִלְחֶמֶת גּוֹג וּמָגוֹג, כְּתִיב: "לָמָּה רָגְשׁוּ גּוֹיִם וּלְאֻמִּים יֶהְגּוּ רִיק". וְאֵילּוּ "מָה רַבּוּ צָרָי" לָא כְּתִיב.

Whence do we learn that the name of a person affects his life? R. Eleazar said : Because the Scriptures declare, "Come, behold the works of the L-rd, Who hath made shammot ['desolations'] in the earth" (Ps. xlvi. 9). Read not shammot but shemot "names." R. Johanan also said in the name of R. Simeon b. Johai : More painful is filial impiety in a man's house than the wars of Gog and Magog; as it is said, "A Psalm of David, when he fled from Absalom his son" (ibid. ...

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

KEHOT'S NOTE

ברכות ז, ב. וראה תו״א צו, א.

10 **ע״פ ובבואה לפני המלך**

The discourse on Esther 9:25 explains that every descent is for the sake of an ascent, and that each ascent of the soul requires setting aside its previous level so it can be included in the higher one.

KEHOT'S NOTE

תו״א צו, א.

11 **ובבואה לפני המלך**

The verse on which the Alter Rebbe's Torah Ohr discourse explaining "Do not read shammos but shemos" is based.

Esther 9:25 אסתר ט׳:כ״ה

וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ׃

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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12 **ע״פ את שבתותי**

The discourse "My Shabbosos you shall keep" explains the plural "Shabbosos": every Shabbos holds a lower and a higher Shabbos, as the Zohar teaches.

KEHOT'S NOTE

לעיל פ׳ בהר מא, ב ואילך.

13 **בד״ה וקבל היהודים**

This discourse contains the very explanation summarized here: "Let them praise the Name" is the level of a name alone, while "He," His essence, "commanded and they were created," because bara cannot be said of the essence.

KEHOT'S NOTE

תו״א צו, ג.

14 **וקבל היהודים**

"And the Jews accepted": the opening of the Torah Ohr discourse where "Let them praise the Name of Havayah" is explained.

Esther 9:23 אסתר ט׳:כ״ג

וְקִבֵּל הַיְהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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15 **וע״פ קול דודי**

The discourse on "The voice of my beloved" is the second place the text names for the explanation of "Let them praise the Name of Havayah." It opens with the Exodus, when "the King of the kings of kings" revealed Himself.

KEHOT'S NOTE

לקמן שה״ש יד, ב.

16 **קול דודי**

"The voice of my beloved": the opening of the Likkutei Torah discourse that also explains "Let them praise the Name of Havayah."

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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17 **יהללו את שם הוי' כי הוא צוה ונבראו**

"Let them praise the Name of Havayah, for He commanded and they were created." The Alter Rebbe reads "He" as G-d's essence, of whom one says "commanded" rather than "created."

Psalms 148:5 תהילים קמ״ח:ה׳

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ׃

Let them praise the name of the L-RD; For He commanded, and they were created.

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18 **לשון ברא**

The Ramban writes that the Holy Tongue has no word for bringing something out of nothing except bara; the Alter Rebbe asks how this fits bara's sense of presence.

Ramban on Genesis 1:3 רמב"ן על בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר מִילַת אֲמִירָה בְּכָאן לְהוֹרוֹת עַל הַחֵפֶץ, כְּדֶרֶךְ "מַה תֹּאמַר נַפְשֶׁךָ וְאֶעֱשֶׂה לָּךְ" (שמואל א כ ד), מָה תִּרְצֶה וְתַחְפֹּץ, וְכֵן "וּתְהִי אִשָּׁה לְבֶן אֲדֹנֶיךָ כַּאֲשֶׁר דִּבֶּר ה'" (בראשית כ״ד:נ״א), כַּאֲשֶׁר רָצָה; כִּי כֵן הוּא הָרָצוֹן לְפָנָיו. אוֹ הוּא כְּגוֹן מַחְשָׁבָה, כְּמוֹ "הָאֹמְרָה בִּלְבָבָהּ" (ישעיהו מז ח); "וְאָמְרוּ אַלְפֵי יְהוּדָה בִּלְבָבָם" (זכריה יב ה).

וְהָעִנְיָן, לוֹמַר שֶׁלֹּא הָיָה בְּעָמָל. וְכָךְ קָרְאוּ רַבּוֹתֵינוּ לָזֶה "מַחְשָׁבָה"; אָמְרוּ: מַחְשָׁבָה - בַּיּוֹם; הַמַּעֲשֶׂה - עִם דְּמְדּוּמֵי חַמָּה. וְהוּא לְהוֹרוֹת עַל דָּבָר ...

AND G-D SAID, 'LET THERE BE LIGHT.' The word "saying" here indicates Will, as in the verse, What dost thy soul say, that I should do it for thee? which means, "What do you want and desire?" Similarly, And let her be thy master's son's wife, as the Eternal hath spoken means, "...as He hath willed, for such is the Will before Him." Or, it may be [that the word "saying" here means] "thinking," as in the verses, Thou sayest in thy heart; And the chiefs of Judah shall say ...

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19 **לשון ברא לנוכח**

A later discourse in this parsha restates the point: of G-d's essence one says "He commanded and they were created," because bara implies that the Actor's power is drawn into and enclothed in what it makes, which cannot be said of the Infinite One.

KEHOT'S NOTE

ראה לקמן כו, ד. ראה באוה"ת פ' ראה ע' תרפא.

20 **בראשית ברא אלקים**

"In the beginning Elokim created." The verb bara is used with the Name Elokim, one of G-d's Names, not of His essence.

Genesis 1:1 בראשית א:א

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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21 **באגה"ק בד"ה איהו וחיוהי**

Epistle 20 opens with "He and His life-forces are one, He and His vessels are one": the lights and vessels of Atzilus are all G-dliness, unlike Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

דף קכט, ב.

22 **וכן כתבו ג"כ חכמי המחקר**

According to the note, Or HaTorah there quotes this in the name of the Rambam and of the author of the Ikkarim (Ma'amar 1, chapter 23, and Ma'amar 4, chapter 3), identifying the "sages of inquiry" meant here.

KEHOT'S NOTE

באוה"ת פ' ראה ע' תשפא כ' בשם הרמב"ם ובעל העיקרים [מ"א פכ"ג, ומ"ד פ"ג]. ראה גם בהמשך מים רבים תרל"ו פרק קנז ובסה"מ תשי"א לכ"ק מוהריי"צ ע' 14.

23 **שגם בדומם ממש מלובש אותיות הדבור מעשרה מאמרות**

Tanya quotes the Arizal that even stones, earth and water contain a soul and life-force: the letters of the Ten Utterances by which they were created.

Tanya, Sha'ar HaYichud 1:5 תניא, חלק שני; שער היחוד והאמונה א:ה

וְזֶהוּ שֶׁאָמַר הָאֲרִ"י זִכְרוֹנוֹ לִבְרָכָה, שֶׁגַּם בְּדוֹמֵם מַמָּשׁ, כְּמוֹ אֲבָנִים וְעָפָר וּמַיִם, יֵשׁ בְּחִינַת נֶפֶשׁ וְחַיּוּת רוּחָנִית. דְּהַיְינוּ, בְּחִינַת הִתְלַבְּשׁוּת אוֹתִיּוֹת הַדִּבּוּר מֵעֲשָׂרָה מַאֲמָרוֹת הַמְחַיּוֹת וּמְהַוּוֹת אֶת הַדּוֹמֵם, לִהְיוֹת יֵשׁ מֵאַיִן וְאֶפֶס שֶׁלְּפָנֵי שֵׁשֶׁת יְמֵי בְרֵאשִׁית.

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24 **כח הפועל ורוח פיו יתי' שבנפעל הוא מהוה את הנפעל מאין ליש**

Tanya explains that every creature is truly nothing next to "the power of the Actor and the breath of His mouth" within it, which brings it from nothing to something at every moment.

Tanya, Sha'ar HaYichud 3:1–2 תניא, חלק שני; שער היחוד והאמונה ג:א-ב

וְהִנֵּה, אַחֲרֵי הַדְּבָרִים וְהָאֱמֶת הָאֱלֹקָה, כָּל מַשְׂכִּיל עַל דָּבָר יָבִין לַאֲשׁוּרוֹ, אֵיךְ שֶׁכָּל נִבְרָא וֵישׁ הוּא בֶּאֱמֶת נֶחְשָׁב לְאַיִן וָאֶפֶס מַמָּשׁ לְגַבֵּי כֹּחַ הַפּוֹעֵל וְרוּחַ פִּיו שֶׁבְּנִפְעָל, הַמְהַוֶּה אוֹתוֹ תָּמִיד וּמוֹצִיאוֹ מֵאַיִן מַמָּשׁ לְיֵשׁ. וּמַה שֶּׁכָּל נִבְרָא וְנִפְעָל נִרְאֶה לָנוּ לְיֵשׁ וּמַמָּשׁוּת, זֶהוּ, מֵחֲמַת שֶׁאֵין אָנוּ מַשִּׂיגִים וְרוֹאִים בְּעֵינֵי בָּשָׂר אֶת כֹּחַ ה' וְרוּחַ פִּיו שֶׁבְּנִבְרָא, אֲבָל אִילּוּ נִיתְּנָה רְשׁוּת לָעַיִן לִרְאוֹת וּלְהַשִּׂיג אֶת הַחַיּוּת וְרוּחָנִיּוּת שֶׁבְּכָל נִבְרָא, הַשּׁוֹפֵעַ בּוֹ מִ"מוֹצָא פִּי ה'" ...

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25 **ולא כמו גוף לגבי הנשמה**

Tanya contrasts the body, which is merely secondary to its soul, with created things, which do not even count as something secondary next to G-d.

Tanya, Sha'ar HaYichud 6:7 תניא, חלק שני; שער היחוד והאמונה ו:ז

... לְעוֹלָם, וְשׁוֹפֵעַ בָּהֶם תָּמִיד בְּכָל רֶגַע, וּמְהַוֶּה אוֹתָם תָּמִיד מֵאַיִן לְיֵשׁ, כְּהִתְהַוּוּת הָאוֹר מֵהַשֶּׁמֶשׁ בְּתוֹךְ גּוּף כַּדּוּר הַשֶּׁמֶשׁ עַצְמוֹ דָּרֶךְ מָשָׁל, וְאִם כֵּן, הֵם בְּטֵלִים בֶּאֱמֶת בְּמְצִיאוּת לְגַבֵּי דְּבַר ה' וְרוּחַ פִּיו יִתְבָּרַךְ, הַמְיוּחָדִים בְּמַהוּתוֹ וְעַצְמוּתוֹ יִתְבָּרַךְ כְּמוֹ שֶׁיִּתְבָּאֵר לְקַמָּן, כְּבִיטּוּל אוֹר הַשֶּׁמֶשׁ בַּשֶּׁמֶשׁ.

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26 **בד"ה להבין מ"ש בפע"ח**

The essay "To understand what is written in Pri Etz Chaim" is printed in Kuntres Acharon.

KEHOT'S NOTE

קו"א דף קנח, א.

27 **כל אשר חפץ ה' עשה**

"Whatever Havayah desired, He has done": creation by will alone, the mode of the encompassing light.

Psalms 135:6 תהילים קל"ה:ו

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת׃

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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KEHOT'S NOTE

תהלים קלה, ו.

28 **כי לא מחשבותי מחשבותיכם**

"For My thoughts are not your thoughts": G-d's thought alone brings things into being.

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה'

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

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KEHOT'S NOTE

ישעי' נה, ח.

29 **יביאו לבוש מלכות**

"Let them bring royal apparel": the verse of the Alter Rebbe's explanation that develops the theme of the encompassing light.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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30 **נשמה שנתת בי כו' ואתה משמרה בקרבי**

The morning blessing over the soul: "You breathed it into me, and You guard it within me." The Alter Rebbe reads the two phrases as the inner and the encompassing life-force.

Berakhot 60b:4 ברכות ס' ב:ד'

כִּי מִתְעַר אוֹמֵר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה' אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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31 **בד"ה אלה מסעי**

This discourse on the forty-two journeys explains the two halves of the blessing over a mitzvah: "Blessed are You," in direct address, draws down the light that fills all worlds, and "who has sanctified us," in the hidden third person, the light that encompasses them.

KEHOT'S NOTE

לעיל פ' מסעי צא, ב ואילך.

32 **אלה מסעי**

"These are the journeys": the opening of the Likkutei Torah discourse on the two halves of the blessing over a mitzvah.

Numbers 33:1 במדבר ל"ג:א'

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

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

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PARAGRAPH 3

33 "Let them bring royal apparel": the verse of the explanation, already cited in the previous paragraph, where the Alter Rebbe develops the theme of the encompassing light.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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34 **רצון העליון הוא מקור החיים**

Tanya writes that the Supreme Will, in its aspect of "face," is the source of life that gives life to all the worlds. The Alter Rebbe cites it for the main life-force coming from the level that does not enter the worlds.

Tanya, Likkutei Amarim 22:6 תניא, חלק ראשון; ליקוטי אמרים כ"ב:ו'

וְהִנֵּה, רָצוֹן הָעֶלְיוֹן בִּבְחִינַת "פָּנִים", הוּא מְקוֹר הַחַיִּים הַמְחַיֶּה אֶת כָּל הָעוֹלָמוֹת, וּלְפִי שֶׁאֵינוֹ שׁוֹרֶה כְּלָל עַל הַסִּטְרָא אָחֳרָא, וְגַם בְּחִינַת "אֱחוֹרַיִם" שֶׁל רָצוֹן הָעֶלְיוֹן אֵינוֹ מְלוּבָּשׁ בְּתוֹכָהּ מַמָּשׁ, אֶלָּא מַקִּיף עָלֶיהָ מִלְמַעְלָה, לְכָךְ הִיא מְקוֹם הַמִּיתָה וְהַטּוּמְאָה, ה' יִשְׁמְרֵנוּ, כִּי מְעַט מִזְּעַר אוֹר וְחַיּוּת, שֶׁיּוֹנֶקֶת וּמְקַבֶּלֶת לְתוֹכָהּ מִבְּחִינַת "אֲחוֹרַיִם" דִּקְדוּשָּׁה שֶׁלְּמַעְלָה, הוּא בִּבְחִינַת גִּלּוּת מַמָּשׁ בְּתוֹכָהּ, בְּסוֹד גָּלוּת הַשְּׁכִינָה הַנִּזְכָּר לְעֵיל.

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35 **כי נשגב שמו לבדו**

"For His Name alone is exalted; His glory is over earth and heaven." The Name itself remains exalted, and only its glory and glow reach the worlds.

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.

36 וכמארז"ל זיו השכינה

In the World to Come "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The Alter Rebbe stresses the word "radiance": what is received is only a glow.

Berakhot 17a ברכות י"ז א

KEHOT'S NOTE

ברכות יז, א.

37 לכן אמור לבני ישראל

"Therefore say to the children of Israel: I am Havayah." The verse of the Va'eira discourse to which the text refers.

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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38 "Binding his foal to the vine": from Yaakov's blessing of Yehudah, the verse of the Vayechi discourse to which the text refers.

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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PARAGRAPH 4

39 הכתר הוא הממוצע

Besides Etz Chaim, the note sends the reader to an earlier discussion in Likkutei Torah, Bechukosai, of Keser as the intermediary between the Emanator and the emanated, and to the sources listed there.

KEHOT'S NOTE

ע"ח שמ"ב, פ"א (בדפוסים הראשונים שמ"א פ"ג). ע"ל בחקותי (מו, ג). ושי"נ. [כ].

40 הכתר הוא הממוצע בין המאציל לנאצלים

The Kehot note gives this place in Etz Chaim (Sha'ar 41, chapter 3 in the first printings), where the Arizal describes Keser as the highest level, not counted among the world beneath it, like a king's crown above his head.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג'

... והנה כאן באחוריים דגופות דנוקבא נדבקים כל הקלי' דאצילות די"ס שבהם ואלו הם ע"ד הנ"ל בקדושה והוא כי שורש הכתר דקליפה שהוא בחי' השרשים דבוקה באחוריים דעור דנוקבא דקדושה ועל השורש מלביש נשמת הכתר דקליפה ועל הנשמה מלביש הגוף דכתר דקליפה ואח"כ שורש דאבא דקליפה מלביש על גוף הכתר ונשמת אבא מלביש לשורש והגוף דאבא מלביש על הנשמה וכעד"ז ג' בחי' אמא כו' עד שנמצא כי גוף דנוקבא דקליפה היא חיצוניות לכל ואח"כ עליה סובבים הלבושים והם היפך הפנימית כל הלבושים והיכלות יותר גרועים שהם לבושי נוקבא דקליפה סובבים ...

Sefer Etz Chaim (Public Domain)

41 המתנשא מימות עולם

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

KEHOT'S NOTE

ברכת יוצר.

42 המתנשא מימות עולם

From the first blessing before the morning Shema: "the King who alone is exalted from of old ... and elevated since the days of the world." The Alter Rebbe applies it to Atik.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 2, סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ב'

... מָה־רַבּוּ מַעֲשֶׂיךָ | ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ: הַמֶּלֶךְ הַמָּרוֹם לְבַדּוֹ מֵאָז. הַמְשֻׁבָּח וְהַמְפֹאָר וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם: אֱלֹקֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ: אֵל בָּרוּךְ גְּדוֹל דֵּעָה הֵכִין וּפָעַל זִוֵּי חַמָּה: טוֹב יָצַר כָּבוֹד לְשֵׁמוֹ מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ: פִּנּוֹת צְבָאָיו קְדוֹשִׁים רוֹמְמֵי שַׁדַּי תָּמִיד מְסַפְּרִים כְּבוֹד־אֵל וּקְדֻשָּׁתוֹ: תִּתְבָּרַךְ ה' אֱלֹקֵינוּ עַל־שֶׁבַח מַעֲשֵׂה יָדֶיךָ וְעַל־מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ יְפָאֲרוּךָ ...

He illuminates the earth [and provides light] for those who dwell on it, with compassion; and in His goodness renews every day, continually, the work of creation. How many are Your works, Adonoy; You made them all with wisdom, the earth is full of Your possessions. The King Who alone is exalted from then, Who is praised and glorified and uplifted, from the beginning of time. Eternal G-d, in Your abundant mercy, have compassion on us, Master, Who is our strength, Rock, Who is our stronghold Shield, of our deliverance, ...

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43 ע"פ מזמור שיר חנוכת הבית

This discourse on Psalm 30 explains "a psalm, a song" as the ascent of the lower level to be included in the higher, and "a song, a psalm" as the higher descending to join the lower.

KEHOT'S NOTE

לקמן פ' ברכה צח, ד ואילך.

44 שהעוסק בתורה עושה שלום

Rabbi Alexandri said that whoever occupies himself with Torah for its own sake makes peace in the household above and in the household below. Here the peace above is the joining of the encompassing and filling lights.

Sanhedrin 99b:10–11 סנהדרין צ"ט ב:י'-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה,

שֶׁנֶּאֱמַר: "וְאָשִׁים דְּבָרַי בְּפִיךְ וּבְצֵל יָדִי כִּסִּיתִיךְ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךְ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth…" (Yeshayahu …

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KEHOT'S NOTE

סנהדרין צט, ב.

45 **משל הקדמוני בחי' קדמונו של עולם**

> Rashi: "The proverb of the Ancient One of the world, the Torah, which is the proverb of the Holy One, blessed be He." The Alter Rebbe takes it to mean that the Torah stems from the level of Atik.

Rashi on I Samuel 24:14 רש"י על שמואל א כ"ד:י"ד

כאשר יאמר משל הקדמוני. משל קדמונו של עולם, התורה, שהיא משלו של הקב"ה: מרשעים יצא רשע. הקב"ה מזמן לרשע, שנופל ביד רשע כיוצא בו, והיכן אמרה תורה (שמות כא יג): והאלקים אנה לידו כדאיתא במסכת מכות (י ב):

As the ancient proverb says. The proverb of the Ancient One of the world [referring to] the Torah, which is the proverb of the Holy One, Blessed is He. From the wicked comes wickedness. The Holy One, Blessed is He, destines the wicked to fall into the hand of the wicked like himself. And where did the Torah say this, "And G-d destined it into his hand," as it is stated in Maseches Makos.

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46 **וכמאמר ואתה נפחת בי**

> The morning blessing over the soul: "You breathed it into me, and You guard it within me." The two phrases are the inner and the encompassing life-force in every creature.

Berakhot 60b:4 ברכות ס' ב:ד'

כִּי מִתְעַר אוֹמַר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה' אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחֲזִיר נְשָׁמוֹת לִפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead …

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

KEHOT'S NOTE

ברכות ס, ב.

47 **התו' נק' משל הקדמוני בחי' קדמונו של עולם**

> "As the proverb of the Ancient One says, 'Out of the wicked comes wickedness.'" David's words to Shaul, which the Sages and Rashi read as referring to the Torah.

I Samuel 24:14 שמואל א כ"ד:י"ד

כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְיָדִי לֹא תִהְיֶה־בָּךְ׃

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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KEHOT'S NOTE

ראה ש"א כד, יד. ופירש"י שם.

48 "A psalm, a song of the dedication of the House, of David." The verse of the discourse that explains the three levels of food, clothing and house.

Psalms 30:1 תהילים ל':א'

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

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

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PARAGRAPH 5

49 **כי אל דעות**

> From Chanah's prayer: "For Havayah is a G-d of knowledges." The plural is read as two perspectives, from below upward and from above downward.

I Samuel 2:3 שמואל א ב':ג'

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְּבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה' וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

שמואל-א ב, ג.

50 **היש הוי' בקרבנו אם אין**

> The question of the people at Massah and Merivah: "Is Havayah among us, or not?" The verse of the discourse to which the text refers, with its pairing of yesh and ayin.

Exodus 17:7 שמות י"ז:ז'

וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב בְּנֵי יִשְׂרָאֵל וְעַל נַסֹּתָם אֶת־ה' לֵאמֹר הֲיֵשׁ ה' בְּקִרְבֵּנוּ אִם־אָיִן׃

And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because they tried the L-RD, saying: 'Is the L-RD among us, or not?'

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51 **כי עמך מקור חיים**

"For with You is the source of life; in Your light we see light." The word "with You" is read as Malchus, which is secondary to Him and nullified before Him.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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52 **כתרא עילאה אע"ג דאיהו אור צח**

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

KEHOT'S NOTE

ת"ז ת"ע דקל"ה רע"ב [ב].

53 **כתרא עילאה אע"ג דאיהו אור צח אוכם הוא קדם עילת העילות**

The Tikkunei Zohar (Tikkun 70, as the Kehot note gives it): the supernal Keser, though a clear light, is black before the Cause of causes. Even the encompassing light is "nothing" before what is above it.

Tikkunei Zohar 135b:1 תקוני הזהר קל"ה ב:א'

דְּאִינּוּן י"א, עַל כָּל סְפִירָה וּסְפִירָה, וְאִינּוּן י"א י"א מִן (דברים ו ד) יְ הוָ"ה אֱ לֹהֵינוּ יְ הוָ"ה אֶ חָד, בְּאִ"ן אִתְקְרֵי אֵ"ל עִלָּיוֹן, בְּי' יהו"ה, וְכֵן בְּאִ"ן אִתְקְרֵי אלהינ"ו אהי"ה אלקי"ם אדנ"י וְהָא אוּקְמוּהָ. וְעוֹד כָּתֵר עֶלְיוֹן אַף עַל גַּב דְּאִיהוּ אוֹר קַדְמוֹן אוֹר צַח וְאוֹר מְצוּחְצָח, אִיהוּ אוּכְּמָא קֶדֶם עִלַּת הָעִלּוֹת, וְכָל חֱיָילִין דְּתַלְיָין מִנֵּיהּ אִתְמַר בְּהוֹן (שיר ה יא) קְווצּוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת כָּעוֹרֵב, לֵית נְהוֹרָא קַיְימָא קַמֵּי נְהוֹרֵיהּ, דְּכֻלְּהוּ נְהוֹרִין אִתְחַשְׁכָן קַמֵּיהּ.

Tikkunei Zohar - Vocalized (Public Domain)

54 **שחורה אני**

"I am black but comely." The verse of the discourse in Likkutei Torah on the Song of Songs to which the text refers.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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PARAGRAPH 6

55 **ע"פ ואהיה אצלו אמון**

There the Alter Rebbe explains that the Supreme Will is only the "back" and outer level of the Torah and mitzvos, while their "face" and inner core is the supernal delight, the inner dimension of the will.

KEHOT'S NOTE

לעיל פ' במדבר יח, ב.

56 "And I was with Him as a nursling," said by the Torah, personified as wisdom. The verse of the Bamidbar discourse to which the text refers.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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57 **אחור וקדם צרתני**

"Back and front You have formed me." In the discourse cited, the "back" is the Supreme Will and the "front" the supernal delight within the Torah.

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

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

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58 **שובה ישראל**

"Return, O Israel, unto Havayah your G-d." The verse of the discourse for Shabbos Shuvah to which the text refers.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

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

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59 **וראית את אחורי**

"And you shall see My back, but My face shall not be seen." The "back" is the outer level of G-dliness, the subject of "after Havayah."

Exodus 33:23 שמות ל"ג:כ"ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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60 **ג' קדושות לג' רישין דע"ק. א' להוא דלא אתיידע כלל. הב' לכתר עילאה. הג' למו"ס חכמה קדמאה**

On the Kedushah of the Amidah, Pri Etz Chaim records from the Arizal's handwriting that the three "Holy"s correspond to the three heads of Atika Kadisha. The Alter Rebbe quotes it word for word.

Pri Etz Chaim, Gate of the Repetition of the Silent Prayer 4:1–2 פרי עץ חיים, שער חזרת העמידה ד':א'-ב'

... הא', הוא עתיקא קדישא דאשתכח בג' רישין. הב', אוי"א. הג', זו"נ. והנה, ג' קדושות לג' רישין דע"ק, א', להוא דלא אתיידע כלל. הב', לכתר עלאה. הג', למוחא סתימאה, חכמה קדמאה. א"נ, קדוש א' לע"ק. ב', לאו"א. ג', לזו"נ. וזה ה' צבאות מלא כל הארץ כבודו, דהיינו נוקבא. ברוך כבוד ה' ממקומו, ברוך - אבא. כבוד ה' - אמא. ימלוך ה' לעולם - זו"נ. ימלוך, נוקבא דז"א. וכנגד ג' אלו אומרים, ה' מלך - לעילא לא"א. ה' מלך - לאו"א. ה' ימלוך - לזו"נ. אמנם, ענין קדושת יוצר, וקדושת תפלה ...

Pri Etz Chaim (Public Domain)

PARAGRAPH 7

61 **והחכמה מאין תמצא**

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

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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KEHOT'S NOTE

איוב כח, יב.

62 **בורא קדושים ישתבח שמך**

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

KEHOT'S NOTE

ברכת יוצר.

63 **בורא קדושים ישתבח שמך**

From the first blessing before the morning Shema: "Creator of holy beings, may Your Name be praised forever." The Alter Rebbe reads it as the creation of the holy levels of Atzilus from nothing.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 3 סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ג׳

תִּתְבָּרַךְ צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים. יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ יוֹצֵר מְשָׁרְתִים. וַאֲשֶׁר מְשָׁרְתָיו כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם וּמַשְׁמִיעִים בְּיִרְאָה יַחַד בְּקוֹל דִּבְרֵי אֱלֹקִים חַיִּים וּמֶלֶךְ עוֹלָם. כֻּלָּם אֲהוּבִים. כֻּלָּם בְּרוּרִים. כֻּלָּם גִּבּוֹרִים. וְכֻלָּם עוֹשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם. וְכֻלָּם פּוֹתְחִים אֶת־פִּיהֶם בִּקְדֻשָּׁה וּבְטָהֳרָה. בְּשִׁירָה וּבְזִמְרָה. וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמַעֲרִיצִים וּמַקְדִּישִׁים וּמַמְלִיכִים׃

Be blessed our Former, our Creator, He is our King, and He will be our Redeemer. our King, and our Redeemer—Creator of holy beings. Praised be Your Name forever, our King, Who forms ministering angels; and Whose ministering angels all stand at the height of the Universe, and proclaim with reverence, in unison aloud the words of the living G-d, King of the Universe. All of them are beloved,—there is no envy, jealousy or rivalry among them. Pure—they have no selfish or ulterior motives; they serve G-d with all their …

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

64 **קנה חכמה קנה בינה**

"Acquire wisdom, acquire understanding." The doubled kneh (155 + 155) equals yesh (310).

Proverbs 4:5 משלי ד׳:ה׳

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי׃

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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KEHOT'S NOTE

משלי ד, ה.

65 **ב"פ קנה בגימט' יש**

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

KEHOT'S NOTE

פע"ח שי תפלת ר"ה, פ"ג. [כ].

66 **קנה חכמה קנה בינה ב"פ קנה בגימט' יש**

The place the Kehot note gives for this gematria: Keser has 620 lights and gives half of them, yesh, to Abba and Imma, divided as "acquire Chochmah, acquire Binah."

Pri Etz Chaim, Gate of the Prayers of Rosh Hashana 3:16 פרי עץ חיים, שער תפילות ראש השנה ג׳:ט"ז

… ונחזור לענין, בענין כריעה ו׳ לגבי ה׳, והענין כי הלא הכתר יש בו תר"ך אורות, ונותן מהם חציו י"ש אל או"א, והם נחלקין, קנה חכמה קנה בינה. והנה נמצא כי הקנ"ה מגיע לחלק אמא, אך לפי שהיא צריכה להוציא את ז"א שהוא ו"ק, צריך שיהיה לה ו׳ יתירים, והם קנה וששה, הרי קס"א, כמנין אהיה דיודין בבינה. אמנם דע, כי אלו הם בסוד ל"ב נתיבות חכמה, אשר כולם הם סוד אלקים כנודע, והנה כל א׳ מהל"ב נתיבות אלו כלול מי׳ ספירות, הרי י"פ ל"ב גי׳ ש"ך, והם ש"ך ניצוצין …

Pri Etz Chaim (Public Domain)

67 **דח"ס הוא רישא דכל רישא לשאר חכמות**

The Idra Zuta: "One head, the hidden wisdom, which is concealed and not opened; and this hidden wisdom is the head of all heads of the other wisdoms."

Zohar, Idra Zuta 4:37–10:49 ספר הזהר, האדרא זוטא ד׳:ל"ז-י׳:מ"ט

68 "Let them bring royal apparel": the verse of the explanation where the "clothing," the encompassing light, is developed.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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PARAGRAPH 8

69 **מי מנה**

"Who has counted the dust of Yaakov?" The verse of the discourse to which the text refers.

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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70 The Temple's sea of cast metal stood on twelve oxen, "and the sea was upon them, above." The discourse cited ap-

plies it to Malchus resting above the worlds below it.

II Chronicles 4:4 דברי הימים ב ד:ד

עוֹמֵד עַל־שְׁנֵים עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים צָפוֹנָה וּשְׁלוֹשָׁה פֹנִים יָמָּה וּשְׁלֹשָׁה פֹנִים נֶגְבָּה וּשְׁלֹשָׁה פֹנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה׃

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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71 **ויקהל משה**

"And Moshe assembled all the congregation of the children of Israel." The verse of the discourse to which the text refers.

Exodus 35:1 שמות ל"ה:א

וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה' לַעֲשֹׂת אֹתָם׃

And Moses assembled all the congregation of the children of Israel, and said unto them: 'These are the words which the L-RD hath commanded, that ye should do them.

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72 **קחו מאתכם תרומה**

"Take from among you an offering to Havayah." The verse of the discourse to which the text refers.

Exodus 35:5 שמות ל"ה:ה

קְחוּ מֵאִתְּכֶם תְּרוּמָה לַה' כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת ה' זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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73 **ועתה יגדל נא**

Moshe's prayer after the spies: "And now, I pray, let the strength of my L-rd be great." The verse of the explanation to which the text refers.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

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

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74 **כי אתה נרי**

"For You are my lamp, O Havayah." The verse of the discourse to which the text refers.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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75 **בפסוק אחרי הויי קאי על מלי דאצילות כמבואר בזהר**

The Zohar on Vayikra quotes "After Havayah your G-d shall you walk"; the Alter Rebbe says that the Zohar there refers "after Havayah" to Malchus of Atzilus.

Zohar, Vayikra 47:334–49:342 ספר הזהר, ויקרא מ"ז:של"ד-מ"ט:שמ"ב

76 **וראית את אחורי**

"And you shall see My back, but My face shall not be seen." The worlds come from G-d's "back," His glow and radiance.

Exodus 33:23 שמות ל"ג:כ"ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

77 **שובה ישראל עד**

"Return, O Israel, unto Havayah your G-d." The verse of the discourse that explains back and front.

Hosea 14:2 הושע י"ד:ב

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

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

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78 **מקרב איש ולב עמוק**

"The inward part of a man and a deep heart." The contemplation must reach the depths of a person.

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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79 **אם אין בינה אין דעת וגם אם אין דעת אין בינה**

Rabbi Elazar ben Azaryah: "If there is no Daas there is no Binah; if there is no Binah there is no Daas." Understanding and inner connection are each needed for the other.

Pirkei Avot 3:17 משנה אבות ג':י"ז

... אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמָה הוּא דּוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מֻעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ מְלֵחָה וְלֹא תֵשֵׁב. אֲבָל כָּל שֶׁמַּעֲשָׂיו מְרֻבִּין מֵחָכְמָתוֹ, לְמָה הוּא ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct,

there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom …

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PARAGRAPH 9

80 **כי מנסה כו' לדעת**

"For Havayah your G-d is testing you, to know whether you love Havayah your G-d." The verse just before "After Havayah your G-d shall you walk."

Deuteronomy 13:4 דברים י״ג:ד׳

לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חוֹלֵם הַחֲלוֹם הַהוּא כִּי מְנַסֶּה ה' אֱלֹקֵיכֶם אֶתְכֶם לָדַעַת הֲיִשְׁכֶם אֹהֲבִים אֶת־ה' אֱלֹקֵיכֶם בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for the L-RD your G-d putteth you to proof, to know whether ye do love the L-RD your G-d with all your heart and with all your soul.

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81 **ואנכי הסתר אסתיר**

"And I will surely hide My face on that day." The word Anochi ("I") shows G-d present within the hiding.

Deuteronomy 31:18 דברים ל״א:י״ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים׃

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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KEHOT'S NOTE

דברים לא, יח.

82 **ה' אמר לו קלל**

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

KEHOT'S NOTE

שמואל-ב טז, י״ד.

83 **ה' אמר לו קלל**

David to Avishai about Shimi ben Gera: "Let him curse, for Havayah said to him, 'Curse David.'"

II Samuel 16:10 שמואל ב ט״ז:י׳

וַיֹּאמֶר הַמֶּלֶךְ מַה־לִּי וְלָכֶם בְּנֵי צְרוּיָה כֹּה יְקַלֵּל כִּי ה' אָמַר לוֹ קַלֵּל אֶת־דָּוִד וּמִי יֹאמַר מַדּוּעַ עָשִׂיתָה כֵּן׃

And the king said: 'What have I to do with you, ye sons of Zeruiah? So let him curse, because the L-RD hath said unto him: Curse David; who then shall say: Wherefore hast thou done so?'

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84 **והיכן אמר לשמעי**

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

KEHOT'S NOTE

וע' זח״ב (קז, ב). [כ].

85 **כי ה' אמר לו קלל והיכן אמר לשמעי**

The Zohar explains that Shimi's cursing came into his heart from elsewhere and served David's good, bringing him to complete teshuvah; so David said, "For Havayah said to him, 'Curse.'"

Zohar, Mishpatim 3:248–258 ספר הזהר, משפטים ג׳:רמ״ח-רנ״ח

It is here fitting to consider why Shimei, who was a scholar and a wise man, behaved to David as he did..The truth is that the words of insult and cursing which he uttered were not his own, but entered into his heart from another region (from heaven), for David's benefit, that he might repent with a perfect repentance, with a broken heart and with many tears before the Holy One. Therefore David said: "The L-rd hath said unto him, Curse David" (Ibid. 5, 10). He knew that the cursing …

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

86 **מלפני מלך מלך**

"These are the kings who reigned in the land of Edom before any king reigned over the children of Israel." In Kabbalah these kings represent the World of Tohu, whose vessels shattered.

Genesis 36:31 בראשית ל״ו:ל״א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

87 **ועיין בזהר וירא דקי״ט ע״ב**

The Zohar on the binding of Yitzchak: "And G-d tested Avraham"; the evil inclination came to accuse before the Holy One, blessed be He. The text cites it on the concealing kelipah within a trial.

Zohar, Vayera 33:494–35:506 ספר הזהר, וירא ל״ג:תצ״ד-ל״ה:תק״ו

88 **ממשל נפילת החומה**

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

KEHOT'S NOTE

נ״ב ע' ב״מ (קטז, ב) בחבטא אי בחבסא. וע' רש״י במתני' ד״ה רואים. [כ].

89 **ועברתי בארץ מצרים אני ולא מלאך**

The Kehot note says that this teaching is cited and explained in the Zohar here, and in the Midrash HaNe'lam there.

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

90 **אני ולא מלאך**

The Kehot note also refers the reader to the Jerusalem

Talmud here for this teaching.

Jerusalem Talmud Sanhedrin 2:3 תלמוד ירושלמי סנהדרין ב:ג׳

... וּמַה כְּלֵי הֶדְיוֹט שֶׁנִּשְׁתַּמֵּשׁ בָּהֶן הֶדְיוֹט אָסוּר לַמֶּלֶךְ לְהִשְׁתַּמֵּשׁ בּוֹ. כְּלֵי הַמֶּלֶךְ שֶׁנִּשְׁתַּמֵּשׁ בּוֹ הֶדְיוֹט אֵינוֹ דִין שֶׁיְּהֵא הַמֶּלֶךְ אָסוּר לְשַׁמֵּשׁ בָּהֶן. רִבִּי יוּדָן אוֹמֵר. נוֹשֵׂא הַמֶּלֶךְ אַלְמָנַת הַמֶּלֶךְ. שֶׁמָּצִינוּ בְּדָוִד שֶׁנָּשָׂא אַלְמָנַת שָׁאוּל. שֶׁנֶּאֱמַר. וָאֶתְּנָה לְךָ אֶת בֵּית אֲדֹנֶיךָ וְאֶת נְשֵׁי אֲדֹנֶיךָ בְּחֵיקֶךָ. זוֹ רִצְפָּה וַאֲבִיגַיִל וּבַת שֶׁבַע. שְׁלֹשָׁה בָנִים הָיוּ לְחָצְרוֹן. דִּכְתִיב וּבְנֵי חֶצְרוֹן יְרַחְמְאֵל וְאֶת רָם וְאֶת כְּלוּבָי. הוּא יְרַחְמְאֵל קַדְמוֹי אֶלָּא שֶׁנָּשָׂא אִשָּׁה גּוֹיָה לְהִתְעַטֵּר בָּהּ. ...

MISHNAH: The king does not judge, nor may one judge him; he does not testify, nor may one testify against him; he does not give ḥalîṣah, nor does one give ḥalîṣah to his wife. He does not marry in levirate, nor may one marry his wife in levirate. Rebbi Jehudah says, if he wants to give ḥalîṣah or marry in levirate, let his good deeds be remembered. They told him, even if he wants to, one does not listen to him. One may not marry his widow; Rebbi Jehudah says, ...

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)

91 **וידעת היום והשבות**

"And you shall know this day, and take it to your heart, that Havayah is G-d." The verse of the discourse to which the text refers.

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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92 **אם אין בינה אין דעת**

"If there is no Binah there is no Daas." Here the stress is that daas is born out of Binah.

Pirkei Avot 3:17 משנה אבות ג׳:י״ז

... אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמָה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מֻעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפְכָתוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ מְלֵחָה וְלֹא תֵשֵׁב. אֲבָל כָּל שֶׁמַּעֲשָׂיו מְרֻבִּין מֵחָכְמָתוֹ, לְמָה הוּא ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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93 **ובמעי אמו אוכל מה שאמו אוכלת**

Rabbi Simlai: in the womb the child "eats from what its mother eats and drinks from what its mother drinks." The image of love and awe growing inside Binah.

Niddah 30b:18 נדה ל׳ ב:י״ח

דָּרֵשׁ רַבִּי שִׁמְלַאי: לְמָה הַוָּלָד דּוֹמֶה בְּמֵעֵי אִמּוֹ — לְפִנְקָס שֶׁמְּקוּפָּל, וּמוּנָּח יָדָיו עַל שְׁתֵּי צִדָּעָיו, שְׁתֵּי אֲצִילָיו עַל שְׁתֵּי אַרְכּוּבוֹתָיו, וּשְׁנֵי עֲקֵבָיו עַל שְׁתֵּי עֲגָבוֹתָיו, וְרֹאשׁוֹ מוּנָּח לוֹ בֵּין בִּרְכָּיו, וּפִיו סָתוּם, וְטַבּוּרוֹ פָּתוּחַ. וְאוֹכֵל מִמַּה שֶּׁאִמּוֹ אוֹכֶלֶת, וְשׁוֹתֶה מִמַּה שֶּׁאִמּוֹ שׁוֹתָה, וְאֵינוֹ מוֹצִיא רְעִי שֶׁמָּא יַהֲרוֹג אֶת אִמּוֹ. וְכֵיוָן שֶׁיָּצָא לָאֲוִיר הָעוֹלָם — נִפְתָּח הַסָּתוּם, וְנִסְתָּם הַפָּתוּחַ, שֶׁאִלְמְלֵא כֵּן אֵינוֹ יָכוֹל לִחְיוֹת אֲפִילּוּ שָׁעָה אַחַת.

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KEHOT'S NOTE

נדה ל, ב.

94 **דינא דמלכותא דינא**

Shmuel's rule, "The law of the kingdom is law." The Alter Rebbe hears the name Dinah in dina, linking her to Malchus.

Gittin 10b:12–14 גיטין י׳ ב:י״ב-י״ד

אֶלָּא מַתְנָה, בְּמַאי קָא קָנֵי - לָאו בְּהַאי שְׁטָרָא? וְהַאי שְׁטָרָא חַסְפָּא בְּעָלְמָא הוּא! אָמַר שְׁמוּאֵל: דִּינָא דְּמַלְכוּתָא - דִּינָא. וְאִיבָּעֵית אֵימָא, תָּנֵי "חוּץ מִכְּגִיטֵי נָשִׁים". רַבִּי שִׁמְעוֹן אוֹמֵר: אַף אֵלּוּ, כְּשֵׁירִין וְכוּ': וְהָא לָאו בְּנֵי כְּרִיתוּת נִינְהוּ?

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Bava Kamma 113b:13–14 בבא קמא קי״ג ב:י״ג-י״ד

גּוּפָא - אָמַר שְׁמוּאֵל: דִּינָא דְּמַלְכוּתָא דִּינָא. אָמַר רָבָא: תִּדַּע, דְּקָטְלִי דַּיְקֵלֵי וְגָשְׁרֵי גִּישְׁרֵי - וְעָבְרִינַן עֲלַיְיהוּ. אָמַר לֵיקָה אַבָּיֵי: וְדִלְמָא מִשּׁוּם דְּאַיְיאוּשׁ לְהוּ מִינַּיְיהוּ מָרְיְיהוּ! אָמַר לֵיקָה: אִי לָא דִּינָא דְּמַלְכוּתָא דִּינָא, הֵיכִי מְיָיאֲשִׁי?

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KEHOT'S NOTE

גיטין י׳, ב. ושי״נ. ב״ק קיג, ב. זח״ב (קיח, א). [כ].

95 **דינא דמלכותא דינא**

The Zohar (in the Ra'aya Mehemna) notes that the letters of the Name Ado-nai, rearranged, spell dina (law), and for this reason the Sages said, "the law of the kingdom is law."

Zohar, Mishpatim 14:443–15:451 ספר הזהר, משפטים י״ד:תמ״ג-ט״ו:תנ״א

96 **ע"פ אמר עם הספר**

The discourse on "And when she came before the king, he said with the book" (Esther 9:25) explains that every descent of souls and bodies is for the sake of an ascent.

KEHOT'S NOTE

תו״א צו, א ואילך.

97 **אמר עם הספר**

"He said with the book." The verse of the Torah Ohr dis-

course to which the text refers.

Esther 9:25 אסתר ט׳:כ״ה

וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ׃

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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98 **כולם בחכמה עשית**

"How many are Your works, Havayah; You have made them all with wisdom."

Psalms 104:24 תהילים ק״ד:כ״ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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99 **כולם בחכמה עשית בבינה**

The place in the Zohar that the Kehot note gives for this phrase.

Zohar I, 43a זח״א מג, א

KEHOT'S NOTE

זח״א מג, א.

100 **ועברתי באמ״צ אני ולא מלאך**

"And I will pass through the land of Egypt on this night." The Haggadah expounds: "I, and not an angel."

Exodus 12:12 שמות י״ב:י״ב

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

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

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KEHOT'S NOTE

שמות י״ב, י״ב. הובא ונתבאר בזח״א קיז, א. ושם במה״נ. וראה ירוש' סנהדרין פ״ב, ה״א.

101 Kehot's note points to Zohar, Vayera 33:485-494 for these words.

Zohar, Vayera 33:485–494 ספר הזהר, וירא ל״ג:תפ״ה-תצ״ד

PARAGRAPH 10

102 **בהערה לתיקון חצות**

The note identifies the "note to Tikkun Chatzos" as a gloss in the Alter Rebbe's Siddur.

KEHOT'S NOTE

בסידור אדה״ז.

103 **זה השער**

"This is the gate to Havayah; the righteous shall enter through it." Awe is the gate through which one enters.

Psalms 118:20 תהילים קי״ח:כ׳

זֶה־הַשַּׁעַר לַה׳ צַדִּיקִים יָבֹאוּ בוֹ׃

This is the gate of the L-RD; The righteous shall enter into it.

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KEHOT'S NOTE

תהלים קיח, כ.

104 **ובאתר דאשתכחי דכר ונוק' לית שבחא אלא לדכורא**

On Pesach night the Zohar says: "Where male and female are found, the praise is only for the male." Hence the verse names only love, the male.

Zohar, Bo 5:129–6:141 ספר הזהר, בא ה׳:קכ״ט-ו׳:קמ״א

"As in the days of thy coming out of Egypt will I show unto him marvellous things" (Micah 7, 15).'

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

105 **זכר חסדו**

"He remembered His kindness and His faithfulness to the house of Israel." The word zachar (remembered) also means "male": kindness and love are called male.

Psalms 98:3 תהילים צ״ח:ג׳

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ׃

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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106 **אשה יראת ה'**

"A woman who fears Havayah, she shall be praised." Awe is called female.

Proverbs 31:30 משלי ל״א:ל׳

שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־ה׳ הִיא תִתְהַלָּל׃

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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107 **יראו את ה'**

"Fear Havayah, His holy ones." Read as the inner awe of self-nullification.

Psalms 34:10 תהילים ל״ד:י׳

יְרָאוּ אֶת־ה׳ קְדֹשָׁיו כִּי־אֵין מַחְסוֹר לִירֵאָיו׃

O fear the L-RD, ye His holy ones; For there is no want to them that fear Him.

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KEHOT'S NOTE

תהלים לד, י׳.

108 **ייראו מה'**

"Let all the earth fear from Havayah." Read as the outer

awe of His sovereignty.

Psalms 33:8 תהילים ל"ג:ח'

יִירְאוּ מֵה' כָּל־הָאָרֶץ מִמֶּנּוּ יָגוּרוּ כָּל־יֹשְׁבֵי תֵבֵל:

Let all the earth fear the L-RD; Let all the inhabitants of the world stand in awe of Him.

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KEHOT'S NOTE

תהלים לג, ח.

109 **את הטפל**

Shimon HaAmsuni expounded every es in the Torah as including something more, and Rabbi Akiva expounded "es Havayah your G-d you shall fear" to include Torah scholars. The Alter Rebbe uses es as the image of something subordinate and nullified.

Bava Kamma 41b בבא קמא מ"א

KEHOT'S NOTE

ראה ב"ק מא, ב.

110 **ובינה אימא מקננא בכורסייא**

Etz Chaim speaks of "what is said in the Tikkunim, 'Imma nests in the Throne'": Binah dwells in Beriah, the World of the Throne.

Sefer Etz Chaim 47:3–4 עץ חיים מ"ז:ג'-ד'

... ואמנם סוד הזווג הזה הב' דאו"א אשר מגיע עד מסך דבריאה ומאיר שם ז"ס הנאמר בתקונים אמא מקננא בכורסייא והענין כי כתר דאצילות מתלבש בחכמה וחכמה מתלבש בבינה ואז הבינה מאירה בבריאה כנ"ל כי הכל מאירין בודאי אפי' האור א"ס נמשך שם רק שאינו ניכר רק אור הבינה דאצילות שנעשה מסך ולבוש אל כל מה שלמעלה ממנה וזהו אמא עילאה מקננה בבריאה בכורסייא בג' ספי' פי' כי כח ג"ר כח"ב של אצילות כולן נכללין ומתלבשין באמא עלאה והיא אח"כ מקננא בבריאה ואמנם אומרו לשון מקננא לשון קן הטעם הוא ...

Sefer Etz Chaim (Public Domain)

111 **אימא מקננא בכורסייא**

The Kehot note gives the Tikkunei Zohar, Tikkun 6, as the origin of this phrase.

Tikkunei Zohar 23a:10–11 תקוני הזהר כ"ג א':י'-י"א

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרו"ן. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרו"ן. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

Constantinople, 1740 (CC-BY-NC)

112 **כמ"ש בע"ח שמ"ז פ"ג**

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

KEHOT'S NOTE

והוא מת"ז ת"ו.

113 **אותו ואת נוהו**

David, fleeing Avshalom: "If I find favor in the eyes of Havayah, He will bring me back and show me Him and His abode."

II Samuel 15:25 שמואל ב ט"ו:כ"ה

וַיֹּאמֶר הַמֶּלֶךְ לְצָדוֹק הָשֵׁב אֶת־אֲרוֹן הָאֱלֹקִים הָעִיר אִם־אֶמְצָא חֵן בְּעֵינֵי ה' וֶהֱשִׁבַנִי וְהֹרָאַנִי אֹתוֹ וְאֶת־נָוֵהוּ:

And the king said unto Zadok: 'Carry back the ark of G-d into the city; if I shall find favour in the eyes of the L-RD, He will bring me back, and show me both it, and His habitation;

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114 **אות היא ביני ובין בנ"י**

"Between Me and the children of Israel it is a sign forever," said of Shabbos. Ve'oso is read as os, a sign.

Exodus 31:17 שמות ל"א:י"ז

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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KEHOT'S NOTE

שמות לא, יז.

115 Kehot's note points to Exodus 31:13 for these words.

Exodus 31:13 שמות ל"א:י"ג

וְאַתָּה דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אַךְ אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ כִּי אוֹת הִוא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לָדַעַת כִּי אֲנִי ה' מְקַדִּשְׁכֶם:

'Speak thou also unto the children of Israel, saying: Verily ye shall keep My sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am the L-RD who sanctify you.

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116 **ת"ו רשים רישמו' לע"י**

The note points to Or HaTorah on Bereishis for this passage of the Idra, "the tav made an impression for Atik Yomin."

KEHOT'S NOTE

ראה אוה"ת בראשית כרך א קנג, ב. ראה בספר הערכים — חב"ד כרך ז מערכת אות ת' במילואים הערה 34 שיש בזה בי' פירושים א' שהכוונה היא למה שמלכות דא"ס נעשית עתיק לא"ק. והב' גם בנוגע לעתיק דאצילות ע"ש.

117 **ת"ו רשים רישומ' לעתיק יומין**

The Idra Rabba: "As we have learned of the impressions of the letters: the tav made an impression for Atik Yomin." The last letter, tav, is the impression of Malchus at the highest level.

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג':י"ד-ו':כ"ה

118 **בביאור האדרא מהאריז"ל**

In Behar the Alter Rebbe quotes the Arizal's commentary on this Idra: all the worlds come into being within the last

level of the Emanator, "Malchus of Malchus" of the Infinite One; so the final tav emanated everything, Malchus of Adam Kadmon becomes Atik in the head of Arich Anpin, and the letters begin with tav, shin, reish, kuf, the secret of the reversed seal.

KEHOT'S NOTE

לזח"ג קכח, ב. ראה לעיל בהר מג, ג. הוספות נג, ב.

119 **ובפע"ח**

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

KEHOT'S NOTE

ש' השבת פ"כ ד"ה ואמנם.

120 **ובמ"ח בענין כוונת תשר"ק**

The note locates the passage of Mishnas Chassidim that the text cites on the kavanah of the letters tav, shin, reish, kuf.

KEHOT'S NOTE

שחרית דשבת יו"ד, ד. ראה לקוטי לוי"י — אגרות ע' קד.

121 **ובפע"ח ובמשנת חסידים בענין כוונת תשר"ק הנזכר במוסף שבת שהוא סוד הארת כ"ב אתוון במוחא עילאה**

Pri Etz Chaim writes that the Shabbos Musaf should open in the order tav, shin, reish, kuf, and that this is the secret of the illumination of the twenty-two letters in the supernal brain.

Pri Etz Chaim, Gate of the Sabbath 20:4 פרי עץ חיים, שער השבת כ':ד'

ואמנם צ"ל תקנת, על סדר תשר"ק, ולא למשה צוית וכו'. והוא סוד הארת כ"ב אתוון במוחא עלאה מתתא לעילא, בסוד מ"ש בזוהר, תי"ו רשים רשימו לעתיק יומין דלית דכוותיה. במוסף שבת, צ"ל תקנת שבת, וצ"ל תקנת בקי ולא בכ'. וצ"ל צווי בבי יודין, כל הא"ב, ובסוף כל הא"ב יאמר מנצפ"ך, שהוא מסיני נצטוו צווי פועליה כראוי. וצ"ל בסוף המוסף זכר למעשה בראשית, כי היסודות דזו"נ הנקראים זכר שוין הם, ומזדווגין בתפלת מוסף בלחש, שעלה הז"א בחב"ד דאו"א, נמצא עתה כי נצח הוד יסוד דאבא ואמא, שם עצמן הם הנצח הוד ...

Pri Etz Chaim (Public Domain)

122 **כי אתה נרי**

"For You are my lamp, Havayah." The verse of the Mikeitz discourse on "awe and love, love and awe."

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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123 Kehot's note points to Zohar, Bo 5:132 for these words.

Zohar, Bo 5:132 ספר הזהר, בא ה':קל"ב

124 The Zohar asks how David could ask to see "Him," and connects it with the os, the sign of the covenant, which David knew he had to guard properly.

Zohar, Lech Lecha 35:402–415 ספר הזהר, לך לך ל"ה:ת"ב-תט"ו

PARAGRAPH 11

125 **ובמורא גדול**

"And Havayah brought us out of Egypt with a mighty hand ... and with great awe." The Haggadah expounds: "with great awe: this is the revelation of the Shechinah."

Deuteronomy 26:8 דברים כ"ו:ח'

וַיּוֹצִאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבְמֹרָא גָּדֹל וּבְאֹתוֹת וּבְמֹפְתִים׃

And the L-RD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders.

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126 **ששת ימים תאכל מצות**

"Six days you shall eat matzos, and on the seventh day an assembly." The verse of the Pesach discourse to which the text refers.

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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127 "The voice of my beloved, here he comes." The verse of the discourse in Likkutei Torah, Shir HaShirim, to which the text refers.

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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128 **ע"פ קול דודי כו' בשה"ש**

The discourse on "The voice of my beloved" distinguishes a lesser voice that is heard from the "great voice" that is not heard, and speaks of the revelation to Israel at the Exodus.

KEHOT'S NOTE

לקמן שה"ש טו, ב.

129 **אם אין יראה אין חכמה אם אין חכמה אין יראה**

Rabbi Elazar ben Azaryah: "If there is no wisdom there is

no awe; if there is no awe there is no wisdom."

Pirkei Avot 3:17משנה אבות ג:י"ז

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

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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

130 **גבי חג השבועות ע"פ וידבר אלקים**

This Shavuos discourse explains "And Elokim spoke all these words, saying, 'I am Havayah your G-d'" as G-d's very essence (Anochi) being revealed below, until He is called "your G-d"; to reach this one first counts the seven weeks of the Omer, subduing the natural emotions of the animal soul.

Numbers 15:4במדבר ט"ו:ד'

וְהִקְרִיב הַמַּקְרִיב קָרְבָּנוֹ לַה' מִנְחָה סֹלֶת עִשָּׂרוֹן בָּלוּל בִּרְבִעִית הַהִין שָׁמֶן:

then shall he that bringeth his offering present unto the L-RD a meal-offering of a tenth part of an ephah of fine flour mingled with the fourth part of a hin of oil;

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KEHOT'S NOTE

לעיל במדבר טו, ד.

131 **וידבר אלקים**

"And Elokim spoke all these words, saying." The opening of the Ten Commandments, the verse of the Shavuos discourse.

Exodus 20:1שמות כ:א'

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

And G-d spoke all these words, saying:

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132 **בד"ה וידעת היום**

Folio 6c falls in the discourse that gives "a further explanation on the verse 'And you shall know this day'," on daas and faith in the light that encompasses all worlds.

KEHOT'S NOTE

ראה לעיל ואתחנן ו, ג.

133 **וידעת היום**

"And you shall know this day, and take it to your heart." The verse of the discourse to which the text refers.

Deuteronomy 4:39דברים 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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PARAGRAPH 12

134 **ואתה משמרה בקרבי**

The morning blessing over the soul: "and You guard it within me." Guarding belongs to the encompassing levels of the soul.

Berakhot 60b:4ברכות ס' ב:ד'

כִּי מִתְעַר אוֹמַר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לְעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה' אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

135 **המקיף מסמא עיני החיצונים**

The note points to two places in the Tzemach Tzedek's explanations of the mitzvos, on confession and teshuvah and on the Pesach offering, for the idea that an encompassing light blinds the external forces.

KEHOT'S NOTE

ראה סהמ"צ להצ"צ מצות וידוי ותשובה. שם מצות קרבן פסח.

PARAGRAPH 13

136 **רמ"ח אברים דמלכא**

The Kehot note gives Tikkunei Zohar, Tikkun 30, for the mitzvos as the 248 limbs of the King.

Tikkunei Zohar 74a:8תקוני הזהר ע"ד א:ח'

וְעוֹד מְצִוְותָא דָא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצִוְותָא מִסְטָרָא דַּאֲבָא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֶשֶׁ"ר, וְהָכִי צַדִּיק מְצִוְותָא וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֻּטָּר כָּל רֶחֶם, פִּתְיחוּ דְּרַחֲם,

דְּאִיהוּ רְמַ"ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו"ה בְּכָל אֵבָר וְאֵבָר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסִּטְרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

137 **ע"י המשכת אור א"ס ב"ה בהן**

In Sh'lach the Alter Rebbe explains "and you shall do all My commandments" as drawing the Infinite Light into the mitzvah, so that the mitzvah becomes a vessel for it, and cites the same essay: all the mitzvos rectify the 248 limbs of Z'eir Anpin by drawing the Infinite Light into them.

KEHOT'S NOTE

ראה לעיל פ' שלח מו, ב. ובליקוטי פי' לקו"א שם.

138 **שכל המצות לתקן רמ"ח אברי ז"א ע"י המשכת אור א"ס ב"ה בהן**

The essay "To understand what is written in Pri Etz Chaim" states that all the mitzvos serve to rectify the 248 limbs of Z'eir Anpin, and also speaks of the 613 paths drawn from one path. The Alter Rebbe quotes its words here.

Tanya, Part V; Kuntres Acharon 4:11 תניא, קונטרס אחרון ד':י"א

אַךְ הָעִנְיָן, שֶׁכָּל הַמִּצְוֹת לְתַקֵּן רַמ"ח אֵבְרֵי "זְעֵיר אַנְפִּין", עַל יְדֵי הַמְשָׁכַת אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא בְּמוֹחִין, הַכְלוּלִין בָּהּ' חֲסָדִים וְהִ' גְּבוּרוֹת, וּמְקוֹר הַמּוֹחִין הוּא לַבְנוּנִית כוּ', הוּא הָעֶנֶג וְחֵפֶץ הָעֶלְיוֹן לְהַמְשִׁיךְ הָאוֹר לְמַטָּה לְרַמַ"ח אֵבְרִין דְּ"זְעֵיר אַנְפִּין", וּמִתְחַלֶּקֶת הַהַמְשָׁכָה לְתַרְיַ"ג הַמְשָׁכוֹת פְּרָטִיוֹת, לְפִי בְּחִינַת עֵרֶךְ הַמִּצְוֹת, כְּגוֹן בְּצָדָקָה וּגְמִילוּת חֲסָדִים - נִמְשָׁךְ אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא לְחִיצוֹנִיּוּת הַכְּלִי דְּחֶסֶד דְּ"זְעֵיר אַנְפִּין", וּבְקִיּוּם הַדִּינִין - בְּחִיצוֹנִית גְּבוּרָה, ...

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139 **המצות נק' רמ"ח אברים דמלכא**

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

140 **כי נר מצוה**

"For a mitzvah is a lamp and the Torah is light." The mitzvah is the vessel, and the Torah the light that lights it.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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141 **נרות המערכה**

"The pure menorah, its lamps, the lamps of the arrangement." Here ner means the vessel.

Exodus 39:37 שמות ל"ט:ל"ז

אֶת־הַמְּנֹרָה הַטְּהֹרָה אֶת־נֵרֹתֶיהָ נֵרֹת הַמַּעֲרָכָה וְאֶת־כָּל־כֵּלֶיהָ וְאֵת שֶׁמֶן הַמָּאוֹר:

the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels thereof, and the oil for the light;

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KEHOT'S NOTE

שמות לט, לז.

142 **בהעלותך את הנרות**

"When you kindle the lamps." Here ner means the burning light itself.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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KEHOT'S NOTE

במדבר ח, א.

143 **בפ' וארא**

Folio 55b falls in the first discourse of Va'eira, "And I appeared to Avraham." Its closing paragraph, which the text cites, explains "which I command you (anochi) this day" as "Anochi, who I am," the level of the Singular One (yachid), and says that the Torah is drawn from above the level of the Name Havayah, from this level of Anochi.

KEHOT'S NOTE

תו"א נה, ב.

144 **באדרא דנשא**

The note points to a discussion in Sefer HaMaamarim 5689 connected with this passage of the Idra of Naso.

KEHOT'S NOTE

ראה סה"מ תרפ"ט ע' 5.

145 **חד ארחא דנהיר כו' לתרי"ג ארחין דאורייתא דפליג בז"א**

The Idra Rabba: "one path that shines" in the parting of the hair, and from that path are divided the 613 paths of the Torah, apportioned in Z'eir Anpin.

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו':כ"ה-ז':ל"ז

146 **כל ארחות**

"All the paths of Havayah are kindness and truth." In Z'eir Anpin the mitzvos are many "paths."

Psalms 25:10 תהילים כ"ה:י'

כָּל־אָרְחוֹת ה' חֶסֶד וֶאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדֹתָיו:

All the paths of the L-RD are mercy and truth Unto such as keep His covenant and His testimonies.

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KEHOT'S NOTE

תהלים כה, י.

147 **וארח צדיקים כאור נוגה**

"The path of the righteous is like the shining light, growing ever brighter until full day." "Path" and "light" in the singular.

Proverbs 4:18 משלי ד':י"ח

וְאֹרַח צַדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וָאוֹר עַד־נָכוֹן הַיּוֹם:

But the path of the righteous is as the light of dawn, That shineth more and more unto the perfect day.

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KEHOT'S NOTE

משלי ד, יח.

148 **בשעת מ"ת כפה עליהם הר כגיגית**

At Sinai G-d held the mountain over Israel like a barrel, and from this, said Rav Acha bar Yaakov, comes a great protest regarding the Torah.

Shabbat 88a:5 שבת פ"ח א:ה'

"וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר", אָמַר רַב אַבְדִימִי בַּר חָמָא בַּר חַסָּא: מְלַמֵּד שֶׁכָּפָה הַקָּדוֹשׁ בָּרוּךְ הוּא עֲלֵיהֶם אֶת הָהָר כְּגִיגִית, וְאָמַר לָהֶם: אִם אַתֶּם מְקַבְּלִים הַתּוֹרָה מוּטָב, וְאִם לָאו — שָׁם תְּהֵא קְבוּרַתְכֶם. אָמַר רַב אַחָא בַּר יַעֲקֹב: מִכָּאן מוֹדָעָא רַבָּה לְאוֹרָיְיתָא. אָמַר רָבָא: אַף עַל פִּי כֵן הֲדוּר קִבְּלוּהָ בִּימֵי אֲחַשְׁוֵרוֹשׁ, דִּכְתִיב: "קִיְּמוּ וְקִבְּלוּ הַיְּהוּדִים" — קִיְּימוּ מַה שֶּׁקִּיבְּלוּ כְּבָר.

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KEHOT'S NOTE

שבת פח, א. וש"נ.

149 **וימינו תחבקני**

"His left hand is under my head, and his right hand embraces me." The right hand is G-d's love.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

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

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KEHOT'S NOTE

שה"ש ב, ו.

150 **אהבתי אתכם אמר ה'**

"I have loved you, says Havayah." The supernal love revealed to Israel.

Malachi 1:2 מלאכי א':ב'

אָהַבְתִּי אֶתְכֶם אָמַר ה' וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו לְיַעֲקֹב נְאֻם־ה' וָאֹהַב אֶת־יַעֲקֹב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

PARAGRAPH 14

151 **כמים הפנים לפנים כן לב האדם**

"As water reflects face to face, so the heart of man to man." Love revealed from above awakens love below.

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם:

As in water face answereth to face, So the heart of man to man.

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152 **פקדת הארץ ותשוקקי'**

"You have visited the earth and caused it to yearn." Read as G-d's visitation awakening the yearning of the soul.

Psalms 65:10 תהילים ס"ה:י'

פָּקַדְתָּ־הָאָרֶץ וַתְּשֹׁקְקֶהָ רַבַּת תַּעְשְׁרֶנָּה פֶּלֶג אֱלֹקִים מָלֵא מָיִם תָּכִין דְּגָנָם כִּי־כֵן תְּכִינֶנָהּ:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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KEHOT'S NOTE

תהלים סה, י.

153 **אשר אנכי מצוך היום על לבבך**

"And these words, which I command you this day, shall be upon your heart." The mitzvah's revelation reaches the heart.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ:

And these words, which I command thee this day, shall be upon thy heart;

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154 **עבירה מכבה מצוה**

Earlier in this parsha the Alter Rebbe explains that the mitzvos need guarding for the "lamp" drawn from them: a transgression puts out that lamp and quenches the fire of love, but not the mitzvah itself, which still counts in a person's favor.

KEHOT'S NOTE

נסמן לעיל כ, א. וש"נ.

155 **עבירה מכבה מצוה**

"A transgression extinguishes a mitzvah, but a transgression does not extinguish Torah, as it is said, 'Many waters cannot extinguish the love.'"

Sotah 21a:9–10 סוטה כ"א א:ט'-י'

דָּבָר אַחֵר: עֲבֵירָה מְכַבָּה מִצְוָה, וְאֵין עֲבֵירָה מְכַבָּה תּוֹרָה, שֶׁנֶּאֱמַר: "מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאַהֲבָה". אָמַר רַב יוֹסֵף: מִצְוָה, בְּעִידָּנָא דְּעָסֵיק בָּהּ — מַגְנָא וּמַצְלָא, בְּעִידָּנָא דְּלָא עָסֵיק בָּהּ — אַגּוֹנֵי מַגְנָא, אֲצוֹלֵי לָא מַצְלָא. תּוֹרָה, בֵּין בְּעִידָּנָא דְּעָסֵיק בָּהּ וּבֵין בְּעִידָּנָא דְּלָא עָסֵיק בָּהּ — מַגְנָא וּמַצְלָא.

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156 **שחת לו לא בניו מומם**

"Corruption is not His; His children's is the blemish." A sin harms the sinner, not G-d.

Deuteronomy 32:5 דברים ל"ב:ה'

שִׁחֵת לוֹ לֹא בָּנָיו מוּמָם דּוֹר עִקֵּשׁ וּפְתַלְתֹּל:

Is corruption His? No; His children's is the blemish; A generation crooked and perverse.

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KEHOT'S NOTE

דברים לב, ה.

157 **חבילו להון לא ליה**

Targum Onkelos: "They have harmed themselves, not Him."

Onkelos Deuteronomy 32:5 תרגום אונקלוס על דברים ל"ב:ה'

חַבִּילוּ לְהוֹן לָא לֵיקָה בְּנָיָא דִּי פְלָחוּ לְטַעֲוָתָא דָּרָא דְאַשְׁנִיוּ עוֹבָדוֹהִי וְאִשְׁתַּנִּיוּ:

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

158 **לעומת זה**

"G-d has made the one opposite the other." At the level of the Will of all wills there is no opposing side.

Ecclesiastes 7:14 קהלת ז':י"ד

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

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

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159 **ע"פ ואתחנן**

The note places the discourse on "And I pleaded" earlier in Likkutei Torah, Va'eschanan, without giving a page.

KEHOT'S NOTE

לעיל פ' ואתחנן.

160 **ואתחנן**

"And I pleaded with Havayah at that time." The verse of the discourse to which the text refers.

Deuteronomy 3:23 דברים ג':כ"ג

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר:

And I besought the L-RD at that time, saying:

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161 **לא הביט און ביעקב**

Bilam's words: "He has not beheld iniquity in Yaakov." At the level of the supernal encompassing lights, sin does not reach.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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162 **ה' צלך**

Kehot's note points to Psalms 121:5 for these words.

Psalms 121:5 תהילים קכ"א:ה'

ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ:

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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KEHOT'S NOTE

תהלים קכא, ה.

PARAGRAPH 15

163 **ה' צלך**

"Havayah is your guardian; Havayah is your shade at your right hand." A shade is an encompassing protection.

Psalms 121:5 תהילים קכ"א:ה'

ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ:

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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164 **ואשים דברי בפיך ובצל ידי כסיתיך**

"And I have put My words in your mouth, and in the shade of My hand I have covered you." Words of Torah in the mouth bring an encompassing "shade."

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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PARAGRAPH 16

165 **כל האומר אין לי אלא תו'**

Rabbi Yosi: whoever says he has nothing but Torah does not have even Torah, for "you shall learn them and do them": whoever is not in the doing is not in the learning.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבִי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּץ. תּוּקְעָ עַצְמוֹ לְדָבָר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וּלְמַדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשִׂיָּה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשִׂיָּה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

166 **וכמ"ש במ"א**

A later discourse in this parsha distinguishes listening "to" G-d's voice from listening "in" His voice, hearing the inner dimension of the Torah so that the Infinite Light brings the soul to self-nullification, and notes that "there is Torah and there is Torah."

KEHOT'S NOTE

ראה לקמן כג, ב.

167 **תרעא לדרתא**

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

KEHOT'S NOTE

שבת לא, רע"ב.

168 **תרעא לדרתא**

Rabbi Yannai: "Woe to one who has no courtyard but makes a gate for the courtyard." Torah is the gate, and the fear of Heaven the courtyard.

Shabbat 31b:1 שבת ל"א ב:א'

יְרַאַת שָׁמַיִם, דּוֹמֶה לְגִנְזָךְ שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת וּמַפְתְּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בְּהֵי עָיֵיל? מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלִית לֵיהּ דָּרְתָּא וְתַרְעָא לְדָרְתָּא עֲבִיד. אָמַר רַב יְהוּדָה: לֹא בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא כְּדֵי שֶׁיִּירְאוּ מִלְּפָנָיו, שֶׁנֶּאֱמַר: "וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו".

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169 **בצדקה תכונני**

"Through tzedakah you shall be established." Charity, and the mitzvos generally, make a place for the light to rest.

Isaiah 54:14 ישעיהו נ"ד:י"ד

בְּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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KEHOT'S NOTE

ישעי' נד, יד.

170 **כי לית ברכתא שריא אלא**

The Zohar teaches that one may not say a blessing over an empty table, because the blessing from above does not rest in an empty place.

Zohar II, 87b זח"ב פז, ב

KEHOT'S NOTE

ראה זח"ב פז, ב.

171 **ועשית בגדי קדש**

"And you shall make holy garments for Aharon your brother." The verse of the discourse to which the text refers.

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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172 **ר"פ ויקרא**

The note places the discourse on "And He called to Moshe" at the beginning of Likkutei Torah, Vayikra.

KEHOT'S NOTE

לעיל פ' ויקרא.

173 **ויקרא אל משה**

"And He called to Moshe." The opening of Parshas Vayikra, the verse of the discourse to which the text refers.

Leviticus 1:1 ויקרא א':א'

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר׃

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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PARAGRAPH 17

174 **כי הוא צוה ונבראו**

"Let them praise the Name of Havayah, for He commanded and they were created." Said of G-d's essence, which does not "create" by entering what it makes.

Psalms 148:5 תהילים קמ"ח:ה'

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ׃

Let them praise the name of the L-RD; For He commanded, and they were created.

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175 **כח הפועל בנפעל**

Tanya explains that every creature is truly as nothing next to "the power of the Actor and the breath of His mouth within the acted-upon," which brings it into being.

Tanya, Sha'ar HaYichud 3:1–2 תניא, חלק שני; שער היחוד והאמונה ג':א'-ב'

וְהִנֵּה, אַחֲרֵי הַדְּבָרִים וְהָאֱמֶת הָאֱלֹקָה, כָּל מַשְׂכִּיל עַל דָּבָר יָבִין לַאֲשׁוּרוֹ, אֵיךְ שֶׁכָּל נִבְרָא וְיֵשׁ הוּא בֶּאֱמֶת נֶחְשָׁב לְאַיִן וָאֶפֶס מַמָּשׁ לְגַבֵּי כֹּחַ הַפּוֹעֵל וְרוּחַ פִּיו שֶׁבְּנִפְעָל, הַמְהַוֶּה אוֹתוֹ תָּמִיד וּמוֹצִיאוֹ מֵאַיִן מַמָּשׁ לְיֵשׁ. וּמַה שֶּׁכָּל נִבְרָא וְנִפְעָל נִרְאֶה לָנוּ לְיֵשׁ וּמַמָּשׁוּת, זֶהוּ, מֵחֲמַת שֶׁאֵין אָנוּ מַשִּׂיגִים וְרוֹאִים בְּעֵינֵי בָּשָׂר אֶת כֹּחַ ה' וְרוּחַ פִּיו שֶׁבְּנִבְרָא, אֲבָל אִילּוּ נִיתְּנָה רְשׁוּת לָעַיִן לִרְאוֹת וּלְהַשִּׂיג אֶת הַחַיּוּת וְרוּחָנִיּוּת שֶׁבְּכָל נִבְרָא, הַשּׁוֹפֵעַ בּוֹ מִ"מּוֹצָא פִּי ה'" ...

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176 **בד"ה אני ה' . . דפי ציצית**

The discourse on "I am Havayah your G-d" in the section of tzitzis speaks of the inner supernal delight that shines in Torah and mitzvos, and of Rabbi Akiva, who laughed on seeing the prosperity of Rome: if those who transgress His will have so much, how much more those who do it.

KEHOT'S NOTE

לעיל פ' שלח מז, א.

177 **ובשה"ש בד"ה מי יתנך**

This discourse contrasts the righteous and those who return in teshuvah, and explains the purpose of creation as a dwelling place below: "the way of Havayah," the Name going forth and being revealed even in the World of Asiyah.

KEHOT'S NOTE

לקמן שה"ש מד, ג.

178 **מי יתנך כאח לי**

"If only you were like a brother to me." The verse of the Shir HaShirim discourse to which the text refers.

Song of Songs 8:1 שיר השירים ח':א'

מִי יִתֶּנְךָ כְּאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבוּזוּ לִי׃

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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PARAGRAPH 18

179 **המחדש בטובו**

From the first blessing before the morning Shema: "and in His goodness He renews each day, continually, the work of creation."

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8, סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ח'

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם זְמִרוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת. עוֹשֶׂה חֲדָשׁוֹת. בַּעַל מִלְחָמוֹת. זוֹרֵעַ צְדָקוֹת. מַצְמִיחַ יְשׁוּעוֹת. בּוֹרֵא רְפוּאוֹת. נוֹרָא תְהִלּוֹת. אָדוֹן הַנִּפְלָאוֹת: הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: כָּאָמוּר לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ: אוֹר חָדָשׁ עַל־צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ: בָּרוּךְ אַתָּה ה' יוֹצֵר הַמְּאוֹרוֹת:

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness,Deuteronomy 3:6 Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it is said: "[Give thanks to Him] Who makes the great luminaries," for His kindness ...

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180 Rav Zutra bar Tuviah in the name of Rav: "With ten things the world was created: with wisdom, with understanding, with knowledge..." These are the Sefiros of Atzilus through which creation comes.

Chagigah 12a:13 חגיגה י"ב א:י"ג

אָמַר רַב זוּטְרָא בַּר טוּבְיָא אָמַר רַב: בַּעֲשָׂרָה דְּבָרִים נִבְרָא הָעוֹלָם: בְּחָכְמָה וּבִתְבוּנָה וּבְדַעַת, וּבְכֹחַ וּבִגְעָרָה וּבִגְבוּרָה, בְּצֶדֶק וּבְמִשְׁפָּט, בְּחֶסֶד וּבְרַחֲמִים.

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181 **צאינה וראינה**

"Go forth and see, O daughters of Zion." The verse of the discourse on the vav of kadosh.

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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182 **כל אשר חפץ ה' עשה**

"Whatever Havayah desired, He has done." Creation by will alone.

Psalms 135:6 תהילים קל"ה:ו'

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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183 **כי לא מחשבותי מחשבותיכם**

"For My thoughts are not your thoughts." G-d's thought alone brings things into being.

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה'

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

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184 **בביאור ע"פ יונתי בחגוי הסלע**

The explanation of "My dove, in the clefts of the rock" speaks of a soul caught in the clefts, unable to arouse love and awe, whose remedy is to remember that it descended only for the sake of ascent and to arouse great mercy on the G-dly spark within it.

KEHOT'S NOTE

לקמן שה"ש יז, ג ואילך.

185 **יונתי בחגוי**

"My dove, in the clefts of the rock." The verse of the discourse to which the text refers.

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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186 **כי הוא צוה ונבראו**

"For He commanded and they were created." Said of the encompassing level, which does not enter what it creates.

Psalms 148:5 תהילים קמ"ח:ה'

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ:

Let them praise the name of the L-RD; For He commanded, and they were created.

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187 **גאה גאה**

"For He is exalted, exalted." The doubled word is read as the two levels of the Supreme Keser.

Exodus 15:1 שמות ט"ו:א'

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

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for

He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

188 **שני כתרים א' כנגד נעשה**

When Israel said "we will do" before "we will hear," 600,000 angels came and tied two crowns on each of them, one for "we will do" and one for "we will hear."

Shabbat 88a:7 שבת פ"ח א:ז'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בַּר חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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KEHOT'S NOTE

שבת פח, א.

189 **והיה ביום ההוא יתקע בשופר גדול**

"And it shall be on that day, a great shofar shall be sounded." The verse of the discourse to which the text refers.

Isaiah 27:13 ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲווּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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PARAGRAPH 20

190 **אחרי הוי' אלקיכם תלכו**

The verse of the discourse: "After Havayah your G-d shall you walk."

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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191 **בורא קדושים ישתבח שמך**

"Creator of holy beings, may Your Name be praised forever": from the first blessing before the morning Shema.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 3, סידור אשכנז, ימי חול

תפילת שחרית, ברכות קריאת שמע, יוצר אור ג'

תִּתְבָּרַךְ צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים. יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ יוֹצֵר מְשָׁרְתִים. וַאֲשֶׁר מְשָׁרְתָיו כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם וּמַשְׁמִיעִים בְּיִרְאָה יַחַד בְּקוֹל דִּבְרֵי אֱלֹקִים חַיִּים וּמֶלֶךְ עוֹלָם. כֻּלָּם אֲהוּבִים. כֻּלָּם בְּרוּרִים. כֻּלָּם גִּבּוֹרִים. וְכֻלָּם עוֹשִׂים בְּאֵימָה וּבְיִרְאָה רְצוֹן קוֹנָם. וְכֻלָּם פּוֹתְחִים אֶת־פִּיהֶם בִּקְדֻשָּׁה וּבְטָהֳרָה. בְּשִׁירָה וּבְזִמְרָה. וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמַעֲרִיצִים וּמַקְדִּישִׁים וּמַמְלִיכִים:

Be blessed our Former, our Creator, He is our King, and He will be our Redeemer. our King, and our Redeemer—Creator of holy beings. Praised be Your Name forever, our King, Who forms ministering angels; and Whose ministering angels all stand at the height of the Universe, and proclaim with reverence, in unison aloud the words of the living G-d, King of the Universe. All of them are beloved,—there is no envy, jealousy or rivalry among them. Pure—they have no selfish or ulterior motives; they serve G-d with all their ...

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192 **א"ת שמות אלא שמות**

On "who has made desolations (shammos) in the earth" (Psalms 46:9), the Sages say to read "names" (shemos).

Berakhot 7b:10–11 ברכות ז' ב:י'-י"א

מְנָא לַן דִּשְׁמָא גָּרִים? אָמַר רַבִּי אֱלִיעֶזֶר, דְּאָמַר קְרָא: "לְכוּ חֲזוּ מִפְעֲלוֹת ה' אֲשֶׁר שָׂם שַׁמּוֹת בָּאָרֶץ", אַל תִּקְרֵי "שַׁמּוֹת" אֶלָּא "שֵׁמוֹת". וְאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: קָשָׁה תַּרְבּוּת רָעָה בְּתוֹךְ בֵּיתוֹ שֶׁל אָדָם יוֹתֵר מִמִּלְחֶמֶת גּוֹג וּמָגוֹג. שֶׁנֶּאֱמַר: "מִזְמוֹר לְדָוִד בְּבָרְחוֹ מִפְּנֵי אַבְשָׁלוֹם בְּנוֹ", וּכְתִיב בָּתְרֵיהּ: "ה' מָה רַבּוּ צָרָי רַבִּים קָמִים עָלָי", וְאֵילּוּ גַּבֵּי מִלְחֶמֶת גּוֹג וּמָגוֹג, כְּתִיב: "לָמָּה רָגְשׁוּ גּוֹיִם וּלְאֻמִּים יֶהְגּוּ רִיק". וְאֵילּוּ "מָה רַבּוּ צָרָי" לָא כְּתִיב.

Whence do we learn that the name of a person affects his life? R. Eleazar said : Because the Scriptures declare, "Come, behold the works of the L-rd, Who hath made shammot ['desolations'] in the earth" (Ps. xlvi. 9). Read not shammot but shemot "names." R. Johanan also said in the name of R. Simeon b. Johai : More painful is filial impiety in a man's house than the wars of Gog and Magog; as it is said, "A Psalm of David, when he fled from Absalom his son" (ibid. ...

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KEHOT'S NOTE

ברכות ז, ב.

193 **כי מנסה כו' לדעת**

"For Havayah your G-d is testing you, to know."

Deuteronomy 13:4 דברים י"ג:ד'

לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חוֹלֵם הַחֲלוֹם הַהוּא כִּי מְנַסֶּה ה' אֱלֹקֵיכֶם אֶתְכֶם לָדַעַת הֲיִשְׁכֶם אֹהֲבִים אֶת־ה' אֱלֹקֵיכֶם בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:

thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for the L-RD your G-d putteth you to proof, to know whether ye do love the L-RD your G-d with all your heart and with all your soul.

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194 **כי ה' אמר לו קלל**

David about Shimi: "For Havayah said to him, 'Curse.'"

II Samuel 16:10 שמואל ב ט"ז:י'

וַיֹּאמֶר הַמֶּלֶךְ מַה־לִּי וְלָכֶם בְּנֵי צְרוּיָה כֹּה יְקַלֵּל כִּי ה' אָמַר לוֹ קַלֵּל אֶת־דָּוִד וּמִי יֹאמַר מַדּוּעַ עָשִׂיתָה כֵּן׃

And the king said: 'What have I to do with you, ye sons of Zeruiah? So let him curse, because the L-RD hath said unto him: Curse David; who then shall say: Wherefore hast thou done so?'

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195 **מי יתן טהור מטמא**

"Who can bring a pure thing out of an impure one?" The pure light is brought out of the kelipah that hides it.

Job 14:4 איוב י"ד:ד'

מִי־יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד׃

Who can bring a clean thing out of an unclean? not one.

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KEHOT'S NOTE

איוב יד, ד.

196 **בד"ה בשלח פרעה**

The note places the discourse "When Pharaoh sent the people" in Torah Ohr, Beshalach, without giving a page.

KEHOT'S NOTE

בתו"א פ' בשלח.

197 **בשלח פרעה את העם**

"And it was when Pharaoh sent the people." The verse of the Torah Ohr discourse to which the text refers.

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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PARAGRAPH 21

198 **יראו את ה'**

"Fear Havayah, His holy ones." The inner awe of self-nullification.

Psalms 34:10 תהילים ל"ד:י'

יְרָאוּ אֶת־ה' קְדֹשָׁיו כִּי־אֵין מַחְסוֹר לִירֵאָיו׃

O fear the L-RD, ye His holy ones; For there is no want to them that fear Him.

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199 **סד"ה ואתה מרכבות קדש**

This discourse explains that the ordinary drawing-down is only from the level of "one hundred," while the root of the Torah is in the level of "myriads" (revavos), far above it; this is "from the holy myriads," and from there it can descend even into physical things such as sukkah and tefillin.

KEHOT'S NOTE

לקמן פ' ברכה צג, ד.

200 **ואתה מרכבות קדש**

"And He came from the holy myriads." The verse of the discourse to which the text refers.

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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201 **אות הוא בצבא שלו**

On "And He came from the holy myriads" the Talmud says, "He is a sign (os) among His myriad," and on "Havayah Tzevaos is His Name," "He is Master among His host."

Chagigah 16a:1-3 חגיגה ט"ז א:א-ג'

מַאי דִּרַשׁ? אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: "וְאָתָא מֵרִבְבוֹת קֹדֶשׁ" — אוֹת הוּא בָּרְכָתָהּ שֶׁלּוֹ. וְרַבִּי אַבָּהוּ אָמַר: "דָּגוּל מֵרְבָבָה" — דּוּגְמָא הוּא בָּרְכָתָהּ שֶׁלּוֹ. וְרֵישׁ לָקִישׁ אָמַר: "ה' צְבָאוֹת שְׁמוֹ" — אָדוֹן הוּא בַּצָּבָא שֶׁלּוֹ.

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202 **בד"ה אלה פקודי המשכן**

In Pekudei the Alter Rebbe explains the root of the positive and negative commandments through the Tikkunei Zohar: "My Name" with yud-hei equals the 365 prohibitions, and "My remembrance" with vav-hei the 248 positive commandments; the Mishkan is a dwelling below made through subduing and transforming the other side.

KEHOT'S NOTE

לעיל פ' פקודי ג, ב.

203 **אלה פקודי המשכן**

"These are the accounts of the Mishkan." The verse of the discourse to which the text refers.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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204 **שופך דם האדם באדם**

"Whoever sheds the blood of man in man, his blood shall be shed." The image of light flowing out through a blemish.

Genesis 9:6 בראשית ט׳:ו׳

שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ כִּי בְצֶלֶם אֱלֹקִים עָשָׂה אֶת־הָאָדָם׃

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of G-d made He man.

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KEHOT'S NOTE

בראשית ט, ו.

205 **שכל העוסק בתורת עולה**

The Talmud teaches that whoever occupies himself with the laws of an offering is as if he had brought it. Torah reaches beyond the level of the actual service.

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

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

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KEHOT'S NOTE

מנחות קי, א.

206 **שומר ישראל**

"Behold, the Guardian of Israel neither slumbers nor sleeps."

Psalms 121:4 תהילים קכ״א:ד׳

הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

Behold, He that keepeth Israel Doth neither slumber nor sleep.

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207 **שומר ישראל**

The Idra Rabba explains that the eyes of the Ancient One have no lids or brows, for "the Guardian of Israel neither slumbers nor sleeps": an ever-open, guarding eye.

Zohar, Idra Rabba 7:37–8:50 ספר הזהר, האדרא רבא ז׳:ל״ז-ח׳:נ׳

PARAGRAPH 22

208 The Talmud explains Malachi's distinction: both are completely righteous, but one who reviews his chapter a hundred times is not like one who reviews it a hundred and one times.

Chagigah 9b:10 חגיגה ט׳ ב:י׳

אֲמַר לֵיקָה בַּר הֵי הֵי לְהַלֵּל, מַאי דִּכְתִיב: "וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ", הֵיינוּ "עֹבֵד אֱלֹקִים", הֵיינוּ "רָשָׁע" — הֵיינוּ "אֲשֶׁר לֹא עֲבָדוֹ"! אֲמַר לֵיקָה: "עֲבָדוֹ" וְ"לֹא עֲבָדוֹ" — תַּרְוַיְיהוּ צַדִּיקֵי גְּמוּרֵי נִינְהוּ, וְאֵינוֹ דּוֹמֶה שׁוֹנֶה פְּרָקוֹ מֵאָה פְּעָמִים, לְשׁוֹנֶה פְּרָקוֹ מֵאָה וְאֶחָד.

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209 **ושבתם וראיתם בין צדיק לרשע בין עובד אלקים לאשר לא עבדו**

"Then you shall again discern between the righteous and the wicked, between one who serves G-d and one who has not served Him."

Malachi 3:18 מלאכי ג׳:י״ח

וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ׃

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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210 **בין עובד אלקים לאשר לא עבדו**

Tanya explains that in those days the habit was to review each chapter a hundred times, so the hundred-and-first time went beyond habit, which had become second nature; that is "one who serves G-d."

Tanya, Likkutei Amarim 15:1–2 תניא, חלק ראשון; ליקוטי אמרים ט״ו:א׳-ב׳

וְזֶה יוּבַן מַה שֶּׁכָּתוּב: "וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לָרָשָׁע, בֵּין עוֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ". שֶׁהַהֶפְרֵשׁ בֵּין "עוֹבֵד אֱלֹקִים" לְ"צַדִּיק" הוּא, שֶׁ"עוֹבֵד" הוּא לְשׁוֹן הֹוֶה - שֶׁהוּא בְּאֶמְצַע הָעֲבוֹדָה, שֶׁהִיא הַמִּלְחָמָה עִם הַיֵּצֶר הָרָע, לְהִתְגַּבֵּר עָלָיו וּלְגָרְשׁוֹ מֵהָ"עִיר קְטַנָּה" שֶׁלֹּא יִתְלַבֵּשׁ בְּאֵבְרֵי הַגּוּף, שֶׁהוּא בֶּאֱמֶת עֲבוֹדָה וְעָמָל גָּדוֹל לְהִלָּחֵם בּוֹ תָּמִיד, וְהֵיינוּ - הַבֵּינוֹנִי.

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211 **פרק קמא דחגיגה דף ט׳ ע״ב**

According to the note, this passage of the Talmud, in the words the Alter Rebbe uses here, is copied in Or HaTorah on Nach.

KEHOT'S NOTE

הלשון נעתק באוה״ת נ״ך כרך א ע׳ תקלב.

PARAGRAPH 23

212 **שאל ר״ח בן תרדיון**

Rabbi Chanina ben Tradyon, who taught Torah in public despite the Roman decree, asked Rabbi Yosi ben Kisma, "What will become of me in the life of the World to Come?"

Avodah Zarah 18a:6 עבודה זרה י״ח א:ו׳

תָּנוּ רַבָּנַן: כְּשֶׁחָלָה רַבִּי יוֹסֵי בֶּן קִיסְמָא, הָלַךְ רַבִּי חֲנִינָא בֶּן תְּרַדְיוֹן לְבַקְּרוֹ. אָמַר לוֹ: חֲנִינָא אָחִי, (אָחִי), א�י אַתָּה יוֹדֵעַ שֶׁאוּמָּה זוֹ מִן הַשָּׁמַיִם הִמְלִיכוּהָ? שֶׁהָחְרִיבָה אֶת בֵּיתוֹ וְשָׂרְפָה אֶת הֵיכָלוֹ, וְהָרְגָה אֶת חֲסִידָיו וְאִבְּדָה אֶת טוֹבָיו, וַעֲדַיִין הִיא קַיֶּימֶת. וַאֲנִי שָׁמַעְתִּי עָלֶיךָ שֶׁאַתָּה יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה [וּמַקְהִיל קְהִלּוֹת בָּרַבִּים], וְסֵפֶר מוּנָּח לְךָ בְּחֵיקֶךָ!

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KEHOT'S NOTE

ע״ז יח, א.

PARAGRAPH 24

213 **אלקים גימטריא הטבע**

Tanya explains that the Name Elokim, the attribute of restraint and contraction, equals hateva because it hides the light that creates and sustains the world, so that the world seems to exist and run by its own nature.

KEHOT'S NOTE

פרדס שי"ב, פ"ב. ובשל"ה ש' האותיות אות קדושה בהגהה ד"ה והנה מוסיף על הראשונות (פט, א) משמע קצת שכן הוא בזהר. ר"ח ש' האהבה (ספ"א [ד"ה וכדי]). ש' התשובה (פ"ו [ד"ה והמרגיל]). ובכ"ד. ועי' תשו' חכם צבי (יח). ובשל"ה הק' תושב"כ ר"פ וארא בנר מצוה [שח, ב]. ועי' בסש"ב ח"ב (רפ"ו). [כ].

214 **אלקים גימטריא הטבע**

The Kehot note gives this place in the Pardes, for the teaching that the Name Elokim equals hateva, "nature," in numerical value.

Pardes Rimmonim 12:2–3 פרדס רמונים י"ב:ב'-ג'

הכלל העולה מהפרק הקודם הוא היות הל"ב נתיבות כלל כל הנמצאות מעלה ומטה ומטעם זה בבריאת עולם נזכר ל"ב פעמים שם אלקים להורות כי כל אחד מל"ב נתיבות היה מגלה מה שהיה מצויר בו מענין הבריאה. ובאו ל"ב פעמים אלקים ולא ל"ב פעמים י"ה כפי הראוי אל החכמה. מפני שגילוי הדברים הנמצאות מחכמה הוא ע"י הבינה ששם אשד הנתיבות כדפי', ולכן באו בשם אלקים, שהרמז אל הבינה. והטעם שנכתב בשם אלקים באותיותיו ולא בשם בן ד' בנקוד אלקים, כי הוא השם הנרמז בבינה. עם היות ששם אלקים ג"כ הרמז אלי', ...

Pardes Rimonim (Public Domain)

215 **כי שמש ומגן הוי' אלקים**

"For a sun and a shield is Havayah Elokim." Havayah is the sun, Elokim the shield that covers it.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

216 **עולם כמנהגו נוהג**

The Sages answer why G-d does not destroy what idolaters worship: "the world follows its course," the constancy that we call nature.

Avodah Zarah 54b:14–15 עבודה זרה נ"ד ב:י"ד-ט"ו

... אילו לדבר שאין העולם צורך לו היו עובדין, הרי הוא מבטלה. הרי הן עובדין לחמה ולבנה ולכוכבים ולמזלות, יאבד עולם מפני השוטים? אלא עולם כמנהגו נוהג, ושוטים שקלקלו עתידין ליתן את הדין. דבר אחר: הרי שגזל סאה של חטים [והלך] וזרעה בקרקע — דין הוא שלא תצמח, אלא עולם כמנהגו נוהג והולך, ושוטים שקלקלו עתידין ליתן את הדין.

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217 **המחדש בטובו בכל יום תמיד מעשה בראשית**

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

KEHOT'S NOTE

ברכת יוצר.

218 **המחדש בטובו בכל יום תמיד מעשה בראשית**

From the first blessing before the morning Shema, as the Kehot note says: "and in His goodness He renews each day, continually, the work of creation."

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8 סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ח'

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם זְמִרוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת. עוֹשֶׂה חֲדָשׁוֹת. בַּעַל מִלְחָמוֹת. זוֹרֵעַ צְדָקוֹת. מַצְמִיחַ יְשׁוּעוֹת. בּוֹרֵא רְפוּאוֹת. נוֹרָא תְהִלּוֹת. אָדוֹן הַנִּפְלָאוֹת: הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: כָּאָמוּר לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ: אוֹר חָדָשׁ עַל־צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ מְהֵרָה לְאוֹרוֹ: בָּרוּךְ אַתָּה ה' יוֹצֵר הַמְּאוֹרוֹת:

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness,Deuteronomy 3:6 Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it is said: "[Give thanks to Him] Who makes the great luminaries," for His kindness ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

219 **ועיין מענין הטבע בשו"ת ח"צ סי' י"ח**

According to the note, Or HaTorah on Nach quotes these words; on Shir HaShirim it compares nature to a die that stamps coins, through which G-d acts; and on Bereishis it says that although all are constant miracles, they were set to be so always and are called the world's custom.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך כרך ב ע' תתקעז. "לשון טבע בתשו' ח"צ כ' שהוא שם מחודש מחכמים האחרונים, דבאמת אינו שייך ענין הטבע כלל דהלא הכל הוא מאתו ית' וכמ"ש המכסה שמים בעבים המכין לארץ מטר המצמיח כו', ומה שייך לומר טבע דהכל הוא מאתו ית'. ואו' שהכל הוא ניסים רק שהן ניסים תכופים כו'" — סה"מ תרע"ח ע' פח ואילך. וראה ד"ה פתח אלי' תשט"ו סע"י ה (סה"מ מלוקט ח"ה ע' קח). וראה באוה"ת שה"ש כרך א ע' שיד-טו שמפרש שזהו כמו דפוס מטבעות בכלי. אבל הקב"ה פועל בהן. וכ"כ ביהל אור ע' קנד. ובאוה"ת בראשית כרך ז ע' תתסא "ואף שהם הכל ניסים תכופים . . אלא שהוסדו להיות כן תמיד ונקי מנהגו של עולם".

220 **וזרחה לכם יראי שמי**

"But for you who fear My Name, a sun of righteousness shall shine, with healing in its wings."

Malachi 3:20 מלאכי ג':כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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KEHOT'S NOTE

מלאכי ג, כ.

221 **וזרחה לכם יראי שמי שמש צדקה ומרפא**

The Zohar on Emor, cited by the text, quotes this verse: the light hidden for the righteous will shine for them in the World to Come.

Zohar, Emor 1:1–2:6 ספר הזהר, אמור א׳:א׳-ב׳:ו׳

AND THE L-RD SAID UNTO MOSES, SPEAK UNTO THE PRIESTS THE SONS OF AARON AND SAY UNTO THEM, THERE SHALL NONE DEFILE HIMSELF FOR THE DEAD AMONG HIS PEOPLE. R. Jose said: 'What is the connection of this with the verse that immediately precedes, "A man also or a woman that hath a familiar spirit or that is a wizard shall be put to death" (Lev. 20, 27)? It is this: that having admonished the Israelites to sanctify themselves, the Scripture now admonishes the priests to sanctify themselves specially. Later, ...

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

222 **הקב"ה מוציא חמה מנרתקה**

Reish Lakish: in the future "the Holy One, blessed be He, takes the sun out of its sheath"; the wicked are judged by it and the righteous are healed by it. The Kehot note corrects the text's "4a" to the end of 3b.

Avodah Zarah 3b:18 עבודה זרה ג׳ ב׳:י"ח

וְאִיבָּעֵית אֵימָא לָעוֹלָם הָבָא — כִּדְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אֵין גֵּיהִנָּם לֶעָתִיד לָבֹא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, וּמַקְדִּיר, רְשָׁעִים נִידּוֹנִין בָּהּ, וְצַדִּיקִים מִתְרַפְּאִין בָּהּ, רְשָׁעִים נִידּוֹנִין

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223 **(בפ"ק דע"ז דף ד' ע"א)**

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

KEHOT'S NOTE

צ"ל ג, סע"ב.

224 **ועיין מזה ברכות ויצא . . ובפ' אמור**

According to the note, the wording of these Midrash and Zohar passages is copied in Or HaTorah on Nach.

KEHOT'S NOTE

הלשונות נעתקו באוה"ת נ"ך כרך א ע' תקלו.

225 **ובפ' בא פט"ו**

The note points to Or HaTorah on Re'eh for the Midrash on Bo cited here.

KEHOT'S NOTE

ראה אוה"ת פ' ראה ע' תשעב.

226 **שע"י זו האחד היתירה על מאה מהפך טבעו והרגלו**

Tanya: since the habit was to review a hundred times, the hundred-and-first time goes beyond habit and nature; that is "one who serves G-d."

Tanya, Likkutei Amarim 15:10 תניא, חלק ראשון; ליקוטי אמרים ט"ו:י׳

... פַּרְסֵי בְּתֵרֵי זוּזֵי, מִפְּנֵי שֶׁהוּא יוֹתֵר מֵרְגִילוּתָם, וְלָכֵן, זֹאת הַפַּעַם הַמַּאָה וְאַחַת, הַיְתָרָה עַל הָרְגִילוּת שֶׁהוּרְגַּל מִנְּעוּרָיו - שְׁקוּלָה כְּנֶגֶד כּוּלָּן, וְעוֹלָה עַל גַּבֵּיהֶן בְּיֶתֶר שְׁאֵת וְיֶתֶר עֹז, לִהְיוֹת נִקְרָא "עוֹבֵד אֱלֹקִים"; מִפְּנֵי שֶׁכְּדֵי לְשַׁנּוֹת טֶבַע הָרְגִילוּת, צָרִיךְ לְעוֹרֵר אֶת הָאַהֲבָה לַה' עַל יְדֵי שֶׁמִּתְבּוֹנֵן בִּגְדוּלַּת ה' בְּמוֹחוֹ, לִשְׁלוֹט עַל הַטֶּבַע שֶׁבַּחֶלֶל הַשְּׁמָאלִי הַמָּלֵא דַּם הַנֶּפֶשׁ הַבַּהֲמִית שֶׁמֵּהַקְלִיפָּה, שֶׁמִּמֶּנָּה הוּא הַטֶּבַע, וְזוֹ הִיא עֲבוֹדָה תַּמָּה לַבֵּינוֹנִי.

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227 **חלק אלוה ממעל**

"A portion of G-d from above": the root of the soul, beyond its three lower levels.

Job 31:2 איוב ל"א:ב׳

וּמָה חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרֹמִים׃

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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228 **ועיין במהרש"א בח"א . . ובשל"ה**

According to the note, the words of the Maharsha and the Shelah cited here are quoted in Or HaTorah on Nach.

KEHOT'S NOTE

ראה הלשון באוה"ת נ"ך כרך א ע' תקלב.

229 **החכמה מאין תמצא**

"And wisdom, from where (me'ayin) shall it be found?" The word me'ayin equals 101.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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230 **והנה פי' מאין**

The note points to Or HaTorah on Haazinu for me'ayin as the level above Chochmah.

KEHOT'S NOTE

ראה אוה"ת פ' האזינו ע' א'תרנב.

231 **ארז"ל פי"ק דקדושין**

According to the note, Or HaTorah on Eikev explains the Sages' teaching that the Torah is likened to an elixir of life.

KEHOT'S NOTE

נתבאר באוה"ת פ' עקב ע' תריח.

232 **ושמתם סם תם נמשלה התורה לסם חיים**

The Sages read vesamtem as sam tam, "a perfect elixir": the Torah is likened to an elixir of life, like a bandage that protects a wound.

Kiddushin 30b:3 קידושין ל׳ ב:ג׳

תָּנוּ רַבָּנַן: "וְשַׂמְתֶּם" – סַם תָּם, נִמְשְׁלָה תּוֹרָה כְּסַם חַיִּים. מָשָׁל לְאָדָם שֶׁהִכָּה אֶת בְּנוֹ מַכָּה גְּדוֹלָה וְהֵנִיחַ לוֹ רְטִיָּה עַל מַכָּתוֹ, וְאָמַר לוֹ: בְּנִי, כָּל זְמַן שֶׁהָרְטִיָּה זוֹ עַל מַכָּתְךָ אֱכוֹל מַה שֶּׁהֲנָאָתְךָ, וּשְׁתֵה מַה שֶּׁהֲנָאָתְךָ, וְרָחוֹץ בַּיָּם בְּחַמִּין בֵּין בְּצוֹנֵן וְאֵין אַתָּה מִתְיָרֵא. וְאִם אַתָּה מַעֲבִירָהּ הֲרֵי הִיא מַעֲלָה נוֹמֵי.

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233 **ועזח"ג ר"פ חקת . . סמא דחיי**

According to the note, the same page of Or HaTorah on Eikev explains the Zohar's "elixir of life."

KEHOT'S NOTE

נתבאר באוה"ת פ' עקב ע' תריח.

234 **סמא דחיי**

At the beginning of Chukas the Zohar speaks of the elixir of death and the elixir of life (samma dechayei), and of the Torah as the elixir of life.

Zohar, Chukat 1:1–2:4 ספר הזהר, חקת א׳:א׳-ב׳:ד׳

235 **ולכל בשרו מרפא**

"For they are life to those who find them, and healing to all his flesh," said of words of Torah.

Proverbs 4:22 משלי ד׳:כ"ב

כִּי־חַיִּים הֵם לְמֹצְאֵיהֶם וּלְכָל־בְּשָׂרוֹ מַרְפֵּא׃

For they are life unto those that find them, And health to all their flesh.

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KEHOT'S NOTE

משלי ד, כב.

236 **סמ"ך מ"ם כו' רזא דאינון מאה ברכאן**

The Zohar on Terumah: the two letters samech and mem are "the mystery of the hundred blessings," sixty and forty.

Zohar, Terumah 4:23–5:30 ספר הזהר, תרומה ד׳:כ"ג-ה׳:ל׳

237 **ובהרמ"ז שם דבחי' מ"ם זהו תבונה ובחינת סמ"ך זהו בינה עילאה**

According to the note, this maamar explains at length that mem is Tevunah and samech the supernal Binah.

KEHOT'S NOTE

בארוכה בד"ה ואלה המשפטים תקס"ב. אוה"ת פ' עקב ע' תריט. פ' כי תצא ע' תתקנד. וראה גם סה"מ תרנ"ז ע' קסו. ודי"ה שיר המעלות ממעמקים תרס"ד. די"ה העושה סוכתו תרע"ד.

238 **ע"פ מאמר הזח"א פ' חיי קכ"ג א'**

The note points to the Tzemach Tzedek's explanations of the Zohar for this passage on "The life of Sarah was a hundred years."

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ כרך א ובאוה"ת פ' בראשית כרך א פ' חיי שרה. וראה אוה"ת פ' עקב ס"ע תריט.

239 **חיי שרה מאה שנה**

"And the life of Sarah was one hundred years and twenty years and seven years."

Genesis 23:1 בראשית כ"ג:א׳

וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים שְׁנֵי חַיֵּי שָׂרָה׃

And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.

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240 **חיי שרה מאה שנה**

The Zohar on Chayei Sarah: these years of life were all above, "one hundred years above." The discourse cited roots the hundred blessings in Arich Anpin.

Zohar, Chayei Sara 5:23–6:28 ספר הזהר, חיי שרה ה׳:כ"ג-ו׳:כ"ח

AND THE LIFE OF SARAH WAS A HUNDRED YEARS AND TWENTY YEARS AND SEVEN YEARS. Each of these periods was marked by its own peculiar degree of virtue. R. Simeon said: "'There is an inner significance in the fact that with the other numbers the word for "years" (shanah) is in the singular, whereas with the number seven it is in the plural (shanim).

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

241 **חד ולא בחושבן**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

242 **חד ולא בחושבן**

From Patach Eliyahu, the Kehot note's source: "You are One, but not in number."

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט׳-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

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243 **מ"ם וסמ"ך שבלוחות בנס היו עומדים**

Rav Chisda: "The final mem and the samech in the Tablets stood by a miracle," since their centers were carved through on every side.

Shabbat 104a:1 שבת ק"ד א:א׳

עַלְוֵי קָא מַעֲלֵי לֵקֶה, דְּאָמַר רַב חִסְדָּא: מֵ"ם וְסָמֶ"ךְ שֶׁבַּלּוּחוֹת בְּנֵס הָיוּ עוֹמְדִין. אֶלָּא סָתוּם וַעֲשָׂאוֹ פָּתוּחַ — גָּרוֹעֵי קָא מְגָרַע לֵקֶה, דְּאָמַר רַבִּי יִרְמְיָה, וְאִיתֵּימָא רַבִּי חִיָּיא בַּר אַבָּא: מַנְצְפַךְ צוֹפִים אֲמָרוּם.

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

KEHOT'S NOTE

שבת קד, א. ראה אוה"ת תרומה ע' א'שפה. פ' כי תצא ע' תתרכט.

244 ואתה מרכבות קדש

"And He came from the holy myriads." The verse of the discourse to which the text refers.

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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PARAGRAPH 25

245 אות הוא ברבבה שלו

On "And He came from the holy myriads," the Talmud says, "He is a sign (os) among His myriad."

Chagigah 16a חגיגה ט"ז א

KEHOT'S NOTE

חגיגה טז, א.

246 חד ולא בחושבן

From Patach Eliyahu: "You are One, but not in number."

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט'-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

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247 ושבתי בשלום

Yaakov's vow: "And I return in peace to my father's house, then Havayah will be Elokim to me." The verse of the Vayetzei discourse.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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PARAGRAPH 27

248 וכל בניך למודי הוי"ה

"And all your children shall be taught by Havayah." The verse of the discourse to which the text refers.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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249 ושבתם וראיתם בין צדיק לרשע

"Then you shall again discern between the righteous and the wicked." The four levels are the service of the righteous.

Malachi 3:18 מלאכי ג':י"ח

וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ׃

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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250 וזרחה לכם יראי שמי שמש צדקה

"But for you who fear My Name, a sun of righteousness shall shine." The "sun," Havayah, shines without its sheath.

Malachi 3:20 מלאכי ג':כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק׃

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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251 עד יעבור עמך ה'

From the Song at the Sea: "until Your people pass over, Havayah." Read as passing beyond the level of the Name.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמּוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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KEHOT'S NOTE

שמות טו, טז.

252 ולא אבה

"But Havayah your G-d would not listen to Bilam." The verse of the discourse in Ki Seitzei to which the text refers.

Deuteronomy 23:6 דברים כ"ג:ו'

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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253 סד"ה קדש ישראל

This discourse explains that through Torah and tzedakah the source of the Community of Israel rises into the inner will of G-d.

KEHOT'S NOTE

לעיל פ' פנחס פ, ד.

נודע שבפנימית האי"ק היא הא"ס המתלבש בשורש הנשמות של י"ס שבו ואלו מתלבשין בבחי' הנשמות של כל הי"ס שבו ואלו מתלבשין בי"ס של בחי' הגוף של א"ק ומהראוי היי שהי"ס של הגופים יתלבשו ...

Sefer Etz Chaim (Public Domain)

260 **והי' ה' לי לאלקים**

Yaakov's vow: "then Havayah will be Elokim to me."

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

261 **עזי וזמרת יה**

"My strength and song is Yah." The verse on which Rabbeinu Bachya quotes the Midrash Tehillim.

Exodus 15:2 שמות ט"ו:ב'

עָזִּי וְזִמְרָת קָה וַיְהִי־לִי לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹקֵי אָבִי וַאֲרֹמְמֶנְהוּ׃

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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262 **כי ביה הוי' צור עולמים**

The Zohar on Terumah, which the text cites here, discusses the Name Yah ("in Yah is His Name").

Zohar, Terumah 73:716–725 ספר הזהר, תרומה ע"ג:תשט"ז-תשכ"ה

Thus the prayer of the sorrowing does not return unto him void, but the Holy One takes pity on him. Blessed is the man who in his prayers sheds tears before the Holy One. This is true even on the Sabbath, which must be a day of joy: when a person fasts on Sabbath he manifests sadness on the day when the supernal firmament reigns, that firmament which manifests itself in joy, yes, which is the very essence of joy, communicating joy to all. Yet if he fasts because of ...

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

263 **בי"ה ה' צור עולמים**

"Trust in Havayah forever, for in Yah, Havayah, is the Rock of worlds." Yah and Havayah together have six letters.

Isaiah 26:4 ישעיהו כ"ו:ד'

בִּטְחוּ בַה' עֲדֵי־עַד כִּי בְקָה ה' צוּר עוֹלָמִים׃

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישע' כו, ד.

264 **והש"ך כאן פי' ששה דברים . . שמע ישראל**

The note points to Or HaTorah on this verse in Re'eh for the Shach's pairing of the six commands with the six words

254 **קדש ישראל**

"Israel is holy to Havayah, the first of His produce." The verse of the discourse to which the text refers.

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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255 **בזח"ג פ' אחרי (דס"ו ע"ב) ובפ' נשא (דק"ל ע"א)**

The note points to Or HaTorah on Balak and on Tavo for the explanation of "By Myself I have sworn."

KEHOT'S NOTE

בפי' בי נשבעתי, ראה אוה"ת פ' בלק ע' א'כג ופ' תבוא ע' תתרעז.

256 **בי נשבעתי**

After the binding of Yitzchak: "By Myself I have sworn, says Havayah."

Genesis 22:16 בראשית כ"ב:ט"ז

וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־ה' כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידֶךָ׃

and said: 'By Myself have I sworn, saith the L-RD, because thou hast done this thing, and hast not withheld thy son, thine only son,

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257 **בזח"ג פ' אחרי (דס"ו ע"ב) בענין בי נשבעתי**

The Zohar on Acharei explains "By Myself I have sworn" as referring to a hidden level that is not revealed.

Zohar, Achrei Mot 29:182–31:193 ספר הזהר, אחרי מות כ"ט:קפ"ב-ל"א:קצ"ג

258 **בי נשבעתי**

The Idra Rabba: the Name of the Ancient One is hidden from all and is not explicit in the Torah except where G-d swore to Avraham, "By Myself I have sworn."

Zohar, Idra Rabba 8:50–9:63 ספר הזהר, האדרא רבא ח':נ'-ט':ס"ג

259 **שיש ה' בחי' נרנח"י ובתוך הבחינה החמשית שהוא יחידה מלובש הבחי' תחתונה דאור א"ס**

The text cites Sha'ar 41, chapter 3, the numbering of the first printings (Sha'ar 42, chapter 1 today, as the Kehot note on paragraph 4 explains): a tiny spark of G-dliness from the last level of the Creator is enclothed in a created spark called yechidah, which holds the roots of the other levels of the soul.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג'

... אור מקיף שבלבוש היותר פנימי הנדבק אל הגוף הוא אור המקיף היותר קטן שיש בכולם לכ הקליפות מדורם שם באמצע במקום שאין שם לא או"פ ולא או"מ והוא באמצע בין הפנימי למקיף ושם נקרא מקום החשך והענין הזה בכל עולם ועולם בבחי' הקלי' אשר בעולם ההוא. ואמנם אחר שבארנו הדבר בפרטות נדבר בכללות והוא כי הנה

of the Shema.

KEHOT'S NOTE

ראה אוה"ת כאן ע' תרפד. וראה גם סה"מ תרל"ו ח"ב ע' שמב. שנג.

265 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One": six words.

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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266 בענין רומח

Pri Etz Chaim: with the six words of "Hear, O Israel" and the 248 words that follow, the Shema makes romach (254), a "spear."

Pri Etz Chaim, Gate of the Recitation of the Shema Before Retiring 11:21 פרי עץ חיים, שער קריאת שמע שעל המיטה י"א:כ"א

... ונדבק במחשבה קדושה. ויש מי שנדבק במחשבה רעה, כענין שנאמר ויהי ער רע, כנגד הקרי. וענין הש"י עולמות, נחלקים לג' חלקים, ק"ג לכ"א, והם בחג"ת, והנה ת"ת מטה כלפי חסד, ונעשים שם ב' חלקים, שהם או"ר, שב"פ ק"ג, עולה אור. וק"ג נשארים בגבורה, מנין עגל. ועל אותם שמוציאין ש"ז לבטלה נאמר, פני ה' בעושי רע, כמנין ער, להכרית מארץ שהיא מלכות, זכרם בחינת הזכר. ר"ל, בחינת הדוכרא שניתן בנוקבא, וזהו מדה כנגד מדה, כמו שהם גרמו להוציא טפה העליונה, טיפת דוכרא לחוץ, ולא לתוך הנוקבא, כן הבחינה שלהם שניתן ...

Pri Etz Chaim (Public Domain)

267 שמעו אל ישראל

Yaakov to his sons: "Gather and listen, sons of Yaakov, and listen to Israel your father."

Genesis 49:2 בראשית מ"ט:ב'

הִקָּבְצוּ וְשִׁמְעוּ בְּנֵי יַעֲקֹב וְשִׁמְעוּ אֶל־יִשְׂרָאֵל אֲבִיכֶם׃

Assemble yourselves, and hear, ye sons of Jacob; And hearken unto Israel your father.

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268 שמעו אל ישראל שבשמים אביכם

The text cites Midrash Rabbah, Vayechi, section 98, on this verse as referring to Israel in heaven, your Father.

Bereshit Rabbah 98:3 בראשית רבה צ"ח:ג'

... בשעה שהיה יעקב אבינו נפטר מן העולם, קרא לשנים עשר בניו. אמר להם: שמעו אל ישראל, שבשמים אביכם, שמא יש בלבבכם מחלוקת על הקב"ה! אמר לו: (דברים ו) שמע ישראל אבינו, כשם שאין בלבך מחלוקת על הקדוש ברוך הוא, כך אין בלבנו מחלוקת, אלא ה' אלקינו ה' אחד. אף הוא פירש בשפתיו ואמר: ברוך שם כבוד מלכותו לעולם ועד. רבי ברכיה ורבי חלבו בשם רבי שמואל, הדא הוא, שישראל משכימים ומעריבים בכל יום, ואומרים: שמע ישראל אבינו, ממערת המכפלה, אותו דבר שצויתנו, עדיין הוא נוהג בנו, ה' אלקינו, ה' ...

"Assemble and hear, sons of Jacob" (Genesis 49:2) - Rabbi Berekhya, sometimes he said it in the name of Rabbi Ḥiyya and sometimes he said it in the name of the Rabbis from there:). From here [it may be derived] that they were scattered and an angel came and assembled them. Rabbi Tanḥuma said: From here, that they were scattered and he assembled them with the Divine Spirit. "And listen to [el] Israel your father" (Genesis 49:2) - Rabbi Yudan and Rabbi Pinḥas: Rabbi Yudan said: Listen to the G-d ...

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PARAGRAPH 28

269 כי שרית עם אלקים

The angel to Yaakov: "Your name shall no longer be Yaakov but Israel, for you have striven with G-d and with men and have prevailed."

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.

270 ציון במשפט תפדה

"Zion shall be redeemed with justice, and her returnees with righteousness."

Isaiah 1:27 ישעיהו א':כ"ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

Zion shall be redeemed with justice, And they that return of her with righteousness.

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271 שבחי ירושלים את הוי' הללי אלקיך ציון

"Praise Havayah, O Jerusalem; praise your G-d, O Zion." Havayah and Elokim side by side, as in "Havayah our G-d."

Psalms 147:12 תהילים קמ"ז:י"ב

שַׁבְּחִי יְרוּשָׁלַם אֶת־ה' הַלְלִי אֱלֹקַיִךְ צִיּוֹן׃

Glorify the L-RD, O Jerusalem; Praise thy G-d, O Zion.

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272 בד"ה ברבות פי' עקב

The note places the discourse that begins "In Midrash Rabbah, Parshas Eikev" earlier in Likkutei Torah, Devarim, without giving a page.

KEHOT'S NOTE

לעיל פ' דברים.

PARAGRAPH 29

273 **רמ"ח פקודין אינון רמ"ח אברים דמלכא**

The Tikkunei Zohar teaches that the 248 commandments are the 248 limbs of the King (Tikkun 30, as the Kehot note gives it on paragraph 13).

Tikkunei Zohar 74a:8 תקוני הזהר ע"ד א:ח'

וְעוֹד מְצוּוָה דָא עַמּוּדָא דְאֶמְצָעִיתָא, דְאִיהוּ מְצוּוָה מִסְטָרָא דַאֲבָא דְאִיהוּ רא"ש, וּמִסְטָרָא דְאִימָּא דְאִיהִי אֵשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְאִיהִי פֻּלְחָן כָּל רָחֲמִים, פְּתִיחוּ דְרָחֲמִים, דְאִיהוּ רְמַ"ח פִּקּוּדִין, אִיהִי מְצָוֹת יהוי"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

274 **אנת הוא חד ולא בחושבן**

From Patach Eliyahu: "You are One, but not in number." A unity above all counting, beyond Atzilus.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:טי-י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא.

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275 **למס"נ באחד**

The place the Kehot note gives: Pri Etz Chaim writes that we must give our lives for the sanctification of the Name at the dalet of echad ("One").

Pri Etz Chaim, Gate of the Recitation of the Shema 12 פרי עץ חיים, שער הקריאת שמע י"ב

276 **אנכי כולל כל רמ"ח מ"ע ודבור לא יהי' לך כולל כל שס"ה ל"ת**

The Zohar on Yisro, which the Kehot note gives, teaches that "I am" and "You shall not have" are said in the mystery of the Torah as "remember" and "keep," the root of the positive and negative commandments; the note also points to folio 276a.

Zohar II, 91a זח"ב צא, א

KEHOT'S NOTE

ראה זח"ב צא, א. ועי"ג שם רעו, א.

277 **ולא אבה הוי' אלקיך לשמוע אל בלעם**

"But Havayah your G-d would not listen to Bilam." The verse of the discourse to which the text refers.

Deuteronomy 23:6 דברים כ"ג:ו'

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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

278 **וזהו"ע למסור נפשו באחד**

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

KEHOT'S NOTE

פע"ח שער הק"ש פי"ב. ב"ח לטוא"ח רסס"א.

כי תשמע בקול ה'
אלקיך לשמור את כל...

When you hearken to the voice of Havayah your G-d

Awe that comes from contemplating creation is only the outer key; the Torah is the inner key, through which G-d's very essence, the "I" who commands "today," is revealed in the soul. That light endures only in the vessels of the mitzvos done in this world, and its aim is a bittul in which above and below are level: G-d's two "eyes" made one.

THE MAAMAR IN BRIEF

The maamar explains the verse "When you hearken to the voice of Havayah your G-d, to keep all His commandments... to do what is right in His eyes," together with a puzzle: G-d has a single "eye" on those who fear Him but two "eyes" on the righteous. Torah and awe are the Talmud's inner and outer keys. Contemplating how G-d gives life to the worlds and the angels brings awe, but it reaches only His radiance, the light the souls enjoy in the World to Come. The Torah, G-d's Name, "calls" His very essence: to hearken "in the voice" is to reach its inner dimension, the Infinite Light, before which all worlds are nothing. There is an order, outer courtyard before inner: Pesukei deZimrah, the Shema, then the Amidah; and the Torah keeps the bittul of prayer through the day. The Torah's light needs the mitzvos as its lamp: charity, the mitzvos as a whole, makes the heart a dwelling, and in the mitzvos done "today" G-d's essence is revealed, more than in the World to Come. Finally the two eyes are the higher and lower unity, which the Torah's inner dimension makes level, "yashar."

OUTLINE

1 **The verse, the two eyes and the two keys** ¶1–2

Torah is the inner key and awe the outer key. The mitzvos draw down the radiance enjoyed in Gan Eden, and in this world, where the body hides it, a person must bring it out by contemplating how G-d gives life to the worlds and the angels.

2 **Awe, and the inner key** ¶3

Awe drawn from creation touches only G-d's radiance. The inner key reveals the Infinite Light itself, before which this world and the World to Come are truly nothing, so that He is alone now as before Creation.

3 The Torah calls G-d Himself ¶4–6

Love is the desire that G-d be revealed to the soul. This comes through the Torah, His "voice" and His Name, which, being His wisdom and will, calls and draws down His very essence: He is near to all who call Him.

4 In the voice, and the order of prayer ¶7–8

"Bekol," in the voice, means its inner dimension. The outer courtyard is Pesukei deZimrah, the inner courtyard the Shema, the king's house the Amidah; the Torah, above time, keeps the bittul of prayer fixed in the heart all day.

5 The mitzvos as the lamp of the Torah's light ¶9–12

The Infinite Light rests in a heart cleansed by the commandments. Torah alone is light without a vessel; the mitzvos, summed up in charity and kindness, are its lamp, and G-d willed that in the mitzvos done "today" His essence be revealed, whereas the World to Come is only a radiance.

6 Why the World to Come requires suffering ¶13

The radiance of the World to Come comes down through many levels, and each soul must be fitted to its measure; in this world the essence is revealed, before which small and great are equal.

7 The two unities and the two eyes ¶14–17

The aim of Torah and mitzvos is bittul. G-d watches from above to below, the higher unity, or from below to above, the lower unity; those who fear Him receive one eye, while in the righteous both are equal, the higher unity resting within the lower.

8 Modim, and doing what is right ¶18

In Modim we acknowledge that all is as nothing before G-d; the Torah's inner dimension, where above and below are equal, reveals this below as above. This is "to do what is right (yashar)": to make both eyes level.

KEY CONCEPTS

The inner and the outer keys מפתחות הפנימיות ומפתחות החיצוניות

The Talmud's image of a treasurer: Torah is the key to the inner doors, awe of Heaven the key to the outer door. Awe must come first, for without it there is no way in.

Radiance and illumination זיו והארה

A mere glimmer of G-d's light, which brings the worlds into being and which the souls enjoy in the World to Come; it is nothing compared with His essence.

"I" itself אנכי ממש

G-d's very essence, as against His "Name" or radiance. It is revealed through the Torah, and is held in the mitzvos performed "today," in this world.

In the voice, not to the voice בקול ולא לקול

To hearken "to the voice" is to grasp the outward flow from concealment to revelation; to hearken "in the voice" is to reach what is within it, the Infinite Light itself.

The mitzvah as a lamp נר לאור התורה

As a flame needs oil, wick and lamp, the light revealed through the Torah needs the mitzvos, actually performed, to hold it and keep it from withdrawing to its source.

Charity, the mitzvos as a whole צדקה כללות המצות

Every mitzvah, like charity, draws life downward, so charity is called simply "the mitzvah" and stands for all of them; through it a person becomes an abode for the Infinite Light.

The higher and the lower unity יחודא עילאה ויחודא תתאה

The higher unity, from above to below, sees all as nothing before G-d (the Name Havayah); the lower unity, from below to above, sees the world as a "something" that is nullified before Him (the Name Elokim). They are G-d's two "eyes."

SECTION 1 · ¶1–2

The verse, the two eyes and the two keys

1 כי תשמע[1] בקול[2] ה' אלקיך לשמור את כל מצותיו אשר אנכי מצוך היום[3,4] לעות הישר בעיני ה' אלקיך.

"When you hearken to the voice of Havayah your G-d, to keep all His commandments which I command you today, to do what is right in the eyes of Havayah your G-d."

> The maamar opens with its verse, Deuteronomy 13:19, from Parshas Re'eh. Each phrase will be explained in turn: hearkening "to the voice" as the Torah, keeping "all His commandments" as what preserves the Torah's light, and doing "what is right" as the goal the whole maamar builds toward.

הנה כתיב עין ה' אל יראיו[5] וכתיב עיני ה' אל צדיקים.[6] והענין יובן כי הנה התורה נקראת מפתחות הפנימיות והיראה נקרא מפתחות החיצוניות.

Now, it is written, "The eye of Havayah is toward those who fear Him," and it is written, "The eyes of Havayah are toward the righteous." The matter will be understood [as follows]: the Torah is called "the inner keys," and awe is called "the outer keys."

> Two verses in Psalms speak of G-d's watching differently: a single "eye" on those who fear Him (Psalms 33:18), and two "eyes" on the righteous (Psalms 34:16); the difference is explained near the end of the maamar. The way in is a Talmudic image: Torah is the key to the inner doors, and awe of G-d the key to the outer ones.

2 ואמרו כל מי שיש בו תורה ואין בו יראת שמים דומה לגזבר שמסרו לידו מפתחות הפנימיות ומפתחות החיצוניות[7] לא מסרו לידו[8] כו'.

And [the Sages] said: Whoever has Torah but has no fear of Heaven is like a treasurer into whose hands they gave the inner keys, but the outer keys they did not give into his hands, etc.

> The Talmud (Shabbos 31a-b) compares one who has Torah without fear of Heaven to a treasurer given the keys to the inner doors of a treasury but not to the outer door: he has no way in. Torah is the inner key; awe is the outer key, which must open first.

וביאור ענין זה הנה נודע ענין המצות דרמ"ח פיקודין אינון רמ"ח אברין דמלכא.[9,10] שכמו שהאברים ממשיכים החיות של הנפש.

The explanation of this matter: it is known, concerning the mitzvos, that "the 248 commandments are the 248 limbs of the King." For just as the limbs draw the life-force of the soul,

> To explain this, the Alter Rebbe recalls the teaching that the 248 positive commandments are "the 248 limbs of the King." Just as the body's limbs are the channels through which the soul's life flows, each mitzvah is a channel for G-d's light.

כך המצות ממשיכים חיי עולם הבא לצדיקים שיושבין ונהנין מזיו השכינה שהנאתם ותענוגם על ה' אור א"ס ב"ה שאין לו סוף כו'[11]

so the mitzvos draw down the life of the World to Come for the righteous, who "sit and enjoy the radiance of the Shechinah." For their enjoyment and delight in G-d, the Infinite Light (Or Ein Sof), blessed be He, who has no end, etc.,

> In the same way, the mitzvos draw down the life of the World to Come, which the Talmud (Berachos 17a) describes as the righteous sitting and enjoying the radiance of the Shechinah. The question is what that enjoyment truly is, since G-d is infinite.

ואין ערוך אליו יתי כלל אין זה אלא זיו והארה בעלמא להיות גילוי השגה בנשמות שהן בחי' נברא ומחודש יש מאין.

and to whom, may He be blessed, there is no comparison at all, this is nothing but a mere radiance and illumination, so that there be a revelation of comprehension in the souls, which are on the level of a created being, brought into being anew, something from nothing.

> Since G-d is infinite and beyond all comparison, what souls enjoy in the World to Come cannot be He Himself; it is only a radiance, a glimmer of His light. That glimmer is suited to the souls, which are created beings, made something from nothing, so that they can grasp it.

והגרם להמשכה זו הם המצות שהם הממשיכות הזיו הזה בגן עדן וזיו זה הוא זיו המצות עצמן[12] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שכר מצוה מצוה[13, 14, 15] (וכמ"ש הענין בסש"ב [בספר של בינונים] פל"ט)[16]

And what brings about this drawing-down is the mitzvos: they draw this radiance down in Gan Eden, and this radiance is the radiance of the mitzvos themselves, as our Sages, of blessed memory, said, "The reward of a mitzvah is the mitzvah" (as the matter is explained in Sefer Shel Beinonim [Tanya], chapter 39).

> The mitzvos are what draw this radiance into Gan Eden, and the radiance is in fact the light of the mitzvos themselves. This is how the Alter Rebbe reads the Mishnah's "the reward of a mitzvah is the mitzvah" (Avos 4:2), as he explains in Tanya, chapter 39.

וע"ז נאמר ויניחהו בגן עדן לעבדה ולשמרה לעבדה במצות עשה[17] כו' שע"י המצות עשה הוא עובד את הג"ע [הגן עדן] שממשיך בו את הזיו.

Of this it is said, "And He placed him in the Garden of Eden, to work it and to keep it": "to work it," through the positive commandments, etc.; for through the positive commandments one works Gan Eden, drawing the radiance down into it.

> The verse about Adam in Eden (Genesis 2:15) says the same thing. The Zohar reads "to work it" as the positive commandments and "to keep it" as the prohibitions; by doing the positive commandments a person "works" Gan Eden, drawing the radiance into it.

והנה לפי שיפה שעה אחת בתשובה[18] ומעשים טובים בעוה"ז מכל חיי עוה"ב [עולם הבא][19] אי לזאת מכ"ש [מכל שכן] וק"ו [וקל וחומר]

Now, since "one hour of teshuvah and good deeds in this world is better than the whole life of the World to Come," therefore, all the more so and a fortiori,

> The Mishnah (Avos 4:17) says that one hour of teshuvah and good deeds in this world is better than the whole life of the World to Come. If the World to Come receives the radiance of the mitzvos, then all the more so must it be drawn into this world.

שצריך להמשיך המשכת הזיו לעבודתו ית' בעוה"ז ומה גם שעוה"ז[20] הוא דומה לפרוזדור בפני עוה"ב [עולם הבא] שדומה לטרקלין והתקן עצמך בפרוזדור[21,22] כו'

one must draw the flow of the radiance into the service of Him, may He be blessed, in this world. And all the more so since "this world is like a corridor before the World to Come," which is like a banquet hall, and "prepare yourself in the corridor," etc.

> So a person must draw that radiance into his service of G-d here and now. The Mishnah's image (Avos 4:16) makes the same point: this world is the corridor in which one prepares for the banquet hall of the World to Come.

אלא שבעוה"ז אינו בבחי' נהנה מהשגה ותענוג נפלא כבעולם הבא דשכר מצוה בהאי עלמא ליכא[23] רק בבחי' באמונתו יחיה[24] יחיה ממש כמ"ש במ"א (ע"פ וידעת היום[25] כו').

Only, in this world it is not at the level of enjoying comprehension and wondrous delight, as in the World to Come, for "there is no reward for a mitzvah in this world"; it is only at the level of "by his faith he shall live," "shall live" literally, as is explained elsewhere (on the verse "And you shall know this day," etc.).

> There is a difference: here the light of the mitzvos is not felt as comprehension and delight, for "there is no reward for a mitzvah in this world" (Kiddushin 39b). It is held by faith, as in "the righteous shall live by his faith" (Habakkuk 2:4), and that faith is truly the soul's life; the Alter Rebbe refers to his maamar on "And you shall know this day."

והנה העוה"ב [העולם הבא] שהוא משכן הנשמות בלא גופין מתגלה בחי' הזיו מן המצות בבחי' גילוי. אבל בעוה"ז שהנשמה מתלבשת בגוף צריך לשית עצות בנפשו להיות המשכה זו בגילוי הנפש

Now, in the World to Come, which is the dwelling place of souls without bodies, the radiance from the mitzvos is revealed in an open manner. But in this world, where the soul is clothed in a body, one must "set counsels in his soul" so that this drawing-down be revealed in the soul.

> In the World to Come, where souls have no bodies, the radiance of the mitzvos is openly revealed. In this world the body hides it, so a person must "set counsels in his soul," a phrase from Psalms 13:3, working deliberately to make this light felt within him.

והיינו ע"י שיתבונן איך שהוא יתי' ממלא כל עלמין אתה עשית את השמים[26] ושמי השמים כו'

That is, through contemplating how He, may He be blessed, fills all worlds (memalei kol almin): "You made the heavens and the heavens of the heavens," etc.;

> The way to do this is contemplation: how G-d fills all worlds and gives them life. Nehemiah 9:6 gives the theme: "You made the heavens, the heavens of the heavens," and all their hosts.

יוצר משרתים ואשר משרתיו[27] כולם עומדים ביראה ומשמיעים בקול כו' והאופנים וחיות הקדש ברעש גדול כו'.[28, 29, 30]

"Who forms ministering [angels], and whose ministers all stand in awe and proclaim aloud," etc.; "and the Ofanim and the holy Chayos, with a great noise," etc.

> A person also contemplates the angels, in the words of the morning blessing before the Shema (the Yotzer blessing): all G-d's ministering angels stand in awe and proclaim His praise, and the Ofanim and the holy Chayos rise with a great noise. Seeing that even they stand in awe brings a person to awe as well, as the next paragraph says.

SECTION 2 · ¶3

Awe, and the inner key

3 ומזה תפול על האדם ג"כ אימה ויראה והיא בחי' מפתחות החיצוניות שיראה זו לקוחה מבחינת חיצוניות היא בחינת זיו והארה בעלמא להיות התהוות העולמות וכל צבא מעלה שבהם וע"י נמשכה בחינת היראה וכמ"ש

From this, dread and awe will fall upon the person as well. This is the level of the outer keys, for this awe is taken from the level of the outer dimension (chitzoniyus), which is the level of a mere radiance and illumination, for the coming into being of the worlds and all the host on high within them; and through it the quality of awe is drawn down, as it is written,

> Contemplating how G-d gives life to the worlds and their hosts brings a person to dread and awe. This awe is the "outer key," because what it contemplates is only G-d's outer dimension: the mere radiance that brings the worlds and the angels into being.

כי אראה שמיך[31] מעשה אצבעותיך כו' שאו מרום עיניכם[32] וראו מי ברא אלה כו' ברוך שאמר והיה העולם שמה שברוך נלקח ממה שאמר והיה העולם שאין זה

"When I behold Your heavens, the work of Your fingers," etc.; "Lift up your eyes on high and see: who created these?" etc.; "Blessed is He who spoke, and the world came into being": that is, "Blessed" is derived from "who spoke, and the world came into being," for this is nothing

> These verses draw awe from looking at creation: "When I behold Your heavens, the work of Your fingers" (Psalms 8:4) and "Lift up your eyes on high and see who created these" (Isaiah 40:26). So too the morning prayer praises G-d as "Blessed is He who spoke, and the world came into being": the praise "blessed" is drawn from His creating the world, which is only a radiance.

אלא זיו[33] כו' ועמש"ל [ועיין מה שכתוב לעיל] ע"פ אחרי ה' אלקיכם תלכו. אבל העיקר הוא מפתחות הפנימיות בחי' מפתח לפתוח בגילוי בחי' פנימיות.

but a radiance, etc. And see what is written above on the verse "After Havayah your G-d shall you walk." But the main thing is the inner keys: the level of a key, to open up and reveal the level of the inner dimension (pnimiyus).

> The Alter Rebbe refers to the earlier maamar in this parsha on "After Havayah your G-d shall you walk" (Deuteronomy 13:5). But the main thing is the inner key, which opens and reveals G-d's inner dimension.

דהיינו גילוי אור א"ס ב"ה ממש שאינו בגדר עלמין כלל וכמ"ש אתה הוא[34] ה' לבדך ממש

That is, the revelation of the Infinite Light (Or Ein Sof), blessed be He, itself, which is not within the bounds of worlds at all, as it is written, "You are Havayah, alone": truly alone,

> The inner dimension is the Infinite Light itself, which is not in the category of worlds at all. Nehemiah 9:6 says "You are Havayah, alone," and the Alter Rebbe stresses: truly alone, even now.

כמו קודם שנברא העולם שהיה הוא לבדו יתי' ואני ה' לא שניתי[35] וגו' והיינו משום דכולא קמיה כלא[36] וכאין ממש חשיבא.

just as before the world was created, when He, may He be blessed, was alone; and "I, Havayah, have not changed," etc. And this is because "all before Him is considered as nothing," and as truly naught.

> G-d is now as alone as before the world was created, as the verse says, "I, Havayah, have not changed" (Malachi 3:6). This is because, as the Zohar says, all before Him is considered as nothing.

כי הנה כתיב כי ביה ה' צור עולמים ביו"ד נברא העוה"ב [העולם הבא][37] ובה' נברא העוה"ז שהן

For it is written, "For with Yah, Havayah is the Rock of the worlds": with the yud the World to Come was created, and with the hei this world was created. These are

> The Sages (Menachos 29b) read "with Yah" in Isaiah 26:4 as the two letters of the name Yah, with which the two worlds were created: the World to Come with the yud, and this world with the hei.

כמו אותיות היו"ד וההי"א במחשבתו של אדם שבטילות לגבי כללות מחשבתו ושכלו ומכ"ש [ומכל שכן] לגבי מהותו ועצמותו כן ויותר מכן בטילות כל בחי' העוה"ז והעוה"ב [והעולם הבא] לגבי אור א"ס ב"ה בעצמו ובכבודו ואין עולות בשם עולמות כלל

like the letters yud and hei in a person's thought, which are nullified relative to his thought and intellect as a whole, and all the more so relative to his being and essence. So, and even more so, are all the levels of this world and the World to Come nullified relative to the Infinite Light, blessed be He, in His very Self and Glory, and they are not reckoned under the name "worlds" at all,

> Two letters in a person's mind are nothing next to his mind as a whole, and even less next to his very self. Far more so are this world and the World to Come nothing before the Infinite Light; they do not even deserve the name "worlds."

שהם כאין ואפס ממש והיה כלא היה רק לשכך את האזן ע"ד משל גשמי איתא בכתבי האריז"ל [האר"י זכרונו לברכה] שהוא כדמיון טפה אחת בים אוקיינוס כו' ולכן גם עתה הוא לבדו יתברך.[38, 39]

for they are as truly naught and nothing, and as if they had never been. Only, to soothe the ear by way of a physical analogy, it is found in the writings of the Arizal, of blessed memory, that it is like a single drop in the ocean, etc. Therefore, now too, He is alone, may He be blessed.

> They are utterly nothing, as if they had never been. Only to give the ear something it can take in do the Arizal's writings compare them to a single drop in the ocean; so G-d is alone now, just as before Creation.

SECTION 3 · ¶4–6

The Torah calls G-d Himself

4 ואותו אנו מבקשים שיהיה בגילוי הנפש וכמ"ש ואהבת את[40] הוי' אלהיך. פי' ואהבת מלשון אבה שהוא לשון חפץ ורצון שיהיה רצון הנפש שיהיה הוי' אלהיך בגילוי לנוכח.

And it is He whom we ask to be revealed in the soul, as it is written, "And you shall love Havayah your G-d." The meaning: "ve'ahavta" (and you shall love) is from the word "avah," which denotes desire and will: that it be the soul's will that Havayah your G-d be revealed, present before [you].

> It is G-d Himself, the Infinite Light, that we ask to have revealed in the soul. The Alter Rebbe reads "ve'ahavta," "you shall love" (Deuteronomy 6:5), as related to "avah," to desire: the command is to want Havayah to be revealed as "your G-d," present before you.

וכמ"ש בזוהר ע"פ ויקחו לי[41] תרומה[42, 43, 44] כי לי פי' אותי כו' דהיינו שיהיה גילוי אור א"ס ב"ה ממש על נפשו להיות ביטול הנפש אליו יתי' בכל לבבך וגו'

As is written in the Zohar on the verse "That they take for Me an offering": that "for Me" (li) means "Me" (osi), etc. That is, that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, itself, upon one's soul, so that there be self-nullification (bittul) of the soul toward Him, may He be blessed, "with all your heart," etc.

> On "That they take for Me an offering" (Exodus 25:2), "for Me" is read as "Me": G-d gives Himself. So the goal is that the Infinite Light itself be revealed upon the soul, until the soul is nullified before Him, loving Him "with all your heart."

והיינו ע"י התורה והיו הדברים האלה אשר אנכי מצוך היום[46] אנכי (ועמ"ש בביאור ע"פ[45] וארשתישך לי) ממש ולא בחי' שם בלבד שהוא בחי' זיו והארה

(And see what is written in the explanation on the verse "And I will betroth you to Me.") And this is through the Torah: "And these words, which I command you today, shall be": "I" (Anochi) literally, and not the level of a name alone, which is the level of radiance and illumination,

> After a reference to his explanation of "And I will betroth you to Me" (Hosea 2:21), the Alter Rebbe says that this revelation comes through the Torah. In "these words which I command you today" (Deuteronomy 6:6), the "I" (Anochi) is G-d Himself, not merely His name, which is only a radiance.

אלא עצמותו ומהותו כביכול מתגלה ע"י התורה כי התורה נקראת קול הקל קול יעקב[47] כמו שהקול הוא ממשיך מהלב אל הדיבור והוא המחבר רוחניות עם גשמיות.

but His Essence and Being, as it were, is revealed through the Torah. For the Torah is called "voice": "The voice is the voice of Jacob." Just as the voice draws from the heart to speech, and it is what joins spirituality with physicality,

> Through the Torah G-d's very essence, "as it were," is revealed. The Torah is called "voice," as in "the voice is the voice of Jacob" (Genesis 27:22); a person's voice carries what is in his heart out into speech, joining the spiritual with the physical.

כך התורה היא המשכת גילוי בחי' פנימיות שהוא אור א"ס ב"ה ממש להתלבש בגשמיות התורה ומצותיה הכתובים בה.

so the Torah is the drawing-down of the revelation of the inner level, which is the Infinite Light, blessed be He, itself, to be clothed in the physicality of the Torah and of its mitzvos written in it.

> So too the Torah draws the inner level, the Infinite Light itself, down to be clothed in the physical: the words of the Torah and the mitzvos written in it.

5 ולכן נק' קורא בתורה[48, 49] כאדם הקורא את חבירו שיבא אצלו כי כל התורה שמותיו של הקב"ה.[50]

Therefore it is called "reading (korei) in the Torah," like a person who calls (korei) his friend to come to him; for the whole Torah is the Names of the Holy One, blessed be He.

> Because the Torah draws down G-d Himself, studying it is called "reading" (korei) in the Torah, the same word as "calling": like a person who calls his friend to come to him. For the whole Torah is made of G-d's Names.

פי' כמו שע"י שם האדם קורין עצמותו ומהותו. כך ע"י התורה קוראין וממשיכין עצמות אור א"ס ב"ה

That is: just as through a person's name one calls his essence and being, so through the Torah one calls and draws down the essence of the Infinite Light (Or Ein Sof), blessed be He,

> A person's name calls him, his very self, to respond. In the same way the Torah, G-d's Name, calls and draws down the essence of the Infinite Light.

כי היא שמו ית' שהיא חכמתו ורצונו ית' שאינו מובן ומושג בשכל אנושי שעל פי

for it is His Name, may He be blessed, being His wisdom and will, may He be blessed, which is not understood or grasped by human intellect; for according to

> The Torah is G-d's Name because it is His wisdom and will, which human intellect cannot understand or grasp.

שכל אנושי לא היה הדין נותן כך כמ"ש בתורה אלא שכך עלה ברצונו ית' וכך חייבה חכמתו ית' שהוא למעלה משכל והשגת הנבראים.

human intellect, reason would not have dictated [that it be] as is written in the Torah; rather, so it arose in His will, may He be blessed, and so His wisdom, may He be blessed, required, which is above the intellect and comprehension of created beings.

> Human reason would not have arrived at the Torah as it is written. It is so because G-d willed it and His wisdom required it, a wisdom above all created understanding.

6 ולכך נקראת בבחי' שמו שבה ועל ידה יקראוהו להמשיך גילוי אור א"ס ב"ה ממש פותח את ידך[51] ומשביע לכל חי רצון שנמשך רצון

Therefore it is called the level of "His Name," for with it and through it "they call Him," to draw down the revelation of the Infinite Light (Or Ein Sof), blessed be He, itself. "You open Your hand and satisfy every living thing [with] will": that there is drawn the Will

> Because the Torah calls G-d Himself, it is called His "Name." The Alter Rebbe reads Psalms 145:16, "You open Your hand and satisfy every living thing [with] will," as saying that the Supreme Will itself is drawn down to every creature.

העליון לכל חי ורחמיו על כל מעשיו[52] ארך אפים וגדל חסד[53] להיות קרוב לכל קוראיו[54] ולכל אשר יקראוהו דייקא אותו בעצמו ולא בחי' שם כו':

of the Most High to every living thing; and "His mercies are upon all His works," "slow to anger and great in kindness," to be "near to all who call upon Him, to all who call Him": precisely "Him," Himself, and not the level of a name, etc.

> The same psalm says that G-d's mercies are on all His works, that He is slow to anger and great in kindness, and that He is "near to all who call upon Him, to all who call Him" (Psalms 145:18). The Alter Rebbe stresses "Him" (yikra'uhu): one who calls through the Torah reaches G-d Himself, not only His name.

SECTION 4 · ¶7–8

In the voice, and the order of prayer

7 ב וזהו כי תשמע בקול[55] ה' אלהיך דכתיב בקול ולא לקול וכמ"ש ויאמר אם שמוע תשמע לקול[56] ה' אלהיך כו'

2. And this is [the meaning of] "When you hearken to the voice (bekol) of Havayah your G-d": for it is written "bekol" [in the voice] and not "lekol" [to the voice], as it is written, "And He said: If you will diligently hearken to the voice (lekol) of Havayah your G-d," etc.

> The maamar returns to its verse. Deuteronomy 13:19 says "bekol," literally "in the voice," while Exodus 15:26 says "lekol," "to the voice," and the Alter Rebbe draws a lesson from the difference.

קול היינו המשכה מההעלם אל הגילוי ולקול פי' השמיעה וההבנה להמשכה זו והיינו לבחינת ההמשכה עצמה שהיא בחינת חיצוניות.

"Voice" is a drawing-forth from concealment into revelation; and "lekol" means hearing and understanding [directed] to this drawing-forth, that is, to the drawing-forth itself, which is the level of the outer dimension (chitzoniyus).

> A voice brings what was hidden inside a person out into the open. To hearken "to the voice" is to hear and understand this outward movement itself, which is only the outer dimension.

אבל בקול[57] היינו בפנימית הקול כי תשמע שתהיה השמיעה בבחי' פנימית ההמשכה מה שנמשך מההעלם

But "bekol" means in the inner dimension (pnimiyus) of the voice: "when you hearken," that the hearing be at the level of the inner dimension of the drawing-forth, that which is drawn forth from the concealment,

> To hearken "in the voice" is to hear what is inside the voice: what the voice brings out from concealment.

דהיינו בחינת אור א"ס ב"ה שיומשך גילוי זה על נפשו להיות בבחינת ביטול וזהו שאמרו רז"ל [רבותינו זכרונם לברכה] ברבות ר"פ

that is, the level of the Infinite Light (Or Ein Sof), blessed be He: that this revelation be drawn upon one's soul, so that it be in a state of self-nullification (bittul). And this is what our Sages, of blessed memory, said in [Midrash] Rabbah at the beginning of Parshas

> What is inside the voice is the Infinite Light itself, and the aim is that its revelation come upon the soul and bring it to bittul. The Alter Rebbe brings support from the Midrash Rabbah on Parshas Ki Savo.

כי תבא ע"פ אשרי אדם[58] שומע לי[59] אשרי לאדם בשעה ששמועותיו לי[60] כיו (ועיין בזהר בהעלותך)[61]

Ki Savo, on the verse "Fortunate is the man who listens to Me": fortunate is the man at the time when his hearings are for Me, etc. (And see in the Zohar, Beha'aloscha)

> The Midrash reads "Fortunate is the man who listens to Me" (Proverbs 8:34) as "fortunate is the man when his hearings are for Me": his listening reaches G-d Himself. The text then points to the Zohar in Parshas Beha'aloscha.

(דף קנ"ב ע"א) נשמתא דאמרן דא תפארת ישראל דאיהי אורייתא ממש ונודע דתפארת נקרא קול הקל קול יעקב[62] כו'.

(folio 152a): "The soul of which we spoke: this is Tiferes Yisrael, which is the Torah itself." And it is known that Tiferes is called "voice": "The voice is the voice of Jacob," etc.

> The Zohar there (3:152a) describes layers in the Torah: a garment, a body, a soul and a soul of the soul; its "soul" is Tiferes Yisrael, the Torah itself. Tiferes, in turn, is called "voice," as in "the voice is the voice of Jacob."

וא"כ מה שמלובש בפנימיות הקול זהו מש"ש בזוהר ונשמתא לנשמתא דא הוא ע"ק [עתיקא קדישא] כו'[63] ועמ"ש בד"ה שימני כחותם

If so, what is clothed in the inner dimension of the voice is what is written there in the Zohar: "And the soul of the soul: this is Atika Kadisha," etc. And see what is written in the discourse beginning "Set me as a seal,"

> If the voice is Tiferes, then what is clothed inside the voice is the "soul of the soul," which the same Zohar calls Atika Kadisha, the inner dimension of Keser. The Alter Rebbe also refers to his discourse on "Set me as a seal."

כי יש תורה ויש תורה כו' נקרא קורא בתורה כו' ע"ש והוא ענין מש"כ [מה שכתוב] ולכן נקרא קורא בתורה כו' וזהו כי תשמע בקול כו'.

that there is Torah and there is Torah, etc., [and that it] is called "reading in the Torah," etc.; see there. And this is the matter of what was written [above], "Therefore it is called 'reading in the Torah,'" etc. And this is "When you hearken to the voice (bekol)," etc.

> That discourse distinguishes two levels of Torah ("there is Torah and there is Torah") and speaks of study as "reading," that is, calling, as paragraph 5 did. Hearkening "in the voice" means reaching G-d Himself through the Torah.

אך צריך להיות כסדר המדרגות תחלה מפתחות החיצוניות ואח"כ מפתחות הפנימיות כי הנה יש חצר החיצונה וחצר הפנימית[64] כמ"ש במגלת אסתר[65] ותעמוד בחצר בית המלך הפנימית[66] והמן בא לחצר בית המלך החיצונה.[67]

But it must be in the order of the levels: first the outer keys, and afterwards the inner keys. For there is an outer courtyard and an inner courtyard, as it is written in the Megillah of Esther, "And she stood in the inner courtyard of the king's house," and "Haman had come into the outer courtyard of the king's house."

> Yet there is an order: first the outer keys, awe, and only then the inner keys. The Book of Esther speaks of an outer and an inner courtyard of the king's house: Esther stood in the inner courtyard (Esther 5:1), and Haman came to the outer one (Esther 6:4).

חצר החיצונה הוא בחי' פסוקי דזמרה שהם המדברים בשבח גדולת יוצר הכל והתפשטותו על כל הנבראים ואשר עשה את הנפלאות ואת הגדולות הללו את[68] ה' מן השמים כו'

The outer courtyard is the level of Pesukei deZimrah (the Verses of Praise), which speak in praise of the greatness of the Former of all, and of His extending over all creatures, and of His having done the wonders and these great deeds: "Praise Havayah from the heavens," etc.;

> The outer courtyard corresponds to Pesukei deZimrah, the psalms of praise at the start of the morning prayers. They praise G-d's greatness as Creator, how His power extends over all creatures, and His wonders, as in "Praise Havayah from the heavens" (Psalms 148:1).

אתה עשית את השמים[69] כו' וכן ענין השירה שעל קריעת ים סוף התגלות הנס הנפלא בעולם הזה.[70]

"You made the heavens," etc.; and so too the Song over the splitting of the Sea of Reeds, the revelation of the wondrous miracle in this world.

> Pesukei deZimrah also includes "You made the heavens" (Nehemiah 9:6) and the Song at the Sea, which celebrates the open miracle of the splitting of the sea in this world. All of these look at G-d as He gives life to creation and acts within it: the outer courtyard.

8 וחצר הפנימית הוא קריאת שמע[71] וברכותיה. והמלך יושב[72] על כסא מלכותו בבית המלכות הוא בחי' תפלת שמונה עשרה שהוא בחי' ביטול כו'

And the inner courtyard is the recital of the Shema and its blessings. And "the king was sitting on his royal throne in the royal house": this is the level of the prayer of Shemoneh Esreh, which is the level of self-nullification (bittul), etc.

> The inner courtyard is the Shema and its blessings, in which a person accepts the yoke of Heaven. The "royal house," where the king sits on his throne (Esther 5:1), is the Shemoneh Esreh, the standing prayer, in which a person stands in bittul before the King.

ומשם ויושט המלך את שרביט הזהב[73] הוא בחינת ומעלת הזהב דהיינו רשפי אש האהבה[74] כו'

And from there, "the king extended the golden scepter": this is the level and the quality of gold, namely, "the flashes of fire" of love, etc.,

> From the royal house "the king extended the golden scepter" to Esther (Esther 5:2). Gold stands for love, the "flashes of fire" of the Song of Songs (8:6).

שהושיט והמשיך מבחינת בית לבחינת חצר הפנימית דהיינו שיהא גילוי אהבה זו גם בק"ש [בקריאת שמע] בקיום ואהבת[75] כו'.[76, 77]

which he extended and drew from the level of "house" to the level of "inner courtyard"; that is, that this love be revealed also in the Shema, in the fulfillment of "And you shall love," etc.

> The king extended the scepter from the "house" to the "inner courtyard": the love of the level of the Shemoneh Esreh is drawn into the Shema, so that it is revealed as a person fulfills "And you shall love."

וזהו אשרי תבחר ותקרב[78] ישכון חצריך ב' חצרות חצר החיצונה וחצר הפנימית והדר נשבעה בטוב ביתך בחינת בית בתפלת שמונה עשרה שהוא בחינת ביטול כו'

And this is "Fortunate is the one You choose and bring near; he shall dwell in Your courtyards": two courtyards, the outer courtyard and the inner courtyard; and afterwards, "we shall be satisfied with the goodness of Your house": the level of "house," in the prayer of Shemoneh Esreh, which is the level of self-nullification, etc.

> Psalms 65:5 alludes to the same order: "he shall dwell in Your courtyards," in the plural, the outer and the inner courtyard, and then "we shall be satisfied with the goodness of Your house," the Shemoneh Esreh, the level of bittul.

(ע' [עיין] בזוהר חיי שרה דף קכ"ט ע"ב מענין ישכון חצריך ועיין מ"ש ע"פ וארשתיך לי[79] כו' בהפטרה דפרשת במדבר.

(See in the Zohar, Chayei Sarah, folio 129b, on the matter of "he shall dwell in Your courtyards"; and see what is written on the verse "And I will betroth you to Me," etc., in the haftarah of Parshas Bamidbar.

> The Alter Rebbe refers to the Zohar on "he shall dwell in Your courtyards" (1:129b), and to his explanation of "And I will betroth you to Me" in the haftarah of Parshas Bamidbar.

גם ע"פ ויקהל משה מענין שער החצר הפנימית כו' וע"פ ויושט המלך[80] לאסתר כו' ומענין שמו"ע [שמונה עשרה] שנק' בית ע"פ השמים כסאי[81, 82] כו' איזה בית כו')

Also on the verse "And Moshe assembled," on the matter of the gate of the inner courtyard, etc.; and on the verse "And the king extended to Esther," etc.; and on the matter of the Shemoneh Esreh being called "house," on the verse "The heavens are My throne," etc., "what house," etc.)

> He also refers to the discourses on "And Moshe assembled," about the gate of the inner courtyard; on "And the king extended to Esther"; and on "The heavens are My throne... what house" (Isaiah 66:1), where the Shemoneh Esreh is called "house."

והנה המשכת ביטול זה להיות תקועה וקבועה בלב ונפש כל היום שלא יפסיקוהו ולא יטרידוהו מחשבות הזמן הטורדות כו'

Now, drawing down this self-nullification, so that it be fixed and established in the heart and soul all day, and the distracting thoughts of the times not interrupt it or disturb it, etc.,

> The bittul reached in prayer must last all day, fixed in the heart, so that the distracting thoughts of daily life do not break it off.

היינו ע"י התורה שנאמר ודברת בם בשבתך בביתך ובלכתך כו' וזהו אשר יקראוהו באמת[83] ואין אמת[84]

is through the Torah, as it is said, "And you shall speak of them when you sit in your house and when you walk," etc. And this is "to all who call Him in truth," and "there is no truth

> That comes through Torah study, which "you shall speak of them when you sit in your house and when you walk" (Deuteronomy 6:7) carries through the whole day. Calling G-d "in truth" (Psalms 145:18) means through the Torah, for the Sages say, "there is no truth but Torah."

אלא תורה[85, 86, 87] כו' כי שפת אמת דוקא תכון לעד[88] כי האהבה המתגלה בתפלה לפי שהיא בזמן לכך חולפת ועוברת אחר התפלה.

but Torah," etc.; for specifically "the lip of truth shall be established forever." For the love that is revealed in prayer, since it is in time, therefore passes and goes away after the prayer.

> Only "the lip of truth shall be established forever" (Proverbs 12:19). The love revealed in prayer belongs to a set time, so it passes once the prayer is over.

אבל התורה היא למעלה מן הזמן אשר אנכי מצוך אנכי ממש הוא אור א"ס ב"ה הסובב כל עלמין

But the Torah is above time: "which I command you": "I" (Anochi) literally, which is the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin);

> The Torah is above time, because the "I" of "which I command you" is G-d Himself, the Infinite Light that encompasses all worlds.

ולכך נאמר בה היום כי כל מקום שנאמר היום פי' לעולם ולעולמי עולמים שאין לו ביטול והפסק:[89]

and therefore "today" is said of it, for wherever "today" is said, it means forever and to all eternity, without cessation or interruption.

> That is why the verse says "today": wherever "today" is said, the Alter Rebbe explains, it means forever, without cessation or interruption.

SECTION 5 · ¶9–12

The mitzvos as the lamp of the Torah's light

9 ג אך הנה יסוד התורה הוא מיוסד על מצות עשה ומצות לא תעשה הכתובים בה

3. However, the foundation of the Torah is founded on the positive commandments and the negative commandments written in it.

> A new section begins. The Torah itself is built on its positive and negative commandments.

ולכך אין אור א"ס ב"ה שורה ומתגלה על פי התורה להיות קבוע בלב ונפש כ"א בקיום מצות עשה ומצות לא תעשה ובערת הרע[90] כו'

Therefore the Infinite Light (Or Ein Sof), blessed be He, does not rest and become revealed through the Torah, so as to be fixed in the heart and soul, except through fulfilling the positive commandments and the negative commandments, and "you shall eradicate the evil," etc.

> So the Infinite Light drawn through Torah study settles and stays in the heart only when a person keeps the commandments, doing the positive ones and refraining from the prohibitions, and "eradicates the evil" (Deuteronomy 13:6).

כי לא יגורך רע[91] וטהור עינים מראות ברע[92] וכמשל הבית שרוצה להכניס שם את המלך שצריך כיבוד וריחוץ שיהיה מנוקה מכל דבר מלוכלך שלא ימצא בו שום ניוול ואשפה כך

For "evil shall not dwell with You," and [You are] "of eyes too pure to look upon evil." It is like the analogy of a house into which one wishes to bring the king: it needs sweeping and washing, so that it be clean of anything soiled, and no unsightliness or refuse be found in it. So,

> G-d does not dwell with evil: "evil shall not dwell with You" (Psalms 5:5), and He is "too pure of eyes to look upon evil" (Habakkuk 1:13). A house that is to receive a king must first be swept and washed clean of every stain and all refuse.

כדי שיהי' [שיהיה] הלב משכן ומכון להשראת גילוי אור א"ס בתוכו ובפנימיותו צריך לטהר את הלב מכל רע הן בסור מרע גמור באיסור כו' והן בכיבוש מדות רעות בנפש

in order that the heart be a dwelling and an abode for the indwelling of the revelation of the Infinite Light within it and in its inner depths, one must purify the heart of all evil: both by turning away from outright evil, in what is forbidden, etc., and by subduing bad traits in the soul,

> So too, for the heart to become a dwelling for the revealed Infinite Light, it must be purified of all evil: by avoiding outright sins, and also by mastering bad traits of character.

כמו כעס כו' ולא תתורו אחרי לבבכם[93] ואחרי עיניכם אשר אתם זונים כו' שקראם הכתוב בלשון זונים כמו זונה שאסורה לבעלה אחרי אשר הוטמאה[94] וגו'.

such as anger, etc.; and "you shall not stray after your heart and after your eyes, after which you go astray (zonim)," etc. Scripture calls them by the term "zonim," like an unfaithful woman (zonah), who is forbidden to her husband "after she has been defiled," etc.

> Anger is one example of such a trait. The Torah warns, "you shall not stray after your heart and after your eyes" (Numbers 15:39), using the word for a woman unfaithful to her husband, who "after she has been defiled" is forbidden to him (Deuteronomy 24:4); straying after heart and eyes makes the heart unfit for G-d to dwell in.

10 ולכן אמרו רז"ל [רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה[95] אפילו תורה אין לו כי התורה בבחינה זו אשר אינה בטהרת הלב נקרא בחינת תרעא לדרתא[96,97] שהיא למטה ממדרגת היראה כו'.

Therefore our Sages, of blessed memory, said, "Whoever says, 'I have only Torah,' does not have even Torah." For the Torah at this level, when it is not in purity of heart, is called the level of "a gate to the courtyard," which is below the level of awe, etc.

> This follows from the previous paragraph: the Torah's light does not rest in a heart that has not been cleansed through the commandments. The Talmud (Yevamos 109b) says that one who claims to have only Torah lacks even Torah; Torah without a purified heart is, in Rabbi Yannai's image (Shabbos 31b), a gate built for a courtyard that is not there, the courtyard being awe of Heaven.

וזהו לשמור את כל מצותיו את פי' כמכו עם (כמו הולך את חכמים יחכם[98] פי' עם חכמים)

And this is "to keep (es) all His commandments": "es" means "with" (as in "He who walks with (es) the wise will become wise," meaning with the wise);

> The Alter Rebbe now reads the next phrase of the maamar's verse. The small word "es" before "all His commandments" can mean "with," as it does in Proverbs 13:20, "He who walks with the wise will become wise."

דהיינו שעם המצות תהיה בחי' שמירה לבחינת המשכת אשר אנכי מצוך היום הנמשכת ע"י התורה להיות לה שמירה וקיום בלב בל תמוט עולם ועד.[99]

that is, together with the mitzvos there is to be the aspect of safekeeping for the drawing-down of "which I command you today," which is drawn through the Torah, so that it have safekeeping and permanence in the heart, "never to be moved, forever and ever."

> Read this way, the verse says that the mitzvos must go together with the Torah as its guard: the revelation of G-d's "I" drawn down through Torah study needs the mitzvos to keep it firmly in the heart. The closing words borrow the description of the earth in Psalms 104:5, "never to be moved, forever and ever."

כי הנה במצות יש ב' בחינות כי המות הם רמ"ח אברין הממשיכים החיות של הנפש והב'

For in the mitzvos there are two aspects: [one,] that the mitzvos are the 248 limbs, which draw the life-force of the soul; and the second,

> The mitzvos do two things. The first, explained in paragraph 2, is that they are like the 248 limbs of the King, channels through which life-force flows.

שהם כלים לאור הנאחז ודולק שם שמבלעדי השמן והפתילה אין האור מאיר כלל וכן מבלעדי המנורה ישפך השמן ולא יומשך אחר הפתילה ויסתלק האור.

that they are vessels for the light that takes hold and burns there. For without the oil and the wick the light does not shine at all; and likewise, without the lamp the oil would spill and not be drawn after the wick, and the light would depart.

> The second is that the mitzvos are vessels that hold the light, like a lamp. A flame needs oil and a wick to burn at all, and the oil needs the lamp to contain it; without the lamp the oil spills, the wick is not fed, and the flame goes out.

כך המצוה היא בחי' נר לאור התורה שאור א"ס ב"ה הנמשך ומתגלה בתורה אין לו קיום אמיתי כ"א ע"י המצות שהן בחי' שמירה וקיום

So the mitzvah is the level of a lamp for the light of the Torah: the Infinite Light (Or Ein Sof), blessed be He, that is drawn down and revealed in the Torah has no true permanence except through the mitzvos, which are the level of safekeeping and permanence

> Applied here, the Torah is the light and the mitzvah is its lamp, in the spirit of the verse "a mitzvah is a lamp and the Torah is light" (Proverbs 6:23). The Infinite Light revealed through Torah study cannot remain without the mitzvos to hold it.

לאור התורה שיהא נשמר ומתקיים על ידן בקיום המצות במעשה בפועל ממש וע"ז נאמר והיה מעשה הצדקה שלום[100] מעשה דוקא שצדקה היא כללות המצות.

for the light of the Torah, so that it be kept and endure through them, by fulfilling the mitzvos in actual deed. Of this it is said, "And the deed of charity shall be peace": specifically "the deed," for charity is the general and collective expression (klalus) of the mitzvos.

> The light is kept only when the mitzvos are actually done. Isaiah 32:17, "the deed of charity shall be peace," stresses "the deed"; and charity is singled out because it is the general expression of all the mitzvos, as the next paragraph explains.

11 ולכן נקרא בשם מצוה סתם[101] וכמ"ש בנחמיה והעמדנו עלינו מצות[102] לתת[103] שלישית השקל וגו' כי

Therefore it is called simply by the name "mitzvah," as it is written in Nehemiah, "And we laid upon ourselves commandments, to give a third of a shekel," etc. For

> Because charity embraces all the mitzvos, it is called simply "the mitzvah," as it is throughout the Jerusalem Talmud (so Tanya, chapter 37). Nehemiah 10:33 likewise calls the yearly gift of a third of a shekel for the service of the Temple "commandments."

כמו שהצדקה היא השפעת והמשכת החיות להחיות רוח שפלים[104] כך הוא קיום כל המצות כולם נקראים על שם צדקה וכתיב בצדקה תכונני.[105, 106]

just as charity is the bestowing and drawing-down of life-force, "to revive the spirit of the lowly," so is the fulfillment of all the mitzvos; they are all called by the name of charity. And it is written, "Through charity you shall be established (tikonani)."

> Charity gives life to the poor, "to revive the spirit of the lowly" (Isaiah 57:15). Every mitzvah likewise draws G-dly life-force down into the world, so all the mitzvos share the name "charity"; and Isaiah 54:14 says, "Through charity you shall be established."

פי' תכונני שע"י הצדקה תעשה מכון ומשכן להשראת אור א"ס ב"ה שאין לו קיום ומצב לעמוד על כנו אלא ע"י הצדקה שהוא בחי' כללות המצות שהן הן השומרים ומקיימים את האור.

The meaning of "tikonani" is that through charity you will become an abode (machon) and a dwelling for the indwelling of the Infinite Light (Or Ein Sof), blessed be He, which has no permanence or footing to stand firmly in its place except through charity, which is the level of the general and collective expression of the mitzvos; for it is they that keep the light and make it endure.

> The Alter Rebbe reads "tikonani" (you shall be established) as related to machon, an abode: through charity a person becomes a fixed dwelling for the Infinite Light. The light has no stable place except through charity, the mitzvos as a whole, which guard it and keep it in place.

12 ולכן אמרו רז"ל [רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה[107] כו' שהפירוש הפשוט הוא שצריך שיעסוק בתורה ובגמילות חסדים ולא בתורה לבדה.

Therefore our Sages, of blessed memory, said, "Whoever says, 'I have only Torah,'" etc.; its plain meaning is that one must occupy oneself with Torah and with acts of kindness, and not with Torah alone.

> The Alter Rebbe returns to the saying from Yevamos 109b. On its plain level it teaches that Torah study must go together with acts of kindness.

והענין כי התורה לבדה הוא אור בלא כלי ואין לה קיום כ"א ע"י גמילות חסדים כללות המצות.

The point is that Torah alone is light without a vessel, and it has no permanence except through acts of kindness, the general and collective expression of the mitzvos.

> The inner reason is that Torah alone is light without a vessel, and light without a vessel does not last. Acts of kindness, which stand for all the mitzvos, are its vessel.

(ועיין מ"ש ע"פ אם בחקתי תלכו[108] ואת מצותי תשמרו[109] ג"כ שהשמירה היא ע"י המצות והיינו שע"י הכלים נשמר ומתקיים האור כו'.

(And see what is written on the verse "If you walk in My statutes and keep My commandments," that there too the keeping is through the mitzvos, that is, that through the vessels the light is kept and endures, etc.

> A long parenthesis begins here. It first refers to the maamar on Leviticus 26:3, "If you walk in My statutes and keep My commandments," where the "keeping" is likewise done by the mitzvos, the vessels that preserve the light.

אמנם לעיל ע"פ אחרי הוי' אלקיכם תלכו[110] נתבאר שע"י התורה הוא השמירה לנר מצוה[111] ולפי"ז [ולפי זה] היה אפשר לפרש כאן הפסוק כפשוטו

However, above, on the verse "After Havayah your G-d shall you walk," it was explained that the safekeeping of the "lamp of mitzvah" is through the Torah. Accordingly, one could have explained the verse here according to its plain sense:

> But in the earlier maamar of this parsha, on "After Havayah your G-d shall you walk" (Deuteronomy 13:5), the roles are reversed: there the Torah guards the "lamp of mitzvah." On that view, the maamar's verse could be read in its simple order.

כי תשמע בקול שהוא בחי' תורה שעי"ז יומשך לשמור את כל מצותיו שהתורה היא השמירה לנר מצוה וכו' ועי' פנים לתורה[112, 113, 114, 115] וגם כי פי' השמירה הנזכר כאן ר"ל [רוצה לומר] שלא יסתלק האור לשרשו

"When you hearken to the voice," which is the level of Torah, so that through this it will be drawn "to keep all His commandments," for the Torah is the safekeeping of the lamp of mitzvah, etc. And there are seventy facets to the Torah. Also, the "keeping" mentioned here means that the light not withdraw to its source,

> On that reading, hearkening to the voice, the Torah, leads to keeping the commandments, since the Torah protects them; and since the Torah has "seventy facets," both readings stand. Besides, the two "keepings" are different: here "keeping" means preventing the light from withdrawing back to its source.

וזה הוא ע"י הכלים דוקא וכמשנ"ת [וכמו שנתבאר] בביאור ע"פ וקבל היהודים בפי' ענין נעשה ונשמע וכו' ע"ש וע"פ והארץ הדום רגלי[116] כו' ולעיל ר"ל [רוצה לומר] השמירה מבחי' עבירה מכבה מצוה[117] דהיינו מיניקת החיצונים מהא"פ [מהאור פנימי] והכלי.

and this is specifically through the vessels, as was explained in the explanation on the verse "And the Jews accepted," on the meaning of "we will do and we will hear," etc.; see there; and on the verse "And the earth is My footstool," etc. While above, the keeping meant [keeping] from the level of "a sin extinguishes a mitzvah," that is, from the external forces' drawing nourishment from the inner light (or pnimi) and the vessel.

> Holding the light in place is the work of vessels, as explained in the discourses on "And the Jews accepted" (on "we will do and we will hear") and on "And the earth is My footstool." The earlier maamar meant a different keeping: protection from what the Sages call "a sin extinguishes a mitzvah," that is, from the external forces, the kelipos, drawing nourishment from the inner light and its vessel.

ושמירה זו הוא דייקא ע"י אורות מקיפים כו' ועיין מ"ש בפ' ואתחנן ע"פ וזאת המצוה כו' לשמור את כל חקותיו כו' ושמרת כו' ב' שמירות. ועיין מ"ש ע"פ תשמרו להקריב[118] כו' שמור זו משנה כו').

And this keeping is specifically through encompassing lights (orot makifim), etc. And see what is written in Parshas Vaeschanan on the verse "And this is the commandment," etc., "to keep all His statutes," etc., "and you shall keep," etc.: two keepings. And see what is written on the verse "You shall keep, to offer," etc., "'Keep': this is Mishnah," etc.)

> That protection comes through encompassing lights, which shield from outside. The parenthesis ends by referring to the maamar in Va'eschanan on "And this is the commandment" (Deuteronomy 6:1–3), which speaks of two kinds of keeping, and to the maamar on "You shall keep, to offer" (Numbers 28:2), where "keep" is identified with the study of Mishnah.

ובזה יובן מ"ש כי אם בזאת יתהלל המתהלל[119] השכל[120] וידוע אותי[121,122] כי אני ה' עושה חסד משפט וצדקה בארץ.[123,124]

With this will be understood what is written, "But let him who glories glory in this: that he understands and knows Me, that I am Havayah who does kindness, justice and charity on the earth."

> The principle that the Torah's light needs the vessels of the mitzvos now explains Jeremiah 9:23: one should take pride only in understanding and knowing G-d, "for I am Havayah who does kindness, justice and charity on the earth."

ולכאורה אינו מובן כי השכל וידוע אותי היינו להיות דעת[125] אלהים אצלו ומאי מסיים כי אני[126] ה' עושה חסד כו'.

At first glance this is not understood: "understands and knows Me" means having the knowledge of G-d; so why does it conclude, "that I am Havayah who does kindness," etc.?

> The difficulty: "understanding and knowing Me" is a matter of the mind, the knowledge of G-d. Why, then, does the verse end with deeds of kindness, justice and charity?

אך עם הנ"ל יובן כי השכל וידוע אותי. פי' אותי ממש הוא אור א"ס ב"ה ממש עצמותו ומהותו כביכול המתגלה בתורה ועיין ברבות נשא ר"פ עשירי.

But with what was said above it will be understood: "understands and knows Me" means "Me" literally, which is the Infinite Light (Or Ein Sof), blessed be He, itself, His essence and being, as it were, which is revealed in the Torah. And see [Midrash] Rabbah, Naso, at the beginning of [chapter] ten.

> The answer: "Me" means G-d Himself, His very essence as it is revealed in the Torah, like the "I" of "which I command you" explained above. The Midrash at the start of Bamidbar Rabbah 10 also cites this verse, explaining "knowledge" as recognizing one's Creator.

אך אין זה קיום אמיתי כי"א ע"י עשיית חסד משפט וצדקה שהם בחי' כלים והטעם שהם דייקא בחי' כלים מפרש הכתוב

But this has no true permanence except through doing kindness, justice and charity, which are the level of vessels. And the reason why specifically they are the level of vessels, the verse explains:

> This knowledge of G-d Himself lasts only through deeds of kindness, justice and charity, which are its vessels. Why deeds in particular should be the vessels, the verse itself explains in its closing words.

כי באלה חפצתי כלומר שכך עלה ברצונו ית' להיות המצות דוקא בחי' כלים לגילוי אור א"ס ב"ה אשר אנכי מצוך היום שבבחי' היום לעשותם[127] הוא גילוי אנכי ממש דהיינו מהותו ועצמותו כביכול

"for in these I delight"; that is, so it arose in His will, may He be blessed, that specifically the mitzvos be the level of vessels for the revelation of the Infinite Light, blessed be He. "Which I command you today": at the level of "today, to do them" there is the revelation of "I" (Anochi) itself, that is, His being and essence, as it were

> "For in these I delight": it is simply G-d's will that the mitzvos be the vessels for His light, a reason above human logic. Therefore the maamar's verse says "which I command you today," echoing "today, to do them" (Deuteronomy 7:11): in the doing of the mitzvos in this world, G-d's very "I" is revealed.

(ועיין ברבות סוף קהלת בפ' ויותר שהיה קהלת חכם ובפ' נח ס"פ ל"ה משפטים פ"ל זח"ב [זהר חלק ב'] קכ"ב סע"א [סוף עמוד א] קנ"ח ב'[128] ח"ג [חלק ג'] ק"י ע"א רנ"ו ע"ב) משא"כ עולם הבא הוא גילוי זיו והארה בעלמא.

(and see [Midrash] Rabbah at the end of Koheles, on "And moreover, because Koheles was wise," and in Parshas Noach, at the end of chapter 35; Mishpatim, chapter 30; Zohar, Part II, end of 122a, and 158b; Part III, 110a and 256b), whereas the World to Come is the revelation of a mere radiance and illumination.

> After further references to the Midrash and the Zohar, the contrast is drawn: the World to Come reveals only a radiance of G-d's light, while the mitzvos done "today," in this world, reveal His essence.

ובזה יובן מ"ש מי יעלה בהר[129] ה' ומי יקום במקום קדשו נקי כפים[130] כו' שלא כל האדם זוכה לעוה"ב [לעולם הבא]

With this will be understood what is written, "Who shall ascend the mountain of Havayah, and who shall stand in His holy place? One of clean hands," etc.: that not every person merits the World to Come

> This also explains Psalms 24:3-4: not everyone may "ascend the mountain of Havayah," only one "of clean hands." So too, not every person merits the World to Come without first being cleansed.

כי אם ע"י יסורים של גיהנם ונהר דינור[131] כו' וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שלש מתנות טובות[132] נתן הקב"ה לישראל וכולם לא נתנו אלא ע"י יסורים.[133] עולם הבא תורה וארץ ישראל.

except through the sufferings of Gehinnom and the River of Fire (Nehar Dinur), etc., as our Sages, of blessed memory, said, "The Holy One, blessed be He, gave three good gifts to Israel, and all of them were given only through suffering: the World to Come, Torah, and the Land of Israel."

> Many reach it only through the sufferings of Gehinnom and the "river of fire" that Daniel saw flowing before G-d's throne (Daniel 7:10). The Talmud (Berachos 5a) teaches that the World to Come, like the Torah and the Land of Israel, is given only through suffering; the next paragraph asks why this should be so.

SECTION 6 · ¶13

Why the World to Come requires suffering

13 ויסורי עוה"ב [עולם הבא] הם כפלי כפלים מיסורי עוה"ז עד שאין ערך כו' ולכאורה אינו מובן שהרי אמרו

And the sufferings of the World to Come are many times over the sufferings of this world, to the point that there is no comparison, etc. At first glance this is not understood, for [the Sages] said,

> The sufferings through which a soul reaches the World to Come are far greater than any suffering of this world, beyond comparison. This raises a difficulty, built on the saying of the Sages quoted in the next part.

יפה שעה אחת[134] בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי עוה"ב [עולם הבא][135] ולמה בעוה"ז יכול להיות בתשובה ומעשים טובים ואין צורך יסורים כ"כ [כל כך] לחיי עוה"ב [עולם הבא].

"One hour of teshuvah and good deeds in this world is better than the whole life of the World to Come." Why, then, can one in this world be in teshuvah and good deeds with no need of sufferings, [while] so much [suffering is needed] for the life of the World to Come?

> The Mishnah (Avos 4:17) says that one hour of teshuvah and good deeds in this world is better than the whole life of the World to Come. If the greater thing is reached here through teshuvah and good deeds alone, why does the lesser World to Come demand so much suffering?

אך הענין הוא לפי שעוה"ב [שעולם הבא] הוא גילוי הזיו שהגילוי הזה הוא דרך ירידת והשתלשלות המדרגות

But the explanation is this: the World to Come is the revelation of the radiance, and this revelation comes by way of the descent and chaining-down (hishtalshelus) of the levels,

> The answer: the World to Come is a revelation of G-d's radiance, and that radiance reaches the souls only by coming down through a long chain of levels.

שהן רבות ושונות וכדי להיות גילוי זה לכל אחד ואחד כאוי לו לפי מעשיו ומדרגתו מוכרח הוא לסבול יסורים כ"כ [כל כך] לפי ערך כו'

which are many and varied; and in order that this revelation come to each and every one as befits him, according to his deeds and his level, he must of necessity bear so much suffering, in proportion, etc.

> Since those levels are many and different, each soul receives the revelation that suits its own deeds and standing. To be fitted to its exact measure, a soul must undergo suffering in proportion.

אבל בעוה"ז שהוא גילוי אנכי ממש ה נה עליו יתי' נאמר גם חשך לא יחשיך[136] כו' וקרוב ה' לכל קוראיו לכל אשר יקראוהו באמת[137]

But in this world, which is the revelation of "I" (Anochi) itself, behold, of Him, may He be blessed, it is said, "Even darkness does not darken," etc., and "Havayah is near to all who call upon Him, to all who call Him in truth."

> In this world, through the mitzvos, G-d's very "I" is revealed, and before Him all levels are alike: "even darkness is not dark" for Him (Psalms 139:12). So He is near to all who call Him in truth (Psalms 145:18), whatever their level, and no long process of refining is needed.

כי הוא השוה ומשוה קטן וגדול[138] והמלאכים שואלים איה מקום כבודו היינו אור א"ס ב"ה ממש שאינו מושג כו'

For He is the One who is equal and makes small and great equal. And the angels ask, "Where is the place of His glory?": that is, the Infinite Light (Or Ein Sof), blessed be He, itself, which is not grasped, etc.

> As the piyut "Vechol Maaminim" says, He is equal and makes small and great equal. The angels ask "Where is the place of His glory?" because G-d's essence, the Infinite Light itself, is beyond their grasp.

(משא"כ בבחי' הזיו הרי והאופנים ברעש גדול[139] כו' יהללו את שם[140] ה') ואומרים מלא כל הארץ.[141] הלזו הגשמית. כבודו:

(Whereas at the level of the radiance, behold: "and the Ofanim, with a great noise," etc.; "let them praise the Name of Havayah.") And they say, "The whole earth" (this physical one) "is full of His glory."

> The radiance, by contrast, is what the Ofanim praise "with a great noise" (in the blessings before the Shema, after Ezekiel 3:13), and of it Psalms 148:5 says "let them praise the Name of Havayah": the Name, which the maamar has called only a radiance. Yet the angels also say that "the whole earth is full of His glory" (Isaiah 6:3), this physical earth: the essence they cannot grasp is present here.

SECTION 7 · ¶14–17

The two unities and the two eyes

14 ד אך הנה תכלית המכוון בכי תשמע בקול ה' אלהיך הוא המשכת בחינת אור א"ס

4. However, the ultimate intent in "When you hearken to the voice of Havayah your G-d," which is the drawing down of the level of the Infinite Light (Or Ein Sof),

> Section 4 begins by stating the purpose. Hearkening "in the voice," that is, Torah study, draws the Infinite Light down openly into the soul.

ב"ה בגילוי על נפשו ובשמירת כל מצותיו להיות כלי ואור לגילוי זה הוא כדי להיות בחי' ביטול כו' וזהו לעשות הישר בעיני ה' כו'.[142]

blessed be He, in revelation upon one's soul, and in keeping all His commandments, to be a vessel and a light for this revelation, is so that there be the level of self-nullification (bittul), etc. And this is "to do what is right in the eyes of Havayah," etc.

> Keeping all the commandments makes them the vessel that holds this revealed light. The aim of both is bittul, the soul's self-nullification before G-d, and this is what the verse calls "doing what is right in the eyes of Havayah."

15 וביאור ענין זה[143] הנה כתיב אל דעות ה' ב' דעות יחודא עילאה ויחודא תתאה יחודא עילאה מלמעלה למטה דכולא קמיה כל' [כלא][144] כו'.

The explanation of this matter: it is written, "A G-d of knowledges (de'os) is Havayah": two knowledges, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah). The higher unity is from above to below: "all before Him is as nothing," etc.

> Hannah's song calls G-d "a G-d of knowledges" (I Samuel 2:3), in the plural, which the Alter Rebbe reads as two ways of knowing G-d's unity. In the higher unity, seen from above looking down, nothing exists besides Him: as the Zohar says, all before Him is as nothing.

ויחודא תתאה ממטה למעלה בחי' יש מאין כו' כמ"ש במ"א ושתיהם הם כחות אלהות יחודא תתאה בשם אלקים המצמצם ומפריד להיות עלמא דפרודא בחי' יש כו' שיהיה ביטול היש דוקא ויחודא עילאה בשם הוי' כו'.[145]

And the lower unity is from below to above: the level of something from nothing, etc., as is explained elsewhere. And both of them are G-dly powers: the lower unity is in the Name Elokim, which contracts and separates so that there be a world of separation, the level of "something" (yesh), etc., so that there be specifically the nullification of the "something"; and the higher unity is in the Name Havayah, etc.

> In the lower unity, seen from below looking up, the world exists as a "something" created from nothing, and its unity with G-d is that this "something" is nullified before Him. Both are G-dly powers: the Name Elokim contracts and conceals, letting a world of separate beings appear so that it can be nullified; the Name Havayah is the higher unity.

16 וזהו משמים הביט[146] ה' השקיפה ממעון קדשך[147] מן השמים ה' משמים השקיף[148] כו'. פי' שנתלבש במדה זו להשגיח משמים[149] מלמעלה למטה

And this is "From heaven Havayah looked"; "Look down from Your holy abode, from heaven"; "Havayah looked down from heaven," etc. That is, He clothed Himself in this attribute, to watch over from heaven, from above to below,

> Several verses speak of G-d looking down "from heaven": Psalms 33:13, Deuteronomy 26:15 and Psalms 14:2. "From heaven" means that G-d clothes Himself in the attribute of watching from above to below.

דהיינו בחינת יחודא עילאה שלפעמים מתלבש במדה זו ולפעמים מתלבש ומשגיח במדה שממטה למעלה בחי' יחודא תתאה.

that is, the level of the higher unity (yichuda ila'ah). For at times He clothes Himself in this attribute, and at times He clothes Himself in, and watches over with, the attribute that is from below to above, the level of the lower unity (yichuda tata'ah).

> Watching from above to below is the higher unity. At other times G-d watches through the opposite attribute, from below to above, which is the lower unity.

17 וזהו עין ה' אל יראיו[150,151] שליראיו שהן בבחי' מפתחות החיצוניות הוא משגיח בבחי' עין אחת או יחודא עילאה או יחודא תתאה משא"כ אל הצדיקים שהן בבחינת התקשרות עמוד אחד וצדיק שמו[152]

And this is "The eye of Havayah is toward those who fear Him": toward those who fear Him, who are at the level of the outer keys, He watches over with the level of one eye, either the higher unity (yichuda ila'ah) or the lower unity (yichuda tata'ah). Whereas toward the righteous, who are at the level of a bond (hiskashrus), "one pillar, and Tzaddik is its name,"

> This explains the single "eye" of Psalms 33:18. Those who fear Him have only the outer key of awe, so G-d watches them with one eye, either the higher unity or the lower. The righteous are bound to G-d; the Talmud (Chagigah 12b) says the world stands on "one pillar, and Tzaddik is its name."

כי כל בשמים ובארץ[153] ותרגום אונקלוס[154] דאחיד בשמיא וכו' הוא בבחי' עיני ה' שאלו השני בחי' עינים הן שוין ממטה למעלה כמו מלמעלה למטה

"for all in heaven and on earth," which Onkelos translates, "who holds fast in heaven," etc., it is at the level of "the eyes of Havayah": for these two levels of eyes are equal, from below to above as from above to below.

> The phrase "for all in heaven and on earth" (I Chronicles 29:11) is rendered in the Targum "who holds fast in heaven and on earth": the righteous one holds both together. So toward the righteous G-d watches with "the eyes of Havayah" (Psalms 34:16), both eyes, because for them above-to-below and below-to-above are equal.

(ועד"ז הוא מאמר המדרש סוף[155] שיר השירים רבה בשעה שישראל עושין רצונו של מקום הקב"ה מביט אליהם בשתי עיניו הה"ד [הדא הוא דכתיב] עיני ה' אל צדיקים[156] ובשעה שאין עושין רצונו של הקב"ה הוא מביט עליהם בעינו אחת הה"ד [הדא הוא דכתיב] עין ה' אל יראיו)

(Along these lines is the saying of the Midrash at the end of Shir HaShirim Rabbah: At the time when Israel do the will of the Omnipresent, the Holy One, blessed be He, looks upon them with both His eyes, as it is written, "The eyes of Havayah are toward the righteous"; and at the time when they do not do the will of the Holy One, blessed be He, He looks upon them with His one eye, as it is written, "The eye of Havayah is toward those who fear Him.")

> The Midrash at the end of Shir HaShirim Rabbah compares G-d to a deer that sleeps with one eye open: when Israel do His will He looks at them with both eyes, as in "the eyes of Havayah are toward the righteous," and when they do not, with one eye, as in "the eye of Havayah is toward those who fear Him."

וכמ"ש ישר יחזו פנימו[157] ישר ממש שגם ממטה למעלה מתגלה בחי' ביטול דכולא קמיה כלא חשיב[158] וכמ"ש

And as it is written, "The upright (yashar) shall behold His face": truly yashar [level], so that from below to above too there is revealed the level of the self-nullification (bittul) of "all before Him is considered as nothing"; and as it is written,

> Psalms 11:7, "the upright (yashar) shall behold His face," is read with yashar meaning "level" or "even": for the righteous, the bittul of "all before Him is as nothing" is revealed even from below to above, so both views stand level.

כי עין בעין יראו[159] וכו' דהיינו עין שמלמעלה למטה בעין שמלמטה למעלה וכמ"ש בזהר הקדוש למהוי אחד באחד[160, 161] שבבחי' יחודא תתאה שורה ומתגלה יחודא עילאה.

"For eye in eye they shall see," etc.: that is, the eye that is from above to below in the eye that is from below to above; and as is written in the holy Zohar, "to be one within one": that within the level of the lower unity, the higher unity rests and is revealed.

> So too "eye in eye they shall see" (Isaiah 52:8): the eye looking down meets the eye looking up. The Zohar (Part II, 135a) calls this "to be one within one": the higher unity rests within the lower.

כי בלא גילוי בחינת יחודא תתאה תחלה אינו שורה ומתגלה יחודא עילאה כמאמר קוב"ה [קודשא בריך הוא] אחד[162] לעילא לא יתיב כו'.[163]

For without the revelation of the level of the lower unity first, the higher unity does not rest and become revealed, as the saying goes, "The Holy One, blessed be He, [who is] One above, does not sit," etc.

> The order matters: the lower unity must be revealed first, and only then does the higher unity rest within it. The same Zohar says that the Holy One, blessed be He, who is One above, does not sit on His throne of glory until there is below a oneness like His.

SECTION 8 · ¶18

Modim, and doing what is right

18 וע"ז אומרים מודים אנחנו לך כו' כאדם שמודה לחבירו שאמת הוא כמו שהוא אומר כך מודים אנחנו לך שאמת הוא דכולא קמיה כלא[164] כו'.

And of this we say, "We give thanks (modim) to You," etc.: like a person who concedes (modeh) to his fellow that it is truly as he says, so "we acknowledge (modim) to You" that it is true that "all before Him is as nothing," etc.,

> In the Modim blessing of the Amidah we "acknowledge" G-d, the way a person concedes that another's words are true. What we concede is that, in truth, all before Him is as nothing.

ולא כאשר נראה לעיני בשר יש מאין כו' ומאן דלא כרע במודים[165] כו' שצריך להיות בבחי' הודיה עכ"פ [על כל פנים].

and not as it appears to eyes of flesh, something from nothing, etc. And "one who does not bow at Modim," etc.: for one must be at the level of acknowledgment at any rate.

> This runs against the way the world looks to physical eyes, as a "something" existing in its own right. The Zohar and the Talmud speak severely of one who does not bow at Modim; at the very least, a person must acknowledge this truth.

אך להיות גילוי ממש בבחי' ביטול זה למטה כמו למעלה הוא ע"י התורה כי תשמע בקול[166] ה' אלהיך בפנימיות הקול שפנימיות זו

But for this self-nullification (bittul) to be truly revealed below as above, that is through the Torah: "When you hearken to the voice (bekol) of Havayah your G-d," in the inner dimension (pnimiyus) of the voice. This inner dimension

> Acknowledging is not yet revealing. For this bittul to be truly revealed below as it is above, one needs the Torah: hearkening "in the voice," to its inner dimension.

היינו אור א"ס ב"ה ממש שלמעלה מעלה מסדר ההשתלשלות ושם מעלה ומטה שוים לכך נמשך משם להיות גילוי ביטול זה למטה כמו למעלה.

is the Infinite Light (Or Ein Sof), blessed be He, itself, which is far above the order of the chain of descending worlds (hishtalshelus), and there above and below are equal. Therefore it is drawn from there that this self-nullification be revealed below as above.

> The inner dimension of the Torah's voice is the Infinite Light itself, far above the whole chain of worlds, where above and below are the same. Drawn from there, the bittul is revealed below just as above.

וזהו לעשות הישר בעיני ה' אלהיך פי' הישר כמו ישר יחזו פנימו[167] דהיינו לעשות ב' בחי' עינים בבחי' ישר בהשואה א' למהוי אחד באחד[168] ועין בעין יראו[169] וגו':

And this is "to do what is right (hayashar) in the eyes of Havayah your G-d": "hayashar" as in "The upright (yashar) shall behold His face"; that is, to make the two levels of eyes at the level of yashar, in one equality, "to be one within one," and "eye in eye they shall see," etc.

> This is the meaning of the verse's last words, "to do what is right (hayashar) in the eyes of Havayah your G-d." As in "the upright (yashar) shall behold His face," it means making the two "eyes" level and equal, "one within one," "eye in eye."

IN ONE'S AVODAH

First come to awe by contemplating how G-d gives life to all the worlds and the angels, as in Pesukei deZimrah; then rise through the Shema to the bittul of the Amidah. Keep that bittul through the whole day by studying Torah, which is above time. Purify the heart so G-d's light can rest there: turn from outright sin and master bad traits such as anger. Do not be content with Torah alone, but act: perform the mitzvos in deed, above all charity and kindness, which hold the Torah's light. And in Modim, at the least, truly acknowledge that all is as nothing before Him.

QUESTIONS FOR DISCUSSION

1. Why is awe called the outer key and Torah the inner key, and why must the outer door be opened first?
2. What is the difference between hearkening "to the voice" and "in the voice," and how does the Torah, as G-d's Name, "call" His very essence?
3. Why does the Torah's light need the mitzvos as a lamp, and why is charity singled out as the mitzvos as a whole?
4. If one hour of good deeds in this world is better than the whole life of the World to Come, why does the World to Come require so much suffering?
5. How do the single eye and the two eyes correspond to the higher and the lower unity, and what does it mean to make them "level"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי תשמע**

According to the note, the Mitteler Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' שכב. בלי הגהות בתו"א לעמבערג תרי"א כב, ב. ביאורים והגהות באוה"ת ראה ע' תשיב. באוה"ת דברים כרך ו ע' בישכה עם הגהות אחרות. שם ע' בישכט. שם ע' בישלז קיצורים. הערות שם ע' בישמ. עוד הגהות באוה"ת שה"ש כרך ג ע' תתקצו ואילך. במאמרי אדה"א דברים מאמר זה באריכות יותר.

2 **כי תשמע בקול ה' אלקיך**

"When you hearken to the voice of Havayah your G-d, to keep all His commandments which I command you today, to do what is right in the eyes of Havayah your G-d." The verse of the maamar; each of its phrases is explained in the course of it.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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KEHOT'S NOTE

דברים יג, יט.

3 Kehot's note points to Deuteronomy 30:8 for these words.

Deuteronomy 30:8 דברים ל':ח'

וְאַתָּה תָּשׁוּב וְשָׁמַעְתָּ בְּקוֹל ה' וְעָשִׂיתָ אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם:

And thou shalt return and hearken to the voice of the L-RD, and do all His commandments which I command thee this day.

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4 Kehot's note points to Deuteronomy 28:1 for these words.

Deuteronomy 28:1 דברים כ"ח:א'

וְהָיָה אִם־שָׁמוֹעַ תִּשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם וּנְתָנְךָ ה' אֱלֹקֶיךָ עֶלְיוֹן עַל כָּל־גּוֹיֵי הָאָרֶץ:

And it shall come to pass, if thou shalt hearken diligently unto the voice of the L-RD thy G-d, to observe to do all His commandments which I command thee this day, that the L-RD thy G-d will set thee on high above all the nations of the earth.

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5 **עין ה' אל יראיו**

"Behold, the eye of Havayah is toward those who fear Him, toward those who hope for His kindness." Its single "eye" is set beside the "eyes" of Psalms 34:16.

Psalms 33:18 תהילים ל"ג:י"ח

הִנֵּה עֵין ה' אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ:

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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KEHOT'S NOTE

תהלים לג, יח.

6 **עיני ה' אל צדיקים**

"The eyes of Havayah are toward the righteous, and His ears toward their cry." Its two "eyes" are set beside the single "eye" of Psalms 33:18.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם:

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

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KEHOT'S NOTE

תהלים לד, טז.

PARAGRAPH 2

7 **כל מי שיש בו תו' . . ומפתחות החיצוניות**

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

KEHOT'S NOTE

שבת לא, סע"א-ב. ושם הגירסא "כל אדם", אבל בכ"מ בדא"ח מובא הגירסא כמו שהוא כאן.

8 **דומה לגזבר שמסרו לידו מפתחות הפנימיות ומפתחות החיצוניות לא מסרו לידו**

Rabbah bar Rav Huna: anyone who has Torah but no fear of Heaven is like a treasurer given the keys to the inner doors but not to the outer door: "with what will he enter?" The saying begins at the end of 31a.

Shabbat 31b:1 שבת ל"א ב:א'

יְרֵאַת שָׁמַיִם, דּוֹמֶה לְגִזְבָּר שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת וּמַפְתְּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בָּהֵי עָיֵיל? מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלֵית לֵקֹהּ דָּרְתָא וְתַרְעָא לְדָרְתָא עָבֵיד. אָמַר רַב יְהוּדָה: לֹא בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא כְּדֵי שֶׁיִּירְאוּ מִלְּפָנָיו, שֶׁנֶּאֱמַר: "וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו".

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9 **דרמ"ח פיקודין . . אברין דמלכא**

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

10 **דרמ"ח פיקודין אינון רמ"ח אברין דמלכא**

The Tikkunei Zohar speaks of the 248 commandments as G-d's commandment "in each and every limb of the

King." The Alter Rebbe builds on it: as the limbs carry the soul's life, the mitzvos carry G-d's light.

Tikkunei Zohar 74a:8 תקוני הזהר ע"ד א:ח'

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטְרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטְרָא דְּאִימָּא דְּאִיהִי אֶשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מְתַרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פְּטָר כָּל רֶחֶם, פִּתְיחוּ דְרֶחֶם, דְּאִיהוּ רְמַ"ח פִּקּוּדִין, אִיהִי מְצָוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מְצָוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטְרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

11 לצדיקים שיושבים ונהנין מזיו השכינה

Rav's saying: in the World to Come there is no eating or drinking, "but the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The Alter Rebbe explains that this enjoyment is only a radiance of G-d's light.

Berakhot 17a:12 ברכות י"ז א:י"ב

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

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

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KEHOT'S NOTE

ברכות יז, א.

12 זיו המצות עצמן

The note points to a gloss there on the idea that the radiance in Gan Eden is the radiance of the mitzvos themselves.

KEHOT'S NOTE

ראה דרך מצותיך כ, ב בהגהה. ד"ה אדון עולם סה"מ תש"ג ע' 14.

13 שכר מצוה מצוה

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

KEHOT'S NOTE

אבות ד, ב.

14 שכר מצוה מצוה

Ben Azzai: "the reward of a mitzvah is a mitzvah." Here it means that the reward in Gan Eden is the light of the mitzvah itself.

Pirkei Avot 4:2 משנה אבות ד':ב'

בֶּן עַזַּאי אוֹמֵר, הֱוֵי רָץ לְמִצְוָה קַלָּה כְבַחֲמוּרָה, וּבוֹרֵחַ מִן הָעֲבֵרָה. שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה, וַעֲבֵרָה גּוֹרֶרֶת עֲבֵרָה. שְׂכַר מִצְוָה, מִצְוָה. וּשְׂכַר עֲבֵרָה, עֲבֵרָה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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15 וזיו זה הוא זיו המצות עצמן וכמארז"ל שכר מצוה מצוה

The chapter the text cites: the souls in Gan Eden enjoy the radiance of the Shechinah, which "is the radiance of their Torah and service itself," for the reward of a mitzvah is the mitzvah itself.

Tanya, Likkutei Amarim 39:15 תניא, חלק ראשון; ליקוטי אמרים ל"ט:ט"ו

וְהִנֵּה, "שְׂכַר מִצְוָה – מִצְוָה", פֵּירוּשׁ, שֶׁמִּשְׁכָּרָהּ נוֹדַע מֵהוּתָהּ וּמִדְרֵגָתָהּ, וְאֵין לָנוּ עֵסֶק בַּנִּסְתָּרוֹת שֶׁהֵם צַדִּיקִים הַגְּדוֹלִים, שֶׁהֵם בְּבְחִינַת מֶרְכָּבָה, רַק הַנִּגְלוֹת לָנוּ, שֶׁאַחֲרֵיהֶם כָּל אָדָם יִמְשׁוֹךְ, לֵידַע נֶאֱמָנָה מַהוּת וּמַדְרֵגַת עֲבוֹדַת ה' בְּדִחְילוּ וּרְחִימוּ בְּהִתְגַּלּוּת לִבּוֹ, הַנִּמְשָׁכוֹת מִן הַבִּינָה וָדַעַת בְּגִדוּלַּת אֵין־סוֹף בָּרוּךְ־הוּא – מְקוֹמָהּ בְּי' סְפִירוֹת דִּבְרִיאָה, וַעֲבוֹדָה בְּדִחְילוּ וּרְחִימוּ הַטְּבָעִיִּים שֶׁבָּמוֹחוֹ – בְּי' סְפִירוֹת דִּיצִירָה.

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16 בסש"ב פל"ט

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

KEHOT'S NOTE

ראה גם לעיל פ' בהר מב, ב. פ' מטות פג, א.

17 לעבדה ולשמרה לעבדה במצות עשה

The Tikkunei Zohar gives the same reading: "to work it" with the positive commandments, "to keep it" with the negative ones.

Tikkunei Zohar 62a:15–16 תקוני הזהר ס"ב א:ט"ו-ט"ז

וזכאה איהו מאן דאיהי באמנה אתו בגלותא. דלא דחיל מעלאין ותתאין. דבגינה אתמר לאדם ויניחהו בגן עדן לעבדה ולשמרה. לעבדה בפקודין דעשה. ולשמרה בפקודין דלא תעשה. בגין דאיהי ג"ן סדרים דאורייתא. ואיהי עדונא דאורייתא. מאי אורייתא עמודא דאמצעיתא. איהי גן דיליה ועדן דיליה.

Constantinople, 1740 (CC-BY-NC)

18 שיפה שעה אחת בתשובה

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

KEHOT'S NOTE

אבות ד, יז.

19 שיפה שעה אחת בתשובה ומעשים טובים בעוה"ז מכל חיי עוה"ב

"One hour of teshuvah and good deeds in this world is better than the whole life of the World to Come." From this the Alter Rebbe argues that the light of the mitzvos must be drawn into one's service here, all the more so.

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

Behold, his soul is puffed up, it is not upright in him; But the righteous shall live by his faith.

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KEHOT'S NOTE

חבקוק ב, ד.

25 **כמ"ש במ"א (ע"פ וידעת היום)**

There the Alter Rebbe explains that the qualities of "milk and honey" are still at the level of faith, and have not yet reached the actual knowledge and feeling of the future, when "the earth shall be full of knowledge." The text points there for the idea that in this world the light is held as faith.

KEHOT'S NOTE

לעיל פ' ואתחנן ד, ג. והנחת אדה"א בסה"מ תקס"ה ע' תשלב.

26 **אתה עשית את השמים**

"You made the heavens, the heavens of the heavens, and all their host." A model of contemplating how G-d brings all the worlds into being and gives them life.

Nehemiah 9:6 נחמיה ט:ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

27 **יוצר משרתים ואשר משרתיו**

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

KEHOT'S NOTE

ברכת יוצר.

28 **ויניחהו בג"ע לעבדה ולשמרה**

G-d placed Adam in the Garden of Eden "to work it and to keep it." The Alter Rebbe reads it, with the Zohar, as the work of the mitzvos that draw light into Gan Eden.

Genesis 2:15 בראשית ב:ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

29 **לעבדה במ"ע**

The Zohar reads "to work it" as the positive commandments and "to keep it" as the negative commandments.

Zohar I, 27a זח"א כז, א

KEHOT'S NOTE

זח"א כז, א. ת"ז תכ"א בסופו.

חַיֵּי הָעוֹלָם הַזֶּה:

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

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20 **ומה גם שעוה"ז**

The note gives this as a parallel discussion of this world as the corridor to the World to Come.

KEHOT'S NOTE

ראה תו"א לא, א. אוה"ת ויקרא כרך ב ע' תפב.

21 **והתקן עצמך בפרוזדור**

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

KEHOT'S NOTE

אבות ד, טז.

22 **שעוה"ז הוא דומה לפרוזדור בפני עוה"ב שדומה לטרקלין והתקן עצמך בפרוזדור**

Rabbi Yaakov: this world is like a corridor before the World to Come; prepare yourself in the corridor so that you may enter the banquet hall.

Pirkei Avot 4:16 משנה אבות ד:ט"ז

רַבִּי יַעֲקֹב אוֹמֵר, הָעוֹלָם הַזֶּה דּוֹמֶה לִפְרוֹזְדוֹר בִּפְנֵי הָעוֹלָם הַבָּא. הַתְקֵן עַצְמְךָ בַּפְּרוֹזְדוֹר, כְּדֵי שֶׁתִּכָּנֵס לַטְּרַקְלִין:

Rabbi Jacob said: this world is like a vestibule before the world to come; prepare yourself in the vestibule, so that you may enter the banqueting-hall.

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23 **דשכר מצוה בהאי עלמא ליכא**

Rava explains a Mishnah according to Rabbi Yaakov, who holds that "there is no reward for a mitzvah in this world." Hence here the light of the mitzvos is not felt as delight.

Kiddushin 39b:6–7 קידושין ל"ט ב:ו'-ז'

אָמַר אַבָּיֵי: מַתְנִיתִין דְּעָבְדִין לְקַהּ יוֹם טָב וְיוֹם בִּישׁ. רָבָא אָמַר: הָא מַנִּי – רַבִּי יַעֲקֹב הִיא, דְּאָמַר: שְׂכַר מִצְוָה בַּהֲאי עָלְמָא לֵיכָּא. דְּתַנְיָא, רַבִּי יַעֲקֹב אוֹמֵר: אֵין לְךָ כָּל מִצְוָה וּמִצְוָה שֶׁכְּתוּבָה בַּתּוֹרָה שֶׁמַּתַּן שְׂכָרָהּ בְּצִדָּהּ שֶׁאֵין תְּחִיַּית הַמֵּתִים תְּלוּיָה בָּהּ. בְּכִיבּוּד אָב וָאֵם כְּתִיב: "לְמַעַן יַאֲרִיכֻן יָמֶיךָ וּלְמַעַן יִיטַב לָךְ", בְּשִׁילּוּחַ הַקֵּן כְּתִיב: "לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים".

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KEHOT'S NOTE

ראה קידושין לט, ב.

24 **באמונתו יחי'**

"The righteous shall live by his faith." In this world the light of the mitzvos is held by faith, and the Alter Rebbe stresses that by it the soul truly lives.

Habakkuk 2:4 חבקוק ב':ד'

הִנֵּה עָפְלָה לֹא־יָשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה:

30 "How long shall I set counsels in my soul." The Alter Rebbe borrows the phrase for the deliberate inner work a person must do in this world to feel the light of the mitzvos.

Psalms 13:3 תהילים י"ג:ג'

עַד־אָנָה אָשִׁית עֵצוֹת בְּנַפְשִׁי יָגוֹן בִּלְבָבִי יוֹמָם עַד־אָנָה יָרוּם אֹיְבִי עָלָי׃

How long shall I take counsel in my soul, having sorrow in my heart by day? How long shall mine enemy be exalted over me?

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PARAGRAPH 3

31 **כי אראה שמיך**

"When I behold Your heavens, the work of Your fingers, the moon and the stars which You established." Looking at creation leads to awe of its Creator.

Psalms 8:4 תהילים ח':ד'

כִּי־אֶרְאֶה שָׁמֶיךָ מַעֲשֵׂה אֶצְבְּעֹתֶיךָ יָרֵחַ וְכוֹכָבִים אֲשֶׁר כּוֹנָנְתָּה׃

When I behold Thy heavens, the work of Thy fingers, The moon and the stars, which Thou hast established;

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KEHOT'S NOTE

תהלים ח, ד.

32 **שאו מרום עיניכם**

"Lift up your eyes on high and see: who created these?" Here too awe comes from looking at creation.

Isaiah 40:26 ישעיהו מ':כ"ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישעי' מ, כו.

33 **ויראה והיא בחי' מפתחות החיצוניות . . שאין זה אלא זיו**

According to the note, this passage on awe as the outer key is quoted there.

KEHOT'S NOTE

קטע זה מובא באוה"ת פ' קרח ע' תרסב.

34 **אתה הוא ה' לבדך**

"You are Havayah, alone; You made the heavens..." The Alter Rebbe stresses "alone": the Infinite Light is not within the worlds at all.

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

35 **ואני ה' לא שניתי**

"For I, Havayah, have not changed." Creation made no change in G-d; He is as alone now as before.

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.

36 **דכולא קמי' כלא**

The Zohar on true awe: to fear G-d because He is great and rules over all, the root of all worlds, "and all before Him is considered as nothing."

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

37 **ביו"ד נברא העוה"ב**

Rabbi Yehudah bar Rabbi Ilai: these are the two worlds the Holy One, blessed be He, created, one with hei and one with yud; this world was created with hei and the World to Come with yud.

Menachot 29b:13–14 מנחות כ"ט ב':י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

38 **כי בי-ה ה' צור עולמים**

"Trust in Havayah forever, for in Yah, Havayah, is the Rock of the worlds." The Sages read "Yah" as the letters yud and hei, with which the two worlds were created.

Isaiah 26:4 ישעיהו כ"ו:ד'

בִּטְחוּ בַה' עֲדֵי־עַד כִּי בְּיָהּ ה' צוּר עוֹלָמִים׃

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישעי' כו, ד.

39 Kehot's note points to Isaiah 37:16 for these words.

Isaiah 37:16 ישעיהו ל"ז:ט"ז

יְהוָה צְבָאוֹת אֱלֹקֵי יִשְׂרָאֵל יֹשֵׁב הַכְּרֻבִים אַתָּה־הוּא הָאֱלֹקִים לְבַדְּךָ לְכֹל מַמְלְכוֹת הָאָרֶץ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ׃

'O L-RD of hosts, the G-d of Israel, that sittest upon the cherubim, Thou art the G-d, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth.

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PARAGRAPH 4

40 **ואהבת את הוי' אלהיך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads "love" as the desire that G-d be revealed to oneself.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת יְהוָה 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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41 **בזהר ע"פ ויקחו לי**

"It is not written 'take for Me and an offering,' but 'take for Me an offering,' to show that all is one, without separation."

Zohar II, 140b זח"ב קמ, ב

KEHOT'S NOTE

קכז, א. ילקוט תרומה (ר' שס"ד) ויקחו תרומה אין כתיב כאן אלא ויקחו לי כלומר תורתי. ובזהר שם ל"מ רק הקושיא אבל הפי' אותי לי שם, ודו"ק. וע' בסש"ב (פמ"ז) ב' הזהר. [כ]. ראה זח"ב קמ, ב. ובאוה"ת פ' ראה כרך ו ע' ב'שכח מוסיף "(ותרומה תרגום אפרשותא הוא בחי' הזיו שהוא הארה וזהו לי תרומה והלי"ל לי ותרומה אלא משום דכולא חד כו')".

42 **ויקחו לי תרומה**

"Speak to the Children of Israel, that they take for Me an offering." The Zohar and the Midrash read "for Me" as G-d Himself.

Exodus 25:2 שמות כ"ה:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ־לִי תְּרוּמָה מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ אֶת־תְּרוּמָתִי׃

'Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.

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43 **ויקחו לי תרומה**

The place in the Zohar the Kehot note gives for this verse, where "for Me" and "an offering" are called two levels that are one, joined together.

Zohar, Terumah 2:12–4:23 ספר הזהר, תרומה ב':י"ב-ד':כ"ג

that is to say, to other men permission has not been granted to penetrate to the higher point (Binah), but only as far as the "costly possession" (Malkuth), which is a lower grade; and from this they can ascend higher in intention but not in actual attainment, as Jacob did.

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

44 **ויקחו לי תרומה**

G-d says to Israel: you have taken My Torah, take Me with it; "it is not written 'that they take an offering,' but 'that they take for Me.'"

Yalkut Shimoni on Torah 364:1 ילקוט שמעוני על התורה שס"ד:א'

... בְּבְכוֹרוֹת (במדבר ח, יז) "כִּי לִי כָל בְּכוֹר", בַּמִּקְדָּשׁ (להלן פסוק ח) "וְעָשׂוּ לִי מִקְדָּשׁ", בִּתְרוּמָה "וְיִקְחוּ לִי תְּרוּמָה", בִּירוּשָׁלַיִם "הָעִיר אֲשֶׁר בָּחַרְתִּי לִי", בַּמִּזְבֵּחַ (שמות כ, כא) "מִזְבַּח אֲדָמָה תַּעֲשֶׂה לִי", בְּשֶׁמֶן הַמִּשְׁחָה "שֶׁמֶן מִשְׁחַת קֹדֶשׁ יִהְיֶה זֶה לִי", בַּקָּרְבָּנוֹת (במדבר כח, ב) "לְהַקְרִיב לִי בְּמוֹעֲדוֹ".

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45 **ועמ"ש בביאור ע"פ וארשתיך לי**

There the Alter Rebbe refers back to this maamar: the outer courtyard is Pesukei deZimrah, which tells of G-d's greatness in giving life to worlds and angels, and the inner courtyard is the Shema, with its acceptance of the yoke of Heaven and of the mitzvos.

KEHOT'S NOTE

לעיל פ' במדבר ט, ב.

46 **והיו הדברים האלה אשר אנכי מצוך היום**

"And these words, which I command you today, shall be upon your heart." The Alter Rebbe reads "I" (Anochi) as G-d's very essence, revealed through the Torah.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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47 **הקל קול יעקב**

Isaac's words, "The voice is the voice of Jacob." Here the Torah is called "voice."

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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KEHOT'S NOTE

בראשית כז, כב.

PARAGRAPH 5

48 **קורא בתורה**

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

KEHOT'S NOTE

ראה ברכות רפ"ב. ובכ"מ.

49 **קורא בתורה**

> "If one was reading in the Torah (korei baTorah) and the time for the Shema arrived..." The Mishnah's ordinary term for Torah reading, which the Alter Rebbe reads as "calling."

Mishnah Berakhot 2:1 משנה ברכות ב׳:א׳

הָיָה קוֹרֵא בַתּוֹרָה, וְהִגִּיעַ זְמַן הַמִּקְרָא, אִם כִּוַּן לִבּוֹ, יָצָא. וְאִם לָאו, לֹא יָצָא. בַּפָּרָקִים שׁוֹאֵל מִפְּנֵי הַכָּבוֹד וּמֵשִׁיב, וְאָמְצַע שׁוֹאֵל מִפְּנֵי הַיִּרְאָה וּמֵשִׁיב, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר, בָּאֶמְצַע שׁוֹאֵל מִפְּנֵי הַיִּרְאָה, וּמֵשִׁיב מִפְּנֵי הַכָּבוֹד, בַּפָּרָקִים שׁוֹאֵל מִפְּנֵי הַכָּבוֹד, וּמֵשִׁיב שָׁלוֹם לְכָל אָדָם:

If one was reading in the Torah [the section of the Shema] and the time for its recital arrived, if he directed his heart [to fulfill the mitzvah] he has fulfilled his obligation, but if not he has not fulfilled his obligation. In the breaks [between sections] one may give greeting out of respect and return greeting; in the middle [of a section] one may give greeting out of fear and return it, the words of Rabbi Meir. Rabbi Judah says: in the middle one may give greeting out of ...

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50 **כל התורה שמותיו של הקב"ה**

> The note sends the reader to Likkutei Torah, Pinchas 76b, and the sources cited there, for the saying that the whole Torah is the Names of the Holy One, blessed be He.

KEHOT'S NOTE

ע"ל פינחס (עו, ב). ושי"נ. [כ].

PARAGRAPH 6

51 **פותח את ידיך**

> "You open Your hand and satisfy every living thing [with] favor." The Alter Rebbe reads ratzon as the Supreme Will, drawn down to every living thing.

Psalms 145:16 תהילים קמ"ה:ט"ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT'S NOTE

תהלים קמה, טז.

52 **ורחמיו על כל מעשיו**

> "Havayah is good to all, and His mercies are upon all His works."

Psalms 145:9 תהילים קמ"ה:ט׳

טוֹב־ה' לַכֹּל וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:

The L-RD is good to all; And His tender mercies are over all His works.

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KEHOT'S NOTE

תהלים קמה, ט.

53 **ארך אפים וגדל חסד**

> "Havayah is gracious and compassionate, slow to anger and great in kindness."

Psalms 145:8 תהילים קמ"ה:ח׳

חַנּוּן וְרַחוּם ה' אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:

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

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KEHOT'S NOTE

תהלים קמה, ח.

54 **לכל קוראיו**

> "Havayah is near to all who call upon Him, to all who call Him in truth." The Alter Rebbe reads "call Him" as reaching G-d Himself.

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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PARAGRAPH 7

55 **כי תשמע בקול ה' אלהיך**

> The verse of the maamar, which says "bekol," in the voice.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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56 **ויאמר אם שמוע תשמע לקול ה' אלקיך**

> "If you will diligently hearken to the voice of Havayah your G-d..." Here it says "lekol," to the voice, which the Alter Rebbe contrasts with "bekol."

Exodus 15:26 שמות ט"ו:כ"ו

וַיֹּאמֶר אִם־שָׁמוֹעַ תִּשְׁמַע לְקוֹל ה' אֱלֹקֶיךָ וְהַיָּשָׁר בְּעֵינָיו תַּעֲשֶׂה וְהַאֲזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל־חֻקָּיו כָּל־הַמַּחֲלָה אֲשֶׁר־שַׂמְתִּי בְמִצְרַיִם לֹא־אָשִׂים עָלֶיךָ כִּי אֲנִי ה' רֹפְאֶךָ:

and He said: 'If thou wilt diligently hearken to the voice of the L-RD thy G-d, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the L-RD that healeth thee.'

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KEHOT'S NOTE

שמות טו, כו.

57 **קול היינו המשכה מההעלם אל הגילוי . . אבל בקול**

> There "Hear my voice (bekoli)" is read as what is inside the voice, its inner core: the inner dimension of the heart,

above wisdom, which cannot be put into words, whereas the voice itself comes from the outer dimension of the heart.

KEHOT'S NOTE

ראה גם לקמן נד, ג.

58 **אשרי אדם**

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

KEHOT'S NOTE

משלי (ח, לד). [כ].

59 **אשרי אדם שומע לי**

"Fortunate is the man who listens to Me, watching daily at My doors."

Proverbs 8:34 משלי ח׳:ל״ד

אַשְׁרֵי־אָדָם שֹׁמֵעַ לִי לִשְׁקֹד עַל־דַּלְתֹתַי יוֹם יוֹם לִשְׁמֹר מְזוּזוֹת פָּתָחָי׃

Happy is the man that hearkeneth to me, Watching daily at my gates, waiting at the posts of my doors.

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60 **אשרי אדם שומע לי אשרי לאדם בשעה ששמועותיו לי**

The Midrash on Parshas Ki Savo expounds Proverbs 8:34: the Holy One, blessed be He, says, fortunate is the man when his hearings are for Me.

Devarim Rabbah 7:2 דברים רבה ז׳:ב׳

61 **ועיין בזוהר בהעלותך**

The note points there for a discussion of this Zohar on the layers of the Torah.

KEHOT'S NOTE

ראה המשך תער״ב ח״ג ע' א'תלה. וראה גם לעיל פי' ויקרא ג, ב.

62 **הקל קול יעקב**

"The voice is the voice of Jacob." Here it shows that Tiferes is called "voice."

Genesis 27:22 בראשית כ״ז:כ״ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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63 **מש״ש בזוהר ונשמתא לנשמתא דא הוא ע״ק כו'**

The note points to what the Rebbe Rashab writes there, in the name of Me'orei Or, on the Zohar's "soul of the soul," Atika Kadisha.

KEHOT'S NOTE

ראה בהמשך תער״ב ח״ג ע' א'תלה מה שכתב בשם המאו״א.

64 **חצר חיצונה וחצר הפנימית**

The note points there for the outer courtyard and the inner courtyard.

KEHOT'S NOTE

ראה המשך תער״ב שם ע' א'רסז.

65 **כמ״ש במגילת אסתר**

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

KEHOT'S NOTE

ה, א.

66 **ותעמוד בחצר בית המלך הפנימית**

"Esther put on royalty and stood in the inner courtyard of the king's house." The inner courtyard, as against the outer one.

Esther 5:1 אסתר ה׳:א׳

וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת וַתַּעֲמֹד בַּחֲצַר בֵּית־הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא מַלְכוּתוֹ בְּבֵית הַמַּלְכוּת נֹכַח פֶּתַח הַבָּיִת׃

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house.

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67 **והמן בא לחצר בית המלך החיצונה**

"And Haman had come into the outer courtyard of the king's house." The outer courtyard, as against the inner one.

Esther 6:4 אסתר ו׳:ד׳

וַיֹּאמֶר הַמֶּלֶךְ מִי בֶחָצֵר וְהָמָן בָּא לַחֲצַר בֵּית־הַמֶּלֶךְ הַחִיצוֹנָה לֵאמֹר לַמֶּלֶךְ לְתְלוֹת אֶת־מָרְדֳּכַי עַל־הָעֵץ אֲשֶׁר־הֵכִין לוֹ׃

And the king said: 'Who is in the court?'—Now Haman was come into the outer court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.—

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KEHOT'S NOTE

אסתר ו, ד.

68 **הללו את ה' מן השמים**

"Praise Havayah from the heavens, praise Him in the heights." One of the psalms of Pesukei deZimrah, praising G-d through His creations.

Psalms 148:1 תהילים קמ״ח:א׳

הַלְלוּ־קָהּ הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם הַלְלוּהוּ בַּמְּרוֹמִים׃

Hallelujah. Praise ye the L-RD from the heavens; Praise Him in the heights.

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69 **אתה עשית את השמים**

"You made the heavens..." Also said in Pesukei deZimrah, praising G-d as the Maker of all.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא יְהוָה לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and

all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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70 The Zohar on the layers of the Torah: "The soul of which we spoke is Tiferes Yisrael, which is the Torah itself; and the soul of the soul is Atika Kadisha."

Zohar, Beha'alotcha 12:56–13:65 ספר הזהר, בהעלותך י"ב:נ"ו-י"ג:ס"ה

Observe that in a similar way in the supernal world there is garment, body, soul and super-soul. The heavens and their hosts are the outer garment, the Community of Israel is the body which receives the soul, to wit, the "Glory of Israel"; and the super-soul is the Ancient Holy One. All these are interlocked within each other.

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

PARAGRAPH 8

71 **וחצר הפנימית הוא ק"ש וברכותיה והמלך יושב . . שמו"ע**

According to the note, this passage is quoted in Or HaTorah on Tetzaveh, which adds that Mikdash Melech explains "the king extended to Esther the golden scepter" as the joining of redemption to prayer; the wording of Mikdash Melech is given in Or HaTorah on Megillas Esther.

KEHOT'S NOTE

מובא באוה"ת פ' תצוה ע' א'תקסד ושם מציין שכ"ה במק"מ פ' ויחי דרכ"ח ע"ב שזהו ענין ויושט המלך לאסתר את שרביט הזהב הוא ענין סמיכת גאולה לתפלה. וראה גם בתו"א צד, ג דשם מציין לכאן ומציין גם למק"מ הנ"ל. וראה הלשון מק"מ באוה"ת מג"א (הוצאה תש"נ) ע' קכ ומשם ויושט המלך.

72 **והמלך יושב**

"And the king was sitting on his royal throne in the royal house, facing the entrance of the house." The royal house, beyond both courtyards.

Esther 5:1 אסתר ה':א'

וַיְהִי בַּיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת וַתַּעֲמֹד בַּחֲצַר בֵּית־הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא מַלְכוּתוֹ בְּבֵית הַמַּלְכוּת נֹכַח פֶּתַח הַבָּיִת׃

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house.

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KEHOT'S NOTE

אסתר ה, א.

73 **ויושט המלך את שרביט הזהב**

"And the king extended to Esther the golden scepter that was in his hand." The love extended from the "house" to the inner courtyard.

Esther 5:2 אסתר ה':ב'

וַיְהִי כִּרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בֶּחָצֵר נָשְׂאָה חֵן בְּעֵינָיו וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שַׁרְבִיט הַזָּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשַּׁרְבִיט׃

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

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KEHOT'S NOTE

אסתר ה, ב.

74 **רשפי אש האהבה**

"For love is fierce as death... its flashes are flashes of fire." The fiery love signified by the gold.

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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75 **שיהא גילוי אהבה זו גם בק"ש בקיום ואהבת**

As the note quotes it: until the Shema the love is what a person arouses in his own soul, but in the Shema a revelation of supernal love is drawn from above into the soul; this is "the king extended to Esther the golden scepter," from the royal house in Atzilus to the inner courtyard, the World of Beriah.

KEHOT'S NOTE

כי עד ק"ש הוא האהבה שהאדם מעורר בנפשו, אבל בק"ש נמשך גלוי אהבה עליונה מלמעלה בנפש האדם, וה"ע ויושט המלך לאסתר את שרביט הזהב מבית המלכות שבאצי' לחצר הפנימי שהוא בחי' עולם הבריאה — אוה"ת שמות כרך ח ד"ה וידבר כו' וארא סע"י ב.

76 **בקיום ואהבת כו'**

According to the note, this passage is quoted there, with a reference to Mikdash Melech.

KEHOT'S NOTE

מובא באוה"ת מג"א לד"ה ויושט המלך לאסתר. ומציין למק"מ פ' ויחי דף רכח, ב שכתב ויושט המלך לאסתר ה"ס סמיכת גאולה לתפלה, כי גאולה מוריד הארה מלמעלה למעלה את התפלה יסוד המל' באצילות כו', ואח"כ עולה התפלה עם הגאולה עצמה כו'. ע"ש.

77 **ואהבת כו'**

"And you shall love Havayah your G-d," in the first paragraph of the Shema, where this love is to be revealed.

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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78 **אשרי תבחר ותקרב**

> **"Fortunate is the one You choose and bring near; he shall dwell in Your courtyards; we shall be satisfied with the goodness of Your house." Courtyards first, then the house.**

Psalms 65:5 תהילים ס״ה:ה׳

אַשְׁרֵי תִּבְחַר וּתְקָרֵב יִשְׁכֹּן חֲצֵרֶיךָ נִשְׂבְּעָה בְּטוּב בֵּיתֶךָ קְדֹשׁ הֵיכָלֶךָ׃

Happy is the man whom Thou choosest, and bringest near, that he may dwell in Thy courts; may we be satisfied with the goodness of Thy house, the holy place of Thy temple!

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KEHOT'S NOTE

תהלים סה, ה.

79 **ע"פ וארשתיך לי**

> **Kehot's note points to Numbers 10:3 for these words.**

Numbers 10:3 במדבר י׳:ג׳

וְתָקְעוּ בָהֶן וְנוֹעֲדוּ אֵלֶיךָ כָּל־הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד׃

And when they shall blow with them, all the congregation shall gather themselves unto thee at the door of the tent of meeting.

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KEHOT'S NOTE

לעיל במדבר י, ג.

80 **ע"פ ויושט המלך**

> **There the king extends to Esther "the whole golden scepter," so that G-d's light shines openly below and darkness turns to light.**

KEHOT'S NOTE

תו"א צד, ג

81 **ע"פ השמים כסאי**

> **The discourse the text cites for the Shemoneh Esreh being called "house."**

KEHOT'S NOTE

תו"א פ' בראשית.

82 **השמים כסאי**

> **"The heavens are My throne and the earth My footstool; what house could you build for Me?" The verse of the discourse the text cites on the Shemoneh Esreh as "house."**

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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83 **אשר יקראוהו באמת**

> **"Near to all who call upon Him, to all who call Him in truth." Calling G-d "in truth" is through the 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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84 **ע"י התו' שנאמר ודברת בם**

> **"And you shall speak of them when you sit in your house and when you walk on the way, when you lie down and when you rise." Torah study fills the whole day.**

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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Berakhot 21a:2 ברכות כ״א א:ב׳

שָׁאנֵי תְּפִלָּה דְּלֵית בַּהּ מַלְכוּת שָׁמַיִם. וַהֲרֵי בִּרְכַּת הַמָּזוֹן לְאַחֲרֶיהָ דְּלֵית בַּהּ מַלְכוּת שָׁמַיִם, וּתְנַן עַל הַמָּזוֹן מְבָרֵךְ לְאַחֲרָיו וְאֵינוֹ מְבָרֵךְ לְפָנָיו! אֶלָּא: קְרִיאַת שְׁמַע וּבִרְכַּת הַמָּזוֹן דְּאוֹרָיְיתָא, וּתְפִלָּה דְּרַבָּנַן.

It is different with Tefillah, because it contains no reference to the Kingdom of Heaven. But in the Grace after meals there is also no reference to the Kingdom of Heaven, and yet our Mishnah declares : At his meal, he says the Grace after but not the Grace before ! Quite so ; but the reading of the Shema' and the Grace after meals are ordained by the Torah, whereas Tefillah is ordained by the Rabbis.

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

KEHOT'S NOTE

דברים ו, ז. וראה ברכות כא, א.

85 **ואין אמת אלא תורה**

> **The Tikkunei Zohar also says "there is no truth but Torah," citing "the Torah of truth was in his mouth."**

Tikkunei Zohar, Tikkun 21 · 50a:20–22 תקו״ז תיקון כא

ורזא דמלה שופ״ר מהופ״ך קדמא זקף קט״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)

KEHOT'S NOTE

ירושלמי ר״ה פ״ג, ה״ח. פתיחתא לאיכה רבה ב. ת״ז תי׳ כא.

86 **ואין אמת אלא תורה**

On "and it cast truth to the ground" (Daniel 8:12): "there is no truth but Torah," as it says, "Buy truth and do not sell it."

Jerusalem Talmud Rosh Hashanah 3:9 תלמוד ירושלמי ראש השנה ג:ט'

... בַּר נַשׁ בִּישׁ הוּא. כִּי דוֹר תַּהְפּוּכוֹת הֵמָּה. רִבִּי לַוִי בְשֵׁם רִבִּי חָמָא בַּר חֲנִינָה. וְהָיָה הַנִּשּׁוּף אֵין כְּתוּב כָּאן אֶלָּא כָּל הַנָּשׁוּף. אֲפִילּוּ נְשִׁיכַת כֶּלֶב. אֲפִילּוּ נְשִׁיכַת נָחָשׁ. וְלֹא דַמְיָא. נְשִׁיכַת כֶּלֶב וְרָאָה. נְשִׁיכַת נָחָשׁ וְהִבִּיט. רִבִּי יוּדָה גּוֹזְרַיָּא בְשֵׁם רִבִּי אָחָא. נְשִׁיכַת כֶּלֶב שֶׁאֵינוֹ מִמִּינוּ. וְרָאָה. נְשִׁיכַת נָחָשׁ שֶׁהוּא מִמִּינוֹ. וְהִבִּיט. וְרַבָּנִן אָמְרֵי. נְשִׁיכַת כֶּלֶב שֶׁאֵינוֹ מְהַלְחֵל. וְרָאָה. נְשִׁיכַת נָחָשׁ שֶׁהוּא מְהַלְחֵל. וְהִבִּיט.

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc. Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rebbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver ...

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87 **ואין אמת אלא תורה**

The same teaching: when Israel casts the words of Torah to the ground the wicked kingdom prospers, for "there is no truth but Torah."

Eikhah Rabbah, Petichta 2 איכה רבה, פתיחתא ב'

... בְּפִשְׁעָה, בְּפִשְׁעָהּ שֶׁל תּוֹרָה, כָּל זְמַן שֶׁיִּשְׂרָאֵל מַשְׁלִיכִין דִּבְרֵי תוֹרָה לָאָרֶץ, הַמַּלְכוּת הִיא גּוֹזֶרֶת וּמַצָּלַחַת, שֶׁנֶּאֱמַר (דניאל ח, יב): וְתַשְׁלֵךְ אֱמֶת אַרְצָה וגו', וְאֵין אֱמֶת אֶלָּא תוֹרָה, שֶׁנֶּאֱמַר (משלי כג, כג): אֱמֶת קְנֵה וְאַל תִּמְכֹּר, אִם הִשְׁלַכְתָּ דִּבְרֵי תוֹרָה לָאָרֶץ מִיָּד הִצְלִיחָה הַמַּלְכוּת, הֲדָא הוּא דִכְתִיב (דניאל ח, יב): וְעָשְׂתָה וְהִצְלִיחָה. אָמַר רַבִּי יְהוּדָה בֶּן פַּזִּי (הושע ח, ג): זָנַח יִשְׂרָאֵל טוֹב וגו', וְאֵין טוֹב אֶלָּא תוֹרָה, שֶׁנֶּאֱמַר (משלי ד, ב): כִּי לֶקַח טוֹב נָתַתִּי לָכֶם וגו'. אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא ...

Rabbi Abba bar Kahana began: "Who is the wise man who will understand this..." (Jeremiah 9:11). Rabbi Shimon ben Yoḥai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide the salaries of the Bible teachers and the Mishna teachers, as it is stated: "For what reason did the land perish.... The L-rd said: Because they have forsaken My Torah" (Jeremiah 9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi and Rabbi Ami to go out and establish [educational programs] ...

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88 **שפת אמת . . תכון לעד**

"The lip of truth shall be established forever, but a lying tongue only for a moment." Torah, the "truth," endures beyond the time of prayer.

Proverbs 12:19 משלי י"ב:י"ט

שְׂפַת־אֱמֶת תִּכּוֹן לָעַד וְעַד־אַרְגִּיעָה לְשׁוֹן שָׁקֶר׃

The lip of truth shall be established for ever; But a lying tongue is but for a moment.

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KEHOT'S NOTE

משלי יב, יט.

89 The Zohar on this verse: G-d brings the souls of the righteous near, each to its place, and "Your courtyards" are places and levels outside.

Zohar, Chayei Sara 16:121–17:127 ספר הזהר, חיי שרה ט"ז:קכ"א-י"ז:קכ"ז

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, "and King David was old, he came into days" (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.' R. Jose ...

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

PARAGRAPH 9

90 **ובערת הרע**

"And you shall eradicate the evil from your midst," a phrase the Torah repeats in several places.

Deuteronomy 13:6 דברים י"ג:ו'

וְהַנָּבִיא הַהוּא אוֹ חוֹלֵם הַחֲלוֹם הַהוּא יוּמָת כִּי דִבֶּר־סָרָה עַל־ה' אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפֹּדְךָ מִבֵּית עֲבָדִים לְהַדִּיחֲךָ מִן־הַדֶּרֶךְ אֲשֶׁר צִוְּךָ ה' אֱלֹקֶיךָ לָלֶכֶת בָּהּ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ׃

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against the L-RD your G-d, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the L-RD thy G-d commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

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KEHOT'S NOTE

דברים יג, ו. ועוד.

91 **לא יגורך רע**

"For You are not a G-d who desires wickedness; evil shall not dwell with You."

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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KEHOT'S NOTE

תהלים ה, ה.

PARAGRAPH 10

95 **כל האומר אין לי אלא תורה**

Rabbi Yosei: whoever says he has only Torah has not even Torah, for it is written "and you shall learn them and do them": whoever is not engaged in doing is not engaged in learning. The Alter Rebbe explains why: Torah not joined to the mitzvos is not kept in the heart.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּשׁ. תּוּקֵע עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וּלְמַדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשִׂיָּה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשִׂיָּה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

96 **כל האומר . . בחי' תרעא לדרתא**

As the note quotes it, the passage there remarks that in the discourse "Ki Sishma" (this maamar) the explanation of "whoever says..." as the level of "a gate to the courtyard" is strained, and that there is another approach, as in the discourse beginning "Vaydaber... Anochi."

KEHOT'S NOTE

ראה סה"מ תרל"ו ח"ב ע' שו: בדרוש כי תשמע . . דחק להעמיד פי' כל האומר . . בחי' תרעא לדרתא . . ויש לו עוד שיטה אחרת כמ"ש בד"ה וידבר כו' אנכי.

97 **תרעא לדרתא**

Rabbi Yannai, after the saying about the treasurer with only the inner keys: "Woe to one who has no courtyard, yet makes a gate for the courtyard." Here Torah without a purified heart is that gate, below the level of awe.

Shabbat 31b:1 שבת ל"א ב:א'

יִרְאַת שָׁמַיִם, דּוֹמֶה לְגִזְבָּר שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת וּמַפְתְּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בְּהֵי עֲיֵיל? מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלֵית לֵיקָה דָּרְתָא וְתַרְעָא לְדָרְתָא עָבֵיד. אָמַר רַב יְהוּדָה: לֹא בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא כְּדֵי שֶׁיִּירְאוּ מִלְּפָנָיו, שֶׁנֶּאֱמַר: "וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו".

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KEHOT'S NOTE

שבת לא, ב.

98 **הולך את חכמים יחכם**

"He who walks with the wise will become wise." The word "es" here means "with," and so the Alter Rebbe reads "es" in "to keep (es) all His commandments."

Proverbs 13:20 משלי י"ג:כ'

הוֹלֵךְ אֶת־חֲכָמִים יֶחְכָּם וְרֹעֵה כְסִילִים יֵרוֹעַ׃

He that walketh with wise men shall be wise; But the companion of fools shall smart for it.

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92 **וטהור עינים מראות ברע**

"You are of eyes too pure to look upon evil."

Habakkuk 1:13 חבקוק א':י"ג

טְהוֹר עֵינַיִם מֵרְאוֹת רָע וְהַבִּיט אֶל־עָמָל לֹא תוּכָל לָמָּה תַבִּיט בּוֹגְדִים תַּחֲרִישׁ בְּבַלַּע רָשָׁע צַדִּיק מִמֶּנּוּ׃

Thou that art of eyes too pure to behold evil, And that canst not look on mischief, Wherefore lookest Thou, when they deal treacherously, And holdest Thy peace, when the wicked swalloweth up The man that is more righteous than he;

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KEHOT'S NOTE

חבקוק א, יג. שם אי' טהור בלא ו' וגם לי' ברע, בלא ב' כתיב [כ]. וראה במנחת שי שם.

93 **ולא תתורו אחרי לבבכם**

From the paragraph of tzitzis: "and you shall not stray after your heart and after your eyes, after which you go astray."

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

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

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KEHOT'S NOTE

במדבר טו, לט.

94 **זונה שאסורה לבעלה אחרי אשר הוטמאה**

A divorced woman who has married another may not return to her first husband "after she has been defiled."

Deuteronomy 24:4 דברים כ"ד:ד'

לֹא־יוּכַל בַּעְלָהּ הָרִאשׁוֹן אֲשֶׁר־שִׁלְּחָהּ לָשׁוּב לְקַחְתָּהּ לִהְיוֹת לוֹ לְאִשָּׁה אַחֲרֵי אֲשֶׁר הֻטַּמָּאָה כִּי־תוֹעֵבָה הִוא לִפְנֵי ה' וְלֹא תַחֲטִיא אֶת־הָאָרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ נֹתֵן לְךָ נַחֲלָה׃

her former husband, who sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the L-RD; and thou shalt not cause the land to sin, which the L-RD thy G-d giveth thee for an inheritance.

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Sotah 26b:1–2 סוטה כ"ו ב:א'-ב'

מַהוּ דְּתֵימָא: "נִטְמָאָה" "נִטְמָאָה" שְׁנֵי פְּעָמִים: אֶחָד לַבַּעַל וְאֶחָד לַבּוֹעֵל. הֵיכָא דְּקָא מִיתַּסְרָא בָּהָא זְנוּת, אֲבָל הָא הוֹאִיל וַאֲסוּרָה וְקָיְימָא, אִימָּא לָא, קָא מַשְׁמַע לַן. חוּץ מִן הַקָּטָן וְכוּ'. "אִישׁ" אָמַר רַחֲמָנָא, וְלֹא קָטָן וְשֶׁאֵינוֹ אִישׁ. לְמַעוֹטֵי מַאי? אִילֵימָא לְמַעוֹטֵי שָׁחוּף, וְהָאָמַר שְׁמוּאֵל: שָׁחוּף מְקַנְּין עַל יָדוֹ, וּפוֹסֵל בִּתְרוּמָה!

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KEHOT'S NOTE

דברים כד, ד. וראה סוטה כו, ב. הובא ברש"י שם.

KEHOT'S NOTE

משלי י:ג, כ.

99 **בל תמוט עולם ועד**

"He established the earth on its foundations, never to be moved, forever and ever." The words describe the lasting hold the mitzvos give to the Torah's light in the heart.

Psalms 104:5 תהילים ק"ד:ה'

יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד:

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

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100 **והי' מעשה הצדקה שלום**

"And the deed of charity shall be peace, and the work of charity, quiet and security forever." The Alter Rebbe stresses "the deed": the light is kept by the mitzvos in actual practice.

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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KEHOT'S NOTE

ישעי' לב, יז.

PARAGRAPH 11

101 **נק' בשם מצוה סתם**

According to the note, Tanya there points out that charity is called simply "mitzvah" throughout the Jerusalem Talmud.

Tanya, Likkutei Amarim 37:19 תניא, חלק ראשון; ליקוטי אמרים ל"ז:י"ט

וּבָזֶה יוּבַן מַה שֶּׁהִפְלִיגוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה בִּמְאֹד מְאֹד בְּמַעֲלַת הַצְּדָקָה, וְאָמְרוּ שֶׁיְּשִׁקּוּלָהּ כְּנֶגֶד כָּל הַמִּצְוֹת", וּבְכָל תַּלְמוּד יְרוּשַׁלְמִי הִיא נִקְרֵאת בְּשֵׁם "מִצְוָה" סְתָם, כִּי כָּךְ הָיָה הֶרְגֵּל הַלָּשׁוֹן לִקְרוֹא צְדָקָה בְּשֵׁם "מִצְוָה" סְתָם, מִפְּנֵי שֶׁהִיא עִיקַּר הַמִּצְוֹת מַעֲשִׂיּוֹת, וְעוֹלָה עַל כּוּלָּנָה, שֶׁכּוּלָּן הֵן רַק לְהַעֲלוֹת נֶפֶשׁ הַחִיּוּנִית לַהּ', שֶׁהִיא הִיא הַמְקַיֶּמֶת אוֹתָן, וּמִתְלַבֶּשֶׁת בָּהֶן לִיכָּלֵל בְּאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא הַמְלוּבָּשׁ בָּהֶן, וְאֵין לְךָ מִצְוָה שֶׁנֶּפֶשׁ הַחִיּוּנִית מִתְלַבֶּשֶׁת ...

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KEHOT'S NOTE

בכל תלמוד ירושלמי (תניא פל"ז).

102 **בנחמי' והעמדנו עלינו מצות**

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

KEHOT'S NOTE

י', לג.

103 "And we laid upon ourselves commandments, to give a third of a shekel a year for the service of the House of our G-d." A gift of money is called "commandments," as charity is called "the mitzvah."

Nehemiah 10:33 נחמיה י':ל"ג

וְהֶעֱמַדְנוּ עָלֵינוּ מִצְוֹת לָתֵת עָלֵינוּ שְׁלִישִׁית הַשֶּׁקֶל בַּשָּׁנָה לַעֲבֹדַת בֵּית אֱלֹקֵינוּ:

Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our G-d;

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104 **להחיות רוח שפלים**

G-d dwells with the crushed and lowly in spirit, "to revive the spirit of the lowly and to revive the heart of the crushed." Charity, like every mitzvah, gives life.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

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

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

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105 **בצדקה תכונני**

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

KEHOT'S NOTE

ישעי' נד, יז.

106 **בצדקה תכונני**

"Through charity you shall be established." The Alter Rebbe reads "tikonani" as becoming a machon, an abode for the Infinite Light.

Isaiah 54:14 ישעיהו נ"ד:י"ד

בְּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ:

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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PARAGRAPH 12

107 **כל האומר אין לי אלא תורה**

"Whoever says he has only Torah has not even Torah," for "whoever is not engaged in doing is not engaged in learning." Here: Torah without the vessel of the mitzvos does not endure.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּחָא דְּזוּץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תוֹרָה — אֵין לוֹ אֶלָּא תוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשִׂיָּה יֵשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשִׂיָּה אֵינוֹ בִּלְמִידָה.

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108 **ע"פ אם בחקתי תלכו**

There "If you walk in My statutes (bechukosai)" is read as a person's "walking" in prayer, reaching the letters engraved (chakukim) in supernal thought; but because of the body's physicality this cannot last without a vessel to guard it, so the verse adds "and keep My commandments." The 248 positive commandments, "the limbs of the King," are vessels for G-d's light, as a limb is a vessel through which life flows from its source in the brain.

KEHOT'S NOTE

לעיל פ' בחקתי מה, ג.

109 **אם בחקתי תלכו ואת מצותי תשמרו**

"If you walk in My statutes and keep My commandments, and do them." The maamar on this verse explains the "keeping" as done by the mitzvos.

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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110 **אחרי הוי' אלקיכם תלכו**

"After Havayah your G-d shall you walk, and Him shall you fear, and His commandments shall you keep." The verse of the earlier maamar, where the Torah guards the mitzvos.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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111 **נר מצוה**

"For a mitzvah is a lamp and the Torah is light." The mitzvah is the lamp that holds the Torah's light.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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112 **וע' פנים לתורה**

The Zohar reads "and all their host" as the particulars of the Torah, its "faces": "there are seventy facets to the Torah."

Bamidbar Rabbah 13:15 במדבר רבה י"ג:ט"ו

Zohar I, 47b זח"א מז, ב

Zohar III, 216a זח"ג רטז, א

KEHOT'S NOTE

במד"ר יג, טו. זח"א מז, ב. זח"ג רטז, א. זח"ג (כ, א ברע"מ. קס, א. קלט, א). [כ].

113 **וע' פנים לתורה**

On the princes' silver basin of seventy shekels: "Just as the numerical value of yayin (wine) is seventy, so there are seventy facets to the Torah." Both readings of the verse are therefore valid. (The Kehot note gives 13:15, the printed division; on Sefaria the passage is in 13:16.)

Bamidbar Rabbah 13:16 במדבר רבה י"ג:ט"ז

114 **וע' פנים לתורה**

In the Ra'aya Mehemna: the seventy languages known to the Sanhedrin correspond to "the seventy facets of the Torah," which in the Torah are united in one language.

Zohar, Vayikra 47:334–49:342 ספר הזהר, ויקרא מ"ז:של"ד-מ"ט:שמ"ב

All this happened when the men were sinful and not worthy that the spirit of prophecy should rest upon them.' AND IF THE WHOLE CONGREGATION OF ISRAEL SHALL ERR, ETC. This has been explained to mean, "err in interpreting the law". The "congregation" ('adath) refers to those who were in Jerusalem, from whence instruction went forth to all the people, so that if those who were there erred the whole people erred. AND THE THING BE HID FROM THE EYES OF THE ASSEMBLY: the eyes of the assembly are the ...

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

115 **וע' פנים לתורה**

Hebron, "built seven years," is the Torah: "these are the seventy faces of the Torah; it has seventy facets, ten to each side."

Zohar, Sh'lach 9:59–10:67 ספר הזהר, שלח לך ט':נ"ט-י':ס"ז

"And they went up by the south": men go up therein half-heartedly, like one working for nothing, since they think it brings no reward and they see that the riches of this world are lost through it, until "he comes to Hebron", that is, he comes to read and re-read it. "And there were Ahiman, Sheshai and Talmai": there they see great contrasts, unclean and clean, forbidden and permitted, punishments and rewards. "And they came to the brook of Eshcol": these are the words of Agadah which strengthen faith. "And ...

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116 **והארץ הדום רגלי**

"The heavens are My throne and the earth My footstool." The verse of a discourse the text cites on the keeping done by the vessels.

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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חפצי וחפציך לא ישוו בה אלא כי אם בזאת יתהלל המתהלל השכל וגו'(ירמיה ט כג).

"My rainbow I have set in the cloud, and it shall be as a sign of a covenant between Me and the earth" (Genesis 9:13). "My rainbow [kashti] I have set" - My likeness [kishuti]; something that is likened to Me. Is that possible? It is, rather, like the straw [kashin] of the grain. "It will be, when I bring a cloud over the earth, and the rainbow will be seen in the cloud" (Genesis 9:14). "It will be, when I bring a cloud over the earth" - Rabbi Yudan ...

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121 **השכל וידוע אותי**

> The Midrash at the start of chapter 10 (Naso) says the world was founded on wisdom, understanding and knowledge, and that knowledge "is one who recognizes his Creator," citing "that he understands and knows Me."

Bamidbar Rabbah 10:1 במדבר רבה י':א

122 **כי אם בזאת יתהלל המתהלל השכל וידוע אותי**

> The Zohar says the prophet cried out to the masters of Torah, wise and rich in it: "let him who glories glory in this, that he understands and knows Me."

Zohar, Terumah 54:585–593 ספר הזהר, תרומה נ"ד:תקפ"ה-תקצ"ג

123 **משפט וצדקה בארץ**

> In the chapter on Mishpatim, Rabbi Nasan says that judgment befits G-d, for He keeps it and shows no favor, as it says, "for I am Havayah who does kindness, justice and charity on the earth."

Shemot Rabbah 30:16 שמות רבה ל':ט"ז

ר' נתן אומר: נאה לאלקים הדין, שהוא שומרו ואינו נושא פנים, שנאמר (ירמיה ט): כי אני ה' עושה חסד ומשפט וצדקה בארץ שכן מצינו באברהם, שעמד בעשר נסיונות ולא נשא (לו) פנים, אלא בדבר אחד שאמר (בראשית טו): ידוע תדע כי גר יהיה זרעך, אלא הוא היה מבקש מן האלקים שישמור המשפט, שנאמר (שם יח): השופט כל הארץ לא יעשה משפט. ראה שלמה המלך היאך נתפש במצודה, שנאמר (איוב ה): לוכד חכמים בערמם. וכמה רוחות ושדים כבש שלמה והורה המשפט לכל, ולבסוף נלכד בזקנתו, והתחיל מפחד מן הרוחות, שנאמר (שיר ...

Rabbi Natan says: Justice is fitting for G-d, as He upholds it and does not show favor, as it is stated: "For I am the L-rd, who performs kindness, justice and righteousness in the land" (Jeremiah 9:23), as we find regarding Abraham, who withstood ten ordeals, but He did not show him favor even for one matter, as He said: "Know, that your descendants will be strangers" (Genesis 15:13). 32a). Nevertheless, he asked G-d to uphold justice, as it is stated: "Will the Judge of the earth not implement justice?" ...

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117 **עבירה מכבה מצוה**

> On "a mitzvah is a lamp and the Torah is light": "a sin extinguishes a mitzvah, but a sin does not extinguish Torah." In the earlier maamar the Torah guards the mitzvah from this.

Sotah 21a:9–10 סוטה כ"א א:ט'-י'

דָּבָר אַחֵר: עֲבֵירָה מְכַבָּה מִצְוָה, וְאֵין עֲבֵירָה מְכַבָּה תּוֹרָה, שֶׁנֶּאֱמַר: "מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאַהֲבָה". אָמַר רַב יוֹסֵף: מִצְוָה, בְּעִידָּנָא דְּעָסֵיק בָּהּ — מַגְנָא וּמַצְלָא, בְּעִידָּנָא דְּלָא עָסֵיק בָּהּ — אַגּוֹנֵי מַגְנָא, אַצּוֹלֵי לָא מַצְלָא. תּוֹרָה, בֵּין בְּעִידָּנָא דְּעָסֵיק בָּהּ וּבֵין בְּעִידָּנָא דְּלָא עָסֵיק בָּהּ — מַגְנָא וּמַצְלָא.

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118 **תשמרו להקריב**

> "My offering, My bread for My fire-offerings... you shall keep, to offer to Me in its appointed time." The verse of a discourse the text cites on "keeping."

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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119 **כי אם בזאת יתהלל המתהלל**

> "But let him who glories glory in this: that he understands and knows Me, that I am Havayah who does kindness, justice and charity on the earth, for in these I delight, says Havayah." Knowing G-d Himself is joined to the deeds that are His vessels.

Jeremiah 9:23 ירמיהו ט':כ"ג

כִּי אִם־בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשְׂכֵּל וְיָדֹעַ אוֹתִי כִּי אֲנִי ה' עֹשֶׂה חֶסֶד מִשְׁפָּט וּצְדָקָה בָּאָרֶץ כִּי־בְאֵלֶּה חָפַצְתִּי נְאֻם־ה'

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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KEHOT'S NOTE

ירמי' ט, כג.

120 **כי אם בזאת יתהלל המתהלל השכל**

> At the end of the chapter (Noach) the Midrash reads "all desirable things (chafatzim)" as mitzvos and good deeds and cites this verse; Rabbi sent Artaban a mezuzah in return for a pearl: "you sent me something I must guard, and I sent you something that guards you."

Bereshit Rabbah 35:3 בראשית רבה ל"ה:ג'

... וכל חפציך לא ישוו בה, חפצים אלו מצוות ומעשים טובים, חפציך אלו אבנים טובות ומרגליות. רבי אחא בשם רבי תנחום בר רבי חיא

124 **עושה חסד משפט וצדקה בארץ**

Rabbi Yehudah: one who falsifies a judgment falsifies "the adornments of the King," which are "kindness, justice and charity on the earth," and "for in these I delight."

Zohar, Mishpatim 20:511–21:519 ספר הזהר, משפטים כ':תקי"א-כ"א:תק"ט

R. Abba also said that the words: "Execute judgement in the morning" (Jer. 21, 12) mean that judges should sit in judgement "in the morning", that is, before they have had anything to eat or drink, since he who executes judgement afterdating and drinking is not a true judge, as it is written: "Ye shall not eat with the blood" (Lev. 19, 26), which means that a judge who eats before sitting in judgement is, as it were, guilty of shedding his neighbour's blood, for, indeed, he gives the "blood" ...

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125 **היינו להיות דעת אלקים**

According to the note, Yahel Or brings there, from Radak in the name of a certain sage, that "understands and knows" is the highest of the levels of wisdom, like the "crown of Torah."

KEHOT'S NOTE

ביהל אור ע' שיא מביא בשם רד"ק שכתב בשם חכם א' "דהשכל וידוע הוא היותר עליון שבמדריגות החכמה, וכענין כתר תורה" ע"ש.

126 **ומאי מסיים כי אני ה' עושה חסד**

As the note quotes it: "understands and knows" is the drawing of wisdom downward to refine the world, as one brings what he grasps of G-dliness into the practice of the mitzvos, "in all your ways know Him"; and so the verse gives the reason "for I am Havayah who does kindness...", since above too the chief intent is kindness, justice and charity on the earth, and drawing wisdom down into deed is higher than wisdom itself.

KEHOT'S NOTE

ואפי"ל כי השכל וידוע זהו המשכת החכמה למטה לברר בירורי' ולמעלה הוא ענין נובלות חכמה שלמעלה תורה. וכן עד"ז למטה הוא שיכניס החכמה שמשיג באלקות יכניסה בקיום המעשה המצות כנ"ל [שם בתקס"ח] בענין שכל טוב לכל עושיהם זהו הנק' השכל וידוע אותי, ע"ד בכל דרכיך דעהו. ולכן ע"ז בא הטעם כי אני ה' עושה כו' שכמ"כ למעלה עיקר המכוון להיות חסד ומשפט וצדקה בארץ וזהו ארץ קדמה, וכן הוא ענין המשכת החכמה לברר בירורי' ע"י מעשה זהו גבוה מעצם החכמה — סה"מ תקס"ח כרך ב ע' תשכז. ראה אוה"ת נ"ך כרך ב ע' תתעח ואילך.

127 **היום לעשותם**

"And you shall keep the commandment and the statutes and the ordinances which I command you today, to do them." In the doing, "today," the "I" is revealed.

Deuteronomy 7:11 דברים ז':י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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KEHOT'S NOTE

דברים ז, יא.

128 **קנ"ח ב'**

According to the note, the passage of the Zohar cited here (Part II, 158b) is explained there.

KEHOT'S NOTE

ראה ביאור ע"ז באוה"ת נ"ך כרך ב ע' תתעז.

129 **מי יעלה בהר ה'**

"Who shall ascend the mountain of Havayah, and who shall stand in His holy place?" Here it shows that not every person merits the World to Come without first being cleansed.

Psalms 24:3 תהילים כ"ד:ג'

מִי־יַעֲלֶה בְהַר־ה' וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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KEHOT'S NOTE

תהלים כד, ג.

130 **נקי כפים**

"One of clean hands and a pure heart." Only one who is cleansed may ascend.

Psalms 24:4 תהילים כ"ד:ד'

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

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

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131 **ונהר דינור**

"A river of fire flowed and came forth from before Him." Here it is one of the cleansing sufferings before the World to Come.

Daniel 7:10 דניאל ז':י'

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י.

132 **שלש מתנות טובות**

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

KEHOT'S NOTE

ברכות ה, סע"א.

133 **שלש מתנות טובות נתן הקב"ה לישראל וכולם לא נתנו אלא ע"י יסורים**

Rabbi Shimon bar Yochai: "The Holy One, blessed be He, gave Israel three good gifts, and all of them were given

only through suffering: Torah, the Land of Israel and the World to Come."

Berakhot 5a:20–21 ברכות ה' א:כ'-כ"א

תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אוֹמֵר: שָׁלֹשׁ מַתָּנוֹת טוֹבוֹת נָתַן הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, וְכוּלָּן לֹא נְתָנָן אֶלָּא עַל יְדֵי יִסּוּרִין, אֵלּוּ הֵן: תּוֹרָה וְאֶרֶץ יִשְׂרָאֵל וְהָעוֹלָם הַבָּא. תּוֹרָה מִנַּיִן — שֶׁנֶּאֱמַר: "אַשְׁרֵי הַגֶּבֶר אֲשֶׁר תְּיַסְּרֶנּוּ קָּה וּמִתּוֹרָתְךָ תְּלַמְּדֶנּוּ".

There is a teaching : R. Simeon b. Johai said : Three precious gifts did the Holy One, blessed be He, give to Israel, and all of them He gave only through the medium of suffering ; they are : Torah, the land of Israel, and the world to come. Whence is it deduced that Torah [was given through the medium of suffering]? As it is said : "Happy is the man whom Thou chastenest, O L-rd, and teachest him out of Thy law " (Ps. xciv. 12).

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

PARAGRAPH 13

134 **יפה שעה אחת**

The note sends the reader back to paragraph 2 of this maamar, where the same Mishnah showed that the radiance of the mitzvos must be drawn into one's service in this world, all the more so, since this world is the corridor to the World to Come.

KEHOT'S NOTE

לעיל כב, ד. ושי"נ.

135 **יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי עוה"ב**

"One hour of teshuvah and good deeds in this world is better than the whole life of the World to Come." Here it sharpens the question: why does the World to Come require so much suffering?

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)

136 **גם חושך לא יחשיך**

"Even darkness is not dark for You, and the night shines like the day." Before G-d's essence all levels are alike.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

137 **קרוב ה' לכל קוראיו לכל אשר יקראוהו באמת**

"Havayah is near to all who call upon Him, to all who call Him in truth." Near to all alike, whatever their level.

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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138 **השוה ומשוה קטן וגדול**

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

KEHOT'S NOTE

פיוט וכל מאמינים.

139 **והאופנים ברעש גדול**

"...and the sound of the Ofanim alongside them, and the sound of a great noise." The words of the blessings before the Shema are based on this verse.

Ezekiel 3:13 יחזקאל ג':י"ג

וְקוֹל כַּנְפֵי הַחַיּוֹת מַשִּׁיקוֹת אִשָּׁה אֶל־אֲחוֹתָהּ וְקוֹל הָאוֹפַנִּים לְעֻמָּתָם וְקוֹל רַעַשׁ גָּדוֹל:

also the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing.

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KEHOT'S NOTE

נוסח ברכות ק"ש. ע"פ יחזקאל ג, יג.

140 **יהללו את שם ה'**

"Let them praise the Name of Havayah, for He commanded and they were created." The hosts of heaven praise His Name, the level of radiance.

Psalms 148:5 תהילים קמ"ח:ה'

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ:

Let them praise the name of the L-RD; For He commanded, and they were created.

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KEHOT'S NOTE

תהלים קמח, ה.

141 **מלא כל הארץ**

"Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The Alter Rebbe stresses that this means the physical earth.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 14

142 **כי תשמע בקול ה' אלהיך**

The verse of the maamar, whose last phrase, "to do what is right in the eyes of Havayah your G-d," is now explained.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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PARAGRAPH 15

143 **וביאור ענין זה**

The note gives this as a parallel discussion of the explanation that follows, on the higher and the lower unity.

KEHOT'S NOTE

ראה אוה"ת פ' כי תשא ע' ב'לו.

144 **דכולא קמי' כלא**

The Zohar on true awe: to fear G-d because He is great and rules over all, the root of all worlds, "and all before Him is considered as nothing." This is the higher unity.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

145 **א-ל דעות ה'**

From Hannah's prayer: "for Havayah is a G-d of knowledges." The plural "knowledges" is read as the two unities.

I Samuel 2:3 שמואל א ב':ג

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה' וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

ש"א ב, ג.

PARAGRAPH 16

146 **משמים הביט ה'**

"From heaven Havayah looked; He saw all mankind."

Psalms 33:13 תהילים ל"ג:י"ג

מִשָּׁמַיִם הִבִּיט ה' רָאָה אֶת־כָּל־בְּנֵי הָאָדָם׃

The L-RD looketh from heaven; He beholdeth all the sons of men;

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KEHOT'S NOTE

תהלים לג, יג.

147 **השקיפה ממעון קדשך**

"Look down from Your holy abode, from heaven, and bless Your people Israel."

Deuteronomy 26:15 דברים כ"ו:ט"ו

הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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KEHOT'S NOTE

דברים כו, טו.

148 **ה' משמים השקיף**

"Havayah looked down from heaven upon mankind."

Psalms 14:2 תהילים י"ד:ב'

ה' מִשָּׁמַיִם הִשְׁקִיף עַל־בְּנֵי־אָדָם לִרְאוֹת הֲיֵשׁ מַשְׂכִּיל דֹּרֵשׁ אֶת־אֱלֹקִים׃

The L-RD looked forth from heaven upon the children of men, to see if there were any man of understanding, that did seek after G-d.

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KEHOT'S NOTE

תהלים יד, ב.

149 **פי' שנתלבש במדה זו להשגיח משמים**

The note gives this as a further discussion of G-d's clothing Himself in an attribute to watch over the world from heaven.

KEHOT'S NOTE

אוה"ת פ' וירא (קג, א ואילך). וראה שומר אמונים (להרי"י אירגס) בסופו. כן נסמן בלקוי"ש ח"ל ע' 150 הערה 26.

PARAGRAPH 17

150 **עין ה' אל יריאיו**

"Behold, the eye of Havayah is toward those who fear Him, toward those who hope for His kindness." A single eye.

Psalms 33:18 תהילים ל"ג:י"ח

הִנֵּה עֵין ה' אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ׃

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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KEHOT'S NOTE

תהלים לג, יח. [כ].

151 **עין ה' אל יראיו**

In the Idra Rabba the Zohar sets "the eye of Havayah is toward those who fear Him" beside "the eyes of Havayah roam the whole earth" and refers them to Z'eir Anpin and

Arich Anpin. Yahel Or, cited in the Kehot note, observes that the Midrash here runs counter to this.

Zohar, Idra Rabba 7:37–8:50 ספר הזהר, האדרא רבא ז:ל"ז-ח:נ'

152 **עמוד אחד וצדיק שמו**

Rabbi Elazar ben Shamua: the earth stands "on one pillar, and Tzaddik is its name," as it says, "and the righteous one is the foundation of the world."

Chagigah 12b:3 חגיגה י"ב ב:ג'

וַחֲכָמִים אוֹמְרִים: עַל שְׁנֵים עָשָׂר עַמּוּדִים עוֹמֶדֶת, שֶׁנֶּאֱמַר: "יַצֵּב גְּבוּלוֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל". וְיֵשׁ אוֹמְרִים: שִׁבְעָה עַמּוּדִים, שֶׁנֶּאֱמַר: "חָצְבָה עַמּוּדֶיהָ שִׁבְעָה". רַבִּי אֶלְעָזָר בֶּן שַׁמּוּעַ אוֹמֵר: עַל עַמּוּד אֶחָד, וְצַדִּיק שְׁמוֹ, שֶׁנֶּאֱמַר: "וְצַדִּיק יְסוֹד עוֹלָם".

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

153 **כי כל בשמים ובארץ**

"Yours, Havayah, are the greatness and the might... for all in heaven and on earth." Its Targum, quoted here, reads "who holds fast in heaven and on earth."

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

154 **ותרגום אונקלוס**

The note marks the attribution of this Targum to Onkelos as a printer's error, and refers to Likkutei Torah, Eikev, and the sources noted there.

KEHOT'S NOTE

וע"ל עקב (טו, רע"ב). ושי"נ כי טה"ד. [כ]. וראה במ"מ לשם.

155 **מאמר המדרש סוף שה"ש רבה**

According to the note, this Midrash is quoted there too, with the remark that it runs counter to the Zohar in Naso, 129b.

KEHOT'S NOTE

מובא גם ביהל אור ע' קכב ומציין שם שזה נגד הזהר פ' נשא קכט, ב. ע"ש. וראה לקוי"ש ח"ל ע' 150 הערה 28.

156 **עיני ה' אל צדיקים**

"The eyes of Havayah are toward the righteous, and His ears toward their cry." Both eyes.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם:

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

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KEHOT'S NOTE

תהלים לד, טז. [כ].

157 **ישר יחזו פנימו**

"For Havayah is righteous, He loves righteousness; the upright shall behold His face." Yashar is read as "level."

Psalms 11:7 תהילים י"א:ז'

כִּי־צַדִּיק ה' צְדָקוֹת אָהֵב יָשָׁר יֶחֱזוּ פָנִימוֹ:

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

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KEHOT'S NOTE

תהלים יא, ז.

158 **דכולא קמיה כלא חשיב**

"All before Him is considered as nothing": the bittul of the higher unity, revealed to the righteous even from below.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

159 **כי עין בעין יראו**

"For eye in eye they shall see, when Havayah returns to Zion." The eye from above meets the eye from below.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע' נב, ח.

160 **בזוה"ק למהוי אחד באחד**

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

KEHOT'S NOTE

ח"ב קלה, א.

161 **למהוי אחד באחד**

The Zohar's passage on Shabbos: just as they are united above in One, so she is united below; "the Holy One, blessed be He, who is One above, does not sit on His throne of glory" until she becomes one like Him, "to be one within one."

Zohar, Terumah 13:153–14:164 ספר הזהר, תרומה י"ג:קנ"ג-י"ד:קס"ד

The Holy One, blessed be He, who is One above, does not take His seat upon the Throne of Glory, until She has entered within the mystery of the One in accordance with His very essence of Oneness, to be the One in One. This, as we have said, is the significance of the words: "The L-rd is One, and His Name is One."

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

162 **קוב"ה אחד**

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

KEHOT'S NOTE

זהר שם.

163 Like a deer that sleeps with one eye open and one closed: when Israel do the will of the Holy One, blessed be He, He looks at them with both eyes, and when they do not, with one eye.

Shir HaShirim Rabbah 8:13:1 שיר השירים רבה ח':י"ג:א

בָּרַח דּוֹדִי וּדְמֵה לְךָ לִצְבִי, לְצָבָא שֶׁל מַעְלָה, הַדּוֹמִים לִכְבוֹדְךָ בְּקוֹל אֶחָד, בְּנְעִימָה אַחַת. עַל הָרֵי בְשָׂמִים, בִּשְׁמֵי שָׁמַיִם הָעֶלְיוֹנִים. דָּבָר אַחֵר, בְּרַח דּוֹדִי מִן גָּלוּת שֶׁאָנוּ בָהּ וּמִתְלַכְלְכִין בַּעֲוונוֹת. וּדְמֵה לְךָ לִצְבִי, טַהֲרֵינוּ כַּצְּבִי. אוֹ לְעֹפֶר הָאַיָּלִים, שֶׁתְּקַבֵּל אֶת תְּפִלָּתֵינוּ כְּקָרְבָּן גְּדָיִים וְאֵילִים. עַל הָרֵי בְשָׂמִים, אֵיתָא לָךְ לְרֵיחָא טָבָא בִּזְכוּת אֲבוֹתֵינוּ שֶׁרֵיחָן עוֹלֶה לְפָנֶיךָ כִּבְשָׂמִים, זוֹ נַּו עֵדֶן שֶׁכְּלָהּ בְּשָׂמִים, לְכָךְ נֶאֱמַר: עַל הָרֵי בְשָׂמִים. דָּבָר אַחֵר, הַיּוֹשֶׁבֶת בַּגַּנִּים ...

"Flee, my beloved, and be like a gazelle or a young deer on the mountains of spices" (Song of Songs 8:14). "Flee, my beloved, and be like a gazelle [tzevi]" – [flee] to the hosts [tzava] On High, who praise Your glory with one voice, in one melody; "on the mountains of spices" – in the upper heavens of heavens. Another matter: "Flee, my beloved" – from the Diaspora, in which we are located and are sullied with iniquities. "And be like a gazelle" – render us pure like a ...

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PARAGRAPH 18

164 **דכולא קמיה כלא**

"All before Him is considered as nothing": the truth acknowledged in Modim.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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165 **ומאן דלא כרע במודים**

"A person's spine, after seven years, becomes a snake: that is, if he did not bow at Modim."

Zohar II, 100a זח"ב ק, א

Zohar III, 164a זח"ג קסד, א

Bava Kamma 16a:22 בבא קמא ט"ז א:כ"ב

דְּתַנְיָא: צָבוּעַ זָכָר לְאַחַר שֶׁבַע שָׁנִים נַעֲשֶׂה עֲטַלֵּף, עֲטַלֵּף לְאַחַר שֶׁבַע שָׁנִים נַעֲשֶׂה עֲרָפֹד, עֲרָפֹד לְאַחַר שֶׁבַע שָׁנִים נַעֲשֶׂה קִימּוֹשׁ, קִימּוֹשׁ לְאַחַר שֶׁבַע שָׁנִים נַעֲשֶׂה חוֹחַ, חוֹחַ לְאַחַר שֶׁבַע שָׁנִים נַעֲשֶׂה שֵׁד. שִׁדְרוֹ שֶׁל אָדָם – לְאַחַר שֶׁבַע שָׁנִים נַעֲשֶׂה נָחָשׁ. וְהָנֵי מִילֵּי דְּלָא כָּרַע בְּ"מוֹדִים".

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

KEHOT'S NOTE

זח"ב ק, א. זח"ג קסד, א. וראה ב"ק טז, א. פר"ח באו"ח סקי"ג.

166 **כי תשמע בקול ה' אלהיך**

The verse of the maamar: hearkening "in the voice," to its inner dimension, through the Torah.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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167 **ישר יחזו פנימו**

"The upright shall behold His face." Hayashar in the maamar's verse is read the same way: level, equal.

Psalms 11:7 תהילים י"א:ז'

כִּי־צַדִּיק ה' צְדָקוֹת אָהֵב יָשָׁר יֶחֱזוּ פָנָימוֹ:

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

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168 **למהוי אחד באחד**

"To be one within one": the higher unity resting within the lower.

Zohar, Terumah 13:153–14:164 ספר הזהר, תרומה י"ג:קנ"ג-י"ד:קס"ד

The Holy One, blessed be He, who is One above, does not take His seat upon the Throne of Glory, until She has entered within the mystery of the One in accordance with His very essence of Oneness, to be the One in One. This, as we have said, is the significance of the words: "The L-rd is One, and His Name is One."

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169 **ועין בעין יראו**

"For eye in eye they shall see." The two eyes made level.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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ביאור הדברים

An explanation of the words: "Now, the matter of the higher unity and the lower unity is known…"

G-d's single "eye" on those who fear Him is providence through one unity alone, while His two "eyes" on the righteous are the higher and the lower unity joined, so that below becomes like above; drawn from Atika Kadisha through the Torah, this joining is "doing what is upright in the eyes of Havayah." Yet there is also a higher awe, beyond Torah itself, which receives the undivided encompassing light: the singular eye above the two.

THE MAAMAR IN BRIEF

This is the explanation (biur) of the preceding maamar on "When you hearken to the voice of Havayah your G-d." There are two unities: the higher, in which all is as nothing before G-d, and the lower, in which a created yesh exists and bows. Each has its own providence. "The eye of Havayah is toward those who fear Him" is a single mode, higher or lower; "the eyes of Havayah are toward the righteous" join the two, as Yosef the Tzaddik joins heaven and earth and as Shabbos unites the King with Malchus. Higher still, the two eyes are the gaze of Atika Kadisha into Z'eir Anpin, drawn down through the Torah, the middle line; this is "to do what is upright." A summary of the earlier discourse follows: awe is the outer key and Torah the inner, awe comes first, and the mitzvos guard the light of Torah. Then a difficulty: the Midrash calls Avraham, the greatest servant, "one who fears Him." The answer is that there are two kinds of awe. The lower awe precedes wisdom; the higher awe, rooted above Chochmah, surpasses Torah and receives the undivided encompassing light, the singular eye beyond the two.

OUTLINE

1 **The one eye and the two eyes** ¶1

The higher and the lower unity and their two kinds of providence; Yosef the Tzaddik, who joins them; and, higher still, the gaze of Atika Kadisha into Z'eir Anpin, drawn down by the Torah: "to do what is upright in the eyes of Havayah."

2 **Summary of "When you hearken"** ¶2–5

Awe is the outer key and Torah the inner; awe must come first; the mitzvos guard the light that Torah draws; and the goal is the two eyes turned toward the righteous, in whom above and below are equal.

3 **Adam, Avraham and two difficulties** ¶6–7

Panim Yafos reads "upright" as Adam before the sin; the Midrash calls Avraham "one who fears Him"; and the Talmud seems to put awe both below Torah and above it.

4 **Two levels of awe** ¶8–9

The lower awe precedes wisdom and is watched by the single eye of Malchus; the higher awe, rooted above Chochmah, surpasses Torah and receives the undivided light of sovev kol almin, the singular eye above the two.

KEY CONCEPTS

The higher unity (yichuda ila'ah) יחודא עילאה

Unity from G-d's side: before Him all is as nothing, "You are He, Havayah, alone." Its providence looks from above to below.

The lower unity (yichuda tata'ah) יחודא תתאה

Unity from the creature's side: through the Name Elokim a yesh exists, and that yesh bows and is nullified, as at Modim.

Providence (hashgachah) השגחה

G-d's watching over the world. A single "eye" is providence through one unity; two "eyes" are both unities joined, so that below becomes like above.

The outer keys and the inner keys מפתחות החיצוניות ומפתחות הפנימיות

The Talmud's image: awe is the key to the outer door and Torah the key to the inner one. The order matters: awe comes first.

Tzaddik צדיק

The one who binds the worlds, "holding fast to heaven and to earth," and so joins the higher and the lower unity. Yosef, whose name ben poras holds the letters of tofer, "one who sews," is the model.

The gaze of Atika Kadisha אסתכלותא דעתיקא קדישא

The innermost level, above Atzilus, "looking into" Z'eir Anpin, so that the lower receives the light of the higher. It comes about through the Torah, the middle line.

The higher awe (yirah ila'ah) יראה עילאה

An awe rooted in Mocha Stima'ah, above Chochmah. It is reached through Torah but surpasses it, and it is Avraham's awe at the Akeidah.

SECTION 1 · ¶1

The one eye and the two eyes

1 ביאור הדברים.[1] הנה נודע ענין יחו"ע [יחודא עילאה] ויחו"ת [ויחודא תתאה] שיחו"ת [שיחודא תתאה] הוא בשם אלקים שהוא המפריד להיות בחי' יש דוקא שיהיה היש בטל כי יש ב' מיני ביטול.

An explanation of the words [above]. Now, the matter of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah) is known: the lower unity is in the Name Elokim, which is what separates, so that there be specifically the level of yesh (existence), in order that the yesh be nullified. For there are two kinds of self-nullification (bittul).

> This maamar is the "explanation" (biur) of the preceding one, on "When you hearken to the voice of Havayah your G-d" (Deuteronomy 13:19). It opens with two ways in which creation is one with G-d: in the higher unity everything is as nothing before Him, while in the lower unity, rooted in the Name Elokim, a sense of independent existence (yesh) is allowed to arise precisely so that this yesh can then bow and be nullified.

הא' ביטול יחו"ע [יחודא עילאה] אתה הוא הוי' לבדך כו' דכולא קמיה כלא כו' והב' ביטול יחו"ת [יחודא תתאה] אתה עשית את השמים שמי השמים וצבא השמים לך משתחוים[2] ביטול כו'

The first is the bittul of the higher unity: "You are He, Havayah, alone," etc., for all before Him is as nothing, etc. And the second is the bittul of the lower unity: "You made the heavens, the heavens of the heavens… and the host of the heavens bow down to You": a bittul, etc.

> The first kind of bittul belongs to the higher unity: "You are He, Havayah, alone" (Nehemiah 9:6), for before Him everything is as nothing. The second belongs to the lower unity: the heavens and their hosts do exist, and that existing being bows down before G-d.

והוא ענין מודים אנחנו לך ומאן דלא כרע במודים[3] כו' שהוא בחי' ביטול היש כו' (ועמ"ש לקמן בביאור לפסוק שובה ישראל[4,5] בד"ה איתא במ"ח)

This is the matter of "Modim anachnu lach," "We acknowledge You," and "one who does not bow at Modim," etc., which is the level of the bittul of the yesh, etc. (And see what is written below, in the explanation of the verse "Return, O Israel," in the discourse beginning "It is found in Mishnas Chassidim.")

> Bowing at Modim in the Amidah, "We acknowledge You," is the human form of the second bittul: a person who exists as a self bends before G-d, and the Talmud (Bava Kamma 16a) speaks severely of one who does not bow there. The parenthesis points ahead to the explanation of "Return, O Israel" in the discourse beginning "It is found in Mishnas Chassidim."

והנה ב' בחי' אלו יש ע"ז ב' מיני השגחות שמשגיחים כך מלמעלה (עמ"ש בפי' לבבתני באחת מעיניך).[6,7]

Now, corresponding to these two levels there are two kinds of providence, according to which [the world] is watched over from above (see what is written in the explanation of "You have captured my heart with one of your eyes").

> Each of these two unities has its own providence, its own way in which G-d watches over the world from above. The reader is referred to the explanation of "You have captured my heart with one of your eyes" (Song of Songs 4:9), a verse that itself speaks of a single eye.

וזהו ענין משמים הביט[8] ה' שהוא משגיח באופן כמו שהוא מלמעלה למטה דכולא קמיה כלא כו'

This is the matter of "From heaven Havayah looked": that He watches over [the world] in the manner that it is from above to below, for all before Him is as nothing, etc.

> The first providence is "From heaven Havayah looked" (Psalms 33:13): a looking down from above, from the standpoint in which all is as nothing before Him. This is providence in the mode of the higher unity.

ולפעמים משגיח במדת החסד ולפעמים במדת הגבורה כו' כי מדה הוא לי' [לשון] לבוש מלשון מדו בד[9] כו'

And at times He watches through the attribute of Chesed (kindness), and at times through the attribute of Gevurah (restraint), etc.; for middah (attribute) is a term for a garment, from the expression "his linen garment (mido vad)," etc.

> Even this providence from above comes through different attributes, at times through Chesed (kindness) and at times through Gevurah (restraint). The Hebrew middah (attribute) is a term for a garment, as in the priest's "linen garment (mido vad)" (Leviticus 6:3): an attribute is a garment through which G-d's providence is expressed.

וכשם שהוא במדות כך הוא בהשתלשלות העולמות חו"ג [חסד וגבורה] דז"א נק' משמים הביט[10] ויש חו"ג [חסד וגבורה] דמלי' ולפעמים משגיח

And just as it is with the attributes, so it is in the chain of descending worlds (hishtalshelus): the Chesed and Gevurah of Z'eir Anpin (the emotive attributes) are called "From heaven He looked," and there are the Chesed and Gevurah of Malchus (sovereignty); and at times He watches

> The same pattern holds across the chain of worlds: the Chesed and Gevurah of Z'eir Anpin, the emotive attributes of the World of Atzilus, are what "From heaven He looked" refers to, and Malchus, below them, has its own Chesed and Gevurah. The sentence then goes on to a lower mode, providence as it is in the created worlds.

כמו שהוא בבי"ע שבחי' בי"ע הוא בחי' חיצוניות ממש ואין ערוך לאצי' שבאצי' איהו וחיוהי חד[11,12] כו' ושם הביטול יותר עליון מה שאין כן ביטול דבי"ע

as it is in Beriah, Yetzirah and Asiyah. For the level of Beriah, Yetzirah and Asiyah is truly the outer dimension (chitzoniyus), and bears no comparison to the World of Atzilus (Emanation); for in Atzilus "He and His life-forces are one," etc., and there the bittul is higher, which is not so of the bittul of Beriah, Yetzirah and Asiyah.

> The lowest mode is providence as it operates in Beriah, Yetzirah and Asiyah, the created worlds, which are wholly an outer dimension and bear no comparison to Atzilus. In Atzilus "He and His life-forces are one" (Tikkunei Zohar), so the bittul there is of a higher order than any bittul in the created worlds.

(ובמדרש רבה ע"פ וירא איתא אין שייך לומר הבט אלא מלמעלה למטה והיינו כי משמים הביט שהוא ההשגחה ע"ד שהוא מלמעלה למטה כנ"ל ועמ"ש בפי' וירא[13] ע"פ ארדה נא ואראה[14] מענין ב' השגחות הנ"ל).

(And in the Midrash Rabbah on [the verse] "Vayera" it is found that the term habet ("look") applies only from above to below. That is, "From heaven He looked" is the providence that is in the manner of from above to below, as mentioned above. And see what is written in Parshas Vayera on the verse "I will go down now and see," on the matter of the two kinds of providence mentioned above.)

> This parenthesis supports reading "looked" as watching from above: the Midrash says that the Hebrew habet (look) is used only of looking from above to below. The Alter Rebbe also refers to his discourse in Torah Ohr on "I will go down now and see" (Genesis 18:21), which deals with the same two kinds of providence.

וע"ז נאמר עיני ה' אל צדיקים[15] עיני להיות התחברות ויחוד בין ב' בחי' השגחות כי אל דעות[16] ב' ב' דעות כלולים עין בעין יראו[17] כו'

And of this it is said, "The eyes of Havayah are toward the righteous": "eyes," so that there be a joining and a union between the two levels of providence. For [He is] "a G-d of knowledges (de'os)": two, two knowledges included [in each other]; "eye to eye they shall see," etc.

> The second verse, "The eyes of Havayah are toward the righteous" (Psalms 34:16), says "eyes" in the plural because here the two kinds of providence are joined and united. In the same way G-d is called "a G-d of knowledges" (I Samuel 2:3), two kinds of knowledge included in each other, and the prophet promises that "eye to eye they shall see" (Isaiah 52:8).

(עמ"ש מזה בפ' יתרו ע"פ משה ידבר[18,19] ובד"ה לבבתני) והיינו אל צדיקים ב' צדיקים יוסף ובנימין יוסף שושבינא דמלכא מלמעלה למטה ובנימין שושבינא דמטרוניתא ממטה למעלה.

(See what is written about this in Parshas Yisro, on the verse "Moshe would speak," and in the discourse beginning "You have captured my heart.") That is, "toward the righteous": two tzaddikim, Yosef and Binyamin. Yosef is the attendant (shushvina) of the King, from above to below, and Binyamin is the attendant of the Matronita (the Queen), from below to above.

> The two righteous ones are Yosef and Binyamin: Yosef, "the attendant of the King," draws from above to below, and Binyamin, "the attendant of the Matronita," the Queen, that is, Malchus, raises from below to above. The Torah Ohr discourse on "Moshe would speak" (Exodus 19:19), cited here, uses the same image, calling Moshe "the attendant of the King," who draws from above to below.

וכענין עליות שבת ואתתקנת למשרי עלה מלכא[20] קדישא עילאה למשרי עלה רזא דאחד יחו"ע [יחודא עילאה] אך קב"ה [קודשא בריך הוא] אחד לא שריא עד דאיהי אתעבידת ברזא דאחד יחו"ת [יחודא תתאה] למהוי אחד באחד דהיינו כשיש יחו"ת [יחודא תתאה]

This is like the matter of the ascents of Shabbos: "and she is prepared for the holy supernal King to rest upon her," "for the mystery of One to rest upon her": the higher unity. But "the Holy One, blessed be He, [Who is] One, does not rest [upon her] until she is made in the mystery of One": the lower unity, "so as to be one in One." That is, when there is the lower unity,

> The same joining happens every Shabbos, as the Zohar (2:135b) describes it: Malchus is prepared for the supernal King to rest upon her, which is the higher unity, but the Holy One, Who is One, does not rest upon her until she herself becomes "one," which is the lower unity. Only then is there "one in One."

אז שורה ומתגלה יחו"ע [יחודא עילאה] שיהא למטה כמו למעלה ובשבת הוא בפנימית העולמות לבד ולע"ל [ולעתיד לבוא] יום שכולו שבת[21,22] בזמן התחיה יהיו גם הגופים מרכבה אין בו לא אכילה[23] כוי והמחבר הוא עמוד אחד וצדיק שמו[24]

then the higher unity rests and is revealed, so that it be below as it is above. On Shabbos this is in the inner dimension (pnimiyus) of the worlds alone; and in the Time to Come, "the day that is entirely Shabbos," at the time of the Resurrection, the bodies too will be a chariot (merkavah): "there is no eating in it," etc. And the one who joins [them] is "one pillar, and Tzaddik is its name,"

> When the lower unity is in place, the higher unity rests and is revealed within it, so that below is like above. On Shabbos this reaches only the inner dimension of the worlds, but in the Time to Come, "the day that is entirely Shabbos" (Mishnah Tamid 7:4), even bodies will be a chariot for G-dliness; the Alter Rebbe applies to the time of the Resurrection the Sages' words that "there is no eating" in it (Berachos 17a), and he names the Tzaddik, "one pillar" on which the world stands (Chagigah 12b), as the one who joins the two.

כי כל בשמים וארץ[25] (דאחיד בשמיא ובארעא[26] שמחבר בחי' יחו"ע [יחודא עילאה] משמים הביט עם בחי' יחו"ת [יחודא תתאה]. וזהו בן פורת יוסף[27] אותיות תופר[28] וכמ"ש סד"ה ויקח קרח[29,30] וע"כ עיני ה' אל צדיקים התחברות ויחוד ב' ההשגחות)

"for all that is in heaven and earth" ("that holds fast to heaven and to earth": he joins the level of the higher unity, "From heaven He looked," with the level of the lower unity. And this is "Yosef is a fruitful son (ben poras)": [poras has] the letters of tofer ("sews"), as is explained at the end of the discourse beginning "And Korach took." Therefore "the eyes of Havayah are toward the righteous": a joining and union of the two kinds of providence).

> The Tzaddik is "all that is in heaven and earth" (I Chronicles 29:11), rendered in Aramaic as one "that holds fast to heaven and to earth": he binds the higher unity, "From heaven He looked," to the lower unity. Yosef is called ben poras (Genesis 49:22), and poras has the letters of tofer, "one who sews," for he stitches the two together; this is why "the eyes," in the plural, are directed "toward the righteous."

אבל אל יראיו מפתחות החיצוניות עין ה' אל יראיו עין א' או יחו"ע [יחודא עילאה] או יחו"ת [יחודא תתאה] אבל לא בהתכללות כו'

But "toward those who fear Him," the outer keys: "the eye of Havayah is toward those who fear Him," one eye, either the higher unity or the lower unity, but not in inclusion [of the two in each other], etc.

> Those who fear Him, by contrast, have only "the outer keys," the Talmud's image (used in the preceding maamar) for awe as against Torah. So Psalms 33:18 speaks of a single "eye": G-d watches over them in one mode, either the higher unity or the lower, but not with the two included in each other.

(וצ"ל דההתכללות עדיף גם מבחי' השגחה עין יחו"ע [יחודא עילאה] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] גבי מצות ראיה מה לראות בשתי עיניו של מקום[31] כו' בשתי עיניו דוקא דהיי נו יחוד ב' ההשגחות שיהיה ביחו"ת [ביחודא תתאה] כמו ביחו"ע [ביחודא עילאה] כו' שזהו תכלית הבריאה.

(It must be said that the inclusion is superior even to the level of the providence of the eye of the higher unity. As our Sages, of blessed memory, said regarding the mitzvah of appearing [in the Temple]: "just as [it is] to see with the two eyes of the Omnipresent," etc., with two eyes specifically; that is, the union of the two kinds of providence, so that it be in the lower unity as in the higher unity, etc., which is the purpose of creation.

> A parenthesis explains why the inclusion of both is greater even than the single eye of the higher unity. The Talmud (Chagigah 2a) learns that one comes to the Temple "to be seen" just as one comes "to see," with two eyes; seeing with "the two eyes of the Omnipresent" means that the lower unity becomes like the higher one, and this is the purpose of creation.

ועוד כי זה שגם ביחו"ת [ביחודא תתאה] יהיה הגילוי כמו ביחו"ע [ביחודא עילאה] הוא ע"י המשכה מלמעלה מב' הבחי'.

Furthermore, [the fact] that in the lower unity too there will be the revelation as in the higher unity comes through a drawing down from above both levels.

> A second reason: for the lower unity to receive the same revelation as the higher unity, light must be drawn from a level above both of them. So the joining of the two eyes reaches higher than either eye alone.

ועו"ל [ועוד יש לומר] דהמעלה בזה כי כשהוא בחי' עין ה' אל יראיו אפילו מיחו"ע [מיחודא עילאה] הרי אח"כ יוכל להיות ההשגחה ע"י עין דיחו"ת [דיחודא תתאה] משא"כ בבחי' עיני ה' אל צדיקים התכללות ב' הבחי' לא שייך שינוי אח"כ.

One may further say that the advantage in this is that when it is at the level of "the eye of Havayah is toward those who fear Him," even from the higher unity, afterwards the providence can be through the eye of the lower unity; whereas at the level of "the eyes of Havayah are toward the righteous," the inclusion of the two levels, change afterwards does not apply.

> A third reason: providence through one eye, even the eye of the higher unity, can later change, so that one comes to be watched through the eye of the lower unity instead. When the two are included in each other, as in "the eyes of Havayah are toward the righteous," no such later change applies.

ועד"ז נת' [נתבאר] במ"א פי' המתפלל צריך שיתן עיניו למטה[32,33] היינו בבחי' יחו"ת [יחודא תתאה] ולבו למעלה לבחי' יחו"ע [יחודא עילאה] והוא כדי שיהיה התכללות ב' הבחי' בכדי שלא יסתיר היש אח"כ כו').

Along these lines it was explained elsewhere, on the meaning of "One who prays must direct his eyes downward," that is, at the level of the lower unity, "and his heart upward," to the level of the higher unity: this is so that there be the inclusion of the two levels, in order that the yesh not conceal afterwards, etc.)

> The same idea explains the rule (Yevamos 105b) that one who prays should direct his eyes downward and his heart upward: the eyes below correspond to the lower unity and the heart above to the higher unity. Holding both at once includes the two levels in each other, so that the person's sense of self (yesh) does not afterwards hide G-d.

וזהו למטה בנפש וכן למעלה הוא ענין יחודא עילאה ויחודא תתאה שהוא בחי' התחברות ויחוד זו"נ [זעיר אנפין ונוקבא].[34]

This is below, in the soul; and so too above, it is the matter of the higher unity and the lower unity, which is the level of the joining and union of Z'eir Anpin and Nukva (the feminine / Malchus).

> All this describes the soul below. Above, the same pair, the higher and the lower unity, is the union of Z'eir Anpin and Nukva, the giving and the receiving configurations of Atzilus.

ואמנם יובן ענין זה עוד למעלה יותר דפי' עיני ה' שהוא התחברות ויחוד ב' השגחות.[35]

However, this matter will be understood still higher: that the meaning of "the eyes of Havayah," which is the joining and union of two kinds of providence,

The Alter Rebbe now takes the idea one level higher. The "eyes" that join the two kinds of providence will be traced to a source above Z'eir Anpin itself.

הוא ענין אסתכלותא דע"ק [דעתיקא קדישא] בז"א[36] כי הז"א ק"נ נהורין ונמשך לו יאר ה' פניו ונעשה ש"ע [ש"ע (370)] נהורין כי ז"א שהוא באצי' נק' עדיין מפתחות החיצוניות.

is the matter of the gazing of Atika Kadisha (the Holy Ancient One) into Z'eir Anpin. For Z'eir Anpin [has] 150 lights, and there is drawn to it "May Havayah make His face shine," and it becomes 370 lights. For Z'eir Anpin, which is in Atzilus, is still called "the outer keys."

In the Zohar's language this is the "gazing" of Atika Kadisha, the innermost level above Atzilus, into Z'eir Anpin. Z'eir Anpin has 150 lights, and when the light of "May Havayah make His face shine" (Numbers 6:25) is drawn into it, it becomes 370; even Z'eir Anpin, though it is in Atzilus, counts as "the outer keys" relative to this.

ועיין בזח"א [בזהר חלק א] תולדות (קמ"א ב')[37] ע"פ חכמות בחוץ[38] מתמן ולהלן איהו חוץ[39] ובפ' אחרי (דע"י א') ע"פ או מולדת חוץ.[40, 41]

And see the Zohar, Part I, Toldos (141b), on the verse "Wisdoms cry aloud outside": "From there onward it is 'outside'"; and in Parshas Acharei (80a), on the verse "or born outside."

These Zohar passages show how something can be "outside" even within holiness: in Toldos (1:141b), on "Wisdoms cry aloud outside" (Proverbs 1:20), the Zohar says that from a certain point onward the level is called "outside." In Acharei it reads "or born outside" (Leviticus 18:9) as what comes forth from the place of Z'eir Anpin.

וע"ק [ועתיקא קדישא] הוא פנימית א"ס ב"ה בעצמו שהוא למעלה מאצי' וכנודע ממ"ש והיה הוי' לי לאלקים[42] גבי יעקב אחר שאמר ושבתי בשלום אל בית אבי אמר והיה הוי' לי לבחי' אלקים

Atika Kadisha is the inner dimension of the Infinite One (Ein Sof), blessed be He, Himself, which is above Atzilus. As is known from what is written, "then Havayah will be my G-d (Elokim)," concerning Yaakov: after he said, "and I return in peace to my father's house," he said, "then Havayah will be to me at the level of Elokim,"

Atika Kadisha is the inner dimension of the Infinite One Himself, above Atzilus. The proof is Yaakov's vow: after "and I return in peace to my father's house" he says "then Havayah will be my G-d (Elokim)" (Genesis 28:21), which the Alter Rebbe reads as "Havayah will be to me at the level of Elokim."

כי נגד בחי' ע"ק [עתיקא קדישא] יהיה הוי' וז"א כאלקים הוא בחי' צמצום (וכמו שבחי' יחו"ת [יחודא תתאה] נק' אלקים לגבי יחו"ע [יחודא עילאה] כנ"ל)

for in relation to the level of Atika Kadisha, Havayah and Z'eir Anpin will be as Elokim, which is the level of tzimtzum (contraction) (just as the level of the lower unity is called Elokim in relation to the higher unity, as mentioned above).

> Relative to Atika Kadisha, even Havayah, that is, Z'eir Anpin, is like Elokim, the Name of contraction and limitation. This parallels the beginning of the maamar, where the lower unity is called Elokim relative to the higher unity.

וכמ"ש בנעילת יו"כ [יום כפור] ז"פ [ז' פעמים] הוי' הוא האלקים[43] עליות ז"א לגבי ע"ק [עתיקא קדישא] (וכמ"ש בביאור ע"פ שובה ישראל הנ"ל)

And as is said at Ne'ilah of Yom Kippur seven times, "Havayah, He is HaElokim (the G-d)": the ascents of Z'eir Anpin in relation to Atika Kadisha (as is written in the explanation of the verse "Return, O Israel," mentioned above).

> Ne'ilah, at the close of Yom Kippur, ends with the sevenfold proclamation "Havayah, He is HaElokim" (from I Kings 18:39). The Alter Rebbe reads it as Z'eir Anpin, Havayah, rising until before Atika Kadisha it is as Elokim; his explanation of "Return, O Israel" makes the same point.

והתחברות זה שיומשך מלמעלה מבחי' ע"ק [עתיקא קדישא] וא"א שהם עולמות א"ס לבחי' אצילות הוא ע"י התורה

And this joining, that there be drawn from above, from the level of Atika Kadisha and Arich Anpin, which are the worlds of Ein Sof, to the level of Atzilus, is through the Torah,

> This joining, the drawing of light from Atika Kadisha and Arich Anpin, called "the worlds of Ein Sof," down into Atzilus, comes about through the Torah. Torah is what links the levels above Atzilus with Atzilus itself.

וכמו שכתוב באדרא (קל"א ב' ק"מ ע"א) בפי' חכמות בחוץ[44, 45] ע"ש (ודרס"ב א') וזהו בן פרת יוסף בן פרת ב"פ [ב' פעמים] בן פרת ע"ש [על שם] ב' התחברות הנ"ל

as is written in the Idra (131b, 140a) on the meaning of "Wisdoms cry aloud outside," see there (and 262a). And this is "Yosef is a fruitful son (ben poras), a fruitful son": "a fruitful son" twice, on account of the two joinings mentioned above.

> The Idra (Zohar 3:131b, 140a) explains "Wisdoms cry aloud outside" in this way: wisdom is drawn from the hidden brain of Arich Anpin to the brain of Z'eir Anpin. Yosef is called "a fruitful son" twice in one verse (Genesis 49:22) because there are two such joinings: of the two unities below, and of Atika Kadisha with Z'eir Anpin above.

וזהו עלי עין היינו למעלה מבחינת עין ה' אל יראיו אלא בבחינת עיני ה' אל צדיקים.

And this is "alei ayin," "over the eye": that is, above the level of "the eye of Havayah is toward those who fear Him," but rather at the level of "the eyes of Havayah are toward the righteous."

> The same verse goes on "over the eye (alei ayin)": Yosef stands above the single "eye" of those who fear Him, at the level of "the eyes" toward the righteous. The one eye and the two eyes of the two psalms are thus read into Yosef's blessing.

וזהו לעשות הישר בעיני[46] ישר כמו ישר יחזו פנימו[47] שיהיו שוים יחו"ע [יחודא עילאה] ויחו"ת [ויחודא תתאה] שהתורה היא מתרי"ג ארחין דא"א והיא העושה הישר בחי' קו אמצעי כו'

And this is "to do what is upright (yashar) in the eyes": "upright" as in "yashar yechezu fanaimo" ("the upright shall behold His face"), that the higher unity and the lower unity be equal. For the Torah is from the 613 paths of Arich Anpin, and it is what makes [things] upright, the level of the middle line, etc.

> Now the verse of the maamar, "to do what is upright in the eyes of Havayah" (Deuteronomy 13:19), is explained: "upright" (yashar) as in "the upright shall behold His face" (Psalms 11:7), that the higher and the lower unity become level and equal, and "eyes" again in the plural. The Torah, which stems from the 613 paths of Arich Anpin, is what makes things upright, for it is the middle line that balances the sides.

[ור"ל [ורוצה לומר] שגם בזו"נ [בזעיר אנפין ונוקבא] יהיה האור והגילוי מבחי' ע"ק [עתיקא קדישא] ממש ועמש"ל [ועיין מה שכתוב לעיל] פי' צו בפי' והיה אור הלבנה כאור החמה[48] כו'

[That is to say: that in Z'eir Anpin and Nukva too there be the light and the revelation from the very level of Atika Kadisha. And see what is written above, in Parshas Tzav, on the meaning of "And the light of the moon shall be as the light of the sun," etc.,

> The bracketed gloss spells out the goal: that even Z'eir Anpin and Nukva receive light and revelation from Atika Kadisha itself. The prophecy "the light of the moon shall be as the light of the sun" (Isaiah 30:26) describes this future equality of the lower with the higher.

כאור שבעת הימים כו' וזהו בחי' הישר שיהיה למטה כמו למעלה וזהו פי' ישר יחזו פנימו.

"as the light of the seven days," etc. And this is the level of yashar: that it be below as it is above. And this is the meaning of "yashar yechezu fanaimo."

> Isaiah goes on to say that the light of the sun will be "as the light of the seven days." When the lower reflects the higher in this way, below as above, that is yashar, and this is what "the upright shall behold His face" means.

פנימו היינו פנים דע"ק [דעתיקא קדישא] ודז"א[49] שכאשר יחזו פנימו והוא אסתכלותא דע"ק [דעתיקא קדישא] בז"א זהו בחי' ישר וכדפי' בזהר ויקרא (דט"ו סע"א [סוף עמוד א])

Fanaimo means the faces of Atika Kadisha and of Z'eir Anpin: when "fanaimo yechezu," "their faces behold," which is the gazing of Atika Kadisha into Z'eir Anpin, this is the level of yashar, as is explained in the Zohar, Vayikra (end of 15a).

> The word fanaimo, "their faces," refers to two faces, of Atika Kadisha and of Z'eir Anpin: when they "behold" each other, that is the "gazing" of Atika into Z'eir Anpin, and that is called yashar. So the Zohar on Vayikra (3:15a) explains the verse.

וע' בהרמ"ז [בהרב משה זכות] שם[50] שזהו פי' כמים הפנים לפנים[51] ונודע דהתורה נק' מים שע"ז נאמר כל צמא לכו למים[52] והיינו שעל ידי התורה נעשה בחי' הפנים לפנים להיות יחזו פנימ ו.

And see the Ramaz (Rabbi Moshe Zacuto) there, that this is the meaning of "As in water, face to face." And it is known that the Torah is called water, of which it is said, "All who thirst, go to the water." That is, through the Torah there comes about the level of "face to face," so that there be "yechezu fanaimo."

> Rabbi Moshe Zacuto (the Ramaz), in his commentary on that Zohar passage (at 15b, according to the Kehot note), links it to "As in water, face to face" (Proverbs 27:19). Torah is called water, as in "All who thirst, go to the water" (Isaiah 55:1), so through the Torah the two faces come to reflect each other "face to face."

שהתורה היא מבחי' קו האמצעי המחבר וז"ש [וזהו שכתוב] באד"ר [באדרא רבא] (קכ"ט[53] א') בפלגותא דשערי[54] כוי ובפי' האריז"ל [האר"י זכרונו לברכה] שם

For the Torah is from the level of the middle line, which joins. And this is what is said in the Idra Rabba (129a), "In the parting of the hair," etc., and in the commentary of the Arizal, of blessed memory, there,

> Torah joins because it comes from the middle line, which unites right and left. The Idra Rabba (Zohar 3:129a) speaks of a path of light "in the parting of the hair" that divides into the 613 paths of the Torah, and the Arizal explains there what this path is.

כי תשב"כ [תורה שבכתב] היא עמודא דאמצעית' [דאמצעיתא] כוי ועמש"ל [ועיין מה שכתוב לעיל] פ' מטות בביאור לפסוק החלצו בפי' או יחזיק במעוזי יעשה שלום לי[55] כוי.

that the Written Torah is the middle pillar, etc. And see what is written above, in Parshas Matos, in the explanation of the verse "Arm yourselves (hechaltzu)," on the meaning of "Or let him take hold of My strength, let him make peace with Me," etc.

> According to the Arizal, the Written Torah is the "middle pillar," the line that holds the sides together. The Alter Rebbe also refers to his discourse in Parshas Matos on "Or let him take hold of My strength, let him make peace with Me" (Isaiah 27:5): peace, here, is the joining that Torah brings about.

גם יובן ע"ד מ"ש ע""פ שחורה אני כו' כיריעות שלמה[56] כו' דע"י ל"ת [לא תעשה] התלויות בשערות דז"א ממשיכים מבחי' גבוה יותר ממ"עא [ממצות עשה] התלויות בשערות דא"א

It will also be understood along the lines of what is written on the verse "I am black," etc., "like the curtains of Shlomo," etc.: that through the prohibitions, which depend on the hairs of Z'eir Anpin, one draws from a higher level than [through] the positive commandments, which depend on the hairs of Arich Anpin.

> A further angle comes from the explanation of "I am black... like the curtains of Shlomo" (Song of Songs 1:5): the prohibitions, linked to the hairs of Z'eir Anpin, draw from a higher level than the positive commandments, linked to the hairs of Arich Anpin. Hair, in this imagery, is a channel that carries light outward from the brain.

לכן ע"י התורה נעשה השלום וההתחברות מבחי' יריעות שלמה שגם בזו"נ [בזעיר אנפין ונוקבא] יהיה גילוי ע"ק [עתיקא קדישא] ממש וע' עוד מפי' ישר במ"ש ע"פ הזהר וישלח (דקע"ה ע"ב) ע"פ

Therefore through the Torah there comes about the peace and the joining from the level of "the curtains of Shlomo," so that in Z'eir Anpin and Nukva too there be a revelation of the very [level of] Atika Kadisha. And see further on the meaning of yashar in what is written according to the Zohar, Vayishlach (175b), on the verse

> Therefore Torah brings "peace" and joining from the level called "the curtains of Shlomo" (the name Shlomo is from shalom, peace), so that Atika Kadisha is revealed even in Z'eir Anpin and Nukva. Further discussion of yashar is referred to the Zohar on Vayishlach (1:175b).

כי ישרים דרכי[57] ה' וע' בזהר אמור (דק"ז) ובפ' תרומה (דק"נ ע"א) ובס' ע"ה (דכ"ח א')]:[58, 59, 60]

"For the ways of Havayah are upright (yesharim)." And see the Zohar, Emor (107), and in Parshas Terumah (150a), and in the book ע"ה (28a).]

> That Zohar passage opens with "For the ways of Havayah are upright" (Hosea 14:10) and teaches that all the ways of the Holy One, blessed be He, are upright. Further references are given to the Zohar on Emor and Terumah, and to a book cited only by its initials, ע"ה.

SECTION 2 • ¶2–5

Summary of "When you hearken"

2 קיצור מד"ה כי תשמע בקול(א)[61] היראה נקרא מפתחות החיצוניות לגבי התורה שנק' מפתחות הפנימיות[62]. (בפ"ב [בפרק ב'] דשבת ל"א ב').

A summary of the discourse beginning "When you hearken to the voice": (1) Awe is called "the outer keys" in relation to the Torah, which is called "the inner keys" (in chapter 2 of Shabbos, 31b).

> Here begins a summary (kitzur) of the preceding discourse, "When you hearken to the voice," in numbered points. The first point is the Talmud's image (Shabbos 31b): Torah is "the inner keys" and awe of G-d "the outer keys," so one who has Torah without awe is like a treasurer given the inner keys but not the outer ones.

רמ"ח פקודין אינון רמ"ח אברים שממשיכים חיי העוה"ב [העולם הבא] לצדיקים זיו השכינה והוא זיו המצות עצמן עמ"ש בד"ה נורת זהב ובד"ה אני דפ' ציצית וע' במא"א [במאורי אור] אות זיין סי"ח בענין זיו.

"The 248 commandments are 248 limbs," which draw down the life of the World to Come for the righteous, the radiance (ziv) of the Shechinah (Divine Presence); and this is the radiance of the mitzvos themselves. See what is written in the discourse beginning "A lamp of gold," and in the discourse beginning "Ani" ("I") of the passage of tzitzis; and see Me'orei Or, the letter zayin, section 18, on the matter of ziv.

> The 248 positive commandments correspond to the 248 limbs, and as the limbs carry the soul's life, the mitzvos draw down the life of the World to Come for the righteous, which the Sages call "the radiance (ziv) of the Shechinah." That radiance is the radiance of the mitzvos themselves; two other discourses, and Me'orei Or, a Kabbalistic dictionary, are cited for the term ziv.

ובעוה"ז בעבודה המשכת הזיו הוא ההתבוננות בתפלה שהיא נוגעת רק בבחי' זיו והארה ונק' שם כמ"ש יהללו את שם וכמ"ש בד"ה אחרי הוי' אלקיכם תלכו.[63]

And in this world, in the service [of G-d], the drawing down of the radiance is the contemplation in prayer, which touches only the level of radiance and illumination, and [this level] is called "Name," as it is written, "Let them praise the Name"; and as is explained in the discourse beginning "After Havayah your G-d shall you walk."

> In this world a person draws down that radiance through avodah, by contemplating in prayer G-d's greatness as it shows in creation, as the preceding discourse explained. Such contemplation touches only G-d's radiance and illumination, which Scripture calls His "Name," as in "Let them praise the Name."

ולכן היראה הלקוחה מזה נקראת מפתחות החיצוניות. אבל העיקר הוא מפתחות הפנימיות מפתח לפתוח בגילוי בחי' פנימיות גילוי אור א"ס ב"ה ממש והיינו על ידי התורה.

Therefore the awe that is taken from this is called "the outer keys." But the main thing is the inner keys: a key to open, in revelation, the level of the inner dimension (pnimiyus), the revelation of the very Infinite Light (Or Ein Sof), blessed be He; and that is through the Torah.

> Awe that comes from contemplating G-d's radiance is therefore only "the outer keys." The inner keys open the inner dimension, the revelation of the Infinite Light itself, and this comes through the Torah.

ובזח"ב [ובזהר חלק ב'] תרוהמ (קע"ד א') משמע שיסוד אבא נקרא מפתח[64] ועיין זח"א [זהר חלק א] (די"ג סע"ב [סוף עמוד ב]) גבי פטר כל רחם[65] ועמ"ש מזה סד"ה מה טובו אהליך.[66]

In the Zohar, Part II, Terumah (174a), it is implied that the Yesod (foundation) of Abba is called a "key." And see the Zohar, Part I (end of 13b), regarding "that opens every womb"; and see what is written about this at the end of the discourse beginning "How goodly are your tents."

> Kabbalistic sources for the image of a "key": the Zohar on Terumah (2:174a) implies that the Yesod of Abba, the channel of Chochmah, is called a key, and the Zohar (1:13b) on "that opens every womb" (Exodus 13:2) speaks of the narrow path that opens the womb. The discourse "How goodly are your tents" is also cited on this.

וע' במא"א [במאורי אור] אות ב' סנ"ז[67] פי' שאו"א [שאבא ואימא] נק' בתי גוואי וזו"נ [וזעיר אנפין ונוקבא] נק' בתי בראי וע' זח"ג [זהר חלק ג] נשא (קל"ג ב') בענין חסד דלגאו וחסד דלבר:[68, 69]

And see Me'orei Or, the letter beis, section 57, the explanation that Abba and Imma (Chochmah and Binah) are called "the inner houses," and Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) are called "the outer houses." And see the Zohar, Part III, Naso (133b), on the matter of "the inner Chesed (kindness)" and "the outer Chesed."

> Me'orei Or explains that Abba and Imma, the configurations of intellect, are called "the inner houses," while Z'eir Anpin and Nukva, the configurations of emotion and of receiving, are "the outer houses," matching the inner and outer keys. The Idra in the Zohar on Naso (3:133b) likewise distinguishes an inner Chesed, of the Ancient of Ancients, from an outer Chesed.

3 (ב) וזהו כי תשמע בקול[70] ועמ"ש סד"ה בשעה שהקדימו ישראל נעשה[71] בפי' לשמוע בקול דברו.[72]

(2) And this is "When you hearken to the voice." And see what is written at the end of the discourse beginning "At the time when Israel put 'we will do' first," on the meaning of "to hearken to the voice of His word."

> The second point applies this to the verse: "When you hearken to the voice" is the inner key, Torah. The Alter Rebbe refers to his discourse on the Talmud's teaching (Shabbos 88a) that when Israel put "we will do" before "we will hear," a heavenly voice called it the secret of the angels, who "do His word, to hearken to the voice of His word" (Psalms 103:20).

אך צ"ל תחלה כסדר תחלה מפתחות החיצוניות ואחר כך מפתחות הפנימיות וכענין אם אין יראה אין חכמה:[73,74]

But it must first be in order: first the outer keys and afterwards the inner keys, as in the matter of "If there is no awe, there is no wisdom."

> Yet the order matters: first the outer keys of awe, and only then the inner keys of Torah. This is the Mishnah's "If there is no awe, there is no wisdom" (Avos 3:17).

4 (ג) והיינו ג"כ שיסוד התורי' [התורה] הוא מיוסד על מ"ע [מצות עשה] ומל"ת [ומצות לא תעשה] כי לא[75] יגורך רע עמ"ש ע"ז בביאור ע"פ במדבר סיני באהל מועד[76] והתורה שאינה בבחינה זו נקרא רק תרעא לדרתא[77] לגבי יראה.

(3) This also means that the foundation of the Torah is founded on the positive commandments and the prohibitive commandments, for "evil shall not dwell with You"; see what is written about this in the explanation of the verse "In the wilderness of Sinai, in the Tent of Meeting." And Torah that is not at this level is called only "a gate to the courtyard" in relation to awe.

> The third point: Torah rests on the positive and the prohibitive commandments, because G-d does not dwell where there is evil: "evil shall not dwell with You" (Psalms 5:5), as the discourse on "In the wilderness of Sinai, in the Tent of Meeting" explains. Torah study without this purity is only "a gate to the courtyard," in the Talmud's image (Shabbos 31b), a gate with no courtyard behind it.

וזהו לשמור את כל מצותיו[78] שע"י המצות תהיה שמירה לבחי' המשכה פנימית שע"י התורה וז"ש [וזהו שכתוב] כ"א בזאת יתהלל כו' עושה חסד ומשפט[79] כו' ועמ"ש בד"ה וידבר הנ"ל בענין קדשנו במצותיך ותן חלקנו בתורתך:

And this is "to keep all His commandments": that through the mitzvos there be a safekeeping for the level of the inner drawing-down that comes through the Torah. And this is [the meaning of] what is written, "But only in this shall he glory," etc., "Who does kindness and justice," etc. And see what is written in the discourse beginning "And He spoke," mentioned above, on the matter of "Sanctify us with Your mitzvos and grant our portion in Your Torah."

> This is "to keep all His commandments": the mitzvos guard and preserve the inner light that Torah draws down. In Jeremiah's verse, knowing G-d is completed by "Who does kindness and justice" (Jeremiah 9:23), and the prayer "Sanctify us with Your mitzvos and grant our portion in Your Torah," discussed in the discourse cited, likewise pairs the two.

5 (ד) ותכלית המכוון לעשות הישר בעיני[80] ה'. כי עין ה' אל יראיו שהיראה הואיל והיא עדיין מפתחות החיצוניות ע"כ נאמר עין ה' מביט להם בעינו אחת.[81]

(4) And the ultimate intent is "to do what is upright in the eyes of Havayah." For "the eye of Havayah is toward those who fear Him": since awe is still the outer keys, it therefore says "the eye of Havayah"; He looks upon them with His one eye.

> The fourth point names the goal of the verse: "to do what is upright in the eyes of Havayah." Since awe is still only the outer key, those who fear G-d are watched with His "one eye," in the words of the Midrash (Shir HaShirim Rabbah 8:13), as in "the eye of Havayah is toward those who fear Him" (Psalms 33:18).

אבל אל צדיקים[82] מביט אליהם בשתי עיניו דהיינו שיהיה שוה מלמטה למעלה כמו מלמעלה למטה מחמת שהצדיק הוא המקשר העולמות.

But "toward the righteous," He looks at them with His two eyes; that is, that it be equal from below to above as from above to below, because the tzaddik is the one who binds the worlds together.

> The righteous are watched with "two eyes," because in them the flow from below to above equals the flow from above to below. The tzaddik binds the worlds together, so both directions meet in him.

ועיין זח"ב [זהר חלק ב'] בשלח (דף ס' ע"ב) ע"פ והישר בעיניו תעשה[83] דא צדיק[84] וזהו ענין ישר יחזו פנימו:[85, 86]

And see the Zohar, Part II, Beshalach (folio 60b), on the verse "and you will do what is upright in His eyes": "This is Tzaddik." And this is the matter of "yashar yechezu fanaimo" ("the upright shall behold His face").

The Zohar on Beshalach (2:60b) reads "you will do what is upright in His eyes" (Exodus 15:26) as referring to Tzaddik, the Sefirah of Yesod that binds above and below. This is also "the upright shall behold His face" (Psalms 11:7), the equality of the two faces described in paragraph 1.

SECTION 3 · ¶6–7

Adam, Avraham and two difficulties

6 ה ובספר פנים יפות פי' לעשות הישר שיהיה כמו מדרגת אדה"ר [אדם הראשון] קודם חטא עה"ד [עץ הדעת] שעליו נאמר אשר עשה האלקים[87] את האדם ישר[88, 89] (בקהלת ס"י ז')

5. And in the book Panim Yafos he explains "to do what is upright" [as meaning] that it be like the level of Adam, the first man, before the sin of the Tree of Knowledge, of whom it is said, "that G-d made man upright" (Koheles, chapter 7),

A fifth note brings another reading, from Panim Yafos, a commentary on the Torah: doing "what is upright" means returning to the level of Adam before the sin of the Tree of Knowledge. Of that level it is said, "G-d made man upright" (Koheles 7:29).

וכמ"ש ברבות שם וע' מזה בזח"א [בזהר חלק א] ויחי (דרכ"א)[90] אמור (דק"ז סע"א [סוף עמוד א]). וברבות בראשית פכ"א. והוא ג"כ עולה בקנה א' עם משנ"ת [מה שנתבאר].

as is written in the Midrash Rabbah there. And see about this the Zohar, Part I, Vayechi (221); Emor (end of 107a); and the Midrash Rabbah on Bereishis, chapter 21. And this too accords with what has been explained.

The Midrash there and the Zohar (Vayechi 1:221b; Emor 3:107a) discuss this verse; the Zohar says that man, made upright, left the single highest Tree and was drawn into changes, now good and now bad, the "many calculations." The Alter Rebbe notes that this reading agrees with his own, uprightness as the equality of above and below.

והנה ברבות לך לך ר"פ מ"ם פי' הנה עין[91,92] ה' אל יראיו זה אברהם שנאמר עתה ידעתי כי ירא אלקים אתה.[93]

Now, in the Midrash Rabbah on Lech Lecha, at the beginning of chapter 40, it explains: "'Behold, the eye of Havayah is toward those who fear Him': this is Avraham, as it is said, 'Now I know that you fear G-d.'"

> Now a difficulty: the Midrash (Bereishis Rabbah 40:1) applies "the eye of Havayah is toward those who fear Him" to Avraham, citing "Now I know that you fear G-d" (Genesis 22:12), said at the binding of Yitzchak. If the single eye is the lower level, this would place Avraham there, a problem taken up next.

7 וא"כ לפ"ז [לפי זה] א"א לומר שזהו למטה ממדרגת עיני ה' אל צדיקים.[94] שהרי אין לך עושין רש"מ [רצונו של מקום] יותר מאברהם ובפרט ע"י העקדה שהיה נסיון העשירי.[95]

If so, according to this it is impossible to say that this is below the level of "the eyes of Havayah are toward the righteous." For there are none who do the will of the Omnipresent more than Avraham, especially through the Akeidah, which was the tenth trial.

> The difficulty: no one did G-d's will more than Avraham, above all at the Akeidah, the binding of Yitzchak, the tenth of his trials (see Avos 5:3 and Sanhedrin 89b). So "those who fear Him" cannot simply mean a level below "the righteous."

אך הענין דבלא"ה [דבלאו הכי] יש להבין מ"ש בגמרא שהיראה נק' מפתחות החיצוניות לגבי התורה[96] שהרי שם גופא אמר שהתורה לגבי יראה נקרא תרעא לדרתא.[97]

But the matter is that even without this, one must understand what is said in the Gemara, that awe is called "the outer keys" in relation to the Torah; for there itself it says that the Torah, in relation to awe, is called "a gate to the courtyard."

> There is also a difficulty in the Talmud itself (Shabbos 31b): it calls awe "the outer keys," below Torah, yet in the same passage it calls Torah, relative to awe, only "a gate to the courtyard," which puts awe above Torah.

SECTION 4 • ¶8–9

Two levels of awe

8 ועמש"ל [ועיין מה שכתוב לעיל] אות ג' ליישב בדוחק. אך הענין י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] במ"א בד"ה וידבר אלקים כו' אנכי[98] הוי' כו'

And see what is written above, in section 3, which settles it in a strained way. But the matter may be explained according to what is written elsewhere, in the discourse beginning "And G-d spoke," etc., "I am Havayah," etc.:

> Section 3 of the summary above gave a strained answer, that Torah without the mitzvos is a mere gate. The real answer draws on the discourse on "And G-d spoke… I am Havayah," the opening of the Ten Commandments.

פי' המאמר אם אין יראה[99] אין חכמה אם אין חכמה אין יראה[100] דהיינו שיש ב' בחינות יראה.

the meaning of the saying "If there is no awe, there is no wisdom; if there is no wisdom, there is no awe": that is, that there are two levels of awe.

> That discourse explains the Mishnah "If there is no awe, there is no wisdom; if there is no wisdom, there is no awe" (Avos 3:17), which seems to go in a circle. The answer is that there are two levels of awe.

הא' היא יראה תתאה שע"ז אמרו שצ"ל יראת חטאו קודמת לחכמתו.[101,102] כי היא מפתחות החיצוניות וע"ז אמר אם אין יראה אין חכמה.

The first is the lower awe, of which they said that one's fear of sin must precede one's wisdom; for it is the outer keys. And of this he said, "If there is no awe, there is no wisdom."

> The first is the lower awe, of which the Mishnah says one's fear of sin must come before one's wisdom (Avos 3:9). This is the outer key, the awe without which "there is no wisdom."

9 והב' היא יראה עילאה שא"א להשיגה כ"א ע"י החכמה שהיא התורה. והתורה נקרא אצלה תרעא לדרתא[103] כמ"ש בסש"ב [בספר של בינונים] ס"פ כ"ג כי יראה עילאה זו שרשה ממו"ס [ממוחא סתימאה] שלמעלה מהחכמה דאצילות דאורייתא מחכמה נפקת.[104, 105, 106]

And the second is the higher awe, which it is impossible to attain except through wisdom (Chochmah), which is the Torah. And in relation to it the Torah is called "a gate to the courtyard," as is explained in Sefer Shel Beinonim, at the end of chapter 23. For this higher awe is rooted in Mocha Stima'ah (the hidden brain), which is above the Chochmah of Atzilus (Emanation), for "the Torah comes forth from Chochmah."

> The second is the higher awe, which can be reached only through wisdom, that is, Torah; yet relative to it Torah is only "a gate to the courtyard," as Tanya (end of chapter 23) says. This awe is rooted in Mocha Stima'ah, the hidden brain of Arich Anpin, above the Chochmah of Atzilus, while Torah "comes forth from Chochmah" (Zohar 2:121a); so this awe stands higher than Torah.

ולכן על יראה זו נאמר עתה ידעתי כי ירא אלקים אתה[107, 108, 109, 110, 111] ועיין מענין כי ירא אלקים אתה בגמ' [בגמרא] ספ"ה דסוטה (דל"א ע"א)

Therefore of this awe it is said, "Now I know that you fear G-d." And see on the matter of "that you fear G-d" in the Gemara, at the end of chapter 5 of Sotah (31a);

> This higher awe is what is meant in "Now I know that you fear G-d" (Genesis 22:12), said to Avraham at the Akeidah. The Talmud (Sotah 31a) teaches that the "fear of G-d" said of Avraham was out of love.

ובשל"ה [ובשני לוחות הברית] פרק בעשרה מאמרות גבי ועתה אבאר היראה שהיא לפני ולפנים בד"ה נחזור לענין. ובפ' וירא בד"ה הדרך השלישי.

and in the Shelah, in the chapter "Be'asarah Maamaros," regarding "And now I will explain the awe that is innermost," in the passage beginning "Let us return to the matter"; and in Parshas Vayera, in the passage beginning "The third path."

> The Shelah, in its section "Be'asarah Maamaros," speaks of an awe that is "innermost" (lifnei velifnim), and discusses it again in Parshas Vayera. These are cited as further discussion of the higher awe.

וע' מזה ברבות ר"פ מטות ובפ' בהעלותך[112] ובפ' וירא פמ"ט ובפ' חיי פנ"ט. והיא בחי' פנימיות יותר מהחכמה.

And see about this in the Midrash Rabbah, at the beginning of Parshas Matos, and in Parshas Beha'aloscha, and in Parshas Vayera, chapter 49, and in Parshas Chayei, chapter 59. And it is a level more inward (pnimiyus) than Chochmah.

> The Midrash Rabbah discusses this too, in several places: at the beginning of Matos, in Beha'aloscha, in Vayera and in Chayei Sarah, it cites "Now I know that you fear G-d" for Avraham as the one who fears G-d. The conclusion: the higher awe is more inward than Chochmah itself.

(ועמ"ש בד"ה שובה ישראל בענין וראית את אחורי[113] כו') וא"כ א"ש [אתי שפיר] דלא סתרי אהדדי המדרשים דמ"ש בשה"ש [בשיר השירים] רבה שבחי' אל יראיו היינו כשאין עושין רצון של הקב"ה זהו כשהם

(And see what is written in the discourse beginning "Return, O Israel," on the matter of "And you shall see My back," etc.) If so, it is well [resolved] that the Midrashim do not contradict each other. For what is said in Shir HaShirim Rabbah, that the level of "toward those who fear Him" is when they do not do the will of the Holy One, blessed be He, this is when they are

> With two kinds of awe, the Midrashim no longer contradict each other. Shir HaShirim Rabbah (8:13) says that when Israel do not do the will of the Holy One, blessed be He, He watches them with one eye, "the eye of Havayah is toward those who fear Him"; this refers to those whose awe is only the lower awe.

רק בבחי' יראה תתאה שאזי הם למטה מבחי' צדיקים ואזי הפי' שמביט אליהם בעינו אחת היינו בחי' מל' כמ"ש בזח"ג [בזהר חלק ג] פנחס (דרנ"ה סע"ב [סוף עמוד ב])

only at the level of the lower awe, for then they are below the level of the righteous; and then the meaning of His looking at them with His one eye is the level of Malchus (sovereignty), as is written in the Zohar, Part III, Pinchas (end of 255b).

> People whose awe is only the lower awe stand below the righteous, and the "one eye" that watches them is Malchus, as the Zohar on Pinchas explains. That is the single eye at its lower end.

ולכן בחי' עיני ה' אל צדיקים[114, 115, 116, 117, 118] שמביט אליהם בשתי עיניו שהם זו"נ [זעיר אנפין ונוקבא] גבוה מבחי' זו

Therefore the level of "the eyes of Havayah are toward the righteous," that He looks at them with His two eyes, which are Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), is higher than this level,

> The two eyes turned toward the righteous are Z'eir Anpin and Nukva together, and that is higher than Malchus alone. This fits paragraph 1, where the union of Z'eir Anpin and Nukva was the joining of the two unities.

כי זהו התחברות ב' ההשגחות דיחו"ע [דיחודא עילאה] ויחו"ת [ויחודא תתאה] יחד וע' מענין עיני ה' אל צדיקים בזח"א [בזהר חלק א] ויצא (קס"ד א').

for this is the joining together of the two kinds of providence, of the higher unity (yichuda ila'ah) and of the lower unity (yichuda tata'ah). And see on the matter of "the eyes of Havayah are toward the righteous" in the Zohar, Part I, Vayetzei (164a);

> The two eyes join the providence of the higher unity with that of the lower unity. The Zohar discusses "the eyes of Havayah are toward the righteous" in several places, beginning with Vayetzei (1:164a).

בשלח (ד"ס סע"ב [סוף עמוד ב]) פקודי (דרכ"ה סע"א [סוף עמוד א]) ובפי' הרמ"ז [הרב משה זכות] שם ויקהל (דר"ב ע"ב) ס"פ שלח (דקע"ה סע"ב [סוף עמוד ב]).

Beshalach (end of 60b); Pekudei (end of 225a), and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there; Vayakhel (202b); the end of Parshas Shelach (end of 175b).

> These are further Zohar passages on the same verse: Beshalach (2:60b), Pekudei (2:225a) with the Ramaz's commentary there, Vayakhel (2:202b) and the end of Shelach (3:175b).

ומ"ש בזח"ג [בזהר חלק ג] נשא (דק"ל ע"א) דאדרבא בחי' ומדרגת הנה עין[119, 120] ה' אל יראיו הוא הגבה מאד נעלה.

And as for what is said in the Zohar, Part III, Naso (130a), that on the contrary, the level and rank of "Behold, the eye of Havayah is toward those who fear Him" is very high and exalted:

> The Idra in the Zohar on Naso (3:130a), however, treats "Behold, the eye of Havayah is toward those who fear Him" as a very high level: there the single eye is "the upper eye" that never sleeps. That seems to reverse the Midrash, and the Alter Rebbe now resolves it.

זהו ליראיו שבבחי' יראה עילאה כענין הנז' [הנזכר] ברבות לך לך ר"פ מ' כנ"ל ואזי נמשך אליהם מבחי' סוכ"ע בחי'

this is [said of] those who fear Him with the level of the higher awe, like the matter mentioned in the Midrash Rabbah on Lech Lecha, at the beginning of chapter 40, as mentioned above. And then there is drawn to them, from the level of the light that encompasses all worlds (sovev kol almin), the level of

> The Zohar speaks of those who fear Him with the higher awe, like Avraham in the Midrash on Lech Lecha. To them light is drawn from the level of sovev kol almin, the light that encompasses all worlds and is above all division.

כי לא אדם הוא[121] שהוא למעלה מבחי' כמראה אדם[122] שבבחי' דמות כמראה אדם שייך ב' עינים

"for He is not a man," which is above the level of "like the appearance of a man." For at the level of "a likeness like the appearance of a man," two eyes apply,

> That level is "He is not a man" (I Samuel 15:29), above "a likeness like the appearance of a man" (Ezekiel 1:26), the human-like form in which the prophet saw G-d's attributes. In such a human-like form there are two eyes.

דהיינו ב' מיני השגחות ימין ושמאל אלא שמתחברים יחד להיות שוה כו' אבל בבחי' סוכ"ע שאין בו התחלקות המדרגות כלל ולית שמאלא כו' עז"נ [על זה נאמר]

that is, two kinds of providence, right and left, except that they join together to be equal, etc. But at the level of sovev kol almin, in which there is no division of levels at all, and "there is no left," etc., of this it is said,

> Two eyes mean two kinds of providence, right and left, kindness and restraint, which can join and become equal. In sovev kol almin there is no division of levels at all, "there is no left," and so the verse that follows speaks of one eye.

הנה עין ה' אל יראיו לשון יחיד. ועמ"ש בד"ה וידעת היום[123] בפי ממעל לעצים[124] שהן עה"ח [עץ החיים] ועה"ד [ועץ הדעת] כו':[125, 126]

"Behold, the eye of Havayah is toward those who fear Him," in the singular. And see what is written in the discourse beginning "And you shall know this day," on the meaning of "above the wood," which are the Tree of Life and the Tree of Knowledge, etc.

> So "the eye" in the singular can mean either the lowest providence, Malchus alone, or the highest, the undivided encompassing light, with the two eyes of the righteous in between. The reader is referred to the discourse on "And you shall know this day" (Deuteronomy 4:39), which reads "above the wood" (Genesis 22:9), said at the Akeidah, as above the Tree of Life and the Tree of Knowledge.

IN ONE'S AVODAH

The maamar draws it from the law of prayer: one who prays should direct his eyes downward and his heart upward, holding the lower unity and the higher unity at once, so that afterwards his sense of self does not hide G-d. It also sets an order: first the outer key of awe, then the inner key of Torah, with the mitzvos guarding the light that Torah draws down.

QUESTIONS FOR DISCUSSION

1. Why does Scripture speak of one "eye" toward those who fear G-d but two "eyes" toward the righteous, and why is the joining of the two greater even than the eye of the higher unity alone?
2. How does the Tzaddik, pictured by Yosef as "one who sews," join heaven and earth, and how is this like what happens every Shabbos?
3. In what sense is Z'eir Anpin, though in Atzilus, still "the outer keys," and how does the Torah draw the light of Atika Kadisha into it?
4. How can awe be both below Torah ("the outer keys") and above it (Torah is only "a gate to the courtyard")?
5. Why can the singular "eye" describe both the lowest providence and the highest, while the two eyes stand between them?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור הדברים**

According to the note, the Mitteler Rebbe's transcript (hanachah) of this explanation is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' שכט. והשוה למאמרי אדה"ז — פרשיות ע' תתא ואילך. קטע מכאן מובא בסה"מ תרל"ג חלק א ע' רנח.

2 "You are He, Havayah, alone; You made the heavens, the heavens of the heavens… and the host of the heavens bow down to You." The verse's opening words illustrate the bittul of the higher unity, and the heavens that bow illustrate the bittul of the lower unity.

Nehemiah 9:6 נחמיה ט':ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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3 **ומאן דלא כרע במודים**

The Talmud says that a person's spine turns into a snake after seven years, and adds that this applies to one who did not bow at Modim. Here bowing at Modim is the bittul of the yesh, the lower unity.

Bava Kamma 16a:22 בבא קמא ט"ז א:כ"ב

דְּתַנְיָא: צָבוּעַ זָכָר לְאַחַר שֶׁבַע שָׁנִים נַעֲשֶׂה עֲטַלֵּף, עֲטַלֵּף לְאַחַר שֶׁבַע שָׁנִים נַעֲשֶׂה עֲרָפֶד, עֲרָפֶד לְאַחַר שֶׁבַע שָׁנִים נַעֲשֶׂה קִימּוֹשׁ, קִימּוֹשׁ לְאַחַר שֶׁבַע שָׁנִים נַעֲשֶׂה חוֹחַ, חוֹחַ לְאַחַר שֶׁבַע שָׁנִים נַעֲשֶׂה שֵׁד. שְׁדִירוֹ שֶׁל אָדָם – לְאַחַר שֶׁבַע שָׁנִים נַעֲשֶׂה נָחָשׁ. וְהֵנֵי מִילֵּי דְּלָא כָּרַע בְּ"מוֹדִים".

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

4 **לקמן בביאור לפסוק שובה ישראל**

That passage reads "Return, O Israel, unto Havayah your G-d" as rising until Havayah itself is at the level of Elokim, and describes compassion as made of two opposite levels included in each other.

KEHOT'S NOTE

לקמן סה, ד.

5 **שובה ישראל**

"Return, O Israel, unto Havayah your G-d." The opening words of a discourse in Likkutei Torah to which the Alter Rebbe refers twice in this paragraph.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

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

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6 **בפי' לבבתני באחת מעיניך**

The note sends the reader to the discourse on "You have captured my heart with one of your eyes" in Likkutei Torah, Shir HaShirim.

KEHOT'S NOTE

ראה לקמן שה"ש כט, ד.

7 **לבבתני באחת מעיניך**

"You have captured my heart… with one of your eyes." The Alter Rebbe refers to his explanation of this verse for the two kinds of providence.

Song of Songs 4:9 שיר השירים ד':ט

לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי בְּאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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8 **משמים הביט ה'**

"From heaven Havayah looked; He saw all the children of man." It describes providence from above to below, the providence of the higher unity.

Psalms 33:13 תהילים ל"ג:י"ג

מִשָּׁמַיִם הִבִּיט ה' רָאָה אֶת־כָּל־בְּנֵי הָאָדָם׃

The L-RD looketh from heaven; He beholdeth all the sons of men;

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9 **מדו בד**

"The kohen shall put on his linen garment (mido vad)." From it the Alter Rebbe shows that middah, attribute, is a term for a garment.

Leviticus 6:3 ויקרא ו':ג

וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד וּמִכְנְסֵי־בַד יִלְבַּשׁ עַל־בְּשָׂרוֹ וְהֵרִים אֶת־הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוֹ אֵצֶל הַמִּזְבֵּחַ׃

And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh; and he shall take up the ashes whereto the fire hath consumed the burnt-offering on the altar, and he shall put them beside the altar.

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KEHOT'S NOTE

ויקרא ו, ג.

10 **משמים הביט**

The note sends the reader there on "From heaven He looked"; it is the page after the passage of this explanation quoted there (note 23:91).

KEHOT'S NOTE

ראה בסה"מ תרל"ג כרך א ע' רנט.

11 **שבאצי' איהו וחיוהי חד**

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

KEHOT'S NOTE

ת"ז בהקי' (ג, ב).

12 **איהו וחיוהי חד**

The Tikkunei Zohar says of the Sefiros of Atzilus that "He and His life-forces are one." It is the reason the bittul of Atzilus is incomparably higher than that of the created worlds.

Tikkunei Zohar 3b תקוני הזהר ג' ב

13 **בפ' וירא**

The discourse there asks what "I will go down now and see" can mean, since "From heaven Havayah looked," and opens the question of individual providence: how the One G-d knows every detail below.

KEHOT'S NOTE

תו"א יד, ד.

14 **ארדה נא ואראה**

"I will go down now and see" (on Sedom). The Alter Rebbe refers to his discourse on this verse in Torah Ohr, Vayera, on the two kinds of providence.

Genesis 18:21 בראשית י"ח:כ"א

אֵרְדָה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ כָלָה וְאִם־לֹא אֵדָעָה׃

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.'

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15 **עיני ה' אל צדיקים**

"The eyes of Havayah are toward the righteous, and His ears toward their cry." Its two "eyes" are the two kinds of providence joined, in contrast with the single "eye" of Psalms 33:18.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם׃

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

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16 **כי אל דעות**

"For Havayah is a G-d of knowledges (de'os)." The plural is read as two kinds of knowledge included in each other, like the two eyes.

I Samuel 2:3 שמואל א ב':ג'

אַל־תַּרְבּוּ תְדַבְּרוּ גְּבֹהָה גְּבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה' וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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17 **עין בעין יראו**

"For eye to eye they shall see, when Havayah returns to Zion." Cited for the joining of two "eyes."

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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18 **ע"פ משה ידבר**

There Moshe, the level of bittul, "speaks," that is, draws the Infinite Light down; "for Moshe is the attendant of the King," drawing from above to below.

KEHOT'S NOTE

תו"א סח, א.

19 **משה ידבר**

"Moshe would speak, and G-d would answer him with a voice." The opening of the Torah Ohr discourse to which the Alter Rebbe refers for the King's attendant who draws from above to below.

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

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

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20 **ואתתקנת למשרי עלה מלכא**

The Zohar describes how, as Shabbos enters, Malchus is united "in the mystery of One" and "prepared for the holy supernal King to rest upon her." The Alter Rebbe reads the King's resting as the higher unity and Malchus becoming one as the lower unity.

Zohar II, 135b זח"ב קלה,

KEHOT'S NOTE

זח"ב קלה, ב.

21 **ולע"ל יום שכולו שבת**

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

KEHOT'S NOTE

סוף תמיד.

22 **יום שכולו שבת**

The Shabbos psalm is "a psalm for the Time to Come, for the day that is entirely Shabbos." In the Time to Come the revelation of Shabbos will reach even the bodies.

Mishnah Tamid 7:4 משנה תמיד ז':ד'

... בַּשַּׁבָּת הָיוּ אוֹמְרִים (שם צג), ה' מָלָךְ גֵּאוּת לָבֵשׁ וגו'. בְּשַׁבָּת הָיוּ אוֹמְרִים (שם צב), מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, מִזְמוֹר שִׁיר לֶעָתִיד לָבֹא, לְיוֹם שֶׁכֻּלּוֹ שַׁבָּת מְנוּחָה לְחַיֵּי הָעוֹלָמִים׃

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say:

"Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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23 **בזמן התחי' . . אין בו לא אכילה**

"The World to Come has no eating and no drinking... but the righteous sit... and enjoy the radiance of the Shechinah." The Alter Rebbe applies it to the time of the Resurrection, when the bodies too will be a chariot.

Berakhot 17a:12 ברכות י"ז א:י"ב

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

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

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KEHOT'S NOTE

ברכות יז, א.

24 **עמוד אחד וצדיק שמו**

Rabbi Elazar ben Shamua says that the world stands on one pillar, and Tzaddik is its name, as it is said, "The tzaddik is the foundation of the world." Here the Tzaddik is the one who joins the higher unity with the lower.

Chagigah 12b:3 חגיגה י"ב ב:ג'

וַחֲכָמִים אוֹמְרִים: עַל שְׁנַיִם עָשָׂר עַמּוּדִים עוֹמָדֶת, שֶׁנֶּאֱמַר: "יַצֵּב גְּבוּלוֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל". וְיֵשׁ אוֹמְרִים: שִׁבְעָה עַמּוּדִים, שֶׁנֶּאֱמַר: "חָצְבָה עַמּוּדֶיהָ שִׁבְעָה". רַבִּי אֶלְעָזָר בֶּן שַׁמּוּעַ אוֹמֵר: עַל עַמּוּד אֶחָד, וְצַדִּיק שְׁמוֹ, שֶׁנֶּאֱמַר: "וְצַדִּיק יְסוֹד עוֹלָם".

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25 **כי כל בשמים וארץ**

"Yours, Havayah, are the greatness... for all that is in heaven and earth." The Tzaddik, Yesod, is "all," the link that holds heaven and earth together.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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26 **Kehot's note points to Daniel 6:28 for these words.**

Daniel 6:28 דניאל ו':כ"ח

מְשֵׁיזִב וּמַצִּל וְעָבֵד אָתִין וְתִמְהִין בִּשְׁמַיָּא וּבְאַרְעָא דִּי שֵׁיזִב לְדָנִיֵּאל מִן־יַד אַרְיָוָתָא:

He delivereth and rescueth, And He worketh signs and wonders In heaven and in earth; Who hath delivered Daniel from the power of the lions.'

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27 **בן פורת יוסף**

"Yosef is a fruitful son, a fruitful son over the eye (alei ayin)." Poras is read as tofer, one who sews; the doubled "fruitful son" is read as two joinings; and "over the eye" as above the single eye.

Genesis 49:22 בראשית מ"ט:כ"ב

בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה עָלֵי־שׁוּר:

Joseph is a fruitful vine, A fruitful vine by a fountain; Its branches run over the wall. .

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KEHOT'S NOTE

בראשית מט, כב.

28 **אותיות תופר**

There "Yosef is a fruitful son (ben poras)" is explained: poras has the letters of tofer, for Yosef joins Beriah, Yetzirah and Asiyah to Atzilus so that the revelation below is as it is above, the drawing of the line and thread of the Infinite Light down below, through the opening of teshuvah and good deeds.

KEHOT'S NOTE

ראה גם לעיל פ' קרח נה, א. סה"מ תקס"ד ע' קנו. אוה"ת בראשית כרך ו תתשמח, א.

29 **סד"ה ויקח קרח**

There "Yosef is a fruitful son (ben poras)" is explained: poras has the letters of tofer, for Yosef joins Beriah, Yetzirah and Asiyah to Atzilus so that the revelation below is as it is above, the drawing of the line and thread of the Infinite Light down below, through the opening of teshuvah and good deeds.

KEHOT'S NOTE

לעיל נה, א.

30 **ויקח קרח**

"And Korach took." The opening of the discourse to which the Alter Rebbe refers for poras as the letters of tofer.

Numbers 16:1 במדבר ט"ז:א'

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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and the worlds of Beriah, Yetzirah and Asiyah, it must be drawn from the hidden Chochmah of Atik, above the Chochmah of Atzilus, before which Atzilus and the lower worlds are equal.

KEHOT'S NOTE

ראה לעיל פ' עקב טו, א. לקמן שה"ש מה, א.

38 חכמות בחוץ

"Wisdoms cry aloud outside; in the broad places she gives forth her voice." The Zohar explains "outside" as a level that has come out into revelation.

Proverbs 1:20 משלי א:כ

חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ׃

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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39 מתמן ולהלן איהו חוץ

On "Wisdoms cry aloud outside," the Zohar says that once the hidden voice comes out and is heard, "from there onward it is 'outside.'" The text cites it for Z'eir Anpin as still "outer" relative to Atika Kadisha.

Zohar, Toldot 14:108–15:119 ספר הזהר, תולדות י"ד:ק"ח-ט"ו:ק"י"ט

Wisdom then willed it to expand further, so that from that space there issued fire and water and air, as already said, from which there sprang up a voice which issued forth abroad and was heard, as already said. From that point onwards all is exterior (huz), whereas in the interior the voice is silent and not heard abroad. Once, however, the secret force has become audible, it is called "without" (huz). Hence it is incumbent on man to be zealous in searching after wisdom

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40 או מולדת חוץ

"Whether born at home or born outside." The verse is cited for the Zohar's reading of "outside."

Leviticus 18:9 ויקרא י"ח:ט

עֶרְוַת אֲחוֹתְךָ בַת־אָבִיךָ אוֹ בַת־אִמֶּךָ מוֹלֶדֶת בַּיִת אוֹ מוֹלֶדֶת חוּץ לֹא תְגַלֶּה עֶרְוָתָן׃

The nakedness of thy sister, the daughter of thy father, or the daughter of thy mother, whether born at home, or born abroad, even their nakedness thou shalt not uncover. .

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41 או מולדת חוץ

The Zohar on Acharei reads "born at home" as from the side of Abba and "born outside" as from the side of Imma, and in a second reading as what comes forth from the place of Z'eir Anpin. The text prints the folio as 80a; the passage is on 78a, as the parallel in Likkutei Torah, Shir HaShirim cites it ("דע"ח א").

Zohar, Achrei Mot 64:378–66:388 ספר הזהר, אחרי מות ס"ד:שע"ח-ס"ו:שפ"ח

In this passage it refers to her as "the daughter of thy father" and "the daughter of thy mother". If she is from the side of

31 מה לראות בשתי עיניו של מקום

From "shall appear (yera'eh)" the Talmud learns that one comes to be seen as one comes to see: as seeing is with two eyes, so being seen is with two eyes. The Alter Rebbe reads it as the two eyes of the Omnipresent, the union of the two kinds of providence.

Chagigah 2a:6 חגיגה ב' א:ו'

וּדְלָא כִּי הַאי תַּנָּא, דְּתַנְיָא: יוֹחָנָן בֶּן דַּהֲבַאי אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה: סוֹמֵא בְּאַחַת מֵעֵינָיו פָּטוּר מִן הָרְאִיָּיה, שֶׁנֶּאֱמַר: "יֵרָאֶה", "יֵרָאֶה" — כְּדֶרֶךְ שֶׁבָּא לִרְאוֹת כָּךְ בָּא לֵירָאוֹת. מָה לִרְאוֹת בִּשְׁתֵּי עֵינָיו, אַף לֵירָאוֹת בִּשְׁתֵּי עֵינָיו.

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KEHOT'S NOTE

חגיגה ב, א. וראה גם סה"מ תרס"ה ע' קפח.

32 המתפלל . . עיניו למטה

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

KEHOT'S NOTE

יבמות (קה, ב). [כ].

33 המתפלל צריך שיתן עיניו למטה

"One who prays must direct his eyes below and his heart above." Here the eyes below are the lower unity and the heart above the higher unity, held together in prayer.

Yevamot 105b:4–5 יבמות ק"ה ב:ד'-ה'

מַאן חֲכָמִים? רַבִּי יוֹסֵי הִיא. דְּרַבִּי חִיָּיא וְרַבִּי שִׁמְעוֹן בַּר רַבִּי הֲווֹ יָתְבִי. פָּתַח חַד מִינַּייהוּ וַאֲמַר: הַמִּתְפַּלֵּל, צָרִיךְ שֶׁיִּתֵּן עֵינָיו לְמַטָּה, שֶׁנֶּאֱמַר: "וְהָיוּ עֵינַי וְלִבִּי שָׁם כָּל הַיָּמִים". וְחַד אָמַר: עֵינָיו לְמַעְלָה, שֶׁנֶּאֱמַר: "נִשָּׂא לְבָבֵנוּ אֶל כַּפָּיִם". אַדְּהָכִי אֲתָא רַבִּי יִשְׁמָעֵאל בְּרַבִּי יוֹסֵי לְגַבַּייהוּ. אֲמַר לְהוּ: בְּמַאי עָסְקִיתוּ? אֲמָרוּ לֵיקהּ: בִּתְפִלָּה. אֲמַר לְהוּ: כָּךְ אָמַר אַבָּא: הַמִּתְפַּלֵּל צָרִיךְ שֶׁיִּתֵּן עֵינָיו לְמַטָּה וְלִבּוֹ לְמַעְלָה, כְּדֵי שֶׁיִּתְקַיְּימוּ שְׁנֵי מִקְרָאוֹת הַלָּלוּ.

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34 בחי' התחברות ויחוד זו"נ

The note sends the reader there on the joining and union of Z'eir Anpin and Nukva as the higher and lower unity.

KEHOT'S NOTE

ראה אוה"ת פ' משפטים ד"ה שלש פעמים אות ב.

35 יחוד ב' השגחות

According to the note, that maamar refers to this passage on the union of the two kinds of providence.

KEHOT'S NOTE

ראה סה"מ תרל"ה ע' קב מציין לכאן.

36 אסתכלותא דע"ק בז"א

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

KEHOT'S NOTE

ני לקמן מזח"ג (טו, א). [כ].

37 בזח"א תולדות (קמ"א ב')

There "Wisdoms cry aloud outside" is explained: for the light of Chochmah Ila'ah to reach "outside," into Malchus

the Father she is called Wisdom (Hokhmah), and if from the side of the Mother she is called Understanding (Binah); and in either case she is from both the Father and the Mother; and this is hinted in the words "born at home", to wit from the side of the Father, "or born abroad", to wit, from the side of the Mother.

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42 **והי' הוי' לי לאלקים**

"And I return in peace to my father's house, then Havayah will be my G-d." Read as: relative to Atika Kadisha, Havayah itself is at the level of Elokim.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

43 **הוי' הוא האלקים**

"Havayah, He is HaElokim; Havayah, He is HaElokim," proclaimed at Mount Carmel and said seven times at the close of Ne'ilah. The Alter Rebbe reads it as the ascent of Z'eir Anpin before Atika Kadisha.

I Kings 18:39 מלכים א י"ח:ל"ט

וַיַּרְא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ ה' הוּא הָאֱלֹקִים ה' הוּא הָאֱלֹקִים׃

And when all the people saw it, they fell on their faces; and they said: 'The L-RD, He is G-d; the L-RD, He is G-d.'

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44 **בפי' חכמות בחוץ**

The Idra explains "Wisdoms cry aloud outside" as the drawing from the hidden brain of Arich Anpin to the brain of Z'eir Anpin, through the hairs, as if the two brains joined outside. This is the joining from above Atzilus that comes through Torah.

Zohar, Idra Rabba 11:89–100 ספר הזהר, האדרא רבא י"א:פ"ט-ק'

45 **בפי' חכמות בחוץ**

The Idra returns to "Wisdoms cry aloud outside": when the white hairs of Atik Yomin are drawn to the hairs of Z'eir Anpin, "outside" means in Z'eir Anpin, where the brains are joined.

Zohar, Idra Rabba 33:268–278 ספר הזהר, האדרא רבא ל"ג:רס"ח-ער"ח

46 **לעשות הישר בעיני**

"...to do what is upright in the eyes of Havayah your G-d." The verse of the preceding maamar; "upright" is read as the equality of the two unities, and "eyes" as the two eyes.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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47 "For Havayah is righteous, He loves righteousness; the upright shall behold His face." Fanaimo is read as two faces, of Atika Kadisha and of Z'eir Anpin, beholding each other.

Psalms 11:7 תהילים י"א:ז'

כִּי־צַדִּיק ה' צְדָקוֹת אָהֵב יָשָׁר יֶחֱזוּ פָנִימוֹ׃

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

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48 **והיה אור הלבנה כאור החמה**

"And 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." The future equality of the lower with the higher, below as above.

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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49 **פנימו היינו פנים דע"ק ודז"א**

The Zohar on Vayikra expounds "the upright shall behold His face (fanaimo)" and connects it with the days of old of Atika Kadisha. The Alter Rebbe reads fanaimo as the faces of Atika Kadisha and of Z'eir Anpin.

Zohar, Vayikra 31:236–32:246 ספר הזהר, ויקרא ל"א:רל"ו-ל"ב:רמ"ו

50 **וע' בהרמ"ז שם**

The note sends the reader there beside the Ramaz's comment (which it places at 15b), on "As in water, face to face."

KEHOT'S NOTE

טו, ב. וראה גם באוה"ת ויקרא כרך א ע' קטו.

51 **כמים הפנים לפנים**

"As in water, face answers to face, so the heart of man to man." The Ramaz uses it for the two faces; the water is the Torah.

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט.

52 **כל צמא לכו למים**

"Ho, all who thirst, go to the water." The Sages read the water as Torah, and so it is here.

Isaiah 55:1 ישעיהו נ"ה:א'

הוֹי כָּל־צָמֵא לְכוּ לַמַּיִם וַאֲשֶׁר אֵין־לוֹ כָּסֶף לְכוּ שִׁבְרוּ וְאֶכֹלוּ וּלְכוּ שִׁבְרוּ בְלוֹא־כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב׃

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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KEHOT'S NOTE

ישעי' נה, א.

53 **וז"ש באד"ר (קכ"ט א') בפלגותא דשערי**

The note sends the reader to these two places on the Idra's "parting of the hair" and the Arizal's explanation of it.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך א קלב, ב. וראה גם שם כרך ג תרנ, ב.

54 **בפלגותא דשערי**

The Idra Rabba describes a path that shines "in the parting of the hair" of Arich Anpin, from which the 613 paths of the Torah branch out. The Alter Rebbe cites it for Torah as the middle line that joins.

Zohar, Idra Rabba 6:25–7:37 ספר הזהר, האדרא רבא ו':כ"ה-ז':ל"ז

55 "Or let him take hold of My strength, let him make peace with Me; peace let him make with Me." Cited for Torah, which makes peace, that is, joining.

Isaiah 27:5 ישעיהו כ"ז:ה'

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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56 **שחורה אני כו' כיריעות שלמה**

"I am black but comely… like the curtains of Shlomo." The Alter Rebbe refers to his explanation of this verse for the prohibitions and positive commandments and for the level called "the curtains of Shlomo."

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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57 **כי ישרים דרכי ה'**

"For the ways of Havayah are upright, and the righteous walk in them." Cited for the meaning of yashar.

Hosea 14:10 הושע י"ד:י'

מִי חָכָם וְיָבֶן אֵלֶּה נָבוֹן וְיֵדָעֵם כִּי־יְשָׁרִים דַּרְכֵי ה' וְצַדִּקִים יֵלְכוּ בָם וּפֹשְׁעִים יִכָּשְׁלוּ בָם׃

Whoso is wise, let him understand these things, Whoso is prudent, let him know them. For the ways of the L-RD are right, And the just do walk in them; But transgressors do stumble therein.

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58 "Behold, the eye of Havayah is toward those who fear Him, toward those who hope for His kindness." Its single "eye" is providence through one unity alone.

Psalms 33:18 תהילים ל"ג:י"ח

הִנֵּה עֵין ה' אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ׃

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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59 The Zohar on Vayishlach expounds this verse: all the ways of the Holy One, blessed be He, are upright, and those who toil in Torah know them and walk in them without turning right or left.

Zohar, Vayishlach 20:202–21:212 ספר הזהר, וישלח כ':ר"ב-כ"א:ר"י"ב

R. Judah discoursed on the verse: For the ways of the L-rd are right, and the just do walk in them; but transgressors stumble therein (Hos. 14, 10). 'All the ways of G-d', he said, 'are right and true, but mankind know not and regard not what it is that keeps them alive. Hence "the just do walk in them", because they know the ways of G-d, and they devote themselves to the Torah; for whoever devotes himself to the Torah knows those ways and follows them without turning either …

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

60 **יאר ה' פניו**

"May Havayah make His face shine upon you." In the priestly blessing the shining of the Face is read as the light of Atika Kadisha drawn into Z'eir Anpin.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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PARAGRAPH 2

61 **כי תשמע בקול**

"When you hearken to the voice of Havayah your G-d, to keep all His commandments… to do what is upright in the eyes of Havayah your G-d." The verse of the discourse being summarized.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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62 "Whoever has Torah but no fear of Heaven is like a treasurer who was given the inner keys but not the outer keys:

how will he enter?" Awe is the outer key, Torah the inner one.

Shabbat 31b:1 שבת ל"א ב:א'

יִרְאַת שָׁמַיִם, דּוֹמֶה לְגִזְבָּר שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת וּמַפְתְּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בְּהֵי עָיֵיל? מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלִית לֵיהּ דָּרְתָא וְתַרְעָא לְדָרְתָא עָבֵיד. אָמַר רַב יְהוּדָה: לֹא בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא כְּדֵי שֶׁיִּירְאוּ מִלְּפָנָיו, שֶׁנֶּאֱמַר: "וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו".

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63 **אחרי הוי' אלקיכם תלכו**

"After Havayah your G-d shall you walk, and Him shall you fear." The opening of a discourse in Likkutei Torah to which the Alter Rebbe refers.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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64 **שיסוד אבא נקרא מפתח**

The Zohar on Terumah says that "all the treasures of the supernal King are entrusted to one key." From it the Alter Rebbe infers that the Yesod of Abba is called a key.

Zohar, Terumah 88:882–90:892 ספר הזהר, תרומה פ"ח:תתפ"ב-צ':תתצ"ב

65 **פטר כל רחם**

The Zohar reads "that opens every womb" as the narrow path coming down from the yud that opens the womb to bring forth fruit. It is cited for the image of the key.

Zohar, Introduction 28:232–30:241 ספר הזהר, הקדמה כ"ח:רל"ב-ל':רמ"א

Thus, the first section, "Sanctify unto me all the first-born, etc." (Exod. 13, 2) represents the Yod, which is the first of all the supernal sanctities; "whatsoever openeth the womb" (Ibid.) is an allusion to the slender stroke underneath the yod which opens the womb to bring forth fitting fruit.

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

66 **מה טובו אהליך**

"How goodly are your tents, O Yaakov." The opening of a discourse in Likkutei Torah cited on the image of the key.

Numbers 24:5 במדבר כ"ד:ה'

מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל:

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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67 **וע' במא"א אות ב' סנ"ז**

The note sends the reader there for the wording of this reference to Me'orei Or (the letter beis, section 57) on the inner and outer houses.

KEHOT'S NOTE

ראה הלשון באוה"ת נ"ך כרך א ע' תש.

68 "Sanctify to Me every firstborn, that opens every womb." Opening is the work of a key.

Exodus 13:2 שמות י"ג:ב'

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

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

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69 **חסד דלגאו וחסד דלבר**

The Idra says that there is an inner Chesed and an outer Chesed; the inner Chesed is that of the Ancient of Ancients, hidden in the beard. Cited beside the inner and outer houses.

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט"ו:קל"ד-י"ז:קמ"ז

PARAGRAPH 3

70 **וזהו כי תשמע בקול**

"When you hearken to the voice of Havayah your G-d." The hearkening is read as the inner key, Torah.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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71 **בשעה שהקדימו ישראל נעשה**

"When Israel put 'we will do' before 'we will hear,' a heavenly voice went forth: who revealed to My children this secret that the ministering angels use?" The opening of the discourse to which the Alter Rebbe refers.

Shabbat 88a:7–8 שבת פ"ח א:ז'-ח'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" "נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעֲנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעֲנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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72 **לשמוע בקול דברו**

"Bless Havayah, His angels, mighty in strength, who do His word, to hearken to the voice of His word." The Talmud

cites it for the angels' "we will do" before "we will hear."

Psalms 103:20 תהילים ק"ג:כ'

בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ׃

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Hearkening unto the voice of His word.

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73 **אם אין ירא אין חכמה**

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

KEHOT'S NOTE

אבות ג, יז.

74 **אם אין ירא אין חכמה**

Rabbi Elazar ben Azaryah: "If there is no wisdom, there is no fear; if there is no fear, there is no wisdom." Here: awe, the outer key, comes before Torah, the inner one.

Pirkei Avot 3:17 משנה אבות ג':י"ז

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

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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PARAGRAPH 4

75 "For You are not a G-d who desires wickedness; evil shall not dwell with You." So the heart must be free of evil for G-d's light, drawn through Torah, to dwell in it.

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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76 **במדבר סיני באהל מועד**

"And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting." The opening of the discourse to which the Alter Rebbe refers.

Numbers 1:1 במדבר א':א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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77 **תרעא לדרתא**

Rabbi Yannai proclaimed: "Woe to one who has no courtyard and makes a gate for the courtyard." Torah without awe is such a gate.

Shabbat 31b:1 שבת ל"א ב:א'

יְרֵאַת שָׁמַיִם, דּוֹמָה לְגִנְזָךְ שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת וּמַפְתְּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בְּהֵי עֲיֵיל? מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלִית לֵיקָה דָּרְתָא וְתַרְעָא לְדָרְתָא עָבֵיד. אָמַר רַב יְהוּדָה: לֹא בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא כְּדֵי שֶׁיִּירְאוּ מִלְּפָנָיו, שֶׁנֶּאֱמַר: "וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו".

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78 **לשמור את כל מצותיו**

"...to keep all His commandments." Read as the mitzvos keeping the light of Torah.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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79 **כי"א בזאת יתהלל כו' עושה חסד ומשפט**

"But only in this let him who glories glory: that he understands and knows Me, that I am Havayah who does kindness, justice and righteousness on the earth." Knowing G-d through Torah is kept through deeds of kindness.

Jeremiah 9:23 ירמיהו ט':כ"ג

כִּי אִם־בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשְׂכֵּל וְיָדֹעַ אוֹתִי כִּי אֲנִי ה' עֹשֶׂה חֶסֶד מִשְׁפָּט וּצְדָקָה בָּאָרֶץ כִּי־בְאֵלֶּה חָפַצְתִּי נְאֻם־ה'

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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PARAGRAPH 5

80 **לעשות הישר בעיני ה'**

"...to do what is upright in the eyes of Havayah your G-d." The goal of the verse: "upright," in the "eyes," in the plural.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this

day, to do that which is right in the eyes of the L-RD thy G-d.

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81 **מביט להם בעינו אחת**

The Midrash contrasts "The eyes of Havayah are toward the righteous" with the time when Israel do not do the will of the Holy One, blessed be He, when "He looks at them with His one eye," as it says, "Behold, the eye of Havayah is toward those who fear Him." The Alter Rebbe takes its wording.

Shir HaShirim Rabbah 8:13:1 שיר השירים רבה ח':י"ג:א

... וּדְמֵה לְךָ לִצְבִי, מַה צְּבִי זֶה בְּשָׁעָה שֶׁהוּא עָשׂוּי עֵינוֹ אַחַת פְּתוּחָה וְעֵינוֹ אַחַת קְמוּצָה, כָּךְ בְּשָׁעָה שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, מַבִּיט אֲלֵיהֶם בְּשִׁתֵּי עֵינָיו, הֲדָא הוּא דִכְתִיב (תהלים לד, טז): עֵינֵי ה' אֶל צַדִּיקִים, וּבְשָׁעָה שֶׁאֵין עוֹשִׂים רְצוֹן הַקָּדוֹשׁ בָּרוּךְ הוּא, הוּא מַבִּיט לָהֶם בְּעֵינוֹ אַחַת, שֶׁנֶּאֱמַר (תהלים לג, יח): הִנֵּה עֵין ה' אֶל יְרֵאָיו. עַל הָרֵי בְשָׂמִים, אָמַר רַבִּי סִימוֹן אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא, הַמְתִּינוּ לִי עַד שֶׁאֵשֵׁב בַּדִּין עַל הָרֵיחָם, שֶׁהֵם שָׁרֵיחָם, שֶׁנְּתוּנוֹת אֲצָלִי ...

"Flee, my beloved, and be like a gazelle or a young deer on the mountains of spices" (Song of Songs 8:14). "Flee, my beloved, and be like a gazelle [tzevi]" – [flee] to the hosts [tzava] On High, who praise Your glory with one voice, in one melody; "on the mountains of spices" – in the upper heavens of heavens. Another matter: "Flee, my beloved" – from the Diaspora, in which we are located and are sullied with iniquities. "And be like a gazelle" – render us pure like a ...

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82 **אל צדיקים**

"The eyes of Havayah are toward the righteous." Two eyes, for in the righteous above and below are equal.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם׃

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

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83 "If you will diligently hearken to the voice of Havayah your G-d, and do what is upright in His eyes..." The Zohar reads "what is upright in His eyes" as Tzaddik.

Exodus 15:26 שמות ט"ו:כ"ו

וַיֹּאמֶר אִם־שָׁמוֹעַ תִּשְׁמַע לְקוֹל ה' אֱלֹקֶיךָ וְהַיָּשָׁר בְּעֵינָיו תַּעֲשֶׂה וְהַאֲזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל־חֻקָּיו כָּל־הַמַּחֲלָה אֲשֶׁר־שַׂמְתִּי בְמִצְרַיִם לֹא־אָשִׂים עָלֶיךָ כִּי אֲנִי ה' רֹפְאֶךָ׃

and He said: 'If thou wilt diligently hearken to the voice of the L-RD thy G-d, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the L-RD that healeth thee.'

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84 **והישר בעיניו תעשה דא צדיק**

The Zohar on Beshalach: "'And do what is upright in His eyes': this is Tzaddik," followed by Netzach and Hod for the next phrases; it also cites "The eyes of Havayah are toward the righteous."

Zohar, Beshalach 26:348–27:358 ספר הזהר, בשלח כ"ו:שמ"ח-כ"ז:שנ"ח

All this is indicated in the above verse: "and he said", namely the Holy King; "the voice of the L-rd thy G-d" refers to the Shekinah as representing the Community of Israel; "wilt do what is right in His sight" refers to the Zaddik; "and will give ear to His commandment" refers to Nezah (Victory), while Hod (Majesty) is indicated in the words: "and keep all His statutes". Further, the words "I am the L-rd that healeth thee" refer to the Holy King.

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

85 "Behold, the eye of Havayah is toward those who fear Him." A single eye, for awe is still the outer key.

Psalms 33:18 תהילים ל"ג:י"ח

הִנֵּה עֵין ה' אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ׃

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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86 **ישר יחזו פנימו**

"The upright shall behold His face." Uprightness as the equality of above and below, as in paragraph 1.

Psalms 11:7 תהילים י"א:ז׳

כִּי־צַדִּיק ה' צְדָקוֹת אָהֵב יָשָׁר יֶחֱזוּ פָנִימוֹ׃

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

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PARAGRAPH 6

87 "See, this alone I found: that G-d made man upright, but they sought many calculations." Panim Yafos reads "to do what is upright" as a return to that state.

Ecclesiastes 7:29 קהלת ז':כ"ט

לְבַד רְאֵה־זֶה מָצָאתִי אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת־הָאָדָם יָשָׁר וְהֵמָּה בִקְשׁוּ חִשְׁבֹנוֹת רַבִּים׃

Behold, this only have I found, that G-d made man upright; but they have sought out many inventions.

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88 **אשר עשה האלקים את האדם ישר**

The Zohar on Vayechi: men left the single Tree, highest of all, and clung below to many changes, as it says, "G-d made man upright, but they sought many calculations"; so their heart turned, now to good and now to bad.

Zohar, Vayechi 28:237–29:248 ספר הזהר, ויחי כ"ח:רל"ז-כ"ט:רמ"ח

AND THE DAYS DREW NEAR FOR ISRAEL TO DIE. R. Hiya said: 'Why is the name Israel used here in connection with his death, whereas above it says, "And Jacob lived, etc."?' R.

Jose said in reply: 'Note here the word "days", which is somewhat peculiar, since a man only dies on one day, in fact, in one instant.' The reason, however, is, as we have learnt, that when G-d desires to take back a man's spirit, all the days that he has lived in this world pass in review ...

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

89 **אשר עשה האלקים את האדם ישר**

> The Zohar on Emor repeats this teaching: having left the One above all, Who never changes, men became subject to change, now for good and now for bad, now for mercy and now for judgment.

Zohar, Emor 49:327–51:335 ספר הזהר, אמור מ"ט:שכ"ז-נ"א:של"ה

Afterwards they turned aside from the way of faith and abandoned the unique tree which is high above all trees and clung to the place which is ever changing from colour to colour, from good to bad and bad to good, and came down from on high and clung below to the ever changeable and abandoned the supreme and changeless One. Hence their hearts alternated between good and bad: sometimes- they deserved mercy and sometimes punishment, war.

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

90 **וכמ"ש ברבות שם וע' מזה בזח"א ויחי דרכ"א**

> The note sends the reader there beside the Midrash and the Zohar on "G-d made man upright."

KEHOT'S NOTE

ראה באוה"ת בראשית כרך ג תקפ, א.

91 Kehot's note points to Psalms 33:18 for these words.

Psalms 33:18 תהילים ל"ג:י"ח

הִנֵּה עֵין ה' אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ׃

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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92 **הנה עין ה' אל יראיו זה אברהם**

> "'Behold, the eye of Havayah is toward those who fear Him': this is Avraham, as it is said, 'For now I know that you fear G-d.'" It seems to place Avraham under the single eye.

Bereshit Rabbah 40:1 בראשית רבה מ':א

"וַיְהִי רָעָב בָּאָרֶץ וַיֵּרֶד אַבְרָם מִצְרַיְמָה לָגוּר" כתיב (תהלים לג, יח): "הִנֵּה עֵין ה' אֶל יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ" - "הנה עין ה' אל יראיו" זה אברהם שנאמר (בראשית כב, יב): "כי עתה ידעתי כי ירא אלקים אתה" "למיחלים לחסדו" שנאמר (מיכה ז, כ): "תתן אמת ליעקב חסד לאברהם וגו" (יט): "להציל ממות נפשם" ממיתתו של נמרוד "ולחיותם ברעב" "ויהי רעב בארץ וירד אברם מצרימה לגור שם":

"There was famine in the land and Abram descended to Egypt to sojourn there, as the famine was severe in the land" (Genesis 12:10). "There was famine in the land and Abram descended to Egypt to sojourn there." It is written: "Behold, the eye of the L-rd is on those who fear Him, on those who await His kindness" (Psalms 33:18). "Behold, the eye of the L-rd is on those who fear Him" – this refers to Abraham, as it is stated: "For now I know that you are G-d ...

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93 **עתה ידעתי כי ירא אלקים אתה**

> "For now I know that you fear G-d, and you have not withheld your son, your only one, from Me." Said to Avraham at the Akeidah.

Genesis 22:12 בראשית כ"ב:י"ב

וַיֹּאמֶר אַל־תִּשְׁלַח יָדְךָ אֶל־הַנַּעַר וְאַל־תַּעַשׂ לוֹ מְאוּמָה כִּי עַתָּה יָדַעְתִּי כִּי־יְרֵא אֱלֹקִים אַתָּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידְךָ מִמֶּנִּי׃

And he said: 'Lay not thy hand upon the lad, neither do thou any thing unto him; for now I know that thou art a G-d-fearing man, seeing thou hast not withheld thy son, thine only son, from Me.'

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KEHOT'S NOTE

בראשית כב, יב.

PARAGRAPH 7

94 **עיני ה' אל צדיקים**

> "The eyes of Havayah are toward the righteous." The question is whether Avraham, called "one who fears Him," can be below this level.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם׃

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

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KEHOT'S NOTE

תהלים לד, טז. בענין המ"מ דכאן ראה ביהל אור ע' קכה ושם מציין לכאן.

95 **נסיון העשירי**

> "With ten trials Avraham our father was tried, and he withstood them all." The Kehot note refers to the commentators on this Mishnah, who list the trials.

Pirkei Avot 5:3 משנה אבות ה':ג

עֲשָׂרָה נִסְיוֹנוֹת נִתְנַסָּה אַבְרָהָם אָבִינוּ עָלָיו הַשָּׁלוֹם וְעָמַד בְּכֻלָּם, לְהוֹדִיעַ כַּמָּה חִבָּתוֹ שֶׁל אַבְרָהָם אָבִינוּ עָלָיו הַשָּׁלוֹם׃

With ten trials was Abraham, our father (may he rest in peace), tried, and he withstood them all; to make known how great was the love of Abraham, our father (peace be upon him).

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

96 **מפתחות החיצוניות לגבי התורה**

> The same passage calls awe "the outer keys" and says, "Woe to one who has no courtyard and makes a gate for the courtyard." Awe seems both below Torah and above it.

Shabbat 31b:1 שבת ל"א ב:א'

יִרְאַת שָׁמַיִם, דּוֹמֶה לְגִנְזָךְ שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת וּמַפְתְּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בְּהֵי עָיֵיל? מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלִית לֵיקָה דָּרְתָא וְתַרְעָא לְדָרְתָא עָבֵיד. אָמַר רַב יְהוּדָה: לֹא בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא

אֶת עוֹלָמוֹ אֶלָּא כְּדֵי שֶׁיִּירְאוּ מִלְּפָנָיו, שֶׁנֶּאֱמַר: "וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו".

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

97 **העקדה שהיי הנסיון העשירי**

The Talmud discusses "After these things, G-d tested Avraham," the test of the Akeidah. Cited by the Kehot note for the Akeidah as a trial.

Sanhedrin 89b סנהדרין פ"ט ב

KEHOT'S NOTE

ראה סנהדרין פט, ב. וראה מפרשי אבות פ"ה, מ"ג.

PARAGRAPH 8

98 **וידבר אלקים כול אנכי הוי'**

"And G-d spoke all these words, saying: I am Havayah your G-d." The opening of the discourse whose explanation is applied here.

Exodus 20:1–2 שמות כ:א-ב

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר: אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

And G-d spoke all these words, saying: I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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99 **אם אין יראה**

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

KEHOT'S NOTE

(פ"ג דאבות מי"ז). [כ].

100 **אם אין יראה אין חכמה אם אין חכמה אין יראה**

Rabbi Elazar ben Azaryah's saying, read here as two levels of awe: one before wisdom and one that comes only through it.

Pirkei Avot 3:17 משנה אבות ג:י"ז

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

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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101 **יראת חטאו קודמת לחכמתו**

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

KEHOT'S NOTE

אבות פ"ג, מ"ט.

102 **יראת חטאו קודמת לחכמתו**

Rabbi Chanina ben Dosa: "Whoever's fear of sin precedes his wisdom, his wisdom endures." This is the lower awe, the outer key.

Pirkei Avot 3:9 משנה אבות ג:ט

רַבִּי חֲנִינָא בֶן דּוֹסָא אוֹמֵר, כָּל שֶׁיִּרְאַת חֶטְאוֹ קוֹדֶמֶת לְחָכְמָתוֹ, חָכְמָתוֹ מִתְקַיֶּמֶת. וְכָל שֶׁחָכְמָתוֹ קוֹדֶמֶת לְיִרְאַת חֶטְאוֹ, אֵין חָכְמָתוֹ מִתְקַיֶּמֶת. הוּא הָיָה אוֹמֵר, כָּל שֶׁמַּעֲשָׂיו מְרֻבִּין מֵחָכְמָתוֹ, חָכְמָתוֹ מִתְקַיֶּמֶת. וְכָל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, אֵין חָכְמָתוֹ מִתְקַיֶּמֶת:

Rabbi Hanina ben Dosa said: anyone whose fear of sin precedes his wisdom, his wisdom is enduring, but anyone whose wisdom precedes his fear of sin, his wisdom is not enduring. He [also] used to say: anyone whose deeds exceed his wisdom, his wisdom is enduring, but anyone whose wisdom exceeds his deeds, his wisdom is not enduring.

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PARAGRAPH 9

103 **והתורה נקרא אצלה תרעא לדרתא**

Tanya says of the great awe that "if there is no wisdom there is no awe," and that Torah is called, relative to it, "a gate to the courtyard." The source the Alter Rebbe cites for the higher awe.

Tanya, Likkutei Amarim 23:14 תניא, חלק ראשון; ליקוטי אמרים כ"ג:י"ד

וְזֶהוּ שֶׁכָּתוּב: "וַיְצַוֵּנוּ ה' אֶת כָּל הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת ה' וגו'" [וְעַל יִרְאָה גְּדוֹלָה זוֹ אָמְרוּ: "אִם אֵין חָכְמָה, אֵין יִרְאָה", וְהַתּוֹרָה נִקְרֵאת אֲצִלָּהּ "תַּרְעָא לְדַרְתָּא", כְּמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר], אֶלָּא, דְּלָאו כָּל מוֹחָא סָבִיל דָּא - יִרְאָה כָּזוֹ. אַךְ גַּם מַאן דְּלָא סָבִיל מוֹחוֹ כְּלָל יִרְאָה זוֹ, לֹא מִינָּהּ וְלֹא מִקְצָתָהּ, מִפְּנֵי פְּחִיתוּת עֶרֶךְ נַפְשׁוֹ בְּשָׁרְשָׁהּ וּמְקוֹרָהּ - בְּמַדְרֵגוֹת תַּחְתּוֹנוֹת דְּעֶשֶׂר סְפִירוֹת דַּעֲשִׂיָּה, אֵין יִרְאָה זוֹ מַעֲכֶבֶת בּוֹ לְמַעֲשֶׂה, כְּמוֹ שֶׁיִּתְבָּאֵר לְקַמָּן:

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104 **דאורייתא מחכמה נפקת**

The Zohar on Mishpatim: "The Torah comes forth from Chochmah." So an awe rooted above Chochmah stands above the Torah.

Zohar II, 121a זח"ב קכא, א

Zohar III, 81a זח"ג פא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה ג"כ שם פה, א. זח"ג פא, א.

105 **דאורייתא מחכמה נפקת**

The Zohar on Yisro: "The Torah comes forth from the supernal Chochmah," with the view that it comes from Binah

and that it includes both. Cited by the Kehot note.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ״א:שע״ח-כ״ב:שפ״ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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106 **דאורייתא מחכמה נפקת**

The Zohar on Kedoshim: there is no Torah without Chochmah and no Chochmah without Torah, "but the Torah is found in the supernal Chochmah." Cited by the Kehot note.

Zohar, Kedoshim 1:6–3:13 ספר הזהר, קדושים א׳:ו׳-ג׳:י״ג

107 **עתה ידעתי כי ירא אלקים אתה**

"For now I know that you fear G-d." Said to Avraham at the Akeidah, it describes the higher awe.

Genesis 22:12 בראשית כ״ב:י״ב

וַיֹּאמֶר אַל־תִּשְׁלַח יָדְךָ אֶל־הַנַּעַר וְאַל־תַּעַשׂ לוֹ מְאוּמָה כִּי עַתָּה יָדַעְתִּי כִּי־יְרֵא אֱלֹקִים אַתָּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידְךָ מִמֶּנִּי׃

And he said: 'Lay not thy hand upon the lad, neither do thou any thing unto him; for now I know that thou art a G-d-fearing man, seeing thou hast not withheld thy son, thine only son, from Me.'

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108 **כי ירא אלקים אתה**

At the beginning of Matos the Midrash says one may swear by G-d's Name only if one is like those called "G-d-fearing": Avraham, as it says, "For now I know that you fear G-d," Iyov and Yosef.

Bamidbar Rabbah 22:1 במדבר רבה כ״ב:א׳

109 **כי ירא אלקים אתה**

On "Make for yourself two silver trumpets," the Midrash reads "Fear Havayah, my son, and the king" (Proverbs 24:21): whoever fears the Holy One, blessed be He, is made king, as Avraham, of whom it says, "For now I know that you fear G-d." The Kehot note numbers it 15:11; Sefaria numbers it 15:14.

Bamidbar Rabbah 15:14 במדבר רבה ט״ו:י״ד

110 **כי ירא אלקים אתה**

On "The secret of Havayah is for those who fear Him," the Holy One, blessed be He, says: Avraham is "one who fears G-d," as it says, "For now I know that you fear G-d."

Bereshit Rabbah 49:2 בראשית רבה מ״ט:ב׳

כתיב (תהלים כה, יד): "סוֹד ה' לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם". איזהו סוד ה'? זו מילה, שלא גלה אותה מאדם ועד עשרים דור, עד שעמד אברהם ונתנה לו, שנאמר (בראשית יב, ב): "וְאֶתְּנָה בְּרִיתִי בֵּינִי וּבֵינֶךָ". א״ל הקדוש ברוך הוא: אם תמול, תטול סוד ה'. מה סוד ה'? ס׳ ששים, ו׳ ששה, ד׳ ארבעה, הרי שבעים, שבעים אני מעמיד ממך בזכות המילה, שנאמר (דברים י, כב): "בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ"; מעמיד אני מהן שבעים זקנים, שנאמר (במדבר יא, טז): "אֶסְפָה לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל"; ומעמיד אני מהן ...

It is written: "The secret of the L-rd is [revealed] to those who fear Him, and His covenant to inform them" (Psalms 25:14). What is "the secret of the L-rd"? This is circumcision,, the covenant. as He did not reveal it from Adam the first man until twenty generations, until Abraham arose, and He gave it to him, as it is stated: "I will establish My covenant between Me and you" (Genesis 17:2). The Holy One blessed be He said to him: 'If you become circumcised, you will receive the ...

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111 **כי ירא אלקים אתה**

"Who shall ascend the mountain of Havayah?": this is Avraham, of whom it says, "For now I know that you fear G-d."

Bereshit Rabbah 59:5 בראשית רבה נ״ט:ה׳

(תהלים מה) יפיפית מבני אדם הוצק חן וגו' - נתייפית בעליונים, שנאמר (ישעיה לג): הן אראלם צעקו חוצה. נתייפית בתחתונים, נשיא אלקים אתה בתוכנו. על כן ברכך אלקים לעולם, והי' ברך את אברהם בכל. (תהלים כד) מי יעלה בהר ה', זה אברהם, עתה ידעתי כי ירא אלקים אתה. ומי יקום במקום קדשו, זה אברהם, על שם שנאמר: וישכם אברהם בבוקר, אל המקום. נקי כפים ובר לבב, אם מחוט ועד שרוך נעל. ובר לבב, חלילה לך מעשות כדבר הזה. אשר לא נשא לשוא נפשו, זה נפשו של נמרוד. ולא נשבע למרמה, ...

"You are fairer [yafyafita] than sons of man; grace flows..." (Psalms 45:3) - [this refers to Abraham]. You are fair, with a doubling of the syllable yaf, indicates two kinds of beauty. among the heavenly, as it is stated: "The angels cried outside" (Isaiah 33:7). 56:5). You are fair among the earthly - "you are a prince of G-d in our midst" (Genesis 23:6). "Therefore, G-d has blessed you forever" (Psalms 45:3) - "the L-rd blessed Abraham with everything." "Who will ascend the mountain of the L-rd?" (Psalms 24:3). This ...

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112 **ובפי בהעלותך**

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

KEHOT'S NOTE

טו, יא.

113 **וראית את אחורי**

"And you shall see My back, but My face shall not be seen." The subject of the discourse "Return, O Israel," to which the Alter Rebbe refers.

Exodus 33:23 שמות ל״ג:כ״ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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114 **עיני ה' אל צדיקים**

"The eyes of Havayah are toward the righteous." The two eyes, Z'eir Anpin and Nukva, joining the two kinds of providence.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם׃

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

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115 **עיני ה' אל צדיקים**

The Zohar on Vayetzei reads "He does not withdraw His eyes from the righteous" (Job 36:7) as "The eyes of Havayah are toward the righteous."

Zohar, Vayetzei 38:359–41:371 ספר הזהר, ויצא ל"ח:שנ"ט-מ"א:שע"א

R. Jesse then discoursed on the verse: He withdraweth not his eyes from the righteous; but with kings upon the throne he setteth them for ever, and they are exalted (Job 36, 7). 'When', he said, 'the domination of the wicked ceases and they perish from the world, then the righteous obtain dominion, as it says: "He preserveth not the life of the wicked, but giveth to the poor their right" (Ibid. 6). The words, "He withdraweth not from the righteous his eye" are parallel to the text, "The eyes …

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116 **עיני ה' אל צדיקים**

The Zohar on Beshalach cites "The eyes of Havayah are toward the righteous" beside "And do what is upright in His eyes: this is Tzaddik."

Zohar, Beshalach 26:348–27:358 ספר הזהר, בשלח כ"ו:שמ"ח-כ"ז:שנ"ח

"wilt do what is right in His sight" refers to the Zaddik; "and will give ear to His commandment" refers to Nezah (Victory), while Hod (Majesty) is indicated in the words: "and keep all His statutes". Further, the words "I am the L-rd that healeth thee" refer to the Holy King."

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117 **עיני ה' אל צדיקים**

The Zohar on Pekudei asks what "The eyes of Havayah are toward the righteous" can mean, since many righteous lack even food in this world.

Zohar, Pekudei 13:80–14:88 ספר הזהר, פקודי י"ג:פ-י"ד:פ"ח

R. Abba and R. Aha and R. Jose were walking on the way from Tiberias to Sepphoris, when they caught sight of R. Eleazar, who was coming up in the company of R. Hiya. Said R. Abba: 'Truly, we are now going to have the company of the Shekinah.' They waited for them until they came up with them. Then R. Eleazar cited the verse: "The eyes of the L-rd are toward the righteous, and his ears are open unto their cry" (Ps. 34, 16). 'This verse', he said, 'presents …

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

118 **עיני ה' אל צדיקים**

The Zohar at the end of Shelach cites "The eyes of Havayah are toward the righteous" in explaining "Do not stray after your heart and after your eyes."

Zohar, Sh'lach 46:336–346 ספר הזהר, שלח לך מ"ו:של"ו-שמ"ו

R. Judah said: 'The Holy One, blessed be He, thus signifies that whoever wishes to walk in the fear of Him should follow after this heart and after the eyes that are above it, but "ye shall not go astray after your heart and your eyes".'

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

119 **הנה עין ה' אל יראיו**

The Idra cites "Behold, the eye of Havayah is toward those who fear Him": when they merit, it is "the upper eye," the eye of providence that never sleeps. So the single eye can be the highest level.

Zohar, Idra Rabba 8:50–9:63 ספר הזהר, האדרא רבא ח':נ-ט':ס"ג

120 **הנה עין ה' אל יראיו**

"Behold, the eye of Havayah is toward those who fear Him." Its singular eye is explained at both ends: Malchus alone, or the undivided encompassing light.

Psalms 33:18 תהילים ל"ג:י"ח

הִנֵּה עֵין ה' אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ׃

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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121 **כי לא אדם הוא**

"For He is not a man, that He should relent." The level above all form, sovev kol almin.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

ש"א טו, כט.

122 **כמראה אדם**

"And upon the likeness of the throne, a likeness like the appearance of a man upon it, above." The human-like form in which there are two eyes, right and left.

Ezekiel 1:26 יחזקאל א':כ"ו

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

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

123 **וידעת היום**

> **"And you shall know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below." The opening of the discourse to which the Alter Rebbe refers.**

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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124 **ממעל לעצים**

> **"And he bound Yitzchak his son and placed him on the altar, above the wood." Read as above the Tree of Life and the Tree of Knowledge.**

Genesis 22:9 בראשית כ״ב:ט׳

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹקִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיָּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים׃

And they came to the place which G-d had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

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

125 **Rabbi Meir: "Fearing G-d" is said of Iyov and of Avraham; as with Avraham it was out of love, so with Iyov it was out of love. Cited for the nature of Avraham's awe.**

Sotah 31a:1–13 סוטה ל״א א:א׳-י״ג׳

126 **The Midrash: "The eyes of Havayah are toward the righteous"; and when they do not do the will of the Holy One, blessed be He, He looks at them with His one eye, as it says, "Behold, the eye of Havayah is toward those who fear Him." Here it refers to the lower awe.**

Shir HaShirim Rabbah 8:13:1 שיר השירים רבה ח׳:י״ג:א׳

בְּרַח דּוֹדִי וּדְמֵה לְךָ לִצְבִי, לְצָבָא שֶׁל מַעְלָה, הַדּוֹמִים לִכְבוֹדְךָ בְּקוֹל אֶחָד, בְּנְעִימָה אַחַת. עַל הָרֵי בְשָׂמִים, בִּשְׁמֵי שָׁמַיִם הָעֶלְיוֹנִים. דָּבָר אַחֵר, בְּרַח דּוֹדִי מִן גָּלוּת שָׁאָנוּ בָהּ וּמִתְלַכְלְכִין בַּעֲוֹונוֹת. וּדְמֵה לְךָ לִצְבִי, טַהֲרֵינוּ כַּצְּבִי. אוֹ לְעֹפֶר הָאַיָּלִים, שֶׁתְּקַבֵּל אֶת תְּפִלָּתֵינוּ כְּקָרְבַּן גְּדָיִים וְאֵילִים. עַל הָרֵי בְשָׂמִים, אִיתָא לָךְ לְרֵיחָא טָבָא בִּזְכוּת אֲבוֹתֵינוּ שֶׁרֵיחָן עוֹלֶה לְפָנֶיךָ כִּבְשָׂמִים, זוֹ גַּן עֵדֶן שֶׁכְּלָהּ בְּשָׂמִים, לְכָךְ נֶאֱמַר: עַל הָרֵי בְשָׂמִים. דָּבָר אַחֵר, הַיּוֹשֶׁבֶת בַּגַּנִּים ...

"Flee, my beloved, and be like a gazelle or a young deer on the mountains of spices" (Song of Songs 8:14). "Flee, my beloved, and be like a gazelle [tzevi]" – [flee] to the hosts [tzava] On High, who praise Your glory with one voice, in one melody; "on the mountains of spices" – in the upper heavens of heavens. Another matter: "Flee, my beloved" – from the Diaspora, in which we are located and are sullied with iniquities. "And be like a gazelle" – render us pure like a ...

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

ושמתי כדכד שמשותיך ושעריך לאבני אקדח וגו' (בישעיה...

"And I will make your windows of kadkod, and your gates of ekdach stones"

Teshuvah lifts the soul above even its source in G-d's thought, to His very essence, and tzedakah, which raises the animal soul, makes this possible. The verse's two "suns," of Havayah and of tzedakah, and the angels' two stones, Yosef's shoham and Binyamin's yashfeh, are the two ways G-d's light reaches the world, drawn down from above and raised from below; in the Time to Come both will be fulfilled and joined in "great peace."

THE MAAMAR IN BRIEF

Isaiah promises that Jerusalem's windows will be of kadkod; the angels disputed whether it is shoham or yashfeh, and G-d said, "Let it be like this and like this." The plural shimshosayich points to two suns: of Havayah and of tzedakah. To explain them, the Alter Rebbe defines teshuvah as the soul's return above its source in G-d's thought, to His essence, through the Yechidah's self-giving at "One" in the Shema. Since the other side has its own unreasoning will, David prayed to save his Yechidah "from the young lions"; tzedakah, "with all your money," transforms the animal soul and draws down mercy measure for measure. The Thirteen Attributes of Elul are the arousal from above that makes teshuvah possible; the healing sun of tzedakah shines in Elul and the sun of Havayah on Yom Kippur, or, by another reading, the sun of tzedakah is the higher future light. The stones are Yosef, drawing down, and Binyamin, raising up, and both ways will be fulfilled. Binah's gates and Chochmah's paths will become fiery and inner love, and "great peace" will join the two ways.

OUTLINE

1 **The verse, the angels' dispute and the two suns** ¶1

Isaiah's kadkod, the angels' dispute over shoham and yashfeh, and the two "suns" of the plural shimshosayich; the question of how Elul differs from the Ten Days of Teshuvah, and teshuvah as the soul's return.

2 **Teshuvah above thought** ¶2–4

The souls come from G-d's thought; as an insight is above its letters and the maskil above the insight, teshuvah raises the soul above thought: the upper hei returns to the yud, and teshuvah rises to Keser.

3 **The essence, the Yechidah and the young lions** ¶5

G-d's essence is beyond the one thought of creation; the Yechidah longs for Him alone, as in self-sacrifice at "One"; the other side has its own will above reason, and the love "with all your might" is tied to money.

4 **Tzedakah and the animal soul** ¶6–10

Tzedakah lifts the animal soul, whose emotions are stronger because they come from Tohu; turned to light, that strength makes the baal teshuvah greater, and G-d answers compassion for the poor with compassion for the soul.

5 **The Thirteen Attributes of Elul** ¶11–14

Mercy in the Ten Days of Teshuvah answers teshuvah, but teshuvah itself needs the arousal from above of Elul; hence tzedakah in Elul and the requests for mercy before the Shema, to understand G-d's greatness.

6 **The garments of Torah and tzedakah** ¶15–19

The Amidah draws G-dliness down through garments: the Torah, the inner garment, and tzedakah, the outer; the two suns shine through this thin partition, kadkod, and tzedakah clears the cloud of sin.

7 **Healing in its wings: two readings of the suns** ¶20–22

Teshuvah heals; love and awe are the wings; the sun of tzedakah is the outer revelation of Elul and the sun of Havayah the inner one of Yom Kippur, or the sun of tzedakah is the hidden light of the future; the ascent of Ne'ilah.

8 **Shoham and yashfeh: Yosef and Binyamin** ¶23–32

The tribes' names on gems, like the animal soul turned to light; Yosef draws down and Binyamin raises up; Michael and Gavriel; Moshe and Eliyahu; both ways will be fulfilled, as in the morning and evening Shema.

9 **Gates of fire and stones of desire** ¶33–38

Binah's fifty gates will kindle a fiery love that melts even a heart of stone; Chochmah's thirty-two paths, the Torah and its measures, will bring a hidden love of desire; until then one must open the heart through compassion.

10 **Great peace** ¶39–40

Three levels of peace: Yosef's, Binyamin's, and the joining of both through weeping and abundant mercy, when Israel are taught of G-d.

11 **Summary** ¶41–45

The kitzur restates the five sections: the two suns and teshuvah, the Yechidah and tzedakah, Elul and the two readings, Yosef and Binyamin, and the loves and the three levels of peace.

The two suns שמש הוי' ושמש צדקה

The sun of Havayah and the sun of tzedakah, hinted in the plural shimshosayich: the revelations of the Ten Days of Teshuvah and of Elul, or, by a second reading, the light of the present and the hidden light of the future.

Yechidah יחידה

The soul's highest level, a simple will above intellect that longs only for the Only One; it is the love "with all your might" and self-sacrifice at "One."

The young lions כפירים

The source of the unholy will above reason in the sitra achra, with its overpowering vitality; David prayed that his Yechidah be saved from them.

Tzedakah צדקה

Charity, which lifts the animal soul, draws down G-d's mercy measure for measure, is G-d's outer garment, and clears the cloud of sin.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

Divine mercy without limit: in Elul an arousal from above that makes teshuvah possible, and in the Ten Days of Teshuvah the response to it.

Upper and lower tzaddik צדיק עליון וצדיק תחתון

Yosef, who draws the flow from giver to receiver, and Binyamin, who raises the receiver to the giver; shoham and yashfeh, Michael and Gavriel.

The fifty gates of Binah נ' שערי בינה

Open comprehension flowing into the emotions; in the future they will kindle the fiery love of the "ekdach stones."

The thirty-two paths of Chochmah ל"ב נתיבות החכמה

Hidden, far-reaching wisdom, which is the Torah and its measures; in the future they will bring the inner love of the "stones of desire."

SECTION 1 · ¶1

The verse, the angels' dispute and the two suns

1 ושמתי כדכד[1,2] שמשותיך ושעריך לאבני אקדח וגו' (בישעיה סי' נ"ד) ובגמרא (פרק חמישי דב"ב [דבבא בתרא])
אמר רבי שמואל בר נחמני פליגי[3] בה תרי מלאכי ברקיעא גבריאל ומיכאל

"And I will make your windows of kadkod, and your gates of ekdach stones," etc. (Isaiah, chapter 54). And in the Gemara (the fifth chapter of Bava Basra): Rabbi Shmuel bar Nachmani said, two angels in the firmament disagree about it, Gavriel and Michael

> The maamar opens with Isaiah's promise for the rebuilt Jerusalem: its windows will be made of a gem called kadkod and its gates of ekdach stones. The Talmud reports that two angels, Gavriel and Michael, disagreed about what kadkod is.

(ובילקוט בישעיה איתא מיכאל וגבריאל) חד אמר שהם וחד אמר ישפה.[4] אמר הקדוש ברוך הוא[5] להוי כדין וכדין.

(and in the Yalkut on Isaiah it reads "Michael and Gavriel"). One said [it is] shoham [onyx], and one said yashfeh [jasper]. The Holy One, blessed be He, said: Let it be like this and like this (kedein ukedein).

> One angel said kadkod is shoham (onyx), the other that it is yashfeh (jasper), and G-d ruled, "Let it be like this and like this" (kedein ukedein), a play on the word kadkod itself. The Yalkut, an anthology of Midrash, gives the two angels' names in the opposite order.

ושמשותיך פיי הארת השמש[6] (וכדפירש"י [וכדפירש רש"י]) (בישעיה שם)[7] ובסנהדרין (דף ק' ע"א) חלונות שהשמש זורח בהם[8] כו' ועיין ברבות בא פט"ו [פרק ט"ו / פרשה ט"ו].

"Your windows" (shimshosayich) means the shining of the sun (shemesh) (as Rashi explained) (on Isaiah there); and in Sanhedrin (folio 100a): windows through which the sun shines, etc. And see [Midrash] Rabbah, Bo, section 15.

> The Alter Rebbe reads shimshosayich as related to shemesh, "sun": it means the shining of the sun, as Rashi explains, and Rashi in Sanhedrin calls them windows through which the sun shines. This prepares the reading of the verse as speaking about kinds of "sun."

והנה כתיב כי שמש ומגן[9] הוי' אלקים (תלים סי' פ"ד) ששם הוי' נק' שמש וכתיב וזרחה לכם יראי שמי שמש צדקה ומרפא בכנפיה[11, 10] במלאכי (סי' ג' כ').

Now, it is written, "For a sun and a shield is Havayah Elokim" (Psalms, chapter 84), [showing] that the Name Havayah is called "sun." And it is written, "And for you who fear My Name, a sun of tzedakah (righteousness) shall shine, with healing in its wings," in Malachi (chapter 3, [verse] 20).

> Two verses call something a "sun": Psalms calls the Name Havayah a sun, and Malachi promises a "sun of tzedakah" that brings healing. Tzedakah means righteousness, and later in the maamar it is also read as charity.

הרי גם בחי' צדקה נק' שמש. וזהו ענין שמשותיך ב' בחי' שמש. ולהבין זה יש

So the level of tzedakah, too, is called "sun." And this is the meaning of shimshosayich [in the plural]: two levels of "sun." To understand this, we must

> The plural shimshosayich therefore points to two "suns": the sun of Havayah and the sun of tzedakah. Before explaining them, the Alter Rebbe raises a question about the month of Elul.

להבין תחלה מה שמבואר בספרים[12] שבאלול מאירין י"ג מדות הרחמים עד ראש השנה ואחר כך בעשרת ימי תשובה חוזרין ומתגלים הי"ג מדות (וכמ"ש בזח"ב [בזהר חלק ב'][13] ס"פ תרומה) (דף קע"ו ע"א).

first understand what is explained in the sefarim: that in Elul the Thirteen Attributes of Mercy shine until Rosh HaShanah, and afterwards, in the Ten Days of Teshuvah, the Thirteen Attributes are revealed again (as is written in the Zohar, Part II, at the end of Parshas Terumah) (folio 176a).

> The Thirteen Attributes of Mercy are the thirteen qualities of divine compassion that G-d proclaimed to Moshe (Exodus 34:6–7). Kabbalistic works teach that they shine during Elul and are revealed again during the Ten Days of Teshuvah, from Rosh HaShanah to Yom Kippur, and the Alter Rebbe cites the Zohar for this.

ולכך אומרים ויעבור[15, 14] הוי' כו' עד יוה"כ [יום הכפורים]. וצריך להבין מהו ההפרש שבין אותה ההתגלות שבאלול לאח"כ בעשי"ת [בעשרת ימי תשובה].[16]

This is why we say "And Havayah passed," etc., until Yom Kippur. And we need to understand: what is the difference between that revelation in Elul and [the one] afterwards, in the Ten Days of Teshuvah?

> For this reason the verses of the Thirteen Attributes, beginning "And Havayah passed before him," are said in the Selichos prayers from Elul until Yom Kippur. The question is what distinguishes the revelation of Elul from the revelation of the Ten Days of Teshuvah.

ויובן כל זה בהקדים ביאור ענין התשובה שאינה על עבירות דוקא שהרי ארז"ל [אמרו רבותינו זכרונם לברכה] שיהיה כל ימיו בתשובה[17]

All this will be understood by first explaining the nature of teshuvah (return), which is not specifically for sins, for our Sages, of blessed memory, said that one should be in teshuvah all his days;

To answer, the Alter Rebbe first defines teshuvah. It cannot mean only repentance for sins, since the Talmud says a person should spend all his days in teshuvah.

אלא הוא ענין השבת הנפש ששב ונושא את נפשו אליו ית' כי ירידה צורך עליה היא.[18, 19, 20, 21]

rather, it is the returning of the soul: one returns and lifts his soul up to Him, may He be blessed, for the descent is for the sake of an ascent.

Teshuvah literally means "return": bringing the soul back up to G-d. The soul came down into a body only for the sake of a greater ascent, and teshuvah is that ascent.

SECTION 2 • ¶2–4

Teshuvah above thought

2 ולהבין זה דלכאורה הרי בלא"ה [בלאו הכי] נש"י [נשמות ישראל] עלו במחשבה[22, 23, 24] דהיינו שאינן כמו המלאכים צבא מעלה ומטה שמקור התהוותן מבחי' דבור העליון כדכתיב וברוח פיו כל צבאם.[25]

To understand this: for seemingly, the souls of Israel in any case "arose in thought"; that is, they are not like the angels, the hosts above and below, whose source of coming into being is the level of the supernal speech, as it is written, "And by the breath of His mouth, all their host."

The Alter Rebbe sharpens the question. The Midrash says the souls of Israel "arose in thought," meaning they originate in G-d's thought, unlike the angels and the other creations, which come from His "speech," the creative word ("by the breath of His mouth, all their host").

אבל הנשמות נלקחו מאותיות מחשבתו ית' והן הן ס"ר אותיות שבתורה שהן כנגד ס"ר נשמות[26]

But the souls were taken from the letters of His thought, may He be blessed, and these are the very six hundred thousand letters of the Torah, which correspond to the six hundred thousand souls

The souls are taken from the "letters" of G-d's thought, which are the six hundred thousand letters of the Torah. These correspond to the six hundred thousand root souls of Israel.

שבהם כלולים כל הנשמות שבאוצר להיותן ענפים וניצוצין המפשטים מהם וכנודע וא"כ הרי מקורן ושרשן הוא גבוה מאד נעלה ומהו העליה עוד.

in which all the souls in the treasury are included, since they are branches and sparks that spread forth from them, as is known. If so, their source and root is very high and exalted; what further ascent, then, [can there be]?

> Every individual soul in the heavenly "treasury" of souls is a branch or spark of one of those root souls. If the soul's source is already so high, what higher ascent could teshuvah bring it?

(ועמ"ש בפ' שלח ע"פ אני ה' אלקיכם כו' וע"פ מי מנה עפר יעקב[27] וע"פ את שבתותי תשמרו כו').

(See what is written in Parshas Shelach on the verse "I am Havayah your G-d," etc., and on the verse "Who has counted the dust of Yaakov," and on the verse "You shall keep My Shabbosos," etc.)

> The text refers the reader to other maamarim of Likkutei Torah that deal with the root of the souls.

אך הנה מודעת זאת דכמו עד"מ בנפש יש כמה כחות שלמעלה מהמחשבה כי המחשבה אינה אלא לבוש להשכל השוא מתלבש בה ומתחלק באותיות

However, it is well known that, by way of analogy, in the soul there are several powers that are above thought; for thought is only a garment for the intellect, which clothes itself in it and is divided into letters,

> The answer begins with an analogy from the human soul, which has powers higher than thought. Thought is only a "garment" for intellect: the idea clothes itself in thought and is broken up into words and letters.

אבל בעצם השכל הוא מהות אחר ונעלם ממנה כגון דבור תוספת וראי"ש[28] שההשכלה עצמה אינה מסוג האותיות כלל ונעלית מהם במדרגה

but the intellect itself is a different essence, hidden from it. For example, a comment of Tosafos and of the Rosh: the insight itself is not of the category of letters at all, and is higher than them in level,

> The idea itself is something else, hidden from thought. The example is a comment of Tosafos or of the Rosh, classic Talmud commentators: the insight behind the comment is not made of letters at all and stands above them.

כי היא סברא רוחניות ונקודה א' רק שנתפסת ומתלבשת בתיבות וצירופי אותיות אלו ומתחלקות בהן כו'.[29]

for it is a spiritual reasoning and a single point, only it is grasped and clothed in these words and combinations of letters, and divided among them, etc.

> An insight is a single, spiritual point of reasoning. It is divided into particular words only when it is grasped and expressed in letters.

3 ולכן השכלה אחת שבדבור התוספת היא באותיות ותיבות אלו ובהרא"ש והר"ן [והרבינו נסים] השכלה זו עצמה היא באותיות ותיבות אחרים והיינו שהאותיות והתיבות לגבי השכל הן כמו לבוש לבד וכלבוש תחליפם.[30]

Therefore one insight that in the Tosafos comment is in these letters and words, in the Rosh and the Ran this very insight is in other letters and words. That is, the letters and words, relative to the intellect, are merely like a garment, and "like a garment You change them."

> The proof that an insight is above its letters: the same idea is worded one way in Tosafos and another way in the Rosh and the Ran. The words are like a garment, which can be changed while the wearer stays the same, as the verse says, "Like a garment You change them."

ויש ג"כ בחי' שלמעלה מהשכל כי השכליים נובעים ומתחדשים תמיד חדשים לבקרים[31] ומוכרח שיש מציאות איזה כוחות הנפש המהוה אותן

There is also a level above the intellect: for insights well up and are renewed constantly, "new every morning," and there must necessarily exist some faculty of the soul that brings them into being;

> Higher still is the source of intellect. New insights keep springing up, "new every morning," so there must be a power in the soul that produces them.

והוא הנק' משכיל שהוא לשון מפעיל והוא מ"ש משכיל לאסף משכיל לאיתן האזרחי[32] למנצח משכיל[33, 34] כו'.

and this is what is called maskil, which is a causative form, and this is what is written, "A maskil of Asaf," "A maskil of Eisan the Ezrachite," "For the conductor, a maskil," etc.

> That power is called maskil, a causative form meaning "one who brings about understanding." Several psalms bear the heading maskil, among them those of Asaf and of Eisan the Ezrachite.

4 ולכן נקרא הנפש נפש המשכלת וכמ"ש במ"א. כן ממש יובן למעלה עליית הנשמות אחר ירידתן ממקור חוצבן מחשבה עילאה להתלבש בגוף חומרי שהעלייה הוא למעלה מעלה מהמחשבה. וזהו ענין התשובה תשוב[35] ה' עילאה לגבי יו"ד כו'.

This is why the soul is called "the intellective soul" (nefesh hamaskeles), as is explained elsewhere. Exactly so will it be understood Above: the ascent of the souls after their descent from the source from which they were hewn, the supernal thought, to be clothed in a physical body, is an ascent far, far above thought. And this is the meaning of teshuvah: tashuv hei, the upper hei returns to the yud, etc.

> The soul is named for this power: the "intellective soul" (nefesh hamaskeles), the soul that generates understanding. So too above: the soul descends from its source in G-d's supernal thought into a body, and its return reaches far above thought; this is teshuvah, read as tashuv hei, "the hei returns."

(כי מחשבה עילאה היא בחי' ה' עילאה דשם הוי' ותשוב ה' עילאה לגבי יו"ד היינו למעלה מבחי' מחשבה שהיו"ד עצמו הוא בחי' חכמה עילאה שנק' משכיל לאיתן[36] כו' וקוצו של יו"ד הוא בחי' אין שממנו תמצא החכמ' [החכמה][37] ועי' במ"ש הרמ"ז [הרב משה זכות] בפ' שלח)

(For the supernal thought is the level of the upper hei of the Name Havayah, and "the upper hei returns to the yud" means above the level of thought; for the yud itself is the level of the supernal Chochmah (wisdom), which is called "a maskil of Eisan," etc., and the tip of the yud is the level of ayin (nothingness), from which "Chochmah is found." And see what the Ramaz writes on Parshas Shelach)

> In the four letters of the Name Havayah, the upper hei stands for the supernal thought, and the yud for the supernal Chochmah, the source of insight, called "a maskil of Eisan." Teshuvah lifts the soul from the hei to the yud, above thought, and to the tip of the yud, the level of ayin ("nothingness") above Chochmah from which, as Job says, Chochmah is found.

בענין יו"ד של שם שקשור ממש בעולם א"ס בסוד קוצו של יו"ד כו' (דקנ"ט ע"א)

(folio 159a) about the yud of the Name, which is truly bound up with the world of Ein Sof, in the mystery of the tip of the yud, etc.,

> The Alter Rebbe refers to the Ramaz (Rabbi Moshe Zacuto), who writes in a passage on Parshas Shelach that the yud of the Name is bound up with the world of Ein Sof through the mystery of the tip of the yud.

עד יו"ד וקוצו א"ס ואצי' ה' עולם הבריאה הכולל יצירה ועשיה כו' ויש פרסא מבדלת כו'

up to: "The yud and its tip: Ein Sof and Atzilus; the hei: the World of Beriah, which includes Yetzirah and Asiyah," etc., "and there is a dividing curtain," etc.

The passage of the Ramaz continues with a map of the Name: the tip of the yud and the yud correspond to Ein Sof and Atzilus, and the hei to the World of Beriah, which includes Yetzirah and Asiyah. A "curtain" (parsa) separates Atzilus from the lower worlds.

ע"ש וע' בראשית חכמה פ"ב [פרק ב'] משער התשובה במ"ש עוד ביארו בזהר שהתשובה עולה עד הכתר[38] כו':

See there. And see Reishis Chochmah, chapter 2 of Sha'ar HaTeshuvah, where it says: "They further explained in the Zohar that teshuvah rises up to Keser (the Crown)," etc.

The Alter Rebbe also cites Reishis Chochmah, a classic work of Kabbalah and ethics, which quotes the Zohar that teshuvah rises as high as Keser, the Crown above Chochmah. This supports the claim that teshuvah lifts the soul above thought.

SECTION 3 · ¶5

The essence, the Yechidah and the young lions

5 ב כי הנה אור א"ס ב"ה מרומם ומתנשא רבבות מדרגות עד אין קץ למעלה מהמחשבה ואפי' [ואפילו] מבחי' ח"ע [חכמה עילאה] כו' וכנודע ובמחשבה א' הוא סובב וממלא לכל העולמות

2. For the Infinite Light (Or Ein Sof), blessed be He, is exalted and uplifted myriads of levels without end above thought, and even above the level of the supernal Chochmah (wisdom), etc., as is known; and in a single thought He encompasses and fills all the worlds,

The second section begins to answer how the soul can rise above its source in G-d's thought. G-d's Infinite Light is beyond thought altogether, higher even than the supernal Chochmah, and yet a single "thought" of His is enough both to encompass all the worlds and to fill them (the two modes called sovev and memalei).

וכמאמר צופה ומביט עד סוף כל הדורות[39] היה הוה ויהיה וג"ע [וגן עדן] ועוה"ב [ועולם הבא] ותחה"מ [ותחיית המתים] בכלל בסקירה אחת ממש והוא מ"ש בתחלת הע"ח [העץ חיים][40] כשעלה ברצונו[41] כו'

as the saying goes, "He sees and looks to the end of all generations": what was, is and will be, and Gan Eden, the World to Come and the Resurrection of the Dead included, in literally a single glance. And this is what is written at the beginning of Etz Chaim, "When it arose in His will," etc.,

"He sees and looks to the end of all generations" comes from the Zichronos blessing of the Rosh HaShanah Musaf, and "was, is and will be" from the hymn Vechol Ma'aminim. All of time, and even Gan Eden, the World to Come and the Resurrection, lie before G-d in one glance; the Arizal's Etz Chaim likewise opens its account of creation with "when it arose in His will."

שברצון ומחשבה זו נאצלו כל העולמות הן אותם הנזכרים ומובארים בספרי האמת[42] והן אותם שאינן גלוים וידועים מריש כל דרגין עד סוף כל דרגין כולן במחשבה[43] אי נתהוו.

that in this will and thought all the worlds were emanated, both those mentioned and explained in the books of truth and those that are not revealed and known; from the beginning of all levels to the end of all levels, all of them came into being in a single thought.

> In that one will and thought all the worlds came forth, both those the Kabbalah ("the books of truth") describes and those never revealed, from the highest level to the lowest. The Zohar too says that all the worlds arose in a single thought.

ולמשל כמו בנפש האדם כשחושב מחשבה אי זהו כלא ממש לגבי כללות המחשבה שיכול לחשוב מחשבות עד אין קץ ותכלית וכ"ש לגבי מהות ועצמות הנפש כו' [וכל שכן] (וע' מזה בד"ה אלה מסעי).

By way of analogy: in the human soul, when one thinks a single thought, it is truly as nothing compared with thought as a whole, which can think thoughts without end or limit, and all the more so compared with the being and essence of the soul, etc. (And see on this in the discourse beginning "These are the journeys.")

> An analogy from the human soul: one thought is as nothing beside the soul's power to think endless thoughts, and far less beside the soul's own essence, which is above thinking. The text refers the reader to the maamar beginning "These are the journeys" for more on this.

כך הוא הארת החיות הנמשכת ממנו יתי לכללות העולמות כולן דכלא ממש חשיבא קמיה יתי[44] ואין ערוך אליו.

So is the radiance of life-force (chayus) that is drawn from Him, may He be blessed, to all the worlds as a whole: it is truly considered as nothing before Him, may He be blessed, and bears no comparison to Him.

> So too all the life-force G-d draws down to sustain every world is, in the Zohar's words, "considered as truly nothing before Him," and bears no comparison to Him. The whole of creation is to G-d what a single passing thought is to the soul.

וע"כ לית מחשבה תפיסא ביה[45] ולכן נקי' ההמשכה בשם אור א"ס שהאור אינו פועל שינוי בעצם המאור כנודע ולהיות כן ה"ז [הרי זה] תכלית כל האדם להיות נכספה[46]

Therefore "no thought can grasp Him," and therefore what is drawn forth is called by the name Or Ein Sof, "the light of the Infinite One," for light effects no change in the essence of the luminary, as is known. This being so, the whole purpose of man is that "his soul should yearn

> Since "no thought can grasp Him" (from Elijah's prayer in the Tikkunei Zohar), what flows from Him is called only the "light" of the Infinite One: as rays change nothing in the luminary they come from, creation changes nothing in G-d. It follows that a person's true aim is the longing the Psalm describes, "my soul yearns and even pines."

וגם כלתה נפשו[47] ליכלל בעצמותו יתי' דוקא הבלתי בע"ג [בעלי גבול / בעל גבול] ולדבקה בו ולא ירצה[48] אפילו לקבל פרס[49] בג"ע [בגן עדן]

and even pine" to be included in His essence, may He be blessed, specifically, which is without limit, and to cleave to Him; and he should not want even to receive a reward in Gan Eden,

> The soul should long to be included in G-d's own essence, which has no limit at all, and to cleave to Him, and should not want even the reward of Gan Eden. The words recall the Mishnah's teaching not to serve "in order to receive a reward."

כי הוא זיו והארה[50] בלבד וע"י צמצומים רבים וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ביו"ד נברא העוה"ב [העולם הבא][51] כו'. והיינו מ"ש לאשתאבא בגופא דמלכא[52] בגופא דמלכא דוקא.

for that is only a glow and a radiance, and through many contractions (tzimtzumim), as our Sages, of blessed memory, said, "With [the letter] yud the World to Come was created," etc. And this is what is said, "to be absorbed into the body of the King," into the body of the King specifically.

> Gan Eden is only a glow and radiance of G-d (the Talmud speaks of the righteous there enjoying the radiance of the Shechinah), and it comes through many contractions; the Talmud teaches that the World to Come was created with the yud, the smallest letter. The Zohar's phrase "to be absorbed into the body of the King" says what the soul truly wants: G-d Himself, not His radiance.

(ועמ"ש בד"ה אחריה' אלקיכם תלכו ולקמן בד"ה כי תצא ובד"ה שובה ישראל ובד"ה האזינו השמים).

(See what is written in the discourse beginning "After Havayah your G-d shall you walk," and below in the discourse beginning "When you go out," and in the discourse beginning "Return, O Israel," and in the discourse beginning "Listen, O heavens.")

> The text points to other maamarim of Likkutei Torah on the same theme: those on "After Havayah your G-d shall you walk," "When you go out," "Return, O Israel" and "Listen, O heavens."

וזהו ענין התשובה שהוא השבת הנפש דהיינו לשוב למעלה ממקור מחצב נפשו דהיינו למעלה מן המחשבה כנ"ל והוא העליה שאחר הירידה. ועמ"ש ע"פ ואלה מסעיהם למוצאיהם[53].

And this is the meaning of teshuvah, which is the returning of the soul: to return [to a place] higher than the source from which his soul was hewn, that is, higher than thought, as mentioned above; and this is the ascent that follows the descent. And see what is written on the verse "And these are their journeys according to their goings forth."

> This is the full meaning of teshuvah, the "returning" of the soul: it returns not only to its source in G-d's thought but higher than that source. This is the ascent for whose sake the soul descended, as the maamar said at its opening; the text also refers to its discussion of "And these are their journeys according to their goings forth."

ושעת הכושר לזה הוא בק"ש [בקריאת שמע] באמרו אחד ואהבת כו' וכמבואר בספרים שצריך למסור נפשו באחד[54, 55] ואין הכוונה על ציור ק"ה [קידוש השם] בפ"מ [בפועל ממש] בלבד[56]

The opportune time for this is in the Shema, when one says "One" and "You shall love," etc.; and as is explained in the sefarim, one must give over his soul at [the word] "One." The intention is not only to picture sanctifying the Name in actual deed,

> The time suited to this ascent is the Shema, when one says "One" (echad) and then "You shall love." Kabbalistic works teach that at the word "One" a person should give over his soul to G-d, and the Alter Rebbe adds that this means more than picturing an actual death for the sanctification of G-d's Name.

אלא גם ברוחניות והוא ביטול הנפש להתכלל באור ה' אחד והוא בחי' ומדרגת יחידה[57] ועל זה אמר דוד המלך ע"ה [עליו השלום] (תהלים ל"ה) מכפירים יחידתי[58] אודך בקהל רב[59]

but also spiritually: this is the self-nullification (bittul) of the soul, to be included in the light of G-d, [who is] One. This is the level and rank of Yechidah, and of this King David, peace be upon him, said (Psalms 35), "[Save] my only one (yechidasi) from the young lions; I will thank You in the great congregation."

> It also means a spiritual giving of oneself: the soul's self-nullification and inclusion in G-d's light, which is One. This belongs to the soul's highest level, Yechidah ("the single one"), and King David alludes to it when he calls his soul "my only one" (yechidasi) in Psalm 35.

כי יש נרנח"י [נפש רוח נשמה חיה יחידה][60] חיה הוא בחי' חכמה כמ"ש והחכמה תחיה[61] ונשמה הוא בחי' בינה שהוא בחי' השגה כו'

For there are Nefesh, Ruach, Neshamah, Chayah and Yechidah. Chayah is the level of Chochmah, as it is written, "Wisdom gives life (techayeh)"; and Neshamah is the level of Binah (understanding), which is the level of comprehension, etc.;

> The soul has five levels, from lowest to highest: Nefesh, Ruach, Neshamah, Chayah and Yechidah, as the Midrash lists them. Chayah corresponds to Chochmah, since the verse links wisdom with life, and Neshamah to Binah, the power of comprehension.

אבל יחידה הוא[62] בחי' הרצון פשוט שלמעלה מן החכמה ויחידה הוא לשון נקבה שמקבלת מיחיד[63]

but Yechidah is the level of the simple will that is above Chochmah. And Yechidah is a feminine form, [denoting one] that receives from the Yachid, the Only One,

> Yechidah is higher than Chochmah: it is a simple will, with no reasoning in it. Its name is a feminine form, and the Alter Rebbe reads this as receptivity: Yechidah is the part of the soul that receives from G-d, the Yachid, "the Only One."

כי היא רק תשוקתה ליחידו שלעולם בלבד ליכלל בעצמותו ית' דוקא וכמ"ש מי לי בשמים[64] ועמך לא חפצתי בארץ כו'

for its only longing is for the Only One of the world alone, to be included in His essence, may He be blessed, specifically; as it is written, "Whom do I have in heaven? And besides You I desire nothing on earth," etc.

> All that Yechidah longs for is the Only One Himself, to be included in His essence. King David voices this longing: "Whom do I have in heaven? And besides You I desire nothing on earth."

שמים וארץ ג"ע [גן עדן] עליון ותחתון בכלם לא חפצתי רק אותך ית' בלבד ועמ"ש ע"פ אחת היא יונתי[65] ובחי' זו ישנה אפי' [אפילו] בפחותי הערך

Heaven and earth are the upper and lower Gan Eden: in all of them I desire nothing but You alone, may You be blessed. And see what is written on the verse "One is my dove." And this level is present even in those of the lowest worth,

> The Alter Rebbe reads "heaven" and "earth" in that verse as the upper and lower Gan Eden: at this level the soul wants no spiritual reward, only G-d. He refers to his discussion of "One is my dove," and adds that this level is present even in the least of people.

כי כל אחד ואחד מישראל יש בו בטבעו בחי' מס"נ [מסירות נפש] ורצון זה שלמעלה מהשכל וכמבואר בספרים שגם מי שאין לו

for every single Jew has in his nature the quality of self-sacrifice (mesirus nefesh) and this will that is above intellect; and as is explained in the sefarim, even one who has nothing

> Every Jew, by his very nature, is capable of self-sacrifice and has a will above intellect. The Kabbalistic works say this holds even for a person whose soul reaches only its lowest level, as the next words explain.

אלא נפש או נפש דנפש מ"מ גם בחי' יחידה כלולה בה[66] (ועיין בשע"ק [בשערי קדושה] להרח"ו [להרבי חיים ויטאל] חלק שלישי שער ב').

but Nefesh, or the Nefesh of Nefesh, nevertheless has the level of Yechidah included in it as well (and see Sha'arei Kedushah by Rabbi Chaim Vital, part three, gate 2).

> Even one who has only a Nefesh, or only the lowest part of the Nefesh ("the Nefesh of Nefesh"), has the level of Yechidah included in it. Rabbi Chaim Vital's Sha'arei Kedushah, which teaches that each level of the soul includes all the others, is cited for this.

והנה זה לעומת זה עשה האלהים שגם בסט"א [בסטרא אחרא] יש בחי' יחידה זו שהיא בחי' רצון שלמעלה מהשכל

Now, "G-d made one opposite the other": in the sitra achra (the other side), too, there is this level of Yechidah, which is the level of a will that is above intellect

> Ecclesiastes says "G-d made one opposite the other": what exists in holiness has a counterpart in the sitra achra, the side opposed to holiness. So the sitra achra too has a "Yechidah," a will that is above intellect.

והטעם וע"כ יכול להיות רצון חזק לאדם גם במילי דעלמא כענין רצון זה שבקדושה שלמעלה מהטעם אם ימשיך עליו עול דרך ארץ כו'.

and reason. Therefore a person can have a strong will even in worldly matters, like this will in holiness that is above reason, if he draws upon himself the yoke of worldly affairs, etc.

> This is why a person can want worldly things with a fierce will that has no reason behind it, mirroring the will above reason found in holiness. It happens when he takes upon himself the yoke of worldly affairs.

(ע"ד הנזכר בפ' בשלח בד"ה לסוסתי[67] ברכבי פרעה[68] וכשנעשה התקשרות לה העולם כ"כ [כל כך] בחוזק עד שהוא בלי שכל כלל כו') ומקור בחינה זו נק' כפירים כי כחם רב ועצום ויש בהם תגבורת החיות כ'ו.

(Along the lines of what is mentioned in Parshas Beshalach, in the discourse beginning "To My mare among Pharaoh's chariots": when the attachment to the world becomes so strong that it is entirely without reason, etc.) And the source of this level is called "young lions" (kefirim), for their strength is great and mighty and they have an overpowering life-force, etc.

> In Torah Ohr, Beshalach, the Alter Rebbe describes how attachment to the world can grow so strong that it is beyond all reason. The source of this unholy will is called kefirim, "young lions," for its great strength and overflowing vitality.

ועל זה ביקש דוד המלך ע"ה [עליו השלום] מכפירים יחידתי[69] להיות בחי' היחידה רק בקדטשה בלבד ליחידו של עולם והוא בחי' ומדרגת אהבת בכל מאדך[70]

And about this King David, peace be upon him, asked, "[Save] my only one from the young lions": that the level of Yechidah be only in holiness alone, for the Only One of the world. And this is the level and rank of the love "with all your might (me'odecha),"

> So King David prayed, "[Save] my only one from the young lions": that the Yechidah of his soul belong to holiness alone, to the Only One of the world, and not to the unholy "lions." In the Shema this level is the love "with all your might" (bechol me'odecha).

כי בכך נפשך כולל ד' בחי' נרנ"ח [נפש רוח נשמה חיה] ובחי' בכל מאדך הוא בחי' יחידה כי מאד הוא בלי גבול כו'

for "with all your soul" includes the four levels Nefesh, Ruach, Neshamah and Chayah, and the level of "with all your might" is the level of Yechidah, for me'od is without limit, etc.

> The Alter Rebbe maps the verse onto the soul: "with all your soul" includes the four levels Nefesh, Ruach, Neshamah and Chayah, while "with all your might" is Yechidah. The word me'od means "very much," a measure without limit, which fits Yechidah, the soul's unlimited will.

והיינו דאמרז"ל [דאמרו רבותינו זכרונם לברכה] בכל מאדך בכל ממונך[71] ולכאורה הוא פלא[72] מה ענין הממון לבחי' מאד שהוא בחי' ומדרגה היותר גבוה שבנפש בחי' יחידה.

And this is what our Sages, of blessed memory, said: "With all your might: with all your money." Seemingly this is astonishing: what does money have to do with the level of me'od, which is the highest level and rank in the soul, the level of Yechidah?

> The Mishnah explains "with all your might" as "with all your money." This seems strange: what has money to do with the highest level of the soul?

אך הענין כמ"ש צדקה תרומם גוי וחסד לאומים חטאת (במשלי סי' י"ד ל"ד) פי' חטאתם של ישראל הוא הגורם חסד לאומים.

But the explanation is as it is written, "Tzedakah exalts a nation, and kindness to the nations is sin" (in Proverbs, chapter 14, [verse] 34), meaning: the sin of Israel is what causes kindness to the nations.

> The answer begins from Proverbs: "Tzedakah exalts a nation, and kindness to the nations is sin." The Alter Rebbe reads the second half as cause and effect: Israel's sin is what causes "kindness," a flow of life, to go to the "nations," which the next words identify with the sitra achra.

כי אין צדיק בארץ אשר יעשה טוב ולא יחטא[73] כו'. ועי"ז נמשך חסד שהוא בחי' השפעה ח"ס דלי"ת לס"א [לסטרא אחרא]

For "there is no righteous man on earth who does good and does not sin," etc. And through this chesed (kindness) is drawn forth, which is the level of bestowal, chas dalet, "compassion on the dalet," to the sitra achra;

> Since "there is no righteous man on earth who does good and does not sin," everyone causes some of this flow. The word chesed (חסד) is read as chas dalet, "compassion on the dalet": a giving to one who has nothing of its own, here the sitra achra, which has no life except what reaches it from holiness.

כי ע"י כל חטא וחטא נעשה פגם בנפש ובמקור שורשה לפי שמתלבשת בנפש הבהמית והיא שמורידה וממשיכה בעמקי הקליפות והיכלות החיצונים כו'.[74, 75, 76, 77]

for through each and every sin a blemish is made in the soul and in the source of its root, since it clothes itself in the animal soul, and it is [the animal soul] that brings it down and draws it into the depths of the kelipos and the external chambers, etc.

> Each sin blemishes the soul and even its source above, because the soul is clothed in the animal soul, and the animal soul draws it down into the depths of the kelipos and the "external chambers," the realms of unholiness.

SECTION 4 · ¶6–10

Tzedakah and the animal soul

6 ואמנם הצדקה תרומם גוי זה ישראל[78] כמ"ש ומי כעמך[79] כו' והיינו נפש הבהמית שעל ידי הצדקה שאדם עושה נפרדת ונבדלת נפש הבהמית מן הרע הגמור ומתרוממת גם היא להיות כל מדותיה ולבושיה להי' לבדו.[80]

However, "tzedakah exalts a nation": this is Israel, as it is written, "And who is like Your people," etc.; that is, the animal soul. For through the tzedakah that a person does, the animal soul is separated and set apart from complete evil, and it too is exalted, so that all its attributes and garments are for G-d alone.

> Now the first half of the verse is read in Israel's favor: the "nation" is Israel, as in "Who is like Your people Israel, one nation on earth." Within each person it is the animal soul: giving tzedakah separates the animal soul from complete evil and lifts it too, until all its emotions and its "garments," its thought, speech and action, are for G-d alone.

7 והוא בחי' ומדרגת בע"ת [בעלי תשובה] שהפליגו רז"ל [רבותינו זכרונם לברכה] במעלתן ואמרו במקום שבע"ת [שבעלי תשובה] עומדין[81] כו' כי כל המדות שבנה"ב [שבנפש הבהמית]

And this is the level and rank of baalei teshuvah, whose greatness our Sages, of blessed memory, extolled, saying, "In the place where baalei teshuvah stand," etc. For all the attributes (middos) in the animal soul,

> The animal soul lifted in this way is the level of baalei teshuvah, those who return to G-d after sin, whom the Sages praised highly: "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand." The reason begins with the nature of the animal soul's emotions.

בעצם מציאותן הן תקיפין וחזקים יותר מהמדות הקדושות שבנפש האלקית וכמו בגשמיות שהבהמות וחיות המה בעלי כח וגבורה בטבעם יותר מבני אדם.

in their very existence, are more forceful and stronger than the holy attributes in the G-dly soul, just as, physically, domestic and wild animals are by nature possessed of more strength and might than human beings.

> By their very nature the emotions of the animal soul are more forceful than the holy emotions of the G-dly soul, just as animals are physically stronger than people. The next paragraphs explain why, and what happens when this strength is turned to holiness.

8 והטעם משום ששרשן ממקום גבוה מאד נעלה בחי' יד החזקה[82] והן המלכים אשר מלכו לפני[83] מלך מלך לבני ישראל למעלה מעלה ממקור נפשות ישראל הקדושות כו' רק שירדו ונפלו למטה מטה.

The reason is that their root is from a very high and exalted place, the level of "the strong hand," and they are "the kings who reigned before any king reigned over the children of Israel," far, far above the source of the holy souls of Israel, etc.; only, they descended and fell far, far below.

> Their strength comes from their root, which is higher than the root of the holy souls: "the strong hand," a phrase from Exodus that the Kabbalah reads as a high level of Gevurah, and "the kings who reigned before any king reigned over the children of Israel," the kings of Edom, which the Kabbalah reads as the world of Tohu that came before our ordered world. Those lights fell to the lowest places, and what fell keeps the force of its high root.

9 ואמנם כד אתכפיא ואתהפכא מחשוכא לנהורא הרי נכלל בחי' תוקף זה בקדושה וזו היא מעלת בע"ת [בעלי תשובה] דבחילא יתיר[84] וכמבואר במ"א.

However, when it is subdued and transformed from darkness to light, this level of forcefulness is included in holiness; and this is the superiority of baalei teshuvah, [who come] "with greater strength," as is explained elsewhere.

> When the animal soul's forcefulness is subdued and turned "from darkness to light" (a phrase of the Zohar), that very force enters holiness. This is why baalei teshuvah stand higher: as the Zohar says, they draw near to the King "with greater strength."

וזהו שביקש דוד להנצל מכפירים יחידתי[85] כי יש בחי' יחידה שהוא תוקף והתגברות הרצון שלמעלה מהטעם גם בסט"א [בסטרא אחרא] ונקי כפירים כמ"ש הכפירים שואגים לטרף[86] שהוא התגברות החיות גבור כארי[87, 88] כו' כנ"ל.[89]

And this is why David asked to be saved, [saying,] "my only one from the young lions": for there is a level of Yechidah, which is the forcefulness and intensity of the will that is above reason, in the sitra achra (the other side) as well, and it is called "young lions" (kefirim), as it is written, "The young lions roar for prey," which is the intensity of life-force, "mighty as a lion," etc., as mentioned above.

> This explains David's prayer to be saved "from the young lions": the sitra achra too has a "Yechidah," a forceful will above reason, called kefirim, young lions. The verse "The young lions roar for prey" and the Mishnah's "mighty as a lion" describe this overpowering vitality.

10 ולזה אמר דוד מכפירים יחידתי[90] שתהיה יחידתי מקושר בקשר אמיץ וחזק להשי"ת [להשם יתברך] לבדו ולא תפול ח"ו [חס ושלום] בידי החיצונים הכפירים.

Therefore David said, "my only one from the young lions": that my Yechidah be bound with a strong and mighty bond to G-d, may He be blessed, alone, and not fall, G-d forbid, into the hands of the external forces, the young lions.

> David's prayer means: may my Yechidah be bound firmly to G-d alone, and never fall into the hands of the "external forces," the unholy young lions.

וזהו תרומם גוי שיתהפכו המדות שבנפש הבהמית לדבקה בו יתי והיינו ע"י הצדקה דוקא כי במדה שאדם מודד מודדין לו[91,92]

And this is [the meaning of] "exalts a nation": that the attributes (middos) in the animal soul be transformed to cleave to Him, may He be blessed; and this comes through tzedakah specifically, for "in the measure with which a person measures, he is measured,"

> This is also how "tzedakah exalts a nation" works: the emotions of the animal soul are transformed until they cleave to G-d. It comes specifically through charity, because G-d deals with a person measure for measure, as the Mishnah says.

וכמו שהוא מרחם על העני להחיות נפשו ממתי רעב כך מלמעלה מתגלגלים רחמים המרובים ממקור הרחמים על נפשו לרוממה משפלותה וטומאתה וכמ"ש מחיה מתים[93] כו' (ועמ"ש סד"ה ציון במשפט תפדה[94,95] בענין ושביה בצדקה):

and just as he has compassion on the poor man, to revive his soul from among the starving, so from Above abundant mercies roll down from the source of mercy upon his soul, to raise it from its lowliness and its impurity, as it is said, "He revives the dead," etc. (And see what is written at the end of the discourse beginning "Zion shall be redeemed with justice," on "and her returnees with tzedakah.")

> One who has compassion on a starving poor man and keeps him alive receives the same from Above: great mercy flows from G-d's source of mercy onto his own soul and lifts it from its lowliness and impurity, as the Amidah praises G-d, "Who revives the dead with great mercy." The text also refers to its discussion of "and her returnees with tzedakah."

SECTION 5 · ¶11–14

The Thirteen Attributes of Elul

11 ג וזהו ענין התגלות י"ג מדות הרחמים באלול שקודם עשי"ת [עשרת ימי תשובה]. כי הנה בעשי"ת [בעשרת ימי תשובה] מתגלים רחמים רבים אחר קדימת התשובה

3. And this is the meaning of the revelation of the Thirteen Attributes of Mercy in Elul, which precedes the Ten Days of Teshuvah. For in the Ten Days of Teshuvah abundant mercies are revealed after teshuvah has come first,

> The third section answers the opening question about Elul. In the Ten Days of Teshuvah great mercy is revealed, but only after a person has first done teshuvah.

כי באתערותא דלתתא דוקא אזי הוא אתערותא דלעילא וכמבואר בזהר ע"פ אם ישים אליו לבו[96, 97] כו' רוח אייתי רוח ואמשיך רוח.

for it is specifically through an arousal from below (isarusa dilesata) that there is then an arousal from above (isarusa dile'eila), as is explained in the Zohar on the verse "If He sets His heart upon him," etc.: "A spirit brings a spirit, and draws forth a spirit."

> This follows the rule that an arousal from above comes in response to an arousal from below. The Zohar reads Job's "If He sets His heart upon him" to teach that a spirit rising from below draws a spirit down from above.

12 והנה כד אייתי רוח ממטה למעלה כאשר רצון לבו להי' בבחי' מאד בחילא יתיר אזי ימשיך

Now, when one brings up a spirit from below to above, when the will of his heart is for G-d at the level of me'od ("might"), "with greater strength," then he will draw

> When a person's spirit rises from below, with his heart's will turned to G-d at the level of me'od, without limit and "with greater strength," he draws down a response from above.

ג"כ רוח דוגמתו מלמעלה למטה בחי' מאד העליון שבלי גבול והן הן י"ג מדות הרחמים שבפסוק מי אל כמוך נושא עון כו'.[98]

also a spirit like it from above to below: the level of the supernal me'od, which is without limit. And these are the very Thirteen Attributes of Mercy in the verse, "Who is a G-d like You, Who bears iniquity," etc.

> What comes down mirrors what went up: a supernal me'od, divine mercy without limit. These are the Thirteen Attributes of Mercy as Micah lists them, beginning "Who is a G-d like You, Who bears iniquity."

אך גם בכדי שתהיה אתעדל"ת [אתערותא דלתתא] זו שנשוב אל ה' בכל נפשנו ומאדנו צריך ג"כ התעוררות מלמעלה עד אשר ממרום יערה רוח ה' על ישראל עמו לעורר לבבם שיצעקו אל ה' מתוך תוכם נקודת לבבם.[99]

But in order for there to be this arousal from below, that we return to G-d with all our soul and our might, there must also be an arousal from above, until from on high the spirit of G-d is poured out upon Israel His people, to arouse their hearts, so that they cry out to G-d from their very innermost core, the point of their hearts.

> Yet a person cannot even begin this arousal from below without help from above: first G-d's spirit must be poured out from on high, in Isaiah's words, to stir people's hearts. Then they cry out to G-d from the innermost point of the heart.

13 וזהו ענין התגלות י"ג מדות הרחמים שבאלול שע"י הרחמים האלה קמה נפשו מנפילתה וגם נצבה[100] ועולה לה' ברוח נדיב' [נדיבה] בבחי' מאד ממש בחילא יתיר כו'. ולכן מבואר בדברי רז"ל [רבותינו זכרונם לברכה] שצריך להרבות בצדקה מר"ח [מראש חודש] אלול.[101]

And this is the meaning of the revelation of the Thirteen Attributes of Mercy in Elul: that through these mercies his soul rises from its fall, and also stands upright and ascends to G-d with a willing spirit, at the very level of me'od, "with greater strength," etc. Therefore it is explained in the words of our Sages, of blessed memory, that one must increase in tzedakah from Rosh Chodesh Elul.

> The Thirteen Attributes shine in Elul to give that first arousal: through them the soul "rises and also stands upright" from its fall (words from Joseph's dream) and goes up to G-d willingly, at the level of me'od. That is why the words of the Sages call for increasing tzedakah from Rosh Chodesh Elul.

14 והיינו מטעם הנ"ל כי צדקה תרומם ותגביה כו'. ולכן תיקנו לנו אנשי כנסת הגדולה[102] קודם ק"ש [קריאת שמע] בקשות התעוררות רחמים עלינו בשתים שלפניה והוא מה שאומרים אבינו אב הרחמן רחם עלינו ותן בלבנו בינה

That is for the reason mentioned above: that tzedakah exalts and raises up, etc. Therefore the Men of the Great Assembly instituted for us, before the Shema, requests for the arousal of mercy upon us, in the two [blessings] before it; this is what we say, "Our Father, merciful Father, have mercy upon us, and put into our hearts understanding

> Tzedakah lifts the soul, and for the same reason the Men of the Great Assembly placed blessings that ask for mercy before the Shema. The second blessing asks, "Our Father, merciful Father, have mercy upon us, and put into our hearts understanding."

להבין כו' וכן ברחמיך הרבים רחם עלינו ברחמיך הרבים דייקא וכמ"ש מזה בד"ה והנה מנורת זהב[103]

to understand," etc.; and likewise, "In Your abundant mercies, have mercy upon us": "in Your abundant mercies" specifically, as is explained on this in the discourse beginning "And behold, a menorah all of gold."

> The first blessing likewise asks, "In Your abundant mercies, have mercy upon us," and the Alter Rebbe stresses the word "abundant." He refers to his discussion of this in the discourse on "And behold, a menorah all of gold."

כי אנחנו שכבר ירדנו בעולם השפל הרחק מאד מאור פני מלך חיים[104] אין אנו משיגים ומכירים הרחמנות שעלינו

For we, who have already descended into the lowly world, very far from the light of the King's face, [which is] life, do not grasp or recognize the pity that is [due] us;

> Why must we ask for abundant mercy? Having come down into this lowly world, far from the light of the King's face, we cannot even sense how much we are to be pitied.

אבל הוא יתי' הוא היודע כו' וכולא קמיה כלא חשיבא ממש יודע גודל הרחמנות שעל הנשמות אשר ירדו

but He, may He be blessed, is the One who knows, etc., and before Him all is considered as truly nothing; He knows how great is the pity upon the souls that have descended

> Only G-d, before whom everything is as nothing, knows how great is the pity upon the souls that have come down.

מאיגרא רמה[105] בסתר המדרגה[106] בעוה"ז השפל ובגוף החומרי ונתרחקו מאד מאלקותו יתי' וע"י רחמים רבים יתן בלבנו בינה להבין כו' היינו להבין דבר מתוך דבר.

"from a high roof" into "the covert of the cliff," into this lowly world and into the physical body, and have become very far from His G-dliness, may He be blessed. And through abundant mercies He will put into our hearts understanding to understand, etc., that is, to understand one thing from another.

> The souls fell "from a high roof" (as the Talmud puts it) into "the covert of the cliff" (Song of Songs), into this lowly world and a physical body, far from G-dliness. So we ask that in His great mercy G-d grant us understanding "to understand one thing from another."

פי' שמתוך דבר שהוא הארת אור א"ס הממלא כל עלמין אשר לגדולתו אין חקר[107] ממש להחיות עולמות רבים עד אין קץ ותכלית ואעפ"כ [ואף על פי כן] הוא כאין ואפס ממש לגבי עצמותו יתי' וכמשל ביטול דיבור א' כו'.

That is: from one thing, which is the radiance of the Infinite Light that fills all worlds (memalei kol almin), "whose greatness is unsearchable," truly, giving life to many worlds without end or limit, and nevertheless it is truly as naught and nothing compared with His essence, may He be blessed, as in the analogy of the nullity of a single word, etc.

> The "one thing" is the light that fills all worlds, which gives life to countless worlds and "whose greatness is unsearchable," yet is as nothing compared with G-d's essence, as a single word is as nothing beside the soul that speaks it.

מזה יביך איך שעצמותו יתי' הוא המרומם ונשגב לבדו (וע' בד"ה השמים כסאי)[108] ואז לזאת תכסוף אליו נפש

From this he will understand how His essence, may He be blessed, alone is exalted and sublime (and see the discourse beginning "The heavens are My throne"). And then, because of this, there will yearn for Him the soul

> From this one understands the "other thing": that G-d's own essence alone is truly exalted. The text refers to the discourse "The heavens are My throne," which opens Torah Ohr, and goes on to describe the longing that this understanding awakens in the soul.

כל חי בבחי' מאדך בלי גבול ממש למסור נפשו ממש באחד האמיתי ובע"כ [ובעל כרחך] אתה חי[109, 110] כו' ואנו אין לנו לבקש כ"א קרבת אלקים[111] יתי' אלינו.

of every living being, at the level of "your might," truly without limit, to give over his soul truly to the true One, and "against your will you live," etc. And we have nothing to ask for but the nearness of G-d, may He be blessed, to us.

> Then every soul yearns for G-d "with all your might," without limit, ready to give itself over entirely to the true One, so that, in the Mishnah's words, "against your will you live." All we ask for is G-d's nearness.

SECTION 6 · ¶15–19

The garments of Torah and tzedakah

15 וזהו ענין שמ"ע [שמונה עשרה] שלאחר ק"ש [קריאת שמע] שהוא ביאור ופי' המס"נ [המסירות נפש] שבק"ש [שבקריאת שמע] שהמבוקש הוא להיות בא"י [ברוך אתה ה'] אלקינו כו'

And this is the meaning of the Shemoneh Esreh that follows the Shema, which is the explanation and interpretation of the self-sacrifice (mesirus nefesh) in the Shema: that what is sought is that there be "Blessed are You, Havayah, our G-d," etc.

> The Shemoneh Esreh (the Amidah), said right after the Shema, spells out what the self-sacrifice of the Shema is for. What the soul seeks is expressed in the formula of every blessing, "Blessed are You, Havayah, our G-d."

ברוך הוא לשון בריכה והמשכה שיתגלה אלקותו יתי' למטה מטה עד שיהיה בבחי' אתה לנוכח.

Baruch ("blessed") is a term related to a pool (berechah) and to drawing down: that His G-dliness, may He be blessed, be revealed far, far below, until it is at the level of Atah, "You," in the second person,

> Baruch, "blessed," is related to berechah, a pool, and means drawing down: that G-dliness be drawn down and revealed even in the lowest place, until G-d can be addressed as Atah, "You," as one who is present.

16 ובחי' אלקינו שלנו ממש. ואמנם המלך אין רואים אותו כשהוא ערום[112, 113] ולזאת צריך לעשות בחינת לבושים וכלים מכלים שונים[114] שיתגלה בהן אלקותו יתי'

and the level of Elokeinu, "our G-d," truly ours. However, the king is not seen when he is unclothed; and therefore one must make the level of garments and vessels, "vessels of diverse kinds," in which His G-dliness, may He be blessed, may be revealed.

> Elokeinu, "our G-d," means G-dliness that is truly ours. But a king is not seen unclothed (as the Mishnah rules for a king), so G-dliness must be revealed through "garments" and vessels of many kinds; "vessels of diverse kinds" is a phrase from the Book of Esther.

והיינו מ"ש ודברת בם[115, 116] בדברי תורה כי התורה היא בחי' לבוש שבה מתלבש אור א"ס ב"ה וכמ"ש עוטה אור כשלמה.[117]

And this is what is written, "And you shall speak of them": in words of Torah. For the Torah is the level of a garment in which the Infinite Light (Or Ein Sof), blessed be He, is clothed, as it is written, "He wraps [Himself in] light as a garment."

> The first of these garments is the Torah: the text reads "And you shall speak of them" as speaking words of Torah. The Torah is a garment in which the Infinite Light clothes itself, as the Psalm says of G-d, "He wraps [Himself in] light as a garment."

17 והצדקה היא נקראת ג"כ בשם בחי' לבוש כמאמר לבושו צדקה.[118] והענין הוא עד"מ מלך בשר ודם שיש לו לבושים פנימים שלבוש בהם כשיושב בהיכלו

And tzedakah, too, is called by the name of the level of a garment, as the saying goes, "His garment is tzedakah." The matter is, by way of analogy, [like] a king of flesh and blood, who has inner garments that he wears when he sits in his palace

> Tzedakah too is called a garment, as in the High Holiday hymn Atah Hu Elokeinu, "His garment is tzedakah." The analogy is a human king, who wears inner garments when he sits inside his palace.

פנימה ויש לו לבושים חיצונים[119] שלובש אותן כשיוצא לחוץ כך למעלה התורה היא בחי' לבוש הפנימי שאור א"ס שורה בה כמו שהוא מתגלה למעלה באצילות.

within, and has outer garments that he puts on when he goes outside. So Above: the Torah is the level of the inner garment, in which the Infinite Light (Or Ein Sof) rests as it is revealed above, in Atzilus.

> When he goes out, he wears outer garments. So Above: the Torah is G-d's inner garment, in which the Infinite Light rests as it is revealed in Atzilus, the highest world.

18 והצדקה היא לבוש החיצון דהיינו כשנמשך למטה מטה בעולמות הנפרדים בבי"ע וסביב רשעים יתהלכון[120] הם היכלות ומדורות החיצונים המבקשים טרף ויניקה כו' ואז לבושו צדקה וכמ"ש וילבש צדקה כשריון ושריון קשקשים הוא לבוש וכמ"ש במ"א.[121]

And tzedakah is the outer garment: that is, when [the light] is drawn far, far below, into the separate worlds, into Beriah, Yetzirah and Asiyah, and "the wicked walk all around" (these are the external chambers and abodes, which seek prey and nourishment, etc.), then "His garment is tzedakah," as it is written, "He put on tzedakah as a coat of mail"; and "a coat of mail of scales" is a garment, as is explained elsewhere.

> Tzedakah is the outer garment, worn when G-d's light descends into the separate worlds of Beriah, Yetzirah and Asiyah, where "the wicked walk all around," the unholy realms that seek to draw nourishment from holiness. There "His garment is tzedakah," as Isaiah says G-d "put on tzedakah as a coat of mail," and a coat of mail made of scales is a garment, as explained elsewhere.

19 וזהו ענין ב' בחי' שמש[122] שמש הוי' ושמש צדקה שהם מאירים ע"י כדכד היינו מחיצה דקה הלבוש דתורה כ"ד ספרין דאורייתא והלבוש דצדקה

And this is the meaning of the two levels of "sun," the sun of Havayah and the sun of tzedakah, which shine through kadkod, that is, a thin partition: the garment of the Torah, the twenty-four (kaf-dalet) books of the Torah, and the garment of tzedakah.

> Now the verse's kadkod is explained: the two "suns," of Havayah and of tzedakah, shine through a thin partition. The partitions are the two garments: the Torah, whose twenty-four books are hinted in the letters kaf-dalet (24) of kadkod, and tzedakah.

כי העוונות נקראים חשך וענן וכמ"ש מחיתי כעב פשעיך[123] וכענן חטאתיך להיותן מסתירים על אור ה'

For sins are called darkness and cloud, as it is written, "I have wiped away your transgressions like a thick cloud, and your sins like a cloud," since they conceal the light of G-d;

> Sins are called darkness and cloud, as in Isaiah's "I have wiped away your transgressions like a thick cloud," because they hide the light of G-d.

ועל ידי הצדקה תאיר ותזרח הארה בנפשו להיות מתבטל ומתכלל באור א"ס ממטה למעלה וזהו וזרחה לכם יראי שמי שמש צדקה ומרפא בכנפיה.[124]

and through tzedakah a radiance will shine and dawn in his soul, so that he becomes nullified and included in the Infinite Light (Or Ein Sof), from below to above. And this is "And for you who fear My Name, a sun of tzedakah shall shine, with healing in its wings."

> Tzedakah clears that cloud, so that a light shines in the soul and it rises from below to be nullified and included in the Infinite Light. This is Malachi's "sun of tzedakah" with "healing in its wings": the sun that shines through the garment of tzedakah.

SECTION 7 · ¶20–22

Healing in its wings: two readings of the suns

20 והוא ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] בפ"ב [בפרק ב'] דיומא[125] גדולה תשובה שמביאה רפואה לעולם[126] כי העוונות נקראים מכות ופצעים כמאמר הנביא מכף רגל ועד ראש אין בו מתום[127] כו'.

And this is along the lines of the saying of our Sages, of blessed memory, in the second chapter of Yoma: "Great is teshuvah, for it brings healing to the world." For sins are called blows and wounds, as the prophet said, "From the sole of the foot to the head there is no soundness in it," etc.

> The Talmud says, "Great is teshuvah, for it brings healing to the world." Healing fits because sins are like wounds, as Isaiah describes the people as having "no soundness" from the sole of the foot to the head.

והיינו לפי שע"י כל חטא וחטא נעשה פגם בנפש[128] ומשפעת כח וחיות לקליפות ועל ידי התשובה הוא מביא רפואה שתצא הנפש מטומאתה וחלאתה ותעלה לקדושה ליכלל באור ה' אחד כנ"ל.

That is, because through each and every sin a blemish is made in the soul, and it imparts power and life-force to the kelipos; and through teshuvah one brings healing, so that the soul goes out of its impurity and its filth and rises to holiness, to be included in the light of G-d, [who is] One, as mentioned above.

> Each sin wounds the soul and feeds power and life to the kelipos. Teshuvah heals the wound: the soul leaves its impurity, rises to holiness and is included in G-d's light, as explained earlier.

21 וזהו ומרפא בכנפיה[129] כי הכנפים הם המעופפים ומעלים את העוף. וכך הוא האוי"ר [האהבה ויראה] הם בחי' גדפין.[130]

And this is "with healing in its wings": for the wings are what fly and lift up the bird; and so too love and awe are the level of "wings" (gadfin).

> Now the "wings" of Malachi's verse are explained. Wings lift a bird, and love and awe are the soul's "wings" (gadfin), which lift a person's service upward.

ובהם ועל ידם הוא ההעלאה ובאתערותא דלתתא אתערותא דלעילא נמשכים מלמעלה י"ג מדות הרחמים שהם בחי' מאד העליון שבלי גבול.

Through them and by means of them is the ascent; and through an arousal from below, an arousal from above, the Thirteen Attributes of Mercy are drawn down from above, which are the level of the supernal me'od that is without limit.

> Love and awe raise the soul from below, and this arousal from below draws down an arousal from above: the Thirteen Attributes of Mercy, the unlimited supernal me'od.

וזהו בחי' שמש הב' הנקרא שמש הוי' כו' (וזהו ענין ההפרש בין התגלות י"ג מדות שבחדש אלול. וכמ"ש לקמן ע"פ אני לדודי.

And this is the level of the second sun, which is called the sun of Havayah, etc. (And this is the meaning of the difference between the revelations of the Thirteen Attributes: [the one] in the month of Elul, as is explained below on the verse "I am my beloved's,"

> This drawing down is the second sun, the sun of Havayah. A long parenthesis now explains the difference between the revelation of the Thirteen Attributes in Elul and in the Ten Days of Teshuvah, as in the maamar on "I am my beloved's" later in the parsha.

שהוא עד"מ המלך כשהוא בחוץ בשדה קודם בואו להיכלו. ושם יוצאים לקבל פניו. ואז הוא לבוש עד"מ לבוש החיצון. וזהו בחי' וילבש צדקה כו' וכובע ישועה בראשו.[131]

is, by way of analogy, [like] the king when he is outside, in the field, before he comes to his palace, and there [people] go out to greet him; and then he is dressed, by way of analogy, in the outer garment. And this is the level of "He put on tzedakah," etc., "and a helmet of salvation on His head."

> In Elul the King is "in the field," before entering His palace, and all may go out to greet Him; then He wears His outer garment. That outer garment is tzedakah, as in Isaiah's "He put on tzedakah as a coat of mail, and a helmet of salvation on His head."

וזהו בחי' שמש צדקה[132] וכדכתיב עטרת תפארת שיבה[133] בדרך צדקה תמצא. ואמנם התגלות י"ג מדות בעשי"ת [בעשרת ימי תשובה] ובפרט ביוהכ"פ [ביום הכפורים] זהו עד"מ הזוכה לקבל פני המלך בהיכל מלכותו ושם הוא לבוש לבושים הפנימיים

And this is the level of the sun of tzedakah, as it is written, "Gray hair is a crown of glory; it is found in the way of tzedakah." However, the revelation of the Thirteen Attributes in the Ten Days of Teshuvah, and especially on Yom Kippur, is, by way of analogy, [like] one who merits to greet the king in his royal palace, and there he is dressed in the inner garments;

> This revelation of Elul is the sun of tzedakah, and Proverbs says that a crown of glory is "found in the way of tzedakah." In the Ten Days of Teshuvah, and especially on Yom Kippur, it is like being received by the King inside His palace, where He wears His inner garments.

וזהו בחי' שמש הוי' והוא ג"כ בחי' תורה שנק' שמש כמ"ש לשמש שם אהל בהם והוא כחתן[134, 135] כוי והתורה נק' חתן וכמ"ש במ"א בשיר השירים ע"פ לסוסתי ועיין בזהר ר"פ בהעלותך

and this is the level of the sun of Havayah. And it is also the level of the Torah, which is called "sun," as it is written, "For the sun He set a tent in them, and it is like a bridegroom," etc.; and the Torah is called "bridegroom," as is explained elsewhere, in Shir HaShirim, on the verse "To My mare"; and see the Zohar at the beginning of Parshas Beha'aloscha.

> That inner revelation is the sun of Havayah, which is also the Torah: Psalm 19 speaks of the sun as "like a bridegroom," and the Torah is called a bridegroom. The text refers to its discussion in Shir HaShirim and to the Zohar on Beha'aloscha.

והיינו בחי' שמש הוי' כדכתיב תורת הוי' תמימה ועמ"ש ע"פ ואתחנן כו' אתה החלות[138, 137, 136] כו'. וכמ"ש בזהר תרומה) (דקע"ז א') שהתגלות זו דאתה החלות הוא בעשי"ת [בעשרת ימי תשובה]

That is the level of the sun of Havayah, as it is written, "The Torah of Havayah is perfect." And see what is written on the verse "And I pleaded," etc., "You have begun," etc. And as is written in the Zohar, Terumah) (folio 177a): that this revelation of "You have begun" is in the Ten Days of Teshuvah,

> The same Psalm continues, "The Torah of Havayah is perfect," linking the Torah with the sun of Havayah. The Zohar ties Moshe's words "You have begun [to show Your servant Your greatness]" to Yom Kippur, and so to the Ten Days of Teshuvah.

וגם לוחות אחרונות ניתנו ביוהכ"פ [ביום הכפורים]:(ועוי"ל [ועוד יש לומר] באופן אחר דשמש צדקה הוא בחי' עליונה יותר כי שמש הוי' היינו בחי' שמש במגן[139] חמה בנרתקה אבל שמש צדקה ארז"ל [אמרו רבותינו זכרונם לברכה] בפ"ק [בפרק קמא] דעכומ"ז [דעבודת כוכבים ומזלות] היינו מה שלעתיד הקב"ה מוציא חמה מנרתקה.[140]

and also, the second Tablets were given on Yom Kippur. (One may further say, in another way, that the sun of tzedakah is a higher level: for the sun of Havayah is the level of a sun with a shield, the sun in its sheath; but the sun of tzedakah, as our Sages, of blessed memory, said in the first chapter of [tractate] Avodah Zarah, is that in the Time to Come the Holy One, blessed be He, will take the sun out of its sheath.

> The second Tablets, too, were given on Yom Kippur. Then a second reading begins: the sun of Havayah is "a sun and a shield," a sun still in its sheath, while the sun of tzedakah is the sun that, as the Talmud says, G-d will take out of its sheath in the Time to Come.

ועמ"ש בזה בד"ה תקעו בחודש.[141] גם ברבות בא פט"ו [פרק ט"ו / פרשה ט"ו][142] משמע דשמש צדקה היינו מ"ש ואור החמה יהיה שבעתים[143] כאור שבעת הימים[144] ועי' בפי' משפטים פל"א[145] ובזח"א [ובזהר חלק א] מקץ)

And see what is written on this in the discourse beginning "Blow the shofar on the New Moon." [Midrash] Rabbah, Bo, section 15, also implies that the sun of tzedakah is what is written, "And the light of the sun shall be sevenfold, like the light of the seven days"; and see Parshas Mishpatim, section 31; and in the Zohar, Part I, Miketz)

> The text refers to the discourse "Blow the shofar on the New Moon" for this, and cites the Midrash, which links the sun of tzedakah with Isaiah's promise that the sun's light will be sevenfold. It also points to the Midrash on Mishpatim and to the Zohar on Miketz.

(דר"ג ע"ב) דשמש צדקה היינו אור שגנזו הקב"ה.[146,147] וכ"כ [וכן כתב] ר"פ אמור (דפ"ח א') ועיין בפ' פקודי (דף רכ"ד ע"ב).

(folio 203b): that the sun of tzedakah is the light that the Holy One, blessed be He, hid away. And so it is written at the beginning of Parshas Emor (folio 88a); and see Parshas Pekudei (folio 224b).

> The Zohar on Miketz says that the sun of tzedakah is the light G-d hid away from the day the world was created; the Zohar on Emor says the same. The Zohar on Pekudei explains the verse "a sun and a shield."

וא"כ הוא למעלה מבחי' שמש הוי'. והיינו כמ"ש במ"א בד"ה אשירה להוי' בענין ושמרו דרך הוי"ה לעשות צדקה.[148]

If so, it is above the level of the sun of Havayah. And this is as is explained elsewhere, in the discourse beginning "I will sing to Havayah," on "And they shall keep the way of Havayah, to do tzedakah":

> On this reading the sun of tzedakah is higher than the sun of Havayah. The text refers to its explanation of "And they shall keep the way of Havayah, to do tzedakah" in the discourse "I will sing to Havayah."

שע"י אתעדל"ת [אתערותא דלתתא] בצדקה ע"י"ז אתעדל"ע [אתערותא דלעילא] להיות דרך הוי' פי' דרך ומבוא להיות שם הוי"ה וע"ז נאמר חנון ורחום הוי' שהקדים בחינת חנון ורחום להיות הוי' שהן הן י"ג מכילין דרחמי מקור האצילות כו' ע"ש.[149,150]

that through the arousal from below in tzedakah, through this there is an arousal from above, that there be "the way of Havayah," meaning a way and an entrance for the Name Havayah to be. And of this it is said, "Gracious and merciful is Havayah": it put the level of "gracious and merciful" first, so that there be Havayah; and these are the very Thirteen Measures of Mercy (mechilin derachamei), the source of Atzilus, etc. See there.

> Tzedakah, an arousal from below, opens "the way of Havayah," a path by which the Name Havayah enters. So the verse puts "gracious and merciful" before Havayah: the Thirteen Measures of Mercy, the source of Atzilus, come first and make the revelation of Havayah possible.

22 והיינו יג"מ [י"ג מדות] המתגלים ביוהכ"פ [ביום הכפורים] שהוא בחי' לפני הוי' תטהרו למעלה משם הוי"ה ועמ"ש סד"ה וכל בניך בענין בצדקה תכונני.[151]

That is, the Thirteen Attributes that are revealed on Yom Kippur, which is the level of "Before Havayah you shall be purified," above the Name Havayah. And see what is written at the end of the discourse beginning "And all your children," on "With tzedakah you shall be established."

> These Thirteen Attributes of Yom Kippur belong to "Before Havayah you shall be purified": a level "before," above the Name Havayah itself. The text refers to its discussion of Isaiah's "With tzedakah you shall be established" in the discourse "And all your children."

וכמ"ש במ"ע בענין זורע צדקות מצמיח ישועות התגלות שע"ה נהורין. ועמ"ש בד"ה והיה מדי חדש[152] בענין שמש בשבת צדקה לעניים.[153]

And as is written in M.A., on "He sows tzedakos, causes salvations to sprout": the revelation of the shin-ayin-hei (375) lights. And see what is written in the discourse beginning "And it shall be, from one New Moon to the next," on "Sun on Shabbos is tzedakah for the poor."

> The text also refers to a discussion, in a work it abbreviates M.A., of "He sows tzedakos, causes salvations to sprout" (words of the morning prayer) as the revelation of the lights it numbers shin-ayin-hei. It points as well to its discussion of the Talmud's saying "Sun on Shabbos is tzedakah for the poor."

ולפ"ז [ולפי זה] שמש הוי' היינו מ"ש הוי' אל רחום וחנון.[154] ועמ"ש בזה סד"ה ואתחנן אל ה'

Accordingly, the sun of Havayah is what is written, "Havayah, G-d, merciful and gracious." And see what is written on this at the end of the discourse beginning "And I pleaded with Havayah."

> On this second reading, the sun of Havayah is the revelation named in "Havayah, G-d, merciful and gracious," the opening of the Thirteen Attributes. The text refers to its discussion at the end of the discourse "And I pleaded."

וזהו ענין ושמתי כדכד שמשותיך דהיינו ב' בחי' שמש הא' מלמעלה למטה המאיר בחדש אלול.

And this is the meaning of "And I will make your windows of kadkod": that is, two levels of "sun." The first, from above to below, which shines in the month of Elul;

> This is the plural shimshosayich, "your suns," in "I will make your windows of kadkod": two suns. The first shines from above to below in Elul.

והב' מלמטה למעלה שהוא בחי' העליות שבר"ה [שבראש השנה] ויוהכ"פ [ויום הכפורים] והוא ענין שמש הוי' ושמש צדקה וכנ"ל

and the second, from below to above, which is the level of the ascents of Rosh HaShanah and Yom Kippur. And this is the matter of the sun of Havayah and the sun of tzedakah, as mentioned above.

> The second goes from below to above: the ascents of Rosh HaShanah and Yom Kippur. These are the sun of Havayah and the sun of tzedakah described above.

(וז"ש [וזהו שכתוב] בירושלמי דאמר רב כד תחמי שמשא[155] בריש דקלא[156] הב לי גולתא דניצלי נעילת שערים. כי בנעילה הוא עליית זי"א[157,158] הנקי שמשא[159,160] בדיקנא דא"א וזהו בריש דיקלא[161] ע"ד צדיק כתמר יפרח[162] כארז בלבנון כו')

(And this is what is said in the Jerusalem Talmud, that Rav said: "When you see the sun at the top of the palm trees, give me my cloak, that I may pray Ne'ilas She'arim." For at Ne'ilah there is the ascent of Z'eir Anpin, which is called "the sun," into the beard of Arich Anpin; and this is "at the top of the palm tree," along the lines of "The righteous man will flourish like a palm tree, like a cedar in Lebanon," etc.)

> The Jerusalem Talmud records that Rav said on Yom Kippur: when you see the sun at the top of the palm trees, give me my cloak so that I may pray Ne'ilah. The Alter Rebbe reads it in the light of Kabbalah: at Ne'ilah Z'eir Anpin, called "the sun," rises into the beard of Arich Anpin, and the "palm tree" is the tzaddik, as in "The righteous man will flourish like a palm tree."

(בזהר ויקרא דט"ז ע"א) צדיק הוא בעל צדקה בחינת שמש צדקה. וכתיב אעלה בתמר[163,164] ועי' בזהר ח"ג [חלק ג'] (דרפ"ג א') והוא מעין בחי' ואור החמה יהיה שבעתים[165] כאור כו'.

(In the Zohar, Vayikra, folio 16a.) A tzaddik is a master of tzedakah, the level of the sun of tzedakah. And it is written, "I will go up on the palm tree"; and see the Zohar, Part III (folio 283a). And this is akin to the level of "And the light of the sun shall be sevenfold, like the light," etc.

> The Zohar on Vayikra applies that verse to the tzaddik, and a tzaddik is one who practices tzedakah, the level of the sun of tzedakah. The verse "I will go up on the palm tree" expresses the same ascent, a foretaste of the sun's future sevenfold light.

ועלייה זו הוא מלמטה למעלה עליית הכלים לגבי אורות עליונים שזהו ענין שבת ויוהכ"פ [ויום הכפורים] כמ"ש באגה"ק [באגרת הקודש] בסופו[166]

And this ascent is from below to above: the ascent of the vessels toward the supernal lights, which is the matter of Shabbos and Yom Kippur, as is written in Iggeres HaKodesh, at its end.

> This ascent goes from below to above: the vessels rise toward the supernal lights. That is the nature of Shabbos and Yom Kippur, as the Alter Rebbe writes at the end of Iggeres HaKodesh.

והנה ב' בחי' שמש אע"פ [אף על פי] שעכשיו יש ג"כ הארות אלו כנ"ל מ"מ הן רק בפנימית העולמות

Now, as for the two levels of "sun": although now, too, there are these illuminations, as mentioned above, nevertheless they are only in the inner dimension (pnimiyus) of the worlds;

> Even now both suns shine, as explained above, but only in the inner dimension of the worlds, hidden from view.

אבל לעתיד עין בעין יראו.[167] וגם שלעתיד יהיו ב' בחי' שמש הנ"ל במדרגות גבוהות אין קץ:[168, 169, 170]

but in the Time to Come "they will see eye to eye." And also, in the Time to Come the two levels of "sun" mentioned above will be at levels higher without end.

> In the Time to Come they will be seen openly, "eye to eye," as Isaiah says. Both suns will then shine at levels higher without end.

SECTION 8 · ¶23–32

Shoham and yashfeh: Yosef and Binyamin

23 ד וזהו ענין חד אמר שהם וחד אמר ישפה ושניהם דברי אלקים חיים. דהנה כתיב ופתחת עליהם שמות בני[171] ישראל וכתיב ונשא אהרן את שמות בני[172] ישראל כו'

4. And this is the meaning of "One said shoham, and one said yashfeh," and both are the words of the living G-d. For it is written, "And you shall engrave upon them the names of the children of Israel," and it is written, "And Aharon shall bear the names of the children of Israel," etc.,

> The fourth section returns to the angels' dispute over shoham and yashfeh; as the Talmud says of such disputes, both views are "the words of the living G-d." It begins from the verses about the stones on which the names of the tribes were engraved and which Aharon bore.

לזכרון לפני ה' שהשנים עשר אבני החשן היה כתוב עליהן שמות השבטים כסדר תולדותם אודם לראובן[173, 174] כו'

"for a remembrance before Havayah": for on the twelve stones of the breastplate were written the names of the tribes in the order of their births, odem (ruby) for Reuven, etc.;

> Aharon bore the names "for a remembrance before Havayah." The twelve stones of the breastplate bore the names of the tribes in the order of their births, as Rashi explains: the odem (ruby) for Reuven, and so on.

ואהרן שושבינא דמטרוניתא[175, 176, 177] היה מעלה אותם לפני ה' למעלה מעלה מבחי' שם הוי' וכמ"ש במ"א.[178]

and Aharon, "the groomsman of the Queen (Matronisa)," would raise them up before G-d, far, far above the level of the Name Havayah, as is explained elsewhere.

> The Zohar calls Aharon "the groomsman of the Queen" (shushvina deMatronisa), the Queen being Malchus. Through the breastplate he raised the souls of the tribes before G-d, far above the level of the Name Havayah.

24 והנה מה שנחקקו שמות השבטים על אבנים טובות דייקא[179] הוא עד"מ כמו בגשמיות כי טעם סגולת מלכים[180] וכלי

Now, the fact that the names of the tribes were engraved on precious stones specifically is, by way of analogy, as in physical matters: for the reason that the treasure of kings and the vessels

> Why were the names engraved specifically on precious stones? The answer starts from the physical world, where "the treasure of kings" (a phrase from Ecclesiastes) and precious vessels are made of gems.

יקר באבנים טובות דוקא ומה שדמיהן מרובים עד שלא יעריכום כסף וזהב הוא רק מפני שהוא דבר פלא שהאבן הדומם יהיה זך ובהיר להאיר כאש.

of value are precious stones specifically, and that their price is so great that silver and gold cannot be compared to them, is only that it is a wondrous thing: that an inanimate stone should be pure and bright, shining like fire.

> Gems are priced beyond silver and gold only because they are a wonder: an inanimate stone that is pure and bright and shines like fire. The next paragraph applies this to the transformation of the animal soul.

25 וכך הנה התהפכות נפש הבהמית שבישראל מחשוכא לנהורא ועליותן למעלה ליכלל באור ה' לאשתאבא בגופא דמלכא כו'.

So too the transformation of the animal soul in Israel from darkness to light, and their ascent on high to be included in the light of G-d, "to be absorbed into the body of the King," etc.

> The analogy is now applied: when a Jew's animal soul is transformed from darkness to light and rises to be included in G-d's light, "absorbed into the body of the King," that is a wonder like a lifeless stone that shines.

וע"ז היה ענין החשן שהיה אהרן מעלה אותו לפני ה' הנה זהו דבר הפלא ופלא ונמשל כאבן טוב נדמו

And about this was the matter of the breastplate, which Aharon would raise up before G-d: this is a wondrous, wondrous thing, and it is likened to a precious stone; they are compared [to it].

> This is what the breastplate expressed when Aharon raised it before G-d with the tribes' names on its stones. The transformed animal soul is a wonder and is compared to a precious stone; the wording recalls the Psalm's "he is likened to the beasts," now turned around.

וגם שהאבנים טובות גדילים ונמשכים מן הכוכבים[181] וכתיב בישראל והנכם כיום ככובי השמים[182] בפי' דברים וע"ש במדרש רבה.[183, 184]

Moreover, precious stones grow and are drawn from the stars, and it is written of Israel, "And behold, you are today like the stars of the heavens," in Parshas Devarim; and see there in the Midrash Rabbah.

> Gems are also said to grow from the influence of the stars, and Israel is compared to the stars of the heavens, as Moshe says in Devarim. The text refers to the Midrash Rabbah on that verse.

26 והנה לפי סדר תולדות השבטים וסדר אבני החשן יוסף ובנימין שנולדו באחרונה חקוקים על ב' אבנים האחרונים שבטור הרביעי

Now, according to the order of the tribes' births and the order of the breastplate stones, Yosef and Binyamin, who were born last, are engraved on the last two stones of the fourth row,

> Following the order of the tribes' births, which is also the order of the breastplate stones, Yosef and Binyamin, the youngest, are on the last two stones of the fourth row.

שהם וישפה.[185, 186, 187] וכמ"ש בהרמב"ם [בהרבי משה בן מימון] פ"ט מהל' [מהלכות / מהלכה] כלי המקדש וברבות ס"פ תצוה ופ' במדבר פרשה ב'.

which are shoham and yashfeh, as is written in the Rambam, chapter 9 of the Laws of the Vessels of the Sanctuary, and in [Midrash] Rabbah, at the end of Tetzaveh and in Bamidbar, section 2.

> Those two stones are shoham and yashfeh, the very stones the angels disputed. The Rambam and the Midrash confirm that Yosef's name was on the shoham and Binyamin's on the yashfeh.

27 והנה יוסף הצדיק הוא בחי' המשכה והשפעה מלמעלה למטה[188] כי יוסף הוא מלשון תוספת אור הבא מלמעלה וכמ"ש ויוסף הוא המשביר כו' ויכלכל יוסף[189] את אביו[190] כו'. ועמ"ש ע"פ ויגש אליו יהודה.[191]

Now, Yosef the tzaddik is the level of drawing down and bestowing from above to below, for Yosef is from the term tosefes ("addition"), light that comes from above; as it is written, "And Yosef was the one who provided," etc., and "Yosef sustained his father," etc. And see what is written on the verse "And Yehudah approached him."

> Yosef stands for drawing down from above: his name comes from tosefes, "addition," an added light that comes from above. He was the provider who fed the whole land and sustained his father; the text refers to its discussion of "And Yehudah approached him."

28 והיינו שכל ההמשכות וגילוי אלקות בנבראים הוא ע"י נשמת יוסף ובנימין הצדיק הוא העלאה מלמטה למעלה

That is, all the drawing down and revelation of G-dliness in created beings is through the soul of Yosef. And Binyamin the tzaddik is elevation from below to above;

> All revelation of G-dliness in created beings comes through the soul of Yosef. Binyamin stands for the opposite movement: raising from below to above.

והיינו שהתעלות כל הנבראים ליכלל תחת כנפי השכינה הוא ע"י נשמת בנימין בן ימין בנו של אברהם איש החסד ימין מקרבת[192] וכמ"ש והוכן בחסד כסאו.[193]

that is, the elevation of all created beings, to be included under the wings of the Shechinah, is through the soul of Binyamin, ben yamin ("son of the right"), the son of Avraham, the man of kindness, [for] "the right hand draws near," as it is written, "And His throne shall be established in kindness."

> The ascent of all creatures, to be included under the wings of the Shechinah, comes through the soul of Binyamin, whose name means "son of the right." The right side is Chesed, the attribute of Avraham: as the Sages say, "the right hand draws near," and Isaiah says, "His throne shall be established in kindness."

וע"כ שניהם קרויין צדיקים כי צדיק הוא בחי' התקשרות משפיע ומקבל אלא שיוסף הוא צדיק עליון שמקשר המשפיע למקבל וממשיך השפע מלמעלה למטה.

Therefore both are called tzaddikim, for a tzaddik is the level of the bond between giver and receiver; only, Yosef is the upper tzaddik, who binds the giver to the receiver and draws the flow from above to below,

> Both are called tzaddik, because a tzaddik (in Kabbalah, the sefirah of Yesod) is the bond between giver and receiver. Yosef is the "upper tzaddik," who binds the giver to the receiver and brings the flow down.

ובנימין הוא צדיק תחתון שמקשר המקבל להמשפיע ומעלהו ממטה למעלה ועליהם נאמר צדיקים לעולם יירשו ארץ[194] תרין צדיקים כו'

and Binyamin is the lower tzaddik, who binds the receiver to the giver and raises it from below to above. And of them it is said, "The righteous shall inherit the earth forever": two tzaddikim, etc.

> Binyamin is the "lower tzaddik," who binds the receiver to the giver and raises it up. Both are meant in "The righteous shall inherit the earth forever," whose plural "righteous" is read as two tzaddikim.

(ועמ"ש מענין יוסף ובנימין בביאור ע"פ כי תשמע בקול[195] בענין עיני ה' אל צדיקים[196] ועמ"ש ע"פ בפ' תרומה בביאור ע"פ מי יתנך כאח לי)[197]

(And see what is written on the subject of Yosef and Binyamin in the explanation of the verse "If you will listen to the voice," on "The eyes of Havayah are toward the righteous"; and see what is written in Parshas Terumah, in the explanation of the verse "O that you were as a brother to me.")

> The text refers to its discussion of Yosef and Binyamin in the explanation of "If you will listen to the voice," on the verse "The eyes of Havayah are toward the righteous," and in Parshas Terumah, on "O that you were as a brother to me."

והייינו דקמפלגי תרין מלאכים ברקיעא חד אמר שהם כו' פי' שהחלוקת הוא באופן וסדר הגילוי אלקות שיהי' [שיהיה] עלי"ל [לע"ל] בב"א [במהרה בימינו אמן] דכתיב עין בעין יראו.[198]

And this is what the two angels in the firmament disagree about: one said shoham, etc. The meaning is that the disagreement is about the manner and order of the revelation of G-dliness that there will be in the Time to Come, speedily in our days, amen, as it is written, "They will see eye to eye."

> This is the angels' dispute: shoham is Yosef's stone and yashfeh is Binyamin's. They disagree about the manner and order of the revelation of G-dliness in the Time to Come, when, as Isaiah says, "they will see eye to eye."

כי הנה יש ב' מיני התגלות אם שיתעלו העולמות או שיהי' [שיהיה] המשכות אלקות בגילוי רב בהם מלמעלה למטה.

For there are two kinds of revelation: either that the worlds ascend, or that there be drawings-down of G-dliness into them, in great revelation, from above to below.

> Revelation can come about in two ways: the worlds can rise toward G-dliness, or G-dliness can come down into the worlds in great revelation.

ועד"מ שני בני אדם אחד עומד בהר גבוה והב' בבקעה מקום מדרון ושפל שיש ב' אופנים בקירובם או שיעלה התחתון או שירד העליון.

By way of analogy: two people, one standing on a high mountain and the second in a valley, a sloping, low place: there are two ways for them to come close, either the lower one goes up or the upper one comes down.

> An analogy: one person stands on a high mountain and another in a low valley. They can come together either by the lower one climbing up or by the upper one coming down.

29 והנה מיכאל שמדתו בחי' חסד בחר שוהם שהוא מדרגתו של יוסף הצדיק דהיינו שיהי' [שיהיה] גילוי אלקות מלמעלה למטה והגם שלא ישתנו העולמות ממדרגתם כ"כ [כל כך] לפי ערך הגילוי האור אעפ"כ [אף על פי כן] יהיה בהם הגילוי הגדול והעצום

Now, Michael, whose attribute is the level of Chesed (kindness), chose shoham, which is the level of Yosef the tzaddik: that there be a revelation of G-dliness from above to below; and although the worlds will not change from their level so much, in proportion to the revelation of the light, nevertheless the great and mighty revelation will be in them.

> Michael, the angel of Chesed (kindness), chose shoham, Yosef's stone: revelation from above to below. In this way the worlds would not change much from their level in proportion to the light, yet a great and mighty revelation would shine in them.

והיינו דכתיב לעתיד לבוא ונגלה כבוד[199] הוי' וראו כל בשר כו' וגבריאל שמדתו בחי' גבורה בחר ישפה בחינת בנימין הצדיק

And this is what is written of the Time to Come, "And the glory of Havayah shall be revealed, and all flesh shall see," etc. And Gavriel, whose attribute is the level of Gevurah (restraint), chose yashfeh, the level of Binyamin the tzaddik:

> That is Isaiah's promise for the future: "The glory of Havayah shall be revealed, and all flesh shall see." Gavriel, the angel of Gevurah (restraint), chose yashfeh, Binyamin's stone.

דהיינו שיתעלו העולמות ויזדככו זיכוך ועילוי רב עד שיהיו בחי' כלי הראוי לקבל הגילוי העצום ההוא וכמשל הנכנס לבית המלך להיכל מלכותו פנימה.

that is, that the worlds ascend and be refined with great refinement and elevation, until they are the level of a vessel fit to receive that mighty revelation, as in the analogy of one who enters the king's house, into his royal palace within.

> Gavriel's way is that the worlds themselves rise and are greatly refined until they become vessels able to receive that mighty revelation, like one who is brought into the king's inner palace.

30 והוא כעין שהיה משה בהר שנאמר ומשה עלה[200] כו' שאז לחם לא אכל[201] כו' ואפי' [ואפילו] מן שנק' לחם אבירים[202] שמלאכי השרת ניזונין בו[203] לא אכל כו' משא"כ כשהיה למטה אכל.

This is akin to Moshe on the mountain, as it is said, "And Moshe went up," etc., when "he ate no bread," etc.; and even the manna, which is called "bread of the mighty," on which the ministering angels are nourished, he did not eat, etc.; whereas when he was below, he ate.

> Gavriel's way resembles Moshe on Mount Sinai, where "he ate no bread," not even the manna, the "bread of the mighty" that, as the Talmud says, the ministering angels eat. Below, by contrast, he did eat.

והגם שמעלתו ואכילתו גבוה מאד שהרי גם כשהיה למטה ואכל הי' [היה] הגוף טהור ומזוכך כך עד שתמיד היה מוכן לנבואה עצומה וגילוי אור ה' מבחי' אצילות בלי שום הכנה כו'.

And although his level and his eating were very high, for even when he was below and ate, the body was so very pure and refined that he was always ready for mighty prophecy and the revelation of the light of G-d from the level of Atzilus, without any preparation, etc.,

> Even below, Moshe's eating was on a very high level: his body was so pure that he was always ready to receive prophecy, a revelation from Atzilus, without any preparation.

31 ועכ"ז [ועם כל זה] כשעלה בהר לא אכל כו'. ועד"ז ענין אליהו שעלה בסערה השמימה.[204] וכך הוא ענין עליות העולמות שיתעלו ויזדככו הכלים והגוף וכמ"ש בע"ח [בעץ חיים] דעשיי' [דעשייה] נכלל ביצי' [ביצירה] ויצירה בבריאה כו'. ועד"ז יש עליות אין קץ כו'.

nevertheless, when he went up the mountain he did not eat, etc. Along these lines is the matter of Eliyahu, who went up in a storm to heaven. And so is the matter of the ascents of the worlds: that the vessels and the body will be elevated and refined, as is written in Etz Chaim, that Asiyah will be included in Yetzirah, and Yetzirah in Beriah, etc. And along these lines there are ascents without end, etc.

> Still, on the mountain he did not eat at all, and Eliyahu likewise went up to heaven in a storm. So the worlds too will rise, their vessels and "body" refined, each world included in the one above it, Asiyah in Yetzirah and Yetzirah in Beriah, as Etz Chaim describes, in ascents without end.

32 וזהו בחי' ישפה יש פה ואמר הקב"ה להוי כדין וכדין שיתקיימו בק הבחינות ושיהיו שני המדרגות מלמעלה למטה ומלמטה למעלה וכמ"ש במ"א ע"פ והתהלכתי בתוככם[205] כו' ב' בחי' הילוך כו'.

And this is the level of yashfeh: yesh peh, "there is a mouth." And the Holy One, blessed be He, said, "Let it be like this and like this": that both levels be upheld, and that both levels be, from above to below and from below to above, as is explained elsewhere on the verse "And I will walk among you," etc.: two kinds of walking, etc.

> The name yashfeh is read as yesh peh, "there is a mouth." G-d's ruling, "Let it be like this and like this," means that both ways will be fulfilled, from above to below and from below to above; the text refers to its explanation of "And I will walk among you" as two kinds of walking.

וזהו ענין כ"ד כ"ד ב"פ [בי פעמים] כד אותיות דבשכמל"ו [דברוך שם כבוד מלכותו לעולם ועד] דק"ש [דקריאת שמע] של שחרית וערבית כי שחרית הוא בחי' המשכה מלמעלה למטה במדת מלכותו ית'

And this is the matter of kaf-dalet, kaf-dalet: twice the twenty-four letters of "Blessed be the Name of the glory of His kingdom forever and ever" in the Shema of the morning and of the evening. For the morning is the level of drawing down from above to below in the attribute of His sovereignty, may He be blessed,

> This is also why the word is kadkod, kaf-dalet kaf-dalet, twice twenty-four: the letters of "Blessed be the Name of the glory of His kingdom forever and ever," said in the Shema of the morning and of the evening. The morning Shema draws G-d's sovereignty down from above to below.

כי הוא מבחינת חסד כמארז"ל [כמאמר רבותינו זכרונם לברכה] אברהם תיקן תפלת שחרית[206] שנאמר וישכם אברהם בבקר[207] כו' וערבית הוא בחי' עליות המל' ממטה למעלה ושניהם כאחד טובים[208] כו'.

for it is from the level of Chesed, as our Sages, of blessed memory, said, "Avraham instituted the morning prayer, as it is said, 'And Avraham rose early in the morning,'" etc.; and the evening is the level of the ascents of Malchus from below to above; and "both of them are equally good," etc.

> The morning belongs to Chesed, for Avraham, the man of kindness, instituted the morning prayer. The evening is the ascent of Malchus from below to above, and, in Ecclesiastes' words, "both of them are equally good."

(ועיין מ"ש סד"ה וידעת היום[209] להיות שהיום הוא עם הלילה כו' ברישא חשוכא והדר נהורא[210] כו' ע"ש ובד"ה רני ושמחי[211] בענין רננא ברמשא ושמחה בצפרא וע' זח"א [זהר חלק א])

(And see what is written at the end of the discourse beginning "Know this day," that the day is with the night, etc., "first darkness and then light," etc., see there; and in the discourse beginning "Sing and rejoice," on "joyful song in the evening and gladness in the morning"; and see the Zohar, Part I)

> The text refers to other discussions: that day and night belong together, as the Talmud says "first darkness and then light," in the discourse "Know this day," and "joyful song in the evening and gladness in the morning" in the discourse "Sing and rejoice."

(חיי שרה קל"ג א') בענין תפלת ערבית[212] ועמ"ש סד"ה והיה מספר בני ישראל[213] בענין כי גדול יום:[214]

(Chayei Sarah, 133a) on the evening prayer; and see what is written at the end of the discourse beginning "And the number of the children of Israel shall be," on "For great is the day."

> It also refers to the Zohar on Chayei Sarah about the evening prayer, and to its discussion of "For great is the day" in the discourse "And the number of the children of Israel shall be."

SECTION 9 · ¶33–38

Gates of fire and stones of desire

33 ה ושעריך לאבני אקדח[215] אלו נו"ן שערי בינה כו'. פי' כמו השער שמשמש כניסה ויציאה כך יש נו"ן שערי בינה שבהם נכנסת ההמשכה הנמשכת ונשפעת בהן מהחכמה

5. "And your gates of ekdach stones": these are the fifty gates of Binah, etc. Meaning: just as a gate serves for entering and leaving, so there are fifty gates of Binah, through which enters the drawing-down that is drawn and flows into them from Chochmah,

> The fifth section explains "your gates of ekdach stones": the gates are the fifty gates of Binah (understanding). A gate is for entering and leaving, and through Binah's gates the flow from Chochmah enters.

דהיינו מבחי' האין שלמעלה מהשגה בההשגה כו' וגם מהם יוצאת ההשפעה המושפעת מן הבינה שהוא בחי' השגה והתבוננות בהמדות שיהיו המדות מתפעלים מהשגת השכל

that is, from the level of ayin ("nothing"), which is above comprehension, into comprehension, etc.; and also from them goes out the flow that is bestowed from Binah, which is the level of comprehension and contemplation, into the emotive attributes (middos), so that the attributes are stirred by the intellect's comprehension,

> What enters is insight from Chochmah, which comes from the "nothing" (ayin) above comprehension into comprehension. What goes out of Binah's gates is its contemplation flowing into the emotions, so that they are moved by what the mind has grasped.

וכמ"ש בזהר ע"פ נודע בשערים בעלה[216] כל חד לפום שיעורא דיליה לפום מאי דמשער בלביי[217] כו'. ועמ"ש מענין נש"ב בד"ה עיני כל ובד"ה וספרתם לכם. [ני שערי בינה]

as is written in the Zohar on the verse "Her husband is known in the gates": each one according to his own measure, according to what he estimates in his heart, etc. And see what is written on the subject of the fifty gates of Binah in the discourse beginning "The eyes of all" and in the discourse beginning "And you shall count for yourselves."

> The Zohar reads "Her husband is known in the gates" as: G-d is known to each person according to what he "estimates" (meshaer) in his heart, a play on she'arim, "gates." The text refers to its discussion of the fifty gates of Binah in the discourses "The eyes of all" and "And you shall count for yourselves."

34 והנה כעת בגלות מחמת כי הלב מטומטמת אין המוח שליט עליה כ"כ [כל כך] שתתפעל מחמת השגת השכל

Now, at present, in exile, because the heart is stopped up (metumtam), the mind does not rule over it so much that it is stirred by the intellect's comprehension;

> Now the "ekdach stones" are explained. In exile the heart is "stopped up," so the mind cannot rule it enough to stir it with what it understands.

כי עבירה מטמטמת לבו של אדם[218] כו' ונקרא לב האבן[219] ולעתיד כשיתגלה אלקותו ית' ויטהר לבבנו

for "sin stops up a person's heart," etc., and it is called "the heart of stone." But in the Time to Come, when His G-dliness, may He be blessed, is revealed and our hearts are purified,

> As the Talmud says, sin stops up the heart, which Ezekiel calls "a heart of stone." In the Time to Come, when G-dliness is revealed and hearts are purified, this will change.

אזי נאמר ושעריך לאבני אקדח[220] אקדח הוא מלשון כי אש קדחה[221,222] בפי' האזינו כקדוח אש המסיס[223] כוי

then it will be said, "And your gates of ekdach stones." Ekdach is from the term in "For a fire is kindled (kadchah)," in Parshas Ha'azinu, [and] "as fire kindles (kekdo'ach) brushwood," etc.

> Then the verse will be fulfilled. Ekdach is read from the root of "kindle," as in "For a fire is kindled in My anger" (Ha'azinu) and Isaiah's "as fire kindles brushwood"; according to the Kehot note, Or HaTorah brings this reading in the name of Ibn Ezra.

(בישעיה רסי' [ריש סימן] ס"ד) והיינו על ידי השערים דבינה הנמשכות במדות גם לב האבן תתלהב ותתלהט

(in Isaiah, at the beginning of chapter 64). That is, through the gates of Binah that are drawn into the emotive attributes (middos), even the heart of stone will be kindled and set aflame;

> The second verse is in Isaiah 64. Through the gates of Binah, contemplation will flow into the emotions until even a heart of stone burns with love for G-d.

כי אפי' [אפילו] אם אבן הוא נימוח[224] ע"י התבוננות לפי שאז לא יהיה שום מונע ומסתיר כלל. וזהו בחי' אהבה בתגבורת עצומה עד אשר מים רבים לא יוכלו לכבות[225] את האהבה.

for "even if it is stone, it melts" through contemplation, since then there will be nothing at all that holds back or conceals. And this is the level of love with mighty intensity, until "many waters cannot quench the love."

> As the Talmud says, "If it is stone, it melts," here through contemplation, since nothing will conceal G-dliness then. This is a love so intense that, in the words of the Song of Songs, "many waters cannot quench" it.

ולכן נמשלה לאבני אקדח שהארתן חזקה מהארת האש שהרי מים מכבים אש אבל הארת אבן טוב מים רבים לא יוכלו לכבותה כו'.

Therefore it is likened to ekdach stones, whose radiance is stronger than the radiance of fire: for water extinguishes fire, but the radiance of a precious stone, "many waters cannot quench" it, etc.

> That is why it is compared to ekdach stones: a gem's brilliance is stronger than fire, since water puts out fire but cannot put out the shine of a gem.

35 והנה אקדח הוא מלשון עתיד כי בחי' זו תהיה לע"ל [לעתיד לבוא] דוקא אבל כעת בגלות הוא לב האבן כפשוטו.

Now, ekdach is in the future tense, for this level will be in the Time to Come specifically; but now, in exile, it is a heart of stone in the plain sense.

> Ekdach is a future form, "I will kindle," since this burning love belongs to the Time to Come. Now, in exile, the heart is literally a heart of stone.

וזהו העבודה לייגע ע"א לפתוח לבו על ידי התעוררות רחמים על ניצוץ אלקות שבנפשו כו' ועמ"ש בפ' חקת ע"פ באר חפרוה שרים[226, 227] כו'.

And this is the service: to exert himself to open his heart through arousing compassion on the spark of G-dliness in his soul, etc. And see what is written in Parshas Chukas on the verse "The well that the princes dug," etc.

> So the present service is to labor to open the heart by arousing compassion on the spark of G-dliness in one's soul. The text refers to its discussion of "The well that the princes dug" in Parshas Chukas.

36 וכל גבולך לאבני חפץ[228] הם ל"ב נתיבות החכמה כי הנה הטעם שההמשכות הנמשכים מבינה נקראו שערים ושמחכמה נקראו נתיבות הוא להיות

"And all your borders of precious stones (avnei chefetz)": these are the thirty-two paths of Chochmah (wisdom). For the reason why what is drawn from Binah is called "gates" and what is drawn from Chochmah is called "paths" is

> The verse's third phrase, "And all your borders of precious stones" (avnei chefetz), refers to the thirty-two paths of Chochmah. The Alter Rebbe explains why Binah's flow is called "gates" and Chochmah's "paths."

כי השערים משמשים כניסה ויציאה לרבים ואינם הולכים למרחוק וכך מבחי' בינה נמשכה ההשפעה במדות בגילוי רב ובינה עד הוד בלבד אתפשטת אבל הנתיב מצער הוא והולך למרחוק לשדות ומדבריות.

that gates serve for the coming in and going out of many and do not lead far; and so from the level of Binah the flow is drawn into the emotive attributes in great revelation, and "Binah extends only as far as Hod." But a path is narrow and leads far away, to fields and wildernesses.

> A gate is wide and serves many people coming and going, but leads nowhere far; so Binah's flow reaches the emotions openly, and, as the Kabbalistic saying goes, Binah extends only as far as Hod. A path is narrow but leads far, to fields and wildernesses.

37 וכך ההמשכה מחכמה נמשכת בבחי' העלם והסתר וגם למרחוק והוא התורה שהיא גדולת חכמתו ית' ונתלבשה בדברים גשמיים פאה וביכורים תרומות ומעשרות וקרבנות כו'.

So too the drawing down from Chochmah is drawn in a manner of hiddenness and concealment, and also far away. And this is the Torah, which is the greatness of His wisdom, may He be blessed, and is clothed in physical things: pe'ah and bikkurim, terumos and ma'asros, and offerings, etc.

> Chochmah's flow is hidden and reaches far: this is the Torah, G-d's wisdom, clothed in physical things such as pe'ah, first fruits, terumah, tithes and offerings.

וזהו ג"כ פי' גבולך כי כל התורה היא ג"כ בשיעורים וגבולים כך כשר וכך פסול כמוכ סוכה שהיא גבוה[229] למעלה מעשרים אמה פסולה.[230] וכן ביטול בס' וערלה במאתים[231, 232] וכיוצא.

And this is also the meaning of "your borders" (gevulayich): for the whole Torah, too, is in measures and limits, so much is valid and so much invalid; for example, a sukkah that is higher than twenty cubits is invalid; and likewise nullification in sixty, and orlah in two hundred, and the like.

> This is why the verse says "borders": the Torah works with exact measures and limits. A sukkah more than twenty cubits high is invalid, a forbidden mixture is nullified in sixty, and orlah in two hundred.

38 והנה לעתיד כתיב וכל גבולך יהיה לאבני חפץ[233] שע"י הנתיבות דחכמה הנמשכים במדות גם לב האבן תהיה חפיצה ושוקקה לדבקה בו ית'

Now, of the Time to Come it is written, "And all your borders shall be of precious stones (avnei chefetz)": that through the paths of Chochmah that are drawn into the emotive attributes, even the heart of stone will desire and long to cleave to Him, may He be blessed.

> Isaiah promises that in the future "all your borders" will be "stones of desire" (avnei chefetz): through the paths of Chochmah, even the heart of stone will desire and long to cleave to G-d.

והיא האהבה פנימיות שלמעלה במדרגה מאהבה ברשפי אש[234] הנקי' אבני אקדח הנולדים משערים דבינה שהוא אהבה חיצוניות בהגלות נגלות[235] לעין כל

And this is the inner love, which is higher in level than the love "in flashes of fire" that is called ekdach stones, born of the gates of Binah, which is an outer love, "openly revealed" to every eye;

> This is inner love, higher than the fiery love ("flashes of fire," in the Song of Songs' words) that is born of Binah's gates. The fiery love is outward and plainly visible.

אבל החפיצה היא אהבה פנ ימית ואם שהיא מסותרת ואינה נגלית לעין הרואה (ועמ"ש בד"ה וידעת היום[236] בענין וכל הלבבות ייראוך וכל קרב וכליות יזמרו)

but the desire (chafitzah) is an inner love, and although it is hidden and not revealed to the eye of the beholder (and see what is written in the discourse beginning "Know this day," on "And all hearts shall fear You, and all innermost parts and kidneys shall sing"),

> The love of desire is inward and hidden, and others cannot see it. The text refers to its explanation of "All hearts shall fear You, and all innermost parts and kidneys shall sing," from the Nishmas prayer, in the discourse "Know this day."

אבל היא מתוך תוך קרבו ועמוקה כ"כ [כל כך] עמוק עמוק[237] עד אשר יכולה נפשו להסתלק מחמתה לגמרי כאשר לא תשיג די מבוקשה.

yet it comes from the very innermost of his being, and is so deep, "deep, deep," that his soul could expire entirely because of it, when it does not attain enough of what it seeks.

> Yet it rises from the very depths of a person, so deep that his soul could expire if it does not attain what it longs for.

וכעין המעשה באדם[238] א' שהעלה בלבו טינא כו' כי זהו פי' חפץ הוא החשק מופלג בפנימיות עד אשר נדבקה נפשו ממש באותו דבר שחושק כמו שנאמר גבי שכם כי חפץ בבת יעקב[239] כ"ו.

It is akin to the story of a certain man whose heart grew sick [with longing], etc.; for this is the meaning of chefetz: a longing that is exceedingly inward, until one's soul literally cleaves to the thing he longs for, as it is said of Shechem, "for he desired (chafetz) the daughter of Yaakov," etc.

> The Talmud tells of a man whose heart grew so sick with longing that he was near death. Chefetz means a longing so inward that the soul cleaves to what it desires, as the Torah says that Shechem "desired" Yaakov's daughter.

SECTION 10 · ¶39–40

Great peace

39 ובחי' אהבה בחפיצה וחשיקה זו נמשכת מבחי' נתיבות החכמה דוקא שהוא בחי' העלם ונולדה ממנו האהבה בתעלומות לבו

And this level of love, in desire and longing, is drawn from the level of the paths of Chochmah specifically, which is the level of concealment, and from it is born the love in the hidden recesses of his heart;

> This love of desire comes from the paths of Chochmah, which are hidden, so it is born in the hidden recesses of the heart.

אבל מבחי' בינה שהוא ההשגה בגילוי נולדה האהבה ברשפי אש מתגבורת יסוד האש האלקי שבנפש ונקי' אבני אקדח כנ"ל. (עמש"ל [עיין מה שכתוב לעיל] מענין זה על פרשה ראה אנכי[240] נותן כו').

whereas from the level of Binah, which is comprehension in revelation, is born the love "in flashes of fire," from the intensity of the element of G-dly fire in the soul, and it is called ekdach stones, as mentioned above. (See what is written above on this subject on the parsha "See, I set before you," etc.)

> The fiery love comes from Binah, open comprehension, and from the strength of the G-dly "fire" in the soul; it is the "ekdach stones." The text refers to its earlier discussion on "See, I set before you," the opening of Parshas Re'eh.

והנה סיפיה דקרא וכל בניך למודי[241] ה' ורב שלום בניך. וארז"ל [ואמרו רבותינו זכרונם לברכה] אין רבים פחות משלשה.[242]

Now, the end of the verse is, "And all your children shall be taught of Havayah, and great (rav) shall be the peace of your children." And our Sages, of blessed memory, said: "'Many' (rabim) is no fewer than three."

> The end of the verse says, "All your children shall be taught of Havayah, and great shall be the peace of your children." "Great" (rav) implies many, and the Sages teach that "many" means no fewer than three.

והענין כי יש ג' בחי' בשלום שהוא התקשרות המשפיע עם המקבל והם ג"פ [ג' פעמים] שלום עליכם שאומרים בשעת קידוש לבנה.

The explanation is that there are three levels in peace, which is the bond of the giver with the receiver; and they are the three times we say "Peace be upon you" at the Sanctification of the Moon.

> So peace has three levels. Peace is the bond between giver and receiver, and its three levels are the three times "Peace be upon you" is said at the Sanctification of the Moon.

האי הוא בחי' יוסף צדיק עליון שהוא המשים שלום ע"י שמקשר המשפיע אל המקבל מלמעלה למטה.

The first is the level of Yosef, the upper tzaddik, who makes peace by binding the giver to the receiver, from above to below.

> The first is Yosef, the upper tzaddik, who makes peace by binding the giver to the receiver, from above to below.

40 והבי' הוא בחי' בנימין הצדיק תחתון שגם הוא משים שלום ע"י שמקשר המקבל להמשפיע ומעלהו ממטה למעלה וקישור וחיבור של שניהם הוא בחינה שלישית בשלום.

The second is the level of Binyamin, the lower tzaddik, who also makes peace, by binding the receiver to the giver and raising it from below to above. And the binding and joining of the two of them is a third level in peace.

> The second is Binyamin, the lower tzaddik, who makes peace by binding the receiver to the giver and raising it up. The bond between these two is the third level of peace.

והוא מארז"ל [מאמר רבותינו זכרונם לברכה] שלום בפמליא של מעלה[243] ושלום בפמליא של מטה[244] וקישור וחיבור פמליא של מעלה בשל מטה הוא ע"י בחי' שלישית (ויש לומר שהוא ע"ד הנזכר בענין לעשות הישר[245] כוי סד"ה כי תשמע).

And this is the saying of our Sages, of blessed memory, "peace in the household above and peace in the household below"; and the binding and joining of the household above with that below is through the third level (and one may say that it is along the lines of what is mentioned on "to do what is right," etc., at the end of the discourse beginning "If you will listen").

> The Sages speak of peace in the household above and in the household below; joining the two households is the third level. The Alter Rebbe suggests a link to his discussion of "to do what is right" in the discourse "If you will listen."

וזהו שכתוב ויפול על צוארי בנימין אחיו ויבך ובנימין בכה על צואריו[246] ואח"כ כתיב ויבך עליהם[247] כוי.

And this is what is written, "And he fell upon the neck of Binyamin his brother and wept, and Binyamin wept upon his neck," and afterwards it is written, "and he wept upon them," etc.

> This is hinted in the meeting of Yosef and Binyamin: Yosef fell on Binyamin's neck and wept, Binyamin wept on his, and then Yosef wept over all his brothers.

וענין הבכיה הוא כי א"א להיות קישור וחיבור מדרגה התחתונה בעליונה הימנה בין ע"י עליית התחתון ובין ע"י ירידת העליון אם לא ע"י התעוררות רח"ר [רחמים רבים] והיינו ע"י הבכי' כנ"ל וכמ"ש לע"ל [לעתיד לבוא] בבכי יבואו[248] כו'.

The meaning of the weeping is that it is impossible for a lower level to be bound and joined with the level above it, whether through the ascent of the lower or through the descent of the upper, except through an arousal of abundant mercy, that is, through weeping, as mentioned above; and as it is written of the Time to Come, "With weeping they will come," etc.

> Weeping, an arousal of great mercy, is what joins a lower level to a higher one, whether by the lower rising or by the higher descending. So Jeremiah says of the future redemption, "With weeping they will come."

(ועמ"ש מזה בפ' וישלח סד"ה ויקח מן הבא בידו מנחה[249] וע"פ וקבל היהודים)[250] והנה תחלה כתיב וכל בניך למודי ה'

(And see what is written on this in Parshas Vayishlach, at the end of the discourse beginning "And he took from what came into his hand a gift," and on the verse "And the Jews accepted.") Now, first it is written, "And all your children shall be taught of Havayah,"

> The text refers to its discussions of this in Vayishlach, on "And he took from what came into his hand a gift," and on "And the Jews accepted." It then notes that the verse first says, "All your children shall be taught of Havayah."

כי אימתי יהיה רב שלום כשהם למודי הוי' כמ"ש ודברי אשר שמתי בפיך[251] כו' אני המשנה המדברת[252] כו' כמ"ש במ"א ודי"ל [ודי למבין]:

for when will there be "great peace"? When they are "taught of Havayah," as it is written, "And My words that I have put in your mouth," etc.; "I am the Mishnah that speaks," etc., as is explained elsewhere; and this suffices for one who understands.

> Great peace comes when Israel are "taught of Havayah," with G-d's words in their mouths, as Isaiah says, "My words that I have put in your mouth." The words "I am the Mishnah that speaks" come, according to the Kehot note, from Maggid Meisharim.

SECTION 11 · ¶41–45

Summary

41 קיצור

Summary

> Here begins the summary (kitzur) of the maamar, set out in brief points.

42 (א) ענין שמשותיך שמש הוי' ושמש צדקה. יג"מ [י"ג מדות] שמאירים בר"ח [בראש חודש] אלול והרי עיקר התגלותם ביום הכפורים ובעשי"ת [ובעשרת ימי תשובה].

(1) The matter of shimshosayich: the sun of Havayah and the sun of tzedakah. The Thirteen Attributes, which shine on Rosh Chodesh Elul; and yet their main revelation is on Yom Kippur and in the Ten Days of Teshuvah.

> The first point of the summary: shimshosayich means two suns, the sun of Havayah and the sun of tzedakah. The Thirteen Attributes shine at Rosh Chodesh Elul, but their main revelation is on Yom Kippur and in the Ten Days of Teshuvah.

ועיין בזח"ב [בזהר חלק ב'] משפטים (קט"ו סע"ב [סוף עמוד ב]) פקודי (רכ"ד סע"ב [סוף עמוד ב])[253] אמור (ד"ק ע"ב)[254] ענין התשובה כי נש"י [נשמות ישראל] עלו במחשבה והחכמה היא למעלה מהמחשבה ויש בחי' למעלה מהחכמה:

And see the Zohar, Part II, Mishpatim (end of 115b), Pekudei (end of 224b), Emor (folio 100b). The matter of teshuvah: for the souls of Israel arose in thought, and Chochmah is above thought, and there is a level above Chochmah.

> The summary adds three references to the Zohar for this point (the last, Emor, is in fact in the Zohar's third part) and then recalls the basis of teshuvah: the souls arose in G-d's thought, Chochmah is above thought, and there is a level higher still.

43 (ב) והתשובה הוא אליך ה' נפשי אשא.[255] אליך ממש וזהו למס"נ [למסירות נפש] באחד. הוא בחינת יחידה שהיא תתכלל באחד. עמ"ש ע"פ אחת היא יונתי.[256]

(2) And teshuvah is "To You, Havayah, I lift up my soul": to You, truly; and this is giving over the soul (mesirus nefesh) at "One." This is the level of Yechidah, which will be included in the One. See what is written on the verse "One is my dove."

> The second point of the summary: teshuvah is "To You, Havayah, I lift up my soul," to G-d Himself, which is giving over the soul at "One" in the Shema. It is the soul's Yechidah, which is to be included in the One.

אך צ"ל ומכפירים יחידתי.[257] כי אריה כתר דקליפה עמ"ש סד"ה וידבר דעשה"ד [דעשרת הדברות].[258] והיינו ע"י וצדקה תרומם.[259]

But there must be "and from the young lions, my only one," for the lion is the Keser (the Crown) of kelipah; see what is written at the end of the discourse beginning "And [G-d] spoke," on the Ten Commandments. And this is through "and tzedakah exalts."

> But David's prayer is also needed, "my only one from the young lions," because the lion stands for the Keser, the highest level, of kelipah. This is achieved through tzedakah, which "exalts"; the text refers to a discourse on the Ten Commandments.

וזהו בכל מאדך בכל[260] ממונך:(ג) וזהו ענין התגלות יג"מ [י"ג מדות] שבאלול וע"ד שתיקנו התעוררות רחמים בשתים שלפניה דק"ש [דקריאת שמע].

And this is "with all your might": "with all your money." (3) And this is the meaning of the revelation of the Thirteen Attributes in Elul, and along the lines of their instituting the arousal of mercy in the two [blessings] before the Shema,

> That is why "with all your might" is explained as "with all your money." The third point: the Thirteen Attributes revealed in Elul are like the requests for mercy that the Sages placed in the two blessings before the Shema.

שיוכל לבא לק"ש [לקריאת שמע] ושמ"ע [ושמונה עשרה]. וזהו ענין שמש צדקה[261, 262, 263, 264, 265] המרפא. ואח"כ באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] זהו ענין שמש הוי'.

so that one can come to the Shema and the Shemoneh Esreh. And this is the matter of the sun of tzedakah that heals. And afterwards, through the arousal from below, an arousal from above: this is the matter of the sun of Havayah.

> Both make it possible to come to the Shema and the Amidah; this is the healing sun of tzedakah. Afterwards, the arousal from below draws an arousal from above, the sun of Havayah.

או י"ל [יש לומר] שמש צדקה זהו ענין הקב"ה מוציא חמה[266] מנרתקה.[267] ועמ"ש בביאור ע"פ אחרי[268] הוי' גבי בין עובד אלקים לאשר לא עבדו[269]

Or it can be said that the sun of tzedakah is the matter of "the Holy One, blessed be He, takes the sun out of its sheath." And see what is written in the explanation of the verse "After Havayah," on "between one who serves G-d and one who has not served Him"

> By the other reading, the sun of tzedakah is the sun that G-d will take out of its sheath in the future. The text refers to its explanation of Malachi's "between one who serves G-d and one who has not served Him" in the discourse "After Havayah."

(ועיין מענין שמש צדקה[270] ברבות משפטים פל"א קמ"ט א' ויצא פס"ח וישלח פע"ח רות מ"ו ג' בפסוק ויען בועז קהלת ס"פ וזרח השמש וס"פ לך אכול בשמחה בגמ' [בגמרא] פ"ק [פרק קמא] דתענית ח' ב' פ"ק [פרק קמא] דנדרים ח' ב' פ"ק [פרק קמא] דע"ז [דעבודה זרה] ד"ד ע"א.

(and see on the subject of the sun of tzedakah in [Midrash] Rabbah: Mishpatim, section 31 (149a); Vayetzei, section 68; Vayishlach, section 78; Ruth (46c), on the verse "And Boaz answered"; Koheles, at the end of "And the sun rises" and at the end of "Go, eat with joy"; in the Gemara, the first chapter of Taanis, 8b; the first chapter of Nedarim, 8b; the first chapter of Avodah Zarah, folio 4a.

> The text lists places where the Midrash and the Talmud speak of the sun of tzedakah: the Midrash Rabbah on Mishpatim, Vayetzei, Vayishlach, Ruth and Koheles, and the Talmud in Taanis, Nedarim and Avodah Zarah.

זח"א [זהר חלק א] וירא צ"ח א' חיי קל"א א' ח"ב בשלח נ"ט סע"א [חלק ב'] ויקהל ר"י"א ב' ח"ג [חלק ג'] אמור פ"ח א' נשא קל"ב ב'):

Zohar, Part I: Vayera, 98a; Chayei [Sarah], 131a; Part II: Beshalach, end of 59a; Vayakhel, 211b; Part III: Emor, 88a; Nasso, 132b).

> It also lists places in all three volumes of the Zohar that speak of the sun of tzedakah.

44 (ד) וזהו ענין שהם וישפה שהם יוסף ובנימין. כי יוסף הוא המשכה מלמעלה למטה ובנימין הוא עליות מלמטה למעלה והיינו כענין ב' בחי' שמש הנ"ל.

(4) And this is the matter of shoham and yashfeh, which are Yosef and Binyamin: for Yosef is drawing down from above to below, and Binyamin is ascents from below to above; and this is like the matter of the two levels of "sun" mentioned above.

> The fourth point of the summary: shoham and yashfeh are Yosef and Binyamin, drawing down and rising up, the same pair as the two suns.

וזהו כענין מיכאל וגבריאל. להיות כדין וכדין[271] וזהו כדכד ב"פ [ב' פעמים] כד אותיות דבשכמל"ו [דברוך שם כבוד מלכותו לעולם ועד] שחרית וערבית.

And this is like the matter of Michael and Gavriel: that it be "like this and like this." And this is kadkod: twice the twenty-four letters of "Blessed be the Name of the glory of His kingdom forever and ever," morning and evening.

> They are also Michael and Gavriel, and G-d's ruling "like this and like this" upholds both. Kadkod, twice twenty-four, alludes to the two daily recitals of "Blessed be the Name of the glory of His kingdom," morning and evening.

(ועיין מענין בנימין במא"א [במאורי אור] אות ב' סעיף ס"ב ומענין כדכד שם אות[272] כ"ף ס"ל ובאות דל"ת סל"ג):

(And see on the subject of Binyamin in Me'orei Or, letter beis, section 62; and on the subject of kadkod, there, letter kaf, section 30, and in letter dalet, section 33.)

> The text refers to Me'orei Or, a lexicon of Kabbalistic terms, for Binyamin and for kadkod.

45 (ה) ואזי מבחי' ושעריך נש"ב [ני שערי בינה] יומשכו אבני אקדח לשון כקדוח אש[273] הוא אהבה ברשפי אש.[274]

(5) And then, from the level of "and your gates," the fifty gates of Binah, there will be drawn "ekdach stones," a term [from] "as fire kindles (kekdo'ach)": this is love "in flashes of fire."

> The fifth point: from Binah's fifty gates will come the "ekdach stones," from the root of kindling, as in "as fire kindles": love like flashes of fire.

וכל גבולך שהם ל"ב נתיבות חכמה יהיה לאבני חפץ ע"ד ארץ חפץ[275] ורב שלום[276] אין רבים פחות משלשה.

"And all your borders," which are the thirty-two paths of Chochmah, will be of "stones of desire" (avnei chefetz), in the manner of "a land of desire." "And great (rav) peace": "'many' is no fewer than three."

> From Chochmah's thirty-two paths will come "stones of desire," as in Malachi's "a land of desire." And "great peace" implies three levels, since "many" is no fewer than three.

כי כדין וכדין זהו ב' בחי' מה שכל א' בפ"ע [בפני עצמו] היא שלום והתחברות עליון ותחתון.

For "like this and like this" is two levels, each of which by itself is peace and a joining of upper and lower.

> "Like this and like this" describes two levels of peace, each one a joining of upper and lower: drawing down and rising up.

אך קשר וחיבור ב' הבחי' יחד ע"ד עושה שלום[277] בין מיכאל וגבריאל[278, 279] זהו בחי' ג'. ועמ"ש בפי' שלום שלום לרחוק ולקרוב[280] בד"ה וידעת היום:[281]

But the binding and joining of the two levels together, in the manner of "He who makes peace" between Michael and Gavriel, is the third level. And see what is written on the meaning of "Peace, peace to the far and to the near" in the discourse beginning "Know this day."

> The joining of those two ways is the third level, like G-d, who "makes peace" between Michael and Gavriel, as the Midrash says. The text refers to its explanation of "Peace, peace to the far and to the near" in the discourse "Know this day."

IN ONE'S AVODAH

A person should give his soul over to G-d Himself, not for any reward, at "One" in the Shema, and guard that will above reason from being drawn into worldly passions. Its means is tzedakah, especially from Rosh Chodesh Elul: compassion on the poor draws G-d's compassion onto one's own soul and lifts the animal soul to holiness. While the heart is still "stone," one must labor to open it by arousing compassion on the spark of G-dliness in one's soul, and ask for mercy, as before the Shema, to understand G-d's greatness.

QUESTIONS FOR DISCUSSION

1. Why can teshuvah lift a soul above its source in G-d's thought, and how does the example of Tosafos, the Rosh and the Ran help explain it?
2. What is the Yechidah, and why must David pray that it be saved "from the young lions"?
3. How can giving money, "with all your might," reach the highest level of the soul?
4. What are the two readings of the sun of Havayah and the sun of tzedakah, and how do they explain the difference between Elul and the Ten Days of Teshuvah?
5. Michael chose Yosef's way, drawing down, and Gavriel Binyamin's, raising up. Why does G-d say "like this and like this," and what joins the two ways?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ושמתי כדכד**

According to the note, part of this maamar is printed there (p. 126), with slight changes, from the Tzemach Tzedek's handwritten copy, and the maamar appears at length (p. 185) in the Mitteler Rebbe's version.

KEHOT'S NOTE

חלק מהמאמר נדפס (בשינויים קלים) מגוכתי"ק כ"ק אדמו"ר הצ"צ בסה"מ תק"ע ע' קכו. בבוך 983 רשום: תורת אדמו"ר שבת מברכים אלול תק"ע. שם ע' קפה מאמר זה בארוכה מכ"ק אדמו"ר האמצעי. [נדפס גם במאמרי אדה"א דברים ח"ב ע' תכ]. וראה אוה"ת פ' ראה ע' תתיב ואילך.

2 **ושמתי כדכד**

"I will make your windows of kadkod, your gates of ekdach stones, and your whole border of precious stones." The prophet's promise to the rebuilt Jerusalem; the maamar explains each of the verse's three phrases in turn.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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KEHOT'S NOTE

ישע' נד, יב.

3 The Talmud records that Gavriel and Michael disagreed whether kadkod is shoham or yashfeh, and the Holy One said, "Let it be like this and like this." The Alter Rebbe will read the two opinions as two modes of the future revelation.

Bava Batra 75a:9 בבא בתרא ע"ה א:ט'

"וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ" – אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: פְּלִיגֵי תְּרֵי מַלְאֲכֵי בְּרָקִיעָא – גַּבְרִיאֵל וּמִיכָאֵל; וְאָמְרִי לַהּ תְּרֵי אָמוֹרָאֵי בְּמַעֲרָבָא, וּמַאן אִינּוּן – יְהוּדָה וְחִזְקִיָּה בְּנֵי רַבִּי חִיָּיא; חַד אָמַר: שׁוֹהַם, וְחַד אָמַר: יָשְׁפֵּה. אָמַר לְהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא: לֶהֱוֵי כְּדֵין וּכְדֵין.

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4 **שהם . . וישפה**

According to the note, the version there explains why these two stones in particular were named: both are in the fourth and last row of the breastplate.

KEHOT'S NOTE

בסה"מ תק"ע ע' קפה מבאר למה דוקא ב' אבנים אלו שהם מטור הרביעי היותר אחרונה.

5 Kehot's note points to Sanhedrin 100a:7 for these words.

Sanhedrin 100a:7 סנהדרין ק' א:ז'

אֲמַר לֵיהּ: הָא [הַאי] סַיּוּעֵי קָא מְסַיַּיע לֵיהּ [לָךְ]! אֶלָּא אִי שְׁמִיעַ לָךְ הָא, שְׁמִיעַ לָךְ: כִּי הָא דְּתֵיתֵיב רַבִּי יוֹחָנָן וְקָא דָרֵישׁ: עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהָבִיא אֲבָנִים טוֹבוֹת וּמַרְגָּלִיּוֹת שֶׁהֵן שְׁלֹשִׁים עַל שְׁלֹשִׁים אַמּוֹת, וְחוֹקֵק בָּהֶם עֶשֶׂר בְּרוּם עֶשְׂרִים, וּמַעֲמִידָן בְּשַׁעֲרֵי יְרוּשָׁלַיִם, שֶׁנֶּאֱמַר "וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְגוֹ'". לִגְלֵג עָלָיו אוֹתוֹ תַּלְמִיד, אָמַר: הַשְׁתָּא כְּבֵיעָתָא דְּצִילְצְלָא לָא מַשְׁכְּחִינַן, כּוּלֵי הַאי מַשְׁכְּחִינַן?

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6 **שמשותיך פי' הארת השמש**

Rashi brings several explanations of shimshosayich, among them that it comes from shemesh, windows through which the sun shines. The Alter Rebbe follows the reading that connects the word to the sun.

Rashi on Isaiah 54:12 רש"י על ישעיהו נ"ד:י"ב

כַּדְכֹד. מִין אֶבֶן טוֹבָה: שִׁמְשֹׁתַיִךְ. יוֹנָתָן תִּרְגֵּם "אַעֲוָךְ", וּמְנַחֵם חִבְּרוֹ עִם "יְשַׁמְּשׁוּנֵהּ" (דניאל ז:י), וְיֵשׁ פּוֹתְרִין לְשׁוֹן "שֶׁמֶשׁ" – חַלּוֹנוֹת שֶׁחַמָּה זוֹרַחַת בָּהֶן, וְעוֹשִׂין כְּנֶגְדּוֹ מֵחִיצָה בְּמִינֵי זְכוּכִית צְבָעִים לְנוֹי, וּמִדְרַשׁ תְּהִלִּים פּוֹתֵר "שִׁמְשׁוֹתַיִךְ" וְ"שֶׁמֶשׁ וּמָגֵן" (תהלים פד:יב) שְׁנֵי הַחוֹמָה: לְאַבְנֵי אֶקְדָּח. יוֹנָתָן תִּרְגֵּם "לְאַבְנֵי גְמַר", 'גּוּמְרִין' תַּרְגּוּם 'גָּחָלִים'. פָּתַר 'אֶקְדָּח' לְשׁוֹן "קִדַּחְתִּי אֵשׁ" (ישעיהו נ:יא), וְהֵם מִין אֲבָנִים טוֹבוֹת בּוֹעֲרוֹת כַּלַּפִּידִים, וְהוּא קרבונקל"א לְשׁוֹן 'גַּחֶלֶת'. ...

jasper Heb. כַּדְכֹד, a kind of precious stone. your windows Jonathan renders: your woodwork, and Menahem associated it with (Dan. 7:10): "ministered to Him (יְשַׁמְּשׁוּנֵהּ)." (Menahem, apparently renders: your utensils, i.e., the vessels that serve you.) And some interpret it as an expression of a sun (שֶׁמֶשׁ), windows through which the sun shines, and they make opposite it a barrier of kinds of colored glass for beauty, and Midrash Psalms interprets שִׁמְשׁוֹתַיִךְ as well as שֶׁמֶשׁ וּמָגֵן (Ps. 84:12) as "the pinnacles of the wall." of carbuncle stones Heb. אֶקְדָּח. ...

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7 **ושמשותיך פי' הארת השמש (וכדפרש"י בישע' שם**

According to the note, Or HaTorah explains at length that Rashi gives two explanations and only the second is brought here, and it lists three explanations of the word shimshosayich.

KEHOT'S NOTE

באוה"ת פ' ראה ע' תשעב מבאר לשון רש"י באריכות שברש"י יש ב' פירושים וכאן מביא רק פי' הב', וראה שם ע' תשעג שמביא שבתיבת שמשותיך יש ג' פירושים.

8 **חלונות שהשמש זורח בהם**

On the Talmud's account of the precious stones of Jerusalem's gates, Rashi explains shimshosayich as "windows through which the sun shines," comparing "a sun and a shield" in Psalms 84:12.

Rashi on Sanhedrin 103a:3–103b:1 רש"י על סנהדרין ק"ג א:ג'-ק"ג ב:א'

וישמע אליו ויחתר לו - ומבחוץ כתיב ויעתר לו כך שמעתי: מדת הדין - היתה מעכבת שלא להקביל פני מנשה בתשובה ועשה הקב"ה מחתרת ברקיע ופשט ידו וקבלו בלא ידיעת מדת הדין: מאי דכתיב

בראשית ממלכות יהויקים ובראשית ממלכת צדקיה - מ"ט כתיב בהני בראשית יותר מאחרינ': וכי עד האידנא לא הוה מלכי - ואי משום תחלת ממלכתו קאמר ה"ל למכתב בשנה ראשונה למלכותו אלא להכי שני קרא בדיבוריה וכתיב בראשית ללמדך מעשה בראשית היה בימי יהויקים שבקש הקב"ה להחזיר את עולמו לתהו ובהו כמו שהיה מבראשית: כיון שנתסכל בדורו ...

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9 "For a sun and a shield is Havayah Elokim; Havayah gives grace and glory." The verse shows that the Name Havayah is called a sun, the first of the two "suns."

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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10 **וזרחה לכם יראי שמי שמש צדקה ומרפא בכנפיה**

"For you who fear My Name, a sun of tzedakah will shine, with healing in its wings." The source of the second "sun," the sun of tzedakah.

Malachi 3:20 מלאכי ג':כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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11 **וזרחה לכם יראי שמי שמש צדקה ומרפא בכנפיה**

The Midrash on Bo, to which the Alter Rebbe refers, lists what G-d will renew in the future, among them that He will heal the sick through the sun, citing this verse.

Shemot Rabbah 15:21 שמות רבה ט"ו:כ"א

... והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים, ואפילו אדם חולה הקדוש ברוך הוא גוזר לשמש ומרפא, שנאמר (מלאכי ג, כ): וזרחה לכם יראי שמי שמש צדקה ומרפא בכנפיה. השניה, מוציא מים חיים מירושלים ומרפא בהם כל שיש לו מחלה, שנאמר (יחזקאל מז, ט): כל נפש חיה אשר ישרץ אל כל אשר יבא שם נחלים יהיה וגו'. השלישית, עושה האילנות ליתן פירותיהן בכל חדש וחדש, ויהיה אדם אוכל מהם ומתרפא, שנאמר (שם שם, יב): ועל הנחל יעלה על שפתו מזה ומזה וגו' לחדשיו יבכר כי מימיו מן ...

Another interpretation: "This month shall be for you" (Exodus 12:2) - that is what is written: "Behold, the former have come to pass and the new I declare" (Isaiah 42:9). Is there anything new in the future? Is it not written: "What was, that is what will be" (Ecclesiastes 1:9)? Rather, we find that there are ten things that the Holy One blessed be He is destined to introduce in the future. The first is that He is destined to illuminate the world, as it is stated: "The sun will ...

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12 **מה שמבואר בספרים**

That maamar gives the parable for Elul: before the king enters his city, its people go out to greet him in the field, and he receives everyone with a cheerful face; inside his palace only the select may enter.

KEHOT'S NOTE

ראה גם לקמן לב, ב. ובהנסמן לשם. וד"ה אני לדודי תשכ"ו (נדפס בסה"מ מלוקט ח"ד). ובמאמרי אדה"א דברים כרך ב ע' תכב ובמ"מ לשם.

13 **וכמ"ש בזח"ב . . קע"ז ע"א**

The note sends the reader to the source notes on this Zohar citation in that edition.

KEHOT'S NOTE

ראה בהמ"מ למאמרי אדה"א דברים כרך ב ע' תכג.

14 **ולכך אומרים ויעבור ה' כו' עד יוהכ"פ**

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

KEHOT'S NOTE

טור ושו"ע או"ח רסתקפ"א.

15 **ויעבור הוי'**

"And Havayah passed before him and proclaimed: Havayah, Havayah, G-d, merciful and gracious..." The opening of the Thirteen Attributes of Mercy, which are recited in the Selichos prayers.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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16 **להבין מהו ההפרש שבין אותה ההתגלות שבאלול לאח"כ בעשי"ת**

That maamar gives the parable for this difference: before the king enters his city, everyone may go out to greet him in the field and he receives them all with a cheerful face, but in his palace only the select may enter.

KEHOT'S NOTE

ראה גם לקמן ד"ה אני לדודי הראשון. וראה אוה"ת שה"ש ע' תקנח.

17 **שיהי' כל ימיו בתשובה**

Rabbi Eliezer taught, "Repent one day before your death"; since no one knows that day, one should repent today, and so all his days are spent in teshuvah. The Alter Rebbe infers that teshuvah is not only for sins.

Shabbat 153a שבת קנ"ג א

KEHOT'S NOTE

שבת קנג, א.

18 **פ"ה דב"ב**

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

KEHOT'S NOTE

עה, א. מעתיק לשון הגמרא בשינוים. והם ע"פ דפוסי עין יעקב הישנים (שנדפסו קודם זמן חיי אדה"ז). וכמה מהגירסאות נמצאים גם בדקדוקי סופרים.

19 **וכדפי' רש"י . . ועיין ברבות בא פט"ו**

According to the note, Or HaTorah on Re'eh copies this passage's wording, and Or HaTorah on Nach also discusses it.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' ראה ע' תשעב. וראה גם באוה"ת נ"ך כרך א ע' תקלז.

20 **כי ירידה צורך עליה היא**

That passage asks why the soul descended into this world if it was already in Gan Eden, and gives "the true answer": in the body the soul becomes a baal teshuvah, and where baalei teshuvah stand, perfect tzaddikim cannot stand.

KEHOT'S NOTE

ראה לעיל פ' בלק עג, סע"א "אך התירוץ האמיתי".

21 Kehot's note points to Yalkut Shimoni on Nach 385:1-514:3 for these words.

Yalkut Shimoni on Nach 385:1–514:3 ילקוט שמעוני על נ"ך שפ"ה:א'-תקי"ד:ג'

PARAGRAPH 2

22 **נש"י עלו במחשבה**

The Zohar says, "Israel arose in thought to be created," and links thought (machshavah) to the holy Name.

Zohar I, 24a זח"א כד, א

KEHOT'S NOTE

ב"ר רפ"א. זח"א כד, א. ת"ז ת"ו (כג, ב). ראה בסה"מ תק"ע (בהוספות מאדה"א) ע' קפז. ראה לעיל פ' צו טז, ג.

23 **נש"י עלו במחשבה**

The Midrash lists six things that preceded the creation of the world; Israel is among those that "arose in thought" to be created. The Alter Rebbe takes this as the souls' root in G-d's thought.

Bereshit Rabbah 1:4 בראשית רבה א:ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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24 **נש"י עלו במחשבה**

The Tikkunim describe souls that come "from the side of thought," of which it is said, "Israel arose in thought to be created."

Tikkunei Zohar 23b:3–4 תקוני הזהר כ"ג ב:ג'-ד'

א"ל אבא. אם כן ת"ח דאיהו מסטרא דמחשבה דאתמ' ביה ישראל עלה במחשבה ליבראות האי אוריתא איהי בן לתלמיד חכם. אם כן אתתא דיליה אמאי צריכא יבום. דהא לא שוו אפרשותא מארי מתניתין לת"ח משאר בני נשא. א"ל ברי (איהי) ודאי צריכה יבום לאלין נשמתין דאזלין ערטילאין משית יומי בראשית.

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25 **וברוח פיו כל צבאם**

"By the word of Havayah the heavens were made, and by the breath of His mouth, all their host." The angels and the heavenly hosts come from divine speech, a lower source than thought.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

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

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KEHOT'S NOTE

תהלים לג, ו.

26 **ס"ר אותיות שבתורה שהן כנגד ס"ר נשמות**

The note gives this as a source for the correspondence between the Torah's six hundred thousand letters and the six hundred thousand souls.

KEHOT'S NOTE

מגלה עמוקות אופן קפו (הובא בילקוט ראובני ר"פ בראשית. בילקוט חדש ערך תורה סקע"ח. ועוד). סידור מהר"י קאפיל שי' חהמ"צ. ועוד. וראה ז"ח עה"פ וזאת לפנים בישראל. ראה הערת כ"ק אדמו"ר בסה"מ תש"ח ע' 242 ושנ"ג. לקו"ש ח"ב ע' 419. וראה בסה"מ תקע ע' קפח דמבאר הגם שהתורה נק' ראשית.

27 Bilam's words, "Who has counted the dust of Yaakov?" The opening of another maamar in Likkutei Torah to which the text refers.

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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28 **דבור תוספת וראי"ש . . והר"ן**

The Rebbe's note explains why these commentators are chosen: the subject is intellect and reasoning, so the Alter

Rebbe begins with Tosafos, which uses many words, unlike Rashi, and then names the Rosh and the Ran, who very often bring Tosafos's own reasoning.

KEHOT'S NOTE

בלקו"ת במדבר בשכל ובסברתו ולכן מביא ראשי הפרשנים, ומתחיל בתו' שיש בו ריבוי אותיות, משא"כ פרש"י, ועליו מונה הרא"ש והר"ן המביאים לעתים תכופות ביותר סברות התוס' גופא — הערת כ"ק אדמו"ר בסה"מ תש"י ע' 36.

29 **אני ה' אלקיכם**

"I am Havayah your G-d," the closing verse of Parshas Shelach. The text refers to what is explained on this verse in Likkutei Torah, Parshas Shelach.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 3

30 **וכלבוש תחליפם**

"They will perish, but You will endure; they will all wear out like a garment; like a garment You change them, and they pass away." The image of a garment that can be exchanged illustrates how letters relate to the idea they clothe.

Psalms 102:27 תהילים ק"ב:כ"ז

הֵמָּה יֹאבֵדוּ וְאַתָּה תַעֲמֹד וְכֻלָּם כַּבֶּגֶד יִבְלוּ כַּלְבוּשׁ תַּחֲלִיפֵם וְיַחֲלֹפוּ:

They shall perish, but Thou shalt endure; Yea, all of them shall wax old like a garment; As a vesture shalt Thou change them, and they shall pass away;

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KEHOT'S NOTE

ע"פ תהלים קב, כז.

31 **חדשים לבקרים**

"They are new every morning; great is Your faithfulness." Used for the constant renewal of insights.

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

ע"פ איכה ג, כג.

32 **משכיל לאיתן האזרחי**

The heading "A maskil of Eisan the Ezrachite"; in the next paragraph the Alter Rebbe connects it to Chochmah.

Psalms 89:1 תהילים פ"ט:א'

מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי:

Maschil of Ethan the Ezrahite.

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33 **משכיל לאסף, משכיל לאיתן האזרחי, למנצח משכיל**

The heading "A maskil of Asaf," one of the psalms called maskil.

Psalms 74:1 תהילים ע"ד:א'

מַשְׂכִּיל לְאָסָף לָמָּה אֱלֹקִים זָנַחְתָּ לָנֶצַח יֶעְשַׁן אַפְּךָ בְּצֹאן מַרְעִיתֶךָ:

Maschil of Asaph. Why, O G-d, hast Thou cast us off for ever? Why doth Thine anger smoke against the flock of Thy pasture?

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KEHOT'S NOTE

תהלים עד, א. פט, א. מב, א. בסה"מ תק"ע נוסף "לדוד משכיל".

34 **למנצח משכיל**

The heading "For the conductor, a maskil of the sons of Korach."

Psalms 42:1 תהילים מ"ב:א'

לַמְנַצֵּחַ מַשְׂכִּיל לִבְנֵי־קֹרַח:

For the Leader; Maschil of the sons of Korah.

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PARAGRAPH 4

35 **התשובה תשוב ה'**

The Ra'aya Mehemna reads teshuvah as tashuv hei, "the hei returns": one who repents restores the hei of the Name to its place and completes the Name. The Alter Rebbe applies the reading to the upper hei returning to the yud.

Zohar III, 122a זח"ג קכב, א

KEHOT'S NOTE

זח"ג קכב, א ברע"מ.

36 **שנקי משכיל לאיתן**

"A maskil of Eisan the Ezrachite," here applied to Chochmah, the yud of the Name.

Psalms 89:1 תהילים פ"ט:א'

מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי:

Maschil of Ethan the Ezrahite.

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37 **אין שממנו תמצא החכמה**

"And Chochmah, from where (me'ayin) will it be found?" Read as "Chochmah is found from ayin," from the nothingness above it, the tip of the yud.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

ע"פ איוב כה, יב. בענין קוצו של יו"ד ראה לקמן לט, ב. ואילך. ובאוה"ת פי' כי תצא ע' תתקפב ואילך.

38 **עוד ביארו בזהר שהתשובה עולה עד הכתר**

Reishis Chochmah writes that the Zohar explains that teshuvah rises up to Keser, and quotes the Zohar on Vayikra. The Alter Rebbe cites it to show that teshuvah reaches above Chochmah.

Reshit Chokhmah, Gate of Repentance 2:15–16, ראשית חכמה, שער התשובה ב:ט"ו-ט"ז

עוד ביארו בזוהר (פ' ויקרא דף טז ע"א) שהתשובה עולה עד הכתר, זה לשונם תאנא בההוא זמנא דמתכשרן עובדין לתתא, ואימא בחדוותא, אתגליא עתיקא קדישא ותב נהורא לזעיר אנפין, וכדין כלא בחדוותא, כלא בשלימו, כלא אשתכחו בברכאן, ורחמין זמינין, ועלמין כלהו בחדוותא, הדא הוא דכתיב (מיכה ז, יט) ישוב ירחמנו יכבוש עונותינו, מאן ישוב, ישוב עתיקא קדישא לאתגליא בזעירא, ישוב ישוב לאתגליא דהוה סתים בקדמיתא, וכלא אתקרי תשובה. אמר רבי יהודה כלא בכלל, כלא סתם, דכתיב (דברים יג, יח) למען ישוב ה' מחרון אפו ונתן לך רחמים, עד כאן לשונו. ...

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PARAGRAPH 5

39 **צופה ומביט עד סוף כל הדורות**

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

KEHOT'S NOTE

נוסח ברכת זכרונות דר"ה.

40 **מ"ש בתחלת הע"ח**

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

KEHOT'S NOTE

שער א' פ"ב.

41 **כשעלה ברצונו**

The Arizal's Etz Chaim opens its account of creation: the simple Infinite Light filled all existence, and "when it arose in His simple will to create the worlds," He contracted Himself. The Alter Rebbe cites it for the one will in which all the worlds came to be.

Sefer Etz Chaim 1:2, עץ חיים א:ב

42 **ומבוארים בספרי האמת**

According to the note, that version adds here a reference to Sefer HaTemunah: there will be fifty thousand jubilees and seven thousand years, of which the present is only one shemittah.

KEHOT'S NOTE

בסה"מ תק"ע (בהוספות אדה"א) ע' קצ מוסיף "(וכמש"כ בספר התמונה שיהי' נ' אלפים יובלות וז' אלפים שנה דעכשיו אינו רק שמיטה א')".

43 **כולן במחשבה אחת נתהוו**

The Zohar says that when it arose in G-d's thought to create His world, all the worlds arose in a single thought, and in that thought they were all created.

Zohar II, 20a, זח"ב כ, א

KEHOT'S NOTE

זח"ב כ, א. ראה לקמן שה"ש ט, ב.

44 **דכלא ממש חשיבא קמי' יתי'**

The Zohar teaches that one should fear G-d because He is the root of all the worlds, "and all before Him are considered as nothing."

Zohar I, 11b, זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

45 **לית מחשבה תפיסא ביה**

From Elijah's prayer (Pasach Eliyahu) in the Tikkunei Zohar: "You are higher than all the high, hidden beyond all the hidden; no thought can grasp You at all."

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

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

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46 **לית מח' תפיסא בי'**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

47 **נכספה וגם כלתה נפשו**

"My soul yearns and even pines for the courts of Havayah." The Alter Rebbe borrows the verse's words for the soul's longing to be included in G-d's essence.

Psalms 84:3, תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

ע"פ תהלים פד, ג.

48 **ולא ירצה אפי' לקבל פרס**

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

KEHOT'S NOTE

ראה אבות א, ג.

49 **ולא ירצה אפילו לקבל פרס**

Antigonos of Socho taught: "Do not be like servants who serve the master in order to receive a reward." The soul that seeks G-d Himself does not want even the reward of Gan Eden.

Pirkei Avot 1:3, משנה אבות א:ג'

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם׃

Antigonus a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like ser-

vants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

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

50 **בג"ע כי הוא זיו והארה**

"The World to Come has no eating or drinking...; rather the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The reward is a radiance of G-d, not His essence.

Berakhot 17a ברכות י"ז א

KEHOT'S NOTE

ראה ברכות יז, א.

51 **ביו"ד נברא העוה"ב**

The Talmud teaches that G-d created two worlds, one with the hei and one with the yud, and that the World to Come was created with the yud. The Alter Rebbe brings it to show that the World to Come too comes through contraction, the yud being the smallest letter.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

52 **לאשתאבא בגופא דמלכא**

The Zohar speaks of the spirit that must be cleansed and repaired "in order to be absorbed into the body of the King." The Alter Rebbe stresses "the body": the soul seeks to be included in G-d Himself.

Zohar I, 217b זח"א ריז, ב

KEHOT'S NOTE

זח"א ריז, ב.

53 "And these are their journeys according to their goings forth." The opening words of another maamar to which the text refers.

Numbers 33:2 במדבר ל"ג:ב'

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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54 **שצריך למסור נפשו באחד**

The note gives it, beside Pri Etz Chaim, as a source for giving over the soul at "One" in the Shema.

KEHOT'S NOTE

ראה פע"ח שער הק"ש פי"ב. ב"ח בטאו"ח רסס"א.

55 **שצריך למסור נפשו באחד**

Pri Etz Chaim teaches that in the Shema we must give over our souls for the sanctification of the Name at the dalet of echad, accepting upon ourselves the four deaths of the court.

Pri Etz Chaim, Gate of the Recitation of the Shema 12:4–5 פרי עץ חיים, שער הקריאת שמע י"ב:ד'-ה'

והנה בימי הגלות אין בה כח לעלות אחרי שעדיין היא למטה בהיכל אהבה דבריאה, לכן אנו צריכין למסור נפשנו על קדושת השם בד' דאחד"ד. וצריך לקבל עליו ד' מיתות ב"ד, סקילה שריפה הרג וחנק, מן ד' אותיות אדני במילואו, כי שם שרשם. ולכך תכוין לקבל בד' אותיות של אדני, שכוונת בד' של אח"ד. גם תכוין בד' של אח"ד בד' מיתות הנ"ל, שאתה מוסר נפשך בד' מיתות אלו, ושאתה מקדש את השם בכל לבבך, ולקבל עליך עול מלכות שמים זה של הק"ש: והענין, כי כבר ביארנו, כי אין כח במלכות לעלות ...

Pri Etz Chaim (Public Domain)

56 **על ציור ק"ה בפ"מ בלבד**

According to the note, that version adds to the picture of an actual death for the sanctification of the Name the words "before a priest with a sword in his hand."

KEHOT'S NOTE

בסה"מ תק"ע ע' קכז נוסף "לכומר וחרב בידו".

57 **ואין הכוונה . . ומדרגת יחידה**

The note points there for a parallel discussion of giving over the soul at "One" as more than picturing martyrdom, and of this as the level of Yechidah.

KEHOT'S NOTE

ראה אוה"ת תרומה ע' א'שסח.

58 Kehot's note points to Psalms 35:17 for these words.

Psalms 35:17 תהילים ל"ה:י"ז

אֲדֹנָי כַּמָּה תִרְאֶה הָשִׁיבָה נַפְשִׁי מִשֹּׁאֵיהֶם מִכְּפִירִים יְחִידָתִי׃

L-rd, how long wilt Thou look on? Rescue my soul from their destructions, Mine only one from the lions.

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59 **מכפירים יחידתי אודך בקהל רב**

"Restore my soul from their ravages, my only one from the young lions; I will thank You in the great congregation." The Alter Rebbe reads "my only one" (yechidasi) as the Yechidah of the soul.

Psalms 35:17–18 תהילים ל"ה:י"ז-י"ח

אֲדֹנָי כַּמָּה תִרְאֶה הָשִׁיבָה נַפְשִׁי מִשֹּׁאֵיהֶם מִכְּפִירִים יְחִידָתִי׃ אוֹדְךָ בְקָהָל רָב בְּעַם עָצוּם אֲהַלְלֶךָּ׃

L-rd, how long wilt Thou look on? Rescue my soul from their destructions, Mine only one from the lions. I will give Thee thanks in the great congregation; I will praise Thee among a numerous people.

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the four levels Nefesh, Ruach, Neshamah and Chayah; the Kehot note points there for Yechidah as receiving from the Yachid.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג'

... אמנם לב' הפי' הנ"ל שביארנו בענין מקום מעמד הקליפה צ"ע כי הרי העגולים והאורות המקיפים שע"ג הלבושים הם סובבים מב' קצוות הראש של העולם ההוא כי הרי המקיפים והלבושים סובבים ע"ג ראש הבריאה כנודע וא"כ איך הקליפה הם עומדים ומתלבשים יחד זו בזו אצילות בבריאה כנזכר בענין הנהו בי צפרין דבזוהר ויחי. ונלע"ד שזה יובן במ"ש במ"א כי במה יוכר בחי' מעלת אבא על אמא וכן שאר הבחינת בבחינת העגולים והרי חצי העגולים הראשונים יהיו כסדר כתר על חכמה כוי אמנם חצי העגולים למטה יהיה להיפך כי עגול מלי ...

Sefer Etz Chaim (Public Domain)

64 **מי לי בשמים**

"Whom do I have in heaven? And besides You I desire nothing on earth." The Alter Rebbe reads heaven and earth as the upper and lower Gan Eden, which Yechidah does not desire.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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

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KEHOT'S NOTE

תהלים עג, כה.

65 **אחת היא יונתי**

"One is my dove, my perfect one." The opening words of another maamar to which the text refers.

Song of Songs 6:9 שיר השירים ו':ט'

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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66 **גם בחי' יחידה כלולה בה**

Rabbi Chaim Vital describes the five levels, Nefesh, Ruach, Neshamah, Chayah and Yechidah, and writes that each of them is included of all the others.

Sha'arei Kedusha, Part 3 2:12–13 שערי קדושה, חלק ג ב':י"ב-י"ג

ואמנם כבר נתבאר בשער שקדם לזה עניני מהות העולמות איך כולם הוי"ה אחת כוללת כולם ונחלקת לחמשה עולמות והן נקראות יחידה וחיה ונשמה ורוח ונפש. והעולם החומרי הזה הוא גוף וחומר לכלן, באופן כי כל העולמות הם צורות אדם כלול מחומר וצורה נחלקת לחמשה מיני רוחניות כנזכר. וידעת כי שם ההוי"ה במלואה באלפי"ן עולה בגימטריא אדם. ועל דרך זה בכל פרט ופרט בכל בחינותיהם וכל בחינה מהן נקרא אדם פרטי נכלל מהוי"ה אחת הנחלקת בארבעה

60 **כי יש נרנח"י**

The Midrash: "Five names were given to it [the soul]: Nefesh, Ruach, Neshamah, Yechidah, Chayah," and it explains each name.

Bereshit Rabbah 14:9 בראשית רבה י"ד:ט'

חמשה שמות נקראו לה: נפש, רוח, נשמה, יחידה, חיה. נפש, זה הדם, שנאמר (דברים יב): כי הדם הוא הנפש. רוח, שהיא עולה ויורדת, שנאמר (קהלת ג): מי יודע רוח בני האדם העולה היא למעלה. נשמה, זו האופיה, דברייתא אמרין האופיתא טבא. חיה, שכל האברים מתים והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישים אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruaḥ (Ezekiel 37:14), neshama (Genesis 2:7), yeḥida (Psalms 22:21), ḥaya (Psalms 143:3). Nefesh – this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruaḥ – because it ascends and descends, as it is stated: "Who knows the spirit of the sons of man? Does it ascend upward?" (Ecclesiastes 3:21). also means wind, which ascends and descends. Neshama – this refers to man's intellect, as people say: Intellect is good. Ḥaya – because ...

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Devarim Rabbah 2:37 דברים רבה ב':ל"ז

Zohar I, 81a זח"א פא, א

KEHOT'S NOTE

ב"ר יד, ט. דב"ר ב, לז. זח"א פא, א. רו, א. כן הוא הסדר בע"ח שער מ"ב.

61 **והחכמה תחי'**

"The advantage of knowledge is that wisdom gives life to those who have it." The verse links Chochmah with life, and so with Chayah.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

62 **ויחידה הוא לי' נקבה שמקבלת מיחיד**

According to the note, the Rebbe's maamar printed there draws from Yechidah's being the one that receives from the Yachid that it has no counterpart on the opposing side.

KEHOT'S NOTE

ראה ע"ח ש' דרושי אבי"ע פ"א. "שלכן אין שייך שתהי' כנגדה בלעו"ז ד"ה לך לך תשל"ח (לקו"ש ח"כ ע' 296) ובהערה *12 מציין "ראה ד"ה צהר תעשה תש"ז פ"ל (ע' 187). וראה גם ד"ה ועשית ציץ עת"ר (ע' קס)".

63 **יחידה הוא לשון נקבה שמקבלת מיחיד**

The Arizal describes Yechidah as a tiny spark of G-dliness clothed in a very fine created spark, holding the roots of

יסודות ועשר ספירות: ועוד יש חלוק אחר לא נתבאר בשער שקדם, והוא, כי גם העשר ...

Now, in the preceding gate we explained the matter of the existence of the worlds and how they all are One Being-Havayah Achat-הוי"ה אחת that includes them all, and that they are divided into five worlds. We explained that these are called the Yechidah, Chayah, Neshamah, Ru'ach, and Nefesh. We also explained that this physical world is the body and substance to them all. That is, each of the worlds are in the form of man, and each possesses substance and form, and each are divided into five spiritual levels, ...

Shaarei Kedusha (Public Domain) • Gates of Holiness, translated by Rabbi Amiram Markel, 2013 (CC-BY)

67 **בפ' בשלח בד"ה לסוסתי**

That passage applies "G-d made one opposite the other" to the letters of speech: as holiness has two kinds of "horses," so does kelipah, and a person's attachment to worldly vanities leads him far away into the depth of the kelipos, until it becomes a garment of folly upon him.

KEHOT'S NOTE

תו"א סד, א.

68 "To My mare among Pharaoh's chariots I have compared you, My beloved." The opening words of the maamar in Torah Ohr, Beshalach, to which the text refers.

Song of Songs 1:9 שיר השירים א:ט

לְסָסָתִי בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

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

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69 **שגם בסט"א יש בחי' יחידה . . מכפירים יחידתי**

That passage, on "and she shall remove the garment of her captivity," explains that kelipah has one encompassing level, a will above intellect (the deep attachment to worldly vanities that this maamar calls "the young lions"), but not the second, the true Yechidah, which exists only in holiness: so "my only one" is the Yechidah that has no counterpart in kelipah.

KEHOT'S NOTE

ראה להלן לז, סע"ג.

70 **בכל מאדך**

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe maps "all your soul" onto four levels of the soul and "all your might" onto Yechidah.

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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71 **בכל מאדך בכל ממונך**

The Mishnah explains: "With all your might: with all your money." The Alter Rebbe asks what money has to do with the soul's highest level.

Berakhot 54a:6 ברכות נ"ד א:ו

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּגוֹ'". "בְּכָל לְבָבְךָ" — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. "וּבְכָל מְאֹדֶךָ" — בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר: "בְּכָל מְאֹדֶךָ" — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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

KEHOT'S NOTE

ברכות נד, א (במשנה).

72 **ולכאורה הוא פלא**

According to the note, the text from this point on is found also in Shoresh Mitzvas HaTefillah, chapter 42.

KEHOT'S NOTE

מכאן נמצא גם בשרש מצות התפלה פרק מב.

73 **כי אין צדיק בארץ . . ולא יחטא**

"For there is no righteous man on earth who does good and does not sin." Every person has some share in the flow that sin causes.

Ecclesiastes 7:20 קהלת ז:כ

כִּי אָדָם אֵין צַדִּיק בָּאָרֶץ אֲשֶׁר יַעֲשֶׂה־טּוֹב וְלֹא יֶחֱטָא׃

For there is not a righteous man upon earth, that doeth good, and sinneth not.

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KEHOT'S NOTE

קהלת ז, כ. פי' חטאתם של ישראל:|ראה אוה"ת חנוכה כרך ג תתקלא, ב.

74 **הי' הוה ויהי'**

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

KEHOT'S NOTE

פיוט וכל מאמינים.

75 **בשעה"ק להרח"ו ח"ג שער ב**

The note quotes Sha'arei Kedushah as it is cited there: "There is yet another light, called the quarry of the souls...; Neshamah from Beriah, Chayah from Atzilus, and Yechidah from Adam Kadmon." It places Yechidah in the highest root of the soul.

KEHOT'S NOTE

"יש עוד אור הנק' מחצב הנשמות כו' נשמה מברי' וחי' מאצי' ויחידה מא"ק" — סה"מ תרע"ח ע' ריג.

76 **זלעו"ז עשה האלקים**

"G-d made one opposite the other." Whatever exists in holiness has its counterpart on the unholy side, here a will

above reason.

Ecclesiastes 7:14 קהלת ז':י"ד

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

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

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KEHOT'S NOTE

קהלת ז, יד.

77 "Tzedakah exalts a nation, and kindness to the nations is sin." The Alter Rebbe reads it as cause and effect: sin sends a flow to the other side, and tzedakah lifts the soul.

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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PARAGRAPH 6

78 ואמנם הצדקה תרומם גוי זה ישראל

The note sends the reader to a letter of the Rebbe Rayatz there, and to the sources it gathers, on reading "Tzedakah exalts a nation" as speaking of Israel.

KEHOT'S NOTE

ראה אגרות קודש לכ"ק אדמו"ר מוהריי"צ ח"ו ע' עד ושי"נ.

79 ומי כעמך

"And who is like Your people Israel, one nation on earth." The verse calls Israel a "nation" (goy), which supports reading "Tzedakah exalts a nation" as speaking of Israel.

II Samuel 7:23 שמואל ב ז':כ"ג

וּמִי כְעַמְּךָ כְּיִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הָלְכוּ־אֱלֹקִים לִפְדּוֹת־לוֹ לְעָם וְלָשׂוּם לוֹ שֵׁם וְלַעֲשׂוֹת לָכֶם הַגְּדוּלָה וְנֹרָאוֹת לְאַרְצֶךָ מִפְּנֵי עַמְּךָ אֲשֶׁר פָּדִיתָ לְךָ מִמִּצְרַיִם גּוֹיִם וֵאלֹקָיו׃

And who is like Thy people, like Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, and to make Him a name, and to do for Thy land great things and tremendous, even for you, [in driving out] from before Thy people, whom Thou didst redeem to Thee out of Egypt, the nations and their gods?

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KEHOT'S NOTE

שמואל-ב ז, כג.

80 "Tzedakah exalts a nation." Here the "nation" is Israel, and within the person, the animal soul.

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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PARAGRAPH 7

81 במקום שבע"ת עומדין

"In the place where baalei teshuvah stand, even the perfectly righteous cannot stand." The Alter Rebbe explains this through the greater force of the animal soul that is turned to holiness.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרִישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב. וראה הערת כ"ק אדמו"ר בסה"מ תש"ט ע' 183. ובלקו"ש ח"י"ד ע' 361.

PARAGRAPH 8

82 בחי' יד החזקה

"For with a strong hand he will send them out." The Kabbalah reads "the strong hand" as a level of Gevurah, here named as the high root of the animal soul's emotions.

Exodus 6:1 שמות ו':א

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

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

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KEHOT'S NOTE

שמות ו, א. וראה מאי"א אות יו"ד, ס"ה.

83 המלכים אשר מלכו לפני

"These are the kings who reigned in the land of Edom before any king reigned over the children of Israel." In Kabbalah the kings of Edom are the world of Tohu, whose lights fell.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

PARAGRAPH 9

84 **מעלת בע"ת דבחילא יתיר**

The Zohar says that in the place where baalei teshuvah stand the perfectly righteous cannot stand, because they draw upon themselves "with greater desire of the heart and with great strength" to come close to the King.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב. וע' אגה"ת ספ"ח [כ].

85 "Restore my soul from their ravages, my only one from the young lions." David's prayer that his Yechidah not fall to the unholy "lions."

Psalms 35:17 תהילים ל"ה:י"ז

אֲד־נָי כַּמָּה תִרְאֶה הָשִׁיבָה נַפְשִׁי מִשֹּׁאֵיהֶם מִכְּפִירִים יְחִידָתִי׃

L-rd, how long wilt Thou look on? Rescue my soul from their destructions, Mine only one from the lions.

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86 **הכפירים שואגים לטרף**

"The young lions roar for prey, and seek their food from G-d." The image of the kefirim's overpowering vitality.

Psalms 104:21 תהילים ק"ד:כ"א

הַכְּפִירִים שֹׁאֲגִים לַטָּרֶף וּלְבַקֵּשׁ מֵאֵל אָכְלָם׃

The young lions roar after their prey, And seek their food from G-d.

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KEHOT'S NOTE

תהלים קד, כא.

87 **גבור כארי**

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

KEHOT'S NOTE

אבות ה, כ.

88 **גבור כארי**

Yehudah ben Teima taught: be "mighty as a lion" to do the will of your Father in heaven. The lion stands for strength.

Pirkei Avot 5:20 משנה אבות ה':כ

יְהוּדָה בֶן תֵּימָא אוֹמֵר, הֱוֵי עַז כַּנָּמֵר, וְקַל כַּנֶּשֶׁר, וְרָץ כַּצְּבִי, וְגִבּוֹר כָּאַרְיֵה, לַעֲשׂוֹת רְצוֹן אָבִיךָ שֶׁבַּשָּׁמָיִם. הוּא הָיָה אוֹמֵר, עַז פָּנִים לְגֵיהִנֹּם, וּבוֹשֶׁת פָּנִים לְגַן עֵדֶן. יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹקֵינוּ שֶׁתִּבָּנֶה עִירְךָ בִּמְהֵרָה בְיָמֵינוּ וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ׃

Judah ben Tema said: Be strong as a leopard, and swift as an eagle, and fleet as a gazelle, and brave as a lion, to do the will of your Father who is in heaven. He used to say: the arrogant is headed for Gehinnom and the blushing for the garden of Eden. May it be the will, O L-rd our G-d, that your city be rebuilt speedily in our days and set our portion in the studying of your Torah.

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89 Kehot's note points to Daniel 2:22 for these words.

Daniel 2:22 דניאל ב':כ"ב

הוּא גָּלֵא עֲמִיקָתָא וּמְסַתָּרָתָא יָדַע מָה בַּחֲשׁוֹכָא וּנְהוֹרָא עִמֵּהּ שְׁרֵא׃

He revealeth the deep and secret things; He knoweth what is in the darkness, And the light dwelleth with Him.

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PARAGRAPH 10

90 "My only one from the young lions." Read as a prayer that the soul's Yechidah stay bound to G-d alone.

Psalms 35:17 תהילים ל"ה:י"ז

אֲד־נָי כַּמָּה תִרְאֶה הָשִׁיבָה נַפְשִׁי מִשֹּׁאֵיהֶם מִכְּפִירִים יְחִידָתִי׃

L-rd, how long wilt Thou look on? Rescue my soul from their destructions, Mine only one from the lions.

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91 **במדה שאדם מודד מודדין לו**

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

KEHOT'S NOTE

סוטה פ"א, מ"ז.

92 **במדה שאדם מודד מודדין לו**

"With the measure with which a person measures, he is measured." G-d's mercy to the soul answers the person's mercy to the poor.

Mishnah Sotah 1:7 משנה סוטה א':ז

בַּמִּדָּה שֶׁאָדָם מוֹדֵד, בָּהּ מוֹדְדִין לוֹ. הִיא קִשְּׁטָה אֶת עַצְמָהּ לַעֲבֵרָה, הַמָּקוֹם נִוְּלָהּ. הִיא גִּלְּתָה אֶת עַצְמָהּ לַעֲבֵרָה, הַמָּקוֹם גִּלָּה עָלֶיהָ. בַּיֶּרֶךְ הִתְחִילָה בָעֲבֵרָה תְּחִלָּה וְאַחַר כָּךְ הַבֶּטֶן, לְפִיכָךְ תִּלְקֶה הַיֶּרֶךְ תְּחִלָּה וְאַחַר כָּךְ הַבֶּטֶן. וּשְׁאָר כָּל הַגּוּף לֹא פָלַט׃

In the measure with which a person metes out to others, they mete out to him. She adorned herself for a sin; the Omnipresent made her repulsive. She exposed herself for a sin; the Omnipresent exposed her. She began the transgression with the thigh and afterwards with the womb; therefore she is punished first in the thigh and afterwards in the womb, nor does all the body escape.

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93 **וכמ"ש מחי' מתים**

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

KEHOT'S NOTE

נוסח התפלה.

94 **סד"ה ציון במשפט תפדה**

That passage reads "Zion shall be redeemed with justice" as the study of the Torah's laws, and for "and her returnees with tzedakah" it refers back to this discourse, Vesamti Kadkod, and its explanation of "tzedakah exalts a nation."

KEHOT'S NOTE

לעיל פ' דברים א, ג.

95 **ציון במשפט תפדה**

"Zion shall be redeemed with justice, and her returnees with tzedakah." The opening words of the maamar to which the text refers.

Isaiah 1:27 ישעיהו א':כ"ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

Zion shall be redeemed with justice, And they that return of her with righteousness.

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PARAGRAPH 11

96 **בזהר ע"פ אם ישים אליו לבו**

The Zohar on Terumah: everything depends on desire; "a spirit draws a spirit and brings a spirit," with Job's verse "If He sets His heart upon him" as its sign.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

ראה זח"ב קסב, ב. ראה לקמן פ' האזינו עב, ב.

97 "If He sets His heart upon him, He will gather to Himself his spirit and his soul." The Zohar reads it as the meeting of a spirit from below with a spirit from above.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart unto man, If He gather unto Himself his spirit and his breath;

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PARAGRAPH 12

98 **מי א-ל כמוך נושא עון**

"Who is a G-d like You, Who bears iniquity and passes over transgression..." The verses that list the Thirteen Attributes of Mercy, here the supernal me'od drawn down from above.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מיכה ז, יח.

99 "Until a spirit is poured out upon us from on high." The Alter Rebbe uses the verse's words for the arousal from above that makes teshuvah possible.

Isaiah 32:15 ישעיהו ל"ב:ט"ו

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֵחָשֵׁב׃

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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PARAGRAPH 13

100 **קמה נפשו מנפילתה וגם נצבה**

Joseph's dream: "my sheaf arose and also stood upright." The Alter Rebbe borrows the words for the soul rising from its fall.

Genesis 37:7 בראשית ל"ז:ז

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי׃

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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101 **שצריך להרבות בצדקה מר"ח אלול**

The note gives it as a source for increasing tzedakah from Rosh Chodesh Elul, in the name of Sefer Amarkal.

KEHOT'S NOTE

ראה אליהו רבא לשו"ע או"ח סי' תקפא בשם ספר אמרכל. לקו"ש חכ"ט ע' 272 שבתי' אלול הג' ר"ת בג' קוין תורה עבודה וגמ"ח. וסמך ע"ז אסתר (ט, כב) איש לרעהו ומתנות לאביונים ר"ת אלול, לבוש או"ח (סי' תקפא).

PARAGRAPH 14

102 **תקנו לנו אנשי כנסת הגדולה**

There the Alter Rebbe explains why the Sages placed the two blessings before the Shema: the Shema's love "with all your heart, soul and might" is hard for a physical person, so the blessings first describe the angels' nullification before G-d and His great love for Israel.

KEHOT'S NOTE

ראה תניא פרק מט.

103 **בד"ה והנה מנורת זהב**

That passage speaks of understanding one thing from another and seeing how a thing comes into being from nothing, and calls this contemplation "the bowl on its top" of the menorah, whose seven lamps are the seven attributes, love and awe.

KEHOT'S NOTE

לעיל בהעלותך לד, ד.

104 **מאור פני מלך חיים**

"In the light of the King's face is life." The souls have descended far from that light.

Proverbs 16:15 משלי ט"ז:ט"ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ׃

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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KEHOT'S NOTE

ע"פ משלי טז, טו.

and lives on only against its will.

Pirkei Avot 4:22 משנה אבות ד':כ"ב

הוּא הָיָה אוֹמֵר, הַיְלוּדִים לָמוּת, וְהַמֵּתִים לְהֶחָיוֹת, וְהַחַיִּים לִדּוֹן. לֵידַע לְהוֹדִיעַ וּלְהִוָּדַע שֶׁהוּא אֵל, הוּא הַיּוֹצֵר, הוּא הַבּוֹרֵא, הוּא הַמֵּבִין, הוּא הַדַּיָּן, הוּא עֵד, הוּא בַּעַל דִּין, וְהוּא עָתִיד לָדוּן. בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עַוְלָה, וְלֹא שִׁכְחָה, וְלֹא מַשּׂוֹא פָּנִים, וְלֹא מְקַח שֹׁחַד, שֶׁהַכֹּל שֶׁלּוֹ. וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן. וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְּׁאוֹל בַּיִת מָנוֹס לְךָ, שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר, וְעַל כָּרְחֲךָ אַתָּה נוֹלָד, וְעַל כָּרְחֲךָ אַתָּה חַי, וְעַל כָּרְחֲךָ אַתָּה מֵת, וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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111 קרבת אלקים

"But as for me, the nearness of G-d is good for me." All the soul asks for is G-d's nearness.

Psalms 73:28 תהילים ע"ג:כ"ח

וַאֲנִי קִרְבַת אֱלֹקִים לִי־טוֹב שַׁתִּי בַאדֹנָי ה' מַחְסִי לְסַפֵּר כָּל־מַלְאֲכוֹתֶיךָ׃

But as for me, the nearness of G-d is my good; I have made the L-rd GOD my refuge, That I may tell of all Thy works.

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PARAGRAPH 16

112 המלך אין רואים אותו כשהוא ערום

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

KEHOT'S NOTE

סנהדרין פ"ב, מ"ה (כב, א).

113 המלך אין רואים אותו כשהוא ערום

Among the honors due a king: he is not seen while his hair is cut, nor when he is unclothed, nor in the bathhouse. The Alter Rebbe applies it to G-d's revelation, which comes only through garments.

Mishnah Sanhedrin 2:5 משנה סנהדרין ב':ה'

אֵין רוֹכְבִין עַל סוּסוֹ, וְאֵין יוֹשְׁבִין עַל כִּסְאוֹ, וְאֵין מִשְׁתַּמְּשִׁין בְּשַׁרְבִיטוֹ, וְאֵין רוֹאִין אוֹתוֹ כְּשֶׁהוּא מִסְתַּפֵּר וְלֹא כְּשֶׁהוּא עָרֹם וְלֹא בְּבֵית הַמֶּרְחָץ, שֶׁנֶּאֱמַר (שם) שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ, שֶׁתְּהֵא אֵימָתוֹ עָלֶיךָ׃

None may ride his horse and none may sit on his throne and none may make use of his scepter. No one may see him when his hair is being cut or when he is naked or when he is in the bath house, for it says, "You shall set a king upon yourself" (Deut. 17:15) that his awe should be over you.

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105 מאיגרא רמה

The Talmud's expression "from a high roof to a deep pit," for a fall from a great height; here the souls' descent into this world.

Chagigah 5b:16–17 חגיגה ה' ב:ט"ז-י"ז

רַבִּי חֲנָה נָקִיט סֵפֶר קִינוֹת וְקָא קָרֵי בְּגַוֵּיהּ, כִּי מָטָא לְהַאי פְּסוּקָא "הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נָפַל מִן יָדֵיהּ, אֲמַר: מֵאִיגָּרָא רָם לְבֵירָא עַמִּיקְתָּא. רַבִּי וְרַבִּי חִיָּיא הֲווֹ שָׁקְלִי וְאָזְלִי בְּאוֹרְחָא, כִּי מְטוֹ לְהָהוּא מָתָא, אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא? נֵזִיל וְנֵיקַבֵּיל אַפֵּיהּ. אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא, וּמְאוֹר עֵינַיִם הוּא. אֲמַר לֵיקוּ רַבִּי חִיָּיא לְרַבִּי: תִּיב אַתְּ, לָא תְּזַלְזֵל בִּנְשִׁיאוּתָךְ. אֵיזִיל אֲנָא וְאֶקַבֵּיל אַפֵּיהּ.

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106 בסתר המדרגה

"My dove, in the clefts of the rock, in the covert of the cliff." The image of the hidden place where the soul finds itself in this world.

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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107 לגדולתו אין חקר

"Great is Havayah and highly praised, and His greatness is unsearchable." Said here of the light that fills all worlds.

Psalms 145:3 תהילים קמ"ה:ג'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

108 בד"ה השמים כסאי

The opening discourse of Torah Ohr, on "The heavens are My throne," explains that through "Merciful Father, have mercy upon us and put understanding into our hearts," Binah and contemplation are drawn into the heart from supernal mercy, as the Shema's "Hear" means understanding.

KEHOT'S NOTE

תו"א א, א.

109 ובע"כ אתה חי

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

KEHOT'S NOTE

אבות ספ"ד.

110 ובע"כ אתה חי

"Against your will you were born, and against your will you live." The soul given over at "One" would leave the body,

114 **וכלים מכלים שונים**

"And vessels of diverse kinds." The phrase describes the many "vessels" through which G-dliness is revealed.

Esther 1:7 אסתר א:ז

וְהַשְׁקוֹת בִּכְלֵי זָהָב וְכֵלִים מִכֵּלִים שׁוֹנִים וְיֵין מַלְכוּת רָב כְּיַד הַמֶּלֶךְ׃

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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KEHOT'S NOTE

ע"פ אסתר א, ז.

115 **ודברת בם בד"ת**

Kehot's note points to Berakhot 21a for these words.

Berakhot 21a ברכות כ"א א

KEHOT'S NOTE

ברכות כא, א.

116 **ודברת בם**

"And you shall speak of them." Read here as speaking words of Torah, the garment of the Infinite Light.

Deuteronomy 6:7 דברים ו:ז

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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117 **עוטה אור כשלמה**

"He wraps [Himself in] light as a garment." The Torah is the garment in which the Infinite Light is clothed.

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.

PARAGRAPH 17

118 **לבושו צדקה**

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

KEHOT'S NOTE

פיוט (לר"ה ויוהכ"פ) אתה הוא אלקינו.

119 **עד"מ מלך בשר ודם שיש לו לבושים פנימים . . לבושים חיצונים**

The note points to section 3 of the Rebbe's maamar beginning "Ani LeDodi" (5726) for this parable of the king's inner and outer garments.

KEHOT'S NOTE

ראה ד"ה אני לדודי תשכ"ו (נדפס בסה"מ מלוקט ח"ד) סעי' ג.

PARAGRAPH 18

120 **וסביב רשעים יתהלכון**

"The wicked walk all around." Read as the external realms that surround the light in the lower worlds and seek nourishment from it.

Psalms 12:9 תהילים י"ב:ט

סָבִיב רְשָׁעִים יִתְהַלָּכוּן כְּרֹם זְלוּת לִבְנֵי אָדָם׃

The wicked walk on every side, When vileness is exalted among the sons of men.

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KEHOT'S NOTE

תהלים יב, ט.

121 **וילבש צדקה כשריון ושריון קשקשים הוא לבוש כמ"ש במ"א**

"He put on tzedakah as a coat of mail, and a helmet of salvation on His head." Tzedakah is G-d's outer garment.

Isaiah 59:17 ישעיהו נ"ט:י"ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה׃

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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I Samuel 17:5 שמואל א י"ז:ה'

וְכוֹבַע נְחֹשֶׁת עַל־רֹאשׁוֹ וְשִׁרְיוֹן קַשְׂקַשִּׂים הוּא לָבוּשׁ וּמִשְׁקַל הַשִּׁרְיוֹן חֲמֵשֶׁת־אֲלָפִים שְׁקָלִים נְחֹשֶׁת׃

And he had a helmet of brass upon his head, and he was clad with a coat of mail; and the weight of the coat was five thousand shekels of brass.

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KEHOT'S NOTE

ישע' נט, יז. ש"א יז, ה. ראה אגה"ק סי' ג' ובליקוט פירושים — חיטריק שם.

PARAGRAPH 19

122 **וזהו ענין ב' בחי' שמש**

The note quotes Or HaTorah's summary of this section: first the sun of tzedakah, healing in its wings, is the revelation of Elul, and afterwards, in the Ten Days of Teshuvah and especially Yom Kippur, the sun of Havayah shines; then the maamar says that in another way the sun of tzedakah is the higher level.

KEHOT'S NOTE

"ועמ"ש בלקו"ת בד"ה ושמתי כדכד שמשותיך פ"ג בענין ב' בחי' שמש, תחלה נת' דשמש צדקה מרפא בכנפיה זהו ההתגלות שבאלול, ואח"כ בעש"ת ובפרט ביוהכ"פ מאיר בחי' שמש, הוי' אח"כ נז' שם ועוי"ל באופן אחר דשמש צדקה הוא בחי' עליונה יותר" — אוה"ת נ"ך כרך א ע' תקלט.

123 **מחיתי כעב פשעיך**

"I have wiped away your transgressions like a thick cloud, and your sins like a cloud; return to Me, for I have re-

deemed you." Sins are a cloud that hides G-d's light.

Isaiah 44:22 ישעיהו מ"ד:כ"ב

מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאותֶיךָ שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ׃

I have blotted out, as a thick cloud, thy transgressions, And, as a cloud, thy sins; Return unto Me, for I have redeemed thee.

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KEHOT'S NOTE

ישע' מד, כב.

124 וזרחה לכם יראי שמי שמש צדקה ומרפא בכנפיה

"For you who fear My Name, a sun of tzedakah shall shine, with healing in its wings." The sun that shines through the garment of tzedakah.

Malachi 3:20 מלאכי ג':כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק׃

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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PARAGRAPH 20

125 מארז"ל בפ"ב דיומא

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

KEHOT'S NOTE

(פו, א) ושם אי' רפאות. [כ].

126 גדולה תשובה שמביאה רפואה לעולם

Rabbi Chama bar Chanina said: "Great is teshuvah, for it brings healing to the world," citing "I will heal their backsliding." (The Talmud's wording is refuos, "healings.")

Yoma 86a:14–15 יומא פ"ו א:י"ד-ט"ו

אָמַר רַבִּי חָמָא (בַּר) חֲנִינָא: גְּדוֹלָה תְּשׁוּבָה שֶׁמְּבִיאָה רְפָאוּת לְעוֹלָם, שֶׁנֶּאֱמַר: "אֶרְפָּא מְשׁוּבָתָם אוֹהֲבֵם נְדָבָה". רַבִּי חָמָא (בַּר) חֲנִינָא רָמֵי, כְּתִיב: "שׁוּבוּ בָנִים שׁוֹבָבִים", דְּמֵעִיקָּרָא שׁוֹבָבִים אַתֶּם, וּכְתִיב: "אֶרְפָּא מְשׁוּבוֹתֵיכֶם"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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127 מכף רגל ועד ראש אין בו מתום

"From the sole of the foot to the head there is no soundness in it: wounds, bruises and festering sores." The prophet's image of sins as wounds.

Isaiah 1:6 ישעיהו א':ו'

מִכַּף־רֶגֶל וְעַד־רֹאשׁ אֵין־בּוֹ מְתֹם פֶּצַע וְחַבּוּרָה וּמַכָּה טְרִיָּה לֹא־זֹרוּ וְלֹא חֻבָּשׁוּ וְלֹא רֻכְּכָה בַּשָּׁמֶן׃

From the sole of the foot even unto the head There is no soundness in it; But wounds, and bruises, and festering sores: They have not been pressed, neither bound up, Neither mollified with oil.

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KEHOT'S NOTE

ישע' א, ו.

128 שע"י כל חטא וחטא נעשה פגם בנפש

The note points to that passage on the effect of sin on the soul.

KEHOT'S NOTE

ראה תו"א ח, א.

PARAGRAPH 21

129 ומרפא בכנפיה

"A sun of tzedakah shall shine, with healing in its wings." The "wings" are love and awe, which lift the soul.

Malachi 3:20 מלאכי ג':כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק׃

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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130 וכך הוא האוי"ר הם בחי' גדפין

There the Alter Rebbe explains why awe and love are called "wings" (gadfin): as a bird's wings lift it, they lift a person's Torah and mitzvos on high.

KEHOT'S NOTE

ראה תניא פרק מ.

131 וכובע ישועה בראשו

"He put on tzedakah as a coat of mail, and a helmet of salvation on His head." Tzedakah as the King's outer garment in Elul.

Isaiah 59:17 ישעיהו נ"ט:י"ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה׃

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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132 שמש צדקה

On "until the sun sets you shall return it": "until the sun comes" means until Mashiach comes, as it says, "a sun of tzedakah shall shine."

Shemot Rabbah 31:10 שמות רבה ל"א:י'

... ולעולם הם ממושכנים?! אמר לו: לאו! אלא עד בא השמש, עד שיבא משיח, שנאמר (מלאכי ג): וזרחה לכם יראי שמי שמש צדקה ומרפא:

Another matter, "if you lend money to My people," that is what is written: "Rejected silver they called them [as the L-rd has rejected them]" (Jeremiah 6:30). When Israel was exiled from Jerusalem, the enemies took them out in chains and the nations of the world were saying: 'The Holy One blessed be He does not want this nation,' as it is stated: "Rejected silver they called them." Just as silver is refined and

crafted into a vessel, and again refined and crafted into a vessel, and likewise several times, ...

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133 **עטרת תפארת שיבה**

"Gray hair is a crown of glory; it is found in the way of tzedakah." Brought for the sun of tzedakah, the revelation of Elul.

Proverbs 16:31 משלי ט"ז:ל"א

עֲטֶרֶת תִּפְאֶרֶת שֵׂיבָה בְּדֶרֶךְ צְדָקָה תִּמָּצֵא:

The hoary head is a crown of glory, It is found in the way of righteousness.

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KEHOT'S NOTE

משלי טז, לא. ראה אוהי"ת נ"ך כרך א ע' תריא, וראה שם בדיוק תי' "תמצא" ולא בדרך קנין.

134 **לשמש שם אהל בהם והוא כחתן**

The words here quote Psalms 19:5; the passage is shown below.

Psalms 19:5 תהילים י"ט:ה'

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם:

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun,

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KEHOT'S NOTE

תהלים יט, ה-ו.

135 **לשמש שם אהל בהם והוא כחתן**

"For the sun He set a tent in them, and it is like a bridegroom coming out of his canopy." The Torah, called a bridegroom, is the sun of Havayah.

Psalms 19:5–6 תהילים י"ט:ה'-ו'

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם: וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח:

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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136 **ע"פ ואתחנן כו' אתה החלות**

The note identifies the discourse the text refers to, on "And I pleaded... You have begun," as the one earlier in Likkutei Torah, Parshas Va'eschanan.

KEHOT'S NOTE

לעיל פ' ואתחנן.

137 **אתה החלות**

Moshe's plea: "Ado-nai, Elokim, You have begun to show Your servant Your greatness."

Deuteronomy 3:24 דברים ג':כ"ד

אֲדֹנָי ה' אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גָּדְלְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶךָ:

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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138 **אתה החלות**

The Sifra DiTzniusa, printed at the end of Terumah, connects "You shall afflict your souls on the ninth of the month" with "You have begun to show Your servant Your greatness."

Zohar, Sifra DiTzniuta 2:13–3:26 ספר הזהר, ספרא דצניעותא ב':י"ג-ג':כ"ו

139 **שמש במגן**

The Zohar on Pekudei reads "For a sun and a shield is Havayah Elokim": the sun is the mystery of the Name Havayah, and the shield the mystery of the Name Elokim.

Zohar, Pekudei 12:70–13:80 ספר הזהר, פקודי י"ב:ע'-י"ג:פ'

140 **הקב"ה מוציא חמה מנרתקה**

Reish Lakish: in the Time to Come the Holy One, blessed be He, will take the sun out of its sheath; the wicked will be judged by it and the righteous healed by it, as it says, "a sun of tzedakah... with healing in its wings."

Avodah Zarah 3b:18 עבודה זרה ג' ב:י"ח

וְאִיבָּעֵית אֵימָא לָעוֹלָם הַבָּא — כִּדְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אֵין גֵּיהִנֹּם לֶעָתִיד לָבֹא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, וּמַקְדִּיר, רְשָׁעִים נִידּוֹנִין בָּהּ, וְצַדִּיקִים מִתְרַפְּאִין בָּהּ, רְשָׁעִים נִידּוֹנִין

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141 **בד"ה תקעו בחודש**

That passage explains "a sun and a shield is Havayah Elokim": Havayah is the sun itself and Elokim the shield that hides it, so that it shines only as a glow; "the sun taken out of its sheath" in the Time to Come is the revelation of Havayah, the Infinite One Himself, with no shield to conceal it.

KEHOT'S NOTE

לקמן דרושים לר"ה נה, א.

142 **גם ברבות בא פט"ו**

That passage cites the Midrash and explains that tzedakah revives the spirit of the lowly, one who has nothing of his own; by this arousal from below, mercy is drawn from the Infinite One to revive all created beings and the spirit of

the sinner, the Thirteen Attributes of Mercy that cleanse him of sin.

KEHOT'S NOTE

נזכר גם לקמן ל, ד. ראה הלשון באוה"ת נ"ך כרך א ע' תקלז ובאוה"ת בראשית כרך א פח, ב.

143 **ואור החמה יהיה שבעתים**

Among the ten things G-d will renew in the future, He will make the sun shine with this sevenfold light, and heal the sick through it with "a sun of tzedakah... with healing in its wings."

Shemot Rabbah 15:21 שמות רבה ט"ו:כ"א

... וכי יכול אדם להביט בהקדוש ברוך הוא?! אלא מה הקדוש ברוך הוא עושה לשמש, מאיר ארבעים ותשעה חלקי אור, שנאמר (שם ל, כו): והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים, ואפילו אדם חולה הקדוש ברוך הוא גוזר לשמש ומרפא, שנאמר (מלאכי ג, כ): וזרחה לכם יראי שמי שמש צדקה ומרפא בכנפיה. השניה, מוציא מים חיים מירושלים ומרפא בהם כל שיש לו מחלה, שנאמר (יחזקאל מז, ט): כל נפש חיה אשר ישרץ אל כל אשר יבא שם נחלים יהיה וגו'. השלישית, עושה האילנות ליתן פירותיהן בכל חדש וחדש, ...

Another interpretation: "This month shall be for you" (Exodus 12:2) - that is what is written: "Behold, the former have come to pass and the new I declare" (Isaiah 42:9). Is there anything new in the future? Is it not written: "What was, that is what will be" (Ecclesiastes 1:9)? Rather, we find that there are ten things that the Holy One blessed be He is destined to introduce in the future. The first is that He is destined to illuminate the world, as it is stated: "The sun will ...

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144 **ואור החמה יהיה שבעתים כאור שבעת הימים**

"And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days."

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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145 **וע' בפ' משפטים פל"א**

That passage cites the Midrash on Mishpatim and explains that tzedakah, which revives the lowly who have nothing of their own, draws down the Thirteen Attributes of Mercy, which cleanse the soul of sin.

KEHOT'S NOTE

נזכר גם לקמן ל, ד. "עד בא השמש עד שיבא משיח שנאמר וזרחה לכם יראי שמי שמש צדקה" — אוה"ת נ"ך כרך א ע' תקלז. וראה גם אוה"ת בראשית כרך א פט, א.

146 **אור שגנזו הקב"ה**

The Zohar on Miketz: the Holy One, blessed be He, will shine for Israel the sun He hid away from the day the world was created, as it says, "a sun of tzedakah shall shine for you."

Zohar, Miketz 14:228–15:238 ספר הזהר, מקץ י"ד:רכ"ח-ט"ו:רל"ח

Alternatively we may explain that the light that shone on that morning when Abraham rose up also shone when the sun rose upon Jacob, which was the morning without clouds, filled with light, and without any darkness; for as soon as morning dawns severity has no more any power, but is filled with light from the side of Abraham. The words "when through clear shining after rain" allude to Joseph the righteous one who brought rain upon the earth so as to cause grass and all other vegetation to spring ...

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

147 **אור שגנזו הקב"ה**

The Zohar at the opening of Emor: the hidden light that is withheld from the wicked will shine for the righteous in the World to Come, as it says, "a sun of tzedakah shall shine for you."

Zohar, Kedoshim 21:133–134 ספר הזהר, קדושים כ"א:קל"ג-קל"ד

Said R. Eleazar: 'In very truth this way of ours is made straight before us, and it is the way of the Holy One, blessed be He. For "G-d knows the way of the righteous" (Ps. 1, 6), to benefit them and protect them. Therefore when a man goes forth on the way he should see that that is the way of the Holy One, blessed be He, and should obtain His companionship. Of such a way it is written: "The path of the righteous is as the shining light ...

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

148 **ושמרו דרך הוי"ה לעשות צדקה**

"That they may keep the way of Havayah, to do tzedakah and justice." Tzedakah opens "the way" for the Name Havayah.

Genesis 18:19 בראשית י"ח:י"ט

כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא ה' עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו׃

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

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149 **תורת הוי' תמימה**

"The Torah of Havayah is perfect, restoring the soul." The same Psalm links the Torah with the Name Havayah.

Psalms 19:8 תהילים י"ט:ח'

תּוֹרַת ה' תְּמִימָה מְשִׁיבַת נָפֶשׁ עֵדוּת ה' נֶאֱמָנָה מַחְכִּימַת פֶּתִי׃

The law of the L-RD is perfect, restoring the soul; the testimony of the L-RD is sure, making wise the simple. .

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KEHOT'S NOTE

156 כד תחמי שמשא בריש דקלא

Rav said on Yom Kippur: "When you see the sun at the top of the palm trees, give me my cloak, that I may pray Ne'ilas She'arim."

Jerusalem Talmud Taanit 4:1 תלמוד ירושלמי תענית ד:א

157 בנעילה הוא עליית ז"א

A Kabbalistic work arranged like the Mishnah; the note gives it beside Pri Etz Chaim as a source for the ascent of Z'eir Anpin at Ne'ilah.

KEHOT'S NOTE

ראה פע"ח שער יוהכ"פ פי"ה. מ"ח מס' יומא י', ג.

158 בנעילה הוא עליית ז"א

The Arizal teaches that Z'eir Anpin rises from Minchah onward until the repetition of Ne'ilah, when Z'eir Anpin, Nukva and Imma are all in the beard of Arich Anpin.

Pri Etz Chaim, Gate of Yom Kippur 5:4 פרי עץ חיים, שער יום הכפורים ה':ד'

... שהם ז' כפולים, ואינן נקרא רק ז"פ לבד. ענין מה שאנו אומרים וחתמנו, וחתום בתפלת נעילה לפי שאינה לוקחת ה"ג דאמא, רק אחר תשלום ה' תפלות, לכן אז בנעילה, נשלמו הה"ג, ואז נעשה בה סוד היסוד נקודת ציון שבה, שנקרא חותם כנ"ל, והוא מה שנחתם בה"ק שלה, מחסד עד הוד שבה, שמתפשטה שם ה"ג, והארתם נתקבצו ביסוד שלה, ונחתם החותם שהוא הכלי אשר שם נתונין קיבוץ המ"ן, והם ה"ג להעלותם לקבל מ"ד, וזה נעשה מג' אהיה דיודין ההין אלפין שבנה"י דאמא כנודע, והם בגי' חותם כנ"ל, וזה נגמר בתפלת ...

Pri Etz Chaim (Public Domain)

159 ז"א הנקי שמשא

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

KEHOT'S NOTE

ע"ח שכ"א, פ"ב. ובכ"מ.

160 ז"א הנקי שמשא

The Arizal speaks of the body of Tiferes of Z'eir Anpin, "called the sun," and reads "I will make your windows of kadkod" as kaf-dalet, kaf-dalet.

Sefer Etz Chaim 21:2 עץ חיים כ"א:ב'

... יבוס צרינו שע"י נבוס צרינו בעת שיבנה בית המקדש וז"ס ג"כ וישראל עשה חי"ל כי ז"א הנקי' ישראל עושה חי"ל לנוקבא ונותן ב"ש שלו לכתר שלה ונתבאר לקמן בענין ב' אורות אלו היטב ע"ש. אבל שורש דרוש זה על מתכונתו ע"ש גם שם נתבאר כי ז"א יש לו ג' אורות בכתר שלו ורחל בי' אורות מהם [בכתר שלה] ולאה אור א' מהם בלבד בכתר שלה האמנם מה שאמרנו למעלה שלוקחה לכתר שלה ב"ש תחתונים של ת"ת דז"א אינן אלא מבחי' כלי והגוף בעצמו של התי"ת דז"א. אמנם מן המוח ...

Sefer Etz Chaim (Public Domain)

161 וזהו בריש דיקלא

The note points there for a further discussion of "at the

תהלים יט, ח.

150 פ"ק דע"ז . . הקב"ה מוציא חמה

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

KEHOT'S NOTE

ג, סע"ב.

PARAGRAPH 22

151 בצדקה תכונני

"With tzedakah you shall be established." From the same prophecy as the maamar's verse, two verses later.

Isaiah 54:14 ישעיהו נ"ד:י"ד

בְּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיְךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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152 בד"ה והיה מדי חדש בחדשו

The note gives the Siddur with Chassidic discourses as one place where the discourse beginning "And it shall be, from one New Moon to the next" is printed.

KEHOT'S NOTE

סידור ולקמן ברכה צז, ב.

153 שמש בשבת צדקה לעניים

Rabbi Yitzchak: "Sun on Shabbos is tzedakah for the poor," citing "a sun of tzedakah... with healing."

Taanit 8b:12 תענית ח' ב:י"ב

וְאָמַר רַבִּי יִצְחָק: שֶׁמֶשׁ בְּשַׁבָּת — צְדָקָה לַעֲנִיִּים, שֶׁנֶּאֱמַר: "וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא". וְאָמַר רַבִּי יִצְחָק: גָּדוֹל יוֹם הַגְּשָׁמִים, שֶׁאֲפִילּוּ פְּרוּטָה שֶׁמַּכְנִיס מִתְבָּרֶכֶת בּוֹ, שֶׁנֶּאֱמַר: "לָתֵת מְטַר אַרְצֵךְ בְּעִתּוֹ וּלְבָרֵךְ אֵת כָּל מַעֲשֵׂה יָדֶךָ".

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154 ה' א-ל רחום וחנון

"Havayah, Havayah, G-d, merciful and gracious..." The opening of the Thirteen Attributes of Mercy.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

155 בירושלמי דאמר רב כד תחמי שמשא

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

KEHOT'S NOTE

תענית פ"ד, ה"א. ברכות (פ"ד, ה"א) ד' אמסט'. ועיין ירושלמי יומא.

top of the palm tree."

KEHOT'S NOTE

ראה ביהל אור ע' שלה.

162 **צדיק כתמר יפרח**

"The righteous man will flourish like a palm tree, grow tall like a cedar in Lebanon." The palm tree is the tzaddik, the master of tzedakah.

Psalms 92:13 תהילים צ"ב:י"ג

צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה׃

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

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KEHOT'S NOTE

תהלים צב, י"ג.

163 **אעלה בתמר**

"I said, I will go up on the palm tree, I will take hold of its branches." The ascent "at the top of the palm tree."

Song of Songs 7:9 שיר השירים ז':ט

אָמַרְתִּי אֶעֱלֶה בְתָמָר אֹחֲזָה בְּסַנְסִנָּיו וְיִהְיוּ־נָא שָׁדַיִךְ כְּאֶשְׁכְּלוֹת הַגֶּפֶן וְרֵיחַ אַפֵּךְ כַּתַּפּוּחִים׃

I said: 'I will climb up into the palm-tree, I will take hold of the branches thereof; and let thy breasts be as clusters of the vine, And the smell of thy countenance like apples;

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KEHOT'S NOTE

שה"ש ז, ט.

164 **אעלה בתמר**

The Zohar (Ra'aya Mehemna) reads e'eleh ("I will go up") in this verse as the initials of the four species, through which one must raise her up in thought.

Zohar, Ki Teitzei 28:138–30:146 ספר הזהר, כי תצא כ"ח:קל"ח-ל':קמ"ו

165 **ואור החמה יהיה שבעתים**

"And the light of the sun shall be sevenfold." The ascent of Ne'ilah is a foretaste of this future light.

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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166 **באגה"ק בסופו**

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

KEHOT'S NOTE

קו"א ד"ה להבין מ"ש בפע"ח (קנז, ב).

167 **עין בעין יראו**

"For they will see eye to eye when Havayah returns to Zion." In the Time to Come the two suns will be seen openly.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע' נב, ח.

168 **לפני הוי' תטהרו**

"For on this day He will atone for you, to purify you; from all your sins, before Havayah you shall be purified." Read as a level "before" the Name Havayah, revealed on Yom Kippur.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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KEHOT'S NOTE

ויקרא טז, ל.

169 Kehot's note points to Zohar, Vayeilech 1:1 for these words.

Zohar, Vayeilech 1:1 ספר הזהר, וילך א':א'

170 The Zohar on Vayikra expounds "The righteous man will flourish like a palm tree"; the text cites it for the tzaddik as the sun of tzedakah.

Zohar, Vayikra 35:257–37:268 ספר הזהר, ויקרא ל"ה:רנ"ז-ל"ז:רס"ח

1The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b.R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the ...

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

PARAGRAPH 23

171 **ופתחת עליהם שמות בני"י**

"And you shall take two shoham stones and engrave upon them the names of the children of Israel."

Exodus 28:9 שמות כ"ח:ט'

וְלָקַחְתָּ אֶת־שְׁתֵּי אַבְנֵי־שֹׁהַם וּפִתַּחְתָּ עֲלֵיהֶם שְׁמוֹת בְּנֵי יִשְׂרָאֵל׃

And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

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KEHOT'S NOTE

man of the Queen, listed in the Kehot note.

Zohar, Korach 5:22–7:29 ספר הזהר, קרח ה':כ"ב-ז':כ"ט

So here, when Moses saw wrath impending he at once told Aaron, who was the "friend" of the Matrona, to take the incense, which increases peace in the world and binds the knot of faith, which is the joy of higher and lower and effects the removal of wrath. R. Eleazar said: 'It is written "Cut ye not off the tribe of the families of the Kohathites from among the Levites" (Num. 4, 18), because they are the main stock of the Levites, and further, "This do unto them that ...

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

177 **שושבינא דמטרוניתא**

A further place in the Zohar for Aharon as the groomsman of the Queen, listed in the Kehot note.

Zohar, Chukat 3:16–4:25 ספר הזהר, חקת ג':ט"ז-ד':כ"ה

178 **ושניהם דא"ח**

On the disputes of Beis Shammai and Beis Hillel a heavenly voice declared: "These and these are the words of the living G-d." So too both angels' views are true.

Eruvin 13b:10 עירובין י"ג ב:י

אָמַר רַבִּי אַבָּא אָמַר שְׁמוּאֵל: שָׁלֹשׁ שָׁנִים נָחְלְקוּ בֵּית שַׁמַּאי וּבֵית הִלֵּל, הַלָּלוּ אוֹמְרִים: הֲלָכָה כְּמוֹתָנוּ, וְהַלָּלוּ אוֹמְרִים: הֲלָכָה כְּמוֹתָנוּ. יָצְאָה בַּת קוֹל וְאָמְרָה: אֵלּוּ וְאֵלּוּ דִּבְרֵי אֱלֹקִים חַיִּים הֵן, וַהֲלָכָה כְּבֵית הִלֵּל.

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

KEHOT'S NOTE

ראה עירובין יג, ב. ושי"נ.

PARAGRAPH 24

179 **על אבנים טובות דייקא**

The Talmud teaches that the High Priest had two precious stones on his shoulders, with the names of the twelve tribes written on them, six on each stone.

Sotah 36a:12 סוטה ל"ו א:י"ב

מֵיתִיבִי: שְׁתֵּי אֲבָנִים טוֹבוֹת הָיוּ לוֹ לְכֹהֵן גָּדוֹל עַל כְּתֵיפָיו, אַחַת מִכָּאן וְאַחַת מִכָּאן, וּשְׁמוֹת שִׁבְטִים עָשָׂר שִׁבְטִים כָּתוּב עֲלֵיהֶם, שִׁשָּׁה עַל אֶבֶן זוֹ וְשִׁשָּׁה עַל אֶבֶן זוֹ, שֶׁנֶּאֱמַר: "שִׁשָּׁה מִשְּׁמוֹתָם עַל הָאֶבֶן הָאֶחָת וְגוֹ'".

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

KEHOT'S NOTE

ראה סוטה לו, א.

180 **סגולת מלכים**

"I gathered for myself also silver and gold, and the treasure of kings and of the provinces." The gems that are the treasure of kings.

Ecclesiastes 2:8 קהלת ב':ח

כָּנַסְתִּי לִי גַּם־כֶּסֶף וְזָהָב וּסְגֻלַּת מְלָכִים וְהַמְּדִינוֹת עָשִׂיתִי לִי שָׁרִים וְשָׁרוֹת וְתַעֲנֻגוֹת בְּנֵי הָאָדָם שִׁדָּה וְשִׁדּוֹת:

I gathered me also silver and gold, and treasure such as kings and the provinces have as their own; I got me men-singers and women-singers, and the delights of the sons of men, women very many.

שמות כח, ט.

172 **ונשא אהרן את שמות בני"י**

"And Aharon shall bear the names of the children of Israel on the breastplate of judgment, over his heart, when he enters the Sanctuary, for a remembrance before Havayah always."

Exodus 28:29 שמות כ"ח:כ"ט

וְנָשָׂא אַהֲרֹן אֶת־שְׁמוֹת בְּנֵי־יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל־לִבּוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לְזִכָּרֹן לִפְנֵי־יְהוָה תָּמִיד:

And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the L-RD continually. .

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KEHOT'S NOTE

שמות כח, כט.

173 **כסדר תולדותם אודם לראובן**

According to the note, the Rebbe discusses there at length two explanations among Rashi's commentators of "in the order of their births": the order in which they were born, or their order as born through the mothers, and the views of Rashi and the Rambam.

KEHOT'S NOTE

רש"י שמות כח, כא. ראה לקו"ש חל"ו ע' 146 ואילך שיש במפרשי רש"י ב' פי', א' "כתולדותם" — כסדר שנולדו, והבי' כפי סדר הולדתם ע"י האמהות, ע"ש בארוכה בשיטת רש"י והרמב"ם.

174 **כסדר תולדותם אודם לראובן**

Rashi explains that the names were engraved in the order of their births: the odem for Reuven, the pitedah for Shimon, and so on.

Rashi on Exodus 28:21 רש"י על שמות כ"ח:כ"א

איש על שמו. כְּסֵדֶר תּוֹלְדוֹתָם סֵדֶר הָאֲבָנִים, אֹדֶם לִרְאוּבֵן, פִּטְדָה לְשִׁמְעוֹן, וְכֵן כֻּלָּם:

איש על שמו EVERY ONE WITH HIS NAME — As the order in which they were born shall be the order of the stones: a sardius for Reuben, a topaz for Simeon, and so in the case of all of them.

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)

175 **ואהרן שושבינא דמטרוניתא**

The Zohar on Vayikra: Moshe was the groomsman of the King, which is Tiferes; Aharon the groomsman of the Queen (Matronisa), which is Malchus.

Zohar III, 20a זח"ג כ, א

KEHOT'S NOTE

זח"ג כ, א. קעז, ב. קפ, ב. נתבאר באוה"ת פ' תצוה ע' א'תרנז.

176 **שושבינא דמטרוניתא**

Another place where the Zohar calls Aharon the grooms-

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PARAGRAPH 25

181 **שהאבנים טובות גדילים ונמשכים מן הכוכבים**

According to the note, Or HaTorah in both places gives the Zohar on Terumah (2:170a) as the source for gems growing from the stars.

KEHOT'S NOTE

באוה"ת פ' שמות ע' לג ובפ' תצוה ע' א'תרמז מציין לזוה"ב פ' תרומה דף קע, א. וראה לקמן כז, ב. ראה המשך מים רבים תרל"ו פרק קפ.

182 **והנכם כיום ככובי השמים**

"Havayah your G-d has multiplied you, and behold, you are today like the stars of the heavens in multitude." Israel is likened to the stars, from which gems grow.

Deuteronomy 1:10 דברים א':י

ה' אֱלֹקֵיכֶם הִרְבָּה אֶתְכֶם וְהִנְּכֶם הַיּוֹם כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב:

the L-RD your G-d hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.—

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183 **והנכם היום ככוכבי השמים בפ' דברים**

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

KEHOT'S NOTE

א, י'.

184 **וע"ש במדרש רבה**

The Midrash Rabbah on this verse, to which the text refers; the Kehot note cites sections 10–13.

Devarim Rabbah 1:10 דברים רבה א':י

KEHOT'S NOTE

דב"ר א, י'-יג.

PARAGRAPH 26

185 **שהם וישפה**

The Rambam rules that the names of the tribes were engraved in the order of their births, so that Reuven is on the odem and Binyamin on the yashfeh.

Mishneh Torah, Vessels of the Sanctuary and Those Who Serve Therein 9:7 משנה תורה, הלכות כלי המקדש והעובדין בו ט':ז'

וּמְפַתֵּחַ עַל הָאֲבָנִים שְׁמוֹת הַשְּׁבָטִים כְּתוֹלְדוֹתָם וְנִמְצָא כּוֹתֵב עַל הָאֹדֶם רְאוּבֵן וְעַל יָשְׁפֵּה בִּנְיָמִין. וְכוֹתֵב בַּתְּחִלָּה לְמַעְלָה מֵרְאוּבֵן אַבְרָהָם יִצְחָק וְיַעֲקֹב וְכוֹתֵב לְמַטָּה מִבִּנְיָמִין שִׁבְטֵי קָהּ כְּדֵי שֶׁיִּהְיוּ כָּל הָאוֹתִיּוֹת מְצוּיוֹת שָׁם:

Torat Emet 363 (Public Domain)

186 **שהם וישפה**

The Midrash lists the breastplate stones: in the fourth row, Asher on the tarshish, Yehosef on the shoham and Binyamin on the yashfeh.

Shemot Rabbah 38:9 שמות רבה ל"ח:ט'

ומלאתבו מלואת אבן כיצד היו נתונים? טור אודם פטדה וברקת. על אודם היה כתוב: אברהם יצחק ויעקב ראובן. על פטדה היה כתוב:

שמעון. על ברקת היה כתוב לוי. והטור השני נופך ספיר ויהלום. על נופך היה כתוב יהודה. על ספיר היה כתוב יששכר. על יהלום היה כתוב זבולן. והטור השלישי לשם שבו ואחלמה. על לשם היה כתוב דן. על שבו היה כתוב נפתלי. על אחלמה היה כתוב גד. והטור הרביעי תרשיש שוהם וישפה. על תרשיש היה כתוב אשר. על שוהם היה כתוב יהוסף. על ישפה היה כתוב בנימין שבטי ישורון:

"You shall mount it with a stone mounting" (Exodus 28:17) - how were they placed? A row of ruby, topaz; and emerald; on the ruby was written: Abraham, Isaac, Jacob, Reuben. On the topaz Simeon was written. On the emerald, Levi was written. "The second row, carbuncle, sapphire, and clear quartz" (Exodus 28:18) - on the carbuncle, Judah was written. On the sapphire, Issachar was written. On the clear quartz, Zebulun was written. "The third row, jacinth, agate, amethyst" (Exodus 28:19) - on the jacinth, Dan was written. On the ...

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187 **ישפה**

The Midrash on the tribes' flags gives each tribe's stone and color: Binyamin's stone is the yashfeh, and his flag has all twelve colors.

Bamidbar Rabbah 2:7 במדבר רבה ב':ז'

PARAGRAPH 27

188 **והנה יוסף הצדיק הוא בחי' המשכה והשפעה מלמעלה למטה**

According to the note, Or HaTorah quotes this teaching, that Yosef the tzaddik is drawing down from above to below, and refers to this maamar.

KEHOT'S NOTE

מובא באוה"ת פ' תצוה ע' א'תרסח ומציין לכאן.

189 **ויוסף הוא המשביר וכו' ויכלכל יוסף**

"And Yosef was the ruler over the land; he was the one who provided for all the people of the land." Yosef as the one who brings sustenance down.

Genesis 42:6 בראשית מ"ב:ו'

וְיוֹסֵף הוּא הַשַּׁלִּיט עַל־הָאָרֶץ הוּא הַמַּשְׁבִּיר לְכָל־עַם הָאָרֶץ וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ־לוֹ אַפַּיִם אָרְצָה:

And Joseph was the governor over the land; he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down to him with their faces to the earth.

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KEHOT'S NOTE

בראשית מב, ו. מז, יב.

190 **ויכלכל יוסף את אביו**

"And Yosef sustained his father and his brothers and all his father's household with bread."

Genesis 47:12 בראשית מ"ז:י"ב

וַיְכַלְכֵּל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֵת כָּל־בֵּית אָבִיו לֶחֶם לְפִי הַטָּף:

And Joseph sustained his father, and his brethren, and all his father's household, with bread, according to the want of their little ones.

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191 **ויגש אליו יהודה**

"And Yehudah approached him." The opening words of the maamar to which the text refers.

Genesis 44:18 בראשית מ"ד:י"ח

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה:

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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PARAGRAPH 28

192 **ימין מקרבת**

"The left hand should always push away and the right hand draw near." The right side, Chesed, draws close; so Binyamin, "son of the right," raises creation up.

Sotah 47a סוטה מ"ז א

KEHOT'S NOTE

סוטה מז, א.

193 **והוכן בחסד כסאו**

"And a throne shall be established in kindness." (As the Kehot note observes, the verse reads kisei, "a throne," without the possessive.)

Isaiah 16:5 ישעיהו ט"ז:ה'

וְהוּכַן בַּחֶסֶד כִּסֵּא וְיֵשֶׁב עָלָיו בֶּאֱמֶת בְּאֹהֶל דָּוִד שֹׁפֵט וְדֹרֵשׁ מִשְׁפָּט וּמְהִר צֶדֶק:

And a throne is established through mercy, And there sitteth thereon in truth, in the tent of David, One that judgeth, and seeketh justice, and is ready in righteousness.

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KEHOT'S NOTE

ישע' טז, ה, ושם אי' כסא בלא ו' [כן].

194 **צדיקים לעולם יירשו ארץ**

"And your people are all righteous; they shall inherit the earth forever." Read as the two tzaddikim, Yosef and Binyamin.

Isaiah 60:21 ישעיהו ס':כ"א

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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195 **כי תשמע בקול**

"If you will listen to the voice of Havayah your G-d." The opening words of the maamar to which the text refers.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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196 **עיני ה' אל צדיקים**

"The eyes of Havayah are toward the righteous." Part of an earlier discussion of Yosef and Binyamin to which the text refers.

Psalms 34:16 תהילים ל"ד:ט"ז

עֵינֵי ה' אֶל־צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם:

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

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197 **מי יתנך כאח לי**

"O that you were as a brother to me." The opening words of the maamar in Parshas Terumah to which the text refers.

Song of Songs 8:1 שיר השירים ח':א'

מִי יִתֶּנְךָ כְּאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזוּ לִי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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198 **עין בעין יראו**

"For they will see eye to eye when Havayah returns to Zion." The future revelation about whose manner the angels disagree.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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PARAGRAPH 29

199 **ונגלה כבוד הוי' וראו כל בשר**

"And the glory of Havayah shall be revealed, and all flesh shall see together." Revelation coming down into the worlds, Michael's view.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֵּר:

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

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PARAGRAPH 30

200 ומשה עלה

"And Moshe went up to G-d." Moshe's ascent of the mountain.

Exodus 19:3 שמות י״ט:ג׳

וּמֹשֶׁה עָלָה אֶל־הָאֱלֹקִים וַיִּקְרָא אֵלָיו ה׳ מִן־הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתַגֵּיד לִבְנֵי יִשְׂרָאֵל׃

And Moses went up unto G-d, and the L-RD called unto him out of the mountain, saying: 'Thus shalt thou say to the house of Jacob, and tell the children of Israel:

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201 לחם לא אכל

"He was there with Havayah forty days and forty nights; he ate no bread and drank no water."

Exodus 34:28 שמות ל״ד:כ״ח

וַיְהִי־שָׁם עִם־ה׳ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל־הַלֻּחֹת אֵת דִּבְרֵי הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים׃

And he was there with the L-RD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words.

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202 לחם אבירים

"Man ate the bread of the mighty." Said of the manna.

Psalms 78:25 תהילים ע״ח:כ״ה

לֶחֶם אַבִּירִים אָכַל אִישׁ צֵידָה שָׁלַח לָהֶם לָשֹׂבַע׃

Man did eat the bread of the mighty; He sent them provisions to the full.

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203 לחם אבירים שמלאכי השרת ניזונין בו

Rabbi Akiva explains "bread of the mighty" as bread that the ministering angels eat.

Yoma 75b:11 יומא ע״ה ב׳:י״א

תָּנוּ רַבָּנָן: "לֶחֶם אַבִּירִים אָכַל אִישׁ", לֶחֶם שֶׁמַּלְאֲכֵי הַשָּׁרֵת אוֹכְלִין אוֹתוֹ, דִּבְרֵי רַבִּי עֲקִיבָא. וּכְשֶׁנֶּאֶמְרוּ דְּבָרִים לִפְנֵי רַבִּי יִשְׁמָעֵאל, אָמַר לָהֶם: צְאוּ וְאִמְרוּ לוֹ לַעֲקִיבָא: עֲקִיבָא טָעִיתָ! וְכִי מַלְאֲכֵי הַשָּׁרֵת אוֹכְלִין לֶחֶם? וַהֲלֹא כְּבָר נֶאֱמַר: "לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי"! אֶלָּא, מָה אֲנִי מְקַיֵּים "אַבִּירִים" — לֶחֶם שֶׁנִּבְלַע בְּמָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה אֵבָרִים.

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PARAGRAPH 31

204 בסערה השמימה

"And Eliyahu went up in a storm to heaven." An example of a body rising beyond its natural level.

II Kings 2:11 מלכים ב ב׳:י״א

וַיְהִי הֵמָּה הֹלְכִים הָלוֹךְ וְדַבֵּר וְהִנֵּה רֶכֶב־אֵשׁ וְסוּסֵי אֵשׁ וַיַּפְרִדוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֵלִיָּהוּ בַּסְּעָרָה הַשָּׁמָיִם׃

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both assunder; and Elijah went up by a whirlwind into heaven.

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PARAGRAPH 32

205 והתהלכתי בתוככם

"And I will walk among you and be your G-d." Explained elsewhere as two kinds of walking, down and up.

Leviticus 26:12 ויקרא כ״ו:י״ב

וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹקִים וְאַתֶּם תִּהְיוּ־לִי לְעָם׃

And I will walk among you, and will be your G-d, and ye shall be My people.

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206 אברהם תיקן תפלת שחרית

"Avraham instituted the morning prayer, as it is said, 'And Avraham rose early in the morning to the place where he had stood.'"

Berakhot 26b:5-6 ברכות כ״ו ב׳:ה׳-ו׳

תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, וְתַנְיָא כְּווֹתֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם", וְאֵין "עֲמִידָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל". יִצְחָק תִּקֵּן תְּפִלַּת מִנְחָה, שֶׁנֶּאֱמַר "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב", וְאֵין "שִׂיחָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר "תְּפִלָּה לְעָנִי כִּי יַעֲטֹף וְלִפְנֵי ה׳ יִשְׁפֹּךְ שִׂיחוֹ".

There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

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207 וישכם אברהם בבקר

"And Avraham rose early in the morning." The source for the morning prayer, linked to Avraham's Chesed.

Genesis 19:27 בראשית י״ט:כ״ז

וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל־הַמָּקוֹם אֲשֶׁר־עָמַד שָׁם אֶת־פְּנֵי ה׳

And Abraham got up early in the morning to the place where he had stood before the L-RD.

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208 **ושניהם כאחד טובים**

"In the morning sow your seed, and in the evening do not withhold your hand... and if both of them are equally good." Morning and evening, both ways of revelation.

Ecclesiastes 11:6 קהלת י"א:ו'

בַּבֹּקֶר זְרַע אֶת־זַרְעֶךָ וְלָעֶרֶב אַל־תַּנַּח יָדֶךָ כִּי אֵינְךָ יוֹדֵעַ אֵי זֶה יִכְשָׁר הֲזֶה אוֹ־זֶה וְאִם־שְׁנֵיהֶם כְּאֶחָד טוֹבִים׃

In the morning sow thy seed, And in the evening withhold not thy hand; For thou knowest not which shall prosper, whether this or that, Or whether they both shall be alike good.

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209 **וידעת היום**

"Know this day and take it to your heart." The opening words of the discourse to which the text refers.

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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210 **ברישא חשוכא והדר נהורא**

"As in the creation of the world: first darkness and then light." Night comes before day.

Shabbat 77b:8 שבת ע"ז ב':ח'

... אֲמַר לֵיקִה: מַאי טַעְמָא עִיזִּי מְסַגְּן בְּרִישָׁא וַהֲדַר אִימְּרֵי? אֲמַר לֵיקִה כִּבְרִיָּיתוֹ שֶׁל עוֹלָם, דִּבְרֵישָׁא חֲשׁוֹכָא וַהֲדַר נְהוֹרָא. מַאי טַעְמָא הָנֵי מְכַסְיָין וְהָנֵי מְגַלְיָין? הָנֵי דְּמְכַסִּינַן מִינַּיְיהוּ — מְכַסְיָין, וְהָנֵי דְּלָא מְכַסִּינַן מִינַּיְיהוּ — מְגַלְיָין. מַאי טַעְמָא גַּמְלָא זוּטַר גְּנוּבְתֵּיהּ? מִשּׁוּם דְּאָכֵל כִּיסֵּי. מַאי טַעְמָא תּוֹרָא אֲרִיכָא גְּנוּבְתֵּיהּ? מִשּׁוּם דְּדָיֵיר בְּאַגְמֵי, וּבָעֵי לְכַרְכּוֹשֵׁי בָּקֵי.

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211 **רני ושמחי**

"Sing and rejoice, daughter of Zion." The opening words of the discourse to which the text refers.

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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212 **בענין תפלת ערבית**

The Zohar on Chayei Sarah discusses the three times of prayer, evening, morning and afternoon, and links the morning prayer with the time of Chesed.

Zohar, Chayei Sara 23:243–24:254 ספר הזהר, חיי שרה כ"ג:רמ"ג-כ"ד:רנ"ד

213 **והיה מספר בני ישראל**

"And the number of the children of Israel shall be like the sand of the sea." The opening words of the discourse to which the text refers.

Hosea 2:1 הושע ב':א'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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214 **כי גדול יום**

"For great is the day of Yizre'el."

Hosea 2:2 הושע ב':ב'

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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PARAGRAPH 33

215 **ושעריך לאבני אקדח**

"And your gates of ekdach stones." The second phrase of the maamar's verse.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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216 **נודע בשערים בעלה**

"Her husband is known in the gates, when he sits among the elders of the land."

Proverbs 31:23 משלי ל"א:כ"ג

נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃

Her husband is known in the gates, When he sitteth among the elders of the land.

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217 לפום מאי דמשער בלבי'

The Zohar reads the verse of G-d, who is known and cleaved to by each person "according to what he estimates in his heart," as far as he can cleave to the spirit of wisdom.

Zohar, Vayera 9:153–164 ספר הזהר, וירא ט:קנ"ג-קס"ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

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

PARAGRAPH 34

218 עבירה מטמטמת לבו של אדם

The school of Rabbi Yishmael taught: "Sin stops up a person's heart," reading the verse's venitmeisem ("you will be defiled") as venitamtem ("you will be stopped up").

Yoma 39a:2–3 יומא ל"ט א:ב'-ג'

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: עֲבֵירָה מְטַמְטֶמֶת לִבּוֹ שֶׁל אָדָם, שֶׁנֶּאֱמַר: "וְלֹא תִטַּמְּאוּ בָּהֶם וְנִטְמֵתֶם בָּם", אַל תִּקְרֵי "וְנִטְמֵאתֶם", אֶלָּא: "וְנִטַּמְטֶם". תָּנוּ רַבָּנַן: "(אַל) תִּטַּמְּאוּ בָּהֶם וְנִטְמֵתֶם בָּם", אָדָם מְטַמֵּא עַצְמוֹ מְעַט — מְטַמְּאִין אוֹתוֹ הַרְבֵּה. מְלַמֵּטָּה — מְטַמְּאִין אוֹתוֹ מִלְמַעְלָה. בָּעוֹלָם הַזֶּה — מְטַמְּאִין אוֹתוֹ לָעוֹלָם הַבָּא.

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

KEHOT'S NOTE

יומא לט, א.

219 ונקי' לב האבן

"And I will remove the heart of stone from their flesh and give them a heart of flesh." The present heart, dulled by sin.

Ezekiel 11:19 יחזקאל י"א:י"ט

וְנָתַתִּי לָהֶם לֵב אֶחָד וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם וַהֲסִרֹתִי לֵב הָאֶבֶן מִבְּשָׂרָם וְנָתַתִּי לָהֶם לֵב בָּשָׂר:

And I will give them one heart, and I will put a new spirit within you; and I will remove the stony heart out of their flesh, and will give them a heart of flesh;

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KEHOT'S NOTE

ראה יחזקאל יא, יט.

220 ושעריך לאבני אקדח

"And your gates of ekdach stones." The phrase of the maamar's verse explained here.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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221 אקדח הוא מלשון כי אש קדחה

According to the note, Or HaTorah brings this reading of ekdach, from "a fire is kindled," in the name of Ibn Ezra.

KEHOT'S NOTE

באוה"ת פ' ראה ע' תשעג מביא זה בשם האבן עזרא.

222 כי אש קדחה

"For a fire is kindled (kadchah) in My anger." The root from which ekdach, "I will kindle," is read.

Deuteronomy 32:22 דברים ל"ב:כ"ב

כִּי־אֵשׁ קָדְחָה בְאַפִּי וַתִּיקַד עַד־שְׁאוֹל תַּחְתִּית וַתֹּאכַל אֶרֶץ וִיבֻלָהּ וַתְּלַהֵט מוֹסְדֵי הָרִים:

For a fire is kindled in My nostril, And burneth unto the depths of the nether-world, And devoureth the earth with her produce, And setteth ablaze the foundations of the mountains.

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KEHOT'S NOTE

דברים לב, כב.

223 כקדוח אש המסיס

"As fire kindles brushwood, as fire makes water boil." The same root, kindling.

Isaiah 64:1 ישעיהו ס"ד:א'

כְּקַדַּח אֵשׁ הֲמָסִים מַיִם תִּבְעֶה־אֵשׁ לְהוֹדִיעַ שִׁמְךָ לְצָרֶיךָ מִפָּנֶיךָ גּוֹיִם יִרְגָּזוּ:

As when fire kindleth the brush-wood, and the fire causeth the waters to boil; to make Thy name known to Thine adversaries, that the nations might tremble at Thy presence,

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224 אם אבן הוא נימוח

Of the evil inclination: "If it is stone, it melts" in the house of study. Here the stony heart melts through contemplation.

Sukkah 52b:2 סוכה נ"ב ב:ב'

תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: אִם פָּגַע בְּךָ מְנָוָול זֶה — מְשָׁכְּחוּ לְבֵית הַמִּדְרָשׁ. אִם אֶבֶן הוּא — נִימּוֹחַ, אִם בַּרְזֶל הוּא מִתְפּוֹצֵץ. אִם אֶבֶן הוּא נִימּוֹחַ, דִּכְתִיב: "הוֹי כָּל צָמֵא לְכוּ לַמַּיִם", וּכְתִיב: "אֲבָנִים שָׁחֲקוּ מַיִם". אִם בַּרְזֶל הוּא מִתְפּוֹצֵץ, דִּכְתִיב: "הֲלֹא כֹה דְבָרִי כָּאֵשׁ נְאֻם ה' וּכְפַטִּישׁ יְפוֹצֵץ סָלַע".

The school of R. Ishmael taught: If this repulsive wretch meets you, drag him to the Bet Hamidrash. If he is of stone, he will dissolve, if he is of iron he will burst into fragments. "If he is of stone he will dissolve," for it is written, "Hoy, every one that is thirsty come to the water" (Isaiah 55:1) and it is written, "The waters wear the stones" (Job 14:19). "If he is of iron, he will burst into fragments," for it is written, "Is not my word like ...

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KEHOT'S NOTE

סוכה נב, ב.

225 מים רבים לא יוכלו לכבות

> "Many waters cannot quench the love, nor can rivers drown it." The future love, like a gem whose shine water cannot put out.

Song of Songs 8:7 שיר השירים ח':ז'

מַיִם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאַהֲבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בָּאַהֲבָה בוֹז יָבוּזוּ לוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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KEHOT'S NOTE

שה"ש ח, ז.

PARAGRAPH 35

226 בפ' חקת ע"פ באר חפרוה שרים

> That maamar, on "the well that the princes dug," explains that to reveal the "well," the love hidden in the soul, one must dig and delve: remove all that covers it, by subduing the sitra achra in what is forbidden and in what is permitted, and by studying Torah and giving tzedakah beyond one's habit, until the hidden love comes into the open.

KEHOT'S NOTE

לעיל שם סב, ד.

227 באר חפרוה שרים

> "The well that the princes dug, that the nobles of the people delved." The opening words of the maamar to which the text refers.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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PARAGRAPH 36

228 וכל גבולך לאבני חפץ

> "And all your borders of precious stones (avnei chefetz)." The third phrase of the maamar's verse.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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KEHOT'S NOTE

ישע' נד, יב.

PARAGRAPH 37

229 סוכה שהיא גבוה למע' מכ' אמה פסולה

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

KEHOT'S NOTE

סוכה רפ"א.

230 סוכה שהיא גבוה למעלה מעשרים אמה פסולה

> "A sukkah that is higher than twenty cubits is invalid." An example of the Torah's exact measures.

Mishnah Sukkah 1:1 משנה סוכה א':א'

סֻכָּה שֶׁהִיא גְבוֹהָה לְמַעְלָה מֵעֶשְׂרִים אַמָּה, פְּסוּלָה. רַבִּי יְהוּדָה מַכְשִׁיר. וְשֶׁאֵינָהּ גְּבוֹהָה עֲשָׂרָה טְפָחִים, וְשֶׁאֵין לָהּ שְׁלֹשָׁה דְפָנוֹת, וְשֶׁחַמָּתָהּ מְרֻבָּה מִצִּלָּתָהּ, פְּסוּלָה. סֻכָּה יְשָׁנָה, בֵּית שַׁמַּאי פּוֹסְלִין, וּבֵית הִלֵּל מַכְשִׁירִין. וְאֵיזוֹ הִיא סֻכָּה יְשָׁנָה, כָּל שֶׁעָשָׂאָהּ קֹדֶם לֶחָג שְׁלֹשִׁים יוֹם. אֲבָל אִם עָשָׂאָהּ לְשֵׁם חָג, אֲפִלּוּ מִתְּחִלַּת הַשָּׁנָה, כְּשֵׁרָה׃

A sukkah which is more than twenty cubits high is not valid. Rabbi Judah validates it. One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. An old sukkah: Bet Shammai invalidates it and Bet Hillel validates it. What is an "old sukkah"? Any one which he made thirty days before the festival; but if he made it for the purpose of the festival, even at the beginning of the year, it is valid.

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231 ביטול בס' וערלה במאתים

> The Talmud's discussion of a forbidden mixture being nullified in sixty times its amount, another measure set by the Torah.

Chullin 98a חולין צ"ח א

KEHOT'S NOTE

חולין צח, א. ערלה פ"ב, מ"א.

232 וערלה במאתים

> Orlah and the mixed growths of a vineyard are nullified in two hundred, one more measure of the Torah's limits.

Mishnah Orlah 2:1 משנה ערלה ב':א'

הַתְּרוּמָה, וּתְרוּמַת מַעֲשֵׂר שֶׁל דְּמַאי, חַלָּה וְהַבִּכּוּרִים, עוֹלִים בְּאֶחָד וּמֵאָה, וּמִצְטָרְפִין זֶה עִם זֶה, וְצָרִיךְ לְהָרִים. הָעָרְלָה וְכִלְאֵי הַכֶּרֶם, עוֹלִים בְּאֶחָד וּמָאתַיִם, וּמִצְטָרְפִין זֶה עִם זֶה, וְאֵין צָרִיךְ לְהָרִים. רַבִּי שִׁמְעוֹן אוֹמֵר, אֵינָן מִצְטָרְפִין. רַבִּי אֱלִיעֶזֶר אוֹמֵר, מִצְטָרְפִין בְּנוֹתֶן טַעַם, אֲבָל לֹא לֶאֱסֹר׃

Terumah, terumat maaser of demai, hallah and bikkurim, are neutralized in a hundred-and-one mixture. And they are reckoned together [to form the statutory minimum]. And it is necessary to remove [from the mixture an amount equal to that of the consecrated produce contained in it]. Orlah and kilayim of the vineyard are neutralized in a two-hundred-and-one mixture. And they are reckoned together [to form the statutory minimum]. But it is not necessary to remove [from the mixture an amount equal to that of the consecrated produce contained in it]. Rabbi ...

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PARAGRAPH 38

233 **וכל גבולך יהיה לאבני חפץ**

> "And all your borders of precious stones." Read as stones of chefetz, "desire."

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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234 **ברשפי אש**

> "Its flashes are flashes of fire, a flame of G-d." The fiery, visible love born of Binah.

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 שַׁלְהֶבֶתְיָה׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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235 **בהגלות נגלות**

> Michal's words, "as one of the idle fellows openly reveals himself." The phrase describes the outward love, visible to all.

II Samuel 6:20 שמואל ב ו':כ'

וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־שָׁאוּל לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים׃

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: 'How did the king of Israel get him honour to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! '

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236 **בד"ה וידעת היום**

> That passage explains "All hearts shall fear You, and all innermost parts and kidneys shall sing to Your Name": the hearts fear with awe and self-nullification, and the innermost parts sing with love; when awe is joined to the love, the song is not revealed outwardly in the mouth.

KEHOT'S NOTE

לעיל ואתחנן ח, ב ואילך.

237 **עמוק עמוק**

> "Deep, deep; who can find it?" Said here of the depth of the inner love.

Ecclesiastes 7:24 קהלת ז':כ"ד

רָחוֹק מַה־שֶּׁהָיָה וְעָמֹק עָמֹק מִי יִמְצָאֶנּוּ׃

That which is far off, and exceeding deep; who can find it out?

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238 **המעשה באדם א' שהעלה בלבו טינא**

> The Talmud tells of a man who set his eyes on a woman until his heart grew sick and he was near death. Brought for the force of chefetz, longing.

Sanhedrin 75a:2 סנהדרין ע"ה א':ב'

אָמַר רַב יְהוּדָה אָמַר רַב: מַעֲשֶׂה בְּאָדָם אֶחָד שֶׁנָּתַן עֵינָיו בְּאִשָּׁה אַחַת, וְהֶעֱלָה לִבּוֹ טִינָא. וּבָאוּ וְשָׁאֲלוּ לָרוֹפְאִים, וְאָמְרוּ: אֵין לוֹ תַּקָּנָה עַד שֶׁתִּתְבָּעֵל. אָמְרוּ חֲכָמִים: יָמוּת וְאַל תִּבָּעֵל לוֹ. תַּעֲמוֹד לְפָנָיו עֲרוּמָּה: יָמוּת וְאַל תַּעֲמוֹד לְפָנָיו עֲרוּמָּה. תְּסַפֵּר עִמּוֹ מֵאֲחוֹרֵי הַגָּדֵר: יָמוּת וְלֹא תְסַפֵּר עִמּוֹ מֵאֲחוֹרֵי הַגָּדֵר.

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KEHOT'S NOTE

סנהדרין עה, א.

239 **כי חפץ בבת יעקב**

> "For he desired (chafetz) the daughter of Yaakov." The verse shows that chefetz means a longing that cleaves to its object.

Genesis 34:19 בראשית ל"ד:י"ט

וְלֹא־אֵחַר הַנַּעַר לַעֲשׂוֹת הַדָּבָר כִּי חָפֵץ בְּבַת־יַעֲקֹב וְהוּא נִכְבָּד מִכֹּל בֵּית אָבִיו׃

And the young man deferred not to do the thing, because he had delight in Jacob's daughter. And he was honoured above all the house of his father.

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KEHOT'S NOTE

בראשית לד, יט.

PARAGRAPH 39

240 "See, I set before you today a blessing and a curse." The opening of the parsha, on which an earlier maamar discusses this subject.

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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241 **וכל בניך למודי ה' ורב שלום בניך**

> "And all your children shall be taught of Havayah, and great shall be the peace of your children." The verse that follows the maamar's verse.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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242 אין רבים פחות משלשה

Kehot's note points to Leviticus 15:25 for these words.

Leviticus 15:25 ויקרא ט"ו:כ"ה

וְאִשָּׁה כִּי־יָזוּב זוֹב דָּמָהּ יָמִים רַבִּים בְּלֹא עֶת־נִדָּתָהּ אוֹ כִי־תָזוּב עַל־נִדָּתָהּ כָּל־יְמֵי זוֹב טֻמְאָתָהּ כִּימֵי נִדָּתָהּ תִּהְיֶה טְמֵאָה הִוא׃

And if a woman have an issue of her blood many days not in the time of her impurity, or if she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she is unclean.

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Gittin 46a:8–10 גיטין מ"ו א:ח'-י'

וְכַמָּה רַבִּים? רַב נַחְמָן אָמַר שִׁלְשָׁה, רַבִּי יִצְחָק אָמַר עֲשָׂרָה. רַב נַחְמָן אָמַר שִׁלְשָׁה, "יָמִים" – שְׁנַיִם, "רַבִּים" – שְׁלשָׁה. רַבִּי יִצְחָק אָמַר עֲשָׂרָה, דִּכְתִיב: "עֲדָה". רַבִּי מֵאִיר אוֹמֵר: כָּל נֶדֶר שֶׁצָּרִיךְ וְכוּ': תַּנְיָא, רַבִּי אֶלְעָזָר אוֹמֵר: לֹא אָסְרוּ "צָרִיךְ" אֶלָּא מִפְּנֵי "שֶׁאֵינוֹ צָרִיךְ".

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KEHOT'S NOTE

תנחומא בובר ויקרא טו, כה. ראה גיטין מו, א. ירוש' יומא פ"ב, ה"ד. ע' ספרא סו"פ מצורע סי' קפו [סוף פ"ז פרשה ה] ורש"י שם (פסוק כה) ימים רבים. ובספרי שופטים סי' קכה [כ, יט] ושם ברש"י (פסוק יט). וע' ת"ז ריש הקדמה (א, ב). ובזח"ג (רב, א). [כ].

PARAGRAPH 40

243 שלום בפמליא של מעלה

The words here quote Sanhedrin 90b:4; the passage is shown below.

Sanhedrin 90b:4 סנהדרין צ' ב:ד'

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מִנַּיִן שֶׁאֵין נוֹתְנִין תְּרוּמָה לְכֹהֵן עַם הָאָרֶץ? שֶׁנֶּאֱמַר: "יַיְאַמֶּר לָעָם לְיוֹשְׁבֵי יְרוּשָׁלַיִם לָתֵת מָנָת הַכֹּהֲנִים וְהַלְוִיִּם לְמַעַן יֶחֱזְקוּ בְּתוֹרַת ה'". כָּל הַמַּחְזִיק בְּתוֹרַת ה' – יֵשׁ לוֹ מָנָת, וְשֶׁאֵינוֹ מַחְזִיק בְּתוֹרַת ה' – אֵין לוֹ מָנָת.

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KEHOT'S NOTE

סנהדרין צ, ב.

244 שלום בפמליא של מעלה ושלום בפמליא של מטה

Rabbi Alexandri: whoever studies Torah for its own sake makes peace in the household above and in the household below.

Sanhedrin 99b:10–11 סנהדרין צ"ט ב:י'-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מַשִּׁים שָׁלוֹם בְּפַמְלְיָא שֶׁל מַעְלָה וּבְפַמְלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעֻזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךָ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth..." (Yeshayahu ...

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245 לעשות הישר

"If you will listen to the voice of Havayah your G-d... to do what is right in the eyes of Havayah your G-d." The subject of the discourse to which the text refers.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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246 ויפול על צוארי בנימין אחיו ויבך ובנימין בכה על צואריו

"And he fell upon the neck of Binyamin his brother and wept, and Binyamin wept upon his neck; and he kissed all his brothers and wept upon them." The joining of Yosef and Binyamin through weeping.

Genesis 45:14–15 בראשית מ"ה:י"ד-ט"ו

וַיִּפֹּל עַל־צַוְּארֵי בִנְיָמִן־אָחִיו וַיֵּבְךְּ וּבִנְיָמִן בָּכָה עַל־צַוָּארָיו׃ וַיְנַשֵּׁק לְכָל־אֶחָיו וַיֵּבְךְּ עֲלֵהֶם וְאַחֲרֵי כֵן דִּבְּרוּ אֶחָיו אִתּוֹ׃

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

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247 ויפול על צוארי בנימין אחיו . . ויבך עליהם

The words here quote Genesis 45:14; the passage is shown below.

Genesis 45:14 בראשית מ"ה:י"ד

וַיִּפֹּל עַל־צַוְּארֵי בִנְיָמִן־אָחִיו וַיֵּבְךְּ וּבִנְיָמִן בָּכָה עַל־צַוָּארָיו׃

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

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KEHOT'S NOTE

בראשית מה, יד-טו.

248 בבכי יבואו

"With weeping they will come, and with supplications I will lead them." The future ingathering, joined through weeping.

Jeremiah 31:8 ירמיהו ל"א:ח'

הִנְנִי מֵבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וְקִבַּצְתִּים מִיַּרְכְּתֵי־אָרֶץ בָּם עִוֵּר וּפִסֵּחַ הָרָה וְיֹלֶדֶת יַחְדָּו קָהָל גָּדוֹל יָשׁוּבוּ הֵנָּה׃

Behold, I will bring them from the north country, And gather them from the uttermost parts of the earth, And with them the blind and the lame, The woman with child and her that

travaileth with child together; A great company shall they return hither.

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KEHOT'S NOTE

ירמי' לא, ח.

249 **ויקח מן הבא בידו מנחה**

"And he took from what came into his hand a gift for Esav his brother." The opening words of the discourse to which the text refers.

Genesis 32:14 בראשית ל"ב:י"ד

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו׃

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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250 **וקבל היהודים**

"And the Jews accepted what they had begun to do." The opening words of the discourse to which the text refers.

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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251 **ודברי אשר שמתי בפיך**

"And My words that I have put in your mouth shall not depart from your mouth." Being "taught of Havayah," the condition for great peace.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע' נט, כא.

252 **אני המשנה המדברת**

According to the note, the words "I am the Mishnah that speaks" come from there.

KEHOT'S NOTE

מגיד מישרים ריש פ' ויקרא. ועוד.

PARAGRAPH 42

253 **פקודי (רכ"ד סע"ב)**

The Zohar on Pekudei reads "a sun and a shield": the sun is the mystery of the Name Havayah and the shield the mystery of the Name Elokim; it goes on to the first light that G-d hid away for the righteous.

Zohar, Pekudei 12:70–13:80 ספר הזהר, פקודי י"ב:ע'-י"ג:פ'

R. Jose gave a further exposition of the verse relating to Elisha which says: "And he went up from thence unto Beth-el; and as he was going up by the way, certain youths (ne'arim), little ones", etc. (2 Kings 2, 23). 'The term ne'arim (youths)', he said, 'has been expounded to mean empty,1The root, N'R has this meaning only in post-Biblical Hebrew. that is, empty of any words of the Torah and of any observance of the precepts of the Torah: "little ones", to wit, of little faith, and such ...

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

254 **אמור (ד"ק ע"ב)**

The Zohar on Emor: from Rosh HaShanah the moon is covered until the tenth of the month, when Israel return in complete teshuvah and the supernal Imma shines on her; on Yom Kippur she shines from the supernal light, not from the light of the sun.

Zohar, Emor 38:202–40:226 ספר הזהר, אמור ל"ח:ר"ב-מ':רכ"ו

PARAGRAPH 43

255 **אליך ה' נפשי אשא**

"To You, Havayah, I lift up my soul." Teshuvah as raising the soul to G-d Himself.

Psalms 25:1 תהילים כ"ה:א

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֶשָּׂא׃

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

256 **אחת היא יונתי**

"One is my dove, my perfect one." The opening words of the maamar to which the text refers.

Song of Songs 6:9 שיר השירים ו':ט

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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257 **מכפירים יחידתי**

"My only one from the young lions." David's prayer that the Yechidah not fall to the side of kelipah.

Psalms 35:17 תהילים ל"ה:י"ז

אֲדֹנָי כַּמָּה תִרְאֶה הָשִׁיבָה נַפְשִׁי מִשֹּׁאֵיהֶם מִכְּפִירִים יְחִידָתִי׃

L-rd, how long wilt Thou look on? Rescue my soul from their destructions, Mine only one from the lions.

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258 **סד"ה וידבר דעשה"ד**

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

KEHOT'S NOTE

לעיל פ' במדבר.

259 **צדקה תרומם**

"Tzedakah exalts a nation." Through charity the soul is raised and protected.

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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260 **בכל מאדך בכל ממונך**

The Mishnah: "With all your might: with all your money."

Berakhot 54a:6 ברכות נ"ד א:ו'

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ וגו'". "בְּכָל לְבָבְךָ" — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. "וּבְכָל מְאֹדֶךָ" — בְּכָל מָמוֹנְךָ. דָּבָר אַחֵר: "בְּכָל מְאֹדֶךָ" — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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261 Rabbi Yitzchak: "Sun on Shabbos is tzedakah for the poor," citing "a sun of tzedakah... with healing."

Taanit 8b:12 תענית ח' ב:י"ב

וְאָמַר רַבִּי יִצְחָק: שֶׁמֶשׁ בְּשַׁבָּת — צְדָקָה לָעֲנִיִּים, שֶׁנֶּאֱמַר: "וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא". וְאָמַר רַבִּי יִצְחָק: גָּדוֹל יוֹם הַגְּשָׁמִים, שֶׁאֲפִילּוּ פְּרוּטָה שֶׁבַּכִּיס מִתְבָּרֶכֶת בּוֹ, שֶׁנֶּאֱמַר: "לֶתֶת מְטַר אַרְצְךָ בְּעִתּוֹ וּלְבָרֵךְ אֵת כָּל מַעֲשֵׂה יָדֶךָ".

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262 **שמש צדקה**

On "until the sun comes": until Mashiach comes, as it says, "a sun of tzedakah shall shine."

Shemot Rabbah 31:10 שמות רבה ל"א:י'

... ולעולם הם ממושכנים?! אמר לו: לאו! אלא עד בא השמש, עד שיבא משיח, שנאמר (מלאכי ג): וזרחה לכם יראי שמי שמש צדקה ומרפא:

Another matter, "if you lend money to My people," that is what is written: "Rejected silver they called them [as the L-rd has rejected them]" (Jeremiah 6:30). When Israel was exiled from Jerusalem, the enemies took them out in chains and the nations of the world were saying: 'The Holy One blessed be He does not want this nation,' as it is stated: "Rejected silver they called them." Just as silver is refined and crafted into a vessel, and again refined and crafted into a vessel, and likewise several times, ...

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263 **שמש צדקה**

The Zohar on Beshalach speaks of those who sow the seed of tzedakah, to merit the World to Come, and of them it is written, "a sun of tzedakah shall shine for you."

Zohar, Beshalach 23:316–326 ספר הזהר, בשלח כ"ג:שט"ז-שכ"ו

264 **שמש צדקה**

The Zohar at the opening of Emor: the hidden light will shine for the righteous in the World to Come, as it says, "a sun of tzedakah shall shine for you."

Zohar, Kedoshim 21:133–134 ספר הזהר, קדושים כ"א:קל"ג-קל"ד

265 **שמש צדקה**

In the Idra Rabba a light like the strong sun "that will go forth with healing to the world" is linked to "a sun of tzedakah with healing in its wings."

Zohar, Idra Rabba 11:112–13:123 ספר הזהר, האדרא רבא י"א:קי"ב-י"ג:קכ"ג

266 "And for you who fear My Name": these are people who fear to utter G-d's Name in vain; for them "a sun of tzedakah with healing."

Nedarim 8b:6 נדרים ח' ב:ו'

וּפְלִיגָא דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר: אֵין גֵּיהִנָּם לָעוֹלָם הַבָּא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, צַדִּיקִים מִתְרַפְּאִין בָּהּ וּרְשָׁעִים נִידּוֹנִין בָּהּ. שֶׁנֶּאֱמַר: "וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ וְגוֹ'". וְלֹא עוֹד, אֶלָּא שֶׁמִּתְעַדְּנִין בָּהּ, שֶׁנֶּאֱמַר: "וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק".

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267 **הקב"ה מוציא חמה מנרתקה**

In the Time to Come the Holy One, blessed be He, will take the sun out of its sheath, and the righteous will be healed by it. (The Kehot note gives the end of 3b for this passage.)

Avodah Zarah 3b:18 עבודה זרה ג' ב:י"ח

וְאִיבָּעֵית אֵימָא לָעוֹלָם הַבָּא — כִּדְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אֵין גֵּיהִנָּם לֶעָתִיד לָבֹא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, וּמַקְדִּיר, רְשָׁעִים נִידּוֹנִין בָּהּ, וְצַדִּיקִים מִתְרַפְּאִין בָּהּ, רְשָׁעִים נִידּוֹנִין

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268 **אחרי הוי'**

"After Havayah your G-d shall you walk." The opening words of the maamar to which the text refers.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice

shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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269 **בין עובד אלקים לאשר לא עבדו**

"And you shall again see the difference between the righteous and the wicked, between one who serves G-d and one who has not served Him." Two verses before the "sun of tzedakah."

Malachi 3:18 מלאכי ג:יי"ח

וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ׃

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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270 **ועיין מענין שמש וצדקה**

According to the note, most of these references are also brought in Or HaTorah on Nach, which copies their wording as well; the note also points to Or HaTorah on Vayera.

KEHOT'S NOTE

רוב המ"מ מובאים גם באוה"ת נ"ך כרך א ע' תקלו ואילך ושם מועתק גם הלשון. וראה גם באוה"ת פ' וירא פח, ב. ואילך.

PARAGRAPH 44

271 **כדין וכדין**

The Holy One, blessed be He, said of the angels' dispute: "Let it be like this and like this."

Bava Batra 75a:9 בבא בתרא ע"ה א:ט'

"וְשַׂמְתִּי כַדְכֹד שְׁמְשֹׁתַיִךְ" - אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: פְּלִיגִי תְּרֵי מַלְאֲכֵי בְּרָקִיעָא - גַּבְרִיאֵל וּמִיכָאֵל; וְאָמְרִי לַהּ תְּרֵי אָמוֹרָאֵי בְּמַעְרְבָא, וּמַאן אִינּוּן - יְהוּדָה וְחִזְקִיָּה בְּנֵי רַבִּי חִיָּיא; חַד אָמַר: שׁוֹהַם, וְחַד אָמַר: יָשְׁפֵּה. אָמַר לְהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא: לֶהֱוֵי כְּדִין וּכְדִין.

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272 **ומענין כדכד שם אות כ' ס"ל**

According to the note, this reference to Me'orei Or on kadkod is brought there as well.

KEHOT'S NOTE

מובא גם באוה"ת נ"ך כרך ב ע' תתכט.

PARAGRAPH 45

273 **כקדוח אש**

"As fire kindles brushwood." The root of ekdach, kindling.

Isaiah 64:1 ישעיהו ס"ד:א'

כְּקַדַּח אֵשׁ הֲמָסִים מַיִם תִּבְעֶה־אֵשׁ לְהוֹדִיעַ שִׁמְךָ לְצָרֶיךָ מִפָּנֶיךָ גּוֹיִם יִרְגָּזוּ׃

As when fire kindleth the brush-wood, and the fire causeth the waters to boil; to make Thy name known to Thine adversaries, that the nations might tremble at Thy presence,

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274 **ברשפי אש**

"Its flashes are flashes of fire." The fiery love born of Binah.

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 שַׁלְהֶבֶתְיָה׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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275 **ארץ חפץ**

"For you shall be a land of desire, says Havayah of hosts." The "stones of desire" born of Chochmah.

Malachi 3:12 מלאכי ג:יי"ב

וְאִשְּׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר ה' צְבָאוֹת׃

And all nations shall call you happy; For ye shall be a delightsome land, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי ג, יב.

276 **ורב שלום**

"And great shall be the peace of your children." "Great" implies many, at least three levels.

Isaiah 54:13 ישעיהו נ"ד:יי"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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277 **עושה שלום**

"Dominion and fear are with Him; He makes peace in His heights." The Midrash applies it to the peace between Michael and Gavriel.

Job 25:2 איוב כ"ה:ב'

הַמְשֵׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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278 **עושה שלום בין מיכאל וגבריאל**

Reish Lakish: Michael is all snow and Gavriel all fire, and they stand side by side without harming each other: "He makes peace in His heights."

Bamidbar Rabbah 12:10 במדבר רבה י"ב:י'

Devarim Rabbah 5:12 דברים רבה ה':יי"ב

KEHOT'S NOTE

במד"ר יב, י. דב"ר ה, יב.

279 **עושה שלום בין מיכאל וגבריאל**

The Midrash reads "dominion and fear" as Michael, who is of snow, and Gavriel, who is of fire, and neither harms the

other: G-d makes peace between them.

Bamidbar Rabbah 12:8 במדבר רבה י״ב:ח׳

280 **שלום שלום לרחוק ולקרוב**

"Peace, peace to the far and to the near, says Havayah, and I will heal him." Explained elsewhere, as the text says.

Isaiah 57:19 ישעיהו נ״ז:י״ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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281 **וידעת היום**

"Know this day and take it to your heart." The opening words of the discourse to which the text refers.

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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ושמתי כדכד שמשותיך

"And I will make your windows of kadkod"

The soul, rooted only in the vessels of Atzilus, is merely "pure"; through its descent into a body, teshuvah and physical mitzvos raise it to "holy," the Infinite Light beyond all vessels. G-d's "like this and like this" promises both the rising of the worlds and the descent of the Infinite Light, yet man's final purpose is not his own ascent but G-d's glory.

THE MAAMAR IN BRIEF

The maamar opens with Isaiah's "windows of kadkod" and the angels' dispute over whether they would be shoham or yashfeh, and asks two questions: how an arousal from below can draw forth an arousal from above, and how the Sages could find it "more comfortable" for man not to have been created when all creation is "very good." The Sefiros are only vessels, like a body, for the Infinite Light within them, and the souls come from the inner side of those vessels, so in Atzilus the soul is merely "pure." Through its descent into a body, and through teshuvah and physical mitzvos, which carry the highest light because the highest is revealed in the lowest, it rises to "holy." Precious stones, lowly yet shining with light from the hidden stars, shine in two ways, direct and reflected light: Yosef's shoham and Binyamin's yashfeh. G-d's ruling "like this and like this" affirms both for the Future. A prior arousal from above empowers the arousal from below. Finally, man was created not for his own ascent alone but for G-d's glory.

OUTLINE

1 **The questions; light and vessels** ¶1–6

The dispute over the "windows of kadkod" raises two questions. The Sefiros are a body for the Infinite Light, and creation is "something from nothing" because G-d's essence creates by mere command, while only Elokim, "Who created these," relates to the creatures.

2 **From pure to holy** ¶7–18

Rooted in the vessels of Atzilus, the soul is only "pure." Through teshuvah, which reveals its yechidah, and through physical mitzvos, which draw down the light that is "holy and separate" because the highest is revealed in the lowest, it rises to "holy."

3 **Shoham and yashfeh** ¶19–28

Precious stones shine with light from the hidden stars, blend the attributes in twelve ways, and shine either with direct light or reflected light: Yosef and Binyamin, shoham and yashfeh. This explains the angels' dispute and that of Rabbi Chiya's sons.

4 **Like this and like this** ¶29–43

In the Future both the ascent of the worlds and the descent of the encompassing light will be revealed, each with its own advantage; "kad kad" is the two daily recitations of "Blessed be the Name…". The opening question is answered: a prior arousal from above empowers the arousal from below.

5 **Summary** ¶44–48

A brief summary of the first four sections, with further references.

6 **Created for His glory** ¶49–57

As lesser creatures exist to serve man and are still rewarded, man exists to serve his Maker. So the Sages said "more comfortable," not "better," not to be created, and taught that a person should serve G-d for His sake and not for reward.

KEY CONCEPTS

Lights and vessels אורות וכלים

The Sefiros are vessels that relate to the Infinite Light within them as a body to its soul. The souls come from the inner side of the vessels, not from the light itself.

Pure and holy טהור וקדוש

"Pure" is brightness, a quality of something that still exists as a defined thing, the vessels of Atzilus. "Holy" means separate from every definition, the Infinite Light itself, which the soul reaches through its descent and service.

Something from nothing יש מאין

G-d's essence creates as if by mere command, without being invested in the creatures, so they bear no trace of their source. Only the level of Elokim, "Who created these," relates to them.

Their beginning wedged in their end נעוץ תחלתן בסופן

The highest is revealed in the lowest. This is why physical mitzvos draw the highest light, why the earth makes things grow from nothing, and why lowly stones shine with the light of the hidden stars.

Direct and reflected light אור ישר ואור חוזר

Direct light descends from above to give; reflected light is creation's longing to rise back into its source. They are Yosef and Binyamin, shoham and yashfeh.

Sovev within memalei, memalei within sovev סובב בממלא וממלא בסובב

The two ways G-d and the worlds come close: the encompassing light coming down into the worlds, or the worlds rising into it. G-d's "like this and like this" promises both.

Arousal from below and from above אתערותא דלתתא ואתערותא דלעילא

Human initiative draws a divine response, but only because an unprompted arousal from above first gave it the power to do so.

SECTION 1 · ¶1–6

The questions; light and vessels

1 ושמתי כדכד שמשותיך.[1] פליגי בה תרין מלאכי[2] ברקיע מיכאל וגבריאל ח"א [חד אמר] שהם וח"א [וחד אמר] ישפה ואמר הקב"ה להוי כדין וכדין.

"And I will make your windows of kadkod." Two angels in the firmament disagreed about this, Michael and Gavriel: one said shoham, and one said yashfeh. And the Holy One, blessed be He, said: "Let it be like this and like this (kedein u'chedein)."

> The maamar opens with a verse from Isaiah's prophecy of the rebuilt Jerusalem and the Talmud's discussion of its rare word kadkod. Shoham and yashfeh are two of the twelve precious stones of the High Priest's breastplate; G-d's answer, "like this and like this" (kedein u'chedein), echoes the sound of kadkod and means that the windows will be made of both.

הענין הוא כי הנה נודע דאתעדל"ת [דאתערותא דלתתא] אתעדל"ע [אתערותא דלעילא]. וצריך להבין מאין בא הכח הזה לאתעדל"ת [לאתערותא דלתתא] להיות בה ועל ידה אתעדל"ע [אתערותא דלעילא] וגם

The explanation is this. It is known that an arousal from below (isarusa dilesata) [elicits] an arousal from above (isarusa dile'eila). Now we need to understand: from where does an arousal from below get this power, that in it and through it there should be an arousal from above? And we also need

> A basic principle of the Zohar and Chassidus is that a person's own initiative below (an "arousal from below") calls forth a corresponding divine response from above. The maamar asks how a created being's limited act can have the power to draw down something from G-d; the answer comes only at the very end of the maamar.

להבין מארז"ל [מאמר רבותינו זכרונם לברכה] שתי שנים ומחצה נחלקו ב"ש [בית שמאי] וב"ה [ובית הלל][3] אי נוח לאדם שנברא או נוח שלא נברא משנברא עד שנמנו וגמרו נוח לו לאדם שלא נברא יותר משנברא כו'

to understand the saying of our Sages, of blessed memory: "For two and a half years Beis Shammai and Beis Hillel disagreed whether it is more comfortable for man that he was created, or more comfortable that he not have been created than that he was created, until they took a count and concluded: It is more comfortable for man not to have been created than to have been created," etc.

> The Talmud records a debate of two and a half years between the schools of Shammai and Hillel, which ended in a vote that it is "more comfortable" (noach) for man not to have been created. The word "more comfortable" is precise: at the end the maamar will distinguish it from "good."

דהא כתיב וירא אלקים את כל אשר עשה והנה טוב מאד[4] ופסוק זה נאמר אחרי מאמר נעשה אדם[5] שכבר נברא האדם וטוב וישר לפני האלקים את אשר עשה.[6,7]

For it is written, "And G-d saw all that He had made, and behold, it was very good"; and this verse was said after the utterance "Let us make man," when man had already been created, and what He had made was good and upright before G-d.

> This makes the Talmud's conclusion puzzling. The Torah says that everything G-d made was "very good," and this was said after man had been created, so it includes man; how then could the Sages conclude that it is more comfortable for man not to have been created?

2 ואיך נמנו וגמרו לומר נוח לו לאדם שלא נברא כו'. ולהבין כל זה צריך להקדים ביאור ענין ירידת הנשמה לעוה"ז דנודע

So how could they take a count and conclude that it is more comfortable for man not to have been created, etc.? To understand all this, we must first explain the matter of the soul's descent into this world, for it is known

> Before answering, the maamar sets out a basic theme: the descent of the soul into a body in this world. Chassidus teaches that this descent is "for the sake of an ascent": the soul ends up higher than it was before it came down.

שהיא צורך עלייה ומה ענין עלייה זו מאחר שמקור חוצבם ויסודתם של הנשמות הוא מבחי' מחשבה עילאה

that it is for the sake of an ascent. But what is this ascent? For the source from which the souls were hewn, and their foundation, is from the level of the higher Thought (machshavah ila'ah),

> The question is sharpened. The souls are hewn from G-d's "higher Thought," a very lofty source; what could be higher than that, to make the descent worthwhile?

כי ישראל עלו במחשבה[8] ומשם ירדו להתלבש בגוף ונפש הבהמית איזה עילוי יתעלו עוד הנשמות ביותר אחרי ירידתם לגוף בעוה"ז הגשמי.

since "Israel arose in [G-d's] thought," and from there they descended to be clothed in a body and an animal soul. What further elevation, higher still, will the souls rise to after their descent into a body in this physical world?

> The Midrash says that Israel "arose in [G-d's] thought" before the world was created: the souls of Israel were first in G-d's intention. Coming from there into a body and an animal soul, the life-force behind a person's physical drives, seems only a loss, so what greater height can the soul reach afterward?

אך הנה נודע שהנשמות הן מבחינת פנימיות הכלים[9] דאצילות. והמלאכים הם מבחי' חיצונית הכלים[10] (ועמ"ש מענין מלאכים ונשמות בד"ה מזמור שיר חנוכת הבית)[11] ולהבין ענין הכלים מה ענינם הנה מבשרי אחזה.[12]

However, it is known that the souls are from the inner dimension (pnimiyus) of the vessels of the World of Atzilus (Emanation), and the angels are from the outer dimension (chitzoniyus) of the vessels. (See what is written about angels and souls in the discourse beginning "A psalm, a song of the dedication of the House.") And to understand the matter of the vessels, what they are: "From my flesh I shall behold."

> The answer begins with a principle of the Arizal: the souls come from the inner side of the "vessels" of Atzilus, and the angels from their outer side. In Kabbalah the vessels are the Sefiros as forms that hold and express the divine light; to grasp what a vessel is, the maamar cites Job's words "from my flesh I shall behold," meaning that the make-up of a human being lets us understand the divine order.

כי האדם יש בו גוף ונשמה והנשמה היא המחיה את הגוף והגוף הוא כלי ומשכן לנשמה המתלבשת בתוך הגוף שהשכל מתלבש במוח וכח הראיה בעין וכח השמיעה באזן כו'.

For a person has a body and a soul. The soul is what gives life to the body, and the body is a vessel and a dwelling place for the soul, which is clothed within the body: the intellect is clothed in the brain, the power of sight in the eye, the power of hearing in the ear, etc.

> A person is made of a body and a soul, and the body is the soul's vessel and dwelling. Each faculty of the soul is housed in a particular organ: intellect in the brain, sight in the eye, hearing in the ear.

ועד"ז בכל האברים שהאברים הם בבחי' כלים ומשכן להשראת אור הנשמה השורה ומתלבש בתוכם להיות בהם ועל ידם גילוי הארת הנשמה וכחותיה המתפשטים בהם בכל אבר לפי מזגו ותכונתו.[13]

And so it is with all the limbs: the limbs are in the category of vessels and a dwelling place for the resting of the soul's light, which rests and is clothed within them, so that in them and through them there should be a revelation of the illumination of the soul and of its powers, which spread through them, in each limb according to its temperament and its nature.

> Every limb is a vessel through which the soul's light and powers become manifest, each in a way that suits that limb's make-up. This picture will be the model for the Sefiros as vessels for G-d's light.

3 והנה הגוף הוא גשמי ואין ערוך לגבי הנשמה שהיא רוחנית ואין יחוס ביניהם כלל ואעפ"כ [ואף על פי כן] הנשמה מתלבשת בו להחיותו ופועלת הארת כחותיה על ידי הגוף הזה הגשמי דוקא שהשכל

Now, the body is physical and bears no comparison to the soul, which is spiritual; there is no relation between them at all. Even so, the soul is clothed in it to give it life, and brings about the illumination of its powers through this physical body specifically. For the intellect,

> Body and soul are utterly unlike each other, one physical and the other spiritual. Yet the soul works through the body, and specifically through it.

שהוא רוחני הוא שורה ומתלבש במוח שבראש האדם שהמוח הוא גשמי ואעפ"כ [ואף על פי כן] נעש כלי ומשכן להשראת השכל שהוא אור הנשמה וכח המתפשט ממנה.

which is spiritual, rests and is clothed in the brain in a person's head; the brain is physical, and even so it becomes a vessel and a dwelling place for the resting of the intellect, which is the light of the soul and a power that spreads forth from it.

> The intellect, though spiritual, is housed in the physical brain. The brain thus becomes a vessel for the soul's light, the power that radiates from the soul.

וכמ"כ [וכמו כן] יובן למעלה ג"כ שכל הספירות הן כגופא לגבי נשמתא[14,15] הוא אור א"ס ב"ה השוכן ומתלבש בהם

So too it will be understood Above as well: all the Sefiros are "like a body in relation to the soul," [the soul being] the Infinite Light (Or Ein Sof), blessed be He, which dwells and is clothed in them.

> The same structure exists Above: the ten Sefiros are like a body, and the Infinite Light that dwells in them is like their soul. The phrase "like a body in relation to the soul" echoes the Tikkunei Zohar's prayer of Eliyahu (Pasach Eliyahu).

דהיינו שבחי' ח"ע [חכמה עילאה] היא כמו בחי' מוח גשמי שבראש האדם לגבי השכל השורה ומתלבש בו כך עד"מ הוא בחי' ח"ע [חכמה עילאה]

That is: the level of the higher Chochmah (Chochmah Ila'ah) is like the physical brain in a person's head; as [the brain is] in relation to the intellect that rests and is clothed in it, so, by way of analogy, is the level of the higher Chochmah

> Chochmah, the first of the intellectual Sefiros, is compared to the physical brain. Just as the brain holds the intellect, Chochmah is only a vessel for the Infinite Light within it.

(לגבי חכמה סתימאה וכן חסד דאצילות לגבי חסד שלמעלה מאצילות נקרא כגופא לגבי נשמתא כו' וכש"כ [וכל שכן])

(in relation to the hidden Chochmah (Chochmah Stima'ah); and likewise Chesed of Atzilus, in relation to the Chesed that is above Atzilus, is called "like a body in relation to the soul," etc.; and all the more so)

> In parentheses, the maamar notes that the relation of "body to soul" holds even between levels within the divine order. The higher Chochmah is a "body" in relation to the hidden Chochmah (Chochmah Stima'ah) above it, and Chesed of Atzilus in relation to the Chesed above Atzilus; all the more so is Chochmah a body in relation to the Infinite Light itself.

לגבי אור א"ס ב"ה שהוא פשוט בתכלית הפשיטות דלאו מכל אלין מדות[16] כלל[17] ולא שייך בו בחינת חכמה כלל ובחינת חכמה היא בחינת עשייה גשמית כולם בחכמה עשית[18] שהוא יתברך רם ונשא כו'

in relation to the Infinite Light, blessed be He, which is simple with the utmost simplicity, "not of any of these attributes at all"; the level of Chochmah does not apply to it at all, and the level of Chochmah is the level of physical action, [as it says,] "You have made them all with wisdom," for He, blessed be He, is high and exalted, etc.

> The Infinite Light is utterly simple, without parts or attributes; as the Tikkunei Zohar says, G-d is "not of any of these attributes at all." Compared with Him even Chochmah is like physical action, as the verse "You have made them all with wisdom" ties wisdom to making.

אלא שאף על פי כן אור א"ס ב"ה שורה[19] ומתלבש בבח ינת חכמה שהוא בחינת ביטול כח מ"ה [מה][20] כו'

Yet even so, the Infinite Light, blessed be He, rests and is clothed in the level of Chochmah, which is the level of self-nullification (bittul), koach mah ["the power of 'what'"], etc.

> Even so, the Infinite Light rests in Chochmah, because Chochmah is the level of bittul, self-nullification. Its name is read as koach mah, "the power of 'what?'": a selfless state that makes room for G-d's light.

והחכמה היא רק בחינת כלי ומשכן להשראת אור א"ס ב"ה שבה ועל ידה מתגלה אור א"ס בנאצלים וגם בבי"ע כו'.

Chochmah is only a vessel and a dwelling place for the resting of the Infinite Light, blessed be He; in it and through it the Infinite Light is revealed in the emanated beings, and also in [the worlds of] Beriah, Yetzirah and Asiyah, etc.

> Chochmah is the channel through which the Infinite Light is revealed in all the levels of Atzilus. From there it reaches the lower worlds of Beriah, Yetzirah and Asiyah.

4 ובזה יובן מה שנודע שהבריאה היא יש מאין ולכאורה אינו מובן[21] דהא ממך הכל[22] כתיב וכמ"ש הרמב"ם [הרבי משה בן מימון][23] מאמיתות המצאו נמצא כל הברואים[24,25] כו' ולמה נק' הבריאה בשם יש מאין.

With this we will understand what is known, that creation is something from nothing (yesh me'ayin). On the face of it this is not understood, for it is written, "Everything is from You," and as the Rambam writes, "From the truth of His existence all created beings exist," etc. So why is creation called by the name "something from nothing"?

> The body-and-soul model now explains why creation is called "something from nothing" (yesh me'ayin). The difficulty: Scripture says "everything is from You," and the Rambam opens his code by saying that all beings exist from the truth of G-d's existence; so creation comes from G-d, the truest existence of all, and not from "nothing."

אך עם הנ"ל יובן כי הנה עצמיות אור א"ס אינו בגדר שיקרא שמו על ההשפעה וההתהוות כמו משפיע להשפעה שלכך נאמר כי הוא צוה ונבראו.[26]

But with what was said above it will be understood. The very essence of the Infinite Light is not of the kind that its name could be called upon the bestowal and the coming-into-being, as a bestower [is related] to his bestowal. That is why it is said, "For He commanded and they were created."

> The answer begins: G-d's very essence is not the kind of source whose name is attached to what comes from it, the way a giver's name is attached to his gift. That is why the Psalm says "He commanded and they were created," as though they came about through a mere command, without His essence being invested in them.

פי' כי הוא עצמותו ומהותו יתברך צוה ונבראו שלא שייך עליו יתברך לומר שברא את העולמות.

That is: He, His essence and being, blessed be He, commanded and they were created; for it does not apply to Him, blessed be He, to say that He created the worlds.

> The word "He" in that verse means G-d's essence and being. Of the essence itself one cannot properly say that it "created" the worlds.

כי לשון ברא[27] משמע שיש כח הפועל בנפעל דהיינו שכח המשפיע ממש נמשך ומלובש בההשפעה.

For the word bara ("created") implies that the power of the maker is within the thing made, meaning that the very power of the bestower is drawn down and clothed in the bestowal.

> The verb bara, "created," implies that the creator's power is present in what he made, his own force drawn into and clothed in the result. That is a relationship of giver and gift.

אבל באי"ס ב"ה אינו כן שאינו נוגע אליו כלל והוא רק כאלו צוה ונבראו ממילא שאין להם ערך ויחוס אליו כלל.

But with the Infinite One (Ein Sof), blessed be He, it is not so, for it does not touch Him at all. It is only as if He commanded and they were created of themselves, for they have no comparison or relation to Him at all.

> The Infinite One is not touched by creation at all. The worlds come into being "of themselves" at His command and bear no comparison or relation to Him, which is why their coming into being is called "from nothing": no trace of the source is felt in them.

ועד"ז יובן מ"ש בזהר בראשית בתחלתו (דף א' ע"ב) בענין מי ברא אלה.[28] עתיקא דקיימא לשאלה ברא אלה ומאן איהו מי[29] כו' ועל דקיימא לשאלה כו' אקרי מי דהא לעילא לית תמן שאלה.[30]

In the same way we will understand what is written in the Zohar at the beginning of Bereishis (p. 1b) on "Who (mi) created these (eleh)": "The Ancient One who stands open to question created these. And who is He? Mi, etc. And because He stands open to question, etc., He is called Mi; for higher up there is no question there."

> The opening of the Zohar reads Isaiah's "Who (mi) created these (eleh)" as referring to a hidden level, "the Ancient One that stands open to question." One can ask about it, "Who?", but not know it; above it, "there is no question there" at all.

פי' קיימא לשאלה הוא כשכח הפועל מלובש בנפעל שאז שייך לחקור ולשאול מי הוא הפועל

The meaning of "stands open to question" is: when the power of the maker is clothed in the thing made, for then it is fitting to investigate and ask who the maker is.

> The Alter Rebbe defines "open to question": when the maker's power is clothed in the thing made, the thing made bears a trace of its maker. Then it makes sense to investigate and ask who made it.

וזה אינו שייך אלא בשמותיו ית' שהוא בחי' ממכ"ע [ממלא כל עלמין] שעל זה נאמר ברא לשון נוכח אתה בראת[31]

And this applies only to His Names, blessed be He, which are the level of the light that fills all worlds (memalei kol almin); of this the word "created" is said, in the second person: "You created,"

> That relationship belongs only to G-d's "Names," the light that fills all worlds, which enters each creature according to its measure. This is why the morning blessing over the soul speaks to G-d in the second person, "You created [it]": direct address implies a relation between Creator and creature.

וכן ואתה מחיה את כולם[32] והיינו לאחר שכבר נתלבש האור בכלים דאצילות הנה בהם ועל ידם מהווה ומחי' בי"ע

and likewise, "And You give life to them all." That is, after the light has already been clothed in the vessels of Atzilus, in them and through them He brings into being and gives life to Beriah, Yetzirah and Asiyah.

> Nehemiah's "And You give life to them all" also speaks in the second person. It refers to the stage after the divine light has been clothed in the vessels of Atzilus; through those vessels G-d brings into being and sustains the three lower worlds, Beriah, Yetzirah and Asiyah.

כי הגם שהתהוות בי"ע שהם שי' ודבר נפרד מאצי' שהוא אלקות נק' בריאה יש מאין ולא בבחי' השתלשלות עילה ועלול (ע' [עיין] באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי)

For although the coming into being of Beriah, Yetzirah and Asiyah, which are a something (yesh) and a thing separate from Atzilus, which is G-dliness, is called creation, something from nothing, and not by way of a chain of descent (hishtalshelus) from cause to effect (see Iggeres HaKodesh, the section beginning "He and His life-forces"),

> A clarification in passing: Beriah, Yetzirah and Asiyah are separate existences, unlike Atzilus, which is G-dliness, so their coming into being is a true creation from nothing and not a gradual chain of cause and effect. The Alter Rebbe refers to his fuller treatment in Iggeres HaKodesh, in the letter beginning "He and His life-forces."

מ"מ כלים דאצי' נעשים נשמה לבי"ע ומתלבשים ממש בהן כנשמתא לגופא ונקראות בשם ממכ"ע [ממלא כל עלמין][33] (עיין באגה"ק [באגרת הקודש] ע"פ וילבש צדקה)[34] וע"ז נאמר בראשית ברא אלקים[35] וזהו ממש ענין מי ברא אלה.

nevertheless the vessels of Atzilus become a soul for Beriah, Yetzirah and Asiyah and are actually clothed in them, like a soul in a body, and they are called by the name "the light that fills all worlds" (see Iggeres HaKodesh on the verse "And He put on righteousness"). Of this it is said, "In the beginning Elokim created," and this is exactly the meaning of "Who created these."

> Even so, the vessels of Atzilus become the "soul" of the lower worlds and are truly clothed in them, which is why they are called the light that fills all worlds; he refers to Iggeres HaKodesh on "And He put on righteousness." This is the level of "In the beginning Elokim created," the same as "Who created these."

כי אלקים היינו מי אלה.[36] ולכן נק' בחי' זו עתיקא דקיימא לשאלה ומאן איהו מי.

For Elokim is [the letters of] mi eleh. That is why this level is called "the Ancient One who stands open to question," and "who is He? Mi."

> The Name Elokim is made of the letters of mi ("who") and eleh ("these"). So the level that relates to creation, Elokim, is the one called "the Ancient One that stands open to question."

אבל לעילא דהיינו בחי' שלמעלה מהכלים דאצי' שהוא בחי' סובב כולא עלמין אין שייך בחי' כח הפועל בנפעל אלא ע"ד והחכמה מאין תמצא.[37]

But "higher up," that is, the level above the vessels of Atzilus, which is the level of the light that encompasses all worlds (sovev kol almin), the [idea of the] power of the maker within the thing made does not apply; rather, it is in the manner of "And wisdom, from where (me'ayin) will it be found?"

> Above the vessels of Atzilus is the light that encompasses all worlds, and there the idea of the maker's power within the thing made does not apply. Its relation to creation is like Job's "And wisdom, from where (me'ayin) will it be found?": its source is ayin, "nothing," beyond all tracing.

5 וכמו המוצא מציאה שאינו יודע מאין באה לו. ואין שייך בחינת שאלה ממי בא השפע.

It is like one who finds a lost object and does not know from where it came to him. And there is no place for the question, from whom the flow of bounty comes,

> An illustration: a person who finds a lost object does not know where it came from. So too, what comes from the encompassing light bears no trace of its source, and there is no room to ask from whom the flow came.

דהיינו מי ברא אלה[38] שהרי בבחי' זו אין שייך כלל לומר ברא אלא ע"ד צוה ונבראו[39] כו' כנ"ל שהוא למעלה מעלה מבחי' ומדרגת ברא אלקים[40] שהוא ענין מי ברא אלה.

that is, "Who created these"; for at this level one cannot say "created" at all, but only in the manner of "He commanded and they were created," etc., as above, which is far, far above the level and rank of "Elokim created," which is the meaning of "Who created these."

> That question, "Who created these," belongs to the level of Elokim. At the higher level one cannot even say "created," only "He commanded and they were created," which is far above "Elokim created."

6 וזהו ג"כ פי' רישא דלא אתיידע המבואר בזהר וכמ"ש במ"א בפי' ברוך שאמר והיה העולם[41] כו' ע"ש.

This is also the meaning of "the Head that is not known" (reisha delo isyada), explained in the Zohar, and as is explained elsewhere on the meaning of "Blessed is He who spoke and the world came into being," etc.; see there.

> The Zohar speaks of "the Head that is not known" (reisha delo isyada), the highest level of Keser, which cannot be known. The same idea applies: the source above the vessels is beyond any question; the Alter Rebbe refers to his explanation elsewhere of the prayer "Blessed is He who spoke and the world came into being."

והנה כמ"כ [כמו כן] האור הנמשך מא"ס ב"ה לתוך הע"ס [העשר ספירות] הוא בחי' אין. והכלים לגבי האורות הן כגופא לגבי נשמתא כנ"ל ועיין מ"ש מזה בביאור ע"פ אחרי[42] כו' תלכו:

So too, the light drawn from the Infinite One, blessed be He, into the Ten Sefiros is the level of ayin ("nothing"). And the vessels, in relation to the lights, are "like a body in relation to the soul," as above. See what is written about this in the explanation of the verse "After [Havayah your G-d] you shall walk."

> Likewise, the light that the Infinite One draws into the Ten Sefiros is called ayin, "nothing," because it cannot be grasped, while the vessels relate to the lights as a body to its soul. He refers to his explanation of "After Havayah your G-d you shall walk."

SECTION 2 • ¶7–18

From pure to holy

7 ב ומעתה יובן עילוי שיהיה בנשמות אחרי ירידתם להתלבש בגוף כי הנה מקור הנשמה הוא מבחי' פנימית הכלים[43] שהן פנימיות ע"ס [עשר ספירות] דאצילות שהן כגופא לגבי

2. Now we can understand the elevation that the souls will have after their descent to be clothed in a body. The source of the soul is from the level of the inner dimension of the vessels, which are the inner dimension of the Ten Sefiros of Atzilus, which are "like a body in relation to

> Section 2 begins, and the question of paragraph 2, what the soul gains by its descent, can now be answered. The soul's source is the inner dimension of the vessels, the inner side of the Ten Sefiros of Atzilus, which are themselves only "a body" to the Infinite Light within them.

נשמתא בחי' אור א"ס השורה ומתלבש בתוכם ונק' טהורה היא בבחי' אצילות[44] ואח"כ אתה בראתה אתה יצרתה[45] כו' שירדה בבי"ע וירידה זו צורך עלייה היא

the soul," the level of the Infinite Light that rests and is clothed within them; and [the soul] is called "it is pure" at the level of Atzilus. Afterwards [comes] "You created it, You formed it," etc., when it descended into Beriah, Yetzirah and Asiyah. And this descent is for the sake of an ascent.

> At the level of Atzilus the soul is called "pure," as the morning blessing says, "the soul You gave me is pure"; it continues "You created it, You formed it," its descent into Beriah, Yetzirah and Asiyah. This descent is for the sake of an ascent.

כי בקיום המצות בעוה"ז אומרים אשר קדשנו במצותיו בבחי' קדוש שהוא למעלה מבחי' טהור כנודע שבחי' טהור נאמר בלוים ובחי' קדשו בכהנים.[46]

For in fulfilling the mitzvos in this world we say, "Who has sanctified us with His commandments," at the level of "holy" (kadosh), which is above the level of "pure" (tahor); as is known, the level of "pure" is said of the Levites, and the level of "you shall sanctify him" of the Kohanim.

> Before each mitzvah we bless G-d "Who has sanctified us (kideshanu) with His commandments": the mitzvos raise the soul to the level of "holy," which is above "pure." The Torah speaks of purifying the Levites and of sanctifying the Kohanim, who stand higher.

8 והענין כי טהור מלשון כעצם השמים לטהר[47] ומלשון תרגום צהרים[48] טיהרא[49,50] שהוא מלשון בהירות שהנשמה היא בבחי' בהירת האור באצילות.

The point is that tahor ("pure") is related to [the verse] "like the very heavens in purity (latohar)," and to the Targum's rendering of tzohorayim ("noon") as tihara, which denotes brightness: the soul is in a state of brightness of light in Atzilus.

> Tahor, "pure," is related to the verse "like the very heavens in purity," and Onkelos renders tzohorayim, "noon," as tihara: purity means brightness and clarity. In Atzilus the soul is a bright, clear light.

ומ"מ לא שייך שם זה אלא בבחי' איזה דבר שהוא יש ונתפס בו איזה ממש אלא שמהות הזה הוא בהיר מאד וזך והיינו בחי' כלים דאצילות.

Nevertheless, this term applies only to something that is a yesh (an existence), in which some substance is grasped, except that this entity is very bright and refined; and that is the level of the vessels of Atzilus.

> But brightness can only describe something that exists, a yesh with some substance, however clear and refined. That is the level of the vessels of Atzilus, the soul's source.

אבל בחי' קדוש פי' מובדל דהיינו שהוא מובדל ומופשט מכל גדר מהות שא"א לומר בו אפילו לשון בהירות כלל והוא הוא אור א"ס עצמו דלית מחשבה תפיסא ביה[51] ולאו מכל אלין מדות כלל.[52]

But the level of kadosh ("holy") means "separate": it is separate and abstracted from any definition of an entity, so that one cannot even use the term "brightness" for it at all. This is the Infinite Light itself, which "no thought can grasp," and which is "not of any of these attributes at all."

> Kadosh, "holy," means "separate": beyond any definition, so that not even "brightness" can be said of it. This is the Infinite Light itself, which, in the words of the Tikkunei Zohar, "no thought can grasp" and which is "not of any of these attributes at all."

9 ועלייה זו הוא ע"י תשובה[53] ומעשים טובים. וזהו ענין תשוב ה' עילאה לגבי יו"ד כי

This ascent comes through teshuvah and good deeds. And this is the meaning of "the higher hei returns (tashuv hei) to the yud." For

> The ascent from "pure" to "holy" comes through teshuvah and good deeds. The Zohar reads teshuvah as tashuv hei, "the hei returns"; here it is the higher hei of G-d's Name (Binah) returning to the yud (Chochmah).

הנה כמו שבנשמה יש נר"נ [נפש רוח נשמה] ח"י[54] אשר נר"נ [נפש רוח נשמה] מתלבשים בכלים נשמה במוח רוח בלב וחיה יחידה הם בחי' מקיפים.[55]

just as the soul has nefesh, ruach and neshamah, chayah and yechidah, where nefesh, ruach and neshamah are clothed in vessels (neshamah in the brain, ruach in the heart), while chayah and yechidah are of the category of encompassing [lights] (makifim).

> The Midrash gives the soul five names: nefesh, ruach, neshamah, chayah and yechidah. The first three are clothed in the body (neshamah in the brain, ruach in the heart), while chayah and yechidah remain "encompassing" (makifim), above being clothed in any organ.

10 והתשובה הוא גילוי בחי' יחידה. וכך יובן ענין זה למעלה כי הנה מודומ"ע [מחשבה דבור ומעשה] שלמעלה עד"מ הם בחי' כלים דע"ס [דעשר ספירות] שיש בהם ג' בחי' פנימי אמצעי חיצון מחשבה היא פנימית הכלי כו'

And teshuvah is the revelation of the level of yechidah. This will be understood likewise Above: thought, speech and action Above, by way of analogy, are the level of the vessels of the Ten Sefiros, which have three levels, inner, middle and outer; thought is the inner dimension of the vessel, etc.

> Teshuvah reveals the yechidah, the soul's innermost point, which is above all the faculties clothed in the body. Above, "thought, speech and action" are the vessels of the Ten Sefiros, each with an inner, middle and outer aspect, thought being the inner.

והאורות המתלבשים בהם נק' נר"נ [נפש רוח נשמה] והם ג' אותיות דשם הוי' ה' ו' ה' והוא כמו עד"מ באדם השכל מתלבש במחשבה.

The lights clothed in them are called nefesh, ruach and neshamah, and they are the three letters of the Name Havayah: hei, vav, hei. It is, by way of analogy, as in a person the intellect is clothed in thought.

> The lights clothed in these vessels are called nefesh, ruach and neshamah, and they are the last three letters of the Name Havayah: hei, vav, hei. It is like a person's intellect clothed in his thought.

אך היו"ד וקוצו של יו"ד הם בחי' אור עליון יותר הבלתי נמשך ומתלבש בכלי כלל

But the yud and the tip of the yud are the level of a higher light, which is not drawn into or clothed in a vessel at all;

> The first letter, yud, and the tip of the yud stand for a higher light that is not clothed in any vessel at all.

וכמו עד"מ באדם אשר בחי' כח השכל עצמו אי אפשר שיתגלה בהמחשבה רק גילוי השכל שהוא הארה בעלמא ממנו נמשך ומתלבש במחשבה.

as, by way of analogy, in a person the faculty of intellect itself cannot be revealed in thought; only the revelation of the intellect, which is a mere glimmer of it, is drawn into and clothed in thought.

> In a person, too, the faculty of intellect itself cannot appear in thought; only a glimmer of it, the revealed intellect, is clothed in thought. The yud and its tip correspond to that faculty, which stays above.

11 וכך למעלה בחי' ח"ע [חכמה עילאה] הוא בחי' חיה וקוצו של יו"ד בחי' יחידה שלמעלה מעלה מהתלבשות בכלים אלא הוא בחי' מקיפים סוכ"ע.

So too Above: the level of the higher Chochmah (Chochmah Ila'ah) is the level of chayah, and the tip of the yud is the level of yechidah, which is far, far above being clothed in vessels; rather, it is the level of encompassing [lights] (makifim), the light that encompasses all worlds (sovev kol almin).

> The same structure holds Above: the higher Chochmah corresponds to the soul's chayah, and the tip of the yud to its yechidah. These are not clothed in any vessel; they are encompassing lights, the light that encompasses all worlds.

ועמ"ש מזה בביאור ע"פ כי כאשר השמים החדשים[56] והנה ע"י שהאדם מעורר בנפשו גילוי בחי' יחידה שבו ע"י"ז נמשך ג"כ למעלה תשוב ה' עילאה לגבי יו"ד

See what is written about this in the explanation of the verse "For as the new heavens." Now, through a person's arousing in his soul the revelation of the level of yechidah within him, there is also drawn forth Above "the higher hei returns (tashuv hei) to the yud,"

> The Alter Rebbe refers to his explanation of Isaiah's "For as the new heavens." When a person awakens his yechidah, the innermost point of his soul, as happens in teshuvah, he draws forth a corresponding movement Above: "the higher hei returns to the yud."

דהיינו עליית הכלים עד שיתגלה בהם התגלות אורות המקיפים בחי' סוכ"ע יומשך בגילוי בבחי' ממכ"ע [ממלא כל עלמין] שהמקיפים נעשים בחי' פנימיים ע"י התשובה וע' בר"ח [בראשית חכמה] פ"ב [פרק ב'] משער התשובה[57] במ"ש עוד ביארו בזהר שהתשובה עולה[58] כו'.

that is, the ascent of the vessels, until the revelation of the encompassing lights is revealed in them: the level of the light that encompasses all worlds will be drawn down in revelation into the level of the light that fills all worlds (memalei kol almin), so that the encompassing [lights] become inner [lights] through teshuvah. See Reishis Chochmah, chapter 2 of the Gate of Teshuvah, on what is written: "They further explained in the Zohar that teshuvah rises," etc.

> This return means that the vessels rise until the encompassing lights are revealed within them, so that the light that encompasses all worlds shines openly in the light that fills all worlds. The Reishis Chochmah, citing the Zohar, says that teshuvah rises even to Keser.

12 וזהו ענין עליית הנשמות שהרי שרשן בתחלה הוא רק מבחי' הכלים וזהו ענין ישראל עלו במחשבה[59] דהיינו פנימית הכלים.

And this is the ascent of the souls: for their root at first is only from the level of the vessels. This is the meaning of "Israel arose in [G-d's] thought," that is, the inner dimension of the vessels.

> This explains the souls' ascent: their original root is only in the vessels. Even "Israel arose in [G-d's] thought" means the inner dimension of the vessels, since thought is the inner aspect of the vessel.

והגם שנתבאר שהנשמה בעצם ג"כ כלולה[60] מנרנח"י [מנפש רוח נשמה חיה יחידה] אשר חיה יחידה הן למעלה מבחי' כלים.[61] אך זהו ע"ד שכלים דאצילות נעשים אורות לבי"ע.

And although it was explained that the soul in its essence is also made up of nefesh, ruach, neshamah, chayah and yechidah, of which chayah and yechidah are above the level of vessels, this is along the lines of the vessels of Atzilus becoming lights for Beriah, Yetzirah and Asiyah.

> An objection: the soul itself contains all five levels, including chayah and yechidah, which were said to be above vessels. The answer: they are called "above vessels" only in the way the vessels of Atzilus become "lights" for the lower worlds, that is, relative to what is below them.

ומ"מ באמת אינן רק מבחי' כלים. וכן מבואר באריכות בשע"ק [בשערי קדושה] להרח"ו [להרבי חיים ויטאל] (חלק שלישי שער שני)[62]

Nevertheless, in truth they are only from the level of vessels. And so it is explained at length in Sha'arei Kedushah by Rabbi Chaim Vital (Part Three, Gate Two):

> In truth, every level of the soul comes only from the vessels. Rabbi Chaim Vital explains this at length in Sha'arei Kedushah.

שאור מחצב הנשמות יש בו נר"נ [נפש רוח נשמה] חיה יחידה ומ"מ כולם בחי' לבוש לע"ס [לעשר ספירות] והוא אור מתיילד ונמשך מהע"ס [מהעשר ספירות] כו'

that the light of the quarry of the souls has in it nefesh, ruach, neshamah, chayah and yechidah, and nevertheless all of them are the level of a garment for the Ten Sefiros; it is a light born of and drawn from the Ten Sefiros, etc.

> He writes that the "quarry" from which souls are hewn contains all five levels, and yet all of them are only a garment for the Ten Sefiros. The soul is a light "born" of the Sefiros, not the light of the Sefiros themselves.

וכן מבואר ממ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'][63] כי יש ניצוץ קטן[64] מאד שהוא בחי' אלהות[65] כו'

And so it is clear from what is written in Etz Chaim, Sha'ar 41, chapter 3: that there is a very small spark which is the level of G-dliness, etc.,

> Etz Chaim says the same: there is a very small spark of G-dliness, drawn from the last level of the Creator.

וזה הניצוץ מתלבש בכח ניצוץ אחד נברא כו' הנקרא יחידה כו' ע"ש הרי כללות נרנח"י [נפש רוח נשמה חיה יחידה] של הנשמות נמשכים רק מניצוץ קטן מאוד והיינו מהכלים דע"ס [דעשר ספירות].

and this spark is clothed in the power of one created spark, etc., which is called yechidah, etc.; see there. Thus the nefesh, ruach, neshamah, chayah and yechidah of the souls, taken as a whole, are drawn only from a very small spark, that is, from the vessels of the Ten Sefiros.

> That divine spark is clothed in a created spark called yechidah. So all five levels of the soul together come only from a tiny spark, that is, from the vessels of the Ten Sefiros.

13 וע' באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי[66] הנ"ל וכן נשמת האדם כו' שכבר יצאו ונפרדו מהכלים דע"ס [דעשר ספירות] שבהן מלובש הקו מאור א"ס כו'

And see Iggeres HaKodesh, in the section beginning "He and His life-forces" mentioned above: "And so too the soul of man," etc., that they have already gone out and separated from the vessels of the Ten Sefiros, in which the kav (line of light) from the Infinite Light (Or Ein Sof) is clothed, etc.

> Iggeres HaKodesh says that souls "have already gone out and separated" from the vessels of the Ten Sefiros. Within those vessels the kav, the line of light from the Infinite Light, is clothed.

נמצא שעם היות שהנשמות נמשכו מפנימיות הכלים עכ"ז [עם כל זה] אין בהן גילוי הקו מאור א"ס משא"כ בהכלים שהקו מאיר בהן ואיהו וחיוהי וגרמוהי חד.

It follows that although the souls were drawn from the inner dimension of the vessels, even so there is no revelation in them of the kav from the Infinite Light; whereas in the vessels the kav shines, and "He and His life-forces and His vessels are one."

> So although the souls come from the inner dimension of the vessels, the kav is not revealed in them. In the vessels of Atzilus themselves the kav does shine, for there "He and His life-forces and His vessels are one."

14 וזהו הירידה צורך עלייה שע"י התשובה יתעלו לאשתאבא בגופא דמלכא[67] ממש. ע"ד כלים דאצי' שמתייחדים עם האור שהוא הקו מאור א"ס.

And this is the descent for the sake of an ascent: through teshuvah they will rise to be absorbed into the very body of the King (le'ishtava begufa demalka), in the manner of the vessels of Atzilus, which are united with the light, which is the kav from the Infinite Light.

> This is the gain of the descent: through teshuvah the souls will rise to be "absorbed into the very body of the King," in the Zohar's phrase. Like the vessels of Atzilus, they will be united with the kav of the Infinite Light.

ועוד שיתעלו להתייחד עם גילוי אורות מקיפים מה שאין מתגלה עתה אפילו בכלים דאצילות כנ"ל.

And further, they will rise to be united with the revelation of the encompassing lights, which is not revealed now even in the vessels of Atzilus, as mentioned above.

> They will rise even higher, to unite with the encompassing lights. These are not revealed now even in the vessels of Atzilus, so the souls will reach beyond their own source.

15 וזהו ענין תשוב ה"א עילאה לגבי יו"ד. ובמ"א נתבאר שזהו ענין יחוד איהו וחיוהי חד שלמעלה מבחי' היחוד עם גרמוהי כו'

And this is the meaning of "the higher hei returns to the yud." Elsewhere it is explained that this is the union of "He and His life-forces are one," which is above the level of the union with "His vessels" (garmohi), etc.

> "The higher hei returns to the yud" is the union of "He and His life-forces are one," the union of the light with its source. That is higher than the union of the light with "His vessels."

וזהו ענין ביום ההוא[68] יהיה היינו ב"פ [בי פעמים] י"ה היינו שהוי"ו דשם הוי' יהי' [יהיה] בחי' יו"ד כו'

And this is the meaning of "On that day [Havayah] will be (yihyeh)": [yihyeh] is twice yud-hei, meaning that the vav of the Name Havayah will be the level of yud, etc.

> Zechariah's prophecy, "On that day Havayah will be One," uses the word yihyeh (יהיה), which is yud-hei written twice. It hints that the vav of the Name Havayah will become a yud, rising to the level of Chochmah.

והיינו שגם בה"א [באות ה"א] תתאה דשם הוי' שהוא מקור דבי"ע יהיה הגילוי כמו בה"א [באות ה"א] עילאה ע"ד תשוב ה"א לגבי יו"ד הנ"ל.

That is, also in the lower hei of the Name Havayah, which is the source of Beriah, Yetzirah and Asiyah, there will be revelation as in the higher hei, in the manner of "the hei returns to the yud" mentioned above.

> Even the lower hei of the Name, the source of the three lower worlds, will then receive revelation like the higher hei. This is the same pattern as the higher hei returning to the yud.

וכמ"כ [וכמו כן] צ"ל בחינת תשובה עילאה[69] מלמעלה למטה והיינו ע"י תורה ומצות וכמ"ש באגרת התשובה פ"ט והוא ע"ד שנתבאר בזהר ויקרא (דט"ז ע"א)[70] מאן ישוב כו' ע"ש.

So too there must be the level of higher teshuvah, from above to below; that is, through Torah and mitzvos, as is written in Iggeres HaTeshuvah, chapter 9. It is along the lines of what is explained in the Zohar, Vayikra (p. 16a), "Who will return (mi yashuv)," etc.; see there.

> Besides teshuvah from below, there is a "higher teshuvah" that moves from above to below, through Torah and mitzvos, as in Iggeres HaTeshuvah, chapter 9. The Zohar's "Who will return?" is read as the Holy Ancient One "returning" to be revealed below.

והענין כי המצות הן הן המשכות אור א"ס שהוא קדוש ומובדל כו' להתלבש בבחי' כלים שהן כגופא כו'

The point is that the mitzvos are themselves the drawing-down of the Infinite Light, which is holy and separate, etc., to be clothed in the level of vessels, which are "like a body," etc.

> The mitzvos draw the Infinite Light, which is "holy and separate," down into the vessels. Those vessels are only "like a body" to that light.

ואין אור א"ס שהוא קדוש ומובדל כו' מאיר בכלים שהן כגופא כו' ואין ערוך להן אליו ית' הוא ע"י המצות דוקא שבהן

The Infinite Light, which is holy and separate, etc., does not shine in the vessels, which are "like a body," etc., and bear no comparison to Him, blessed be He; [it shines in them] through the mitzvos specifically, for in them

> That light could not shine in vessels that bear no comparison to it except through the mitzvos. Only they make the connection.

ועל ידן דוקא נמשך אור א"ס ע"י ציצית אור מקיף בבחי' זו וע"י תפילין מקיפין בבחי' אחרת כו' וכעד"ז בכל המצות שכולן הן המשכות אור א"ס בחי' קדוש ומובדל כו'.[71]

and through them specifically the Infinite Light is drawn down: through tzitzis, an encompassing light (or makif) of one level, and through tefillin, encompassing [lights] of another level, etc.; and so with all the mitzvos, for all of them are drawings-down of the Infinite Light, the level of "holy and separate," etc.

> Each mitzvah draws a particular encompassing light: tzitzis one kind, tefillin another. All the mitzvos together draw down the Infinite Light that is "holy and separate."

16 והטעם הוא לפי שהמצות הן בעשייה גשמיית דוקא לכך יש להן כח זה להמשכה זו.

The reason is that the mitzvos are in physical action specifically; that is why they have this power for this drawing-down.

> Why do the mitzvos have this power? Because they are done in physical action.

וכנודע כי כל דבר שהוא בבחי' ומדרגה גבוה מאד נעלה אינו בא לידי התגלות כי"א בבחי' ומדרגה היותר תחתונה דוקא.

As is known, anything that is of a very high and exalted level and rank comes to revelation only in the lowest level and rank specifically.

> A known principle: whatever is very high is revealed only in what is lowest. So the highest light reaches the vessels precisely through physical deeds.

17 והיינו ענין נעוץ תחלתן בסופן[72,73] כי עיקר גילוי תחלתן הוא בסופן דייקא. משא"כ במקום העליון יותר אינו נראה גילוי זה.

This is the meaning of "their beginning is wedged in their end": the main revelation of their beginning is in their end specifically, whereas in a higher place this revelation is not seen.

> Sefer Yetzirah says of the Sefiros, "their end is wedged in their beginning and their beginning in their end." The Alter Rebbe reads it to mean that the beginning is chiefly revealed in the end, not in the levels between.

כי הנה תחלת הבריאה מאור א"ס ב"ה היתה יש מאין ומשם ואילך הרי כל השתלשלות המדרגות הן יש מיש ואין כח יש מאין מתגלה בכל סדר המדרוגת שבהשתלש לות

For the beginning of creation, from the Infinite Light, blessed be He, was something from nothing; and from there onward the whole chain of descending levels (hishtalshelus) is something from something, and the power of something from nothing is not revealed in the entire order of levels in the chain of descent,

> The first step of creation, from the Infinite Light, was something from nothing. After that, every level of the chain is caused by the one above it, something from something, so the power to create from nothing does not show in any of the intermediate levels.

אלא בארץ הלזו התחתונה בגשמיות דוקא שהרי כח הצומח שבה הוא להצמיח יש מאין אלא שיש צומח ע"י זריעת הגרעין

except in this lowest earth, in physicality specifically. For the power of growth within it is to make something grow from nothing; though there is [a plant] that grows through the sowing of a seed,

> It shows only in our physical earth, whose power of growth brings forth something from nothing. Some plants grow from a sown seed.

וגם הוא נרקב והיה לאין ואפס ומ"מ ה"ז [הרי זה] בבחי' יש קצת ויש שצומח מאין ממש כמו עשבים ואילני סרק

and it too rots and becomes nothing and naught; nevertheless, this is to some degree in the category of something. And there is what grows from actual nothing, such as grasses and barren trees.

> Even then the seed first rots and becomes nothing, though a little "something" still remains. Other plants, like grasses and barren trees, grow from nothing at all.

והיינו לפי שהארץ היא בחי' התחתונה שבד' יסודות אש רוח מים עפר לכך מתלבש בה דוקא הכח העליון להצמיח יש מאין ביותר וא"כ נראה שכל מה שהוא למטה ביותר יש בו התלבשות כח עליון ביותר.

This is because the earth is the lowest of the four elements, fire, air, water and earth; therefore it is in the earth specifically that the supernal power is clothed, to make something grow from nothing most of all. If so, we see that whatever is lowest has the highest power clothed in it.

> Earth is the lowest of the four elements, so the highest power, that of creating from nothing, is clothed in it. The lower a thing is, the higher the power clothed in it.

18 ועמ"ש בד"ה ויגש אליו יהודה[74,75] ולכך המצות מעשיות שהן בעשי' [בעשיה] גשמיות יש בהן כח המשכה זו ליש מאין ממש שהן מאור א"ס ב"ה הקדוש ומובדל כ"ו. שהיא המשכה היותר עליונה כבתחלת הבריאה.

See what is written in the discourse beginning "And Yehudah approached him." Therefore the practical mitzvos, which are in physical action, have in them the power of this drawing-down, of actual something from nothing, for they are from the Infinite Light (Or Ein Sof), blessed be He, which is holy and separate, etc.; and this is the highest drawing-down, as at the beginning of creation.

> The Alter Rebbe refers to his discourse on "And Yehudah approached him." Because the practical mitzvos are physical deeds, they carry the power of true creation from nothing, which comes from the holy and separate Infinite Light: the highest kind of drawing-down, like the first moment of creation.

והגם שנתלבשו בדברים גשמיים למטה מטה ה"ז [הרי זה] כמו הלחם שמחיה את האדם שאע"פ [שאף על פי] שהלחם במדרגה יותר למטה מן האדם מ"מ יש בו כח להמשיך חיות אל האדם ולהשיב נפשו אליו.

And although they are clothed in physical things, lowest of the low, this is like bread, which gives life to a person: although bread is at a lower level than man, nevertheless it has the power to draw life-force into the person and to restore his soul to him.

> That the mitzvos are clothed in lowly physical things is no objection. Bread is lower than a human being, yet it keeps him alive and "restores his soul" to him, holding the soul in the body.

כך המצות מעשיות יש להן כח להמשיך חיות ואור א"ס להתלבש בכלים והיינו ע"י שישראל מקיימין המצות לפי שנשמות ישראל הן מבחי' פנימית הכלים דע"ס [דעשר ספירות] (ועמ"ש בד"ה והנה מנורת זהב)[76,77]

So too the practical mitzvos have the power to draw life-force and the Infinite Light to be clothed in the vessels. That is, through Israel's fulfilling the mitzvos, because the souls of Israel are from the level of the inner dimension (pnimiyus) of the vessels of the Ten Sefiros (see what is written in the discourse beginning "And behold, a menorah all of gold").

> In the same way the practical mitzvos draw life-force and the Infinite Light into the vessels Above. This happens through the Jewish people's doing them, because their souls stem from the inner dimension of the vessels of the Ten Sefiros.

ולכך במה שממשיכים אור וחיות המצות על נפשם גורמים המשכת אור א"ס להתלבש בכלים דע"ס שהם הם מקור ושרש נפשם למעלה ועמ"ש ע"פ זכור את יום השבת[78] כו' [דעשר ספירות]:

Therefore, by drawing the light and life-force of the mitzvos upon their souls, they bring about the drawing-down of the Infinite Light to be clothed in the vessels of the Ten Sefiros, which are themselves the source and root of their souls Above. See what is written on the verse "Remember the Shabbos day," etc.

> When Jews draw the light of the mitzvos upon their own souls, they cause the Infinite Light to be clothed in the vessels of the Sefiros, which are their souls' own root Above. The Alter Rebbe refers to his explanation of "Remember the Shabbos day."

SECTION 3 · ¶19–28

Shoham and yashfeh

19 ג והנה בזה יובן ענין אבנים טובות שהם דומם ואעפ"כ [ואף על פי כן] מאירות ומאין יש להם כח זה

3. Now with this we will understand the matter of precious stones: they are inanimate, and even so they shine. From where do they have this power?

> Section 3 begins with precious stones. They belong to the inanimate, the lowest of the levels of creation, and yet they shine; where does that power come from?

והענין כי עיקר גידולם הוא מן הכוכבים[79,80] ולא מן הכוכבים הנראים שאלו יש להם מספר אלף

The explanation is that their growth comes chiefly from the stars; and not from the visible stars, for those have a number, a thousand

> They grow chiefly from the light of the stars, but not from the visible stars, which can be counted. Those number about a thousand and some more.

ועוד כמה[81] אלא מן הכוכבים שאין נראים שאותם הכוכבים באמת אין להם מספר כלל ואינן מתגלים ונראים אלא סגולתם להאיר לאבנים טובות

and some more, but from the stars that are not visible. Those stars truly have no number at all, and they are not revealed and seen; rather, their special property is to give light to precious stones.

> The stones grow from the invisible stars, which truly have no number. These stars are never seen; their special role is to give light to precious stones.

והיינו לפי שהם דומם שהיא בחי' ומדרגה היותר תחתונה מקבלים אור הארה מהכוכבים שאין להם מספר כלל שאין נראים שהם למעלה מן הכוכבים הנראים לנו.[82]

That is, because [the stones] are inanimate, which is the lowest level and rank, they receive light, an illumination, from the stars that have no number at all and are not visible, which are above the stars visible to us.

> Precisely because the stones are the lowest level, they receive light from the highest stars, those above the ones we see. It is the same principle as before: the highest is revealed in the lowest.

20 והנה לפי ריבוי הכוכבים עד אין מספר כך ריבוי הארות משונות באבני' [באבנים] טובות וריבוי שינוי מראיתם ותארם שהרבה גוונין בלבן יש בלבנונית הזכה ביותר ויש

Now, as the stars are many beyond number, so are the many different illuminations in precious stones, and the many variations in their appearance and form. For there are many shades of white: there is the purest whiteness, and there is

> As the hidden stars are countless, so the lights and colors of precious stones vary without end. White alone has many shades, beginning with the purest whiteness.

בלבנונית שאינה זכה כ"כ [כל כך] וכעד"ז יש בכל המראות שהמראות מתחלקות לרבבות בחי' שונות ודרך כלל הן י"ב אבנים למספר שבטי בני[83] ישראל[84] (שבט הוא לשון המשכה מלשון כוכבא דשביט[85] שהוא כוכב הנמשך)

whiteness that is not so pure; and so it is with all the colors: the colors divide into myriads of different aspects. In general they are twelve stones, according to the number of the tribes (shevatim) of the children of Israel (shevet denotes a drawing-out, from the term kochva deshavit, a comet, which is a star that is drawn out).

> There is also whiteness that is less pure, and every color divides into countless shades. Yet in general there are twelve stones, matching the twelve tribes; the word shevet, "tribe," means something drawn out, like kochva deshavit, a comet, a star with a drawn-out tail.

כי האבות הן חג"ת [חסד גבורה תפארת] והשבטים הם המשכות שנמשכו מהאבות והם י"ב שבטים כנגד י"ב גבולי אלכסון[86]

For the Patriarchs are Chesed, Gevurah and Tiferes, and the tribes are extensions drawn out from the Patriarchs; and they are twelve tribes, corresponding to the twelve diagonal boundaries.

> The three Patriarchs embody the three primary attributes, Chesed, Gevurah and Tiferes, and the tribes are their extensions. There are twelve of them, matching the "twelve diagonal boundaries" of Sefer Yetzirah.

והענין כי כל גשם הוא בעל ששה קצוות מעלה ומטה וארבע רוחות ואלכסון הוא קו הממזג מקצה זה לקצה זה להיות חיבור והתכללות ביניהם

The explanation is that every body has six extremities, up and down and the four directions; and a diagonal is a line that blends one extremity with another, so that there is connection and inter-inclusion between them.

> A physical body has six directions: up, down and the four sides. A diagonal joins two of these directions and blends them, linking one extremity with another.

ואלכסון הוא עד"מ חיבור קצה הראש של א' בקצה הסוף של ב' או עליונו של זה בתחתיתו של זה כמו מזרחית רומית במערבית תחתית[87] כו'

A diagonal is, for example, the connection of the top end of one with the bottom end of the second, or of the top of this one with the bottom of that one, such as upper-east with lower-west, etc.

> For example, a diagonal joins the top of one direction to the bottom of another, such as upper-east with lower-west. Sefer Yetzirah names twelve such boundaries.

ועד"ז רומז הוי"ו שבאמצע הא' שנמשך באלכסון משמאל לימין וקצה של צד השמאל הוא גבוה וקצה של צד הימין הוא נמוך שמצד שמאל הוא

Along these lines is the allusion of the vav in the middle of the alef, which is drawn diagonally from left to right: the end on the left side is high, and the end on the right side is low. For on the left side it is

> The letter alef shows such a diagonal: its middle stroke, a vav, runs slanting from left to right, high on the left and low on the right.

הגבה למעלה בבחי' גבורה ובצד ימין נמשך למטה בבחי' נצח והקו הזה מורה להיות חיבור והתכללות גבורה בנצח ולכן נמשך קו מן הגבורה אל הנצח.

raised up high, at the level of Gevurah, and on the right side it is drawn down, at the level of Netzach; and this line indicates the connection and inter-inclusion of Gevurah with Netzach. That is why a line is drawn from Gevurah to Netzach.

> The high left end stands for Gevurah and the low right end for Netzach. The slanting line thus joins Gevurah with Netzach, one attribute included in another.

(ועמ"ש עוד בענין צורת אות א' סד"ה מראיהם ומעשיהם)[88] וכעד"ז יש חיבור והתכללות בשאר המדות להיות המדות כלולות זו בזו ומזוגות זו בזו שלא יהיה

(See further what is written on the form of the letter alef at the end of the discourse beginning "Their appearance and their work.") In the same way there is connection and inter-inclusion in the other attributes, so that the attributes are included in one another and blended with one another, so that there will not be

> The Alter Rebbe refers to his discussion of the form of the alef in Torah Ohr. The same blending holds for all the attributes, each included in and mixed with the others.

חסד בפ"ע [בפני עצמו] וגבורה בפ"ע [בפני עצמו] שאם היה כך היה החסד בלי תערובות שום גבורה והגבורה היתה בלי תערובות שום חסד אלא צ"ל התכללות חסד שבגבורה וגבורה שבחסד.

Chesed by itself and Gevurah by itself; for if that were so, the Chesed would be without any admixture of Gevurah, and the Gevurah without any admixture of Chesed. Rather, there must be the inter-inclusion of Chesed within Gevurah and Gevurah within Chesed.

> As a result, Chesed is never pure Chesed nor Gevurah pure Gevurah. Each contains something of the other: Chesed within Gevurah and Gevurah within Chesed.

21 ופי' חשב"ג [חסד שבגבורה] שמחמת הגבורה נותן לו ומשפיע חסד דייקא והחסד הזה הוא הוא הגבורה כמו ומשלם

The meaning of Chesed within Gevurah is that out of Gevurah one gives to him and bestows Chesed specifically, and this Chesed is itself the Gevurah, as in "and He repays

> Chesed within Gevurah: kindness given out of severity, so that the kindness itself is the severity. The verse "He repays those who hate Him to their face, to destroy them" is traditionally read as reward given in this world in order to withhold it in the next.

לשונאיו אל פניו[89] להאבידו וגבורה שבחסד הוא שמחמת החסד נותן ומשפיע במדת הגבורה דוקא כמו האב שמחמת אהבתו אל הבן מייסרו בשבט.

those who hate Him to their face, to destroy them." And Gevurah within Chesed is that out of Chesed one gives and bestows through the attribute of Gevurah specifically, like a father who, out of his love for his son, chastises him with the rod.

> Gevurah within Chesed is the reverse: severity that comes from love. A father who loves his son disciplines him with the rod.

משא"כ אחר שאינו חושש לו כלל אינו מייסרו ועיין ברבות ר"פ שמות ע"פ חושך שבטו[90]

Whereas another, who does not care about him at all, does not chastise him. See the Midrash Rabbah at the beginning of Parshas Shemos, on the verse "He who spares his rod

> A stranger who does not care about the boy would not bother to discipline him. The Midrash at the opening of Shemos makes this point on the verse "He who spares his rod hates his son."

שונא בנו[91] ועד"ז יש התכללות ומזיגות המדות בכמה אופנים שונים להיותם ממוצעים וממוזגים בכמה אופנים ודרך כלל הן י"ב גבולי אלכסון הנ"ל.

hates his son." In the same way there is inter-inclusion and blending of the attributes in many different ways, so that they are intermediate and blended in many ways; and in general they are the twelve diagonal boundaries mentioned above.

> The attributes combine in many such ways, each blended with the others in different proportions. In general these combinations are the twelve diagonals.

וכך הן הי"ב אבנים אשר היו למספר שבטי בני ישראל מזיגות המר אות לובן באודם כלו' [כלומר] בחי' רחמים ממוזגת בין חו"ג [חסד וגבורה] כו'.

And so are the twelve stones that were according to the number of the tribes of the children of Israel: blendings of colors, white in red, that is, the level of compassion (rachamim), blended between Chesed and Gevurah, etc.

> So the twelve stones of the tribes are blends of colors, white within red. White stands for Chesed and red for Gevurah, and their blend is compassion (rachamim), the attribute that mediates between them.

22 והנה אבן א' ב"ן [שם ב"ן] שהוא בחי' בהמה בגי' [בגימטריא] ב"ן [שם ב"ן] אלא שנמשך בו בחי' א' שהוא שם מ"ה [שם מ"ה] במילוי אלפין

Now, even ("stone") is alef [and] ban: [ban] is the level of behemah ("animal"), whose numerical value is ban (52); but drawn into it is the level of alef, which is the Name Mah (45) spelled out with alefs.

> A wordplay: even, "stone" (אבן), is alef plus ban (בן). Ban (52) is the numerical value of behemah, "animal" (בהמה), and one of the spellings of the Name Havayah; the alef stands for the Name Mah (45), Havayah spelled out with alefs, which is associated with the G-dly soul.

והיינו בירור נה"ב [נפש הבהמית] ע"י נה"א [נפש האלקית][92] שמבחנית שם מ"ה [שם מ"ה] המתלבשת בה ואז ע"י בירור זה נעשה האבן טוב ומאיר ע"ד עליית ב"ן [שם ב"ן] בס"ג [בשם ס"ג] שלמעלה ממ"ה [משם מ"ה] כו'.

That is, the refinement of the animal soul through the G-dly soul, which is from the level of the Name Mah and is clothed in [the animal soul]. And then, through this refinement, the stone becomes good and shining, in the manner of the ascent of [the Name] Ban into [the Name] Sag, which is above Mah, etc.

> The alef within the "stone" is the G-dly soul clothed in the animal soul and refining it. Through that refinement the stone becomes "good," an even tovah, a precious and shining stone, as Ban rises to Sag (63), a level even above Mah.

וזהו הענין שהאבנים טובות מקבלות ההארה מהכוכבים שהוא מבחינת שרש נה"א [נפש האלקית] כמ"ש דרך כוכב מיעקב[93] כו'

And this is why precious stones receive illumination from the stars, which are from the level of the root of the G-dly soul, as it is written, "A star has stepped forth from Yaakov," etc.

> This is why precious stones receive their light from the stars: the stars stand for the root of the G-dly soul. Bilam's prophecy calls the leader of Israel "a star from Yaakov."

וכתיב וספור הכוכבים אם תוכל לספור אותם ויאמר לו כה יהיה זרעך כו' (ועמ"ש במ"א בענין סוכה[94] שצ"ל צלתה מרובה מחמתה.[95] ומ"מ צ"ל כוכבים נראים מתוכה.[96,97]

And it is written, "And count the stars, if you are able to count them; and He said to him: So shall your seed be," etc. (See what is written elsewhere on the sukkah, that its shade must be more than its sun, and nevertheless the stars must be visible through it.

> G-d likened Avraham's descendants to the stars: "count the stars... so shall your seed be." In a parenthesis the Alter Rebbe brings the law of the sukkah, whose covering must give more shade than sun and yet let the stars be seen.

כי כוכבים הם ברקיעא תמינאה[98,99] שלמעלה מבחי' שמש שהיא ברקיע הדי' וכך למעלה בחי' צל הוא בחי' מקיף שלמעלה מבחי' שמש הוי' כו' והכוכבים הן ניצוצים הנמשכים מאור מקיף להאיר בפנימי כו'.

For the stars are in the eighth firmament, which is above the level of the sun, which is in the fourth firmament. So too Above, the level of shade is the level of the encompassing [light] (makif), which is above the level of the "sun" of Havayah, etc.; and the stars are sparks drawn from the encompassing light to shine into the inner [light], etc.

> In the order of the heavens the stars are in the eighth sphere, above the sun in the fourth. So too Above: the sukkah's shade is the encompassing light, higher than the "sun" of Havayah, and the stars seen through it are sparks of that encompassing light shining into the inner light.

ועיין במדרש רבה פי' דברים[100] אמר לפניו רבש"ע [רבונו של עולם] למה לא משלת בניך בחמה ולבנה[101] כו' עד אבל הכוכבים אין להם בושה לעולם כו'.

See Midrash Rabbah, Parshas Devarim: "He said before Him: Master of the world, why did You not compare Your children to the sun and the moon?" etc., up to "but the stars never have shame," etc.

> The Midrash on Devarim asks why the Jewish people were likened to the stars rather than to the sun and moon. Its answer, quoted here in part, is that the stars never suffer shame.

ולכן האבנים טובות שגידולם מהכוכבים שהוא ענין בירור נה"ב [נפש הבהמית] נאמר בהם ונשא אהרן את שמות בנ"י [בני ישראל][102] כו' על לבו כו' לפני הוי' כו').

Therefore, of the precious stones, whose growth is from the stars, which is the refinement of the animal soul, it is said, "And Aharon shall carry the names of the children of Israel," etc., "upon his heart," etc., "before Havayah," etc.)

> Since the stones grow from the stars and stand for the refinement of the animal soul, the Torah says of them that Aharon carried the names of the tribes "upon his heart… before Havayah." The parenthesis ends here.

והנה הי"ב אבנים היו על לב אהרן כהנא רבא בחי' קדוש ולא טהור כנודע שבחי' קדוש הוא בכהנים ובחי' טהור בלוים ונשא אהרן את שמותם על לבו

Now, the twelve stones were on the heart of Aharon the High Priest (kahana rabba), the level of "holy" and not "pure"; as is known, the level of "holy" is in the Kohanim and the level of "pure" in the Levites. "And Aharon shall carry their names upon his heart

> The twelve stones of the breastplate lay on the heart of the High Priest. He stands for the level of "holy," not merely "pure," just as holiness is said of the Kohanim and purity of the Levites (paragraph 7).

(ועל שתי כתפיו) לפני הוי' שהגיה בחי' י"ב גבולי אלכסון שבי"ב אבנים עד בחינת לפני הוי'

(and upon his two shoulders) before Havayah": he illumined the level of the twelve diagonal boundaries in the twelve stones up to the level of "before Havayah,"

> By carrying the stones "before Havayah," Aharon made the twelve diagonal blendings that the stones represent shine all the way up to the level of "before Havayah."

שהוא בבחינת קדוש ומובדל שהוא למעלה מבחינת הוי' כנודע. (ועיין בזח"ב [בזהר חלק ב'] פקודי דרכ"ט סע"ב [סוף עמוד ב] ודף ר"ל ע"א ובזח"ג [ובזהר חלק ג] נשא קל"ד תחלת ע"ב).

which is the level of "holy and separate," which is above the level of Havayah, as is known. (See Zohar II, Pekudei, p. 229, end of side b, and p. 230a; and Zohar III, Naso, p. 134, beginning of side b.)

> "Before Havayah" is the level of "holy and separate," above even the Name Havayah. The Alter Rebbe refers to three passages of the Zohar for this.

אך הנה כל זה הוא בבחינת התחקלות המראות ותוארים שבאבנים טובות הנ"ל שנחלקו דרך כלל לי"ב בחינות ומדרגות בחינת י"ב גבולי אלכסון

However, all this concerns the division of the colors and forms of the precious stones mentioned above, which divide in general into twelve levels and ranks, the level of the twelve diagonal boundaries;

> A new distinction: everything said so far concerns how the stones differ in color. In that respect they fall into twelve kinds, the twelve diagonal boundaries.

דהיינו בבחינת המשכות להתמזגות והתכללות המדות בבחי' הגוונין שלהם זה נוטה לחסד וזה נוטה כו'

that is, in terms of the extensions for the blending and inter-inclusion of the attributes (middos), in their colors: this one tends to Chesed and that one tends, etc.

> Those twelve are blendings of the attributes, shown in the stones' colors. One leans toward Chesed, another toward Gevurah, and so on.

אבל בסדר הארתן בכללות נחלקות לב' בחי' יש אבן שהוא מאיר בבחינת אור ישר דהיינו

But in the manner of their shining, taken as a whole, they divide into two kinds. There is a stone that shines in the manner of direct light (or yashar), that is,

> But in the way they shine, all stones fall into just two kinds. One kind shines with direct light (or yashar), light that moves outward and downward from its source.

שהוא אבן המאיר ובאורו נראה אור לאחרים שאם מוציאים אותו בחשך הוא מאיר מפני שהארתו מתפשטת מתוכו ולחוץ ויש אבן

it is a stone that gives light, and by its light, light is visible to others: if it is taken out in the dark, it gives light, because its illumination spreads from within it outward. And there is a stone

> Such a stone gives off its own light: taken into the dark, it lights up its surroundings, because its light spreads from within outward.

שהוא מבריק וזורק כברק חצים בעין הרואה עד שתתלהט עין הרואה מפני זיוו והדרו וזהו בבחי' אור חוזר שהוא ממטה למעלה.[103]

that flashes and throws arrows like lightning into the eye of the beholder, until the beholder's eye blazes from its radiance and splendor; and this is in the manner of reflected light (or chozer), which is from below to above.

> The other kind sparkles, flashing light back into the viewer's eye until the eye seems to burn. This is reflected light (or chozer), light that turns back from below to above.

23 והן הם בחי' ב' צדיקים צדיק עליון מלמעלה למטה וצדיק תחתון ממטה למעלה שהם יוסף הצדיק ובנימין הצדיק בנימין הוא מלמטה למעלה בחי' אור חוזר

And these are the two levels of tzaddik: the upper tzaddik, from above to below, and the lower tzaddik, from below to above; they are Yosef the tzaddik and Binyamin the tzaddik. Binyamin is from below to above, the level of reflected light,

> The two kinds of light are the two kinds of tzaddik: the "upper tzaddik," who draws light from above to below, and the "lower tzaddik," who raises from below to above. They are Yosef and Binyamin, and Binyamin is reflected light, the movement upward.

דהיינו בחי' תשוקת הנבראים להתכלל במקורם ואל אישך תשוקתך[104] מים התחתונים בוכים[105, 106] אנן בעינן למהוי קדם מלכא[107] כי אין רוצים לישאר למטה.

that is, the level of the longing of created beings to be included in their source: "and your longing shall be for your husband"; the lower waters weep, "We want to be before the King," for they do not want to remain below.

> Reflected light is the longing of created beings to be absorbed back into their source, as in the verse "and your longing shall be for your husband." The Tikkunei Zohar tells that when the waters were divided, the lower waters wept, "We want to be before the King": they did not want to remain below.

24 ואולי זהו מרומז בלידת בנימין שנאמר שם ות קש בלדתה[108] כי רחל היא בחי'[109] מלי ובלדתה היא התגלות נשמת בנימין להיות בבחי' נברא בבי"ע היתה

And perhaps this is alluded to in the birth of Binyamin, where it says, "And she had hard labor in giving birth": for Rachel is the level of Malchus, and in giving birth to him, which is the revelation of Binyamin's soul to be at the level of a created being in Beriah, Yetzirah and Asiyah, she had

> The Alter Rebbe suggests, with a "perhaps," that Binyamin's birth hints at this: Rachel "had hard labor" in bearing him. Rachel stands for Malchus, the source of created beings, and giving birth means Binyamin's soul coming to be revealed as a created being in the lower worlds.

מקשה ללילד כלומר שבקושי היתה התגלות בחי' בנימין בבי"ע היפך טבע נשמתו שהוא הי' [היה] מרכבה לבחי' אור חוזר ממטה להתכלל במקורו ולידתו היינו התגלות להיות למטה בבי"ע.

difficulty giving birth; that is, the revelation of the level of Binyamin in Beriah, Yetzirah and Asiyah came with difficulty, contrary to the nature of his soul, for he was a chariot for the level of reflected light, from below, to be included in its source; and his birth means [his] revelation to be below, in Beriah, Yetzirah and Asiyah.

> That revelation was hard because it went against the nature of Binyamin's soul, a "chariot" for reflected light, always striving upward to be absorbed in its source. Being born below ran counter to that striving.

25 ויוסף הצדיק הוא בחי' אור ישר מלמעלה למטה להשפיע לבי"ע דוקא כמ"ש ויכלכל יוסף את אביו[110] ואת אחיו ויוסף הוא המשביר[111] כו'.

And Yosef the tzaddik is the level of direct light, from above to below, to bestow upon Beriah, Yetzirah and Asiyah specifically, as it is written, "And Yosef sustained his father and his brothers," and "Yosef was the one who supplied [grain]," etc.

> Yosef is direct light, from above to below, bestowing on the lower worlds. The verses say that he sustained his father and brothers and supplied grain to all the land.

והנה האבנים היו על שמות השבטים כתולדותם וסדר האבנים אודם פטדה כו' הוא לפי סדר תולדות השבטים כמ"ש הרמב"ם [הרבי משה בן מימון][112] נמצא שהם ליוסף וישפה לבנימין

Now, the stones were for the names of the tribes according to their births, and the order of the stones, odem, pitdah, etc., follows the order of the tribes' births, as the Rambam writes. It follows that shoham is Yosef's and yashfeh is Binyamin's.

> The Rambam rules that the tribes' names were engraved on the breastplate stones in the order of their births, Reuven on the first, odem, and Binyamin on the last, yashfeh. So shoham, the eleventh, is Yosef's stone, and yashfeh is Binyamin's.

(ישפה יי"ש פי"ה[113] כלומר שבחינת מלי היא בחינת פה מתעלית בבחי' יש כו' דהיינו לבחינת מוצא פי[114] ה' מוצא היינו המקור של בחי' פה. עמ"ש בביאור ע"פ ראשי המטות[115] ומ"ש ע"פ זאת חקת התורה.[116]

(Yashfeh is yesh peh, "there is a mouth": that is, the level of Malchus, which is the level of "mouth," rises to the level of yesh, etc., that is, to the level of "the utterance (motza) of the mouth of Havayah," motza being the source of the level of "mouth." See what is written in the explanation of the verse "the heads of the tribes," and what is written on the verse "This is the statute of the Torah."

> In a parenthesis: yashfeh reads as yesh peh, "there is a mouth." Malchus is called "mouth," and here it rises to yesh, its source, the place from which speech goes forth, "the utterance of the mouth of Havayah."

וזהו יש פה ושותק[117] כי חכם אינו מדבר בפני מי שגדול[118] ממנו[119] עמ"ש כה"ג [כהאי גוונא] גבי קי"ס [קריעת ים סוף] בענין ואתם תחרישון[120] ועמ"ש בביאור ע"פ והיה מספר[121] ועיין בזח"ג [בזהר חלק ג] בלק)

And this is "there is a mouth, and it is silent": for a wise man does not speak before one greater than he. See what is written in a similar vein about the splitting of the Sea of Reeds, on "and you shall keep silent"; and see what is written in the explanation of the verse "And the number [of the children of Israel] shall be"; and see Zohar III, Balak)

> The Midrash reads yashfeh as "there is a mouth, yet it is silent": Binyamin knew that Yosef had been sold and kept silent. The Alter Rebbe connects this with "a wise man does not speak before one greater than he": Malchus falls silent before its source, as Israel was told at the Sea, "and you shall keep silent."

(קפ"ח ב')[122] בענין עמר התנופה תנו פה[123] ועיין ברבות באסתר ע"פ אין אסתר מגדת[124] כו'. וזהו שמיכאל אמר שהם וגבריאל אמר ישפה.

(188b), on the omer of the waving (tenufah), tenu peh ("give a mouth"); and see the Midrash Rabbah on Esther, on the verse "Esther did not tell," etc. And this is why Michael said shoham and Gavriel said yashfeh.

> The Zohar reads tenufah, the waving of the omer, as tenu peh, "give a mouth," and the Midrash speaks of Esther's silence. This explains the angels' dispute: Michael said shoham, Yosef's stone, and Gavriel said yashfeh, Binyamin's.

כי הנה שמשותיך[125] פי' חלונות[126] שמאיר בהם השמש והוא משל להארת אור א"ס בב' מיני חלונות או שיומשך אור א"ס למטה בבי"ע או שיתעלו בי"ע להתכלל באור א"ס.[127]

For "your windows" (shimshosayich) means windows through which the sun (shemesh) shines, and it is an analogy for the shining of the Infinite Light (Or Ein Sof) through two kinds of windows: either the Infinite Light will be drawn down below into Beriah, Yetzirah and Asiyah, or Beriah, Yetzirah and Asiyah will rise to be included in the Infinite Light.

> Shimshosayich, "your windows," comes from shemesh, "sun": windows through which the sun shines. They stand for two ways the Infinite Light can shine: drawn down into the lower worlds, or with the lower worlds rising to be absorbed in it.

26 וזהו ענין והתהלכתי בתוככם[128] היינו שיהיה התגלות סובב בממלא והוא ההילוך שמלמעלה למטה וגם עליית ממלא בסובב והוא ההילוך שמלמטה למעלה.

And this is the meaning of "And I will walk among you": that is, there will be a revelation of the light that encompasses all worlds (sovev) within the light that fills all worlds (memalei), which is the walking from above to below, and also the ascent of memalei into sovev, which is the walking from below to above.

> G-d's promise "And I will walk among you" implies two kinds of "walking." One is the encompassing light revealed within the light that fills the worlds, a movement from above to below; the other is the filling light rising into the encompassing light, from below to above.

ועיין מ"ש בפ' וישב סד"ה ונתתי לך מהלכים[129, 130] כו' והוא כמו עד"מ שאם אחד[131] עומד למעלה והב' למטה ורוצים להתקרב יחד יכול להיות הקירוב בשני

See what is written in Parshas Vayeshev, at the end of the discourse beginning "And I will give you places to walk," etc. It is, by way of analogy, as when one stands above and the second below, and they want to come close together: the closeness can come about in two

> The Alter Rebbe refers to his discourse on "And I will give you places to walk" in Torah Ohr. An analogy: two people, one standing high and one low, want to come close to each other.

אופנים או שהעליון יורד למטה או שהתחתון יעלה למעלה ומיכאל שר של חסד שהוא בחינת ההשפעה מלמעלה למטה אמר שיהיה בחי' שהם דוקא בחינת יוסף כי כן מדתו.

ways: either the upper one goes down, or the lower one goes up. And Michael, the prince of Chesed, which is the level of bestowal from above to below, said that it should be the level of shoham specifically, the level of Yosef, for such is his attribute.

> Either the higher one comes down or the lower one goes up. Michael, the angel of Chesed, whose nature is to give from above to below, chose shoham, Yosef's stone, the light that comes down.

משא"כ גבריאל אמר כפי מדתו בחי' גבורה והסתלקות למעלה דוקא (והנה בגמ' [בגמרא] שם ואמרי לה דפליגי בזה תרי אמוראי במערבא יהודה וחזקיה בני ר' [רבי] חייא.[132] והענין דאיתא בגמ' [בגמרא] בב"מ [בבבא מציעא])

Whereas Gavriel spoke according to his attribute, the level of Gevurah and withdrawal upward specifically. (Now, in the Gemara there [it says], "and some say" that two Amoraim in the West disagreed about this, Yehudah and Chizkiyah, the sons of Rabbi Chiya. The explanation is that it is stated in the Gemara in Bava Metzia)

> Gavriel, the angel of Gevurah, whose nature is withdrawal upward, chose yashfeh, Binyamin's stone. In a parenthesis the Alter Rebbe turns to the Talmud's other version, that the dispute was between two sages of the Land of Israel, Yehudah and Chizkiyah, the sons of Rabbi Chiya.

(דפ"ה ע"ב) שר' [שרבי] חייא ובניו היו דוגמת האבות אברהם יצחק ויעקב. וגם איתא בגמ' [בגמרא] במ"ק [במועד קטן] (דכ"ה ע"א) יהודא מימינא דאבוה וחזקיה משמאליה[133].

(p. 85b) that Rabbi Chiya and his sons were like the Patriarchs, Avraham, Yitzchak and Yaakov. And it is also stated in the Gemara in Moed Katan (p. 25a): "Yehudah was at his father's right, and Chizkiyah at his left."

> The Talmud in Bava Metzia likens Rabbi Chiya and his sons to the three Patriarchs. In Moed Katan, Yehudah is described at his father's right and Chizkiyah at his left.

ופי' בס' חמדת צבי על התי"ז [התיקוני זהר] שר' [שרבי] חייא הוא בחי' יעקב ולכן גוהרקי שלו מנפשי' [מנפשיה] סליק ע"ד ת"ת [תפארת] עולה עד הכתר.

And it is explained in the book Chemdas Tzvi on the Tikkunei Zohar that Rabbi Chiya is the level of Yaakov, and that is why his chariot (goharki) "rose by itself," in the manner of Tiferes, which rises up to Keser.

> The Chemdas Tzvi, a commentary on the Tikkunei Zohar, says that Rabbi Chiya corresponds to Yaakov, whose attribute is Tiferes. That is why, as the Talmud relates, his chariot rose to the heavenly academy by itself, without angels carrying it, just as Tiferes reaches up to Keser.

וגם כי ביעקב נאמר כי שרית עם אלקים[134] ועם אנשים שא"צ [שאין צריך / שאינו צריך] למלאכים כו'. (ועמ"ש בביאור ע"פ עלי באר[135] כו' חפרוה שרים[136] ועמ"ש ע"פ כנשר יעיר[137] כו').

And also, of Yaakov it is said, "For you have striven with G-d and with men," so that he does not need angels, etc. (See what is written in the explanation of the verse "Rise up, O well," etc., "the well that princes dug," and what is written on the verse "As an eagle stirs up its nest," etc.)

> Yaakov too was told, "you have striven with G-d and with men": he has power over angels and does not need them. The Alter Rebbe refers to two other discourses on this theme.

וגם יי"ל [יש לומר] דלכך נק' חייא ע"ד יעקב אבינו לא מת[138] כו'. ואם כן ממילא מובן דיהודה שהיה מימיני' [מימיניה] הוא מבחי' אברהם וחזקיה משמאליה הוא מבחי' יצחק.

It can also be said that this is why he is called Chiya ("living"), along the lines of "Yaakov our father did not die," etc. If so, it follows of itself that Yehudah, who was at his right, is of the level of Avraham, and Chizkiyah, at his left, is of the level of Yitzchak.

> Rabbi Chiya's name, "living," may echo the saying "Yaakov our father did not die." If Rabbi Chiya is Yaakov, then Yehudah at his right corresponds to Avraham (Chesed) and Chizkiyah at his left to Yitzchak (Gevurah).

ולכן א"ש [אתי שפיר] דיהודה וחזקיה בני רבי חייא[139] פליגי ג"כ בזה שיהודה אמר שהם כפי מדתו מלמעלה למטה בחי' אברהם וחזקיה אמר ישפה כפי מדתו מלמטה למעלה בחינת יצחק כו'.

Therefore it is well understood that Yehudah and Chizkiyah, the sons of Rabbi Chiya, also disagreed about this: Yehudah said shoham, according to his attribute, from above to below, the level of Avraham; and Chizkiyah said yashfeh, according to his attribute, from below to above, the level of Yitzchak, etc.

> So the sages' dispute matches the angels'. Yehudah, like Avraham, chose shoham, the light that descends; Chizkiyah, like Yitzchak, chose yashfeh, the ascent from below.

27 והנה לפי גירסת הגמרא בב"ב [בבבא בתרא] תרי מלאכי[140] ברקיע גבריאל ומיכאל חד אמר שהם משמע דלכאורה דגבריאל אמר שהם.

Now, according to the reading of the Gemara in Bava Basra, "two angels in the firmament, Gavriel and Michael; one said shoham," it seems at first glance that Gavriel said shoham.

> The Talmud's text in Bava Basra names "Gavriel and Michael" and then says "one said shoham." Read plainly, the first named, Gavriel, said shoham, the reverse of the explanation just given.

וגם דרך זה יש ליישב ע"פ מ"ש במ"א ע"פ ואלה[141] תולדות יצחק[142] כו'. דבאברהם כתיב אשר אהבת את יצחק[143] כי ידוע הטבע לאהוב ההיפוך

This way too can be reconciled, according to what is written elsewhere on the verse "And these are the generations of Yitzchak," etc.: of Avraham it is written, "whom you love, Yitzchak," for it is known to be nature to love the opposite,

> This reading can also be explained, following the Alter Rebbe's discourse on "These are the generations of Yitzchak." The Torah says Avraham "loved" Yitzchak, because it is natural to love one's opposite.

כדכתיב מים קרים על נפש עיפה[144] וכמ"כ [וכמו כן] להיפך מי שקר לו מאד רוצה למים חמים.

as it is written, "Cold water to a weary soul"; and likewise the reverse: one who is very cold wants hot water.

> As Proverbs says, cold water refreshes a weary, heated soul. In the same way one who is very cold longs for hot water.

28 ולכן אברהם שמדתו המשרה מלמעלה למטה אוהב ג"כ ההיפוך בחי' יצחק מלמטה למעלה. לפ"ז [לפי זה] י"ל [יש לומר] דגבריאל אמר שהם ומיכאל אמר ישפה

Therefore Avraham, whose attribute causes [the light] to rest from above to below, also loves the opposite, the level of Yitzchak, from below to above. According to this, it can be said that Gavriel said shoham and Michael said yashfeh.

> Avraham, who draws down from above, loves Yitzchak, who rises from below. On this basis each angel might have chosen his opposite: Gavriel shoham and Michael yashfeh.

אך מ"מ יותר נראה כפי' הראשון וכן במדרש תהלים רסי' [ריש סימן] פ"ז הגירסא פליגי בה תרי מלאכי ברקיע מיכאל וגבריאל[145] וכן הוא בילקוט בישעיה נ"ד כנ"ל:[146]

But nevertheless the first explanation seems more likely; and so in Midrash Tehillim, at the beginning of section 87, the reading is "two angels in the firmament disagreed about it, Michael and Gavriel," and so it is in the Yalkut on Isaiah 54, as mentioned above.

> Still, the Alter Rebbe prefers the first explanation, because Midrash Tehillim and the Yalkut read "Michael and Gavriel," with Michael first. On that reading Michael said shoham and Gavriel yashfeh, each by his own nature.

SECTION 4 · ¶29–43

Like this and like this

29 ד ואמר הקב"ה להוי כדין וכדין. כי הנה פי' וביאור ענין עליות המדרגות והתכללותם במקורם היינו הזדככות החומר שבמדרגה התחתונה שהיא חומרית וגשמית בערך המדרגה שלמעלה הימנה

4. "And the Holy One, blessed be He, said: Let it be like this and like this." For the meaning and explanation of the ascent of the levels and their inclusion in their source is the refinement of the matter in the lower level, which is material and physical relative to the level above it,

> Section 4 explains G-d's answer, "Let it be like this and like this." First, what "ascent" means: each lower level is material and coarse compared with the level above it.

שהיא בבחי' רוחנית ונשמה לגבי התחתונעה שהיא בבחי' גוף נגדה וכשהיא מתפשטת מחומריתה וגסותה עד שתהיה בבחינה העליונה היינו עלייתה והתכללותה במקורה.

which is in the category of spirituality and soul relative to the lower one, which is in the category of a body compared to it. And when [the lower level] divests itself of its materiality and coarseness, until it is at the higher level, that is its ascent and inclusion in its source.

> The higher level is like a soul to the lower, which is like its body. When the lower level sheds its coarseness until it reaches the quality of the higher, that is its ascent and its absorption into its source.

30 וזהו ענין עליית שבת בפנימית העולמות כמו שאומרים[147] הבו להי' בני אלים[148] הבו להי' כו'.

And this is the ascent of Shabbos in the inner dimension (pnimiyus) of the worlds, as we say, "Give to Havayah, O sons of the mighty; give to Havayah," etc.

> This is the ascent of the worlds on Shabbos, in their inner dimension. It is expressed in the Psalm said at the welcoming of Shabbos, "Give to Havayah, O sons of the mighty; give to Havayah."

שהג' הבו הן ג' בחי' עליות בי"ע שעולים באצי' במל' וכן המל' עולה בזי"א וזי"א באו"א [באבא ואימא] עד רום המעלות כמ"ש כל זה בכוונת הבו[149] הנ"ל

For the three times "give" are three levels of ascent: Beriah, Yetzirah and Asiyah rise into Atzilus, into Malchus; likewise Malchus rises into Z'eir Anpin, and Z'eir Anpin into Abba and Imma, up to the highest heights, as all this is written in the mystical intention of the "give" mentioned above;

> According to the Arizal's mystical intentions, the three times "give" are three ascents: the lower worlds rise into Malchus of Atzilus, Malchus into Z'eir Anpin, and Z'eir Anpin into Abba and Imma, and so on to the highest heights.

דהיינו שמתעלות המדרגות בעילוי יותר מכשהיו בסדר ההשתלשלות. כי החכמה שבסדר ההשתלשלות עד חכמה דעשיה עד שנתהווה שכל אנושי.

that is, the levels are raised to a greater elevation than when they were in the order of the chain of descent (hishtalshelus). For Chochmah in the order of the chain of descent [extends] down to the Chochmah of Asiyah, until human intellect came into being.

> In this ascent each level rises above its place in the descending chain. Chochmah descends level by level down to the Chochmah of Asiyah, and from there human intellect comes into being.

הנה שכל האנושי הזה הוא חומרי וגס מאד נגד החכמה של מעלה ואין ערך ודוגמא לבחי' של מעלה.

Now, this human intellect is very material and coarse compared with the wisdom Above, and it bears no comparison or likeness to the level Above.

> Human intellect is coarse and material compared with divine Wisdom, with no comparison between them. That is the starting point of the ascent.

31 וכן הרחמנות שלמטה בגשמיות היא מגושמת בחומריות וגסות מאד ואינה דוגמת הרחמנות שלמעלה כי למטה הרחמנות היא מפאת התפעלות הנפש בצר לה בצרת אביון שאינה יכולה לסבול כו'

So too the compassion below, in physicality, is very corporeal, with materiality and coarseness, and is unlike the compassion Above. For below, compassion comes from the soul's being moved when it is distressed at the distress of a poor man, which it cannot bear, etc.

> Human compassion is likewise physical and coarse. A person feels compassion because he is emotionally moved by a poor man's distress and cannot bear it.

ולמעלה לא שייך התפעלות כלל ממקרי הגוף אלא שבירידות והמשכת המדרגות בצמצומים רבים ושונים נתהווה שכל אנושית ורחמנות אנושית ולמעלה היא מקור החכמה ורוחניותה וחיותה ומקור הרחמים וחיותו שמשם נמשך להיות חכמה ורחמים למטה בגשמיות

But Above, being moved by bodily occurrences does not apply at all. Rather, through the descents and the drawing-down of the levels by many and various contractions (tzimtzumim), human intellect and human compassion came into being; and Above is the source of wisdom, its spirituality and life-force, and the source of compassion and its life-force, from which it is drawn down to become wisdom and compassion below, in physicality.

> Above there is no being "moved" by events. Human wisdom and compassion came into being through many contractions of their source Above, which still gives them their life.

אבל בעליות העולמות בבחי' פנימית תתעלה החכמה שלמטה להיות לה הזדככות מחומריותה וגסותה עד שתהיה בטילה במציאות ונכללת במקור החכמה שלמעלה שאין כמוה ולא דוגמתה בשכל אנושי כלל.

But in the ascent of the worlds, in the inner dimension, the wisdom below will be raised, so that it is refined of its materiality and coarseness until it is nullified in its existence (bittul) and included in the source of wisdom Above, which has no equal or likeness in human intellect at all.

> In the ascent of the worlds, human wisdom will be refined until it is nullified and absorbed into its source Above. That source has no likeness at all in human intellect.

32 וזהו ענין לאשתאבא בגופא דמלכא[150, 151] שהוא להתכלל בע"ס [בעשר ספירות] דאצילות ממש שבתוכן יהיה גילוי אורות המקיפים בחי' סוכ"ע.

And this is the meaning of "to be absorbed into the body of the King": to be included in the actual Ten Sefiros of Atzilus, within which there will be the revelation of the encompassing lights, the level of the light that encompasses all worlds (sovev kol almin).

> This is what the Zohar means by being "absorbed into the body of the King": being included in the Ten Sefiros of Atzilus themselves. Within them the encompassing lights will then be revealed.

וה"ז [והרי זה] יחוד אור א"ס ב"ה עם נשמת האדם שבגוף כשיקום בתחה"מ [בתחיית המתים] ע"ד יחוד עליון דאיהו וחיוהי חד

And this is the union of the Infinite Light (Or Ein Sof), blessed be He, with the soul of man in the body, when he will arise at the Resurrection of the Dead, in the manner of the supernal union of "He and His life-forces are one,"

> At the Resurrection, the Infinite Light will be united with the human soul in its body. That union will be like the supernal union "He and His life-forces are one."

והיינו ע"י עליות העולמות שיהיה אז. עוד יובן ענין ההזדככות ע"ד שאנו רואים גוף האדם יותר זך מגוף הבהמה והיינו

and that is through the ascents of the worlds that will take place then. The matter of refinement can be further understood from what we see: the human body is more refined than the body of an animal. That is

> It will come about through the ascent of the worlds at that time. An everyday example of refinement: the human body is finer than an animal's.

כי באדם יש נפש המשכלת שלפי ערך נפשו כן הוא גם גופו משא"כ הבהמה גופה גס וחומרי יותר ולא יוכל להכיל נפש המשכלת בגופה כלל.

because a human being has a rational soul, and his body too is in proportion to his soul; whereas an animal's body is coarser and more material, and it could not contain a rational soul in its body at all.

> The body is shaped to match its soul. A person has a rational soul and a body to suit it; an animal's coarser body could not hold a rational soul at all.

33 וכן לע"ל [לעתיד לבוא] יהיה הגוף יותר זך לאין קץ מגוף האדם עכשיו שהגוף יהיה רק מאותו העצם שישאר לעת

So too in the Time to Come the body will be infinitely more refined than the human body now, for the body will be only from that bone which will remain for the time of

> In the Time to Come the body will be infinitely finer than now. According to the Midrash, it will be rebuilt from one bone that never decays.

התחי'[153, 152] שממנו יבנה בנין הגוף כחמירא גו עיסה ע"י הטל שיומשך[154] מלמעלה והיינו לפי ערך הנשמה שתהיה אז ממקום גבוה יותר נעלה.

the Resurrection, from which the structure of the body will be built, like leaven in dough, through the dew that will be drawn down from Above; and that is in proportion to the soul, which will then be from a higher, more exalted place.

> From that bone the body will be rebuilt, like leaven in dough, by the dew that G-d will send down to revive the dead. The body will be suited to the soul, which will then come from a higher place.

34 ועד"ז יהיה עוד הזדככות ועליות עד שתתעלה החכמה שלמטה באדם להיות כפי בחי' חכמה עילאה

In the same way there will be further refinement and ascents, until the wisdom below, in man, is raised to be like the level of the higher Chochmah (Chochmah Ila'ah);

> The ascent will continue until human wisdom rises to be like the higher Chochmah itself. What is now coarse and limited will match its divine source.

וכן החסד שבאדם יהיה כמו בחי' חסד דרועא ימינא[156, 155] שלמעלה וכן הגבורה כו' וכל זה הוא ענין עליות העולמות מלמטה למעלה.

and likewise the Chesed in man will be like the level of Chesed, "the right arm," Above, and likewise Gevurah, etc. All this is the ascent of the worlds from below to above.

> Human kindness will be like the supernal Chesed, which the Tikkunei Zohar calls "the right arm," and so with Gevurah and the other attributes. All of this is the ascent of the worlds from below to above.

וזהו בחי' בנימין. אמנם בחי' המשכה מלמעלה למטה היינו שגם בכלים דבי"ע כמו שהן יומשך בהן גילוי אור א"ס ממש

And this is the level of Binyamin. The level of drawing down from above to below, however, means that even into the vessels of Beriah, Yetzirah and Asiyah, as they are, there will be drawn the revelation of the actual Infinite Light (Or Ein Sof),

> That ascent is the mode of Binyamin. The other mode, drawing down from above, means that the Infinite Light itself will be revealed in the vessels of the lower worlds as they are, without their first being raised.

כמו שנמשך בכלים דאצילות וכמ"ש במ"א ע"פ מאמר הזהר ר"פ ויצא[157] שאמר הקב"ה לדוד חייך אפילו במאנין דילי לא אשתמש אלא במאנין דילך.[158] מאנין הם כלים.

just as it is drawn into the vessels of Atzilus; as is explained elsewhere on the saying of the Zohar at the beginning of Parshas Vayetzei, that the Holy One, blessed be He, said to David: "By your life, even My own vessels (manin dili) I will not use, but only your vessels (manin dilach)." Manin are vessels.

> It will be revealed there as it is in the vessels of Atzilus. The Zohar tells that G-d promised David, "I will use not My own vessels but yours"; manin is Aramaic for "vessels."

35 והנה גם באצילות יש בחי' כלים[159] אלא ששם באצילות איהו וגרמוהי חד שגם הכלים הם בבחי' יחוד מה שאין כן בבריאה משם יפרד[160] וגם בבריאה

Now, in Atzilus too there is the level of vessels, but there, in Atzilus, "He and His vessels are one" (ihu vegarmohi chad), so that the vessels too are in a state of unity; which is not so in Beriah: "from there it divides." And even in Beriah

> Atzilus also has vessels, but there they are one with the light: "He and His vessels are one." In Beriah separation begins, as the verse about the river leaving Eden says, "from there it divides."

הנה יש נר"נ [נפש רוח נשמה] חיה יחידה והנשמה חיה יחידה נכללו באלקות רק הרוח ונפש הם כלים ממש.[161]

there are nefesh, ruach, neshamah, chayah and yechidah; the neshamah, chayah and yechidah are included in G-dliness, and only the ruach and nefesh are actual vessels.

> Even in Beriah the higher levels, neshamah, chayah and yechidah, are part of G-dliness. Only the ruach and nefesh of Beriah are vessels in the full sense.

36 וזהו במאנין דילי הם כלים דאצילות ונשמה חיה יחידה דבריאה שהם בחי' אלקות וע"כ נקראים מאנין דילי

And this is "in My vessels": they are the vessels of Atzilus, and the neshamah, chayah and yechidah of Beriah, which are the level of G-dliness; therefore they are called "My vessels."

> "My vessels" are the vessels of Atzilus and the higher levels of Beriah, which are G-dliness. That is why G-d calls them His own.

אבל מאנין דחלך הם רוח ונפש דבריאה שהם נבראים ואינן אלהות שהם נק' מאנין דילך שהם כלים לבחי' דוד היא המל'

But "your vessels" are the ruach and nefesh of Beriah, which are created beings and are not G-dliness. They are called "your vessels" because they are vessels for the level of David, which is Malchus,

> "Your vessels" are the ruach and nefesh of Beriah, which are created beings and not G-dliness. They are David's vessels because David stands for Malchus.

שהיא ראש הבריאה והבטיחו הקב"ה שיהיה א"ס שורה גם במאנין דילך אפי' [אפילו] בכלים של רוח ונפש דבריאה

which is the head of Beriah. And the Holy One, blessed be He, promised him that the Infinite One (Ein Sof) would rest even in "your vessels," even in the vessels of the ruach and nefesh of Beriah;

> Malchus becomes the head and source of Beriah. G-d's promise to David was that the Infinite One would dwell even in these created vessels.

וכמו שהיה באמת אריה דאכיל קרבנין[162] פני שור דאכיל בעירין ופני נשר עופין תורין ובני יונה והם הם בחי' חיות המרכבה ממש ולא מבחי' חיה יחידה נשמה בלבד כו'.

as there truly was the lion that consumed the offerings, the face of the ox that consumed the cattle, and the face of the eagle, the birds, turtledoves and young pigeons; and these are the actual level of the chayos of the Chariot, and not only from the level of chayah, yechidah and neshamah, etc.

> This actually happened in the Temple: the fire on the altar took the form of a lion consuming the offerings, the face of an ox consuming the cattle and the face of an eagle consuming the birds. These were the very creatures of the Divine Chariot, created beings, and not only the levels of the soul that are G-dliness.

או כמו ע"ד וירד הוי' על הר סיני[163] הרי היה גילוי אור א"ס למטה שלא ע"י הזדככות הכלים[164] עצומה כל כך ע"ד הנ"ל דעליות העולמות שהבריאה נכלל בבחי' אצילות ממש

Or as in "And Havayah descended upon Mount Sinai": there was a revelation of the Infinite Light below, not through so tremendous a refinement of the vessels, in the manner mentioned above of the ascent of the worlds, in which Beriah is included in the actual level of Atzilus;

> Another example is the giving of the Torah: "Havayah descended upon Mount Sinai." The Infinite Light was revealed below without the vessels first being refined so greatly that Beriah would be absorbed into Atzilus.

אלא שיוכל להיות גילוי אצילות בבריאה כמו שהבריאה היא בחי' בריאה. כי הוא יתי כל יכול.

rather, there can be a revelation of Atzilus in Beriah as Beriah is, at the level of Beriah. For He, blessed be He, is all-capable.

> Instead, Atzilus was revealed in Beriah while Beriah remained what it is. This is possible because G-d is all-capable.

37 ועד"ז ג"כ יוכל להיות גילוי אור א"ס הסוכ"ע בממכ"ע [בממלא כל עלמין] בבחי' מלמעלה למטה. וזהו ענין המשל שהעליון יורד[165] למטה כו'.

In the same way there can also be a revelation of the Infinite Light, the light that encompasses all worlds (sovev kol almin), within the light that fills all worlds (memalei kol almin), from above to below. And this is the analogy of the upper one going down, etc.

> In the same way the encompassing light can be revealed within the filling light, from above to below. This is the higher one coming down, in the analogy of two people drawing close.

ואמר הקב"ה להוי כדין וכדין שיהיה לעתיד בי' הבחינות שיהיה עליות העולמות מלמטה למעלה שהתחתון יעלה למעלה וגם יהיה גילוי ע"ד מלמעלה למטה שהעליון יורד למטה ושניהם כאחד טובים[166]

And the Holy One, blessed be He, said, "Let it be like this and like this": in the Time to Come there will be both: there will be the ascent of the worlds from below to above, the lower one rising up, and there will also be revelation in the manner of from above to below, the upper one coming down; "and both alike are good"

> Now G-d's answer is explained: "Let it be like this and like this." In the Time to Come there will be both the ascent from below and the revelation from above, and, as Koheles says, "both alike are good."

(כי יש מעלה בכל אחד משני בחינות כי הנה ע"י עליות העולמות שהתחתון מזדכך כ"כ [כל כך] הזדככות עצומה להיות כפי' בחי' העליון הרי ע"י נמצא מתאחד יותר עם גילוי האור ע"ד איהו וחיוהי חד ממש וכיחוד כלים דאצילות עם האורות.

(for each of the two has an advantage. Through the ascent of the worlds, in which the lower is refined with so tremendous a refinement as to be like the level of the upper, it is thereby more united with the revelation of the light, in the manner of "He and His life-forces are one," literally, like the union of the vessels of Atzilus with the lights.

> Each mode has its advantage. In the ascent, the lower is refined until it is like the higher, and so it is truly united with the light, as the vessels of Atzilus are one with their lights.

משא"כ בירידת העליון למטה כיון שהכלי לא נזדכך הזדככות עצומה כהנ"ל א"כ אף שעכ"ז [שעם כל זה] נמשך בו גילוי אור העליון ממש כי הוא יתי כל יכול.

Whereas in the descent of the upper one below, since the vessel has not been refined with so tremendous a refinement as above, then, even though the revelation of the actual supernal light is nevertheless drawn into it, for He, blessed be He, is all-capable,

> In the descent, the vessel has not been refined so greatly. The supernal light still enters it, because G-d can do anything.

מ"מ אין הגילוי אור מתייחד כ"כ [כל כך] עם הכלי ע"ד איהו וחיוהי וגרמוהי חד כו' ויש מעלה ג"כ בירידת האור למטה ע"ד שנתבאר במ"א ע"פ והתהלכתי בתוככם כי גם בענין ההשגה יש חילוק

nevertheless the revealed light is not so united with the vessel, in the manner of "He and His life-forces and His vessels are one," etc. And there is also an advantage in the descent of the light below, as was explained elsewhere on the verse "And I will walk among you": for in the matter of comprehension, too, there is a difference.

> But the union of light and vessel is then less complete. The descent has its own advantage, as explained on "And I will walk among you": a difference in what can be comprehended.

כי כשיתגלה גילוי גדול כזה שיוכל להתגלות אור הסוכ"ע לגוף ממש מבלי הזדככות עצומה כ"כ [כל כך] שע"ד עליות העולמות צריך מקור שרש הגילוי להיות ממקום גבוה יותר בכדי שיוכל לבא לירד

For when so great a revelation is revealed that the light that encompasses all worlds can be revealed to the actual body without so tremendous a refinement as in the ascent of the worlds, the source and root of the revelation must be from a higher place, so that the revelation can come down

> For the encompassing light to be revealed to an unrefined body, the revelation must come from a higher source. Only such a source can reach that far down.

ולהשתלשל הגילוי למטה בגוף ממש וא"כ גילוי סובב בממלא אז ההשגה שמשיגין למטה הוא נמשך שרשו ממקום גבוה יותר מן מה שמשיגין בעליות ממלא לסובב היינו כשיזדכך הגוף לעלות למרום ע"ד הזיכוך דעליית העולמות ממש

and descend by stages below, into the actual body. If so, in the revelation of sovev within memalei, the comprehension attained below has its root drawn from a higher place than what is comprehended in the ascent of memalei to sovev, that is, when the body will be refined to rise on high, in the manner of the refinement of the actual ascent of the worlds;

> So what is grasped below through the descent of the encompassing light is rooted higher than what is grasped through the ascent, when the body is refined and rises.

כי אז א"צ [אין צריך / אינו צריך] להיות הגילוי ממקום גבוה כ"כ [כל כך] כמו שרש הגילוי שמלמעלה למטה וכידוע שמה שמקור שרשו ממקום גבוה יותר יוכל לבא ולהתגלות למטה יותר.

for then the revelation need not be from so high a place as the root of the revelation that is from above to below. As is known, whatever has its source and root in a higher place can come and be revealed further below.

> In the ascent the revelation does not need so high a source. The rule is that whatever is rooted higher can reach lower.

ועד"ז י"ל [יש לומר] מ"ש בע"ח [בעץ חיים] שער לידת המוחין פ"ב [פרק ב'] בפי' ושמתי כדכד שכתר דנוק' [דנוקבא] נמשך משני שלישים של ת"ת [תפארת] דז"א שהם ב"פ [ב' פעמים] כד ב' שלישין דשם ע"ב [שם ע"ב] כו'

Along these lines one can explain what is written in Etz Chaim, Sha'ar Leidas HaMochin, chapter 2, on the meaning of "And I will make your windows of kadkod": that the Keser of Nukva is drawn from two thirds of the Tiferes of Z'eir Anpin, which are twice kad (24), two thirds of the Name Av (72), etc.

> Etz Chaim reads "kadkod" in Kabbalistic terms: the Keser (crown) of Nukva, the feminine configuration, comes from two thirds of the Tiferes of Z'eir Anpin. Kad is 24, and kad kad, 48, is two thirds of the Name Av (72).

ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] פ' בראשית[167] בדרוש ארבעה שנכנסו לפרדס ובפ' חיי שרה ע"פ ותמלא כדה[168] והרמ"ז [והרב משה זכות] בפ' וירא[169] על דף צ"ז ע"ב כי' [כתב] וז"ל [וזה לשונו] וניתקן כתר דידה שמאיר גם משליש העליון דת"ת [דתפארת] בסוד ושמתי כדכד כו' וכ"כ [וכן כתב] בהג"ה [בהגהה] באוצ"ח [באוצרות חיים])

See the Likkutei Torah of the Arizal, Parshas Bereishis, in the discourse on the four who entered the Pardes, and in Parshas Chayei Sarah on the verse "and she filled her pitcher (kadah)"; and the Ramaz on Parshas Vayera, on p. 97b, wrote, and these are his words: "And her Keser is rectified, which shines also from the upper third of Tiferes, in the mystery of 'And I will make your windows of kadkod,'" etc. And so it is written in a gloss in Otzros Chaim)

> The Alter Rebbe cites further sources: the Arizal's Likkutei Torah, and the Ramaz, who writes that Nukva's crown shines also from the upper third of Tiferes, "in the mystery of kadkod." A gloss in Otzros Chaim says the same.

(דנ"ח ע"א) דפי' ושמתי כד כד הם ב' שלישים העליונים דת"ת [דתפארת] לבד שליש התחתון כו'

(p. 58a), that the meaning of "And I will make your windows kad kad" is the two upper thirds of Tiferes, apart from the lower third, etc.

> The gloss explains "kad kad" as the two upper thirds of Tiferes, without the lower third.

ועמ"ש בפ' ויגש בענין שלש מטמוניות הטמין יוסף כו' ואחת גנוזה לצדיקים לע"ל [לעתיד לבוא][170] דהיינו שליש העליון כו'

See what is written in Parshas Vayigash on the three treasures that Yosef hid, etc., "and one is stored away for the righteous in the Time to Come," which is the upper third, etc.

> The Talmud says that Yosef hid three treasures in Egypt, one of which is stored for the righteous in the Time to Come. The Alter Rebbe identifies it with the upper third of Tiferes.

וע' בהרמ"ז [בהרב משה זכות] ר"פ פקודי[171] ע"פ מה רב טובך[172] כו' עכ"פ [על כל פנים] הפי' הוא שהכתר דנוק' [דנוקבא] יומשך לעתיד משני בחינות עליונות.

And see the Ramaz at the beginning of Parshas Pekudei, on the verse "How great is Your goodness," etc. At any rate, the meaning is that the Keser of Nukva will be drawn in the Time to Come from two higher levels.

> The Ramaz on "How great is Your goodness [that You have hidden]" is cited as well. In any case, in the future the crown of Nukva will draw from two higher levels.

והענין ע"ד מ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'][173] שהכתר הוא הממוצע בין המאציל לנאצלים[174] ולכן יש בו מבי' הבחי' א' בחי' תחתונה שבמאציל ב' שרש הנאצלים.

The point is along the lines of what is written in Etz Chaim, Sha'ar 41, chapter 3: that Keser is the intermediary between the Emanator and the emanated beings, and therefore it has in it both levels: first, the lowest level of the Emanator; second, the root of the emanated beings.

> Keser stands between the Emanator and the emanated, so it has two sides: the lowest level of the Emanator, and the root of all that is emanated. These two sides correspond to the two modes, from above and from below.

38 והנה כמ"כ [כמו כן] עד"ז בכתר דנוק' [דנוקבא] שנמשך מת"ת [מתפארת] דז"א יש בו ג"כ כעין שני הבחי' הנ"ל.

Now, likewise, in the same way, the Keser of Nukva, which is drawn from the Tiferes of Z'eir Anpin, also has in it something like the two levels mentioned above.

> The crown of Nukva, drawn from the Tiferes of Z'eir Anpin, likewise has two such sides. They correspond to the two modes of revelation.

וזהו ענין שנחלק ת"ת [תפארת] דז"א לג' שלישין היינו שליש התחתון הוא בחי' נה"י [נצח הוד יסוד] שבו שבחי'

And this is why the Tiferes of Z'eir Anpin is divided into three thirds: the lower third is the level of Netzach, Hod and Yesod within it, and this level

> That is why the Tiferes of Z'eir Anpin is divided into thirds. The lowest third is its Netzach, Hod and Yesod.

זו יומשך לעתיד בבחי' פנימית והתגלות במל' והבי' שלישין העליונים היינו חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] מהם נעשים ב' בחי' הכתר דנוק' [דנוקבא] וע"ז נאמר ושמתי כד כד.

will be drawn in the Time to Come as an inner dimension (pnimiyus) and revelation in Malchus; and from the two upper thirds, that is, Chochmah, Binah and Daas, Chesed, Gevurah and Tiferes, the two levels of the Keser of Nukva are made. Of this it is said, "And I will make your windows kad kad."

> In the future that lowest third will be revealed inwardly in Malchus, while the two upper thirds, corresponding to Chochmah, Binah, Daas and Chesed, Gevurah, Tiferes, become the two sides of Nukva's crown. This is the "kad kad" of the verse.

39 וענין ג' בחינות אלו יש להבין ע"ש שנתבאר במ"א בענין שלש פעמים קדוש בביאור ע"פ אחרי[175] הוי' אלקיכם ועמ"ש סד"ה יחיינו מיומים.[176, 177]

The matter of these three levels can be understood in light of what was explained elsewhere on the three times "holy," in the explanation of the verse "After Havayah your G-d [you shall walk]." And see what is written at the end of the discourse beginning "He will revive us after two days."

> The three levels, the lower third of Tiferes and its two upper thirds, can be understood through the Alter Rebbe's explanation of the angels' threefold "holy, holy, holy." He gives it in his Biur on "After Havayah your G-d you shall walk" and at the end of the discourse on "He will revive us after two days."

וזהו ג"כ ענין הב' כתרים שקבלו ישראל בסיני[178] אלא שי"ל [שיש לומר] שהן היו מב' שלישין התחתונים ולעתיד הוא שיתגלה שליש העליון כו'

And this is also the matter of the two crowns that Israel received at Sinai; except that it can be said that those were from the two lower thirds, and in the Time to Come the upper third will be revealed, etc.

> The Talmud says that at Sinai, when Israel said "we will do" before "we will hear," each of them received two crowns. The Alter Rebbe suggests that those crowns came from the two lower thirds, and that the upper third will be revealed only in the future.

והנה עכ"פ [על כל פנים] בכתר דנוק' [דנוקבא] יהיו ב' הבחי' שהא' הוא כענין בחי' תחתונה שבמאציל. והב' כענין שרש הנאצלים.

At any rate, in the Keser of Nukva there will be the two levels: the first like the lowest level of the Emanator, and the second like the root of the emanated beings.

> In any case, the crown of Nukva will have two sides. One is like the lowest level of the Emanator, the other like the root of the emanated beings.

ושרשן מב' הבחי' שבכתר הכללי שהן ע"י [עתיק יומין] וא"א כו'. ועמ"ש בד"ה ויקח קרח[179, 180] בתחלתו. והיינו שמשם נמשך ב' בחי' התגלות הנ"ל דסובב בממלא וממלא בסובב.[181]

And their root is from the two levels in the general Keser, which are Atik Yomin and Arich Anpin, etc. See what is written at the beginning of the discourse beginning "And Korach took." That is, from there are drawn the two kinds of revelation mentioned above, of sovev within memalei and memalei within sovev.

> These are rooted in the two levels of Keser as a whole: Atik Yomin, the lowest level of the Emanator, and Arich Anpin, the root of all that is emanated. From them come the two kinds of revelation, the encompassing light within the filling light and the filling light within the encompassing light.

40 והנה לפמשנ"ת [לפי מה שנתבאר] לעיל שלהיות התגלות סובב בממלא צריך מקור שרש הגילוי להיות ממקום גבוה יותר צ"ל דהמשכה זו הוא מבחי' העליונה שבכתר.

Now, according to what was explained above, that for there to be a revelation of sovev within memalei the source and root of the revelation must be from a higher place, it must be said that this drawing-down is from the higher level within Keser.

> As explained, the revelation of the encompassing light within the filling light needs a higher source. So it must come from the higher level of Keser.

וצ"ע [וצריך עיון] ע"פ מ"ש במ"א[182] דלעתיד יתעלו הגבורות ויהודה יהיה למעלה מבחי' יוסף וגם עפמ"ש [על פי מה שכתוב] סד"ה שובה ישראל עד[184,183] וגם ופני לא יראו בבחינת המשכה. אבל בבחי' העלאה את פניך[185] הוי' אבקש.

But this needs examination in light of what is written elsewhere, that in the Time to Come the Gevuros will be raised and Yehudah will be above the level of Yosef; and also according to what is written at the end of the discourse beginning "Return, O Israel, unto": and also, "but My face shall not be seen" is in the mode of drawing down, but in the mode of raising up, "Your face, Havayah, I will seek."

> The Alter Rebbe raises a difficulty. Elsewhere he teaches that in the future the Gevuros will be raised and Yehudah will stand above Yosef, and that in the mode of drawing down, "My face shall not be seen," while in the mode of ascent one says, "Your face, Havayah, I will seek."

נמצא בבחי' העלאה יוכל להיות התגלות מבחי' עליונה יותר ועמ"ש בד"ה את שבתותי תשמרו[186] בענין עליות דשבת. וע' מש"ל [מה שכתוב לעיל] בענין שמש הוי"ה[187] ושמש צדקה.[188] וצ"ע [וצריך עיון].

It follows that in the mode of raising up there can be a revelation from a higher level. See what is written in the discourse beginning "You shall keep My Shabbosos," on the ascents of Shabbos; and see what was written above on "the sun of Havayah" and "a sun of righteousness." This needs examination.

> That suggests the ascent from below can reach a higher level, the reverse of what was just said. He refers to the Shabbos ascents and to the two "suns," and leaves the question open: "This needs examination."

41 והנה המשכות אלו הוא ע"י בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שחרית וערבית שהם ב' בחי' כד הנ"ל כמ"ש בת"ז [בתיקוני זהר] תיקון כ"ח[189] ועל אלין כ"ד אתוון אתמר ושמתי כד כד שמשותיך.[190]

Now, these drawings-down come through "Blessed be the Name of the glory of His kingdom forever and ever," morning and evening, which are the two levels of kad mentioned above, as is written in the Tikkunei Zohar, Tikkun 28: "And of these twenty-four (kad) letters it is said, 'And I will make your windows kad kad.'"

> These two revelations are drawn down by saying "Blessed be the Name of the glory of His kingdom forever and ever" with the Shema, morning and evening. The Tikkunei Zohar counts twenty-four letters in it, kad, and reads the two recitations as "kad kad."

והענין דמבואר במ"א בפי' עושין רצונו של מקום כתר דנוק' [דנוקבא] הוא בחי' בכל מאדך[191] כו'

The point is that it is explained elsewhere, on the meaning of "doing the will of the Omnipresent," that the Keser of Nukva is the level of "with all your might (me'odecha)," etc.

> Elsewhere the Alter Rebbe explains that when Israel "do the will of the Omnipresent," the crown of Nukva corresponds to loving G-d "with all your might (me'odecha)." Me'od means "very much," love without limit.

והנה בבחי' בכל מאדך יש ג"כ בחי' רצון ובחי' תענוג והוא הנק' חפץ שהוא פנימית הרצון אהבה בתענוגים בבחי' מאד בלי גבול כענין עיני האדם לא תשבענה[192] כו'.

And in the level of "with all your might" there is also the level of will and the level of delight, which is called desire (chefetz), the inner dimension of will: love with delights, at the level of me'od, without limit, like "the eyes of man are never satisfied," etc.

> This boundless love contains both will and its inner core, delight, called chefetz, desire. It is "love with delights," limitless, like "the eyes of man are never satisfied."

42 וזהו ענין ב' בחי' כ"ד דבשכמל"ו [דברוך שם כבוד מלכותו לעולם ועד] שחרית וערבית כי שמחה בצפרא ורננא ברמשא[193] כו'.

And this is the two levels of twenty-four (kad) of "Blessed be the Name...," morning and evening: for "joy in the morning and song in the evening," etc.

> The two recitations of twenty-four letters, morning and evening, correspond to the Zohar's "joy in the morning and song in the evening." They are two different modes of serving G-d.

וזהו אשת חיל[194] עטרת בעלה אשת חיל דוקא כמ"ש בע"ח [בעץ חיים] דפי' חיל[195] היינו ב"פ [ב' פעמים] כ"ד דבשכמל"ו [דברוך שם כבוד מלכותו לעולם ועד] שחרית וערבית שע"ז ממשיכים בחי' עט"ב [עטרת בעלה] כו'.

And this is "A woman of valor (eshes chayil) is the crown of her husband": a woman of chayil specifically; as is written in Etz Chaim, chayil means twice twenty-four, the "Blessed be the Name..." of morning and evening, through which the level of "the crown of her husband" is drawn down, etc.

> Proverbs says, "A woman of valor (chayil) is the crown of her husband." Etz Chaim notes that chayil (חיל) equals 48, twice 24: through the two recitations of "Blessed be the Name...," Malchus, the "woman," becomes a crown for Z'eir Anpin, her "husband."

43 ואפשר לומר בפי' עט"ב [עטרת בעלה] שממשיכים ג"כ מהכתר לז"א מבחי' היותר עליונה. וע"ד שבשבועות נמשך לו הכתר מע"י [מעתיק יומין] וא"א ממש כמ"ש במ"א. ועמ"ש מענין בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] סד"ה שמע ישראל.

And one may say, on the meaning of "the crown of her husband," that they also draw down from Keser to Z'eir Anpin, from the highest level; along the lines of [the teaching] that on Shavuos Keser is drawn to him from the actual Atik Yomin and Arich Anpin, as is written elsewhere. And see what is written about "Blessed be the Name…" at the end of the discourse beginning "Hear, O Israel."

> Perhaps "the crown of her husband" also means drawing Keser down to Z'eir Anpin from its very highest level. So on Shavuos, it is taught, Keser comes to Z'eir Anpin from Atik Yomin and Arich Anpin themselves.

וע' בפע"ח [בפרי עץ חיים] בכוונת[196] קריאת שמע דבק"ש [דבקריאת שמע] של ערבית שרש ההמשכה נמשך מבחי' א"א ובק"ש [ובקריאת שמע] דשחרית נמשך מבחי' עתיק כו' והיינו לפי ההעלאת מ"ן [מיין נוקבין] רננא ברמשא ושמחה בצפרא כנ"ל.

And see Pri Etz Chaim, on the mystical intention of the reading of the Shema: in the evening Shema the root of the drawing-down is drawn from the level of Arich Anpin, and in the morning Shema it is drawn from the level of Atik, etc.; and that accords with the raising of mayin nukvin ("feminine waters"), "song in the evening and joy in the morning," as mentioned above.

> The Arizal's Pri Etz Chaim says that the evening Shema draws from Arich Anpin and the morning Shema from Atik, the higher level. This matches the order of "song in the evening and joy in the morning," through the raising of mayin nukvin, the arousal from below.

(ועמ"ש בפנים בענין זה דשחרית וערבית באופן אחר כי ברישא חשוכא[197] כו' ישת חשך סתרו[198] כו' ומ"ש במ"א עד"ה [על דיבור המתחיל] והיה אור הלבנה[199] כו' ודו"ק [ודוק])

(See what is written in the main text on this matter of morning and evening in another way: for "first darkness," etc., "He made darkness His hiding place," etc.; and what is written elsewhere on the discourse beginning "And the light of the moon shall be," etc.; and consider this carefully.)

> In a parenthesis the Alter Rebbe notes another explanation of morning and evening: creation began with darkness and then light, and "He made darkness His hiding place." The darkness that comes first conceals a higher light.

וזהו ג"כ ענין באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] שהכח שיש לאתעדל"ת [לאתערותא דלתתא] להיות בה ועל ידה אתעדל"ע [אתערותא דלעילא] היינו ע"י שמתחלה נמשך אתעדל"ע [אתערותא דלעילא] מאליו מלמעלה למטה

And this is also the meaning of "through an arousal from below (isarusa dilesata), an arousal from above (isarusa dile'eila)": the power that the arousal from below has, that in it and through it there is an arousal from above, comes from this: that first an arousal from above is drawn of itself, from above to below,

> This finally answers the first question of the maamar: how can an arousal from below draw forth an arousal from above? The answer is that first an arousal from above comes of its own accord, from above to below.

והוא הנותן כח ועוז לאתעדל"ת [לאתערותא דלתתא] שהיא בחי' מלמטה למעלה להיות בה ועל ידה אתעדל"ע [אתערותא דלעילא] וגילוי אור כו':

and it is what gives power and strength to the arousal from below, which is the level of from below to above, so that in it and through it there is an arousal from above and a revelation of light, etc.

> That first, unprompted arousal from above gives the arousal from below its power to rise. Through it the arousal from below then calls forth a further arousal from above and a revelation of light.

SECTION 5 • ¶44–48

Summary

44 קיצור

Summary

> This heading introduces a short summary of the maamar's main points, numbered by its sections, with further references.

45 (א) ענין נוח לו לאדם שלא נברא[200] ועיין מזה בעה"ק [בעבודת הקודש] (ח"ב [חלק ב'] פכ"ב)[201] הובא בשל"ה [בשני לוחות הברית] בהקדמת בית ישראל (דף כ"א ע"ב כ"ב ע"א).[202]

(1) The matter of "it is more comfortable for man not to have been created." See on this Avodas HaKodesh (Part II, chapter 22), quoted in the Shelah in the introduction Beis Yisrael (pp. 21b–22a).

> Section 1 of the summary: the Talmud's conclusion that it is "more comfortable" for man not to have been created. The Alter Rebbe points to the treatment in Avodas HaKodesh, which the Shelah quotes.

ובעקדה פ' בראשית (שער ח') ובעקרים (מ"ד [מאמר ד] ס"פ כ"ט) נדחק בזה. ובעה"מ [ובעמק המלך] (שער קרית ארבע פנ"ה)[203] ג"כ נדחק בזה.

The Akeidah on Parshas Bereishis (Gate 8) and the Ikkarim (Essay 4, end of chapter 29) struggled with this; and Emek HaMelech (Sha'ar Kiryas Arba, chapter 55) also struggled with this.

> He notes that other classic works, the Akeidas Yitzchak, the Sefer HaIkkarim and the Emek HaMelech, struggled to explain this saying.

אך הנה הנשמות הן נמשכו מפנימית הכלים דע"ס [דעשר ספירות]. ופי' כלים היינו עצם בחי' חכמה וחסד.

But the souls were drawn from the inner dimension (pnimiyus) of the vessels of the Ten Sefiros. And "vessels" means the very essence of the level of Chochmah and Chesed,

> His own answer begins here: souls come from the inner dimension of the vessels of the Sefiros. "Vessels" means the very essence of defined attributes such as Chochmah and Chesed.

משא"כ האור והנשמה הנמשך בהן מאור א"ס הוא בחי' דלאו מכל אלין מדות[204] כלל:(ב) וזהו ענין נשמה שנתת בי טהורה[205] היא מלשון כעצם השמים לטוהר[206] ואח"כ אתה בראתה.

whereas the light and soul drawn into them from the Infinite Light (Or Ein Sof) is the level of "not of any of these attributes at all." (2) And this is the meaning of "the soul You have placed in me is pure," from the term "like the very heavens in purity"; and afterwards, "You created it."

> The light within them, from the Infinite Light, is "not of any of these attributes at all." Section 2 of the summary: the soul is called "pure," as in "the very heavens in purity," and only afterwards "You created it."

ועמ"ש בד"ה הים ראה וינוס[207,208] ועל זה הוא החקירה אם נוח לו לאדם שנברא היינו שירד מבחי' טהורה היא לבחי' בראת' [בראתה] יצרתה נפחת' [נפחתה] בי דהיינו מכלים דע"ס [דעשר ספירות] דאצי' לבי"ע עד שיתלבש בגוף

See what is written in the discourse beginning "The sea saw and fled." And this is what the inquiry is about, whether it is more comfortable for man that he was created: that is, that he descended from the level of "it is pure" to the level of "You created it, You formed it, You breathed it into me," that is, from the vessels of the Ten Sefiros of Atzilus to Beriah, Yetzirah and Asiyah, until it is clothed in a body.

> The Sages' inquiry was whether this descent was worthwhile: from "pure," the vessels of Atzilus, to "created, formed, breathed," the lower worlds and finally the body. The Alter Rebbe refers to his discourse on "The sea saw and fled."

כי ירידה זו צורך עלייה גדולה היא שעי"ז יתעלו לבבחי' [לבחינת] קדש שלמעלה מבחי' טהורה היא וכמ"ש ואנשי קדש תהיון לי[209] והוא לבחי' אור א"ס ממש שלמעלה מבחי' הכלים.

For this descent is for the sake of a great ascent: through it they will rise to the level of "holy," which is above the level of "it is pure," as it is written, "And you shall be holy people to Me"; and that is to the level of the actual Infinite Light, which is above the level of the vessels.

> The descent is for a great ascent, to "holy," as in "You shall be holy people to Me." That is the Infinite Light itself, above all vessels.

46 והיינו ע"י תשובה ומע"ט [ומעשים טובים][210] שעי"ז ממשיך בחי' סוכ"ע מה שאינו מתלבש בכלים ועמ"ש מענין עלייה זו בד"ה זכור ושמור בדבור אחד והכח הזה במצות מעשיות דוקא כי נעוץ תחלתן בסופן.[211] ועמ"ש מזה ג"כ בד"ה שבת שבתון:

And that is through teshuvah and good deeds, through which one draws down the level of the light that encompasses all worlds (sovev kol almin), that which is not clothed in vessels. See what is written about this ascent in the discourse beginning "'Remember' and 'Keep' in a single utterance." And this power is in the practical mitzvos specifically, because "their beginning is wedged in their end." See what is written about this also in the discourse beginning "A Shabbos of complete rest."

> The ascent comes through teshuvah and good deeds, which draw down the encompassing light that no vessel can hold. The power lies specifically in physical mitzvos, because "their beginning is wedged in their end"; the Alter Rebbe also refers to his discourses on "Remember and Keep in a single utterance" and "A Shabbos of complete rest."

47 (ג) והנה האבנים טובות גידולם מהכוכבים וזהו ענין ויקח מאבני המקום[212, 213] שהם י"ב וכמ"ש בזח"א [בזהר חלק א] ויחי

(3) Now, precious stones grow from the stars; and this is the meaning of "And he took of the stones of the place," which were twelve, as is written in Zohar I, Vayechi

> Section 3 of the summary: precious stones grow from the stars. This is connected with Yaakov's taking "of the stones of the place," which the Zohar counts as twelve.

(דרל"א ע"ב)[214] וע' במא"א [במאורי אור] אות אלף[215] סעיף ד' בענין אבנים ובאות כ' [כתב][216] ס"ב בענין כוכב.

(p. 231b). And see Me'orei Or, letter alef, section 4, on stones, and letter kaf, section 2, on "star."

> The Alter Rebbe refers to Me'orei Or, a lexicon of Kabbalistic terms, on "stones" and on "star."

ודרך כלל יש בהם ב' בחינות שהם וישפה אור ישר ואור חוזר ועמ"ש מענין או"י [אור ישר] ואו"ח [ואור חוזר] בד"ה אז ישיר ישראל[217] כו' עלי באר בענין מעין גנים[218] במ"ח:

In general there are two kinds among them, shoham and yashfeh, direct light and reflected light. See what is written about direct light and reflected light in the discourse beginning "Then Israel sang," etc., "Rise up, O well," on the matter of "a fountain of gardens, a well of living waters."

> In general the stones are of two kinds, shoham and yashfeh: direct light and reflected light. He refers to his discourse on "Then Israel sang... Rise up, O well," which discusses "a fountain of gardens, a well of living waters."

48 (ד) וזהו להוי כדין וכדין שיהיה ב' הבחינות שיהיה עליות העולמות דהיינו הזדככות העולמות ועמ"ש מזה בד"ה את שבתותי תשמרו ויהיה גם כן המשכה מלמעלה למטה ועמ"ש סד"ה כי ההרים ימושו[219] גבי אלקי כל הארץ יקרא.[220]

(4) And this is "Let it be like this and like this": there will be both levels. There will be the ascent of the worlds, that is, the refinement of the worlds; see what is written about this in the discourse beginning "You shall keep My Shabbosos." And there will also be drawing down from above to below; see what is written at the end of the discourse beginning "For the mountains may depart," on "He shall be called the G-d of all the earth."

> Section 4 of the summary: "Let it be like this and like this" means that both modes will exist. The worlds will rise through refinement, and the divine light will also be drawn down from above; the Alter Rebbe refers to his discourses on "You shall keep My Shabbosos" and "For the mountains may depart," on "He shall be called the G-d of all the earth."

וזהו ושמתי כד כד שמשותיך.[221] שזהו ב"פ [בי פעמים] כ"ד אתוון דבשכמל"ו [דברוך שם כבוד מלכותו לעולם ועד] שחרית וערבית ועיין במא"א [במאורי אור] אות דל"ת סל"ג ועיין ברבות באיכה על פסוק העיר רבתי

And this is "And I will make your windows kad kad": this is twice the twenty-four letters of "Blessed be the Name of the glory of His kingdom forever and ever," morning and evening. See Me'orei Or, letter dalet, section 33; and see the Midrash Rabbah on Eichah, on the verse "the city that was great

> "Kad kad" is the twenty-four letters of "Blessed be the Name...," said twice, morning and evening. The Alter Rebbe points to Me'orei Or and to the Midrash on Eichah, on the verse "the city that was great with people."

עם[222] נזכר הרבה בחי' כ"ד ושרשן מן כ"ד צרופי אדני ועיין מה שכתוב על פסוק ועתה יגדל נא כח אדני:[223]

with people": many aspects of twenty-four are mentioned there, and their root is in the twenty-four permutations of [the Name] Ado-nai. And see what is written on the verse "And now, let the power of Ado-nai be great."

> That Midrash mentions many groups of twenty-four, whose root is the twenty-four permutations of the Name Ado-nai, the Name associated with Malchus. He also refers to his explanation of Moshe's plea, "And now, let the power of Ado-nai be great."

SECTION 6 · ¶49–57

Created for His glory

49 ה ואעפ"כ [ואף על פי כן] נמנו וגמרו דנוח לו לאדם שלא נברא והיה נשאר בבחי' טהורה היא ומ"ש והנה טוב מאד[224] לק"מ [לא קשה מידי].

5. Nevertheless, they took a count and concluded that it is more comfortable for man not to have been created and to have remained at the level of "it is pure." And as for what is written, "and behold, it was very good," there is no difficulty.

> Section 5 returns to the Sages' conclusion. Despite everything said about the soul's ascent, they ruled that it is "more comfortable" for man not to have been created and to have stayed "pure"; and the verse "very good" poses no difficulty.

דהנה בלא"ה [בלאו הכי] צ"ל זה הפסוק שהרי אנו רואים בבריאת הנבראים הצח"מ [הצומח חי מדבר] שיש מהן שנבראו לא בשביל עצמן לבד כ"א בשביל לשמש דאדם.

For this verse must be [explained] even without this. For we see, in the creation of the vegetative, animal and speaking creatures, that some of them were created not for their own sake alone but to serve man.

> The verse needs explaining in any case. Plants, animals and the like were created not only for themselves but also to serve man.

כמו בריאת הסוסים הוא בשביל שיהיה האדם רוכב עליו ויהיה נושא בני אדם א"כ נברא רק בדרך טפל לגבי העיקר והרבה נבראים רובם כיוצא בו.

For example, the creation of horses is so that man should ride on them and they should carry people; if so, [the horse] was created only as secondary to the main thing; and many created beings, most of them, are like it.

> A horse, for example, exists so that people can ride it and be carried. It is secondary to the main purpose, and so are most created things.

50 והרי כתיב את כל אשר עשה והנה טוב מאד.[225] והענין כי גם להסוס מגיע תועלת ותיקון ממה

Yet it is written, "all that He had made, and behold, it was very good." The point is that the horse too gains benefit and rectification from

> Yet the Torah calls all creation "very good," including such secondary creatures. The answer is that the horse also gains from serving man.

שהוא מרכבה להאדם הן בגשמיות שהאדם מספיק לו מזונו בטוב והעיקר ברוחניות שהחיות שבו מתברר ע"י ואצ"ל [ואין צריך לומר] בהמאכל שהאדם אוכל שנכלל בפנימית ממש.

its being a mount for man: both physically, for man provides it with its food well, and chiefly spiritually, for the life-force within it is refined through this; and needless to say the food that a person eats, which is absorbed into his very inner being.

> Physically, its owner feeds it well; spiritually, which matters most, the life-force within it is refined through its service of a human being. The food a person eats gains even more, since it becomes part of his very being.

51 וכמו הלבושים שהאדם נושא. אבל מ"מ עיקר המכוון בבריאת הסוס עד"מ אינו בשביל התועלת המגיע לו[226] כ"א זהו דרך טפל כדי שלא לקפח שכר כל בריה[227] אלא המכוון בבריאתו הוא בשביל טובת האדם.

And likewise the garments that a person wears. Nevertheless, the main intent in the creation of the horse, for example, is not the benefit that comes to it; that is only secondary, so as not to withhold the reward of any creature. Rather, the intent in its creation is the good of man.

> Clothing too is refined by being worn. But the horse's own benefit is not the main purpose of its creation; it is secondary, given because G-d "does not withhold the reward of any creature," while the main purpose is man's good.

וגדולה מזו מצינו שארז"ל [שאמרו רבותינו זכרונם לברכה] ע"פ כי זה כל האדם[228] כל העולם כולו לא נברא אלא[229] לצוות לזה בפ"ק [בפרק קמא] דברכות (ד"ו סע"ב [סוף עמוד ב]) והאריך בזה הרמב"ם [הרבי משה בן מימון] בהקדמתו לפי' המשניות.

And we find even more than this: on the verse "For this is the whole of man," our Sages, of blessed memory, said, "The whole world was created only to be a companion to this one," in the first chapter of Berachos (p. 6, end of side b); and the Rambam elaborated on this in his introduction to the Commentary on the Mishnah.

> The Sages go further: on the verse "For this is the whole of man," they said that the whole world was created only to accompany a person who fears G-d. The Rambam develops this idea in the introduction to his Commentary on the Mishnah.

(ועיין מזה בכוזרי מ"א [מאמר א'] סי' צ"ה וסי' ק"ג וסי' ק"י"א ובמ"ב סי' י"ד וסי' מ"ד).

(See on this the Kuzari, Essay 1, sections 95, 103 and 111, and Essay 2, sections 14 and 44.)

> The Alter Rebbe also refers to passages in the Kuzari on the purpose of creation.

ועיין ברבות במדבר פרשה ג' א"ר [אמר רבי] לוי אתה מוצא דברים הרבה ברא הקב"ה בעולם ובירר לו אחד מהן ברא הקב"ה ז' ימים ובחר בשבת כו'

And see the Midrash Rabbah on Bamidbar, section 3: "Rabbi Levi said: You find that the Holy One, blessed be He, created many things in the world and chose one of them for Himself: the Holy One, blessed be He, created seven days and chose Shabbos," etc.;

> The Midrash on Bamidbar teaches that G-d created many things and chose one of each kind for Himself: of the seven days He chose Shabbos, and so on.

ע"ש ובפ' אחרי ר"פ כ"ב ואם כן הוא בנבראים עצמן עאכ"ו [על אחת כמה וכמה] בנבראים לגבי הבורא. דמקרא מלא כתיב ולכבודי בראתיו.[230]

see there; and in Parshas Acharei, at the beginning of section 22. And if this is so among the created beings themselves, how much more so with the created beings in relation to the Creator. For an explicit verse states, "And for My glory I created him."

> If among created things some exist for the sake of others, all the more so do creatures exist for the sake of their Creator. Isaiah says it explicitly: "For My glory I created him."

52 וכתיב כל פעל[231] ה' למענהו. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ספ"ו דאבות כל מה שברא הקב"ה לא בראו אלא לכבודו[232]

And it is written, "Havayah made everything for His own sake." And as our Sages, of blessed memory, said at the end of chapter 6 of Avos: "Everything the Holy One, blessed be He, created, He created only for His glory."

> Proverbs says, "Havayah made everything for His own sake," and the Mishnah at the end of Avos says that all G-d created, He created only for His glory.

א"כ תכלית המכוון בבריאת האדם אינו בשביל האדם עצמו[233] לבד אף שבאמת עלייתו נפלאה מאד. עכ"ז [עם כל זה] לא זו לבד הוא תכלית המכוון כי"א לכבודו ית'.

If so, the ultimate intent in the creation of man is not for the sake of man himself alone. Although in truth his ascent is very wondrous, nevertheless this alone is not the ultimate intent, but rather His glory, blessed be He.

> So the ultimate purpose of man's creation is not man alone, even though his ascent is truly wondrous. The final purpose is G-d's glory.

53 ולהיות ישמח ה' במעשיו לויתן זה יצרת[234] לשחק בו. וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] במשנה סוף קדושין שהם לא נבראו אלא לשמשני ואני נבראתי לשמש את קוני.

And so that "Havayah will rejoice in His works"; "this Leviathan You formed to play with." And this is what our Sages, of blessed memory, said in the Mishnah at the end of Kiddushin: "They were created only to serve me, and I was created to serve my Maker."

> Creation exists so that "Havayah will rejoice in His works," as the Psalm says of the Leviathan, "which You formed to play with." The Mishnah at the end of Kiddushin says: the creatures were made to serve me, and I was made to serve my Maker.

הרי כמו שבריאת הבעלי חיים הוא רק דרך טפל בשביל לשמש את האדם אלא שאעפ"כ [שאף על פי כן] יש להן שכר טוב על זה. כך עד"ז בריאת האדם הוא לכבודו ית' ולכן נאמר לסוסתי ברכבי פרעה דמיתיך רעיתי.[235, 236, 237]

So, just as the creation of the animals is only secondary, to serve man, except that they nevertheless have a good reward for it, so too, in the same way, the creation of man is for His glory, blessed be He. And therefore it is said, "To a mare among Pharaoh's chariots have I likened you, My beloved."

> As animals serve man and are rewarded for it, so man serves G-d's glory and is rewarded. Song of Songs compares Israel to "a mare among Pharaoh's chariots": a steed that carries its rider.

54 ועמ"ש מזה בשיר השירים סד"ה לסוסתי ברכבי. ועד"ז אמרו ברבות ר"פ דברים. כדבורים היו בני מה הדבורה הזאת כל מה

See what is written about this in Shir HaShirim, at the end of the discourse beginning "To a mare among chariots." And along these lines they said in the Midrash Rabbah at the beginning of Devarim: "My children were like bees: just as this bee, everything

> The Alter Rebbe refers to his discourse on "To a mare among chariots" in Shir HaShirim. The Midrash on Devarim likewise likens Israel to bees.

שהיא מסגלת מסגלת לבעליה[238] כך כל מה שישראל מסגלין מצות ומעשים טובים הם מסגלין לאביהם שבשמים. וה"ע [וזהו ענין] התענוג עליון שעשוע המלך בעצמותו[239] מקיום התורה והמצות.

it gathers, it gathers for its owner, so everything that Israel gather, mitzvos and good deeds, they gather for their Father in heaven." And this is the supernal delight, the delight of the King in His very essence from the fulfillment of the Torah and the mitzvos.

> Whatever a bee gathers, it gathers for its owner, and whatever mitzvos and good deeds Israel gather, they gather for their Father in heaven. This is the supernal delight, G-d's own delight in the Torah and mitzvos.

55 ומ"מ להאדם מגיע שכר טוב לאין קץ[240] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] יפה שעה אחת של קורת רוח[241] בעוה"ב [בעולם הבא] מכל חיי העוה"ז.[242]

Nevertheless, man receives a good reward without end, as our Sages, of blessed memory, said: "Better one hour of serenity in the World to Come than all the life of this world."

> Man does receive endless reward: the Mishnah says that one hour of serenity in the World to Come is better than all the life of this world.

אך עכ"ז [עם כל זה] זהו בחי' טפל לגבי שעשוע המלך בעצמותו. ולכן נמשל המשכה זו לבחי' ושער רישיה[243]

Yet even so, this is the level of something secondary compared with the delight of the King in His very essence. Therefore this drawing-down is likened to the level of "and the hair of His head":

> Still, that reward is secondary compared with G-d's own delight in the mitzvos. That is why it is compared to "the hair of His head," in Daniel's vision of the Ancient of Days.

כמו שאין ערוך השערות לגבי עצם המוח עד"מ כך אין ערוך גילוי התענוג ושכר מצוה הנמשך ומתגלה לנשמות לגבי עצם תענוג העליון שהיא עצם המצוה.

just as, by way of analogy, the hairs bear no comparison to the essence of the brain, so the revelation of delight and the reward of a mitzvah that is drawn down and revealed to the souls bears no comparison to the essence of the supernal delight, which is the essence of the mitzvah.

> Hair grows from the head but bears no comparison to the brain itself. So the delight and reward revealed to souls bear no comparison to the essential delight Above, which is the essence of the mitzvah.

56 ולכן יפה שעה אחת בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא].[244] וזהו שנמנו וגמרו שנוח לו לאדם שלא נברא. ולא אמרו ח"ו [חס ושלום] טוב לו שלא נברא.[245]

Therefore, "better one hour of teshuvah and good deeds in this world than all the life of the World to Come." And this is why they took a count and concluded that it is more comfortable for man not to have been created; and they did not say, G-d forbid, that it is good for him not to have been created.

> The same Mishnah says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. That is why the Sages said "more comfortable" not to be created, and not, G-d forbid, "better."

דזה א"א לומר שהרי הירידה והבריאה מבחי' טהורה היא לבחי' בראת יצרת נפחת בי היא בשביל עלייה גדולה ונפלאה[246] לאין קץ לבחי' קדש העליון שלמעלה מעלה ממדרגת טהורה כנ"ל ולכן נאמר אמרו צדיק כי טוב.[247]

For that is impossible to say, since the descent and creation from the level of "it is pure" to the level of "You created, You formed, You breathed into me" is for the sake of a great and infinitely wondrous ascent, to the level of the supernal "holy," which is far, far above the rank of "pure," as mentioned above. And therefore it is said, "Say of the righteous that he is good."

> It cannot be "better," because the descent from "pure" to "created, formed, breathed" leads to a wondrous ascent to "holy," far above "pure." So Isaiah says, "Say of the righteous that he is good."

מה רב טובך אשר צפנת[248] ליראיך. אלא שעכ"ז [שעם כל זה] לא זה לבד הוא תכלית המכוון בבריאתו.

"How great is Your goodness that You have hidden away for those who fear You." But even so, this alone is not the ultimate intent in his creation,

> And the Psalm speaks of the great goodness hidden for those who fear G-d. Yet even that is not the whole purpose of man's creation.

אלא שיהיה בבחי' לסוסתי ברכבי כו' וכדבורה הזאת כו' כנ"ל ולא יעבוד לגרמיה ולקבל פרס.[249, 250, 251]

but rather that he be at the level of "To a mare among chariots," etc., and like this bee, etc., as mentioned above, and not serve for his own sake and to receive a reward.

> The full purpose is that a person be like the King's mare and like the bee, serving G-d for His sake. He should not serve for himself or to receive a reward.

57 וע"כ אמרו שנוח וקל הי' [היה] לו שלא נברא אף שישאר בבחי' טהורה היא משיכנס בתוך המלחמה עצומה עם היצה"ר [היצר הרע] ולואי שתהא יציאתו כביאתו.[252]

Therefore they said that it would have been comfortable and easy for him not to have been created, even though he would remain at the level of "it is pure," rather than enter into the tremendous war with the evil inclination, and "would that his leaving be like his coming."

> So the Sages said it would have been "more comfortable" and easier not to be created and to stay "pure," rather than enter the great battle with the evil inclination. Borrowing the Talmud's phrase, "would that his leaving be like his coming": one hopes merely to leave as pure as one came.

ולכן עכשיו שנברא יפשפש במעשיו[253, 254] דהיינו שידע שנברא לכבודו ית' לשמש את קונו כו' ואזי יזכה לרב טוב הצפון כו'. ועתידים צדיקים שיאמרו לפניהם קדוש[255] כו':

And therefore, now that he has been created, "let him examine his deeds": that is, let him know that he was created for His glory, blessed be He, to serve his Maker, etc.; and then he will merit the great goodness that is hidden away, etc. "And in the future the righteous will have 'holy' said before them," etc.

> Their advice, "now that he has been created, let him examine his deeds," means: let him know that he was created to serve his Maker, for G-d's glory. Then he will merit the hidden good, and in the future the righteous will be called "holy," as G-d is.

IN ONE'S AVODAH

Through teshuvah and good deeds, and above all through physical mitzvos, a person raises his soul higher than its source, from "pure" to "holy." Yet the maamar ends by asking him to "examine his deeds": to know that he was created to serve his Maker for G-d's glory, like the bee that gathers for its owner, and not for his own ascent or reward.

QUESTIONS FOR DISCUSSION

1. Why is creation called "something from nothing" if everything comes from G-d?
2. What is the difference between "pure" and "holy," and why can the soul reach "holy" only by descending into a body?
3. Why do physical mitzvos have a power that the higher spiritual levels lack?
4. What advantage does each mode have, the lower rising up and the higher coming down?
5. Why did the Sages say it is "more comfortable," and not "better," not to have been created, and what does "let him examine his deeds" mean in this maamar?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ושמתי כדכד שמשותיך**

Isaiah's prophecy of the future Jerusalem: "And I will make your windows of kadkod, and your gates of carbuncle stones, and all your borders of precious stones." The maamar will read "your windows" (shimshosayich, from shemesh, sun) as openings through which G-d's light shines.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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KEHOT'S NOTE

ישעי' נד, יב.

2 **פליגי בה תרין מלאכי**

The Talmud explains kadkod: two angels in the firmament, Gavriel and Michael, disagreed (some say two Amoraim, Yehudah and Chizkiyah, the sons of Rabbi Chiya), one saying shoham and the other yashfeh, and the Holy One said, "Let it be like this and like this." The whole maamar builds on this dispute.

Bava Batra 75a:9 בבא בתרא ע"ה א:ט'

"וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ" – אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: פְּלִיגִי תְּרֵי מַלְאֲכֵי בְּרָקִיעָא – גַּבְרִיאֵל וּמִיכָאֵל; וְאָמְרִי לַהּ תְּרֵי אָמוֹרָאֵי בְּמַעֲרָבָא, וּמַאן אינּוּן – יְהוּדָה וְחִזְקִיָּה בְּנֵי רַבִּי חִיָּיא; חַד אָמַר: שׁוֹהַם, וְחַד אָמַר: יָשְׁפֵּה. אָמַר לְהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא: לֶיהֱוֵי כְּדֵין וּכְדֵין.

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KEHOT'S NOTE

ראה ב"ב עה, א.

3 **שתי שנים ומחצה נחלקו ב"ש וב"ה**

For two and a half years Beis Shammai and Beis Hillel disputed whether it is more comfortable for man to have been created, until they voted that it is more comfortable for him not to have been created; "now that he has been created, let him examine his deeds." The maamar returns to this conclusion at its end.

Eruvin 13b:14 עירובין י"ג ב:י"ד

תָּנוּ רַבָּנָן: שְׁתֵּי שָׁנִים וּמֶחֱצָה נֶחְלְקוּ בֵּית שַׁמַּאי וּבֵית הִלֵּל. הַלָּלוּ אוֹמְרִים: נוֹחַ לוֹ לָאָדָם שֶׁלֹּא נִבְרָא יוֹתֵר מִשֶּׁנִּבְרָא, וְהַלָּלוּ אוֹמְרִים: נוֹחַ לוֹ לָאָדָם שֶׁנִּבְרָא יוֹתֵר מִשֶּׁלֹּא נִבְרָא. נִמְנוּ וְגָמְרוּ: נוֹחַ לוֹ לָאָדָם שֶׁלֹּא נִבְרָא יוֹתֵר מִשֶּׁנִּבְרָא, עַכְשָׁיו שֶׁנִּבְרָא — יְפַשְׁפֵּשׁ בְּמַעֲשָׂיו. וְאָמְרִי לַהּ: יְמַשְׁמֵשׁ בְּמַעֲשָׂיו.

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KEHOT'S NOTE

עירובין י"ג, ב.

4 **וירא אלקים את כל אשר עשה והנה טוב מאד**

Said at the close of the sixth day of creation: "And G-d saw all that He had made, and behold, it was very good." Since it comes after the creation of man, it seems to contradict the Talmud's conclusion.

Genesis 1:31 בראשית א:ל"א

וַיַּרְא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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KEHOT'S NOTE

בראשית א, לא.

5 **נעשה אדם**

"Let us make man in our image, after our likeness." The verse "very good" comes after this utterance, so it includes man.

Genesis 1:26 בראשית א:כ"ו

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

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

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KEHOT'S NOTE

בראשית א, כו.

6 **נודע דבאתעדל"ת אתעדל"ע**

Kehot's note points to Zohar II, 162a for these words.

Zohar II, 162a זח"ב קסב, א

KEHOT'S NOTE

זהר ח"א פח, א. קסד, א ועוד. זח"ב קסב, א. ובכ"מ.

7 **בסה"מ תק"ע ע' רטו נוסף בסוגריים**

This version of the maamar adds a sentence in parentheses: "and this is because this descent of the soul into this world is for the sake of an ascent." It hints already here at why man's creation can be called good.

KEHOT'S NOTE

"והיינו משום דירידה זו של הנשמה בעוה"ז לצורך עלי' היא" וכ"ה באוה"ת פ' ואתחנן שם. במאמרי אדה"א דברים כרך ב ע' תנה שמבאר שטוב מאד קאי גם על בריאת האדם שהוא טוב מאד ע"ש.

PARAGRAPH 2

8 **ישראל עלו במחשבה**

The Midrash lists things that preceded the creation of the world, some created and some that "arose in thought," among them Israel. The maamar takes it to mean that the souls are rooted in G-d's higher Thought.

Bereshit Rabbah 1:4 בראשית רבה א:ד

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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KEHOT'S NOTE

ב"ר א, ד. ראה לעיל כד, ד ושי"נ.

9 **אך הנה נודע שהנשמות הן מבחינת פנימיות הכלים**

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

KEHOT'S NOTE

ראה עץ חיים שער העיבורים פי"א. פע"ח הקדמה לשער השבת פי"ח, ועוד.

10 **והמלאכים . . חיצונית הכלים**

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

KEHOT'S NOTE

בע"ח ש' העיבורים (פי"א), ובש' פני' וחיצוני' דרוש י. ובפע"ח הקדמה לשבת (פי"ה). ובש' השבת (פי"י). [כ].

11 **בד"ה מזמור שיר חנוכת הבית**

That discourse explains David's psalm for the dedication of the Temple and the angels' objection "What is man?", where the angels claimed to stand higher than man and the answer was that man is higher.

KEHOT'S NOTE

לקמן ברכה צח, א.

12 **מבשרי אחזה**

Job says, "From my flesh I shall behold G-d." Chassidus uses the phrase to mean that from the structure of the human being one can understand the divine order, as the maamar does here with body and soul.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

13 "A psalm, a song of the dedication of the House, of David." The opening words of the discourse the text refers to, which discusses angels and souls.

Psalms 30:1 תהילים ל:א

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

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

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PARAGRAPH 3

14 **הן כגופא לגבי נשמתא**

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אלי').

15 **כגופא לגבי נשמתא**

In the prayer of Eliyahu that opens the second introduction to the Tikkunei Zohar, the flow of the Cause of causes into the Sefiros is "like the soul to the body, which is life to the body." The maamar applies this: the Sefiros are a body and the Infinite Light their soul.

Tikkunei Zohar 17a תקוני הזהר י"ז א

16 **דלאו מכל אלין מדות**

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

KEHOT'S NOTE

שם.

17 **דלאו מכל אלין מדות כלל**

The same prayer says that G-d is wise, but not with a known wisdom, and is "not of any of these attributes at all." The maamar uses it to show that even Chochmah does not apply to the Infinite Light.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

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

Constantinople, 1740 (CC-BY-NC)

18 **כולם בחכמה עשית**

"How many are Your works, O Havayah; You have made them all with wisdom." The verse links Chochmah to

"making," so that, compared with the Infinite One, Chochmah is like the level of action.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

19 **אור א"ס ב"ה שורה . . בבחי' חכ'**

The gloss there gives the reason for the teaching of Etz Chaim that the Infinite Light unites with Atzilus only by first being clothed in Chochmah: Ein Sof is the true One, and the awareness that He alone exists is the level of Chochmah.

Tanya, Likkutei Amarim 35:4–5 תניא, חלק ראשון; ליקוטי אמרים ל"ה:ד'-ה'

וְהִנֵּה, בֵּיאוּר מָשָׁל זֶה, שֶׁהַמְשִׁיל אוֹר הַשְּׂכִינָה לְאוֹר הַנֵּר שֶׁאֵינוֹ מֵאִיר וְנֶאֱחָז בַּפְּתִילָה בִּלְי שֶׁמֶן, וְכָךְ אֵין הַשְּׂכִינָה שׁוֹרָה עַל גּוּף הָאָדָם שֶׁנִּמְשָׁל לִפְתִילָה, אֶלָּא עַל יְדֵי מַעֲשִׂים טוֹבִים דַּוְוקָא, וְלֹא דַּי לוֹ בְּנִשְׁמָתוֹ, שֶׁהִיא חֵלֶק אֱלוֹהַּ מִמַּעַל, לִהְיוֹת הִיא כְּשֶׁמֶן לַפְּתִילָה - מְבוֹאָר וּמוּבָן לְכָל מַשְׂכִּיל, כִּי הִנֵּה, נִשְׁמַת הָאָדָם, אֲפִילּוּ הוּא צַדִּיק גָּמוּר עוֹבֵד ה' בְּיִרְאָה וְאַהֲבָה בְּתַעֲנוּגִים, אַף־עַל־פִּי־כֵן, אֵינָהּ בְּטֵילָה בְּמְצִיאוּת לְגַמְרֵי לִיבָּטֵל וְלִיכָּלֵל בְּאוֹר ה' מַמָּשׁ, לִהְיוֹת לַאֲחָדִים ...

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KEHOT'S NOTE

ראה ע"ח ש' דרושי אבי"ע פ"א. תניא פל"ה בהגהה.

20 **כח מ"ה**

The Zohar reads the word Chochmah as koach mah, "the power of 'what.'" The maamar takes it as the self-nullification that makes Chochmah fit to hold the Infinite Light.

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקי' ת"ז בתחלתה. ובכ"מ.

PARAGRAPH 4

21 **ולכאורה אינו מובן**

The note sends the reader to these places in Or HaTorah, on this question of why creation is called "something from nothing" when everything is from G-d.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך ב ע' תצג. אוה"ת חנוכה כרך ד תתקמה, א. בשלח ע' תמד.

22 **ממך הכל**

David's words at the gifts for the Temple: "For everything is from You, and from Your hand we have given to You."

Here it raises the question how creation can be "from nothing" when everything comes from G-d.

I Chronicles 29:14 דברי הימים א כ"ט:י"ד

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נַעְצֹר כֹּחַ לְהִתְנַדֵּב כָּזֹאת כִּי־מִמְּךָ הַכֹּל וּמִיָּדְךָ נָתַנּוּ לָךְ׃

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

23 **וכמ"ש הרמב"ם**

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

KEHOT'S NOTE

הל' יסוה"ת פ"א, ה"א.

24 **נמצא כל הברואים**

In this version of the maamar the Rambam's words read "all beings (nimtza'im) exist," closer to the Rambam's own wording, instead of "all created beings."

KEHOT'S NOTE

בסה"מ תק"ע ע' ריז ובאוה"ת פ' ואתחנן ע' רצא: "נמצאו כל הנמצאים". וראה לעיל פ' מסעי צג, רע"ג.

25 **מאמיתות המצאו נמצא כל הברואים**

The Rambam's first law: there is a First Being who brings every being into existence, and all beings exist only from the truth of His existence. The Alter Rebbe quotes it to sharpen the question about "something from nothing."

Mishneh Torah, Foundations of the Torah 1:1 משנה תורה, הלכות יסודי התורה א':א'

יְסוֹד הַיְסוֹדוֹת וְעַמּוּד הַחָכְמוֹת לֵידַע שֶׁיֵּשׁ שָׁם מָצוּי רִאשׁוֹן. וְהוּא מַמְצִיא כָּל נִמְצָא. וְכָל הַנִּמְצָאִים מִשָּׁמַיִם וָאָרֶץ וּמַה שֶּׁבֵּינֵיהֶם לֹא נִמְצְאוּ אֶלָּא מֵאֲמִתַּת הִמָּצְאוֹ׃

The foundation of foundations and firmest pillar of all wisdom is, To know that there is a First Being, that He caused all beings to be, and that all beings from heaven and earth, and from between them, could not be save for the truth of His Own Being.

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

26 **כי הוא צוה ונבראו**

"Let them praise the Name of Havayah, for He commanded and they were created." The Alter Rebbe reads "He" as G-d's essence, which creates as if by a mere command, without being invested in the creatures.

Psalms 148:5 תהילים קמ"ח:ה'

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ׃

Let them praise the name of the L-RD; For He commanded, and they were created.

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KEHOT'S NOTE

תהלים קמח, ה.

27 **כי לשון ברא**

An earlier maamar of this parsha gives the same reading of "He commanded and they were created," and asks how bara, which implies the maker's power in the thing made, can mean creation from nothing.

KEHOT'S NOTE

ראה לעיל כ, ג. ד"ה פתח אליהו — תרנ"ח ע' לד. סה"מ תרמ"ז ע' נט.

28 **מי ברא אלה**

"Lift up your eyes on high and see: Who created these?" The Zohar reads mi ("who") as a hidden level that can be asked about but not known.

Isaiah 40:26 ישעיהו מ:כ"ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישעי' מ, כו.

29 **עתיקא דקיימא לשאלה ברא אלה ומאן איהו מי**

Rabbi Elazar's opening on "Who created these": the hidden Ancient One "that stands open to question" created these; because it stands open to question and is hidden, it is called mi, "for higher up there is no question there." The Alter Rebbe uses it to distinguish the level that relates to creation from the level above it.

Zohar, Introduction 2:4–4:12 ספר הזוהר, הקדמה ב׳:ד׳-ד׳:י"ב

IN THE BEGINNING. R. Eleazar opened his discourse with the text: Lift up your eyes on high and see: who hath created these? (Is. 40, 26). '"Lift up your eyes on high": to which place? To that place to which all eyes are turned, to wit, Petah 'Enaim ("eye-opener"). By doing so, you will know that it is the mysterious Ancient One, whose essence can be sought, but not found, that created these: to wit, Mi (Who?), the same who is called "from (Heb. mi) the extremity of heaven on ...

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

30 **לית תמן שאלה**

The note points to Or HaTorah for a discussion of the Zohar's words "higher up there is no question there."

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ב ע' תרעג.

31 **אתה בראת**

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

KEHOT'S NOTE

ברכת אלקי נשמה.

32 **ואתה מחי' את כולם**

From the Levites' prayer: "You alone are Havayah; You made the heavens... and You give life to them all." The second-person address shows a relation to the creatures, the level of the light that fills all worlds.

Nehemiah 9:6 נחמיה ט:ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

33 **ונקראות בשם ממכ"ע**

There too the Ten Sefiros of Atzilus, G-d's Names and attributes, are called the light that fills all worlds, with a reference to Iggeres HaKodesh on "And He put on righteousness"; His "great Name," by contrast, is the light that encompasses all worlds.

KEHOT'S NOTE

ראה לעיל חוקת סה, ג.

34 **וילבש צדקה**

The letter in Iggeres HaKodesh on "And He put on righteousness as a coat of mail." The text refers there for the Sefiros of Atzilus being called the light that fills all worlds.

Tanya, Iggeres HaKodesh 3:1–2 תניא, אגרת הקדש ג׳:א׳-ב׳

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיוֹן, וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ. וְדָרְשׁוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: "מַה שִּׁרְיוֹן זֶה כָּל קְלִיפָּה וּקְלִיפָּה מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל". פֵּירוּשׁ, שֶׁהַשִּׁרְיוֹן עָשׂוּי קַשְׂקַשִּׂים עַל נְקָבִים, וְהֵם מְגִינִים שֶׁלֹּא יִכָּנֵס חֵץ בַּנְּקָבִים, וְכָכָה הוּא מַעֲשֵׂה הַצְּדָקָה: וּבְיאוּר הָעִנְיָן, כִּי גְּדוֹלָה צְדָקָה מִכָּל הַמִּצְוֹת, שֶׁמֵּהֶן נַעֲשִׂים לְבוּשִׁים לְהַנְּשָׁמָה, הַנִּמְשָׁכִים מֵאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא מִבְּחִינַת "סוֹבֵב כָּל עָלְמִין" (כִּמְבוֹאָר ...

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35 **בראשית ברא אלקים**

"In the beginning Elokim created the heavens and the earth." The Torah uses the Name Elokim for creation, the level that relates to the creatures.

Genesis 1:1 בראשית א:א'

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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36 **אלקים היינו מי אלה**

A lexicon of Kabbalistic terms; the note sends the reader to its entry for the teaching that Elokim is formed from mi and eleh.

KEHOT'S NOTE

ראה קה"י בערכו.

37 **והחכמה מאין תמצא**

"And wisdom, from where (me'ayin) will it be found?" Chassidus reads me'ayin as "from ayin, nothing": the source above the vessels of Atzilus cannot be traced.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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KEHOT'S NOTE

איוב כח, יב.

PARAGRAPH 5

38 **מי ברא אלה**

"Lift up your eyes on high and see: Who created these?" As read by the Zohar, this is the level of Elokim, which stands open to question.

Isaiah 40:26 ישעיהו מ':כ"ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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39 **צוה ונבראו**

"For He commanded and they were created": the creation from G-d's essence, in which no question of a maker arises.

Psalms 148:5 תהילים קמ"ח:ה'

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ׃

Let them praise the name of the L-RD; For He commanded, and they were created.

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40 **ברא אלקים**

"In the beginning Elokim created": the level of creation that relates to the creatures, lower than "He commanded and they were created."

Genesis 1:1 בראשית א':א'

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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PARAGRAPH 6

41 **ברוך שאמר והיה העולם**

The blessing that opens the Verses of Praise in the morning prayer: "Blessed is He who spoke and the world came into being." The Alter Rebbe refers to his explanation of it elsewhere.

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Barukh She'amar 2 סידור אשכנז, ימי חול, תפילת שחרית, פסוקי דזמרה, ברוך שאמר ב'

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם. בָּרוּךְ הוּא. בָּרוּךְ עוֹשֶׂה בְרֵאשִׁית. בָּרוּךְ אוֹמֵר וְעוֹשֶׂה. בָּרוּךְ גּוֹזֵר וּמְקַיֵּם. בָּרוּךְ מְרַחֵם עַל־הָאָרֶץ. בָּרוּךְ מְרַחֵם עַל־הַבְּרִיּוֹת. בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו. בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח. בָּרוּךְ פּוֹדֶה וּמַצִּיל. בָּרוּךְ שְׁמוֹ. בָּרוּךְ אַתָּה ה' אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם הָאֵל הָאָב הָרַחֲמָן הַמְהֻלָּל בְּפִי עַמּוֹ מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו וּבְשִׁירֵי דָוִד עַבְדֶּךָ. נְהַלֶּלְךָ ה' אֱלֹקֵינוּ בִּשְׁבָחוֹת וּבְזִמִּירוֹת נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ ...

Blessed is He Who spoke, and the world came into being, blessed is He; blessed is He Who maintains the creation; blessed is He Who says and does; blessed is He Who decrees and fulfills; blessed is He Who has compassion on the earth; blessed is He Who has compassion on the creatures; blessed is He Who rewards well those who fear Him, blessed is He Who lives forever and exists eternally; blessed is He Who redeems and saves blessed is His Name. Blessed are You, Adonoy, our G-d, King ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

42 **בביאור ע"פ אחרי**

That Biur on "After Havayah your G-d you shall walk" explains that the whole chain of worlds, and even the kav, the line of light, comes only from G-d's Malchus, called "after Havayah," a mere glimmer.

KEHOT'S NOTE

לעיל פ' ראה כ, ד.

PARAGRAPH 7

43 **מקור הנשמה הוא מבחי' פנימית הכלים**

This passage, on the soul's source in the inner dimension of the vessels, is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך א ע' קי.

44 **ונק' טהורה היא בבחי' אצילות**

The note points there for a further discussion of the soul's being called "pure" at the level of Atzilus.

KEHOT'S NOTE

סידור האריז"ל במקומו. פע"ח ש"ב רפ"ז. ראה סה"מ תש"ח ע' 182. וראה בד"ה ויאמר יהושע דחג הפסח תש"כ דהקשה דלפי זה אינו מובן למה אומר הלשון טהורה ולא הלשון קדושה דקדש מלה בגרמי' משא"כ טהרה היא בבחינה שצריך לשלול את היפך הטהרה ע"ש. ראה המשך תער"ב ח"א פרק קעז. בענין שמבאר כאן טהורה היא אתה בראת, ראה לקמן בדרושים ליוהכ"פ סט, א. וראה אוה"ת ויקרא כרך א ע' קי שיש כמה מדריגות בנשמות יש מהן שרשן מבחי' טהור ויש ששרשן מבחי' קדוש ע"ש. וראה באוה"ת פ' פנחס ע' א'רכה [ובאוה"ת נ"ך כרך א ע' שכו].

45 **אתה יצרתה**

The Talmud gives the blessing said on waking: "My G-d, the soul You placed in me is pure; You formed it in me, You breathed it into me…" (the prayer book's version adds "You created it"). The Alter Rebbe reads its stages as the soul's descent from Atzilus into the lower worlds.

Berakhot 60b:6 ברכות ס' ב:ו

כִּי מְעַטֵּף בְּצִיצִית, לֵימָא: "בָּרוּךְ ... אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית". כִּי מַנַּח תְּפִילִּין אַדְּרָעֵיהּ, לֵימָא: "בָּרוּךְ ... אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהָנִיחַ תְּפִילִּין", אַרֵישֵׁיהּ, לֵימָא: "בָּרוּךְ ... אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת תְּפִילִּין". כִּי מָשֵׁי יְדֵיהּ, לֵימָא: "בָּרוּךְ ... אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם". כִּי מָשֵׁי אַפֵּיהּ, לֵימָא: בָּרוּךְ ... הַמַּעֲבִיר חֶבְלֵי שֵׁינָה מֵעֵינָי וּתְנוּמָה מֵעַפְעַפָּי. וִיהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹקַי, שֶׁתַּרְגִּילֵנִי ...

When he wraps himself with the Sisit let him say : "Blessed... Who hast sanctified us by Thy commandments and hast commanded us to enwrap ourselves in the fringed garment." When he places the Tefillin upon his arm let him say : "Blessed... Who hast sanctified us by Thy commandments, and hast commanded us to lay the Tefillin" ; upon the head let him say : "Blessed... Who hast sanctified us by Thy commandments, and hast commanded us concerning the precept of the Tefillin." When he has washed his hands ...

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

46 **שבחי' טהור נאמר בלוים ובחי' קדוש בכהנים**

"Take the Levites from among the children of Israel and purify them." Purity is said of the Levites.

Numbers 8:6 במדבר ח':ו

קַח אֶת־הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְטִהַרְתָּ אֹתָם:

'Take the Levites from among the children of Israel, and cleanse them.

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Exodus 28:41 שמות כ"ח:מ"א

וְהִלְבַּשְׁתָּ אֹתָם אֶת־אַהֲרֹן אָחִיךָ וְאֶת־בָּנָיו אִתּוֹ וּמָשַׁחְתָּ אֹתָם וּמִלֵּאתָ אֶת־יָדָם וְקִדַּשְׁתָּ אֹתָם וְכִהֲנוּ לִי:

And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto Me in the priest's office.

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KEHOT'S NOTE

ראה במדבר ח, ו. שמות כח, מא.

PARAGRAPH 8

47 **כעצם השמים לטהר**

At Sinai the elders saw "like the work of sapphire brick, and like the very heavens in purity." The Alter Rebbe takes tohar here as clarity and brightness.

Exodus 24:10 שמות כ"ד:י

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

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

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KEHOT'S NOTE

שמות כד, י.

48 **טהור מלשון כעצם השמים לטהר ומלשון תרגום צהרים**

The Talmud explains "the tohar of the altar" either as its midpoint, from the saying "tihara, noon, is the half of the day," or as its exposed surface, from "like the very heavens in purity." Both senses tie tohar to clarity and light.

Yoma 59a:10 יומא נ"ט א:י

מֵיתִיבִי: כְּשֶׁהוּא מַזֶּה — אֵינוֹ מַזֶּה לֹא עַל גַּבֵּי הָאֵפֶר וְלֹא עַל גַּבֵּי הַגָּחָלִים, אֶלָּא חוֹתֶה גֶּחָלִים אֵילָךְ וְאֵילָךְ, וּמַזֶּה. אֶלָּא אָמַר רַבָּה בַּר רַב שֵׁילָא: עַל גִּלּוּיֵהּ דְּמִזְבֵּחַ, כְּדִכְתִיב: "וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר".

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

KEHOT'S NOTE

ראה יומא נט, א. וראה בארוכה באוה"ת משפטים ע' א' תשלז ואילך. וראה המשך תער"ב ח"ב ע' תתקז: "וגם האור המתלבש בהכלים הוא בחי' קדוש וכמ"ש אין קדוש כהוי' כו' ועצם האור הוא בחי' קדש כו'".

49 **תרגום צהרים טיהרא**

"And you shall grope at noon (batzohorayim)." Its Aramaic translation renders "noon" with tihara, "brightness," from the same root as tahor.

Deuteronomy 28:29 דברים כ"ח:כ"ט

KEHOT'S NOTE

דברים כח, כט. וראה ג"כ רש"י בראשית מג, טז. ראה אוה"ת פ' משפטים ע' א'רסא ואילך. שם ע' א'רפא.

50 **תרגום צהרים טיהרא**

Rashi notes that the Targum renders tzohorayim in that verse differently, but that every other Targum of tzohorayim is tihara.

Rashi on Genesis 43:16 רש"י על בראשית מ"ג:ט"ז

וטבח טבח והכן. כְּמוֹ וְלִטְבֹּחַ טֶבַח וּלְהָכִין, וְאֵין טְבֹחַ לְשׁוֹן צִוּוּי, שֶׁהָיָה לוֹ לוֹמַר וּטְבַח: בצהרים. זֶה מְתֻרְגָּם בְּשֵׁירוּתָא, שֶׁהוּא לְשׁוֹן סְעוּדָה רִאשׁוֹנָה בְּלָשׁוֹן אֲרַמִּי וּבְלַעַז דִּיזְנִי"ר, וְיֵשׁ הַרְבֵּה בַּתַּלְמוּד, שָׁדָא לְכַלְבָּא שֵׁירוּתֵהּ; בָּצַע אַכּוּלָּא שֵׁירוּתָא, אֲבָל כָּל תַּרְגּוּם שֶׁל צָהֳרַיִם טִיהֲרָא:

וטבח טבח והכן AND SLAUGHTER THE BEASTS AND MAKE READY — The Hebrew is the same as ולטבח טבח ולהכין (infinitives) "and to slaughter… and to prepare". The word וּטְבַח is not an imperative, for this should be וּטְבַח (as from שָׁלַח the imperative is שְׁלַח). בצהרים AT NOON — This word is rendered

והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישים אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruaḥ (Ezekiel 37:14), neshama (Genesis 2:7), yeḥida (Psalms 22:21), ḥaya (Psalms 143:3). Nefesh – this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruaḥ – because it ascends and descends, as it is stated: "Who knows the spirit of the sons of man? Does it ascend upward?" (Ecclesiastes 3:21). also means wind, which ascends and descends. Neshama – this refers to man's intellect, as people say: Intellect is good. Ḥaya – because ...

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Devarim Rabbah 2:37 דברים רבה ב:ל"ז

Zohar I, 81a זח"א פא, א

KEHOT'S NOTE

ב"ר יד, ט. דב"ר ב, לז. זח"א פא, א. רו, א.

55 **תשובה ומע"ט**

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

KEHOT'S NOTE

אבות ד, יא.

PARAGRAPH 11

56 **כי כאשר השמים החדשים**

"For as the new heavens and the new earth that I make shall stand before Me... so shall your seed and your name stand." The Alter Rebbe refers to his explanation of this verse elsewhere.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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57 **ועיין בר"ח פ"ב משער התשובה**

The previous maamar cites the same passage of the Reishis Chochmah, that teshuvah rises up to Keser, and goes on to explain that the Infinite Light is exalted beyond thought and even beyond the higher Chochmah.

KEHOT'S NOTE

דף קכו, ב בדפוס אמשטרדם. וראה לעיל כד, ד.

58 **עוד ביארו בזהר שהתשובה עולה**

The Reishis Chochmah writes: "They further explained in the Zohar (Vayikra 16a) that teshuvah rises up to Keser," and quotes the Zohar on how, when deeds below are made

in the Targum by בשירותא which in Aramaic denotes the first meal during the day ; in old French disner. It occurs frequently in the Talmud: (Taanit 11a, lib) "He threw the dog שירותיה his meal; ...

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)

51 **דלית מחשבה תפיסא ביה**

Eliyahu's prayer: "You are higher than all the high, hidden from all the hidden; no thought can grasp You at all." Here it describes the Infinite Light that is "holy," separate from every definition.

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

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

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52 **ולאו מכל אלין מדות כלל**

From the same prayer: G-d is wise but not with a known wisdom, and is "not of any of these attributes at all."

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

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

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PARAGRAPH 9

53 **תשוב ה'**

The Zohar reads teshuvah as tashuv hei, the return of the hei of G-d's Name. The Alter Rebbe applies it to the higher hei returning to the yud.

Zohar III, 122a זח"ג קכב, א

KEHOT'S NOTE

זח"ג קכב, א.

54 **יש נר"נ חי"י**

The Midrash gives the soul five names: nefesh, ruach, neshamah, chayah and yechidah. The Alter Rebbe uses the five levels to show what in the soul is clothed in the body and what remains encompassing.

Bereshit Rabbah 14:9 בראשית רבה י"ד:ט'

חמשה שמות נקראו לה: נפש, רוח, נשמה, יחידה, חיה. נפש, זה הדם, שנאמר (דברים יב): כי הדם הוא הנפש. רוח, שהיא עולה ויורדת, שנאמר (קהלת ג): מי יודע רוח בני האדם העולה היא למעלה. נשמה, זו האופיה, דברייתא אמרין האופיתא טבא. חיה, שכל האברים מתים

right, the Holy Ancient One is revealed and light returns to Z'eir Anpin.

Reshit Chokhmah, Gate of Repentance 2:15 ראשית חכמה, שער התשובה ב:טי"ו

עוד ביארו בזוהר (פ' ויקרא דף טז ע"א) שהתשובה עולה עד הכתר, זה לשונם תאנא בההוא זמנא דמתכשרן עובדין לתתא, ואימא בחדוותא, אתגליא עתיקא קדישא ותב נהורא לזעיר אנפין, וכדין כלא בחדוותא, כלא בשלימו, כלא אשתכחו בברכאן, ורחמין זמינין, ועלמין כלהו בחדוותא, הדא הוא דכתיב (מיכה ז, יט) ישוב ירחמנו יכבוש עונותינו, מאן ישוב, ישוב עתיקא קדישא לאתגליא בזעירא, ישוב ישוב לאתגליא דהוה סתים בקדמיתא, וכלא אתקרי תשובה. אמר רבי יהודה כלא בכלל, כלא סתם, דכתיב (דברים יג, יח) למען ישוב ה' מחרון אפו ונתן לך רחמים, עד כאן לשונו.

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PARAGRAPH 12

59 **ישראל עלו במחשבה**

The Midrash lists six things that preceded creation; some were created and some "arose in thought," Israel among them. Here "thought" is the inner dimension of the vessels.

Bereshit Rabbah 1:4 בראשית רבה א:ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" – six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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60 **והגם שנתבאר שהנשמה בעצם ג"כ כלולה מנרח"י**

There the Alter Rebbe asks how the soul's ascent to the light fits with its root in the vessels, and answers from Etz Chaim that nefesh, ruach and neshamah of Atzilus are lights in relation to Beriah, Yetzirah and Asiyah yet are called vessels in relation to chayah, the higher Chochmah.

KEHOT'S NOTE

ראה לקמן דרושים ליוהכ"פ ע, ג.

61 **חי' יחידה הן למעלה מבחי' כלים**

Or HaTorah discusses chayah and yechidah as above the level of vessels, and the Rebbe Maharash's gloss there lists several places in Chassidus on the subject.

KEHOT'S NOTE

ראה גם אוה"ת בראשית כרך ו ע' תתרלא, ושם בהגהת כ"ק מהר"ש שמציין לכמה מקומות בדא"ח.

62 **וכן מבואר באריכות בשע"ק להרח"ו חלק שלישי שער שני**

This passage of Sha'arei Kedushah is explained there at length.

KEHOT'S NOTE

נתבאר בארוכה בביאוה"ז להצ"צ כרך א ע' ערב ואילך.

63 **בע"ח שמ"א פ"ג**

The note points to this discourse in connection with this passage of Etz Chaim.

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. [שמ"ב] צ"ל פ"א ברישא. [כ]. באתי לגני — תשי"ג סע' ה.

64 **כמ"ש בע"ח שמ"א פ"ג כי יש ניצוץ קטן**

There too the Alter Rebbe cites this chapter of Etz Chaim: the actual G-dly spark is clothed in the yechidah of the soul, just as the lowest level of the Emanator is clothed in Keser, which is also called yechidah.

KEHOT'S NOTE

הלשון נעתק גם לעיל בלק עד, א. ובאוה"ת דברים כרך ה פ' כי תצא ע' ב'נה. ביאוה"ז להצ"צ ע' ערב. וראה ד"ה כי תצא תרמ"ו ע' כז. ראה גם סה"מ תש"י ע' 115 בהערה.

65 **יש ניצוץ קטן מאד שהוא בחי' אלהות**

Rabbi Chaim Vital: there is a very small spark of G-dliness drawn from the last level of the Creator, clothed in a created spark called yechidah, which holds the roots of nefesh, ruach, neshamah and chayah. The Alter Rebbe uses it to show that the whole soul derives from the vessels.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג'

... והנה כאן באחוריים דגופות דנוקבא נדבקים כל הקלי' דאצילות די"ס שבהם ואלו הם ע"ד הנ"ל בקדושה והוא כי שורש הכתר דקליפה שהוא בחי' השרשים דבוקה באחוריים דעור דנוקבא דקדושה ועל השורש מלביש נשמת הכתר דקליפה ועל הנשמה מלביש הגוף דכתר דקליפה ואח"כ שורש דאבא דקליפה מלביש על גוף הכתר ונשמת אבא מלביש לשורש והגוף דאבא מלביש על הנשמה וכעד"ז ג' בחי' אמא כו' עד שנמצא כי גוף דנוקבא דקליפה היא חיצוניות לכל ואח"כ עליה סובבים הלבושים והם היפך הפנימית כל הלבושים והיכלות יותר גרועים שהם לבושי נוקבא דקליפה סובבים ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 13

66 **וע' באגה"ק ד"ה איהו וחיוהי**

There the Alter Rebbe writes that what has gone out and separated from the vessels of the Ten Sefiros, in which the

kav from the Infinite Light is clothed, is no longer actual G-dliness able to create something from nothing.

KEHOT'S NOTE

סי' כ (דף קל, א).

PARAGRAPH 14

67 **לאשתאבא בגופא דמלכא**

The Zohar's phrase for the soul's being absorbed into "the body of the King," the Sefiros of Atzilus. Here it describes the ascent that teshuvah brings.

Zohar I, 217b זח"א ריז, ב

KEHOT'S NOTE

זח"א ריז, ב.

PARAGRAPH 15

68 **ביום ההוא יהי'**

"And Havayah shall be King over all the earth; on that day Havayah shall be One and His Name One." The Alter Rebbe reads yihyeh as twice yud-hei, the future revelation in the lower letters of the Name.

Zechariah 14:9 זכריה י"ד:ט'

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד׃

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכרי' י"ד, ט.

69 **בחינת תשובה עילאה**

Iggeres HaTeshuvah explains that Binah is "higher teshuvah," reached through contemplating G-d's greatness and cleaving to Him with every power of the soul, intellect through Torah study and action through charity.

Tanya, Part III; Iggeret HaTeshuvah 9:1-2; תניא, חלק שלישי; אגרת התשובה ט':א'-ב'

וּבֵיאוּר הָעִנְיָן, כְּמוֹ שֶׁכָּתוּב בַּזּוֹהַר הַקָּדוֹשׁ וְתִיקוּנִים בְּכַמָּה מְקוֹמוֹת, דְּבִינָה - אִיהִי תְּשׁוּבָה עִילָּאָה, "וְהָאֵם רוֹבֶצֶת עַל הָאֶפְרוֹחִים" וְכוּ'. דְּהַיְינוּ, שֶׁעַל־יְדֵי שֶׁמִּתְבּוֹנֵן בְּגְדוּלַּת ה' בְּהַעֲמָקַת הַדַּעַת, וּמוֹלִיד מֵרוּחַ בִּינָתוֹ דְּחִילוּ וּרְחִימוּ שִׂכְלִיִּים, וּבְטוּב טַעַם וָדַעַת, כָּעִנְיָן שֶׁנֶּאֱמַר: "לְאַהֲבָה אֶת ה' אֱלֹקֶיךָ", מְשׁוּם "כִּי הוּא חַיֶּיךָ וְגוֹ'", וְלֹא דַּי לוֹ בְּאַהֲבָה טִבְעִית הַמְסוּתֶּרֶת לְבַד וְכוּ', וְכֵן בְּיִרְאָה וָפַחַד אוֹ בּוּשָׁה וְכוּ', כַּנּוֹדָע - אֲזַי נִקְרֵאת "הָאֵם רוֹבֶצֶת עַל הָאֶפְרוֹחִים" וְכוּ'.

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70 **ע"ד שנתבאר בזהר ויקרא דט"ז ע"א**

In Acharei the Alter Rebbe quotes the same Zohar, "Who will return: the Holy Ancient One will return to be revealed," and ties it to Yom Kippur, when the High Priest's linen garments draw down the essence of the divine delight.

KEHOT'S NOTE

ראה לעיל פ' אחרי כט, א. פ' בלק עה, ב. אוה"ת בלק ע' אילב.

71 The Zohar on Vayikra, cited by the text itself: when deeds below are made right, the Holy Ancient One is revealed and light returns to Z'eir Anpin. It is the model for a "return" from above to below.

Zohar, Vayikra 35:257–37:268 ספר הזהר, ויקרא ל"ה:רנ"ז-ל"ז:רס"ח

1The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b.R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the …

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

PARAGRAPH 17

72 **נעוץ תחלתן בסופן**

In Va'eschanan the Alter Rebbe explains that the light of the kav shines back as reflected light from Malchus of Atzilus, which is Keser from below to above: "their beginning is wedged in their end, in their end specifically."

KEHOT'S NOTE

ס"י פ"א, מ"ז. ראה לעיל ה, ג. י, א.

73 **נעוץ תחלתן בסופן**

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe uses it for the principle that the highest is revealed in the lowest.

Sefer Yetzirah 1:7 ספר יצירה א':ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 18

74 **בד"ה ויגש אליו יהודה**

That discourse asks why the earth, the lowest of the four levels of creation, is the one that brings forth plants, and answers that "the end of the deed is first in thought": the earth is rooted higher than the plant, the animal and the speaker it sustains.

KEHOT'S NOTE

תו"א מג, ג.

75 **ויגש אליו יהודה**

"And Yehudah approached him." The opening words of the discourse in Torah Ohr to which the Alter Rebbe

refers.

Genesis 44:18 בראשית מ"ד:י"ח

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנִי יְדַבֶּר־נָא עַבְדְּךָ דָבָר בְּאָזְנֵי אֲדֹנִי וְאַל־יִחַר אַפְּךָ בְּעַבְדֶּךָ כִּי כָמוֹךָ כְּפַרְעֹה׃

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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76 **בד"ה והנה מנורת זהב**

The discourse "I saw, and behold, a menorah all of gold" reads the lamps as souls ("the lamp of Havayah is the soul of man") and the menorah, hammered from one piece, as the Community of Israel, in which the highest and lowest levels are joined.

KEHOT'S NOTE

לעיל פ' בהעלותך.

77 **והנה מנורת זהב**

Zechariah's vision: "I have seen, and behold, a menorah all of gold." The opening words of the discourse the Alter Rebbe refers to here.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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78 **זכור את יום השבת**

"Remember the Shabbos day to sanctify it." The Alter Rebbe refers to his explanation of this verse elsewhere.

Exodus 20:8 שמות כ':ח'

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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PARAGRAPH 19

79 **עיקר גידולם הוא מן הכוכבים**

The note points to these places in Or HaTorah on precious stones growing from the stars.

Zohar II, 172a זח"ב קעב, א

KEHOT'S NOTE

ראה זח"ב קעב, א. ראה אוה"ת בראשית כרך ג תק, ב. שמות ע' לג. תצוה ע' א'תרמז.

80 **עיקר גידולם הוא מן הכוכבים**

The Kehot note points to this passage of the Zohar for the teaching that precious stones grow from the stars.

Zohar, Terumah 86:851–87:862 ספר הזהר, תרומה פ"ו:תתנ"א-פ"ז:תתס"ב

When that star comes out it stretches out a hand with five rays, which are five fingers, which shine and sparkle in that window. Sorcerers and astrologers are in fear and awe of this region, for when this star reigns they become confused and their predictions come to naught. It may be asked, If that firmament is hidden, how is it that they have knowledge concerning this star? The answer is that they have an outward sign from which they know when it is in the ascendant, and they fear …

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

81 **יש להם מספר אלף ועוד כמה**

Sefer HaChakirah quotes the Radak on Isaiah 40:21, who writes in the name of the astronomers that the stars number 1,098, the "thousand and some more" mentioned here.

Isaiah 40:21 ישעיהו מ':כ"א

הֲלוֹא תֵדְעוּ הֲלוֹא תִשְׁמָעוּ הֲלוֹא הֻגַּד מֵרֹאשׁ לָכֶם הֲלוֹא הֲבִינוֹתֶם מוֹסְדוֹת הָאָרֶץ׃

Know ye not? hear ye not? Hath it not been told you from the beginning? Have ye not understood the foundations of the earth?

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KEHOT'S NOTE

בספר החקירה דף קא, ב מביא מהרד"ק ישעי' מ, כא שכ' בשם חכמי התכונה שהמספר לכוכבים הם אלף וצ"ח. וראה הערת כ"ק אדמו"ר שם.

82 **במאמרי אדה"א פ' ראה ע' תסז**

That version reads "that most precious stones grow from the light of the stars."

KEHOT'S NOTE

"שרוב האבנים הטובות גדילים מאור הכוכבים".

PARAGRAPH 20

83 **י"ב אבנים למספר שבטי בנ"י**

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

KEHOT'S NOTE

מ"א יח, לא.

84 **י"ב אבנים למספר שבטי בני ישראל**

"And Eliyahu took twelve stones, according to the number of the tribes of the sons of Yaakov." The twelve stones correspond to the twelve tribes.

I Kings 18:31 מלכים א י"ח:ל"א

וַיִּקַּח אֵלִיָּהוּ שְׁתֵּים עֶשְׂרֵה אֲבָנִים כְּמִסְפַּר שִׁבְטֵי בְנֵי־יַעֲקֹב אֲשֶׁר הָיָה דְבַר־ה' אֵלָיו לֵאמֹר יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ׃

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the L-RD came, saying: 'Israel shall be thy name.'

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85 כוכבא דשביט

The Talmud explains zikin, over which a blessing is said, as kochva deshavit, a comet. The Alter Rebbe uses the word to show that shevet means "drawn out."

Berakhot 58b:11 ברכות נ"ח ב:י"א

עַל הַזִּיקִין: מַאי זִיקִין? אָמַר שְׁמוּאֵל: כּוֹכְבָא דְּשָׁבִיט. וְאָמַר שְׁמוּאֵל: נְהִירִין לִי שְׁבִילֵי דִּשְׁמַיָּא כִּשְׁבִילֵי דִּנְהַרְדָּעָא, לְבַר מִכּוֹכְבָא דְּשָׁבִיט דְּלָא יָדַעְנָא מַאי נִיהוּ. וּגְמִירִי דְּלָא עָבַר כְּסָלָא, וְאִי עָבַר כְּסָלָא — חָרֵב עָלְמָא. וְהָא קָא חָזֵינַן דְּעָבַר! — זִיוֵיהּ הוּא דְּעָבַר, וּמִתְחֲזֵי כִּדְעָבַר אִיהוּ. רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ אָמַר: וִילּוֹן הוּא דְּמִקְּרֵע, דְּמַגְלְגַּל וּמְחֲזֵי נָהוֹרָא דְּרָקִיעַ. רַב אָשֵׁי אָמַר: כּוֹכְבָא הוּא דְּעָקַר מֵהַאי גִּיסָא דְּכִסְלָא וְחָזֵי לֵיקֵּה חַבְרֵיהּ מֵהַהֵךְ גִּיסָא, וּמִיבְּעֵית, וּמְחֲזֵי ...

For shooting stars [Zikin]. What means Zikin ? Samuel said : Kokeba di-Shebit. Samuel also said : The paths of heaven are as familiar to me as the streets of Nehardea, with the exception of the Kokeba di-Shebit, for I know not what that is. There is a tradition that it never passes through the constellation of Orion, for if it did the world would he destroyed. But we see that it does pass through ! It is its brightness that passes through, and so it seems as though it ...

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

KEHOT'S NOTE

ברכות נח, ב.

86 י"ב גבולי אלכסון

The twelve diagonal boundaries are explained there.

KEHOT'S NOTE

ס"י פ"ה, מ"ד. מעשה תורה ה. מובא בספר הבהיר סי' מב [צה]. והובא בפרדס להרמ"ק ש' פרטי השמות ופ"ו ובפ"ז ביאוה"ד. [כ]. נתבאר באוה"ת בראשית כרך א ו, ב. וראה שם טו, א שענין אלכסון אינו אלא מחסד להוד ומגבורה לנצח משא"כ מחסד לגבורה אינו אלכסון ע"ש, ושם טו, ב מציין לכמה מקומות שנתבאר זה.

87 מזרחית רומית במערבית תחתית

Sefer Yetzirah describes "twelve boundaries along their diagonals": east-north, east-south, east-upper, east-lower and so on. The Alter Rebbe uses them as the model for the blending of the attributes.

Sefer Yetzirah 5:1 ספר יצירה ה':א

שתים עשרה פשוטות ה"ו ז"ח ט"י ל"נ ס"ע צ"ק יסודן ראיה, שמיעה, ריחה, שיחה, לעיטה, תשמיש, מעשה, הלוך, רוגז, שחוק, הרהור, שינה. מדתן שתים עשרה גבולים באלכסונן. גבול מזרחית צפונית, גבול מזרחית דרומית, גבול מזרחית רומית, גבול מזרחית תחתית, גבול צפונית רומית, גבול צפונית תחתית, גבול מערבית דרומית, גבול מערבית צפונית, גבול מערבית רומית, גבול מערבית תחתית, גבול דרומית רומית, גבול דרומית תחתית. ומרחיבין והולכין עד עדי עד והם זרועות עולם:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

88 סד"ה מראיהם ומעשיהם

Near the end of that discourse the alef is described as a yud above, a yud below and a vav between them: the drawing-down, the vav, comes only through the contraction of the upper yud.

KEHOT'S NOTE

תו"א פ' יתרו סט, ג.

PARAGRAPH 21

89 ומשלם לשונאיו אל פניו

"And He repays those who hate Him to their face, to destroy them." The Alter Rebbe cites it as Chesed within Gevurah: good given out of severity.

Deuteronomy 7:10 דברים ז':י

וּמְשַׁלֵּם לְשֹׂנְאָיו אֶל־פָּנָיו לְהַאֲבִידוֹ לֹא יְאַחֵר לְשֹׂנְאוֹ אֶל־פָּנָיו יְשַׁלֶּם־לוֹ׃

and repayeth them that hate Him to their face, to destroy them; He will not be slack to him that hateth Him, He will repay him to his face.

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KEHOT'S NOTE

דברים ז, י.

90 חושך שבטו

The Midrash opens Shemos with this verse, teaching that whoever withholds discipline from his son ends by leading him astray. It shows that severity can be an expression of love.

Shemot Rabbah 1:1 שמות רבה א':א

ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו - הדא הוא דכתיב (משלי יג, כד): חושך שבטו שונא בנו ואוהבו שחרו מוסר. בנוהג שבעולם, אדם שאומר לו חברו: פלוני הכה לבנך, יורד עמו עד לחייו. ומה תלמוד לומר: חושך שבטו שונא בנו?! ללמדך, שכל המונע בנו מן המרדות, סוף בא לתרבות רעה ושונאהו. שכן מצינו בישמעאל, שהיו לו געגועים על אברהם אביו ולא רדהו ויצא לתרבות רעה ושנאהו, והוציאו מביתו ריקם. מה עשה ישמעאל כשהיה בן חמש עשרה שנה? התחיל להביא צלם מן השוק והיה מצחק בו ...

"These are the names of the children of Israel who came to Egypt with Jacob; each came with his household" (Exodus 1:1). That is what is written: "He who spares his rod hates his son, and he who loves him seeks for him admonition" (Proverbs 13:24). The way of the world is that a person whom another tells him: 'So-and-so struck your son,' he would harass him. What is the meaning when the verse states: "He who spares his rod hates his son"? It is to teach you that anyone ...

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91 חושך שבטו שונא בנו

"He who spares his rod hates his son, but he who loves him disciplines him early." Discipline that comes from love is Gevurah within Chesed.

Proverbs 13:24 משלי י"ג:כ"ד

חוֹשֵׂךְ שִׁבְטוֹ שׂוֹנֵא בְנוֹ וְאֹהֲבוֹ שִׁחֲרוֹ מוּסָר׃

He that spareth his rod hateth his son; But he that loveth him chasteneth him betimes.

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KEHOT'S NOTE

משלי יג, כד.

PARAGRAPH 22

92 **והיינו בירור נה"ב ע"י נה"א**

This passage is quoted there: "the elevation of the animal soul, whose root is from the Name Ban, through the alef of Mah; and this elevation is 'before Havayah,' above the Name Havayah."

KEHOT'S NOTE

מובא באוה"ת בראשית כרך א קעו, א "העלאת נה"ב ששרשה משם ב"ן על ידי האלף דמ"ה, והעלאה זו היא לפני ה' למעלה משם הוי" ע"ש.

93 **דרך כוכב מיעקב**

Bilam's prophecy: "A star has stepped forth from Yaakov." The stars stand for the root of the souls of Israel.

Numbers 24:17 במדבר כ"ד:י"ז

אֶרְאֶנּוּ וְלֹא עַתָּה אֲשׁוּרֶנּוּ וְלֹא קָרוֹב דָּרַךְ כּוֹכָב מִיַּעֲקֹב וְקָם שֵׁבֶט מִיִּשְׂרָאֵל וּמָחַץ פַּאֲתֵי מוֹאָב וְקַרְקַר כָּל־בְּנֵי־שֵׁת׃

I see him, but not now; I behold him, but not nigh; There shall step forth a star out of Jacob, And a scepter shall rise out of Israel, And shall smite through the corners of Moab, And break down all the sons of Seth.

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KEHOT'S NOTE

במדבר כד, יז.

94 **ועמ"ש במ"א בענין סוכה**

The note points there for the discussion of the sukkah's shade and the stars seen through it, to which the text refers.

KEHOT'S NOTE

ע' באוה"ת דרושים לסוכות ע' א'תשטו ואילך. מאמרי אדה"א דברים כרך ד ע' א'רכז ואילך.

95 **שצ"ל צלתה מרובה מחמתה**

The Talmud requires that a sukkah's covering give more shade than sun; one whose sun is more than its shade is invalid.

Sukkah 9b:2–3 סוכה ט' ב:ב'-ג'

גְּמָ' אָמַר רָבָא: לֹא שָׁנוּ אֶלָּא בְּאִילָן שֶׁצִּלָּתוֹ מְרוּבָּה מֵחַמָּתוֹ, אֲבָל חַמָּתוֹ מְרוּבָּה מִצִּלָּתוֹ — כְּשֵׁרָה. מַאי — מִדְּקָתָנֵי: "כְּאִילּוּ עָשָׂאָהּ בְּתוֹךְ הַבַּיִת": לְמָה לִי לְמֵימַר "כְּאִילּוּ עָשָׂאָהּ בְּתוֹךְ הַבַּיִת"? לֵימַר "פְּסוּלָה"! אֶלָּא, הָא קָא מַשְׁמַע לַן דְּאִילָן דּוּמְיָא דְּבַיִת: מָה בַּיִת צִלָּתוֹ מְרוּבָּה מֵחַמָּתוֹ — אַף אִילָן צִלָּתוֹ מְרוּבָּה מֵחַמָּתוֹ.

Gemara. Rava said: [Our mishnah] was taught only in respect of' a tree whose shade is greater than the sun [shining through its branches] but if the sun is more than its shade, it is valid. How [do we know this]? Since it states, "it is as if he made it within the house."Now why did it teach, it is as if he made it within the house? Let it simply state 'it is invalid'? Rather this is what it teaches us: the tree [referred to is] like a house, ...

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KEHOT'S NOTE

סוכה ט, ב. כב, א. [כ]. קטע בסה"מ תרל"ח ע' נט.

96 **צ"ל כוכבים נראים מתוכה**

Kehot's note points to Sukkah 2a for these words.

Sukkah 2a סוכה ב' א

KEHOT'S NOTE

סוכה ב, א. ובאו"ח סי' תרלא ס"ג. [כ].

97 **צ"ל כוכבים נראים מתוכה**

The Shulchan Aruch rules that the sukkah's covering should be thin enough for the stars to be seen through it.

Shulchan Arukh, Orach Chayim 631:3 שולחן ערוך, אורח חיים תרל"א:ג'

דרך הסיכוך להיות קל כדי שיראו ממנו הכוכבים הגדולים היתה מעובה כמין בית אע"פ שאין הכוכבים נראים מתוכה כשרה:

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

98 **כוכבים הם ברקיעא תמינאה**

The Kehot note points to this passage of the Zohar for the stars' place in the eighth firmament.

Chagigah 12b:5 חגיגה י"ב ב:ה'

... וילון — אינו מְשַׁמֵּשׁ כְּלוּם, אֶלָּא נִכְנָס שַׁחֲרִית וְיוֹצֵא עַרְבִית, וּמְחַדֵּשׁ בְּכָל יוֹם מַעֲשֵׂה בְרֵאשִׁית, שֶׁנֶּאֱמַר: "הַנּוֹטֶה כַדּוֹק שָׁמַיִם וַיִּמְתָּחֵם כָּאֹהֶל לָשָׁבֶת". רָקִיעַ — שֶׁבּוֹ חַמָּה וּלְבָנָה כּוֹכָבִים וּמַזָּלוֹת קְבוּעִין, שֶׁנֶּאֱמַר: "וַיִּתֵּן אוֹתָם אֱלֹקִים בִּרְקִיעַ הַשָּׁמָיִם". שְׁחָקִים — שֶׁבּוֹ רַחֲיִם עוֹמְדוֹת וְטוֹחֲנוֹת מָן לַצַּדִּיקִים, שֶׁנֶּאֱמַר: "וַיְצַו שְׁחָקִים מִמָּעַל וְדַלְתֵי שָׁמַיִם פָּתָח. וַיַּמְטֵר עֲלֵיהֶם מָן לֶאֱכוֹל וְגוֹ'".

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Zohar I, 162b זח"א קסב, ב

KEHOT'S NOTE

ראה חגיגה יב, ב. זח"א קסב, ב. רמב"ם הל' יסוה"ת רפ"ג. ראה אוה"ת בראשית כרך א קעו, א דשם מבאר ענין הכוכבים ברקיע תמינאה.

99 **כוכבים הם ברקיעא תמינאה**

The Rambam's order of the spheres: the sun is in the fourth sphere and the rest of the stars in the eighth. The Alter Rebbe uses it to place the stars above the sun.

Mishneh Torah, Foundations of the Torah 3:1 משנה תורה, הלכות יסודי התורה ג':א'

... וְגַלְגַּל שִׁשִּׁי שֶׁבּוֹ כּוֹכַב צֶדֶק. וְגַלְגַּל שְׁבִיעִי שֶׁבּוֹ שַׁבְּתַי. וְגַלְגַּל שְׁמִינִי שֶׁבּוֹ שְׁאָר כָּל הַכּוֹכָבִים שֶׁנִּרְאִים בָּרָקִיעַ. וְגַלְגַּל תְּשִׁיעִי הוּא גַּלְגַּל הַחוּזֵר בְּכָל יוֹם מִן הַמִּזְרָח לַמַּעֲרָב וְהוּא הַמַּקִּיף וּמְסַבֵּב אֶת הַכֹּל. וְזֶה שֶׁתִּרְאֶה כָּל הַכּוֹכָבִים כְּאִלּוּ הֵם כֻּלָּם בְּגַלְגַּל אֶחָד וְאַף עַל פִּי שֶׁיֵּשׁ בָּהֶן זֶה לְמַעְלָה מִזֶּה. מִפְּנֵי שֶׁהַגַּלְגַּלִּים טְהוֹרִים וְזַכִּים כִּזְכוּכִית וְכַסַּפִּיר לְפִיכָךְ נִרְאִים הַכּוֹכָבִים שֶׁבַּגַּלְגַּל הַשְּׁמִינִי מִתַּחַת גַּלְגַּל הָרִאשׁוֹן׃

The celestial spheres are called heaven, firmament, habitation and nebula, and there are nine such spheres; the sphere nearest to us is the Moon; the second above it is the sphere wherein is set the star Mercury; in the third sphere above it is Venus; in the fourth sphere is the Sun; in the fifth sphere is Mars; in the sixth sphere is the star Jupiter; in the

seventh is Saturn; in the eighth sphere are set all the stars which are seen in the firmament; the ninth sphere is ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

100 **במדרש רבה פ' דברים**

The note points there for a discussion of this Midrash on the stars.

KEHOT'S NOTE

א, יד. וראה גם באוה"ת תשא ע' א'תתכה.

101 **למה לא משלת בניך בחמה ולבנה**

The Midrash on Devarim: asked why Israel was likened to the stars rather than to the sun and moon, the answer is that the stars never have shame.

Devarim Rabbah 1:14 דברים רבה א':י"ד

102 **ונשא אהרן את שמות בני"י**

"And Aharon shall carry the names of the children of Israel in the breastplate of judgment upon his heart... as a remembrance before Havayah always." The Alter Rebbe reads "before Havayah" as a level above the Name Havayah.

Exodus 28:29 שמות כ"ח:כ"ט

וְנָשָׂא אַהֲרֹן אֶת־שְׁמוֹת בְּנֵי־יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל־לִבּוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לְזִכָּרֹן לִפְנֵי־ה' תָּמִיד:

And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the L-RD continually. .

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KEHOT'S NOTE

שמות כח, כט.

103 **וספור את הכוכבים אם תוכל**

G-d tells Avraham, "Look toward the heavens and count the stars, if you are able to count them... so shall your seed be." The souls of Israel are likened to the stars.

Genesis 15:5 בראשית ט"ו:ה'

וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבֶּט־נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים אִם־תּוּכַל לִסְפֹּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זַרְעֶךָ:

And He brought him forth abroad, and said: 'Look now toward heaven, and count the stars, if thou be able to count them'; and He said unto him: 'So shall thy seed be.'

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KEHOT'S NOTE

בראשית טו, ה.

PARAGRAPH 23

104 **ואל אישך תשוקתך**

"And your longing shall be for your husband." Here it is the creation's longing to return and be absorbed in its source.

Genesis 3:16 בראשית ג':ט"ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טז.

105 **מים התחתונים בוכים**

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

KEHOT'S NOTE

ראה בחיי ויקרא ב, יג. מדרש עשרת הדברות, א. ת"ז ת"ה (יט, ב). [כ].

106 **מים התחתונים בוכים**

Rabbeinu Bachya cites the Midrash that when G-d divided the waters, some above and some below, the lower waters began to weep. He connects it to the salt of the offerings and the water libation.

Rabbeinu Bahya, Vayikra 2:13 רבנו בחיי, ויקרא ב':י"ג

107 **מים התחתונים בוכים אנן בעינן למהוי קדם מלכא**

"The lower waters weep and say: We want to be before the King, the Cause of causes, and we want to rise up." An image of reflected light, the upward longing of the lower realms.

Tikkunei Zohar 19b:16–17 תקוני הזהר י"ט ב:ט"ז-י"ז

ומחלוקת האי דאיהו לשם שמים בגין דמים תתאין אינון בוכין ואמרין אנן בעיין למהוי קדם מלכא עלת העלות ובעו לסלקא לעילא. רקיע אפריש ביניייהו עד דעלת העלות שוי לון שוין. י' מסטרא דא וי' מסטרא דא. ו' באמצעיתא. כגוונא דא יוי"י דאיהי א. ואלין כלהו קרבין לעלת העלות.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 24

108 **ות קש בלדתה**

"And Rachel gave birth, and she had hard labor in giving birth." The Alter Rebbe reads the difficulty as Binyamin's soul resisting revelation below.

Genesis 35:16 בראשית ל"ה:ט"ז

וַיִּסְעוּ מִבֵּית אֵל וַיְהִי־עוֹד כִּבְרַת־הָאָרֶץ לָבוֹא אֶפְרָתָה וַתֵּלֶד רָחֵל וַתָּקַשׁ בְּלִדְתָּהּ:

And they journeyed from Beth-el; and there was still some way to come to Ephrath; and Rachel travailed, and she had hard labour.

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109 **רחל היא בחי' מלכות**

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

KEHOT'S NOTE

not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג.

115 **ראשי המטות**

"And Moshe spoke to the heads of the tribes." The opening of the discourse the Alter Rebbe refers to.

Numbers 30:2 במדבר ל:ב

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

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

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116 **זאת חקת התורה**

"This is the statute of the Torah." The opening of another discourse the Alter Rebbe refers to.

Numbers 19:2 במדבר י"ט:ב

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה יְ־הוָ־ה לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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117 **ישפה י"ש פ"ה . . ושותק**

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

KEHOT'S NOTE

אסתר רבה ספי"ו. תנחומא ויצא, ו.

118 **חכם אינו מדבר בפני מי שגדול**

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

KEHOT'S NOTE

אבות ה, ז.

119 **חכם אינו מדבר בפני מי שגדול ממנו**

"A wise man does not speak before one who is greater than he in wisdom." Malchus is silent before its source.

Pirkei Avot 5:7 משנה אבות ה:ז

שִׁבְעָה דְבָרִים בַּגֹּלֶם וְשִׁבְעָה בֶחָכָם. חָכָם אֵינוֹ מְדַבֵּר בִּפְנֵי מִי שֶׁהוּא גָדוֹל מִמֶּנּוּ בְחָכְמָה וּבְמִנְיָן, וְאֵינוֹ נִכְנָס לְתוֹךְ דִּבְרֵי חֲבֵרוֹ, וְאֵינוֹ נִבְהָל לְהָשִׁיב, שׁוֹאֵל כָּעִנְיָן וּמֵשִׁיב כַּהֲלָכָה, וְאוֹמֵר עַל רִאשׁוֹן רִאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן, וְעַל מַה שֶּׁלֹּא שָׁמַע, אוֹמֵר לֹא שָׁמָעְתִּי, וּמוֹדֶה עַל הָאֱמֶת. וְחִלּוּפֵיהֶן בַּגֹּלֶם׃

[There are] seven things [characteristic] in a clod, and seven in a wise man: A wise man does not speak before one who is greater than he in wisdom, And does not break into his fellow's speech; And is not hasty to answer; He asks what is relevant, and he answers to the point; And he speaks of the first [point] first, and of the last [point] last; And concerning that which he has not heard, he says: I have not heard; And he acknowledges the truth. And the reverse …

פרדס שכ"ג, פ"כ. מא"א אות ר' סט"ז. וביאיר נתיב שם: ופשוט הוא בכ"מ בזהר.

PARAGRAPH 25

110 **ויכלכל יוסף את אביו**

"And Yosef sustained his father and his brothers and all his father's household with bread." Yosef is the one who gives, from above to below.

Genesis 47:12 בראשית מ"ז:י"ב

וַיְכַלְכֵּל יוֹסֵף אֶת־אָבִיו וְאֶת־אֶחָיו וְאֵת כָּל־בֵּית אָבִיו לֶחֶם לְפִי הַטָּף׃

And Joseph sustained his father, and his brethren, and all his father's household, with bread, according to the want of their little ones.

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KEHOT'S NOTE

בראשית מז, יב.

111 **ויוסף הוא המשביר**

"And Yosef was the ruler over the land; he was the one who supplied [grain] to all the people of the land."

Genesis 42:6 בראשית מ"ב:ו

וְיוֹסֵף הוּא הַשַּׁלִּיט עַל־הָאָרֶץ הוּא הַמַּשְׁבִּיר לְכָל־עַם הָאָרֶץ וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ־לוֹ אַפַּיִם אָרְצָה׃

And Joseph was the governor over the land; he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down to him with their faces to the earth.

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KEHOT'S NOTE

בראשית מב, ו.

112 **כמ"ש הרמב"ם**

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

KEHOT'S NOTE

הל' כלי המקדש פ"ט ה"ז.

113 **ישפה י"ש פ"ה**

The Midrash: Binyamin's stone in the breastplate was yashfeh, "for he knew of the sale of Yosef and kept silent: yashfeh, yesh peh, there is a mouth and it is silent," and so too Esther "did not tell her birth."

Esther Rabbah 6:12 אסתר רבה ו:י"ב

114 **מוצא פי ה'**

"Not by bread alone does man live, but by everything that comes forth from the mouth of Havayah." The "going forth" (motza) is the source of the "mouth."

Deuteronomy 8:3 דברים ח':ג

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

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth

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120 **ואתם תחרישון**

At the Sea of Reeds: "Havayah will fight for you, and you shall keep silent."

Exodus 14:14 שמות י"ד:י"ד

ה' יִלָּחֶם לָכֶם וְאַתֶּם תַּחֲרִשׁוּן׃

The L-RD will fight for you, and ye shall hold your peace.'

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121 **והיה מספר**

"And the number of the children of Israel shall be like the sand of the sea." The opening of a discourse the Alter Rebbe refers to.

Hosea 2:1 הושע ב':א'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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122 **בזחי"ג בלק (קפ"ח ב')**

There the Alter Rebbe cites the same Zohar, tenufah as tenu peh, and explains the waving of the omer as raising the animal soul, whose root is Malchus, called behemah, numerically Ban.

KEHOT'S NOTE

ראה גם לעיל פי' אמור לו, ב.

123 **עמר התנופה תנו פה**

The Zohar on Balak, cited by the text itself, reads tenufah, the waving of the omer, as tenu peh, "give a mouth."

Zohar, Balak 6:67–78 ספר הזהר, בלק ו':ס"ז-ע"ח

124 **אין אסתר מגדת**

"Esther did not tell her birth or her people." The Midrash counts her silence with Binyamin's.

Esther 2:20 אסתר ב':כ'

אֵין אֶסְתֵּר מַגֶּדֶת מוֹלַדְתָּהּ וְאֶת־עַמָּהּ כַּאֲשֶׁר צִוָּה עָלֶיהָ מָרְדֳּכָי וְאֶת־מַאֲמַר מָרְדֳּכַי אֶסְתֵּר עֹשָׂה כַּאֲשֶׁר הָיְתָה בָאֹמְנָה אִתּוֹ׃

Esther had not yet made known her kindred nor her people; as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him —

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125 **שמשותיך**

"And I will make your windows (shimshosayich) of kadkod." The Alter Rebbe reads the word as windows through which the sun shines.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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126 **שמשותיך פי' חלונות**

The previous maamar explains shimshosayich as the shining of the sun and, following the Talmud in Sanhedrin, as windows through which the sun shines.

KEHOT'S NOTE

ראה לעיל כד, ד.

127 **שבחי' מלכות היא בחי' פה**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

PARAGRAPH 26

128 **והתהלכתי בתוככם**

"And I will walk among you and be your G-d, and you shall be My people." The Alter Rebbe reads the "walking" in both directions.

Leviticus 26:12 ויקרא כ"ו:י"ב

וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹקִים וְאַתֶּם תִּהְיוּ־לִי לְעָם׃

And I will walk among you, and will be your G-d, and ye shall be My people.

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KEHOT'S NOTE

ויקרא כו, יב. ראה אוה"ת ויקרא כרך ב ע' תרנב.

129 **סד"ה ונתתי לך מהלכים**

At the end of that discourse in Parshas Vayeshev, "And I will give you places to walk" is read as two kinds of walking, from below to above and from above to below; now they are "running and returning," but in the Time to Come, when the light that encompasses all worlds is revealed, both will be walking.

KEHOT'S NOTE

תו"א לא, ג ואילך.

130 **ונתתי לך מהלכים**

"And I will give you places to walk among these that stand here." The opening of the discourse the Alter Rebbe refers to.

Zechariah 3:7 זכריה ג':ז'

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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131 **עד"מ שאם אחד**

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

KEHOT'S NOTE

ע"ל ר"פ ואתחנן. ושי"נ. [כ].

132 **ואמרי לה דפליגי בזה תרי אמוראי במערבא יהודה וחזקיה בני ר' חייא**

The Talmud's alternative version: "and some say two Amoraim in the West disagreed, Yehudah and Chizkiyah, the sons of Rabbi Chiya."

Bava Batra 75a:9 בבא בתרא ע"ה א:ט

"וְשַׂמְתִּי כַּדְכֹּד שִׁמְשֹׁתַיִךְ" - אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: פְּלִיגִי תְּרֵי מַלְאֲכֵי בְּרִקִיעָא - גַּבְרִיאֵל וּמִיכָאֵל; וְאָמְרִי לַהּ תְּרֵי אָמוֹרָאֵי בְּמַעֲרְבָא, וּמַאן אינּוּן - יְהוּדָה וְחִזְקִיָּה בְּנֵי רַבִּי חִיָּיא; חַד אָמַר: שׁוֹהַם, וְחַד אָמַר: יָשְׁפֵּה. אָמַר לְהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא: לֶיהֱוֵי כְּדֵין וּכְדֵין.

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133 The Talmud describes Yehudah at his father's right and Chizkiyah at his left, which links them to Avraham (right, Chesed) and Yitzchak (left, Gevurah).

Moed Katan 25a:21 מועד קטן כ"ה א:כ"א

עַיְילֵיהּ, הֲוָה גָּנֵי יְהוּדָה מֵימִינֵיהּ דַּאֲבוּהּ וְחִזְקִיָּה מִשְּׂמָאלֵיהּ. אֲמַר לֵיקָה יְהוּדָה לְחִזְקִיָּה: קוּם מִדּוּכְתִּיךְ, דְּלָאו אוֹרַח אַרְעָא דְּקָאֵים רַב הוּנָא. בַּהֲדֵי דְּקָאֵים — קָם בַּהֲדֵיהּ עַמּוּדָא דְּנוּרָא. חֲזֵיֵיהּ רַב חַגָּא, אִיבְּעִית, זַקְפֵיהּ לַאֲרוֹנֵיהּ וּנְפַק אֲתָא. וַהַאי דְּלָא אִיעֲנַשׁ (ענש), מִשּׁוּם דְּזַקְפֵיהּ לַאֲרוֹנֵיהּ דְּרַב הוּנָא.

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134 **כי שרית עם אלקים**

"Your name shall no longer be Yaakov but Yisrael, for you have striven with G-d and with men, and have prevailed."

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.

135 **עלי באר**

"Then Israel sang this song: Rise up, O well." The opening of a discourse the Alter Rebbe refers to.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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136 **חפרוה שרים**

"The well that princes dug." Part of the same verse to which the Alter Rebbe refers.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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137 **כנשר יעיר**

"As an eagle stirs up its nest, hovers over its young." The opening of another discourse the Alter Rebbe refers to.

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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138 **יעקב אבינו לא מת**

Rabbi Yochanan's teaching that "Yaakov our father did not die." Rabbi Chiya, "living," is the level of Yaakov.

Taanit 5b:9 תענית ה' ב:ט'

בָּתַר דִּסְעוּד אֲמַר לֵיקָה, הָכִי אָמַר רַבִּי יוֹחָנָן: יַעֲקֹב אָבִינוּ לֹא מֵת. אֲמַר לֵיקָה: וְכִי בִּכְדֵי סְפַדוּ סַפְדָנֵיָא וְחַנַּטוּ חַנָּטַיָּא וּקְבָרוּ קַבְּרַיָּא? אֲמַר לֵיקָה: מִקְרָא אֲנִי דּוֹרֵשׁ, שֶׁנֶּאֱמַר: "וְאַתָּה אַל תִּירָא עַבְדִּי יַעֲקֹב נְאֻם ה' וְאַל תֵּחַת יִשְׂרָאֵל כִּי הִנְנִי מוֹשִׁיעֲךָ מֵרָחוֹק וְאֶת זַרְעֲךָ מֵאֶרֶץ שִׁבְיָם", מַקִּישׁ הוּא לְזַרְעוֹ: מָה זַרְעוֹ בַּחַיִּים — אַף הוּא בַּחַיִּים.

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KEHOT'S NOTE

ראה תענית ה, ב.

139 Eliyahu tells that all the sages are carried up to the heavenly academy by angels, except the chariot of Rabbi Chiya, which rises and descends by itself. The same passage likens Rabbi Chiya and his sons to the Patriarchs.

Bava Metzia 85b:12 בבא מציעא פ"ה ב:י"ב

אָמַר לֵיקָה: וְיֵשׁ דּוּגְמָתָן בָּעוֹלָם הַזֶּה? אָמַר לֵיקָה: אִיכָּא רַבִּי חִיָּיא וּבָנָיו. גְּזַר רַבִּי תַּעֲנִיתָא, אַחְתִּינְהוּ לְרַבִּי חִיָּיא וּבָנָיו. אָמַר "מַשִּׁיב הָרוּחַ" - וְנִשְׁבָה זִיקָא. אָמַר "מוֹרִיד הַגֶּשֶׁם" - וַאֲתָא מִיטְרָא, כִּי מְטָא לְמֵימַר "מְחַיֵּה הַמֵּתִים" - רְגַשׁ עָלְמָא.

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PARAGRAPH 27

140 The Talmud's wording: "two angels in the firmament, Gavriel and Michael... one said shoham and one said yashfeh." The order of the names suggests that Gavriel said shoham.

Bava Batra 75a:9 בבא בתרא ע"ה א:ט'

"וְשַׂמְתִּי כַּדְכֹּד שִׁמְשֹׁתַיִךְ" - אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: פְּלִיגִי תְּרֵי מַלְאֲכֵי בְּרִקִיעָא - גַּבְרִיאֵל וּמִיכָאֵל; וְאָמְרִי לַהּ תְּרֵי אָמוֹרָאֵי בְּמַעֲרְבָא,

> Michael and Gavriel... one said shoham and one said yashfeh."

Midrash Tehillim 87:1 מדרש תהילים פ"ז:א

... הניחה על הסדן והיה מכה בפטיש על הסדן נחלק הפטיש ונשבר הסדן וסנפירנון לא נשבר. (שם יב) ושמתי כדכד שמשותיך. אמר רבי ברכיה בשם רבי אבא בר כהנא פליגי בה תרי מלאכי ברקיע מיכאל וגבריאל. ואמרי לה תרי אמוראי במערבא יהודה וחזקיה בני רבי חייא. חד אמר שוהם וחד אמר ישפה. אמר הקב"ה ליהוי כדין וכדין. הוי ושמתי כדכד שמשותיך ושעריך לאבני אקדח. אמר רבי יהודה בשם ר' שמואל שער הגדול של ירושלים שתי מזוזות ושתי פשפשים של אבן אחת. רבי יוחנן הוי קא דריש ושעריך לאבני אקדח עתיד ...

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146 The Yalkut on Isaiah 54 has the same reading, Michael before Gavriel.

Yalkut Shimoni on Nach 476:7–479:3 ילקוט שמעוני על נ"ך תע"ו:ז-תע"ט:ג

PARAGRAPH 30

147 כמו שאומרים

> the passage shares nothing with the note

KEHOT'S NOTE

ע"ל ד"ה קדש ישראל בפינחס (עט, ג) [כ].

148 הבו לה' בני אלים

> "A Psalm of David: Give to Havayah, O sons of the mighty, give to Havayah glory and strength." Said at the welcoming of Shabbos; its three "give" stand for three ascents.

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.

149 כמ"ש . . בכוונת הבו

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

KEHOT'S NOTE

ראה פע"ח שער השבת פ"ח.

PARAGRAPH 32

150 לאשתאבא בגופא דמלכא

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

KEHOT'S NOTE

זח"א (ריז, ב). [כ].

151 לאשתאבא בגופא דמלכא

> The Zohar's phrase for the soul being absorbed into "the

וּמַאן אִינּוּן - יְהוּדָה וְחִזְקִיָּה בְּנֵי רַבִּי חִיָּיא; חַד אָמַר: שׁוֹהַם, וְחַד אָמַר: יָשְׁפֵּה. אָמַר לְהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא: לֶהֱוֵי כְּדֵין וּכְדֵין.

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141 ע"פ ואלה תולדות יצחק

> The same words appear there: Avraham, whose attribute is drawing down from above to below, loves his opposite, Yitzchak, from below to above.

KEHOT'S NOTE

תו"א יז, ג.

142 ואלה תולדות יצחק

> "And these are the generations of Yitzchak, son of Avraham." The opening of the discourse in Torah Ohr the Alter Rebbe refers to.

Genesis 25:19 בראשית כ"ה:י"ט

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת־יִצְחָק׃

And these are the generations of Isaac, Abraham's son: Abraham begot Isaac.

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143 אשר אהבת את יצחק

> "Take your son, your only one, whom you love, Yitzchak." Avraham, the attribute of Chesed, loved his opposite.

Genesis 22:2 בראשית כ"ב:ב

וַיֹּאמֶר קַח־נָא אֶת־בִּנְךָ אֶת־יְחִידְךָ אֲשֶׁר־אָהַבְתָּ אֶת־יִצְחָק וְלֶךְ־לְךָ אֶל־אֶרֶץ הַמֹּרִיָּה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אַחַד הֶהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ׃

And He said: 'Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.'

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KEHOT'S NOTE

בראשית כב, ב.

144 מים קרים על נפש עיפה

> "Cold water to a weary soul, so is good news from a distant land." One who is heated longs for its opposite.

Proverbs 25:25 משלי כ"ה:כ"ה

מַיִם קָרִים עַל־נֶפֶשׁ עֲיֵפָה וּשְׁמוּעָה טוֹבָה מֵאֶרֶץ מֶרְחָק׃

As cold waters to a faint soul, So is good news from a far country.

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KEHOT'S NOTE

משלי כה, כה.

PARAGRAPH 28

145 פליגי בה תרי מלאכי ברקיע מיכאל וגבריאל

> Midrash Tehillim gives the dispute with Michael named first: "two angels in the firmament disagreed about it,

body of the King," here the Ten Sefiros of Atzilus.

Zohar, Vayechi 19:134–20:147 ספר הזהר, ויחי י"ט:קל"ד-כ:קמ"ז

But if a man is not adjudged worthy, woe to his spirit, which has to be purified and to be prepared before it can be drawn to the Body of the King; and if it is not prepared, woe to it that it must roll about "like a stone in a sling" (cf. I Sam.). Further, we have learnt: "If the soul is worthy, great is the bliss reserved for it in the other world, as it is written, "No eye hath seen save thine, O L-rd, what thou wilt …

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

PARAGRAPH 33

152 **העצם שישאר לעת התחי'**

The Kehot note points to the Midrash on the bone (the luz) from which G-d will rebuild a person at the Resurrection.

Bereshit Rabbah 28:3 בראשית רבה כ"ח:ג'

"ויאמר ה' אמחה את האדם" ר' לוי בשם ר' יוחנן אמר אפי' אסטרובלין של רחיים נמחה ר"י בר סימון בשם ר' יוחנן אמר אפי' עפרו של אדה"ר נמחה כד דרשה ר"י בציפורי בצבורא ולא קיבלו מיניה רבי יוחנן בשם ר"ש בן יהוצדק אמר אפילו לוז של שדרה שממנו הקדוש ברוך הוא מציץ את האדם לעתיד לבא נמחה אדריאנוס שחיק עצמות שאל את רבי יהושע בן חנניא א"ל מהיכן הקב"ה מציץ את האדם לעתיד לבא א"ל מלוז של שדרה א"ל מנין אתה יודע א"ל איתיתיה לידי ואנא מודע לך טחנו ברחים …

"The L-rd said: I will obliterate man [haadam]" – Rabbi Levi said in the name of Rabbi Yoḥanan: Even the lower millstone was obliterated. Rabbi Yehuda bar Simon said in the name of Rabbi Yoḥanan: Even the dust of Adam the first man was obliterated. When Rabbi Yehuda expounded this in public in Tzippori, they did not accept it from him. Rabbi Yoḥanan said in the name of Rabbi Shimon ben Yehotzadak said: Even the sacrum, from which the Holy One blessed be He will cause man to sprout in …

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KEHOT'S NOTE

ראה ב"ר כח, ג. ויק"ר רפי"ח.

153 **העצם שישאר לעת התחי'**

The Kehot note points here as well for the bone from which the body will be rebuilt.

Vayikra Rabbah 18:1 ויקרא רבה י"ח:א'

154 **ע"י הטל שיומשך מלמע'**

The Talmud lists among the treasures of the highest heaven, Aravos, "the dew with which the Holy One, blessed be He, will revive the dead."

Chagigah 12b חגיגה י"ב ב

KEHOT'S NOTE

ראה חגיגה יב, ב. ושי"נ.

PARAGRAPH 34

155 **חסד דרועא ימינא**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

156 **חסד דרועא ימינא**

In Eliyahu's prayer the Sefiros are pictured as a body: "Chesed is the right arm, Gevurah the left arm."

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

Constantinople, 1740 (CC-BY-NC)

157 **הזהר ר"פ ויצא**

The note points there for a discussion of this passage of the Zohar on "My vessels" and "your vessels."

KEHOT'S NOTE

קמח, ב. [כ]. ראה אוה"ת ויצא כרך א דף קפב, ב.

158 **חייך אפילו במאנין דילי לא אשתמש אלא במאנין דילך**

At the opening of Vayetzei the Zohar tells that G-d said to David, "By your life, I will not use even My own vessels, but only yours." The Alter Rebbe reads it as the Infinite Light dwelling even in created vessels.

Zohar, Vayetzei 6:36–7:43 ספר הזהר, ויצא ו':ל"ו-ז':מ"ג

David further said: "For thy servant David's sake turn not away the face of thine anointed" (Ibid. 10), as much as to say: "Let not the arrangements I have made be annulled." G-d said to him: "David, even my vessels I will not make use of, but will use thine instead." Nor did G-d stir from there until He had bestowed upon him a multitude of gifts, as it is written: "The L-rd swore unto David in truth; he will not turn back from it: of the fruit of thy …

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

PARAGRAPH 35

159 **והנה גם באצילות יש בחי' כלים**

The note points to the same place in Or HaTorah for the vessels of Atzilus.

KEHOT'S NOTE

ראה באוה"ת ויצא שם. ובאגה"ק סי' כ.

160 **משם יפרד**

"And a river goes out of Eden to water the garden, and from there it divides and becomes four heads." The Kabbalah applies it to the separation that begins below Atzilus.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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161 **רק הרוח ונפש הם כלים ממש**

The note points to Iggeres HaKodesh 20 for the distinction between what remains G-dliness and what has become a separate created vessel.

KEHOT'S NOTE

ראה אגה"ק סי' כ (קל, א). ד"ה תקעו בחדש תרס"ד ע' קלט. ד"ה החדש הזה תרע"ח ע' רכה.

PARAGRAPH 36

162 **ארי' דאכיל קרבנין**

The Kehot note points to the Zohar's image of the lion of fire that came down and consumed the offerings on the altar.

Zohar I, 6b זח"א ו,

Zohar II, 278a זח"ב רעח,

Zohar III, 17a זח"ג יז,

Yoma 21b יומא כ"א

KEHOT'S NOTE

זח"א ו, ב. זח"ב רעח, א. זח"ג יז, א. וראה יומא כא, ב.

163 **וירד ה' על הר סיני**

"And Havayah descended upon Mount Sinai, to the top of the mountain." A revelation from above to below, into the world as it is.

Exodus 19:20 שמות י"ט:כ'

וַיֵּרֶד ה' עַל־הַר סִינַי אֶל־רֹאשׁ הָהָר וַיִּקְרָא ה' לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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KEHOT'S NOTE

שמות יט, ג.

164 **שלא ע"י הזדככות הכלים**

The note points to this discourse for revelation below that does not depend on the refinement of the vessels, as at Sinai.

KEHOT'S NOTE

ראה ד"ה וירד תרמ"ג בסופו. ד"ה זכור תרס"ה פ"י. ד"ה אריב"ל תרח"ץ פ"ח. המשך תרס"ו ע' שנג. המשך תער"ב ח"ב ע' תתקל ואילך. לקו"ש חט"ו ע' 77. 88. לקו"ש חכ"א ע' 151.

PARAGRAPH 37

165 **המשל שהעליון יורד**

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

KEHOT'S NOTE

ע"ל ר"פ ואתחנן, ושו"נ. [כ].

166 **ושניהם כאחד טובים**

"For you do not know which will succeed, this or that, or whether both alike are good." Here both modes of revelation are good.

Ecclesiastes 11:6 קהלת י"א:ו'

בַּבֹּקֶר זְרַע אֶת־זַרְעֶךָ וְלָעֶרֶב אַל־תַּנַּח יָדֶךָ כִּי אֵינְךָ יוֹדֵעַ אֵי זֶה יִכְשָׁר הֲזֶה אוֹ־זֶה וְאִם־שְׁנֵיהֶם כְּאֶחָד טוֹבִים:

In the morning sow thy seed, And in the evening withhold not thy hand; For thou knowest not which shall prosper, whether this or that, Or whether they both shall be alike good.

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167 **בלקו"ת פ' בראשית**

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

KEHOT'S NOTE

להאריז"ל.

168 **ותמלא כדה**

Rivkah "went down to the spring and filled her pitcher (kadah)." The Arizal's discourse on this verse is cited for the meaning of kad.

Genesis 24:16 בראשית כ"ד:ט"ז

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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169 **והרמ"ז בפ' וירא**

That passage speaks of drawing Keser into Chochmah through Torah study after prayer, once "with all your might" (bechol me'odecha), which is the drawing-down of Keser, has come first.

KEHOT'S NOTE

ראה גם לקמן שה"ש כ, ד.

170 **ואחת גנוזה לצדיקים לע"ל**

"Yosef hid three treasures in Egypt: one was revealed to Korach, one to Antoninus son of Asverus, and one is stored away for the righteous in the Time to Come."

Pesachim 119a:11–12 פסחים קי"ט א:י"א-י"ב

אָמַר רַבִּי חָמָא (בַּר) חֲנִינָא: שָׁלֹשׁ מַטְמוֹנִיּוֹת הִטְמִין יוֹסֵף בְּמִצְרַיִם, אַחַת נִתְגַּלָּה לְקֹרַח, וְאַחַת נִתְגַּלָּה לְאַנְטוֹנִינוּס בֶּן אַסְוִירוֹס, וְאַחַת גְּנוּזָה לַצַּדִּיקִים לֶעָתִיד לָבֹא. "עוֹשֶׁר שָׁמוּר לִבְעָלָיו לְרָעָתוֹ", אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: זוֹ עָשְׁרוֹ שֶׁל קֹרַח. (שֶׁנֶּאֱמַר:) "וְאֶת כָּל הַיְקוּם אֲשֶׁר בְּרַגְלֵיהֶם", אָמַר רַבִּי אֶלְעָזָר: זֶה מָמוֹנוֹ שֶׁל אָדָם שֶׁמַּעֲמִידוֹ עַל רַגְלָיו. אָמַר רַבִּי לֵוִי: מַשֹּׂאוֹי שְׁלֹשׁ מֵאוֹת פָּרָדוֹת לָבָנוֹת הָיוּ מַפְתְּחוֹת בֵּית גְּנָזָיו שֶׁל קֹרַח, וְכוּלָּהוּ אַקְלִידֵי וּקְלִיפֵי דְּגִלְדָּא.

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Chochmah (Chochmah Stima'ah) is holy and separate, the supernal Keser is an encompassing light, and Atik is the encompassing of the encompassing.

KEHOT'S NOTE

לעיל כ, ג.

176 **סד"ה יחיינו מיומים**

That passage, at the end of the discourse "He will revive us after two days," speaks of the hidden yud, the deep source that cannot be grasped, opening and spreading forth into the hei.

KEHOT'S NOTE

לקמן ר"ה סד, א.

177 **יחיינו מיומים**

"He will revive us after two days; on the third day He will raise us up." The opening of the discourse referred to.

Hosea 6:2 הושע ו':ב'

יְחַיֵּנוּ מִיָּמִים בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו׃

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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178 **הב' כתרים שקבלו ישראל בסיני**

When Israel put "we will do" before "we will hear," sixty myriads of ministering angels came and tied two crowns on each of them.

Shabbat 88a:7 שבת פ"ח א:ז'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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KEHOT'S NOTE

שבת פח, א.

179 **בד"ה ויקח קרח**

The discourse on "And Korach took" opens with Korach's claim, as the Midrash tells it, that as a son of Yitzhar, "oil," which rises above all liquids, he deserved priesthood and kingship.

KEHOT'S NOTE

לעיל פ' קרח נב, א ואילך.

180 **ויקח קרח**

"And Korach took." The opening of the discourse the Alter Rebbe refers to.

Numbers 16:1 במדבר ט"ז:א'

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן׃

171 **וע' בהרמ"ז ר"פ פקודי**

The Ramaz's comment (Zohar, Pekudei, 220b) is quoted there.

KEHOT'S NOTE

דף רכ, ב. מובא באוה"ת ויקרא כרך ב ע' תרעט.

172 **מה רב טובך**

"How great is Your goodness that You have hidden for those who fear You." The Ramaz's comment on this verse is cited.

Psalms 31:20 תהילים ל"א:כ'

מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם׃

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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173 **בע"ח שמ"א פ"ג**

There the Alter Rebbe cites the same chapter of Etz Chaim to settle the Kabbalists' dispute whether Keser is counted among the Ten Sefiros: it is the intermediary between the Emanator and the emanated, its lower level, Atik Yomin, being the lowest level of the Infinite One, and its second level, Arich Anpin, the hidden root of all ten emanated Sefiros.

KEHOT'S NOTE

דפוס שקלאוו תק"ס. וע"ל בחקותי (מו, ג) וצ"ל [שמ"ב] פ"א כאן ולא בפ"ג [כ].

174 **הכתר הוא הממוצע בין המאציל לנאצלים**

Rabbi Chaim Vital explains that there must be a level between the Emanator and the emanated, and that this level is Keser: it includes the lowest level of the Emanator and the root of all that is emanated. The Alter Rebbe applies it to the two sides of the crown of Nukva.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג'

... והנה כאן באחוריים דגופות דנוקבא נדבקים כל הקלי' דאצילות די"ס שבהם ואלו הם ע"ד הנ"ל בקדושה והוא כי שורש הכתר דקליפה שהוא בחי' השרשים דבוקה באחוריים דעור דנוקבא דקדושה ועל השורש מלביש נשמת הכתר דקליפה ועל הנשמה מלביש הגוף דכתר דקליפה ואח"כ שורש דאבא דקליפה מלביש על גוף הכתר ונשמת אבא מלביש לשורש והגוף דאבא מלביש על הנשמה וכעד"ז ג' בחי' אמא כו' עד שנמצא כי גוף דנוקבא דקליפה היא חיצוניות לכל ואח"כ עליה סובבים הלבושים והם היפך הפנימית כל הלבושים והיכלות יותר גרועים שהם לבושי נוקבא דקליפה סובבים ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 39

175 **בביאור ע"פ אחרי ה' אלקיכם**

The Biur on "After Havayah your G-d you shall walk" explains the three times "holy" as three levels beyond the chain of worlds: "holy" means separate; the hidden

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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181 **אחרי הוי' אלקיכם**

"After Havayah your G-d you shall walk." The opening of the Biur the Alter Rebbe refers to, earlier in this parsha.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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PARAGRAPH 40

182 **וצ"ע ע"פ מ"ש במ"א**

the passage shares nothing with the note

KEHOT'S NOTE

ראה תו"א פ' ויגש.

183 **סד"ה שובה ישראל עד**

There "Return, O Israel, unto (ad)" is explained as returning the revelation of G-d's kingship to its source, the Infinite Light itself, so that it shines in a person permanently, "forever (ad)," and not only at set times.

KEHOT'S NOTE

ראה לקמן סז, ג.

184 **שובה ישראל עד**

"Return, O Israel, unto Havayah your G-d." The opening of the discourse the Alter Rebbe refers to.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

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

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185 **את פניך הוי' אבקש**

"Your face, Havayah, I will seek." In the mode of ascent one reaches the "face."

Psalms 27:8 תהילים כ"ז:ח'

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה' אֲבַקֵּשׁ׃

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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186 **בד"ה את שבתותי תשמרו**

That discourse explains "My Shabbosos" as two Shabbosos within every Shabbos, a lower and a higher, following the Zohar.

KEHOT'S NOTE

לעיל בהר מא, א.

187 **שמש הוי"ה**

"For Havayah Elokim is a sun and a shield." One of the two "suns" discussed in the previous maamar.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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188 **ושמש צדקה**

"And for you who fear My Name a sun of righteousness shall shine." The second "sun."

Malachi 3:20 מלאכי ג':כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק׃

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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PARAGRAPH 41

189 **בת"ז תיקון כ"ח**

The note points there for a discussion of this passage of the Tikkunei Zohar.

KEHOT'S NOTE

בדפוס אמשטרדם תקכ"ח עג, א. תכ"א ולא כ"ח (מז, א) ד' זיטאמיר. [כ]. ראה אוה"ת בראשית כרך א דף מח, א.

190 **ועל אלין כ"ד אתוון אתמר ושמתי כד כד שמשותיך**

The Tikkunei Zohar speaks of the twenty-four letters of "Blessed be the Name…" in the evening and in the morning, "and the secret of the matter is 'And I will make your windows kad kad.'"

Tikkunei Zohar 47a:9–11 תקוני הזהר מ"ז א:ט'-י"א

ורזא דמלה ושמתי כדכ"ד שמשותיך ואיהי כדה בתרוייהו. ואל ישוב ד"ך נכלם. וצריך דלא אשתמע קלא בההוא דך אלא ישאו נהרות. נשאו לא כתיב אלא ישאו. *בגין על כתף ישאו. בההיא זמנא ותמלא כדה ותעל. ותאמר שתה אדני וגם לגמליך אשקה אלין אינון רמ"ח תיבין דארבע פרשיין דיחודא דק"ש דבכלהו אינון רמ"ח אברים דכלילן בברית דאיהו צדיק. כלהו אתשקיין ע"י שכינתא. דאיהו כ"ד י ם.

Constantinople, 1740 (CC-BY-NC)

191 **בכל מאדך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Me'odecha is love beyond measure.

Deuteronomy 6:5 דברים ו':ה'

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

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

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192 **עיני האדם לא תשבענה**

"The grave and destruction are never satisfied, and the eyes of man are never satisfied." An image of desire without limit.

Proverbs 27:20 משלי כ"ז:כ'

שְׁאוֹל וַאֲבַדּוֹן לֹא תִשְׂבַּעְנָה וְעֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה׃

The nether-world and Destruction are never satiated; So the eyes of man are never satiated.

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KEHOT'S NOTE

משלי כז, ב.

PARAGRAPH 42

193 **שמחה בצפרא ורננא ברמשא**

The Zohar's teaching of "joy in the morning and song in the evening," two kinds of divine service, cited in the Kehot note.

Zohar I, 229b זח"א רכט,

KEHOT'S NOTE

זח"א רכט, ב. ראה תו"א לז, א ובמ"מ לשם.

194 **אשת חיל עטי"ב**

"A woman of valor is the crown of her husband." Read here as Malchus becoming a crown for Z'eir Anpin.

Proverbs 12:4 משלי י"ב:ד'

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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KEHOT'S NOTE

משלי י"ב, כ.

195 **כמ"ש בע"ח דפי' חיל**

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

KEHOT'S NOTE

ש' לידת המוחין.

PARAGRAPH 43

196 **ועי' בפע"ח בכוונת ק"ש**

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

KEHOT'S NOTE

פט"ו.

197 **ברישא חשוכא**

The Talmud explains why goats walk before sheep: "like the creation of the world: first darkness, and then light."

Shabbat 77b:8 שבת ע"ז ב:ח'

... אָמַר לֵיקָה: מַאי טַעְמָא עִיזֵּי מְסַגְּנָן בְּרִישָׁא וַהֲדַר אִימְּרֵי? אָמַר לֵיקָה כִּבְרִיָּיתוֹ שֶׁל עוֹלָם, דִּבְרִישָׁא חֲשׁוֹכָא וַהֲדַר נְהוֹרָא. מַאי טַעְמָא הָנֵי מְכַסְּיָין וְהָנֵי מְגַלְּיָין? הָנֵי דְּמִכַּסִּינַן מִינַּייהוּ — מְכַסְּיָין, וְהָנֵי דְּלָא מִכַּסִּינַן מִינַּייהוּ — מְגַלְּיָין. מַאי טַעְמָא גַּמְלָא זוּטַר גְּנוּבְתֵּיהּ? מִשּׁוּם דְּאָכֵל כִּיסֵּי.

מַאי טַעְמָא תּוֹרָא אֲרִיכָא גְּנוּבְתֵּיהּ? מִשּׁוּם דְּדָיֵיר בְּאַגְמֵי, וּבָעֵי לְכָרְכּוֹשֵׁי בָּקֵי.

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

198 **ישת חשך סתרו**

"He made darkness His hiding place." Darkness that conceals a higher light.

Psalms 18:12 תהילים י"ח:י"ב

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

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

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199 **והיה אור הלבנה**

"And the light of the moon shall be like the light of the sun." The opening of the discourse referred 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 45

200 **נח לו לאדם שלא נברא**

The conclusion of Beis Shammai and Beis Hillel after two and a half years: it is more comfortable for man not to have been created; "now that he has been created, let him examine his deeds."

Eruvin 13b:14 עירובין י"ג ב:י"ד

תָּנוּ רַבָּנַן: שְׁתֵּי שָׁנִים וּמֶחֱצָה נֶחְלְקוּ בֵּית שַׁמַּאי וּבֵית הִלֵּל. הַלָּלוּ אוֹמְרִים: נוֹחַ לוֹ לְאָדָם שֶׁלֹּא נִבְרָא יוֹתֵר מִשֶּׁנִּבְרָא, וְהַלָּלוּ אוֹמְרִים: נוֹחַ לוֹ לְאָדָם שֶׁנִּבְרָא יוֹתֵר מִשֶּׁלֹּא נִבְרָא. נִמְנוּ וְגָמְרוּ: נוֹחַ לוֹ לְאָדָם שֶׁלֹּא נִבְרָא יוֹתֵר מִשֶּׁנִּבְרָא, עַכְשָׁיו שֶׁנִּבְרָא — יְפַשְׁפֵּשׁ בְּמַעֲשָׂיו. וְאָמְרִי לַהּ: יְמַשְׁמֵשׁ בְּמַעֲשָׂיו.

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

KEHOT'S NOTE

עירובין יג, ב.

201 **בעה"ק ח"ב פכ"ב**

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

KEHOT'S NOTE

שמבאר וז"ל "לפי שמצד אמרו והשטן העומד על ימינו מוכן ומעותד אל הנטיה אל הפך מה שנוצר עליו וטוב לו . . והאומרים נוח לו שנברא לפי שאם ברא יצר הרע וחמרו יטהו מני הדרך, הנה ברא לו תורה תבלין והיא תיעצהו לשמור בריאותו לבלתי יחלה ותדריכהו בדרך ישרה . . יפשפש במעשיו יבדוק עצמו מעבירות שעשה כבר ויבערם . . ".

202 **הובא בשל"ה בהקדמת בית ישראל דף כ"א ע"ב כ"ב ע"א**

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

KEHOT'S NOTE

207 **בד"ה הים ראה וינוס**

That discourse explains that in Atzilus the souls are "brothers" of G-d, actual G-dliness, and become created beings only through Malchus, the "sea" that conceals the divine letters giving life to the worlds; when the encompassing light was revealed at the Sea, the concealing sea "saw and fled." It bears on the soul's descent from Atzilus summarized here.

KEHOT'S NOTE

לעיל פי' צו טז, ג.

208 **הים ראה וינוס**

"The sea saw and fled." The opening of the discourse the Alter Rebbe refers to.

Psalms 114:3 תהילים קי"ד:ג'

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃

The sea saw it, and fled; The Jordan turned backward.

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209 **ואנשי קודש תהיון לי**

"And you shall be holy people to Me." The goal of the descent is to become "holy," above "pure."

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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KEHOT'S NOTE

שמות כב, ל.

PARAGRAPH 46

210 **תשובה ומע"ט**

"Teshuvah and good deeds are like a shield against punishment." The source of the pairing the Alter Rebbe uses.

Pirkei Avot 4:11 משנה אבות ד':י"א

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, הָעוֹשֶׂה מִצְוָה אַחַת, קוֹנֶה לוֹ פַּרְקְלִיט אֶחָד. וְהָעוֹבֵר עֲבֵרָה אַחַת, קוֹנֶה לוֹ קַטֵּגוֹר אֶחָד. תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, כִּתְרִיס בִּפְנֵי הַפֻּרְעָנוּת. רַבִּי יוֹחָנָן הַסַּנְדְּלָר אוֹמֵר, כָּל כְּנֶסְיָה שֶׁהִיא לְשֵׁם שָׁמַיִם, סוֹפָהּ לְהִתְקַיֵּם. וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם, אֵין סוֹפָהּ לְהִתְקַיֵּם׃

Rabbi Eliezer ben Jacob said: he who performs one commandment acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are a shield against punishment. Rabbi Yochanan Hasandlar said: every assembly which is for the sake of heaven, will in the end endure; and every assembly which is not for the sake of heaven, will not endure in the end.

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מביא כל לשון העבה"ק "אבל אני אומר שיש עוד רמז בי׳פשפש וי׳משמש כי ירמוז למ"ש לא די שמבטל את הרע אלא כובשו ואוחזו תחת ידיו ומטהרו, וי׳פשפש ר"ל י׳היה סור מרע וי׳משמש ר"ל י׳אחוז כו'".

203 **ובעמה"מ שער קרית ארבע פנ"ה**

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

KEHOT'S NOTE

דף צד, א (דפוס אמשטרדם) שכתב "יפשפש במעשיו עכשיו שנברא פעם אחרת. ומלת עכשיו דייקא ר"ל בריאותו עכשיו פעם אחרת שלא עשה רצונו של הקב"ה, יפשפש במעשיו שעשה בראשונה שנתחייב גלגול אודות זה" ע"ש בארוכה בענין גלגולים.

204 **דלאו מכל אלין מדות כלל**

From Eliyahu's prayer: G-d is "not of any of these attributes at all." The light within the vessels is beyond defined attributes.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

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

Constantinople, 1740 (CC-BY-NC)

205 **נשמה שנתת בי טהורה**

The blessing on waking: "My G-d, the soul You placed in me is pure; You formed it in me, You breathed it into me."

Berakhot 60b:4 ברכות ס' ב:ד'

כִּי מִתְעַר אוֹמֵר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לְעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה' אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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206 **כעצם השמים לטוהר**

"And like the very heavens in purity." Purity as clarity and brightness.

Exodus 24:10 שמות כ"ד:י'

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

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

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211 נעוץ תחלתן בסופן

> "Their end is wedged in their beginning and their beginning in their end." The highest is revealed in the lowest.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 47

212 ויקח מאבני המקום

> "And he took of the stones of the place and put them at his head." The Alter Rebbe links them to the twelve precious stones.

Genesis 28:11 בראשית כ"ח:י"א

וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם כִּי־בָא הַשָּׁמֶשׁ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וַיָּשֶׂם מְרַאֲשֹׁתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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KEHOT'S NOTE

בראשית כח, יא.

213 מאבני המקום

> The Zohar on Vayechi, cited by the text itself, on the stones of the place. As Or HaTorah quotes it, "these are the supernal stones and walls called 'the stones of the place.'"

Zohar, Vayechi 43:450–462 ספר הזהר, ויחי מ"ג:ת"נ-תס"ב

214 כמ"ש בזח"א ויחי דרל"א ע"ב

> Or HaTorah quotes this passage of the Zohar: "these are the supernal stones and walls called 'the stones of the place.'"

KEHOT'S NOTE

מובא באוה"ת פ' ויצא קעו, א "אלין אבנין וקורין עילאין דאתקרין אבני המקום".

215 במאו"א אות אלף סעי' ד'

> Or HaTorah quotes Me'orei Or here as well, noting that mayin nukvin and mayin duchrin are called "stones of pure marble."

KEHOT'S NOTE

מובא גם באוה"ת פ' ויצא קעו, ב ושם מציין "מ"ן ומ"ד נק' אבני שיש טהור".

216 ובאות כ' ס"ב

> The wording of Me'orei Or on "star" is copied there.

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' תקע.

217 אז ישיר ישראל

> "Then Israel sang this song: Rise up, O well." The opening of the discourse referred to.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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218 מעין גנים

> "A fountain of gardens, a well of living waters." Discussed in that discourse in connection with direct and reflected light.

Song of Songs 4:15 שיר השירים ד':ט"ו

מַעְיַן גַּנִּים בְּאֵר מַיִם חַיִּים וְנֹזְלִים מִן־לְבָנוֹן:

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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PARAGRAPH 48

219 כי ההרים ימושו

> "For the mountains may depart and the hills be moved, but My kindness shall not depart from you." The opening of the discourse referred to, from the same chapter as the maamar's verse.

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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220 אלקי כל הארץ יקרא

> "The G-d of all the earth He shall be called." In the future G-d's revelation will reach all the earth, from above to below.

Isaiah 54:5 ישעיהו נ"ד:ה'

כִּי בֹעֲלַיִךְ עֹשַׂיִךְ ה' צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹקֵי כָל־הָאָרֶץ יִקָּרָא:

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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221 **ושמתי כד כד שמשותיך**

"And I will make your windows of kadkod," read as kad kad, twice twenty-four.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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222 **העיר רבתי עם**

"How does the city that was great with people sit alone." The Midrash on this verse lists many groups of twenty-four.

Lamentations 1:1 איכה א':א'

אֵיכָה יָשְׁבָה בָדָד הָעִיר רַבָּתִי עָם הָיְתָה כְּאַלְמָנָה רַבָּתִי בַגּוֹיִם שָׂרָתִי בַּמְּדִינוֹת הָיְתָה לָמַס׃

How doth the city sit solitary, That was full of people! How is she become as a widow! She that was great among the nations, And princess among the provinces, How is she become tributary!

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223 **ועתה יגדל נא כח אדני**

Moshe's plea: "And now, let the power of Ado-nai be great, as You have spoken."

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

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

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PARAGRAPH 49

224 **והנה טוב מאד**

"And G-d saw all that He had made, and behold, it was very good." The verse that seemed to contradict the Sages' conclusion.

Genesis 1:31 בראשית א':ל"א

וַיַּרְא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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PARAGRAPH 50

225 **את כל אשר עשה והנה טוב מאד**

"All that He had made, and behold, it was very good." Even secondary creatures benefit from their role.

Genesis 1:31 בראשית א':ל"א

וַיַּרְא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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PARAGRAPH 51

226 **המכוון בבריאת הסוס עד"מ אינו בשביל התועלת המגיע לו**

The note points to this talk for a discussion of this point, that a creature's own benefit is not the main purpose of its creation.

KEHOT'S NOTE

ראה לקו"ש ח"ח ע' 282.

227 **שלא לקפח שכר כל ברי'**

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

KEHOT'S NOTE

מכילתא כב, ל.

228 **כי זה כל האדם**

"Fear G-d and keep His commandments, for this is the whole of man."

Ecclesiastes 12:13 קהלת י"ב:י"ג

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

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

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229 On "the end of the matter... fear G-d and keep His commandments, for this is the whole of man," Rabbi Shimon ben Azzai said: "The whole world was created only to accompany this one."

Berakhot 6b:36 ברכות ו' ב:ל"ו

רַבִּי אַבָּא בַּר כָּהֲנָא אָמַר: שָׁקוּל זֶה כְּנֶגֶד כָּל הָעוֹלָם כּוּלּוֹ, רַבִּי שִׁמְעוֹן בֶּן עַזַּאי אוֹמֵר, וְאָמְרִי לַהּ רַבִּי שִׁמְעוֹן בֶּן זוֹמָא אוֹמֵר: כָּל הָעוֹלָם כּוּלּוֹ לֹא נִבְרָא אֶלָּא לִצְוָותוֹ לָזֶה.

R. Abba b. Kahana said : Such a man is equal in worth to the whole world. R. Simeon b. 'Azzai (another version: R. Simeon b. Zoma) said : The whole world has only been created to be subservient to him.

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230 **ולכבודי בראתיו**

"Everyone that is called by My Name, and for My glory I created him, I formed him, I made him."

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.

PARAGRAPH 52

231 **כל פעל ה' למענהו**

"Havayah made everything for His own sake."

Proverbs 16:4 משלי ט"ז:ד'

כֹּל פָּעַל ה' לַמַּעֲנֵהוּ וְגַם־רָשָׁע לְיוֹם רָעָה:

The L-RD hath made every things for His own purpose, Yea, even the wicked for the day of evil.

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KEHOT'S NOTE

משלי טז, ד.

232 "Everything the Holy One, blessed be He, created in His world, He created only for His glory," citing Isaiah 43:7.

Pirkei Avot 6:11 משנה אבות ו':י"א

כָּל מַה שֶּׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ, לֹא בְרָאוֹ אֶלָּא לִכְבוֹדוֹ, שֶׁנֶּאֱמַר (ישעיה מג), כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף עֲשִׂיתִיו, וְאוֹמַר (שמות טו), ה' יִמְלֹךְ לְעֹלָם וָעֶד. רַבִּי חֲנַנְיָא בֶּן עֲקַשְׁיָא אוֹמֵר, רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת יִשְׂרָאֵל, לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת, שֶׁנֶּאֱמַר (ישעיה מב) ה' חָפֵץ לְמַעַן צִדְקוֹ יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

Whatever the Holy Blessed One created in His world, he created only for His glory, as it is said: "All who are linked to My name, whom I have created, formed and made for My glory" (Isaiah 43:7), And it says: "The L-rd shall reign for ever and ever" (Exodus 15:18). Said Rabbi Hananiah ben Akashya: It pleased the Holy Blessed One to grant merit to Israel, that is why He gave them Torah and commandments in abundance, as it is said, "The L-rd was pleased for His righteousness, to …

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233 **תכלית המכוון בבריאת האדם אינו בשביל האדם עצמו**

As the note quotes, in vol. 6 the Rebbe writes that from here on the Alter Rebbe proves from the Mishnah in Avos and the end of Kiddushin that the creation of man, meaning Israel, is not only for man himself but for G-d's glory.

KEHOT'S NOTE

בלקו"ש חט"ו ע' 248 מציין שזה ע"ד המבואר בתניא פל"ז (מה, ב) "לקשרם ולייחדם באוא"ס ב"ה" וזה בא בהמשך להמבואר שם פל"ו שתכלית הבריאה הוא שיהי' לו (יתי') דירה תחתונים. ע"ש. ובלקו"ש ח"ו ע' 236 הערה 8 מציין שמכאן ואילך "מוכיח ממרז"ל (ספ"ו דאבות) "כל מה שברא הקב"ה לא בראו אלא לכבודו". וממארז"ל ס(וף מס' קדושין) ואני נבראתי לשמש את קוני, שגם בריאת האדם (וכוונתו שם היא לישראל — אתם קרויין אדם — כמובן מהמשך הענינים שם) היא (לא רק בשביל האדם גופא כ"א) לכבודו יתי" ע"ש עוד. וראה גם לקו"ש חכ"ב ע' 52. ח"ב ע' 242. ח"ו ע' 349.

PARAGRAPH 53

234 **לויתן זה יצרת**

"There go the ships; this Leviathan You formed to play with." Creation as G-d's delight.

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יִהֲלֵכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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KEHOT'S NOTE

תהלים קד, כו.

235 **ישמח ה' במעשיו**

"May the glory of Havayah be forever; may Havayah rejoice in His works."

Psalms 104:31 תהילים ק"ד:ל"א

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו:

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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KEHOT'S NOTE

ראה תהלים קד, לא.

236 Rabbi Shimon ben Elazar: animals and birds were created only to serve me, and I was created to serve my Maker.

Mishnah Kiddushin 4:14 משנה קידושין ד':י"ד

רַבִּי יְהוּדָה אוֹמֵר, לֹא יִרְעֶה רַוָּק בְּהֵמָה, וְלֹא יִישְׁנוּ שְׁנֵי רַוָּקִים בְּטַלִּית אֶחָת. וַחֲכָמִים מַתִּירִין. כָּל שֶׁעִסְקוֹ עִם הַנָּשִׁים, לֹא יִתְיַחֵד עִם הַנָּשִׁים. וְלֹא יְלַמֵּד אָדָם אֶת בְּנוֹ אָמָּנוּת בֵּין הַנָּשִׁים. רַבִּי מֵאִיר אוֹמֵר, לְעוֹלָם יְלַמֵּד אָדָם אֶת בְּנוֹ אָמָּנוּת נְקִיָּה וְקַלָּה, וְיִתְפַּלֵּל לְמִי שֶׁהָעשֶׁר וְהַנְּכָסִים שֶׁלּוֹ, שֶׁאֵין אָמָּנוּת שֶׁאֵין בָּהּ עָנְיוּת וַעֲשִׁירוּת, שֶׁלֹּא עָנְיוּת מִן הָאָמָּנוּת וְלֹא עֲשִׁירוּת מִן הָאָמָּנוּת, אֶלָּא הַכֹּל לְפִי זְכוּתוֹ. רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר, רָאִיתָ מְיֻמָּךְ חַיָּה וָעוֹף …

Rabbi Judah said: an unmarried man must not tend cattle, nor may two unmarried men sleep together under the same cover. But the sages permit it. One whose business is with women must not be alone with women. And one should not teach his son a woman's trade. Rabbi Meir says: one should always teach his son a clean and easy profession, and pray to Him to whom wealth and property belong. For a profession does not contain [the potential for] poverty and wealth, for poverty is not due to …

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237 **לסוסתי ברכבי פרעה דמיתיך רעיתי**

"To a mare among Pharaoh's chariots have I likened you, My beloved." Israel as the steed that carries the King.

Song of Songs 1:9 שיר השירים א':ט'

לְסָסְתִּי בְּרִכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי:

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

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PARAGRAPH 54

238 **מה הדבורה הזאת כל מה שהיא מסגלת מסגלת לבעליה**

> The Midrash: just as whatever this bee gathers, it gathers for its owner, so whatever mitzvos and good deeds Israel gather, they gather for their Father in heaven.

Devarim Rabbah 1:6 דברים רבה א:ו׳

239 **שעשוע המלך בעצמותו**

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

KEHOT'S NOTE

עה"מ שי"א.

PARAGRAPH 55

240 **מגיע שכר טוב לאין קץ**

> The note points to this talk on the soul's infinite reward and its place relative to G-d's own intent.

KEHOT'S NOTE

ראה לקו"ש חט"ו ע' 248.

241 **יפה שעה אחת של קורת רוח**

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

KEHOT'S NOTE

אבות א, יז.

242 **יפה שעה אחת של קורת רוח בעוה"ב מכל חיי העוה"ז**

> "Better one hour of serenity in the World to Come than all the life of this world."

Pirkei Avot 4:17 משנה אבות ד:י"ז

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

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

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243 **ושער רישי'**

> In Daniel's vision of the Ancient of Days, "the hair of His head was like pure wool." Hair is an outgrowth, far removed from its source.

Daniel 7:9 דניאל ז:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

PARAGRAPH 56

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

> "Better one hour of teshuvah and good deeds in this world than all the life of the World to Come."

Pirkei Avot 4:17 משנה אבות ד:י"ז

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

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

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245 **ולא אמרו ח"ו טוב לו שלא נברא**

> The note points to this talk on the Sages' saying "more comfortable" and not "better."

KEHOT'S NOTE

ראה לקו"ש חכ"ב ע' 53.

246 **בשביל עלייה גדולה ונפלאה**

> The page is in this maamar itself, where its fifth section begins: even beyond the soul's ascent, creation's purpose is service, as with the horse that serves its rider.

KEHOT'S NOTE

מבאר כאן "בענין העלי' דהנשמה מצד זה שהיא משלמת הכוונה — ראה לעיל כח, ד. — ד"ה ועתה ישראל תשל"ז (סה"מ מלוקט ח"ב ע' שלא) הערה 64.

247 **אמרו צדיק כי טוב**

> "Say of the righteous that he is good, for they shall eat the fruit of their deeds."

Isaiah 3:10 ישעיהו ג:י׳

אִמְרוּ צַדִּיק כִּי־טוֹב כִּי־פְרִי מַעַלְלֵיהֶם יֹאכֵלוּ:

Say ye of the righteous, that it shall be well with him; For they shall eat the fruit of their doings.

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KEHOT'S NOTE

ישע' ג, י'.

248 **מה רב טובך אשר צפנת**

> "How great is Your goodness that You have hidden away for those who fear You."

Psalms 31:20 תהילים ל"א:כ׳

מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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KEHOT'S NOTE

תהלים לא, כ.

249 **יפה . . בתשובה ומע"ש**

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

KEHOT'S NOTE

"שהכוונה — שידע שנברא (לא בשביל עליותיו, כי"א) לשמש את קונו". — לקו"ש חכ"ב ע' 54 הערה 59.

250 **ולא יעבוד לגרמי' ולקבל פרס**

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

KEHOT'S NOTE

ראה אבות א, ג.

251 **ולא יעבוד לגרמיה ולקבל פרס**

Antigonos of Socho: do not be like servants who serve the master in order to receive a reward.

Pirkei Avot 1:3 משנה אבות א:ג

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם עֲלֵיכֶם:

Antigonus a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like servants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

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PARAGRAPH 57

252 **ולואי שתהא יציאתו כביאתו**

Of one who takes up authority: "naked he enters it and naked he leaves it; would that his leaving be like his coming." Here it is applied to the soul's entry into the world.

Yoma 86b:18 יומא פ"ו ב:י"ח

שַׁלְוַת רְשָׁעִים סוֹפָהּ תַּקָּלָה, וְהָרְשׁוּת מְקַבֶּרֶת אֶת בְּעָלֶיהָ, עָרוֹם נִכְנָס לָהּ וְעָרוֹם יֵצֵא מִמֶּנָּה, וּלְוַאי שֶׁתְּהֵא יְצִיאָה כְּבִיאָה. רַב כִּי הֲוָה נָפֵיק לְמֵידַן דִּינָא אָמַר הָכִי: בְּצִבְוּ נַפְשֵׁיהּ לְקָטָלָא נָפֵיק, וּצְבוּ בֵּיתֵיהּ לֵית הוּא עָבֵיד, וְרֵיקָן לְבֵיתֵיהּ אָזֵיל, וּלְוַאי שֶׁתְּהֵא בִּיאָה כִּיצִיאָה.

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Sanhedrin 7b:10–11 סנהדרין ז' ב:י'-י"א

רַב, כִּי הֲוָה אָתֵי לְבֵי דִּינָא, אָמַר הָכִי: בִּרְעוּת נַפְשֵׁיהּ לְקָטָלָא נָפֵיק, וּצְבוּ בֵּיתֵיהּ לֵית הוּא עָבֵיד, וְרֵיקָן לְבֵיתֵיהּ עָיֵיל. וּלְוַאי שֶׁתְּהֵא בִּיאָה כִּיצִיאָה. כִּי הֲוֵי חָזֵי אֲמֵבוּהָא דְּסַפְּרֵי אַבָּתְרֵיהּ, אָמַר: "אִם יַעֲלֶה לַשָּׁמַיִם שִׂיאוֹ [וְגוֹ'] כְּגֻלְלוֹ לָעֲצַח יֹאבֵד וְגוֹ'". מָר זוּטְרָא חֲסִידָא, כִּי הֲווֹ מְכַתְּפִי לֵיקהּ בְּשַׁבְּתָא דְּרֵיגְלָא, אָמַר הָכִי: "כִּי לֹא לְעוֹלָם חֹסֶן וְאִם נֵזֶר לְדוֹר וָדוֹר".

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KEHOT'S NOTE

יומא פו, ב. סנהדרין ז, ב.

253 **ולכן עכשיו שנברא ישפשפ במעשיו**

As the note quotes, the Rebbe explains that the intent is "that he know he was created (not for the sake of his ascents, but) to serve his Maker."

KEHOT'S NOTE

254 **עכשיו שנברא ישפשפ במעשיו**

The end of the Sages' ruling: "now that he has been created, let him examine his deeds."

Eruvin 13b:14 עירובין י"ג ב:י"ד

תָּנוּ רַבָּנָן: שְׁתֵּי שָׁנִים וּמֶחֱצָה נֶחְלְקוּ בֵּית שַׁמַּאי וּבֵית הִלֵּל. הַלָּלוּ אוֹמְרִים: נוֹחַ לוֹ לְאָדָם שֶׁלֹּא נִבְרָא יוֹתֵר מִשֶּׁנִּבְרָא, וְהַלָּלוּ אוֹמְרִים: נוֹחַ לוֹ לְאָדָם שֶׁנִּבְרָא יוֹתֵר מִשֶּׁלֹּא נִבְרָא. נִמְנוּ וְגָמְרוּ: נוֹחַ לוֹ לְאָדָם שֶׁלֹּא נִבְרָא יוֹתֵר מִשֶּׁנִּבְרָא, עַכְשָׁיו שֶׁנִּבְרָא — יְפַשְׁפֵּשׁ בְּמַעֲשָׂיו. וְאָמְרִי לַהּ: יְמַשְׁמֵשׁ בְּמַעֲשָׂיו.

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255 **ועתידים צדיקים שיאמרו לפניהם קדוש**

The Talmud: in the future the righteous will have "holy" said before them, as it is said before the Holy One, blessed be He. The same Talmudic passage as the maamar's opening verse.

Bava Batra 75b:3–4 בבא בתרא ע"ה ב:ג'-ד'

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עָתִידִין צַדִּיקִים שֶׁנִּקְרָאִין עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו, יְצַרְתִּיו אַף עָשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאֵלּוּ הֵן: צַדִּיקִים, וּמָשִׁיחַ, וִירוּשָׁלַיִם. צַדִּיקִים - דִּכְתִיב: "וְזֶה שְׁמוֹ אֲשֶׁר יִקְרְאוֹ ה' צִדְקֵנוּ". מָשִׁיחַ - דִּכְתִיב: "צֶמַח דָּוִד". יְרוּשָׁלַיִם - דִּכְתִיב: "סָבִיב שְׁמֹנָה עָשָׂר אָלֶף, וְשֵׁם הָעִיר מִיּוֹם ה' שָׁמָּה", אַל תִּקְרֵי "שָׁמָּה" אֶלָּא "שָׁמָּהּ". ...

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem. The righteous, as we said above. The Messiah, as it is written "...this is his name that he shall be called, The L-rd is our righteousness." (Jeremiah 23:6) Jerusalem, as it is written "All around it amounts to 18,000; and the name of the city from that day will be "The L-rd is There."" (Ezekiel 48:35)

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KEHOT'S NOTE

ב"ב עה, ב.

וכל בניך למודי הוי' ורב שלום בניך וגו'

"And all your children shall be taught by Havayah"

The love and awe of prayer, born of contemplation (the hidden letters yud-hei), make a Jew a "child" taught by G-d; but "great peace," the joining of the world's multiplicity and separation to G-d's unity, comes only through the "builders," Torah studied under its yoke after prayer, which draws Chochmah into the lower awe and refines the world's sparks. Charity then establishes and guards what the Torah has built.

THE MAAMAR IN BRIEF

The maamar asks why the Sages read banayich, "your children," as bonayich, "your builders," to show that Torah scholars increase peace. It explains "taught by Havayah" through the letters of the Name. Yud-hei, Chochmah and Binah, are "hidden": in the soul they are the contemplation of prayer, which gives birth to love in ratzo and to self-nullification in shov, the "son" (ben Yah) born of Binah. Vav-hei are "revealed": Torah study and the acceptance of the yoke. Prayer "blesses" the Torah, drawing the Infinite Light into it; Torah studied under its yoke then draws the higher awe of Chochmah into the lower awe and builds Jerusalem, "perfect awe." Only Torah brings "great peace": its rulings, rooted in Chochmah, refine the sparks held by the princes of the seventy nations, so that Esav's multiplicity (rav) is joined to G-d's unity, the "forest" becomes a "city," and in the future even the pig will be pure. Charity then "establishes" the building, drawing down mercy that cleanses the sins no one escapes. The word vehayah, the Name with vav-hei first, expresses the future joy these three services bring.

OUTLINE

1 **The question; blessing over the Torah** ¶1

Why did the Sages need "do not read banayich but bonayich"? The Talmud's "they did not bless over the Torah first" is read as not drawing G-dliness into the Torah, which comes through prayer before study; "taught by Havayah" means learning from the Name itself.

2 **Yud-hei: the contemplation of prayer** ¶2–4

Yud-hei, Chochmah and Binah, are "the hidden things." Prayer contemplates G-d's holiness: He creates something from nothing through the yud's contraction and the hei's expansion. G-d is "great" only in the "city" of letter-combinations; in the soul, Binah yields love in ratzo and Chochmah self-nullification in shov, and this love is the "son" of yud-hei, "your children."

3 **The vav: Torah that prayer has blessed** ¶5

After a summary, the second section begins: after prayer must come the vav, the voice of Torah. Prayer's ratzo and shov draw the Infinite Light through Chochmah into the Torah's laws, so that even laws about physical things carry it; without this one hears the Torah's voice but not its inner light.

4 **The final hei: servant and son** ¶6–8

The final hei is the lower awe, accepting the yoke. The servant, who reviews a hundred and one times and changes his nature, has a virtue the son lacks; in Torah study this is the yoke of Torah, the level of "your builders."

5 **Building Jerusalem** ¶9–12

David, "son of Yishai" and "raised up on high," and Benayahu, "son of Yah … great in deeds," show the order of prayer then Torah under its yoke. Torah draws the higher awe of Chochmah into the lower awe and builds Jerusalem, "perfect awe," and strengthens Malchus. As a man leaves father and mother to cleave to his wife, one moves from the love of prayer to the Oral Torah, which makes a dwelling for G-d below, and needs to be "gladdened" like a groom.

6 **The Torah's own descent** ¶13

The Torah itself "leaves father and mother," descending from Chochmah and Binah into the Written Torah and cleaving to the Oral Torah; the power of this descent comes from above Chochmah, and it serves an ascent, the advantage of light that comes from refining darkness.

7 **Great peace** ¶14–15

After a summary, the third section reads rav as Esav, the realm of multiplicity and separation. The seventy princes receive holiness only from afar; Torah's rulings, rooted in Chochmah, refine their sparks, so that "forest" becomes "city" and the pig will become pure. The Shema and the angels' praise begin this refinement, but Torah completes it.

8 **Perfect awe and peace** ¶16–18

Yerushalayim is yirah shalem: awe made whole by the higher awe, and G-d's kingship made whole by the encompassing light. Shalem also means peace: the far sparks brought near, an abundance of peace drawn from above, and the union of love and awe.

9 **Established through charity** ¶19–20

The fourth section: what Torah builds, charity establishes. Charity revives the lowly and draws down the Thirteen Attributes of Mercy, which cleanse the sins no one escapes and guard the building. Vehayah, the Name with vav-hei first, signals the future joy, when the delight above the Name Havayah is revealed through prayer, Torah and charity now.

Your children and your builders בניך / בוניך

Two stages of service: "children," the love and awe of prayer born of contemplation, and "builders," Torah studied under its yoke, which builds Jerusalem and brings great peace.

Yud-hei and vav-hei י"ה / ו"ה

The hidden and revealed halves of the Name Havayah: Chochmah and Binah, the contemplation of prayer; and the six attributes and Malchus, Torah study and the acceptance of the yoke.

Ratzo and shov רצוא ושוב

Running and returning: fiery love that longs to leave the body, drawn from the light that fills all worlds, and self-nullification that returns, drawn from the light that encompasses all worlds, before which above and below are equal.

Son of Yah בן י"ה

Binah read as ben Yah: the love born of Chochmah and Binah, growing mainly in Binah, as a child grows in its mother's womb.

The yoke of Torah עול תורה

Studying as a servant, beyond habit and inclination; it draws the higher awe of Chochmah into the lower awe.

Perfect awe יראה שלם

Yerushalayim read as yirah shalem: the lower awe made whole by the higher awe, and awe joined with love in peace.

Great peace ורב שלום

Rav is Esav, multiplicity and separation; great peace is the joining of its sparks to G-d's unity through Torah's refinements, and the abundance of peace this draws from above.

Refinements בירורים

Sorting the sparks of holiness out of the realm of separation and raising them to their root; Torah's rulings do this, for "through Chochmah they are refined."

Vehayah והיה

The letters of the Name with vav-hei first; every vehayah signals joy, the future revelation brought about by "your builders" and by charity.

SECTION 1 · ¶1

The question; blessing over the Torah

1 וכל בניך למודי[1,2] הוי' ורב שלום בניך[3] וגו'. וארז"ל [ואמרו רבותינו זכרונם לברכה] ת"ח [תלמיד חכם / תלמידי חכמים] מרבים שלום בעולם שנאמר וכל בניך[4] כו' ורב שלום בניך אל תקרי בניך אלא בוניך[5]

"And all your children shall be taught by Havayah, and great shall be the peace of your children," etc. Our Sages, of blessed memory, said: Torah scholars increase peace in the world, as it is said, "And all your children," etc., "and great shall be the peace of your children": do not read banayich ("your children") but bonayich ("your builders")

> The maamar opens with Isaiah 54:13, a prophecy about the future Jerusalem. The Talmud brings this verse to prove that Torah scholars bring more peace into the world, and adds a play on its last word: read not banayich, "your children," but bonayich, "your builders."

(כדאיתא בגמרא[6] סוף מסכת ברכות וסוף יבמות ועיין על פסוק זה ברבות ס"פ ויגש בשלח ר"פ כ"א תצוה פ' ל"ח וע"ש.

(as is found in the Gemara at the end of Tractate Berachos and at the end of Yevamos; and on this verse see the Midrash Rabbah at the end of Parshas Vayigash; Beshalach, at the beginning of chapter 21; Tetzaveh, chapter 38, and see there;

> A parenthesis lists where this teaching and this verse are discussed: the closing passages of Tractates Berachos and Yevamos, and the Midrash Rabbah on Bereishis (end of Vayigash) and on Shemos (Beshalach and Tetzaveh).

נשא קרוב לס"פ י"א גבי וישם לך שלום[7] ס"פ כי תצא ובסוף מדרש אסתר זח"ב [זהר חלק ב'] תרומה קס"ט סע"ב [סוף עמוד ב] ח"ג [חלק ג'] אמור צ"א ב' אחרי דס"ב א' ס"ד ב' צ"ו ב').

Naso, near the end of chapter 11, regarding "and grant you peace"; at the end of Ki Seitzei; and at the end of Midrash Esther; Zohar Part II, Terumah, 169, end of side b; Part III, Emor, 91b; Acharei, page 62a, 64b, 96b).

> The list goes on: Bamidbar Rabbah on the priestly blessing's "and grant you peace," the end of Parshas Ki Seitzei in the Midrash, the last passage of Midrash Esther, and several pages of the Zohar. These are pointers for further study; the argument resumes after the parenthesis.

וצ"ל למה הוצרכו להוכיח זה ממה שאמרו אל תקרי בניך אלא בוניך הא גם מהכתיב בניך למודי הוי' יש להוכיח כן דקאי על ת"ח [תלמיד חכם / תלמידי חכמים] שהן הן למודי הוי' והן הן מרבים שלום.

We need to understand why they had to prove this from what they said, "Do not read banayich but bonayich." It could be proved also from what is written, "your children [shall be] taught by Havayah," which refers to Torah scholars: it is they who are "taught by Havayah," and it is they who increase peace.

> Here is the maamar's question. The verse's plain words already say that "your children" are "taught by Havayah," which describes Torah scholars, and that their peace is great. So why did the Sages need the change of reading to "your builders" to prove that scholars increase peace? The maamar's answer will show that "children" and "builders" are two different stages.

ויש להקדים מארז"ל [מאמר רבותינו זכרונם לברכה] פ"ז [פרק ז'] דב"מ [דבבא מציעא][8] (דף פ"ה ב') ע"פ על מה אבדה הארץ[9] כו' על עזבם את תורתי[10,11] (בירמיה סי' ט')

First we should preface with the saying of our Sages, of blessed memory, in chapter 7 of Bava Metzia (page 85b), on the verse "Why did the land perish," etc., "because they forsook My Torah" (in Jeremiah, chapter 9):

> Before answering, the Alter Rebbe brings a Talmudic passage (Bava Metzia 85b) on Jeremiah 9:11-12. The prophet asks why the land was destroyed, and G-d answers: "because they forsook My Torah."

דהיינו על שלא ברכו בתורה תחלה ופי' שלא ברכו בתורה אין ר"ל [רוצה לומר] שלא ברכו ברכת התורה ח"ו [חס ושלום] דודאי א"א לומר כן

that is, because they did not first bless over the Torah. And the meaning of "they did not bless over the Torah" is not that they did not recite the blessing of the Torah, G-d forbid, for that certainly cannot be said;

> The Talmud explains "forsaking the Torah" as "they did not bless over the Torah first." The Alter Rebbe rejects the reading that they simply left out the blessing said before Torah study: that, he says, certainly cannot be said.

אך כי פי' ברכו מלשון המשכת[12] בריכה והיינו להמשיך בחי' המשכת ברכה ושפע בתוך התורה

rather, berachu ("they blessed") is meant in the sense of drawing [from] a pool (bereichah): that is, to draw down the level of a drawing-down of blessing and flow into the Torah

> Instead he connects berachu, "they blessed," with bereichah, a pool into which water is drawn. To "bless over the Torah" means to draw a flow of divine blessing down into the Torah one learns. What they lacked was not the words of a blessing but this drawing-down.

(ועמ"ש בד"ה להבין ענין הברכות[13] מענין פותח בברוך וחותם בברוך ובד"ה נר חנוכה כו' ומזוזה וסד"ה זאת חקת התורה)

(see what is written in the discourse beginning "To understand the matter of the blessings," on the matter of "opening with 'Blessed' and closing with 'Blessed'"; in the discourse beginning "The Chanukah lamp," etc., "and mezuzah"; and at the end of the discourse beginning "This is the statute of the Torah").

> The parenthesis points to other discourses where "blessing" as drawing-down is explained: one on why blessings open and close with "Blessed" (Baruch), one on the Chanukah lamp and the mezuzah, and the end of the discourse "This is the statute of the Torah."

והיינו ע"י התפלה[14] שקודם לימוד התורה וכמ"ש במ"א בביאור ע"פ יונתי[15] בחגוי[16] בענין על תפלתי שתהא סמוכה למטתי[17] כו' וכמ"ש בק"ש [בקריאת שמע] ואהבת[18] תחלה ואח"כ ודברת בם[19, 20] כו'.

And this is through the prayer that precedes the study of Torah, as is explained elsewhere, in the explanation on the verse "My dove, in the clefts of the rock," on the matter of "for my prayer, that it be adjacent to my bed," etc.; and as is written in the Shema: first "And you shall love," and afterwards "and you shall speak of them," etc.

> What draws the blessing into the Torah is the prayer that comes before study. The Alter Rebbe supports this order with Abba Binyamin's concern that his prayer be "adjacent to his bed" (Berachos 5b), explained elsewhere, and with the Shema, where "And you shall love" comes before "and you shall speak of them," which speaks of words of Torah.

וביאור הענין הנה פי' וענין למודי ה' הפי' שהם מקבלים ומלומדים משם הוי' וע"ד מ"ש ודברי אשר שמתי בפיך[21] וכמאמר המגיד להבי"י [להבית יוסף] אני המשנה המדברת בפיך.[22, 23]

The explanation of the matter: the meaning and sense of "taught by Havayah" is that they receive from, and are taught by, the Name Havayah; along the lines of what is written, "and My words that I have put in your mouth," and as the Maggid said to the Beis Yosef, "I am the Mishnah that speaks in your mouth."

> The explanation proper begins with "taught by Havayah": such people receive their learning from the Name Havayah itself, so that the Torah they speak is G-d's word in their mouth. The Alter Rebbe compares Isaiah 59:21, "My words that I have put in your mouth," and the heavenly Maggid's words to Rabbi Yosef Karo, author of the Beis Yosef: "I am the Mishnah that speaks in your mouth."

SECTION 2 · ¶2–4

Yud-hei: the contemplation of prayer

2 והענין דהנה פי' ד' אותיות שם[24] הוי' יו"ד הוא בחי' חכמה וההי' הוא בחי' בינה כו'

The matter is this. The meaning of the four letters of the Name Havayah: the yud is the level of Chochmah (wisdom), and the hei is the level of Binah (understanding), etc.

> To explain "taught by Havayah," the Alter Rebbe turns to the four letters of the Name. The yud stands for Chochmah, the first flash of insight, and the first hei for Binah, its development; the "etc." leaves the vav and the last hei for later in the maamar. The Kehot note points to the introduction of the Tikkunei Zohar for this.

והנה איתא בתי"ז [בתיקוני זהר][25] ועל אלין תרין כתיב הנסתרות להי' אלקינו[26] שהם י"ה שהם נק' נסתרות והנגלות וי"ה כו' וכי"ה עוד בתיקון עשירי דחכמה ובינה אינון נסתרות במוחא וליבא ברחימו ודחילו.[27,28]

Now it is found in the Tikkunei Zohar: "And concerning these two it is written, 'The hidden things belong to Havayah our G-d'"; these are yud-hei, which are called "the hidden things," and "the revealed things" are vav-hei, etc. And so it is also in the Tenth Tikkun: that Chochmah and Binah are "hidden" in the mind and the heart, in love and awe.

> In Eliyahu's prayer in the Tikkunei Zohar's introduction, Chochmah is the brain and Binah the heart, and of "these two" it says, "The hidden things belong to Havayah our G-d" (Deuteronomy 29:28). So yud-hei are "the hidden things" and vav-hei are "the revealed things." The Tenth Tikkun adds that Chochmah and Binah are hidden within the mind and the heart as love and awe.

3 וי"ה הן נגלות תורה ומצות כו' ועמ"ש מזה בד"ה החלצו מאתכ. נמצא בחי' י"ה שייך בבחי' התפלה שעיקרה אהוי"ר [אהבה ויראה] שנמשכו מבחי' י"ה.

Vav-hei are "the revealed things": Torah and mitzvos, etc. (See what is written on this in the discourse beginning "Arm from among you.") It follows that the level of yud-hei pertains to the level of prayer, whose essence is love and awe, which are drawn from the level of yud-hei.

> The revealed letters vav-hei are Torah and mitzvos. It follows that the hidden letters yud-hei belong to prayer, whose substance is love and awe of G-d, the feelings that grow in the hidden places of mind and heart. This sets up the maamar's contrast between prayer (yud-hei) and Torah and mitzvos (vav-hei).

והענין כי עיקר ענין התפלה הוא ענין ההתבוננות. והיינו בשתים לפניה[29] להתבונן איך שהשרפים אומרים קדוש כו'[30] והאופנים ברעש גדול

The matter is that the essence of prayer is contemplation; that is, in the two [blessings] before it [the Shema], to contemplate how the Seraphim say "Holy," etc., and the Ofanim, "with a great noise."

> Prayer is first of all contemplation: meditating on G-d's greatness until love and awe are born. The two blessings before the morning Shema describe the angels, the Seraphim proclaiming "Holy" and the Ofanim rising "with a great noise," and the worshiper is meant to contemplate what they say.

והענין כי פי' קדוש לשון הבדלה[31] בערך דהיינו כי מה שהוא ית' מחיה את העולם אינו כדמיון הנשמה שמחיה את הגוף שמתפעלת ומקבלת שינויים ממקרי הגוף לפי שמלובשת ממש בתוך הגוף

The matter is that "holy" (kadosh) denotes being set apart, beyond comparison. That is: the way He, may He be blessed, gives life to the world is not like the soul giving life to the body, which is affected by, and undergoes changes from, what befalls the body, because it is actually enclothed within the body.

> "Holy" means set apart, beyond any comparison (the Kehot note points to Rashi on "You shall be holy," which he explains as "be separate," and to Tanya). G-d gives life to the world, but not as the soul gives life to the body: the soul is enclothed in the body and is therefore affected by whatever happens to it.

אבל הקב"ה אע"פ [אף על פי] שנאמר את השמים ואת הארץ אני מלא[32] מ"מ הוא ית' קדוש ומובדל מהם לפי שהעולמות נבראו ונמצאו ממנו ית' שלא בדרך עילה ועלול

But the Holy One, blessed be He, although it is said, "The heavens and the earth I fill," is nevertheless holy and set apart from them, may He be blessed, because the worlds were created and brought into existence from Him, may He be blessed, not by way of cause and effect,

> G-d does fill heaven and earth (Jeremiah 23:24), and yet He remains holy and untouched by them. The reason is that the worlds did not come from Him as an effect comes from its cause.

שהוא בחי' יש מיש שבזה שייך תפיסא[33] והתלבשות העילה בעלול אלא נתהוו בבחי' יש מאין וכמ"ש והחכמה מאין תמצא[34] שאפי' [שאפילו] חכמה עילאה התהוות' [התהוותה] בבחי' יש מאין

which is the level of something from something, in which there is a grasp and an enclothing of the cause in the effect; rather, they came into being as something from nothing (yesh me'ayin), as it is written, "And wisdom (Chochmah) is found from nothing (ayin)": for even the supernal Chochmah came into being as something from nothing.

> In cause and effect, "something from something," the cause is held and enclosed within its effect. Creation is "something from nothing": there is no continuity in which the Creator could be contained. Even supernal Chochmah, the highest created level, came about this way; Job 28:12, plainly "where (me'ayin) shall wisdom be found?", is read as "wisdom is found from ayin, nothing."

ולכן נק' החכמה יו"ד דשם הוי' מפני שהתהוותה ע"י צמצום שנמשך רק בחי' יו"ד כו'[35] וזהו כי בי"ה ה' צור עולמים

Therefore Chochmah is called the yud of the Name Havayah, because it came into being through a tzimtzum (contraction), in which only the level of a yud was drawn forth, etc. And this is [the meaning of] "For by Yah, Havayah [is] the Rock of the worlds";

> That is why Chochmah is the yud, the smallest letter, a mere point: through tzimtzum only a contracted point of light was drawn forth. Isaiah 26:4, "For by Yah, Havayah is the Rock of the worlds," is read as saying that the worlds stand through the two letters yud and hei.

כי כדי להיות התפשטות החיות והתהוות איזה הארה צ"ל תחלה בחי' יו"ד שהוא צמצום שמא"ס ב"ה בעצמו לא היו העולמות יכולים לקבל כלל ולא היה יכול להתהוות יש מאין

for in order for there to be an expansion of the life-force and the coming into being of any glimmer, there must first be the level of the yud, which is tzimtzum. For from the Infinite One (Ein Sof), blessed be He, Himself, the worlds could not receive at all, and something could not come into being from nothing

> Any spreading of life-force must begin with the yud, contraction, because the worlds could not receive anything from the Infinite One as He is. Without tzimtzum nothing finite could come into being from nothing.

אלא ע"י צמצום שזהו היו"ד ואח"כ נמשך ה' שהוא שנתפשט הארה זו המצומצמת להיות סוכ"ע וממכ"ע [וממלא כל עלמין] כו'

except through tzimtzum, which is the yud. Afterwards the hei is drawn forth, which is that this contracted glimmer spread out to become the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), etc.

> After the yud comes the hei, the letter of spreading out: the contracted glimmer expands and becomes both the light that encompasses all worlds and the light that fills all worlds.

וזהו שאומרים השרפים קדוש כו' הוי' צבאות כו' שהוא ית' קדוש ומובדל וכדי שיהיה התהוות צבאי צבאות הוא יש מאין ע"י יו"ד צמצום כו' כנ"ל.[36, 37]

And this is what the Seraphim say: "Holy," etc., "Havayah of hosts," etc.: that He, may He be blessed, is holy and set apart; and in order for the hosts upon hosts to come into being, it is something from nothing, through the yud, tzimtzum, etc., as mentioned above.

> So the Seraphim's "Holy, holy, holy is Havayah of hosts" (Isaiah 6:3) says two things: G-d is holy and set apart, and the countless hosts exist only as something from nothing, through the yud's contraction. This is what the worshiper contemplates in the blessings before the Shema.

4 וביאור הדברים הנה כתיב גדול ה' ומהולל מאד בעיר אלקינו[38] ואמרז"ל [ואמרו רבותינו זכרונם לברכה] אימתי גדול[39] ה' כשהוא בעיר אלקינו.

The explanation of these matters: it is written, "Great is Havayah and highly praised in the city of our G-d," and our Sages, of blessed memory, said: When is Havayah great? When He is in the city of our G-d.

> Psalm 48:2 praises G-d's greatness "in the city of our G-d." The Sages read this as a condition: G-d is called "great" only when He is "in the city of our G-d." Greatness, then, does not describe G-d as He is in Himself but as He relates to a created world.

פי' עיר אלקינו היינו בחי' צירופי אותיות ע"ד מ"ש בס"י [בספר יצירה] שתי אבנים בונות[40] שני בתים[41] כו'

The meaning of "the city of our G-d" is the level of the combinations of letters, along the lines of what is written in Sefer Yetzirah: "Two stones build two houses," etc.

> The "city" is the combinations of the letters of divine speech through which the worlds are created. Sefer Yetzirah calls the letters "stones" and their combinations "houses": two stones build two houses, three build six, and so on.

וע"י ריבוי שינויי הצירופים נעשה ריבוי התחלקות הנבראים וזהו ענין עיר אלקינו ואז שייך בחי' גדולה

Through the many changes in the combinations, the creations come to be divided into a great multiplicity; and this is the meaning of "the city of our G-d." Then the level of greatness applies.

> The endless variety of letter combinations produces the endless variety of distinct creatures. Only where there is such multiplicity can one speak of "greatness," so G-d is called great as the Creator of a many-sided world.

וזהו הללוהו כרוב גודלו[42] פי' רוב הוא בחי' ריבוי התחלקות אורו וזיוו לכל חד וחד לפום שיעורא דיליה[43] והן הן גבורותיו[44] וצמצומיו הרבים להתחלק כ"כ [כל כך] עד

And this is [the meaning of] "Praise Him according to the abundance of His greatness": "abundance" is the level of the manifold division of His light and radiance to each and every one according to its own measure. And these are His gevuros (powers of restraint) and His many contractions, by which [the light] is divided so much, down to

> Psalm 150:2, "Praise Him according to the abundance of His greatness," is read the same way: "abundance" is the dividing of G-d's light to each creature according to its capacity. The divisions come about through His gevuros, His acts of restraint and contraction; the Kehot note compares the Talmud's teaching that G-d's might is His self-restraint (Yoma 69b).

ריבוי רבבות מלאכים ונשמות ומקור התהוות הדבור הוא מחכמה עילאה ולגבי אור א"ס ב"ה גם החכמה עילאה עצמה היא כעשייה גשמיות ונמשך ע"י יו"ד הוא צמצום עצום הנ"ל (ועמ"ש מכ"ז [מכל זה] בד"ה בשעה שהקדימו[45] ישראל נעשה).

a multitude of myriads of angels and souls. And the source of the coming-into-being of speech is in the supernal Chochmah; and relative to the Infinite Light (Or Ein Sof), blessed be He, even the supernal Chochmah itself is like physical action, and it is drawn forth through the yud, which is the immense tzimtzum (contraction) mentioned above. (See what is written on all this in the discourse beginning "When Israel put 'we will do' first.")

> The division reaches down to countless angels and souls. Speech, the source of all these combinations, comes from supernal Chochmah; yet even Chochmah, compared with the Infinite Light, is like a coarse physical act, and it comes into being only through the yud, the great contraction described above.

ומ"מ חו"ב [חכמה ובינה] נקרא עדיין הנסתרות עלמא דאתכסיא סוכ"ע והנגלות היינו ו"ה היינו בחי' המשכה בבחי' הדבור אימתי גדול כשהוא בעיר אלקינו כנ"ל.

Nevertheless, Chochmah and Binah are still called "the hidden things," the hidden world, the light that encompasses all worlds (sovev kol almin); and "the revealed things" are vav-hei, that is, the level of drawing-down into the level of speech: "When is He great? When He is in the city of our G-d," as mentioned above.

> Even so, Chochmah and Binah (yud-hei) remain "hidden," a concealed world on the level of the light that encompasses all worlds. The revealed letters vav-hei are the light drawn down into speech, the "city" where G-d is called great.

והנה כמ"כ [כמו כן] באדם חו"ב [חכמה ובינה] אינון נסתרות במוחא ולבא והוא ענין ההתבוננות בגדולת א"ס ב"ה שיתבונן האדם בק"ש [בקריאת שמע] וברכותי' [וברכותיה] והוא בחי' י"ה שבנפש כי הה' הוא בחי' בינה שנק' רחובות הנהר[46] כלומר

Now likewise in man, Chochmah and Binah are "hidden in the mind and the heart." This is the contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, which a person is to contemplate in the Shema and its blessings; and it is the level of yud-hei in the soul. For the hei is the level of Binah, which is called "the broad expanses of the river" (rechovos hanahar); that is to say,

> The same pattern exists in a person: Chochmah and Binah are hidden in the mind and the heart. In the soul they are the contemplation of G-d's greatness during the Shema and its blessings. The hei is Binah, which the Kabbalists call "the broad expanses of the river," a phrase from Genesis 36:37.

כמו צורת הה' שמתפשטת לאורך ורוחב כך בחי' השגה זאת והתבוננות זו איך שמהווה יש מאין לאין שיעור ושהוא ית' קדוש ומובדל נק' רחובות שבא באורך ורוחב בהשגה שבמוחו

just as the shape of the hei spreads out in length and breadth, so this level of comprehension and this contemplation, of how He brings into being something from nothing without measure, and that He, may He be blessed, is holy and set apart, is called "broad expanses" (rechovos), for it comes in length and breadth in the comprehension in one's mind.

> The hei is broad in both directions, unlike the yud, which is a single point. So Binah, the detailed contemplation of how G-d creates without limit and yet stays holy and set apart, spreads out "in length and breadth" in the mind, and that is why it is called "broad expanses."

ומזה מסתעף התפעלות האהבה בבחי' רצוא דוקא כי בינה ליבא[47,48] שמבחי' ההתבוננות בהשגה יולד הצמאון ברשפי אש[49] בבחי' רצוא

From this branches out the stirring of love, specifically in the mode of ratzo (running forth); for "Binah is the heart": from contemplation in comprehension is born the thirst, in flashes of fire, in the mode of ratzo.

> From this contemplation comes a stirring love in the mode of ratzo, "running" toward G-d. "Binah is the heart" (Tikkunei Zohar): understanding gives birth to feeling, a thirst for G-d burning like "flashes of fire," a phrase from the Song of Songs.

והוא ענין הה' דשם הוי' ובחי' היו"ד הוא בחי' החכמה כח מה[50] שהוא בחי' השוב שאחרי הרצוא

And this is the hei of the Name Havayah. And the level of the yud is the level of Chochmah, ko'ach mah ("the power of 'what'"), which is the level of shov (returning) that follows the ratzo,

> This love is the hei of the Name. The yud is Chochmah, read as ko'ach mah, "the power of 'what'": the stance of one who sees himself as nothing ("what am I?"). It corresponds to shov, the "return" that follows the running.

כמאמר הס"י [הספר יצירה] אם רץ לבך שוב[51,52] לאחד[53] פי' שוב הוא בחי' ביטול במציאות מכל וכל שלמעלה מבחי' התפעלות האהבה ברשפי אש כי התפעלות האהבה נק' יש

as Sefer Yetzirah says, "If your heart runs, return to the One." The meaning of "return" (shov) is the level of self-nullification (bittul) of one's existence, utterly and completely, which is above the level of the stirring of love in flashes of fire. For the stirring of love is called "something" (yesh),

> Sefer Yetzirah says, "If your heart runs, return" (there: "to the Place"; the text here has "to the One"), and links it to the angels who "run and return." Shov is a complete self-nullification, higher than fiery love, because love, however intense, is still "something."

כי הרי יש מי שמתפעל ובחי' הביטול נק' אין והוא בחי' חכמה כח מ"ה [מה] והיינו בחי' יראה עילאה יראה בושת כמ"ש הן יראת[54] ה' היא חכמה

since there is, after all, someone who is stirred; whereas the level of self-nullification is called "nothing" (ayin), and it is the level of Chochmah, ko'ach mah. This is the level of the higher awe, the awe of shame, as it is written, "Behold, the awe of G-d, that is wisdom."

> Love is "something" (yesh) because there is a self who is moved; self-nullification is "nothing" (ayin), the quality of Chochmah. This is the higher awe, an awe of shame before G-d's greatness, as Job 28:28 joins awe with wisdom (the Kehot note remarks that the verse there has the Name Ado-nai).

ועוד כי הביטול הוא נמשך מצד בחי' עצמיות אור א"ס שלמעלה מזיו ואור המתלבש בעולמות דלית מחשבה תפיסא בי' [ביה] כלל והוא[55]

Moreover, the self-nullification is drawn from the aspect of the very essence of the Infinite Light, which is above the radiance and light that is enclothed in the worlds, which "no thought can grasp at all"; and it is

> A second reason shov is higher: self-nullification comes from the very essence of the Infinite Light, above the light that enters the worlds. Of that essence the Tikkunei Zohar says, "no thought can grasp You at all."

נמצא למטה כמו למעלה כי הלא את השמים ואת הארץ אני מלא[56] ולכן מצד זה נמשך היראה והביטול כו' ולהיות בבחי' שוב כו'

found below just as above, for, "Do I not fill the heavens and the earth?" Therefore it is from this aspect that the awe and the self-nullification, etc., are drawn, and [the capacity] to be in the mode of shov, etc.

> That essence is found below just as above, as G-d says, "Do I not fill the heavens and the earth?" (Jeremiah 23:24). Awe and self-nullification come from here, and so does shov: since G-d's essence is as present below as above, the soul need not leave the world to reach Him.

משא"כ בחי' הרצוא שהוא האהבה ברשפי אש לצאת מגדרי הגוף וליכלל למעלה בעולמות העליונים הרי עלייה זו היא ליהנות מבחי' הזיו והאור המתלבש בעולמות כו'

This is not so with the level of ratzo, which is the love in flashes of fire, to go out of the confines of the body and be absorbed above in the higher worlds: this ascent is in order to delight in the radiance and light that is enclothed in the worlds, etc.

> Ratzo is different. Fiery love wants to break out of the body's limits and be absorbed in the higher worlds, and that ascent is to delight in the divine radiance enclothed in those worlds.

והכלל הוא דבחי' הרצוא נמשך מבחי' ממכ"ע [ממלא כל עלמין] דמצד בחי' ממכ"ע [ממלא כל עלמין] שייך מעלה ומטה לכן יתכן בחי' רצוא ועלייה ממטה למעלה

The rule is: ratzo is drawn from the level of the light that fills all worlds (memalei kol almin), for from the standpoint of the light that fills all worlds there is "above" and "below"; therefore ratzo, an ascent from below to above, is possible.

> So ratzo comes from the light that fills all worlds. That light enters each world according to its level, so in relation to it there is a "higher" and a "lower," and it makes sense to strive upward.

אבל שוב נמשך מצד בחי' סוכ"ע דקמיה מעלה ומטה שוין כו' וכמ"ש בד"ה וידעת היום[57]

But shov is drawn from the level of the light that encompasses all worlds, before which above and below are equal, etc., as is explained in the discourse beginning "Know this day."

> Shov comes from the light that encompasses all worlds, before which above and below are equal. The text refers to the discourse "Know this day" for this; the Kehot note places it in Likkutei Torah on Parshas Va'eschanan.

וזהו בחי' י"ה שבנפש דהיינו שבק"ש [שבקריאת שמע] ותפלה צ"ל התכללות ב' מדרגות הללו דרצוא ושוב דהיינו לצאת בבחינת רצוא ולמסור נפשו באחד[58] ואח"כ בבחי' שוב כו'

And this is the level of yud-hei in the soul: in the Shema and prayer there must be an inclusion of these two levels, ratzo and shov; that is, to go out in the mode of ratzo and give over one's soul [in the word] "One," and afterwards in the mode of shov, etc.

> Both movements are the yud-hei of the soul, and prayer, especially the Shema, must contain both: running out in ratzo, ready to give one's life at the word "One" (Echad), and then returning in shov. The Kehot note gives sources for giving over one's soul at "One": the Rashba's responsa, the Bach on Tur Orach Chayim 61, and Pri Etz Chaim (Shaar Krias Shema, chapter 12).

וכן אח"כ אחר השוב רצוא ואחר הרצוא שוב[59] כו' וזהו פי' וכל בניך כי הנה בניך בחי' זכר חסדו[60] הוא מדת האהבה שנמשכה מבחי' ההתבוננות

And so too afterwards: after the shov, ratzo, and after the ratzo, shov, etc. And this is the meaning of "And all your children": for "your children" are the level of "He remembered (zachar) His kindness," which is the attribute of love that is drawn from the level of contemplation.

> The two alternate, shov after ratzo and ratzo after shov. "Your children" (banayich, literally "your sons") are linked to "He remembered (zachar) His kindness" (Psalm 98:3): zachar also means "male," and the male child stands for Chesed, the love born of contemplation.

וזהו פי' בינה בן[61,62] י"ה שבחי' בן ואהבה זו נולד ונמשך מבחי' י"ה (וע' מזה ברע"מ [ברעיא מהימנא] פ' נשא דקכ"ב ע"א ובפי' הרמ"ז [הרב משה זכות] שם ובאדר"ז [ובאדרא זוטא] דר"צ ע"א ודרצ"א ע"א).

And this is the meaning of "Binah: ben Yah (a son of yud-hei)": the level of the son, this love, is born and drawn from the level of yud-hei. (See on this in the Raaya Mehemna, Parshas Naso, page 122a, and in the commentary of the Ramaz there; and in the Idra Zuta, page 290a and page 291a.)

> The word Binah is read as ben Yah, "a son of yud-hei": the "son" born of Chochmah and Binah is the love that contemplation produces. The parenthesis points to the Raaya Mehemna, the Ramaz's commentary on it, and the Idra Zuta for this reading.

והנה אע"ג [אף על גב] דבחי' י"ה הן חו"ב [חכמה ובינה] אעפ"כ [אף על פי כן] מרומז בחי' הבן בבינה כי האהבה והרצוא נמשך עיקרו מבחי' הבינה וכמ"ש כונן שמים בתבונה[63] ונודע דשמים הוא בחי' המדות עליונות כו'

Now, although yud-hei are Chochmah and Binah, the level of the son is nevertheless alluded to in Binah, because love and ratzo are drawn mainly from the level of Binah; as it is written, "He established the heavens with understanding (tevunah)," and it is known that "heavens" are the level of the supernal emotive attributes (middos), etc.

> Although the "son" comes from both yud and hei, it is hinted in Binah's name, because love and ratzo come mainly from Binah. Proverbs 3:19 says G-d "established the heavens with understanding (tevunah)," and "heavens" stand for the supernal emotive attributes: the emotions are built by understanding.

וכמו עד"מ בגשמיות שהגם שמוח הבן נמשך ממוח האב עכ"ז [עם כל זה] הרי עיקר גידולו הוא ע"י שהייתו תשעה חדשים בעיבור בבטן האם ועמ"ש מזה בד"ה ביום השמע"צ [השמיני עצרת]

It is like the analogy in physical things: although the son's brain is drawn from the father's brain, nevertheless his main growth comes through his stay of nine months in gestation in the mother's womb. (See what is written on this in the discourse beginning "On the eighth day, Atzeres.")

> The analogy: a child's brain comes from the father, yet the child grows mainly during nine months in the mother's womb. So too love originates in Chochmah, the "father," but takes shape and grows in Binah, the "mother."

וזהו וכל בניך למודי הוי' שבחי' האהבה הנק' בן וגם היראה כלולה בו כמ"ש בפי' ואהבת את[64] בד"ה וידעת היום

And this is "And all your children shall be taught by Havayah": the level of love, which is called "son" (and awe is also included in it, as is explained on the meaning of "And you shall love" (ve'ahavta es) in the discourse beginning "Know this day"),

> Now the verse reads clearly: "all your children shall be taught by Havayah" describes love, the "son," which also includes awe. For this the text refers to its explanation of the words ve'ahavta es, "And you shall love," in the discourse "Know this day."

הנה הוא ע"י בחי' יו"ד ה"א שבנשמה כנ"ל וגם שייך בזה בחי' ו"ה הוא ענין קול ודבור שבק"ש [שבקריאת שמע] ותפלה

comes about through the level of yud-hei in the soul, as mentioned above. The level of vav-hei also pertains to this, namely the voice and speech in the Shema and prayer;

> Such love comes through the yud-hei of the soul, that is, contemplation. The vav-hei also have a part in prayer, as the voice and speech of the Shema and prayer.

אלא שעיקר בחי' ו"ה הוא על ידי עסק התורה ומצות וכדלקמן ועמ"ש ע"פ הקל קול יעקב[65]

but the main [expression of the] level of vav-hei is through occupation with Torah and mitzvos, as [will be explained] below. (See what is written on the verse "The voice is the voice of Yaakov.")

> But the main place of vav-hei is Torah study and mitzvos, as the maamar will explain. The text points to its explanation of "The voice is the voice of Yaakov" (Genesis 27:22), which the Kehot note places in the Siddur with Chassidus.

(וע' בפרדס בעה"כ [בערכי הכינויים] ערך בינה וערך בן חורין בן שמן ועמ"ש במ"א בד"ה ענין האבות הן הן המרכבה[66] מענין יפה כח הבן כו' ועיין באדר"ז [באדרא זוטא] שם בענין תרין עטרין[67] כו' וזהו ענין עדות לישראל[68] וכמ"ש במ"א בענין משכן העדות:)

(And see in Pardes, Erchei HaKinuyim, the entry "Binah" and the entry "ben chorin, ben shemen"; and see what is written elsewhere, in the discourse beginning "The matter of the Patriarchs: they are the Chariot," on the matter of "the son's power is greater," etc.; and see in the Idra Zuta there, on the matter of the "two crowns," etc. And this is the meaning of "a testimony for Israel," as is explained elsewhere on the matter of "the Tabernacle of the Testimony.")

> A parenthesis of further references: Pardes Rimonim's dictionary of Kabbalistic terms on "Binah" and on "ben" ("son"); a Torah Ohr discourse on the Patriarchs as the Chariot, on "the son's power is greater" than the father's; and the Idra Zuta on the "two crowns." "A testimony for Israel" (Psalm 122:4), where the tribes are called "the tribes of Yah," belongs to the same theme of sons who come from yud-hei.

SECTION 3 · ¶5

The vav: Torah that prayer has blessed

5 קיצור. ענין י"ה היו"ד צמצום עד שיהיה בחי' סוכ"ע ואח"כ ו"ה נגלות המשכה בבחי' דבור אימתי גדול כו'

Summary. The matter of yud-hei: the yud is tzimtzum, until there comes to be the level of the light that encompasses all worlds (sovev kol almin); and afterwards vav-hei, the revealed things, a drawing-down into the level of speech: "When is He great," etc.

> A summary of the first section. The yud is the contraction from which even the encompassing light comes about; vav-hei are "the revealed things," the light drawn into speech, where G-d is called "great."

ובנפש יי"ה מוחא ולבא ההתבוננות בגדולת ה' ומזה נמשך רצוא ושוב[69] וזהו וכל בניך למודי כו'):ב

And in the soul, yud-hei are the mind and the heart, the contemplation of the greatness of G-d, from which ratzo and shov are drawn; and this is "And all your children shall be taught," etc.) (2)

> In the soul, yud-hei are mind and heart: contemplation of G-d's greatness, from which come the running and returning of love and self-nullification. This is "your children taught by Havayah." The "(2)" marks the start of the maamar's second section.

והנה כ"ז [כל זה] הוא בחי' בניך שהוא בחינת יי"ה כי בחי' בניך היינו בחי' המרומז בבינה בן יי"ה כנ"ל והוא ענין ומדרגת התפלה ברצוא ושוב ואחר התפלה צ"ל בחי' וי"ו

Now all this is the level of "your children," which is the level of yud-hei; for the level of "your children" is the level alluded to in Binah, ben Yah, as mentioned above. And this is the matter and rank of prayer, in ratzo and shov. After prayer there must be the level of vav,

> Everything so far, the love and awe of prayer, is "your children," the "son" hinted in Binah. But prayer is not the end: after it must come the vav, the next letter of the Name.

והוא ענין קול דתורה שנק' וי"ו כמ"ש הקל קול יעקב[70] וכמ"ש בסידור על פסוק זה והוא בחי' והנגלות כי הוא בחי' קלא דאשתמע[71,72] ועיין בזח"א [בזהר חלק א] (ד"נ ע"ב ודקמ"א ע"ב)

which is the voice of Torah, which is called vav, as it is written, "The voice is the voice of Yaakov," and as is explained in the Siddur on this verse. And it is the level of "and the revealed things," for it is the level of "a voice that is heard." And see in the Zohar, Part I (page 50b and page 141b).

> The vav is the "voice" of Torah study, as in "The voice is the voice of Yaakov" (Genesis 27:22), which the Siddur explains. It belongs to "the revealed things," for Torah spoken aloud is "a voice that is heard" (a Zohar phrase), unlike the hidden love and awe of the heart.

והנה הוי"ו מורה על בחי' ששה מדות כי כשר ופסול טמא וטהור נמשך מן המדות וזהו ענין שיתא סדרי משנה

Now the vav indicates the level of the six emotive attributes (middos), for kosher and invalid, impure and pure, are drawn from the middos; and this is the meaning of the six orders of the Mishnah.

> The vav, whose number is six, stands for the six emotive attributes. The Torah's rulings, kosher or unfit, pure or impure, come from the middos, broadly leniency from kindness and strictness from restraint; and so the Mishnah has six orders.

אך המשכת החכמה שמתלבשת במדות אלו זהו ענין היו"ד שבראש הוי"ו כי צורת הוי"ו שראשה יו"ד ומן היו"ד נמשך וי"ו כו' וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] על שלא ברכו בתורה

But the drawing-down of Chochmah (wisdom) that is enclothed in these middos is the yud at the head of the vav; for the shape of the vav is that its head is a yud, and from the yud the vav is drawn down, etc. And this is the saying of our Sages, of blessed memory, "because they did not bless over the Torah":

> The vav is a line with a yud-shaped head: the six attributes are crowned by Chochmah. Drawing Chochmah down into the middos is what the Sages meant by "blessing over the Torah."

כי ענין לברך בתורה היינו להמשיך בחי' אור א"ס המלובש בחכמה[73] שיומשך ויתלבש בששה מדות עליונות[74] שמהם נמשך התורה ועי"ז נמשך גילוי אור א"ס למטה

for to bless over the Torah means to draw the level of the Infinite Light (Or Ein Sof) that is enclothed in Chochmah, so that it be drawn down and enclothed in the six supernal middos from which the Torah is drawn; and through this a revelation of the Infinite Light is drawn below

> To "bless over the Torah" is to draw the Infinite Light, which rests in Chochmah, down into the six supernal attributes that are the source of the Torah's laws. Then the Torah carries a revelation of the Infinite Light down into this world.

כמו למעלה שהרי אין שינוי כלל קמי' [קמיה] עצמותו כנ"ל ורוחניות וגשמיות שוין לפניו דכולא קמי' [קמיה] כלא חשיב[75] והגם שהתורה מדברת בענינים גשמיים

just as above, since there is no change at all before His essence, as mentioned above; spirituality and physicality are equal before Him, for "all before Him is considered as nothing." And although the Torah speaks of physical matters,

> This is possible because before G-d's essence nothing changes: the spiritual and the physical are equal before Him, since "all before Him is considered as nothing" (Zohar). So laws about physical things can carry His light as fully as anything spiritual.

וכמו תרומות ומעשרות וכיוצא מ"מ כשהוא ממשיך מבחי' היו"ד דחכמה נמשך גילוי אור א"ס בהן

such as terumos and tithes and the like, nevertheless, when one draws from the level of the yud of Chochmah, a revelation of the Infinite Light is drawn into them

> Even laws about the priestly portions, tithes and the like, which deal with produce and property, receive a revelation of the Infinite Light when the yud of Chochmah is drawn into them.

כמו למעלה מטעם הנ"ל וברכה והמשכה זו בהתורה הוא ע"י בחי' רצוא ושוב שבתפלה שהן בחי' י"ה כי רוח אייתי רוח[76] כו'

just as above, for the reason mentioned. And this blessing and drawing-down into the Torah is through the level of ratzo and shov in prayer, which are the level of yud-hei; for "spirit brings spirit," etc.

> What draws this blessing into the Torah is the ratzo and shov of prayer, the yud-hei. "Spirit brings spirit" (Zohar): the spirit a person stirs up below draws a spirit down from above.

וזהו שנאמר בק"ש [בקריאת שמע] תחלה ואהבת[77] ואח"כ ודברת בם[78] ודברת לשון הנהגה והמשכה דהיינו להיות המשכת אור א"ס ב"ה בתורה וכמ"ש בד"ה השמים כסאי[79, 80] כו' ע"ש

And this is why it is said in the Shema first "And you shall love," and afterwards "and you shall speak of them": "and you shall speak" (vedibarta) is a term for leading and drawing, that is, that there be a drawing-down of the Infinite Light, blessed be He, into the Torah, as is explained in the discourse beginning "The heavens are My throne," etc.; see there.

> This is the order of the Shema: first "And you shall love" (prayer), then "and you shall speak of them" (Torah). Vedibarta is read as "leading" or "drawing": speaking words of Torah draws the Infinite Light into them. The discourse cited, "The heavens are My throne," is, per the Kehot note, the opening discourse of Torah Ohr.

ובזה יובן מ"ש על עזבם את תורתי כו' ולא שמעו בקולי[81] בקולי דוקא דהיינו כמ"ש בד"ה

With this we can understand what is written, "Because they forsook My Torah," etc., "and did not listen to My voice": "to My voice" specifically; that is, as is explained in the discourse beginning

> The verse in Jeremiah goes on: "and they did not listen to My voice." The wording bekoli, literally "in My voice," is precise, and the text explains it from a discourse on "If you will listen to the voice" (Deuteronomy 13:19).

כי תשמע בקול[82] קול היינו המשכה אבל בקול היינו בפנימית הקול דהיינו אור א"ס ב"ה המלובש בהתורה

"If you will listen to the voice": "voice" is the drawing-down, but bekol ("in the voice") means in the inner dimension of the voice, that is, the Infinite Light, blessed be He, that is enclothed in the Torah.

> There, "voice" is the light that is drawn down, while "in the voice" is its inner dimension, the Infinite Light within the Torah. Those who studied without "blessing" heard the voice of Torah but not the G-dliness within it.

והיינו מפני שלא ברכו ועמ"ש מענין בקולי ג"כ בד"ה תקעו בחדש.[83] ועמ"ש בד"ה ואהיה אצלו אמון[84] גבי פי' ואהיה שעשועים אני תורתך שעשעתי[85] כו' ע"ש.[86]

And this was because they did not bless. See what is written on the matter of "My voice" also in the discourse beginning "Blow on the New Moon." And see what is written in the discourse beginning "And I was beside Him as a nursling," on the meaning of "and I was [His] delight," "I delight in Your Torah," etc.; see there.

> This lack came from their not "blessing," that is, not drawing the inner light into their Torah through prayer. The references point to more on "My voice" (in the discourse on "Blow the shofar on the New Moon") and on the Torah as G-d's "delight" (Proverbs 8:30; Psalm 119:70).

SECTION 4 · ¶6–8

The final hei: servant and son

6 והנה כ"ז [כל זה] הוא בחי' ג' אותיות דשם היינו יו"ד ה"א ויו"ו ואמנם ענין ה"א אחרונה דשם הוי' הוא בחי' יראה תתאה הנק' מצות המלך[87]

Now all this is the level of three letters of the Name, namely yud, hei, vav. But the final hei of the Name Havayah is the level of the lower awe, which is called "the king's command,"

> Yud, hei and vav have now been explained: prayer and Torah. The last letter, the final hei, is the lower awe, called "the king's command": the awe of a subject before his king, which shows itself in plain obedience.

שהוא ענין קבלת עול מלכות שמים בבחי' עול דוקא וכמ"ש בדוד ונאם הגבר הוקם על[88] כו'

which is the acceptance of the yoke (kabbalas ol) of the Kingdom of Heaven specifically as a yoke, as it is written of David, "And the utterance of the man raised up on high (al)," etc.:

> This awe is accepting G-d's kingship as a yoke, a burden carried whether or not one feels inspired. In David's last words he is "the man raised up on high (al)" (II Samuel 23:1), and the Sages read al as ol, "yoke."

עולה של תורה[89] והוא כענין מארז"ל [מאמר רבותינו זכרונם לברכה] ע"פ ושבתם וראיתם[90] בין עובד אלקים לאשר לא עבדו[91] שאינו דומה שונה פרקו מאה פעמים לשונה פרקו מאה פעמים ואחד[92]

the yoke (ol) of the Torah. This is like the saying of our Sages, of blessed memory, on the verse "And you will return and see [the difference] between one who serves G-d and one who has not served Him": one who reviews his chapter a hundred times is not like one who reviews his chapter a hundred and one times.

> David, they say, raised up "the yoke of Torah" (the Kehot note cites Tanna DeVei Eliyahu, Midrash Shmuel and Bamidbar Rabbah for the phrase). The Talmud (Chagigah 9b) reads Malachi 3:18, "between one who serves G-d and one who has not served Him," as the difference between reviewing one's lesson a hundred times and a hundred and one times.

שהוא לפי שבפעם אי' זו היתירה משנה טבעו ורגילותו כמ"ש בספ"ב [בספר של בינונים][93] ואז נקרא עבד ויש בזה מעלה מה שאינו בבחי' בן כמ"ש בספ"ב [בספר של בינונים] פרק מ"א

This is because with this one extra time he changes his nature and habit, as is explained in Sefer Shel Beinonim, and then he is called a "servant." And this has an advantage that is not found in the level of a son, as is explained in Sefer Shel Beinonim, chapter 41:

> Tanya explains that the norm was to review a hundred times, so the extra time goes beyond habit and changes one's nature; that effort earns the title "servant." Tanya, chapter 41, adds that being a servant has a virtue that being a son lacks.

שהאדם צ"ל כלול מבחי' בן ומבחי' עבד[94] ובחי' בן זהו בחי' וכל בניך הנ"ל. אמנם בחי' עבד עובד אלקים זהו בחי' עול תורה וזהו בחי' בוניך וכמש"ת [וכמו שיתבאר].

that a person must comprise both the level of a son and the level of a servant. The level of a son is the level of "And all your children" mentioned above. But the level of a servant, "one who serves G-d," is the level of the yoke of Torah; and this is the level of "your builders," as will be explained.

> A person needs both: the "son," who serves out of love, which is "your children," and the "servant," who serves by accepting the yoke. In Torah study the servant's mode is "the yoke of Torah," and that is "your builders," as the maamar will explain.

7 וזהו ענין פ' והיה אם שמוע שנאמר בה ולעבדו[95] וכמ"ש בד"ה ועתה יגדל נא[96,97] בענין בחי' עבד שהוא בחי' ביטול רצון שלמעלה מהשכל

And this is the matter of the section "And it will be, if you listen," in which it is said, "and to serve Him," as is explained in the discourse beginning "And now, let [the power of Ado-nai] be great," regarding the level of a servant, which is the level of the self-nullification (bittul) of one's will that is above intellect.

> The second paragraph of the Shema, "And it will be, if you listen" (Deuteronomy 11:13), says "and to serve Him": the service of a servant. A discourse on "And now, let the power of Ado-nai be great" (Numbers 14:17) explains the servant as one who sets aside his own will before a will that is above understanding.

ושם נתבאר בחי' זו בענין המצות שצ"ל קיום המצות בבחינה זו ועי"ז דוקא נמשך גילוי רצון העלין שלמעלה מהחכמה וזהו ענין כח אד' כו' ע"ש.

There this level is explained with regard to the mitzvos: that the mitzvos must be fulfilled in this mode, and that specifically through this the revelation of the supernal will, which is above Chochmah, is drawn down; and this is the meaning of "the power of Ado-nai," etc.; see there.

> There this is applied to the mitzvos: when they are kept as a servant obeys, beyond reason, they draw down the supernal will, which is higher than Chochmah. That discourse connects this with "the power of Ado-nai," the Name that speaks of G-d as Master.

8 וכמ"כ [וכמו כן] יש בחי' עבד זה ג"כ בעסק התורה שהוא בחי' עול תורה כמ"ש בסש"ב [בספר של בינונים] פרק מ"א דיש בן שהוא ג"כ עבד[98]

Likewise, this level of a servant exists also in occupation with Torah, which is the level of the yoke of Torah, as is explained in Sefer Shel Beinonim, chapter 41, that there is a son who is also a servant;

> The servant's mode applies to Torah study too, as "the yoke of Torah." Tanya, chapter 41, speaks of a "son" who is also a "servant."

דהיינו אחר בחי' וכל בניך יהי' [יהיה] בחינת בוניך ע"י עול תורה שהוא בחי' עבד זה הב'.

that is, after the level of "And all your children" there will be the level of "your builders," through the yoke of Torah, which is the level of this second [kind of] servant.

> So after "your children," the love of prayer, comes "your builders": Torah studied under its yoke. This is the second kind of servant, a son who serves as a servant.

SECTION 5 • ¶9–12

Building Jerusalem

9 ועמ"ש מענין ב' בחי' עבד בביאור ע"פ לא הביט און ביעקב[99, 100] ומדרגה זאת היה שרש בחי' דוד שהיה מרכבה לבחי' מלכות לפי שהיה בבחי' עבד ודוד עבדי[101, 102]

See what is written on the matter of the two levels of servant in the explanation on the verse "He has not beheld iniquity in Yaakov." And this rank was the root of the level of David, who was a chariot for the level of Malchus (sovereignty), because he was at the level of a servant: "And David My servant."

> A discourse on "He has not beheld iniquity in Yaakov" (Numbers 23:21) discusses two kinds of servant. This servant level was the root of King David, who was a "chariot," a vehicle wholly given over, to Malchus, G-d's kingship, because he was a servant: G-d calls him "David My servant" (Ezekiel 37:25).

וזהו נאם דוד בן ישי[103] ונאם הגבר הוקם על[104] פי' מתחלה הוא בחי' בן ישי כענין בחי' וכל בניך למודי הוי'

And this is "The utterance of David son of Yishai, and the utterance of the man raised up on high": that is, first he is the level of "son of Yishai," like the level of "And all your children shall be taught by Havayah,"

> David's last words give him two titles, "David son of Yishai" and "the man raised up on high." The first title is the level of the "son," like "your children taught by Havayah."

כי פי' בן ישי היינו[105] כענין בן י"ה כי ישי היינו י' עם ש"י עולמות שבבינה וע' מזה בזהר ס"פ תרומה (דקע"ה ב')

for "son of Yishai" is like "son of Yah," since Yishai is yud with the 310 (shai) worlds that are in Binah. And see on this in the Zohar at the end of Parshas Terumah (page 175b),

> "Son of Yishai" hints at "son of Yah": Yishai (ישי) is spelled yud followed by shin-yud, whose number is 310. So it is the yud of Chochmah with the 310 worlds that the text places in Binah, and David as "son of Yishai" is the love born of Chochmah and Binah. The text points to the Zohar at the end of Parshas Terumah for this.

ובמק"מ [ובמקדש מלך] שם ואח"כ ונאם הגבר הוקם על זהו בחי' בוניך וע' בזהר ר"פ חקת (דק"פ ע"ב) מענין הוקם על[106]

and in the Mikdash Melech there. And afterwards, "and the utterance of the man raised up on high (al)": this is the level of "your builders." And see in the Zohar at the beginning of Parshas Chukas (page 180b) on the matter of "raised up on high."

> The Mikdash Melech is a commentary on the Zohar. The second title, "the man raised up on high (al)," read as ol, "yoke," is the level of "your builders"; the text points to the Zohar at the start of Parshas Chukas on these words.

וזהו ג"כ ענין מ"ש ובניהו בן יהוידע בן איש חי[107] רב פעלים[108, 109] (בשמואל ב' סי' כ"ג) פי' בניהו היינו בן[110] י"ה והוי"ו שאח"כ הוא עסק התורה

And this is also the meaning of what is written, "And Benayahu son of Yehoyada, son of a living man, great in deeds" (in II Samuel, chapter 23): Benayahu is ben Yah ("son of yud-hei"), and the vav that follows is occupation with Torah,

> The same pattern appears in Benayahu son of Yehoyada (II Samuel 23:20). His name, Benayahu (בניהו), is read as ben Yah, "son of yud-hei," followed by a vav: first the love of prayer, then the vav of Torah study.

והיינו בבחי' רב פעלים דהיינו בחינת עול תורה וכמ"ש בגמרא רפ"ג [ריש פרק ג'] דברכות (די"ח ע"ב) ובזח"א [ובזהר חלק א] (ד"ו סע"א [סוף עמוד א][111] קל"ב א' קל"ו א' ר"ז ב')

that is, in the mode of "great in deeds," which is the level of the yoke of Torah, as is written in the Gemara at the beginning of chapter 3 of Berachos (page 18b), and in the Zohar, Part I (page 6, end of side a; 132a; 136a; 207b).

> His title "great in deeds" stands for the yoke of Torah. The Talmud (Berachos 18b) explains it to mean that he multiplied and gathered workers for Torah, and the Zohar discusses him in several places.

ולכן וישימהו דוד אל משמעתו[112] שבו ועל ידו נעשה בנין ירושלים בחי' בוניך כי ירושלים

Therefore "David set him over his council," for in him and through him the building of Jerusalem came about, the level of "your builders." For Jerusalem (Yerushalayim)

> So David put Benayahu "over his council" (II Samuel 23:23): through such a person Jerusalem is built, and that is "your builders." The text now explains what "Jerusalem" means.

היינו יראה שלם[113, 114] ועי"י עול מלכות שמים נעשה בנין יראה שלם להיות שלימות היראה כו' כי לעומת זה בחי' חורבן ירושלים היינו נפילת בניל המל'

is yirah shalem, "perfect awe"; and through the yoke of the Kingdom of Heaven the building of "perfect awe" comes about, that there be perfection of awe, etc. For correspondingly, the destruction of Jerusalem is the fall of the building of Malchus,

> Yerushalayim is read as yirah shalem, "perfect awe" (the Midrash says the city's name joins "Yireh," Avraham's name for the place, with "Shalem"). Accepting the yoke of heaven builds this perfect awe; its opposite, the destruction of Jerusalem, is the "fall" of Malchus.

דהיינו מ"ש סוכת דוד הנופלת[115] היינו ענין עול דרך ארץ[116] ובקשת המותרות בתענוגי עוה"ז יותר על די[117] הסיפוק שזהו הסבה המטרדת מעול תורה כי את זה לעומת זה עשה האלקים[118] כו'.

which is what is written, "the fallen booth of David." This is the yoke of worldly occupation and the pursuit of luxuries in the pleasures of this world beyond what suffices, which is the cause that distracts from the yoke of Torah; for "G-d has made the one opposite the other," etc.

> That fall is "the fallen booth of David" (Amos 9:11): the yoke of worldly affairs and the chase after luxuries beyond one's needs, which pulls a person away from the yoke of Torah. The Mishnah teaches that whoever takes on the yoke of Torah is freed from the yoke of worldly affairs (Avos 3:5), for G-d made the two "opposite each other" (Ecclesiastes 7:14).

אמנם הטעם שבנין יראה שלם הוא ע"י עול תורה דוקא הוא כמ"ש החכמה יבנה בית[119]

But the reason that the building of perfect awe comes specifically through the yoke of Torah is as it is written, "With wisdom a house is built,"

> Why must perfect awe be built specifically by the yoke of Torah? Because "with wisdom a house is built" (Proverbs 24:3): the building comes from Chochmah.

והוא בחי' התורה דמחכמה נפקת[120, 121] שמשם שרש יראה שלם הנ"ל כנודע דחכמה היא יראה עילאה שהיא שרש בחי' יראה תתאה כו'

and this is the level of the Torah, which "comes forth from Chochmah," where the root of the perfect awe mentioned above lies; as is known, Chochmah is the higher awe, which is the root of the level of the lower awe, etc.

> The Torah "comes forth from Chochmah" (Zohar), and Chochmah is the higher awe, the root of the lower awe. So the Torah carries the root of perfect awe within it.

ולכן על ידי עסק התורה בבחי' קבלת עול תורה ממשיכים מבחינת חכמה עילאה שהיא יראה עילאה ביראה תתאה ולכן נק' בוניך דוקא.

Therefore, through occupation with Torah in the mode of accepting the yoke (kabbalas ol) of Torah, one draws from the level of the supernal Chochmah, which is the higher awe, into the lower awe; and therefore they are called specifically "your builders."

> Studying Torah under its yoke draws the higher awe of Chochmah into the lower awe and makes it "perfect awe." That is why Torah scholars are called "builders": they build Jerusalem.

10 והנה עם היות בחי' בניך הוא ג"כ בן י"ה שמקבל מבחי' חכמה ג"כ מ"מ עיקר בחי' קבלתו מבינה כנ"ל משא"כ בחי' בוניך עיקרו מבחי' חכמה ממש

Now, although the level of "your children" is also ben Yah, which receives from the level of Chochmah as well, nevertheless its main receiving is from Binah, as mentioned above; whereas the level of "your builders" is mainly from the level of Chochmah itself,

> Both levels come from yud-hei, but differently: "your children," the love of prayer, receive mainly from Binah, the understanding that gives birth to feeling, while "your builders" receive mainly from Chochmah itself.

וכמו ע"ד ההפרש בין מקרא קדש דיו"ט [דיום טוב] לגבי קדש ממש בחי' שבת ועמ"ש סד"ה וארא אל אברהם[122] גבי ענין ושמי הוי' לא נודעתי להם[123]

like the difference between the "calling of holiness" (mikra kodesh) of Yom Tov and actual holiness (kodesh), the level of Shabbos. See what is written at the end of the discourse beginning "And I appeared to Avraham," regarding "but by My Name Havayah I was not known to them."

> The difference is like that between Yom Tov, called only mikra kodesh, "a calling of holiness," and Shabbos, which is holiness itself. The reference is to a discourse on "My Name Havayah I did not make known to them" (Exodus 6:3), which the Kehot note places in Torah Ohr on Va'eira.

וזהו הקל קול יעקב[124] עד"מ הקול שמחבר את המחשבה להביא בדבור בהתגלות כך בקול דתורה ממשיך מבחי' אור החכמה בדבור שהוא ענין בנין ירושלים יראה שלם

And this is "The voice is the voice of Yaakov": by way of analogy, the voice joins the thought, to bring it into speech in revelation; so too, with the voice of Torah one draws from the level of the light of Chochmah into speech, which is the building of Jerusalem, perfect awe.

> Why the "voice" of Torah? A voice links thought to speech, carrying what is hidden into spoken words. So the voice of Torah study draws the light of Chochmah into speech, and this builds Jerusalem, perfect awe.

והיינו כמש"ל [כמה שכתוב לעיל] בענין אימתי גדול ה' כשהוא בעיר אלקינו ועי"י עסק התורה ממשיכים להיות בבחינה זו שבח ותוספת בתוקף אור וגילוי

This is as explained above on "When is Havayah great? When He is in the city of our G-d"; and through occupation with Torah one draws [it down] so that there be in this level praise and increase, in strength of light and revelation.

> This is the "city of our G-d" explained above, the realm of speech where G-d is called "great." Torah study adds strength of light and revelation there, so that He is "highly praised."

כי בלאו"ה [בלאו הכי] הדבור מקבל מהמדות והוא בבחי' גבורות וצמצומים כמ"ש כבוד מלכותך יאמרו[125] וגבורתך ידברו

For without this, speech receives from the emotive attributes (middos), and it is in the mode of gevuros and contractions, as it is written, "They shall speak of the glory of Your kingdom, and tell (yedaberu) of Your might (gevurascha)."

> Without Torah, speech receives only from the emotive attributes and is a mode of restraint and contraction. Psalm 145:11 shows this, linking speech with G-d's might (gevurah): "and they shall speak of Your might."

אבל על ידי עסק התורה ממשיכים בהדבור מבחינת חכמה עילאה עצמה וגם מלמעלה מהחכמה להיות מראש מקדם נסוכה[126] וכמ"ש במ"א ע"פ ועתה יגדל נא כח אדי'[127] שזהו ג"כ ענין העונה אי"ר [אמן יהא שמיה רבא] מברך[128] בכל כחו.

But through occupation with Torah one draws into speech from the level of the supernal Chochmah itself, and also from above Chochmah, so that it be "from the beginning, from of old, installed," as is explained elsewhere on the verse "And now, let the power of Ado-nai be great." And this is also the meaning of "one who answers 'Amen, yehei shmei rabba mevarach' with all his power."

> Torah draws into speech from supernal Chochmah itself and even from above it, so that it is "installed from the beginning, from of old" (a phrase from the Lecha Dodi hymn, said there of Shabbos). The text compares answering "Amen, may His great Name be blessed" with all one's power (Shabbos 119b) and Moshe's prayer that "the power of Ado-nai be great."

11 וז"ש [וזהו שכתוב] להודיע כו' וכבוד הדר מלכותו.[129] וזהו ארוממך אלקי המלך[130] ועמ"ש בד"ה כי אתה נרי[131] ובד"ה באתי לגני[132]

And this is what is written, "To make known," etc., "and the glory of the splendor of His kingdom." And this is "I will exalt You, my G-d the King." See what is written in the discourse beginning "For You are my lamp" and in the discourse beginning "I have come into my garden."

> Psalm 145:12 speaks of making known "the glory of the splendor of His kingdom": Torah study reveals the splendor of Malchus. So too "I will exalt You, my G-d the King" (Psalm 145:1) means raising up and strengthening G-d's kingship.

וזהו א"ת [אל תקרי] בניך אלא בוניך כי העיקר הוא להמשיך האור והגילוי במדת מלכותו יתי' וכמ"ש במ"א סד"ה שובה ישראל עד[133] בענין

And this is "Do not read banayich but bonayich": for the main thing is to draw the light and revelation into the attribute of His kingship (Malchus), may He be blessed, as is explained elsewhere, at the end of the discourse beginning "Return, Israel, unto," on the matter of

> This is why the Sages read "your builders": the main thing is to draw light and revelation into G-d's Malchus, to build "Jerusalem." The text points to another discourse, whose subject is given in the next part.

כי עמך הסליחה למען תורא[134] ועד"ז יש לפרש הפסוק על כן יעזב איש את אביו[135] ואת אמו ודבק באשתו דלכאורה מאי קמ"ל [קא משמע לן].

"For with You is forgiveness, that You may be held in awe." Along these lines one may interpret the verse "Therefore a man shall leave his father and his mother and cleave to his wife," for at first glance, what does it teach us?

> That discourse, "Return, Israel," discusses "For with You is forgiveness, that You may be held in awe" (Psalm 130:4). In the same way the Alter Rebbe reads Genesis 2:24, "Therefore a man shall leave his father and his mother and cleave to his wife," which at first seems to teach nothing new.

אדך בדרך רמז הענין אביו ואמו היינו בחי' ההתבוננות שכולל חכמה ובינה וזה בינה בן י"ה

But by way of allusion, the matter is this: "his father and his mother" are the level of contemplation, which includes Chochmah and Binah; and this is "Binah, ben Yah,"

> As an allusion, "his father and his mother" are contemplation, which includes Chochmah and Binah, the parents of the "son" of yud-hei.

דהיינו האהבה הנמשכת מן ההתבוננות כנ"ל והוא בחי' התפלה בדחילו ורחימו ועסק התורה שבע"פ [שבעל פה] נקי' ודבק באשתו כי היא מורשה קהלת יעקב[136] א"ת [אל תקרי] מורשה אלא מאורסה.[137]

that is, the love drawn from contemplation, as mentioned above; and it is the level of prayer with awe and love. And occupation with the Oral Torah is called "and cleave to his wife," for it is "the heritage (morashah) of the congregation of Yaakov": do not read morashah ("heritage") but me'orasah ("betrothed").

> The "son" is the love born of contemplation, the awe and love of prayer. "Cleaving to his wife" is the Oral Torah, which the Sages call Israel's "betrothed," reading Deuteronomy 33:4's morashah, "heritage," as me'orasah, "betrothed."

12 והנה התשבע"פ [התורה שבעל פה] מדברת הכל בענינים גשמיים והיא לכאורה השפלה לגבי ההתבוננות בתפלה בדו"ר [בדחילו ורחימו] אבל באמת זהו העיקר להיות דירה בתחתונים[138, 139] ועמ"ש מזה בד"ה בפי' נסכים[140]

Now the Oral Torah speaks entirely of physical matters, and at first glance it is low in comparison with the contemplation in prayer with awe and love; but in truth this is the main thing, so that there be a dwelling place among the lower realms. See what is written on this in the discourse on the section of the libations (nesachim).

> The Oral Torah deals entirely with physical matters, which seems lower than the contemplation of prayer. Yet it is the main thing, because G-d's purpose in creation is "a dwelling place among the lower realms" (Midrash Tanchuma): to be at home in the physical world itself.

וזהו ע"י יעזב ע"ד א"ת [אל תקרי] בניך ודבק באשתו בחי' בוניך ועמ"ש בד"ה קדש ישראל[141, 142] בפי' ראה חיים עם אשה אשר אהבת[143] דקאי ג"כ על תשבע"פ [תורה שבעל פה] ומ"מ אי אפשר לבא לבחי' זו

And this comes through "shall leave," in the manner of "do not read banayich," and "cleave to his wife," the level of "your builders." See what is written in the discourse beginning "Israel is holy," on the meaning of "Enjoy life with the wife whom you love," which also refers to the Oral Torah. Nevertheless, it is impossible to come to this level

> That is reached by "leaving" the stage of "your children" and "cleaving to his wife," the stage of "your builders." Another discourse reads "Enjoy life with the wife whom you love" (Ecclesiastes 9:9) as the Oral Torah too. Yet this stage cannot be reached on its own.

אלא כשיהי' [כשיהיה] תחלה בחי' וכל בניך כי כל האומר אין לי אלא תורה אפילו תורה אין לו[144]

unless there is first the level of "And all your children"; for whoever says, "I have nothing but Torah," does not have even Torah.

> First must come "your children," the love of prayer. As the Sages said, "whoever says, 'I have nothing but Torah,' does not have even Torah."

וזהו ג"כ מארז"ל [מאמר רבותינו זכרונם לברכה] פ"ק [פרק קמא] דברכות בענין המשמח לחתן זוכה לתורה[145] דלכאורה למה צריכים לשמחו ומדוע לא ישמח בעצמו אלא משום כי בתחלה הוא בבחי' בן י"ה

And this is also the saying of our Sages, of blessed memory, in the first chapter of Berachos, that one who gladdens a bridegroom merits Torah. For at first glance, why do others need to gladden him, and why would he not rejoice by himself? But it is because at first he is at the level of ben Yah,

> The Talmud says that one who gladdens a groom merits Torah (Berachos 6b). Why should a groom need others to make him happy? Because at first he is still a "son of Yah," attached to his father and mother.

וצריך לעזוב את אביו ואת אמו ע"כ צריכים לשמחו ועמ"ש מזה סד"ה זאת חנוכת המזבח.[146, 147]

and he must leave his father and his mother; therefore he needs to be gladdened. See what is written on this at the end of the discourse beginning "This is the dedication of the altar."

> He must "leave his father and his mother" to cleave to his wife, and so he needs others to gladden him. So too in the soul: the move from the love of prayer to the "bride," the Oral Torah, needs that added joy.

SECTION 6 • ¶13

The Torah's own descent

13 ועד"ז יובן ג"כ למעלה כי התורה נק' ג"כ חתן ביום חתונתו[148] זה מ"ת [מתן תורה][149] והיינו תשב"כ [תורה שבכתב] והוא ג"כ בבחי' ע"כ יעזב איש את אביו ואת אמו

In the same way this is also to be understood above. For the Torah too is called a groom: "on the day of his wedding," this is the Giving of the Torah, that is, the Written Torah; and it too is at the level of "Therefore a man shall leave his father and his mother,"

> The same pattern exists "above," in the Torah itself. The Mishnah reads "on the day of his wedding" (Song of Songs 3:11) as the Giving of the Torah, so the Torah, specifically the Written Torah, is a "groom," and it too "leaves its father and mother."

היינו בחי' אלפים שנה שקדמה התורה לעולם[150,151] שהוא בחי' אאלפך חכמה[152] אאלפך בינה ומשם ירדה בבחי' עולם וה"ז [והרי זה] בחי' ירידה[153]

that is, the level of the two thousand years by which the Torah preceded the world, which is the level of "I will teach you (a'alefcha) Chochmah, I will teach you Binah"; and from there it descended to the level of a world, and this is a level of descent.

> The Torah's "father and mother" are Chochmah and Binah. The Sages say it preceded the world by two thousand (alpayim) years, and alpayim is linked with a'alefcha, "I will teach you" Chochmah and Binah. Coming down from there into a world, with laws about physical things, is a descent.

ולכן אמרו נובלות חכמה שלמעלה תורה ודבק באשתו היינו תשבע"פ [תורה שבעל פה] או כנס"י [כנסת ישראל] שנק' ג"כ כלה (ע' [עיין] מזה בד"ה תורה צוה[154] מה שלפעמים נק' כנס"י כלה ופעמים חתן כנ"ל)[155]

Therefore they said, "The fallen fruit of the wisdom above is Torah." And "cleave to his wife" is the Oral Torah, or the Congregation of Israel (Knesses Yisrael), which is also called a bride. (See on this in the discourse beginning "The Torah [Moshe] commanded," why the Congregation of Israel is sometimes called a bride and sometimes a groom, as above.)

> That is why the Midrash calls the Torah "the fallen fruit of the wisdom above." The Written Torah "cleaves to his wife," the Oral Torah or the Congregation of Israel, which is called a "bride"; another discourse explains why Israel is sometimes the bride and sometimes the groom.

ולכן צ"ל כל המשמח את החתן כדכתיב אני תורתך שעשעתי[156] והיינו ע"י כי באמת כח ירידה זו נמשך מלמעלה מהחכמה עילאה עצמה[157] כמ"ש במ"א בד"ה לך לך מארצך[158] כו'

Therefore there must be "whoever gladdens the groom," as it is written, "I delight in Your Torah." And this is because in truth the power of this descent is drawn from above the supernal Chochmah itself, as is explained elsewhere in the discourse beginning "Go forth from your land," etc.,

> Hence the need to "gladden the groom": the descending Torah needs joy, "I delight in Your Torah" (Psalm 119:70). The power for this descent comes from above supernal Chochmah itself, as the discourse on "Go forth from your land" explains.

וכמ"ש בזח"ג (דק"מ ע"א ודרס"ב[159] א') וממשיכותא דמוחא עילאה סתימאה[160,161] כו' נמשך עטרא דגבורה מקור תשבע"פ [תורה שבעל פה] כו'.

and as is written in the Zohar, Part III (page 140a and page 262a): "and from the drawing-forth of the supernal hidden brain," etc., the crown of Gevurah (restraint), the source of the Oral Torah, is drawn forth, etc.

> The Zohar speaks of the extension of the hidden supernal brain into the lower levels; from it the Alter Rebbe draws that the "crown of Gevurah," the source of the Oral Torah, comes from there. So the Oral Torah's rulings, which seem to be a descent, are rooted above Chochmah.

והעיקר כי ירידה זו צורך עלי' [עליה] הוא דהיינו שיש יתרון[162] להחכמה מן הסכלות היינו ע"י דאתהפכא ונתברר הנה"ב [הנפש הבהמית] נעשה יתרון האור וכמ"ש בד"ה זכור את

The main point is that this descent is for the sake of an ascent: that "wisdom has an advantage over folly," that is, through the animal soul being transformed and refined, there comes about "the advantage of light"; as is explained in the discourse beginning "Remember the

> The descent is for the sake of an ascent. Ecclesiastes 2:13 says that "wisdom has an advantage over folly as light has over darkness": when the animal soul is transformed and refined, a greater light results than if there had been no darkness.

יום השבת[163,164] בפי' חכמות בחוץ[165] תרונה וכמ"ש סד"ה ושבתי בשלום[166] בענין שלום לרחוק[167] שנעשה קרוב וכמש"ת [וכמו שיתבאר] לקמן בענין פי' ורב שלום ועמ"ש בד"ה המגביהי לשבת[168] בענין השמן הנמשך מבירור ק"נ [קליפת נוגה] שממנו עיקר יתרון האור:[169,170]

Shabbos day," on the meaning of "Wisdoms sing out in the street"; and as is explained at the end of the discourse beginning "And I will return in peace," on the matter of "peace to the one who is far," who becomes near; and as will be explained below on the meaning of "and great peace." And see what is written in the discourse beginning "Who is enthroned on high," on the matter of the oil that is drawn from the refinement of kelipas nogah, from which mainly comes the advantage of light.

> The references develop this: "Wisdoms sing out in the street" (Proverbs 1:20), the Torah rising higher by being clothed "outside," below; "peace to the one who is far" (Isaiah 57:19), who becomes near; and the oil drawn from refining kelipas nogah, the mixed husk that can be turned to good, which is the main source of the "advantage of light."

SECTION 7 · ¶14–15

Great peace

14 קיצור. והנה בניך זהו ענין האהבה שבתפלה וגם היראה כלולה בה ואח"כ עסק התורה הוא בחי' וי"ו והנגלות לנו ה' הוא בחי' הוקם על. בוניך. ובניהו כו' רב פעלים.

Summary. Now "your children" is the love in prayer, and awe too is included in it. Afterwards, occupation with Torah is the level of vav, and "the revealed things are for us." The hei is the level of "raised up on high (al)." "Your builders." "And Benayahu," etc., "great in deeds."

> A summary of the second section: "your children" are the love of prayer, with awe included; Torah study is the vav, "the revealed things"; the final hei is "raised up on high," the yoke. Together these are "your builders," as in Benayahu, "great in deeds."

וזהו ע"כ יעזב כו' כל המשמח. חכמות בחוץ. ג והנה עפ"ז יובן ג"כ משארז"ל [מה שאמרו רבותינו זכרונם לברכה] גבי ורב שלום בניך א"ת בניך [אל תקרי]

And this is "Therefore [a man] shall leave," etc. "Whoever gladdens." "Wisdoms in the street." (3) Now according to this we can also understand what our Sages, of blessed memory, said concerning "and great shall be the peace of your children": do not read banayich

> The summary ends with "Therefore a man shall leave," "whoever gladdens the groom" and "Wisdoms in the street." The "(3)" begins the third section, which returns to the Sages' reading "do not read banayich."

אלא בוניך שלהיות בחי' ורב שלום זהו ע"י בחי' בוניך דוקא שהוא עסק התורה בקבלת עול

but bonayich. For the level of "and great peace" comes about specifically through the level of "your builders," which is occupation with Torah with acceptance of the yoke (kabbalas ol);

> "Great peace" comes specifically through "your builders," that is, Torah study with acceptance of the yoke.

והיינו אחר קדימת בחי' בניך תחלה שהוא ענין התפלה ואז ע"י התורה בבחי' בוניך נעשה בחי' ורב שלום כו'

that is, after the level of "your children," which is prayer, has come first; and then, through the Torah in the mode of "your builders," the level of "and great peace" comes about, etc.

> But only after "your children," prayer, has come first; then Torah study as "builders" brings about "great peace."

פי' ורב הוא עשו כמ"ש ורב יעבוד צעיר[171] וכמ"ש עשו יש לי רב[172] ועיין ברבות פי' דברים ע"פ רב לכם[173]

The meaning of "and great" (verav) is Esav, as it is written, "And the elder (verav) shall serve the younger," and as it is written, Esav [said], "I have plenty (rav)"; and see in the Midrash Rabbah, Parshas Devarim, on the verse "Enough (rav) for you."

> Now verav, "and great," is read as Esav: Genesis 25:23 calls him rav ("the elder shall serve the younger"), and he says, "I have plenty (rav)" (Genesis 33:9). The text also points to the Midrash Rabbah on Devarim, on "Enough (rav) for you."

והיינו להיותו בבחי' הפירוד שהוא הריבוי כמ"ש נפשות[174] עשו לשון רבים ונק' רשות הרבים וטורי דפרודא[175, 176, 177] כידוע

This is because he is at the level of separation, which is multiplicity, as it is written of Esav, "souls" (nafshos), in the plural; and it is called "the public domain" (reshus harabim, "the domain of the many") and "mountains of separation," as is known.

> Esav stands for separation and multiplicity: Scripture speaks of the "souls" (nafshos) of his household, in the plural (Genesis 36:6). So the realm opposed to holiness is called "the public domain," the domain of the many, and the Zohar calls it "mountains of separation."

אבל בחי' ע' [שבעים] דנפש יעקב נאמר נפש לשון יחיד להיותן בבחי' היחוד ונק' רשות היחיד וזהו בחי' ורב שלום שמבחי' ריבוי ופירוד דעשו יוכלל ויתייחד בבחי' היחוד האלקי

But of the level of the seventy "souls" of Yaakov it says "soul" (nefesh), in the singular, because they are in a state of unity; and it is called "the private domain" (reshus hayachid, "the domain of the single one"). And this is the level of "and great peace": that [what is] from the level of the multiplicity and separation of Esav will be included and united in the level of the divine unity.

> Yaakov's seventy are called "soul," in the singular (Genesis 46:27); Rashi there, citing the Midrash, explains that they served one G-d, while Esav's household served many. Holiness is "the private domain," the domain of the One, and "great peace" means that Esav's multiplicity is drawn into G-d's unity.

(עיין מ"ש בתו"א [בתורה אור] בפ' וישב בד"ה כה אמר ה' צבאות כו' בפי' ורב יעבוד כו' דשם מבואר ענין התכללות זו שהוא ע"ד התכללות כחות נה"ב [נפש הבהמית] בנה"א [בנפש האלקית] כו')

(See what is written in Torah Ohr, Parshas Vayeshev, in the discourse beginning "Thus says Havayah of hosts," etc., on the meaning of "And the elder shall serve," etc., where this inclusion is explained: it is like the inclusion of the powers of the animal soul in the G-dly soul, etc.)

> Torah Ohr explains this inclusion on "the elder shall serve the younger": it is like the powers of the animal soul being included in the G-dly soul, when a person's natural drives are put to G-d's service.

והוא הנק' שלום שהשלום ענינו בחי' התחברות בין ב' הפכים כידוע וכך הוא המחבר להיות התכללות ניצוצים מבחי' טורי דפרודא בקדושה האלקית וזהו ורב שלום וזהו ג"כ ענין ורב להושיע[178] כו'.[179]

And this is what is called "peace," for peace is the joining of two opposites, as is known; and so too this is what joins, so that sparks from the level of the "mountains of separation" are included in the divine holiness. And this is "and great peace"; and this is also the meaning of "and great to save," etc.

> Peace joins two opposites. So "great peace" joins sparks from the "mountains of separation" to holiness: rav, Esav's multiplicity, becomes shalom. The same idea explains "great (rav) to save" (Isaiah 63:1).

15 ולהבין איך עא"י [על ידי] עסק התורה דוקא נעשה בחי' ורב שלום וכמ"ש או יחזיק במעוזי[180] יעשה שלום לי בפמשמ"ע [בפמליא של מעלה] שלום יעשה לי בפמשמ"ט [בפמליא של מטה][181] ולא מבחינת התפלה לבד

To understand how it is specifically through occupation with Torah that the level of "and great peace" comes about, as it is written, "Or let him take hold of My strength, let him make peace with Me" in the household above, "peace he shall make with Me" in the household below; and not from the level of prayer alone,

> Why does "great peace" come specifically from Torah study? Isaiah 27:5 says "peace" twice, and the Talmud (Sanhedrin 99b) applies it to one who studies Torah for its own sake: he makes peace in the heavenly household above and in the household below.

וכמו שאמר א"ת [אל תקרי] בניך שהוא בחינת האהבה שבתפלה שנק' בן אלא בוניך דוקא בבחינת עול תורה שאחר התפלה ואז נעשה ורב שלום כו'.

as they said, "Do not read banayich," which is the level of the love in prayer, which is called "son," "but bonayich," specifically in the mode of the yoke of Torah that comes after prayer; and then "and great peace" comes about, etc.

> Prayer alone, the "son's" love, does not achieve this. That is why the Sages said "builders": Torah under its yoke, after prayer, is what brings "great peace."

הענין יובן בהקדים מארז"ל [מאמר רבותינו זכרונם לברכה][182] עתיד חזיר ליטהר[183] (עיין במדרש תהלים סי' קמ"ו ע"פ מתיר אסורים[184] ובספר מאור אור אות ח' סעיף[185] ו' ועיין ברבות ס"פ שמיני)[186]

The matter will be understood by first citing the saying of our Sages, of blessed memory: "In the future the pig (chazir) will become pure" (see Midrash Tehillim, Psalm 146, on the verse "He releases the bound," and the book Me'or Or, letter ches, section 6; and see the Midrash Rabbah at the end of Parshas Shemini).

> The explanation begins with a saying that "in the future the pig will become pure." The parenthesis gives its sources: the Midrash on Psalms at "He releases the bound" (Psalm 146:7), the Kabbalistic dictionary Me'or Or, and the Midrash Rabbah at the end of Shemini, which, as the Kehot note quotes it, reads chazir, "pig," as the one that "returns" (machzir) the crown to its owner.

דהנה כתיב יכרסמנה חזיר מיער[187, 188, 189, 190] והעי"ן שבתיבת מיער הוא עי"ן תלויה להיות ידוע ששרש יניקת הע' [השבעים] שרים הוא מבחינת ז' מדות עליונות הכלולים מעשר שהם ע' [שבעים] ובקדושה הם ע' [שבעים] נפש דיעקב[191]

For it is written, "The boar from the forest (miya'ar) gnaws at it," and the ayin in the word miya'ar is a suspended ayin. This is because, as is known, the root from which the seventy princes draw their nurture is the level of the seven supernal emotive attributes (middos), each comprising ten, which are seventy; and in holiness they are the seventy souls of Yaakov.

> Psalm 80:14 describes "the boar from the forest" ravaging Israel, and in the written text the ayin of miya'ar is raised, "suspended." The seventy princes, the spiritual patrons of the seventy nations, draw from the seven supernal attributes, each made up of ten: seventy, the number of the letter ayin. In holiness the same seventy are Yaakov's seventy souls.

וזהו יצב גבולות עמים למספר[192, 193] וגו' ובהיותם מקבלים מבחי' ז' מדות עליונות הכלולים מעשר שהם ע' [שבעים] אזי הע' תלויה להיות

And this is "He set the borders of the peoples according to the number," etc. And when they receive from the level of the seven supernal middos, each comprising ten, which are seventy, then the ayin (seventy) is suspended, so that

> Deuteronomy 32:8 says G-d "set the borders of the peoples according to the number" of Israel: the seventy nations parallel the seventy souls. When the nations receive from these seventy, the ayin is "suspended," held aloft above them.

כי מרחוק אור האלקי יאיר עליהם שאינו מתלבש בפנימיותם רק מאיר עליהם בבחי' מקיף ורם ומתנשא עליהם כמ"ש רם על כל[194] וגו'

the divine light shines upon them from afar, for it is not enclothed within them but only shines upon them in the mode of an encompassing light (makif), high and exalted above them, as it is written, "High above all," etc.

> The suspended ayin shows that the divine light reaches them only from afar, as an encompassing light that does not enter their inner being, "high above all nations" (Psalm 113:4).

ועמ"ש בד"ה ראה ריח בני[195, 196] ויער זה הוא עולם המלאכים[197] כמ"ש אכלתי יערי[198] שהוא בחי' יוצר אור שמשם מתחיל עה"ד [עץ הדעת] טו"ר [טוב ורע][199] ומשם יש יניקה לע"ש

See what is written in the discourse beginning "See, the fragrance of my son." And this "forest" (ya'ar) is the world of the angels, as it is written, "I have eaten my forest," which is the level of [the blessing] "Who forms light" (Yotzer Or), where the Tree of Knowledge of good and evil begins; and from there the seventy princes draw nurture.

> The "forest" is the world of the angels, as in "I have eaten my forest" (Song of Songs 5:1); it corresponds to the blessing Yotzer Or, which describes the angels. There the Tree of Knowledge of good and evil, the mixture of good and evil, begins, and from there the seventy princes draw their nurture.

ואמנם מקבלים בריחוק כנ"ל וכאשר מקבלים אור ושפע האלקית נעשים אח"כ בבחינת פירוד וזהו יכר סמנה חזיר מיער כו'.

But they receive from afar, as mentioned above; and when they receive divine light and flow, they afterwards become a state of separation. And this is "The boar from the forest gnaws at it," etc.

> Because they receive only from afar, the light they receive turns into separation, an existence that feels apart from G-d. This is "the boar from the forest": separation that draws its force from the world of the angels.

ועיין ברבות תולדות ר"פ ס"ה[200] וס"פ תרומה[201] ובפרשה שמיני פי"ג[202] ובשה"ש [ובשיר השירים] בפסוק כמעט שעברתי[203, 204] (אחד) מהם.

And see the Midrash Rabbah, Toldos, beginning of chapter 65; the end of Terumah; Parshas Shemini, chapter 13; and in Shir HaShirim [Rabbah] on the verse "Scarcely had I passed (one) from them."

> More Midrashic references: Bereishis Rabbah at the start of Toldos, which applies the boar to Esav; the end of Terumah; Vayikra Rabbah 13, on the suspended ayin; and Shir HaShirim Rabbah.

אך הנה לעתיד כתיב אז אהפוך אל עמים שפה ברורה[205] דהיינו אף עובדי כוכבים יתבררו

But of the future it is written, "Then I will turn to the peoples a clear language"; that is, even the idol-worshippers will be refined,

> In the future, Zephaniah says (3:9), G-d will "turn to the peoples a clear (berurah) language": even the idol-worshippers will be refined (berur).

כי לעתיד כתיב ואת רוח הטומאה[206] אעביר מן הארץ וכתיב ונגלה כבוד[207] ה' וראו כל בשר כו'

for of the future it is written, "And I will remove the spirit of impurity from the earth," and it is written, "And the glory of Havayah will be revealed, and all flesh will see," etc.,

> Zechariah (13:2) promises that the spirit of impurity will be removed from the earth, and Isaiah (40:5) that G-d's glory will be revealed and "all flesh will see."

ובאו במערות צורים[208] מפני פחד ה' כו' כי יתברר כל בחינת רע ואתהפכא חשוכא לנהורא ומרירו למיתקא עד שכל בני בשר יכרעו ויפולו[209] כו'

and "they will enter the caves of the rocks for fear of Havayah," etc.; for every aspect of evil will be refined, and darkness will be turned to light and bitterness to sweetness, until all mortals will bow and fall down, etc.

> People will hide in caves "for fear of Havayah" (Isaiah 2:19). Every evil will be refined, darkness turned to light and bitterness to sweetness (a Zohar phrase), until all mortals bow down, in the words of the Aleinu prayer.

(וכמ"ש מזה בפ' וישלח ע"פ ויקח מן הבא בידו מנחה[210] כו' ע"ש) וזהו ענין שעתיד חזיר ליטהר

(as is explained on this in Parshas Vayishlach on the verse "And he took of what came into his hand a gift," etc.; see there). And this is why in the future the pig will become pure:

> The text refers to its explanation of Yaakov's gift to Esav (Genesis 32:14). All this is the meaning of the pig becoming pure in the future.

כי עכשיו גרה לא יגר[211] שאינו מחזיר הניצוצין שנפלו בו בשבה"כ [בשבירת הכלים] מבחי' ע' תלויה הנ"ל

for now "it does not chew the cud," since it does not bring back (machzir) the sparks that fell into it in the shattering of the vessels from the level of the suspended ayin mentioned above;

> Now the pig "does not chew the cud" (Leviticus 11:7): it does not bring back the sparks of holiness that fell into it in the shattering of the vessels, the primordial breaking in which divine light fell into the realms that became kelipah.

אבל לעתיד יחזיר כל הניצוצין ואז לעתיד מבחינת יער הנ"ל נעשה תיבת עיר והוא בחינת עיר אלקינו בנין יראה שלם להיות גדול ה' בעיר אלקינו כו'

but in the future it will bring back all the sparks. And then, in the future, from the level of ya'ar ("forest") mentioned above, the word ir ("city") is made: the level of "the city of our G-d," the building of perfect awe, so that "Havayah is great in the city of our G-d," etc.

> In the future it will bring back (machzir) all the sparks, living up to its name chazir. Then ya'ar, "forest," is rearranged into ir, "city": the "city of our G-d" where "Havayah is great," perfect awe built from what was a source of separation.

וזהו ענין ורב שלום[212] כו' וזהו כענין מ"ש סד"ה ושבתי בשלום הנ"ל בי' שלום כו'

And this is the meaning of "and great peace," etc.; and this is like what is written at the end of the discourse beginning "And I will return in peace," mentioned above, on the twofold "peace," etc.

> This is "great peace": rav, multiplicity, brought into peace. The discourse "And I will return in peace" spoke of the double "peace," to the one who is far and to the one who is near.

והנה בירור זה נעשה על ידי עסק התורה דוקא כי הטעם שנקי' תורה מלשון הוראה להבדיל בין הטמא לטהור[213] כו'

Now this refinement is accomplished specifically through occupation with Torah, for the reason it is called Torah is that it is from the term horaah ("instruction"), "to distinguish between the impure and the pure," etc.

> This refinement comes through Torah study specifically, because "Torah" means "instruction" (horaah): it rules, distinguishing "between the impure and the pure" (Leviticus 10:10).

ויש הוראה שהוא מכשיר ומטהר גם מה שנראה אסור וטמא לכאורה או בהפך שאוסר מה שנראה כשר לכאורה כו'

And there is a ruling that permits and declares pure even what at first glance appears forbidden and impure, or the reverse, that forbids what at first glance appears permitted, etc.

> A halachic ruling can declare permitted and pure what looked forbidden and impure, or forbid what looked kosher. Such rulings sort good from evil in the world.

והיינו ממש ענין הבירורים לאהפכא חשוכא לנהורא וזהו שמע ישראל[214] שם ע' היינו להעלות הניצוצים שנפלו מבחי' ע' [שבעים] הנ"ל לשרשם בקדושה העליונה כו'

And this is precisely the matter of the refinements, to turn darkness into light. And this is "Shema Yisrael": shem ayin ("the name of seventy"), that is, to raise the sparks that fell from the level of the seventy mentioned above to their root in supernal holiness, etc.

> These rulings are the refinements that turn darkness into light. Shema is read as shem ayin, "the name of seventy": the Shema raises the sparks that fell from the seventy to their root in holiness.

וזהו אכלתי יערי עם דבשי יערי היינו יוצר אור שע"י ההתבוננות איך שהמלאכים עומדים ביראה כו'

And this is "I have eaten my forest with my honey": "my forest" is [the blessing] "Who forms light," for through the contemplation of how the angels stand in awe, etc.,

> "I have eaten my forest with my honey" (Song of Songs 5:1): the "forest" is the Yotzer Or blessing, where one contemplates how the angels stand in awe.

מתקנים שלא יהיה יניקת החיצונים מבחי' יער הנ"ל ודבשי היינו ק"ש [קריאת שמע][215] כתפוח בעצי היער[216, 217] כו'

one brings about a rectification, so that the external forces will not draw nurture from the level of the "forest" mentioned above. And "my honey" is the Shema: "like an apple tree among the trees of the forest," etc.

> That contemplation repairs the "forest" so that the external forces cannot draw nurture from it. "My honey" is the Shema itself, which stands out like "an apple tree among the trees of the forest" (Song of Songs 2:3).

וזהו שמע שם ע' ואח"כ בשמו"ע [בשמונה עשרה] סנד"ל [סנדלפון] שהוא בגימטריא יער[218] קושר כתרים לקונו[219] מתפלותיהם כו'

And this is Shema, shem ayin. And afterwards, in the Shemoneh Esreh, Sandalphon, which in gematria equals ya'ar ("forest"), ties crowns for his Maker from their prayers, etc.

> The Shema, shem ayin, raises the seventy. Then in the Shemoneh Esreh comes Sandalphon, whose name equals ya'ar (280), the angel who "ties crowns for his Maker" from Israel's prayers (Chagigah 13b).

אך עיקר הבירור הוא ע"י התורה וזהו ורב שלום שמרבים שלום מפני שעושין מבחי' פירוד דע"ש בחי' יחוד ע"י הבירורים שע"י התורה

But the main refinement is through the Torah. And this is "and great peace," that they increase peace: because, out of the level of separation of the seventy princes, they make a level of unity, through the refinements that come about through the Torah;

> But the main refinement is through Torah. That is "great peace": Torah scholars increase peace because, through the refinements of Torah, they make unity out of the separation of the seventy princes.

כי בחכמה דוקא אתברירו[220, 221] (ועמ"ש בד"ה בחדש השלישי[222, 223] גבי שהתורה נק' עוז ותושיה[224] כו' ושלום בפמשמ"ט [בפמליא של מטה] כו' שלא יהיה מונע מצד הגוף ונה"ב [ונפש הבהמית] ועמ"ש בד"ה מזמור לתודה[225] הריעו לה' כל הארץ[226] בענין חמץ שבקרבן תודה.

for "through Chochmah specifically they are refined" (see what is written in the discourse beginning "In the third month," regarding the Torah being called "strength and sound wisdom," etc., and "peace in the household below," etc., that there be no hindrance on the part of the body and the animal soul; and see what is written in the discourse beginning "A psalm of thanksgiving: shout to Havayah, all the earth," on the matter of the leaven in the thanksgiving offering.

> "Through Chochmah they are refined" (Zohar; Etz Chaim): only Chochmah, the source of Torah, can sort good from evil. The parenthesis points to discourses on the Torah as "strength and sound wisdom" bringing "peace in the household below," so that the body and animal soul do not hinder, and on the leaven of the thanksgiving offering.

ור"ת [וראשי תיבות] הריעו כו' הוא הלכה כי בחכמה [בחכמה] אתברירו כנ"ל) וזהו שנק' ת"ח [תלמיד חכם / תלמידי חכמים] הם למודים מבחי' חכמה כח מ"ה [מה] ועיין ברבות תצוה פ' ל"ח

And the initials of "Shout," etc., spell halachah, for through Chochmah they are refined, as mentioned above.) And this is why they are called talmidei chachamim ("students of wisdom"): they are "taught" from the level of Chochmah, ko'ach mah. And see the Midrash Rabbah, Tetzaveh, chapter 38.

> The initials of "Shout to Havayah, all the earth" (Psalm 100:1) spell halachah, for the law, rooted in Chochmah, is what refines. Hence Torah scholars are talmidei chachamim, "students of Chochmah," taught from ko'ach mah.

וזהו המשך הפסוק וכל בניך למודי הוי' בניך הם לימודי הוי' שמקבלים מבחי' יי"ה להיות בחי' רו"ש

[רצוא ושוב]

And this is the flow of the verse, "And all your children shall be taught by Havayah": "your children" are "taught by Havayah," for they receive from the level of yud-hei to be in the mode of ratzo and shov;

> The verse now reads in order: "your children" are "taught by Havayah," receiving from yud-hei, the running and returning of prayer.

וזהו עסק התפלה ואח"כ נעשו בחי' בוניך בעסק התורה בבחי' עול תורה וע"ז נעשה ורב שלום[227] כו'

and this is the service of prayer. Afterwards they become the level of "your builders," in occupation with Torah in the mode of the yoke of Torah; and through this "and great peace" comes about, etc.

> Then they become "builders," studying Torah under its yoke, and that brings "great peace."

וזהו ג"כ ענין והאם רובצת[228] כו' לא תקח האם על הבנים אלא להיות תחלה בבחי' וכל בניך

And this is also the meaning of "and the mother is sitting," etc., "you shall not take the mother with the young (banim)": rather, first to be at the level of "And all your children";

> The mitzvah of sending away the mother bird (Deuteronomy 22:6-7) hints at the same order. "You shall not take the mother with the young (banim)" means that first one must be at the level of "your children" (banayich).

אמנם אח"כ כתיב שלח תשלח[229] כו' היינו כמש"ל [כמה שכתוב לעיל] בפי' על כן יעזב כו' ואת הבנים תקח לך היינו בחי' בניך ואח"כ למען ייטב לך והארכת ימים היינו בחינת בצדקה תכונני[230] כדלקמן.[231]

but afterwards it is written, "You shall surely send away," etc., which is as explained above on the meaning of "Therefore [a man] shall leave," etc.; "and the young you may take for yourself" is the level of "your children"; and afterwards, "so that it may be good for you and you will prolong your days" is the level of "Through righteousness (tzedakah) you shall be established," as [will be explained] below.

> "Send away the mother" is "a man shall leave his father and his mother"; "take the young for yourself" is keeping the love of prayer, "your children"; and the reward, "that it may be good for you and you will prolong your days," is the next verse, "Through righteousness you shall be established" (Isaiah 54:14), which the maamar explains next.

SECTION 8 • ¶16–18

Perfect awe and peace

16 ומכ"ז [ומכל זה] יובן ענין בוניך שהוא בחי' בנין ירושלים וברבות סדר וירא פנ"ו[232] איתא יראה שלם כו' ומלכי צדק מלך שלם[234, 233] כו'

From all this the matter of "your builders" is understood: it is the level of the building of Jerusalem. In the Midrash Rabbah, Seder Vayera, chapter 56, it is found: "Yireh Shalem," etc., and "And Malki-Tzedek, king of Shalem," etc.

> All this explains "your builders": they build Jerusalem. The Midrash says the city's name joins "Yireh," Avraham's name for the place, with "Shalem," the city of Malki-Tzedek (Genesis 14:18): Yireh-Shalem, Yerushalayim.

והנה שלם יש בו ב' פירושים האחד לשון שלימות ושלימות היראה תתאה היינו כשממשיכים בה בחינת יראה עילאה והוא ע"י התורה כנודע מענין אם אין חכמה אין יראה[236, 235]

Now shalem has two meanings. The first is a term for wholeness: the wholeness of the lower awe is when the level of the higher awe is drawn into it; and this is through the Torah, as is known from "If there is no wisdom, there is no awe."

> Shalem has two meanings. The first is "whole": the lower awe becomes whole when the higher awe is drawn into it, and this is done through Torah, as the Mishnah says, "If there is no wisdom, there is no awe" (Avos 3:17).

וגם פי' מלך שלם היינו כשממשיכים אל בחי' ממכ"ע [ממלא כל עלמין] הנק' מלך מבחי' סוכ"ע ואזי הוא מלך שלם וכמ"ש בזח"א [בזהר חלק א] (דפ"ז ע"א) אימתי כו' ביומא דכפורי[237] כ"ו

And also, the meaning of "a whole king" (melech shalem) is when one draws into the level of the light that fills all worlds (memalei kol almin), which is called "king," from the level of the light that encompasses all worlds (sovev kol almin); and then He is a whole King, as is written in the Zohar, Part I (page 87a): "When," etc., "on the Day of Atonement," etc.

> "King of Shalem" also means "a whole king." G-d's kingship is whole when the encompassing light is drawn into the light that fills all worlds, the level called "king." The Zohar asks when this happens and answers: on Yom Kippur.

ואזי הוא ג"כ יראה שלם וכמ"ש במ"א בענין ותגל נפשי[238] וגילו ברעדה[239] כו' מחמת שנגלה כבוד הדר מלכותו מלכות דא"ס כו' ולכן המלאכים זעות מחיל כסא[240] כו'.

And then it is also "perfect awe" (yirah shalem), as is explained elsewhere on the matter of "and my soul shall rejoice" and "rejoice with trembling," etc.: because the glory of the splendor of His kingdom is revealed, the kingship (Malchus) of the Infinite One (Ein Sof), etc.; and therefore the angels "tremble in fear of the Throne," etc.

> Then the awe is whole too. When the splendor of the Infinite One's kingship is revealed, joy and trembling come together, "rejoice with trembling" (Psalm 2:11), and the angels "tremble in fear of the Throne," a phrase from the Rosh Hashanah Musaf liturgy.

17 וכמ"ש ג"כ סד"ה והיה ביום ההוא יתקע בענין והשתחוו לה' בהר הקודש בירושלים[241] יראה שלם.

As is also explained at the end of the discourse beginning "And it will be on that day, [a great shofar] will be sounded," on the matter of "and they will bow down to Havayah on the holy mountain in Jerusalem": perfect awe.

> The discourse on the great shofar of the future (Isaiah 27:13) also links bowing down "on the holy mountain in Jerusalem" with perfect awe.

אך עוד יש לפרש פי' שלם ג"כ לשון שלום וכמ"ש בת"י [בתרגום שיר השירים] ע"פ שובי שובי השולמית[242, 243] דהיינו ירושלים

But shalem can further be interpreted also as a term for peace (shalom), as is written in the Targum on the verse "Return, return, O Shulamite": that is, Jerusalem.

> Shalem can also be read as shalom, "peace." The Targum on "Return, return, O Shulamite" (Song of Songs 7:1) takes the Shulamite to be Jerusalem.

וכן פי' הראב"ע [הרבי אברהם אבן עזרא] והרד"ק [והרבי דוד קמחי] בשרשים סוף שרש שלם דהשולמית היינו בירושלים הנק' שלם והרי במדרש שה"ש [שיר השירים] פירשו השולמית לשון שלום וגם בלא"ה [בלאו הכי] ענין שלימות שייך לענין שלום

And so explain the Ibn Ezra, and the Radak in his Shorashim at the end of the root shalem: that "the Shulamite" refers to Jerusalem, which is called Shalem. And in the Midrash on Shir HaShirim they explain "Shulamite" as a term for peace. And even without this, the idea of wholeness is connected with the idea of peace,

> The Ibn Ezra and the Radak, in his book of Hebrew roots, also read "the Shulamite" as Jerusalem, called Shalem, while the Midrash on Shir HaShirim reads it as "peace." In any case, wholeness and peace belong together.

כמו שפרש"י [שפירש רש"י / שפירוש רש"י] פי' וישלח בפסוק שלמים הם אתנו בשלום ובלב שלם[244, 245] ובפי' ויקרא בפסוק ואם זבח שלמים[246] פרש"י [פירש רש"י / פירוש רש"י] שמטילין שלום[247] בעולם[248] ובזח"ג [ובזהר חלק ג] ויקרא (די"ב ע"ב) פירשו לשון שלימות ולשון שלום.

as Rashi explains in Parshas Vayishlach on the verse "They are at peace (sheleimim) with us": "in peace and with a whole heart"; and in Parshas Vayikra, on the verse "And if [his offering is] a sacrifice of peace-offerings (shelamim)," Rashi explains: because they bring peace into the world; and in the Zohar, Part III, Vayikra (page 12b), they explain it as a term of wholeness and a term of peace.

> Rashi explains sheleimim in Genesis 34:21 as "in peace and with a whole heart," and the shelamim offering (Leviticus 3:1) as bringing peace into the world; the Zohar reads the word both ways, as wholeness and as peace.

ועי' בזח"א [בזהר חלק א] (קע"ב סע"ב [סוף עמוד ב]) ע"פ ויהי בשלם סוכו[249, 250] וכמאמר ופרוס עלינו סוכת שלומך[251] והענין כי ע"י בוניך נעשה בחי' ורב שלום שמבחינת טורי דפרודא יוכללו הניצוצים במלכות דאצילות

And see in the Zohar, Part I (172, end of side b), on the verse "And His tabernacle was in Shalem," and as [we] say, "Spread over us the tabernacle of Your peace." The matter is that through "your builders" the level of "and great peace" comes about: that from the level of the "mountains of separation" the sparks will be included in the Malchus of [the World of] Atzilus (Emanation).

> The Zohar on "His tabernacle was in Shalem" (Psalm 76:3) and the evening prayer "Spread over us the tabernacle of Your peace" join Shalem with peace. Through "your builders" comes "great peace": sparks from the "mountains of separation" are drawn into Malchus of Atzilus, G-d's kingship in the world of Emanation.

וזהו ענין שלום לרחוק[252] שנעשה קרוב[253] וכמ"ש הרמ"ז [הרב משה זכות] פי' נשא (דקכ"ב ע"ב) שלום לרחוק הם הניצוצות שנפלו[254] כו'.

And this is the matter of "peace to the one who is far," who becomes near; as the Ramaz writes on Parshas Naso (page 122b): "Peace to the one who is far": these are the sparks that fell, etc.

> This is "peace to the one who is far" (Isaiah 57:19), who becomes near; the Talmud reads the verse as putting the one who was far, the penitent, first. The Ramaz, commenting on the Zohar, explains "the one who is far" as the sparks that fell.

והנה זהו ענין בחי' ורב שלום שמלמטה למעלה דהפירוש שמבחי' רב נעשה בחי' שלום ע"י בחי' בוניך כנ"ל וכמ"כ [וכמו כן] ע"ז נמשך מלמעלה בחינת ורב שלום

Now this is the level of "and great peace" from below upward: the meaning is that from the level of rav ("great," "many") the level of peace is made, through the level of "your builders," as mentioned above. And likewise, through this the level of "and great peace" is drawn from above,

> So "great peace" works in two directions. From below upward, rav, multiplicity, becomes peace through "your builders"; and this in turn draws down from above "great peace" in the literal sense.

דהיינו ריבוי השלום ממש והוא מ"ש במדרש אסתר בסופו הטוב בריבוי החסד בריבוי כו' עד השלום בריבוי ועמ"ש ע"פ כרביבים עלי עשב[255] וע"פ ואתה מרבבות קדש[256]

that is, an actual abundance of peace. This is what is said in the Midrash on Esther, at its end: "goodness in abundance, kindness in abundance," etc., up to "peace in abundance." And see what is written on the verse "Like showers (revivim) upon the grass," and on the verse "And He came from the myriads (rivevos) of holiness."

> That is an abundance of peace, as the closing passage of Midrash Esther lists G-d's gifts "in abundance," ending with "peace in abundance." The references on "like showers (revivim)" and "the myriads (rivevos) of holiness" play on the same root, rav.

וזהו ענין מ"ש וחסדי מאתך לא ימוש[257] וברית שלומי לא תמוט ועמ"ש ע"פ כיריעות שלמה.[258, 259]

And this is the meaning of what is written, "But My kindness shall not depart from you, and My covenant of peace shall not be removed." And see what is written on the verse "Like the curtains of Shlomo."

> This is the promise "My kindness shall not depart from you, and My covenant of peace shall not be removed" (Isaiah 54:10), three verses before "And all your children." The text also points to its discourse on "like the curtains of Shlomo."

18 והנה גם בבחי' יראה שלם שייך ג"כ לשון שלום שהוא ענין התכללות האהבה והיראה יחד ע"י וכל הלבבות ייראוך וכל קרב וכליות יזמרו לשמך כמ"ש בד"ה וידעת היום[260] שבחי' התכללות זו נק' שלום

Now in the level of "perfect awe" (yirah shalem) the term "peace" also applies, which is the inclusion of love and awe together, through "And all hearts shall fear You, and all innards and kidneys shall sing to Your Name," as is explained in the discourse beginning "Know this day," that this level of inclusion is called "peace";

> Perfect awe also includes peace, because it unites love and awe, as in the Nishmas prayer: "all hearts shall fear You" (awe) "and all innards and kidneys shall sing to Your Name" (love). The discourse "Know this day" calls this union "peace."

וגם אזי הוא יראה שלם לשון שלימות כי נמשכה מבחי' והנורא אל עליון כו' ע"ש:[261]

and then, too, it is "perfect awe" in the sense of wholeness, for it is drawn from the level of "and the awesome, G-d Most High," etc.; see there.

> That awe is also "perfect" in the sense of whole, because it comes from "the awesome, G-d Most High," words from the first blessing of the Amidah: an awe rooted in G-d beyond the worlds.

SECTION 9 · ¶19–20

Established through charity

19 ד בצדקה תכונני[262] כי הנה עם בחי' בוניך צ"ל תכונני שהוא קיום ושמירת הבנין שלא יתקלקל ע"ד שפת אמת תכון לעד[263] דהיינו שיתקיים לעולם וכם אף תכון תבל בל תמוט.[264]

(4) "Through righteousness (tzedakah) you shall be established." For along with the level of "your builders" there must be "you shall be established," which is the endurance and guarding of the building, so that it not be spoiled; along the lines of "The lip of truth shall be established forever," that is, that it endure forever; and likewise, "Indeed, the world is established, it shall not falter."

> The fourth section takes up the next verse, Isaiah 54:14: "Through righteousness (tzedakah) you shall be established." After "building" must come "establishing": keeping the building standing and guarded, as in "the lip of truth shall be established forever" (Proverbs 12:19) and "the world is established, it shall not falter" (Psalm 93:1).

וכן תבנה ותכונן[265] עיר סיחון ועמ"ש מזה בד"ה על כן יאמרו המושלים[266] וקיום זה היינו ע"י הצדקה וחסד וכמ"ש והוכן בחסד כסא[267] (בישעיה י"ו ה').

And so too, "Let the city of Sichon be built and established." See what is written on this in the discourse beginning "Therefore the rulers say." And this endurance is through charity (tzedakah) and kindness, as it is written, "And a throne shall be established through kindness" (in Isaiah 16:5).

> "Built" and "established" appear together in Numbers 21:27. What keeps a building standing is tzedakah, read here as charity and kindness: "a throne shall be established through kindness" (Isaiah 16:5).

והענין כי בחי' הבנין הוא ע"י עול תורה וקבלת עול מלכות שמים אך כדי שיהי' [שיהיה] בחי' קיום נצחי לבנין הנ"ל הוא ע"י הצדקה

The matter is that the building comes about through the yoke of Torah and the acceptance of the yoke of the Kingdom of Heaven (kabbalas ol); but for the building to have eternal endurance is through charity.

> Torah under its yoke builds Jerusalem; charity makes the building last forever.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה][268] כל האומר אין לי אלא תורה דהיינו בלא גמילות חסדים אפילו תורה אין לו והטעם לזה הוא דהנה במעלים עיניו מן הצדקה[269, 270] וגמ"ח [וגמילות חסדים] נאמר וקרא עליך אל[271] הוי' והיה בך חטא

Therefore our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,'" that is, without acts of kindness, "does not have even Torah." The reason for this is that of one who closes his eyes to charity and acts of kindness it is said, "And he will cry out against you to Havayah, and it will be a sin in you"

> That is why "whoever says 'I have nothing but Torah' does not have even Torah": Torah without acts of kindness. The reason is that of one who closes his eyes to charity the Torah says, "he will cry out against you to Havayah, and it will be a sin in you" (Deuteronomy 15:9).

(בפ' ראה ט"ו ט') ולכאורה אין לזה שייכות למעלים עיניו מן הצדקה וגמ"ח [וגמילות חסדים] דוקא ועיין בגמרא פ"ו דכתובות[272] (ס"ח א') שהחמירו מאד בעון זה וברבות ברות ע"פ ותאמר לה חמותה.[273, 274, 275]

(in Parshas Re'eh, 15:9). At first glance this has no connection specifically with one who closes his eyes to charity and acts of kindness. And see in the Gemara, chapter 6 of Kesubos (page 68a), that they were very severe about this sin; and in the Midrash Rabbah on Ruth, on the verse "And her mother-in-law said to her."

> Why is "it will be a sin in you" said of this sin in particular? The Talmud (Kesubos 68a) is very severe about ignoring charity, comparing it to idolatry, and the Midrash on Ruth also speaks of it.

אך הענין שנאמר כי אדם אין צדיק בארץ אשר[276] יעשה[277] טוב ולא יחטא[278] (בקהלת סי' ז' כ')

But the matter is that it is said, "For there is no righteous man on earth who does good and does not sin" (in Ecclesiastes, chapter 7, [verse] 20).

> The answer begins with Ecclesiastes 7:20: "there is no righteous man on earth who does good and does not sin." Everyone carries some sin.

ועיין מזה ברבות בקהלת שם ובגמרא סנהדרין (מ"ו ב' ק"א א') והוא ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] בב"ב [בבבא בתרא] (קס"ד ב') שלש עבירות אין אדם ניצול[279] מהם בכל יום הרהורי עבירה כו'

See on this in the Midrash Rabbah on Ecclesiastes there, and in the Gemara, Sanhedrin (46b, 101a). And it is along the lines of the saying of our Sages, of blessed memory, in Bava Basra (164b): "There are three sins from which a person is not saved every day: thoughts of sin," etc.

> The Talmud cites this verse (Sanhedrin 46b, 101a), and Bava Basra 164b says there are three sins no one escapes every day, the first being sinful thoughts.

אך הצדקה תעביר כתם החטא ההוא כי ע"ז נאמר וחטאך בצדקה פרוק[280] וע' מזה בסוטה (כ' סע"ב [סוף עמוד ב])

But charity removes the stain of that sin, for of this it is said, "And redeem your sin through charity." And see on this in Sotah (20, end of side b),

> Charity removes the stain of such sin: Daniel told Nebuchadnezzar, "redeem your sin through charity" (Daniel 4:24), a verse the Talmud discusses in Sotah and Bava Basra.

ב"ב [בבא בתרא] (ד' ד' א') רבות משפטים ספי"ל ור"פ אחרי והיינו לפי כי הצדקה הוא להחיות רוח שפלים[281] מממונו

Bava Basra (page 4a), the Midrash Rabbah on Mishpatim at the end of chapter 30, and at the beginning of Acharei. And this is because charity is "to revive the spirit of the lowly" with one's money;

> Charity has this power because it "revives the spirit of the lowly" (Isaiah 57:15) with one's own money.

נמצא שמחיה ומרחם על השפל דלית ליה מגרמיה כלום ובאתעדל"ת [ובאתערותא דלתתא] זו אתעדל"ע [אתערותא דלעילא][282] נמשך ג"כ מחיי החיים א"ס ב"ה להחיות רוח שפלים הן הנבראים דבי"ע וגם נמשך להחיות רוח שפל החוטא בהרהור כו'

it follows that he gives life to, and has compassion on, the lowly one, who has nothing of his own. And through this arousal from below, an arousal from above is drawn as well from the Life of all life, the Infinite One, blessed be He, "to revive the spirit of the lowly," namely the creations of [the worlds of] Beriah, Yetzirah and Asiyah; and it is also drawn to revive the lowly spirit of one who sins in thought, etc.,

> The giver sustains and shows mercy to a poor person who has nothing of his own. This arousal from below draws an arousal from above (a Zohar principle): G-d, the Life of all life, revives the "lowly," all the created worlds, and also the lowered spirit of one who has sinned in thought.

שזהו ענין המשכת י"ג מדה"ר [מדות הרחמים] כו' לנקותו מן החטא וע"כ במעלים עיניו מן הצדקה נאמר והיה בך חטא שישאר החטא שישנו כבר אפילו בכל אדם

which is the drawing-down of the Thirteen Attributes of Mercy, etc., to cleanse him of the sin. Therefore, of one who closes his eyes to charity it is said, "and it will be a sin in you": the sin that already exists even in every person will remain,

> This is the drawing-down of the Thirteen Attributes of Mercy, which cleanse a person of sin. Without charity, "it will be a sin in you": the sin that everyone carries remains.

כי אדם אין צדיק בארץ שלא יחטא ונפגם הנפש בעבורו כו' כיון שאין נמשך בחי' רחמים העליונים המנקים החטא הנ"ל

for "there is no righteous man on earth" who does not sin, and the soul is blemished on its account, etc., since the supernal mercies that cleanse the aforementioned sin are not drawn down.

> Since no one is free of sin, and sin blemishes the soul, without the supernal mercy that charity draws down the stain stays.

ולכן נאמר בצדקה תכונני שכדי להיות קיום לבנין ירושלים שלא יופסד ע"י יניקת החיצונים ולא יקלקלו הבנין הוא ע"י הצדקה שממשיך רחמים ומקיפים עליונים[283] שמה נמשך בחי' השמירה.[284, 285]

Therefore it is said, "Through charity you shall be established": in order for the building of Jerusalem to endure, so that it not be lost through the nurture drawn by the external forces and they not spoil the building, is through charity, which draws down mercy and supernal encompassing lights, from which the level of guarding is drawn.

> So "through charity you shall be established": the building of Jerusalem lasts and is not undermined by the external forces, because charity draws down mercy and supernal encompassing light, which guard it.

20 וזהו שנאמר אם ה' לא ישמר עיר[286] שוא שקד שומר כי אחר הבנין ירולשים דבניך ובוניך שהוא ע"י בחי' רו"ש [רצוא ושוב] דתפלה ועול תורה צ"ל המשכת שמירה ומקיפים עליונים והוא ע"י הצדקה וגמ"ח [וגמילות חסדים] כו'

And this is what is said, "Unless Havayah guards the city, the watchman keeps vigil in vain." For after the building of Jerusalem by "your children" and "your builders," which is through the ratzo and shov of prayer and the yoke of Torah, there must be a drawing-down of guarding and of supernal encompassing lights; and this is through charity and acts of kindness, etc.,

> Psalm 127:1 says, "Unless Havayah guards the city, the watchman keeps vigil in vain." After Jerusalem is built by "your children" (prayer) and "your builders" (Torah), G-d's guarding, the supernal encompassing lights, must be drawn down, and that comes through charity and acts of kindness.

שעי"ז תכונני כנ"ל וזהו וממחתה כי לא תקרב[287] ועיין זח"ג [זהר חלק ג] בלק (קפ"ח ב') שפי' דלא יהא חטאה[288] כו'[289]

so that through this "you shall be established," as mentioned above. And this is "and from terror, for it shall not come near [you]." And see the Zohar, Part III, Balak (188b), which explains that there will be no sin, etc.;

> That is "you shall be established." The same verse goes on, "and from terror, for it shall not come near you" (Isaiah 54:14), which the Zohar on Balak reads as "there will be no sin."

ע"ש ועיין מ"ש בד"ה והיה מעשה הצדקה שלום[290] בענין ועבודת הצדקה השקט ובטח ומ"ש סד"ה ציון במשפט תפדה[291, 292] גבי ושביה בצדקה ועיין בזח"ג [בזהר חלק ג] ר"פ אמור[293] ע" פ וזרחה לכם יראי שמי שמש צדקה.[294, 295, 296]

see there. And see what is written in the discourse beginning "And the work of charity shall be peace," on the matter of "and the service of charity, quiet and security"; and what is written at the end of the discourse beginning "Zion shall be redeemed through justice," regarding "and her returnees through charity"; and see the Zohar, Part III, at the beginning of Emor, on the verse "But for you who fear My Name, the sun of righteousness (tzedakah) shall shine."

> Further references: the discourse on "And the work of charity shall be peace" (Isaiah 32:17); "Zion shall be redeemed through justice, and her returnees through charity" (Isaiah 1:27); and the Zohar on "the sun of righteousness (tzedakah)" (Malachi 3:20).

מקץ (ר"ג ב') וברבות וישלח פע"ח בא פט"ו [פרק ט"ו / פרשה ט"ו][297] משפטים פל"א[298] ועמ"ש מזה לעיל בד"ה ושמתי כדכד[299] ועמ"ש בד"ה

Mikeitz (203b); and in the Midrash Rabbah, Vayishlach, chapter 78; Bo, chapter 15; Mishpatim, chapter 31. And see what is written on this above in the discourse beginning "And I will make [your windows] of kadkod"; and see what is written in the discourse beginning

> More references: the Zohar on Mikeitz and the Midrash Rabbah on "the sun of righteousness," and the discourse "And I will make your windows of kadkod" (Isaiah 54:12), earlier in this parshah.

כי תשמע בקול[300] בענין פי' לשמור את כל מצותיו שעל ידי המצות הוא השמירה כו'

"If you will listen to the voice," on the meaning of "to keep (lishmor) all His commandments": that through the mitzvos comes the guarding (shemirah), etc.

> The discourse on "If you will listen to the voice" (Deuteronomy 13:19) explains "to keep (lishmor) all His commandments" to mean that the mitzvos bring "guarding" (shemirah).

(ובכ"ז [ובכל זה] אפשר להבין מ"ש ברבות בכמה דוכתי בסדר לך לך פמ"ב ור"פ שמיני ובתחלת רות ובתחלת אסתר דכל מקום שנאמר והיה אינו אלא שמחה[301, 302] והיה ביום ההוא יצאו[303] מים חיים.

(With all this we can understand what is said in the Midrash Rabbah in several places, in Seder Lech Lecha, chapter 42, at the beginning of Shemini, at the beginning of Ruth and at the beginning of Esther: that wherever it says vehayah ("and it will be"), it denotes nothing but joy: "And it will be on that day, living waters will go out";

> A long parenthesis begins. The Midrash says that wherever Scripture says vehayah, "and it will be," it signals joy, as in the prophecy "And it will be on that day, living waters will go out" (Zechariah 14:8).

והיה ביום ההוא יתקע בשופר[304] גדול כו' כי במלת והיה הוא הצירוף של שם הוי' אלא שאותיות ו"ה הן קודמים לאותיות י"ה והיינו כי בחי' י"ה זהו ענין בניך כנ"ל שהוא ענין התפלה ברצוא ושוב

"And it will be on that day, a great shofar will be sounded," etc. For the word vehayah is a combination [of the letters] of the Name Havayah, except that the letters vav-hei come before the letters yud-hei. That is, the level of yud-hei is "your children," as mentioned above, which is prayer in ratzo and shov;

> Another example is "And it will be on that day, a great shofar will be sounded" (Isaiah 27:13). Vehayah (והיה) has the same four letters as the Name Havayah, but with vav-hei before yud-hei. Yud-hei is "your children," the running and returning of prayer.

וזהו כל הנשמה תהלל[305, 306] י"ה וכמ"ש במ"א בד"ה רני ושמחי בת.[307, 308] אמנם בחינת ו"ה רומז לבחי' בוניך שהוא ענין דירה בתחתונים שזהו תכלית המכוון להיות ורב שלום מלמטה למעלה ומלמעלה למטה כנ"ל

and this is "Let every soul (neshamah) praise Yah," as is explained elsewhere in the discourse beginning "Sing and rejoice, O daughter." But the level of vav-hei alludes to the level of "your builders," which is a dwelling place among the lower realms, the ultimate purpose intended, so that there be "and great peace" from below upward and from above downward, as mentioned above.

> Hence "Let every soul praise Yah" (Psalm 150:6): the soul's praise is yud-hei. Vav-hei is "your builders": the dwelling for G-d below, the very purpose of creation, which brings "great peace" in both directions, from below and from above.

וגם י"ל [יש לומר] דרומז לבי' הבחניות דבוניך ובצדקה תכונני כי הוי"ו זהו עסק התורה וההי"א היא בחינת צדקה שהיא בחי' עשייה וכמ"ש בד"ה ולא אבה[309] בפ' תצא וכמ"ש ע"פ ויעש דוד שם[310]

It may also be said that it alludes to the two levels of "your builders" and "Through charity you shall be established": for the vav is occupation with Torah, and the hei is the level of charity, which is the level of action (asiyah), as is explained in the discourse beginning "But [Havayah your G-d] was not willing" in Parshas Teitzei, and as is explained on the verse "And David made a name."

> Or the vav and the hei may stand for "your builders" (the vav, Torah) and "through charity you shall be established" (the hei, charity, which is an act in the world of action). The text points to discourses on Parshas Ki Seitzei and on "And David made a name."

ולכן מזה נמשך השמחה כמ"ש ישמח ה' במעשיו דהיינו ע"י שנתברר בחי' עולם העשיה כמ"ש במ"א בד"ה הויה לי בעוזרי[311] וזהו ושבתי בשלום אל בית אבי[312] והיה הוי' לי לאלקים פי' בשלום ע"י ב' בחי'

Therefore joy is drawn from this, as it is written, "Havayah shall rejoice in His works," that is, through the level of the World of Asiyah (Action) being refined, as is explained elsewhere in the discourse beginning "Havayah is with me among my helpers." And this is "And I will return in peace to my father's house, and Havayah will be my G-d." The meaning is: "in peace," through the two levels of

> That is why vehayah means joy: "Havayah shall rejoice in His works" (Psalm 104:31), when the world of action is refined. Yaakov's vow, "I will return in peace to my father's house, and Havayah will be my G-d" (Genesis 28:21), speaks of the same thing.

שלום הנ"ל יבא לבחי' בית אבי הוא יצחק בחינת צחוק ושמחה גיחלוי פנימיות עונג העליון ואזי והיה הוי' לי לאלקים דהיינו מה שעתה הוא בחי' שם הוי' יהיה אז רק בחי' אלקים לגבי גילוי פנימיות

peace mentioned above, one will come to the level of "my father's house," which is Yitzchak, the level of laughter (tzechok) and joy, the revelation of the inner dimension (pnimiyus) of the supernal delight. And then "Havayah will be my G-d (Elokim)": that is, what is now the level of the Name Havayah will then be merely the level of Elokim, relative to the revelation of the inner dimension of

> Through the two kinds of peace, from below and from above, one reaches "my father's house": Yitzchak, whose name means laughter, the revelation of the inner divine delight. Then "Havayah will be Elokim": even the Name Havayah will seem only like Elokim, a concealment, next to what is then revealed.

עונג העליון שמלמעלה משם הוי' כמ"ש אז תתענג על[313] הוי' על דייקא וגילוי זה נמשך ע"י והיה דוקא בחי' בוניך שמזה נמשך ורב שלום להיות ושבתי בשלום כנ"ל וע"י הצדקה שנאמר והיה מעשה הצדקה שלום.[314]

the supernal delight, which is above the Name Havayah; as it is written, "Then you will delight above (al) Havayah," "above" precisely. And this revelation is drawn through vehayah specifically, the level of "your builders," from which "and great peace" is drawn, so that there be "And I will return in peace," as mentioned above; and through charity, as it is said, "And the work of charity shall be (vehayah) peace."

> That delight is above the Name Havayah, as Isaiah 58:14 says, "you will delight above (al) Havayah." It is drawn down by vehayah, that is, by "your builders," who bring "great peace," and by charity: "And the work of charity shall be (vehayah) peace" (Isaiah 32:17).

וזהו והיה הוי' לי לאלקים והיה דוקא וז"ש [וזהו שכתוב] ברבות ויצא פרשה ע' [שבעים] נטל הקב"ה[315] שיחתן של אבות[316] כו' ע"ש. ועוד יובן זה ממ"ש סד"ה רני ושמחי בת בענין ג' המדרגות דלא זז מחבבה כו'

And this is "and Havayah will be (vehayah) my G-d": vehayah precisely. And this is what is said in the Midrash Rabbah, Vayeitzei, chapter 70: "The Holy One, blessed be He, took the words of the Patriarchs," etc.; see there. This will be further understood from what is written at the end of the discourse beginning "Sing and rejoice, O daughter," on the three levels of "He did not cease to cherish her," etc.,

> That is why Yaakov says vehayah. The Midrash says G-d took the Patriarchs' words and made them the key to their children's redemption: every future consolation is said with vehayah. The text also points to a discourse on the Midrash's three stages in which G-d "did not cease to cherish" Israel.

ושלעתיד תתעלה בחי' בת ביתר שאת ונודע דבחי' בת היינו ה' תתאה ומזה יובן ענין והיה שאותיות ו"ה קודמין שזה רומז לבחי' כי הנני בא כו' ועיין בזח"ג [בזהר חלק ג] שלח) (דקע"א א')

and that in the future the level of "daughter" will be raised to greater eminence; and it is known that the level of "daughter" is the lower hei. From this the matter of vehayah will be understood, in which the letters vav-hei come first, for this alludes to the level of "For behold, I am coming," etc. And see the Zohar, Part III, Sh'lach) (page 171a),

> In the future the "daughter," the final hei, Malchus, will be raised higher. So vehayah, with vav-hei first, hints at "For behold, I am coming and will dwell in your midst" (Zechariah 2:14), the future revelation in the lowest level.

ע"פ והיה ביום הוא יצאו מים חיים מירושלים[317] וז"ש [וזהו שכתוב] במדרש איכה בפסוק היו צריה[318] לא אמרית וי אלא וה אמרית שאותיות וה היו מורים אצלם על השמחה.

on the verse "And it will be on that day, living waters will go out from Jerusalem." And this is what is said in the Midrash on Eichah on the verse "Her adversaries have become (hayu)": "I did not say vai ('woe'), but vah I said," for to them the letters vav-hei indicated joy.

> The Zohar discusses "living waters will go out from Jerusalem." The Midrash on Eichah, on "her adversaries have become," plays on the letters: not vai, "woe," but vah, for vav-hei signals joy.

אך כדי שיהיה גילוי בחינה זו לעתיד זהו ע"י העבודה עכשיו להיות למודי הוי' בבחינת בניך ובוניך ובצדקה תכונני וע' מ"ש בד"ה שובה ישראל[319] בענין מ"ש יעקב אם יהיה אלקים עמדי[320] כו' והיה כו' ע"ש:[321, 322]

But for this level to be revealed in the future is through the service now: to be "taught by Havayah," in the mode of "your children" and "your builders" and "Through charity you shall be established." And see what is written in the discourse beginning "Return, Israel," on what Yaakov said, "If Elokim will be with me," etc., "and it will be (vehayah)," etc.; see there.

> Revealing this in the future depends on our service now: to be "taught by Havayah" as "children" in prayer, as "builders" in Torah, and as "established" through charity. The last reference is to Yaakov's vow, "If Elokim will be with me … and Havayah will be (vehayah) my G-d."

IN ONE'S AVODAH

First pray: contemplate G-d's greatness and holiness until love and self-nullification are born, for this is what "blesses" the Torah one learns. Then study, especially the Oral Torah's laws, under its yoke, beyond habit and inspiration, which builds "perfect awe" and refines one's portion of the world. And give charity, which keeps the building standing by drawing down the mercy that cleanses the sins no one escapes.

QUESTIONS FOR DISCUSSION

1. Why can prayer alone not bring "great peace," and what does Torah studied under its yoke add?
2. How do ratzo and shov relate to the light that fills all worlds and the light that encompasses all worlds?
3. In what sense is the Oral Torah, which speaks of physical matters, "the main thing"?
4. How does charity "establish" and guard what Torah builds, and why is ignoring charity a "sin in you"?
5. Why does the word vehayah signal joy, and what does it say about the future?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וכל בניך למודי ה'**

"And all your children shall be taught by Havayah, and great shall be the peace of your children." The maamar's opening verse; it will read "your children" as the service of prayer and "your builders" as the Torah study that follows it.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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KEHOT'S NOTE

ישעי' נד, יג.

2 **וכל בניך למודי הוי'**

G-d tells Yaakov: you taught your children Torah in this world, but in the World to Come I Myself will teach them, as it says, "And all your children shall be taught by Havayah." This is one of the Midrash passages the text lists.

Bereshit Rabbah 95:3 בראשית רבה צ"ה:ג'

... אתה למדת בניך תורה בעולם הזה, אבל בעולם הבא אני בכבודי מלמד לכם את התורה, שנאמר (ישעיה נד): וכל בניך למודי ה':

Another matter, "he sent Judah before him." Rabbi Ḥanina son of Rabbi Aḥa, and Rabbi Ḥanina, one said: To arrange a residence for him. And one said: To arrange an academy in which he would teach Torah matters and in which the tribes would study. Know that it is so; when Joseph departed from him, he knew at which chapter that he was teaching him he left him. When Joseph's brothers came to him and said to him: "Joseph is still alive... his heart was faint [because he did not ...

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3 **ורב שלום בניך**

On "and grant you peace" in the priestly blessing, the Midrash praises peace, including the peace given to those who study Torah, proved from this verse.

Bamidbar Rabbah 11:7 במדבר רבה י"א:ז'

4 Tractate Yevamos closes with the same saying of Rabbi Elazar in the name of Rabbi Chanina, that Torah scholars increase peace in the world.

Yevamot 122b:11 יבמות קכ"ב ב:י"א

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: ״וְכָל בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ״.

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5 The last passage of Tractate Berachos: Rabbi Elazar in the name of Rabbi Chanina says that Torah scholars increase peace in the world, citing this verse and the reading "do not read banayich but bonayich."

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי ״בָּנָיִךְ״ אֶלָּא ״בּוֹנָיִךְ״. ״שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל״. ״יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ״. ״לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ״. ״ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם״.

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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6 **כדאיתא בגמרא . . ברכות . . צ"ו ג'**

The note says that the wording of several of the sources listed in this parenthesis is copied out there, from p. 833 on.

KEHOT'S NOTE

כמה מהם נעתקו לשונם באוה"ת נ"ך כרך ב ע' תתלג ואילך.

7 Kehot's note points to Numbers 6:26-7:1 for these words.

Numbers 6:26–7:1 במדבר ו':כ"ו-ז':א'

יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם: וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרְכֵם: וַיְהִי בְּיוֹם כַּלּוֹת מֹשֶׁה לְהָקִים אֶת־הַמִּשְׁכָּן וַיִּמְשַׁח אֹתוֹ וַיְקַדֵּשׁ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וַיִּמְשָׁחֵם וַיְקַדֵּשׁ אֹתָם׃

The L-RD lift up His countenance upon thee, and give thee peace. So shall they put My name upon the children of Israel, and I will bless them.' And it came to pass on the day that Moses had made an end of setting up the tabernacle, and had anointed it and sanctified it, and all the furniture thereof, and the altar and all the vessels thereof, and had anointed them and sanctified them;

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8 **ויש להקדים מארז"ל פ"ז דב"מ**

According to the note, a passage of this maamar, from this point on, appears in this volume of maamarim.

KEHOT'S NOTE

קטע מכאן בסה"מ תרל"ה כרך א ע' רכז ואילך.

9 "Who is the wise man who will understand this ... why did the land perish?" The prophet's question, which the Talmud discusses.

Jeremiah 9:11 ירמיהו ט':י"א

מִי־הָאִישׁ הֶחָכָם וְיָבֶן אֶת־זֹאת וַאֲשֶׁר דִּבֶּר פִּי־ה' אֵלָיו וְיַגִּדָהּ עַל־מָה אָבְדָה הָאָרֶץ נִצְּתָה כַמִּדְבָּר מִבְּלִי עֹבֵר׃

Who is the wise man, that he may understand this? And who is he to whom the mouth of the L-RD hath spoken, that he may declare it? Wherefore is the land perished And laid waste like a wilderness, so that none passeth through?

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10 The Talmud says the cause of the destruction was not explained until G-d Himself explained it: "because they forsook My Torah," which Rav explains as "they did not bless over the Torah first." The maamar reads "bless" as drawing down.

Bava Metzia 85b:1 בבא מציעא פ"ה ב:א'

אָמְרוּ חֲכָמִים וְלֹא פֵּירְשׁוּהוּ, אָמְרוּ נְבִיאִים וְלֹא פֵּירְשׁוּהוּ, עַד שֶׁפֵּירְשׁוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעַצְמוֹ, שֶׁנֶּאֱמַר: "וַיֹּאמֶר ה' עַל עָזְבָם אֶת תּוֹרָתִי אֲשֶׁר נָתַתִּי לִפְנֵיהֶם". אָמַר רַב יְהוּדָה אָמַר רַב: שֶׁלֹּא בֵּרְכוּ בַּתּוֹרָה תְּחִילָּה.

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11 **על עזבם את תורתי**

"And Havayah said: because they forsook My Torah which I set before them." G-d's answer to the question of the previous verse.

Jeremiah 9:12 ירמיהו ט:י"ב

וַיֹּאמֶר ה' עַל־עָזְבָם אֶת־תּוֹרָתִי אֲשֶׁר נָתַתִּי לִפְנֵיהֶם וְלֹא־שָׁמְעוּ בְקוֹלִי וְלֹא־הָלְכוּ בָהּ:

And the L-RD saith: Because they have forsaken My law which I set before them, And have not hearkened to My voice, neither walked therein;

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12 **פי' ברכו מלשון המשכת**

The note refers to this maamar for the precise point drawn from the wording here: that berachu is read as a term for drawing down.

KEHOT'S NOTE

ראה הדיוק בד"ה שלום רב תשל"ח (סה"מ מלוקט ח"ב ע' ר), ושם בהערה 26 מציין לספר שערי תשובה מאדה"א ח"א עב, ד.

13 **להבין ענין הברכות**

The note places the discourse "To understand the matter of the blessings" in Torah Ohr on Parshas Bereishis; the text cites it for why blessings open and close with "Blessed."

KEHOT'S NOTE

בתו"א פ' בראשית.

14 **והיינו ע"י התפלה**

The note says that Or HaTorah on Re'eh has a gloss on this passage.

KEHOT'S NOTE

באוה"ת פ' ראה ע' תשעג יש הגהה לכאן.

15 **וכמ"ש במ"א בביאור ע"פ יונתי**

There "My dove in the clefts of the rock" is Malchus descending into the lower worlds; in a person's service, the time of prayer is an expansion of love and awe, and afterwards, all day, comes contraction, until the next day's expansion.

KEHOT'S NOTE

לקמן שה"ש כ, ד. ראה אוה"ת פ' ראה ע' תשעג.

16 **יונתי בחגוי**

"My dove, in the clefts of the rock": the verse that names the explanation the text refers to, on prayer coming first.

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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17 **על תפלתי שתהא סמוכה למטתי**

Abba Binyamin said he had always been concerned that his prayer be "before my bed," which the Talmud explains as "adjacent to my bed." The maamar uses it for prayer coming before Torah study.

Berakhot 5b:21–22 ברכות ה' ב:כ"א-כ"ב

תַּנְיָא אַבָּא בִּנְיָמִין אוֹמֵר: עַל שְׁנֵי דְּבָרִים הָיִיתִי מִצְטַעֵר כָּל יָמַי — עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי, וְעַל מִטָּתִי שֶׁתְּהֵא נְתוּנָה בֵּין צָפוֹן לְדָרוֹם. "עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי", מַאי "לִפְנֵי מִטָּתִי"? אִילֵימָא "לִפְנֵי מִטָּתִי" מַמָּשׁ, וְהָאָמַר רַב יְהוּדָה, אָמַר רַב, וְאִיתֵימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מִנַּיִן לַמִּתְפַּלֵּל שֶׁלֹּא יְהֵא דָּבָר חוֹצֵץ בֵּינוֹ לְבֵין הַקִּיר — שֶׁנֶּאֱמַר: "וַיְסַב חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל"? לָא תֵּימָא, "לִפְנֵי מִטָּתִי", אֶלָּא אֵימָא "סָמוּךְ לְמִטָּתִי". "וְעַל מִטָּתִי ...

There is a teaching : Abba Benjamin said : Throughout my life I was most anxious about two things, viz., that my Tefillah should be recited before my bed, and that my bed should be placed between North and South. "That my Tefillah should be recited before my bed." What means "before my bed" ? Is it to be supposed that it was actually in front of the bed? But Rab Judah has said in the name of Rab (another version : R. Joshua b. Levi): Whence do we learn ...

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18 **ואהבת**

"And you shall love Havayah your G-d with all your heart." In the Shema the command to love comes first.

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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19 **ואח"כ ודברת בם**

Kehot's note points to Berakhot 21a for these words.

Berakhot 21a ברכות כ"א א

KEHOT'S NOTE

שבד"ת הכ' מדבר (ברכות כא, א).

20 **ודברת בם**

"And you shall speak of them." The Kehot note adds that the verse speaks of words of Torah (Berachos 21a); it comes after "And you shall love," as Torah study comes after prayer.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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21 **ודברי אשר שמתי בפיך**

"My spirit that is upon you, and My words that I have put in your mouth, shall not depart from your mouth." The maamar uses it for those "taught by Havayah," whose Torah is G-d's word in their mouth.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וַזַרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע' נט, כא. באוה"ת פ' ראה ע' תשעד יש הגהה לכאן.

22 **אני המשנה המדברת בפיך**

The note gives the source of the Maggid's words: the record of the heavenly teacher who spoke to Rabbi Yosef Karo, author of the Beis Yosef.

KEHOT'S NOTE

מגיד מישרים ר"פ ויקרא. ועוד.

23 The closing passage of Midrash Esther lists G-d's good gifts that come "in abundance"; peace in abundance is proved from this verse with the same reading "do not read banayich but bonayich."

Esther Rabbah 10:15 אסתר רבה י':ט"ו

PARAGRAPH 2

24 **פי' ד' אותיות שם ה'**

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

KEHOT'S NOTE

ראה ת"ז בהקדמה.

25 **איתא בת"ז**

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

KEHOT'S NOTE

בהקדמה (פתח אלי').

26 **ועל אלין תרין כתיב הנסתרות לה' אלקינו**

In Eliyahu's prayer (Pasach Eliyahu): "Chochmah is the brain, the thought within; Binah is the heart, and with it the heart understands; and concerning these two it is written, 'The hidden things belong to Havayah our G-d.'"

Tikkunei Zohar 17a:17–19 תקוני הזהר י"ז א':י"ז-י"ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

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27 "The hidden things belong to Havayah our G-d, and the revealed things to us and to our children forever." The Tikkunei Zohar reads "hidden" and "revealed" as the two halves of the Name.

Deuteronomy 29:28 דברים כ"ט:כ"ח

הַנִּסְתָּרֹת לַה' אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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28 **דחכמה ובינה אינון נסתרות במוחא וליבא ברחימו ודחילו**

In the Tenth Tikkun: Chochmah and Binah are hidden in the brain and the heart, in love and awe, and the Torah without awe and love does not fly upward.

Tikkunei Zohar 25b:11–13 תקוני הזהר כ"ה ב':י"א-י"ג

דחכמה ובינה אינון. *נסתרות במוחא ולבא ברחימו ודחילו. 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.

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PARAGRAPH 3

29 **בשתים לפניה**

"In the morning one says two blessings before it and one after it." The two blessings before the Shema are where the worshiper contemplates the angels' praise.

Mishnah Berakhot 1:4 משנה ברכות א':ד'

בַּשַּׁחַר מְבָרֵךְ שְׁתַּיִם לְפָנֶיהָ וְאַחַת לְאַחֲרֶיהָ, וּבָעֶרֶב שְׁתַּיִם לְפָנֶיהָ וּשְׁתַּיִם לְאַחֲרֶיהָ. אַחַת אֲרֻכָּה וְאַחַת קְצָרָה. מָקוֹם שֶׁאָמְרוּ לְהַאֲרִיךְ, אֵינוֹ רַשַּׁאי לְקַצֵּר. לְקַצֵּר, אֵינוֹ רַשַּׁאי לְהַאֲרִיךְ. לְחָתֹם, אֵינוֹ רַשַּׁאי שֶׁלֹּא לַחְתֹּם. וְשֶׁלֹּא לַחְתֹּם, אֵינוֹ רַשַּׁאי לַחְתֹּם׃

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to

shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

30 **קדוש קדוש קדוש הוי' צבאות**

"Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The Seraphim's praise, quoted in the blessings before the Shema.

Isaiah 6:3 ישעיהו ו:ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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31 **פי' קדוש לשון הבדלה**

Tanya, chapter 46, says that holiness means separation: the Holy One, blessed be He, is set apart from the worlds, the level of the light that encompasses all worlds, which cannot be enclothed in them.

KEHOT'S NOTE

ראה פירש"י ר"פ קדושים. אגה"ת פ"י ובליקוט פי' שם. וראה תניא פרק מו.

32 **את השמים ואת הארץ אני מלא**

"Do I not fill the heavens and the earth? says Havayah." G-d fills all the worlds, yet the maamar shows He remains holy and set apart from them.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'׃

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי' כג, כד.

33 **שהוא בחי' יש מיש שבזה שייך תפיסא**

The note says that Or HaTorah on Re'eh has a gloss on this passage, on creation as cause and effect.

KEHOT'S NOTE

באוה"ת פי' ראה ע' תשעד יש הגהה לכאן.

34 **והחכמה מאין תמצא**

"And wisdom, where shall it be found?" Chassidus reads me'ayin as "from nothing": even Chochmah comes into being as something from nothing.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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KEHOT'S NOTE

איוב כח, יב.

35 **שנמשך רק בחי' יו"ד כו'**

The note says that Or HaTorah on Re'eh has a gloss on this passage, on the yud as the contraction through which Chochmah came to be.

KEHOT'S NOTE

באוה"ת פי' ראה ע' תשעד יש הגהה לכאן.

36 **בד"ה החלצו מאתכם**

The discourse "Arm from among you" in Likkutei Torah on Parshas Matos, where, the text says, the revealed letters vav-hei as Torah and mitzvos are discussed further.

KEHOT'S NOTE

לעיל פי' מטות.

37 **כי בי-ה ה' צור עולמים**

"Trust in Havayah forever, for by Yah, Havayah is the Rock of the worlds." The maamar reads it as the worlds coming into being through the yud (contraction) and the hei (expansion).

Isaiah 26:4 ישעיהו כ"ו:ד

בִּטְחוּ בַה' עֲדֵי־עַד כִּי בְיָהּ ה' צוּר עוֹלָמִים׃

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישע' כו, ד.

PARAGRAPH 4

38 **גדול ה' ומהולל מאד בעיר אלקינו**

"Great is Havayah and highly praised in the city of our G-d, His holy mountain." The maamar reads "in the city of our G-d" as the condition of His greatness.

Psalms 48:2 תהילים מ"ח:ב

גָּדוֹל ה' וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹקֵינוּ הַר־קָדְשׁוֹ׃

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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KEHOT'S NOTE

תהלים מח, ב.

39 **אימתי גדול ה'**

The Kehot note gives this Zohar as the source of the saying "When is Havayah great? When He is in the city of our G-d"; it also points to Zohar 2:235a, which asks "in what is He great?"

Zohar III, 5a זח"ג ה, א

KEHOT'S NOTE

זח"ג ה, א. [וע' ח"ב (רל"ה, א) ושם אי' במה הוא [איהו] גדול]. [כ].

40 **בס"י שתי אבנים בונות**

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

KEHOT'S NOTE

ראה יומא סט, ב. ילקי"ש נחמי' רמז תתרעא.

41 **שתי אבנים בונות שני בתים**

> "Two stones build two houses, three build six houses ...; from here on go and count what the mouth cannot speak." The letters are "stones" and their combinations "houses"; the maamar calls all the combinations "the city of our G-d."

Sefer Yetzirah 4:12 ספר יצירה ד':י"ב

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז' ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

42 **הללוהו כרוב גודלו**

> "Praise Him for His mighty acts; praise Him according to the abundance of His greatness." The maamar reads "abundance" as the division of His light into many portions, through His acts of restraint.

Psalms 150:2 תהילים ק"נ:ב'

הַלְלוּהוּ בִּגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ׃

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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KEHOT'S NOTE

תהלים קנ, ב.

43 **לכל חד וחד לפום שעורא דילי'**

> The Kehot note gives this Zohar for the phrase "to each and every one according to his own measure." The Zohar there, on "Her husband is known in the gates," says the Holy One, blessed be He, is known to each one according to what he can grasp in his heart.

Zohar I, 103a זח"א קג, א

KEHOT'S NOTE

זח"א קג, א.

44 **והן הן גבורותיו**

> The Men of the Great Assembly said: on the contrary, this is His might, that He conquers His inclination and is patient with the wicked. The Kehot note points here for G-d's gevuros as His restraint.

Yoma 69b:15 יומא ס"ט ב:ט"ו

אֲתוֹ אינְהוּ וְאָמְרוּ: אַדְרַבָּה, זוֹ הִיא (גְּבוּרַת) גְּבוּרָתוֹ: שֶׁכּוֹבֵשׁ אֶת יִצְרוֹ — שֶׁנּוֹתֵן אֶרֶךְ אַפַּיִם לָרְשָׁעִים. וְאֵלּוּ הֵן נוֹרְאוֹתָיו — שֶׁאִלְמָלֵא מוֹרָאוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא הֵיאַךְ אוּמָּה אַחַת יְכוֹלָה לְהִתְקַיֵּים בֵּין הָאוּמּוֹת?

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

KEHOT'S NOTE

פ"ד, מ"ב.

45 **בד"ה בשעה שהקדימו**

> There the attribute of greatness applies only to the creation through the letter combinations of the Ten Utterances: the letters are "stones," the combinations "houses," and all the combinations together are called a "city"; hence G-d is called great "when He is in the city of our G-d," while relative to the Holy One, blessed be He, Himself He is not called great at all.

KEHOT'S NOTE

לעיל פ' במדבר יב, ד.

46 **רחובות הנהר**

> "And Shaul of Rechovos HaNahar reigned in his place." The Kabbalists call Binah "the broad expanses of the river"; the maamar ties the breadth to the shape of the hei.

Genesis 36:37 בראשית ל"ו:ל"ז

וַיָּמָת שַׁמְלָה וַיִּמְלֹךְ תַּחְתָּיו שָׁאוּל מֵרְחֹבוֹת הַנָּהָר׃

And Samlah died, and Shaul of Rehoboth by the River reigned in his stead.

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KEHOT'S NOTE

בראשית לו, לז.

47 **בינה ליבא**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

48 **בינה ליבא**

> In Eliyahu's prayer: "Binah is the heart, and with it the heart understands." Understanding is where feeling is born.

Tikkunei Zohar 17a:17–19 תקוני הזהר י"ז א:י"ז-י"ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

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49 **ברשפי אש**

> "Its flashes are flashes of fire, a flame of G-d." The phrase describes the burning love of ratzo.

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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50 **החכמה כח מ"ה**

The Kehot note gives this Zohar (and the beginning of the Tikkunei Zohar's introduction) for reading chochmah as ko'ach mah, "the power of 'what.'"

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקד' ת"ז בתחלתה. ובכ"מ.

51 **אם רץ לבך שוב**

"If your heart runs, return to the Place, for so it is said, 'And the Chayos ran and returned.'" The Kehot note remarks that Sefer Yetzirah has "to the Place" where the text has "to the One."

Sefer Yetzirah 1:8 ספר יצירה א:ח

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

52 **אם רץ לבך שוב**

The introduction to the Tikkunei Zohar also quotes "if your heart runs, return"; the Kehot note refers to it for comparison with the wording here.

Tikkunei Zohar 7a:3 תקוני הזהר ז' א:ג

תְּנָיָנָא (יחזקאל א כו), וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמַעְלָה דָּא אִיהוּ יְוֵד הֵא וְאִי הָא כְּלִיל תֵּשַׁע נְקוּדִין, וַעֲשִׂירָאָה שְׁכִינְתָּא כְּלִילָא מִכֻּלְהוּ, וְכֻלָּא א, דְּלֵית אָדָם בְּלָא א', וְכֻלָּא אִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, אִיהוּ יהו"ה דְּכְלִיל א, וְאִיהוּ שְׁמָא מְפָרַשׁ דְּכְלִיל א לְאַחֲזָאָה דְּאִם רָץ לִבְּךָ שׁוּב לְאָחוֹר.

Tikkunei Zohar - Vocalized (Public Domain)

53 **הס"י אם רץ לבך שוב לאחד**

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

KEHOT'S NOTE

פ"א, מ"ח (שם: למקום). ולהעיר מהקדמת ת"ז (ז, א).

54 **הן ירא' ה' היא חכמה**

"Behold, the awe of Ado-nai, that is wisdom." The maamar uses it to identify the higher awe with Chochmah; the Kehot note remarks that the verse has the Name Ado-nai.

Job 28:28 איוב כ"ח:כ"ח

וַיֹּאמֶר לָאָדָם הֵן יִרְאַת אֲדֹנָי הִיא חָכְמָה וְסוּר מֵרָע בִּינָה:

And unto man He said: 'Behold, the fear of the L-rd, that is wisdom; And to depart from evil is understanding.'

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KEHOT'S NOTE

איוב כח, כח. ושם אי' "אדי" [כ].

55 **דלית מח' תפיסא בי'**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

56 **הלא את השמים ואת הארץ אני מלא**

"Do I not fill the heavens and the earth? says Havayah." G-d's essence is found below just as above, which is the root of shov.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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57 **וכמ"ש בד"ה וידעת היום**

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

KEHOT'S NOTE

לעיל פ' ואתחנן ד, ב.

58 **ולמסור נפשו באחד**

The note cites it, with the Bach and Pri Etz Chaim, as a source for giving over one's soul at the word "One" in the Shema.

KEHOT'S NOTE

ראה שו"ת הרשב"א ח"ה סנ"ה. ב"ח טוא"ח רסס"א. פע"ח שער הק"ש פי"ב.

59 **ואחר הרצוא שוב**

The note says that Or HaTorah on Re'eh has a gloss on this passage about the alternation of ratzo and shov.

KEHOT'S NOTE

באוה"ת פ' ראה ע' תשעה יש הגהה לכאן.

60 **זכר חסדו**

"He remembered His kindness and His faithfulness to the house of Israel." Zachar, "remembered," also means "male"; the maamar links the "sons" to Chesed, love.

Psalms 98:3 תהילים צ"ח:ג

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

61 **בינה בן י"ה**

The Raaya Mehemna on Parshas Naso, which the text cites for the reading of Binah as "son of yud-hei."

Zohar, Nasso 3:17–4:24 ספר הזהר, נשא ג:י"ז:ד'-כ"ד

62 **בינה בן י"ה**

The Idra Zuta, which the text cites for the same reading of Binah.

Zohar, Idra Zuta 16:69–19:77 ספר הזהר, האדרא זוטא ט"ז:ס"ט-י"ט:ע"ז

63 **כונן שמים בתבונה**

"Havayah founded the earth with wisdom; He established the heavens with understanding." The "heavens," the emotive attributes, are built by Binah.

Proverbs 3:19 משלי ג:י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

64 **ואהבת את**

"And you shall love Havayah your G-d with all your heart." The text refers to its explanation of the words ve'ahavta es, where awe is included in the love.

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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65 **ועמ"ש ע"פ הקל קול יעקב**

"The voice is the voice of Yaakov, but the hands are the hands of Esav." The maamar connects the "voice" with Torah study, the letter vav.

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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KEHOT'S NOTE

בראשית כז, כב. בסידור עם דא"ח.

66 **בד"ה ענין האבות הן הן המרכבה**

The discourse "The Patriarchs are the Chariot," which the text cites for "the son's power is greater"; the note places it in Torah Ohr on Parshas Yisro.

KEHOT'S NOTE

בתו"א פ' יתרו.

67 **תריז עטרין**

The Idra Zuta passage on the "two crowns," which the text cites in its closing parenthesis.

Zohar, Idra Zuta 19:77–87 ספר הזהר, האדרא זוטא י"ט:ע"ז-פ"ז

68 **עדות לישראל**

"There the tribes went up, the tribes of Yah, a testimony for Israel." The tribes, Israel's sons, bear the Name Yah.

Psalms 122:4 תהילים קכ"ב:ד'

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם ה'׃

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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KEHOT'S NOTE

תהלים קכב, ד.

PARAGRAPH 5

69 Kehot's note points to Ezekiel 1:14 for these words.

Ezekiel 1:14 יחזקאל א:י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

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

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70 **הקל קול יעקב**

"The voice is the voice of Yaakov, but the hands are the hands of Esav." The maamar reads the "voice" as the voice of Torah study, the letter vav.

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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71 **קלא דאשתמע**

One of the two Zohar passages the text cites for "a voice that is heard," the revealed voice.

Zohar, Bereshit 83:235–86:248 ספר הזהר, בראשית פ"ג:רל"ה-פ"ו:רמ"ח

When, however, he goes forth on a journey, while the celestial Mother still accompanies him, the lower wife is left behind: so when he comes back he has to take measures to encompass himself with two females, as we have said.' Said R. Phineas: 'Even the angels above would not dare to open their mouths before thee.' R. Simeon proceeded: 'In the same way the Torah is situated between two houses, one recondite and on high, and the other more accessible. The one on high is the "Great Voice" referred …

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

thou walkest by the way, and when thou liest down, and when thou risest up.

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72 **קלא דאשתמע**

The second Zohar passage the text cites for "a voice that is heard."

Zohar, Toldot 14:108–15:119 ספר הזהר, תולדות י"ד:ק"ח-ט"ו:קי"ט

73 **אוא"ס המלובש בחכמה**

The gloss explains, as the Alter Rebbe heard from his teacher, why Etz Chaim says the Infinite Light unites even with Atzilus only by first being enclothed in Chochmah: the Infinite One is the true One, He alone, and that is the level of Chochmah.

KEHOT'S NOTE

ראה ע"ח ש' דרושי אבי"ע פ"א. תניא פרק לה בהגהה.

74 **בששה מדות עליונות**

The note says that Or HaTorah has a gloss here too, on the six supernal attributes from which the Torah is drawn.

KEHOT'S NOTE

באוה"ת שם נמצא הגהה לכאן.

75 **דכולא קמי' כלא חשיב**

"All before Him is considered as nothing." Because nothing is anything before Him, physical and spiritual are equal before Him, and the Torah's physical laws can carry His light.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

76 **רוח אייתי רוח**

The Zohar's principle that a spirit roused below brings down a spirit from above; here, the ratzo and shov of prayer draw blessing into the Torah.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב.

77 **ואהבת**

"And you shall love Havayah your G-d." In the Shema love, the substance of prayer, comes first.

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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78 **ודברת בם**

"And you shall speak of them." Read as drawing the Infinite Light into the words of Torah, after the love of prayer.

Deuteronomy 6:7 דברים ו':ז

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when

79 **בד"ה השמים כסאי**

The note places the discourse "The heavens are My throne" at the very beginning of Torah Ohr; the text cites it for vedibarta as drawing the Infinite Light into the Torah.

KEHOT'S NOTE

תו"א בתחלתו.

80 **השמים כסאי**

"The heavens are My throne and the earth My footstool": the verse that names the discourse cited here.

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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81 **על עזבם את תורתי כו' ולא שמעו בקולי**

"Because they forsook My Torah which I set before them, and did not listen to My voice." The maamar stresses "in My voice": the inner light of the Torah.

Jeremiah 9:12 ירמיהו ט':י"ב

וַיֹּאמֶר ה' עַל־עָזְבָם אֶת־תּוֹרָתִי אֲשֶׁר נָתַתִּי לִפְנֵיהֶם וְלֹא־שָׁמְעוּ בְקוֹלִי וְלֹא־הָלְכוּ בָהּ׃

And the L-RD saith: Because they have forsaken My law which I set before them, And have not hearkened to My voice, neither walked therein;

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82 **כי תשמע בקול**

"If you will listen to the voice of Havayah your G-d, to keep all His commandments": the verse that names the discourse the text cites on "voice" and "in the voice."

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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83 **תקעו בחדש**

"Blow the shofar on the New Moon": the verse that names a discourse the text cites on "My voice."

Psalms 81:4 תהילים פ"א:ד'

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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84 The Torah says: "And I was beside Him as a nursling, and I was His delight day by day." The text points to its discourse on this verse.

Proverbs 8:30 משלי ח:ל

וָאֱהְיֶה אֶצְלוֹ אָמוֹן וָאֱהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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85 **אני תורתך שעשעתי**

"I delight in Your Torah." Cited with Proverbs 8:30 on the Torah as a source of delight.

Psalms 119:70 תהילים קי"ט:ע

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תוֹרָתְךָ שִׁעֲשָׁעְתִּי׃

Their heart is gross like fat; But I delight in Thy law.

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86 **צורת הוי"ו שראשה יו"ד ומן היו"ד נמשך וי"ו כו'**

The note says that Or HaTorah on Re'eh has a gloss on this passage about the yud at the head of the vav.

KEHOT'S NOTE

באוה"ת פי' ראה ע' תשעו נמצא הגהה לכאן.

PARAGRAPH 6

87 **הנקי מצות המלך**

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

KEHOT'S NOTE

להעיר מב"ב קנט, א. תוספ' נגעים פ"ג. ועוד.

88 **ונאום הגבר הוקם על**

"The utterance of David son of Yishai, the utterance of the man raised up on high." The maamar reads al, "on high," as ol, "yoke": David raised up the yoke of Torah.

II Samuel 23:1 שמואל ב כ"ג:א

וְאֵלֶּה דִבְרֵי דָוִד הָאַחֲרֹנִים נְאֻם דָּוִד בֶּן־יִשַׁי וּנְאֻם הַגֶּבֶר הֻקַם עַל מְשִׁיחַ אֱלֹקֵי יַעֲקֹב וּנְעִים זְמִרוֹת יִשְׂרָאֵל׃

Now these are the last words of David: The saying of David the son of Jesse, And the saying of the man raised on high, The anointed of the G-d of Jacob, And the sweet singer of Israel:

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KEHOT'S NOTE

ש"ב כג, א.

89 **עולה של תורה**

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

KEHOT'S NOTE

תנדא"ר (רפ"ב). מדרש שמואל (פכ"ט). במד"ר (פי"ח סי' יז [כא]). [כ].

90 **מארז"ל ע"פ ושבתם וראיתם**

Hillel explains to Bar Hei Hei that both are completely righteous, but one who reviews his chapter a hundred times is not like one who reviews it a hundred and one times.

Chagigah 9b:10 חגיגה ט' ב:י

אֲמַר לֵיהּ בַּר הֵי הֵי לְהִלֵּל, מַאי דִּכְתִיב: "וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עוֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ", הֱיֵינוּ "עוֹבֵד אֱלֹקִים", הֱיֵינוּ "רָשָׁע" — הֱיֵינוּ "אֲשֶׁר לֹא עֲבָדוֹ"! אֲמַר לֵיהּ: "עֲבָדוֹ" וְ"לֹא עֲבָדוֹ" — תַּרְוַיְיהוּ צַדִּיקֵי גְּמוּרֵי נִינְהוּ, וְאֵינוֹ דּוֹמֶה שׁוֹנֶה פִּרְקוֹ מֵאָה פְּעָמִים, לְשׁוֹנֶה פִּרְקוֹ מֵאָה וְאֶחָד.

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KEHOT'S NOTE

חגיגה ט, ב.

91 **ושבתם וראיתם בין עובד אלקים לאשר לא עבדו**

"And you will return and see the difference between the righteous and the wicked, between one who serves G-d and one who has not served Him."

Malachi 3:18 מלאכי ג:י"ח

וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ׃

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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92 **מאה פעמים ואחד**

The note says that Or HaTorah on Re'eh has a gloss on this passage about reviewing a hundred and one times.

KEHOT'S NOTE

באוה"ת פי' ראה ע' תשעז נמצא הגהה.

93 **כמ"ש בסש"ב**

Tanya, chapter 15, explains the Talmud: in those days the habit was to review each chapter a hundred times, so the hundred-and-first time, beyond the habit formed from youth, outweighs all the rest; one who does it is called "one who serves G-d."

KEHOT'S NOTE

פט"ו.

94 **שהאדם צ"ל כלול מבחי' בן ומבחי' עבד**

Tanya, citing the Raaya Mehemna, teaches that every person must have two levels, "servant" and "son."

Tanya, Likkutei Amarim 41:2 תניא, חלק ראשון; ליקוטי אמרים מ"א:ב'

דְּהַיְינוּ, לְהִתְבּוֹנֵן בְּמַחֲשַׁבְתּוֹ עַל כָּל פָּנִים גְּדוּלַּת אֵין־סוֹף בָּרוּךְ־הוּא, וּמַלְכוּתוֹ אֲשֶׁר הִיא "מַלְכוּת כָּל עוֹלָמִים" - עֶלְיוֹנִים וְתַחְתּוֹנִים, וְאֵיהוּ "מְמַלֵּא כָּל עָלְמִין" וְ"סוֹבֵב כָּל עָלְמִין", וּכְמוֹ שֶׁכָּתוּב: "הֲלֹא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מָלֵא", וּמַנִּיחַ הָעֶלְיוֹנִים וְתַחְתּוֹנִים, וּמְיַיחֵד מַלְכוּתוֹ עַל עַמּוֹ יִשְׂרָאֵל בִּכְלָל, וְעָלָיו בִּפְרָט, כִּי חַיָּיב אָדָם לוֹמַר: "בִּשְׁבִילִי נִבְרָא הָעוֹלָם", וְהוּא גַּם הוּא מְקַבֵּל עָלָיו מַלְכוּתוֹ, לִהְיוֹת מֶלֶךְ עָלָיו, וּלְעָבְדוֹ וְלַעֲשׂוֹת רְצוֹנוֹ בְּכָל מִינֵי עֲבוֹדַת עָבֶד.

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PARAGRAPH 7

95 **והיה אם שמוע שנאמר בה ולעבדו**

"And it will be, if you listen to My commandments … to love Havayah your G-d and to serve Him with all your heart." The second paragraph of the Shema speaks of serving G-d.

Deuteronomy 11:13 דברים י"א:י"ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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96 **בד"ה ועתה יגדל נא**

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

KEHOT'S NOTE

לעיל פי שלח לט, א.

97 **ועתה יגדל נא**

Moshe's prayer after the sin of the spies: "And now, let the power of Ado-nai be great." The verse names the discourse the text cites.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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PARAGRAPH 8

98 **דיש בן שהוא ג"כ עבד**

"Although there is a son who is also a servant, one cannot reach this level without first having the higher awe."

Tanya, Likkutei Amarim 41:10–11 תניא, חלק ראשון; ליקוטי אמרים מ"א:י'-י"א

וְאַף דְּיֵשׁ "בֵּן" שֶׁהוּא גַּם כֵּן "עֶבֶד", הֲרֵי אִי אֶפְשָׁר לָבֹא לְמַדְרֵגָה זוֹ, בְּלִי קְדִימַת הַיִּרְאָה עִילָּאָה, כַּיָּדוּעַ לַיּוֹדְעִים: וְהִנֵּה, אַף מִי שֶׁגַּם בְּמוֹחוֹ וּבְמַחֲשַׁבְתּוֹ אֵינוֹ מַרְגִּישׁ שׁוּם יִרְאָה וּבוּשָׁה, מִפְּנֵי פְּחִיתוּת עֶרֶךְ נַפְשׁוֹ מִמָּקוֹר חוֹצְבָהּ, מִמַּדְרֵגוֹת תַּחְתּוֹנוֹת דִּי סְפִירוֹת דַּעֲשִׂיָּה, אַף־עַל־פִּי־כֵן, מֵאַחַר שֶׁמִּתְכַּוִּין בַּעֲבוֹדָתוֹ כְּדֵי לַעֲבוֹד אֶת הַמֶּלֶךְ, הֲרֵי זוֹ עֲבוֹדָה גְּמוּרָה, כִּי הַיִּרְאָה וְהָעֲבוֹדָה נֶחְשָׁבוֹת לִשְׁתֵּי מִצְוֹת בְּמִנְיַן תַּרי"ג, וְאֵינָן מְעַכְּבוֹת זוֹ אֶת זוֹ.

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PARAGRAPH 9

99 **בביאור ע"פ לא הביט און ביעקב**

That discourse opens with two levels, Yaakov and Yisrael, which in a person's service are the servant and the son: Yaakov is the servant ("Hear Me, Yaakov My servant"), Yisrael the son ("My firstborn son, Yisrael").

KEHOT'S NOTE

לעיל בלק ע, ג.

100 **לא הביט און ביעקב**

"He has not beheld iniquity in Yaakov, nor seen wrongdoing in Israel": the verse that names the discourse on the two kinds of servant.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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101 **דוד שהיי מרכבה לבחי' מלי'**

A Kabbalistic dictionary of terms; the note points to its entry on David as a chariot for Malchus.

KEHOT'S NOTE

מא"א אות ד, ס"ט.

102 **ודוד עבדי**

"And David My servant shall be their prince forever." David is called G-d's servant, the root of his bond with Malchus.

Ezekiel 37:25 יחזקאל ל"ז:כ"ה

וְיָשְׁבוּ עַל־הָאָרֶץ אֲשֶׁר נָתַתִּי לְעַבְדִּי לְיַעֲקֹב אֲשֶׁר יָשְׁבוּ־בָהּ אֲבוֹתֵיכֶם וְיָשְׁבוּ עָלֶיהָ הֵמָּה וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם עַד־עוֹלָם וְדָוִד עַבְדִּי נָשִׂיא לָהֶם לְעוֹלָם:

And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever; and David My servant shall be their prince for ever.

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KEHOT'S NOTE

יחזקאל לז, כה.

103 **נאם דוד בן ישי**

"The utterance of David son of Yishai, the utterance of the man raised up on high." The maamar reads the two titles as "your children" and "your builders."

II Samuel 23:1 שמואל ב כ"ג:א'

וְאֵלֶּה דִּבְרֵי דָוִד הָאַחֲרֹנִים נְאֻם דָּוִד בֶּן־יִשַׁי וּנְאֻם הַגֶּבֶר הֻקַם עַל מְשִׁיחַ אֱלֹקֵי יַעֲקֹב וּנְעִים זְמִרוֹת יִשְׂרָאֵל:

Now these are the last words of David: The saying of David the son of Jesse, And the saying of the man raised on high, The anointed of the G-d of Jacob, And the sweet singer of Israel:

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KEHOT'S NOTE

שמואל-ב כג, א.

104 הוקם על

The Zohar at the beginning of Parshas Chukas, which the text cites on "raised up on high."

Zohar, Chukat 3:16–4:25 ספר הזהר, חקת ג:טז-ד:כה

105 ישי היינו י' עם ש"י

The note says a passage from here, on Yishai as yud with the 310 worlds, is copied there.

KEHOT'S NOTE

קטע נעתק באוה"ת נ"ך כרך א ע' נא.

106 בזהר פ' חקת דק"פ ע"ב

The note says the wording of the Zohar passage on "raised up on high" is quoted there.

KEHOT'S NOTE

הלשון בביאוה"ז להצ"צ כרך ב ע' תתקצב. באוה"ת נ"ך כרך א ע' נא.

107 The Talmud explains "great in deeds, from Kavtze'el": he multiplied and gathered workers for Torah. The maamar takes this as the yoke of Torah.

Berakhot 18b:1 ברכות י"ח ב:א

"בֶּן אִישׁ חַי": אַטוּ כּוּלֵּי עָלְמָא בְּנֵי מֵתֵי נִינְהוּ? אֶלָּא: "בֶּן אִישׁ חַי" — שֶׁאֲפִילּוּ בְּמִיתָתוֹ קָרוּי חַי. "רַב פְּעָלִים מִקַּבְצְאֵל" — שֶׁרִיבָּה וְקִבֵּץ פּוֹעֲלִים לַתּוֹרָה. "וְהוּא הִכָּה אֵת שְׁנֵי אֲרִאֵל מוֹאָב" — שֶׁלֹּא הִנִּיחַ כְּמוֹתוֹ לֹא בְּמִקְדָּשׁ רִאשׁוֹן וְלֹא בְּמִקְדָּשׁ שֵׁנִי.

— 'Son of a living man !' Are there, then, in the whole world sons [born of! dead men ? But, 'son of a living man' [means] even in his death he is called 'living.' 'Of Kabzeel, who had done mighty deeds' — [he is so described] because he multiplied and gathered labourers for the Torah. 'He smote the two altar-hearths of Moab' — i.e. he left nobody like him, neither [in the time of] the first Temple nor the Second Temple. 'He went down also and slew a lion …

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108 ובניהו בן יהוידע בן איש חי רב פעלים

"And Benayahu son of Yehoyada, son of a living man, great in deeds, from Kavtze'el." His name is read as "son of Yah" followed by a vav.

II Samuel 23:20 שמואל ב כ"ג:כ

וּבְנָיָהוּ בֶן־יְהוֹיָדָע בֶּן־אִישׁ־[חַיִל] (חי) רַב־פְּעָלִים מִקַּבְצְאֵל הוּא הִכָּה אֵת שְׁנֵי אֲרִאֵל מוֹאָב וְהוּא יָרַד וְהִכָּה אֶת־[הָאֲרִי] (האריה) בְּתוֹךְ הַבּאר בְּיוֹם הַשָּׁלֶג׃

And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he smote the two altar-hearths of Moab; he went down also and slew a lion in the midst of a pit in time of snow;

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109 ובניהו בן יהוידע בן איש חי רב פעלים

The Zohar's long discussion of Benayahu son of Yehoyada, the first of the Zohar passages the text cites.

Zohar, Introduction 12:84–92 ספר הזהר, הקדמה י"ב:פ"ד-צ"ב

He thereupon began to discourse on the verse: And Benaiah the son of Jehoiada, etc. (II Sam. 23, 20). 'This verse', he said, 'has been well explained-in addition to its literal meaning-to signify high mysteries of the Torah. "Benaiah the son of Jehoiada" (i.e. son of G-d, son of knowing-G-d) contains an allusion to wisdom, and is a symbolic appellation which influences its bearer. "The son of a living man" indicates the "Zaddik, the life of the universe". "Mighty of deeds" signifies the Master of all actions and of all …

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

110 בניהו היינו בן י"ה

The note points to this Kabbalistic dictionary for reading Benayahu as "son of Yah."

KEHOT'S NOTE

ראה מא"א אות ב, סכ"ה.

111 ובזח"א ד"ו סע"א

The note says the wording of the Zohar passages on Benayahu cited here is quoted there.

KEHOT'S NOTE

ראה הלשונות באוה"ת נ"ך כרך א ע' נא ואילך.

112 וישמהו דוד אל משמעתו

"And David set him over his council." Through Benayahu, the man of Torah, Jerusalem is built.

II Samuel 23:23 שמואל ב כ"ג:כ"ג

מִן־הַשְּׁלֹשִׁים נִכְבָּד וְאֶל־הַשָּׁלִשָׁה לֹא־בָא וַיְשִׂמֵהוּ דָוִד אֶל־מִשְׁמַעְתּוֹ׃

He was more honourable than the thirty, but he attained not to the first three. And David set him over his guard.

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KEHOT'S NOTE

שמואל-ב כג, כג.

113 ירושלים היינו יראה שלום

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

KEHOT'S NOTE

ראה ב"ר נו, טז.

114 ירושלים היינו יראה שלם

Avraham called the place Yireh and Shem called it Shalem; G-d said, I will call it Yerushalayim, as both of them called it: Yireh Shalem.

Bereshit Rabbah 56:10 בראשית רבה נ"ו:י

… קורא אני אותו שלם אברהם אדם צדיק מתרעם אלא הריני קורא אותו ירושלים כמו שקראו שניהם יראה שלם ירושלים ר' ברכיה בשם רבי חלבו אמר עד שהוא שלם עשה לו הקדוש ברוך הוא סוכה והיה מתפלל בתוכה שנאמר (תהלים עו) ויהי בשלם סוכו ומעונתו בציון ומה היה אומר יהי רצון שאראה בבנין ביתי ד"א מלמד שהראה לו הקב"ה בית המקדש חרב ובנוי חרב ובנוי שנא' שם המקום ההוא ה'

יראה הרי בנוי היך מה דאת אמר (דברים טו) שלש פעמים בשנה יראה אשר יאמר היום בהר ה' הרי חרב ...

"Abraham called the name of that place The L-rd will see, as it is said to this day: On the mount where the L-rd will be seen" (Genesis 22:14). "Abraham called the name of that place The L-rd will see" - Rabbi Yoḥanan said: He said before Him: 'Master of the universe, when You said to me: "Take you your son, your only one," I had something to argue in response: Yesterday you said: "For it is through Isaac [that descendants will be considered for you["..." and now You say: ...

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115 סוכת דוד הנופלת

"On that day I will raise up the fallen booth of David." The maamar reads the fall as the weakening of Malchus through worldly pursuits.

Amos 9:11 עמוס ט':י"א

בַּיּוֹם הַהוּא אָקִים אֶת־סֻכַּת דָּוִיד הַנֹּפֶלֶת וְגָדַרְתִּי אֶת־פִּרְצֵיהֶן וַהֲרִסֹתָיו אָקִים וּבְנִיתִיהָ כִּימֵי עוֹלָם:

In that day will I raise up The tabernacle of David that is fallen, And close up the breaches thereof, And I will raise up his ruins, And I will build it as in the days of old;

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KEHOT'S NOTE

עמוס ט, יא.

116 עול דרך ארץ

Rabbi Nechunya ben HaKanah: whoever takes upon himself the yoke of Torah is freed from the yoke of government and the yoke of worldly affairs; whoever throws off the yoke of Torah has them placed upon him.

Pirkei Avot 3:5 משנה אבות ג':ה'

רַבִּי נְחוּנְיָא בֶּן הַקָּנָה אוֹמֵר, כָּל הַמְקַבֵּל עָלָיו עֹל תּוֹרָה, מַעֲבִירִין מִמֶּנּוּ עֹל מַלְכוּת וְעֹל דֶּרֶךְ אֶרֶץ. וְכָל הַפּוֹרֵק מִמֶּנּוּ עֹל תּוֹרָה, נוֹתְנִין עָלָיו עֹל מַלְכוּת וְעֹל דֶּרֶךְ אֶרֶץ:

Rabbi Nehunia ben Hakkanah said: whoever takes upon himself the yoke of the Torah, they remove from him the yoke of government and the yoke of worldly concerns, and whoever breaks off from himself the yoke of the Torah, they place upon him the yoke of government and the yoke of worldly concerns.

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117 עול ד"א

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

KEHOT'S NOTE

ראה ג"כ אבות ג, ה.

118 את זה לעומת זה עשה האלקים

"G-d has made the one opposite the other." The yoke of worldly affairs stands opposite the yoke of Torah.

Ecclesiastes 7:14 קהלת ז':י"ד

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

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

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KEHOT'S NOTE

קהלת ז, יד.

119 בחכמה יבנה בית

"With wisdom a house is built, and with understanding it is established." The building of perfect awe comes from Chochmah.

Proverbs 24:3 משלי כ"ד:ג'

בְּחָכְמָה יִבָּנֶה בָּיִת וּבִתְבוּנָה יִתְכּוֹנָן:

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

120 התו' דמחכמה נפקת

The Kehot note gives this Zohar for the saying that the Torah comes forth from Chochmah.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

121 דמחכמה נפקת

A second Zohar passage the Kehot note gives for the Torah coming forth from supernal Chochmah.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

PARAGRAPH 10

122 סד"ה וארא אל אברהם

The discourse the text cites for the difference between the Patriarchs' revelation and the Name Havayah; the note places it in Torah Ohr on Parshas Va'eira.

KEHOT'S NOTE

תו"א פ' וארא.

123

"And 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 verse of the discourse the text cites.

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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124 הקל קול יעקב

"The voice is the voice of Yaakov." The voice of Torah draws the light of Chochmah into speech.

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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125 כבוד מלכותך יאמרו

"They shall speak of the glory of Your kingdom and tell of Your might." Speech, linked to kingship, receives from the attribute of might, restraint.

Psalms 145:11 תהילים קמ"ה:י"א

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ וּגְבוּרָתְךָ יְדַבֵּרוּ׃

They shall speak of the glory of Thy kingdom, And talk of Thy might;

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KEHOT'S NOTE

תהלים קמה, יא.

126 מראש מקדם נסוכה

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

KEHOT'S NOTE

פיוט לכה דודי.

127 ועתה יגדל נא כח אד'

"And now, let the power of Ado-nai be great": the verse of the discourse the text cites on drawing from above Chochmah.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

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

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128 העונה אי"ר מברך

Rabbi Yehoshua ben Levi: whoever answers "Amen, may His great Name be blessed" with all his power has his harsh decree torn up.

Shabbat 119b:5 שבת קי"ט ב:ה'

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל הָעוֹנֶה "אָמֵן יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ" בְּכָל כֹּחוֹ, קוֹרְעִין לוֹ גְּזַר דִּינוֹ, שֶׁנֶּאֱמַר: "בִּפְרוֹעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עָם בָּרְכוּ ה'". מַאי טַעְמָא "בִּפְרוֹעַ פְּרָעוֹת" — מְשׁוּם דְּ"בָרְכוּ ה'". רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: אֲפִילּוּ יֵשׁ בּוֹ שֶׁמֶץ שֶׁל עֲבוֹדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: "בִּפְרוֹעַ פְּרָעוֹת", וּכְתִיב הָתָם: "כִּי פָרוּעַ הוּא". אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹנֶה "אָמֵן" בְּכָל כֹּחוֹ פּוֹתְחִין לוֹ שַׁעֲרֵי גַּן עֵדֶן, שֶׁנֶּאֱמַר: "פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי צַדִּיק …

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KEHOT'S NOTE

שבת קי"ט, ב.

PARAGRAPH 11

129 להודיע . . וכבוד הדר מלכותו

"To make known to mankind His mighty acts and the glory of the splendor of His kingdom."

Psalms 145:12 תהילים קמ"ה:י"ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

130 ארוממך אלקי המלך

"I will exalt You, my G-d the King, and bless Your Name forever."

Psalms 145:1 תהילים קמ"ה:א'

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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131 כי אתה נרי

"For You are my lamp, Havayah": the verse that names a discourse the text cites.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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132 באתי לגני

"I have come into my garden, my sister, my bride": the verse that names a discourse the text cites.

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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133 שובה ישראל עד

"Return, Israel, unto Havayah your G-d": the verse that names the discourse the text cites.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

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

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134 **כי עמך הסליחה למען תורא**

> "For with You is forgiveness, that You may be held in awe."

Psalms 130:4 תהילים ק"ל:ד'

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

For with Thee there is forgiveness, that Thou mayest be feared.

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135 **ע"כ יעזב איש את אביו**

> "Therefore a man shall leave his father and his mother and cleave to his wife, and they shall be one flesh." Read as leaving the contemplation of prayer to cleave to the Oral Torah.

Genesis 2:24 בראשית ב':כ"ד

עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃

Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

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KEHOT'S NOTE

בראשית ב, כד.

136 **מורשה קהלת יעקב**

> "Moshe commanded us the Torah, a heritage of the congregation of Yaakov."

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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KEHOT'S NOTE

דברים לג, ד. [כ].

137 **א"ת מורשה אלא מאורסה**

> Among the dreams that foretell Torah, the Talmud cites this verse and reads: do not read morashah ("heritage") but me'orasah ("betrothed").

Berakhot 57a:4 ברכות נ"ז א:ד'

הַבָּא עַל אִמּוֹ בַּחֲלוֹם — יְצַפֶּה לְבִינָה, שֶׁנֶּאֱמַר: "כִּי אִם לַבִּינָה תִקְרָא". הַבָּא עַל נַעֲרָה מְאוֹרָסָה — יְצַפֶּה לְתוֹרָה, שֶׁנֶּאֱמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב", אַל תִּקְרֵי "מוֹרָשָׁה" אֶלָּא "מְאוֹרָשָׁה". הַבָּא עַל אֲחוֹתוֹ בַּחֲלוֹם — יְצַפֶּה לְחָכְמָה, שֶׁנֶּאֱמַר: "אֱמֹר לַחָכְמָה אֲחֹתִי אָתְּ". הַבָּא עַל אֵשֶׁת אִישׁ בַּחֲלוֹם — מוּבְטָח לוֹ שֶׁהוּא בֶּן הָעוֹלָם הַבָּא. וְהָנֵי מִילֵּי דְּלָא יָדַע לַהּ וְלָא הַרְהַר בַּהּ מֵאוּרְתָּא.

Who dreams of having intercourse with his mother may hope for understanding; as it is said, "Yea, thou wilt call understanding 'mother'" (Prov. ii. 3). [Who dreams] of having intercourse with a betrothed maiden may hope for Torah, as it is said, "Moses commanded us a law [Torah], an inheritance of the congregation of Jacob" (Deut. xxxiii. 4) — read not morashah "an inheritance" but me'orasah "betrothed maiden." Who dreams of having had intercourse with his sister may hope for wisdom ; as it is said, "Say unto wisdom, thou ...

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KEHOT'S NOTE

ספרי ברכה ד. ברכות נז, א. ושי"נ.

PARAGRAPH 12

138 **להיות דירה בתחתונים**

> Kehot's note points to Bamidbar Rabbah 13:8 for these words.

Bamidbar Rabbah 13:8 במדבר רבה י"ג:ח'

KEHOT'S NOTE

ראה תנחומא בחוקותי יג, נשא טז. במד"ר פי"ג, ח.

139 **דירה בתחתונים**

> When the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower realms just as He has among the higher ones.

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

... בָּאתִי 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 לֵקֹה הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתָךְ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

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140 **בד"ה בפ' נסכים**

> That discourse, on the meal offering and the libations, compares the fire that came down on the altar to the Shema: man is made of four elements, corresponding to the four letters of the Name Havayah, and the Seraphim burn constantly because they grasp only the radiance of the Shechinah.

KEHOT'S NOTE

לעיל פ' שלח מ, ב ואילך.

141 **בד"ה קדש ישראל**

> There, through Torah and charity the source of the Community of Israel rises into the inner dimension of G-d's will; one who is "Israel," who wins the struggle with the animal soul, is "holy to Havayah," included in the inner will of the Infinite One.

KEHOT'S NOTE

לעיל פ' פינחס פ, ב ואילך.

142 **קדש ישראל**

"Israel is holy to Havayah, the first of His produce": the verse that names the discourse the text cites.

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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143 **ראה חיים עם אשה אשר אהבת**

"Enjoy life with the wife whom you love." The discourse the text cites reads it as the Oral 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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144 **כל האומר אין לי אלא תורה אפילו תורה אין לו**

Rabbi Yosei: whoever says he has nothing but Torah; the Gemara concludes, "he does not have even Torah," for whoever is not engaged in doing is not engaged in learning. The maamar quotes this conclusion.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבִי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשָׂיָה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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145 If one gladdens the groom, what is his reward? He merits the Torah, which was given with five voices.

Berakhot 6b:30 ברכות ו' ב:ל'

וְאִם מְשַׂמְּחוֹ מַה שְּׂכָרוֹ? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זוֹכֶה לַתּוֹרָה שֶׁנִּתְּנָה בַּחֲמִשָּׁה קוֹלוֹת, שֶׁנֶּאֱמַר: "וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל הָהָר וְקֹל שֹׁופָר וגו'. וַיְהִי קוֹל הַשֹּׁפָר וגו' וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל".

If he does felicitate him, what is his reward ? R. Joshua b. Levi said : He is worthy of Torah which was given amidst five "voices"; as it is said, "And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud... and when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice" (Exod. xix. 16 ff.).

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146 **סד"ה זאת חנוכת המזבח**

There a new union requires first drawing down "honor," an added encompassing light: so the princes brought silver bowls and golden spoons at the dedication of the altar, as a child's education begins with an extra gift.

KEHOT'S NOTE

ראה לעיל פ' נשא כט, ב.

147 **זאת חנוכת המזבח**

"This is the dedication of the altar": the verse that names the discourse the text cites.

Numbers 7:84 במדבר ז':פ"ד

זֹאת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אֹתוֹ מֵאֵת נְשִׂיאֵי יִשְׂרָאֵל קַעֲרֹת כֶּסֶף שְׁתֵּים עֶשְׂרֵה מִזְרְקֵי־כֶסֶף שְׁנֵים עָשָׂר כַּפּוֹת זָהָב שְׁתֵּים עֶשְׂרֵה:

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

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PARAGRAPH 13

148 **ביום חתונתו**

"Go out and see, daughters of Zion, King Shlomo, with the crown his mother crowned him with on the day of his wedding."

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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149 **ביום חתונתו זה מ"ת**

The Mishnah reads the verse: "on the day of his wedding," this is the Giving of the Torah; "and on the day of the joy of his heart," this is the building of the Holy Temple.

Taanit 26b:6–7 תענית כ"ו ב:ו'-ז'

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמִי בִּשְׁלֹשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּי. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אִיכָּא מוֹסָף? חֲסוּרֵי מִיחַסְרָא, וְהָכִי קָתָנֵי: בִּשְׁלֹשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית ...

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KEHOT'S NOTE

תענית כו, ב.

Holy One, blessed be He, Israel is the bride, and relative to the Torah, Israel is the groom.

KEHOT'S NOTE

לקמן פ' ברכה צד, א.

150 **אלפים שנה שקדמה התורה לעולם**

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

KEHOT'S NOTE

מדרש תהלים צ, יב. ב"ר (פ"ח [ב]). [כ].

151 **אלפים שנה שקדמה התורה לעולם**

Rabbi Shimon ben Lakish: the Torah preceded the creation of the world by two thousand years, as it says, "And I was beside Him as a nursling."

Bereshit Rabbah 8:2

בראשית רבה ח':ב'

... היום של ששי שואל של חמישי וכו', עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם?! דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמון וגו'. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגו'. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. ר' אלעזרבשם בן סירא אמר: בגדול ממך אל ...

Rav Ḥama bar Ḥanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Ḥama bar Ḥanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: 'What is the price of grain in the province today?' The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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152 **אאלפך חכמה**

"Be silent, and I will teach you (a'alefcha) wisdom." The word is linked with alpayim, the Torah's two thousand years. (The Kehot note gives Job 33:34; the verse is 33:33.)

Job 33:33

איוב ל"ג:ל"ג

אִם־אַ֭יִן אַתָּה שְׁמַע־לִ֑י הַחֲרֵ֥שׁ וַאֲאַלֶּ֖פְךָ חָכְמָֽה׃

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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153 **אאלפך חכ' אאלפך בינה**

The Talmud reads the letters alef-beis as "learn (alef) understanding (binah)." The Kehot note points here alongside the verse in Job.

Shabbat 104a

שבת ק"ד א

KEHOT'S NOTE

איוב לג, לד. וראה שבת קד, א.

154 **בד"ה תורה צוה**

There Israel is the bride, as Rashi explains "Havayah came from Sinai" (like a groom going out to meet the bride) and as the Midrash reads "on the day of his wedding" as Sinai; some resolve the two images by saying that relative to the

155 **נובלות חכ' שלמע' תורה**

Rabbi Avin: "the fallen fruit of the wisdom above is Torah," as sleep is the fallen fruit of death and a dream the fallen fruit of prophecy.

Bereshit Rabbah 17:5

בראשית רבה י"ז:ה'

... אף תרדמה של שטות, דכתיב (ישעיה כט:ט): כי נסך עליכם ה' רוח תרדמה. רבי חנינא בר יצחק אמר: שלושה נובלות הן: נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [taḥtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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KEHOT'S NOTE

ב"ר פי"ז [ה]. ופמ"ד [יז] [כ].

156 **אני תורתך שעשעתי**

"I delight in Your Torah." The joy that "gladdens the groom," the Torah.

Psalms 119:70

תהילים קי"ט:ע'

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תוֹרָתְךָ שִׁעֲשָׁעְתִּי׃

Their heart is gross like fat; But I delight in Thy law.

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KEHOT'S NOTE

תהלים קיט, ע.

157 **מלמעלה מהחכמה עילאה עצמה**

The note says that Or HaTorah on Re'eh has a gloss on this passage about the power of descent coming from above Chochmah.

KEHOT'S NOTE

באוה"ת פ' ראה ע' תשעז יש הגהה לכאן.

158 **לך לך מארצך**

"Go forth from your land, from your birthplace and from your father's house": the verse that names the discourse the text cites on the power of descent.

Genesis 12:1

בראשית י"ב:א'

וַיֹּ֣אמֶר ה' אֶל־אַבְרָ֗ם לֶךְ־לְךָ֙ מֵאַרְצְךָ֣ וּמִמּוֹלַדְתְּךָ֔ וּמִבֵּ֖ית אָבִ֑יךָ אֶל־הָאָ֖רֶץ אֲשֶׁ֥ר אַרְאֶֽךָּ׃

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the

land that I will show thee.

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159 ודרס"ב א'

The note refers there in connection with the Zohar passage on page 262a.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א ע' תקמו.

160 וממשיכותא דמוחא עילאה סתימאה

The Idra Rabba on "Wisdoms sing out in the street": when the flow from Atik Yomin is drawn down to Z'eir Anpin, the brains join, and Z'eir Anpin holds four brains, one of which includes the other three.

Zohar, Idra Rabba 33:278–35:289 ספר הזהר, האדרא רבא ל"ג:ער"ח-ל"ה:רפ"ט

161 וממשיכותא דמוחא עילאה סתימאה

The Zohar on Va'eschanan: from the drawing-forth of the hidden supernal brain of Atika Kadisha into Z'eir Anpin there come to be four brains; it adds that Chesed comes from the side of Abba and Gevurah from the side of Imma.

Zohar, Vaetchanan 7:35–8:45 ספר הזהר, ואתחנן ז':ל"ה-ח':מ"ה

We have learnt as a profound mystery in the Book of Hidden Wisdom that three hollows of inscribed letters are disclosed in the Cranium of the Small of Countenance, and we have further learnt that there are three Brains enclosed in these hollows, but through the influence of the uppermost and hidden brain of the Ancient Holy One which spreads through that Small of Countenance they become four Brains. These spread throughout the whole of the Body, and these are the four compartments of the phylacteries which the Holy One, …

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

162 שיש יתרון לחכמה מן הסכלות

"I saw that wisdom has an advantage over folly as light has an advantage over darkness." The refined darkness yields a greater light.

Ecclesiastes 2:13 קהלת ב':י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

קהלת ב, יג.

163 בד"ה זכור את יום השבת

That discourse explains that sparks of holiness are refined from kelipas nogah and rise through prayer, the weekday prayers rising through the prayer of Shabbos, an ascent from below through love, for the sake of a drawing-down from above afterwards.

KEHOT'S NOTE

תו"א ע, א דשם נתי' "פי' חכמות בחוץ שע"י שנתלבשה התורה למטה בחוץ מזה תרונה שיהי' עלייה בהתורה" — אוה"ת נ"ך כרך א ע' תקמז. וראה לעיל עקב טו, א.

164 זכור את יום השבת

"Remember the Shabbos day to keep it holy": the verse that names the discourse the text cites.

Exodus 20:8 שמות כ':ח'

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ׃

Remember the sabbath day, to keep it holy.

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165 חכמות בחוץ

"Wisdoms sing out in the street; in the squares she raises her voice." Read as the Torah's ascent through being clothed "outside."

Proverbs 1:20 משלי א':כ'

חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ׃

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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KEHOT'S NOTE

משלי א, כ. ראה עה"פ באוה"ת נ"ך כרך א ע' תקמו, ובפ' יתרו ע' תשכ.

166 ושבתי בשלום

"And I will return in peace to my father's house": the verse that names the discourse the text cites.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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167 שלום לרחוק

"Peace, peace to the far and to the near." The one who was far becomes near.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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168 המגביהי לשבת

"Who is like Havayah our G-d, who is enthroned on high": the verse that names the discourse the text cites.

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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169 וכמ"ש בזח"ג דק"מ ע"א

The note is on the text's citation of the Zohar, Part III, 140a, for the "crown of Gevurah," the source of the Oral Torah; it says Yahel Or also quotes that Zohar passage and refers to this place.

KEHOT'S NOTE

אֶרֶץ מִפְּנֵי יַעֲקֹב אָחִיו:

And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, which he had gathered in the land of Canaan; and went into a land away from his brother Jacob.

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KEHOT'S NOTE

בראשית לו, ו.

175 **וטורי דפרודא**

The note refers to this discussion of the "mountains of separation" in Likkutei Torah on Parshas Bechukosai.

KEHOT'S NOTE

זחי"א (כט, ב. קנח, א). חי"ב (רלד, סע"א). ועי"ל בחקותי (מח, א [ב]). [כ].

176 **וטורי דפרודא**

One of the Zohar passages the Kehot note gives for the "mountains of separation": on "and from there it separated" (Genesis 2:10), the mountains below that point are called turei d'pirudah, the realm of separation.

Zohar, Vayetzei 23:231–24:243 ספר הזהר, ויצא כ"ג:רל"א-כ"ד:רמ"ג

177 **וטורי דפרודא**

The Zohar on Pekudei, also given in the Kehot note: the letters created a world of unity above and a world of separation below, whose mountains are called "mountains of separation."

Zohar, Pekudei 26:256–27:265 ספר הזהר, פקודי כ"ו:רנ"ו-כ"ז:רס"ה

178 **ורב להושיע**

"Who is this coming from Edom … I who speak in righteousness, great (rav) to save." Rav, Edom's multiplicity, is turned to salvation.

Isaiah 63:1 ישעיהו ס"ג:א

מִי־זֶה בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה זֶה הָדוּר בִּלְבוּשׁוֹ צֹעֶה בְּרֹב כֹּחוֹ אֲנִי מְדַבֵּר בְּצְדָקָה רַב לְהוֹשִׁיעַ:

'Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, stately in the greatness of his strength?'— 'I that speak in victory, mighty to save.'—

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KEHOT'S NOTE

ישע' סג, א.

179 **ע' נפש דיעקב נאמר נפש**

"All the soul (nefesh) of the house of Yaakov that came to Egypt was seventy." The singular shows their unity.

Genesis 46:27 בראשית מ"ו:כ"ז

וּבְנֵי יוֹסֵף אֲשֶׁר־יֻלַּד־לוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנָיִם כָּל־הַנֶּפֶשׁ לְבֵית־יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים:

And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

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מובא גם ביהל אור ע' שיג שמציין לכאן.

170 Kehot's note points to Genesis 12:1-3 for these words.

Genesis 12:1-3 בראשית י"ב:א-ג

וַיֹּאמֶר ה' אֶל־אַבְרָם לֶךְ־לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אַרְאֶךָּ: וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וֶהְיֵה בְּרָכָה: וַאֲבָרְכָה מְבָרְכֶיךָ וּמְקַלֶּלְךָ אָאֹר וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה:

Now the L-RD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing. And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed.'

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PARAGRAPH 14

171 **ורב יעבוד צעיר**

"Two nations are in your womb … and the elder (rav) shall serve the younger." Rav is Esav.

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֶאֱמָץ וְרַב יַעֲבֹד צָעִיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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KEHOT'S NOTE

בראשית כה, כג.

172 **יש לי רב**

"And Esav said: I have plenty (rav), my brother." Again rav is linked with Esav.

Genesis 33:9 בראשית ל"ג:ט

וַיֹּאמֶר עֵשָׂו יֶשׁ־לִי רָב אָחִי יְהִי לְךָ אֲשֶׁר־לָךְ:

And Esau said: 'I have enough; my brother, let that which thou hast be thine.'

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KEHOT'S NOTE

בראשית לג, ט. ראה יהל אור ע' קכ.

173 **ברבות פ' דברים ע"פ רב לכם**

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

KEHOT'S NOTE

י"ד, י"ז.

174 **כמ"ש נפשות**

"And Esav took his wives, his sons, his daughters and all the souls (nafshos) of his household." The plural shows his multiplicity.

Genesis 36:6 בראשית ל"ו:ו

וַיִּקַּח עֵשָׂו אֶת־נָשָׁיו וְאֶת־בָּנָיו וְאֶת־בְּנֹתָיו וְאֵת כָּל־נַפְשׁוֹת בֵּיתוֹ וְאֶת־מִקְנֵהוּ וְאֶת־כָּל־בְּהֶמְתּוֹ וְאֵת כָּל־קִנְיָנוֹ אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן וַיֵּלֶךְ אֶל־

KEHOT'S NOTE

בראשית מו, כז. וראה רש"י שם בשם המדרש. באוה"ת פ' ראה ע' תשעח יש הגהה לכאן.

PARAGRAPH 15

180 **או יחזיק במעוזי**

"Or let him take hold of My strength, let him make peace with Me; peace he shall make with Me." Peace is said twice.

Isaiah 27:5 ישעיהו כ"ז:ה'

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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KEHOT'S NOTE

ישע' כז, ה.

181 **בפמשמ"ע . . בפמשמ"ט**

Rabbi Alexandri: whoever studies Torah for its own sake makes peace in the household above and in the household below, as it says, "Or let him take hold of My strength."

Sanhedrin 99b:10–11 סנהדרין צ"ט ב:י'-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מֵשִׁים שָׁלוֹם בְּפָמַלְיָא שֶׁל מַעְלָה וּבְפָמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וָאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹּד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מַגִּין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךָ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth…" (Yeshayahu …

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KEHOT'S NOTE

סנהדרין צט, ב.

182 **הענין יובן בהקדים מארז"ל**

The note says that this passage, from here on, is also brought there.

KEHOT'S NOTE

מכאן מובא גם בסה"מ מים רבים תרל"ו ח"א פרק פד. וראה תו"א כה, א.

183 **עתיד חזיר ליטהר**

The note cites it for the saying that in the future the pig will become pure.

KEHOT'S NOTE

של"ה תורה שבכתב רפ"ד. ע' מאמר חקור דין ח"ב פי"ז. ובח"ד פי"ג. [כ]. — וראה לקו"ש ח"י"ב ע' 175.

184 **מתיר אסורים**

"Havayah releases the bound": the verse on which the text cites the Midrash on Psalms for the pig's future purity.

Psalms 146:7 תהילים קמ"ו:ז'

עֹשֶׂה מִשְׁפָּט לָעֲשׁוּקִים נֹתֵן לֶחֶם לָרְעֵבִים ה' מַתִּיר אֲסוּרִים׃

Who executeth justice for the oppressed; Who giveth bread to the hungry. The L-RD looseth the prisoners;

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185 **מאורי אור אות ח' סעיף ו**

The note, quoting the Rebbe's talk, gives the point of this entry: the pig is called kelipas nogah, and therefore, when it is sweetened, it will return and be holy.

KEHOT'S NOTE

"חזיר נק' קליפת נוגה, לכן במיתוקה עתידה לחזור ותהי' קדושה" משיחת ש"פ ויצא תנש"א הערה 78. וראה באוה"ת ויקרא כרך א ע' רלט "דחזיר ק"נ ולכן עתיד חזיר ליטהר". וראה לעיל פ' חקת ס, א.

186 **ועיין ברבות ס"פ שמיני**

As the note quotes it: the Midrash says the pig is called chazir because it returns the crown to its owner, as it says, "and the kingdom shall be Havayah's"; that is, after kelipas nogah is refined, the advantage of light is drawn from the refinement of darkness, so the pig "returns the crown."

KEHOT'S NOTE

"ס"פ י"ג למה נקרא שמה חזיר שמחזרת עטרה לבעליה ההי"ד ועלו מושיעים בהר ציון לשפוט את הר עשו והיתה לה' המלוכה. ורי"ל שאחר שיתברר ק"נ אזי והיתה כו' נמשך יתרון האור נמשך מבירור החושך ע"ד מי יתן טהור מטמא, א"כ החזיר מחזרת העטרה שמהחשך נמשך האור" — אוה"ת נ"ך כרך ב ע' תתצט.

187 **יכרסמנה חזיר מיער**

"The boar from the forest gnaws at it, and the creatures of the field feed on it." The ayin of miya'ar is written suspended.

Psalms 80:14 תהילים פ':י"ד

יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר וְזִיז שָׂדַי יִרְעֶנָּה׃

The boar out of the wood doth ravage it, That which moveth in the field feedeth on it.

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KEHOT'S NOTE

תהלים פ, יד.

188 יכרסמנה חזיר מיער

On the suspended ayin: if you merit, the beast comes from the river (ye'or); if not, from the forest (ya'ar). The Midrash also explains why the pig is called chazir.

Vayikra Rabbah 13:5 ויקרא רבה י"ג:ה'

189 יכרסמנה חזיר מיער

At the start of Toldos the Midrash applies "The boar from the forest" to Esav.

Bereshit Rabbah 65:1 בראשית רבה ס"ה:א'

ויהי בן ארבעים שנה - ההי"ד (תהלים פ): יכרסמנה חזיר מיער. ר' פנחס בשם רבי סימון: מכל הנביאים לא פירסמוה אלא שנים: משה ואסף. משה אמר (דברים יד): ואת החזיר, כי מפריס פרסה הוא. אסף, אמר: יכרסמנה חזיר מיער. למה הוא מושלה בחזיר? אלא, מה חזיר הזה בשעה שהוא רובץ הוא מפשיט את טלפיו, כלומר שאני טהור, כך מלכות הזאת הרשעה, גוזלת וחומסת נראת כאלו מצעת את הבימה. כך עשיו כל ארבעים שנה, צד נשי אנשים ומענה אותם, וכיון שהגיע לארבעים שנה, דימה עצמו לאביו. אמר: מה אבא נשא אשה ...

"Esau was forty years old, and he took as a wife Yehudit, daughter of Be'eri the Hitite, and Basmat, daughter of Elon the Hitite" (Genesis 26:34). "Esau was forty years old" - that is what is written: "The swine from the forest gnaws at it" (Psalms 80:14). Rabbi Pinḥas in the name of Rabbi Simon: Of all the prophets, only two of them publicized it - Moses and Asaf. Moses said: "The pig because it has a split hoof" (Deuteronomy 14:8). Asaf said: "The swine from the forest gnaws at ...

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190 יכרסמנה חזיר מיער

At the end of Terumah the Midrash cites "The boar from the forest" in speaking of Esav's kingdom.

Shemot Rabbah 35:5 שמות רבה ל"ה:ה'

... גער חית קנה שכולה חיה מן הקנה. דבר אחר: געור חיה הדרה בין הקנים, שנאמר (שם פ): יכרסמנה חזיר מיער, עדת אבירים בעגלי עמים. אותה שאוכלת שמנן של עמים, ובאה בכחו של אברהם ואומר: מהם אני! עשו בן יצחק, בן אברהם. מתרפס ברצי כסף, אע"פ שחטא אדם וכועסת עליו מתרת את הפס ונוטלת את הכסף, והיא מתרצה לו. ומהו בזר עמים קרבות יחפצו? שהיא מפזרת לישראל מתלמודה של תורה, ומכנסת אותן במה שיצר הרע חפץ בו. דבר אחר: בזר עמים קרבות יחפצו שפיזרו את ישראל מן העולם. דבר אחר: ...

Another matter, "You shall craft the boards." What is written above? "This is the gift that you shall collect from them: Gold and silver and bronze" (Exodus 25:3). Gold, this is Babylon, as it is stated: "That image, its head was of fine gold" (Daniel 2:32). Silver, this is Media, as it is stated: "Its breast and its arms of silver (Daniel 2:32). Bronze, this is Greece, as it is stated: "Its belly and its thighs of bronze" (Daniel 2:32). But iron is not written here, neither in the Temple ...

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191 שהם ע' ובקדושה הם ע' נפש דיעקב

The note refers to these discussions of the seventy nations paralleling Yaakov's seventy souls.

Zohar II, 5b זח"ב ה, ב

KEHOT'S NOTE

ראה זח"ב ה, ב. וראה רש"י וישלח לה, יא. תיב"ע ופרש"י האזינו לב, ח. אוה"ת במדבר ע' יח ואילך. סוכות ע' א'תשסה. שעה"ת ח"א עד, א. לקו"ש ח"כ ע' 220.

192 יצב גבולות עמים למספר בנ"י

"He set the borders of the peoples according to the number of the children of Israel."

Deuteronomy 32:8 דברים ל"ב:ח'

בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל׃

When the Most High gave to the nations their inheritance, when He separated the children of men, He set the borders of the peoples according to the number of the children of Israel.

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KEHOT'S NOTE

דברים לב, ח.

193 יצב גבולות עמים למספר

Rashi: for the number of the seventy souls of Israel who went down to Egypt, He set the borders of the peoples, seventy languages. The Kehot note points here for the seventy parallel to Yaakov's seventy souls.

Rashi on Deuteronomy 32:8 רש"י על דברים ל"ב:ח'

בהנחל עליון גוים. כְּשֶׁהִנְחִיל הַקָּבָ"ה לְמַכְעִיסָיו אֶת חֶלְקָ נַחֲלָתָן הֶצִיפָן וּשְׁטָפָם: בהפרידו בני אדם. כְּשֶׁהֵפִיץ דּוֹר הַפַּלָּגָה הָיָה בְיָדוֹ לְהַעֲבִירָם מִן הָעוֹלָם, לֹא עָשָׂה כֵּן אֶלָּא יצב גבלת עמים, קִיְּמָם וְלֹא אִבְּדָם: למספר בני ישראל. בְּשָׁבִיל מִסְפַּר בְּנֵי יִשְׂרָאֵל שֶׁעֲתִידִין לָצֵאת מִבְּנֵי שֵׁם, וּלְמִסְפַּר שִׁבְעִים נֶפֶשׁ שֶׁל בְּנֵי יִשְׂרָאֵל שֶׁיָּרְדוּ לְמִצְרַיִם הֵצִיב גבלת עמים — שִׁבְעִים לָשׁוֹן:

בהנחל עליון גוים WHEN THE MOST HIGH DIVIDED TO THE NATIONS THEIR INHERITANCE — when the Holy One, blessed be He gave those who provoked Him to anger their inheritance, He afterwards caused the flood to pass over them and He drowned them (Sifrei Devarim 311:1) בהפרידו בני אדם WHEN HE SEPARATED THE SONS OF ADAM — i.e. when He scattered the generation which witnessed the separation of races, He also had the power to remove them from the world, yet He did not do so, but יצב גבלת עמים ...

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)

194 רם על כל

"Havayah is high above all nations." The light shines on them only from above, as an encompassing light.

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. באוה"ת שם ע' תשעה יש הגהה.

195 בד"ה ראה ריח בני

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

KEHOT'S NOTE

תו"א כ, ב ואילך.

196 ראה ריח בני

"See, the fragrance of my son is like the fragrance of a field": the verse that names the discourse the text cites.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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197 ויער זה הוא עולם המלאכים

The note refers to this entry of the Kabbalistic dictionary for comparison with "forest" as the world of the angels.

KEHOT'S NOTE

ולהעיר ממא"א אות י"ד, ס"כ.

198 אכלתי יערי

"I have eaten my forest with my honey." The "forest" is the world of the angels, and the "honey" the Shema.

Song of Songs 5:1 שיר השירים ה':א'

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

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

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KEHOT'S NOTE

שה"ש ה, א.

199 עה"ד טו"ר

Kehot's note points to Genesis 2:9 for these words.

Genesis 2:9 בראשית ב':ט'

KEHOT'S NOTE

בראשית ב, ט.

200 ועיין ברבות תולדות ר"פ ס"ה

As the note quotes it, Yahel Or says the Midrash there refers the verse to Edom, that is, Esav.

KEHOT'S NOTE

"דקאי על אדום זה עשו" — יהל אור ע' רפג. ראה לקמן הערה "ובפ' שמיני" וביהל אור המצוין שם.

201 וס"פ תרומה

The note refers here, and to the Rebbe's talk of Shabbos Vayeitzei 5751 (note 78 and its margin), in connection with the Midrash at the end of Terumah.

KEHOT'S NOTE

וראה אוה"ת ויקרא כרך א ע' רלט. ובשיחת ש"פ ויצא תנש"א הערה 78 ובשולי הגליון שם.

202 ובפ' שמיני פי"ג

As the note quotes it: "a suspended ayin: if you merit, from the river (ye'or), and if not, from the forest (ya'ar); a beast that comes up from the river is weak."

KEHOT'S NOTE

"עיי"ן תלויה אם זכיתם מן היאור ואם לאו מן היער הדא חיותא כי סלקא מן נהרא היא ממכיא לשון מך" — יהל אור ע"פ יכרסמנה ע' רפג.

203 ובשה"ש בפסוק כמעט שעברתי

The note says Yahel Or refers this verse to the same Midrash, "as is written in Parshas Shemini."

KEHOT'S NOTE

ביהל אור מציין ע"ז "כמ"ש בפ' שמיני".

204 "Scarcely had I passed from them when I found the one my soul loves": the verse on which the text cites Shir HaShirim Rabbah.

Song of Songs 3:4 שיר השירים ג':ד'

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

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

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205 אז אהפוך אל עמים שפה ברורה

"For then I will turn to the peoples a clear language, so that all of them call on the Name of Havayah."

Zephaniah 3:9 צפניה ג':ט'

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד:

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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KEHOT'S NOTE

צפנ' ג, ט.

206 ואת רוח הטומאה אעביר

"And I will also remove the prophets and the spirit of impurity from the earth."

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And

they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי' יג, ב.

207 ונגלה כבוד ה'

"And the glory of Havayah will be revealed, and all flesh together will see."

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.

208 ובאו במערות צורים

"And they will enter the caves of the rocks ... for fear of Havayah and the splendor of His majesty."

Isaiah 2:19 ישעיהו ב':י"ט

וּבָאוּ בִּמְעָרוֹת צֻרִים וּבִמְחִלּוֹת עָפָר מִפְּנֵי פַּחַד ה' וּמֵהֲדַר גְּאוֹנוֹ בְּקוּמוֹ לַעֲרֹץ הָאָרֶץ׃

And men shall go into the caves of the rocks, And into the holes of the earth, From before the terror of the L-RD, And from the glory of His majesty, When He ariseth to shake mightily the earth.

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KEHOT'S NOTE

ישע' ב, י"ט.

209 כל בני בשר יכרעו ויפולו

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

KEHOT'S NOTE

תפלת עלינו (בדילוג).

210 ויקח מן הבא בידו מנחה

"And he took of what came into his hand a gift for Esav his brother": the verse of the discourse the text cites.

Genesis 32:14 בראשית ל"ב:י"ד

וַיָּלֶן שָׁם בַּלַּיְלָה הַהוּא וַיִּקַּח מִן־הַבָּא בְיָדוֹ מִנְחָה לְעֵשָׂו אָחִיו׃

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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211 גרה לא יגר

"And the pig, for it has a split hoof ... but it does not chew the cud; it is impure for you." Read as not bringing back the fallen sparks.

Leviticus 11:7 ויקרא י"א:ז'

וְאֶת־הַחֲזִיר כִּי־מַפְרִיס פַּרְסָה הוּא וְשֹׁסַע שֶׁסַע פַּרְסָה וְהוּא גֵּרָה לֹא־יִגָּר טָמֵא הוּא לָכֶם׃

And the swine, because he parteth the hoof, and is cloven-footed, but cheweth not the cud, he is unclean unto you.

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KEHOT'S NOTE

ויקרא י"א, ז.

212 וזהו ענין ורב שלום

The note says that Or HaTorah on Re'eh has a gloss on this passage; it also refers to the Rebbe's talk of Shabbos Vayeitzei 5751.

KEHOT'S NOTE

באוה"ת פ' ראה ע' תשעח יש הגהה לכאן. וראה שיחת ש"פ ויצא תנש"א.

213 להבדיל בין הטמא לטהור

"To distinguish between the holy and the profane, and between the impure and the pure." Torah, as instruction, does this distinguishing.

Leviticus 10:10 ויקרא י':י'

וּלְהַבְדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֹל וּבֵין הַטָּמֵא וּבֵין הַטָּהוֹר׃

And that ye may put difference between the holy and the common, and between the unclean and the clean;

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KEHOT'S NOTE

ויקרא י', י.

214 שמע ישראל

"Hear, Israel." Shema is read as shem ayin, "the name of seventy."

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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215 ודבשי היינו ק"ש

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

KEHOT'S NOTE

ע' זח"ג (רמ"ד, א). [כ].

216 כתפוח בעצי היער

Kehot's note points to Song of Songs 4:3 for these words.

Song of Songs 4:3 שיר השירים ד':ג'

KEHOT'S NOTE

שה"ש ד, ג.

217 כתפוח בעצי היער

"Like an apple tree among the trees of the forest, so is my beloved among the young men." The Shema is the "apple tree" in the "forest." (The Kehot note gives Song of Songs 4:3; the words are in 2:3.)

Song of Songs 2:3 שיר השירים ב':ג'

כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דוֹדִי בֵּין הַבָּנִים בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי וּפִרְיוֹ מָתוֹק לְחִכִּי׃

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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218 **סנד"ל . . בגימטריא יער**

The note gives this entry for Sandalphon equalling ya'ar in gematria; it also points to Etz Chaim, in the gate on the Throne of Glory.

KEHOT'S NOTE

כמ"ש במאו"א ערך יער ס"כ. וע' ע"ח ש' כסה"כ (רפ"ז). [כ].

219 **סנד"ל . . קושר כתרים לקונו**

Sandalphon stands behind the Chariot and ties crowns for his Maker.

Chagigah 13b:4 חגיגה י"ג ב:ד'

"וְאֶרְא חַיּוֹת וְהִנֵּה אוֹפַן אֶחָד בָּאָרֶץ אֵצֶל הַחַיּוֹת", אָמַר רַבִּי אֶלְעָזָר: מַלְאָךְ אֶחָד שֶׁהוּא עוֹמֵד בָּאָרֶץ, וְרֹאשׁוֹ מַגִּיעַ אֵצֶל הַחַיּוֹת. בְּמַתְנִיתָא תָּנָא: סַנְדַלְפוֹן שְׁמוֹ, הַגָּבוֹהַּ מֵחֲבֵרוֹ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה. וְעוֹמֵד אַחוֹרֵי הַמֶּרְכָּבָה וְקוֹשֵׁר כְּתָרִים לְקוֹנוֹ. אִינִי? וְהָכְתִיב: "בָּרוּךְ כְּבוֹד ה' מִמְּקוֹמוֹ", מִכְּלָל דִּמְקוֹמוֹ לֵיכָא דְיָדַע לֵקָה! דְּאָמַר שֵׁם אַתָּגָא וְאָזֵל וְיָתֵיב בְּרֵישֵׁיהּ.

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Zohar I, 167b זח"א קסז,

KEHOT'S NOTE

חגיגה יג, ב. ותוד"ה וקושר [כ]. זח"א קסז, ב. [וראה לעיל בשלח ב, סע"ב].

220 **בחכמה . . אתברירו**

The Zohar passage the Kehot note gives for the principle that all is refined through the supernal thought, Chochmah.

Zohar II, 254b זח"ב רנד,

KEHOT'S NOTE

זח"ב רנד, ב. ראה ע"ח שי"ח, פ"ה.

221 **אתברירו**

Etz Chaim, citing the Zohar on Pekudei, "in thought they were all refined": the father, Chochmah, refines good from waste with his mind.

Sefer Etz Chaim 18:5 עץ חיים י"ח:ה'

222 **בד"ה בחדש השלישי**

There the body and animal soul are a "narrow place" (Mitzrayim) that confines the G-dly soul: even when it contemplates G-d's greatness, it lacks the power to subdue and transform the body, which stays in its full strength.

KEHOT'S NOTE

תו"א סז, א. וראה באוה"ת יתרו ע' תשעז ואילך.

223 **בחדש השלישי**

"In the third month after the children of Israel left Egypt": the verse that names the discourse the text cites.

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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224 **עוז ותושיה**

"With Him are strength and sound wisdom." The text refers to the Torah being called by these names.

Job 12:16 איוב י"ב:ט"ז

עִמּוֹ עֹז וְתוּשִׁיָּה לוֹ שֹׁגֵג וּמַשְׁגֶּה:

With Him is strength and sound wisdom; The deceived and the deceiver are His.

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225 **בד"ה מזמור לתודה**

The note places the discourse "A psalm of thanksgiving," on the leaven of the thanksgiving offering, in the Siddur with Chassidic discourses.

KEHOT'S NOTE

סידור מה, א.

226 **מזמור לתודה הריעו לה' כל הארץ**

"A psalm of thanksgiving: shout to Havayah, all the earth." The initials of the last four words spell halachah.

Psalms 100:1 תהילים ק':א'

מִזְמוֹר לְתוֹדָה הָרִיעוּ לַה' כָּל־הָאָרֶץ:

A Psalm of thanksgiving. Shout unto the L-RD, all the earth.

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227 **וע"י נעשה ורב שלום**

The note says that Or HaTorah on Re'eh has a gloss on this passage.

KEHOT'S NOTE

באוה"ת פ' ראה ע' תשעט יש הגהה.

228 **והאם רובצת**

"If a bird's nest happens before you ... and the mother is sitting on the young ... you shall not take the mother with the young."

Deuteronomy 22:6 דברים כ"ב:ו'

כִּי יִקָּרֵא קַן־צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל־עֵץ אוֹ עַל־הָאָרֶץ אֶפְרֹחִים אוֹ בֵיצִים וְהָאֵם רֹבֶצֶת עַל־הָאֶפְרֹחִים אוֹ עַל־הַבֵּיצִים לֹא־תִקַּח הָאֵם עַל־הַבָּנִים:

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young;

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229 **שלח תשלח**

"You shall surely send away the mother, and the young you may take for yourself, so that it may be good for you and you will prolong your days."

Deuteronomy 22:7 דברים כ"ב:ז'

שַׁלֵּחַ תְּשַׁלַּח אֶת־הָאֵם וְאֶת־הַבָּנִים תִּקַּח־לָךְ לְמַעַן יִיטַב לָךְ וְהַאֲרַכְתָּ יָמִים:

thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

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230 **בצדקה תכונני**

"Through righteousness you shall be established." The verse after "And all your children," which the maamar takes up next.

Isaiah 54:14 ישעיהו נ"ד:י"ד

בְּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיְךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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231 **בהמשך מים רבים תרל"ו פרק פד נוסף**

According to the note, the version there adds, citing the glosses in Or HaTorah on Toldos: so too the ayin is a suspended ayin, to show that the divine light reaches them from afar, as an encompassing light, "high above all."

KEHOT'S NOTE

"ובהגהות לשם [אוה"ת תולדות קנב, א ואילך] יעו"ש ולכן הם י"א, וכ"ה בענין העי"ן שהעיין היא עי"ן תלויה להורות כי מרחוק יגיע אליהם אור האלקי' בבחי' מקיף ורם ומתנשא כמ"ש רם על כוי".

PARAGRAPH 16

232 **ברבות סדר וירא פנ"ו**

The note says Or HaTorah on Bereishis quotes the Midrash: Avraham called it Yireh, Shem called it Shalem, and G-d called it Yerushalayim as both had; and that Or HaTorah on Chukas refers on this to Tosafos on Taanis 16a.

Taanit 16a תענית ט"ז א

KEHOT'S NOTE

הלשון מובא באוה"ת בראשית כרך ד תשעד, א "אברהם קרא אותו יראה שנאמר ויקרא אברהם שם המקום ההוא ה' יראה, שם קרא אותו שלם שנאמר מלכי צדק שלם כו' הריני קורא אותו ירושלם כמו שקראו שניהם" ע"ש באוה"ת. וראה גם באוה"ת פ' חוקת ע' תתנו ושם מציין לתוס' במס' תענית טז, א.

233 **ומלכי צדק מלך שלם**

"And Malki-Tzedek, king of Shalem, brought out bread and wine."

Genesis 14:18 בראשית י"ד:י"ח

וּמַלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וְיָיִן וְהוּא כֹהֵן לְאֵל עֶלְיוֹן׃

And Melchizedek king of Salem brought forth bread and wine; and he was priest of G-d the Most High.

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KEHOT'S NOTE

בראשית יד, יח.

234 **יראה שלם כוי' ומלכי צדק מלך שלם**

Avraham called the place Yireh; Shem called it Shalem, as it says, "And Malki-Tzedek, king of Shalem"; G-d called it Yerushalayim, as both of them had.

Bereshit Rabbah 56:10 בראשית רבה נ"ו:י

... יראה שנאמר ויקרא אברהם שם המקום ההוא ה' יראה שם קרא אותו שלם שנאמר (בראשית יז) ומלכי צדק מלך שלם אמר הקב"ה אם קורא אני אותו יראה כשם שקרא אותו אברהם שם אדם צדיק מתרעם ואם קורא אני אותו שלם אברהם אדם צדיק מתרעם אלא הריני קורא אותו ירושלים כמו שקראו שניהם יראה שלם ירושלים ר' ברכיה בשם רבי חלבו אמר עד שהוא שלם עשה לו הקדוש ברוך הוא סוכה והיה מתפלל בתוכה שנאמר (תהלים עו) ויהי בשלם סוכו ומעונתו בציון ומה היה אומר יהי רצון שאראה בבנין ביתי ...

"Abraham called the name of that place The L-rd will see, as it is said to this day: On the mount where the L-rd will be seen" (Genesis 22:14). "Abraham called the name of that place The L-rd will see" - Rabbi Yoḥanan said: He said before Him: 'Master of the universe, when You said to me: "Take you your son, your only one," I had something to argue in response: Yesterday you said: "For it is through Isaac [that descendants will be considered for you["..." and now You say: ...

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235 **אם אין חכמה אין יראה**

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

KEHOT'S NOTE

אבות ג, יז.

236 **אם אין חכמה אין יראה**

Rabbi Elazar ben Azaryah: "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The higher awe of Chochmah completes the lower awe.

Pirkei Avot 3:17 משנה אבות ג':י"ז

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

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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237 **אימתי כו' ביומא דכפורי**

The Zohar passage the text cites on when G-d is a "whole king": on the Day of Atonement.

Zohar, Lech Lecha 24:237-248 ספר הזהר, לך לך כ״ד:רל״ז-רמ״ח

the letter he was crowned with Vau and Vau with he, and so he ascended and was joined in a perfect bond. This is alluded to in the words "Melchizedek (lit. king of righteousness) king of Salem" (lit. completeness), i.e. the king who rules with complete sovereignty. When is he completely king? On the Day of Atonement, when all faces are illumined.

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

238 **ותגל נפשי**

"I will greatly rejoice in Havayah; my soul shall exult in my G-d." The joy that comes together with trembling.

Isaiah 61:10 ישעיהו ס״א:י׳

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

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

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239 **וגילו ברעדה**

"Serve Havayah with awe, and rejoice with trembling." Joy and awe together are the mark of perfect awe.

Psalms 2:11 תהילים ב׳:י״א

עִבְדוּ אֶת־ה' בְּיִרְאָה וְגִילוּ בִרְעָדָה׃

Serve the L-RD with fear, and rejoice with trembling.

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KEHOT'S NOTE

תהלים ב, יא.

240 **זעות מחיל כסא**

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

KEHOT'S NOTE

בפיוט מוסף של ר״ה אחר כתר — ד״ה וחיות. [כ].

PARAGRAPH 17

241 **והשתחוו להי' בהר הקודש בירושלים**

"And it will be on that day, a great shofar will be sounded … and they will bow down to Havayah on the holy mountain in Jerusalem."

Isaiah 27:13 ישעיהו כ״ז:י״ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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242 The Midrash on "Return, return, O Shulamite," which the text cites for reading the name as a term for peace.

Shir HaShirim Rabbah 7:1:1 שיר השירים רבה ז׳:א׳:א׳

שׁוּבִי שׁוּבִי הַשּׁוּלַמִּית, רַבִּי שְׁמוּאֵל בַּר חִיָּא בַּר יוּדָן בְּשֵׁם רַבִּי חֲנִינָא, אַרְבַּע פְּעָמִים כְּתִיב כָּאן שׁוּבִי שׁוּבִי, כְּנֶגֶד אַרְבַּע מַלְכְיוּת שֶׁשּׁוֹלְטִין בְּיִשְׂרָאֵל, וְיִשְׂרָאֵל נִכְנָסִין תּוֹךְ יְדֵיהֶן בְּשָׁלוֹם וְיוֹצְאִין לְשָׁלוֹם, הַשּׁוּלַמִּית, אֻמָּה שֶׁשָּׁלוֹם חֵי הָעוֹלָמִים מִתְנַהֵג בָּהּ, הֲדָא הוּא דִכְתִיב (שמואל ב ז, ו): וָאֱהְיֶה מִתְהַלֵּךְ בְּאֹהֶל וּבְמִשְׁכָּן. דָּבָר אַחֵר, הַשּׁוּלַמִּית, אֻמָּה שֶׁמְּסַיְּמִים לָהּ שָׁלוֹם בְּכָל יוֹם, הֵיאַךְ מָה דְּאַתְּ אָמַר (במדבר ו, כו): וְיָשֵׂם לְךָ שָׁלוֹם. דָּבָר אַחֵר, הַשּׁוּלַמִּית, אֻמָּה שֶׁאֲנִי …

"Return, return, O Shulamite; return, return, and we will gaze upon you. Why will you gaze at the Shulamite like at a dance of two companies?" (Song of Songs 7:1) "Return, return, O Shulamite," Rabbi Shmuel bar Ḥiyya bar Yudan [said] in the name of Rabbi Ḥanina: Four times "return," is written here, corresponding to the four kingdoms that rule over Israel. Israel comes under their control unscathed and emerges unscathed. "The Shulamite," a nation in whose midst the eternal One who lives in peace [shalom] moves about; that is …

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243 **שובי שובי השולמית**

"Return, return, O Shulamite." The Targum and commentators read the Shulamite as Jerusalem; the Midrash reads the name as "peace."

Song of Songs 7:1 שיר השירים ז׳:א׳

שׁוּבִי שׁוּבִי הַשּׁוּלַמִּית שׁוּבִי שׁוּבִי וְנֶחֱזֶה־בָּךְ מַה־תֶּחֱזוּ בַּשּׁוּלַמִּית כִּמְחֹלַת הַמַּחֲנָיִם׃

Return, return, O Shulammite; Return, return, that we may look upon thee. What will ye see in the Shulammite? As it were a dance of two companies.

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244 **שלמים הם אתנו . . בשלום ובלב שלם**

"These men are at peace (sheleimim) with us."

Genesis 34:21 בראשית ל״ד:כ״א

הָאֲנָשִׁים הָאֵלֶּה שְׁלֵמִים הֵם אִתָּנוּ וְיֵשְׁבוּ בָאָרֶץ וְיִסְחֲרוּ אֹתָהּ וְהָאָרֶץ הִנֵּה רַחְבַת־יָדַיִם לִפְנֵיהֶם אֶת־בְּנֹתָם נִקַּח־לָנוּ לְנָשִׁים וְאֶת־בְּנֹתֵינוּ נִתֵּן לָהֶם׃

'These men are peaceable with us; therefore let them dwell in the land, and trade therein; for, behold, the land is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

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KEHOT'S NOTE

בראשית לד, כא. רש״י שם.

245 **בשלום ובלב שלם**

Rashi: sheleimim means "in peace and with a whole heart."

Rashi on Genesis 34:21 רש"י על בראשית ל״ד:כ״א

שלמים. בְּשָׁלוֹם וּבְלֵב שָׁלֵם: והארץ הנה רחבת ידים. כְּאָדָם שֶׁיָּדוֹ רְחָבָה וְנוֹתֶנֶת; כְּלוֹמַר, אַל תַּפְסִידוּ כְּלוּם - פְּרַקְמַטְיָא הַרְבֵּה בָּאָה לְכָאן וְאֵין

250 **ויהי בשלם סוכו**

> **The Zohar passage the text cites on "His tabernacle was in Shalem."**

Zohar, Vayishlach 11:136–12:147 ספר הזהר, וישלח י״א:קל״ו-י״ב:קמ״ז

AND JACOB CAME PERFECT (shalem): perfect in every respect; the same allusion is contained in the words: "In Shalem (lit. in perfection) also he set his tabernacle" (Ps. 76, 3). For faith became his constant companion when he attained perfection, when he was crowned in the spot appropriate to him; and then also that Tabernacle was crowned along with him who was the perfection of the patriarchs, being completed by his sons. He was thus perfect on all sides: perfect on high, perfect below, perfect in heaven and perfect on …

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

251 **ופרוס עלינו סוכת שלומך**

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

KEHOT'S NOTE

ברכת השכיבנו.

252 **שלום לרחוק**

> **"Peace, peace to the far and to the near, says Havayah."**

Isaiah 57:19 ישעיהו נ״ז:י״ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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253 **שלום לרחוק שנעשה קרוב**

> **Rabbi Abahu: where penitents stand, the perfectly righteous cannot stand, as it says, "Peace, peace to the far and to the near": first "to the far," then "to the near."**

Berakhot 34b:17–18 ברכות ל״ד ב:י״ז-י״ח

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וְכוּ׳: מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: דְּאָמַר קְרָא: ״בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו״. אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לַמַּשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פִּרְקְמַטְיָא לְתַלְמִיד חָכָם, וְלַמְהַנֶּה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — ״עַיִן לֹא רָאֲתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ״.

They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said :For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the L-rd that createth the fruit of the lips; and I will heal him" (Is.lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise …

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KEHOT'S NOTE

ברכות לד, ב.

לָהּ קוֹנִים׃

שלמים means peaceable and whole hearted. והארץ הנה רחבת ידים FOR THE LAND, BEHOLD, IT IS LARGE ENOUGH (literally, wide-handed) — the metaphor is that of a man whose hand is large and generous, and the idea is: "You will lose nothing if they dwell and trade in the land, for much merchandise is brought here and there are no buyers for it".

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

246 **ואם זבח שלמים**

> **"And if his offering is a sacrifice of peace-offerings (shelamim)."**

Leviticus 3:1 ויקרא ג׳:א׳

וְאִם־זֶבַח שְׁלָמִים קָרְבָּנוֹ אִם מִן־הַבָּקָר הוּא מַקְרִיב אִם־זָכָר אִם־נְקֵבָה תָּמִים יַקְרִיבֶנּוּ לִפְנֵי ה'

And if his offering be a sacrifice of peace-offerings: if he offer of the herd, whether male or female, he shall offer it without blemish before the L-RD.

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247 **ובפי' ויקרא בפסוק ואם זבח שלמים . . שלום**

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

KEHOT'S NOTE

ג, א. רש״י שם.

248 **שמטילין שלום בעולם**

> **Rashi: they are called shelamim because they bring peace into the world.**

Rashi on Leviticus 3:1 רש"י על ויקרא ג׳:א׳

שלמים. שֻׁמְטִילִים שָׁלוֹם בָּעוֹלָם; דָּ"אַ: שְׁלָמִים שֶׁיֵּשׁ בָּהֶם שָׁלוֹם לַמִּזְבֵּחַ וְלַכֹּהֲנִים וְלַבְּעָלִים (ספרא):

שלמים PEACE-OFFERINGS — They are so called because they bring peace (שלום) into the world. Another explanation is: they are called שלמים because through them there is "peace" (harmony and lack of envy) to the altar, to the priests and to the owners (since all these receive a portion) (cf. Rashi on Exodus 29:22 and our Note thereon; see also Sifra, Vayikra Dibbura d'Nedavah, Chapter 16 2).

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249 **ויהי בשלם סוכו**

> **"And His tabernacle was in Shalem, and His dwelling place in Zion."**

Psalms 76:3 תהילים ע״ו:ג׳

וַיְהִי בְשָׁלֵם סוּכּוֹ וּמְעוֹנָתוֹ בְצִיּוֹן׃

In Salem also is set His tabernacle, And His dwelling-place in Zion.

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254 הרמ"ז פי' נשא דקכ"ב ע"ב . . הניצוצות שנפלו

The note gives the rest of the Ramaz's words as Or HaTorah quotes them: "the sparks that fell" to the three kelipos, which are far, and "to the near," the one in kelipas nogah, which is close to holiness.

KEHOT'S NOTE

לג' קליפות שהן רחוקות ולקרוב לאותה שבק"נ הקרוב לקדושה עכ"ל — אוה"ת חקת ע' תשצח. וראה שם ע' איתתעו.

255 כרביבים עלי עשב

"Like showers (revivim) upon the grass": the verse that names a discourse the text cites.

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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256 ואתה מרבבות קדש

"And He came from the myriads (rivevos) of holiness": the verse that names a discourse the text cites.

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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257 וחסדי מאתך לא ימוש

"For the mountains may depart … but My kindness shall not depart from you, and My covenant of peace shall not be removed."

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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KEHOT'S NOTE

ישע' נד, י'.

258 The closing passage of Midrash Esther: G-d's good attributes come in abundance, goodness, kindness, mercy and the rest, ending with peace in abundance, proved from "and great shall be the peace of your children."

Esther Rabbah 10:15 אסתר רבה י':ט"ו

259 כיריעות שלמה

"Like the curtains of Shlomo": the verse that names a discourse the text cites.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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PARAGRAPH 18

260 בד"ה וידעת היום

There the binding of Yitzchak is the inclusion of Yitzchak's awe in Avraham's love, and of love in awe, drawn from "the awesome"; this inclusion is "all hearts shall fear You" (awe) "and all innards and kidneys shall sing" (love).

KEHOT'S NOTE

לעיל פ' ואתחנן ח, ב.

261 וכל הלבבות יראוך

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

KEHOT'S NOTE

תפלת נשמת.

PARAGRAPH 19

262 בצדקה תכונני

"Through righteousness you shall be established; be far from oppression, for you will not fear." The verse after "And all your children," read as charity establishing the building.

Isaiah 54:14 ישעיהו נ"ד:י"ד

בְּצֶדֶק תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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KEHOT'S NOTE

ישע' נד, י"ד.

263 שפת אמת תכון לעד

"The lip of truth shall be established forever." Tikon means enduring.

Proverbs 12:19 משלי י"ב:י"ט

שִׂפַת־אֱמֶת תִּכּוֹן לָעַד וְעַד־אַרְגִּיעָה לְשׁוֹן שָׁקֶר׃

The lip of truth shall be established for ever; But a lying tongue is but for a moment.

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KEHOT'S NOTE

משלי י"ב, י"ט.

264 **אף תכון תבל בל תמוט**

> "Indeed, the world is established; it shall not falter."

Psalms 93:1 תהילים צ"ג:א'

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

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

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KEHOT'S NOTE

תהלים צג, א.

265 **תבנה ותכונן**

> "Therefore the rulers say: Come to Cheshbon; let the city of Sichon be built and established."

Numbers 21:27 במדבר כ"א:כ"ז

עַל־כֵּן יֹאמְרוּ הַמֹּשְׁלִים בֹּאוּ חֶשְׁבּוֹן תִּבָּנֶה וְתִכּוֹנֵן עִיר סִיחוֹן׃

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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KEHOT'S NOTE

במדבר כא, כז.

266 **בד"ה על כן יאמרו המושלים**

> The discourse "Therefore the rulers say," to which the text refers on "built and established"; the note places it in Likkutei Torah on Parshas Balak.

KEHOT'S NOTE

לעיל פ' בלק.

267 "And a throne shall be established through kindness." Kindness keeps the building standing.

Isaiah 16:5 ישעיהו ט"ז:ה'

וְהוּכַן בַּחֶסֶד כִּסֵּא וְיֵשֵׁב עָלָיו בֶּאֱמֶת בְּאֹהֶל דָּוִד שֹׁפֵט וְדֹרֵשׁ מִשְׁפָּט וּמְהַר צֶדֶק׃

And a throne is established through mercy, And there sitteth thereon in truth, in the tent of David, One that judgeth, and seeketh justice, and is ready in righteousness.

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268 **ולכן ארז"ל**

> Rabbi Yosei's teaching, which the Gemara concludes: one who says he has nothing but Torah "does not have even Torah," for whoever is not engaged in doing is not engaged in learning.

Yevamot 109b:4 יבמות ק"ט ב:ד'

עָרֵבִי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּחַ דּוּץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה.

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KEHOT'S NOTE

יבמות קט, ב. [ב].

269 **במעלים עיניו מן הצדקה**

> Iggeres HaTeshuvah counts closing one's eyes to charity among the grave sins, quoting the start of the verse, "Beware lest there be a base thought in your heart"; the note remarks that it does not mention acts of kindness there.

KEHOT'S NOTE

ראה אגה"ת פ"ז ושם מביא תחלת הפסוק השמר לך פן, וכן אינו מביא תי' וגמ"ח.

270 Whoever closes his eyes to charity is as if he worshipped idols.

Ketubot 68a:2 כתובות ס"ח א:ב'

וְתָנֵי רַבִּי חִיָּיא בַּר רַב מִדִּיפְתִּי, רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה אוֹמֵר: כָּל הַמַּעֲלִים עֵינָיו מִן הַצְּדָקָה — כְּאִילּוּ עוֹבֵד עֲבוֹדָה זָרָה. כְּתִיב הָכָא: "הִשָּׁמֶר לְךָ פֶּן יִהְיֶה דָּבָר עִם לְבָבְךָ בְּלִיַּעַל וְגוֹ'", וּכְתִיב הָתָם: "יָצְאוּ אֲנָשִׁים בְּנֵי בְלִיַּעַל". מָה לְהַלָּן עֲבוֹדָה זָרָה, אַף כָּאן עֲבוֹדָה זָרָה.

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271 **וקרא עליך אל הוי' והיה בך חטא**

> "Beware lest … your eye be evil against your needy brother and you give him nothing; and he will cry out against you to Havayah, and it will be a sin in you."

Deuteronomy 15:9 דברים ט"ו:ט'

הִשָּׁמֶר לְךָ פֶּן־יִהְיֶה דָבָר עִם־לְבָבְךָ בְּלִיַּעַל לֵאמֹר קָרְבָה שְׁנַת־הַשֶּׁבַע שְׁנַת הַשְּׁמִטָּה וְרָעָה עֵינְךָ בְּאָחִיךָ הָאֶבְיוֹן וְלֹא תִתֵּן לוֹ וְקָרָא עָלֶיךָ אֶל־ה' וְהָיָה בְךָ חֵטְא׃

Beware that there be not a base thought in thy heart, saying: 'The seventh year, the year of release, is at hand'; and thine eye be evil against thy needy brother, and thou give him nought; and he cry unto the L-RD against thee, and it be sin in thee.

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272 **פ"ו דכתובות ס"א ע'**

> The note says the first edition gives Bava Basra as the source here, and that the reference to Kesubos in this text is apparently not the Alter Rebbe's own.

KEHOT'S NOTE

באגה"ת מהדו"ק ע' תקמא (בהוצאת קה"ת תשמ"ב) מציין לב"ב. וכנראה שהציון אינו לאדה"ז. וראה שם הערה לשורה 7-9.

273 **וברבות ברות ע"פ ותאמר לה חמותה**

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

KEHOT'S NOTE

ה, ט.

274 **ותאמר לה חמותה**

> "And her mother-in-law said to her: Where did you glean today? … Blessed be the one who took notice of you."

Ruth 2:19 רות ב':י"ט

וַתֹּאמֶר לָהּ חֲמוֹתָהּ אֵיפֹה לִקַּטְתְּ הַיּוֹם וְאָנָה עָשִׂית יְהִי מַכִּירֵךְ בָּרוּךְ וַתַּגֶּד לַחֲמוֹתָהּ אֵת אֲשֶׁר־עָשְׂתָה עִמּוֹ וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם בֹּעַז׃

And her mother-in-law said unto her: 'Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee.' And she told her mother-in-law with whom she had wrought, and said: 'The man's name with whom I wrought to-day is Boaz.'

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275 **ותאמר לה חמותה**

The Midrash on this verse, which the text cites on the weight of charity.

Ruth Rabbah 5:9 רות רבה ה:ט

וַתֹּאמֶר לָהּ חֲמוֹתָהּ אֵיפֹה לִקַּטְתְּ הַיּוֹם (רות ב, יט), תָּנֵי בְּשֵׁם רַבִּי יְהוֹשֻׁעַ, יוֹתֵר מִמַּה שֶּׁבַּעַל הַבַּיִת עוֹשֶׂה עִם הֶעָנִי, הֶעָנִי עוֹשֶׂה עִם בַּעַל הַבַּיִת, שֶׁכֵּן אָמְרָה רוּת לְנָעֳמִי שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי עִמּוֹ הַיּוֹם, וְלֹא אָמְרָה אֲשֶׁר עָשָׂה עִמִּי, אֶלָּא אֲשֶׁר עָשִׂיתִי עִמּוֹ, הַרְבֵּה פְּעוּלוֹת וְהַרְבֵּה טוֹבוֹת עָשִׂיתִי עִמּוֹ בְּשִׁבְיל שֶׁהֶאֱכִילַנִי פְּרוּסָה אַחַת. אָמַר רַבִּי יוֹסֵי יַעַן וּבְיַעַן, הוּא יַעַן הוּא עָנִי. אָמַר רַבִּי שִׁילָה דְּנָוֶה הָאֱבְיוֹן הוֹנָךְ בַּקָּה. אָמַר רַב נַחְמָן כְּתִיב (דברים טז, י): כִּי בִּגְלַל הַדָּבָר ...

"Her mother-in-law said to her: Where did you glean today and where did you work? Blessed be he who acknowledged you. She told her mother-in-law with whom she had worked, and she said: The name of the man with whom I worked today is Boaz" (Ruth 2:19). "Her mother-in-law said to her: Where did you glean today?" It is taught in the name of Rabbi Yehoshua: More than the owner does for the poor person, the poor person does for the owner, as Ruth said to Naomi: "The name of ...

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276 Rabbi Akiva comforts his ailing teacher with this verse: "You have taught us, our master."

Sanhedrin 101a:12 סנהדרין ק"א א:י"ב

אָמַר לָהֶן: לְכָךְ אֲנִי מְשַׂחֵק, כָּל זְמַן שֶׁאֲנִי רוֹאֶה רַבִּי שֶׁאֵין יֵינוֹ מַחְמִיץ וְאֵין פִּשְׁתָּנוֹ לוֹקֶה וְאֵין שַׁמְנוֹ מַבְאִישׁ וְאֵין דּוּבְשָׁנוֹ מַדְבִּישׁ, אָמַרְתִּי שָׂמָא חַס וְשָׁלוֹם קִיבֵּל רַבִּי עוֹלָמוֹ. וְעַכְשָׁיו שֶׁאֲנִי רוֹאֶה רַבִּי בְּצַעַר, אֲנִי שָׂמֵחַ. אָמַר לוֹ: עֲקִיבָא, כְּלוּם חִיסַּרְתִּי מִן הַתּוֹרָה כּוּלָּהּ? אָמַר לוֹ: לִימַּדְתָּנוּ רַבֵּינוּ, "כִּי אָדָם אֵין צַדִּיק בָּאָרֶץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יֶחֱטָא".

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277 The Talmud cites the verse to show that even the righteous need atonement.

Sanhedrin 46b:17 סנהדרין מ"ו ב:י"ז

תָּא שְׁמַע: מִדְּאִיקְּבוּר צַדִּיקֵי, וְאִי אָמְרַתְּ מְשׁוּם כַּפָּרָה - צַדִּיקֵי לְכַפָּרָה צְרִיכִי? אִין, דִּכְתִיב: "אָדָם אֵין צַדִּיק בָּאָרֶץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יֶחֱטָא".

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278 **כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא**

"For there is no righteous man on earth who does good and does not sin."

Ecclesiastes 7:20 קהלת ז:כ

כִּי אָדָם אֵין צַדִּיק בָּאָרֶץ אֲשֶׁר יַעֲשֶׂה־טּוֹב וְלֹא יֶחֱטָא:

For there is not a righteous man upon earth, that doeth good, and sinneth not.

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279 There are three sins no one escapes every day: thoughts of sin, the expectation in prayer, and evil speech.

Bava Batra 164b:16 בבא בתרא קס"ד ב:ט"ז

אָמַר רַב עַמְרָם אָמַר רַב: שָׁלֹשׁ עֲבֵירוֹת אֵין אָדָם נִיצוֹל מֵהֶן בְּכָל יוֹם - הִרְהוּר עֲבֵירָה, וְעִיּוּן תְּפִלָּה, וְלָשׁוֹן הָרָע. לָשׁוֹן הָרָע סָלְקָא דַּעְתָּךְ?!

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280 **וחטאך בצדקה פרוק**

Daniel's advice to Nebuchadnezzar: "Redeem your sins through charity."

Daniel 4:24 דניאל ד':כ"ד

לָהֵן מַלְכָּא מִלְכִּי יִשְׁפַּר עָלָךְ וַחֲטָאָךְ בְּצִדְקָה פְרָק וַעֲוָיָתָךְ בְּמִחַן עֲנָיִן הֵן תֶּהֱוֵה אַרְכָה לְשַׁלְוְתָךְ:

Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by almsgiving, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy prosperity.'

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KEHOT'S NOTE

דניאל ד, כד.

281 **להחיות רוח שפלים**

"I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly."

Isaiah 57:15 ישעיהו נ"ז:ט"ו

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

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

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KEHOT'S NOTE

ישע' נז, טו. ראה אגה"ת פ"ט. אוה"ת פ' לך לך תתרעד, ב. פ' תולדות תתכז, ב.

282 **ובאתעדל"ת זו אתעדל"ע**

Kehot's note points to Zohar II, 162a for these words.

Zohar II, 162a זח"ב קסב, א

KEHOT'S NOTE

ראה זח"ב קסב, א.

283 **שממשיך רחמים ומקיפים עליונים**

The note says that Or HaTorah on Re'eh has a gloss on this passage.

KEHOT'S NOTE

באוה"ת פ' ראה ע' תשעט יש הגהה לכאן.

284 The Talmud brings Daniel's words to Nebuchadnezzar, "redeem your sins through charity," in discussing how merit delays punishment.

Sotah 20b:15 סוטה כ' ב:ט"ו

רַבִּי יִשְׁמָעֵאל אוֹמֵר: שְׁנַיִם עָשָׂר חֹדֶשׁ. וְאַף עַל פִּי שֶׁאֵין רְאָיָה לַדָּבָר — זֵכֶר לַדָּבָר, דִּכְתִיב: "לָהֵן מַלְכָּא מִלְכִּי יִשְׁפַּר עָלָיךְ וַחֲטָאָךְ בְּצִדְקָה פְּרָק

the "other side", but in truth in whatever rots in the ground there is a share for the other side, namely the chaff and the straw.

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

290 **בד"ה והיה מעשה הצדקה שלום**

This letter opens with "And the work of charity shall be peace, and the service of charity, quiet and security forever," and asks the difference between "work" and "service" and between "peace" and "quiet and security," starting from the Sages' teaching that Michael, minister of water, and Gavriel, minister of fire, do not extinguish each other.

KEHOT'S NOTE

אגה"ק סי' יב.

291 **סד"ה ציון במשפט תפדה**

There the Torah, which comes from Chochmah, is the level of "Blessed" (baruch), so Zion, the level of "blessing," is redeemed "through justice," the laws of the Torah; and "her returnees through charity" is explained from the discourse on "And I will make your windows of kadkod."

KEHOT'S NOTE

לעיל פ' דברים א, ג ואילך. ושם בדף ב, א מציין לכאן.

292 **ציון במשפט תפדה**

"Zion shall be redeemed through justice, and her returnees through charity."

Isaiah 1:27 ישעיהו א':כ"ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

Zion shall be redeemed with justice, And they that return of her with righteousness.

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293 **בזח"ג ר"פ אמור**

There the Torah is the inner garment in which the Infinite Light is enclothed, and charity the outer garment, worn when the light goes down into the separate worlds; these are the two "suns," the sun of Havayah and the sun of righteousness, which shine through the kadkod windows.

KEHOT'S NOTE

פח, א נזכר גם לעיל כה, ג. ראה אוה"ת נ"ך כרך א ע' תקלח.

294 **וזרחה לכם יראי שמי שמש צדקה**

"But for you who fear My Name, the sun of righteousness shall shine, with healing in its wings."

Malachi 3:20 מלאכי ג':כ'

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק׃

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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295 **וזרחה לכם יראי שמי שמש צדקה**

The Zohar at the beginning of Emor, which the text cites

וַעֲוָיָתָךְ בְּמִסַּן עֲנָיִן

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285 The Talmud discusses why Daniel was punished for advising Nebuchadnezzar, "redeem your sins through charity."

Bava Batra 4a:7 בבא בתרא ד' א':ז'

וּבָבָא בַּר בּוּטָא הֵיכִי עֲבַד הָכִי? וְהָאָמַר רַב יְהוּדָה אָמַר רַב, וְאִיתֵּימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מִפְּנֵי מָה נֶעֱנַשׁ דָּנִיֵּאל? מִפְּנֵי שֶׁהִשִּׁיא עֵצָה לִנְבוּכַדְנֶצַּר, שֶׁנֶּאֱמַר: "לָהֵן מַלְכָּא, מִלְכִּי יִשְׁפַּר עָלָךְ, וַחֲטָאָיִךְ בְּצִדְקָה פְרָק, וַעֲוָיָתָךְ בְּמִחַן עֲנָיִן, הֵן תֶּהֱוֵי אַרְכָא לְשַׁלְוָתָךְ וְגוֹ'", וּכְתִיב: "כֹּלָּא מְטָא עַל נְבוּכַדְנֶצַּר מַלְכָּא", וּכְתִיב: "וְלִקְצָת יַרְחִין תְּרֵי עָשַׂר וְגוֹ'"!

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PARAGRAPH 20

286 **אם ה' לא ישמר עיר**

"Unless Havayah builds the house, its builders labor in vain; unless Havayah guards the city, the watchman keeps vigil in vain."

Psalms 127:1 תהילים קכ"ז:א'

שִׁיר הַמַּעֲלוֹת לִשְׁלֹמֹה אִם־ה' לֹא־יִבְנֶה בַיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ אִם־ה' לֹא־יִשְׁמָר־עִיר שָׁוְא שָׁקַד שׁוֹמֵר׃

A Song of Ascents; of Solomon. Except the L-RD build the house, They labour in vain that build it; Except the L-RD keep the city, The watchman waketh but in vain.

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KEHOT'S NOTE

תהלים קכז, א.

287 **וממחתה כי לא תקרב**

"Through righteousness you shall be established; be far from oppression ... and from terror, for it shall not come near you."

Isaiah 54:14 ישעיהו נ"ד:י"ד

בְּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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KEHOT'S NOTE

ישעי' נד, יד.

288 **זח"ג בלק קפ"ח ב'**

The note says the wording of the Zohar passage on Balak is quoted in Or HaTorah on Bereishis, and refers also to Or HaTorah on Nach.

KEHOT'S NOTE

ראה הלשון באוה"ת בראשית נא, א. וראה גם אוה"ת נ"ך כרך ב ע' תתמב.

289 **דלא יהא חטאה**

The Zohar on Balak, which the text cites for reading "terror" in this verse as sin: there will be no sin.

Zohar, Balak 6:67–78 ספר הזהר, בלק ו':ס"ז-ע"ח

You, Companions, who have not attended on R. Shemaya the Saint, say that in the five kinds of com there is no share for

on "the sun of righteousness."

Zohar, Emor 1:1–2:6 ספר הזהר, אמור א:א-ב:ו

AND THE L-RD SAID UNTO MOSES, SPEAK UNTO THE PRIESTS THE SONS OF AARON AND SAY UNTO THEM, THERE SHALL NONE DEFILE HIMSELF FOR THE DEAD AMONG HIS PEOPLE. R. Jose said: 'What is the connection of this with the verse that immediately precedes, "A man also or a woman that hath a familiar spirit or that is a wizard shall be put to death" (Lev. 20, 27)? It is this: that having admonished the Israelites to sanctify themselves, the Scripture now admonishes the priests to sanctify themselves specially. Later, ...

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

296 שמש צדקה

The Zohar on Mikeitz, which the text also cites on "the sun of righteousness."

Zohar, Miketz 14:228–15:238 ספר הזהר, מקץ יד:רכח-טו:רלח

Alternatively we may explain that the light that shone on that morning when Abraham rose up also shone when the sun rose upon Jacob, which was the morning without clouds, filled with light, and without any darkness; for as soon as morning dawns severity has no more any power, but is filled with light from the side of Abraham. The words "when through clear shining after rain" allude to Joseph the righteous one who brought rain upon the earth so as to cause grass and all other vegetation to spring ...

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

297 ברבות וישלח פע"ח בא פט"ו

There the Shemoneh Esreh asks that G-dliness be revealed below, and since a king is not seen unclothed, garments are needed: the Torah is the inner garment and charity the outer one, "His garment is charity."

KEHOT'S NOTE

ראה לעיל כה, ג. ובאוה"ת בראשית פח, ב. "מבואר ענין שמש צדקה היינו מה שיהי' ואור החמה שבעתים כאור שבעת הימים והוא ענין אור ג"ר דעתיק ולכן היא מרפא כי משם מקור החיים".

298 משפטים פל"א

As the note quotes it, Or HaTorah explains that "the sun of righteousness" is Mashiach.

KEHOT'S NOTE

"מבואר דשמש צדקה הוא משיח" — אוה"ת בראשית פט, א. וראה באוה"ת נ"ך כרך א ע' תקלז. לעיל ע' כו, ג.

299 ושמתי כדכד

"And I will make your windows of kadkod": the verse that names the discourse the text cites.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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300 כי תשמע בקול

"If you will listen to the voice of Havayah your G-d, to keep all His commandments." The mitzvos bring "guarding."

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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301 (ובכ"ז אפשר להבין . . דכל מקום שנאמר והיה אינו אלא שמחה

The note refers to a lengthy discussion of all this, vehayah as joy, in these places of Or HaTorah.

KEHOT'S NOTE

בארוכה בכ"ז ראה באוה"ת נ"ך כרך ב ע' תשסא ואילך. אוה"ת פ' ויצא תתנד, א. אוה"ת פ' ראה ע' תרצט.

302 דכל מקום שנאמר והיה אינו אלא שמחה

Rabbi Shmuel bar Nachman: wherever it says vayehi, it signals trouble; wherever it says vehayah, joy.

Bereshit Rabbah 42:3 בראשית רבה מ"ב:ג

... מי הוא זה שהעיר לבם של מזרחיים, שיבואו ויפלו ביד אברהם, צדק יקראהו לרגלו חי העולמים, שהיה מאיר לו בכל מקום שהיה הולך. אמר רבי ברכיה: מזל צדק היה מאיר לו. אמר ר' ראובן: צדקה היתה צווחת ואומרת: אם אין אברהם, אין מי יעשה אותי, הה"ד (שם) יתן לפניו גוים ומלכים ירד. רבי יהודה ורי נחמיה, ר' יהודה אמר: אברהם היה משליך עליהם עפר, והוא נעשה חרבות קש ונעשה חצים. ורבי נחמיה אמר: יתן עפר לא נאמר אלא, כעפר. הן היו משליכים חרבות על אברהם, ונעשין עפר חצים, והן ...

Another interpretation, "it was in the days of Amrafel" – Rabbi Tanḥuma in the name of Rabbi Ḥiyya the Great and Rabbi Berekhya in the name of Rabbi Eliezer: The following exposition was brought with us in our hands when we came up from the Diaspora: Wherever it is stated: "It was [vayhi] in the days," it indicates trouble. is seen as a combination of the words vay and hi, both expressions of woe and misfortune. "It was in the days of Amrafel" – what was the trouble there? "They ...

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303 והי' ביום ההוא יצאו מ"ח

"And it will be on that day, living waters will go out from Jerusalem."

Zechariah 14:8 זכריה י"ד:ח

וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַם חֶצְיָם אֶל־הַיָּם הַקַּדְמוֹנִי וְחֶצְיָם אֶל־הַיָּם הָאַחֲרוֹן בַּקַּיִץ וּבֶחֹרֶף יִהְיֶה׃

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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KEHOT'S NOTE

ing unto thee, because the L-RD thy G-d loved thee.

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310 **ויעש דוד שם**

"And David made a name": the verse on which the text cites a discourse about charity as action.

II Samuel 8:13 שמואל ב ח:י"ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשֻׁבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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311 **הויה לי בעוזרי**

"Havayah is with me among my helpers": the verse that names the discourse the text cites.

Psalms 118:7 תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי:

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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312 **ושבתי בשלום אל בית אבי**

"And I will return in peace to my father's house, and Havayah will be my G-d." Yaakov's vow, read as the future revelation.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

313 **אז תתענג על ה'**

"Then you will delight above Havayah." The delight that is above the Name.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִי ה' דִּבֵּר:

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

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KEHOT'S NOTE

ישע' נח, יד.

314 **והי' מעשה הצדקה שלום**

"And the work of charity shall be peace, and the service of charity, quiet and security forever."

Isaiah 32:17 ישעיהו ל"ב:י"ז

וְהָיָה מַעֲשֵׂה הַצְּדָקָה שָׁלוֹם וַעֲבֹדַת הַצְּדָקָה הַשְׁקֵט וָבֶטַח עַד־עוֹלָם:

זכרי' יד, ח.

304 **והי' ביום ההוא יתקע בשופר**

"And it will be on that day, a great shofar will be sounded."

Isaiah 27:13 ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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KEHOT'S NOTE

ישע' כז, יג.

305 **כל הנשמה תהלל י-ה**

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

KEHOT'S NOTE

תהלים בסופו.

306 **כל הנשמה תהלל י"ה**

"Let every soul praise Yah." The soul's praise belongs to the letters yud-hei.

Psalms 150:6 תהילים קי"נ:ו'

כֹּל הַנְּשָׁמָה תְּהַלֵּל קָהּ הַלְלוּ־קָהּ:

Let every thing that hath breath praise the L-RD. Hallelujah.

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307 **בד"ה רני ושמחי בת**

There the threefold "holy" is explained through the letters of the Name: the first hei is thought, the last hei speech, the source of the worlds, and for any light to spread there must first be the yud, tzimtzum, since the worlds could not receive from the Infinite One Himself.

KEHOT'S NOTE

תו"א לו, ב.

308 **רני ושמחי בת**

"Sing and rejoice, O daughter of Zion, for behold, I am coming and will dwell in your midst."

Zechariah 2:14 זכריה ב:י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה':

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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309 **ולא אבה**

"But Havayah your G-d was not willing to listen to Bilam": the verse that names the discourse the text cites.

Deuteronomy 23:6 דברים כ"ג:ו'

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a bless-

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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KEHOT'S NOTE

ישעי' לב, יז.

315 **וז"ש ברבות ויצא פרשה ע' נטל הקב"ה**

There the Midrash is quoted in full: G-d took the words of the Patriarchs and made them the key to the children's redemption, giving every future blessing in the language of vehayah.

KEHOT'S NOTE

ראה לעיל פ' מטות פג, ד. לקמן דרושים לר"ה ס, ג.

316 **נטל הקב"ה שיחתן של אבות**

G-d took the words of the Patriarchs and made them a key to the redemption of the children: Yaakov said vehayah, and every future blessing and consolation is given in that language.

Bereshit Rabbah 70:6 בראשית רבה ע:ו

ושבתי בשלום אל בית אבי - ר' יהושע דסכנין בשם ר' לוי, נטל הקדוש ברוך הוא שיחתן של אבות, ועשאן מפתח לגאולתן של בנים. אמר לו הקב"ה: אתה אמרת והיה לי לאלקים, חייך! כל טובות וברכות ונחמות שאני נותן לבניך, איני נותנן אלא בלשון הזה, שנאמר (זכריה יד): והיה ביום ההוא יצאו מים חיים מירושלים. (ישעיה יא) והיה ביום ההוא, יוסיף ה' שנית ידו לקנות את שאר עמו. (יואל ד) והיה ביום ההוא, יטפו ההרים עסיס. (ישעיה כז) והיה ביום ההוא, יתקע בשופר גדול וגו':

"And I return to my father's house in peace" - Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: The Holy One blessed be He took the conversations of the patriarchs and rendered them the key to the redemption of the descendants. The Holy One blessed be He said to him [Jacob]: 'You said: "[The L-rd] will be [vehaya] my G-d," as you live, all the goodness, blessings, and consolations that I give to your children, I give it to them only in this language,' as it is stated: ...

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317 **והיה ביום הוא יצאו מים חיים מירושלים**

The Zohar on Sh'lach, which the text cites on "living waters will go out from Jerusalem."

Zohar, Sh'lach 34:252–260 ספר הזהר, שלח לך ל"ד:רנ"ב-ר"ס

318 **היו צריה**

"Her adversaries have become the head": the verse on which the Midrash plays on the letters vav-hei.

Lamentations 1:5 איכה א':ה

הָיוּ צָרֶיהָ לְרֹאשׁ אֹיְבֶיהָ שָׁלוּ כִּי־ה' הוֹגָהּ עַל רֹב־פְּשָׁעֶיהָ עוֹלָלֶיהָ הָלְכוּ שְׁבִי לִפְנֵי־צָר׃

Her adversaries are become the head, Her enemies are at ease; For the L-RD hath afflicted her For the multitude of her transgressions; Her young children are gone into captivity Before the adversary.

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319 **שובה ישראל**

"Return, Israel, unto Havayah your G-d": the verse that names the discourse the text cites.

Hosea 14:2 הושע י"ד:ב

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

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

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320 **אם יהיה אלקים עמדי**

"If Elokim will be with me and guard me on this way": the start of Yaakov's vow, which ends "and Havayah will be my G-d."

Genesis 28:20 בראשית כ"ח:כ

וַיִּדַּר יַעֲקֹב נֶדֶר לֵאמֹר אִם־יִהְיֶה אֱלֹקִים עִמָּדִי וּשְׁמָרַנִי בַּדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן־לִי לֶחֶם לֶאֱכֹל וּבֶגֶד לִלְבֹּשׁ׃

And Jacob vowed a vow, saying: 'If G-d will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

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321 **ישמח ה' במעשיו**

"Havayah shall rejoice in His works." G-d's joy when the world of action is refined.

Psalms 104:31 תהילים ק"ד:ל"א

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו׃

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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KEHOT'S NOTE

תהלים קד, לא.

322 **יצחק בחי' צחוק**

The words here quote Genesis 17:17; the passage is shown below.

Genesis 17:17 בראשית י"ז:י"ז

וַיִּפֹּל אַבְרָהָם עַל־פָּנָיו וַיִּצְחָק וַיֹּאמֶר בְּלִבּוֹ הַלְבֶן מֵאָה־שָׁנָה יִוָּלֵד וְאִם־שָׂרָה הֲבַת־תִּשְׁעִים שָׁנָה תֵּלֵד׃

Then Abraham fell upon his face, and laughed, and said in his heart: 'Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?'

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KEHOT'S NOTE

ראה בראשית יז, יז-יט.

ביאור הדברים בענין א"ת בניך שהוא בחי' אהבה...

An Explanation of "Do Not Read Banayich"

Love (banayich, "your children") builds the emotive attributes from Binah, but Malchus, the "house" that descends into the lower worlds, must be built by bonayich, "your builders": Torah and awe rooted in Chochmah, whose restraint gives G-d's light only where there is bittul. Beyond both, tzedakah draws G-d's very essence, the King Himself, into a dwelling place below.

THE MAAMAR IN BRIEF

The maamar explains the Sages' reading of Isaiah 54:13, "Do not read banayich (your children) but bonayich (your builders)." Banayich is love, rooted in Binah; bonayich is the building of Malchus, which must come from the gevuros because Malchus descends into worlds where the kelipos exist. That restraint, the "measuring line" that gives G-d's light only in proportion to bittul, comes from Chochmah, so the builders are Torah scholars, and their complete awe is higher than love. The deeds of those below can add light, as the Destruction withdrew it. The second section reads "verav shlom" through its tipcha accent: out of rav, Esav's multiplicity, peace is made, and the "forest" becomes a "city," because the kelipos have no hold in Chochmah. The third section adds "through tzedakah you shall be established": charity draws the encompassing light that guards the city and reaches Keser, above prayer (Binah) and Torah (Chochmah). The Midrash's parable of the matron, fully gladdened only when the king himself returns, shows that tzedakah brings G-d's essence, beyond all the "sons."

OUTLINE

1 **Children and builders** ¶1–2

Love (banayich) comes from Binah, while Malchus is built from gevuros rooted in Chochmah's bittul, the measuring line that keeps the light from the kelipos. The deeds of those below can add or withdraw light, and Torah with complete awe rebuilds Jerusalem with added light.

2 **Peace made out of multiplicity** ¶3–7

Verav shlom: Esav's multiplicity is refined into unity through Chochmah, where the kelipos have no hold; the suspended ayin of ya'ar and the large ayin of Shema; Torah as "north" and "gold"; and the need for banayich before bonayich.

3 **Tzedakah and encompassing light** ¶8–9

Charity draws the encompassing light that guards the city and brings "great to save," as the festivals of Tishrei show; the three stages correspond to Binah, Chochmah and Keser.

4 **The parable of the matron** ¶10–14

The daughters-in-law, the daughters and Zion herself are the three loves, with all your heart, soul and might; only the King's own coming, drawn down through tzedakah, is complete joy, a dwelling place for G-d's essence below.

5 **The apple tree among the forest trees** ¶15

As the radiance of Atzilus stands out among the hosts of the lower worlds, the Infinite One's "leaping" radiance stands out above Atzilus, and it comes only after banayich and bonayich, through tzedakah.

KEY CONCEPTS

banayich and bonayich בניך / בוניך

"Your children" and "your builders": love rooted in Binah, and the building of Malchus through Torah and awe rooted in Chochmah.

the measuring line (kav hamiddah) קו המדה

The Gevurah of Atik Yomin enclothed in the hidden Chochmah, which apportions G-d's light to each world and recipient according to its bittul.

self-nullification (bittul) ביטול

Setting aside one's own sense of self before G-d; the condition for receiving His light, true in Chochmah and partial in the lower worlds.

verav shlom ורב שלום

Read in two steps: rav, the multiplicity and separation associated with Esav, and the peace made out of it when it is refined into G-d's unity.

inner light and encompassing light אור פנימי / אור מקיף

Light that is received within (prayer and Torah, Binah and Chochmah), and light too great to be contained, which guards from beyond (tzedakah, Keser).

tzedakah צדקה

Charity, the general expression of all the mitzvos; it reaches Keser and draws down G-d's own essence.

Anochi אנכי

G-d's hidden essence, "better than ten sons," revealed through tzedakah to make a dwelling place below.

SECTION 1 · ¶1–2

Children and builders

1 ביאור הדברים[1] בענין א"ת בניך שהוא בחי' אהבה שנק' בן[2] בחי' ז"א רובו מהחסדים אלא בוניך בנין הנוק' [הנוקבא] הוא מהגבורות כי מלכות יורדת בבי"ע ומחיה גם ק"נ [קליפת נוגה] ושלמטה מטה מנוגה.

An explanation of the matter of "Do not read banayich (your children)"—which is the level of love, which is called "son," the level of Z'eir Anpin (the emotive attributes), the greater part of which is from the chassadim (kindnesses)—"but bonayich (your builders)": the building of the Nukva (the feminine) is from the gevuros (severities), for Malchus (sovereignty) descends into Beriah, Yetzirah and Asiyah and gives life also to kelipas nogah, and to what is far, far below nogah.

> This maamar is a further explanation (biur) of the discourse on the verse "And all your children (banayich) shall be taught by Havayah," which the Sages read "Do not read banayich, your children, but bonayich, your builders." "Children" stands for love, which is Z'eir Anpin, built mostly of chassadim (kindnesses); "builders" stands for the building of Malchus (the Nukva), which comes from the gevuros, the powers of restraint and limitation. The reason: Malchus descends into the lower worlds and gives life even, at a distance, to kelipas nogah (the "glowing husk," a mixture of good and evil) and to the still lower kelipos.

והנה בקדושה בחינת ביטול משא"כ בלעומת זה בחי' יש ואעפ"כ [ואף על פי כן] מחמת שקבלת שפעם מבחי' מל' דקדושה ע"כ קרו ליה אלקא דאלקייא[3]

Now, in holiness there is the quality of self-nullification (bittul), whereas in that which stands opposite it there is the quality of yesh (being a something); and even so, because their bounty is received from the level of the Malchus of holiness, therefore "they call Him the G-d of gods."

> In holiness a being knows itself as nothing before G-d (bittul); the realm that stands opposite holiness experiences itself as a separate, independent existence (yesh). Yet even that realm draws its life from the Malchus of holiness, and therefore, as the Talmud says, "they call Him the G-d of gods": they acknowledge Him as the source above their own powers.

והנה מצד עצמות א"ס אין תופס מקום להפריש שלא יומשך השפע רק במי שבטל דוקא כי כולא קמיה כלא חשיב

Now, from the standpoint of the essence of the Infinite One (Ein Sof), there is no room to make a distinction so that the bounty be drawn only into one who is nullified, specifically; for "all before Him is considered as nothing,"

> From the standpoint of G-d's very essence there is no reason to favor one recipient over another, since before Him everything, holy and unholy alike, is as nothing. So the rule that the flow goes only to what is nullified cannot come from the Essence itself.

ואם צדקת[4] מה כו' ולכן שממית בידים תתפש[5] וכמ"ש בד"ה ויאבק איש[6,7] ובד"ה ויהי בשלח פרעה.[8]

and "If you are righteous, what [do you give Him]?" etc. And therefore "the spider grasps with its hands," as is explained in the discourse beginning "And a man wrestled" and in the discourse beginning "And it came to pass, when Pharaoh sent."

> Elihu's words in Job, "If you are righteous, what do you give Him?", make the same point: a person's deeds add nothing to G-d's essence. Proverbs says "the spider grasps with its hands, and it is in the king's palaces": even a lowly creature takes hold in the King's palace, since from the Essence's standpoint nothing is excluded; two other discourses, "And a man wrestled" (Torah Ohr, Vayishlach) and "And it came to pass, when Pharaoh sent," develop this.

אך ע"י בחי' הגבורות שבמל' הוא ענין שמאן דוחה שלא יומשך לחיצונים שאין בהם ביטול רק בצמצום משום דמ"מ קרו לי' אלקא דאלקייא ועיקר השפע יומשך במי שבטל דהיינו בקדושה מלאכים ונשמות כו'

However, through the level of the gevuros that are in Malchus there is the matter of "the left pushes away," so that [the bounty] is not drawn to the external forces, which have no bittul, except in a contracted measure (tzimtzum)—since in any case "they call Him the G-d of gods"—while the main bounty is drawn into one who is nullified, that is, in holiness: angels and souls, etc.

> The limitation comes instead from the gevuros within Malchus, as the Sages say, "the left hand pushes away" (and the right draws near); the printed word shma'n is evidently smol, "the left," as the Kehot note quotes it. The gevuros hold back the flow from the external forces (the kelipos), which have no bittul, so that they receive only a contracted measure; they are not cut off entirely, because they too "call Him the G-d of gods." The main flow goes to what is nullified before G-d: the angels and souls of holiness.

ולכן בנין המל' דוקא צ"ל מהגבורות לפי שיורדת בבי"ע ששם יש קליפות אבל באצילות לא יגורך רע[9] כו'

Therefore the building of Malchus specifically must be from the gevuros, because it descends into Beriah, Yetzirah and Asiyah, where there are kelipos; but in Atzilus (Emanation), "evil does not dwell with You," etc.

> This is why Malchus must be built from the gevuros: it descends into Beriah, Yetzirah and Asiyah, where the kelipos exist, and needs a power that limits and repels. In Atzilus, the World of Emanation, there is no evil at all ("evil does not dwell with You"), so no such guarding is needed there.

(וע' מ"ש בד"ה להבין ענין הברכות[10] גבי ברכה אחרונה שכנגד חוה שהיא המל' חותם בברוך[11] מה"ט [מהאי טעמא] משא"כ בברכה ראשונה שכנגד אדם שהוא ז"א א"צ [אין צריך / אינו צריך] לחותם מטעם הנ"ל וזהו והתקין לו ממנו בנין כו' בוניך כו')

(And see what is written in the discourse beginning "To understand the matter of the blessings," regarding the last blessing, which corresponds to Chavah, who is Malchus: it concludes with "Blessed" for this very reason; whereas the first blessing, which corresponds to Adam, who is Z'eir Anpin, has no need to conclude [with it], for the reason mentioned above. And this is [the meaning of] "and He prepared for him, from himself, a building," etc.: bonayich, etc.)

A parenthetical reference to the Torah Ohr discourse on the wedding blessings. Of the two blessings on the creation of man, the one corresponding to Chavah (Malchus) also concludes with "Blessed," while the one corresponding to Adam (Z'eir Anpin) only opens with it; the closing blessing, the chasimah (literally "seal"), is needed for Malchus because it descends where the kelipos are. The words of that blessing, "and He prepared for him, from himself, a building," allude to the building of Malchus, which is bonayich.

והארה זו במל' באה מחכמה שהחכמה הוא בחי' ביטול ע"כ משם נמשך בחי' זו שלא יומשך אור א"ס רק במי שבטל כו'

This illumination in Malchus comes from Chochmah (wisdom); for Chochmah is the level of bittul, and therefore from there derives this quality, that the Infinite Light (Or Ein Sof) be drawn only into one who is nullified, etc.

The power in Malchus to direct the flow only to the nullified comes from Chochmah. Chochmah is itself bittul, the sense of being nothing before G-d, so from it comes the rule that the Infinite Light dwells only where there is bittul.

וכמ"ש ע"פ הרע"מ [הרעיא מהימנא] פ' תשא אבנא למשקל בה[12] דא יו"ד[13] כו' וזהו שהחכמה נק' דין כמ"ש החייט[14] כי זהו בחי' גבורות

As is explained on the [passage of the] Raaya Mehemna, Parshas [Ki] Sisa, "A stone to weigh with: this is the yud," etc. And this is why Chochmah is called "judgment" (din), as [Rabbi Yehudah] Chayat wrote: for this is the level of gevuros.

The Raaya Mehemna on the half-shekel reads "a stone to weigh with" as the yud, the letter of Chochmah: Chochmah is the weight that measures out the flow. That is why Chochmah, though it is a source of kindness, is also called din (judgment), as the Kabbalist Rabbi Yehudah Chayat held; measuring is a function of gevurah.

והיינו בחי' קו המדה שהוא בחינת גבורה עילאה דעי"י [דעתיק יומין][15] המתלבשת בחכמה סתימאה שמשם שרש מדה זו שלא יומשך גילוי אור א"ס רק לפי ערך הביטול כו'

That is, the level of the measuring line (kav hamiddah), which is the level of the supernal Gevurah of Atik Yomin that is enclothed in the hidden Chochmah (Chochmah Stima'ah); for from there is the root of this measure, that the revelation of the Infinite Light be drawn only in proportion to the bittul, etc.

> This measuring power is the kav hamiddah, the "measuring line": the supernal Gevurah of Atik Yomin (the innermost level of Keser) enclothed in the hidden Chochmah (Chochmah Stima'ah). From there comes the principle that G-d's revealed light is given only in proportion to the recipient's bittul.

וזהו חכמת נשים בנתה ביתה[16] בחכמה יבנה בית[17] והמשכה ובנין זה ע"י עול תורה ובחי' יראה דאיתא ברע"מ [ברעיא מהימנא] דד' מדרגות הן דחילו ורחימו מל' וז"א ואח"כ רחימו ודחילו בינה וחכמה

And this is [the meaning of] "The wisdom of women builds her house"; "Through wisdom a house is built." And this drawing-down and building is through the yoke of Torah and the level of awe; for it is stated in the Raaya Mehemna that there are four levels: dechilu and rechimu (awe and love), [which are] Malchus and Z'eir Anpin, and afterwards rechimu and dechilu (love and awe), [which are] Binah and Chochmah.

> So Proverbs says "The wisdom of women builds her house" and "Through wisdom a house is built": the "house," Malchus, is built by Chochmah. In a person this building comes through accepting the yoke of Torah and through awe. The Raaya Mehemna lists four levels, dechilu and rechimu (Aramaic for awe and love): the lower awe and love are Malchus and Z'eir Anpin, and the higher love and awe are Binah and Chochmah.

נמצא בחי' ז"א שנק' בניך בחי' בן אהבה שרשו מבינ' [מבינה] שהיא ג"כ בחי' רחימו והיינו אהבה זוטא ששרשה מאהבה רבה אכן יראה תתאה מל' שרשה[18] מיראה עילאה בחי' חכמה שהוא ביטול שלמעלה מבחי' אהבה

It follows that the level of Z'eir Anpin, which is called banayich, the level of "son," love, has its root in Binah (understanding), which is also the level of rechimu (love); that is, the lesser love (ahavah zuta), whose root is in the great love (ahavah rabbah). But the lower awe (yirah tata'ah), Malchus, has its root in the supernal awe (yirah ila'ah), the level of Chochmah, which is a bittul that is higher than the level of love.

> It follows that love, Z'eir Anpin, the "son" (banayich), is rooted in Binah: the lesser love (ahavah zuta) grows from the great love (ahavah rabbah). But the lower awe, Malchus, is rooted in the supernal awe, Chochmah, a bittul higher than any love; so the "builders" of Malchus draw from a higher root than the "children."

ולכן בחי' בוניך דמל' הן נק' תלמידי חכמים כי בחכמה דוקא יבנה בית וזהו בחכמה יסד ארץ[19]

Therefore those of the level of bonayich, of Malchus, are called talmidei chachamim (disciples of the wise), for "through wisdom" specifically "a house is built." And this is [the meaning of] "With wisdom [He] founded the earth,"

> Hence those at the level of bonayich, who build Malchus, are called talmidei chachamim, "disciples of the wise," since a house is built specifically through Chochmah (wisdom). Proverbs says the same: "Havayah founded the earth with wisdom"; the earth stands for Malchus.

אבל כונן שמים שהוא בחי' בניך הוא בתבונה וכמ"ש זה ג"כ ע"פ מאמר הזח"ג [הזהר חלק ג] בפ' אמור (דף ק')

but "established the heavens," which is the level of banayich, is "with understanding." And this too is explained on the teaching of the Zohar, Part III, in Parshas Emor (folio 100),

> The same verse continues that He "established the heavens with understanding": the heavens, the emotive attributes of Z'eir Anpin (banayich), come from Binah. The text adds that this is also explained on a teaching of the Zohar in Parshas Emor; the Kehot note locates that explanation in the Mitteler Rebbe's Biurei HaZohar.

ע"פ וגם אמנה[20,21] כו' ובפ' וירא[22] וע' בד"ה להבין הטעם שנשתנה יצירת האדם[23] כו' ע"ש

on [the verse] "And moreover, truly [she is my sister]," etc., and in Parshas Vayeira. And see in the discourse beginning "To understand the reason why the formation of man was different," etc.; see there.

> That Zohar teaching is on Avraham's words about Sarah, "And moreover, truly she is my sister," and there is a further explanation on Parshas Vayeira. The reader is also sent to the Torah Ohr discourse on why the formation of man was different, which links the two wedding blessings to the two stages of man's creation.

והנה מבואר במ"א בפי' בונה ירושלשים[24] הוי' שהוא בנין ע"ס דמל' ממלכיות שבע"ס [עשר ספירות] [שבעשר ספירות] דז"א כו'

Now, it is explained elsewhere, on the meaning of "Havayah builds Jerusalem," that it is the building of the ten Sefiros of Malchus from the [aspects of] Malchus in the ten Sefiros of Z'eir Anpin, etc.

> Elsewhere it is explained that "Havayah builds Jerusalem" refers to the building of Malchus, here called Jerusalem: each of the ten Sefiros of Malchus is built from the Malchus-aspect of the corresponding Sefirah of Z'eir Anpin.

אך כח שיהיה בנין זה נמשך דוקא ממקום עליון יותר ועמ"ש בד"ה יו"ט [יום טוב] של ר"ה [ראש השנה] שחל להיות בשבת[25, 26]

But the power for this building to come about is drawn specifically from a higher place. And see what is written in the discourse beginning "The festival of Rosh HaShanah that falls on Shabbos."

> Yet the power that makes this building possible must come from a source higher than Z'eir Anpin. The Likkutei Torah discourse on the Mishnah about Rosh HaShanah falling on Shabbos is cited for this.

(וע' בזח"א [בזהר חלק א] כ"ח א' ע"פ ויבן קל"ד א' קל"ט א'. ובח"ג [ובחלק ג'] פנחס דרכ"א א' ובפי' הרמ"ז [הרב משה זכות] שם).

(And see the Zohar, Part I, 28a, on [the verse] "And He built"; 134a; 139a; and Part III, Pinchas, 221a, and the commentary of the Ramaz there.)

> The text lists further Zohar passages on this building, among them the passage on "And Havayah Elokim built the rib" (the building of Chavah), and the commentary of the Ramaz, Rabbi Moshe Zacuto, on the Zohar's passage in Pinchas.

והנה יש ג"כ ירושלים של מעלה מל' דא"ס יראה עילאה כו' ובפרדס שער מהות והנהגה פי"ג[27] דירושלים של מעלה הוא בינה א"כ י"ל [יש לומר] פי' בונה

Now, there is also a Jerusalem Above: the Malchus of Ein Sof, the supernal awe, etc. And in the Pardes, Shaar Mahus VeHanhagah, chapter 13, [it is written] that the Jerusalem Above is Binah. If so, it may be said that the meaning of "builds

> There is also a "Jerusalem Above," which the text identifies with the Malchus of Ein Sof, the supernal awe; the Pardes Rimonim (in the gate named "Essence and Conduct") identifies it with Binah. Either way it is above the Jerusalem below, and this opens a further reading of "builds Jerusalem."

ירושלים להמשיך תוספת אור מירושלים של מעלה מל' דא"ס בירושלים של מטה מל' דאצילות להיות כעיר שחוברה לה יחדיו[28] היינו התחברות ירושלים של מעלה בירושלים של מטה כו'

Jerusalem" is to draw down an increase of light from the Jerusalem Above, the Malchus of Ein Sof, into the Jerusalem below, the Malchus of Atzilus, so that it be "like a city that is joined together," that is, the joining of the Jerusalem Above with the Jerusalem below, etc.

> On this reading, "builds Jerusalem" means drawing added light from the Jerusalem Above, the Malchus of Ein Sof, into the Jerusalem below, the Malchus of Atzilus. The Psalm calls Jerusalem "a city that is joined together": the upper and the lower Jerusalem joined as one.

והענין דהנה מבואר למעלה שיש בחי' קו המדה שעל ידו נמשך כל ההמשכות והמשכה זו לפי ערך הביטול

The explanation is this: it was explained above that there is the level of the measuring line, through which all the flows are drawn down, and this flow is in proportion to the bittul.

> To show how such an addition is possible, the text recalls the measuring line: every flow of divine light is measured out through it, and always in proportion to the recipient's bittul.

ולכן בחכמה דאצילות שורה אור א"ס לפי שהוא בבחי' ביטול ועד"ז בכל האצי' מאיר בחי'[29] חכמה

Therefore the Infinite Light rests in the Chochmah of Atzilus, because it is in a state of bittul; and likewise, in all of Atzilus the level of Chochmah shines.

> Since the Chochmah of Atzilus is pure bittul, the Infinite Light rests in it, and Chochmah shines through all of Atzilus; the Kehot note refers here to the Tikkunei Zohar.

אבל בבי"א [בבי"ע (בריאה יצירה עשיה)] שם אין מאיר הביטול ע"ד שהוא בחכמה דאצי' ביטול אמיתי רק ביטול היש ע"כ מתמעט ג"כ גילוי אור א"ס כו' ולכן בחי' מל' כשמתלבשת בבי"ע אין נמשך שם הגילוי אור א"ס כמו באצי'.

But in Beriah, Yetzirah and Asiyah the bittul does not shine there as it is in the Chochmah of Atzilus, a true bittul, but only the bittul of the yesh (of a being that is something); therefore the revelation of the Infinite Light is also diminished, etc. And therefore, when the level of Malchus is enclothed in Beriah, Yetzirah and Asiyah, the revelation of the Infinite Light is not drawn there as in Atzilus.

> In Beriah, Yetzirah and Asiyah there is not the true bittul of the Chochmah of Atzilus, only bittul hayesh, the self-nullification of beings who still feel that they exist. The revelation of the Infinite Light is correspondingly smaller there, so when Malchus is enclothed in these worlds it does not bring the revelation it has in Atzilus.

אך הנה הגם שמאמר קו המדה נמדד איך שיהיה הגילוי בכל עולם לפי ערכו כנ"ל הנה כ"ז [כל זה] היה בתחלת ההשתלשלות

However, although by the word of the measuring line it was measured how the revelation would be in each world according to its level, as mentioned above, all this was at the beginning of the chain of descending worlds (hishtalshelus);

> The measuring line fixed, at the beginning of the chain of worlds, how much revelation each world would receive according to its standing. But that original allotment is not the end of the matter.

אבל אח"כ מצד מעשה התחתונים יש שינוים בקו המדה לפעמי' [לפעמים] מאיר בתוספת גילוי אור בכל ההשתלשלות דאבי"ע [דאצילות בריאה יצירה עשיה] ע"י התגברות למטה תשובה ומע"ט [ומעשים טובים] ותורה

but afterwards, by virtue of the deeds of the lower beings, there are changes in the measuring line: sometimes it shines with an increased revelation of light throughout the whole chain of Atzilus, Beriah, Yetzirah and Asiyah, through a strengthening below: teshuvah (return), good deeds, Torah

> Afterwards the deeds of those below change the measure: when people strengthen themselves through teshuvah, good deeds, Torah, prayer and charity, added light shines through all four worlds, Atzilus, Beriah, Yetzirah and Asiyah.

ותפלה וצדקה וכמ"ש סד"ה ראה ריח בני[31, 30] ולפעמים מאיר בגרעון יותר כשלא אכשור דרי וכמ"ש בפע"ח [בפרי עץ חיים][32] בכוונת שבת שע"י חטא אדה"ר [אדם הראשון] ירדו העולמות הרבה כו'

prayer and charity, as is explained at the end of the discourse beginning "See, the fragrance of my son"; and sometimes it shines with greater diminution, when the generations are not worthy, as is written in Pri Etz Chaim on the intentions (kavanos) of Shabbos, that through the sin of Adam, the first man, the worlds descended greatly, etc.,

> This is explained at the end of the discourse "See, the fragrance of my son." Conversely, when the generations are unworthy, the light is diminished further: Pri Etz Chaim, in the Arizal's intentions for Shabbos, says that Adam's sin made all the worlds descend greatly (the Kehot note points to its Gate of Prayer, chapters 6 and 7, and says the exact wording was not found).

ואח"כ ע"י תשובתו ושבת נתקן כו' וכן בשעת חורבן ירושלים הסתלקות האור מזו"נ [מזעיר אנפין ונוקבא] כמ"ש קוב"ה [קודשא בריך הוא] סליק לעילא[33] לעילא כו'.[34, 35, 36]

and afterwards, through his teshuvah and through Shabbos, it was repaired, etc. And likewise, at the time of the destruction of Jerusalem, [there was] a withdrawal of the light from Z'eir Anpin and Nukva, as it is written, "The Holy One, blessed be He, ascended higher and higher," etc.

> Through Adam's teshuvah and through Shabbos that descent was repaired. Likewise, at the destruction of Jerusalem the light withdrew from Z'eir Anpin and Nukva, as the Zohar says, "the Holy One, blessed be He, ascended higher and higher": what people do below changes how much light is revealed.

2 וע"ז לא נתמלאה צור אלא[37] כו' וזהו פי' בוניך בנין ירושלים להמשיך תוספת אור בבחי' מלי מקור דבי"ע עד שיהיה גם למטה גילוי אור א"ס ממש וכמ"ש לע"ל [לעתיד לבוא][38] ובאו במערות צורים מפני פחד[39] ה' כו'

And through this, "Tyre was filled only [from the ruin of Jerusalem]," etc. And this is the meaning of bonayich: the building of Jerusalem, to draw down an increase of light into the level of Malchus, the source of Beriah, Yetzirah and Asiyah, until below as well there be a revelation of the very Infinite Light (Or Ein Sof), as it is written of the Time to Come, "And they shall go into the caves of the rocks, from before the terror of Havayah," etc.

> When the light withdrew at the Destruction, the opposing side was filled: the Sages say Tyre grew full only from Jerusalem's ruin. Bonayich, the rebuilding of Jerusalem, reverses this by drawing added light into Malchus, the source of Beriah, Yetzirah and Asiyah, until the Infinite Light itself is revealed even below. Isaiah pictures that revelation: before the terror of G-d's majesty, those opposed to Him will hide in the caves of the rocks (tzurim, a word that echoes Tzor, Tyre).

ובנין זה הוא ע"י עול תורה ועמ"ש ע"פ אריתי מורי עם בשמי[40] וזהו ג"כ ענין יראה שלם שנמשך ע"י התורה ועמ"ש ע"פ שימני כחותם[41,42] בענין

And this building is through the yoke of Torah; and see what is written on [the verse] "I have gathered my myrrh with my spice." And this is also the matter of "complete awe" (yirah shalem), which is drawn down through the Torah; and see what is written on [the verse] "Set me as a seal," on the subject of

> This rebuilding comes through accepting the yoke of Torah, as explained in the discourse on "I have gathered my myrrh with my spice" (Song of Songs 5:1). It is also called yirah shalem, "complete awe," the two words traditionally heard in the name Yerushalayim, and such awe is drawn down through the Torah. The text then refers to the discourse on "Set me as a seal" (Song of Songs 8:6).

חותם שוקע ויראה שממשיך מבחי' גבוה יותר מהמהשכה שעל ידי חותם בולט שמלמטה בחי' אהבה וזהו א"ת [אל תקרי] בניך בחי' אהבה אלא בוניך בחי' יראה שלם ע"י עסק התורה:

the sunken seal and awe, which draws down from a higher level than the drawing-down through the raised seal, which is from below, the level of love. And this is [the meaning of] "Do not read banayich," the level of love, "but bonayich," the level of complete awe, through the study of Torah.

> A seal can be engraved, with its letters sunken, or embossed, with its letters raised; that discourse links the sunken seal with awe, which draws from a higher level, and the raised seal with love, which rises from below. So the Sages' reading "not banayich but bonayich" moves from love to the complete awe that comes through Torah study.

SECTION 2 · ¶3–7

Peace made out of multiplicity

3 ב והנה ע"י בחי' בוניך נמשך בחי' ורב שלום[43] שמבחי' ורב נעשה שלום וזהו שהנגינה בתיבת ורב הוא טפחא שיהיה מפורש ומובן באומרו ורב שהוא בהבדל ענין בפ"ע [בפני עצמו] כידוע בטעם נגינת הטפחא שהוא הבדלת וסיום ענין

2. Now, through the level of bonayich is drawn down the level of verav shlom ("and great peace"): out of the level of verav, peace is made. And this is why the cantillation on the word verav is a tipcha: so that it be explicit and understood, when one says verav, that it stands apart, a matter by itself, as is known concerning the cantillation note tipcha, that it is a separation and the close of a matter.

> The second section begins. Bonayich brings about "and great peace" (verav shlom), the continuation of the verse "And all your children shall be taught by Havayah, and great shall be the peace of your children," which the text reads in two steps: out of verav, "much," peace is made. It supports this from the cantillation: verav carries a tipcha, an accent that marks a pause and closes a phrase.

ואם לא היה נגינת הטפחא מבדלת היה הכונה דקאי ורב אל ענין השלום כפשוטו דהיינו שלום רב.

Had the tipcha not separated, the intent would have been that verav refers to the matter of peace in its plain sense, that is, "great peace."

> Without that pause, verav would simply describe the peace as "great peace," a large measure of peace. The separating accent shows that verav also carries a meaning of its own.

אבל עכשיו הפי' ורב הוא ענין בפ"ע [בפני עצמו] היינו בחי' עשו טורי דפרודא רשות הרבים אלא מבחי' ורב זה נעשה שלום שיתברר ויוכלל בבחי' היחוד וזהו רב להושיע.[44]

But as it is, the meaning is that verav is a matter by itself: that is, the level of Esav, "the mountains of separation," the domain of the many (reshus harabim). But out of this level of verav, peace is made: that it be refined and included in the level of unity. And this is [the meaning of] "great (rav) to save."

> Read on its own, rav, "much," stands for multiplicity and division: Esav, called "the mountains of separation," and the reshus harabim, the domain of the many and scattered, as opposed to the unity of holiness. The promise is that this very multiplicity will be refined and included in G-d's unity, becoming peace; so Isaiah, describing G-d's coming from Edom, Esav's land, calls Him "great (rav) to save."

4 והנה ענין עתיד חזיר ליטהר[45] דהנה כתיב יכרסמנה חזיר מיער[46] והע' תלויה[47,48] היא בחי' ז"ת [תחתונות] דאימא ששם היה השבה"כ [השבירת הכלים]

Now, [as for] the matter that "the pig is destined to become pure": it is written, "The boar from the forest gnaws at it," and the ayin [of "forest"] is suspended; it is the level of the seven lower [Sefiros] of Imma, where the shattering of the vessels took place,

> The text now explains the saying that in the future even the pig, the emblem of impurity, will become pure. In the verse "The boar from the forest (miya'ar) gnaws at it," the ayin of ya'ar is written raised above the line, and the Midrash reads it: "if you are worthy, from the river (ye'or); if not, from the forest (ya'ar)." That suspended ayin, whose value is seventy, is the seven lower Sefiros of Imma (Binah), each made up of ten, where the shattering of the vessels took place.

דהיינו בשם ס"ג [שם ס"ג] שבבינה ז' מלכין דתהו משא"כ בחכמה לא היה שבה"כ [שבירת הכלים] כמ"ש ימותו ולא[49] בחכמה כו' וזהו ג"כ ענין ע' רבתי דשמע ישראל[50]

that is, in the Name Sag that is in Binah: the seven kings of Tohu; whereas in Chochmah there was no shattering of the vessels, as it is written, "They die, and not with wisdom," etc. And this is also the matter of the large ayin of "Shema Yisrael,"

> The shattering was in the Name Sag, the aspect of Binah, where the "seven kings of Tohu," the attributes of the World of Chaos, broke; in Chochmah there was no shattering, as Job says, "They die, and not with wisdom." The enlarged ayin in the first word of "Shema Yisrael" belongs to the same theme.

כי בבינה הם אתוון רברבין והיינו כשנתקן משה"כ [משבירת הכלים] שזהו פי' שם ב"ן [שם ב"ן] ורפ"ח שנכללו בז"ת [בז' תחתונות] דאימא ע' רבתי כו'.

for in Binah are "the large letters" (asvon ravrevin); that is, when [what came] from the shattering of the vessels is rectified. For this is the meaning of the Name Ban and the 288 [sparks], which were included in the seven lower [Sefiros] of Imma: the large ayin, etc.

> In Binah the letters are "large" (asvon ravrevin), so the enlarged ayin of Shema is the seven lower Sefiros of Binah once the damage of the shattering is repaired. That repair is the inclusion of the Name Ban (value 52) and the 288 sparks in those seven Sefiros of Imma.

5 וגם הע' דיער תלויה לפי שהחיצונים מקבלים בריחוק ע"י בחי' מקיף דלבונה שלכך יש י"א סממני קטרת[51,52] ובקדושה עשר ולא תשע[53,54]

And the ayin of ya'ar (forest) is also suspended because the external forces receive from afar, through the level of the encompassing [light] of the frankincense (levonah); for this reason there are eleven spices of the incense, whereas in holiness [there are] "ten and not nine."

A second reason the ayin of ya'ar is suspended: the external forces (the kelipos) receive their life only from afar, through an encompassing light that never enters them, associated here with the frankincense (levonah). That is why the incense has eleven spices, one beyond the "ten and not nine" of holiness that Sefer Yetzirah says of the Sefiros: the extra measure stands for the distant life given to what is outside holiness.

וגם פי' יער היינו עולם המלאכים או עולם העשייה[55] והנה לע"ל [לעתיד לבוא] בקץ הימין[56] בב"א [במהרה בימינו אמן] שיקוים ואת רוח הטומאה אעביר[57] כו'

Also, the meaning of ya'ar is the world of the angels, or the World of Asiyah (Action). Now, in the Time to Come, at the end of days (ketz hayamin), speedily in our days, amen, when [the verse] "And I will remove the spirit of impurity," etc., will be fulfilled,

Ya'ar, "forest," is also read as the world of the angels or the World of Asiyah. In the end of days (ketz hayamin, a phrase from Daniel), when G-d fulfils His promise through Zechariah, "I will remove the spirit of impurity from the land," this changes.

וזהו אז אהפוך אל[58] כו' זהו הפי' שמבחי' ורב נעשה שלום שיוכלל ביעקב גם המקיף הנ"ל.

this is [the meaning of] "Then I will turn to [the peoples]," etc. This is the meaning of [the statement] that out of the level of verav peace is made: that the encompassing [light] mentioned above will also be included in Yaakov.

Zephaniah's prophecy, "For then I will turn to the peoples a clear language, that they may all call on the Name of Havayah," describes that change. It is the deeper meaning of "out of verav peace is made": even the encompassing light that now gives distant life to what is outside will be included in Yaakov, the side of holiness.

6 ומזה יובן עוד דלהיות ורב שלום הוא דוקא ע"י בוניך כי בחכמה דוקא אתבררו לפי שמשם אין להם יניקה שיניקתם מבחי' יער ז"ת [ז' תחתונות] דאימא

From this it will further be understood that for verav shlom to come about, it is specifically through bonayich: for it is specifically "through Chochmah (wisdom) that they are refined," since from there they have no nourishment, for their nourishment is from the level of ya'ar, the seven lower [Sefiros] of Imma,

> This explains why verav shlom comes specifically through bonayich, the builders who work through Chochmah. The kelipos draw their nourishment from ya'ar, the seven lower Sefiros of Imma where the shattering took place, but they have no hold in Chochmah; so in Chochmah they can be sorted out, as the Kabbalistic saying goes, "through Chochmah they are refined."

אבל לא בחכמה כו' לכן ע"י חכמה נעשה התיקון ומבחי' יער נעשה עיר כו' ועמ"ש ע"פ אסרי לגפן עירה[59, 60] כו'.

but not in Chochmah, etc. Therefore through Chochmah the rectification is made, and out of the level of ya'ar (forest) is made ir (city), etc. And see what is written on [the verse] "Binding his foal (iroh) to the vine," etc.

> Because Chochmah is beyond the kelipos' reach, the rectification is made through it, and ya'ar, the "forest," becomes ir, a "city," the same letters in a new order. The text refers to its discourse on Yaakov's blessing to Yehudah, "Binding his foal (iroh) to the vine," where iroh is read both as a wild donkey and as the city of G-d.

7 ועפ"ז [ועל פי זה] יובן מ"ש ברבות ע"פ רב לכם כוי[61] פנו לכם צפונה[62] ואין צפונה אלא דברי תורה[63]

According to this we will understand what is said in the Midrash Rabbah on [the verse] "Rav lachem (you have had enough)," etc., "turn northward": "and 'northward' means nothing other than words of Torah."

> As Israel skirted Esav's land, G-d told them, "You have circled this mountain long enough (rav lachem); turn northward (tzafonah)." The Midrash reads tzafonah as "hide yourselves" in Torah: if Esav threatens, flee to the Torah, for "tzafonah means only Torah." The text uses this to show that rav, Esav's multiplicity, is overcome through Torah.

והיינו כי מצפון זהב יאתה[64] בחינת יראה יראו את[65] ה' ראשית חכמה יראת[66] ה' והוא בחי' תורה שנא' [שנאמר] בה הנחמדים מזהב[67] וכמ"ש ברבות בראשית פי"ו[68]

That is, for "out of the north comes gold": the level of awe, "Stand in awe of Havayah," "The beginning of wisdom is the awe of Havayah"; and this is the level of Torah, of which it is said, "They are more desirable than gold"; and as is said in Bereishis Rabbah, chapter 16,

> Job's "out of the north comes gold" joins north with gold, and gold is the level of awe, as in "Stand in awe of Havayah" and "The beginning of wisdom is the awe of Havayah." The Torah is "more desirable than gold," so north, gold, awe and Torah belong together; the text also points to Bereishis Rabbah, chapter 16.

כי אם אין חכמה אין יראה[69,70] ועיקר בחינת זהב הוא תשבעפ שהיא בחי' כמעלת הזהב על הכסף כמ"ש במ"א בענין בינה יתירה ניתנה באשה[71] כו'

for "if there is no wisdom, there is no awe." And the main level of gold is the Oral Torah, which is at the level of the superiority of gold over silver, as is explained elsewhere on the subject of "Extra understanding was given to woman," etc.,

> As the Mishnah in Avos says, "If there is no wisdom, there is no awe": awe depends on the wisdom of Torah. Gold in its fullest sense is the Oral Torah, which excels the Written Torah as gold excels silver, and the text refers to its explanation elsewhere of the Sages' saying that "extra understanding was given to woman," woman standing for Malchus and the Oral Torah.

וכענין ערבים עלי[72] דברי סופרים[73] בד"ה שחורה אני[74] ונאוה וסופר הוא בחינת חכמה אשר בחכמה אתברירו

and like the matter of "The words of the Sofrim (scribes) are sweet to me," in the discourse beginning "I am black but comely"; and sofer (scribe) is the level of Chochmah, for "through Chochmah they are refined."

> The Sages also say that "the words of the Sofrim," the teachers of the Oral Torah, are sweeter than the wine of Torah, a theme explained in the discourse "I am black but comely." Sofer, "scribe," stands for Chochmah, through which all things are refined and sorted.

ולכן מזה נמשך שיהיה בחי' רב לכם וע"ד שנזכר למעלה שהתורה נקרא עוז ותושיה כו'[75]

Therefore from this comes about the level of rav lachem, along the lines of what was mentioned above, that the Torah is called "strength and sound wisdom (tushiyah)," etc.

> Through this Torah comes the level of rav lachem: the rav, Esav's multiplicity, no longer stands against Israel. As said earlier, the Torah is called "strength (oz) and sound wisdom (tushiyah)"; the Kehot note relates oz to the G-dly soul and tushiyah to the animal soul, and cites the Zohar Chadash that Torah at first "weakens" a person as he battles his evil inclination, but once he is used to it, it brings him joy and strength.

(ועיין בזח"ב [בזהר חלק ב'] תרומה קמ"ח א' ע"פ תפוחי זהב במשכיות כסף[76, 77, 78] וברבות ר"פ ויגש ובפרש"י [ובפירש רש"י / ובפירוש רש"י] במשלי סי' כ"ה י"א ובשל"ה [ובשני לוחות הברית] בתחלתו ד' ג' ע"א)

(And see the Zohar, Part II, Terumah, 148a, on [the verse] "Apples of gold in settings of silver"; and the Midrash Rabbah, at the beginning of Parshas Vayigash; and Rashi's commentary on Proverbs, chapter 25, [verse] 11; and the Shelah, at its beginning, folio 3a.)

A parenthetical list of further sources: the Zohar on "Apples of gold in settings of silver" (Proverbs 25:11), the Midrash Rabbah at the start of Vayigash, Rashi on that verse, and the opening of the Shelah. The verse's image of gold set within silver fits the two levels of Torah just discussed.

פי' הוא ענין אורייתא סתים וגליא[79] והכל אחד כי תשבע"פ [תורה שבעל פה] נק' ארץ זבת חלב ודבש וכמש"ל [וכמה שלמטה] בד"ה היום הזה בפ' כי תבא.

The meaning is the matter of "the Torah is hidden and revealed," and all is one; for the Oral Torah is called "a land flowing with milk and honey," as is explained below in the discourse beginning "This day," in Parshas Ki Savo.

This is the Zohar's teaching that the Torah is "hidden and revealed," yet all is one: its concealed depths and its revealed teaching are a single Torah. The Oral Torah is called "a land flowing with milk and honey," as explained in the discourse "This day" in Parshas Ki Savo.

וז"ש [וזהו שכתוב] בדוד אדמוני עם יפה עינים[80, 81] כי בנין המלי' מהגבורה אדמוני אך מ"מ עם יפה עינים

And this is [the meaning of] what is written of David, "ruddy, with beautiful eyes": for the building of Malchus is from Gevurah (restraint), "ruddy"; but nevertheless "with beautiful eyes,"

So Scripture describes David, the embodiment of kingship (Malchus), as "ruddy, with beautiful eyes." "Ruddy," the color red, is Gevurah, for Malchus is built from the gevuros; yet he also had "beautiful eyes."

כי גבורה זה אמיתית החסד וע"ד ענין קו המדה גבורה דע"י [דעתיק יומין] המתלבשת במו"ס [במוחא סתימאה] טלא דבדולחא[82] כעין הבדולח גוון לבן אלא דגווני סומקי אתחזי ביה כו'.

for this Gevurah is the truth of Chesed (kindness). It is along the lines of the matter of the measuring line, the Gevurah of Atik Yomin that is enclothed in the Mocha Stima'ah (the hidden brain): "the dew of crystal," like the appearance of crystal, a white color, but "red hues are seen in it," etc.

The "beautiful eyes" show that this Gevurah is at heart true kindness: its restraint serves good. It is like the measuring line, the Gevurah of Atik Yomin enclothed in the hidden brain (Mocha Stima'ah), which the Zohar pictures as "the dew of crystal": white like crystal, yet showing red hues within it.

(ועיין זח"ג [זהר חלק ג] תזריע נ"א[83] אי נ"ו אי פ"ד[84] אי דרס"ב ע"ב) אך כדי להיות בוניך צ"ל תחלה בניך

(And see the Zohar, Part III, Tazria, 51a; 56a; 84a; 262b.) But in order for there to be bonayich, there must first be banayich,

A parenthetical reference to further Zohar passages (Part III, 51a, 56a, 84a and 262b). Then the next step: bonayich, building through Torah and awe, requires that there first be banayich, the "children," the level of love.

שהוא בינה רצוא ושוב[85] שבתפלה כו' ברכו בתורה ברוך יסוד אבא[86] שיומשך בתוה ו' ששה מדות ז"א כו':

which is Binah (understanding): the "running and returning" (ratzo vashov) in prayer, etc. "They blessed over the Torah": baruch ("blessed") is the Yesod of Abba, that it be drawn into the Torah, the vav, the six attributes (middos) of Z'eir Anpin, etc.

Banayich is Binah, expressed in prayer's "running and returning" (ratzo vashov), the soul's yearning upward and its return to serve below, in Ezekiel's words about the living creatures. The words "they blessed over the Torah" recall the Sages' saying that the Land was lost because they did not first bless over the Torah: baruch, "blessed," is the Yesod of Abba, the channel from Chochmah that must be drawn into the Torah, the letter vav, the six attributes of Z'eir Anpin. The Kehot note quotes the Kabbalistic lexicon Meorei Or: "Baruch is the name of the Yesod of Abba, united within the Yesod of Imma."

SECTION 3 · ¶8–9

Tzedakah and encompassing light

8 ג ואח"כ בצדקה תכונני[87] כי כ"ז [כל זה] הוא בנין המל' בבחינת א"פ [אור פנימי] אבל להיות שמירה ישמור עיר הוא המשכת מקיפים שנמשכים ע"י הצדקה רחמים כו'

3. And afterwards, "Through tzedakah (righteousness) you shall be established." For all this is the building of Malchus in the manner of inner light (or pnimi); but for there to be the guarding of "guards the city," there is the drawing-down of encompassing lights (makifim), which are drawn down through charity (tzedakah), compassion, etc.

The third section turns to the next verse, "Through tzedakah you shall be established." Banayich and bonayich build Malchus as inner light, light that enters and is absorbed; but to guard the "city" from the outside forces, as in "unless Havayah guards the city," encompassing lights (makifim) are needed, and these are drawn down through charity and compassion.

והמקיף דוחה יניקת החיצונים[88] (ועיין ע"פ אם ה' לא יבנה[89,90] כו' ישמר עיר[91,92,93,94] ביומא די"ט סע"ב [סוף עמוד ב][95] וברבות בתחלת פתיחתא דאיכה זח"ב [זהר חלק ב'] פ' בא ל"ט א' תרומה קס"ד א' פקודי רכ"ו א' ח"א [חלק א'] ויצא קנ"א ב')[96]

And the encompassing [light] repels the nurture of the external forces. (And see on [the verse] "Unless Havayah builds," etc., "guards the city," in Yoma, at the end of 19b; and in the Midrash Rabbah, at the beginning of the Pesichta to Eichah; the Zohar, Part II, Parshas Bo, 39a; Terumah, 164a; Pekudei, 226a; Part I, Vayeitzei, 151b.)

> An encompassing light, too great to be contained, pushes away the outside forces so that they cannot draw nourishment. The parenthesis lists places that discuss "Unless Havayah builds the house ... unless Havayah guards the city": the Talmud in Yoma, which tells that this verse was recited to keep the High Priest occupied through the night before Yom Kippur, the opening of the Midrash on Eichah, and several passages of the Zohar.

וזהו אני מדבר בצדקה רב להושיע[97] (בישעיה ס"ג) פי' אני מדבר זהו ענין התורה שהיא ודברי אשר שמתי בפיך[98] וכדי שיבא לבחי' זו זהו ע"י וכל בניך למודי[99] הוי'.

And this is [the meaning of] "I who speak in tzedakah, great to save" (in Isaiah, chapter 63). The meaning: "I who speak" is the matter of the Torah, which is "and My words which I have put in your mouth"; and to come to this level is through "And all your children shall be taught by Havayah."

> Isaiah's "I who speak in tzedakah, great to save" is read here: "I who speak" is the Torah, G-d's words placed in Israel's mouth, as Isaiah says elsewhere, "My words which I have put in your mouth." One reaches this level through "And all your children shall be taught by Havayah," the learning of Torah.

ואח"כ בצדקה תכונני ואזי רב להושיע והיינו ע"י בחי' ורב שלום כנ"ל וזהו זורע צדקות ומצמיח ישועות[100] ועיין בד"ה המגביהי לשבת[101] ועיין זח"ג [זהר חלק ג] אמור פ"ט א'.

And afterwards, "through tzedakah you shall be established," and then "great to save," that is, through the level of verav shlom, as mentioned above. And this is [the meaning of] "who sows acts of tzedakah and makes salvations sprout." And see in the discourse beginning "Who is enthroned on high"; and see the Zohar, Part III, Emor, 89a.

> After Torah comes tzedakah, and with it "great to save," the salvation that comes through verav shlom, the refining of the multiplicity described earlier. The blessing before the morning Shema praises G-d "who sows acts of tzedakah and makes salvations sprout," linking tzedakah with salvation; the text also refers to the Torah Ohr discourse "Who is enthroned on high" and to the Zohar.

וז"ש [וזהו שכתוב] לדוד ה' אורי וישעי[102, 103] ממי אירא כו' כי דוד וירושלים בחינה א' כמ"ש לא בחרתי בעיר כו'

And this is [the meaning of] what is written, "Of David: Havayah is my light and my salvation; whom shall I fear?" etc. For David and Jerusalem are one level, as it is written, "I did not choose a city," etc.,

> So David says, "Havayah is my light and my salvation; whom shall I fear?" David and Jerusalem are one level, Malchus, as Scripture pairs the choice of David with the choice of Jerusalem.

ואבחר בדוד[104] (במלכים א' סי' ח') וכתיב ואבחר בירושלים כו' ואבחר בדוד[105] (בד"ה ב' סי' ו')

"but I chose David" (in I Kings, chapter 8); and it is written, "And I chose Jerusalem," etc., "and I chose David" (in II Chronicles, chapter 6).

> In Kings, G-d says He chose no city but chose David; in Chronicles, the same words say that He chose Jerusalem and chose David. Read together, the verses present the king and the city as one.

והנה ה' אורי היינו מה שנמשך בבחי' אור וגילוי ממש הוא בחי' א"פ [אור פנימי] וישעי הוא המשכת או"מ [אור מקיף][106] וע"ז ורב להושיע.

Now, "Havayah is my light" is what is drawn down as actual light and revelation, the level of inner light; "and my salvation" is the drawing-down of encompassing light (or makif); and through this, "and great to save."

> "My light" is inner light, revelation that is received within, the building of banayich and bonayich; "my salvation" is encompassing light, which protects from beyond. Through that encompassing light comes "great to save," the salvation brought by tzedakah.

(וע' מזה בזח"ג [בזהר חלק ג] במדבר קי"ט א' וברבות אמור פכ"א).[107] והנה בר"ה [בראש השנה] הוא בנין עולם הדבור ועיין ברבות

(And see on this the Zohar, Part III, Bamidbar, 119a, and the Midrash Rabbah, Emor, chapter 21.) Now, on Rosh HaShanah is the building of the world of speech; and see the Midrash Rabbah,

> The Zohar in Bamidbar expounds "Havayah is my light": one who is bound to the light above fears neither the upper nor the lower beings; and the Midrash reads "my light" as Rosh HaShanah and "my salvation" as Yom Kippur (the Kehot note says the chapter belongs to Acharei, not Emor). On Rosh HaShanah the "world of speech," Malchus, is built anew, and the text refers to further Midrash passages.

כי תשא פמ"ו וס"פ עקב ע"פ ועת כנוס אבנים[108] והוא בחי' בוניך בחכמה יבנה בית[109] ויבן את הצלע[110] וגם כי פי' יראה שלם ושלום

Ki Sisa, chapter 46, and at the end of Eikev, on [the verse] "and a time to gather stones." And this is the level of bonayich: "Through wisdom a house is built"; "And He built the rib." Also, as for the meaning of yirah shalem and shalom:

> Among them is a Midrash on "a time to gather stones" (Ecclesiastes 3:5), gathering the stones for a building. This Rosh HaShanah building is bonayich, as in "Through wisdom a house is built" and "He built the rib," the building of Chavah, who stands for Malchus; the text then begins to explain the three words yirah, shalem and shalom.

הנה יראה הוא בחי' ר"ה [ראש השנה] ועי' זח"ג [זהר חלק ג] תרומה (קל"ה[111] א') ע"פ וזאת התרומה כו' זהב[112] ברזא דיומא דראש השנה[113] כו' מצפון זהב יאתה[114] כו'.

yirah (awe) is the level of Rosh HaShanah. And see the Zohar, Part III, Terumah (135a), on [the verse] "And this is the offering," etc.: "Gold, in the mystery of the day of Rosh HaShanah," etc., "Out of the north comes gold," etc.

> Yirah, awe, is Rosh HaShanah. The Zohar on "And this is the offering ... gold" says that gold alludes to the day of Rosh HaShanah, and Job says "out of the north comes gold"; the Kehot note shows that this Zohar is in Part II, where Terumah is found.

והוא בחי' יראה כנ"ל. ושלם בחי' יוהכ"פ [יום הכפורים] שאזי מתמלאים כל הפגמים ע"י ההמשכה עליונה ממקורא דכולא אנת הוא שלימותא דכולהו[115, 116] וגם שלום לרחוק[117] שנעשה קרוב[118]

And this is the level of awe, as mentioned above. And shalem (complete) is the level of Yom Kippur, when all the blemishes are filled in through the supernal drawing-down from the Source of all, "You are the perfection of them all"; and also "peace to the one who is far," who becomes near,

> Gold is the level of awe, as explained above. Shalem, "complete," is Yom Kippur, when every blemish is made whole by a drawing-down from the Source of all, whom the Tikkunei Zohar addresses, "You are the perfection of them all"; and shalom is "peace to the one who is far," who has come near.

דהיינו בחי' תשובה וכן מלמעלה למטה ארז"ל [אמרו רבותינו זכרונם לברכה] ע"פ קראוהו בהיותו קרוב[119] אלו עשי"ת [עשרת ימי תשובה][120] וגם מזה נמשך בחי' סוכות שנק' סוכת שלומך[121]

that is, the level of teshuvah (return). And likewise from above to below, as our Sages, of blessed memory, said on [the verse] "Call upon Him while He is near": these are the Ten Days of Teshuvah. And from this, too, is drawn the level of Sukkos, which is called "the sukkah of Your peace."

> Coming near from afar is teshuvah, and from above G-d too comes near: the Sages read "Call upon Him while He is near" as the Ten Days of Teshuvah between Rosh HaShanah and Yom Kippur. From this comes Sukkos, which the evening prayer calls "the sukkah of Your peace."

ולכן מקריבים בסוכות ע' [עיין] פרים[122] שהוא ע"ד בחי' ורב שלום וע' בהרמ"ז [בהרב משה זכות] ס"פ פינחס גבי להשתחוות לה' בחג הסוכות[123]

Therefore on Sukkos seventy bullocks are offered, which is along the lines of the level of verav shlom. And see the Ramaz at the end of Parshas Pinchas, regarding "to bow down to Havayah on the festival of Sukkos."

> The peace of Sukkos is verav shlom: the seventy bullocks offered over the festival correspond, the Talmud says, to the seventy nations, the multitude (rav) brought into peace. The text also refers to the Ramaz on Zechariah's prophecy that the nations will come up to bow down to G-d and keep the festival of Sukkos.

וגם מרבים אז בצדקה עמ"ש בד"ה ושמתי כדכד[124] וסד"ה ציון כו' בצדקה[125] והיינו כדי להיות בצדקה תכונני.[126, 127]

And at that time, too, one gives much tzedakah; see what is written in the discourse beginning "And I will make [your windows] of kadkod," and at the end of the discourse beginning "Zion," etc., "through tzedakah." That is, so that there be "through tzedakah you shall be established."

> On Sukkos one also gives much charity, as explained in the discourses on "I will make your windows of kadkod" and "Zion shall be redeemed with justice, and her returnees with tzedakah." All this is so that "through tzedakah you shall be established" may be fulfilled.

9 והנה כללות ג' בחינות אלו בניך בוניך בצדקה תכונני[128] הם ג' בחי' כח"ב [כתר חכמה בינה] כסדרן מלמטה למעלה בניך בינה בן י"ה

Now, these three levels as a whole, banayich, bonayich and "through tzedakah you shall be established," are the three levels of Keser, Chochmah and Binah, in their order from below upward: banayich is Binah, ben Yah ("son of Yah"),

> The three stages, banayich, bonayich and tzedakah, correspond to Binah, Chochmah and Keser, ascending from below. Banayich is Binah: the word binah is spelled with the letters of ben ("son") and Yah, the Name made of yud and hei.

והוא עסק התפלה בוניך חכמה עסק התורה והם בחי' או"פ [אור פנימי] ואח"כ בצדקה תכונני בחי' כתר כי תרי"ג מצות דאורייתא עם ז' מצות דרבנן הם תר"ך עמודי אור[129] שמבחי' כתר[130]

and this is the service of prayer; bonayich is Chochmah, the study of Torah; and these are the level of inner light. And afterwards, "through tzedakah you shall be established" is the level of Keser (the Crown): for the 613 mitzvos of the Torah together with the seven mitzvos of the Rabbis are the 620 pillars of light that are from the level of Keser,

> Binah is the service of prayer, from which love is born; bonayich is Chochmah, the study of Torah; both are inner light. Tzedakah is Keser, the Crown: the 613 commandments of the Torah and the seven Rabbinic ones make 620, the "620 pillars of light" of Keser, a word whose numerical value is 620.

והוא או"מ [אור מקיף] מלשון כותרת ונודע דכללות המצות[131] נקרא צדקה ועמ"ש בד"ה כה תברכו[132,133] בענין ג' הברכות יברכך יאר ישא[134] והם ג"כ כענין ג' בחינות אלו.

and it is encompassing light, from the word koseres (a crown-shaped capital). And it is known that the mitzvos in their general and collective expression (klalus) are called tzedakah. And see what is written in the discourse beginning "Thus shall you bless," on the three blessings, "May He bless you," "May He shine," "May He lift up"; these too correspond to these three levels.

> Keser is encompassing light: the word is related to koseres, the crown-shaped capital that sits on top of a pillar and surrounds rather than enters. All the mitzvos as a whole are called tzedakah (the Kehot note recalls that the Jerusalem Talmud calls charity simply "the mitzvah"), and the three priestly blessings, "May He bless you," "May He shine," "May He lift up," correspond to the same three levels.

ועיין בהרמ"ז [בהרב משה זכות] פ' שלח (דקנ"ט[135] א') גבי ויברא אלקים את האדם בצלמו[136] תלת עלמין אית ליה לקוב"ה [לקודשא בריך הוא] דאיהו גניז בגווייהו[137] שהם ג"כ שלשה בחינות הנ"ל שכנגדם נאמר קדוש קדוש קדוש[138] יעו"ש [יעויין שם].

And see the Ramaz on Parshas Shelach (folio 159a), regarding "And G-d created man in His image": "The Holy One, blessed be He, has three worlds in which He is hidden"; these too are the three levels mentioned above, corresponding to which is said "Holy, holy, holy"; see there.

> The text points to the Ramaz's commentary on the Zohar's statement that G-d "has three worlds in which He is hidden." These are the same three levels, and the threefold "Holy, holy, holy" corresponds to them.

ועפ"ז [ועל פי זה] אפשר להבין המשל הנזכר ברבות בשה"ש [בשיר השירים] ס"פ נגילה ונשמחה בך[139] למטרונה כו' אמרו לה באו בניך אמרה מאי איכפת לי תשמחנה כלותי[140] כו' ע"ש.

According to this we can understand the parable cited in the Midrash Rabbah on the Song of Songs, at the end of [the passage on] "We will rejoice and be glad in you": "[It is like] a matron," etc. "They said to her, 'Your sons have come.' She said, 'What does it matter to me? Let my daughters-in-law rejoice,'" etc.; see there.

> This key unlocks a parable in the Midrash on "We will rejoice and be glad in you": a matron whose husband, the king, went overseas with her sons and her sons-in-law. Told "Your sons have come," she answered, "What does it matter to me? Let my daughters-in-law rejoice"; the next paragraphs decode the parable through the three levels.

SECTION 4 · ¶10–14

The parable of the matron

10 והענין דהנה כתיב כשושנה בין החוחים[141] כן רעיתי בין הבנות פי' שהנשמות נקראו בנות ירושלים או בנות ציון.

The explanation: it is written, "Like a lily among the thorns, so is My beloved among the daughters." The meaning is that the souls are called "daughters of Jerusalem" or "daughters of Zion,"

> The explanation of the parable begins with "Like a lily among the thorns, so is My beloved among the daughters." The "daughters" are the individual souls, called "daughters of Jerusalem" or "daughters of Zion."

וכמ"ש בד"ה שחורה אני ונאוה בנות ירושלים[142] וסד"ה צאינה וראינה בנות ציון[143] אך רעיתי הוא כנס"י [כנסת ישראל] מקור הנשמות

as is explained in the discourse beginning "I am black but comely, O daughters of Jerusalem," and at the end of the discourse beginning "Go forth and see, O daughters of Zion"; but "My beloved" is the Congregation of Israel (Knesses Yisrael), the source of the souls.

> So it is explained in the discourses "I am black but comely, O daughters of Jerusalem" and "Go forth and see, O daughters of Zion." "My beloved," by contrast, is Knesses Yisrael, the Congregation of Israel as a whole, the source from which all the souls come.

ועמ"ש ע"פ אחת היא[144] כו' וביאור הדבר הוא כי ידוע שיש ג' אהבות בכל לבבך ובכל נפשך ובכל מאדך.[145]

And see what is written on [the verse] "One is she," etc. The explanation of the matter is this: it is known that there are three loves, "with all your heart," "and with all your soul" and "and with all your might,"

> The text refers to its discourse on "One is she, my dove," and then gives the key: the Shema speaks of three loves, "with all your heart, with all your soul and with all your might," three ascending levels of love for G-d.

וכמ"ש ביאור ענינם בד"ה שמאלו תחת לראשי.[146] כי תשא את ראש בני ישראל.[147] ובד"ה השמים כסאי.[148]

as their matter is explained in the discourse beginning "His left hand is under my head," [in] "When you lift up the head of the children of Israel," and in the discourse beginning "The heavens are My throne."

> These three loves are explained in other discourses: "His left hand is under my head," "When you lift up the head of the children of Israel," and "The heavens are My throne."

11 והנה בחי' בכל לבבך הוא בחי' כלה שארי ולבבי[149] נכספה וגם כלתה נפשי[150] לחצרות ה' וזהו הנק' כלותי ע"ש [על שם] בחי' כלה כלתה נפשי ועמ"ש מזה בד"ה וארשתיך לי.[151,152]

Now, the level of "with all your heart" is the level of "My flesh and my heart pine away (kalah)," and also "My soul longs, indeed it pines (kalsah), for the courts of Havayah"; and this is what is called "my daughters-in-law" (kalosai), on account of the level of kalah, "my soul pines." And see what is written about this in the discourse beginning "And I will betroth you to Me."

> Love "with all your heart" is the soul's pining, as in "My flesh and my heart pine away" and "My soul longs, indeed it pines, for the courts of Havayah." That is why such souls are called kalosai, "my daughters-in-law," from kalah, "to pine"; the discourse "And I will betroth you to Me" explains that Knesses Yisrael is called kallah, "bride," for the same reason.

12 ומדרגת בכל נפשך בחי' אליך ה' נפשי אשא[153] וגם התקשרות כחות הנפש השכל ומדות ומחדומ"ע [ומחשבה דיבור ומעשה] בתורה ומצות ובעיון תפלה

And the rung of "with all your soul" is the level of "To You, Havayah, I lift up my soul," and also the binding of the powers of the soul, intellect and emotive attributes (middos), and thought, speech and action, to Torah and mitzvos, and in contemplative prayer,

> Love "with all your soul" is "To You, Havayah, I lift up my soul": binding all of one's powers, intellect and emotions, thought, speech and action, to Torah and mitzvos and to contemplative prayer.

שהוא ההתקשרות בחכמתו ורצונו ית' והוא בחי' עליונה יותר מבחי' לחצרות ה' כי אורייתא היא היכלא עילאה דקוב"ה [דקודשא בריך הוא][154] בחי' בית המלכות שהמלך דר בו בקביעות

which is the binding to His wisdom and will, may He be blessed. And this is a higher level than "for the courts of Havayah," for the Torah is "the supernal palace of the Holy One, blessed be He," the level of the royal house in which the King dwells permanently,

> That is binding oneself to G-d's own wisdom and will, which is what the Torah is, and so it is higher than longing for "the courts." The Zohar calls the Torah "the supernal palace of the Holy One, blessed be He," the royal house where the King lives permanently.

היינו השראת אור א"ס ב"ה בחכמה עילאה מה שלמעלה מבחי' חצרות ה' שהמלך נכנס שם לפרקים לבד כענין רוכב על כרוב קל שלו ושאט בח"י אלפים עולמות.[155]

that is, the resting of the Infinite Light (Or Ein Sof), blessed be He, in the supernal Chochmah, which is above the level of "the courts of Havayah," which the King enters only at intervals, like the matter of "He rides on His light cherub and floats through eighteen thousand worlds."

> In this image the King's house is the Infinite Light resting in supernal Chochmah, while the "courts" are places He enters only at times, as the Talmud says that at night G-d "rides on His light cherub and floats through eighteen thousand worlds." Torah gives a constant bond; the courts know only a passing visit.

אך חי' בכל מאדך היא בחינת מס"נ [מסירות נפש] ורעותא דלבא שלמעלה מהשכל שע"ז אמרו יש קונה עולמו בשעה[156, 157] א' ועמ"ש בד"ה היום הזה כו'

But the level of "with all your might" is the level of self-sacrifice (mesirus nefesh) and the will of the heart (re'usa deliba) that is above intellect, of which they said, "There is one who acquires his world in a single hour." And see what is written in the discourse beginning "This day," etc.,

> Love "with all your might" (me'od, beyond measure) is self-sacrifice and the "will of the heart" (re'usa deliba) that is above reason. Of it the Sages said, "There is one who acquires his world in a single hour," and the text refers to the discourse on "This day, Havayah your G-d commands you."

מצוך[158] וע"ז נאמר כן רעיתי בין הבנות[159] יפה את[160] כתרצה הוא בחי' רצון העליון שלמעלה מהחכמה וע"ז אמרו לא זז מחבבה עד שקראה אמי[161] בעטרה שעטרה לו אמו[162] שכינתא עילאה.

"commands you." And of this it is said, "so is My beloved among the daughters"; "You are beautiful as Tirtzah," which is the level of the supernal will (ratzon) that is above Chochmah. And of this they said, "He did not cease to cherish her until He called her 'My mother,'" "with the crown with which his mother crowned him," the supernal Shechinah.

> Of this love it is said, "so is My beloved among the daughters": she is "beautiful as Tirtzah," a word related to ratzon, will, the supernal will above Chochmah. The Midrash says G-d "did not cease to cherish her until He called her 'My mother,'" beyond "daughter" and "sister," as in "the crown with which his mother crowned him," the supernal Shechinah.

13 וזהו ענין המשל למטרונה וכלותי ובנותי.[163] ואמרו באו בניך היינו בחי' ירידות והמשכות נשמות דאצילות וכל בניך למודי[164] הוי' ששרש גילוי זה היא מבחי' בינה דאצילות תשמחנה כלותי

And this is the meaning of the parable of the matron, and "my daughters-in-law" and "my daughters." They said, "Your sons have come": that is, the level of the descents and drawings-down of the souls of Atzilus, "And all your children shall be taught by Havayah," the root of this revelation being the level of the Binah of Atzilus. "Let my daughters-in-law rejoice":

> Now the parable is decoded. "Your sons have come" is the descent of the souls of Atzilus, "And all your children (banayich) shall be taught by Havayah," a revelation rooted in the Binah of Atzilus. The matron's reply, "Let my daughters-in-law rejoice," names those who receive it.

היינו בחינת הנשמות דבי"ע שאהבתן בבחי' כלתה נפשי לחצרות[165] ה' ע"כ תשמחנה ותתרווה צמאונן בגילוי זה שמבחי' וכל בניך אשר בינה נקראת חצר הפנימית הפונה קדים.[166]

that is, the level of the souls of Beriah, Yetzirah and Asiyah, whose love is at the level of "my soul pines for the courts of Havayah"; therefore they will rejoice, and their thirst will be quenched, by this revelation from the level of "And all your children," for Binah is called "the inner court that faces east."

> The "daughters-in-law" (kalos) are the souls of Beriah, Yetzirah and Asiyah, whose love is the pining (kalsah) of "my soul pines for the courts of Havayah"; the revelation of banayich, from Binah, quenches their thirst. Binah is called "the inner court that faces east," so it is exactly the "court" they long for.

14 ואח"כ אמרו לה באו חתנך[167] לכאורה בניך עדיפי וא"כ מה מוסיף אלא כי חתנך זהו מארי דאורייתא[168] בחי' בוניך וכענין ביום חתונתו[169] זה מתן תורה

Afterwards they said to her, "Your sons-in-law have come." Seemingly, her sons are superior; if so, what does this add? But "your sons-in-law" are the masters of Torah, the level of bonayich, as in "'On the day of his wedding': this is the Giving of the Torah."

> Next comes "Your sons-in-law have come." Since sons would seem closer than sons-in-law, what does this add? The answer: the sons-in-law (chasanim) are the masters of Torah, bonayich, for the Sages read "the day of his wedding (chasunaso)" as the Giving of the Torah.

והוא ההמשכה מחכמה עילאה והוא אצילות בכלל ולמעלה מהבינה שהוא בחי' מקור הבריאה וגם חכמה היא היכלא עילאה דקוב"ה [דקודשא בריך הוא] שלמעלה גם מחצר הפנימית[170] כנ"ל ומ"מ השיבה תשמחנה בנותי היינו נפש דאצילות כנזכר בד"ה

And this is the drawing-down from the supernal Chochmah (wisdom), which is Atzilus in general and is above Binah, the level of the source of Beriah; and Chochmah, too, is "the supernal palace of the Holy One, blessed be He," which is above even the inner court, as mentioned above. Nevertheless she answered, "Let my daughters rejoice": that is, the nefesh of Atzilus, as mentioned in the discourse beginning

> Torah is drawn from supernal Chochmah, which is Atzilus as a whole and higher than Binah, the source of Beriah; it is "the supernal palace," above even the inner court. Even so the matron says only "Let my daughters rejoice," the daughters being the nefesh of Atzilus, as explained in the discourse "When you go out to war."

כי תצא[171] בענין יהבין ליה ברתא דמלכ א ועי"ז אמרו לא זז מחבבה עד שקראה בתי והנה אבא יסד ברתא[172] וע"כ תשמחנה בגילוי זה שמבחי' חכמה הנמשך ע"י התורה

"When you go out," on the matter of "they give him the King's daughter"; and of this they said, "He did not cease to cherish her until He called her 'My daughter.'" Now, "Abba founded the daughter"; therefore they rejoice in this revelation from the level of Chochmah, which is drawn down through the Torah.

> That discourse explains the phrase "they give him the King's daughter," and the Midrash says that G-d first called Israel "My daughter." Since the Zohar teaches "Abba (Chochmah) founded the daughter," it is the daughters who rejoice in the revelation of Chochmah drawn down through Torah.

אבל בחי' ציון עצמה היא בחי' שכינתא עילאה לא זז מחבבה עד שקראה אמי[175, 174, 173] אחת היא יונתי[176]

But the level of Zion itself is the level of the supernal Shechinah: "He did not cease to cherish her until He called her 'My mother'"; "One is she, my dove."

> Zion herself, the matron, is the supernal Shechinah, of whom the Midrash says that G-d did not cease to cherish her until He called her "My mother." She is "One is she, my dove," the singular love beyond the daughters.

והוא רעותא דלבא בכל מאדך[177] בחי' יחידה המקבלת מבחי' יחיד[179, 178] שלמעלה מבחינת בניך ובוניך וכנזכר במ"א בענין חסידים הראשונים שהיו שוהים בתפלתם תשעה שעות ביום[180] כו' ע"ש (ועיין זח"ב [זהר חלק ב'] ר"פ משפטים צ"ד ב' קכ"ב א')

And this is the will of the heart (re'usa deliba), "with all your might," the level of yechidah, which receives from the level of the Yachid (the Singular One), which is above the level of banayich and bonayich; as mentioned elsewhere regarding the early pious ones, who would spend nine hours a day in their prayer, etc.; see there. (And see the Zohar, Part II, at the beginning of Parshas Mishpatim, 94b; 122a.)

> Her love is the will of the heart, love "with all your might," the yechidah, the soul's single innermost point, which receives from G-d as the Yachid, the Singular One, above both banayich and bonayich. The early pious ones, who spent nine hours a day in prayer, are an example of such love.

ולכן לא נתרווה צמאונה בגילוי זה של הנשמות שמבחי' חכמה וכמ"ש במ"א סד"ה מים רבים שע"ז נאמר אם יתן איש זה הקב"ה את כל הון ביתו באהבה[181] והוא חכמה עילאה שנק' הון ביתו בוז יבוזו לו

Therefore her thirst is not quenched by this revelation of the souls from the level of Chochmah, as is explained elsewhere, at the end of the discourse beginning "Many waters," that of this it is said, "If a man," this is the Holy One, blessed be He, "would give all the wealth of his house for love," which is the supernal Chochmah, called "the wealth of His house," "they would utterly scorn it."

> So the revelation of Chochmah through Torah does not quench her thirst. The discourse "Many waters" reads "If a man would give all the wealth of his house for love, they would utterly scorn it" as G-d offering Chochmah, "the wealth of His house," to a soul whose love is for Him alone, and that soul scorning anything less than Him.

והיינו אהבה רבה דבכל מאדך למהותו ועצמותו ית' דוקא אשר גם החכמה עצמה כעשי' [כעשיה] נחשבת[182] לגבי אור א"ס ב"ה ממש בשגם שבחי' ביום חתונתו זה מ"ת [מתן תורה][183] הרי ארז"ל [אמרו רבותינו זכרונם לברכה] נובלות חכמה שלמעלה תורה[184] אלא ע"י[185]

That is, the great love (ahavah rabbah) of "with all your might," for His very being and essence, may He be blessed, specifically, where even Chochmah itself is considered as Asiyah relative to the very Infinite Light (Or Ein Sof), blessed be He; all the more so since, of the level of "'On the day of his wedding': this is the Giving of the Torah," our Sages, of blessed memory, said, "The Torah is the fallen fruit of the supernal wisdom." Rather, through

> This is the great love with all one's might, directed to G-d's very essence, before which even Chochmah counts as mere Asiyah, "action." All the more so the Torah: though its Giving is "the day of his wedding," the Sages call Torah "the fallen fruit (novlos) of the supernal wisdom," a lesser outgrowth of it.

הנה מלכך יבא לך[186] צדיק ונושע הוא בחי' הלא אנכי טוב לך מעשרה בנים[187] הוא ההמשכה מבחי' אניכ מי שאנכי[188]

"Behold, your king comes to you; he is righteous and victorious (tzaddik venosha)": this is the level of "Am I not better to you than ten sons?", the drawing-down from the level of Anochi ("I"), "who I am,"

> What does satisfy her is "Behold, your king comes to you, righteous and victorious (tzaddik venosha)": the King Himself, not His sons or sons-in-law. It is the level of Elkanah's words to Chanah, "Am I not better to you than ten sons?": a drawing-down from Anochi, "I," G-d as He is in Himself.

דהיינו ההמשכה מאור א"ס ב"ה ממש שלמעלה מעלה מבחי' אצילות להיות דירה בתחתונים מה שלמעלה מעלה מבחינת הנשמות כי הוא גילוי אור א"ס ב"ה ממש שאין לנשמות ערוך אליו כלל

that is, the drawing-down from the very Infinite Light, blessed be He, which is far, far above the level of Atzilus, so that there be a dwelling place among the lower realms, which is far, far above the level of the souls; for it is the revelation of the very Infinite Light, blessed be He, to which the souls bear no comparison at all.

> This is the very Infinite Light, far above Atzilus, revealed so that G-d may have "a dwelling place among the lower realms." It is far above anything the souls can reach, for they bear no comparison to it at all.

והיינו ע"י הכתר עליון מל' דא"ס המחבר גילוי אור א"ס ב"ה ממש אל הנאצלים וע,ז נאמר הלא אנכי טוב לך מעשרה בנים (בשמואל א' סי' א')

That is, through the supreme Keser (the Crown), the Malchus of Ein Sof, which connects the revelation of the very Infinite Light, blessed be He, to the emanated beings. And of this it is said, "Am I not better to you than ten sons?" (in I Samuel, chapter 1).

> It comes through the supreme Keser, the Malchus of Ein Sof, the level that links the Infinite Light itself to the emanated Sefiros. This is what the verse means by "Am I not better to you than ten sons?"

פי' אנכי מי שאנכי סתימו דכל סתימין הרי המשכה זו טוב לך מההמשכה שמבחי' חו"ב [חכמה ובינה] ע"י בניך ובוניך וכמ"ש בפסיקתא ע"פ הלא אנכי טוב לך אני אין כתיב כאן

The meaning: Anochi, "who I am," the most hidden of all the hidden; this drawing-down is better for you than the drawing-down from the level of Chochmah and Binah through banayich and bonayich; as is written in the Pesikta on [the verse] "Am I not better to you": "It is not written here ani (I),

> Anochi is G-d's hidden essence, "the most hidden of all the hidden"; a drawing-down from it is better than all that comes from Chochmah and Binah through banayich and bonayich, the "ten sons." The Midrash makes the same point from the wording: Scripture says Anochi, not ani.

אלא אנכי כו' כמד"א [כמה דאת אמר] אנכי הוי' אלקיך עכ"ל [עד כאן לשונו] וכן הוא בשוחר טוב (בשמואל ספ"א [סוף פרק א'] ובילקוט) ועמ"ש בד"ה טוב לחסות בהוי' מבטוח באדם.[189]

but Anochi," etc., "as it says, 'Anochi (I am) Havayah your G-d.'" End of quotation. And so it is in the Shocher Tov (on Samuel, end of chapter 1, and in the Yalkut). And see what is written in the discourse beginning "It is better to take refuge in Havayah than to trust in man."

> The Midrash continues, "as it says, Anochi Havayah your G-d," the word with which G-d revealed Himself at Sinai, telling Chanah, in effect, that her Creator would be her portion. The text gives parallel sources and refers to its discourse on "It is better to take refuge in Havayah than to trust in man."

והנה על ענין גילוי זה השיבה הא חדותא שלימא כו' שיהיה דירה בתחתוני' [בתחתונים] וזהו שוש אשיש בה'[190] ותגל נפשי כו'

Now, of this revelation she answered, "This is complete joy," etc., that there be a dwelling place among the lower realms. And this is [the meaning of] "I will greatly rejoice in Havayah; my soul shall exult," etc.;

> When told that the king himself has come, the matron says, "This is complete joy": G-d's own presence, a dwelling place among the lower realms. Isaiah's "I will greatly rejoice in Havayah" expresses this joy in G-d Himself.

ע"ש וזהו ע"י בצדקה תכונני[191] שעי"ז נמשך בחי' צדיק ונושע ועמ"ש סד"ה מים רבים הנ"ל ובד"ה

see there. And this is through "through tzedakah you shall be established," for through this is drawn down the level of "righteous and victorious." And see what is written at the end of the discourse beginning "Many waters," mentioned above, and in the discourse beginning

> This revelation comes through "through tzedakah you shall be established": charity draws down the level of "righteous and victorious," the King Himself. The text refers again to the discourse "Many waters" and to another discourse.

והנה מנורת זהב[192] בענין זה איך שהמצות בשרשן הם למעלה מהתורה ומ"ש מזה סד"ה והי' הולך לפניהם יומם[193] שעי"ז נאמר שם

"And behold, a menorah of gold," on this matter, how the mitzvos in their root are higher than the Torah; and what is written about this at the end of the discourse beginning "And Havayah went before them by day," that of this it is said,

> That discourse, "And behold, a menorah of gold," explains how the mitzvos in their root are higher than the Torah, which is why tzedakah, the mitzvos as a whole, reaches beyond Torah study. The discourse "And Havayah went before them by day" says the same and applies to it the verse "There we will rejoice in Him."

נשמחה בו[194] ממש וע' מענין צדיק ונושע ברבות משפטים ספ"ל[195] ועמ"ש בד"ה בכ"ה בכסליו[196] בענין וילבש צדקה כשריון וכובע ישועה בראשו[197] וסד"ה וילבש צדקה.[198, 199, 200]

"There we will rejoice in Him," in Him truly. And see on the matter of "righteous and victorious" in the Midrash Rabbah, Mishpatim, end of chapter 30; and see what is written in the discourse beginning "On the twenty-fifth of Kislev," on the matter of "He donned tzedakah as a coat of mail, and a helmet of salvation on His head," and at the end of the discourse beginning "He donned tzedakah."

> "In Him" (bo) means in G-d Himself, not only in what comes from Him: the joy the matron calls complete. The text adds sources on "righteous and victorious" and on "He donned tzedakah as a coat of mail, and a helmet of salvation on His head," where charity and salvation are joined.

SECTION 5 · ¶15

The apple tree among the forest trees

15 וזהו כתפוח בעצי היער[201] כן דודי בין הבנים. פי' כענין אכלתי יערי עם דבשי[202] שבחי' יערי זהו ענין יוצר אור ששם מבואר מענין המלאכים וכולם עומדים ברום עולם ודבשי הוא ק"ש [קריאת שמע] שמע ישראל[203]

And this is [the meaning of] "Like an apple tree among the trees of the forest, so is my Beloved among the sons." The meaning is like the matter of "I have eaten my ya'ri with my honey": the level of ya'ri is the matter of [the blessing] Yotzer Or, where the angels are described, "and all of them stand in the heights of the world"; and "my honey" is the recital of the Shema, "Hear, O Israel,"

> The text now reads "Like an apple tree among the trees of the forest, so is my Beloved among the sons." The "forest" is explained through "I have eaten my ya'ri with my honey": ya'ri, which shares its letters with ya'ar, "forest," stands for the blessing Yotzer Or before the Shema, which describes the angels, "all of them standing in the heights of the world," while "my honey" is the Shema itself.

כי האהוי"ר [האהבה ויראה] של נש"י [נשמות ישראל] נק' דבשי שהוא מבחי' פנימיות ויש בו מתיקות ועמ"ש מזה בד"ה באתי לגני ובד" ה אני ישנה[204] גבי רעיתי ועמ"ש בד"ה כנשר יעיר קנו[205, 206] בענין עליות המלאכים ע"י נש"י [נשמות ישראל] לאשתאבא בגופא דמלכא[207, 208]

for the love and awe of the souls of Israel are called "my honey," since it is from the level of the inner dimension (pnimiyus) and has sweetness in it. And see what is written about this in the discourse beginning "I have come into my garden," and in the discourse beginning "I am asleep," regarding "my beloved"; and see what is written in the discourse beginning "As an eagle stirs up its nest," on the ascent of the angels through the souls of Israel, "to be absorbed in the body of the King."

> The love and awe of the souls of Israel are called "honey" because they come from the inner dimension and are sweet, in contrast to the angels of Yotzer Or. The text refers to several discourses, among them "As an eagle stirs up its nest," on how the angels are raised through the souls of Israel "to be absorbed in the body of the King."

וזהו ענין כתפוח בעצי היער וגם כי תפוח יש בו תלת גוונין[209, 210] שהם ג' מדות אהוי"ר [אהבה ויראה] ורחמים שמבחי' ג' אבות[211] וג"כ ג' קווין תורה ועבודה וגמ"ח [וגמילות חסדים][212, 213] ופי' בעצי היער

And this is the meaning of "like an apple tree among the trees of the forest." Also, the apple has three colors, which are the three attributes, love, awe and compassion, from the level of the three Patriarchs; and also the three lines, Torah, service and acts of kindness (gemilus chassadim). And the meaning of "among the trees of the forest"

> So the apple tree among the forest trees is the souls' service among the angels. The apple's three colors, says the Zohar, are the three attributes, love, awe and compassion, the paths of the three Patriarchs, and also the three lines on which, the Mishnah says, the world stands: Torah, divine service and acts of kindness.

היינו שעי"ז נתקן ג"כ בחי' יער הנ"ל כמשנ"ת [כמו שנתבאר] למעלה בענין שמע שם ע' והנה כמו שתפוח גבהה[214] מעלתו מעצי היער ורשום וניכר בהם כי

is that through this the level of ya'ar (forest) mentioned above is also rectified, as was explained above concerning Shema, the ayin there. Now, just as the apple tree's stature is higher than the trees of the forest, and it is marked and recognizable among them, for

> Through this the "forest" itself is repaired, as was explained above with the large ayin of Shema. And as the apple tree stands taller than the forest trees and is recognizable among them, so this revelation stands out.

הנה איתא תפוח גימ' [גימטריא] צבאות[215, 216] והוא ענין שהמלאכים אומרים קדוש[217] קדוש קדוש הוי' צבאות אות הוא בצבא שלו[218, 219]

it is stated that tapuach (apple) has the numerical value of Tzevaos (hosts), and this is the matter of the angels saying, "Holy, holy, holy is Havayah of hosts (Tzevaos)": "He is a sign (os) among His host,"

> The text cites a teaching that tapuach, "apple," has the numerical value of Tzevaos, "hosts," the Name in the angels' "Holy, holy, holy is Havayah of hosts." The Sages read Havayah Tzevaos as "He is a sign (os) among His host": G-d stands out among His angels as the apple tree stands out in the forest.

והיינו המשכת והתגלות הארת האצילות בבי"ע[220] שהוא עצום מאד לכל צבא בי"ע וזהו ענין כתפוח בעצי היער

that is, the drawing-down and revelation of the radiance of Atzilus in Beriah, Yetzirah and Asiyah, which is exceedingly mighty in relation to all the host of Beriah, Yetzirah and Asiyah; and this is the meaning of "like an apple tree among the trees of the forest."

> That "sign" is the radiance of Atzilus revealed in Beriah, Yetzirah and Asiyah, which towers over all their hosts. This is the apple tree among the trees of the forest.

כמו כן ויתר מכן לאין קץ הוא בחי' דודי בין הבנים פי' הבנים היינו בחי' בניך ובוניך שהוא ההמשכה מחו"ב [מחכמה ובינה] דאצילות

Likewise, and infinitely more so, is the level of "my Beloved among the sons." The meaning: "the sons" are the level of banayich and bonayich, which is the drawing-down from the Chochmah and Binah of Atzilus;

> So too, and infinitely more, is "my Beloved among the sons." The "sons" are banayich and bonayich, the drawing-down from the Chochmah and Binah of Atzilus.

אבל בחי' דודי היא ההמשכה שלמעלה מעלה מסדר ההשתלשלות וכמ"ש קול דודי הנה זה בא[221] מדלג על ההרים מקפץ כו'

but the level of "my Beloved" is the drawing-down from far, far above the order of the chain of descending worlds (hishtalshelus), as it is written, "The voice of my Beloved! Behold, he comes, leaping over the mountains, skipping," etc.,

> But "my Beloved" is a drawing-down from far above the whole chain of worlds. The Song of Songs says, "The voice of my Beloved! Behold, he comes, leaping over the mountains, skipping over the hills": He does not descend step by step but leaps.

דהיינו הדילוג מלמעלה מעלה מסדר ההשתלשלות וכמש"ל [וכמה שלמטה] בשה"ש [בשיר השירים] ע"פ קול דודי[222] ע"ש בענין מדלג ומקפץ כו' דהיינו המשכת הארת המאציל א"ס ב"ה כשנמשך באצילות

that is, the leap from far, far above the order of hishtalshelus, as is explained below in Shir HaShirim, on [the verse] "The voice of my Beloved"; see there, on the matter of "leaping" and "skipping," etc.: that is, the drawing-down of the radiance of the Emanator, the Infinite One (Ein Sof), blessed be He, when it is drawn into Atzilus.

> That leap, explained in the Likkutei Torah discourse on "The voice of my Beloved," is the radiance of the Emanator Himself, the Infinite One, drawn into Atzilus without passing through the order of the levels.

כי יתר משאין ערוך ביי"ע לאצילות יותר מזה לאין קץ אין ערוך האצילות לגבי א"ס ב"ה. ולכן בהתגלות הארה זו הוא עצום מאד לכל האצילות.

For more than Beriah, Yetzirah and Asiyah bear no comparison to Atzilus, infinitely more than that does Atzilus bear no comparison to the Infinite One, blessed be He. Therefore, when this radiance is revealed, it is exceedingly mighty in relation to all of Atzilus.

> Beriah, Yetzirah and Asiyah bear no comparison to Atzilus, and Atzilus bears infinitely less comparison to the Infinite One. So when the Infinite One's own radiance is revealed, it towers over all of Atzilus as Atzilus towers over the lower worlds, and infinitely more.

ועמ"ש סד"ה ואתה מרכבות[224, 223] גבי אות הוא ברכבה שלו ועיין בזח"ג [בזהר חלק ג] האזינו (רפ"ו ב') כתפוח כו' כך כו' אות הוא בכל חילא דלעילא.[225]

And see what is written at the end of the discourse beginning "And He came from the myriads," regarding "He is a sign among His myriad"; and see the Zohar, Part III, Haazinu (286b): "Like an apple tree," etc., "so," etc., "He is a sign among all the hosts above."

> The Sages read "And He came from the myriads of holiness" as "He is a sign among His myriad," explained at the end of the discourse on that verse. The Zohar on Haazinu applies the same to the apple tree: so G-d "is a sign among all the hosts above."

אך עכ"ז [עם כל זה] כתיב כן דודי בין הבנים שצריך להיות בתחלה וכל בניך למודי[226] הוי' כנ"ל ואח"כ בחי' א"ת [אל תקרי] בניך אלא בוניך ואזי אח"כ בצדקה תכונני[227] להיות קול דודי כו' מדלג כו' כנ"ל:

Nevertheless, it is written, "so is my Beloved among the sons," for there must first be "And all your children shall be taught by Havayah," as mentioned above, and afterwards the level of "Do not read banayich, but bonayich," and then, afterwards, "through tzedakah you shall be established," so that there be "The voice of my Beloved," etc., "leaping," etc., as mentioned above.

> Yet the verse says "my Beloved among the sons": the Beloved comes only where the sons are already present. The order is first "And all your children shall be taught by Havayah," then "not banayich but bonayich," and then "through tzedakah you shall be established," which brings "The voice of my Beloved ... leaping."

IN ONE'S AVODAH

The maamar sets out an order of service: first love in prayer (banayich), then the yoke of Torah and its awe (bonayich), and then abundant charity, as on Sukkos; through tzedakah one draws into the world not only G-d's light but G-d Himself, making Him a dwelling place below.

QUESTIONS FOR DISCUSSION

1. Why must Malchus, unlike Z'eir Anpin, be built from the gevuros, and how does the measuring line protect holiness?
2. How can the deeds of people below add light to the worlds, or diminish it?
3. What does the tipcha on verav teach about how peace is made out of multiplicity?
4. Why does tzedakah, the mitzvos as a whole, reach higher than Torah study in this maamar?
5. In the parable of the matron, why do neither the sons nor the sons-in-law bring her complete joy?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור הדברים**

This explanation appears there in the Mitteler Rebbe's transcript, headed "a second explanation, in another manner"; page 324 holds yet another explanation of the same subject.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ז ע' של ורשום עליו "ביאור שני באופן אחר". ובע' שכד יש עוד ביאור. הוספות באוה"ת פ' ראה ע' תשפו. מה שנתבאר כאן בענין בנין המלכות מצוין בביאוה"ז להצ"צ כרך ב ע' תתקנו "בנין המלכות מהגבורות (ע' ביאור וכל בניך, ובד"ה ויקחו אליך פרה איתא במשניות פ"א [=לקו"ת פ' חקת] דף ס' סע"א. ובד"ה והניף את העומר פ"א בפ' אמור דף לו סע"א. ובפ' במדבר בד"ה וספרתם לכם פ"א. וביאור ע"פ כה תברכו ספ"א. ובביאור ע"פ שובה ישראל דרוש הראשון, ובת"א פ' וארא בד"ה וידבר אלקים כו' וארא. ובסידור ע"פ אדי שפתי תפתח)".

2 **ויבן**

The Zohar on "And Havayah Elokim built the rib" (Genesis 2:22), the building of Chavah from Adam. The text cites it for the building of Malchus.

Zohar, Bereshit 25:273–27:283-ספר הזהר, בראשית כ"ה:ער"ג כ"ז:רפ"ג

3 **קרו לי' אלקא דאלקייא**

On the verse "in every place incense is offered to My Name" (Malachi 1:11), Rav says that the nations "call Him the G-d of gods," acknowledging Him as above the powers they serve. Here it explains why even the realm opposed to holiness receives some flow from the Malchus of holiness.

Menachot 110a:11–13-מנחות ק"י א:י"א-י"ג

אמר ריש לקיש מאי דכתיב (ויקרא ז, לז) זאת התורה לעולה למנחה ולחטאת ולאשם כל העוסק בתורה כאילו הקריב עולה מנחה חטאת ואשם אמר רבא האי לעולה למנחה עולה ומנחה מיבעי ליה אלא אמר רבא כל העוסק בתורה אינו צריך לא עולה (ולא חטאת) ולא מנחה ולא אשם אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם:

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KEHOT'S NOTE

מנחות קי, א.

4 **ואם צדקת**

Elihu tells Job: "If you are righteous, what do you give Him, or what does He receive from your hand?" The text uses it to show that from G-d's essence there is no difference between one recipient and another.

Job 35:7-איוב ל"ה:ז'

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח:

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

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KEHOT'S NOTE

איוב לה, ז.

5 **שממית בידים תתפש**

"The spider grasps with its hands, and it is in the king's palaces." Here it illustrates that, from the standpoint of the Essence, even what is lowly takes hold of life from on high.

Proverbs 30:28-משלי ל':כ"ח

שְׁמָמִית בְּיָדַיִם תִּתָּפֵשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ:

The spider thou canst take with the hands, Yet is she in kings'palaces.

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KEHOT'S NOTE

משלי ל, כח.

6 **בד"ה ויאבק איש**

The discourse explains Yaakov's struggle as his wish to refine Esav, who was still in the state of shattering, and to join the encompassing light of Tohu with the inner light of Tikkun so that the Infinite Light be revealed.

KEHOT'S NOTE

תו"א כה, א.

7 **ויאבק איש**

"And a man wrestled with him until the break of dawn," Yaakov's struggle with the angel. These words open the Torah Ohr discourse the text refers to.

Genesis 32:25-בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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8 **ויהי בשלח פרעה**

"And it came to pass, when Pharaoh sent the people away." These words open another discourse the text refers to.

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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9 **לא יגורך רע**

"For You are not a G-d who desires wickedness; evil shall not dwell with You." Applied to Atzilus, where there is no evil and so no need for gevuros to guard Malchus.

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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KEHOT'S NOTE

תהלים ה, ה.

10 **בד"ה להבין ענין הברכות**

The passage explains that the Oral Torah, the lower Chochmah, is called Chavah because the word means revealing and telling: it brings the hidden into the open, as one verse of the Written Torah becomes a whole tractate.

KEHOT'S NOTE

תו"א ו, ד.

11 **חותם בברוך**

The note sends the reader there for a further discussion of a blessing that concludes with "Blessed."

KEHOT'S NOTE

ראה אוה"ת בא ע' שב.

12 **וכמ"ש ע"פ . . אבנא למשקל בה**

The note identifies "what is explained on the Raaya Mehemna" as the Tzemach Tzedek's Biurei HaZohar, where the passage "a stone to weigh with: this is the yud" is explained.

Zohar II, 187b זח"ב קפז, ב

KEHOT'S NOTE

ביאוה"ז להצ"צ. זח"ב קפז, ב.

13 **אבנא למשקל בה דא יו"ד**

The Raaya Mehemna on the half-shekel: "a stone to weigh with: this is the yud." The yud is Chochmah, which weighs out the measure of every flow.

Zohar, Ki Tisa 2:4–6 ספר הזהר, כי תשא ב':ד'-ו'

14 **שהחכמה נק' דין כמ"ש החייט**

There too Chochmah is called din: against the earlier Kabbalists who thought it entirely kindness, Chayat held that it also contains judgment, and the Arizal praised this, for the birurim that separate evil from good are made through Chochmah, and separating is a work of gevurah.

KEHOT'S NOTE

מובא גם בתו"א ה, ד. ושם מוסיף "ושבחו האר"י ז"ל". וראה לעיל חקת נט, א.

15 **בחי' קו המדה שהוא בחינת גבורה עילאה דע"י**

There the measuring line, the butzina dekardinusa, is explained as the hidden Chochmah in which the Gevurah of Atik Yomin is enclothed; it gives limit and measure to every flow of lights and vessels and to how much is refined, and the passage also cites the Raaya Mehemna's "a stone to weigh with: this is the yud."

KEHOT'S NOTE

ראה לעיל פ' נשא כז, ג.

16 **חכמת נשים בנתה ביתה**

"The wisdom of women builds her house." The "house," Malchus, is built through Chochmah.

Proverbs 14:1 משלי י"ד:א'

חַכְמוֹת נָשִׁים בָּנְתָה בֵיתָהּ וְאִוֶּלֶת בְּיָדֶיהָ תֶּהֱרָסֶנּוּ׃

Every wise woman buildeth her house; But the foolish plucketh it down with her hands.

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KEHOT'S NOTE

משלי יד, א.

17 **בחכמה יבנה בית**

"Through wisdom a house is built, and by understanding it is established." The text reads it as the building of Malchus from Chochmah.

Proverbs 24:3 משלי כ"ד:ג'

בְּחָכְמָה יִבָּנֶה בָיִת וּבִתְבוּנָה יִתְכּוֹנָן׃

Through wisdom is a house builded; And by understanding it is established;

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18 **יראה תתאה מל' שרשה מיר"ע**

The Rebbe notes there that the lower awe, which in its revealed form is below even the lesser love, has its root in the supernal awe, which is above even the great love.

KEHOT'S NOTE

וגם יר"ת (שבגילוי היא למטה גם מאהבה זוטא) שרשה בירי"ע (שלמעלה גם מאה"ר) — לקו"ש ח"ה ע' 367 הערה 102.

19 **בחכמה יסד ארץ**

"Havayah founded the earth with wisdom; He established the heavens with understanding." The earth (Malchus, bonayich) comes from Chochmah, the heavens (Z'eir Anpin, banayich) from Binah.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

20 **ע"פ מאמר הזח"נ . . ע"פ וגם אמנה**

The explanation of the Zohar's teaching on "And moreover, truly" that the text refers to is printed there.

KEHOT'S NOTE

ביאוה"ז לאדה"א פ, ג ואילך.

21 **וגם אמנה**

Avraham says of Sarah, "And moreover, truly she is my sister, the daughter of my father." The text refers to the ex-

planation of a Zohar teaching on this verse.

Genesis 20:12 בראשית כ:י"ב

וְגַם־אָמְנָה אֲחֹתִי בַת־אָבִי הִוא אַךְ לֹא בַת־אִמִּי וַתְּהִי־לִי לְאִשָּׁה׃

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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22 **ובפי וירא**

The explanation "in Parshas Vayeira" that the text mentions is found there.

KEHOT'S NOTE

ביאוה"ז לאדה"א י, ב. ביאוה"ז להצ"צ ע' מב ואילך.

23 **בד"ה להבין הטעם שנשתנה יצירת האדם**

The discourse explains that of the two wedding blessings on man's formation, the first opens with "Blessed" and does not conclude, while the second opens and concludes with it, matching the two formations of Adam: first created with two faces, then Chavah separated from him.

KEHOT'S NOTE

תו"א ו, ג.

24 **בונה ירושלשים הוי'**

"Havayah builds Jerusalem; He gathers the dispersed of Israel." Read as the building of Malchus, and then as drawing light from the Jerusalem Above into the Jerusalem below.

Psalms 147:2 תהילים קמ"ז:ב'

בּוֹנֵה יְרוּשָׁלַם ה' נִדְחֵי יִשְׂרָאֵל יְכַנֵּס׃

The L-RD doth build up Jerusalem, He gathereth together the dispersed of Israel;

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25 **בד"ה יו"ט של ר"ה שחל להיות בשבת**

The discourse opens with the Mishnah that when Rosh HaShanah fell on Shabbos the shofar was sounded only in the Temple, and asks why the Sages set aside the mitzvos of shofar and lulav for fear that someone might carry them.

KEHOT'S NOTE

לקמן נו, א ואילך.

26 **יו"ט של ר"ה שחל להיות בשבת**

The Mishnah rules that when Rosh HaShanah fell on Shabbos the shofar was sounded in the Temple but not in the country. These words open the Likkutei Torah discourse the text refers to.

Mishnah Rosh Hashanah 4:1 משנה ראש השנה ד:א'

יוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה שֶׁחָל לִהְיוֹת בְּשַׁבָּת, בַּמִּקְדָּשׁ הָיוּ תוֹקְעִים, אֲבָל לֹא בַמְּדִינָה. מִשֶּׁחָרַב בֵּית הַמִּקְדָּשׁ, הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי, שֶׁיְּהוּ תוֹקְעִין בְּכָל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין. אָמַר רַבִּי אֶלְעָזָר, לֹא הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי אֶלָּא בִיבְנֶה בִּלְבָד. אָמְרוּ לוֹ, אֶחָד יַבְנֶה וְאֶחָד כָּל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין׃

The festival day of Rosh Hashanah which coincided with Shabbat: they would blow [the shofar] in the Temple, but not in the [rest of the] country. After the destruction of the Temple, Rabban Yochanan ben Zakai, ordained that they should blow in every place in which there is a court. Rabbi Eleizer said, "Rabban Yochanan ben Zakai only made this ordinance with respect to Yavneh alone." [The Sages] said [back] to him, "It was the same for Yavneh as for any other place in which there was a court."

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27 **ובפרדס שער מהות והנהגה פי"ג**

According to the note, this Pardes passage is also mentioned there, together with the Shelah's explanation; that passage discusses the verse "My Name with Yah" and how the hidden levels of Yah are drawn down by refraining from sin.

KEHOT'S NOTE

נזכר לעיל פ' פקודי ד, א. ושם מעתיק גם פי' השל"ה. ובענין הפרדס ראה אוה"ת בראשית כרך ג תקלה, ב. פ' נצבים ע' א'רכא.

28 **כעיר שחוברה לה יחדיו**

"Jerusalem that is built like a city that is joined together." Read as the joining of the Jerusalem Above with the Jerusalem below.

Psalms 122:3 תהילים קכ"ב:ג'

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו׃

Jerusalem, that art builded as a city that is compact together;

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KEHOT'S NOTE

תהלים קכב, ג.

29 **בכל האצי' מאיר בחי' חכ'**

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

KEHOT'S NOTE

ראה ת"ז ת"ו.

30 **סד"ה ראה ריח בני**

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

KEHOT'S NOTE

תו"א כ, ד.

31 **ראה ריח בני**

Yitzchak's blessing of Yaakov: "See, the fragrance of my son is like the fragrance of a field which Havayah has blessed." These words open the discourse the text refers to on how the deeds of those below add light.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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er is desolate. Here it describes how the withdrawal of light at the Destruction filled the opposing side.

Megillah 6a:16 מגילה ו׳ א:ט״ז

קֵסָרִי וִירוּשָׁלַיִם, אִם יֹאמַר לְךָ אָדָם: חָרְבוּ שְׁתֵּיהֶן — אַל תַּאֲמַן. יָשְׁבוּ שְׁתֵּיהֶן — אַל תַּאֲמַן. חָרְבָה קֵסָרִי וְיָשְׁבָה יְרוּשָׁלַיִם, חָרְבָה יְרוּשָׁלַיִם וְיָשְׁבָה קֵסָרִי — תַּאֲמַן, שֶׁנֶּאֱמַר: "אִמָּלְאָה הָחֳרָבָה". אִם מְלֵיאָה זוֹ — חֲרֵבָה זוֹ, אִם מְלֵיאָה זוֹ — חֲרֵבָה זוֹ.

Caesarea and Jerusalem [are rivals]. If one says to you that both are destroyed, do not believe him; if he says that both are flourishing, do not believe him; if he says that Caesarea is waste and Jerusalem is flourishing, or that Jerusalem is waste and Caesarea is flourishing, you may believe him, as it says, "I shall be filled, she is laid waste" (Ezekiel 26:2); if this one is filled, that one is laid waste, and if that one is filled, this one is laid waste.

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Zohar II, 236a זח״ב רלו, א

KEHOT'S NOTE

מגילה ו, א. ושי״נ. זח״ב רלו, א.

38 וכמ״ש לע״ל

"And they shall go into the caves of the rocks and into the holes of the earth, from before the terror of Havayah and the glory of His majesty, when He rises to shake the earth." The text reads it as the revelation of the Infinite Light below in the Time to Come.

Isaiah 2:19 ישעיהו ב׳:י״ט

וּבָאוּ בִּמְעָרוֹת צֻרִים וּבִמְחִלּוֹת עָפָר מִפְּנֵי פַּחַד ה' וּמֵהֲדַר גְּאוֹנוֹ בְּקוּמוֹ לַעֲרֹץ הָאָרֶץ׃

And men shall go into the caves of the rocks, And into the holes of the earth, From before the terror of the L-RD, And from the glory of His majesty, When He ariseth to shake mightily the earth.

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KEHOT'S NOTE

ישע״ ב, יט. [כ].

39 במערות צורים מפני פחד ה' כו'

The note records the reading "וגו" here in place of "כו," and adds that Or HaTorah on Re'eh, which prints this passage, also has "כו" and includes a gloss on this place.

KEHOT'S NOTE

וגו'. [כ]. אבל באוה״ת פי׳ ראה ע' תשפ נכתב ג״כ "כו". ושם יש הגהה לכאן.

40 אריתי מורי עם בשמי

"I have come into my garden, my sister, my bride; I have gathered my myrrh with my spice." The text refers to its discourse on this verse for the building that comes through the yoke of Torah.

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 דּוֹדִים׃

32 וכמ״ש בפע״ח

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

KEHOT'S NOTE

ש' התפלה פ״ו ובפ״ז. ובדיוק כמ״ש כאן ל״מ. [כ].

33 קוב״ה סליק לעילא

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

KEHOT'S NOTE

זח״ב (ז, ב. כ, ב). [כ].

34 ובד״ה ויהי בשלח

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

KEHOT'S NOTE

תו״א סא, א.

35 שמאל דוחה

The Sages teach that the left hand should always push away and the right draw near. Here the "left," the gevuros of Malchus, holds back the flow from the external forces.

Sotah 47a:6–7 סוטה מ״ז א:ו׳-ז׳

תָּנוּ רַבָּנַן: לְעוֹלָם תְּהֵא שְׂמאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כֶּאֱלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בִּשְׁתֵּי יָדָיו. אֱלִישָׁע מַאי הֲוָה? דִּכְתִיב: "וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרָיִם", וּכְתִיב: "וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הַעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת".

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Sanhedrin 107b:8–9 סנהדרין ק״ז ב:ח׳-ט׳

תָּנוּ רַבָּנַן: לְעוֹלָם תְּהֵא שְׂמאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כֶּאֱלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדַיִם, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי בִּשְׁתֵּי יָדַיִם. גֵּחֲזִי, דִּכְתִיב: "וַיֹּאמֶר נַעֲמָן הוֹאֵל וְקַח כִּכָּרָיִם וַיִּפְרָץ בּוֹ וַיָּצַר כִּכְּרַיִם כָּסֶף וְגוֹ'". "וַיֹּאמֶר אֵלָיו אֱלִישָׁע מֵאַיִן גֵּחֲזִי וַיֹּאמֶר לֹא הָלַךְ עַבְדְּךָ אָנָה וָאָנָה. וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הַעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים ...

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KEHOT'S NOTE

סוטה מז, א. סנהדרין קז, ב.

36 Kehot's note points to Deuteronomy 11:26-16:17 for these words.

Deuteronomy 11:26–16:17 דברים י״א:כ״ו-ט״ז:י״ז

PARAGRAPH 2

37 לא נתמלאה צור אלא

On Tyre's boast in Ezekiel 26:2, "I shall be filled, now that she is laid waste," the Talmud teaches that Jerusalem and her rival never flourish together: when one is full, the oth-

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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41 **ע"פ שימני כחותם**

The discourse on "Set me as a seal" is printed later in Likkutei Torah, in the volume on Shir HaShirim.

KEHOT'S NOTE

לקמן שה"ש.

42 **שימני כחותם**

"Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death." The text refers to its discourse on this verse, where the sunken seal and the raised seal are compared to awe and love.

Song of Songs 8:6 שיר השירים ח:ו

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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PARAGRAPH 3

43 **ורב שלום**

"And all your children shall be taught by Havayah, and great shall be the peace of your children." The text reads verav ("and great") as a matter by itself, the multiplicity out of which peace is made.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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44 **רב להושיע**

"Who is this coming from Edom ... I who speak in righteousness, great to save." The text reads rav ("great") here too as the multiplicity of Esav that is turned to salvation.

Isaiah 63:1 ישעיהו ס"ג:א'

מִי־זֶה בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה זֶה הָדוּר בִּלְבוּשׁוֹ צֹעֶה בְּרֹב כֹּחוֹ אֲנִי מְדַבֵּר בְּצְדָקָה רַב לְהוֹשִׁיעַ׃

'Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, stately in the greatness of his strength?'— 'I that speak in victory, mighty to save.'—

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PARAGRAPH 4

45 **ענין עתיד חזיר ליטהר**

The note says that the sources for the saying that the pig is destined to become pure are listed there.

KEHOT'S NOTE

נסמן בלקו"ש חי"ב ע' 175.

46 **יכרסמנה חזיר מיער**

"The boar from the forest gnaws at it, and the creatures of the field feed on it," said of the vine of Israel. The ayin of miya'ar is written suspended, and the text reads it as the seven lower Sefiros of Imma.

Psalms 80:14 תהילים פ':י"ד

יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר וְזִיז שָׂדַי יִרְעֶנָּה׃

The boar out of the wood doth ravage it, That which moveth in the field feedeth on it.

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KEHOT'S NOTE

תהלים פ, יד.

47 **והע' תלויה**

The Talmud records that the ayin of ya'ar in this verse is the midpoint of the letters of Psalms. The Kehot note cites it for the special status of this letter.

Kiddushin 30a:11 קידושין ל' א':י"א

לְפִיכָךְ נִקְרְאוּ רִאשׁוֹנִים "סוֹפְרִים", שֶׁהָיוּ סוֹפְרִים כָּל הָאוֹתִיּוֹת שֶׁבַּתּוֹרָה, שֶׁהָיוּ אוֹמְרִים: וָא"ו דִּ"גָּחוֹן"- חֶצְיָין שֶׁל אוֹתִיּוֹת שֶׁל סֵפֶר תּוֹרָה. "דָּרֹשׁ דָּרַשׁ" - חֶצְיָין שֶׁל תֵּיבוֹת. "וְהִתְגַּלָּח" - שֶׁל פְּסוּקִים. "יְכַרְסְמֶנָּה חֲזִיר מִיָּעַר" - עַ"יִן דְּיַעַר חֶצְיָין שֶׁל תְּהִלִּים. "וְהוּא רַחוּם יְכַפֵּר עָוֹן" - חֶצְיוֹ דִּפְסוּקִים.

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KEHOT'S NOTE

ויק"ר פ' שמיני פ' יג: "עיין תלויה אם זכיתם מן היאור ואם לאו מן היער" — יהל אור ע' רפג. וראה קידושין ל, א. ועיין מענין ע' תלויה באוה"ת ויקרא כרך א ע' רמב.

48 **יכרסמנה חזיר מיער והע' תלויה**

The Midrash notes that the ayin of miya'ar is suspended and reads the verse both ways: "if you are worthy, from the river (ye'or); if not, from the forest (ya'ar)." The text builds its explanation of the suspended ayin on this.

Vayikra Rabbah 13:5 ויקרא רבה י"ג:ה'

49 **ימותו ולא בחכ'**

"Is not their excellence taken from them? They die, and not with wisdom." The text reads it as saying that the "death" of the shattering did not reach Chochmah.

Job 4:21 איוב ד':כ"א

הֲלֹא־נָסַע יִתְרָם בָּם יָמוּתוּ וְלֹא בְחָכְמָה׃

Is not their tent-cord plucked up within them? They die, and that without wisdom.'

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KEHOT'S NOTE

איוב ד, כא.

50 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is one," whose first word is written with an enlarged ayin. The text reads that large ayin as the seven lower Sefiros of Binah after their repair.

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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PARAGRAPH 5

51 **יש י"א סממני קטרת**

The baraita of the compounding of the incense lists its eleven spices, frankincense (levonah) among them. The text explains why holiness, which is ten, has an eleventh spice in the incense.

Keritot 6a:22–23 כריתות ו' א:כ"ב-כ"ג

אֶלָּא אָמַר רַב יוֹסֵף: בְּאֶחָד מִסַּמְמָנֵי הַקְּטֹרֶת. תָּנוּ רַבָּנַן: קְטֹרֶת הָיְתָה נַעֲשֵׂית שְׁלֹשׁ מֵאוֹת שִׁשִּׁים וּשְׁמוֹנָה מָנֶה, שְׁלֹשׁ מֵאוֹת שִׁשִּׁים וַחֲמִשָּׁה כְּנֶגֶד יְמוֹת הַחַמָּה, שְׁלֹשָׁה מָנִין יְתֵירִין, שֶׁמֵּהֶן מַכְנִיס כֹּהֵן גָּדוֹל מְלֹא חָפְנָיו בְּיוֹם הַכִּיפּוּרִים, וְהַשְׁאָר נִיתָּנֶת לָאוּמָנִין בְּשָׂכָרָן.

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KEHOT'S NOTE

כריתות ו, א. ירוש' יומא פ"ד, ה"ה.

52 **י"א סממני קטרת**

The Jerusalem Talmud gives the same list of the incense spices. The Kehot note cites it alongside Keritot.

Jerusalem Talmud Yoma 4:6–7 תלמוד ירושלמי יומא ד':ו'-ז'

משנה: בְּכָל יוֹם הָיוּ שָׁם אַרְבַּע מַעֲרָכוֹת וְהַיּוֹם חֲמִשָּׁה דִּבְרֵי רִבִּי מֵאִיר. רִבִּי יוֹסֵי אוֹמֵר בְּכָל יוֹם שָׁלֹשׁ וְהַיּוֹם אַרְבַּע. רִבִּי יְהוּדָה אוֹמֵר בְּכָל יוֹם שְׁתַּיִם וְהַיּוֹם שָׁלֹשׁ: הלכה: מַה טַּעֲמָא דְרִבִּי מֵאִיר. וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוּקַד בּוֹ לֹא תִכְבֶּה זוֹ מַעֲרֶכֶת קִיּוּמֵי אֵשׁ. וּבִעֵר עָלֶיהָ הַכֹּהֵן זוֹ מַעֲרֶכֶת אֵיכּוּל אֵיבָרִין וּפְדָרִים. וְעָרַךְ עָלֶיהָ הָעוֹלָה זוֹ מַעֲרָכָה גְּדוֹלָה. וְהִקְטִיר עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים זוּ קְטוֹרֶת. וְלֵית לְרִבִּי יוֹסֵי מַעֲרֶכֶת אֵיכּוּל אֵיבָרִין. וְלֵית לְרִבִּי יְהוּדָה מַעֲרֶכֶת קִיּוּמֵי אֵשׁ. מַה מְקַיֵּים ...

MISHNAH: Every day there were four arrangements and this day five, the words of Rebbi Meïr. Rebbi Yose says, everyday three and this day four. Rebbi Jehudah says, every day two and this day three. HALAKHAH: What is Rebbi Meïr's reason? And the fire on the altar shall be lit there, you shall not extinguish, that is the arrangement which keeps the fire. And the Cohen shall burn on it, that is the arrangement for disposal of limbs and fat. And arrange on it the elevation sacrifice, this is the ...

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)

53 **עשר ולא תשע**

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

KEHOT'S NOTE

ס"י פ"א, מ"ד.

54 **עשר ולא תשע**

"Ten Sefiros of nothingness: ten and not nine, ten and not eleven." The text contrasts holiness, which is exactly ten, with the eleven spices of the incense.

Sefer Yetzirah 1:4 ספר יצירה א':ד

עשר ספירות בלימה עשר ולא תשע, עשר ולא אחת עשרה, הבן בחכמה וחכם בבינה, בחון בהם וחקור מהם והעמד דבר על בוריו והשב יוצר על מכונו׃

Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

55 **יער . . או עולם העשי'**

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

KEHOT'S NOTE

מא"א אות י"ד, ס"כ.

56 **קץ הימין**

"And you, go your way to the end ... and you shall rise to your lot at the end of days (ketz hayamin)." The text uses the phrase for the future redemption.

Daniel 12:13 דניאל י"ב:י"ג

וְאַתָּה לֵךְ לַקֵּץ וְתָנוּחַ וְתַעֲמֹד לְגֹרָלְךָ לְקֵץ הַיָּמִין׃

But go thou thy way till the end be; and thou shalt rest, and shalt stand up to thy lot, at the end of the days.'

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57 **ואת רוח הטומאה אעביר**

"And also the prophets and the spirit of impurity I will remove from the land." The text reads it as the end of the distant life the outside forces now receive.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי' יג, ב.

58 **אז אהפוך אל**

"For then I will turn to the peoples a clear language, that they may all call on the Name of Havayah, to serve Him

with one accord." The text reads it as the inclusion in holiness of what was outside it.

Zephaniah 3:9 צפניה ג:ט

כִּי־אָז אֶהְפֹּךְ אֶל־עַמִּים שָׂפָה בְרוּרָה לִקְרֹא כֻלָּם בְּשֵׁם ה' לְעָבְדוֹ שְׁכֶם אֶחָד׃

For then will I turn to the peoples A pure language, That they may all call upon the name of the L-RD, To serve Him with one consent.

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PARAGRAPH 6

59 **ע"פ אסרי לגפן עירה**

There the yud of osri ("binding") is supernal Chochmah, the bittul that binds a person to the "vine" of joyful service.

KEHOT'S NOTE

תו"א מז, א.

60 **אסרי לגפן עירה**

Yaakov's blessing to Yehudah: "Binding his foal to the vine, and his donkey's colt to the choice vine." The text refers to its discourse on this verse, where iroh ("his foal") is linked to ir ("city").

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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PARAGRAPH 7

61 **מ"ש ברבות ע"פ רב לכם כו'**

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

KEHOT'S NOTE

רבות דברים פ"א, יט.

62 **רב לכם כו' פנו לכם צפונה**

"You have circled this mountain long enough; turn northward," said as Israel passed the territory of Esav's descendants in Seir. The text reads rav lachem and tzafonah through the Midrash.

Deuteronomy 2:3 דברים ב:ג

רַב־לָכֶם סֹב אֶת־הָהָר הַזֶּה פְּנוּ לָכֶם צָפֹנָה׃

'Ye have compassed this mountain long enough; turn you northward.

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

63 **פנו לכם צפונה ואין צפונה אלא דברי תורה**

The Midrash says that if Esav seeks to fight them, Israel should hide (hatzpinu) themselves in the Torah, "for tzafonah means only Torah," as it says, "He hides away sound wisdom (tushiyah) for the upright." The text uses it to show that Esav's rav is overcome through Torah.

Devarim Rabbah 1:19 דברים רבה א:י"ט

64 **מצפון זהב יאתה**

"Out of the north comes gold; about G-d is awesome majesty." The text joins north (Torah) with gold (awe).

Job 37:22 איוב ל"ז:כ"ב

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד׃

Out of the north cometh golden splendour, About G-d is terrible majesty.

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KEHOT'S NOTE

איוב לז, כב.

65 **יראו את ה'**

"Stand in awe of Havayah, you His holy ones, for those who are in awe of Him lack nothing." Cited for the level of awe that gold represents.

Psalms 34:10 תהילים ל"ד:י

יְרְאוּ אֶת־ה' קְדֹשָׁיו כִּי־אֵין מַחְסוֹר לִירֵאָיו׃

O fear the L-RD, ye His holy ones; For there is no want to them that fear Him.

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KEHOT'S NOTE

תהלים לד, י.

66 **ראשית חכמה יראת ה'**

"The beginning of wisdom is the awe of Havayah." The text links awe with Chochmah and Torah.

Psalms 111:10 תהילים קי"א:י'

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

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

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KEHOT'S NOTE

תהלים קיא, י.

67 **הנחמדים מזהב**

Of the words of Torah: "They are more desirable than gold, than much fine gold." The text uses it to identify gold with the Torah.

Psalms 19:11 תהילים י"ט:י"א

הַנֶּחֱמָדִים מִזָּהָב וּמִפַּז רָב וּמְתוּקִים מִדְּבַשׁ וְנֹפֶת צוּפִים׃

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

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KEHOT'S NOTE

תהלים יט, יא.

68 **ברבות בראשית פי"ו**

The note says that the wording of the Bereishis Rabbah passage the text cites is copied there.

KEHOT'S NOTE

the wine of Torah." The Kehot note cites it alongside the Midrash.

Avodah Zarah 35a:6עבודה זרה ל"ה א:ו

הִשְׁיאוֹ לְדָבָר אַחֵר וְכוּ'. מַאי "כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן"? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, עֲרֵיבִים עָלַי דִּבְרֵי דוֹדֶיךָ יוֹתֵר מִיֵּינָהּ שֶׁל תּוֹרָה.

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KEHOT'S NOTE

שהש"ר א ע"פ כי טובים דודיך (ב). וראה ע"ז לה, א.

73 ערבים עלי דברי סופרים

On "for your love is better than wine," the Midrash says that the words of the Sofrim are dearer than the words of the Torah. The text uses it for the Oral Torah, the gold that surpasses silver.

Shir HaShirim Rabbah 1:8שיר השירים רבה א:ח

צְאִי לָךְ בְּעִקְבֵי הַצֹּאן, רַבִּי אֶלִיעֶזֶר וְרַבִּי עֲקִיבָא וְרַבָּנָן. רַבִּי אֶלִיעֶזֶר אוֹמֵר מַחֲרָרָה שֶׁנָּטְלוּ יִשְׂרָאֵל בְּיָדָם מִמִּצְרַיִם אָכְלוּ מִמֶּנָּה שְׁלֹשִׁים וְאֶחָד יָמִים, דְּאָמַר רַבִּי שִׁילָא שִׁשִּׁים וּשְׁתַּיִם סְעוּדוֹת אַתְּ יוֹדֵעַ שֶׁהָיוּ לְיִשְׂרָאֵל מֵחֲרָרָה זוֹ, מָה אֲנִי עוֹשֶׂה לָהֶם בַּסּוֹף בְּעֲקֵב, הֲדָא הוּא דִכְתִיב (תהלים עב, טז): יְהִי פִּסַּת בַּר בָּאָרֶץ. רַבִּי עֲקִיבָא אוֹמֵר מִמַּה שֶׁהֶקֶפְתִּי אוֹתָם בְּעָנְנֵי כָבוֹד, הֲאֵיךְ מָה דְאַתְּ אָמַר (שמות יג, כא): וַה' הֹלֵךְ לִפְנֵיהֶם יוֹמָם לִא יָמִישׁ עַמּוּד הֶעָנָן יוֹמָם, אַתְּ יוֹדֵעַ מָה אֲנִי ...

"If you do not know, fairest among women, go out in the footsteps of the flock, and herd your kids by the tents of the shepherds" (Song of Songs 1:8). "Go out in the footsteps of [be'ikvei] the flock." Rabbi Eliezer, Rabbi Akiva, and the Rabbis, Rabbi Eliezer says: From the coal-baked loaf that the Israelites took in their hands from Egypt, from which they ate for thirty-one days, as Rabbi Shila said: You know that there were sixty-two meals for the Israelites from this coal-baked loaf, [you know] what ...

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74 בד"ה שחורה אני

There "I am black but comely" is explained: the soul descending into the lower worlds is "black," but through the mitzvos and the fine details of the Sofrim, fences and safeguards drawn from the holy gevuros, the sitra achra is pushed away, and this brings in the future a revelation of G-d's very essence.

KEHOT'S NOTE

לקמן שה"ש ט, ג.

75 שהתורה נקי עוז ותושיה

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

KEHOT'S NOTE

עוז לנה"א ותושי' לנה"ב. ע' בזהר חדש במדה"נ בראשית (ו, ב. [ה, ב]) התורה נק' תושיה בתחילה ואח"כ גבורה כו' בתחלה [. .] מתשת כחו של אדם מפני שיש לו להלחם עם יצה"ר ולכתת כל גופו בבית המדרש עד שירגיל אותו בתורה כיון שהוא רגיל כו' יש לו שמחה וגבורה כו'. ע"ש. [כ].

הלשון נעתק באוה"ת פ' תצוה ע' א'תריג. וראה יהל אור ע' עא.

69 אם אין חכמה אין יראה

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

KEHOT'S NOTE

אבות ג, יז.

70 אם אין חכמה אין יראה

Rabbi Elazar ben Azaryah: "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The text uses it to show that awe depends on the wisdom of Torah.

Pirkei Avot 3:17משנה אבות ג:י"ז

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

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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

71 בינה יתירה ניתנה באשה

From "And G-d built the rib," the Talmud learns that G-d gave woman more understanding than man. The text refers to its explanation of this saying for the superiority of the Oral Torah.

Niddah 45b:11–12נדה מ"ה ב:י"א-י"ב

אָמַר רַב חִסְדָּא: מַאי טַעְמָא דְּרַבִּי? דִּכְתִיב "וַיִּבֶן ה' [אֱלֹקִים] אֶת הַצֵּלָע", מְלַמֵּד שֶׁנָּתַן הַקָּדוֹשׁ בָּרוּךְ הוּא בִּינָה יְתֵירָה בָּאִשָּׁה יוֹתֵר מִבָּאִישׁ. וְאִידָּךְ, הַהוּא מְבָעֵי לֵיהּ לְכִדְרִישׁ לָקִישׁ, דְּאָמַר רֵישׁ לָקִישׁ מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן מְנַסְיָא: "וַיִּבֶן ה' [אֱלֹקִים] אֶת הַצֵּלָע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל הָאָדָם" — מְלַמֵּד שֶׁקִּלְּעָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא לְחַוָּה וְהֵבִיאָהּ אֵצֶל אָדָם הָרִאשׁוֹן, שֶׁכֵּן בִּכְרַכֵּי הַיָּם קוֹרִין לְקַלָּעִיתָא — בַּנְיִיתָא.

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KEHOT'S NOTE

נדה מה, ב.

72 ערבים עלי ד"ס

The Talmud expounds the same verse: the Congregation of Israel says, "Your beloved's words are sweeter to me than

76 **תפוחי זהב במשכיות כסף**

"Like apples of gold in settings of silver is a word fitly spoken." The text cites discussions of this verse for gold within silver.

Proverbs 25:11 משלי כ"ה:י"א

תַּפּוּחֵי זָהָב בְּמַשְׂכִּיּוֹת כָּסֶף דָּבָר דָּבָר עַל־אָפְנָיו׃

A word fitly spoken Is like apples of gold in settings of silver.

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77 **תפוחי זהב במשכיות כסף**

The text itself refers to the Zohar in Terumah on this verse. It is cited for the relation of gold and silver.

Zohar, Terumah 34:396-35:406 ספר הזהר, תרומה ל"ד:שצ"ו-ל"ה:ת"ו

but as soon as the above and the below part, and are separate, the one is called "great" and the other "small". Therefore the ancients said that "man should rather be a tail to lions than a head to foxes" (Pirke Aboth 4, 20). For the part bears the designation of the whole; since the tail of a lion is certainly lion, without any separation. Similarly, the head of a fox is still fox. Thus, as we see, it first calls both the Sun and the Moon "great lights", but ...

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

78 **תפוחי זהב במשכיות כסף**

The text itself refers to Rashi's commentary on this verse. It is cited for the image of gold set within silver.

Rashi on Proverbs 25:11 רש"י על משלי כ"ה:י"א

תַּפּוּחֵי זָהָב. כְּעֵין כַּפְתּוֹרִין מְצֻיָּרִין עַל מַשְׂכִּיּוֹת כָּסֶף. מַשְׂכִּיּוֹת כֵּלִים הַמְצֻפִּין בְּכֶסֶף, כְּמוֹ "וְשַׂכֹּתִי כַפִּי" (שמות לג:כב): דָּבָר דָּבוּר עַל אָפְנָיו. עַל כַּנּוֹ, וְדוּגְמָתוֹ "נָשָׂאתִי אֵימֶיךָ אָפוּנָה" (תהלים פח:טז) - מְבֻסֶּסֶת וּמְיֻשֶּׁבֶת בְּקִרְבִּי. וְאֵין זֶה מִגִּזְרַת יאוֹפֶן וְגַלְגַּל (ישעיהו כח:כז-כח), שֶׁאִלּוּ כֵן, הָיָה נָקוּד פַּתָּ"ח תַּחַת הַפֵּ"א כְּמוֹ "הָאוֹפַנִּים" (מלכים א ז:לב), וְלֹא יִפֹּל בּוֹ נְקֻדַּת חֲטַף קָמַץ׃

golden apples Like knobs depicted on silverplated vessels. silverplated vessels Heb. משכיות כסף, vessels plated with silver, as in (Ex. 33:22): "and I will cover (ושכתי) you with My hand." a word spoken with proper basis Heb. אפניו, on its basis. An example of it is (Ps. 88:16): "I bear your terrors, it is settled (אפונה) [in my heart]," based and settled within me. This is not from the root of (Isa. 28: 27f): אפן and גלגל, wheel, for, were it so, it would be vowelized with a "pattach" under ...

Vocalized Edition (CC0) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

79 **אורייתא סתים וגליא**

The Zohar teaches that the Torah is both hidden and revealed. The text uses it to show that the levels of Torah, symbolized by gold and silver, are one.

Zohar III, 98b זח"ג צה, ב

Zohar II, 95a זח"ב צה, א

KEHOT'S NOTE

זח"ג צה, ב. וראה זח"ב צה, א.

80 **אדמוני עם יפה עינים**

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

KEHOT'S NOTE

שמואל-א ט, מב.

81 **אדמוני עם יפה עינים**

When Shmuel anoints David: "And he was ruddy, with beautiful eyes and good to look upon." The text reads "ruddy" as the Gevurah from which Malchus is built and "beautiful eyes" as the kindness within that Gevurah.

I Samuel 16:12 שמואל א ט"ז:י"ב

וַיִּשְׁלַח וַיְבִיאֵהוּ וְהוּא אַדְמוֹנִי עִם־יְפֵה עֵינַיִם וְטוֹב רֹאִי וַיֹּאמֶר ה' קוּם מְשָׁחֵהוּ כִּי־זֶה הוּא׃

And he sent, and brought him in. Now he was ruddy, and withal of beautiful eyes, and goodly to look upon. And the L-RD said: 'Arise, anoint him; for this is he.'

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82 **במו"ס טלא דבדולחא**

The note says that "the dew of crystal" in the hidden brain is explained there.

KEHOT'S NOTE

מבואר בביאוה"ז להצ"צ כרך ב ע' שלח. וראה אוה"ת נ"ך כרך ב ע' אינז.

83 **עיין זח"ג תזריע נ"א א' נ"ו א'**

The note says that the wording of these Zohar passages is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' תרומה ע' א'תקא.

84 **פ"ד א'**

The note points there for the Zohar passage on 84a.

KEHOT'S NOTE

ראה לעיל פ' שלח מג, א.

85 **רצוא ושוב**

"And the living creatures ran and returned, like the appearance of a flash of lightning." The text uses the phrase for the soul's movement in prayer, the level of banayich.

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

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

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86 **ברוך יסוד אבא**

The note says that the statement of Meorei Or, "Baruch is the name of the Yesod of Abba, united within the Yesod of Imma, and it is called the path and the way that enters it," is quoted there with glosses.

KEHOT'S NOTE

"ברוך נק' יסוד אבא המיוחד תוך יסוד אימא ונק' שביל ונתיב דאציל בה" — מאו"א אות ב, לט, מובא באוה"ת בראשית כרך ג תקנא, ב עם הגהות, ונזכר לעיל פ' תזריע כב, ג.

children who have not yet tasted sin. Breath is itself a mixture, being composed of air and moisture, and through it the world is carried on. Esoterically speaking, the breath of the little ones becomes "voice", and spreads ...

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

PARAGRAPH 8

87 **בצדקה תכונני**

> "Through righteousness you shall be established; be far from oppression." The verse following "And all your children" gives the third stage, which the text reads as tzedakah, charity.

Isaiah 54:14 ישעיהו נ"ד:י"ד

בְּצְדָקָה תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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88 **והמקיף דוחה יניקת החיצונים**

> Or HaTorah on Re'eh, which prints this passage, has a gloss on these words about the encompassing light repelling the outside forces.

KEHOT'S NOTE

באוה"ת פי' ראה ע' תשפ יש הגהה לכאן.

89 **אם ה' לא יבנה**

> "Unless Havayah builds the house, its builders labor in vain on it; unless Havayah guards the city, the watchman keeps vigil in vain." The text distinguishes the building (inner light) from the guarding (encompassing light).

Psalms 127:1 תהילים קכ"ז:א

שִׁיר הַמַּעֲלוֹת לִשְׁלֹמֹה אִם־ה' לֹא־יִבְנֶה בַיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ אִם־ה' לֹא־יִשְׁמָר־עִיר שָׁוְא שָׁקַד שׁוֹמֵר׃

A Song of Ascents; of Solomon. Except the L-RD build the house, They labour in vain that build it; Except the L-RD keep the city, The watchman waketh but in vain.

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KEHOT'S NOTE

תהלים קכז, א.

90 On the night before Yom Kippur the High Priest was kept occupied with the words "Unless Havayah builds the house." The text cites it among the places that discuss this verse.

Yoma 19b:14 יומא י"ט ב:י"ד

וּמַעֲסִיקִין אוֹתוֹ עַד שֶׁיַּגִּיעַ זְמַן שְׁחִיטָה (וְכוּ׳). תָּנָא: לֹא הָיוּ מַעֲסִיקִין אוֹתוֹ לֹא בְּנֶבֶל וְלֹא בְּכִנּוֹר, אֶלָּא בַּפֶּה. וּמָה הָיוּ אוֹמְרִין — "אִם ה' לֹא יִבְנֶה בַיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ".

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91 **אם ה' לא יבנה כו' ישמר עיר**

> The text itself refers to the Zohar in Bo on this verse. It is cited for the guarding of the city.

Zohar, Bo 6:141–7:151 ספר הזהר, בא ו':קמ"א-ז':קנ"א

However, hebel is here to be understood in the literal sense, namely "breath", and conveys a very precious lesson. From the "breath" which issues out of the mouth the voice is formed, and according to the well-known dictum the world is upheld only by the merit of the "breath" of little school

92 **אם ה' לא יבנה כו' ישמר עיר**

> The text itself refers to the Zohar in Terumah on this verse. It is cited for the guarding of the city.

Zohar, Terumah 68:685–70:694 ספר הזהר, תרומה ס"ח:תרפ"ה-ע':תרצ"ד

Then he began to expound to them this verse: A song of degrees for Solomon (li-shelomoh). Except the L-rd build the house, they labour in vain that build it; except the L-rd guard the city, the watchman waketh but in vain (Ps. 127, 1-2). Said he: 'Was it Solomon who composed this Psalm when he built the Temple? (for li-shelomoh could be understood to mean "of Solomon"). Not so. It was King David who composed it, about his son Solomon, when Nathan came to him (David) and told him that ...

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93 **אם ה' לא יבנה כו' ישמר עיר**

> The text itself refers to the Zohar in Pekudei on this verse. It is cited for the guarding of the city.

Zohar, Pekudei 14:96–15:105 ספר הזהר, פקודי י"ד:צ"ו-ט"ו:ק"ה

"They labour in vain that build it": this alludes to the streams that come forth and enter the House in order to furnish it with all its needs; try as they may, yet except the L-rd of the supernal world make the House and put it in proper order, they labour in vain. "Except the L-rd keep the city", etc. (Ibid.). This is in harmony with the verse: "The eyes of the L-rd thy G-d are always upon it, from the beginning of the year even unto the end of ...

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94 **אם ה' לא יבנה כו' ישמר עיר**

> The text itself refers to the Zohar in Vayeitzei on this verse. It is cited for the guarding of the city.

Zohar, Vayetzei 13:86–14:92 ספר הזהר, ויצא י"ג:פ"ו-י"ד:צ"ב

Said R. Jesse: 'We all know this, and so it is written: "Except the L-rd keep the city, the watchman waketh in vain" (Ps. 127, 1), as much as to say: "It is those who labour in the Torah who preserve the Holy City, and not the warriors and men of might".' AND HE LOOKED, AND BEHOLD A WELL IN THE FIELD, ETC. R. Judah discoursed on the verse: A psalm (mizmor= song, hymn) of David when he fled from Absalom his son (Ps. 3, 1). 'The companions', he said, ...

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95 **ביומא די"ט סע"ב**

> The note says that the wording of the Talmud in Yoma on "Unless Havayah builds the house" is quoted there, in the Tzemach Tzedek's commentary on Psalms.

KEHOT'S NOTE

הלשון מובא ביהל אור ע' תצג.

tzedakah raises that yud up into the Infinite Light, so that G-d comes to "dwell" below.

KEHOT'S NOTE

ראה תו"א לח, ד.

102 **ה' אורי וישעי**

The Zohar, as the Kehot note quotes it, says that when a person gazes at and is united with the light above, and G-d shines upon him, he fears neither upper nor lower beings. The text points to it for "Havayah is my light and my salvation."

Zohar, Bamidbar 3:38–5:46 ספר הזהר, במדבר ג:ל"ח-ה':מ"ו

In all his deeds it behoves a man to imitate the celestial model, and to realize that according to the nature of a deed below there is a responsive stirring on high.' R. Phineas, having heard this discourse, kissed R. Eleazar. He wept and laughed, saying: 'Happy is my portion in this world and in the world to come.' The same R. Phineas then quoted the verse: "The L-rd is my light and my salvation, whom shall I fear?", etc. (Ps. 27, 1). 'When a man', he said, 'turns his ...

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103 **ה' אורי וישעי**

The Rabbis read the psalm as speaking of Rosh HaShanah and Yom Kippur: "my light" on Rosh HaShanah, "my salvation" on Yom Kippur. The text uses it to bring the three stages into the festivals of Tishrei.

Vayikra Rabbah 21:4 ויקרא רבה כ"א:ד'

104 **לא בחרתי בעיר כו' ואבחר בדוד**

Shlomo quotes G-d: "I did not choose a city out of all the tribes of Israel to build a house ... but I chose David to be over My people Israel." The text pairs it with the parallel in Chronicles to show that David and Jerusalem are one.

I Kings 8:16 מלכים א ח':ט"ז

מִן־הַיּוֹם אֲשֶׁר הוֹצֵאתִי אֶת־עַמִּי אֶת־יִשְׂרָאֵל מִמִּצְרַיִם לֹא־בָחַרְתִּי בְעִיר מִכֹּל שִׁבְטֵי יִשְׂרָאֵל לִבְנוֹת בַּיִת לִהְיוֹת שְׁמִי שָׁם וָאֶבְחַר בְּדָוִד לִהְיוֹת עַל־עַמִּי יִשְׂרָאֵל׃

Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be there; but I chose David to be over My people Israel.

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105 **ואבחר בירושלים כו' ואבחר בדוד**

"And I chose Jerusalem, that My Name be there, and I chose David to be over My people Israel." Here the choice of the city and of the king stand side by side.

II Chronicles 6:6 דברי הימים ב ו':ו'

וָאֶבְחַר בִּירוּשָׁלַם לִהְיוֹת שְׁמִי שָׁם וָאֶבְחַר בְּדָוִיד לִהְיוֹת עַל־עַמִּי יִשְׂרָאֵל׃

but I have chosen Jerusalem, that My name might be there; and have chosen David to be over My people Israel.

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96 **וברכות . . ויצא קנ"א ב'**

The note sends the reader to the Tzemach Tzedek's commentary on Psalms 127 for the Midrash and Zohar passages listed here.

KEHOT'S NOTE

ראה יהל אור ע' תצד ואילך.

97 "Who is this coming from Edom ... I who speak in righteousness, great to save." The text reads "I who speak" as the Torah and "in tzedakah, great to save" as the salvation that comes through charity.

Isaiah 63:1 ישעיהו ס"ג:א'

מִי־זֶה בָּא מֵאֱדוֹם חֲמוּץ בְּגָדִים מִבָּצְרָה זֶה הָדוּר בִּלְבוּשׁוֹ צֹעֶה בְּרֹב כֹּחוֹ אֲנִי מְדַבֵּר בְּצְדָקָה רַב לְהוֹשִׁיעַ׃

'Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, stately in the greatness of his strength?'— 'I that speak in victory, mighty to save.'—

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98 **ודברי אשר שמתי בפיך**

"My spirit which is upon you, and My words which I have put in your mouth, shall not depart from your mouth." The text uses it to identify "I who speak" with the Torah.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע' נט, כא.

99 **וכל בניך למודי הוי'**

"And all your children shall be taught by Havayah." The text names Torah learning as the way to the level of "I who speak."

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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100 **זורע צדקות ומצמיח ישועות**

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

KEHOT'S NOTE

ברכת יוצר.

101 **בד"ה המגביהי לשבת**

There "Who is enthroned on high" is explained through tzedakah: the dalet, the poor one who has nothing of his own, becomes a hei through the yud placed within it, and

106 **אורי . . בחי' א"פ וישעי' הוא המשכת או"מ**

The same reading, "my light" as inner light and "my salvation" as encompassing light, appears there.

KEHOT'S NOTE

כ"ה גם בביאוה"ז לאדה"א פז, ג. מובא ביהל אור ע' צח ושם מוסיף פי' האלשיך שפי' וישעי להושיע מיצה"ר ע"ש.

107 **וברבות אמור פכ"א**

The wording of the Midrash is given there, and it is cited there as Parshas Acharei; the note says the text here should read the same.

KEHOT'S NOTE

ראה הלשון ביהל אור ע' צז. (ושם מציין לפי' אחרי וכן צ"ל כאן).

108 **ועת כנוס אבנים**

"A time to cast away stones and a time to gather stones." The text refers to a Midrash on this verse in connection with the building of Rosh HaShanah.

Ecclesiastes 3:5 קהלת ג':ה'

עֵת לְהַשְׁלִיךְ אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת לַחֲבוֹק וְעֵת לִרְחֹק מֵחַבֵּק׃

A time to cast away stones, and a time to gather stones together; A time to embrace, and a time to refrain from embracing;

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109 **בחכמה יבנה בית**

"Through wisdom a house is built, and by understanding it is established." The building of Rosh HaShanah is bonayich, the building through Chochmah.

Proverbs 24:3 משלי כ"ד:ג'

בְּחָכְמָה יִבָּנֶה בָּיִת וּבִתְבוּנָה יִתְכּוֹנָן׃

Through wisdom is a house builded; And by understanding it is established;

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110 **ויבן את הצלע**

"And Havayah Elokim built the rib that He had taken from the man into a woman." The building of Chavah is the building of Malchus.

Genesis 2:22 בראשית ב':כ"ב

וַיִּבֶן ה' אֱלֹקִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם׃

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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KEHOT'S NOTE

בראשית ב, כב.

111 **זח"ב תרומה קל"ה א'**

The note sends the reader there for a further discussion of this Zohar on gold and Rosh HaShanah.

KEHOT'S NOTE

ראה גם אוה"ת פי' וישב רנג, ב.

112 **וזאת התרומה כו' זהב**

"And this is the offering that you shall take from them: gold, silver and copper." The text refers to the Zohar's reading of the gold in this verse.

Exodus 25:3 שמות כ"ה:ג'

וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאִתָּם זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

And this is the offering which ye shall take of them: gold, and silver, and brass;

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113 **וזאת התרומה כו' זהב ברזא דיומא דראש השנה**

The Zohar on the offering for the Mishkan reads "gold" as alluding to the day of Rosh HaShanah. The text uses it to show that yirah, awe, is Rosh HaShanah.

Zohar, Terumah 13:153–14:164 ספר הזהר, תרומה י"ג:קנ"ג-י"ד:קס"ד

GOLD AND SILVER, AND BRASS, AND BLUE AND PURPLE, AND SCARLET, AND FINE LINEN, AND GOATS' HAIR, AND RAMS' SKINS DYED RED, AND SEALSKINS, AND ACACIA WOOD. Gold symbolizes New Year's Day, the day of "gold", because it is a day of judgement, and the side of judgement, symbolized by gold, dominates it; as it is written, "gold cometh from the north" (Job 37, 22), and "evil will be opened from the north" (Jer. 6, 2). Silver symbolizes the Day of Atonement, when the sins of Israel are made "white ...

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114 **מצפון זהב יאתה**

"Out of the north comes gold." Gold, from the north, is awe, as explained earlier.

Job 37:22 איוב ל"ז:כ"ב

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד׃

Out of the north cometh golden splendour, About G-d is terrible majesty.

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115 **אנת הוא שלימותא דכולהו**

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

KEHOT'S NOTE

ראה ת"ז בהקדמה (פתח אלי').

116 **אנת הוא שלימותא דכולהו**

In Elijah's prayer (Patach Eliyahu) G-d is addressed: "You are the perfection of them all; when You withdraw from them, all the names remain like a body without a soul." The text uses it for the completeness of Yom Kippur, drawn from the Source of all.

Tikkunei Zohar 17b:2–3 תקוני הזהר י"ז ב:ב'-ג'

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

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117 שלום לרחוק

"Peace, peace to the one who is far and to the one who is near, says Havayah." The text reads shalom as the one who was far and has become near, through teshuvah.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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118 שלום לרחוק שנעשה קרוב

The Talmud expounds "peace to the one who is far and to the one who is near," placing the one who was far and has come near first. The text uses it for teshuvah.

Berakhot 34b:17–18 ברכות ל"ד ב:י"ז-י"ח

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וְכוּ׳: מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: דְּאָמַר קְרָא: "בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו". אָמַר רַבִּי חִייָא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לַמַּשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרָקְמַטְיָא לְתַלְמִיד חָכָם, וְלַמְהַנֶּה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — "עַיִן לֹא רָאָתָה אֱלֹקִים זוּלָתֶךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ".

They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said :For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the L-rd that createth the fruit of the lips; and I will heal him" (Is.lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise ...

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KEHOT'S NOTE

ברכות לד, ב.

119 קראוהו בהיותו קרוב

"Seek Havayah while He may be found; call upon Him while He is near." The text reads it as G-d's coming near from above.

Isaiah 55:6 ישעיהו נ"ה:ו׳

דִּרְשׁוּ ה' בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב׃

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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120 קראוהו בהיותו קרוב אלו עשי"ת

The Talmud says that for the individual, the time G-d "may be found" is the ten days between Rosh HaShanah and Yom Kippur. The text uses it for G-d's nearness from above in the Ten Days of Teshuvah.

Yevamot 49b יבמות מ"ט ב

KEHOT'S NOTE

יבמות מט, ב. ושי"נ.

121 סוכת שלומך

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

KEHOT'S NOTE

ברכת השכיבנו.

122 מקריבים בסוכות ע' פרים

The offerings of Sukkos begin with thirteen bullocks on the first day and diminish by one each day, seventy in all over the seven days. The text sees in them the level of ver-av shlom.

Numbers 29:13 במדבר כ"ט:י"ג

וְהִקְרַבְתֶּם עֹלָה אִשֵּׁה רֵיחַ נִיחֹחַ לַה' פָּרִים בְּנֵי־בָקָר שְׁלֹשָׁה עָשָׂר אֵילִם שְׁנָיִם כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר תְּמִימִם יִהְיוּ׃

and ye shall present a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD: thirteen young bullocks, two rams, fourteen he-lambs of the first year; they shall be without blemish;

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Sukkah 55b סוכה נ"ה ב

KEHOT'S NOTE

ראה במדבר כט, יג. ואילך. סוכה נה, ב.

123 להשתחוות לה' בחג הסוכות

In the future those left of all the nations "shall go up year after year to bow down to the King, Havayah of hosts, and to keep the festival of Sukkos." The text refers to the Ramaz's comment on this.

Zechariah 14:16 זכריה י"ד:ט"ז

וְהָיָה כָּל־הַנּוֹתָר מִכֹּל־הַגּוֹיִם הַבָּאִים עַל־יְרוּשָׁלָם וְעָלוּ מִדֵּי שָׁנָה בְּשָׁנָה לְהִשְׁתַּחֲוֹת לְמֶלֶךְ ה' צְבָאוֹת וְלָחֹג אֶת־חַג הַסֻּכּוֹת׃

And it shall come to pass, that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, the L-RD of hosts, and to keep the feast of tabernacles.

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124 ושמתי כדכד

"And I will make your windows of kadkod, and your gates of carbuncle stones." These words open the discourse the text refers to on charity.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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125 ציון כו' בצדקה

"Zion shall be redeemed with justice, and her returnees with righteousness (tzedakah)." These words open the other discourse the text refers to on charity.

Isaiah 1:27 ישעיהו א':כ"ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בְּצְדָקָה׃

Zion shall be redeemed with justice, And they that return of her with righteousness.

להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimonim (Public Domain)

131 **דכללות המצות נק' צדקה**

Tanya, chapter 37 explains that through each mitzvah a person draws the Infinite Light into physical things that were under kelipas nogah, the coins of charity among them; the note cites it for the Jerusalem Talmud's calling charity "the mitzvah."

תניא, חלק ראשון; ליקוטי אמרים ל"ז:י"א-י"ב **Tanya, Likkutei Amarim 37:11–12**

... "וְאֶת רוּחַ הַטּוּמְאָה אַעֲבִיר מִן הָאָרֶץ"; וְרַמַ"ח מִצְוֹת עֲשֵׂה - לְהַמְשִׁיךְ אוֹר־אֵין־סוֹף בָּרוּךְ־הוּא לְמַטָּה, לְהַעֲלוֹת וּלְקַשֵּׁר וּלְיַחֵד בּוֹ כְּלֻלּוֹת הַנֶּפֶשׁ הַחִיּוּנִית שֶׁבְּרַמַ"ח אֵבְרֵי הַגּוּף, בְּיִחוּד גָּמוּר לִהְיוֹת לַאֲחָדִים מַמָּשׁ, כְּמוֹ שֶׁעָלָה בִּרְצוֹנוֹ יִתְבָּרַךְ לִהְיוֹת לוֹ דִּירָה בַּתַּחְתּוֹנִים, וְהֵם לוֹ לְמֶרְכָּבָה כְּמוֹ הָאָבוֹת. וּמֵאַחַר שֶׁכְּלֻלּוֹת נֶפֶשׁ הַחִיּוּנִית שֶׁבְּכָלּוֹת יִשְׂרָאֵל תִּהְיֶה מֶרְכָּבָה קְדוֹשָׁה לַה' - אַזַי גַּם כְּלֻלּוֹת הַחַיּוּת שֶׁל עוֹלָם הַזֶּה, שֶׁהִיא קְלִיפַּת נוֹגַהּ עָכְשָׁיו, תֵּצֵא אָז מִטּוּמְאָתָהּ ...

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KEHOT'S NOTE

בכל תלמוד ירושׁ'. (תניא פל"ז).

132 **בד"ה כה תברכו**

The discourse "Thus shall you bless" is printed earlier in Likkutei Torah, in Parshas Nasso; according to the text, it explains the three priestly blessings in a way that matches these three levels.

KEHOT'S NOTE

לעיל פ' נשא.

133 **כה תברכו**

"Thus shall you bless the children of Israel." These words open the discourse the text refers to on the three blessings.

במדבר ו':כ"ג **Numbers 6:23**

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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134 **יברכך יאר ישא**

The priestly blessing: "May Havayah bless you ... May Havayah make His face shine upon you ... May Havayah lift up His face to you." The text says its three blessings correspond to the three levels.

במדבר ו':כ"ד-כ"ו **Numbers 6:24–26**

יְבָרֶכְךָ ה' וְיִשְׁמְרֶךָ: יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ: יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם:

The L-RD bless thee, and keep thee; The L-RD make His face to shine upon thee, and be gracious unto thee; The L-RD lift up His countenance upon thee, and give thee peace.

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126 **לדוד ה' אורי**

"Of David: Havayah is my light and my salvation; whom shall I fear?" The text reads "my light" as inner light and "my salvation" as encompassing light.

תהילים כ"ז:א' **Psalms 27:1**

לְדָוִד ה' אוֹרִי וְיִשְׁעִי מִמִּי אִירָא ה' מָעוֹז־חַיַּי מִמִּי אֶפְחָד:

[A Psalm] of David. The L-RD is my light and my salvation; whom shall I fear? The L-RD is the stronghold of my life; of whom shall I be afraid?

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KEHOT'S NOTE

תהלים כז, א.

127 **בזח"ג קי"ט א'**

The Zohar's words on "Havayah is my light and my salvation," that one united with the light above fears neither upper nor lower beings, are quoted and explained there.

KEHOT'S NOTE

"פתח ואמר ה' אורי וישעי וגו' כיון דברנש אסתכל ואתאחד בנהורא דלעילא וקוב"ה אנהר עליה לא דחיל מעלאין ותתאין כד"א ועליך יזרח ה' וכבודו וגו'" — ביאוה"ז לאדה"א פז, ג. מובא גם ביהל אור ע' צח.

PARAGRAPH 9

128 **בצדקה תכונני**

"Through righteousness you shall be established." The text places this third stage at the level of Keser.

ישעיהו נ"ד:י"ד **Isaiah 54:14**

בְּצֶדֶק תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיְךְ:

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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129 **תרי"ג . . תר"ך עמודי אור**

Alongside the Pardes, the note points to Likkutei Torah on Bechukosai, where the 620 pillars of light are also discussed, with further sources noted there.

KEHOT'S NOTE

פרדס ש"ח, פי"ג. ע"ל בחקותי (מז, ב). ושי"נ. [כ].

130 **תר"ך עמודי אור שמבחי' כתר**

Rabbi Moshe Cordovero writes that Keser holds "620 pillars of light, the number of keser," a teaching first revealed in the prayer of Rabbi Nechunya ben HaKanah. The text matches them to the 613 commandments and the seven Rabbinic mitzvos.

פרדס רמונים ח':ה'-ו' **Pardes Rimmonim 8:5–6**

... ונ"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וגי' אבות ענפים להם ומן הענפים נדון

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135 ועיין בהרמ"ז פי שלח דקנ"ט א'

The note says the Ramaz's comment is cited there too.

KEHOT'S NOTE

מובא גם לעיל פי קדושים ל, ג. וראה ביהל אור ע' תנד ההפרש בין פי' הרחי"ו להרמ"ז ע"ש.

136 ויברא אלקים את האדם בצלמו

"And G-d created man in His image." The Ramaz's comment on the Zohar about this verse is cited for the three worlds in which G-d is hidden.

Genesis 1:27 בראשית א:כ"ז

וַיִּבְרָא אֱלֹקִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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137 תלת עלמין אית ליה לקוב"ה דאיהו גניז בגווייהו

The text cites the Zohar in Shelach, with the Ramaz's commentary there, that the Holy One has three worlds in which He is hidden. It identifies them with Binah, Chochmah and Keser.

Zohar, Sh'lach 6:39–8:49 ספר הזהר, שלח לך ו:ל"ט-ח:מ"ט

Now, as for your question. The Holy One, blessed be He, has three words in which He is enshrouded. The first1Aziluth. is a supernal recondite one which is known only to Him who is concealed therein.

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

138 קדוש קדוש קדוש

The seraphim call: "Holy, holy, holy is Havayah of hosts." The text says the three "Holy"s correspond to the three levels.

Isaiah 6:3 ישעיהו ו:ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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139 נגילה ונשמחה בך

"Draw me, we will run after you … we will rejoice and be glad in you." The Midrash's parable of the matron is told on these words.

Song of Songs 1:4 שיר השירים א:ד'

מָשְׁכֵנִי אַחֲרֶיךָ נָרוּצָה הֱבִיאַנִי הַמֶּלֶךְ חֲדָרָיו נָגִילָה וְנִשְׂמְחָה בָּךְ נַזְכִּירָה דֹדֶיךָ מֵיַּיִן מֵישָׁרִים אֲהֵבוּךָ:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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140 נגילה ונשמחה בך למטרונה כו' אמרו לה באו בניך אמרה מאי איכפת לי תשמחנה כלותי

A matron's husband the king, her sons and her sons-in-law went overseas; told her sons had come, she said, "Let my daughters-in-law rejoice"; told her sons-in-law had come, "Let my daughters rejoice"; told the king had come, "This is complete joy." The text decodes the parable through the three levels.

Shir HaShirim Rabbah 1:11–12 שיר השירים רבה א:י"א-י"ב

תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ. תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ בִּזַּת הַיָּם. עִם נְקֻדּוֹת הַכָּסֶף, זוֹ בִּזַּת מִצְרַיִם. כְּשֵׁם שֶׁהֶפְרֵשׁ בֵּין כֶּסֶף לְזָהָב, כָּךְ יֵשׁ שֶׁבַח מָמוֹן הַיָּם מִבִּזַּת מִצְרַיִם, שֶׁנֶּאֱמַר (יחזקאל טז, ז): וַתָּבֹאִי בַּעֲדִי עֲדָיִים, בַּעֲדִי, זוֹ בִּזַּת מִצְרַיִם. עֲדָיִים, זוֹ בִּזַּת הַיָּם. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ הַתּוֹרָה שֶׁלָּמַד אַלְקוּלְאִין בְּדַעְתּוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עִם נְקֻדּוֹת הַכָּסֶף, רַבִּי אַבָּא בַּר כַּהֲנָא אָמַר, אֵלּוּ הָאוֹתִיּוֹת. רַבִּי אַחָא אָמַר אֵלּוּ הַתֵּבוֹת. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה …

"We will make you golden rings with studs of silver" (Song of Songs 1:11). "We will make you golden rings." "We will make you golden rings," this is the plunder at the sea; "with studs of silver," this is the plunder of Egypt. Just like the difference between silver and gold, so was the property at the sea more valuable than the plunder of Egypt, as it is stated: "You came with ornaments upon ornaments [ba'adi adayim]" (Ezekiel 16:7). Ba'adi, this is the plunder of Egypt, adayim, this is the …

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PARAGRAPH 10

141 כשושנה בין החוחים

"Like a lily among the thorns, so is My beloved among the daughters." The text reads the "daughters" as the souls and "My beloved" as Knesses Yisrael.

Song of Songs 2:2 שיר השירים ב:ב'

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת:

As a lily among thorns, So is my love among the daughters.

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KEHOT'S NOTE

שה"ש ב, ב.

142 שחורה אני ונאוה בנות ירושלים

"I am black but comely, O daughters of Jerusalem." These words open a discourse that explains the souls as "daughters of Jerusalem."

Song of Songs 1:5 שיר השירים א:ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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143 צאינה וראינה בנות ציון

"Go forth and see, O daughters of Zion, King Shlomo." These words open a discourse that explains the souls as

> "daughters of Zion."

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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144 **אחת היא**

> "One is she, my dove, my perfect one." The text refers to its discourse on this verse.

Song of Songs 6:9 שיר השירים ו':ט'

אַחַת הִיא יוֹנָתִי תַּמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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145 **בכל לבבך ובכל נפשך ובכל מאדך**

> "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The text reads these as three levels of love.

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.

146 **שמאלו תחת לראשי**

> "His left hand is under my head, and his right hand embraces me." These words open one of the discourses that explain the three loves.

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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147 **כי תשא את ראש בני ישראל**

> "When you take the count (lift up the head) of the children of Israel." These words open another of those discourses.

Exodus 30:12 שמות ל':י"ב

כִּי תִשָּׂא אֶת־רֹאשׁ בְּנֵי־יִשְׂרָאֵל לִפְקֻדֵיהֶם וְנָתְנוּ אִישׁ כֹּפֶר נַפְשׁוֹ לַה' בִּפְקֹד אֹתָם וְלֹא־יִהְיֶה בָהֶם נֶגֶף בִּפְקֹד אֹתָם׃

'When thou takest the sum of the children of Israel, according to their number, then shall they give every man a ransom for his soul unto the L-RD, when thou numberest them; that there be no plague among them, when thou numberest them.

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148 **השמים כסאי**

> "The heavens are My throne, and the earth is My footstool." These words open a third discourse on the three loves.

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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PARAGRAPH 11

149 **כלה שארי ולבבי**

> "My flesh and my heart pine away; G-d is the rock of my heart and my portion forever." The text reads kalah as the soul's pining for G-d.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים ע"ג, כו.

150 **נכספה וגם כלתה נפשי**

> "My soul longs, indeed it pines, for the courts of Havayah." The text links kalsah with kalosai, the "daughters-in-law" of the parable, and notes that this longing is for the "courts."

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

תהלים פד, ג.

151 **בד"ה וארשתיך לי**

> There Knesses Yisrael, the source of all the souls of Israel, is called kallah, "bride," after "my soul pines (kalsah)," for its longing is to cleave to its Source with the soul's expiring love; and each individual soul, "the lamp of G-d," by nature rises upward like a flame to cleave to Him.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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KEHOT'S NOTE

לעיל במדבר ח, ב.

152 **וארשתיך לי**

"And I will betroth you to Me forever." These words open the discourse the text refers to on the soul's pining.

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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PARAGRAPH 12

153 **אליך ה' נפשי אשא**

"To You, Havayah, I lift up my soul." The text reads it as the love "with all your soul."

Psalms 25:1 תהילים כ"ה:א'

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֶשָּׂא׃

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

154 **אורייתא היא היכלא עילאה דקוב"ה**

The Kehot note points to this Zohar for the Torah as the supernal palace of the Holy One, blessed be He. The text uses it to place the bond through Torah above the longing for "the courts."

Zohar II, 200a זח"ב ר, א

KEHOT'S NOTE

ראה זח"ב ר, א.

155 **רוכב . . ושאט בח"י אלפים עולמות**

Asked what G-d does at night, the Talmud answers that He rides on His light cherub and floats through eighteen thousand worlds. The text uses it for the "courts" that the King enters only at times.

Avodah Zarah 3b:13 עבודה זרה ג' ב':י"ג

וּבְלֵילְיָא מַאי עָבֵיד? אִיבָּעֵית אֵימָא: מֵעַיִן יְמָמָא, וְאִיבָּעֵית אֵימָא: רוֹכֵב עַל כְּרוּב קַל שָׁלוֹ וְשָׁט בִּשְׁמוֹנָה עָשָׂר אֶלֶף עוֹלָמוֹת, שֶׁנֶּאֱמַר: "וַיִּרְכַּב אֱלֹקִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן", אַל תִּקְרֵי "שִׁנְאָן" אֶלָּא "שֶׁאֵינָן", וְאִיבָּעֵית אֵימָא: יוֹשֵׁב וְשׁוֹמֵעַ שִׁירָה מִפִּי חַיּוֹת, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי".

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KEHOT'S NOTE

ע"ז ג, ב.

156 **יש קונה עולמו בשעה א'**

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

KEHOT'S NOTE

ע"ז י, סע"ב.

157 **יש קונה עולמו בשעה א'**

When Ketia bar Shalom gave his life, Rebbi wept and said, "There is one who acquires his world in a single hour." The text uses it for self-sacrifice, love "with all your might."

Avodah Zarah 10b:15–16 עבודה זרה י' ב':ט"ו-ט"ז

יָצְתָה בַּת קוֹל וְאָמְרָה: קְטִיעָה בַּר שָׁלוֹם מְזֻמָּן לְחַיֵּי הָעוֹלָם הַבָּא. בָּכָה רַבִּי וְאָמַר: יֵשׁ קוֹנֶה עוֹלָמוֹ בְּשָׁעָה אַחַת, וְיֵשׁ קוֹנֶה עוֹלָמוֹ בְּכַמָּה שָׁנִים. אַנְטוֹנִינוּס שַׁמְּשֵׁיהּ לְרַבִּי, אַדְרְכָן שַׁמְּשֵׁיהּ לְרַב. כִּי שָׁכֵיב אַנְטוֹנִינוּס, אָמַר רַבִּי: נִתְפָּרְדָה חֲבִילָה. כִּי שָׁכֵיב אַדְרְכָן, אָמַר רַב:

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158 **היום הזה כו' מצוך**

"This day Havayah your G-d commands you to do these statutes." These words open the discourse the text refers to.

Deuteronomy 26:16 דברים כ"ו:ט"ז

הַיּוֹם הַזֶּה ה' אֱלֹקֶיךָ מְצַוְּךָ לַעֲשׂוֹת אֶת־הַחֻקִּים הָאֵלֶּה וְאֶת־הַמִּשְׁפָּטִים וְשָׁמַרְתָּ וְעָשִׂיתָ אוֹתָם בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

This day the L-RD thy G-d commandeth thee to do these statutes and ordinances; thou shalt therefore observe and do them with all thy heart, and with all thy soul.

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159 **כן רעיתי בין הבנות**

"So is My beloved among the daughters." The text now applies it to the highest love, which sets Knesses Yisrael apart from the individual souls.

Song of Songs 2:2 שיר השירים ב':ב'

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין הַבָּנוֹת׃

As a lily among thorns, So is my love among the daughters.

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160 **יפה את רעיתי כתרצה**

"You are beautiful, my beloved, as Tirtzah." The text reads Tirtzah as ratzon, the supernal will above Chochmah.

Song of Songs 6:4 שיר השירים ו':ד'

יָפָה אַתְּ רַעְיָתִי כְּתִרְצָה נָאוָה כִּירוּשָׁלִָם אֲיֻמָּה כַּנִּדְגָּלוֹת׃

Thou art beautiful, O my love, as Tirzah, Comely as Jerusalem, Terrible as an army with banners.

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KEHOT'S NOTE

שה"ש ו, ד.

161 **לא זז מחבבה עד שקראה אמי**

On "the crown with which his mother crowned him," the Midrash tells of a king who loved his daughter so much that he called her "my daughter," then "my sister," then "my mother." The text reads "my mother" as the highest level of the bond.

Shir HaShirim Rabbah 3:11 שיר השירים רבה ג':י"א

162 **בעטרה שעטרה לו אמו**

"With the crown with which his mother crowned him on the day of his wedding." The text reads the "mother" as the

supernal Shechinah.

Song of Songs 3:11 שיר השירים ג:י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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PARAGRAPH 13

163 למטרונה וכלותי ובנותי

The Midrash's parable of the matron whose sons, sons-in-law and husband the king return from overseas. The text now explains each step of it.

Shir HaShirim Rabbah 1:11 שיר השירים רבה א:י"א

תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ. תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ בִּזַּת הַיָּם. עִם נְקֻדּוֹת הַכָּסֶף, זוֹ בִּזַּת מִצְרַיִם. כְּשֵׁם שֶׁהַפְּרֵשׁ בֵּין כֶּסֶף לְזָהָב, כָּךְ יֵשׁ שֶׁבַח מָמוֹן הַיָּם מִבִּזַּת מִצְרַיִם, שֶׁנֶּאֱמַר (יחזקאל טז, ז): וַתָּבֹאִי בַּעֲדִי עֲדָיִים, בַּעֲדִי, זוֹ בִּזַּת מִצְרַיִם. עֲדָיִים, זוֹ בִּזַּת הַיָּם. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ הַתּוֹרָה שֶׁלָּמַד אַלְקוּלְאִין בְּדַעְתּוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עִם נְקֻדּוֹת הַכָּסֶף, רַבִּי אַבָּא בַּר כַּהֲנָא אָמַר, אֵלּוּ הָאוֹתִיּוֹת. רַבִּי אַחָא אָמַר אֵלּוּ הַתֵּבוֹת. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה ...

"We will make you golden rings with studs of silver" (Song of Songs 1:11). "We will make you golden rings." "We will make you golden rings," this is the plunder at the sea; "with studs of silver," this is the plunder of Egypt. Just like the difference between silver and gold, so was the property at the sea more valuable than the plunder of Egypt, as it is stated: "You came with ornaments upon ornaments [ba'adi adayim]" (Ezekiel 16:7). Ba'adi, this is the plunder of Egypt, adayim, this is the ...

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164 וכל בניך למודי הוי'

"And all your children shall be taught by Havayah." The text identifies the "sons" of the parable with banayich.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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165 כלתה נפשי לחצרות ה'

"My soul longs, indeed it pines, for the courts of Havayah." The text reads it as the love of the souls of Beriah, Yetzirah and Asiyah, the "daughters-in-law."

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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166 חצר הפנימית הפונה קדים

"The gate of the inner court that faces east shall be closed the six working days." The text identifies the inner court with Binah.

Ezekiel 46:1 יחזקאל מ"ו:א'

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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PARAGRAPH 14

167 אמרו לה באו חתנך

In the parable, when the sons-in-law come the matron says, "Let my daughters rejoice," and when the king comes she says, "This is complete joy." The text reads each step through the three levels.

Shir HaShirim Rabbah 1:11 שיר השירים רבה א:י"א

תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ. תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ בִּזַּת הַיָּם. עִם נְקֻדּוֹת הַכָּסֶף, זוֹ בִּזַּת מִצְרַיִם. כְּשֵׁם שֶׁהַפְּרֵשׁ בֵּין כֶּסֶף לְזָהָב, כָּךְ יֵשׁ שֶׁבַח מָמוֹן הַיָּם מִבִּזַּת מִצְרַיִם, שֶׁנֶּאֱמַר (יחזקאל טז, ז): וַתָּבֹאִי בַּעֲדִי עֲדָיִים, בַּעֲדִי, זוֹ בִּזַּת מִצְרַיִם. עֲדָיִים, זוֹ בִּזַּת הַיָּם. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, זוֹ הַתּוֹרָה שֶׁלָּמַד אַלְקוּלְאִין בְּדַעְתּוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עִם נְקֻדּוֹת הַכָּסֶף, רַבִּי אַבָּא בַּר כַּהֲנָא אָמַר, אֵלּוּ הָאוֹתִיּוֹת. רַבִּי אַחָא אָמַר אֵלּוּ הַתֵּבוֹת. דָּבָר אַחֵר, תּוֹרֵי זָהָב נַעֲשֶׂה ...

"We will make you golden rings with studs of silver" (Song of Songs 1:11). "We will make you golden rings." "We will make you golden rings," this is the plunder at the sea; "with studs of silver," this is the plunder of Egypt. Just like the difference between silver and gold, so was the property at the sea more valuable than the plunder of Egypt, as it is stated: "You came with ornaments upon ornaments [ba'adi adayim]" (Ezekiel 16:7). Ba'adi, this is the plunder of Egypt, adayim, this is the ...

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168 מארי דאורייתא

The introduction to the Tikkunei Zohar lists, among the titles of Israel, the "masters of Torah." The text identifies the sons-in-law with them.

Tikkunei Zohar 1b:4–5 תקוני הזהר א' ב:ד'-ה'

... וּבְגִין דָּא דַּיְּיוֹ לְעַבְדָּ לְמֶהֱוֵי כְּרַבִּיה, וְלֵית לֶחֶם אֶלָּא אוֹרַיְיתָא, הַאי גָּרַם לְמָארֵי תּוֹרָה דְּאָזְלִין מִתְתַּרְכִין. זַכָּאָה אִיהוּ מָארֵי מְתִיבְתָּא מָארֵי מַדְרָשׁ מָארֵי תּוֹרָה, דְּגַם צִפּוֹר מָצְאָה בַיִת (תהלים פד ד), בַּיִת דִּנְשָׁמָעִין בֵּהּ פִּתְגָמֵי אוֹרַיְיתָא, דְּבַאֲתַר דְּאִית תַּמָּן תּוֹרָה דְּאִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, גַּם צִפּוֹר מָצְאָה בַיִת תַּמָּן, וּבְגִין דָּא אוּקְמוּהָ רַבָּנָן כָּל בַּיִת שֶׁאֵין נִשְׁמָעִין בּוֹ דִּבְרֵי תוֹרָה לְסוֹף תֶּחֱרַב, וְאִלֵּין דִּנְשָׁמָעִין דִּבְרֵי תוֹרָה בְּהוֹן אִתְקְרִיאוּ בַּיְיצִים אֶפְרֹחִים בָּנִים, בַּיְיצִים מָארֵי ...

Tikkunei Zohar - Vocalized (Public Domain)

(מד, ד). [כ].

174 **לא זז מחבבה עד שקראה אמי**

A king loved his only daughter so much that he called her "my daughter," then "my sister," then "my mother"; so G-d called Israel daughter, sister and mother. The text reads "mother" as the supernal Shechinah, Zion herself.

Shemot Rabbah 52:5 שמות רבה נ"ב:ה'

... משל למלך, שהיתה לו בת יחידה, והיה מחבבה ביותר מדאי, והיה קורא אותה בתי. לא זז מחבבה, עד שקראה אחותי, ועד שקראה אמי. כך הקב"ה, בתחילה קרא לישראל בת, שנאמר (תהלים מה): שמעי בת וראי והטי אזנך ושכחי עמך ובית אביך, לא זז מחבבן עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זז מחבבן, עד שקראן אמי, שנאמר (ישעיה נא): הקשיבו אלי עמי ולאמי אלי האזינו כי תורה מאתי תצא ומשפטי לאור עמים ארגיע. עמד רשב"י ונשקו על ...

Another matter, "they brought the Tabernacle" – that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed be He rested amongst them. "Daughters of Zion [tziyon]" – the children who are ...

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175 **לא זז מחבבה עד שקראה אמי**

The same parable is told on "the crown with which his mother crowned him." The Kehot note cites it among the parallels.

Shir HaShirim Rabbah 3:11 שיר השירים רבה ג':י"א

176 **אחת היא יונתי**

"One is she, my dove, my perfect one." The text applies it to Zion, the singular love of the yechidah.

Song of Songs 6:9 שיר השירים ו':ט'

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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177 **בכל מאדך**

"And with all your might." The text identifies this highest love with the will of the heart and the yechidah.

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

ת"ז בהקדמה (א, ב).

169 **ביום חתונתו**

"With the crown with which his mother crowned him on the day of his wedding, and on the day of the joy of his heart." The Sages read "his wedding" as the Giving of the Torah.

Song of Songs 3:11 שיר השירים ג':י"א

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.

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170 **חצר הפנימית הפונה קדים**

"The gate of the inner court that faces east." The text places Chochmah, the supernal palace, above even this inner court, Binah.

Ezekiel 46:1 יחזקאל מ"ו:א'

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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KEHOT'S NOTE

יחזקאל מו, א.

171 **בד"ה כי תצא**

The discourse "When you go out to war" speaks of the soul's war against the opposing side: victory reveals the "point of the heart," rooted in the light that encompasses all worlds and beyond the enemies' reach, so that evil is turned to good.

KEHOT'S NOTE

לקמן לו, א.

172 **אבא יסד ברתא**

The Raaya Mehemna teaches that Abba, Chochmah, founded the "daughter." The text uses it to explain why the "daughters" rejoice in the revelation of Chochmah.

Zohar III, 256b זח"ג רנו, ב

KEHOT'S NOTE

זח"ג רנו, ב (רע"מ).

173 **לא זז מחבבה עד שקראה אמי**

Besides the Midrash sources, the note points to a later discourse in Likkutei Torah, Nitzavim, where this Midrash is also discussed.

KEHOT'S NOTE

שמו"ר ס"פ נב. ובילקוט שה"ש ר' תתקפו. ופסדר"כ ויהי ביום כלות משה. וע' מדרש חזית שה"ש (ספ"ג). ובמד"ר (פ"ב סי' יו"ד [כ]). ועל"ק נצבים

for love, He would utterly be contemned.

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178 יחידה המקבלת מבחי' יחיד

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

KEHOT'S NOTE

ראה ע"ח שער דרושי אבי"ע (שעמ"ב), פ"א.

179 יחידה המקבלת מבחי' יחיד

The Arizal describes a tiny spark of G-dliness, drawn from the lowest level of the Creator, enclothed in the finest spark of the soul, called yechidah, which holds the roots of all its levels. The Kehot note points to it for the yechidah that receives from the Yachid.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג

... אמנם לבי הפי' הנ"ל שביארנו בענין מקום מעמד הקליפה צ"ע כי הרי העגולים והאורות המקיפים שע"ג הלבושים הם סובבים מבי' קצוות הראש של העולם ההוא כי הרי המקיפים והלבושים סובבים ע"ג ראש הבריאה כנודע וא"כ איך הקליפה הם עומדים ומתלבשים יחד זו בזו אצילות בבריאה כנזכר בענין הנהו בי' צפרין דבזוהר ויחי. ונלע"ד שזה יובן במ"ש במ"א כי במה יוכר בחי' מעלת אבא על אמא וכן שאר הבחינת בבחינת העגולים והרי חצי העגולים הראשונים יהיו כסדר כתר על חכמה כו' אמנם חצי העגולים למטה יהיה להיפך כי עגול מלי' ...

Sefer Etz Chaim (Public Domain)

180 חסידים הראשונים שהיו שוהים בתפלתם תשעה שעות ביום

The early pious ones would wait an hour, pray an hour and wait an hour again, nine hours a day in prayer. The text cites them as an example of love with all one's might.

Berakhot 32b:24–25 ברכות ל"ב ב:כ"ד-כ"ה

תָּנוּ רַבָּנַן: חֲסִידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהִין שָׁעָה אַחַת, וּמִתְפַּלְּלִין שָׁעָה אַחַת, וְחוֹזְרִין וְשׁוֹהִין שָׁעָה אַחַת. וְכִי מֵאַחַר שֶׁשּׁוֹהִין תֵּשַׁע שָׁעוֹת בַּיּוֹם בִּתְפִלָּה, תּוֹרָתָן הֵיאַךְ מִשְׁתַּמֶּרֶת, וּמְלַאכְתָּם הֵיאַךְ נַעֲשֵׂית? אֶלָּא מִתּוֹךְ שֶׁחֲסִידִים הֵם — תּוֹרָתָם מִשְׁתַּמֶּרֶת, וּמְלַאכְתָּן מִתְבָּרֶכֶת.

Our Rabbis have taught : The pious men of old used to wait an hour, pray for an hour, and again wait an hour. Since they spent nine hours in the day in connection with prayer, how was their Torah kept up, and how was their work done ? But since they were pious, their Torah was preserved and their work was blessed.

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181 את כל הון ביתו באהבה

"Many waters cannot quench love ... if a man would give all the wealth of his house for love, they would utterly scorn it." The text reads the "man" as G-d and "the wealth of his house" as Chochmah, which the highest love scorns in favor of G-d Himself.

Song of Songs 8:7 שיר השירים ח':ז

מַ֣יִם רַבִּ֗ים לֹ֤א יוּכְלוּ֙ לְכַבּ֣וֹת אֶת־הָאַהֲבָ֔ה וּנְהָר֖וֹת לֹ֣א יִשְׁטְפ֑וּהָ אִם־יִתֵּ֨ן אִ֤ישׁ אֶת־כָּל־הוֹן֙ בֵּיתוֹ֔ בָּאַהֲבָ֖ה בּ֥וֹז יָבֻ֖וזוּ לֽוֹ׃

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house

182 החכמה עצמה כעשי' נחשבת

The gloss in chapter 2 explains that the Infinite Light is enclothed, through many contractions, in the vessels of Chochmah, Binah and Daas of Atzilus, while Ein Sof Himself is exalted beyond them without end.

KEHOT'S NOTE

ראה תניא ח"א פ"ב בהגהה. ח"ב פ"ט. ובליקוט פירושים ומ"מ — חיטריק לתניא שם.

183 ביום חתונתו זה מ"ת

The Mishnah expounds "on the day of his wedding: this is the Giving of the Torah; on the day of the joy of his heart: this is the building of the Temple." The text uses it to identify the sons-in-law with the masters of Torah.

Taanit 26b:6–7 תענית כ"ו ב:ו'-ז'

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעָטְרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמִ' בְּשָׁלְשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ'. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אֵיכָּא מוּסָף? חִסּוֹרֵי מִיחַסְרָא, וְהָכִי קָתָנֵי: בְּשָׁלְשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית ...

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KEHOT'S NOTE

תענית כו, ב.

184 נובלות חכמה שלמעלה תורה

Rabbi Avin lists, among the "fallen fruits" of higher things, "the fallen fruit of supernal wisdom: the Torah." The text uses it to show that the Torah, though from Chochmah, is less than G-d's essence.

Bereshit Rabbah 44:17 בראשית רבה מ"ד:י"ז

... נובלות מיתה - שינה, נובלות נבואה - חלום, נובלות העוה"ב - שבת. ר' אבין מוסיף תרתין: נובלות אורה של מעלה - גלגל חמה, נובלות חכמה של מעלה - תורה. והנה אימה חשיכה גדולה נופלת עליו אימה, זו בבל, דכתיב (דניאל ג): באדין נבוכדנצר התמלי חמא. חשיכה, זו מדי, שהחשיכה עיניהם של ישראל, בצום ובתענית. גדולה, זו יון. ר' סימון ורבנן רבי סימון אמר: מאה ועשרים דוכסים, מאה ועשרים אפרכון, מאה ועשרים אסטרטליטין. ורבנן אמרי: משישים שישים, דכתיב (דברים א): נחש שרף ועקרב. נחש, זו בבל. שרף, זו מדי. עקרב, ...

"It was as the sun was setting, and a slumber fell upon Abram, and, behold, dread, a great darkness, fell upon him" (Genesis 15:12). "It was as the sun was setting, [and a slumber fell]" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall is sleep, as when one sleeps one does not toil in Torah study, when one sleeps one does not do any work. Rav said: There are three kinds of slumber - the slumber of sleep, the slumber of prophecy, ...

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185 **נובלות חכי' שלמע' תורה**

Besides Bereishis Rabbah, the note points to Likkutei Torah on Bechukosai, where the Torah as "the fallen fruit of supernal wisdom" is also discussed.

KEHOT'S NOTE

ב"ר (פמ"ד [יז]). ועי' פיי"ז, ב. וע"ל בחקותי (מז, ג). [כ].

186 **הנה מלכך יבא לך**

"Behold, your king comes to you; he is righteous and victorious, humble and riding on a donkey." The text reads it as the coming of the King Himself, the joy that is complete.

Zechariah 9:9 זכריה ט':ט

גִּילִי מְאֹד בַּת־צִיּוֹן הָרִיעִי בַּת יְרוּשָׁלִַם הִנֵּה מַלְכֵּךְ יָבוֹא לָךְ צַדִּיק וְנוֹשָׁע הוּא עָנִי וְרֹכֵב עַל־חֲמוֹר וְעַל־עַיִר בֶּן־אֲתֹנוֹת׃

Rejoice greatly, O daughter of Zion, Shout, O daughter of Jerusalem; Behold, thy king cometh unto thee, He is triumphant, and victorious, Lowly, and riding upon an ass, Even upon a colt the foal of an ass.

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KEHOT'S NOTE

זכריי ט, ט.

187 **הלא אנכי טוב לך מעשרה בנים**

Elkanah consoles the childless Chanah: "Am I not better to you than ten sons?" The text reads Anochi as G-d's essence, better than all the "sons."

I Samuel 1:8 שמואל א א':ח

וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁהּ חַנָּה לָמָּה תִבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יֵרַע לְבָבֵךְ הֲלוֹא אָנֹכִי טוֹב לָךְ מֵעֲשָׂרָה בָנִים׃

And Elkanah her husband said unto her: 'Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?'

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188 **אנכי מי שאנכי**

The note says the sources for "Anochi, who I am" are given there.

KEHOT'S NOTE

נסמן לעיל פינחס פ, ב.

189 **טוב לחסות בהוי' מבטוח באדם**

"It is better to take refuge in Havayah than to trust in man." These words open the discourse the text refers to.

Psalms 118:8 תהילים קי"ח:ח

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּאָדָם׃

It is better to take refuge in the L-RD Than to trust in man.

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190 **שוש אשיש בה'**

"I will greatly rejoice in Havayah, my soul shall exult in my G-d, for He has clothed me in garments of salvation, wrapped me in a robe of righteousness." The text uses it for the joy in G-d Himself.

Isaiah 61:10 ישעיהו ס"א:י

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

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

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KEHOT'S NOTE

ישעי' סא, י.

191 **בצדקה תכונני**

"Through righteousness you shall be established." The text names tzedakah as the way the King Himself is drawn down.

Isaiah 54:14 ישעיהו נ"ד:י"ד

בְּצֶדֶק תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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192 **והנה מנורת זהב**

"I have seen, and behold, a menorah all of gold." These words open a discourse on how the mitzvos in their root are higher than the Torah.

Zechariah 4:2 זכריה ד':ב

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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193 **וה' הולך לפניהם יומם**

"And Havayah went before them by day in a pillar of cloud." These words open another discourse on the same theme.

Exodus 13:21 שמות י"ג:כ"א

וַה' הֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן לַנְחֹתָם הַדָּרֶךְ וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם לָלֶכֶת יוֹמָם וָלָיְלָה׃

And the L-RD went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night:

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194 **שם נשמחה בו**

"He turned the sea into dry land; they passed through the river on foot; there we will rejoice in Him." The text stress-

es "in Him": joy in G-d Himself.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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195 **ברבות משפטים ספ"ל**

The note sends the reader there for a discussion of the Midrash on "righteous and victorious."

KEHOT'S NOTE

ראה אוה"ת במדבר ע' צד.

196 **בד"ה בכ"ה בכסלו**

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

KEHOT'S NOTE

תו"א כד, ד.

197 **וילבש צדקה כשריון וכובע ישועה בראשו**

"He donned righteousness as a coat of mail, and a helmet of salvation on His head." The text points to discourses on this verse, which joins tzedakah with salvation.

Isaiah 59:17 ישעיהו נ"ט:י"ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה׃

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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198 **אנכי ה' אלקיך**

"I am Havayah your G-d, who brought you out of the land of Egypt." The Midrash links the Anochi of Elkanah's words to the Anochi of Sinai.

Exodus 20:2 שמות כ':ב'

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים׃

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

שמות כ, ב.

199 **וסד"ה וילבש צדקה**

Iggeres HaKodesh 3 opens with "He donned tzedakah as a coat of mail" and the Sages' teaching that as each scale joins into a great coat of mail, so each coin of charity joins into a great sum, and explains why charity is greater than all the mitzvos.

KEHOT'S NOTE

אגה"ק סי' ג.

200 The Midrash notes that the verse says Anochi rather than ani and links it to "Anochi Havayah your G-d": your Creator will be your portion. The text cites this reading.

Yalkut Shimoni on Nach 77:11 ילקוט שמעוני על נ"ך ע"ז:י"א

PARAGRAPH 15

201 **כתפוח בעצי היער**

"Like an apple tree among the trees of the forest, so is my Beloved among the sons." The text reads the apple tree as a revelation that stands out among the levels below it.

Song of Songs 2:3 שיר השירים ב':ג'

כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דוֹדִי בֵּין הַבָּנִים בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי וּפִרְיוֹ מָתוֹק לְחִכִּי׃

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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KEHOT'S NOTE

שה"ש ב, ג.

202 **אכלתי יערי עם דבשי**

"I have eaten my honeycomb (ya'ri) with my honey." The text reads ya'ri as the angels of Yotzer Or and "my honey" as the Shema of the souls of Israel.

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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203 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is one." The text calls the Shema "my honey," the sweet love and awe of the souls.

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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204 **אני ישנה**

"I am asleep, but my heart is awake ... open for me, my sister, my beloved." These words open a discourse the text refers to on "my beloved."

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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205 **בד"ה כנשר יעיר קנו**

There "As an eagle stirs up its nest" is explained: at first G-d only "stirs" the soul, touching and not touching, so that G-dliness is revealed to it without yet entering its innermost being, and then He rises with it level after level.

KEHOT'S NOTE

לקמן פ' האזינו עח, א דשם מבאר שמתחלה מקבלים הנשמות מן המלאכים אהוי"ר ואח"כ מתעלים יותר — אוה"ת שה"ש כרך א ע' קצז.

206 **כנשר יעיר קנו**

"As an eagle stirs up its nest, hovers over its young." These words open the discourse the text refers to on the ascent of the angels through the souls.

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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207 **לאשתאבא בגופא דמלכא**

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

KEHOT'S NOTE

זח"א (ריז, ב). [כ].

208 **לאשתאבא בגופא דמלכא**

The Kehot note points to the Zohar for the phrase "to be absorbed in the body of the King." The text uses it for the angels raised through the souls of Israel.

Zohar, Vayechi 19:134–20:147 ספר הזהר, ויחי י"ט:קל"ד-כ':קמ"ז

But if a man is not adjudged worthy, woe to his spirit, which has to be purified and to be prepared before it can be drawn to the Body of the King; and if it is not prepared, woe to it that it must roll about "like a stone in a sling" (cf. I Sam.). Further, we have learnt: "If the soul is worthy, great is the bliss reserved for it in the other world, as it is written, "No eye hath seen save thine, O L-rd, what thou wilt ...

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

209 **תפוח יש בו תלת גוונין**

Besides the Zohar, the note points to this discourse for an explanation of the apple's three colors.

KEHOT'S NOTE

זח"ג (רפ, סע"ב), וביאה"ד ע' מג"א (מגן אבות ברדיטשוב תרס"ב] פ' תולדות ד"ה וירח. [כ].

210 **תפוח יש בו תלת גוונין**

The Kehot note points to the Zohar for the apple's three colors. The text reads them as love, awe and compassion.

Zohar, Ki Teitzei 18:88–20:98 ספר הזהר, כי תצא י"ח:פ"ח-כ':צ"ח

211 **תפוח . . שמבחי' ג' אבות**

The note quotes it: "And this is the level of the apple, which has three colors, the three Patriarchs ... as is written in the Zohar."

KEHOT'S NOTE

פרדס שער כג ערך תפוח שכן משמע בזח"ג דף מ, א "אלא שנראה משם [מזח"ג הנ"ל] כי ג' אבות ג"כ נקראים תפוחים". וראה אוה"ת שה"ש ע' קצז שכ' "וזהו בחי' תפוח שיש בו ג' גוונין ג' אבות . . כמ"ש בזהר".

212 **תורה עבודה וגמ"ח**

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

KEHOT'S NOTE

אבות א, ב.

213 **תורה ועבודה וגמ"ח**

Shimon the Righteous: "The world stands on three things: on Torah, on divine service and on acts of kindness." The text calls them the three lines that correspond to the apple's three colors.

Pirkei Avot 1:2 משנה אבות א':ב'

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

214 **שתפוח גבהה . . גימ' צבאו'**

The note sends the reader there for further discussion of the apple's stature among the forest trees and its link to Tzevaos.

KEHOT'S NOTE

ע' זח"ג (עד, א. רפו, ב). וברמ"ז שם. ובמאו"א ערך תפוח ס"מ ע"ש. ובזח"א (פה, א). [כ]. ראה אוה"ת שה"ש ע' רי. שם כרך ג ע' תתעג וע' תתפא.

215 **תפוח גימ' צבאות**

The Kehot note points to this Zohar, with the Ramaz's commentary, for the link between tapuach and Tzevaos. The text uses it to show that the apple stands for the "sign among His host."

Zohar, Achrei Mot 51:315–53:323 ספר הזהר, אחרי מות נ"א:שט"ו-נ"ג:שכ"ג

216 **תפוח גימ' צבאות**

The Kehot note also points to this Zohar passage for the same link between the apple and Tzevaos.

Zohar, Lech Lecha 20:187–21:199 ספר הזהר, לך לך כ':קפ"ז-כ"א:קצ"ט

217 **שהמלאכים אומרים קדוש**

"Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The text links Tzevaos, "hosts," to the apple.

Isaiah 6:3 ישעיהו ו':ג'

KEHOT'S NOTE

ישעי' ו, ג.

refers to on "a sign among His myriad."

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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225 **כתפוח כו' כך כו' אות הוא בכל חילא דלעילא**

The Zohar on Haazinu, cited by the text itself: as the apple tree stands out among the forest trees, so G-d is a sign among all the hosts above. The Kehot note also cites it for the link between tapuach and Tzevaos.

Zohar, Ha'Azinu 1:1–3:11 ספר הזהר, האזינו א':א'-ג':י"א

GIVE EAR, YE HEAVENS, AND I WILL SPEAK, ETC. R. Judah cited here the verse: "I opened to my beloved, but my beloved had withdrawn himself and was gone", etc. (S.S. 5, 6). 'And just before this it is written, "I was asleep but my heart waked" (Ibid. 2). Said the Community of Israel: I was asleep to the precepts of the Law when I went in the wilderness, but my heart was awake to enter the land so as to perform them, since they all are meant for the ...

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

226 **וכל בניך למודי הוי'**

"And all your children shall be taught by Havayah." The first of the three stages that must come before "The voice of my Beloved."

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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227 **בצדקה תכונני**

"Through righteousness you shall be established." The third stage, tzedakah, which brings the Beloved's "leaping" revelation.

Isaiah 54:14 ישעיהו נ"ד:י"ד

בְּצֶדֶק תִּכּוֹנָנִי רַחֲקִי מֵעֹשֶׁק כִּי־לֹא תִירָאִי וּמִמְּחִתָּה כִּי לֹא־תִקְרַב אֵלָיִךְ׃

In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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218 **אות הוא בצבא שלו**

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

KEHOT'S NOTE

ראה חגיגה טז. א. ובחי' אגדות מהרש"א שם. לפי גי' העין יעקב שם.

219 **אות הוא בצבא שלו**

The Sages expound the Names of G-d among His angels; where our printed Talmud reads "He is Master among His host," the Kehot note says the text follows the Ein Yaakov's reading, "He is a sign among His host." The text reads it as Atzilus revealed among the hosts of the lower worlds.

Chagigah 16a חגיגה ט"ז א

220 **והיינו המשכת והתגלות הארת האצילות בבי"ע**

The note points there for the revelation of the radiance of Atzilus in Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך ג ע' תתפא. וראה שם ע' תתעד.

221 **קול דודי הנה זה בא**

"The voice of my Beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The text reads the leaping as a revelation that comes from beyond the chain of worlds.

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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KEHOT'S NOTE

שה"ש ב, ח.

222 **ע"פ קול דודי**

The discourse on "The voice of my Beloved" is printed in Likkutei Torah's volume on Shir HaShirim; as the text says, it explains "leaping" and "skipping" as the radiance of the Infinite One that comes beyond the order of the chain of worlds.

KEHOT'S NOTE

לקמן שה"ש.

223 **סד"ה ואתה מרבבות**

There the "myriads of holiness" are explained: the ordinary life of the worlds comes from the outer union of Chochmah and Binah, but through Torah and mitzvos a light is drawn from their inner union, rooted in Atik and in the Infinite One itself, and "rav and revavah (myriad) are one matter."

KEHOT'S NOTE

לקמן פ' ברכה צג, ג.

224 **ואתה מרבבות**

"Havayah came from Sinai ... and He came from the myriads of holiness." These words open the discourse the text

אני לדודי ודודי לי

I Am My Beloved's, and My Beloved Is Mine

Elul is the time when the King is "in the field": before the revelation of Rosh HaShanah and Yom Kippur, the light of G-d's face shines to everyone from the level of Kel, the Infinite Light itself. A Jew goes out to meet it by seeking the lost spark within "from there," and by holding the love he finds in the vessels of Torah and kindness.

THE MAAMAR IN BRIEF

"I am my Beloved's, and my Beloved is mine" spells Elul. Elul is the arousal from below; Rosh HaShanah and Yom Kippur bring awe and love down from above, and that gift needs Elul's preparation. If the Thirteen Attributes of Mercy shine in Elul, why is it not a festival? Because Elul is like a king greeted in the field before he enters his palace: anyone may come, and he receives all with a smiling face. The light that shines then comes from the level of Kel, the Infinite Light itself, and answers to the spark of Kel in every Jew (Yisrael, sar Kel), which is above intellect and is revealed when one sets aside one's own will. Within a person there is a city, a field and a wilderness, and G-d does not dwell in the wilderness of needless deeds and words. The remedy is "And you shall seek from there": search one's past where the spark was lost and arouse compassion for it; if none stirs, whiten the red of sin through the "fire below" of fasting. The hidden love, once found, must be held in the vessels of Torah and charity.

OUTLINE

1 **Elul: the King in the field** ¶1–2

Elul is the arousal from below that prepares the revelation of Rosh HaShanah and Yom Kippur. The Thirteen Attributes shine in Elul as a king receives everyone in the field, from the level of Kel, the Infinite Light itself, which is the spark that rules within every Jew.

2 **The wilderness within and seeking "from there"** ¶3–6

A person has a city, a field and a wilderness of needless deeds, words and thoughts, where G-d does not dwell. The hidden light within must be sought "from there," in the place of the kelipos where it was lost, through holy speech, nefilas apayim and honest self-examination.

3 **Compassion and the fire below** ¶7

Yaakov's compassion redeems Avraham's love from exile. One who feels nothing should learn from the severed limb that he is cut off and needs even greater mercy; and if even that fails, the "fire below" of fasting turns the red of sin white, and G-d's face shines.

4 **Holding the love: Torah and kindness** ¶8–9

The love that dates from the primordial Thought, once found, must be held in vessels, the letters of the Written and Oral Torah, as fire needs a wick; through Torah and charity Israel "sustain" their Father in Heaven.

5 **Summary** ¶10–11

A three-part summary of the discourse, with many further sources and cross-references.

KEY CONCEPTS

Arousal from below אתערותא דלתתא

A person's own initiative toward G-d. In Elul it comes first, and it prepares the drawing down from above on Rosh HaShanah and Yom Kippur.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

The highest revelation of divine compassion. In Elul they shine as to a king's subjects in the field; on Yom Kippur, as to those received in his palace.

The level of Kel בחינת אל

The divine Name with which the Thirteen Attributes begin, which is the Infinite Light itself; from it comes the spark that rules within every Jew.

Yisrael: sar Kel ישראל — שר אל

The name read as "Kel is ruler": the spark of G-dliness in each Jew, above intellect, which by its nature draws the soul to give itself over to G-d.

"There" (sham) שם

The remote place of the kelipos, where the spark was lost and where it must be sought; in contrast to "this" (zeh), which can truly be said only of G-d.

The hidden love אהבה המסותרת

The love for G-d rooted in Israel's arising in the primordial Thought, hidden in every Jew and, in some, lost and in exile.

The fire below אש שלמטה

Fasting and self-mortification, which reduce the fat and blood that come from kelipas nogah and turn the red of sin white.

Vessels for the light כלים לאור ה'

Torah and charity (Chesed), which hold the light of G-d's face so that it does not depart.

SECTION 1 • ¶1–2

Elul: the King in the field

1 אני לדודי[1] ודודי[2] לי.[3] ר"ת [ראשי תיבות] אלול.[4,5] והענין כי באלול מתחיל[6] בחי' אני לדודי דהיינו בחי' אתערותא דלתתא[7] עד ר"ה [ראש השנה] ויוה"כ [ויום הכפורים]

"I am my Beloved's, and my Beloved is mine" (Ani ledodi vedodi li): the initials of Elul. The explanation is this: in Elul there begins the level of "I am my Beloved's," that is, the level of an arousal from below, until Rosh HaShanah and Yom Kippur,

> The maamar opens with a verse from the Song of Songs whose four Hebrew words, Ani ledodi vedodi li, begin with the letters of Elul (אלול), the month before Rosh HaShanah. Its two halves name two stages: in Elul the first move comes from the person below toward G-d, "I am my Beloved's," which is called an arousal from below, and this continues up to Rosh HaShanah and Yom Kippur.

שהם בחי' המשכת אלהותו יתי' למטה בבחי' התגלות, כמ"ש שמאלו תחת לראשי[8] וימינו תחבקני[9] שמר"ה [שמראש השנה] עד יוה"כ [יום הכפורים] הוא בחינת שמאלו בחי' יראה לפי שאז הוא זמן התגלות מלכותו יתי'.

which are the level of the drawing down of His G-dliness, blessed be He, below, in a manner of revelation. As it is written, "His left hand is under my head, and His right hand embraces me": from Rosh HaShanah until Yom Kippur is the level of "His left hand," the level of awe, because that is the time of the revelation of His sovereignty, blessed be He.

> Rosh HaShanah and Yom Kippur are the second half, "and my Beloved is mine": G-d draws His G-dliness down into the world openly. In the verse "His left hand is under my head, and His right hand embraces me," the left hand stands for awe; the days from Rosh HaShanah to Yom Kippur are that "left hand," because G-d's kingship is then revealed.

ולכן קוראין לו המלך כי מלכותך מלכות כל עולמים. פי' שאפילו בעולמות הנעלמים תפול עליהם אימת המלך ופחדו (עיין בזהר פנחס דף ר"י"ד ע"ב ובהרמ"ז [ובהרב משה זכות] שם).[10,11]

And therefore He is called "the King," for "Your kingship is the kingship of all worlds." That is, even upon the hidden worlds there falls the dread of the King and the terror of Him (see the Zohar, Pinchas, folio 214b, and the Ramaz there).

> This is why in these days G-d is called "the King," in the words of the psalm, "Your kingship is the kingship of all worlds." The Alter Rebbe takes "all worlds" to include even the hidden, spiritual worlds, which are also seized by awe of the King, and he refers to the Zohar on Pinchas and the Ramaz's commentary there.

ומזה נמשך גם למטה על כללות נשמות ישראל לקבל עול מלכות שמים עליהם ותהיה יראתו[12] על פניהם כל השנה

And from this it is drawn down also below, upon the souls of Israel as a whole, to accept upon themselves the yoke of the kingship of Heaven, and that His awe be upon their faces the whole year;

> The revealed kingship above is drawn down to all Jewish souls together, enabling them to accept the yoke of Heaven's kingship and to carry the awe of G-d with them through the whole year. The words "that His awe be upon their faces" echo what Moshe told the people at Sinai.

כי יראת ה' ואהבתו אינו עשויה ונטוע בלב האדם מכח עצמו כי"א מכח ההארה הנמשך עליו מלמעלה בעת וזמן התגלותו

for the awe of G-d and the love of Him are not made and planted in a person's heart by his own power, but rather by the power of the illumination drawn down upon him from above at the time and season of His revelation,

> The reason: a person cannot make true awe and love of G-d grow in his heart by his own strength alone. They come from an illumination granted from above at the times when G-d reveals Himself.

דהיינו בר"ה [בראש השנה] בחי' יראה[13] כו' (ועמ"ש בפ' תבא סד"ה ויקרא משה וע"פ כי תצא וע"פ לא תהיה משכלה ועקרה בפ' משפטים),

that is, on Rosh HaShanah, the level of awe, etc. (And see what is written in Parshas Tavo, at the end of the discourse beginning "And Moshe called," and on the verse "When you go out," and on the verse "There shall be none miscarrying or barren" in Parshas Mishpatim.)

> On Rosh HaShanah that illumination is one of awe. The parenthesis sends the reader to three other discourses on this theme: the end of the discourse "And Moshe called" in Parshas Tavo, the discourse on "When you go out," and the discourse in Parshas Mishpatim on "There shall be none miscarrying or barren in your land."

וזהו בחי' ודודי לי רק שצריך תחלה לעורר את האו"ר [האהבה ויראה] על ידי אתערותא דלתתא שהיא באלול.[14]

And this is the level of "and my Beloved is mine," except that first one must arouse the love and awe through an arousal from below, which is in Elul.

> This gift of love and awe from above is "and my Beloved is mine." But it needs a preparation: first the person must stir up love and awe himself, an arousal from below, and that is the work of Elul.

והנה נודע שבאלול הוא זמן התגלות י"ג מדות הרחמים,[15] ולהבין זה כי למה הם ימות החול[16] ואינם יו"ט [יום טוב]

Now, it is known that Elul is the time of the revelation of the Thirteen Attributes of Mercy. To understand this: why then are they weekdays and not Yom Tov,

> Kabbalistic sources teach that in Elul the Thirteen Attributes of Mercy are revealed. This raises a question: if so, why are the days of Elul ordinary weekdays and not festivals?

כמו שבתות[17] ויום טוב שבהם התגלות אלהות בחי' הארת אלהותו ית' ובפרט בעת וזמן י"ג מדות שהם הארת העליונות מאד והם מתגלים ביוהכ"פ [ביום הכפורים] ובודאי יש הפרש גדול בין יוה"כ [יום הכפורים] ובין אלול.

like Shabbosos and Yom Tov, in which there is a revelation of G-dliness, the level of the illumination of His G-dliness, blessed be He, and especially at the time and season of the Thirteen Attributes, which are an exceedingly lofty illumination, and they are revealed on Yom Kippur? And certainly there is a great difference between Yom Kippur and Elul.

> On Shabbos and Yom Tov there is a revelation of G-dliness, and the Thirteen Attributes are an exceptionally high revelation; on Yom Kippur, when they are revealed, the day is indeed holy. Since Elul remains a month of workdays, there must be a great difference between the way they shine on Yom Kippur and the way they shine in Elul.

אך הנה יובן ע"פ משל למלך[18] שקודם בואו לעיר יוצאין אנשי העיר[19] לקראתו ומקבלין פניו בשדה[20] ואז רשאין כל מי שרוצה[21, 22] לצאת להקביל פניו הוא מקבל את כולם בסבר פנים יפות[23] ומראה פנים שוחקות לכולם.[24, 25, 26, 27, 28]

But this will be understood through a parable of a king: before he comes to the city, the people of the city go out toward him and greet him in the field. At that time anyone who wishes is permitted to go out to greet him; he receives them all with a pleasant countenance and shows a smiling face to all.

> The answer is a parable. Before a king enters his city, its people go out to meet him in the field; there anyone who wishes may come, and the king receives everyone warmly and shows them all a smiling face.

2 ובלכתו העירה הרי הם הולכים אחריו. ואח"כ בבואו להיכל מלכותו אין נכנסים כ"א ברשות ואף גם זאת המובחרים שבעם ויחידי סגולה.

As he goes on to the city, they walk after him. Afterwards, when he comes into his royal palace, none may enter except with permission, and even then, [only] the choicest of the people and the select few.

> The parable continues. When the king goes on to the city, the people follow him; but once he is inside his palace, only those given permission may enter, and even then only a chosen few.

וכך הענין עד"מ בחודש אלול יוצאין להקביל אור פניו[29] יתי בשדה, כי הנה כתיב יאר ה' פניו אליך שהוא ענין הארת י"ג מדות[30] שיהי' [שיהיה] פנים בפנים

So it is, by way of analogy, in the month of Elul: one goes out to greet the light of His face, blessed be He, in the field. For it is written, "May Havayah make His face shine upon you," which is the matter of the illumination of the Thirteen Attributes, that it be face to face;

> Elul is the king in the field: one goes out to greet the light of G-d's face. The priestly blessing "May Havayah make His face shine upon you" refers to the illumination of the Thirteen Attributes, a meeting "face to face."

דהיינו שיאיר גילוי פנימיות רצונו יתי למקור נש"י [נשמות ישראל] ע"י שיהיה עיקר פנימיות רצונו אליו יתי לדבקה בו בלב ונפש מעומקא דליבא במסירת נפש כמ"ש במ"א, והארה זו היא נמשכת מבחי' אל

that is, that the revelation of the inner dimension (pnimiyus) of His will, blessed be He, shine to the source of the souls of Israel, through the core of the inner dimension of [a person's] will being toward Him, blessed be He, to cleave to Him with heart and soul, from the depth of the heart, with self-sacrifice (mesirus nefesh), as is explained elsewhere. And this illumination is drawn from the level of Kel,

> "Face to face" means that the innermost dimension of G-d's will shines to the source of the Jewish souls, in answer to a person's turning the innermost core of his own will toward G-d, to cleave to Him from the depth of the heart, ready to give himself over entirely. This illumination comes from the level of the divine Name Kel.

שהוא ראשית כל הי"ג מדות[31] ומקורן וכללותן, וכמ"ש אל ה' ויאר לנו[32] שהוא בחי' אור א"ס ב"ה עצמו ממש וכמ"ש כי הוי' אלהיך אש אוכלה הוא.

which is the beginning of all the Thirteen Attributes, their source, and that which encompasses them all; as it is written, "Havayah is Kel, and He has given us light," which is the level of the Infinite Light (Or Ein Sof), blessed be He, itself, truly; and as it is written, "For Havayah your G-d is a consuming fire."

> Kel is the first of the Thirteen Attributes, their source and what encompasses them all. The verse "Havayah is Kel, and He has given us light" shows that the light comes from Kel, which is the Infinite Light itself; and that light is also called "a consuming fire."

פי' כמו למשל זיו ואור האש היוצא מן האש עצמו שבכללותו אין בו שום התחלקות בינו לזיו ואור הנמשך ממנו.

That is: like, for example, the radiance and light of fire that issues from the fire itself, which, taken as a whole, has no division at all between itself and the radiance and light drawn from it.

> The image of fire explains this. The radiance and light that go out from a flame are, taken as a whole, not separate from the flame; they are the fire itself spreading out.

כך כביכול הארת פנים המאיר לכללות ישראל הוא מבחי' אל שהוא בחי' אור א"ס ב"ה עצמו ממש

So too, as it were, the illumination of the face that shines to Israel as a whole is from the level of Kel, which is the level of the Infinite Light, blessed be He, itself, truly

> So too, as it were, the illumination of G-d's face that shines to all Israel in Elul is not a weakened ray. It comes from Kel, the Infinite Light itself.

(עמ"ש בביאור ע"פ וכל העם רואים[33] את הקולות בפי' מן המצר קראתי[34] ועי' בד"ה אתם נצבים[35, 36] במש"ש [במה שכתוב שם] ולכן נקי' אל עליון כו' ובד"ה להבין פי' וענין י"ג מדות[37] ובד"ה וארשתיך לי[38] בענין לבי ובשרי ירננו אל אל חי),[39]

(see what is written in the explanation on the verse "And all the people saw the sounds," on the meaning of "From the narrow place I called"; and see in the discourse beginning "You are standing," in what is written there, "And therefore He is called Kel Elyon," etc.; and in the discourse beginning "To understand the meaning and matter of the Thirteen Attributes"; and in the discourse beginning "And I will betroth you to Me," on the matter of "My heart and my flesh sing for joy to the living Kel").

> A parenthesis listing four discourses that develop this: the Torah Ohr explanation on "And all the people saw the sounds" (on "From the narrow place I called"); the discourse "You are standing," on why He is called Kel Elyon; the discourse on the Thirteen Attributes; and the discourse "And I will betroth you to Me," on "My heart and my flesh sing for joy to the living Kel."

ולכן נק' ישראל מלשון שר אל והיו"ד מורה על התמדת הפעולה כמו ככה יעשה כו'.[40]

And therefore [the people] is called Yisrael, from the words sar Kel; and the yud indicates the constancy of the action, as in "Thus would he do (ya'aseh)," etc.

> This is why a Jew is called Yisrael: the name contains sar Kel, "Kel is ruler." The yud at its start, the prefix of the Hebrew future tense, signals an action that continues, as in Iyov's habit, "Thus would he do (ya'aseh)" always; so Kel rules in the Jew constantly.

ופי' שבחי' אל הוא שר ומושל בקרבו (ועיין בזהר קדושים דפ"ו ע"א בראשית דף ח' ע"א ויגש ד' ר"ה ע"ב נשא קל"ב א' ובפי' הרמ"ז [הרב משה זכות] ר"פ שמיני),

The meaning is that the level of Kel is a prince and ruler within him (and see the Zohar, Kedoshim, folio 86a; Bereshis, folio 8a; Vayigash, folio 205b; Nasso, 132a; and the commentary of the Ramaz at the beginning of Parshas Shemini);

> That is, the level of Kel rules and governs within every Jew. The text lists passages in the Zohar and the Ramaz's commentary; the Zohar on Kedoshim, for example, says that the Holy One called Yaakov "Kel."

דהיינו שיש בכל נפש מישראל ניצוץ אלהות ממש המחיה נפשו האלהית ומושך בטבעו למעלה לאור באור החיים[41] למסור נפשו אליו ית' והוא למעלה מן החכמה ודעת שבנפשו,

that is, in every soul of Israel there is an actual spark of G-dliness, which gives life to his G-dly soul and draws it by its nature upward, "to be illumined with the light of life," to give over his soul to Him, blessed be He; and this is higher than the Chochmah (wisdom) and Daas (knowledge) in his soul.

> In practice, every Jewish soul contains a real spark of G-dliness that gives life to the G-dly soul and, by its nature, draws it upward, "to be illumined with the light of life," to give itself over to G-d. This pull is higher than the soul's wisdom and understanding.

כי על ידי החכמה והדעת לא היה משיג בחי' זו לבטל ולהפקיר א"ע [את עצמו] מכל וכל בשבילו ית' וזהו בנים אתם[42] להוי' אלקיכם

For through Chochmah and Daas he would not attain this level, to nullify and relinquish himself entirely for His sake, blessed be He. And this is [the meaning of] "You are children to Havayah your G-d":

> Reasoning alone could never bring a person to set himself aside and give himself up completely for G-d; that power comes from the spark of Kel, above intellect. This is what the verse means by "You are children to Havayah your G-d."

כי ברא כרעא דאבוה[43,44] הוא שנכלל ברצונו של אביו בלי שום טעם ודעת כמו בחי' רגל שבטל לגבי ראש ואין לו רצון שלו כלל.

for "a son is his father's leg": he is included in his father's will without any reason or understanding, like the foot, which is nullified before the head and has no will of its own at all.

> The saying "a son is his father's leg" (found, for example, in Tosafos on Yevamos 3a) means that a son is an extension of his father. He is included in his father's will without needing reasons, as a foot follows the head and has no will of its own.

וזהו בטל רצונך מפני רצונו[45,46] שבכדי שיאיר אל האדם בחי' פנימיות רצונו ית' צריך לבטל כל רצונותיו שלא יהי' [יהיה] לו רצון אחר כלל:[47,48,49]

And this is [the meaning of] "Nullify your will before His will": in order that the level of the inner dimension of His will, blessed be He, shine to a person, he must nullify all his own desires, so that he has no other will at all.

> This is the Mishnah's "Nullify your will before His will." For the innermost dimension of G-d's will to shine to a person, he must set aside all his own wishes until he has no will other than G-d's.

SECTION 2 • ¶3–6

The wilderness within and seeking "from there"

3 ב והנה יש באדם בחי' עיר מושב. ובחי' שדה ומדבר. מדבר היא ארץ לא זרועה[50] שהם המעשים והדבורים והמחשבות אשר לא לה' המה.

2. Now, in a person there is the level of an inhabited city, and the level of a field and of a wilderness. The wilderness is "a land not sown": these are the deeds, the words and the thoughts that are not for G-d.

> The second section begins by applying the parable's places to a person: within him there is an inhabited city, a field, and a wilderness. The wilderness is "a land not sown": all the deeds, words and thoughts that are not directed to G-d.

אין צריך לומר אם פגם במחשבה דבור ומעשה אלא אפילו גם עניני היתר רק שהם ענינים שאינם צריכין לעבודת ה' ודברים בטלים הרי לאו אורחא דמלכא לאשתעי במילי דהדיוטא.[51]

It goes without saying [that this is so] if he caused a blemish in thought, speech or deed; but even permitted matters, merely in that they are matters not needed for the service of G-d, and idle talk: for "it is not the way of a king to speak of commoners' matters."

> This includes not only sins of thought, speech and action but even permitted activities that serve no purpose in the service of G-d, and idle talk. Such talk is unworthy, for, in the words of the Zohar, "it is not the way of a king to speak of commoners' matters."

4 וזהו אשר לא ישב אדם שם.[52] פירוש אדם הוא כמ"ש ועל דמות הכסא דמות כמראה אדם[53] וגו' לא ישב שם כי ועשו לי מקדש[54] ושכנתי בתוכם כתיב.

And this is [the meaning of] "where no man (adam) dwelt." The meaning: "man" is as it is written, "And upon the likeness of the throne was a likeness like the appearance of a man," etc.; [He] did not dwell there, for it is written, "They shall make Me a Sanctuary, and I will dwell in their midst."

> Jeremiah describes the wilderness as a land "where no man (adam) dwelt." The Alter Rebbe reads "man" as the supernal "man" Ezekiel saw "upon the likeness of the throne," a figure for G-d's revealed presence: G-d does not dwell in the wilderness of empty deeds and words, for He dwells only where a sanctuary is made for Him, "They shall make Me a Sanctuary, and I will dwell in their midst."

ועצה היעוצה לזה הנה כתיב ובקשתם משם[55] את הוי' אלהיך. פי' כי הנה כתיב וירא אלהים את האור כי טוב ופירשו רז"ל [רבותינו זכרונם לברכה][56, 57]

And the counsel given for this: it is written, "And you shall seek Havayah your G-d from there." The explanation: it is written, "And G-d saw the light, that it was good," and our Sages, of blessed memory, explained

> The counsel for this lies in the verse "And you shall seek Havayah your G-d from there." To explain it, the Alter Rebbe turns to the light of the first day of creation, "And G-d saw the light, that it was good," and to how the Sages read that verse.

כי טוב לגנוז[58] שבחי' אור שהוא בחי' הארת פנימיות רצונו ית' יש בכל אחד ואחד מישראל אלא שהוא בבחי' הסתר והעלם מאד בטבעו

"that it was good to hide away." That is, the level of "light," which is the level of the illumination of the inner dimension (pnimiyus) of His will, blessed be He, is in each and every one of Israel, except that by its nature it is in a state of great hiddenness and concealment;

> The Sages (in the Zohar) read "that it was good" as "good to hide away": that first light was stored away. In every Jew this light is the illumination of the innermost dimension of G-d's will, and by its nature it lies deeply hidden in him.

וצריך לגלות אוצר של יראת שמים[59] (ועמ"ש במ"א בפי' מי גילה לבני רז זה[60] והיינו אור האהבה המסותרת), ויש מי שהוא בבחי' אבידה אצלו ובחי' גלות.

and one must reveal the "treasure of the fear of Heaven" (and see what is written elsewhere on the meaning of "Who revealed this secret to My children?": this is the light of the hidden love). And there is one with whom it is in a state of being lost, in a state of exile.

> A person's task is to bring this hidden treasure into the open; the Talmud calls it "a treasure of the fear of Heaven," the one treasure G-d keeps in His storehouse. The parenthesis identifies it with what the Talmud calls "this secret" of Israel, their saying "we will do" before "we will hear," which is the hidden love in every Jew; and in some people this inner light is not only hidden but lost, in exile.

וע"ז נאמר ובקשתם שתבקש ותחפש ואין חיפוש אלא אחר אבידה דהיינו דבר שהוא אבודה אצלו בבחי' גלות שהוא בחי' ניצוץ אלהות הנ"ל.

And of this it is said, "And you shall seek": that you seek and search; and there is no searching except for something lost, that is, something that is lost to him, in a state of exile, which is the level of the spark of G-dliness mentioned above.

> Of such a person the verse says "And you shall seek": seeking implies searching, and one searches only for something lost. What he has lost and must look for is the exiled spark of G-dliness described above.

וזהו את הוי' אלהיך שהוא נמשך מבחי' אל השורה בכל אדם להחיות נפשו האלהית.[61]

And this is "Havayah your G-d": [the spark] that is drawn from the level of Kel, which rests in every person to give life to his G-dly soul.

> That is why the verse says "Havayah your G-d": the spark comes from the level of Kel, which rests in every person to give life to his G-dly soul.

5 והנה הכתוב אומר ובקשתם משם.[62] משם דייקא כי כשם שא"א לחפש אחר אבידה ולמצאה זולת במקום שנאבדה.

Now, the verse says, "And you shall seek from there." "From there" specifically: for just as it is impossible to search for a lost object and find it except in the place where it was lost,

> The Alter Rebbe stresses the word "from there" (misham). A lost object can be found only by searching in the place where it was lost.

כך לא ישיג אור פני ה' ושתהיה אהבתו אליו ויראתו על פניו[63] כ"א אחר החיפוש תחלה במקום שנאבדה

so he will not attain the light of G-d's face, and that his love be toward Him and the awe of Him upon his face, except after first searching in the place where it was lost

> In the same way, a person cannot reach the light of G-d's face, a love that turns him toward G-d and an awe that rests upon his face, until he first searches where he lost it.

לו ע"ד מ"ש נחפשה דרכינו[64] כו' שיפשפש במעשיו ודבוריו ומחשבותיו[65] שעברו וחלפו מיום היותו אשר לא טובים וזהו ובקשתם משם.

to him, in the manner of what is written, "Let us search our ways," etc.: that he examine his deeds, his words and his thoughts that have passed and gone by since the day he came into being, which were not good. And this is "And you shall seek from there."

> That search is the one Lamentations calls for, "Let us search our ways": he should look honestly at all his past deeds, words and thoughts, from the day he came into being, that were not good. This is what "seeking from there" means.

כי לשון זה הוא דבר שיכול ממש להראות עליו באצבעו אשר יאמר עליו כי הוא זה וא"א לומר כך רק על הקב"ה[66] כמ"ש זה אלי ואנוהו[67,68]

For the term "this" (zeh) [denotes] a thing that one can actually point to with one's finger, of which one would say, "This is it"; and it is impossible to say so except of the Holy One, blessed be He, as it is written, "This is my G-d, and I will glorify Him,"

> Why is that place called "there"? The word "this" (zeh) describes something one can point to with a finger, saying "This is it," and in truth this can be said only of the Holy One; at the sea Israel said "This is my G-d, and I will glorify Him," and, as Rashi explains, pointed to Him with their finger.

כי מלא כל הארץ כבודו,[69] אבל מקום ומשכן הקליפות נק' שם כלומר עמוק מאד למטה.

for "the whole earth is full of His glory." But the place and abode of the kelipos (husks) is called "there" (sham), meaning very deep below.

> G-d is "this," present and close, for "the whole earth is full of His glory." The place where the kelipos, the forces that conceal G-dliness, have their dwelling is called "there" (sham): distant, very deep below.

6 וזהו שדרשו רז"ל [רבותינו זכרונם לברכה] ע"פ קראו שם פרעה[70] כו' העביר המועד ר"ל [רוצה לומר] הדרך של המועד ושמחה העביר לשמחה של הוללות

And this is what our Sages, of blessed memory, expounded on the verse "They cried there: Pharaoh," etc., "he has let the appointed time (moed) pass": that is to say, the way of the festival and its joy he turned over into a joy of frivolity.

> The Sages expounded the verse about Pharaoh, "They cried there: Pharaoh king of Egypt is a noise; he has let the appointed time (moed) pass." The Alter Rebbe reads it as what "there" does: it turns the way of the festival and its holy joy into the joy of frivolity.

וזהו ענין במדבר הזה יתמו,[71,72] פי' ע"י דבורי אותיות התפלה שהוא בחי' מדבר הזה כמ"ש זה אלי[73] כו',

And this is the matter of "In this wilderness they shall be ended (yitamu)": that is, through the speech of the letters of prayer, which is the level of "this wilderness (midbar)," as it is written, "This is my G-d," etc.;

> The verse "In this wilderness (bamidbar hazeh) they shall be ended" is read as a remedy. Midbar (wilderness) shares its root with dibbur (speech), and "this" recalls "This is my G-d"; so the holy speech of the letters of prayer is "this midbar."

וכן בעסק התורה כמ"ש בפי' מטות בפי' לאמר זה הדבר[74] כו' ע"ז יתמו היינו כמ"ש בזהר שלח קס"ג ב'[75] שהוא בחי' תמים תהיה[76] כו'

and likewise through occupation with the Torah, as is explained in Parshas Matos on the meaning of "saying, 'This is the word,'" etc. Through this "they shall be ended (yitamu)": that is, as is written in the Zohar, Shelach, 163b, that it is the level of "You shall be wholehearted (tamim)," etc.

> The same holds for the words of Torah study, as explained in Parshas Matos on "saying, 'This is the word.'" Through holy speech "they shall be ended (yitamu)": the Zohar on Shelach links this word with "You shall be wholehearted (tamim) with Havayah your G-d"; the Kehot note emends the folio to 162b.

ושם ימותו הוא נפילת אפים[77] שהוא העלאת ניצוצים שנפלו בבחי' שם ע"י אליך[78,79] ה' נפשי אשא[80] כו' וז"ש [וזהו שכתוב] ואותנו הוציא משם[81] כי באמת הוציא אותנו מבחי' שם לדבקה בו ית'.

And "there they shall die" is nefilas apayim ("falling on the face"), which is the elevation of sparks that fell into the level of "there," through "To You, Havayah, I lift up my soul," etc. And this is what is written, "And us He brought out from there": for truly He brought us out from the level of "there," to cleave to Him, blessed be He.

> The verse continues, "and there they shall die." This is nefilas apayim, the prayer said with the face lowered, in which a person is ready to give over his soul, saying "To You, Havayah, I lift up my soul," and so raises the sparks that fell "there." That is the meaning of "And us He brought out from there": G-d took us out of "there" so that we might cleave to Him.

אך מי שפוגם באיזו מחשבה או דבור וכ"ש [וכל שכן] מעשה הנה על זה נאמר ובקשתם משם

But one who causes a blemish through some thought or speech, and all the more so through a deed, of this it is said, "And you shall seek from there,"

> Someone who has caused a blemish through a thought or a word, and all the more so through an action, is the one to whom "And you shall seek from there" is addressed.

דהיינו שיפשפש במעשיו כו' אשר לא טובים, ועי"ז יתמרמר לבו בקרבו וישוב אל[82] ה' וירחמהו דהיינו שיעורר רחמים רבים על ניצוץ אלהות שבתוכו בבחי' גלות.

that is, that he examine his deeds, etc., which were not good; and through this his heart will grow bitter within him, and "he will return to Havayah, and He will have mercy on him," that is, that he arouse great mercy upon the spark of G-dliness within him, which is in a state of exile.

> He must examine his past deeds that were not good, until his heart grows bitter, and then "he will return to Havayah, and He will have mercy on him." That is, he arouses great divine mercy upon the spark of G-dliness within him that is in exile.

SECTION 3 • ¶7

Compassion and the fire below

7 ועל זה נאמר ליעקב אשר פדה[83] את אברהם[84,85] כי מדת יעקב הוא מדת רחמנות[86] שעי"ז פודה מהגלות מדת אהבה[87] היא מדתו של אברהם אבינו ע"ה [עליו השלום], כי

And about this it is said, "To Yaakov, who redeemed Avraham": for the attribute of Yaakov is the attribute of compassion, through which he redeems from exile the attribute of love, which is the attribute of Avraham our father, peace be upon him; for

> On this compassion the prophet speaks of "Yaakov, who redeemed Avraham." Yaakov's attribute is compassion (rachamim), and through it the attribute of love, which is Avraham's, is redeemed from exile.

לכן נק' אבינו כו' ולהיות ברא כרעא דאבוה להבטל ולהכלל ברצונו ית' (ועמ"ש בפי' ובקשתם משם ע"פ וישב יעקב ובמ"ש ע"פ כנשר יעיר[88] בפי' דרשו כו' בהמצאו).[89]

this is why he is called "our father," etc., and [why we are] to be "a son [who is] his father's leg," to be nullified and included in His will, blessed be He (and see what is written on the meaning of "And you shall seek from there" on the verse "And Yaakov dwelt," and in what is written on the verse "As an eagle stirs up," on the meaning of "Seek … while He may be found").

> Avraham, whose attribute is love, is called "our father," and love is the bond of a son who is "his father's leg," nullified and included in G-d's will (as explained in paragraph 2). The parenthesis refers to discourses on "And Yaakov dwelt" and on "As an eagle stirs up its nest," where "Seek Havayah while He may be found" is explained.

אך האדם אשר יפשפש במעשיו ולא יתעורר בו מדת רחמנות ולא יתמרמר לבו בקרבו עם היות שמעמיק במחשבתו איך נפל ניצוץ אלהות בגלות בתוך נפשו זאת ישים אל לבו ונשא עליו המשל הזה,

But a person who examines his deeds, and the attribute of compassion is not aroused in him, and his heart does not grow bitter within him, even though he reflects deeply in his thought on how a spark of G-dliness has fallen into exile within his soul, let him take this to heart and apply to himself this parable:

> What of a person who examines his deeds and thinks deeply about how a spark of G-dliness has fallen into exile within him, yet feels no compassion and no bitterness? He should consider the following parable.

כי היות טבע האדם כשכואב לו אפילו צפורן רגלו מחמת שנגף באבן מרגיש הכאב במוחו ומצטער.

For it is human nature that when even the nail of his toe hurts him, because he struck it against a stone, he feels the pain in his brain and is distressed.

> When even a toenail is hurt by striking a stone, the pain is felt in the brain, and the whole person is distressed.

אך היינו כשאבר הנגוף עודנו מחובר בו טרם נחתך, אבל כשחותכין את האבר אין המוח מרגיש את הכאב מפני שהוא נכרת ונפרד משרשו.

But this is when the injured limb is still joined to him, before it has been cut off; when the limb is cut off, however, the brain does not feel the pain, because it has been severed and separated from its root.

> That is only while the limb is attached. Once it is cut off, the brain feels nothing, because the limb is severed from its root.

כך אנחנו בנ"י [בני ישראל] מחוברים ודבקים בו ית' ולכן צריכים אנחנו להרגיש הכאב והפגם שפגמנו והורדנו בגלות ניצוץ אלהותו ית'

So too we, the children of Israel, are joined and cleaving to Him, blessed be He; and therefore we must feel the pain and the blemish, that we have blemished and brought down into exile the spark of His G-dliness, blessed be He.

> Jews are attached to G-d and cleave to Him. So we ought to feel the pain and the damage we have done in bringing His spark down into exile.

כי אע"פ [אף על פי] שחטא[90] כו' ויש לו בחי' ניצוץ אלהות הנ"ל ואיננו מסתלק ממנו אלא שהוא בגלות, ולא עוד

For "even though he sinned," etc., he has the level of the spark of G-dliness mentioned above, and it does not depart from him, except that it is in exile. And not only that,

> As the Talmud says, "Even though he sinned, he is [still] Yisrael": the spark of G-dliness never leaves a Jew; it is only in exile.

אלא שעדיין נקרא במעלות ומדריגות השר שהוא בחי' ישראל הנ"ל, כי אינו דומה מעלת השר עם היותו בשביה למעלת ההדיוט,

but he is still called by the ranks and degrees of the prince (sar), which is the level of Yisrael mentioned above; for the standing of a prince, even while he is in captivity, is not like the standing of a commoner,

> More than that, he keeps the rank of sar, the prince, which is the level of Yisrael (sar Kel) explained earlier. A captive prince is still not like a commoner.

כי עדיין ניכר וידוע מעלתו של השר ובתנועה א' יכול שיהפך מן ההיפך אל ההיפך לגמרי לחזור לקדמותו כו',

for the prince's standing is still recognized and known, and with a single movement he can be turned from one extreme to the very opposite, to return to his former state, etc.

> His princely rank is still recognized, and with a single move he can be turned completely around, from one extreme to the other, and restored to his former station.

אך מה שאינו מרגיש בנפשו הכאב והפגם היינו מפני שפגם כ"כ [כל כך] עד שנפרד ונכרת משרשו לגמרי,

But the fact that he does not feel the pain and the blemish in his soul is because he has blemished so much that he has been separated and cut off from his root entirely.

> If such a person feels no pain or damage in his soul, it is because he has blemished himself so badly that he has been cut off from his root entirely, like the severed limb.

ומזה אדרבה יעורר רחמים יותר גדולים עם היות שאינו מרגיש הרחמנות על עצמו כמ"ש במ"א על מאמר ברחמיך הרבים[91] רחם עלינו,[92] פי' מפני שאנחנו אין שכלנו הדל משיג גודל הרחמנות וכו'.

And from this, on the contrary, let him arouse even greater mercy, even though he does not feel the compassion for himself, as is explained elsewhere on the words "In Your abundant mercy, have mercy on us"; meaning, because as for us, our poor intellect does not grasp the greatness of the compassion, etc.

> That very numbness should lead him to arouse even greater mercy, though he feels no compassion for himself. So it is explained elsewhere on the prayer "In Your abundant mercy, have mercy on us": we ask for abundant mercy because our meager intellect cannot grasp how great the compassion must be.

כי מדת רחמנות מדתו של יעקב מבריח מן הקצה[93] אל הקצה, (שעם היות שהוא כמשל שנפרד ונכרת משרשו לגמרי אעפ"כ [אף על פי כן] ע"י הרהור תשובה[94, 95] א' ישוב ויתדבק בשרשו.

For the attribute of compassion, the attribute of Yaakov, "reaches from end to end" (so that, even though he is, as in the parable, separated and cut off from his root entirely, nevertheless through a single thought of teshuvah (return) he will return and cleave to his root.

> Yaakov's attribute of compassion is like the middle bar of the Mishkan, which "reached from end to end": it extends even to the farthest extreme. So even one entirely cut off from his root can return and cleave to it through a single thought of teshuvah, as the Talmud speaks of one who may have had "a thought of teshuvah in his mind."

וכמ"ש בפרשה במדבר בד"ה וידבר[96] כו' לגלגלתם כמו ד"מ [דרך משל] אם היה נמצא ברפואות לחבר גופו אל ראשו כך הוא ענין נשיאת ראש כו'

And as is explained in Parshas Bamidbar, in the discourse beginning "And He spoke," etc., on "by their heads (legulgelosam)": as, by way of analogy, if there were found among remedies [a way] to join one's body to his head, so is the matter of "lifting up the head," etc.;

> The parenthesis cites the discourse in Parshas Bamidbar on "by their heads (legulgelosam)." The census, called "lifting up the head," is compared to a remedy that could rejoin a body to its severed head: it reconnects the soul below with its root above.

ע"ש, ובד"ה ביום השמיני עצרת[97] ואפילו חייבי כריתות דכתיב בהו ונכרתה כו' ועל זה אמר הכתוב כי אבי ואמי עזבוני[98] מכל מקום והי' יאספני), ואם גם בזאת לא יתעורר בו מדת רחמנות הנ"ל

see there. And in the discourse beginning "On the eighth day, an assembly": even those liable to kares, of whom it is written, "and it shall be cut off," etc.; and of this the verse says, "For my father and my mother have forsaken me"; nevertheless, "Havayah will gather me in.") And if even by this the attribute of compassion mentioned above is not aroused in him,

> It also cites the discourse on Shemini Atzeres: even those liable to kares, whose souls are "cut off," can be gathered back, as the verse says, "For my father and my mother have forsaken me, and Havayah will gather me in." If even this does not stir his compassion, there is still another counsel.

הנה זאת העצה היעוצה דהנה כתיב הרועה בשושנים[99] ופי' בזהר (שמות דף עשרים) מה שושנה אתהפך מגוון סומק לגוון חוור ע"י אשא כו'.

then this is the counsel given: it is written, "who feeds among the roses (shoshanim)," and the Zohar explains (Shemos, folio 20): just as the rose is turned from a red hue to a white hue by fire, etc.,

> The counsel comes from the verse "who feeds among the roses" and the Zohar's comment on it: a rose, which is red, is turned white only through fire.

כך הנה כתיב אם יהיו חטאיכם כשנים כשלג ילבינו שהחטא נקרא אדום[100] וכן כל המעשים והדבורים והמחשבות שבכל ענייני העולם נק' גם כן אדום לפי שהמה מחשבות היצר ותחבולותיו יתהפך לגוון חוור

so it is written, "If your sins be like scarlet, they shall become white as snow." For sin is called "red," and likewise all the deeds, words and thoughts concerning all worldly matters are also called "red," since they are the thoughts of the [evil] inclination and its schemes; [these] will be turned to a white hue,

> So Isaiah says, "If your sins be like scarlet, they shall become white as snow." Sin is "red," and so are all of a person's worldly deeds, words and thoughts, which are the products of the evil inclination's schemes; these too can be turned white.

שהוא בחינת כשלג ילבינו על ידי בחי' אש. והנה יש אש שלמעלה ואש שלמטה ואש שלמעלה לא כל אדם זוכה לזה.

which is the level of "they shall become white as snow," through the level of fire. Now, there is a fire above and a fire below; and the fire above, not every person merits it.

> This whitening happens through fire. There is a fire above and a fire below, and not everyone merits the fire above.

אך אש שלמטה הוא ענין סיגופים ותעניות למעט חלבו ודמו[101] שהם מסטרא דק"נ [דקליפת נוגה] ואז יאר ה' פניו בחי' הארת פנים כנ"ל:[102, 103, 104]

But the fire below is the matter of self-mortifications and fasts, to diminish one's fat and blood, which are from the side of kelipas nogah; and then "Havayah will make His face shine," the level of the illumination of the face, as mentioned above.

> The fire below is self-mortification and fasting, which reduce a person's fat and blood, whose source is kelipas nogah, the realm where good and evil are mixed. Then "Havayah will make His face shine," the illumination of the face spoken of in the first section.

SECTION 4 · ¶8–9

Holding the love: Torah and kindness

8 ג אך עוד אחת היא צריך לשית עצות בנפשו מ"ש בשווקים וברחובות אבקשה את שאהבה נפשי[105] וגו'

3. But there is one more [counsel] that one must set in his soul: what is written, "In the markets and in the streets I will seek the one my soul loves," etc.,

> The third section brings one more counsel, from the Song of Songs: "In the markets and in the streets I will seek the one my soul loves."

עד שמצאתי את שאהבה נפשי אחזתיו ולא ארפנו עד שהבאתיו אל בית אמי ואל חדר הורתי.[106]

"until I found the one my soul loves; I held him and would not let him go until I had brought him into my mother's house, and into the chamber of the one who conceived me."

> The verse goes on: "until I found the one my soul loves; I held him and would not let him go until I had brought him into my mother's house, and into the chamber of the one who conceived me." Each phrase will be applied to the soul's search.

פי' שאהבה נפשי בקמץ הוא לשון כבר מה שאהבה כבר היינו כי ישראל עלו במחשבה[107] הקדומה[108]

The explanation: "she'ahavah nafshi" (whom my soul loves), [vocalized] with a kamatz, expresses "already": that which [my soul] already loved. That is, Israel arose in the primordial Thought;

> In "the one my soul loves" (she'ahavah nafshi) the verb is vocalized with a kamatz, which makes it past tense: the one my soul has already loved. This refers to Israel's having arisen in G-d's primordial Thought, before creation.

וזהו בחינת טהורה היא[109] קודם אתה בראת כמ"ש ע"פ יונתי בחגוי הסלע[110] ומבחי' זו נמשך בה אור הגנוז היא בחי' אהבה המסותרת כנ"ל בפי' את האור

and this is the level of "it is pure," before "You created [it]," as is explained on the verse "My dove, in the clefts of the rock." And from this level the hidden light is drawn into it, which is the level of the hidden love, as [explained] above on the meaning of "the light,

> This is the soul's state named in the morning blessing Elokai Neshamah, "[the soul You gave me] is pure," which precedes "You created it." From that level the hidden light is drawn into the soul as the hidden love, as explained above (paragraph 4) on "the light, that it was good to hide away."

כי טוב לגנוז כו' וזהו שאהבה נפשי מכבר וכענין מ"ש ע"פ ראה אנכי[111] בפי' לאיתן האזרחי[112] כו'.

that it was good," to hide away, etc. And this is "the one my soul loves" from long ago; similar to what is explained on the verse "See, I…," on the meaning of "of Eisan the Ezrachi," etc.

> That is why it says "the one my soul loves" in the past: a love from long ago. A similar idea is explained in the discourse on "See, I…" on the phrase "of Eisan the Ezrachi."

אך יש מי שאהבה זו היא בבחינת אבידה אצלו ובבחי' גלות כנ"ל ועל זה נאמר אבקשה את שאהבה נפשי, והנה בחינת החיפוש הוא בשווקים וברחובות במקום האבדה,

But there is one with whom this love is in a state of being lost and in a state of exile, as mentioned above, and of this it is said, "I will seek the one my soul loves." Now, the searching is "in the markets and in the streets," in the place of the loss.

> For some people this love is lost and in exile, and of them it says "I will seek the one my soul loves." The search takes place "in the markets and in the streets," where it was lost.

אך אף גם אם מצא את האבדה הנה לא יתקיים בו אור ה' בלתי כלים כי זה גורם הסתלקות האור כנודע,

But even if he has found the lost thing, the light of G-d will not endure in him without vessels, for this causes the withdrawal of the light, as is known.

> Yet even after the lost love is found, G-d's light will not stay in a person without vessels to hold it; as is known, light without a vessel departs.

ולכן העצה לעשות כלים לאור ה' והם אותיות התורה כי בית אמי זו תורה שבכתב וחדר הורתי זו תורה שבעל פה[114, 113] וכמ"ש

Therefore the counsel is to make vessels for the light of G-d, and these are the letters of the Torah. For "my mother's house" is the Written Torah, and "the chamber of the one who conceived me" is the Oral Torah. And as it is written,

> So one must make vessels for G-d's light, and these are the letters of the Torah. "My mother's house" is the Written Torah, and "the chamber of the one who conceived me" is the Oral Torah.

כי הוי' אלהיך אש אוכלה הוא וכשם שא"א לאש להאחז בלי פתילה או שום דבר הנאחז בו.

"For Havayah your G-d is a consuming fire"; and just as it is impossible for fire to take hold without a wick or something for it to hold on to,

> G-d is called "a consuming fire," and a fire cannot hold on without a wick or some fuel to cling to.

כך אחזתיו ולא ארפנו עד שהבאתיו כו'. עמ"ש מזה בד"ה במדבר סיני באהל מועד,[115] וכדאיתא בזהר[116] על פסוק הרועה בשושנים ששונה הלכות כו'.[117]

so too: "I held him and would not let him go until I had brought him," etc. See what is written on this in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting"; and as is found in the Zohar on the verse "who feeds among the roses": shoshanim (roses), [read as] she'shoneh halachos (who studies the laws), etc.

> So the love that was found must be "held" and "brought into" the Torah, its wick, so that it does not slip away. The text refers to the discourse on "In the wilderness of Sinai, in the Tent of Meeting," and to the Zohar's reading of "who feeds among the roses (shoshanim)" as those who study (sheshonim) the laws.

9 ולכן כתיב הרועה כי ישראל מפרנסין לאביהם שבשמים[118] מפני שע"י עסק התורה שהוא רצונו יתברך רוח אייתי רוח[119]

Therefore it is written, "who feeds" (haro'eh), for Israel sustain their Father in Heaven: because through occupation with the Torah, which is His will, blessed be He, "a spirit brings a spirit

> This is why the verse speaks of one "who feeds": as the Zohar says, Israel "sustain their Father in Heaven." Torah study is G-d's will, and as the Zohar says elsewhere, a spirit from below "brings a spirit" from above.

ואמשיך רוח להיות שורה ומתגלה בו בחינת פנימיות רצונו ית', כמו שע"י אכילת האדם מחבר נשמתו בגופו שיתפשטו בו כוחות נשמתו בהרחבה.

and draws down a spirit," so that the level of the inner dimension (pnimiyus) of His will, blessed be He, rests and is revealed in it; just as through a person's eating he joins his soul to his body, so that the powers of his soul spread through it expansively.

> Through Torah study the innermost dimension of G-d's will comes to rest and be revealed. The comparison is to food: eating binds the soul to the body, so that the soul's powers spread freely through it.

כך כביכול ישראל מפרנסין לאביהם שבשמים על ידי התורה ומצות שהם רצונו ית' רוח אייתי רוח ואמשיך רוח להיות שורה ומתגלה בחינת הארת רצה"ע [רצון העליון] בהארת פנים כו'

So too, as it were, Israel sustain their Father in Heaven through the Torah and mitzvos, which are His will, blessed be He: "a spirit brings a spirit and draws down a spirit," so that the illumination of the Supernal Will rests and is revealed with the illumination of the face, etc.,

> In the same way, as it were, Israel "feed" their Father in Heaven through Torah and mitzvos, which are His will, and so draw down the light of the Supernal Will in the shining of His face, the Thirteen Attributes.

ע"י אותיות התורה גם ע"י מצות הצדקה שהוא מדת החסד שהוא חיצוניות וכלי לבחי' האור והאהבה בחי' פנימיותו וכמ"ש כי באור פניך נתת לנו[120] תורת חיים ואהבת חסד.

through the letters of the Torah, and also through the mitzvah of charity, which is the attribute of Chesed (kindness), which is the outer dimension (chitzoniyus) and a vessel for the level of the light and the love, the level of its inner dimension; as it is written, "For by the light of Your face You have given us a Torah of life and a love of kindness."

> This light is drawn through the letters of the Torah and through charity, which is Chesed: kindness is the outer form and vessel of the light and love that are its inner core. The prayer says as much: "For by the light of Your face You have given us a Torah of life and a love of kindness."

פי' כי לאור פני ה' שהוא בחי' האור יש שני כלים שהם תורה וחסד כנ"ל:

That is: for the light of G-d's face, which is the level of the light, there are two vessels, namely Torah and Chesed, as mentioned above.

> So the light of G-d's face has two vessels, Torah and Chesed, as the prayer's words show.

SECTION 5 • ¶10–11

Summary

10 קיצור מד"ה אני לדודי

A summary of the discourse beginning "I am my Beloved's."

> Here begins a summary (kitzur) of the discourse, which restates its main points briefly and adds further references.

11 (א) באלול מתחיל בחי' אני לדודי[121] דהיינו אתעדל"ת [אתערותא דלתתא] ובראש השנה ויום הכפורים הוא ודודי לי היינו המשכת אלקותו למטה מתחלה שמאלו תחת לראשי[122] יראה.

(1) In Elul there begins the level of "I am my Beloved's," that is, an arousal from below; and on Rosh HaShanah and Yom Kippur is "and my Beloved is mine," that is, the drawing down of His G-dliness below: at first, "His left hand is under my head," awe.

> Section 1 of the summary restates the opening: Elul is "I am my Beloved's," the arousal from below, while Rosh HaShanah and Yom Kippur are "and my Beloved is mine," the drawing down of G-dliness, which begins with "His left hand is under my head," awe.

באלול יג"מ [י"ג מדות] וא"כ למה אינם יו"ט [יום טוב] (ע' [עיין] כה"ג [כהאי גוונא] גבי פורים בד"ה חייב אינש כו' עד דלא ידעי).[123]

In Elul, the Thirteen Attributes; if so, why are they not Yom Tov? (See the like regarding Purim in the discourse beginning "A person is obligated," etc., "until he does not know.")

> The question: the Thirteen Attributes shine in Elul, so why are its days not festivals? A parallel discussion about Purim is found in the discourse on the Talmud's "A person is obligated [to drink on Purim] until he does not know."

אך זהו כמו עד"מ מלך שיוצאים להקביל פניו בשדה. יאר ה' פניו הוא ענין יג"מ [י"ג מדות].

But this is like, by way of analogy, a king whom people go out to greet in the field. "May Havayah make His face shine" is the matter of the Thirteen Attributes.

> The answer is the parable of the king greeted in the field. The verse "May Havayah make His face shine" refers to the Thirteen Attributes.

ובחי' יאר היינו מ"ש אל ה' ויאר לנו[124] עמ"ש מזה בד"ה ראשי המטות,[125] וזהו ישראל ישר אל (עמ"ש בפי' לעשות הישר[126] סד"ה כי תשמע בקול) שבחינת אל הוא שר ומושל בקרבו:(ב)

And the level of "shine" is what is written, "Havayah is Kel, and He has given us light"; see what is written on this in the discourse beginning "The heads of the tribes." And this is Yisrael: yashar Kel (see what is written on the meaning of "to do what is upright (hayashar)" at the end of the discourse beginning "When you hearken to the voice"), for the level of Kel is a prince and ruler within him. (2)

> The "shining" is the light of "Havayah is Kel, and He has given us light," discussed in the discourse on "The heads of the tribes." The name Yisrael is also read as yashar Kel, "upright with Kel," referring to a discourse on "to do what is upright," for Kel rules within the Jew; the mark (2) opens the summary's second section.

והנה יש באדם בחי' עיר מושב כמ"ש סד"ה בפי' נסכים[127] בפי' ארץ מושבותיכם,[128] ובחינת שדה עמ"ש בת"א [בתורה אור] פי' חיי ע"פ ויצא יצחק לשוח בשדה.[129]

Now, in a person there is the level of an inhabited city, as is explained at the end of the discourse in the section of the libations, on the meaning of "the land of your habitations"; and the level of a field: see what is written in Torah Ohr, Parshas Chayei, on the verse "And Yitzchak went out to meditate in the field."

> Section 2: within a person there is an inhabited city, on which see the discourse on the libations ("the land of your habitations"), and a field, on which see Torah Ohr, Chayei Sarah, on Yitzchak's going out "to meditate in the field."

ובחינת מדבר זהו ארץ לא זרועה[130] (עמ"ש בד"ה אלה מסעי[131] ומ"ש מענין זריעה בד"ה האזינו השמים[132] ובד"ה בשלח פרעה ובד"ה ששים המה מלכות)[133]

And the level of a wilderness: this is "a land not sown" (see what is written in the discourse beginning "These are the journeys," and what is written on the matter of sowing in the discourse beginning "Listen, O heavens," in the discourse beginning "When Pharaoh sent," and in the discourse beginning "There are sixty queens"),

> There is also a wilderness, "a land not sown." The parenthesis lists discourses on the wilderness journeys and on the idea of sowing.

אשר לא ישב אדם שם[134] הפך ממ"ש האמנם ישב אלקים על הארץ.[135,136] והעצה לזה כמו שכתוב ובקשתם משם.[137]

"where no man dwelt," the opposite of what is written, "Will G-d indeed dwell on the earth?" And the counsel for this is as it is written, "And you shall seek from there."

> In the wilderness "no man dwelt," the reverse of Shlomo's wonder, "Will G-d indeed dwell on the earth?" The remedy is "And you shall seek from there."

כי את האור כי טוב[138] לגנוז בחי' אל ה' ויאר לנו שבבחינת ישר אל. אך יש מי שהוא בבחינת אבידה אצלו.

For "the light, that it was good," to hide away, is the level of "Havayah is Kel, and He has given us light," which is in the level of yashar Kel. But there is one with whom it is in a state of being lost,

> The light hidden away is the level of "Havayah is Kel, and He has given us light," present in Yisrael, yashar Kel. Yet in some people it has been lost.

ע"ד איזהו שוטה המאבד[139] שם מה שנותנין לו. וע"ד מ"ש ובאו האובדים בארץ אשור.[140] וכתיב תעיתי כשה[141] אובד.[142]

in the manner of: "Who is a fool? One who loses there what is given to him"; and in the manner of what is written, "And those lost in the land of Ashur shall come"; and it is written, "I have strayed like a lost sheep."

> Three sayings about loss: the Talmud's definition of a fool as one who loses what is given to him (the word "there," sham, in the text is not in the Talmud's wording); Isaiah's "those lost in the land of Ashur"; and the psalmist's "I have strayed like a lost sheep."

ועיין מזה בגמ' [בגמרא] ספ"ג [סוף פרק ג'] דמכות[143] (דף כ"ד סע"א [סוף עמוד א]) ובמהרש"א [ובמהרש"א] שם בח"א [בחידושי אגדות] ועיין ברבות פ' קרח[144] ובפ' בשלח[145] ס"פ כ"ד מה הצאן כו'

And see on this in the Gemara, at the end of the third chapter of Makkos (folio 24, end of side a), and in the Maharsha there, in the Chiddushei Aggados; and see in the Midrash Rabbah on Parshas Korach, and on Parshas Beshalach, at the end of chapter 24: "Just as the sheep," etc.,

> For more on this: at the end of the third chapter of Makkos the Talmud reads "You shall be lost among the nations" as "like a lost object that is sought," as in "I have strayed like a lost sheep; seek Your servant," and the Maharsha comments there. The Midrash on Korach and on Beshalach adds, "Just as sheep…"

אף ישראל אע"פ [אף על פי] שחוטאין[146] כו' ע"ש וזהו כשה אובד. וצריך לחפש במקום שנאבדה שיפשפש במעשיו, וזהו ובקשתם משם, וישוב אל[147] ה' וירחמהו,

"so Israel, even though they sin," etc.; see there. And this is "like a lost sheep." And one must search in the place where it was lost, that he examine his deeds; and this is "And you shall seek from there," and "he will return to Havayah, and He will have mercy on him,"

> "…so Israel, even though they sin," the Holy One still leads them like a flock. That is the "lost sheep": one must search where it was lost, by examining one's deeds, and "return to Havayah, and He will have mercy on him."

(ומזה יבא לבחי' שמע שם ע' וגם יתעלה בחי' מדבר הנ"ל להיות ומדברך נאוה[148] כמ"ש בד"ה במדבר סיני באהל מועד[149] שע"י התשובה יבא לבחינת מדבר אשר לא ישב אדם שם שלמעלה ממדרגת אדם ונקי' במדבר הגדול והנורא).

(and from this he will come to the level of Shema: sham [and] ayin. And also the level of wilderness mentioned above will be elevated, to become "and your speech (midbarech) is lovely," as is explained in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting": that through teshuvah (return) one comes to the level of a wilderness "where no man dwelt," which is above the rank of man, and is called "the great and awesome wilderness").

> From this one comes to the level of Shema: the letters of שמע are those of sham, "there," together with the letter ayin. The wilderness itself is elevated into "your speech (midbarech) is lovely": through teshuvah one reaches a higher wilderness, "where no man dwelt" because it is above the level of man, called "the great and awesome wilderness."

אך האדם אשר לא ירגיש הרחמנות בנפשו זהו מפני שנפגם כ"כ [כל כך] עד שנפרד ונכרת משרשו,

But a person who does not feel the compassion in his soul, this is because he has been blemished so much that he has been separated and cut off from his root

> One who does not feel compassion in his soul has been so blemished that he is cut off from his root.

(וכרת הוא נגד בחי' כתר כמ"ש במא"א [במאורי אור] אות כ' סט"ו) ומזה אדרבה יעורר עליו רחמים יותר גדולים, ועי"ז יש תקוה.

(and kares corresponds to the level of Keser (the Crown), as is written in Me'orei Or, the letter kaf, section 15); and from this, on the contrary, let him arouse upon himself even greater mercy, and through this there is hope.

> The word kares (כרת), being cut off, has the same letters as Keser (כתר), and the summary cites the Kabbalistic lexicon Me'orei Or that it corresponds to Keser. Therefore he should arouse even greater mercy upon himself, and through this there is hope.

וזהו הרועה בשושנים בחי' יג"מ [י"ג מדות]. ועוד פי' בשושנים ע"ד אם יהיו חטאיכם כשנים[150] מבחי' אדום כשלג ילבינו.

And this is "who feeds among the roses," the level of the Thirteen Attributes. A further explanation of "among the roses": in the manner of "If your sins be like scarlet," from the level of red, "they shall become white as snow,"

> "Who feeds among the roses" is the level of the Thirteen Attributes. A second reading: the roses' red that turns white recalls "If your sins be like scarlet, they shall become white as snow."

כמו שושנה אתהפך מגוון סומק לגוון חוור[151] ע"י אש ועמ"ש מענין אש בד"ה והיה לכם לציצית[152] ובפ' בהר ע"פ כי תבואו כו' ושבתה הארץ[153] כו' ועי"ז יאר ה' פניו.

like the rose, which is turned from a red hue to a white hue through fire. And see what is written on the matter of fire in the discourse beginning "And it shall be for you as tzitzis," and in Parshas Behar on the verse "When you come," etc., "the land shall rest," etc. And through this, "Havayah will make His face shine."

> The rose turns from red to white through fire. The summary refers to discourses on fire, "And it shall be for you as tzitzis" and, in Parshas Behar, "When you come ... the land shall rest"; through this, "Havayah will make His face shine."

גם י"ל [יש לומר] שושנים רומז לבחי' ברזא סומקא לסוסיא חיוורא[154] וזהו ג"כ ענין לשון של זהורית כו'

It may also be said that shoshanim alludes to the level of "a red strap on a white horse"; and this too is the matter of the strip of scarlet wool, etc.;

> The roses may also allude to the Talmud's image of "a red strap on a white horse," red set against white, and to the strip of scarlet wool.

וה"ע [וזהו ענין] בגדי לבן ובגדי זהב[155] כמ"ש ברע"מ [ברעיא מהימנא] פ' פנחס (דף רנ"ה ע"ב) ועמ"ש בד"ה למנצח על השמינית וכענין מ"ש בדוד אדמוני עם יפה עינים[156] ועמ"ש בביאור ע"פ וכל[157] בניך:(ג)

and this is the matter of the white garments and the golden garments, as is written in the Raaya Mehemna, Parshas Pinchas (folio 255b). And see what is written in the discourse beginning "For the conductor, on the sheminis"; and similar is what is written of David, "ruddy, with beautiful eyes"; and see what is written in the explanation on the verse "And all your children." (3)

> This is the theme of the High Priest's white garments and golden garments, discussed in the Raaya Mehemna on Pinchas, and of David, "ruddy, with beautiful eyes." The mark (3) opens the summary's third section.

ועוד צ"ל מ"ש אחזתיו ולא ארפנו[158] כו' כי שאהבה נפשי בקמץ הוא לשון כבר. ע"ד כבר היו לעולמים כי ישראל עלו במחשבה הקדומה.

Furthermore, there must be what is written, "I held him and would not let him go," etc. For "she'ahavah nafshi," with a kamatz, expresses "already," in the manner of "it has already (kevar) been for ages"; for Israel arose in the primordial Thought.

> Section 3: after the love is found must come "I held him and would not let him go." She'ahavah with a kamatz means "already," as in "it has already been for ages": Israel arose in the primordial Thought.

וזהו ואני בתוך הגולה על נהר כבר,[159, 160, 161, 162] ועיין מענין כבר ברבות בראשית פט"ז[163] ובזהר בראשית (ד"ו ע"ב)[164]

And this is "And I was among the exiles by the river Kevar." And see on the matter of Kevar in Bereshis Rabbah, chapter 16, and in the Zohar, Bereshis (folio 6b),

> This is hinted in Ezekiel's "by the river Kevar," a name that means "already." The summary refers to the Midrash Rabbah on Bereshis, chapter 16, and to the Zohar (1:6b) on the river Kevar.

ובמק"מ [ובמקדש מלך] והרמ"ז [והרב משה זכות] שם ובזח"ג [ובזהר חלק ג] פנחס (דרמ"ז ע"א)[165] ועמ"ש בת"א [בתורה אור] בד"ה ואלה המשפטים גבי כי תקנה עבד עברי.[166]

and in the Mikdash Melech and the Ramaz there, and in the Zohar, Part III, Pinchas (folio 247a); and see what is written in Torah Ohr, in the discourse beginning "And these are the ordinances," regarding "If you acquire a Hebrew servant."

> It also refers to the Zohar commentaries Mikdash Melech and the Ramaz, to the Zohar on Pinchas (247a), and to the Torah Ohr discourse on "And these are the ordinances," regarding "If you acquire a Hebrew servant."

ואחר שימצא גילוי אהבה זו צ"ל אחזתיו כו' ולהביאו אל בית אמי זו תורה שבכתב[167] עיין זח"ב [זהר חלק ב'] ויקהל (דף ריש).

And after he finds the revelation of this love, there must be "I held him," etc., and to bring him "into my mother's house," this is the Written Torah; see the Zohar, Part II, Vayakhel (folio 200).

> Once this love is revealed it must be held and brought "into my mother's house," the Written Torah. The summary refers to the Zohar on Vayakhel, folio 200 (written ריש, the letter reish, whose value is 200), where the supernal book is called the Written Torah.

וחדר הורתי זו תשבע"פ [תורה שבעל פה], ועמ"ש בד"ה ראה אנכי גבי ונר דלוק על ראשו ומלמדין אותו[168] כו', ועמ"ש בד"ה ועשית בגדי קדש לאהרן אחיך.[169]

And "the chamber of the one who conceived me," this is the Oral Torah. And see what is written in the discourse beginning "See, I...," regarding "and a lamp is lit above his head, and they teach him," etc.; and see what is written in the discourse beginning "And you shall make holy garments for Aharon your brother."

> "The chamber of the one who conceived me" is the Oral Torah. The summary points to the discourse "See, I..." on the Talmud's description of the child in the womb, with "a lamp lit above his head" while "they teach him" the whole Torah, and to the discourse on the priestly garments.

וזהו ענין הרועה בשושנים ששונים הלכות[170] ישראל מפרנסין ומתפרנסין עמ"ש בפי' רעיתי בד"ה אני ישנה,[171] ובפי' לכו לחמו בלחמי[172] בד"ה יונתי בחגוי.

And this is the matter of "who feeds among the roses (shoshanim)": those who study (sheshonim) the laws. Israel sustain and are sustained; see what is written on the meaning of "my companion" in the discourse beginning "I am asleep," and on the meaning of "Come, eat of my bread" in the discourse beginning "My dove, in the clefts."

> "Who feeds among the roses (shoshanim)" means those who study (sheshonim) the laws. Israel both sustain G-d and are sustained by Him; the summary refers to the discourses "I am asleep" (on "my companion") and "My dove" (on "Come, eat of my bread").

וענין שני כלים תורה וחסד עמ"ש בביאור ע"פ אני ה' אלקיכם דפי' ציצית בסופו:[173,174]

And on the matter of the two vessels, Torah and Chesed (kindness), see what is written in the explanation on the verse "I am Havayah your G-d" of the section of tzitzis, at its end.

> On the two vessels for the light, Torah and Chesed, see the end of the explanation on "I am Havayah your G-d" in the section of tzitzis.

IN ONE'S AVODAH

In Elul a person should go out to meet the King: examine his past deeds, words and thoughts "from there," where the spark was lost, and arouse compassion for the G-dly spark in exile. If he feels nothing, he should take that very numbness as a reason for even greater mercy; if that too does not stir him, there is the "fire below" of fasting. And once the love is found, he must hold it fast through Torah study and charity.

QUESTIONS FOR DISCUSSION

1. Why is Elul not a festival, although the Thirteen Attributes of Mercy shine in it, and how does the parable of the king in the field answer this?
2. What does it mean that the spark of Kel in every Jew is higher than Chochmah and Daas, and why must one set aside one's own will for it to shine?
3. Why must the search be "from there," and what is the difference between "this" (zeh) and "there" (sham)?
4. According to the parable of the severed limb, what should a person conclude if he examines his deeds and feels no pain, and what should he do?
5. Why does the love that is found need vessels, and why are Torah and charity the two vessels?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **אני לדודי**

The Kehot note dates this discourse to the year 5557 (1796-97), on the basis of the list of maamarim in this volume, and also refers to the list of manuscripts.

KEHOT'S NOTE

נאמר בשנת תקנ"ז — ראה רשימת המאמרים בס' מאמרי אדה"ז הקצרים ע' תריח הע' 95 ולהלן ברשימת הכתבי-יד. באוה"ת במדבר כרך ז ע' א'תתס מציין לד"ה זה "אני לדודי דלאזני". וראה מאמרי אדה"ז — פרשיות כרך ב ע' תתכה ד"ה ענין אלול ור"ה ויוה"כ. ביאור על מאמר זה נדפס באוה"ת ראה ע' תתב. בד"ה אני לדודי תשמ"ז מציין שמאמר זה "והוא אבוהון דכל הדרושים עם התחלה זו". וראה שם המאמר הב' ד"ה אני לדודי הקשר בין ב' הדרושים. "ולהעיר ענין נפלא בדרוש . . שמתחיל ונדפס בדף לב, וי"ל בדא"פ שמספר לב יש בו תוכן מיוחד, כמדובר במ"א [— לקו"ש ח"ט ע' 156 הערה 23 ועוד] רמז הדבר שבפרק לב שבתניא [— שניתוסף כולו מאדה"ז לאחרי מהד"ק דסש"ב (ראה תניא מהדו"ק ע' רלו)] מבואר ענין ואהבת לרעך כמוך, משום שענין אהבת ישראל הוא הלב והעיקר, כמארז"ל זה כלל גדול בתורה, ועד"ז י"ל לגבי דף לב שבספר משנה תורה בלקו"ת שנסדר לדפוס ע"י הצ"צ והיינו בדף זה (בדרוש זה) הוא הלב של הלקו"ת דמשנה תורה. ואפילו את"ל שזה שדרוש זה נדפס בדף לב הי' אח"כ, מ"מ קרוב לומר, שמכיון שזהו ספר בתורה, ובפרט ע"פ תורת הבעש"ט הידוע [— כש"ט (הוצאת קה"ת) הוספות סקכ"ו ואילך ושי"נ], אפשר ללמוד הוראה בעבודת האדם גם מפרטים כאלו" — ד"ה אני לדודי תשמ"ו (סה"מ מלוקט ח"א ע' תסח). באוה"ת פ' ראה כרך ו ע' בשמט רשימה מכ"ק הצ"צ ממאמרים שבהם נתבארו ענייני אלול. ושם מציין "בלקו"ת פ' שופטים בד"ה אני לדודי כ' דרושים". ד"ה זה נעתק בד"ה לך אמר לבי, ת"ש, עם שינויים. — טעם לכמה מהשינויים, נתבאר בשיחות ש"פ נצבים הי"ת. כמה ענינים שבדרוש זה נתבארו בלקו"ש ח"ב ע' 378, 637 ח"ד ע' 1342-1344, 1346, עי"ש. וי"ל, אשר מצד שייכות הפנימית דפי' ראה לאלול, מאמרי אלול שבלקו"ת (שסודר ע"י אדמו"ר הצ"צ) נכללו בפרשת ראה (ולא בפני עצמם, כדרושי ר"ה, שבת תשובה ועוד) — לקו"ש ח"ד ע' 1346. ראה גם ד"ה אני לדודי תשכ"ו (סה"מ מלוקט ח"ד ע' שסג). ד"ה אני לדודי תשמ"ב. לקו"ש ח"ד ע' 1339 ואילך. שיחת ש"פ שופטים תש"נ. ביאור אני לדודי הא' שלא נדפס כאן עיין בוך פערטעל ג' (שכג, א). יעו"ש. וע' לעיל ד"ה ושמתי כדכד הא' פי"ג בהמוקפים (כה, ג) קודם ד"ה ועוי"ל ודי"ל. [כ]. כנראה הכוונה להנדפס באוה"ת פ' ראה ע' תתב.

2 **אני לדודי ודודי ר"ת אלול**

The note gives it as a source that these words are the initials of Elul, recorded there in the name of the expounders (darshanim).

KEHOT'S NOTE

אבודרהם סדר ר"ה ופירושה פ"א בשם הדרשנים. ראשית חכמה שער התשובה פי"ד קטו, ב. פע"ח שער ר"ה פ"א. ב"ח לטור או"ח סתקפ"א (ד"ה והעבירו), ועוד. — שיחת ש"פ שופטים תש"נ הערה 9. וראה בהנסמן בסה"מ מלוקט ח"ב ע' פב הערה 67. סה"מ מלוקט ח"ד ע' שסג. ריש מסי ר"ה בשל"ה הק' מקדמונים, יעו"ש. ועל"ק (סד, א) משער היחודים פי"ז. ובמ"ח, יעו"ש. ובפע"ח ריש ש' ר"ה. [כ]. ראה ד"ה אני לדודי תשל"ט (ע' רכב).

3 **אני לדודי ודודי לי**

The bride declares that she and her Beloved belong to each other. The maamar reads the verse's two halves as two seasons: Elul, the arousal from below, and Rosh HaShanah and Yom Kippur, the revelation from above.

Song of Songs 6:3 שיר השירים ו׳:ג׳

אֲנִי לְדוֹדִי וְדוֹדִי לִי הָרֹעֶה בַּשּׁוֹשַׁנִּים׃

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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KEHOT'S NOTE

שה"ש ו, ג.

4 **אני לדודי ודודי לי. ר"ת אלול**

Reishis Chochmah gives the initials of these words as Elul, and their final letters as four yuds, corresponding to forty days, as support for the custom of selichos and fasting from Rosh Chodesh Elul to Yom Kippur.

Reshit Chokhmah, Gate of Repentance 4:38 ראשית חכמה, שער התשובה ד׳:ל״ח

ובסוד התענית ביארו בזוהר (פי שמות דף כ ע"א-ע"ב) אמר שם בפסוק (שה"ש ב, טז) דודי לי ואני לו הרועה בשושנים, שהקדוש ברוך הוא מנהיג את עולמו בחסד ובדין, רמז השושנים שיש בהם אודם ולובן, וזה לשונו מה השושן הזה אדום ולבן, כך ריח הקרבן מאדום ולבן. בא וראה מריח הקטרת, שהסמנים מהם לבנים מהם אדומים, כגון הלבונה שהוא לבן, מר דרור אדום, והריח עולה מאדום ולבן, ועל כן מנהיג עולמו כשושנים שהוא אדום ולבן, דכתיב (יחזקאל מד, טו) להקריב לי חלב ודם. כנגד זה אדם מקריב חלבו ודמו ומתכפר ...

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5 **אני לדודי ודודי לי. ר"ת אלול**

Pri Etz Chaim also gives these words as the initials of Elul, hinting that G-d gave this month for atonement. The Kehot notes cite it both for the acronym and for Elul as a time of the Thirteen Attributes.

Pri Etz Chaim, Gate of Rosh Hashana 1:3 פרי עץ חיים, שער ראש השנה א׳:ג׳

העיד הרי"ס ששמע ממורי זלה"ה, שהיה אומר תמיד הסליחות שאנו אומרים בליל אשמורות ר"ח אלול עם הצבור מלה במלה. (צמ"ח, ויש לזה סמך בזוהר פרשת יתרו, ובעין יעקב) ואשר לא צדה, ר"ת של "אנה "לידו "ושמתי "לך, הוא אלול, לרמז כי חדש הזה נתנו הש"י לכפרה, לכל מי ששגג וחטא, ועשה שום עון בכל השנה, והוא קרוב לקוראיו בחדש הזה, שהוא ר"ת אלול. וכן ר"ת "אני "לדודי "ודודי "לי, ר"ת אלול. (צמח - גם "ליי "ויאמרו "לאמור "אשירה, ר"ת אלול למפרע, כי אז יצאו כל ניצוצין מהגלות):

Pri Etz Chaim (Public Domain)

6 והעניין כי באלול מתחיל כו'

There it is pointed out that the statement that Elul is an arousal from below is itself the explanation of why "Ani ledodi vedodi li" are the initials of Elul.

KEHOT'S NOTE

"דזה שבאלול הוא אתערותא דלתתא כו' הוא ביאור הענין דאני לדודי ודודי לי ר"ת אלול" — ד"ה אני לדודי תשכ"ו (סה"מ מלוקט ח"ד ע' שסג).

7 דהיינו בחי' אתערותא דלתתא

The Kehot note contrasts Elul, the arousal from below, with Rosh HaShanah and Yom Kippur, the level of "and my Beloved is mine," and refers to this note, which explains that the illumination of the Thirteen Attributes in Elul is there because every arousal from below must be preceded by an arousal from above.

KEHOT'S NOTE

משא"כ ד"ה ויוה"כ הם בחי' ודודי לי. וראה בלקו"ש חכ"ט ע' 171 הערה 37.

8 שמאלו תחת לראשי

The words here quote Song of Songs 8:3; the passage is shown below.

שיר השירים ח':ג'Song of Songs 8:3

שְׂמֹאלוֹ תַּחַת רֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה"ש ח, ג.

9 The bride describes her Beloved's embrace: "His left hand is under my head, and His right hand embraces me." The maamar's wording, לראשי, is that of this verse; the Kehot note gives 8:3, where the same line reads תחת ראשי. The maamar assigns the "left hand," awe, to the days from Rosh HaShanah to Yom Kippur.

שיר השירים ב':ו'Song of Songs 2:6

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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10 מלכותך מלי כל עולמים

The psalm praises G-d's everlasting kingship, "Your kingship is a kingship of all olamim." The maamar reads olamim as "worlds," the hidden ones included, all of which feel awe of the King.

תהילים קמ"ה:י"ג'Psalms 145:13

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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KEHOT'S NOTE

תהלים קמה, יג.

11 בזהר פנחס דף רי"ד ע"ב ובהרמ"ז שם

Or HaTorah sums up the Zohar: on "Havayah has bared His holy arm," to raise up the Congregation of Israel; and the Ramaz there: Binah enclothed in the Gevurah of Arich Anpin, which is "His left hand under my head," for from there the drawing near begins.

KEHOT'S NOTE

"ע"פ חשף ה' זרוע קדשו כו' למיקם לה לכנסי". ובהרמ"ז שם בינה המלבשת לגבורה דא"א וזהו שמאלו תחת לראשי שמשם התחלת הקירוב" — אוה"ת פ' לך לך כרך א עו, ב. אוה"ת ר"ה איתכה. וראה גם לקמן שה"ש נ, ג. ביהל אור ע' רטז "ע"ד שמאלו תחת לראשי והוא גבורה דא"א כמ"ש הרמ"ז פנחס דף ריד, ב שסגולות הדין הקדוש הוא להעלות העולמות" ע"ש. ונזכר גם באוה"ת ויקרא כרך ג ע' תתקמז.

12 At Sinai Moshe tells the people that G-d came "so that His awe may be upon your faces, that you not sin." The maamar uses these words for the awe received on Rosh HaShanah that remains through the year.

שמות כ':י"זExodus 20:17

וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירָאוּ כִּי לְבַעֲבוּר נַסּוֹת אֶתְכֶם בָּא הָאֱלֹקִים וּבַעֲבוּר תִּהְיֶה יִרְאָתוֹ עַל־פְּנֵיכֶם לְבִלְתִּי תֶּחֱטָאוּ׃

And Moses said unto the people: 'Fear not; for G-d is come to prove you, and that His fear may be before you, that ye sin not.'

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13 וזמן התגלותו דהיינו בר"ה בחי' יראה

On Rosh HaShanah and Yom Kippur the level is awe, from the revelation of G-d's kingship; but because the maamar connects this time with "and my Beloved is mine," it follows that love too is given then.

KEHOT'S NOTE

"דבר"ה ויוה"כ הוא בחי' יראה (מצד התגלות מלכות יתי) אבל מזה גופא שמקשר זמן זה עם "ודודי לי" מובן שאז הוא (גם) ענין האהבה (וכן מפורש ס"פ תבא (שמציין בד"ה אני לדודי [— כאן] שם: שמקבלים דחילו ורחימו מלמעלה" — לקו"ש חכ"ט ע' 171 הערה 40.

14 וזהו בחי' דודי לי רק שצריך תחלה לעורר . . שהיא באלול

The arousal from below in Elul ("I am my Beloved's") is also a preparation for the drawing down ("my Beloved is mine") on Rosh HaShanah and Yom Kippur.

KEHOT'S NOTE

"כי האתעדל"ת שבאלול (אני לדודי) היא (גם) הקדמה להמשכה (דודי לי) שבר"ה ויוהכ"פ. [ועפ"ז יומתק מ"ש בהמאמר שבכדי שיהיה ודודי לי בר"ה וביוהכ"פ צריך תחלה אתעדל"ת באלול — אף שמאמר זה מדבר בענין אלול, ולא בר"ה ויוהכ"פ — כי זהו ביאור על ענין אני לדודי ודודי לו ר"ת אלול]" — ד"ה אני לדודי תשכ"ו סעיף א (סה"מ מלוקט ח"ד ע' שסג). ראה גם לקו"ש חכ"ט ע' 163 ואילך שם ע' 171.

15 שבאלול הוא זמן התגלות י"ג מדות הרחמים

Cited, with Pri Etz Chaim, as a source that Elul is the time of the revelation of the Thirteen Attributes of Mercy.

KEHOT'S NOTE

ראה מ"ח מס' אלול פ"א, ג. פע"ח שכ"ד בתחילתו.

16 **למה הם ימות החול**

The question why the days of Elul are weekdays is explained there.

KEHOT'S NOTE

נתבאר באוה"ת פ' ראה ע' תתב. לקו"ש ח"ד ע' 1343.

17 **ימות החול ואינם יו"ט כמו שבתות ויו"ט**

The note refers there on the contrast between the weekdays of Elul and Shabbos and Yom Tov.

KEHOT'S NOTE

ראה בספר השיחות תשמ"ט כרך ב ע' 686 הערה 107.

18 **ע"פ משל למלך**

The talk of Shoftim 5750 explains at length the parable of the king in the field, which seems to reverse the order of Elul's service hinted in the acronym "I am my Beloved's, and my Beloved is mine." The talk of Tavo 5751, note 127, discusses why this parable falls on folio 32.

KEHOT'S NOTE

נתבאר בארוכה בשיחת ש"פ שופטים תש"נ (סה"ש תש"נ ח"ב ע' 645), בענין המשל דמלך בשדה דלכאורה הוא היפך סדר העבודה דחודש אלול המרומז בר"ת דאני לדודי ודודי לי, ע"ש. וראה משיחות ש"פ תבוא תנש"א הערה 127 למה שהמשל הזה הוא בדף לב ע"ש.

19 **יוצאין אנשי העיר**

Every Jew is one of the "people of the city" of the King of the world, as it says, "You are children to Havayah your G-d."

KEHOT'S NOTE

כי כאו"א מבנ"י מאנשי העיר מלכו של עולם הוא וכמש"נ בנים אתם לה' אלקיכם — לקו"ש ח"ט ע' 317.

20 **ומקבלין פניו בשדה**

Why the parable is of a king in the field specifically, and not in a market, though that too could illustrate the drawing down of the Thirteen Attributes on weekdays: the field is the source of man's sustenance, "a land from which bread comes," which comes through his labor in it, ploughing, sowing and reaping.

Job 28:5 איוב כ"ח:ה'

אֶרֶץ מִמֶּנָּה יֵצֵא־לֶחֶם וְתַחְתֶּיהָ נֶהְפַּךְ כְּמוֹ־אֵשׁ׃

As for the earth, out of it cometh bread, And underneath it is turned up as it were by fire.

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Psalms 104:15 תהילים ק"ד:ט"ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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KEHOT'S NOTE

"עפ"י יומתק המשל דמלך בשדה דוקא (ולא מלך בשוק [ע"ד המשל בזהר ר"פ בחקותי משוקא דבורסקי] וכיו"ב, שגם זה הוא משל על המשכת יגמדה"ר בימי החול), כי שדה הוא מקום מקור חיות האדם, ארץ ממנה יצא לחם (איוב כח, ה). ולחם לבב אנוש יסעד (תהלים קד, טו). . . הוא ע"י עבודת האדם בשדה חרישה זריעה קצירה . . וכמו"כ בנמשל: שלימות המשכת וגילוי יגמדה"ר בחודש אלול נעשה ע"י עבודת האדם "אני לדודי" — משיחת ש"פ ראה מבה"ח אלול תש"נ הערה 8. "ראה סה"מ מלוקט ח"א ע' תסח "שדה" משווה כל הנמצאים בו". וראה מאמרי אדה"ז פרשיות [— ח"ב ע' תתכו] — לקו"ש חכ"ט ע' 171 הערה 41.

21 **ואז רשאין כל מי שרוצה**

The Rebbe Rayatz adds and explains that in the field all are "permitted and able" to greet the King.

KEHOT'S NOTE

ומוסיף ומבאר כ"ק מו"ח אדמו"ר — רשאים ויכולים (סד"ה לך אמר לבי השי"ת (סה"מ תש"י ע' 285) — שיחת ו' אלול תשל"ט הערה 47 — לקו"ש ח"ט ע' 312. ראה שם ע' 317. ד"ה אני לדודי תשמ"ב.

22 **ואז רשאין כל מי שרוצה**

Going out to greet the King comes from the people's own will, but the power to do so comes from the King's being in the field: while he is there, everyone has both the permission and the ability to greet him.

Shabbat 88a:5 שבת פ"ח א:ה'

"וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר", אָמַר רַב אַבְדִּימִי בַּר חָמָא בַּר חַסָּא: מְלַמֵּד שֶׁכָּפָה הַקָּדוֹשׁ בָּרוּךְ הוּא עֲלֵיהֶם אֶת הָהָר כְּגִיגִית, וְאָמַר לָהֶם: אִם אַתֶּם מְקַבְּלִים הַתּוֹרָה מוּטָב, וְאִם לָאו — שָׁם תְּהֵא קְבוּרַתְכֶם. אָמַר רַב אַחָא בַּר יַעֲקֹב: מִכָּאן מוֹדָעָא רַבָּה לְאוֹרָיְיתָא. אָמַר רָבָא: אַף עַל פִּי כֵן הַדּוּר קַבְּלוּהָ בִּימֵי אֲחַשְׁוֵרוֹשׁ, דִּכְתִיב: "קִיְּמוּ וְקִבְּלוּ הַיְּהוּדִים" — קִיְּימוּ מַה שֶּׁקִּיבְּלוּ כְּבָר.

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

KEHOT'S NOTE

"דזה שהם יוצאים להקביל את פני המלך הוא מצד הרצון שלהם, אלא שהנתינת כח להקביל את פני המלך הוא ע"י שהמלך בשדה, שאז (בהיותו בשדה) ישנו הרשות והיכולת לכאו"א להקביל את פני המלך" — ד"ה אני לדודי תשכ"ו (סה"מ מלוקט ח"ד). ושם בהערה 13: "להעיר מתו"א מג"א צח, ד ואילך בפירוש מרז"ל (שבת פח, א) כפה עליהם הר כגיגית כו' מודעא רבה לאורייתא, דכיון שהקדימו נעשה לנשמע מצד הגילוי מלמעלה ולא מצד עצמם — אין זה בבחירה ורצון, כפה. ודוקא בימי אחשורוש, זמן של הסתר קבלו ברצון גמור, רצון שמצד עצמם".

23 **והוא מקבל את כולם בסבר פנים יפות**

The stress on "all" means that even those who only wish to greet the King but are captive to their inclination, so that their wish to return and accept the yoke of Heaven does not come to action, are also received with a pleasant countenance.

KEHOT'S NOTE

"הכוונה בזה שמדגיש את כולם היא, שגם אלה שהם רק רוצים להקביל את פני המלך אלא שהם שבויים בידי יצרם וגם כשמתעורר אצלם רצון לעשות תשובה ולקבל עליהם עול מלכות שמים אין זה בא בפועל, גם אותם הוא מקבל בספר פנים יפות" — ד"ה אני לדודי תשכ"ו (הנ"ל). וראה בלקו"ש ח"ט ע' 312-13. בהערה.

24 **בד"ה זה תשמ"ז מבאר**

The Thirteen Attributes of Mercy have two extremes: on the one hand they are above the chain of descending worlds, and on the other they are drawn down in measure

and limitation, which is why they are called middos, "measures."

KEHOT'S NOTE

"שבענין י"ג מדהי"ר ישנם ב' קצוות, מצד אחד, הרי הם למעלה מסדר ההשתלשלות, ולאידך הרי הם נמשכים במדידה והגבלה, שלכן נקראים בשם מדות (י"ג מדות הרחמים" — (מהנחה בלתי מוגה). בענין "התגלות י"ג מדות הרחמים" — ראה בארוכה בלקו"ש חכ"ט ע' 163 בהערות לשם. לקו"ש חי"ט ע' 159. "והארת י"ג מדות הרחמים בחודש אלול הוא רק מפני שלפני כל אתעדל"ת צ"ל אתעדל"ע לפני" — לקו"ש חכ"ט ע' 171 הערה 37.

25 **ומראה פנים שוחקות לכולם**

"Receives" applies to something that exists beforehand and is then received, while "shows a smiling face" means that the King reveals to another the smiling face that is already his; therefore, after saying that the King receives everyone with a pleasant countenance, the maamar adds that he shows a smiling face to all.

KEHOT'S NOTE

"דהחילוק בין מקבל (בסבר פנים יפות) למראה (פנים שוחקות) הוא, דלשון מקבל נופל על דבר שישנו מקודם (לפני שקיבל) והוא מקבל את הדבר, ומראה פנים שוחקות הוא שהפנים שוחקות שלו (שישנם גם לפני שמראה) הוא מראה ומגלה אותם לזולתו. וזהו דלאחרי שאומר שהמלך מקבל את כולם בספר פנים יפות מוסיף שהוא מראה פנים שוחקות לכולם". — ד"ה אני לדודי — תשכ"ו (הנ"ל) סעי' ה.

26 The Zohar on Pinchas: on Rosh HaShanah G-d's left arm is aroused, and the whole world is in awe and judgment; on Yom Kippur "His left hand is under my head." The maamar cites it for the awe of the King that falls even on the hidden worlds.

Zohar, Pinchas 7:26–9:34 ספר הזהר, פנחס ז':כ"ו-ט':ל"ד

27 In the Song at the Sea: "Terror and dread fall upon them." The maamar's words for the awe that falls even upon the hidden worlds echo this verse.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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28 Kehot's note points to Deuteronomy 21:10-25:19 for these words.

Deuteronomy 21:10–25:19 דברים כ"א:י-כ"ה:י"ט

PARAGRAPH 2

29 **יאר ה' פניו אליך**

The second verse of the priestly blessing, "May Havayah make His face shine upon you." The maamar reads it as the illumination of the Thirteen Attributes in Elul, "face to face."

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

30 **שהוא ענין הארת י"ג מדות**

The talk observes that this refers back to what the maamar said earlier, that Elul is the time of the revelation of the Thirteen Attributes of Mercy, and its note cites Pri Etz Chaim, Gate of Rosh HaShanah, and Mishnas Chassidim, Masechta Elul 1:3.

KEHOT'S NOTE

"כמ"ש לפנ"ז ש"באלול הוא זמן התגלות י"ג מדות הרחמים" — שיחת ש"פ שופטים תש"נ. ובהערה שם "ראה פע"ח שער ר"ה בתחילתו, משנת חסידים מסכת אלול פ"א ג". ובד"ה אני לדודי — תשכ"ו הנ"ל מוסיף "שהגם שבאלול הוא אני לדודי, אתערותא דלתתא, מ"מ, האתערותא דלתתא של האדם, ובפרט כשהוא רחוק מאלקות, הוא ע"י התעוררות ונתינת כח מלמעלה, וגילוי י"ג מדות הרחמים שבאלול" ע"ש.

31 **והארה זו . . מבחי' אל שהוא ראשית כל הי"ג מדות**

There are several views on where the Thirteen Attributes of Mercy begin; this maamar follows the view that they begin with the Name Kel.

KEHOT'S NOTE

"כנודע שיש כמה שיטות בזה, מהי התחלת י"ג מדהי"ר וכאן קאי להשיטה שההתחלה היא בשם אל" — ד"ה אני לדודי תשמ"ז (מהנחה בלתי מוגה). וראה לקו"ש ח"ד ע' 1348 ואילך. ראה אוה"ת פ' בהעלותך ע' תו.

32 **א-ל ה' ויאר לנו**

"Havayah is Kel, and He has given us light." The maamar reads it to show that the illumination of the face comes from the level of Kel, the Infinite Light itself.

Psalms 118:27 תהילים קי"ח:כ"ז

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

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

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KEHOT'S NOTE

תהלים קיח, כז.

33 **בביאור ע"פ וכל העם רואים**

There the "sounds" the people saw are drawings of the Infinite Light from concealment into revelation, and "all came from the sound of the shofar," which comes "from the narrow place" and is the source of delights.

KEHOT'S NOTE

תו"א עד, ב.

34 **מן המצר קראתי**

"From the narrow place I called to G-d; G-d answered me with expansiveness." The text refers to its explanation in

the Torah Ohr discourse on the giving of the Torah.

Psalms 118:5 תהילים קי"ח:ה'

מִן־הַמֵּצַר קָרָאתִי קָהּ עָנָנִי בַמֶּרְחָב קָהּ׃

Out of my straits I called upon the L-RD; He answered me with great enlargement.

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35 **בד"ה אתם נצבים**

The passage contrasts the angels' love, which comes from grasping the radiance of G-d that gives life to creation (the "outer heart"), with the Holy One in His glory and essence, who is exalted above it, "for His Name alone is exalted." The text cites the discourse for why He is called Kel Elyon.

KEHOT'S NOTE

לקמן פ' נצבים מד, ג.

36 **אתם נצבים**

"You are standing today, all of you, before Havayah your G-d." The opening words of the discourse in Parshas Nitzavim to which the text refers.

Deuteronomy 29:9 דברים כ"ט:ט'

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה' אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם
וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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37 **ובד"ה להבין פי' וענין י"ג מדות**

That discourse explains "Who is a Kel like You" as the Thirteen Attributes: Kel is Chesed ("the kindness of Kel is all the day"), kindness that spreads without end from the Infinite Light down to the lowest place, like water flowing downward.

KEHOT'S NOTE

לקמן ר"ה ס, ד.

38 **ובד"ה וארשתיך לי**

The discourse "And I will betroth you to Me" describes Knesses Yisrael, the source of the souls, as a bride whose longing is to cleave to her source, and every soul as "the candle of G-d," which by its nature rises upward to cleave to Him; this is the setting of "My heart and my flesh sing for joy to the living Kel."

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה
יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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KEHOT'S NOTE

לעיל במדבר ח, ב.

39 **לבי ובשרי ירננו אל אל חי**

"My heart and my flesh sing for joy to the living Kel." The text refers to its explanation in the discourse "And I will betroth you to Me."

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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40 **ככה יעשה כול**

"Thus would Iyov do all the days": the future form ya'aseh, with its prefixed yud, describes a habitual act. The maamar uses it to show that the yud of Yisrael signals constancy.

Job 1:5 איוב א':ה'

וַיְהִי כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתֶּה וַיִּשְׁלַח אִיּוֹב וַיְקַדְּשֵׁם וְהִשְׁכִּים בַּבֹּקֶר וְהֶעֱלָה
עֹלוֹת מִסְפַּר כֻּלָּם כִּי אָמַר אִיּוֹב אוּלַי חָטְאוּ בָנַי וּבֵרְכוּ אֱלֹקִים בִּלְבָבָם
כָּכָה יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים׃

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said: 'It may be that my sons have sinned, and blasphemed G-d in their hearts.' Thus did Job continually.

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KEHOT'S NOTE

איוב א, ה.

41 The book of Iyov speaks of G-d bringing a soul back from the pit "to be illumined with the light of life." The maamar uses the phrase for the spark's natural pull upward.

Job 33:30 איוב ל"ג:ל'

לְהָשִׁיב נַפְשׁוֹ מִנִּי־שָׁחַת לֵאוֹר בְּאוֹר הַחַיִּים׃

To bring back his soul from the pit, That he may be enlightened with the light of the living.

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42 **בנים אתם לה"א**

"You are children to Havayah your G-d." The maamar explains it through "a son is his father's leg": the son's will is included in the father's.

Deuteronomy 14:1 דברים י"ד:א'

בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם
לָמֵת׃

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

43 **ברא כרעא דאבוה**

The Kehot note gives this Kabbalistic work as a source of

the saying "a son is his father's leg."

Yevamot 3a:2–4 יבמות ג׳ א:ב׳-ד׳

דְּאָמַר רָבָא: אֲמַר לִי רַב יִצְחָק בַּר אַבְדִּימִי: אָתְיָא "הֵנָּה" "הֵנָּה", אָתְיָא "זֹאת" "זֹאת". הַשְׁתָּא דְּאָמְרַתְּ כָּל מִלְּתָא דְּאָתְיָא מִדְּרָשָׁא חַבִּיבָא לֵיקָה, לִיתְנֵי לַאֲחוֹת אִשָּׁה לְבַסּוֹף! אַיְידֵי דְּאַיְירֵי בְּאִיסּוּר אַחְוֹותָא, תְּנָא אֲחוֹת אִשְׁתּוֹ.

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

KEHOT'S NOTE

יונת אלם רפ״ב. וראה יבמות ג, א תוד״ה מקמי. ע״ל ח׳ דברים [ואתחנן] (יג, ב). וש״נ. [כ].

44 **ברא כרעא דאבוה**

Tosafos (s.v. Mikamei), cited in the Kehot note, use the principle that a son is "his father's leg," an extension of his father. The maamar applies it to the Jew's bond with G-d, beyond reason.

Tosafot on Yevamot 3a תוספות על יבמות ג׳ א

45 **בטל רצונך מפני רצונו**

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

KEHOT'S NOTE

אבות ב, ד.

46 **בטל רצונך מפני רצונו**

The Mishnah teaches, "Nullify your will before His will." The maamar makes it the condition for the inner dimension of G-d's will to shine to a person.

Pirkei Avot 2:4 משנה אבות ב׳:ד׳

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

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

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

47 **כי ה׳ אלקיך אש אוכלה הוא**

Moshe warns the people that "Havayah your G-d is a consuming fire." The maamar uses the image of fire and its light, which are not divided from each other, for the light of Kel.

Deuteronomy 4:24 דברים ד׳:כ״ד

כִּי ה' אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

48 The Zohar on Kedoshim teaches that the Holy One called Yaakov "Kel," as in "He called him Kel, the G-d of Israel." It is the first of the Zohar passages the text cites for Kel ruling within Yisrael.

Zohar, Kedoshim 17:104–18:108 ספר הזהר, קדושים י״ז:ק״ד-י״ח:ק״ח

1The first 6 lines of the Hebrew text are not found in our translation.They then rose, and as they went along R. Eleazar cited the verse: THOU SHALT NOT GO UP AND DOWN AS A TALE-BEARER AMONG THY PEOPLE, ETC. All these rules', he said, 'have been commented on by the Companions. Let us, however, also give some exposition of this section. It is written: YE SHALL KEEP MY STATUTES. THOU SHALT NOT LET THY CATTLE GENDER WITH A DIVERSE KIND, ETC. It is written: "Ye are my witnesses said …

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

49 At Sinai "all the people saw the sounds." Here it is the title of a Torah Ohr explanation to which the text refers.

Exodus 20:15 שמות כ׳:ט״ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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PARAGRAPH 3

50 G-d recalls Israel's devotion in following Him "in the wilderness, in a land not sown." The maamar makes the unsown land a picture of deeds, words and thoughts that are not for G-d.

Jeremiah 2:2 ירמיהו ב׳:ב׳

הָלוֹךְ וְקָרָאתָ בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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51 **לאו אורחא . . דהדיוטא**

The Zohar on Beha'aloscha: a king of flesh and blood would not stoop to speak commoners' words, so the Torah's narratives must hold higher secrets. The maamar applies the principle to idle and needless talk.

Zohar III, 149b זח״ג קמט, ב

KEHOT'S NOTE

זח״ג קמט, ב.

PARAGRAPH 4

52 **אשר לא ישב אדם שם**

Jeremiah recalls how G-d led Israel through the wilderness, "a land through which no man passed, and where no man (adam) dwelt." The maamar reads adam as the supernal "man" of Ezekiel's vision, who does not dwell in the inner wilderness.

Jeremiah 2:6 ירמיהו ב׳:ו׳

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

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

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KEHOT'S NOTE

ירמי׳ ב, ו.

53 **ועל דמות הכסא דמות כמראה אדם**

In the vision of the Chariot, above the throne is "a likeness like the appearance of a man." The maamar identifies this "man" with the adam of "where no man dwelt."

Ezekiel 1:26 יחזקאל א׳:כ״ו

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

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

54 **ועשו לי מקדש**

The command to build the Mishkan: "They shall make Me a Sanctuary, and I will dwell in their midst." G-d's presence dwells where a sanctuary is made for Him, not in the wilderness of empty deeds.

Exodus 25:8 שמות כ״ה:ח׳

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

55 **ובקשתם משם**

Moshe foretells that in exile "you shall seek Havayah your G-d from there, and you will find Him." The maamar reads it as the search for the lost spark in the very place it was lost.

Deuteronomy 4:29 דברים ד׳:כ״ט

וּבִקַּשְׁתֶּם מִשָּׁם אֶת־ה' אֱלֹקֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

But from thence ye will seek the L-RD thy G-d; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

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KEHOT'S NOTE

דברים ד, כט.

56 **וירא אלקים את האור**

On the first day of creation, "G-d saw the light, that it was good." The Sages' reading, "good to hide away," becomes the hidden light in every Jew.

Genesis 1:4 בראשית א׳:ד׳

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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KEHOT'S NOTE

בראשית א, ד.

57 **ופירשו רז״ל**

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

KEHOT'S NOTE

זח״א (מה, ב). ובחי״ב (רב, ב). [כ].

58 **וירא אלהים את האור כי טוב ופירשו רז״ל כי טוב לגנוז**

The Zohar: Rabbi Abba said, "And G-d saw the light, that it was good," to hide it away; G-d saw the deeds of the wicked and stored the light for the righteous. The maamar applies this hidden light to the inner will hidden in every Jew.

Zohar, Bereshit 70:139–148 ספר הזהר, בראשית ע׳:קל״ט-קמ״ח

AND GOD SAW THE LIGHT AND DIVIDED. Said R. Isaac: 'This implies, as we have explained, that he foresaw the works of the wicked and stored the light away.' R. Abba said: 'He saw its radiance flashing from one end of the world to the other, and concluded that it was better to store it away in order that sinners might not have the benefit of it.'

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

59 The Talmud: the Holy One has nothing in His treasury but "a treasure of the fear of Heaven." The maamar uses the phrase for the hidden light each Jew must reveal.

Berakhot 33b:24 ברכות ל״ג ב:כ״ד

אַטּוּ יִרְאַת שָׁמַיִם מִילְּתָא זוּטַרְתָּא הִיא? וְהָאָמַר רַבִּי חֲנִינָא מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּבֵית גְּנָזָיו אֶלָּא אוֹצָר שֶׁל יִרְאַת שָׁמַיִם, שֶׁנֶּאֱמַר ״יִרְאַת ה' הִיא אוֹצָרוֹ״.

Is, then, the fear of Heaven a small thing? Lo, R. Hannina has said in the name of R. Simeon b. Johai : The Holy One, blessed be He, has in His treasury nothing but the store of

heavenly fear; as it is said, "And the fear of the L-rd which is His treasure" (Is. xxxiii. 6) !

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

60 **מי גילה לבני רז זה**

When Israel said "we will do" before "we will hear," a heavenly voice asked, "Who revealed this secret to My children?" The parenthesis identifies this with the hidden love.

Shabbat 88a:8 שבת פ"ח א:ח'

אָמַר רַבִּי אֶלְעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" ל"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גִּלָּה לִבָּנַי רָז זֶה שֶׁמַּלְאֲכֵי הַשָּׁרֵת מִשְׁתַּמְּשִׁין בּוֹ? דִּכְתִיב: "בָּרְכוּ ה' מַלְאָכָיו גִּבֹּרֵי כֹחַ עֹשֵׂי דְבָרוֹ לִשְׁמֹעַ בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֹשֵׂי", וַהֲדַר "לִשְׁמֹעַ". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב "כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לוֹמַר לָךְ: מָה תַּפּוּחַ זֶה פִּרְיוֹ קוֹדֶם לְעָלָיו, אַף יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" ל"נִשְׁמָע".

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61 Kehot's note points to Jeremiah 35:7 for these words.

Jeremiah 35:7 ירמיהו ל"ה:ז'

וּבַיִת לֹא־תִבְנוּ וְזֶרַע לֹא־תִזְרָעוּ וְכֶרֶם לֹא־תִטָּעוּ וְלֹא יִהְיֶה לָכֶם כִּי בָּאֳהָלִים תֵּשְׁבוּ כָּל־יְמֵיכֶם לְמַעַן תִּחְיוּ יָמִים רַבִּים עַל־פְּנֵי הָאֲדָמָה אֲשֶׁר אַתֶּם גָּרִים שָׁם:

neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents, that ye may live many days in the land wherein ye sojourn.

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PARAGRAPH 5

62 **ובקשתם משם**

"And you shall seek Havayah your G-d from there." The maamar dwells on the word "from there": the search must take place where the loss happened.

Deuteronomy 4:29 דברים ד':כ"ט

וּבִקַּשְׁתֶּם מִשָּׁם אֶת־ה' אֱלֹקֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:

But from thence ye will seek the L-RD thy G-d; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

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63 **ויראתו על פניו**

At Sinai Moshe says G-d came "so that His awe may be upon your faces." The maamar's words for the awe that comes with the light of G-d's face echo it.

Exodus 20:17 שמות כ':י"ז

וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירָאוּ כִּי לְבַעֲבוּר נַסּוֹת אֶתְכֶם בָּא הָאֱלֹקִים וּבַעֲבוּר תִּהְיֶה יִרְאָתוֹ עַל־פְּנֵיכֶם לְבִלְתִּי תֶּחֱטָאוּ:

And Moses said unto the people: 'Fear not; for G-d is come to prove you, and that His fear may be before you, that ye sin not.'

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64 **נחפשה דרכינו**

"Let us search and examine our ways, and return to Havayah." The maamar takes it as the model for examining one's past deeds, words and thoughts.

Lamentations 3:40 איכה ג':מ'

נַחְפְּשָׂה דְרָכֵינוּ וְנַחְקֹרָה וְנָשׁוּבָה עַד־ה':

Let us search and try our ways, And return to the L-RD.

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KEHOT'S NOTE

איכה ג, מ.

65 **שיפשפש במעשיו ודבוריו ומחשבותיו**

The note refers to this passage in the discourses of 5670 in connection with examining one's deeds, words and thoughts.

KEHOT'S NOTE

ראה סה"מ עת"ר ע' סא ואילך.

66 **וא"א לומר כך רק על הקב"ה**

There it is explained that the true sense of zeh, "this," applies only to the Essence of G-d.

KEHOT'S NOTE

ראה ד"ה זה היום תחלת מעשיך תשל"ג דאמיתית הענין ד"זה" הוא רק בהעצמות. ד"ה בחודש השלישי תשל"ט סעי' י' (סה"מ מלוקט ח"ד ע' רסו).

67 **כמ"ש זה אלי ואנוהו**

In the Song at the Sea, Israel sings, "This is my G-d, and I will glorify Him." The word "this" shows that G-d alone can truly be pointed to as present.

Exodus 15:2 שמות ט"ו:ב'

עָזִּי וְזִמְרָת קָהּ וַיְהִי־לִי לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹקֵי אָבִי וַאֲרֹמְמֶנְהוּ:

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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KEHOT'S NOTE

שמות טו, ב. וראה פרש"י עה"פ.

68 **זה אלי ואנוהו**

Rashi: G-d revealed Himself to them in His glory, and they pointed to Him with the finger; a maidservant at the sea saw what the prophets did not. The maamar's "point to with one's finger" follows this.

Rashi on Exodus 15:2 רש"י על שמות ט"ו:ב'

69 **מלא כל הארץ כבודו**

The angels' call in Isaiah's vision, "the whole earth is full of His glory." Because G-d is present everywhere, only of Him can one say "this."

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 6

70 **שדרשו רז"ל ע"פ קראו שם פרעה**

Jeremiah's prophecy against Egypt: "They cried there: Pharaoh king of Egypt is a noise; he has let the appointed time pass." The maamar reads "he has let the moed pass" as turning festive joy into frivolity.

Jeremiah 46:17 ירמיהו מ"ו:י"ז

קָרְאוּ שָׁם פַּרְעֹה מֶלֶךְ־מִצְרַיִם שָׁאוֹן הֶעֱבִיר הַמּוֹעֵד׃

They cried there: 'Pharaoh king of Egypt is but a noise; He hath let the appointed time pass by.'

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Moed Katan 16a:4 מועד קטן ט"ז א:ד'

לְקַמֵּי גַּבְרָא רַבָּה — דִּכְתִיב: "לִפְנֵי ה'". אַתְּ וּפָלָנְיָא — דִּכְתִיב: "אַתָּה וָהֵם וְאַהֲרֹן". דְּקָבְעִינַן זִימְנָא — דִּכְתִיב: "מָחָר". זִימְנָא בָּתַר זִימְנָא — דִּכְתִיב: "קָרְאוּ שָׁם פַּרְעֹה מֶלֶךְ מִצְרַיִם שָׁאוֹן הֶעֱבִיר הַמּוֹעֵד".

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KEHOT'S NOTE

ירמי' מו, יז [כ]. מו"ק טז, א.

71 **במדבר הזה יתמו**

After the spies, G-d decrees, "In this wilderness they shall be ended, and there they shall die." The maamar reads both halves of the verse as ways of redeeming what fell "there."

Numbers 14:35 במדבר י"ד:ל"ה

אֲנִי ה' דִּבַּרְתִּי אִם־לֹא זֹאת אֶעֱשֶׂה לְכָל־הָעֵדָה הָרָעָה הַזֹּאת הַנּוֹעָדִים עָלָי בַּמִּדְבָּר הַזֶּה יִתַּמּוּ וְשָׁם יָמֻתוּ׃

I the L-RD have spoken, surely this will I do unto all this evil congregation, that are gathered together against Me; in this wilderness they shall be consumed, and there they shall die.'

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KEHOT'S NOTE

במדבר יד, לה.

72 **במדבר הזה יתמו**

The Zohar on Shelach: Rabbi Ila'i says that each person is meant to be tamim, wholehearted, with G-d, and "on this secret, 'In this wilderness they shall be ended (yitamu)'"; there too it reads "You shall be wholehearted (tamim) with Havayah your G-d." The text prints 163b, where Sefaria has this passage; the Kehot note emends it to 162b, where the Zohar reads the verse in its plain sense, of the generation that died in the wilderness.

Zohar, Sh'lach 13:119–128 ספר הזהר, שלח לך י"ג:קי"ט-קכ"ח

73 **זה אלי**

"This is my G-d": the word zeh links the holy speech of prayer with "this wilderness."

Exodus 15:2 שמות ט"ו:ב'

עָזִּי וְזִמְרָת קָהּ וַיְהִי־לִי לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹקֵי אָבִי וַאֲרֹמְמֶנְהוּ׃

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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74 **לאמר זה הדבר**

Moshe spoke to the heads of the tribes, "saying, 'This is the word (zeh hadavar) that Havayah commanded.'" The text refers to the discourse on it in Parshas Matos, on holy speech in Torah study.

Numbers 30:2 במדבר ל':ב'

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

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

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75 **קס"ג ב'**

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

KEHOT'S NOTE

קסב, ב כצ"ל. [כ].

76 **תמים תהיה**

"You shall be wholehearted with Havayah your G-d." Through the Zohar the maamar reads yitamu, "they shall be ended," as becoming tamim.

Deuteronomy 18:13 דברים י"ח:י"ג

תָּמִים תִּהְיֶה עִם ה' אֱלֹקֶיךָ׃

Thou shalt be whole-hearted with the L-RD thy G-d.

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77 **נפילת אפים**

The laws of nefilas apayim, the prayer said with the face lowered after the Amidah. Cited in the Kehot note for this practice.

Shulchan Arukh, Orach Chayim 131:1–2 שולחן ערוך, אורח חיים קל"א:א'-ב'

דיני נפילת אפים. ובו ח סעיפים: אין לדבר בין תפלה לנפילת אפים. כשנופל על פניו נהגו להטות על צד שמאל: הגה ויי"א דיש להטות על צד ימין והעיקר להטות [ריב"ש סי' רי"ב ובי" בשם הרוקח] בשחרית כשיש לו תפילין בשמאלו על צד ימין משום כבוד התפילין ובערבית או כשאין לו תפילין בשמאלו יטה על צד שמאל [מנהגים] ולאחר שנפל על פניו יגביה ראשו ויתחנן מעט מיושב וכל מקום ומקום לפי מנהגו ומנהג פשוט לומר ואנחנו לא נדע כו' וחצי קדיש אשרי למנצח [טור] ואפילו בימים שאין אומרים תחנון אומרים למנצח ...

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

78 **הוא נפילת אפים . . אליך ה'**

The Zohar explains the order of nefilas apayim: after the Amidah a person falls on his face as if leaving the world and entrusts his soul, saying "To You, Havayah, I lift up my soul." The maamar identifies this with "there they shall die."

Zohar III, 120b זח"ג קכ, ב

KEHOT'S NOTE

ראה זח"ג קכ, ב. שו"ע או"ח רסקל"א. פע"ח שי"ג, פ"ב.

79 **העלאת ניצוצים שנפלו בבחי' שם ע"י אליך ה' נפשי אשא**

Pri Etz Chaim explains that in nefilas apayim a person gives himself over as if to death and descends in intent among the kelipos to gather and raise the sparks there, with "To You, Havayah, I lift up my soul." The maamar calls this the elevation of the sparks that fell "there."

Pri Etz Chaim, Gate of Putting Down the Head 2:12 פרי עץ חיים, שער נפילת אפים ב:י"ב

אמנם יש לי ספק גדול בזה, כי מורי זלה"ה אמר לי תחלה, כי ג' בי"ן אלו של בי"ע, להעלות מכל העולמות. ואח"כ פעם בי ביאר לי, כי בנ"א לא יש רק העלאת נפשות דוקא, וזהו אליך יי" נפשי אשא, ולא אמר רוחי ונשמתי. אך רוח ונשמה, הם עולין במזמור אשרי ובמזמור יענך, כמ"ש, ואיך יצדקו יחדיו:

Pri Etz Chaim (Public Domain)

80 **אליך ה' נפשי אשא**

"To You, Havayah, I lift up my soul," the psalm said at nefilas apayim. Its words express giving over the soul to G-d.

Psalms 25:1 תהילים כ"ה:א'

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֶשָּׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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81 **ואותנו הוציא משם**

"And us He brought out from there, in order to bring us" to the land. The maamar reads "from there" as the level of "there," the place of the kelipos.

Deuteronomy 6:23 דברים ו':כ"ג

וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לָתֶת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לַאֲבֹתֵינוּ:

And He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers.

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KEHOT'S NOTE

דברים ו, כג.

82 **וישוב אל ה' וירחמהו**

"Let the wicked forsake his way … and return to Havayah, and He will have mercy on him." The maamar reads it as arousing great mercy on the exiled spark within.

Isaiah 55:7 ישעיהו נ"ה:ז'

יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשָׁב אֶל־ה' וִירַחֲמֵהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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KEHOT'S NOTE

ישע' נה, ז.

PARAGRAPH 7

83 "Therefore thus says Havayah to the house of Yaakov, who redeemed Avraham." The maamar, like Tanya, reads it as Yaakov's attribute of compassion redeeming Avraham's attribute of love. (The Kehot note prints Isaiah 55:7, evidently a misprint: the words are in 29:22.)

Isaiah 29:22 ישעיהו כ"ט:כ"ב

לָכֵן כֹּה־אָמַר ה' אֶל־בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עַתָּה יֵבוֹשׁ יַעֲקֹב וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ:

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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84 **ליעקב אשר פדה את אברהם**

Tanya quotes the verse in the same form, "To Yaakov, who redeemed Avraham," for the teaching that compassion for the exiled spark in a fellow Jew cancels hatred and arouses love.

Isaiah 55:7 ישעיהו נ"ה:ז'

KEHOT'S NOTE

ישע' נה, ז. וכ"ה בתניא פל"ב. ובהערות ותיקונים שם: בקרא לבית יעקב. ובכמה מדרז"ל (סנהי יט, ב. ועוד) מוכח דהכוונה ליעקב עצמו. ע"ל במאמר ד"ה וספרתם [אמור לה, ג] רפ"ב. ושי"נ. [כן].

85 **ליעקב אשר פדה את אברהם**

The Talmud asks where Yaakov redeemed Avraham and answers that he spared him the pain of raising children. The Kehot note brings it to show that the Sages took the verse to refer to Yaakov himself.

Sanhedrin 19b:18 סנהדרין י"ט ב:י"ח

"לָכֵן כֹּה אָמַר ה' אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם", וְכִי הֵיכָן מָצִינוּ בְּיַעֲקֹב שֶׁפְּדָאוֹ לְאַבְרָהָם? אָמַר רַב יְהוּדָה: שֶׁפְּדָאוֹ מִצַּעַר גִּידּוּל בָּנִים. וְהַיְינוּ דִּכְתִיב: "לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב וְגוֹ'", "לֹא עַתָּה יֵבוֹשׁ יַעֲקֹב" – מֵאָבִיו, "וְלֹא עַתָּה פָּנָיו יֶחֱוָרוּ" – מֵאֲבִי אָבִיו.

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86 **מדת יעקב . . רחמנות**

The Pardes's dictionary of Kabbalistic terms is cited for Yaakov as the attribute of compassion; the note gives the same entry, Ahavah (love), as for Avraham.

KEHOT'S NOTE

ראה פרדס שם ערך אהבה. קה"י בערכו.

87 **אהבה . . אאע"ה**

Cited for love as the attribute of Avraham.

KEHOT'S NOTE

ראה פרדס שם ערך אהבה. קה"י בערכו.

88 **כנשר יעיר**

"As an eagle stirs up its nest, hovers over its young." The

opening words of a discourse to which the text refers.

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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89 **דרשו כו' בהמצאו**

"Seek Havayah while He may be found." The text refers to its explanation in the discourse on "As an eagle stirs up its nest."

Isaiah 55:6 ישעיהו נ"ה:ו'

דִּרְשׁוּ ה' בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב׃

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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90 **אע"פ שחטא**

On "Israel has sinned," the Talmud says: "Even though he sinned, he is Yisrael." The maamar draws from it that the spark of G-dliness never leaves a Jew.

Sanhedrin 44a סנהדרין מ"ד א

KEHOT'S NOTE

סנהדרין מד, א.

91 Kehot's note points to Nehemiah 9:19 for these words.

Nehemiah 9:19 נחמיה ט':י"ט

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים לֹא עֲזַבְתָּם בַּמִּדְבָּר אֶת־עַמּוּד הֶעָנָן לֹא־סָר מֵעֲלֵיהֶם בְּיוֹמָם לְהַנְחֹתָם בְּהֶדֶרְךְ וְאֶת־עַמּוּד הָאֵשׁ בְּלַיְלָה לְהָאִיר לָהֶם וְאֶת־הַדֶּרֶךְ אֲשֶׁר יֵלְכוּ־בָהּ׃

yet Thou in Thy manifold mercies forsookest them not in the wilderness; the pillar of cloud departed not from over them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go.

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92 **ברחמיך הרבים רחם עלינו**

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

KEHOT'S NOTE

ברכת יוצר.

93 **מדתו של יעקב מבריח מן הקצה**

The Zohar's introduction says that Yaakov "is the bar that passes from end to end," because he stands in the middle. The maamar applies this to the attribute of compassion.

Zohar I, 1b זח"א א, ב

Zohar III, 175b זח"ג קעה, ב

KEHOT'S NOTE

זח"א א, ב. זח"ג קעה, ב.

94 **ע"י הרהור תשובה אי' ישוב**

Kehot's note points to Avodah Zarah 10b for these words.

Avodah Zarah 10b עבודה זרה י' ב

Zohar I, 129a זח"א קכט, א

KEHOT'S NOTE

להעיר מקידושין מט, ב. ע"ז י', ב. זח"א קכט, א-ב.

95 **ע"י הרהור תשובה א'**

A man who betroths a woman "on condition that I am righteous," even if he is completely wicked, the betrothal may take effect, "for perhaps he had a thought of teshuvah in his mind." The maamar learns that a single thought of teshuvah can return one to his root.

Kiddushin 49b:4–5 קידושין מ"ט ב:ד'-ה'

"עַל מְנָת שֶׁאֲנִי צַדִּיק" – אֲפִילּוּ רָשָׁע גָּמוּר – מְקוּדֶּשֶׁת, שֶׁמָּא הִרְהֵר תְּשׁוּבָה בְּדַעְתּוֹ. "עַל מְנָת שֶׁאֲנִי רָשָׁע" – אֲפִילּוּ צַדִּיק גָּמוּר – מְקוּדֶּשֶׁת, שֶׁמָּא הִרְהֵר דָּבָר עֲבוֹדָה זָרָה בְּדַעְתּוֹ. עֲשָׂרָה קַבִּים חָכְמָה יָרְדוּ לָעוֹלָם, תִּשְׁעָה נָטְלָה אֶרֶץ יִשְׂרָאֵל וְאֶחָד כָּל הָעוֹלָם כּוּלּוֹ. עֲשָׂרָה קַבִּים יוֹפִי יָרְדוּ לָעוֹלָם, תִּשְׁעָה נָטְלָה יְרוּשָׁלַיִם וְאֶחָד כָּל הָעוֹלָם כּוּלּוֹ. עֲשָׂרָה קַבִּים עֲשִׁירוּת יָרְדוּ לָעוֹלָם, תִּשְׁעָה נָטְלָה רוֹמִי וְאֶחָד כָּל הָעוֹלָם כּוּלּוֹ. עֲשָׂרָה קַבִּים עֲנִיּוּת יָרְדוּ לָעוֹלָם, תִּשְׁעָה נָטְלָה ...

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

96 **וכמ"ש בפרשה במדבר בד"ה וידבר**

On column 1b the discourse reads "Lift up the head ... by their heads (legulgelosam)" as raising the lower will, which is born of the soul's intellect and emotions, to the soul's root above, where the Supernal Will shines; sins separate that root from the soul in the body, "like a person whose body has been cut off from his head." The counsel is "as if a remedy were found to join one's body to his head": this is "lifting up the head," the words the maamar quotes.

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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KEHOT'S NOTE

לעיל במדבר א, ב.

97 Kehot's note points to II Chronicles 7:9 for these words.

II Chronicles 7:9 דברי הימים ב ז':ט'

וַיַּעֲשׂוּ בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת כִּי חֲנֻכַּת הַמִּזְבֵּחַ עָשׂוּ שִׁבְעַת יָמִים וְהֶחָג שִׁבְעַת יָמִים׃

And on the eighth day they held a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days.

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98 **כי אבי ואמי עזבוני**

"For my father and my mother have forsaken me, and Havayah will gather me in." Cited from the discourse on Shemini Atzeres: even one cut off is gathered back.

Psalms 27:10 תהילים כ"ז:י'

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה' יַאַסְפֵנִי׃

For though my father and my mother have forsaken me, The L-RD will take me up.

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KEHOT'S NOTE

תהלים כז, י.

99 **הרועה בשושנים**

"I am my Beloved's, and my Beloved is mine, who feeds among the roses." The close of the maamar's opening verse becomes the counsel of fire.

Song of Songs 6:3 שיר השירים ו':ג'

אֲנִי לְדוֹדִי וְדוֹדִי לִי הָרֹעֶה בַּשּׁוֹשַׁנִּים׃

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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KEHOT'S NOTE

שה"ש ו, ג.

100 **אם יהיו חטאיכם כשנים כשלג ילבינו שהחטא נקרא אדום**

The Zohar on Shemos: the rose is red and turns white, and so the sinner, called "red," is whitened, as in "If your sins be like scarlet"; the rose turns wholly white only through fire. This is the passage the text cites.

Zohar, Shemot 49:354–50:364 ספר הזהר, שמות מ"ט:שנ"ד-נ':שס"ד

He then began to expound the verse: "My beloved is mine and I am my beloved's; he among the lilies tendeth his flock." 'What made me to belong to Him and Him to me? The fact that He feeds the world among lilies: as the lily has a sweet odour, is red, and yet turns white when pressed, and its aroma never evaporates, so the Holy One, blessed be He, guides the world. If it were not so, the world would cease to exist because of man's sin. Sin is ...

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

101 **ותעניות למעט חלבו ודמו**

When fasting, Rav Sheshes would pray that the fat and blood he had lost be considered as if offered on the altar. The maamar speaks of fasts "to diminish one's fat and blood."

Berakhot 17a:5 ברכות י"ז א:ה'

רַב שֵׁשֶׁת כִּי הֲוָה יָתֵיב בְּתַעֲנִיתָא, בָּתַר דְּמָצֵלֵּי אָמַר הָכִי: "רִבּוֹן הָעוֹלָמִים, גָּלוּי לְפָנֶיךָ בְּזִמַּן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים, אָדָם חוֹטֵא — וּמַקְרִיב קָרְבָּן. וְאֵין מַקְרִיבִין מִמֶּנּוּ, אֶלָּא חֶלְבּוֹ וְדָמוֹ, וּמִתְכַּפֵּר לוֹ. וְעַכְשָׁיו יָשַׁבְתִּי בְּתַעֲנִית וְנִתְמַעֵט חֶלְבִּי וְדָמִי, יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁיְּהֵא חֶלְבִּי וְדָמִי שֶׁנִּתְמַעֵט כְּאִילּוּ הִקְרַבְתִּיו לְפָנֶיךָ עַל גַּבֵּי הַמִּזְבֵּחַ, וְתִרְצֵנִי".

Rab Sheshet, when observing a fast, used to add at the conclusion of his prayer : L-rd of the universe ! It is revealed before Thee that when the Sanctuary was in existence, a man sinned and brought an offering, of which they sacrificed only the fat and the blood, and atonement was made for him. But now, I observe a fast, and my fat and blood are diminished. May it be Thy will, that my fat and blood which have been diminished may be accounted as though I had ...

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Zohar II, 20b זח"ב כ, ב

KEHOT'S NOTE

ראה ברכות יז, א. זח"ב כ, ב.

102 **אם יהיו חטאיכם . . ילבינו**

"If your sins be like scarlet, they shall become white as snow." The maamar reads it as the red of sin turned white through fire.

Isaiah 1:18 ישעיהו א':י"ח

לְכוּ־נָא וְנִוָּכְחָה יֹאמַר ה' אִם־יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ אִם־יַאְדִּימוּ כַתּוֹלָע כַּצֶּמֶר יִהְיוּ׃

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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KEHOT'S NOTE

ישע' א, יח.

103 The middle bar of the Mishkan "passes through from end to end." The maamar applies the phrase to Yaakov's compassion, which reaches even the farthest extreme.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרַחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

and the middle bar in the midst of the boards, which shall pass through from end to end.

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104 **יאר ה' פניו**

"May Havayah make His face shine." After the fire below, the light of G-d's face, the illumination of the Thirteen Attributes, shines.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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PARAGRAPH 8

105 **בשווקים וברחובות אבקשה את שאהבה נפשי**

The bride searches the city for her Beloved, finds him, holds him fast and brings him to her mother's house. The maamar reads each step as the soul's search for its hidden love and its holding it through Torah.

Song of Songs 3:2–4 שיר השירים ג':ב'-ד'

אָקוּמָה נָּא וַאֲסוֹבְבָה בָעִיר בַּשְּׁוָקִים וּבָרְחֹבוֹת אֲבַקְשָׁה אֵת שֶׁאָהֲבָה נַפְשִׁי בִּקַּשְׁתִּיו וְלֹא מְצָאתִיו: מְצָאוּנִי הַשֹּׁמְרִים הַסֹּבְבִים בָּעִיר אֵת שֶׁאָהֲבָה נַפְשִׁי

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

'I will rise now, and go about the city, In the streets and in the broad ways, I will seek him whom my soul loveth.' I sought him, but I found him not. The watchmen that go about the city found me: 'Saw ye him whom my soul loveth?' Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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106 **בשווקים וברחובות אבקשה . . חדר הורתי**

The words here quote Song of Songs 3:2; the passage is shown below.

Song of Songs 3:2 שיר השירים ג׳:ב׳

אָקוּמָה נָּא וַאֲסוֹבְבָה בָעִיר בַּשְּׁוָקִים וּבָרְחֹבוֹת אֲבַקְשָׁה אֵת שֶׁאָהֲבָה נַפְשִׁי בִּקַּשְׁתִּיו וְלֹא מְצָאתִיו׃

'I will rise now, and go about the city, In the streets and in the broad ways, I will seek him whom my soul loveth.' I sought him, but I found him not.

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KEHOT'S NOTE

שה"ש ג, ב-ד.

107 **ישראל עלו במחשבה**

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

KEHOT'S NOTE

ראה ב"ר רפ"א.

108 **ישראל עלו במחשבה הקדומה**

The Midrash lists things that preceded the creation of the world, among them Israel, who "arose in thought." The maamar reads the past tense of she'ahavah as this love from before creation.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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109 **בחי' טהורה היא**

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

KEHOT'S NOTE

ברכת אלקי נשמה.

110 **יונתי בחגוי הסלע**

"My dove, in the clefts of the rock." The opening words of the discourse to which the text refers on the soul's purity before creation.

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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111 **ראה אנכי**

"See, I set before you today a blessing and a curse," the opening of Parshas Re'eh. The text refers to the discourse on it.

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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112 **לאיתן האזרחי**

"A maskil of Eisan the Ezrachi," the heading of the psalm. The text refers to its explanation in the discourse "See, I...."

Psalms 89:1 תהילים פ"ט:א׳

מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי׃

Maschil of Ethan the Ezrahite.

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113 **וחדר . . תורה שבעל פה**

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

KEHOT'S NOTE

ע' זח"ג (מ, ב). [כ].

114 **וחדר הורתי זו תורה שבעל פה**

The Zohar on Shemini reads "the Torah and the commandment" as the Written and the Oral Torah, and links "the chamber of the one who conceived me" with the supernal source from which the Written Torah comes forth; the Oral Torah, it says, rests "upon the mouth." The maamar makes the two Torahs the vessels that hold the love once it is found.

Zohar, Shmini 9:87-13:96 ספר הזהר, שמיני ט׳:פ"ז-י"ג:צ"ו

The youth then followed, taking as his text: "The king by judgement establisheth the land, but a man of offerings overthroweth it" (Prov. 29, 4). 'The king here', he said, 'is the Holy One, blessed be He. "Judgement" is Jacob, who is

the epitome of the patriarchs. "A man of offerings" is Esau, who used to ask questions about offerings, but never bring any. Or again, I can say that 'offerings" is the negation of judgement, being the elevation of mercy, and therefore "a man of offerings overthroweth it". But ...

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

115 במדבר סיני באהל מועד

"In the wilderness of Sinai, in the Tent of Meeting." The opening words of the discourse to which the text refers.

Numbers 1:1 במדבר א:א

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר׃

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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116 וכדאיתא בזהר ע"פ הרועה

Among its readings of "who feeds among the roses," the Zohar says: among those who study (sheshonim) Torah. The maamar uses it for Torah study as the vessel that holds G-d's light.

Zohar II, 20b זח"ב כ, ב

KEHOT'S NOTE

(זח"ב כ, ב) ששונים בתורה. ושם (עדר, א) א"ת שושנים אלא ששונים. [כ].

117 כי ה"א אש אוכלה הוא

"For Havayah your G-d is a consuming fire." As fire needs a wick, G-d's light needs the vessels of Torah.

Deuteronomy 4:24 דברים ד:כ"ד

כִּי ה' אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא׃

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

PARAGRAPH 9

118 ישראל מפרנסין לאביהם שבשמים

The Zohar on Vayikra speaks of food below bringing food above, like a king's meal served once his servants are fed; the Kehot note gives it for "Israel sustain their Father in Heaven." The maamar reads "who feeds" in this light.

Zohar III, 7b זח"ג ז, ב

KEHOT'S NOTE

זח"ג ז, ב.

119 רוח אייתי רוח

The Zohar on Terumah: all things depend on will; "a spirit draws a spirit and brings a spirit." The maamar applies it to Torah and mitzvos drawing down G-d's inner will.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב.

120 כי באור פניך נתת לנו

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

KEHOT'S NOTE

ברכת שים שלום.

PARAGRAPH 11

121 אני לדודי

"I am my Beloved's, and my Beloved is mine," the maamar's opening verse, restated in the summary.

Song of Songs 6:3 שיר השירים ו:ג

אֲנִי לְדוֹדִי וְדוֹדִי לִי הָרֹעֶה בַּשּׁוֹשַׁנִּים׃

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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122 שמאלו תחת לראשי

"His left hand is under my head": the awe of Rosh HaShanah and Yom Kippur. The wording לראשי is that of 2:6 (8:3 reads תחת ראשי).

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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123 חייב אינש כו' עד דלא ידעי

Rava: a person is obligated to drink on Purim until he does not know the difference between "cursed is Haman" and "blessed is Mordechai." The opening words of a discourse the summary cites for a parallel question about Purim.

Megillah 7b:7–8 מגילה ז' ב:ז'-ח'

אָמַר רָבָא: מִיחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרַיָּא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֵיבַסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲיֵיהּ. לְשָׁנָה, אֲמַר לֵיקוּם: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיקוּם: לָא בְּכֹל שַׁעֲתָא וְשַׁעֲתָא מִתְרְחִישׁ נִיסָּא.

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

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124 אל ה' ויאר לנו

"Havayah is Kel, and He has given us light": the shining

comes from the level of Kel.

Psalms 118:27 תהילים קי"ח:כ"ז

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

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

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125 ראשי המטות

"Moshe spoke to the heads of the tribes." The opening words of the discourse the summary cites on "Havayah is Kel."

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

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

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126 לעשות הישר

"When you hearken to the voice of Havayah your G-d … to do what is upright." The summary cites the discourse on it for Yisrael as yashar Kel.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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127 סד"ה בפי נסכים

The discourse on the section of the libations asks why the Torah here calls the Land of Israel "the land of your habitations" rather than the land of Canaan, and reads eretz (land) as related to ratzon (will).

KEHOT'S NOTE

לעיל שלח מ, א ואילך.

128 ארץ מושבותיכם

"When you come into the land of your habitations," the opening of the section of the libations. The summary cites the discourse on it for the "inhabited city" within a person.

Numbers 15:2 במדבר ט"ו:ב'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־אֶרֶץ מוֹשְׁבֹתֵיכֶם אֲשֶׁר אֲנִי נֹתֵן לָכֶם:

Speak unto the children of Israel, and say unto them: When ye are come into the land of your habitations, which I give unto you,

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129 ויצא יצחק לשוח בשדה

"And Yitzchak went out to meditate in the field." The summary cites the Torah Ohr discourse on it for the "field" within a person.

Genesis 24:63 בראשית כ"ד:ס"ג

וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיַּרְא וְהִנֵּה גְמַלִּים בָּאִים:

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.

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130 ארץ לא זרועה

"In the wilderness, in a land not sown": the inner wilderness of deeds not for G-d.

Jeremiah 2:2 ירמיהו ב':ב'

הָלוֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמי' ב, ב.

131 אלה מסעי

"These are the journeys of the children of Israel." The opening words of a discourse the summary cites on the wilderness.

Numbers 33:1 במדבר ל"ג:א'

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

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

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132 האזינו השמים

"Listen, O heavens." The opening words of a discourse the summary cites on sowing.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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133 ששים המה מלכות

"There are sixty queens." The opening words of a discourse the summary cites on sowing.

Song of Songs 6:8 שיר השירים ו':ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר:

There are threescore queens, And fourscore concubines, And maidens without number.

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134 **אשר לא ישב אדם שם**

"Where no man dwelt": the wilderness in which the supernal "man" does not dwell.

Jeremiah 2:6 ירמיהו ב׳:ו׳

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

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

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135 **האמנם ישב אלקים על הארץ**

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

KEHOT'S NOTE

מ"א ח, כז ושם כתיב "כי" האומנם. [כ].

136 **האמנם ישב אלקים על הארץ**

At the dedication of the Temple Shlomo asks, "Will G-d indeed dwell on the earth?" The summary contrasts it with the wilderness where "no man dwelt." (The verse reads "For will G-d indeed…," as the Kehot note remarks.)

I Kings 8:27 מלכים א ח׳:כ״ז

כִּי הַאֻמְנָם יֵשֵׁב אֱלֹקִים עַל־הָאָרֶץ הִנֵּה הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמַיִם לֹא יְכַלְכְּלוּךָ אַף כִּי־הַבַּיִת הַזֶּה אֲשֶׁר בָּנִיתִי׃

But will G-d in very truth dwell on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!

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137 **ובקשתם משם**

"And you shall seek Havayah your G-d from there": the counsel for the inner wilderness.

Deuteronomy 4:29 דברים ד׳:כ״ט

וּבִקַּשְׁתֶּם מִשָּׁם אֶת־ה׳ אֱלֹקֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

But from thence ye will seek the L-RD thy G-d; and thou shalt find Him, if thou search after Him with all thy heart and with all thy soul.

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138 **את האור כי טוב**

"G-d saw the light, that it was good": the hidden light within every Jew.

Genesis 1:4 בראשית א׳:ד׳

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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139 **איזהו שוטה המאבד**

The Talmud defines a fool as "one who loses all that is given to him." The summary applies it to one who has lost the hidden light.

Chagigah 4a:1-2 חגיגה ד׳ א׳:א׳-ב׳

כְּמִי שֶׁגָּנַח שׁוֹר חָמוֹר וְגָמָל, וְנַעֲשָׂה מוּעָד לַכֹּל. אָמַר רַב פָּפָּא: אִי שְׁמִיעַ לְקַהּ לְרַב הוּנָא הָא דְּתַנְיָא: אֵי זֶהוּ שׁוֹטֶה — זֶה הַמְאַבֵּד כָּל מַה שֶּׁנּוֹתְנִים לוֹ, הֲוָה הָדַר בֵּיקָה. אִיבַּעְיָא לְהוּ: כִּי הֲוָה הָדַר בֵּיקָה — מִמְּקָרֵע כְּסוּתוֹ הוּא דַּהֲוָה הָדַר בַּקָּה, דְּדָמְיָא לְהָא, אוֹ דִלְמָא: מִכּוּלְּהוּ הֲוָה הָדַר? תֵּיקוּ.

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KEHOT'S NOTE

חגיגה ד, א.

140 **ובאו האובדים בארץ אשור**

"And those lost in the land of Ashur shall come" at the great shofar. Cited for the lost spark that can still return.

Isaiah 27:13 ישעיהו כ״ז:י״ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה׳ בָּהָר הַקֹּדֶשׁ בִּירוּשָׁלָם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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KEHOT'S NOTE

ישע' כז, יג.

141 Rav Pappa reads "you shall be lost among the nations" as "a lost object that is sought," citing "I have strayed like a lost sheep; seek Your servant." This is the Gemara at the end of the third chapter of Makkos to which the summary refers.

Makkot 24a:32 מכות כ״ד א׳:ל״ב

אָמַר רַב: מְסְתְּפִינָא מֵהַאי קְרָא "וַאֲבַדְתֶּם בַּגּוֹיִם". מַתְקִיף לַהּ רַב פָּפָּא: דִּלְמָא כַּאֲבֵידָה הַמִּתְבַּקֶּשֶׁת, דִּכְתִיב "תָּעִיתִי כְּשֶׂה אֹבֵד בַּקֵּשׁ עַבְדֶּךָ"! אֶלָּא מִסֵּיפָא [דְּקְרָא], "וְאָכְלָה אֶתְכֶם אֶרֶץ אֹיְבֵיכֶם". מַתְקִיף לַהּ מָר זוּטְרָא: דִּלְמָא כַּאֲכִילַת קִישׁוּאִין וְדִילּוּעִין.

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142 **תעיתי כשה אובד**

"I have strayed like a lost sheep; seek Your servant." Cited for the lost spark that must be sought.

Psalms 119:176 תהילים קי״ט:קע״ו

תָּעִיתִי כְשֶׂה אֹבֵד בַּקֵּשׁ עַבְדֶּךָ כִּי מִצְוֹתֶיךָ לֹא שָׁכָחְתִּי׃

I have gone astray like a lost sheep; seek Thy servant; For I have not forgotten Thy commandments.

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KEHOT'S NOTE

תהלים קיט, קעו.

143 **בגמרא ספ"ג דמכות . . ובמהרש"א בח"א**

Yahel Or quotes the Talmud, "like a lost object that is sought, as it is written, 'I have strayed like a lost sheep;

seek Your servant,'" and the Maharsha there: the "lamb" of lost objects in the Torah alludes to Knesses Yisrael, called "a scattered sheep," whose owner, the Holy One, seeks to bring it out of its lostness.

KEHOT'S NOTE

"כאבידה המתבקשת דכתיב תעיתי כשה אובד בקש עבדך כו', וע' במהרש"א שם שע"ז רומז שה דאבידה שארז"ל פרק אלו מציאות שה דאבידה שארז"ל פרק אלו מציאות שה דאבידה קשיא שהוא מיותר, אלא דרומז על כנס"י הנק' שה פזורה והם הם שה דאבידה שבתורה שהש"י הוא בעלי' של אותו השה ומבקש להוציאו מאבידתו כו'" — יהל אור ע' תעז.

144 **ועי' ברבות פ' קרח**

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

KEHOT'S NOTE

יח, יא.

145 **ברבות פ' קרח ובפ' בשלח**

The note refers there for the Midrash Rabbah passages on Korach and Beshalach that the summary cites.

KEHOT'S NOTE

ראה יהל אור ע' תעז.

146 **מה הצאן כו' אף ישראל אע"פ שחוטאין**

The Midrash: just as sheep, even when they damage the trees, are not held to account by their owner, so Israel, even though they sin, the Holy One leads them like a flock. The summary quotes it for "like a lost sheep."

Shemot Rabbah 24:3 שמות רבה כ"ד:ג'

... מה צאנו של יתרו יצא מן הישוב למדבר, כך ישראל יצאו ממצרים למדבר, שנאמר (שם שם, שם): וינהגם כעדר במדבר. דבר אחר: מה הצאן, אין נכנסת לצל קורה, כך הנהיג הקדוש ברוך הוא ארבעים שנה ישראל במדבר. דבר אחר: מה הצאן אין מתקנין לה אפוטיקון אלא רועה בכל יום, כך ישראל, לא התקין להם אפוטיקון אלא במדבר, שנאמר (שמות טז, ד): ויצא העם ולקטו. דבר אחר: מה הצאן אפילו מחבלת את האילנות, אין בעליה מעלין עליה, כך ישראל אף על פי שהן חוטאין, הקדוש ברוך הוא נוהג בהן כצאן. ...

Another matter, "Moses led Israel," that is what is written: "He led His people like sheep" (Psalms 78:52). Like which sheep? Like the sheep of Yitro; just as the sheep of Yitro emerged from the settlement to the wilderness, so, too, Israel emerged from Egypt to the wilderness, as it is stated: "He guided them like a flock in the wilderness" (Psalms 78:52). Another matter, just as sheep do not enter the shelter of a roof, so too, the Holy One blessed be He led Israel for forty years in ...

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147 **וישוב אל ה' וירחמהו**

"He will return to Havayah, and He will have mercy on him": arousing mercy on the exiled spark.

Isaiah 55:7 ישעיהו נ"ה:ז'

יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשָׁב אֶל־ה' וִירַחֲמֵהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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148 **ומדברך נאוה**

"And your speech (midbarech) is lovely." Read with midbar, "wilderness," it shows the wilderness raised to holiness through teshuvah.

Song of Songs 4:3 שיר השירים ד':ג'

כְּחוּט הַשָּׁנִי שִׂפְתוֹתַיִךְ וּמִדְבָּרֵךְ נָאוֶה כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ:

Thy lips are like a thread of scarlet, And thy mouth is comely; Thy temples are like a pomegranate split open Behind thy veil.

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149 **במדבר סיני באהל מועד**

"In the wilderness of Sinai, in the Tent of Meeting." The opening words of the discourse the summary cites on the higher wilderness.

Numbers 1:1 במדבר א':א'

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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150 **אם יהיו חטאיכם כשנים**

"If your sins be like scarlet, they shall become white as snow": the red of sin turned white.

Isaiah 1:18 ישעיהו א':י"ח

לְכוּ־נָא וְנִוָּכְחָה יֹאמַר ה' אִם־יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ אִם־יַאְדִּימוּ כַתּוֹלָע כַּצֶּמֶר יִהְיוּ:

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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151 **שושנה אתהפך מגוון סומק לגוון חוור**

The Zohar on Shemos: as the red rose turns white, so the sinner, called "red," is whitened, as in "If your sins be like scarlet, they shall become white as snow." The summary restates this reading of "among the roses."

Zohar II, 20a זח"ב כ, א

KEHOT'S NOTE

ראה זח"ב כ, א.

152 **והיה לכם לציצית**

"And it shall be for you as tzitzis." The opening words of a

discourse the summary cites on fire.

Numbers 15:39 במדבר ט״ו:ל״ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

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

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153 כי תבואו כו' ושבתה הארץ

"When you come into the land … the land shall rest a Shabbos to Havayah." The summary cites the discourse on it in Parshas Behar on fire.

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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154 ברזא סומקא לסוסיא חיורא

The Talmud: poverty becomes the Jewish people "like a red strap on a white horse." The summary reads the image of red on white into "the roses."

Chagigah 9b:12 חגיגה ט' ב:י״ב

אֲמַר לֵיקָהּ אֱלִיָּהוּ לְרַב הֱי הֱי, וְאָמְרִי לַהּ לְרַבִּי אֶלְעָזָר: מַאי דִּכְתִיב: ״הִנֵּה צְרַפְתִּיךְ וְלֹא בְכֶסֶף בְּחַרְתִּיךְ בְּכוּר עֹנִי״ — מְלַמֵּד שֶׁחָזַר הַקָּדוֹשׁ בָּרוּךְ הוּא עַל כָּל מִדּוֹת טוֹבוֹת לִיתֵּן לְיִשְׂרָאֵל, וְלֹא מָצָא אֶלָּא עֲנִיּוּת. אָמַר שְׁמוּאֵל וְאִיתֵּימָא רַב יוֹסֵף, הַיְינוּ דְּאָמְרִי אִינָשֵׁי: יָאָה עֲנִיּוּתָא לִיהוּדָאֵי כִּי בַּרְזָא סוּמָקָא לְסוּסְיָא חִיוָּרָא.

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KEHOT'S NOTE

חגיגה ט, ב.

155 בגדי לבן ובגדי זהב

The Raaya Mehemna on Pinchas speaks of the High Priest's white garments and golden garments. The summary connects them with the red and white of the rose.

Zohar, Pinchas 120:811–121:822 ספר הזהר, פנחס קכ״א:תתי״א-קכ״ב:תתכ״ב

156 אדמוני עם יפה עינים

David was "ruddy, with beautiful eyes." Cited as a further case of red joined with beauty.

I Samuel 16:12 שמואל א ט״ז:י״ב

וַיִּשְׁלַח וַיְבִיאֵהוּ וְהוּא אַדְמוֹנִי עִם־יְפֵה עֵינַיִם וְטוֹב רֹאִי וַיֹּאמֶר ה׳ קוּם מְשָׁחֵהוּ כִּי־זֶה הוּא׃

And he sent, and brought him in. Now he was ruddy, and withal of beautiful eyes, and goodly to look upon. And the L-RD said: 'Arise, anoint him; for this is he.'

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KEHOT'S NOTE

ש״א טז, יב.

157 בביאור ע״פ וכל בניך

The explanation on "And all your children shall be taught by Havayah" discusses David and Jerusalem as one level, and "Havayah is my light and my salvation" as the light drawn down openly and the encompassing light; the summary cites it alongside David, "ruddy, with beautiful eyes."

KEHOT'S NOTE

לעיל לא, ב.

158 אחזתיו ולא ארפנו

"I held him and would not let him go": holding the love once it is found.

Song of Songs 3:4 שיר השירים ג׳:ד׳

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

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

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159 ואני בתוך הגולה על נהר כבר

"And I was among the exiles by the river Kevar." The river's name, meaning "already," hints at the love that existed from before.

Ezekiel 1:1 יחזקאל א׳:א׳

וַיְהִי בִּשְׁלֹשִׁים שָׁנָה בָּרְבִיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ וַאֲנִי בְתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר נִפְתְּחוּ הַשָּׁמַיִם וָאֶרְאֶה מַרְאוֹת אֱלֹקִים׃

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of G-d.

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KEHOT'S NOTE

יחזקאל א, א.

160 נהר כבר

The Midrash discusses the rivers, including the river Kevar and the meaning of its name. The summary refers to it on the matter of Kevar.

Bereshit Rabbah 16:3–4 בראשית רבה ט״ז:ג׳-ד׳

… עד מקום שהנהר מהלך, שם היא א״י. ואי זו? זו תרבקנה. רבי יהודה ורבי הונא רבי יודן אמר: הוא פרת, והוא נהר כבר פרת, שפרה ורבה עד שעוברין אותו בספינות. פרת, שמימיו פרין ורבין, פרת, שמפרש והולך עד שכלה במגריפה. כבר, שמימיו כלין. כבר, שפירותיו גסין ואינן יורדין בכברה. רבי הונא אמר: כבר בפני עצמו, פרת בפני עצמו. רבי יהושע דסכנין בשם רבי לוי אמר: אומרים לפרת למה אין קולך הולך? אמר להם: איני צריך, מעשי מודיעים אותי. אדם נוטע בי נטיעה והיא עושה לשלושים יום, זורע בי ירק …

"And the name of the second river is Giḥon; it is that which encircles the entire land of Kush" (Genesis 2:13). "And the

name of the second river is Giḥon…[the land of Kush]" - Kush did not yet exist, and it says: "The entire land of Kush"? This is bewildering. It is because, "He tells the outcome from the outset." "And the name of the third river is Tigris; it is that which goes east of Ashur. And the fourth river, it is Euphrates" (Genesis 2:14). "And the name of …

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161 ואני בתוך הגולה על נהר כבר

The Zohar reads "And I (Ani) was among the exiles" as the level called Ani in exile, "by the river Kevar," a river whose waters have ceased to flow as before. The summary refers to it on the matter of Kevar.

Zohar, Introduction 12:92–104 ספר הזהר, הקדמה י"ב:צ"ב-ק"ד

"He smote the strong lion of Moab" is a reference to the two Temples that existed for His sake and drew their strength from Him, namely, the first Temple and the second Temple. But as soon as He departed, the flow of blessing from above ceased; "He", as it were, "smote" them, destroyed them, made an end of them, and the sacred Throne was overturned, as it is written, "as I was among the captives" (Ezek. 1, 1), implying that that divine essence called "I" was in captivity. "On the …

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

162 ואני בתוך הגולה על נהר כבר

The passage of the Zohar on Pinchas that the summary cites on the matter of Kevar; Likkutei Torah on Balak also cites it, with 226b, on the river Kevar.

Zohar, Pinchas 96:656–97:662 ספר הזהר, פנחס צ"ו:תרנ"ו-צ"ז:תרס"ב

163 ברכות בראשית פט"ז

The Midrash passage is copied there.

KEHOT'S NOTE

נעתק באוה"ת נ"ך כרך א ע' שצ.

164 ובזהר בראשית ד"ו ע"ב

The wording of this Zohar passage is given there.

KEHOT'S NOTE

הלשון באוה"ת שה"ש ע' קל. ע"ש. אוה"ת נ"ך כרך א ע' שצ.

165 ובזח"ג פנחס דרמ"ז ע"א

The wording of this Zohar passage is given in Or HaTorah on Nach, and the passage is mentioned in Or HaTorah on Balak.

KEHOT'S NOTE

הלשון באוה"ת נ"ך ע' שצא, נזכר לעיל פ' בלק עד, ג. אוה"ת פ' בלק ע' אילד.

166 כי תקנה עבד עברי

"If you acquire a Hebrew servant." The summary refers to its explanation in the Torah Ohr discourse "And these are the ordinances."

Exodus 21:2 שמות כ"א:ב'

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם׃

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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167 בית אמי זו תורה שבכתב

The Zohar on Vayakhel calls the supernal book, hidden within its writing as in a palace, the Written Torah, and the lower book, which rests "upon the mouth," the Oral Torah. The summary cites it (folio 200, printed ריש) for "my mother's house" as the Written Torah.

Zohar, Vayakhel 7:98–10:107 ספר הזהר, ויקהל ז':צ"ח-י':ק"ז

168 ונר דלוק על ראשו ומלמדין אותו

The Talmud describes the child in the womb: "a lamp is lit above his head" and "they teach him the whole Torah." The summary cites it for "the chamber of the one who conceived me," the Oral Torah.

Niddah 30b:19–20 נדה ל' ב:י"ט-כ'

וְנֵר דָּלוּק לוֹ עַל רֹאשׁוֹ, וְצוֹפֶה וּמַבִּיט מִסּוֹף הָעוֹלָם וְעַד סוֹפוֹ, שֶׁנֶּאֱמַר: "בְּהִלּוֹ נֵרוֹ עָלַי רֹאשִׁי לְאוֹרוֹ אֵלֶךְ חֹשֶׁךְ", וְאַל תִּתְמַהּ, שֶׁהֲרֵי אָדָם יָשֵׁן כָּאן וְרוֹאֶה חֲלוֹם בְּאַסְפַּמְיָא. וְאֵין לְךָ יָמִים שֶׁאָדָם שָׁרוּי בְּטוֹהַר יוֹתֵר מֵאוֹתָן הַיָּמִים, שֶׁנֶּאֱמַר: "מִי יִתְּנֵנִי כְיַרְחֵי קֶדֶם כִּימֵי אֱלוֹהַּ יִשְׁמְרֵנִי", וְאֵיזֶהוּ יָמִים שֶׁיֵּשׁ בָּהֶם יְרָחִים וְאֵין בָּהֶם שָׁנִים? הֱוֵי אוֹמֵר: אֵלּוּ יַרְחֵי לֵידָה.

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169 ועשית בגדי קדש לאהרן אחיך

"And you shall make holy garments for Aharon your brother." The opening words of a discourse the summary cites.

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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170 הרועה בשושנים ששונים הלכות

The Zohar reads "who feeds among the roses" as "among those who study (sheshonim) Torah." The summary restates it.

Zohar, Shemot 50:364–51:374 ספר הזהר, שמות נ':שס"ד-נ"א:שע"ד

He then began to expound the verse: "My beloved is mine and I am my beloved's; he among the lilies tendeth his flock." 'What made me to belong to Him and Him to me? The fact that He feeds the world among lilies: as the lily has a sweet odour, is red, and yet turns white when pressed, and its aroma never evaporates, so the Holy One, blessed be He, guides the world. If it were not so, the world would cease to exist because of man's sin. Sin is …

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

171 **אני ישנה**

> **"I am asleep, but my heart is awake." The opening words of a discourse the summary cites on "my companion."**

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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172 **לכו לחמו בלחמי**

> **Wisdom calls, "Come, eat of my bread." The summary cites its explanation on Israel being sustained.**

Proverbs 9:5 משלי ט׳:ה׳

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

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

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173 **יאר ה' פניו**

> **"May Havayah make His face shine": the illumination of the Thirteen Attributes.**

Numbers 6:25 במדבר ו׳:כ״ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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174 **כבר היו לעולמים**

> **"It has already (kevar) been for ages." The summary cites it to show that kevar means "already," the love that existed before creation.**

Ecclesiastes 1:10 קהלת א׳:י׳

יֵשׁ דָּבָר שֶׁיֹּאמַר רְאֵה־זֶה חָדָשׁ הוּא כְּבָר הָיָה לְעֹלָמִים אֲשֶׁר הָיָה מִלְּפָנֵנוּ׃

Is there a thing whereof it is said: 'See, this is new'?—it hath been already, in the ages which were before us.

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אני לדודי ודודי לי הרועה בשושנים

I am my Beloved's and my Beloved is mine, who grazes among the roses

In Elul the Thirteen Attributes of Mercy, the thirteen-leaved "roses" of a verse whose first words spell Elul, shine from above so that a person can do teshuvah: a return that draws a new light from G-d's very Essence and fills every lack left in the mitzvos and in Torah study, which no one could reach by his own power.

THE MAAMAR IN BRIEF

Why do the Thirteen Attributes of Mercy, the thirteen leaves of the rose, shine already in Elul? The maamar first sets out two modes of Divine light: the light that fills all worlds, measured to each creature and grasped from within, and the light that encompasses all worlds, equal to all and beyond comprehension. Torah, the soul's food, belongs to the first; the mitzvos, its garments, draw the second. So action is in one sense greater, yet study is greater, since only Torah links physical mitzvos to that light. Teshuvah is possible only in this world, where the encompassing light shines and can turn a completely wicked person into a completely righteous one; the World to Come, a measured revelation, leaves each soul where it is. But sin leaves a lack that forgiveness does not fill. Only a new light from G-d's Essence can fill it, and a person cannot reach so high alone. So in Elul the Thirteen Attributes shine as mercy for the soul. These "roses" are also "those who study": a complete teshuvah restores both mitzvos and Torah, and the thirteen principles of Torah interpretation carry that mercy down.

OUTLINE

1 **The rose and the month** ¶1

The rose's thirteen leaves are the Thirteen Attributes of Mercy, the source of teshuvah, revealed from Rosh Chodesh Elul; "I am my Beloved's and my Beloved is mine" spells Elul.

2 **Two lights and two verses** ¶2–4

Why the Thirteen Attributes shine in Elul; the debate whether study or action is greater; the light that fills all worlds, graded to each creature, and the light that encompasses all worlds, equal to all; "I fill the heavens and the earth" and "His glory," which is Torah.

3 **Food and garments** ¶5–6

Torah is the soul's food, the inward light; the mitzvos are its garments, the encompassing light, higher than Gan Eden; yet study is greater, because Torah joins the physical mitzvos to that light.

4 **Why teshuvah belongs to this world** ¶7–9

The World to Come is comprehension through the divided light, where no one can change; in this world the encompassing light makes even the completely wicked able to become completely righteous, and the soul descends to refine one portion each day.

5 **The lack that Elul's mercy fills** ¶10

Forgiveness leaves the lack of light that was not drawn; only a new light from G-d's Essence fills it, so we ask "Bring us back to You," and in Elul the Thirteen Attributes shine as mercy for the soul, beyond the year-round help of the angels.

6 **Roses and those who study** ¶11–13

Shoshanim are also sheshonim: complete teshuvah restores both mitzvos and Torah; Simchas Torah is the joy that follows; and the thirteen principles of Torah interpretation, from the Thirteen Attributes, carry the Written Torah into the Oral Torah.

KEY CONCEPTS

The Thirteen Attributes of Mercy (yud-gimmel mechilin derachamei) י"ג מכילין דרחמי

G-d's thirteen attributes of mercy, counted in "Who is a G-d like You" and in "G-d, merciful and gracious." They are the source of teshuvah and shine from Rosh Chodesh Elul; the maamar calls them the "roses" of the verse.

The light that fills all worlds (memalei kol almin) ממלא כל עלמין

Divine light that enters each creature and gives it life according to its measure. It is grasped from within, is divided into levels, and is linked with Torah and with the World to Come.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

Divine light that stays above the worlds, beyond comprehension, and relates to all equally. It is drawn down by the mitzvos and shines in this world, which is what makes teshuvah possible.

Teshuvah (return) תשובה

Not only repentance for sin but returning from one's former path, all one's days. Complete teshuvah draws a new light from G-d's Essence and fills every lack.

Mayin nukvin (feminine waters) מיין נוקבין

The upward longing that rises from below. The G-dly soul has it by nature, but the teshuvah that comes "with greater strength" needs help from above.

Shoshanim and sheshonim שושנים / ששונים

The Sages read "roses" (shoshanim) as "those who study" (sheshonim). The roses are the Thirteen Attributes, from the encompassing light; those who study are Torah, from the light that fills all worlds.

SECTION 1 · ¶1

The rose and the month

1 אני לדודי[1] ודודי לי[2] הרועה בשושנים.[3] הנה שושנה יש בה תליסר עלין[4,5] כנגד י"ג מכילין דרחמי שבפסוק מי אל כמוך ושבפסוק אל רחום כו'

"I am my Beloved's and my Beloved is mine, who grazes among the roses." Now, a rose has thirteen leaves, corresponding to the Thirteen Attributes of Mercy (yud-gimmel mechilin derachamei) in the verse "Who is a G-d like You" and in the verse "G-d, merciful," etc.,

> The maamar opens with the verse "I am my Beloved's and my Beloved is mine, who grazes among the roses" (Song of Songs 6:3) and with an image from the opening of the Zohar: a rose has thirteen leaves, corresponding to the Thirteen Attributes of Mercy. These thirteen are counted in two places, in the prophet's "Who is a G-d like You" (Micah 7:18) and in the attributes G-d revealed to Moshe, "G-d, merciful and gracious" (Exodus 34:6).

שמשם הוא מקור התשובה להיות נושא עון כו' והם המתגלים בר"ח [בראש חודש] אלול שאז הוא בחי' עת רצון

for from there is the source of teshuvah (return), so that [He] be "bearing iniquity," etc. And it is they that are revealed on Rosh Chodesh Elul, for then it is the level of a time of favor (eis ratzon).

> The Thirteen Attributes are the source of teshuvah, because they include G-d's quality of "bearing iniquity." They are revealed from Rosh Chodesh Elul, and that is why Elul is called "a time of favor" (eis ratzon), a time when the Divine will is open to us.

כי מר"ח [מראש חודש] אלול עד אחר יוה"כ [יום הכפורים] הם מ' יום שעלה משה רבע"ה [רבינו עליו השלום] למרום לקבל לוחות האחרונות ומה ימים הראשונים ברצון[6,7] כו', וז"ש [וזהו שכתוב] הרועה בשושנים אצל אני לדודי ודודי לי שהוא ר"ת [ראשי תיבות] אלול.[8,9,10]

For from Rosh Chodesh Elul until after Yom Kippur are the forty days when Moshe our teacher, peace be upon him, went up on high to receive the latter Tablets; and "just as the first days were with favor," etc. And this is [the meaning of] what is written, "who grazes among the roses," next to "I am my Beloved's and my Beloved is mine," which [form] the initials of Elul.

> From Rosh Chodesh Elul until Yom Kippur Moshe was on the mountain for forty days to receive the second Tablets, and Rashi notes that these last forty days, like the first forty, were days of favor. The words "I am my Beloved's and my Beloved is mine" (Ani ledodi vedodi li) spell Elul by their initials, and the same verse adds "who grazes among the roses": the month and the thirteen-leaved rose belong together.

SECTION 2 • ¶2–4

Two lights and two verses

2 וצריך להבין מהו ענין י"ג מדות הרחמים בחדש אלול בשלמא בעשי"ת [בעשרת ימי תשובה] יתכן שהם ימי סליחה ומחילה ולכך אומרים בעשי"ת [בעשרת ימי תשובה] ויעבור[11,12] הוי' כוי'

Now we need to understand what the matter of the Thirteen Attributes of Mercy in the month of Elul is. Granted, in the Ten Days of Teshuvah it makes sense, since they are days of pardon and forgiveness, and that is why in the Ten Days of Teshuvah we say "And Havayah passed," etc.

> The question: why do the Thirteen Attributes of Mercy shine already in Elul? In the Ten Days of Teshuvah, from Rosh HaShanah to Yom Kippur, it is understandable, since those are days of pardon and forgiveness, and so we then recite "And Havayah passed before him," the verse that introduces the Thirteen Attributes.

והענין הוא דהנה התשובה אינה על עוונות דוקא[13] שהרי צריך להיות כל ימיו בתשובה[14] אלא בחי' תשובה הוא ששב מדרכו הראשון וכמ"ש והחזירנו בתשובה שלימה[15] לפניך כוי'.

The matter is that teshuvah (return) is not for sins specifically, for one must be in teshuvah all his days; rather, the level of teshuvah is that one returns from his former way, as it is said, "And bring us back in complete teshuvah before You," etc.

> The answer begins by widening the idea of teshuvah. It is not only for sins, since the Sages say a person should be in teshuvah all his days; teshuvah means returning from one's former path, as we ask in the daily Amidah, "Bring us back in complete teshuvah before You."

וביאור הענין הנה בדברי חז"ל [חכמינו זכרונם לברכה] (ספ"ק [סוף פרק קמא] דקדושין) יש ב' דעות אחד אומר תלמוד גדול ואחד אומר מעשה גדול ונמנו וגמרו תלמוד גדול שמביא לידי מעשה.[16]

And the explanation of the matter: in the words of our Sages, of blessed memory (at the end of the first chapter of Kiddushin), there are two opinions. One says study is greater, and one says action is greater; and they took a vote and concluded: study is greater, for it brings to action.

> To explain this, the Alter Rebbe turns to the Talmud's debate (Kiddushin 40b) whether study or action is greater. The Sages voted that study is greater, because study brings a person to action.

ולהבין ענין מחלקותם ובמאי קא מיפלגי יש להקדים להבין תחלה מ"ש את השמים ואת הארץ אני מלא[17] והלא כתיב מכה"כ [מלא כל הארץ כבודו] ולא נזכר שמים וגם ששם נאמר אני מלא וכאן כתיב כבודו.

To understand their dispute, and on what they differ, we must first preface by understanding what is written, "The heavens and the earth I fill." But is it not written, "The whole earth is full of His glory," where the heavens are not mentioned? Also, there it says "I fill," while here it is written "His glory."

> Before explaining the debate he raises a question on two verses. G-d says "I fill the heavens and the earth" (Jeremiah 23:24), yet the angels say only "the whole earth is full of His glory" (Isaiah 6:3): the second leaves out the heavens, and speaks of "His glory" rather than of G-d Himself.

אך הנה ידוע דיש ממכ"ע [ממלא כל עלמין] וסוכ"ע ופי' ממכ"ע [ממלא כל עלמין] הוא בחי' הארת האלהות הנמשך בנבראים להחיותם מע"מ [מעשרה מאמרות] יהי אור[18] כו'

But it is known that there is the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). The meaning of the light that fills all worlds is the level of the radiance of G-dliness that is drawn into the created beings to give them life, from the Ten Utterances: "Let there be light," etc.,

> The answer rests on two modes of Divine light. Memalei kol almin, the light that fills all worlds, is the G-dliness that enters creatures to give them life, coming through the Ten Utterances of creation such as "Let there be light" (Genesis 1:3).

בדבר[19] ה' כו' שהוא מתלבש בפנימיותם ותוך תוכם ממש שנמשך בקרבם להיות חיות להם והוא מתחלק לחלקים להיות מחיה כל חד לפום שיעורא דיליה.[20, 21]

"By the word of Havayah," etc. It is enclothed in their inner dimension (pnimiyus) and their very innermost core, being drawn within them to be life-force for them; and it divides into portions, so as to give life to each one "according to its own measure."

> This light, coming "by the word of Havayah" (Psalms 33:6), clothes itself in each creature's innermost being as its life-force. It divides into portions, giving each creature life "according to its own measure," in the Zohar's phrase.

3 ועד"מ בגשמיות בדצח"מ [בדומם צומח חי מדבר] שהדומם הגם שנתהוה ג"כ מע"מ [מעשרה מאמרות] ונמשך בו ג"כ חיות אלקות מאותו המאמר

By way of analogy, in physical things, among the inanimate, the vegetative, the animal and the speaking: the inanimate, although it too came into being from the Ten Utterances, and G-dly life-force is drawn into it too, from that same utterance,

> An analogy from the physical world, which has four kingdoms: inanimate, vegetative, animal and speaking (human). Even a stone came into being through the Ten Utterances and receives G-dly life-force from the same utterance as everything else.

כמו שנמשך חיות אלהות בצומח וחי מ"מ חיותו מצומצם זעיר זעיר והצומח יש בו חיות יותר והחי יותר גם מן הצומח והמדבר יותר כו'

just as G-dly life-force is drawn into the vegetative and the animal, nevertheless its life-force is contracted, very slight. The vegetative has more life-force in it, the animal more even than the vegetative, and the speaking more, etc.

> Yet in the inanimate that life-force is so contracted that its life is barely perceptible. Plants show more life, animals more than plants, and human beings most of all.

ולפי ערך זה גם בעולמות הרוחניים יש התחלקות מדרגות רבות ולכולם נמשך חיות משונה ונבדל מחיות הנמשך לזולתו והיינו ממדת מלי יתי שהוא הנק' ממכ"ע [ממלא כל עלמין] שמתלבש בתוך תוך העולמות ממש

In proportion to this, in the spiritual worlds too there is a division into many levels, and to each of them is drawn a life-force that is different from, and distinct from, the life-force drawn to another. This is from the attribute of His Malchus (sovereignty), may He be blessed, which is what is called the light that fills all worlds (memalei kol almin), which is enclothed in the very innermost core of the worlds.

> The spiritual worlds are likewise divided into many levels, and each receives a life-force different from every other. This graded, individual life-force comes from G-d's attribute of Malchus (sovereignty), which is called memalei kol almin, the light that fills all worlds, because it clothes itself within them.

אבל בחי' סוכ"ע הוא בחי' השפעה והארת אלקות שאינו נמשך ונתלבש בתוך העולמות בבחי' גילוי להיות מושג בהשגתם

But the level of the light that encompasses all worlds (sovev kol almin) is the level of a flow and radiance of G-dliness that is not drawn down and enclothed within the worlds in a manner of revelation, so as to be grasped by their comprehension;

> Sovev kol almin, the light that encompasses all worlds, is different: it does not enter the worlds in a revealed way that they could grasp.

אלא הוא בבחי' מקיף עליהם מלמעלה וע"כ נק' סוכ"ע שסובב לכולם בשוה שאין בו התחלקות מאחר שאינו מתלבש בבחי' גילוי בהשגה שיתכן לומר שלזה הוא מאיר ומתגלה כך ולזה כך כו'.

rather, it is in the manner of an encompassing [light] (makif) over them from above. Therefore it is called the light that encompasses all worlds, for it encompasses them all equally; there is no division in it, since it is not enclothed in a manner of revelation in comprehension, such that one could say that to this one it shines and is revealed in this way and to that one in that way, etc.

> Instead it "surrounds" them from above, as an encompassing light (makif). Since it is not absorbed and grasped, it cannot be given more to one and less to another; it relates to all worlds equally, which is why it is called sovev, "encompassing."

4 וע"כ הוא שוה ומשוה[22] כו' ובו הוא שנאמר את השמים ואת הארץ אני מלא[23] דהיינו בחי' סוכ"ע דלית אתר פנוי מיניה[24, 25, 26] ומ"ש

Therefore it is "equal and makes equal," etc. And it is of this that it is said, "The heavens and the earth I fill": that is, the level of the light that encompasses all worlds (sovev kol almin), for "there is no place empty of Him." And what is written,

> Because the encompassing light is the same everywhere, it "is equal and makes equal," a phrase from the High Holiday hymn "Vechol Ma'aminim." This is what G-d means by "I fill the heavens and the earth": the light that encompasses all worlds, of which the Tikkunei Zohar says "there is no place empty of Him."

מכה"כ [מלא כל הארץ כבודו] הוא בחי' ממכ"ע [ממלא כל עלמין] שנק' כבוד והנה ארז"ל [אמרו רבותינו זכרונם לברכה] אין כבוד אלא תורה[27, 28] (ועמ"ש ע"פ כי על כל כבוד חופה).[29, 30]

"The whole earth is full of His glory" is the level of the light that fills all worlds (memalei kol almin), which is called "glory." Now, our Sages, of blessed memory, said, "There is no glory but Torah" (and see what is written on the verse "For over all the glory shall be a canopy").

> "The whole earth is full of His glory" refers instead to the light that fills all worlds, which is called "glory." The Sages say "there is no glory but Torah" (Pirkei Avos 6:3), so this light is bound up with Torah; the parenthesis refers to the Alter Rebbe's explanation of "For over all the glory shall be a canopy" (Isaiah 4:5).

והיינו משום דאורייתא מחכמה נפקת[31,32] שמחכמה נמשכים ל"ב נתיבות וכמ של הנתיב והשביל שעשוי לעבור

That is because "the Torah issues from Chochmah (wisdom)," for from Chochmah are drawn the thirty-two paths. And as in the analogy of a path and a trail, which is made for passing

> Torah belongs to the light that fills all worlds because, as the Zohar says, "the Torah issues from Chochmah," and from Chochmah come thirty-two paths. A path is made for passing from one particular place to another.

בו ממקום למקום כך מבחי' חכמה עילאה נמשכת ההשפעה בבחי' התחלקות להיות ממכ"ע [ממלא כל עלמין] עד שיומשך בגשמיות ממש בפרטות דיני התורה כשר ופסול כו'

along it from place to place, so from the level of the supernal Chochmah the flow is drawn in a manner of division, to be the light that fills all worlds, until it is drawn into actual physicality, in the particulars of the Torah's laws, valid and invalid, etc.,

> So too the flow from supernal Chochmah descends along distinct routes, divided and particular, which is the character of the light that fills all worlds. It reaches all the way into physical things, in the detailed laws of the Torah, what is valid and what is invalid.

שהם בענינים גשמיים תרומות ומעשרות כו' וכנודע אבל ע"י המצות נמשך גילוי אור מבחי' סוכ"ע שהוא בחי' המקיף.[33,34]

which concern physical matters, terumos and tithes, etc., as is known. But through the mitzvos there is drawn a revelation of light from the level of the light that encompasses all worlds, which is the level of the encompassing [light] (makif).

> Those laws deal with physical matters such as terumah and tithes from produce. The mitzvos, by contrast, draw down a revelation from the light that encompasses all worlds, the encompassing level (makif).

SECTION 3 · ¶5–6

Food and garments

5 והענין כי הנה ידוע שהתורה נעשה מזון לנפש האלקית[35] וכמ"ש ותורתך בתוך מעי[36] שהוא כמו עד"מ

The matter is this: it is known that the Torah becomes food for the G-dly soul, as it is written, "And Your Torah is within my innards." This is like, by way of analogy,

> The difference between Torah and the mitzvos is explained through two images. Torah study becomes food for the G-dly soul, as the verse says, "Your Torah is within my innards" (Psalms 40:9).

המזון שנכנס בתוך תוך האדם ונעשה חיות בפנימיותו וכך ע"י התורה נמשך גילוי הארת החכמה להיות מושג בהשגה ממש ואשים דברי בפיך[37]

food, which enters into the very innermost part of a person and becomes life-force within him. So too, through the Torah there is drawn a revelation of the radiance of Chochmah (wisdom), to be truly grasped in comprehension: "And I have put My words in your mouth."

> Food enters a person's innermost being and becomes his very life-force. So Torah study draws down a revelation of G-d's wisdom that the mind truly grasps, as G-d says, "I have put My words in your mouth" (Isaiah 51:16).

והיינו מבחי' ממכ"ע [ממלא כל עלמין] שמתלבש בעלמין בבחי' פנימי' [פנימיות / פנימית] ממש אבל המצות נעשים לבושים[38] לנפש האלקית שהוא

That is, from the level of the light that fills all worlds (memalei kol almin), which is enclothed in the worlds in a truly inward manner. But the mitzvos become garments for the G-dly soul; this is

> This inward absorption belongs to the light that fills all worlds, which enters the worlds inwardly. The mitzvos, by contrast, become garments for the G-dly soul, as the Zohar teaches.

כמו עד"מ הלבוש הוא על גוף האדם מלמעלה ואינו נכנס בפנימיותו וכך ההמשכה הנמשכת ע"י המצות הוא בבחי' מקיף מפני שהיא מבחי' סוכ"ע

like, by way of analogy, a garment, which is on a person's body from above and does not enter within him. So too, the flow drawn down through the mitzvos is in a manner of an encompassing [light] (makif), because it is from the level of the light that encompasses all worlds (sovev kol almin),

> A garment covers the body from outside and does not enter it. Likewise the light drawn down by the mitzvos stays encompassing (makif), because it comes from the light that encompasses all worlds.

שהוא למעלה מהשגה וע"כ הלבושים יותר יקרים בטבעם מהמזון להיות שבשרשם הם יותר נעלים [ועמ"ש מזה בד"ה מזמור שיר חנוכת הבית[39, 40] בענין ג' בחינות מזון לבוש בית].

which is above comprehension. Therefore garments are by their nature more precious than food, since in their root they are loftier. [And see what is written about this in the discourse beginning "A psalm, a song of the dedication of the House," on the matter of three levels: food, garment, house.]

> That light is above comprehension, and so garments are by nature more precious than food: their root is higher. The bracket refers to the discourse on "A psalm, a song of the dedication of the House" (Psalms 30:1), which discusses three levels: food, garment and house.

6 וז"ש [וזהו שכתוב] במצו' [במצות] תחת אשר לא עבדת[41] כו' מרב כל פי' רב כל הוא בחי' ג"ע [גן עדן] [עמ"ש בד"ה ואתה תצוה] השגת אלקות.

And this is [the meaning of] what is written regarding the mitzvos: "Because you did not serve," etc., "more than an abundance of everything." The meaning is that "an abundance of everything" (rov kol) is the level of Gan Eden [see what is written in the discourse beginning "And you shall command"], the comprehension of G-dliness.

> The same idea explains the verse about the mitzvos: "Because you did not serve Havayah your G-d with joy and gladness of heart, more than an abundance of everything" (Deuteronomy 28:47). "An abundance of everything" is Gan Eden, the comprehension of G-dliness, and the joy of a mitzvah should exceed even that; the bracket refers to the discourse "And you shall command."

שהמצות הם יותר גבוהים שהם מבחי' מקיפים שלמעלה מג"ע [מגן עדן] שהוא השגה בבחי' פנימי' [פנימיות / פנימית] ומצד זה אמר האומר מעשה גדול מן התלמוד

For the mitzvos are higher, since they are from the level of encompassing [lights] (makifim), which are above Gan Eden, which is comprehension in an inward manner. It is on this account that the one who said that action is greater than study said so.

> The mitzvos are higher because they come from the encompassing lights, which are above Gan Eden, where G-dliness is grasped inwardly. That is why one Sage held that action is greater than study.

אך אעפ"כ [אף על פי כן] נמנו וגמרו תלמוד גדול שמביא לידי מעשה,[42] והענין כי א"א להיות התעוררות המשכת סוכ"ע ע"י המצות מעשיות

Yet even so, they took a vote and concluded: study is greater, for it brings to action. The explanation is that there cannot be an arousal of the drawing down of the light that encompasses all worlds (sovev kol almin) through the practical mitzvos,

> Yet the Sages concluded that study is greater, because it brings to action. The reason is that the practical mitzvos cannot by themselves arouse and draw down the light that encompasses all worlds.

שהם מדברים גשמיים ציצית מצמר צדקה בממון גשמי אם לא ע"י התורה שהיא הממוצע המחברם וכמו עד"מ באדם שהדבור הוא הממוצע המחבר ומוציא העלם המחשבה לידי גילוי כו':

which are of physical things (tzitzis of wool, charity with physical money), except through the Torah, which is the intermediary that joins them; just as, by way of analogy, in a person, speech is the intermediary that joins and brings the concealment of thought out into revelation, etc.

> The mitzvos are done with physical things, tzitzis of wool or charity given in physical money, and only the Torah can join them to that lofty light. Torah is the intermediary, just as speech is the intermediary that brings a person's hidden thought out into the open.

SECTION 4 • ¶7–9

Why teshuvah belongs to this world

7 ב והנה כתיב היום לעשותם.[43] היום דוקא שבעוה"ז הוא הנק' עולם המעשה ויכולים לעשות תשובה[44] משא"כ בעוה"ב [בעולם הבא]

2. Now, it is written, "Today, to do them." Today specifically, for this world is what is called the world of action, and [in it] one can do teshuvah (return); which is not so in the World to Come:

> Section 2 explains why teshuvah is possible only in this world. The Sages read "today, to do them" (Deuteronomy 7:11) to mean that today, this world, is for doing, and tomorrow, the World to Come, is for reward; this world is the world of action, where a person can still return.

הנה כמו שהוא כך ישאר שאין לו כח להפוך עצמו מכמו שהוא אם לא שיסירו ממנו הלבושים הצואים ע"י כף הקלע[45] כו'

there, as he is, so he will remain, for he has no power to change himself from what he is, unless the soiled garments are removed from him by means of the hollow of the sling (kaf hakela), etc.;

> In the World to Come a person stays as he is and cannot change himself. He can be changed only from outside, when his soiled garments are removed through the "hollow of the sling" (1 Samuel 25:29), the cleansing a soul undergoes after death.

אבל הוא עצמו אינו יכול והטעם הוא משום שבעה"ב אמרו יושבין ונהנין[46] [שבעולם הבא] שהוא לפי שמשיגים אלקות בבחי' השגה וגילוי ממש וא"כ הוא מבחי' ממכ"ע [ממלא כל עלמין] שמתלבש בבחי' גילוי ובבחי' ממכ"ע [ממלא כל עלמין] הוא בבחי' התחלקות כנ"ל.

but he himself cannot. The reason is that of the World to Come they said, "They sit and delight," which is because they grasp G-dliness in a manner of actual comprehension and revelation. If so, it is from the level of the light that fills all worlds (memalei kol almin), which is enclothed in a manner of revelation; and the light that fills all worlds is in a manner of division, as mentioned above.

> The reason: of the World to Come the Sages said the righteous "sit and delight" in the radiance of the Shechinah (Berachos 17a), meaning that they grasp G-dliness openly. Such revealed comprehension belongs to the light that fills all worlds, which is divided into distinct levels.

8 וע"כ אם הוא בבחי' זו א"א לו להפך לבחי' אחרת אחרי שהם מחולקים ונבדלים זה מזה וכאו"א [וכל אחד ואחד] על מקומו בא,

Therefore, if he is at this level, he cannot be transformed into another level, since they are divided and separate from one another, and each and every one comes to its own place.

> Since the light that fills all worlds divides everything into separate levels, a being at one level cannot become another; each "comes to its own place."

אבל בעולם הזה יש בחי' הארת סוכ"ע[47] ואע"פ [ואף על פי] שהוא בבחי' העלם שאינ' [שאינם] משיגים בו מ"מ פועל הוא כאן ולפי שהוא בחי' סוכ"ע ששוה ומשוה

But in this world there is the level of the radiance of the light that encompasses all worlds (sovev kol almin). And although it is in a manner of concealment, so that they do not grasp it, nevertheless it acts here. And because it is the level of the light that encompasses all worlds, which is "equal and makes equal,"

> In this world, however, the light that encompasses all worlds shines. Though it is hidden and not grasped, it acts here, and because it relates to all alike it "is equal and makes equal," the small and the great.

ואם צדקת[48] מה תתן לו כו' וע"כ יכולים לעשות תשובה שאף שהוא כעת רשע גמור והוא למטה מטה יכול להתהפך להיות צ"ג [צדיק גמור / צדיקים גמורים][49] מצד הארת הסובב כו'

and "If you are righteous, what do you give Him?" etc., therefore one can do teshuvah (return): though he is now a completely wicked person and is at the very lowest, he can be transformed into a completely righteous person by virtue of the radiance of the encompassing [light], etc.,

> Job says, "If you are righteous, what do you give Him?" (Job 35:7): before the encompassing light the righteous and the wicked are alike. That is why teshuvah is possible, and a completely wicked person at the lowest point can become completely righteous, as the Talmud's ruling about one who may have had a thought of teshuvah implies (Kiddushin 49b).

וכמ"ש במ"א באריכות ע"פ צו את בנ"י [בני ישראל][50] ואמרת אליהם את קרבני לחמי[51] כו' ע"ש, וז"ש [וזהו שכתוב] חז"ל [חכמינו זכרונם לברכה] יפה שעה אחת בתשובה[52] ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא][53]

as is explained at length elsewhere, on the verse "Command the children of Israel and say to them: My offering, My bread," etc.; see there. And this is [the meaning of] what our Sages, of blessed memory, said: "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come."

> The Alter Rebbe refers to his longer treatment of this on "Command the children of Israel… My offering, My bread" (Numbers 28:2). It also explains the Mishnah, "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come" (Pirkei Avos 4:17).

כי חיי העוה"ב [העולם הבא] הוא רק מבחי' ממכ"ע [ממלא כל עלמין] שהוא ע"י גבורות וצמצומים ביו"ד נברא העוה"ב [העולם הבא][54] כו'. אבל בתורה ומע"ט [ומעשים טובים] בעוה"ז הוא מבחי' סוכ"ע.

For the life of the World to Come is only from the level of the light that fills all worlds (memalei kol almin), which is through restraints (gevuros) and contractions (tzimtzumim): "with the yud the World to Come was created," etc. But in Torah and good deeds in this world it is from the level of the light that encompasses all worlds.

> The life of the World to Come comes only from the light that fills all worlds, through restraints and contractions; the Talmud (Menachos 29b) says the World to Come was created with the letter yud, the smallest letter. Torah and good deeds in this world, by contrast, come from the light that encompasses all worlds.

9 וזהו עיקר כוונת ירידת הנפש להתלבש בגוף החומרי משום שבעוה"ז יש הארת סוכ"ע אשר לזאת תוכל לברר ולהפך מרע לטוב כו'

And this is the main intent of the descent of the soul to be enclothed in the material body: because in this world there is the radiance of the light that encompasses all worlds (sovev kol almin), by which it can refine and transform from evil to good, etc.

> This is the main purpose of the soul's descent into a material body: only in this world does the encompassing light shine, giving the soul the power to refine the world and turn evil into good.

ולפי ערך זה נותנים לאדם שני חייו במספר וקצבה לזה ע' [שבעים] שנה ולזה פ' כו' היינו כפי מספר מה שצריך לברר[55] ולהפך מרע לטוב כו'

And in proportion to this, a person is given the years of his life by number and measure: to one seventy years and to another eighty, etc.; that is, according to the number of what he needs to refine and transform from evil to good, etc.,

> For this reason each person is given a set number of years, seventy for one and eighty for another, according to how much he must refine and transform.

שכל יום מברר ומהפך חלק א'. עד שבשני חייו נשלם מה שהיה צריך לברר שבשביל זה ירדה הנפש לעוה"ז:

for each day he refines and transforms one portion, until in the years of his life what he needed to refine is completed, for the sake of which the soul descended to this world.

> Each day a person refines and transforms one portion, so that by the end of his years he has completed the task for which his soul came down into this world.

SECTION 5 · ¶10

The lack that Elul's mercy fills

10 ג אך אם פגם ע"י איזו חטא שהוריד והמשיך חיות לסט"א [לסטרא אחרא] שלא בירר והיפך כנ"ל כל מה שהיה צריך ע"ז הוא ענין התשובה והחזירנו בתשובה שלמה לפניך.

3. But if he caused a blemish through some sin, in that he brought down and drew life-force to the sitra achra (the other side), so that he did not refine and transform, as mentioned above, all that he needed to: for this is the matter of teshuvah (return), "And bring us back in complete teshuvah before You."

> Section 3 turns to failure. If through sin a person sent life-force to the sitra achra (the other side) instead of refining what he was meant to, the remedy is teshuvah, which we ask for every day: "Bring us back in complete teshuvah before You."

והנה הגם שארז"ל [שאמרו רבותינו זכרונם לברכה] לא זז משם עד שמוחלין לו,[56] הנה הרי מ"מ אף שמוחלין לו החסרון במקומו עומד מה שלא השלים ההמשכה שהיה ממשיך כו'.

Now, although our Sages, of blessed memory, said, "He does not move from there until he is forgiven," nevertheless, even though he is forgiven, the lack remains in its place: that he did not complete the drawing down that he would have drawn, etc.

> The Talmud (Yoma 86a) says that one who returns after neglecting a positive commandment is forgiven before he leaves his place. Yet forgiveness does not supply what is missing: the Divine light he should have drawn down through that mitzvah was never drawn.

אך זהו ענין התשובה שאנו מבקשים והחזירנו בתשובה שלמה לפניך פי' לפנימיותך שהוא למעלה גם מבחי' סוכ"ע שאינו נק' סובב ומקיף אלא לגבי עלמין

But this is the matter of the teshuvah that we ask for, "And bring us back in complete teshuvah before You (lefanecha)": the meaning is, to Your inner dimension (pnimiyus), which is higher even than the level of the light that encompasses all worlds (sovev kol almin); for it is called encompassing and surrounding only in relation to the worlds,

> The teshuvah we ask for is "before You (lefanecha)," read as "to Your inner dimension (pnimiyus)." This is higher even than the encompassing light, which is called "encompassing" only in relation to the worlds it surrounds.

אבל עצמותו ומהותו יתי' הוא למעלה גם מזה וע"י התשובה שימשיך אור חדש ע"י גילוי עצמותו יתי' ימלא כל הפגמים והחסרונות כו'

but His Essence and Being, may He be blessed, is higher even than this. And through teshuvah, by which he will draw down a new light through the revelation of His Essence, may He be blessed, he will fill all the blemishes and lacks, etc.

> G-d's own Essence is above even that. Teshuvah draws down a new light through the revelation of His Essence, and this new light fills every blemish and lack.

אך איך יכול האדם לעורר כ"כ [כל כך] למעלה בעצמותו יתי' להמשיך אור חדש ממנו אך ע"ז הוא מבקש והחזירנו בתשובה כו'

But how can a person arouse so high above, in His Essence, may He be blessed, to draw down a new light from Him? But for this he asks, "And bring us back in teshuvah," etc.,

> But how can a person stir something so high, G-d's very Essence? That is why we ask G-d Himself to bring us back.

השיבנו אליך[57] כלומר אתה תערה עלינו רוח ממרום[58] ותשפיע עלינו רחמים רבים ממקור הרחמים מבחי' י"ג מכילין מי אל כמוך נושא עון[59] כו'

"Bring us back to You": that is to say, You will pour out upon us a spirit from on high and bestow upon us great mercy from the source of mercy, from the level of the Thirteen Attributes (yud-gimmel mechilin), "Who is a G-d like You, Who bears iniquity," etc.,

> "Bring us back to You" (Lamentations 5:21) means: pour upon us a spirit from on high (Isaiah 32:15) and grant us great mercy from the source of mercy, the Thirteen Attributes of "Who is a G-d like You, Who bears iniquity" (Micah 7:18).

שיהיו אנחנו יכולים לעשות תשובה וזהו ענין הארת י"ג מכילין דרחמי בחדש אלול שהוא הכנה שיהיו יכולים לעשות תשובה להיות אני לדודי כו'

so that we will be able to do teshuvah. And this is the matter of the radiance of the Thirteen Attributes of Mercy in the month of Elul: it is a preparation, so that they will be able to do teshuvah, so as to be "I am my Beloved's," etc.

> The Thirteen Attributes shine in Elul as a preparation from above, so that we will be able to do teshuvah and reach "I am my Beloved's." This answers the opening question of why they shine already in Elul.

ואף שבכל השנה אומרים י"ג מדות הרחמים ה' ה' אל רחום[60] כו' הם רק הרחמנות על חיי הגוף בלבד

And although throughout the year we say the Thirteen Attributes of Mercy, "Havayah, Havayah, G-d, merciful," etc., they are only the compassion for the life of the body alone;

> The Thirteen Attributes recited throughout the year, "Havayah, Havayah, G-d, merciful" (Exodus 34:6), are mercy for the life of the body.

אבל י"ג מכילין דרחמי המאירים בחדש אלול הם הרחמים על חיי הנפש לעוררה בתשובה וז"ש [וזהו שכתוב] הרועה בשושנים[61] פי' רועה שמפרנס את ישראל להיות יכולים לעשות תשובה הוא רועה ומפרנס אותם בשושנים כי

but the Thirteen Attributes of Mercy that shine in the month of Elul are the mercy for the life of the soul, to arouse it to teshuvah. And this is [the meaning of] what is written, "who grazes among the roses": the meaning is, the Shepherd who provides for Israel, so that they are able to do teshuvah, pastures and provides for them with the roses. For

> Those that shine in Elul are mercy for the life of the soul, arousing it to teshuvah. This is "who grazes among the roses": the Shepherd gives Israel the ability to return, and feeds them with the "roses," the Thirteen Attributes.

הנה בכל השנה אנו אומרים בק"ש [בקריאת שמע] ונתתי עשב בשדך לבהמתך[62] פי' בהמתך היינו נה"ב [נפש הבהמית] ונפש השכלית שבכדי שיהיו גם הם מסכימים שיהיה ואהבת את ה' כו'

throughout the year we say in the Shema, "And I will give herbage in your field for your cattle." The meaning: "your cattle" is the animal soul and the intellectual soul; in order that they too will agree, so that there will be "You shall love Havayah," etc.,

> During the year we say in the Shema, "I will give herbage in your field for your cattle" (Deuteronomy 11:15). The "cattle" are the animal soul and the intellectual soul, which must also be brought to agree to "You shall love Havayah your G-d."

תקנו לומר תחלה קודם התפלה ברכת יוצר שתים לפני' [לפניה][63] והאופנים וחיות כו' ופסוד"ז [ופסוקי דזמרה] שהוא בחי' האריכות בהתבוננות גדולת ה' ית' עד שגם נה"ב [נפש הבהמית] והשכלית יסכימו שלו יאתה כו'

they instituted saying first, before the prayer, the blessing of Yotzer, the two [blessings] before it, and "And the Ofanim and the Chayos," etc., and Pesukei deZimra (the Verses of Praise), which are the level of lengthy contemplation of the greatness of G-d, may He be blessed, until even the animal soul and the intellectual [soul] agree that "to Him it is fitting," etc.

> That is why the Sages instituted, before the Shema and the Amidah, the blessing Yotzer, one of the two blessings before the Shema, with its account of the angels, the Ofanim and holy Chayos, and the Verses of Praise. These are long meditations on G-d's greatness, so that even the animal and intellectual souls agree that such love befits Him.

אבל בשביל התעוררות האהבה בנפש האלקית עצמה א"צ [אין צריך / אינו צריך] להתבוננות כ"כ [כל כך] שהרי נר ה' נשמת אדם[64] שכך מוטבע בכל נפשות ישראל בטבע תולדותם ממקורם להיות חפצם ותשוקתם ליכלל באור ה' ולדבקה בו וז"ש [וזהו שכתוב] ונתתי עשב בשדך לבהמתך.

But for the arousal of love in the G-dly soul itself there is no need for so much contemplation, for "The soul of man is the lamp of Havayah": so is it implanted in all the souls of Israel, in their innate nature, from their source, that their desire and longing is to be included in the light of G-d and to cleave to Him. And this is [the meaning of] what is written, "And I will give herbage in your field for your cattle."

> The G-dly soul needs no such long contemplation, since "the soul of man is the lamp of Havayah" (Proverbs 20:27): by its nature it longs to be included in G-d's light and cleave to Him, as a flame reaches upward. So the verse speaks of feeding the "cattle," not the G-dly soul.

פי' עשב הם המלאכים שלוחי ההשפעה[65] שבהם ועי"י נמשך ההשפעה מלמעלה להיות לו כח ועוז להפך נה"ב [נפש הבהמית] וכמ"ש בזהר פ' בראשית (די"ח ע"ב)[66]

The meaning: "herbage" is the angels, the emissaries of the flow, in whom and through whom the flow is drawn from above, so that he will have strength and might to transform the animal soul, as is written in the Zohar, Parshas Bereishis (folio 18b),

> The "herbage" is the angels, the channels through which Divine influence flows down, giving a person strength to transform his animal soul. The Alter Rebbe cites the Zohar (1:18b) on this.

ע"פ מצמיח חציר לבהמה[67] אלף טורין[68] כו' ועשב לעבודת האדם כו' [ועמ"ש בד"ה כי תצא[69] מענין שתים לפניה דק"ש [דקריאת שמע] וכ"ז [וכל זה] הוא בכל השנה דוקא

on the verse "He causes grass to sprout for the cattle": "a thousand mountains," etc., "and herbage for the service of man," etc. [And see what is written in the discourse beginning "When you go out" on the matter of the two [blessings] before the Shema.] And all this is specifically throughout the year;

> The Zohar comments on "He causes grass to sprout for the cattle, and herbage for the service of man" (Psalms 104:14), speaking of "a thousand mountains." The bracket refers to the discourse "When you go out" at the start of Ki Seitzei on the two blessings before the Shema; all this belongs to the order of the whole year.

אבל בחדש אלול כתיב הרועה בשושנים שהן בחי' י"ג מכילין דרחמי המאירים ומתגלים בחדש אלול להיות עושים תשובה שימולא כל החסרונות.

but in the month of Elul it is written, "who grazes among the roses," which are the level of the Thirteen Attributes of Mercy that shine and are revealed in the month of Elul, so that they do teshuvah, so that all the lacks will be filled.

> In Elul, however, there is "who grazes among the roses": the Thirteen Attributes of Mercy are revealed so that people can do a teshuvah that fills every lack.

[והמשכה זו דשושנים היא צריכה גם בשביל הנה"א עצמה כי הגם שכך מוטבע בכל נפש [הנפש האלקית] כו' כנ"ל, אך הענין כי יש העלאת מ"ן [מיין נוקבין] שנמשך מצד עצם הנפש בטבעה ומאליה.

[This drawing down of "roses" is needed also for the G-dly soul itself. For although it is so implanted in every soul, etc., as mentioned above, the matter is that there is an elevation of mayin nukvin (feminine waters) that comes from the very essence of the soul, by its nature and of itself;

> A bracketed addition: even the G-dly soul needs this help from above. Its natural longing is a raising of mayin nukvin (feminine waters), a desire that rises from the soul's own essence.

אבל כדי לבא לבחי' העלאת מ"ן [מיין נוקבין] דבחי' תשובה שהוא בחילא יתיר[70] למעלה מכדי שתוכל הנפש שאת ע"ז צריך להיות המשכה מלמעלה דייקא,

but to come to the level of the elevation of mayin nukvin of the level of teshuvah, which is "with greater strength," beyond what the soul is able to bear, for this there must be a drawing down from above, specifically.

> Teshuvah, however, is a raising of mayin nukvin "with greater strength" (Zohar 1:129b), beyond what the soul can bear by itself, and for that a drawing down from above is needed.

ויובן זה ממ"ש במ"א ע"פ כריח שדה אשר ברכו[71,72] ה' והיינו להיות ריח בוגדיו[73] שהוא בחי' תשובה ע"ז צ"ל אשר ברכו ה'

This will be understood from what is written elsewhere on the verse "Like the fragrance of a field which Havayah has blessed": that is, for there to be "the fragrance of his traitors (bogdav)," which is the level of teshuvah, for this there must be "which Havayah has blessed,"

> This is explained in the Alter Rebbe's discourse on "Like the fragrance of a field which Havayah has blessed" (Genesis 27:27). The Midrash reads "the fragrance of his garments (begadav)" as "of his traitors (bogdav)": even those who rebelled give off a fragrance when they return, and this teshuvah needs "which Havayah has blessed."

שהוא סיוע מלמעלה כו' ע"ש וזהו ענין השיבנו אליך כו', ועל המשכה זו שמלמעלה נאמר הרועה בשושנים].

which is help from above, etc.; see there. And this is the matter of "Bring us back to You," etc.; and of this drawing down from above it is said, "who grazes among the roses."]

> That blessing is help from above. It is what we ask for in "Bring us back to You," and it is the drawing from above called "who grazes among the roses."

SECTION 6 • ¶11–13

Roses and those who study

11 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] א"ת [אל תקרי] שושנים אלא ששונים[74] פי' ששונים הוא בחי' תורה מענין קורא ושונה כו'

Now, our Sages, of blessed memory, said: "Do not read shoshanim (roses) but sheshonim (who study)." The meaning: sheshonim is the level of Torah, from the expression "reads and studies," etc.

> The Sages read "his lips are roses (shoshanim)" as "those who study (sheshonim)" (Shabbos 30b). Sheshonim stands for Torah study, from the phrase "reads and studies."

והענין כי התשובה צ"ל למלא כל החסרונות הן החסרון שנעשה בהעדר המצות שמונע ומחסיר גילוי

The matter is that teshuvah (return) must fill all the lacks: both the lack made by the absence of the mitzvos, which withholds and diminishes the revelation

> Teshuvah must fill every lack. One lack comes from mitzvos left undone, which withholds the revelation that only the mitzvos bring.

אור דסוכ"ע הנמשך ע"י המצות והן החסרון שנעשה ע"י התורה שהיא מקור בחי' ממכ"ע [ממלא כל עלמין] וז"ש [וזהו שכתוב] והחזירנו בתשובה שלימה לפניך שלימה דייקא כו'

of the light that encompasses all worlds (sovev kol almin), which is drawn through the mitzvos, and the lack made through [neglect of] the Torah, which is the source of the level of the light that fills all worlds (memalei kol almin). And this is [the meaning of] what is said, "And bring us back in complete teshuvah before You": complete, specifically, etc.

> That revelation is the light that encompasses all worlds; the other lack comes from Torah neglected, and Torah is the source of the light that fills all worlds. That is why we ask for "complete teshuvah": complete, covering both.

וז"ש [וזהו שכתוב] הרועה בשושנים שבכלל זה יש ב' המדרגות שושנה כפשוטו הוא התעוררות י"ג מכילין דרחמי שהם מבחי' סוכ"ע וששונים מבחי' ממכ"ע [ממלא כל עלמין] כו'.

And this is [the meaning of] what is written, "who grazes among the roses": included in it are the two levels. "Rose" in its plain sense is the arousal of the Thirteen Attributes of Mercy, which are from the level of the light that encompasses all worlds; and sheshonim is from the level of the light that fills all worlds, etc.

> "Who grazes among the roses" includes both levels: the roses in their plain sense are the Thirteen Attributes of Mercy, from the encompassing light, while "those who study" are from the light that fills all worlds.

12 וזהו ענין שמח"ת [שמחכמה תתאה] שאחר ר"ה [ראש השנה] ויו"כ [ויום כפור] שהוא בחי' המשכה שמחה של מצוה על כללות השנה

And this is the matter of Simchas Torah, which comes after Rosh HaShanah and Yom Kippur: it is the level of a drawing down of the joy of a mitzvah upon the year as a whole.

> This also explains Simchas Torah, which follows Rosh HaShanah and Yom Kippur: it draws down the joy of a mitzvah upon the year as a whole.

כי מאחר שבכל השנה עושים חסרון ופגם בהארת סוכ"ע ע"י שאין מקיימים המצות כהלכתן וכאשר נמשך בר"ה [בראש השנה] ויוה"כ [ויום הכפורים] מלוי החסרון אז נעשה בחינת שמחה של מצוה כו'.

For since throughout the year one causes a lack and a blemish in the radiance of the light that encompasses all worlds (sovev kol almin), by not fulfilling the mitzvos as they should be fulfilled, when the filling of the lack is drawn down on Rosh HaShanah and Yom Kippur, then there comes about the level of the joy of a mitzvah, etc.

> During the year one blemishes the encompassing light by not fulfilling the mitzvos properly. When Rosh HaShanah and Yom Kippur fill that lack, the joy of a mitzvah follows.

[ועוד יובן ענין שושנים ששונים ע"ד משנ"ת [מה שנתבאר] בד"ה ואכלת ושבעת וברכת[76, 75] בענין הזכרת ברית ותורה בברכת הארץ

[The matter of shoshanim (roses) and sheshonim (who study) will be understood further, along the lines of what has been explained in the discourse beginning "And you shall eat and be satisfied, and you shall bless," on the matter of mentioning the covenant and the Torah in the blessing for the land,

> A bracketed second explanation of "roses" and "those who study," based on the discourse on "And you shall eat and be satisfied, and you shall bless" (Deuteronomy 8:10). It concerns the law that the blessing for the land in the Grace after Meals must mention the covenant (circumcision) and the Torah.

וצריך שיקדים ברית לתורה[77] שזו ניתנה בג' בריתות וזו ניתנה בי"ג בריתות ומבואר שם דענין י"ג בריתות הם י"ג מדה"ר [מדות הרחמים].

and that one must put the covenant before the Torah, for this was given with three covenants and that was given with thirteen covenants; and it is explained there that the thirteen covenants are the Thirteen Attributes of Mercy.

> The Talmud says the covenant should be mentioned before the Torah, since the Torah was given with three covenants and circumcision with thirteen. That discourse explains that the thirteen covenants are the Thirteen Attributes of Mercy.

13 והמשכתם הוא ע"י התורה כו' וז"ש [וזהו שכתוב] ג"כ ומל ה' אלקיך את לבבך ואת לבב[78] זרעך. שיש בזה ר"ת [ראשי תיבות] אלול.[79]

And their drawing down is through the Torah, etc. And this is also [the meaning of] what is written, "And Havayah your G-d will circumcise your heart and the heart of your offspring," in which there are the initials of Elul.

> The drawing down of the Thirteen Attributes comes through the Torah. The verse "Havayah your G-d will circumcise your heart and the heart of your offspring" (Deuteronomy 30:6) also holds the initials of Elul: es levavcha ve'es levav.

והיינו לבוא לבחי' פנימית הלב[80] וכמ"ש באגה"ק [באגרת הקודש] בד"ה אין ישראל נגאלין אלא בצדקה. והמשכה זו היא מבחי' י"ג בריתות שהן י"ג מדה"ר [מדות הרחמים].

That is, to come to the level of the inner dimension (pnimiyus) of the heart, as is explained in Iggeres HaKodesh, in the discourse beginning "Israel will be redeemed only through charity." And this drawing down is from the level of the thirteen covenants, which are the Thirteen Attributes of Mercy.

> Circumcising the heart means reaching its inner dimension, the place of love, as explained in Iggeres HaKodesh in the section beginning "Israel will be redeemed only through charity." This drawing down comes from the thirteen covenants, the Thirteen Attributes of Mercy.

אך המשכה זו הוא ע"י התורה וזהו ענין שושנים וששונים בהלכות וגם כי י"ג מדות שהתורה נדרשת בהן[81, 82] הם[83] מבחינת י"ג מדה"ר [מדות הרחמים]

But this drawing down is through the Torah; and this is the matter of shoshanim (roses) and sheshonim, those who study the laws. And also, the thirteen principles (middos) by which the Torah is expounded are from the level of the Thirteen Attributes (middos) of Mercy;

> Yet this drawing comes through Torah: "roses" and "those who study" the laws. The thirteen principles by which the Torah is expounded also derive from the Thirteen Attributes of Mercy; the same word, middos, names both.

ולכן נז' [נזכר] בגמרא ורחמנא אמר[84, 85] והיינו שבהם ועל ידם ההמשכה מתשב"כ [מתורה שבכתב] שהיא חכמה עילאה לתשבע"פ [לתורה שבעל פה] שהיא ח"ת [חכמה תתאה] וזהו והדרת פני זקן[86] זה שקנה חכמה[87] כי הן י"ג ת"ד [תיקוני דיקנא]:[88, 89, 90]

therefore the Gemara mentions, "and the Merciful One said." That is, in them and through them is the drawing down from the Written Torah, which is the supernal Chochmah (wisdom), to the Oral Torah, which is the lower Chochmah (Chochmah Tata'ah). And this is "And you shall honor the face of the elder": "this is one who has acquired wisdom," for they are the thirteen tikkunim of the beard (tikkunei dikna).

> That is why the Talmud speaks of the Torah's words as "the Merciful One said" (Rachmana amar): through the thirteen principles G-d's mercy carries the supernal Chochmah of the Written Torah into the lower Chochmah of the Oral Torah. So "honor the face of the elder" (Leviticus 19:32), the elder being "one who has acquired wisdom" (Kiddushin 32b), points to the thirteen tikkunim of the beard, the Kabbalistic form of the Thirteen Attributes.

IN ONE'S AVODAH

Teshuvah is not only for sins: a person should be returning from his former path all his days. In Elul, when the Thirteen Attributes of Mercy shine from above, he should ask G-d to bring him back and make his return complete, restoring what is lacking both in the mitzvos and in Torah study, since the Torah is the channel through which this mercy is drawn down.

QUESTIONS FOR DISCUSSION

1. Why does the encompassing light let a person rise above his level, while the light that fills all worlds keeps each being in its place?
2. In what sense are the mitzvos greater than Torah study, and in what sense is study greater?
3. If one who returns is forgiven at once, what lack still remains, and what can fill it?
4. The G-dly soul longs for G-d by nature. Why does it still need help from above in order to do teshuvah?
5. How are the thirteen principles of Torah interpretation connected with the Thirteen Attributes of Mercy?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אני לדודי

A collection of transcripts of the Alter Rebbe's maamarim, which the Rebbe's notes cite for this maamar: another record of the same discourse.

KEHOT'S NOTE

ראה לעיל בהערות וציונים מכ"ק אדמו"ר (יט, ב) שמציין לס' מאמרי אדה"ז הנחות הר"פ. ובשינויים בסידור רכה, כ. נאמר בשנת תקס"ז — ראה רשימת המאמרים בריש סה"מ תקס"ז הע' 87. קיצורים והערות באוה"ת פ' ראה ע' תתט, לד"ה אני לדודי . . השני. באוה"ת שה"ש כרך ב ע' תקנז. ראה עוד בהנסמן אודות מאמר זה להלן בהוספות להערות וציונים. וברשימת הכתבי-יד. בד"ה אני לדודי הב' תשמ"ז (הנחה בלתי מוגה) מבאר הקשר בין ב' הדרושים דלעיל לב, א וכאן. שכאן כמו בדרוש הראשון מבאר ענין הארת י"ג מדות הרחמים שבחודש אלול, ומבאר שזהו ענין הרועה בשושנים, שכשם השושנה יש לה תליסר עלין כך גם י"ג מדה"ר, וגם מוסיף ומבאר בארוכה הרמז השני שבמספר י"ג (של עלי השושנה) שהוא כנגד י"ג מדות שהתורה נדרשת בהם . . שבדרוש הראשון מבואר הכלל נקודת ענינו של אלול, משל המלך בשדה, ובדרוש השני מבוארים פרטי העבודה, שזה כולל גם לימוד התורה" ע"ש בארוכה.

2

"I am my Beloved's and my Beloved is mine, who grazes among the roses." The maamar reads its first words as the initials of Elul and its roses as the Thirteen Attributes of Mercy.

Song of Songs 6:3 שיר השירים ו:ג

אֲנִי לְדוֹדִי וְדוֹדִי לִי הָרֹעֶה בַּשּׁוֹשַׁנִּים׃

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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

3 הרועה בשושנים

As the note quotes it: the first "Ani LeDodi" discourse does not quote the words "who grazes among the roses" and this one does, because the first is mainly about the arousal from below that is Elul's content, while this one is mainly about the illumination of the Thirteen Attributes of Mercy in Elul.

KEHOT'S NOTE

"בד"ה אני לדודי הראשון [— לעיל לב, א] אינו מעתיק התיבות "הרועה בשושנים" (המרמזות על י"ג מדות הרחמים), ובד"ה אני לדודי השני מעתיקו — אף שגם במאמר הא' מבאר אודות הארת י"ג מדות הרחמים — כי נקודה העיקרית של מאמר הראשון (שהיא המודגשת תיכף בתחילת המאמר) היא ע"ד תוכנו של חודש אלול — אתעדל"ת (אלא שאח"כ מבאר ג"כ ע"ד האתעדל"ע (לעורר עבודת אלול) — הארת י"ג מדות הרחמים). משא"כ במאמר השני, שעיקרו בא לבאר ענין הארת י"ג מדות הרחמים דאלול". — לקו"ש חכ"ט ע' 164 הערה 21. ראה שיחת ר"ח אלול תשמ"ז.

4 שושנה יש בה תליסר עלין

The Mitteler Rebbe's explanations of the Zohar open with this same passage on the rose and its thirteen leaves.

KEHOT'S NOTE

הקדמת הזהר בתחלתה. וראה ביאוה"ז לכ"ק אדה"א בתחלתו. ביאוה"ז להצ"צ כרך ב' ע' תקצט ואילך. הובא ריש הקדמת זהר בראשית ר' חזקי' פתח, תליסר עלין תליסר מכילן דרחמי. ועי' ת"ז ריש תכ"א. ועי' זח"ג (רלג, ב). [כ].

5 שושנה יש בה תליסר עלין

The opening of the Zohar: as the rose among the thorns has thirteen leaves, the Congregation of Israel has thirteen attributes of mercy surrounding it. The Alter Rebbe draws from it the identification of the roses with the Thirteen Attributes.

Zohar, Introduction 1:1-2:4 ספר הזהר, הקדמה א:א-ב:ד

1This chapter, a preliminary exposition of Gen. 1, serves to introduce the reader to the circle of R. Simeon and his colleagues, and to give him an idea of the scope and nature of their discussions. It is somewhat more discursive and fanciful than the main body of the Zohar. Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. 2, 2). 'What', he said, 'does the lily symbolise? It symbolises the Community of Israel. As the lily among thorns is tinged with red and …

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

6 מ' יום שעלה משה . . ומה הראשונים ברצון

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

KEHOT'S NOTE

ראה רש"י דברים ט, יח.

7 ומה ימים הראשונים ברצון

Rashi counts Moshe's three periods of forty days on the mountain: the last, which ended on Yom Kippur, was with favor like the first, while the middle forty were in anger. The forty days from Rosh Chodesh Elul are therefore a time of favor.

Rashi on Deuteronomy 9:18 רש"י על דברים ט:י"ח

… בָּרָצוֹן שָׁלֵם, שֶׁנֶּאֱמַר בָּאַרְבָּעִים שֶׁל לוּחוֹת אַחֲרוֹנוֹת (דברים י') וְאָנֹכִי עָמַדְתִּי בָהָר כַּיָּמִים הָרִאשֹׁנִים, מַה הָרִאשׁוֹנִים בְּרָצוֹן אַף הָאַחֲרוֹנִים בְּרָצוֹן, אֱמֹר מֵעַתָּה אֶמְצָעִיִּים הָיוּ בְּכַעַס׃

AND I FELL DOWN BEFORE THE L-RD, AS AT THE FIRST, FORTY DAYS, as it is said (Exodus 32:30) "And now I will go up to the L-rd, perhaps I may atone [for your sin]". At that ascent, which was the second I made, I tarried there forty days — consequently these terminated on the twenty-ninth of Ab, since he had ascended on the eighteenth of Tammuz. On that same day in Ab He became reconciled with Israel and said to Moses (Exodus 34:1) …

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)

8 **מי א-ל כמוך**

"Who is a G-d like You, Who bears iniquity and passes over transgression…": the opening of the prophet's thirteen attributes of mercy, among them "bearing iniquity," the source of teshuvah.

Micah 7:18 מיכה ז:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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

KEHOT'S NOTE

מיכה ז, יח.

9 **א-ל רחום וחנון**

"Havayah, Havayah, G-d, merciful and gracious…": the Thirteen Attributes of Mercy that G-d revealed to Moshe when He forgave Israel after the Golden Calf.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו. ההפרש בין 3 הפסוקים ראה אוה״ת פ׳ ראה ע׳ תתז. ד״ה אני לדודי תרל״ח ע׳ ערה.

10 **שהוא ר״ת אלול**

The note says the source for this acronym was already given in the notes to the first "Ani LeDodi" discourse, which explains that Elul is the time when the Thirteen Attributes of Mercy are revealed.

KEHOT'S NOTE

נסמן לעיל לב, א.

PARAGRAPH 2

11 **אומרים בעשי״ת ויעבור ה׳**

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

KEHOT'S NOTE

ראה טושו״ע או״ח רסתקפ״א.

12 **ויעבור הוי׳**

"And Havayah passed before him and proclaimed: Havayah, Havayah, G-d, merciful and gracious…": the verse that introduces the Thirteen Attributes of Mercy, recited in the Ten Days of Teshuvah.

Exodus 34:6 שמות ל״ד:ו׳

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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13 **דהנה התשובה אינה על עוונות דוקא**

The Alter Rebbe's short discourses, which the note gives as a further place for the point made here, that teshuvah is not only for sins.

KEHOT'S NOTE

ראה בהנסמן להלן בהוספות להערות וציונים. וראה גם ס׳ מאמרי אדה״ז הקצרים ע׳ תקפד.

14 **כל ימיו בתשובה**

Rabbi Eliezer taught to return one day before one's death; since no one knows that day, one returns every day, "and so all his days are in teshuvah." The Alter Rebbe infers that teshuvah is not only for sins.

Shabbat 153a שבת קנ״ג א

KEHOT'S NOTE

שבת קנג, א.

15 **והחזירנו בתשובה שלמה**

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

KEHOT'S NOTE

תפלת ש״ע דחול.

16 **תלמוד גדול שמביא לידי מעשה**

Rabbi Tarfon said action is greater, Rabbi Akiva said study is greater, and all answered that study is greater because study brings to action. The maamar explains both views through the two kinds of light.

Kiddushin 40b:8–9 קידושין מ׳ ב:ח׳-ט׳

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּית בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלְקָה אַרְבָּעִים שָׁנָה, לְתִרּוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לְשִׁמְיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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

17 **את השמים ואת הארץ אני מלא**

"Do I not fill the heavens and the earth? says Havayah." The Alter Rebbe will read this as the light that encompasses all worlds, present everywhere equally.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה׳ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה׳

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי׳ כג, כד.

18 **יהי אור**

"And G-d said, Let there be light": one of the Ten Utterances through which the world was created. Through them the light that fills all worlds gives each creature its life.

Genesis 1:3 בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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KEHOT'S NOTE

בראשית א, ג.

19 **בדבר ה'**

"By the word of Havayah the heavens were made": creation comes through G-d's speech, the channel of the light that fills all worlds.

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

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

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KEHOT'S NOTE

תהלים לג, ו.

20 **מלא כל הארץ כבודו**

The words here quote Isaiah 6:3; the passage is shown below.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישעי' ו, ג.

21 **כל חד לפום שיעורא דילי'**

The Zohar's expression "each one according to his measure." The Alter Rebbe uses it for the light that fills all worlds, which gives each creature life according to its capacity.

Zohar I, 103a זח״א קג, א

KEHOT'S NOTE

זח״א קג, א.

PARAGRAPH 4

22 **שוה ומשוה**

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

KEHOT'S NOTE

פיוט וכל מאמינים.

23 **את השמים ואת הארץ אני מלא**

"Do I not fill the heavens and the earth?" G-d speaks of Himself filling all, which the Alter Rebbe identifies with the light that encompasses all worlds.

Jeremiah 23:24 ירמיהו כ״ג:כ״ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'׃

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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24 **דלית אתר פנוי מיני'**

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

KEHOT'S NOTE

ת״ז תנ״ז. ת״ע קכב, ב [כ].

25 **דלית אתר פנוי מיניה**

The Tikkunei Zohar says that G-d is found in all the Sefiros, the worlds and the angels, "for there is no place empty of Him, neither above nor below." Here it describes the light that encompasses all worlds.

Tikkunei Zohar 91b:6 תקוני הזהר צ״א ב:ו׳

... יהו״ה בְּכָל סְפִירָן, וּבְכָל כָּרְסַיָּין, וּבְכָל מַלְאָכִין, וּבְכָל אֵבֶר וְאֵבֶר דְּבַר נַשׁ, דְּלֵית אֲתַר פָּנוּי מִנֵּיהּ לָא בְּעִלָּאִין וְלָא בְּתַתָּאִין, יהו״ה לָא אִתְקְרֵי בְּיִחוּדָא דְּאַרְבַּע אַתְוָון אֶלָּא בְּעִלַּת הָעִלּוֹת דְּמְיַחֵד לוֹן, וּבְגִין דְּאִיהוּ מְיַחֵד

Tikkunei Zohar - Vocalized (Public Domain)

26 **דלית אתר פנוי מיניה**

A second passage: He is between every limb, above and below and on all four sides, "there is no place empty of Him," like the soul that is found in every limb of the body.

Tikkunei Zohar 122b:5 תקוני הזהר קכ״ב ב:ה׳

וּבְכָל אֵבֶר וְאֵבֶר אִיהוּ יהו״ה, וְאִיהוּ שַׁעוּרָא דְּכָל אֵבֶר וְאֵבֶר, בְּגַוָּהָא בָּאָרְכָּא עִילָּא וְתַתָּא, וּלְאַרְבַּע סִטְרִין, וְאִיהוּ בֵּין כָּל אֵבֶר וְאֵבֶר, לֵית אֲתַר פָּנוּי מִנֵּיהּ, כְּנִשְׁמָתָא דְּאִשְׁתְּכַחַת בְּכָל אֵבֶר וְאֵבֶר דְּגוּפָא, וְאִית אֵבֶר עִלָּאָה דְּאִתְקְרֵי יהו״ה עַל שְׁמֵיהּ, דְּשָׁלְטָנוּתֵיהּ בַּאֲתַר יְדִיעָא, הֲדָא הוּא דִּכְתִיב (זכריה יד ט) וְהָיָה יהו״ה לְמֶלֶךְ עַל כָּל הָאָרֶץ.

Tikkunei Zohar - Vocalized (Public Domain)

27 **אין כבוד אלא תורה**

The Kehot note cites this Zohar passage together with the Mishnah for "there is no glory but Torah."

Zohar III, 81b זח״ג פא, ב

KEHOT'S NOTE

אבות פ״ו, מ״ג. זח״ג פא, ב.

28 **אין כבוד אלא תורה**

"There is no glory but Torah, as it says, 'The wise shall inherit glory.'" This lets the Alter Rebbe identify the "glory" that fills the earth with Torah.

Pirkei Avot 6:3 משנה אבות ו׳:ג׳

... וַהֲלֹא דְבָרִים קַל וָחֹמֶר, וּמַה דָּוִד מֶלֶךְ יִשְׂרָאֵל, שֶׁלֹּא לָמַד מֵאֲחִיתֹפֶל אֶלָּא שְׁנֵי דְבָרִים בִּלְבַד קָרְאוֹ רַבּוֹ אַלּוּפוֹ וּמְיֻדָּעוֹ, הַלּוֹמֵד מֵחֲבֵרוֹ פֶּרֶק אֶחָד אוֹ הֲלָכָה אַחַת אוֹ פָּסוּק אֶחָד אוֹ דִבּוּר אֶחָד אוֹ אֲפִלּוּ אוֹת אַחַת, עַל

אַחַת כַּמָּה וְכַמָּה שֶׁצָּרִיךְ לְנַהוֹג בּוֹ כָּבוֹד. וְאֵין כָּבוֹד אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר (משלי ג) כָּבוֹד חֲכָמִים יְנְחָלוּ, (משלי כח) וּתְמִימִים יְנְחֲלוּ טוֹב, וְאֵין טוֹב אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר (משלי ד) כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the …

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29 **ע"פ כי על כל כבוד חופה**

The text's own cross-reference, to the discourse on "For over all the glory shall be a canopy" (Isaiah 4:5).

KEHOT'S NOTE

לקמן שה"ש מז, ב.

30 **כי על כל כבוד חופה**

"For over all the glory shall be a canopy": the verse of the discourse to which the text's own parenthesis refers, on "glory" and what surrounds it.

Isaiah 4:5 ישעיהו ד:ה

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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31 **דאורייתא מחכמה נפקת**

A further place, cited in the Kehot note, where the Zohar says the Torah comes from Chochmah.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

32 **דאורייתא מחכמה נפקת**

Another place in the Zohar, cited in the Kehot note, for the Torah's source in Chochmah.

Zohar, Kedoshim 1:6–3:13 ספר הזהר, קדושים א':ו-ג':י"ג

33 **דאורייתא מחכ' נפקת**

The Zohar's principle that the Torah issues from supernal Chochmah; it is why Torah is tied to the inward light that can be grasped.

Zohar II, 121b זח"ב קכא, ב

Zohar III, 81a זח"ג פא, א

KEHOT'S NOTE

זח"ב קכא, ב. וראה שם פה, א. זח"ג פא, א.

34 **אבל ע"י המצות נמשך גילוי אור מבחי' סוכ"ע שהוא בחי' המקיף**

In his notes on this maamar the Tzemach Tzedek writes that the statement needs further thought, since an encompassing light (makif) is one by which the vessel is not affected; he suggests that the makif drawn by the mitzvos may still be nearer than the aspect in which sovev gives life even to evil.

KEHOT'S NOTE

באוה"ת פ' ראה ע' תתט כ' "וצ"ע בענין המקיף שאין הכלי מתפעל ממנו, דמ"מ אפי"ל שקרוב יותר מבחי' מה שסוכ"ע מחי' גם את הרע והמי'" ע"ש.

PARAGRAPH 5

35 **שהתו' נעשה מזון לנפש האלקית**

The Kehot notes cite this page of the Zohar for both images used here: Torah as the soul's food and the mitzvos as the garments of the soul.

Zohar II, 210a זח"ב רי, א

KEHOT'S NOTE

ראה זח"ב רי, א.

36 **ותורתך בתוך מעי**

"To do Your will, my G-d, I desire, and Your Torah is within my innards": Torah taken inside like food.

Psalms 40:9 תהילים מ:ט

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹקַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

תהלים מ, ט.

37 **ואשים דברי בפיך**

"And I have put My words in your mouth": G-d's own words become a person's words, the inward grasp that comes through Torah.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע' נא, טז.

38 **המצות נעשים לבושים**

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

KEHOT'S NOTE

זח"ב רי, סע"א.

39 **בד"ה מזמור שיר חנוכת הבית**

The discourse on "A psalm, a song of the dedication of the House" sets out the three levels of food, garments and houses: food becomes the body's inner life, garments surround the person closely, and a house surrounds him from a distance.

KEHOT'S NOTE

לקמן פ' ברכה צח, ד ואילך.

40 **מזמור שיר חנוכת הבית**

"A psalm, a song of the dedication of the House, by David": the verse of the discourse on food, garment and house to which the text refers.

Psalms 30:1 תהילים ל:א

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

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

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PARAGRAPH 6

41 **תחת אשר לא עבדת**

"Because you did not serve Havayah your G-d with joy and with gladness of heart, more than an abundance of everything." The Alter Rebbe reads "more than an abundance of everything" as joy in the mitzvos greater even than Gan Eden.

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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KEHOT'S NOTE

דברים כח, מז.

42 **תלמוד גדול שמביא לידי מעשה**

The Sages' conclusion that study is greater because it brings to action. The Alter Rebbe explains it as Torah being the intermediary through which the mitzvos draw down the encompassing light.

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הֲיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כּוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תַּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֶלְקָה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעְשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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PARAGRAPH 7

43 **היום לעשותם**

"And you shall keep the commandment, the statutes and the ordinances that I command you today, to do them." The Alter Rebbe stresses "today": this world is the world of action.

Deuteronomy 7:11 דברים ז':י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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KEHOT'S NOTE

דברים ז, יא. ראה גם לעיל פ' פנחס עה, ב ובמ"מ לשם.

44 **בעוה"ז . . ויכולים לעשות תשובה**

Rabbi Yehoshua ben Levi: "today to do them," and not tomorrow to do them; today to do them, and not today to receive their reward. This world is for action, the next for reward.

Avodah Zarah 3a עבודה זרה ג' א

KEHOT'S NOTE

ע"ז ג, א. וש"נ.

45 **כף הקלע**

"And the souls of your enemies He will sling out, as from the hollow of the sling": the source of the image of the soul's cleansing after death.

I Samuel 25:29 שמואל א כ"ה:כ"ט

וַיָּקָם אָדָם לְרָדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

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

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46 **שבעוה"ב אמרו יושבין ונהנין**

"In the World to Come there is no eating and no drinking… but the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." Here it shows that the World to Come is a revealed comprehension of G-dliness.

Berakhot 17a ברכות י"ז א

KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 8

47 **אבל בעולם הזה יש בחי' הארת סוכ"ע**

The Tzemach Tzedek asks: since sovev shines on all worlds equally, how can one say it shines in this world and not in the World to Come? He explains that there is a near

makif and a far makif, and the near makif shines in this world and not in the World to Come.

KEHOT'S NOTE

באוה"ת פ' ראה ע' תתט (הערות למאמר זה) כ': "לכאורה קשה הרי סוכ"ע מאיר לכל העולמות בהשוואה א' א"כ איך שייך לומר שמאיר בעוה"ז ולא בעוה"ב" ע"ש שמבאר שיש מקיף הקרוב ומקיף הרחוק. ומקיף הקרוב מאיר בעוה"ז ולא בעוה"ב".

48 ואם צדקת

"If you are righteous, what do you give Him, or what does He receive from your hand?" Before G-d's encompassing light, the righteous and the wicked are equal.

Job 35:7 איוב ל"ה:ז'

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

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

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KEHOT'S NOTE

איוב לה, ז.

49 כעת רשע גמור . . להיות צ"ג

One who betroths a woman "on condition that I am righteous" is betrothed even if he is completely wicked, for he may have had a thought of teshuvah. A single moment of return can turn a completely wicked person into a righteous one.

Kiddushin 49b:4–5 קידושין מ"ט ב:ד'-ה'

"עַל מְנָת שֶׁאֲנִי צַדִּיק" - אֲפִילּוּ רָשָׁע גָּמוּר - מְקוּדֶּשֶׁת, שֶׁמָּא הִרְהֵר תְּשׁוּבָה בְּדַעְתּוֹ. "עַל מְנָת שֶׁאֲנִי רָשָׁע" - אֲפִילּוּ צַדִּיק גָּמוּר - מְקוּדֶּשֶׁת, שֶׁמָּא הִרְהֵר דָּבָר עֲבוֹדָה זָרָה בְּדַעְתּוֹ. עֲשָׂרָה קַבִּים חָכְמָה יָרְדוּ לָעוֹלָם, תִּשְׁעָה נָטְלָה אֶרֶץ יִשְׂרָאֵל וְאֶחָד כָּל הָעוֹלָם כּוּלּוֹ. עֲשָׂרָה קַבִּים יוֹפִי יָרְדוּ לָעוֹלָם, תִּשְׁעָה נָטְלָה יְרוּשָׁלַיִם וְאֶחָד כָּל הָעוֹלָם כּוּלּוֹ. עֲשָׂרָה קַבִּים עֲשִׁירוּת יָרְדוּ לָעוֹלָם, תִּשְׁעָה נָטְלָה רוֹמִי וְאֶחָד כָּל הָעוֹלָם כּוּלּוֹ. עֲשָׂרָה קַבִּים עֲנִיּוּת יָרְדוּ לָעוֹלָם, תִּשְׁעָה נָטְלָה ...

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KEHOT'S NOTE

ראה קידושין מט, ב.

50 ע"פ צו את בנ"י

The discourse on "Command the children of Israel... My offering, My bread" asks why "a pleasing fragrance" is said of the offerings in particular, and begins its answer with "today to do them": this world alone is the world of action.

KEHOT'S NOTE

לעיל פ' פנחס עה, ב.

51 צו את בנ"י ואמרת אליהם את קרבני לחמי

"Command the children of Israel and say to them: My offering, My bread...": the verse of the discourse to which the Alter Rebbe refers for this idea.

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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52 יפה שעה אחת בתשובה

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

KEHOT'S NOTE

אבות ד, יז.

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

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The Alter Rebbe explains why: this world has the encompassing light.

Pirkei Avot 4:17 משנה אבות ד':י"ז

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

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

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54 ביו"ד נברא העוה"ב

The Talmud says the World to Come was created with the letter yud and this world with the letter hei. The yud, the smallest letter, points to the contraction through which the World to Come is revealed.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 9

55 כפי מספר מה שצריך לברר שבכל יום מברר

There the Alter Rebbe explains that a person's years are numbered and measured, that each day his inclination grows strong against him and he must draw down fire from above, and that the G-dly soul needs no repair for itself: the days are given for the work of refining.

KEHOT'S NOTE

ראה לקמן פ' תצא לד, ג ואילך.

PARAGRAPH 10

56 **לא זז משם עד שמוחלין לו**

One who transgressed a positive commandment and returned does not move from there until he is forgiven. The Alter Rebbe adds that forgiveness still leaves the lack of the light that was not drawn down.

Yoma 86a:7 יומא פ"ו א:ז

עָבַר עַל עֲשֵׂה וְשָׁב — אֵינוֹ זָז מִשָּׁם עַד שֶׁמּוֹחֲלִין לוֹ, שֶׁנֶּאֱמַר: "שׁוּבוּ בָנִים שׁוֹבָבִים". עָבַר עַל לֹא תַעֲשֶׂה וְעָשָׂה תְּשׁוּבָה — תְּשׁוּבָה תּוֹלָה, וְיוֹם הַכִּפּוּרִים מְכַפֵּר. שֶׁנֶּאֱמַר: "כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם מִכֹּל חַטֹּאתֵיכֶם". עָבַר עַל כָּרֵיתוֹת וּמִיתוֹת בֵּית דִּין וְעָשָׂה תְּשׁוּבָה — תְּשׁוּבָה וְיוֹם הַכִּפּוּרִים תּוֹלִין, וְיִסּוּרִין מְמָרְקִין. שֶׁנֶּאֱמַר: "וּפָקַדְתִּי בְשֵׁבֶט פִּשְׁעָם וּבִנְגָעִים עֲוֹנָם".

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KEHOT'S NOTE

יומא פו, א. וש"נ.

57 **השיבנו אליך**

"Bring us back to You, Havayah, and we shall return": the request that G-d Himself begin the return.

Lamentations 5:21 איכה ה:כ"א

הֲשִׁיבֵנוּ ה' אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

Turn Thou us unto Thee, O L-RD, and we shall be turned; Renew our days as of old.

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58 **אתה תערה עלינו רוח ממרום**

"Until a spirit is poured upon us from on high": the Alter Rebbe reads "Bring us back" as a request for such a spirit from above.

Isaiah 32:15 ישעיהו ל"ב:ט"ו

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֵחָשֵׁב:

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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KEHOT'S NOTE

ראה ישעי' לב, טו.

59 **מי אל כמוך נושא עון**

"Who is a G-d like You, Who bears iniquity": the Thirteen Attributes from which the mercy that arouses teshuvah comes.

Micah 7:18 מיכה ז:י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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60 **ה' ה' אל רחום**

"Havayah, Havayah, G-d, merciful and gracious": the Thirteen Attributes said throughout the year, which the Alter Rebbe calls mercy for the life of the body.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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61 **הרועה בשושנים**

"Who grazes among the roses": the Shepherd who feeds Israel with the Thirteen Attributes revealed in Elul.

Song of Songs 6:3 שיר השירים ו:ג'

אֲנִי לְדוֹדִי וְדוֹדִי לִי הָרֹעֶה בַּשּׁוֹשַׁנִּים:

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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62 **ונתתי עשב בשדך לבהמתך**

"And I will give herbage in your field for your cattle": from the second paragraph of the Shema. The Alter Rebbe reads the cattle as the animal and intellectual souls and the herbage as the angels.

Deuteronomy 11:15 דברים י"א:ט"ו

וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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63 **שתים לפניה**

"In the morning one says two blessings before it and one after it": the blessings before the Shema, the first of which is Yotzer.

Mishnah Berakhot 1:4 משנה ברכות א:ד'

בַּשַּׁחַר מְבָרֵךְ שְׁתַּיִם לְפָנֶיהָ וְאַחַת לְאַחֲרֶיהָ, וּבָעֶרֶב שְׁתַּיִם לְפָנֶיהָ וּשְׁתַּיִם לְאַחֲרֶיהָ. אַחַת אֲרֻכָּה וְאַחַת קְצָרָה. מָקוֹם שֶׁאָמְרוּ לְהַאֲרִיךְ, אֵינוֹ רַשַּׁאי לְקַצֵּר. לְקַצֵּר, אֵינוֹ רַשַּׁאי לְהַאֲרִיךְ. לַחְתֹּם, אֵינוֹ רַשַּׁאי שֶׁלֹּא לַחְתֹּם. וְשֶׁלֹּא לַחְתֹּם, אֵינוֹ רַשַּׁאי לַחְתֹּם:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

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64 **נר ה' נשמת אדם**

"The soul of man is the lamp of Havayah": the G-dly soul, like a flame, rises by its nature toward its source.

Proverbs 20:27 משלי כ:כ"ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כז.

65 **עשב הם המלאכים שלוחי ההשפעה**

The Tzemach Tzedek notes that in the discourse "Ve'eleh HaMishpatim" (in Torah Ohr) esev (herbage) is explained as ayin-beis and shin, while here it is explained as the influence from the Chayos of the Chariot and the level of the Ofanim, and he leaves this for further study.

KEHOT'S NOTE

באוה"ת כאן ע' תתי כ' "וע' בד"ה ואלה המשפטים [— בתו"א] שם פי' עשב ע"ב שין, וכאן מפרש שזהו השפעה מחיות המרכבה ומבחי' אופנים, וצ"ע".

66 **וכמ"ש בזהר פ' בראשית די"ח ע"ב**

The Tzemach Tzedek's explanations of this passage of the Zohar on "He causes grass to sprout for the cattle," which the text cites; there he also refers to Likkutei Torah, Emor 36a.

KEHOT'S NOTE

נתבאר בביאוה"ז להצ"צ כרך א ע' ז ובכרך ב ע' תרז ואילך, ושם מציין ללקו"ת פ' אמור לו, א.

67 **מצמיח חציר לבהמה**

"He causes grass to sprout for the cattle, and herbage for the service of man": the verse the Zohar expounds here.

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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68 **מצמיח חציר לבהמה אלף טורין**

The Zohar on "He causes grass to sprout for the cattle," which the text itself cites (Parshas Bereishis, folio 18b) for the herbage as the angels' influence that helps a person transform the animal soul.

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז:ע'-ח:פ"ג

The same is referred to in the words, "My bow I have set in the cloud" (Gen. 9, 13): to wit, from the day on which the world was created. On the day of cloud, when the bow, "the appearance of the likeness of the glory of the L-rd" appeared, the Left arose in might. Then "Rachel went forth and had pain in childbirth". With her appeared Michael on one side, Raphael on another, and Gabriel on a third, these being the colours which appeared in the "likeness". Hence "the …

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

69 **בד"ה כי תצא**

The text's own cross-reference, to the opening discourse of Ki Seitzei.

KEHOT'S NOTE

לקמן ר"פ כי תצא.

70 **תשובה שהיא בחילא יתיר**

The Zohar teaches that the one who returns draws near "with greater strength" than the completely righteous. The Alter Rebbe adds that this strength is beyond the soul's own power.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב.

71 **ע"פ כריח שדה אשר ברכו ה'**

There the "field" is Malchus of Atzilus, which has two raisings of mayin nukvin: one by its nature and of itself, and one that needs help from above because it has no strength to rise by itself, which draws the encompassing light.

KEHOT'S NOTE

תו"א כ, ד.

72 **כריח שדה אשר ברכו ה'**

"See, the fragrance of my son is like the fragrance of a field which Havayah has blessed": Yitzchak's words when he smelled Yaakov's garments.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׃

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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73 **ריח בוגדיו**

The Midrash on "and he smelled the fragrance of his garments" tells of men who had betrayed and then returned, reading begadav (his garments) as bogdav (his traitors).

Bereshit Rabbah 65:22 בראשית רבה ס"ה:כ"ב

… את נושקני בקבורה, ואין אחר נושקני בקבורה. ויגש וישק לו וירח את ריח בגדיו אמר רבי יוחנן: אין לך דבר שריחו קשה מן השטף הזה של עזים, ואת אמרת וירח את ריח בגדיו ויברכהו?! אלא, בשעה שנכנס אבינו יעקב אצל אביו, נכנסה עמו גן עדן, הדא הוא דאמר לו: ראה ריח בני כריח שדה. ובשעה שנכנס עשו אצל אביו, נכנסה עמו גיהינום, היך מה דאת אמר: (משלי כ): בא זדון ויבא קלון. דבר אחר: וירח את ריח בגדיו ויברכהו, כגון יוסף משיתא, ויקום איש צרורות יוסף משיתא. בשעה שבקשו …

"He did not recognize him, because his hands were hairy like the hands of his brother Esau, and he blessed him" (Genesis 27:23). "He did not recognize him" - when wicked people were produced from him, he [Isaac] did not recognize them. "His father Isaac said to him: Approach and kiss

me, my son" (Genesis 27:26). "Approach and kiss me" - he said to him: 'You will be adjacent to me in burial, but no other will be adjacent to me in burial.' "He approached and kissed him, and he ...

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KEHOT'S NOTE

ב"ר סה, כב. ברש"י שם.

PARAGRAPH 11

74 א"ת שושנים אלא ששונים

On "his lips are roses" (Song of Songs 5:13) the Talmud says, "Do not read shoshanim (roses) but sheshonim (who study)." The Alter Rebbe uses it to find Torah study in "who grazes among the roses."

Shabbat 30b:6 שבת ל׳ ב:ו׳

אִינִי, וְהָאָמַר רַב גִּידֵּל אָמַר רַב: כָּל תַּלְמִיד חָכָם שֶׁיּוֹשֵׁב לִפְנֵי רַבּוֹ וְאֵין שִׂפְתוֹתָיו נוֹטְפוֹת מָר, תְּכָרֶינָה, שֶׁנֶּאֱמַר: "שִׂפְתוֹתָיו שׁוֹשַׁנִּים נוֹטְפוֹת מוֹר עוֹבֵר": אַל תִּקְרֵי "מוֹר עוֹבֵר", אֶלָּא "מָר עוֹבֵר". אַל תִּקְרֵי "שׁוֹשַׁנִּים", אֶלָּא "שֶׁשּׁוֹנִים". לָא קַשְׁיָא: הָא בְּרַבָּה וְהָא בְּתַלְמִידָא. וְאִיבָּעֵית אֵימָא הָא וְהָא בְּרַבָּה, וְלָא קַשְׁיָא: הָא מִקַּמֵּי דְּלִפְתַּח, הָא לְבָתַר דְּפָתַח. כִּי הָא דְּרַבָּה מִקַּמֵּי דְּפָתַח לְהוּ לְרַבָּנַן אָמַר מֵילְתָא דִּבְדִיחוּתָא וּבָדְחֵי רַבָּנַן, לְסוֹף יָתֵיב בְּאֵימָתָא וּפָתַח בִּשְׁמַעְתָּא.

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Zohar II, 20b זח"ב כ, ב

KEHOT'S NOTE

שבת ל, ב. ושי"נ. זח"ב כ, ב. רעד, א. וראה באוה"ת פ' ראה ע' תשפה הביאור.

PARAGRAPH 12

75 בד"ה ואכלת ושבעת וברכת

There the Alter Rebbe explains why the blessing for the land must mention the covenant and the Torah, so that one who does not mention them has not fulfilled his obligation: the flow drawn from the higher unity in the blessing "Who nourishes" must be drawn down into the lower unity.

KEHOT'S NOTE

לעיל פ' עקב יד, ד ואילך. באוה"ת כאן מציין לפי"ג ופי"ד שם.

76 ואכלת ושבעת וברכת

"And you shall eat and be satisfied, and you shall bless Havayah your G-d for the good land He has given you": the source of the Grace after Meals and the verse of the discourse cited here.

Deuteronomy 8:10 דברים ח׳:י׳

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹקֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ׃

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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77 וצריך שיקדים ברית לתורה

Pelimo says one must mention the covenant before the Torah in the blessing for the land, "for this was given with three covenants and that with thirteen." The Alter Rebbe reads the thirteen covenants as the Thirteen Attributes of Mercy.

Berakhot 48b:13 ברכות מ"ח ב:י"ג

תַּנְיָא רַבִּי אֱלִיעֶזֶר אוֹמֵר: כָּל שֶׁלֹּא אָמַר "אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה" בְּבִרְכַּת הָאָרֶץ, וּמַלְכוּת בֵּית דָּוִד בְּ"בוֹנֵה יְרוּשָׁלַיִם" — לֹא יָצָא יְדֵי חוֹבָתוֹ. נַחוּם הַזָּקֵן אוֹמֵר: צָרִיךְ שֶׁיְּזַכּוֹר בָּהּ בְּרִית. רַבִּי יוֹסֵי אוֹמֵר: צָרִיךְ שֶׁיְּזַכּוֹר בָּהּ תּוֹרָה. פְּלֵימוֹ אוֹמֵר: צָרִיךְ שֶׁיַּקְדִּים בְּרִית לְתוֹרָה, שֶׁזּוֹ נִתְּנָה בִּשְׁלֹשׁ בְּרִיתוֹת,

There is a teaching : R. Eliezer says : Whoever does not say "a desirable, good and ample land" in the benediction of "the land" and "the kingdom of the house of David" in "Who...rebuildest Jerusalem" has not complied with the requirements of the law. Nahum the Elder says : He must mention the Covenant in the blessing of "the land." R. Jose says : He must mention the Torah therein. Pelemo says : He must refer to the Covenant before the Torah, because the latter was given with a ...

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PARAGRAPH 13

78 את לבבך ואת לבב

The Ba'al HaTurim notes that "es levavcha ve'es levav" are the initials of Elul, and that this is why the custom is to rise early for Selichos from Rosh Chodesh Elul.

Kitzur Ba'al HaTurim on Deuteronomy 30:6 קיצור בעל הטורים על דברים ל׳:ו׳

את לבבך ואת לבב ר"ת אלול. לכך נהגו להשכים להתפלל סליחות מר"ח אלול ואילך. וכן לולא האמנתי לראות בטוב ה', לולא, אותיות אלול. שמאלול ואילך חרדתי נגד ה': את לבבך ואת בגימ' זה לימות המשיח.

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79 ר"ת אלול

The note quotes the Rebbe's list of sources for the acronym Elul in this verse: the Ba'al HaTurim, Abudarham, the Bach on the Tur, Reishis Chochmah and the Shelah.

KEHOT'S NOTE

בעה"ט שם. וכ"ה באבודרהם ס' תפלת ר"ה. ב"ח לטור או"ח סתקפ"א. ר"ח שער התשובה פ"ד (ד"ה עוד). של"ה ריש מס' ר"ה (ריג, א) ועוד" — לקו"ש חכ"ט ע' 170 הערה 29 וראה בפנים שם.

80 לבוא לבחי' פנימית הלב

The summary of chapter 3 of the first Re'eh discourse: first "you shall circumcise the foreskin of your heart," and then "Havayah your G-d will circumcise your heart"; there too "es levavcha ve'es levav" spell Elul, the days of favor.

KEHOT'S NOTE

שזהו עבודת האהבה. ועיג"כ לקו"ת [— ראה] יט, א (בהקיצור לפי"ג. וראה שם בפנים המאמר). וראה אוה"ת [— פי נצבים] ע' אירכג.

as the word of the Merciful One.

Rosh Hashanah 16a ראש השנה ט"ז א

86 והדרת פני זקן

"Rise before the aged and honor the face of the elder." The Alter Rebbe connects "the face of the elder" with the thirteen tikkunim of the beard.

Leviticus 19:32 ויקרא י"ט:ל"ב

מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן וְיָרֵאתָ מֵאֱלֹקֶיךָ אֲנִי ה'

Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy G-d: I am the L-RD.

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KEHOT'S NOTE

ויקרא יט, לד.

87 זה שקנה חכמה

"An elder is only one who has acquired wisdom": the Talmud's reading of "elder" in the verse, which ties it to Chochmah.

Kiddushin 32b:8 קידושין ל"ב ב:ח'

תָּנוּ רַבָּנַן: "מִפְּנֵי שֵׂיבָה תָּקוּם" – יָכוֹל אֲפִילּוּ מִפְּנֵי זָקֵן אַשְׁמַאי? תַּלְמוּד לוֹמַר: "וְזָקֵן", וְאֵין זָקֵן אֶלָּא חָכָם, שֶׁנֶּאֱמַר: "אֶסְפָּה לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל". רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: אֵין זָקֵן אֶלָּא מִי שֶׁקָּנָה חָכְמָה, שֶׁנֶּאֱמַר: "ה' קָנָנִי רֵאשִׁית דַּרְכּוֹ".

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KEHOT'S NOTE

קידושין לב, ב.

88 ומל ה"א את לבבך ואת לבב

"And Havayah your G-d will circumcise your heart and the heart of your offspring, to love Havayah your G-d with all your heart." Its words "es levavcha ve'es levav" spell Elul.

Deuteronomy 30:6 דברים ל':ו'

וּמָל ה' אֱלֹקֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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KEHOT'S NOTE

דברים ל, ו.

89 כי הן י"ג ת"ד

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

KEHOT'S NOTE

ראה פע"ח ש' סליחות, פ"ד.

90 כי הן י"ג ת"ד

The Arizal explains the Thirteen Attributes of Mercy as the thirteen tikkunim of the beard of Z'eir Anpin, and shows where each one is in the beard.

Pri Etz Chaim, Gate of Confession 4 פרי עץ חיים, שער הסליחות ד'

81 י"ג מדות שהתורה נדרשת בהן

The note there observes that the Rashbam (on Bava Basra 111a) and the Kerisus read "the thirteen principles by which the Torah is expounded," although our text of the baraisa reads differently.

Bava Batra 111a:1–2 בבא בתרא קי"א א:א'-ב'

"וְכָל בַּת יְרֻשֶּׁת נַחֲלָה מִמַּטּוֹת בְּנֵי יִשְׂרָאֵל" – הֵיאַךְ בַּת יוֹרֶשֶׁת שְׁנֵי מַטּוֹת? אֶלָּא זוֹ שֶׁאָבִיהָ מִשֵּׁבֶט אֶחָד וְאִמָּהּ מִשֵּׁבֶט אַחֵר, וּמֵתוּ, וְיָרְשָׁתַן. וְאֵין לִי אֶלָּא בַּת, בֵּן מִנַּיִן? אָמַרְתָּ קַל וָחוֹמֶר: וּמָה בַּת, שֶׁהוֹרַע כֹּחָהּ בְּנִכְסֵי הָאָב – יָפָה כֹּחָהּ בְּנִכְסֵי הָאֵם; בֵּן, שֶׁיָּפָה כֹּחוֹ בְּנִכְסֵי הָאָב – אֵינוֹ דִּין שֶׁיָּפָה כֹּחוֹ בְּנִכְסֵי הָאֵם? וּמִמָּקוֹם שֶׁבָּאתָ – מָה לְהַלָּן בֵּן קוֹדֵם לַבַּת, אַף כָּאן בֵּן קוֹדֵם לַבַּת.

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KEHOT'S NOTE

פע"ח ש' עולם העשי' פי"ו. מ"ח מס' תפילת העשי' פי"ט. הרשב"ם (ב"ב קיא, א ד"ה מדין) וכן הכריתות גרס "נדרשת בהן" אבל לא כן היא גירסתנו (סה"מ תש"ח ע' רסה בהערה).

82 י"ג מדות שהתורה נדרשת בהן

The Arizal's teaching that the lower Torah, expounded through the thirteen principles, receives from thirteen supernal attributes of the Written Torah, which is likewise expounded through them.

Pri Etz Chaim, Gate of the World of Action 6:3 פרי עץ חיים, שער עולם העשיה ו':ג'

והנה אין ספק, כי התורה התחתונה שנדרשת בי"ג מדות אלו, שנמשכים אליה מי"ג מדות עליונות תורה שבכתב, הנדרשת בי"ג מדות אלו, דוגמת י"ג אלו. כי כל מה שיש בתחתונים יש בעליונים, ומשם נתפשט בתחתונים. והנה תורה עליונה שהיא ת"ת, נחלקת בסוד ו"ק שבה, כלולה מדין ורחמים, וכללותה הרי י"ג:

Pri Etz Chaim (Public Domain)

83 י"ג מדות שהתורה נדרשת בהן הם מבחי' י"ג מדה"ר

According to the note, this volume gives the identification of the thirteen principles of Torah interpretation with the Thirteen Attributes of Mercy in the name of the Maggid.

KEHOT'S NOTE

ראה בסה"מ תרכ"ו (הוצאת תשמ"ט) ע' דש בשם הרב המגיד נ"ע.

84 ורחמנא אמר

Kehot's note points to Sanhedrin 36a for these words.

Sanhedrin 36a סנהדרין ל"ו א

Chullin 11a חולין י"א א

KEHOT'S NOTE

ב"מ (ג, ב) ואמר רחמנא. ר"ה (ו, ב. טז, ס"א) [רחמנא אמר]. כו, א [דרחמנא אמר]. סנהדרין לו, א [ואמר רחמנא]. מב, ב [ואמר לי' רחמנא]. מג, א. נא, א. עד, א [אמר רחמנא]. צ, א [דרחמנא אמר]. חולין יא, א [דאמר רחמנא]. [כ]. ועוד.

85 ורחמנא אמר

One of the places the Kehot note lists where the Talmud says "the Merciful One said" (Rachmana amar): the Torah

ביאור ע"פ אני לדודי

An explanation on the verse "I am my Beloved's"

Study and action are each "greater" in their own way: the mitzvos come from Keser, the encompassing Divine will above Chochmah, yet it is the Torah, an inner light, that draws that encompassing light into the deed, for every makif is the inner light of a higher level. Teshuvah in Elul reaches higher still, to "the depths" from which the Thirteen Attributes of Mercy shine upon the soul from above.

THE MAAMAR IN BRIEF

This biur explains the preceding discourse on "I am my Beloved's… who shepherds among the roses." It opens with the Talmud's debate whether study or action is greater. The mitzvos refine what fell in the shattering and became Ban, through Mah, the power of bittul. Action is greater because the refined Ban will rise above Mah, and because the mitzvos stem from Keser, the will above Chochmah; study is greater because it is the refining Mah, and because Chochmah descends in its inner essence. The ruling, "study is greater, for it brings to action," means that the Torah draws Keser into the deed. This reconciles "I fill the heavens and the earth" (the mitzvos) with "the whole earth is full of His glory" (the Torah). There are two kinds of makif: the particular light of each mitzvah and the general joy of a mitzvah. The soul descends not for itself but to transform the animal soul. One who has sinned needs teshuvah, which draws from "the depths," the source of the Thirteen Attributes of Mercy that shine from Elul, higher than the year-round "grass" given through the angels. Through the Torah the general makif is drawn, as on Simchas Torah.

OUTLINE

1 **Study or action?** ¶1–2

The Talmud's debate, and its terms: the mitzvos refine physical things fallen from the shattering in the Name Sag, now Ban, into bittul through the Name Mah.

2 **Both sides and the ruling** ¶3–4

Action is greater because the refined Ban will rise above Mah and because the mitzvos come from Keser; study is greater because it is the refining Mah and because Chochmah descends in its essence. The ruling: the Torah draws Keser into the deed.

3 Two verses and two kinds of makif ¶5–6

"I fill the heavens and the earth" is the essence drawn through the mitzvos, "His glory" the radiance drawn through the Torah; the particular "returning" makif of the mitzvos and the general "direct" makif of the joy of a mitzvah.

4 Why the soul descends ¶7

The makif rests in this world through deeds, so life is given for action; the soul needs no rectification for itself and descends to transform the animal soul through Torah and mitzvos.

5 Teshuvah from the depths ¶8

The sinner must draw new lights from the depths, the Malchus of Adam Kadmon, source of the Thirteen Attributes; the two orders of "I am my Beloved's" in Elul and on Yom Kippur; Micah's attributes of Atik above Moshe's; and the "grass" given through the angels to the animal soul.

6 Grass and roses; Torah and the makif ¶9–10

The prayer before the Shema enlists the animal soul; from Elul the higher nourishment of the Thirteen Attributes, revealed by the shofar; and through the Torah the general makif is drawn, since every makif is the inner light of a higher level.

KEY CONCEPTS

Refinement (birur) בירור

Raising the good mixed into physical things that belong to nogah, by using them for a mitzvah, so that they enter holiness and bittul.

The Names Sag, Mah and Ban שם ס"ג, שם מ"ה, שם ב"ן

Spellings of the Name Havayah by their numerical values. The shattering was in Sag; what fell became Ban, physical existence; Mah, bittul, refines it, and after the refinement Ban rises above Mah.

Keser and Chochmah כתר וחכמה

Keser, the Divine will, is the source of the mitzvos and encompasses from above; Chochmah, the Torah, is an inner light. Keser is higher, but only its outer aspect descends, while Chochmah descends in its essence.

Encompassing light (makif) אור מקיף

Light that does not enter the vessel. The "returning" makif overflows from the vessel and stays particular, like hair or a garment; the "direct" makif never enters and is equal from head to foot.

The joy of a mitzvah שמחה של מצוה

The general, direct makif: a joy that takes hold of the whole person alike and is drawn through the Torah, gathered on Simchas Torah.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

Moshe's thirteen, drawn into Z'eir Anpin for the life of this world, and Micah's thirteen, of Atik and Arich Anpin, for the life of souls; the latter are the "thirteen petals" of the rose that shine from Rosh Chodesh Elul.

Days of old (yemei kedem) ימי קדם

The attributes of Atik, higher than the "days of the world" of Z'eir Anpin; they come from the "depth of darkness," the Malchus of Adam Kadmon, and are the "first days" of Elul.

SECTION 1 · ¶1–2

Study or action?

1 ביאור ע"פ אני לדודי[1]

An explanation on the verse "I am my Beloved's."

> This maamar is the "explanation" (biur) of the preceding discourse on "I am my Beloved's and my Beloved is mine, who shepherds among the roses" (Song of Songs 6:3), whose opening words have the initials of Elul. According to the Kehot note, manuscript 1101 has a heading over this maamar in holy handwriting: "An explanation of 'He who shepherds among the roses.'"

2 ביאור ענין מארז"ל [מאמר רבותינו זכרונם לברכה] תלמוד גדול[2] או מעשה גדול ונמנו וגמרו גדול תלמוד שמביא לידי מעשה

An explanation of the matter of the saying of our Sages, of blessed memory: "Is study greater, or is action greater?" And they took a vote and concluded: "Study is greater, for it brings to action."

> The Talmud (Kiddushin 40b) records that the Sages debated whether study or action is greater, and decided that study is greater because it brings to action. The Alter Rebbe will show that each opinion is true in its own way, and that the final ruling joins the two.

הנה מעשה המצות הן בירורי נוגה שמעורב טוב ורע כגון אכילה יש אכילת זולל וסובא ויש שהוא של מצוה כגון אכילת קדשים

Now, the practical performance of the mitzvos consists of refinements (birurim) of nogah, in which good and evil are mixed. For example, eating: there is the eating of "a glutton and a drunkard," and there is eating that is of a mitzvah, such as the eating of holy offerings (kodashim),

> Practical mitzvos are done with physical things that belong to nogah, the realm in which good and evil are mixed, and doing a mitzvah with them is a birur: it separates out the good and raises it to holiness. Eating shows the mixture: the same act can be the gluttony of "a glutton and a drunkard" (Deuteronomy 21:20) or a mitzvah, like eating the meat of holy offerings.

וכמו סעודת שבת[3] והמצות הן בירורים לברר מה שהוא דבר גשמי להיות בבחינת ביטול כי השבירה היתה בשם ס"ג [שם ס"ג] כולו סג יחדו[4] כו'

and like the Shabbos meal. And the mitzvos are refinements: to refine that which is a physical thing, so that it be in a state of self-nullification (bittul). For the shattering was in the Name Sag (63): "All of it has turned back (sag), together," etc.;

> The Shabbos meal is another example of eating that is a mitzvah. Refinement is needed because of the shattering of the vessels, which took place in the Name Sag (numerical value 63); the Alter Rebbe alludes to it with the verse "All of it has turned back (sag)" (Psalms 53:4), where sag means turning away.

ונעשה בי"ן [שם ב"ן] שנפל בשבירה להיות יש ודבר עד שנעשה עולם הגשמי והבירור הוא בשם מ"ה [שם מ"ה] בחי' ביטול.[5]

and it became the Name Ban (52), which fell in the shattering to become a yesh (something) and a davar (a thing), until it became the physical world. And the refinement is through the Name Mah (45), the level of bittul.

> What shattered and fell became the Name Ban (52), the root of independent, physical existence (yesh), until the physical world came about. It is refined through the Name Mah (45), the level of bittul: mah means "what?", the self-effacement of one who regards himself as nothing.

SECTION 2 · ¶3–4

Both sides and the ruling

3 והנה בי"ע הוא קודם התקון משא"כ אצי' הוא לאחר התיקון שכבר נתקן בבחי' ביטול איהו וחיוהי

Now, Beriah, Yetzirah and Asiyah are before the rectification (tikkun), whereas the World of Atzilus (Emanation) is after the rectification, for it has already been rectified in the state of bittul: "He and His life-forces

> Beriah, Yetzirah and Asiyah, the created worlds, are still "before the tikkun (rectification)": the realm where fallen sparks await refinement. Atzilus is "after the tikkun," already wholly in bittul, as the Tikkunei Zohar says of it, "He and His life-forces are one."

חד[6] כנודע מענין התפלה שעד בי"ש [ברוך שאמר] הוא עולם העשי' [העשיה] שהתפלה היא ג"כ בירור דעקימת שפתיו הוי מעשה כו' ובי"ע הם צריכים לתיקון

are one." [This is] as is known from the matter of prayer: up to Baruch She'amar is the World of Asiyah (Action), for prayer too is a refinement, since "moving one's lips counts as an act," etc.; and Beriah, Yetzirah and Asiyah require rectification.

> The order of prayer shows this: its first part, up to Baruch She'amar, corresponds to the World of Asiyah, and prayer is also a refinement, because the Talmud counts even moving one's lips as an act. So it is the created worlds that need rectification.

ולכן הנשמה אי"צ [אין צריך / אינו צריך] תיקון לעצמה[7] כי הנשמה היא מעולם האצילות שהוא אחר התיקון ואפילו נשמה דבי"ע היינו אצילות דבי"ע כי למ"ד [למאן דאמר] כלים דאצילות מתלבשים בבי"ע

Therefore the soul needs no rectification for itself, for the soul is from the World of Atzilus, which is after the rectification. And even a soul of Beriah, Yetzirah and Asiyah is the Atzilus of Beriah, Yetzirah and Asiyah, for according to one view the vessels of Atzilus are vested in Beriah, Yetzirah and Asiyah.

> Hence the soul needs no rectification for itself, since it comes from Atzilus, which is already rectified; even a soul that belongs to the lower worlds comes from the Atzilus within them. This follows the view that vessels of Atzilus are vested in Beriah, Yetzirah and Asiyah, so that an element of Atzilus is present even there.

ולכן אמרו מעשה גדול כי אחר הבירור יהי' [יהיה] שם ב"ן [שם בי"ן] גדול משם מ"ה [שם מ"ה] אשת חיל עט"ב [עטרת בעלה].[8]

This is why they said, "Action is greater": for after the refinement, the Name Ban will be greater than the Name Mah: "A woman of valor is the crown of her husband."

> This explains the view that action is greater: after the refinement, the raised-up Ban will stand higher than Mah, which refined it. "A woman of valor is the crown of her husband" (Proverbs 12:4) expresses this: the receiving side becomes a crown above the giving side.

אך בבחי' אחרת תלמוד גדול שהוא בחי' מ"ה [שם מ"ה] המברר כי התלמוד הוא לבאר המצוה איך תהיה הסוכה והאתרוג כו' בחכמה אתבריו[9, 10] וגם ע"ד הקבלה

But in another respect, study is greater, for it is the level of Mah, which refines; for study is to explain the mitzvah, how the sukkah and the esrog are to be, etc.: "In Chochmah (wisdom) they are refined." And also, according to the Kabbalah,

> From another point of view study is greater, for study is Mah, the refining power itself: it explains how a mitzvah must be done, what makes a sukkah or an esrog valid. That is the meaning of "In Chochmah they are refined": wisdom sorts and refines.

הנה מעשה גדול שהוא מבחי' כתר מלשון כותרת שהוא בבחי' רצון שלמעלה מן החכמה שהיא התורה

action is greater, for it is from the level of Keser (the Crown), from the term koteres, which is the level of will (ratzon) that is above Chochmah, which is the Torah;

> In Kabbalistic terms action is greater, because the mitzvos come from Keser, the Crown, a word related to koteres, the crown-shaped capital that sits atop a pillar. Keser is the Divine will, which is above Chochmah, and Chochmah is the Torah.

והוא בבחינת מקיף והחכמה היא פנימית על כל זה בבחי' אחת החכמה יותר מעולה שמהכתר אינו יורד כ"א בחינת חיצונית כנודע אבל החכמה היא בפנימיותה כו' וכמ"ש במ"א באריכות בביאור ע"פ צאינה וראינה.[11, 12, 13, 14]

and it is in the manner of an encompassing [light] (makif), while Chochmah is inner. Despite all this, in one respect Chochmah is superior: for from Keser nothing descends but the aspect of its outer dimension (chitzoniyus), as is known, whereas Chochmah is [there] in its inner dimension (pnimiyus), etc.; as is explained at length elsewhere, in the explanation on "Go forth and see."

> Keser, like a crown, surrounds from above as a makif, while Chochmah enters within. Yet in one respect Chochmah is superior: only the outer aspect of Keser comes down, while Chochmah comes down in its inner essence; this is explained at length in the explanation on "Go forth and see" (Song of Songs 3:11).

4 ואח"כ נמנו וגמרו גדול תלמוד שמביא לידי מעשה שעם היות שהחכמה היא או"כ [אורות וכלים] והכתר הוא למעלה מהחכמה עם כל זה הרי התהוות המעשה שתהיינה המצות בבחינת כתר ומקיף הוא על ידי התורה

And afterwards they took a vote and concluded: "Study is greater, for it brings to action." For although Chochmah (wisdom) is lights and vessels, and Keser (the Crown) is above Chochmah, nevertheless the very coming into being of the action, so that the mitzvos be on the level of Keser and makif, is through the Torah;

> The final ruling, "study is greater, for it brings to action," is now explained: Chochmah is still "lights and vessels," an inner light within its vessel, and Keser is above it. Nevertheless the very existence of the mitzvos as Keser and encompassing light depends on the Torah.

כי היא הממשכת אור א"ס ב"ה לבחינת המעשה שתהיינה מעשה המצות בבחי' כתר כו' [ועמ"ש בביאור ע"פ ונקדשתי[15] בתוך בנ"י [בני ישראל].[16] בסוף הדרוש ובביאור ע"פ מי מנה[17] כו' רובע ישראל[18] ע"ש].

for it is [the Torah] that draws the Infinite Light (Or Ein Sof), blessed be He, down to the level of action, so that the performance of the mitzvos be on the level of Keser, etc. [And see what is written in the explanation on "I shall be sanctified among the children of Israel," at the end of the discourse, and in the explanation on "Who has counted," etc., "the fourth part of Israel"; see there.]

> For it is the Torah that draws the Infinite Light down into the deed, so that the physical performance of a mitzvah carries Keser. The Alter Rebbe refers to the end of his explanation on "I shall be sanctified among the children of Israel" (Leviticus 22:32) and to his explanation on "Who has counted... the fourth part of Israel" (Numbers 23:10).

SECTION 3 • ¶5-6

Two verses and two kinds of makif

5 ובזה יתורצו השני מקראות שנראים לכאורה כסותרים זה את זה כתוב א' אומר את השמים ואת הארץ אני מלא[19] דמשמע אני ממש מהותו ועצמותו כאדם שאומר ע"ע אני כו'

With this, the two verses that at first glance seem to contradict each other will be reconciled. One verse says, "The heavens and the earth I fill," which implies "I" literally, His being and essence, like a person who says of himself "I," etc.

> Two verses seem to clash. "The heavens and the earth I fill" (Jeremiah 23:24) says "I": G-d's very being and essence, as when a person says "I" of himself.

וכתוב א' אומר מלא כל הארץ כבודו[20] ותרגומו זיו יקריה[21] כו' ולא עצמותו כו' והחילוק הוא כך אני מלא היינו בבחי' המצות שהן בבחי' סוכ"ע כתר ומקיף

And another verse says, "The whole earth is full of His glory," and its Targum is "the radiance of His glory," etc., and not His essence, etc. And the difference is this: "I fill" is in the aspect of the mitzvos, which are on the level of the light that encompasses all worlds (sovev kol almin), Keser (the Crown) and makif.

> "The whole earth is full of His glory" (Isaiah 6:3) speaks only of His glory, which the Aramaic Targum renders "the radiance of His glory": a radiance, not His essence. The answer is that "I fill" refers to the mitzvos, which come from sovev kol almin, the light that encompasses all worlds, from Keser and makif.

ולכן שמים וארץ שוין לגבי בחינה זו [ועמ"ש בפ' עקב סד"ה ואכלת ושבעת[22] וברכת][23] ומקרא דכתיב מכה"כ [מלא כל הארץ כבודו] היינו בבחי' התורה חכמה דאורייתא מחכמה נפקת כו'.

This is why heaven and earth are equal with respect to this level. [And see what is written in Parshas Eikev, at the end of the discourse beginning "And you shall eat and be satisfied, and bless."] And the verse that says, "The whole earth is full of His glory," is in the aspect of the Torah, Chochmah (wisdom), for "the Torah comes forth from Chochmah," etc.

> Before an encompassing light every place is alike, which is why the first verse names heaven and earth together; the bracket refers to the end of the discourse "And you shall eat and be satisfied, and bless" in Parshas Eikev. "His glory" filling the earth refers to the Torah, which "comes forth from Chochmah": an inner light, a radiance that enters each thing in its own measure.

6 והנה יש ב' בחינות מקיפים מקיף החוזר שהוא מקיף פרטי ומקיף הישר שהוא מקיף כללי שמקיף מראשו עד רגלו כו'

Now, there are two kinds of encompassing [lights] (makifim): the returning makif (makif hachozer), which is a particular makif, and the direct makif (makif hayashar), which is a general makif, encompassing from head to foot, etc.

> There are two kinds of makif, encompassing light. The "returning" makif is particular, shaped to what it surrounds; the "direct" makif is general, surrounding the whole from head to foot alike.

והנה מקיף החוזר הוא ענין המצות הוא האור הנמשך ומתפשט בכלי אלא שמפני שאין הכלי יכול להכיל ולסבול האור חוזר ויוצא לחוץ ונעשה אור מקיף על הכלי

Now, the returning makif, which is the matter of the mitzvos, is the light that is drawn down and spreads into the vessel; but because the vessel cannot contain and bear the light, it turns back and goes outside and becomes an encompassing light over the vessel.

> The returning makif is the light of the mitzvos: it first enters the vessel, but because the vessel cannot hold all of it, the excess turns back outward and surrounds the vessel. Since it comes out of the vessel's own measure, it remains particular.

והיינו ענין שערות שהם מותרי מוחין והשערות הם בחי' לבושים שהן המצות כי המצות הן לבושים כנודע

This is the matter of hair, which is the surplus of the intellect (mochin). And the hairs are in the category of garments, which are the mitzvos, for the mitzvos are garments, as is known.

> Hair illustrates this: in Kabbalah hair is the surplus of the light of the brain, more than the head can contain, which grows outward. Hairs are a kind of garment, and the mitzvos are known as garments of the soul.

אבל המקיף הכללי הוא המקיף שלגודל אורו אינו יכול ליכנס כלל בכלי והוא ענין שמחה של מצוה שהשמחה היא בחי' מקיף

But the general makif is the makif that, because of the greatness of its light, cannot enter the vessel at all. This is the matter of the joy of a mitzvah, for joy is in the category of makif,

> The general makif is a light so great that it cannot enter the vessel at all. This is the joy of a mitzvah: joy is such an encompassing light, beyond the details of the act.

שהוא בהשוואה א' מראשו עד רגלו הכל בבחי' אחת ואינה בבחינת התחלקות פרטיים לפי הבחינה פרטית

which is in one equal measure from head to foot, all on one level, and is not divided into particulars according to the particular aspect,

> Joy is the same from head to foot: it takes hold of the whole person alike and does not divide according to each limb or faculty.

כמו שהוא ענין לבושים שמתלבשת בכל בחינה לפי מה שהוא משא"כ מקיף הכללי כנ"ל. [ועמ"ש מענין שמחה של מצוה ע"פ אסרי לגפן[24,25] ובביאור ע"פ צאינה וראינה הנזכר לעיל].[26]

as is the case with garments, where it is clothed in each aspect according to what that aspect is; which is not so with the general makif, as mentioned above. [And see what is written on the matter of the joy of a mitzvah on the verse "Binding his foal to the vine," and in the explanation on "Go forth and see" mentioned above.]

> A garment, by contrast, is shaped to each limb; the general makif is not. The bracket refers to the discussion of the joy of a mitzvah on "Binding his foal to the vine" (Genesis 49:11) in Torah Ohr, and to the explanation on "Go forth and see" mentioned earlier.

SECTION 4 · ¶7

Why the soul descends

7 והנה לכך נאמר היום לעשותם[27] שבועה"ז [שבעולם הזה] דוקא הוא השראת המקיף שהוא בהעלם כו' [כמ"ש מזה

Now, this is why it is said, "Today, to do them": for specifically in this world is the resting of the makif, which is in concealment, etc. [as is explained on this

> "Today, to do them" (Deuteronomy 7:11), which the Sages read as "today to do them, and tomorrow to receive their reward," teaches that the makif rests in this world, through deeds, though here it is hidden. The bracket begins a reference to the Alter Rebbe's explanation on "Command the children of Israel… My offering, My bread" (Numbers 28:2).

ע"פ צו את בני[28] ישראל ואמרת אליהם את קרבני לחמי[29] וע"י מעשה המצות ממשיכים מבחי' כ"ע [כתר עליון] בחי' מקיף כנ"ל משא"כ בעוה"ב [בעולם הבא] הוא בחי' גילוי

on the verse "Command the children of Israel and say to them: My offering, My bread"]. And through the performance of the mitzvos one draws, from the level of Keser Elyon (the Supernal Crown), the level of makif, as mentioned above; whereas in the World to Come it is the level of revelation,

> Through the deeds of the mitzvos one draws an encompassing light from Keser Elyon, the Supernal Crown. In the World to Come, by contrast, what one receives is revealed light.

וצריך לילך שם ממדרגה למדרגה ותחלה צריך לירד לגיהנם[30] כו' וזהו תכלית ירידת הנשמות לעוה"ז ירידה צורך עליה

and there one must go from level to level, and first one must descend to Gehinnom, etc. And this is the purpose of the descent of the souls into this world: a descent for the sake of an ascent,

> Revealed light can be received only step by step, so there the soul must rise from level to level, and first pass through Gehinnom. This is why souls descend into this world: the descent is for the sake of an ascent.

היינו בחי' בירורים לברר להיות הכל בבחינת ביטול בהמשכה פנימית ומקיפים וכל ימי שנותינו בהם[31] שבעים שנה לא נתנו לאדם

that is, the matter of refinements (birurim): to refine, so that everything be in the state of bittul, through drawing down inner [light] and makifim. And all "the days of our years, in them seventy years," were given to man

> That ascent comes through birurim, refinements that bring everything into bittul, by drawing down the inner light of the Torah and the encompassing lights of the mitzvos. The whole span of life, "the days of our years… seventy years" (Psalms 90:10), was given only for this.

אלא בשביל זה כנ"ל והנשמה אינה צריכה תיקון לעצמה ואינה צריכה להמשכה ולא להתפלל כלל

only for this, as mentioned above. And the soul needs no rectification for itself, and needs no drawing down, nor to pray at all;

> The soul itself needs nothing for its own sake: no rectification, no drawing down of light, not even prayer. This repeats what was said above, that the soul comes from Atzilus, which is already rectified.

כי הצדיקים למה דומים בפני השכינה[32] כנר בפני האבוקה שכלה מאליו וברא כרעא דאבוה כו'

for "to what are the righteous compared before the Shechinah (Divine Presence)? To a candle before a torch," which vanishes of itself; and "a son is his father's leg," etc.

The Talmud (Pesachim 8a) compares the righteous before the Shechinah to a candle before a torch, whose light vanishes of itself: the soul is already wholly nullified before G-d. And "a son is his father's leg": the soul is an extension of its Source, as a son is of his father.

אלא עיקר ירידת הנשמה הוא כדי להפך נפש השכלית שבנפש הבהמית ע"י המשכות התורה והמצות שהם פנימים ומקיפים כנ"ל [ועמ"ש ע"פ כי תצא[33] כו'

Rather, the main purpose of the soul's descent is to transform the intellectual soul that is within the animal soul, through the drawings-down of the Torah and the mitzvos, which are inner [lights] and makifim, as mentioned above. [And see what is written on the verse "When you go out," etc.,

The soul descends to transform the "intellectual soul" within the animal soul, the animal soul's own power of reason, through the inner lights of the Torah and the encompassing lights of the mitzvos. The bracket begins a reference to the explanation on "When you go out to war" (Deuteronomy 21:10).

גבי ונתנו ה' אלקיך בידך[34] דהיינו ע"י תורה ומצות שעי"ז דוקא נשלם בירור נה"ב [נפש הבהמית] ע"ש הטעם ועמ"ש מזה ג"כ ע"פ משה ידבר[35, 36] גבי כי הוי' אלקיך אש אוכלה הוא]:[37]

regarding "And Havayah your G-d will deliver him into your hand," that is, through Torah and mitzvos, for it is specifically through them that the refinement of the animal soul is completed; see there for the reason. And see what is written on this also on the verse "Moshe would speak," regarding "For Havayah your G-d is a consuming fire."]

That explanation reads "and Havayah your G-d will deliver him into your hand" as Torah and mitzvos, through which alone the refinement of the animal soul is completed. A further reference is to the discourse on "Moshe would speak" (Exodus 19:19), on "For Havayah your G-d is a consuming fire" (Deuteronomy 4:24).

SECTION 5 • ¶8

Teshuvah from the depths

8 ב אך מי שחטא ופגם צריך לעשות תשובה להמשיך מלמעלה להשלים החסרון והפגם והיינו כמ"ש ממעמקים קראתיך[38] הוי' הוי' הוא כללות האצי' יו"ד חכמה כו'

2. But one who has sinned and caused a blemish must do teshuvah (return), to draw down from above to fill in the lack and the blemish. This is as it is written, "From the depths I have called You, Havayah." The Name Havayah is the World of Atzilus (Emanation) as a whole: the yud is Chochmah (wisdom), etc.;

> Section 2 turns to one who has sinned and blemished what his mitzvos drew down: the ordinary drawing is no longer enough, and he must do teshuvah to draw from above and repair the lack. "From the depths I have called You, Havayah" (Psalms 130:1): the Name Havayah stands for all of Atzilus, its yud being Chochmah and its other letters the levels below.

וקראתיך היניו המשכת הוי' אחרת מחדש אורות בכלים כי המשכות האורות שכבר נמשכו בכלים נפגמו כנודע

and "I have called You" means the drawing down of another Havayah, anew: lights in vessels. For the drawings-down of the lights that had already been drawn into the vessels were blemished, as is known,

> "I have called You" is read as calling G-d down: drawing a new Havayah, new lights into the vessels. This is needed because the lights already drawn into the vessels were blemished by the sin.

וצריך להמשיך אורות מחדש והמשכה זו היא ממעמקים מעשרה עומקים שבעשי"ת [שבעשרת ימי תשובה] עומקא דחשוכא ישת חשך סתרו[39]

and one must draw down lights anew. And this drawing down is "from the depths": from the ten depths that are in the Ten Days of Teshuvah, the depth of darkness (umka dachashucha): "He made darkness His hiding place."

> The new lights must come "from the depths": from the ten "depths" opened in the Ten Days of Teshuvah, which reach the "depth of darkness." That is the hidden level of "He made darkness His hiding place" (Psalms 18:12), a light so concealed that it appears as darkness.

וזהו השיבנו אליך[40] מקורא דכולא כנודע שמא"ס ב"ה נעשה צמצום ומקום פנוי[41] וחלל ואח"כ נמשך קו וחוט ומקו זה נמשכים כל העגולים ומקיפים[42] כמ"ש בע"ח [בעץ חיים] בשער העגולים ויושר וראשית הקו הזה

And this is "Return us to You": the source of all. As is known, from the Infinite One (Ein Sof), blessed be He, there came about a tzimtzum (contraction) and an empty place and a void, and afterwards a kav (line of light) and a thread was drawn; and from this line all the circles and makifim are drawn, as is written in Etz Chaim, in Sha'ar HaIgulim VeYosher (the Gate of Circles and Straightness). And the beginning of this line

> "Return us to You" (Lamentations 5:21) means to the very source of all. As Etz Chaim describes it, the Infinite One withdrew His light (tzimtzum), leaving an empty space, and then drew a single line (kav) into it, from which all the circles, the encompassing lights, are drawn.

היינו בחי' מלי דא"ק [דאדם קדמון] שם הוא עומקא דכולא ומשם נמשכו י"ג מדות הרחמים וזהו בחי' תשובה במקום שבע"ת [שבעלי תשובה] עומדין[43] כו' דמשכין ליה בחילא יתיר[44] אליך ממש

is the level of the Malchus (sovereignty) of Adam Kadmon. There is "the depth of all," and from there the Thirteen Attributes of Mercy were drawn. And this is the level of teshuvah: "In the place where baalei teshuvah stand," etc., "for they draw it with greater force": "to You," truly.

> The very beginning of that line, the Malchus of Adam Kadmon, is "the depth of all," the source of the Thirteen Attributes of Mercy, and teshuvah reaches there. That is why baalei teshuvah stand where even the perfectly righteous cannot (Berakhot 34b), and the Zohar says they draw near "with greater force": to G-d Himself, "to You" in the full sense.

אך להיות הכח הזה בנפש חילא יתיר כו' הוא ע"י י"ג מדות הרחמים שמר"ח [שמראש חודש] אלול שנאמר עליהם ואנכי עמדתי בהר[45] כו'

But that this power, "with greater force," etc., be in the soul comes through the Thirteen Attributes of Mercy that are from Rosh Chodesh Elul, about which it is said, "And I stood on the mountain," etc.,

> The soul receives this extra power of teshuvah through the Thirteen Attributes of Mercy that shine from Rosh Chodesh Elul. Of those forty days Moshe said, "And I stood on the mountain like the first days" (Deuteronomy 10:10), when he went up to receive the second Tablets.

כימים הראשונים הם ימי קדם כנודע שיש ימי עולם וימי קדם[46,47] שנות עולם שנים קדמוניות[48] ימי קדם הם מעומקא דחשוכא מל' דא"ק [דאדם קדמון] [וע'

"like the first days": these are the days of old (yemei kedem). As is known, there are "days of the world" (yemei olam) and "days of old" (yemei kedem), "years of the world" (shnos olam) and "ancient years" (shanim kadmoniyos). The days of old are from the depth of darkness, the Malchus of Adam Kadmon. [And see,

> "The first days" are "days of old" (yemei kedem), higher than the "days of the world" (yemei olam): in the Idra the days of old are the attributes of Atik, while the days of the world are those of Z'eir Anpin. The days of old come from the "depth of darkness," the Malchus of Adam Kadmon.

בענין ימי קדם באדרא דנשא[49] די קל"ד ד' ודקל"ח ב' ועמ"ש בביאור ע"פ ולא אבה[50] בפ'

on the matter of the days of old, the Idra of Naso, folio 134[b], and folio 138b. And see what is written in the explanation on the verse "But He was not willing," in Parshas

> The Idra of Naso says that the tikkunim of Atik "are called days of old," while those found in Z'eir Anpin are called "days of the world," and on 138b it pairs "ancient years" with the days of old. The printed text gives the first folio as "134, ד"; the Kehot note reads it as 134b and quotes the passage there. The Alter Rebbe also refers to his explanation on "But He was not willing" (Deuteronomy 23:6) in Parshas Ki Seitzei.

כי תצא ובפ' ויקרא בביאור ע"פ ויקרא אל משה[51] מענין ישת חשך סתרו] ומשם נמשך להיות מקיפים וע"ז נאמר אני לדודי ועלי תשוקתו[52] דלא כתיב ואלי תשוקתו

Ki Seitzei, and in Parshas Vayikra, in the explanation on the verse "And He called to Moshe," on the matter of "He made darkness His hiding place."] And from there it is drawn down to become makifim. Of this it is said, "I am my Beloved's, and His desire is upon me (alai)": for it is not written "and His desire is toward me (elai),"

> A further reference is to his explanation on "And He called to Moshe" (Leviticus 1:1), on "He made darkness His hiding place." From that depth come encompassing lights, and so the verse says "His desire is upon me (alai)" (Song of Songs 7:11), not "toward me (elai)."

אלא ועלי כלומר מלמעלה בחי' מקיף [ועמ"ש בביאור ע"פ כי ביום הזה יכפר[53,54] גבי ענין בגדי לבן דכה"ג [דכהן גדול] ביוהכ"פ [ביום הכפורים] וע' עוד מענין ועלי תשוקתו באדרא דנשא (דקל"ב ב') מי גרם שאני לדודי[55] משום ועלי תשוקתו.[56]

but "upon me," meaning from above: the level of makif. [And see what is written in the explanation on the verse "For on this day He shall atone," regarding the white garments of the Kohen Gadol on Yom Kippur. And see further, on the matter of "and His desire is upon me," in the Idra of Naso (132b): "What brought it about that 'I am my Beloved's'? Because 'His desire is upon me.'"

> "Upon me" means from above: an encompassing light that rests over the person. The bracket refers to the explanation of the Kohen Gadol's white garments on Yom Kippur (on Leviticus 16:30), and to the Idra, which reads the verse: what brought about "I am my Beloved's"? "His desire is upon me."

אכן בזהר פ' לך לך (דפ"ח ב') פי' אני לדודי בקדמיתא ולבתר ועלי תשוקתו[57] וכן משמע הפי' באדר"ז [באדרא זוטא] (דרפ"ח ע"א).

However, in the Zohar, Parshas Lech Lecha (88b), it explains: "I am my Beloved's" first, and afterwards "and His desire is upon me." And so the explanation in the Idra Zuta (288a) implies.

> The Zohar on Lech Lecha reads the verse in the opposite order: first "I am my Beloved's," preparing a place for Him, and only afterwards "His desire is upon me." The Idra Zuta implies the same reading.

והיינו ב' בחי' ג"ג מדה"ר [מדות הרחמים] דאלול ודיוהכ"פ [ודיום הכפורים]. שעל י"ג מדה"ר [מדות הרחמים] דאלול שהם המשכה להיות אתעדל"ת [אתערותא דלתתא] ע"ז אמרו מי גרם שאני לדודי משום דעלי תשוקתו.

These are the two levels of the Thirteen Attributes of Mercy, of Elul and of Yom Kippur. Of the Thirteen Attributes of Mercy of Elul, which are a drawing down so that there come to be an arousal from below, of these they said, "What brought it about that 'I am my Beloved's'? Because 'His desire is upon me.'"

> The two readings fit two kinds of Thirteen Attributes of Mercy. In Elul the attributes come first from above and awaken a person's own arousal from below, so "His desire is upon me" brings about "I am my Beloved's." The printed "ג"ג" here is a misprint for "י"ג," thirteen.

וי"ג מדה"ר [מדות הרחמים] דעשי"ת [דעשרת ימי תשובה] ויוהכ"פ [ויום הכפורים] שהם סליחת ומחילת העוונות ע"י התשובה ע"ז אמרו ע"י שאני לדודי בקדמיתא ע"י"ז ועלי תשוקתו כו' ועמ"ש מענין ב' בחינות י"ג מדות דאלול ויום הכפורים בד"ה ושמתי כדכד[58, 59] ושאר דוכתי].

And of the Thirteen Attributes of Mercy of the Ten Days of Teshuvah and Yom Kippur, which are the pardon and forgiveness of sins through teshuvah, of these they said: through "I am my Beloved's" first, through this "His desire is upon me," etc. And see what is written on the matter of the two levels of the Thirteen Attributes, of Elul and of Yom Kippur, in the discourse beginning "And I will make … of kadkod," and in other places.]

> In the Ten Days of Teshuvah and on Yom Kippur the attributes bring pardon and forgiveness through teshuvah, so the person's "I am my Beloved's" comes first, and through it "His desire is upon me." The two levels are discussed further in the discourse on "And I will make your pinnacles of rubies (kadkod)" (Isaiah 54:12).

וזהו הרועה בשושנים תליסר עלין דסחרין לשושנה[60] והן י"ג מדות שאמר מיכה[61] שהן בעתיק והן למעלה מהי"ג שאמר משה[62] כמ"ש במ"א שמשה המשיך למטה בז"א כמ"ש באדרא (דקל"ח ע"א) והיינו

And this is "He who shepherds among the roses": the thirteen petals that surround the rose. These are the thirteen attributes that Michah spoke, which are in Atik, and they are above the thirteen that Moshe spoke; as is explained elsewhere, Moshe drew [them] down below, into Z'eir Anpin (the emotive attributes), as is written in the Idra (138a). That is,

> "He who shepherds among the roses" alludes to the Zohar's rose with thirteen petals: the thirteen attributes in Micah (Micah 7:18–20), which are rooted in Atik. They are higher than the thirteen attributes Moshe said (Exodus 34:6–7), which, as the Idra explains, Moshe drew down into Z'eir Anpin.

כי היג"מ [הי"ג מדות] של משה הן לחיי העוה"ז שהיה צריך משה לכך לפי שהקב"ה אמר למשה ועתה הניחה לי[63] כו' ועי"ז נאמר במשה ויקוד ארצה וישתחו[64] שהשתחואה הוא המשכה שהמשיך למטה כו'

because the Thirteen Attributes of Moshe are for the life of this world, which Moshe needed for this, since the Holy One, blessed be He, had said to Moshe, "And now, leave Me alone," etc. And of this it is said of Moshe, "He bowed to the ground and prostrated himself," for prostration is a drawing down that he drew below, etc.;

> Moshe's attributes serve the life of this world: after the Golden Calf G-d said, "And now, leave Me alone" (Exodus 32:10), and Moshe needed them to save the people. When they were revealed he "bowed to the ground and prostrated himself" (Exodus 34:8), and prostration is a drawing of the light downward.

אבל היג"מ [הי"ג מדות] שאמר מיכה הן יג"מ [י"ג מדות] דא"א שהן לחיי הנשמות שהוא חיי אלק ות וכמ"ש בזהר"ק [בזהר הקדוש] שם (דקל"ג ע"ב)[65]

but the Thirteen Attributes that Michah spoke are the Thirteen Attributes of Arich Anpin, which are for the life of the souls, which is the life of G-dliness; as is written in the holy Zohar there (133b):

> Micah's attributes are those of Arich Anpin, and they serve the life of souls, a G-dly life, not merely physical life. The Alter Rebbe brings proof from the Idra.

אית חסד דלגו ואית חסד דלבר[66] כו' חסד דאקרי חסד עולם כו' דז"א דכתיב אמרתי עולם חסד יבנה.[67]

"There is an inner Chesed (kindness) and there is an outer Chesed," etc., "a Chesed that is called chesed olam (eternal Chesed)," etc., which is of Z'eir Anpin, as it is written, "I said: the world (olam) shall be built with Chesed."

> The Idra distinguishes an inner Chesed, of Atik, from an outer Chesed called chesed olam, which belongs to Z'eir Anpin, as in "the world (olam) shall be built with Chesed" (Psalms 89:3). The word olam ties this outer kindness to the sustaining of the world.

והאי חסד דעתיק כו' לאו בחיי גופא אתמר אלא בחיי דנשמתא.[68] (ועיין בזהר בהעלותך דקנ"ב סע"א [סוף עמוד א]).

"And this Chesed of Atik," etc., "was not said of the life of the body, but of the life of the soul." (And see in the Zohar, Beha'alos'cha, at the end of 152a.)

> The Chesed of Atik, the Idra concludes, refers not to the life of the body but to the life of the soul. The Alter Rebbe adds a reference to the Zohar on Beha'aloscha (152a), which speaks of the Torah's garment, body and soul, and of the soul of the soul, Atika Kadisha.

וזהו הרועה בשושנים שהוא רועה זן ומפרנס כי בכל השנה הוא רועה ישראל בבחי' עשב כמ"ש ונתתי עשב בשדך[69] לבהמתך ועשב לעבודת האדם[70]

And this is "He who shepherds among the roses": a shepherd, one who feeds and sustains. For all year round He shepherds Israel with the level of grass, as it is written, "And I will give grass in your field for your cattle," and "grass for the service of man."

> A ro'eh is a shepherd who feeds and sustains his flock. All year G-d feeds Israel with "grass": "I will give grass in your field for your cattle" (Deuteronomy 11:15) and "grass for the service of man" (Psalms 104:14), a lower, mediated nourishment.

דהיינו מה שישראל מקבלים בחי' האוי"ר [האהבה ויראה] הוא ע"י מלאכים בברכת יוצר אור כולם אהובים כו'

That is, Israel's receiving the level of love and awe is through angels, in the blessing Yotzer Or: "They are all beloved," etc.,

> This "grass" is the love and awe Israel receive through the angels, as in the blessing Yotzer Or before the Shema, where the angels, "all beloved," praise G-d. Hearing of the angels' love and awe stirs love and awe in the person.

והאופנים כו' (ועיין בזהר בראשית דף י"ח ע"ב עשב דא אלין אופנים וחיות כו' ע"ש)

"and the Ofanim," etc. (And see the Zohar, Bereishis, folio 18b: "'Grass': these are the Ofanim and Chayos," etc.; see there.)

> The blessing continues "and the Ofanim," the angels of the Divine chariot. The Zohar explains "grass for the service of man" as these Ofanim and Chayos, which are prepared for man's service of G-d in offerings and prayer.

ועל ידי זה מקבלים ג"כ התפעלות אהוי"ר [אהבה ויראה] או תיקון הקדושה שלמעלה מקבלת הנפש למטה ג"כ והיינו נה"ב [נפש הבהמית]

And through this they also receive the stirring of love and awe, or the rectification of the holiness that is above: the soul below receives it too; and this means the animal soul.

> Through the angels a person also receives a stirring of love and awe, the rectification of the holiness above. The part of the person that receives it is the animal soul.

כי הנפש אלקית אינה צריכה תיקון לעצמה שהנפש שבכל עולם הוא גבוה מבחי' המלאכים שבכל עולם

For the G-dly soul needs no rectification for itself, since the soul in each world is higher than the level of the angels in that world;

> The G-dly soul needs no such rectification, for in each world the soul stands higher than the angels of that world.

כי הנשמה היא מפנימית העולם והמלאכים הם מחיצוני' [מחיצוניות] אלא שנפש הבהמית היא נמשכת מפנימית האופנים [משא"כ משמרי האופנים נמשך השפעה החיצונית]

for the soul is from the inner dimension (pnimiyus) of the world, and the angels are from the outer dimension (chitzoniyus). But the animal soul is drawn from the inner dimension of the Ofanim [whereas from the dregs of the Ofanim the outer flow is drawn].

> The soul comes from the inner dimension of each world, the angels from its outer dimension. The animal soul, however, comes from the inner dimension of the Ofanim, while the dregs of the Ofanim give rise only to an outer flow.

וצריך שגם נפש הבהמית תסכים לזה והיינו ע"י ההמשכה מבחי' האופנים וחיות שהן שרשה ומקורה שאין הדינין נמתקין[71] אלא בשרשן[72] וכמ"ש מזה ע"פ כי תצא הנזכר לעיל.[73,74]

And the animal soul too must consent to this. This is through the drawing down from the level of the Ofanim and Chayos, which are its root and source, for the severities (dinim) are sweetened only in their root; as is explained on this on the verse "When you go out," mentioned above.

> The animal soul must also agree to serve G-d, and that is drawn from its own root, the Ofanim and Chayos, because harsh forces (dinim) are "sweetened" only at their root, a principle stated in Pri Etz Chaim. This is explained in the discourse on "When you go out" (Deuteronomy 21:10).

SECTION 6 • ¶9–10

Grass and roses; Torah and the makif

9 ולכך תקנו לנו אנשי כנה"ג [כנסת הגדולה] לומר בכל יום והאופנים וחיות כו' בברכת יוצר אור קודם שמע ישראל.

This is why the Men of the Great Assembly instituted for us to say every day "And the Ofanim and Chayos," etc., in the blessing Yotzer Or, before "Hear, O Israel."

> Because the animal soul is rooted in the Ofanim and Chayos, the Men of the Great Assembly placed the angels' praise, "And the Ofanim and the holy Chayos," in the blessing Yotzer Or, before the Shema. The angels' love and awe prepare the animal soul to join in the Shema.

ישראל היא הנפש האלקית ועליה נאמר בכל לבבך בשני יצריך[75] ובכל נפשך אפי' [אפילו] בנפש הבהמית

"Israel" is the G-dly soul, and of it is said, "with all your heart": with both your inclinations; "and with all your soul": even with the animal soul.

> "Hear, O Israel" is addressed to the G-dly soul. The Mishnah (Berakhot 9:5) reads "with all your heart" as "with both your inclinations," and the Alter Rebbe reads "with all your soul" as including even the animal soul.

והיינו ע"י ונתתי עשב בשדך[76] שדה הוא חקל תפוחין קדישין[77,78] כדי להיות לבהמתך ואח"כ ואכלת ושבעת הוא ענין אכלית יערי עם דבשי[79] כו' וזהו כל השנה

And this is through "And I will give grass in your field": the "field" is the field of holy apples, so that it be "for your cattle." And afterwards, "and you shall eat and be satisfied," which is the matter of "I have eaten my honeycomb with my honey," etc. And this is all year round.

> This comes through "And I will give grass in your field" (Deuteronomy 11:15): the "field" is the Zohar's "field of holy apples," and the grass in it is "for your cattle," the animal soul. Its eating and being satisfied is likened to "I have eaten my honeycomb with my honey" (Song of Songs 5:1); this is how G-d nourishes all year round.

אבל בר"ח [בראש חודש] אלול הוא הרועה בשושנים תליסר עלין דסחרין לשושנה [וזהו קרוב למשנ"ת [למה שנתבאר] בפ' עקב ע"פ ואכלת ושבעת וברכת[80] בענין

But on Rosh Chodesh Elul it is "He who shepherds among the roses," the thirteen petals that surround the rose. [And this is close to what was explained in Parshas Eikev, on the verse "And you shall eat and be satisfied, and bless," on the matter of

> From Rosh Chodesh Elul a higher nourishment begins: "He who shepherds among the roses," the thirteen petals, the Thirteen Attributes of Mercy. The bracket compares this to the discourse on "And you shall eat and be satisfied, and bless" (Deuteronomy 8:10) in Parshas Eikev.

כי לא על הלחם לבדו יחיה האדם[81] שהוא בחי' לחם מן הארץ וכן בחי' עשב מזון דנה"ב [דנפש הבהמית]

"For not by bread alone does man live," which is the level of bread from the earth, and likewise the level of grass, the food of the animal soul;

> That discourse reads "Not by bread alone does man live" (Deuteronomy 8:3): ordinary bread, "bread from the earth," like the "grass," is the food of the animal soul.

כי על כל מוצא פי ה' יחיה האדם היינו בחי' לחם מן השמים שנמשך מבחי' טל טלא דבדולחא שבמו"ס

[שבמוחא סתימאה]

"but by everything that comes forth from the mouth of Havayah does man live": that is, the level of bread from heaven, which is drawn from the level of dew, the crystalline dew (tala dibedolcha) that is in Mocha Stima'ah (the hidden brain),

> "By everything that comes forth from the mouth of Havayah" is "bread from heaven," the manna, which comes from the "crystalline dew" in Mocha Stima'ah, the hidden brain of Arich Anpin.

שהוא מקור יג"מ [י"ג מדות] הרחמים וכמש"ש [וכמה שכתוב שם] בד"ה ויאכילך את המן[82] כו' ע"ש ועד"ז הוא ההפרש בין בחי' ונתתי לגבי בחי' הרועה בשושנים.

which is the source of the Thirteen Attributes of Mercy; as is written there, in the discourse beginning "And He fed you the manna," etc.; see there. And in the same way is the difference between the level of "And I will give" and the level of "He who shepherds among the roses."

> That dew is the source of the Thirteen Attributes of Mercy, as the discourse on "And He fed you the manna" explains. The difference between ordinary bread and the manna is the difference between the year-round "I will give grass" and Elul's "He who shepherds among the roses."

ובזהר פי יתרו (דפ"א ע"ב)[83] מאי מוצא פי[84] ה' דא קול השופר כו' בהאי קול שופר תליא כולא.

And in the Zohar, Parshas Yisro (81b): "What is 'that which comes forth from the mouth of Havayah'? This is the sound of the shofar," etc. "On this sound of the shofar everything depends."

> The Zohar on Yisro identifies "that which comes forth from the mouth of Havayah" with the sound of the shofar, on which "everything depends."

והיינו לפי שע"י השופר הוא התגלות יג"מ [י"ג מדות] הרחמים וגם ע"י נמשך בנין המל' שהיא פי ה'

This is because through the shofar comes the revelation of the Thirteen Attributes of Mercy, and through it, too, the building of Malchus (sovereignty) is drawn down, which is "the mouth of Havayah";

> The shofar reveals the Thirteen Attributes of Mercy, and it also draws down the "building" of Malchus, which is called "the mouth of Havayah."

ולכן נק' השופר מוצא ומקור פי ה'] כי מר"ח [מראש חודש] אלול עד יו"כ [יום כפור] הן ארבעים יום וביוה"כ [וביום הכפורים] בו נתנו לוחות האחרונות[85] כללות כל התרי"ג מצות והן מילוי כל החסרונות והפגמים בהמשכת פעימים ומקיפים מחדש.

and therefore the shofar is called the "coming forth" and the source of "the mouth of Havayah."] For from Rosh Chodesh Elul until Yom Kippur are forty days, and on Yom Kippur the latter Tablets were given, the general and collective expression of all the 613 mitzvos; and they are the filling of all the lacks and blemishes, through drawing down inner [lights] and makifim anew.

> So the shofar is the source of "the mouth of Havayah," that is, of Malchus. The forty days from Rosh Chodesh Elul to Yom Kippur, the day the second Tablets were given (Bava Basra 121a), hold all 613 mitzvos as one and repair every lack and blemish by drawing inner and encompassing lights anew.

ובזהר פ' שמות (ד"כ ע"ב) איתא ד"א [דבר אחר] בשושנים באותם ששונים בתורה[86] שע"י התורה נמשך מקיף היושר הכללי שמקיף בהשוואה אחת.

And in the Zohar, Parshas Shemos (20b), it is stated: "Another explanation: 'among the roses (shoshanim)': among those who study (sheshonim) Torah." For through the Torah the general, direct makif is drawn, which encompasses in one equal measure.

> The Zohar on Shemos reads "among the roses (shoshanim)" as "among those who study (sheshonim) Torah." Through the Torah the general, direct makif is drawn, which surrounds everything equally.

והוא ענין שמחת תורה שהשמחה של כל השנה בתורה ומצות נכלל ביום אי שהוא כללות כל השנה ומקיף זה נמשך ע"י התורה הגם שהיא בחי' פנימית

And this is the matter of Simchas Torah: the joy of the whole year in Torah and mitzvos is included in one day, which is the general and collective expression of the whole year. And this makif is drawn through the Torah, even though it is the level of the inner dimension (pnimiyus).

> Simchas Torah gathers the joy of the whole year's Torah and mitzvos into one day, which holds the entire year. Though the Torah is an inner light, this general makif is drawn through it.

וזהו ענין גדול ת"ת [תלמוד תורה] שמביא לידי מעשה וכנודע שמא"ס ב"ה עצמו לא נמשך כלל אלא שיש הפסק צמצום ומקום פנוי וחלל

And this is the matter of "Torah study is greater, for it brings to action." And as is known, the Infinite One (Ein Sof), blessed be He, Himself was not drawn down at all; rather, there is an interruption: the tzimtzum (contraction), and an empty place and a void;

> This is the meaning of "Torah study is greater, for it brings to action": the Torah, an inner light, brings down even the encompassing light. The Infinite One Himself is not drawn down at all; after the tzimtzum there is a break, an empty space.

רק הקו והחוט נמשך אחר הצמצום והרי הוא בחי' פנימי' [פנימיות / פנימית] ואח"כ ממנו נמשך כל המקיפים וכנודע שמקיפים א"א להיות פנימי' [פנימיות / פנימית]

only the kav (line of light) and thread was drawn after the tzimtzum, and it is the level of the inner; and afterwards all the makifim were drawn from it. And as is known, makifim cannot become inner;

> Only the kav, the thin line of light, enters after the tzimtzum; it is an inner light, and from it all the encompassing lights come. An encompassing light can never become an inner light.

רק פנימי' [פנימיות / פנימית] עליון נעשה מקיף לתחתון וכך מן פנימית עליון שהוא הקו וחוט נעשו כל המקיפים כו'. [ועמ"ש סד"ה ויקהל משה[87] ובד"ה שרי אשתך.[88]

only the inner of a higher [level] becomes makif for a lower one; and so, from the inner of the higher, which is the line and thread, all the makifim came to be, etc. [And see what is written at the end of the discourse beginning "And Moshe assembled," and in the discourse beginning "Sarai your wife."

> The rule works the other way: the inner light of a higher level becomes the encompassing light of a lower one, so all the makifim come from the kav, an inner light. The bracket refers to the end of the discourse on "And Moshe assembled" (Exodus 35:1) and to the discourse on "Sarai your wife" (Genesis 17:15).

10 ועמ"ש עוד מענין תורה בד"ה וידבר[89] דעשרת הדברות. וע"פ ביום השמיני עצרת[90] בענין גדול תלמוד שמביא לידי מעשה ועמ"ש גבי הזכרת תורה בברכת הארץ איך שע"ז נמשך מבחי' טל ומן בברכת הארץ כו' ע"ש]:

And see what is written further on the matter of Torah in the discourse beginning "And [G-d] spoke," of the Ten Commandments; and on the verse "On the eighth day, an assembly," on the matter of "Study is greater, for it brings to action." And see what is written regarding the mention of the Torah in the blessing for the land, how through this there is drawn, from the level of dew and manna, into the blessing for the land, etc.; see there.]

> The closing bracket gathers further references: the discourse on "And G-d spoke" (Exodus 20:1), on the Ten Commandments; the one on "On the eighth day, an assembly" (Numbers 29:35), on "study is greater, for it brings to action"; and the discussion of why the blessing for the land in the Grace after Meals mentions the Torah, for through it the flow of "dew" and "manna" reaches that blessing.

IN ONE'S AVODAH

A person's years are given for deeds: through the practical mitzvos, done with joy, he draws the hidden encompassing light into this world, and through Torah study he makes that light reach the deed. His soul came down not for itself but to transform the animal soul, which is why the prayer before the Shema stirs love and awe even there. One who has sinned should use the days of Elul, when the Thirteen Attributes of Mercy shine from above, to do teshuvah "from the depths."

QUESTIONS FOR DISCUSSION

1. In what sense is action greater than study, and in what sense is study greater? How does the ruling "study is greater, for it brings to action" keep both?
2. Why can the encompassing light of the mitzvos reach the deed only through the Torah, which is an inner light?
3. How does the joy of a mitzvah differ, as a makif, from the light of the mitzvah itself?
4. Why does the order of "I am my Beloved's" and "His desire is upon me" differ between Elul and Yom Kippur?
5. If the soul needs no rectification for itself, why did it descend, and what does that say about how to spend "the days of our years"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ע"פ אני לדודי**

The note reports that in manuscript 1101 a heading in holy handwriting over this maamar reads "An explanation of 'He who shepherds among the roses,' etc.," naming the closing words of the verse as its subject.

KEHOT'S NOTE

בוך 1101 גוכתי"ק רשום על המאמר: ביאור הרועה בשושנים כו'.

PARAGRAPH 2

2 **תלמוד גדול או מעשה גדול**

In Lod the Sages were asked whether study or action is greater; Rabbi Tarfon said action, Rabbi Akiva said study, and all answered that study is greater, for study brings to action. The maamar explains both sides and the final ruling.

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּית בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כּוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחֻלָּה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעְשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לְיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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3 **אכילה . . של מצוה . . סעודת שבת**

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

KEHOT'S NOTE

ראה שו"ע או"ח רסרס"ב.

4 **כולו סג יחדיו**

"All of it has turned back (sag); together they have become corrupt." The Alter Rebbe reads the word sag as the Name Sag (63), in which the shattering of the vessels took place.

Psalms 53:4 תהילים נ"ג:ד'

כֻּלּוֹ סָג יַחְדָּו נֶאֱלָחוּ אֵין עֹשֵׂה־טוֹב אֵין גַּם־אֶחָד:

Every one of them is unclean, they are together become impure; There is none that doeth good, no, not one.

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KEHOT'S NOTE

תהלים נג, ד.

5 The parents of the wayward son say of him, "he is a glutton and a drunkard." The phrase stands here for eating that is mere indulgence, the opposite of eating that is a mitzvah.

Deuteronomy 21:20 דברים כ"א:כ'

וְאָמְרוּ אֶל־זְקֵנֵי עִירוֹ בְּנֵנוּ זֶה סוֹרֵר וּמֹרֶה אֵינֶנּוּ שֹׁמֵעַ בְּקֹלֵנוּ זוֹלֵל וְסֹבֵא:

and they shall say unto the elders of his city: 'This our son is stubborn and rebellious, he doth not hearken to our voice; he is a glutton, and a drunkard.'

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PARAGRAPH 3

6 **איהו וחיוהי חד**

The Tikkunei Zohar says of the Sefiros of Atzilus that "He and His life-forces are one." Here it describes Atzilus as already rectified, wholly in bittul.

Tikkunei Zohar 3b תקוני הזהר ג' ב

KEHOT'S NOTE

ת"ז בהקדמה (ג, ב).

7 **הנשמה א"צ תיקון לעצמה**

Tanya there quotes Etz Chaim, Sha'ar 26: "the soul itself needs no rectification at all," and needed to be vested in this world only to draw down light to rectify [the body and the animal soul]. That is the principle the Alter Rebbe applies here.

KEHOT'S NOTE

ע"ח שער כ"ו — תניא פרק לז. תו"א ביאור מאמר כ"ק אדמו"ר הצ"צ (נדפס בסוף תו"א).

8 **אשת חיל עטי"ב**

"A woman of valor is the crown of her husband." The receiving, feminine side, here Ban, rises after the refinement to be a crown above the giver, Mah.

Proverbs 12:4 משלי י"ב:ד'

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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KEHOT'S NOTE

משלי יב, ד.

9 **בחכמה אתבררו**

The Zohar on Pekudei describes the spark that rises within Thought and refines the dross from within Thought, so that it is refined. The Kehot note cites it for "In Chochmah they are refined."

Zohar II, 254b זח"ב רנד, ב

KEHOT'S NOTE

ראה זח"ב רנד, ב. ע"ח שי"ח, פ"ה. מבו"ש ש"ה ח"א, פ"ב.

10 **בחכמה אתבררו**

Etz Chaim quotes the Zohar on Pekudei, "in Thought they were all refined," and explains that Abba, the Supernal

Chochmah, is the one who refines with his mind. It is the Kabbalistic source for refinement through Chochmah.

Sefer Etz Chaim 18:5עץ חיים י"ח:ה'

11 **שעד ברוך שאמר הוא עולם העשי'**

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

KEHOT'S NOTE

פע"ח ש"ו פ"א. מ"ח מס' תפלת העשי' ומס' תפלת היצי' רפ"א.

12 **שעקימת שפתיו הוה מעשה**

The Talmud records Rabbi Yochanan's ruling that "moving one's mouth counts as an act," the place the Kehot note gives; the very words "moving his lips counts as an act" are said of the blasphemer on the previous side (65a). The Alter Rebbe uses it to show that prayer, though spoken, is also an act of refinement.

Sanhedrin 65b:4–6סנהדרין ס"ה ב:ד'-ו'

רַבִּי יוֹחָנָן אָמַר: חַיָּיב, עֲקִימַת פִּיו הֲוֵי מַעֲשֶׂה. רֵישׁ לָקִישׁ אָמַר: פָּטוּר, עֲקִימַת פִּיו לָא הֲוֵי מַעֲשֶׂה. אֶלָּא אָמַר רָבָא: שָׁאנֵי עֵדִים זוֹמְמִין, הוֹאִיל וְיֶשְׁנָן בִּרְאִיָּיה. תָּנוּ רַבָּנַן: בַּעַל אוֹב - זֶה הַמְדַבֵּר בֵּין הַפָּרָקִים וּמְבִיא אַצִילֵי יָדָיו. יִדְּעוֹנִי - זֶה הַמַּנִּיחַ עֶצֶם יָדוּעַ בְּפִיו, וְהוּא מְדַבֵּר מֵאֵלָיו.

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KEHOT'S NOTE

סנהדרין סה, ב.

13 **בביאור ע"פ צאינה וראינה**

There the difference between Torah and mitzvos is set out: Torah explains how and what to do, so it is the inner dimension, while the mitzvos are outer and practical; yet the mitzvah itself is the very essence of G-d's will, so the mitzvah is the main thing.

KEHOT'S NOTE

לקמן שה"ש כב, ג ואילך.

14 **צאינה וראינה**

"Go forth and see, O daughters of Zion, King Shlomo." The opening words of the explanation in Likkutei Torah to which the Alter Rebbe refers for the comparison of Keser and Chochmah.

Song of Songs 3:11שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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PARAGRAPH 4

15 **בביאור ע"פ ונקדשתי**

There the drawing of Keser into Malchus, the source of Beriah, Yetzirah and Asiyah, is said to come specifically through the practical mitzvos, which refine what fell in the shattering of the vessels and whose root is far higher than Sag.

KEHOT'S NOTE

לעיל פי' אמור לד, ד ואילך.

16 **ונקדשתי בתוך בנ"י**

"And I shall be sanctified among the children of Israel." The opening words of the Alter Rebbe's explanation in Likkutei Torah, Emor, to whose end he refers.

Leviticus 22:32ויקרא 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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17 **ובביאור ע"פ מי מנה**

The passage linked, near the column the note gives, says that the souls too contain a mixture of good and evil, rooted in the choice that flows from Daas, and descended into this world to refine the good from the evil, so that their knowing and choosing be only for the good and for the love of G-d.

KEHOT'S NOTE

לעיל בלק סט, ב.

18 **מי מנה כו' רובע ישראל**

Bilam's words, "Who has counted the dust of Yaakov, or numbered the fourth part of Israel?" The opening words of the Alter Rebbe's explanation in Likkutei Torah, Balak.

Numbers 23:10במדבר כ"ג:י'

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

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

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PARAGRAPH 5

19 **את השמים ואת הארץ אני מלא**

"Do I not fill the heavens and the earth? says Havayah." Its "I" is read as G-d's essence, drawn through the mitzvos, before which heaven and earth are equal.

Jeremiah 23:24ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'׃

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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20 **מלא כל הארץ כבודו**

The angels' call, "Holy, holy, holy… the whole earth is full of His glory." "His glory" is read as the radiance drawn

through the Torah.

Isaiah 6:3 ישעיהו ו:ג

וְקָרָא ז�ֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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21 **זיו יקריה**

The Aramaic Targum renders "His glory" as "the radiance of His glory" (ziv yekarei). The Alter Rebbe infers that the verse speaks of a radiance, not of the essence.

Targum Jonathan on Isaiah 6:3 תרגום יונתן על ישעיהו ו:ג

וּמְקַבְּלִין דֵּין מִן דֵּין וְאָמְרִין קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִנְתֵּיהּ קַדִּישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתֵּיהּ קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא יְיָ צְבָאוֹת מַלְיָא כָל אַרְעָא זִיו יְקָרֵיהּ׃

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

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22 **סד"ה ואכלת ושבעת**

The end of that discourse says one must first bring in the Torah, which "comes forth from Chochmah," and from there the flow is drawn to the Thirteen Attributes by which the Torah is expounded, rooted in the Thirteen Attributes of Arich Anpin; and that is "you shall eat and be satisfied," as in "satisfied with favor (ratzon)."

KEHOT'S NOTE

לעיל פ' עקב טז, א.

23 **ואכלת ושבעת וברכת**

"And you shall eat and be satisfied, and bless Havayah your G-d." The opening words of the discourse in Likkutei Torah, Eikev, to whose end the bracket refers.

Deuteronomy 8:10 דברים ח:י

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹקֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ׃

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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PARAGRAPH 6

24 **ע"פ אסרי לגפן**

There "Binding his foal to the vine" refers to the days of Moshiach, when all Israel will rise to the level of the vine and the wine that gladdens, the joy of a mitzvah; and osri ("binding") is read as binding with the yud, Chochmah, for the joy must be joined with bittul.

KEHOT'S NOTE

תו"א מו, ג.

25 **אסרי לגפן**

Yaakov's blessing to Yehudah, "Binding his foal to the vine." The opening words of the Alter Rebbe's discourse in Torah Ohr, Vayechi, on the joy of a mitzvah.

Genesis 49:11 בראשית מ"ט:י"א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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26 **ב' בחי' מקיפים**

The note cites this maamar and those that follow it for the two kinds of encompassing light.

KEHOT'S NOTE

ראה ד"ה השמים מספרים תרס"ו ואילך. סה"מ תש"י ע' 151.

PARAGRAPH 7

27 **היום לעשותם**

"You shall keep the commandment… which I command you today, to do them." The Alter Rebbe reads "today" as this world, where the makif rests through deeds.

Deuteronomy 7:11 דברים ז:י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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28 **ע"פ צו את בנ"י**

The note places this discourse earlier in the book, in Parshas Pinchas; the text cites it for the makif that rests in this world in concealment.

KEHOT'S NOTE

לעיל פ' פנחס.

29 **צו את בני ישראל ואמרת אליהם את קרבני לחמי**

"Command the children of Israel and say to them: My offering, My bread." The opening words of the Alter Rebbe's explanation in Likkutei Torah, Pinchas, to which he refers.

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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30 **ותחלה . . לגיהנם**

The note says that discourse speaks of "the hollow of the sling" and of Gehinnom.

KEHOT'S NOTE

ע' [לעיל] ד"ה ציון (א, ב) כ' כף הקלע וגיהנם. [כ].

תו"א סט, א.

31 **ימי שנותינו בהם**

"The days of our years are seventy years." The whole span of a life is given for the work of refinement.

Psalms 90:10 תהילים צ':י

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

תהלים צ, י.

32 **הצדיקים למה דומים בפני השכינה**

The Talmud says that the righteous before the Shechinah are like a candle before a torch. Here it shows that the soul is wholly nullified before G-d and needs nothing for itself.

Pesachim 8a:4 פסחים ח' א:ד'

וַאֲבוּקָה לָא? וְהָאָמַר רָבָא, מַאי דִּכְתִיב: "וְנֹגַהּ כָּאוֹר תִּהְיֶה קַרְנַיִם מִיָּדוֹ לוֹ וְשָׁם חֶבְיוֹן עֻזּוֹ", לְמָה צַדִּיקִים דּוֹמִין בִּפְנֵי שְׁכִינָה — כַּנֵּר בִּפְנֵי הָאֲבוּקָה. וְאָמַר רָבָא: אֲבוּקָה לְהַבְדָּלָה מְצָוָה מִן הַמּוּבְחָר!

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KEHOT'S NOTE

פסחים ח, א.

33 **ע"פ כי תצא**

There "When you go out to war against your enemies" is the battle to transform the craving power of the animal soul into love of G-d by raising it to its root, which is good, for after the descent it came from the dregs of the Ofanim.

KEHOT'S NOTE

לקמן לה, ב.

34 **ונתנו ה' אלקיך בידך**

"When you go out to war against your enemies, and Havayah your G-d delivers him into your hand." The Alter Rebbe's explanation reads the victory over the animal soul as coming through Torah and mitzvos.

Deuteronomy 21:10 דברים כ"א:י'

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ ה' אֱלֹקֶיךָ בְּיָדֶךָ וְשָׁבִיתָ שִׁבְיוֹ:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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35 **ע"פ משה ידבר**

There Havayah is Mah and "your G-d" is Ban, together "a consuming fire," like fire set around a vessel and within it; through the Torah, which is His wisdom, the Infinite Light is drawn even into Asiyah, as a fire that consumes the animal soul from within and without, so that in the future Beriah, Yetzirah and Asiyah be transformed into Atzilus.

KEHOT'S NOTE

36 **משה ידבר**

"Moshe would speak, and G-d would answer him with a voice." The opening words of the Alter Rebbe's discourse in Torah Ohr, Yisro, to which he refers.

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל:

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

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37 **כי הוי' אלקיך אש אוכלה הוא**

"For Havayah your G-d is a consuming fire." In the Torah Ohr discourse it is the fire of Torah and mitzvos that consumes the animal soul.

Deuteronomy 4:24 דברים ד':כ"ד

כִּי ה' אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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PARAGRAPH 8

38 **ממעמקים קראתיך**

"A song of ascents: From the depths I have called You, Havayah." The Alter Rebbe reads "the depths" as the deepest source, from which teshuvah draws new lights.

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.

39 **ישת חשך סתרו**

"He made darkness His hiding place." It describes the "depth of darkness," a level so hidden that it appears as darkness, from which the lights of teshuvah come.

Psalms 18:12 תהילים י"ח:י"ב

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

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

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KEHOT'S NOTE

תהלים יח, יב.

40 **השיבנו אליך**

"Return us to You, Havayah, and we shall return." "To You" is read as to the very source of all.

Lamentations 5:21 איכה ה':כ"א

הֲשִׁיבֵנוּ ה' אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:

Turn Thou us unto Thee, O L-RD, and we shall be turned; Renew our days as of old.

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KEHOT'S NOTE

איכה ה, כא.

41 כנודע שמא"ס ב"ה נעשה צמצום ומקום פנוי

The note says the tzimtzum, the empty space and the line drawn into it are explained there at length.

KEHOT'S NOTE

ראה באריכות לעיל בסוף ויקרא נא, ב ואילך.

42 שמא"ס ב"ה נעשה צמצום ומקום פנוי וחלל ואח"כ נמשך קו וחוט ומקו זה נמשכים כל העגולים ומקיפים

The opening gate of Etz Chaim, on the circles and the straight line, describes the Infinite Light withdrawing to leave an empty space and then drawing a single line into it. The text cites it for the kav, from whose beginning teshuvah draws.

Sefer Etz Chaim 1:2 עץ חיים א:ב

43 במקום שבע"ת עומדין

"In the place where baalei teshuvah stand, the perfectly righteous cannot stand." Teshuvah reaches a source higher than the service of the righteous.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרִישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב.

44 דמשכין לי' בחילא יתיר

The Zohar says that baalei teshuvah come close to the Holy One, blessed be He, in a single moment, and stand where the perfectly righteous cannot, for they draw themselves to the King with greater longing and great force. The text applies it to "to You," to the very source.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב.

45 ואנכי עמדתי בהר

"And I stood on the mountain like the first days, forty days and forty nights." Moshe's third forty days, from Rosh Chodesh Elul to Yom Kippur, are the days of the Thirteen Attributes.

Deuteronomy 10:10 דברים י':י

וְאָנֹכִי עָמַדְתִּי בָהָר כַּיָּמִים הָרִאשֹׁנִים אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה וַיִּשְׁמַע ה' אֵלַי גַּם בַּפַּעַם הַהִוא לֹא־אָבָה ה' הַשְׁחִיתֶךָ׃

Now I stayed in the mount, as at the first time, forty days and forty nights; and the L-RD hearkened unto me that time also; the L-RD would not destroy thee.

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KEHOT'S NOTE

דברים י', י.

46 שיש ימי עולם וימי קדם

According to the note, the distinction between "days of the world" and "days of old" is explained in these places.

KEHOT'S NOTE

נתבאר באוה"ת פ' נח סח, א ואילך. פ' פנחס ע' איקח ואילך. וראה בספר הליקוטים — דא"ח צמח צדק ערך יום ע' שמו ואילך ובהנסמן לשם. וראה ד"ה כל הנהנה — תרמ"ב ע' קטו.

47 ימי עולם וימי קדם

The Idra says that the tikkunim of Atik "are called days of old (yemei kedem), the first days of the first," and those found in Z'eir Anpin are called "days of the world." The Kehot note quotes this passage.

Zohar, Idra Rabba 21:157–23:166 ספר הזהר, האדרא רבא כ"א:קנ"ז-כ"ג:קס"ו

48 שנות עולם שנים קדמוניות

The Idra says that "ancient years" are called "days of old" and not "years of the world," while "years of the world" are "days of the world." The text cites it for the same pair of terms.

Zohar, Idra Rabba 31:238–32:248 ספר הזהר, האדרא רבא ל"א:רל"ח-ל"ב:רמ"ח

49 וע' בענין ימי קדם באדרא דנשא דף קל"ד ב'

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

KEHOT'S NOTE

"תאנא אלין תיקונים אקרין ימי קדם אקרין יומין קדמאין דקדמאי".

50 ולא אבה

"But Havayah your G-d was not willing to listen to Bilam, and Havayah your G-d turned the curse into a blessing for you." The opening words of the Alter Rebbe's explanation in Likkutei Torah, Ki Seitzei, to which he refers.

Deuteronomy 23:6 דברים כ"ג:ו

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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51 ויקרא אל משה

"And He called to Moshe." The opening words of the Alter Rebbe's explanation in Likkutei Torah, Vayikra, on "He made darkness His hiding place."

Leviticus 1:1 ויקרא א:א

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר׃

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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52 לדודי ועלי תשוקתו

At the start of the Idra Zuta Rabbi Shimon opens with "I am my Beloved's, and His desire is upon me": all his days he was bound to the Holy One, blessed be He, and therefore now "His desire is upon me." This implies the same order as the Zohar on Lech Lecha.

Zohar, Idra Zuta 1:29–4:37 ספר הזהר, האדרא זוטא א:כ"ט-ד':ל"ז

53 בביאור ע"פ כי ביום הזה יכפר

There the Kohen Gadol's linen garments on Yom Kippur are explained through the principle that Torah draws inner lights, from the hidden brain of Arich Anpin, while the mitzvos draw encompassing lights, from its skull (gulgalta).

KEHOT'S NOTE

לעיל פ' אחרי כח, ג.

54 כי ביום הזה יכפר

"For on this day He shall atone for you." The opening words of the Alter Rebbe's explanation in Likkutei Torah, Acharei, on the Kohen Gadol's white garments.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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55 אני לדודי ועלי תשוקתו

"I am my Beloved's, and His desire is upon me." The Alter Rebbe reads "upon me (alai)," not "toward me," as an encompassing light from above.

Song of Songs 7:11 שיר השירים ז:י"א

אֲנִי לְדוֹדִי וְעָלַי תְּשׁוּקָתוֹ׃

I am my beloved's, and his desire is toward me.

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KEHOT'S NOTE

שה"ש ז, י"א.

56 מי גרם שאני לדודי משום ועלי תשוקתו

In the Idra, Rabbi Chizkiyah opens with the verse: what brought about "I am my Beloved's"? Because "His desire is upon me." Here the desire from above comes first.

Zohar, Idra Rabba 11:112–13:123 ספר הזהר, האדרא רבא י"א:קי"ב-י"ג:קכ"ג

57 אני לדודי בקדמיתא ולבתר ועלי תשוקתו

The Zohar on Lech Lecha reads: "I am my Beloved's" first, to prepare a place for Him, and afterwards "His desire is upon me." Here the arousal from below comes first.

Zohar, Lech Lecha 25:266–26:272 ספר הזהר, לך לך כ"ה:רס"ו-כ"ו:ער"ב

To resume, then, the verse "I am my beloved's and towards me is his desire" indicates that "first of all I am my beloved's, and then, in consequence, his desire is towards me; first I prepare for him a place, and then his desire is towards me".

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58 בד"ה ושמתי כדכד

The note sends the reader to that discourse, earlier in the book, for the two levels of the Thirteen Attributes, of Elul and of Yom Kippur.

KEHOT'S NOTE

ראה לעיל ד"ה זה.

59 ושמתי כדכד

"And I will make your pinnacles of rubies (kadkod)." The opening words of a discourse in Likkutei Torah on the two levels of the Thirteen Attributes.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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60 תליסר עלין דסחרין לשושנה

The opening of the Zohar: as the rose has thirteen petals, so the Congregation of Israel has thirteen attributes of mercy that surround her on every side. The Alter Rebbe reads "He who shepherds among the roses" as these thirteen.

Zohar, Introduction 1:1–2:4 ספר הזהר, הקדמה א:א'-ב':ד'

1This chapter, a preliminary exposition of Gen. 1, serves to introduce the reader to the circle of R. Simeon and his colleagues, and to give him an idea of the scope and nature of their discussions. It is somewhat more discursive and fanciful than the main body of the Zohar. Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. 2, 2). 'What', he said, 'does the lily symbolise? It symbolises the Community of Israel. As the lily among thorns is tinged with red and …

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61 **י"ג מדות שאמר מיכה**

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

KEHOT'S NOTE

ז, יח.

62 **שאמר משה**

The Idra says Moshe recited the attributes in a place of judgment, to bring them down from Atika Kadisha as mercy for Z'eir Anpin: "how great is the strength of Moshe, who brought the attributes of mercy down below."

Zohar, Idra Rabba 30:230–31:238-ספר הזהר, האדרא רבא ל:רי"ל-לי"א:רלי"ח

63 **ועתה הניחה לי**

After the Golden Calf G-d said to Moshe, "And now, leave Me alone, that My anger may burn against them." For this Moshe needed the Thirteen Attributes, for the life of the people in this world.

Exodus 32:10-שמות ל"ב:י

וְעַתָּה הַנִּיחָה לִּי וְיִחַר־אַפִּי בָהֶם וַאֲכַלֵּם וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי גָּדוֹל׃

Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation.'

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KEHOT'S NOTE

שמות לב, י.

64 **ויקד ארצה וישתחו**

After the Thirteen Attributes were revealed, "Moshe hastened, bowed to the ground and prostrated himself." Prostration is read as drawing the attributes down below.

Exodus 34:8-שמות ל"ד:ח

וַיְמַהֵר מֹשֶׁה וַיִּקֹּד אַרְצָה וַיִּשְׁתָּחוּ׃

And Moses made haste, and bowed his head toward the earth, and worshipped.

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KEHOT'S NOTE

שמות לד, ח.

65 **וכמ"ש בזהר"ק שם דקל"ג ע"ב**

That passage, in the explanation earlier in Re'eh, says the light of Atika Kadisha and Arich Anpin is drawn into Atzilus through the Torah, as the Idra explains "Wisdoms cry aloud outside," so that even Z'eir Anpin and Nukva receive from Atika Kadisha itself.

KEHOT'S NOTE

ראה גם לעיל כד, ב.

66 **אית חסד דלגו ואית חסד דלבר**

The Idra distinguishes the inner Chesed of Atik from the outer Chesed called chesed olam, of Z'eir Anpin, and says the Chesed of Atik refers "not to the life of the body but to the life of the soul."

Zohar, Idra Rabba 15:134–17:147-ספר הזהר, האדרא רבא ט"ו:קל"ד-י"ז:קמ"ז

67 **אמרתי עולם חסד יבנה**

"For I said: the world is built with kindness." The Idra cites it for the outer Chesed of Z'eir Anpin, the kindness that sustains the world.

Psalms 89:3-תהילים פ"ט:ג

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג.

68 **בחיי גופא אתמר אלא בחיי דנשמתא**

The Zohar on Beha'aloscha teaches that the Torah has a garment, a body and a soul, and that the soul of the soul is Atika Kadisha. The Alter Rebbe adds it beside the Idra's teaching that the Chesed of Atik is for the life of the soul.

Zohar, Beha'alotcha 12:56–13:65-ספר הזהר, בהעלותך י"ב:נ"ו-י"ג:ס"ה

69 **ונתתי עשב בשדך**

"And I will give grass in your field for your cattle, and you shall eat and be satisfied." "Grass" is read as the year-round nourishment that comes through the angels.

Deuteronomy 11:15-דברים י"א:ט"ו

וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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KEHOT'S NOTE

דברים יא, טו.

70 **ועשב לעבודת האדם**

"He makes grass grow for the cattle, and herbage for the service of man." The Zohar reads this "grass" as the Ofanim and Chayos.

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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KEHOT'S NOTE

תהלים קד, יד.

71 **שאין הדינין נמתקין**

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

KEHOT'S NOTE

לי הפע"ח (ריש ש' השופר). ובלקו"ת מהאריז"ל פי' וישב [מ, א]. [כ].

שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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76 **ונתתי עשב בשדך**

"And I will give grass in your field for your cattle, and you shall eat and be satisfied." The "grass" is the year-round nourishment given through the angels, which reaches the animal soul.

Deuteronomy 11:15 דברים י"א:ט"ו

וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ׃

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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77 **שדה הוא חקל תפוחין קדישין**

The Zohar on Beshalach says that each day dew drips from Atika Kadisha to Z'eir Anpin, and the whole "field of holy apples" is blessed, and from that dew the angels are fed. The text names the "field" of the verse after it.

Zohar II, 61b זח"ב סא, ב

KEHOT'S NOTE

זח"ב סא, ב. פח, א.

78 **חקל תפוחין קדישין**

The Zohar on Yisro says that on Shabbos the dew from Atika Kadisha descends into the "field of holy apples" three times, and a person should delight in the three Shabbos meals.

Zohar, Yitro 26:441–27:453 ספר הזהר, יתרו כ"ו:תמ"א-כ"ז:תנ"ג

Said R. Abba: 'One must do so in order that blessing may spread to those supernal days which receive their blessing from the seventh.' On this day the head of the "Little Face" is filled with the dew which descends from the Holy Ancient One, the Most Hidden One; He causes it to descend into the holy "Field of Apples" three times after the entrance of the Sabbath, in order that all unitedly may enjoy the blessing.

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79 **אכלתי יערי עם דבשי**

"I have eaten my honeycomb with my honey." The Alter Rebbe likens "you shall eat and be satisfied" to it.

Song of Songs 5:1 שיר השירים ה':א

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

72 **שאין הדינין נמתקין אלא בשרשן**

At the start of the Gate of the Shofar, Pri Etz Chaim states that every sweetening of judgments comes only through their own root. The Kehot note identifies this as the source of the Alter Rebbe's wording.

Pri Etz Chaim, Gate of the Shofer 1:9 פרי עץ חיים, שער השופר א':ט'

... הדינים אינו, אלא ע"י שרשם, כי הדיני עליונים הם עצמן מכפים את הדינין וממתיקים אותם. והדיקנא דעתיקא היא דינים כנודע, ובה עצמה נכפין כל הדינים כמ"ש לקמן. וכבר ידעת איך הדיקנא היא למעלה צרה, ולמטה מתרחבת,ויש בה ב' שמות י"ה י"ה, אשר נמשכים מב' פיאות הראש, כמ"ש זה בענין הי"ג מדות. הם באים מב' אלקים שבב' פיאות הראש, ושם ו"ה א', הוא במיצר הדיקנא, בתיקון א' דדיקנא, ושם י"ה הב' הוא במרחב הדיקנא, שהוא תיקון ו' כנודע. לכן מקום הצר יהיה למעלה דבוק אל הפה, ויכוון שעליון הצר, שם ...

Pri Etz Chaim (Public Domain)

73 **מהי"ג מדות שאמר משה**

Kehot's note points to Exodus 34:6 for these words.

Exodus 34:6 שמות ל"ד:ו'

KEHOT'S NOTE

שמות לד, ו-ז.

74 The Zohar says that "grass for the service of man" is the Ofanim, Chayos and Keruvim, which stand ready to be perfected when people come to serve their Master with offerings and prayer.

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז':ע'-ח':פ"ג

The same is referred to in the words, "My bow I have set in the cloud" (Gen. 9, 13): to wit, from the day on which the world was created. On the day of cloud, when the bow, "the appearance of the likeness of the glory of the L-rd" appeared, the Left arose in might. Then "Rachel went forth and had pain in childbirth". With her appeared Michael on one side, Raphael on another, and Gabriel on a third, these being the colours which appeared in the "likeness". Hence "the ...

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PARAGRAPH 9

75 **בכל לבבך בשני יצריך**

The Mishnah expounds "with all your heart" as "with both your inclinations, the good inclination and the evil inclination." The Alter Rebbe adds that "with all your soul" includes even the animal soul.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאד מְאד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד

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

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KEHOT'S NOTE

שה"ש ה, א.

80 ואכלת ושבעת וברכת

"And you shall eat and be satisfied, and bless." The opening words of the discourse in Likkutei Torah, Eikev, to which the bracket compares this passage.

Deuteronomy 8:10 דברים ח:י

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹקֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ׃

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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81 כי לא על הלחם לבדו יחיה האדם

"He fed you the manna... so that you would know that not by bread alone does man live, but by everything that comes forth from the mouth of Havayah." Bread is the food of the animal soul; the manna, from heaven, comes from the source of the Thirteen Attributes.

Deuteronomy 8:3 דברים ח:ג

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

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

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82 בד"ה ויאכילך את המן

The note places this discourse earlier in the book, in Parshas Eikev; the text cites it for the manna as bread from heaven, drawn from the crystalline dew that is the source of the Thirteen Attributes of Mercy.

KEHOT'S NOTE

לעיל פ' עקב.

83 ובזהר פ' יתרו דפ"א ע"ב

The note sends the reader there on the Zohar's identification of "that which comes forth from the mouth of Havayah" with the sound of the shofar.

KEHOT'S NOTE

ראה אוה"ת פ' עקב ע' ב'כד.

84 מאי מוצא פי ה' דא קול השופר

The Zohar on Yisro asks what "that which comes forth from the mouth of Havayah" is, and answers that it is the sound of the shofar, on which everything depends. The text links it to the Thirteen Attributes and to the building of Malchus.

Zohar, Yitro 19:297–311 ספר הזהר, יתרו י"ט:רצ"ז-ש"י"א

According to R. Simeon, the "voice of the trumpet" is the "word which proceedeth out of the mouth of the L-rd" (Deut. 8, 3), by which "man lives". It is greater and stronger than all lower voices. On it depends all; it is called "great voice", and also a "still thin voice" (I Kings 19, 12), i.e. a clear though tiny light which illumines all things,

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85 וביוהכ"פ בו נתנו לוחות האחרונות

The Talmud counts Yom Kippur among Israel's most joyous days, as the day of pardon and forgiveness on which the second Tablets were given. Here it marks the end of the forty days that begin on Rosh Chodesh Elul.

Bava Batra 121a:6 בבא בתרא קכ"א א:ו

תְּנַן הָתָם, אָמַר רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל: לֹא הָיוּ יָמִים טוֹבִים לְיִשְׂרָאֵל כַּחֲמִשָּׁה עָשָׂר בְּאָב וּכְיוֹם הַכִּפּוּרִים, שֶׁבָּהֶן בְּנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת בִּכְלֵי לָבָן שְׁאוּלִין, שֶׁלֹּא לְבַיֵּישׁ אֶת מִי שֶׁאֵין לוֹ. בְּשִׁלָּמָא יוֹם הַכִּפּוּרִים – יוֹם סְלִיחָה וּמְחִילָה, יוֹם שֶׁנִּתְנוּ בּוֹ לוּחוֹת אַחֲרוֹנוֹת. אֶלָּא חֲמִשָּׁה עָשָׂר בְּאָב – מַאי הִיא?

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KEHOT'S NOTE

ב"ב קכא, א.

86 בשושנים באותם ששונים בתורה

The Zohar on Shemos gives another reading of "who shepherds among the roses": "among those who study Torah." The Alter Rebbe infers that the general makif is drawn through the Torah.

Zohar, Shemot 50:364–51:374 ספר הזהר, שמות נ:שס"ד-נ"א:שע"ד

We may also explain our text as follows. As thorns are scattered among the lilies, so does the Holy One, blessed be He, permit in His world the wicked to be found among the righteous, for, as without the thorns the lilies could not exist, so would the righteous go unrecognized in the world were it not for the wicked, as R. Judah said: "How are the righteous recognized? By contrast with the wicked I If it were not for the one, the other would not be known." Another explanation ...

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87 ויקהל משה

"And Moshe assembled the whole congregation of the children of Israel." The opening words of a discourse to whose end the bracket refers.

Exodus 35:1 שמות ל"ה:א'

וַיַּקְהֵל מֹשֶׁה אֶת־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר־צִוָּה ה' לַעֲשֹׂת אֹתָם׃

And Moses assembled all the congregation of the children of Israel, and said unto them: 'These are the words which the L-RD hath commanded, that ye should do them.

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88 **שרי אשתך**

> **"As for Sarai your wife, you shall not call her name Sarai, for Sarah is her name." The opening words of a discourse to which the bracket refers.**

Genesis 17:15 בראשית י"ז:ט"ו

וַיֹּאמֶר אֱלֹקִים אֶל־אַבְרָהָם שָׂרַי אִשְׁתְּךָ לֹא־תִקְרָא אֶת־שְׁמָהּ שָׂרָי כִּי שָׂרָה שְׁמָהּ:

And G-d said unto Abraham: 'As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

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PARAGRAPH 10

89 **וידבר**

> **"And G-d spoke all these words, saying." The opening of the Ten Commandments and of the discourse to which the text refers.**

Exodus 20:1 שמות כ':א'

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

And G-d spoke all these words, saying:

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90 **ביום השמיני עצרת**

> **"On the eighth day there shall be an assembly for you." The opening words of the discourse on Shemini Atzeres that discusses "study is greater, for it brings to action."**

Numbers 29:35 במדבר כ"ט:ל"ה

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

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

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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