



LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 8

# 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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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## THE BIG IDEA

The 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.

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 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.

## KEY CONCEPTS

#### 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 יה"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 ייִה

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<sup>1,2</sup> הוי' ורב שלום בניך<sup>3</sup> וגו'. וארז"ל [ואמרו רבותינו זכרונם לברכה] ת"ח [תלמיד חכם / תלמיד]

חכמים] מרבים שלום בעולם שנאמר וכל בניך<sup>4</sup> כוי ורב שלום בניך אל תקרי בניך אלא בוניך<sup>5</sup>

“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<sup>6</sup> סוף מסכת ברכות וסוף יבמות ועיין על פסוק זה ברבות ס"פ ויגש בשלח ר"פ כ"א תצוה פי 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<sup>7</sup> 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.

וצי"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]<sup>8</sup> (דף פ"ה ב') ע"פ על מה אבדה הארץ<sup>9</sup> כו' על עזבם את תורת<sup>10, 11</sup> (בירמיה ס"ט)

First we should preface with the saying of our Sages, of blessed memory, in chapter 7 of Bava Metziah (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 Metziah 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 ופ"י 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 פ"י ברכו מלשון המשכת<sup>12</sup> 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<sup>13</sup> 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<sup>14</sup> שקודם לימוד התורה וכמ"ש במ"א בביאור ע"פ יונת<sup>15</sup> בחגי<sup>16</sup> בענין על תפילתי שתהא סמוכה למטתי<sup>17</sup> כו' וכמ"ש בק"ש [בקריאת שמע] ואהבת<sup>18</sup> תחלה ואח"כ ודברת במ<sup>19, 20</sup> 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 פ"י וענין למודי ה' הפ"י שהם מקבלים ומלומדים משם הוי' וע"ד מ"ש ודברי אשר שמת<sup>21</sup> בפ"י וכמאמר המגיד להב"י [להבית יוסף] אני המשנה המדברת בפ"י.<sup>22, 23</sup>

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 פ"י ד' אותיות שם<sup>24</sup> הוי' יו"ד הוא בחי' חכמה והה' 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 בת"ז [בתיקוני זוהר]<sup>25</sup> ועל אל"ן תרין כתיב הנסתרות לה' אלקינו<sup>26</sup> שהם י"ה שהם נק' נסתרות והנגלות ו"ה כו' וכ"ה עוד בתיקון עשירי דחכמה ובינה אינן נסתרות במוחא וליבא ברחימו ודחילו.<sup>27, 28</sup>

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 ו"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 ההתכוננות. והיינו בשתים לפניה<sup>29</sup> להתכונן איך שהשרפים אומרים קדוש כו'<sup>30</sup> 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<sup>31</sup> 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<sup>32</sup> 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<sup>33</sup> והתלבשות העילה בעלול אלא נתהוו בבחי' יש מאין וכמ"ש  
והחכמה מאין תמצא<sup>34</sup> שאפי' [שאפילו] חכמה עילאה התהוותי [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"י<sup>35</sup> וזהו כי ב"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"י

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.<sup>36,37</sup>

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<sup>38</sup> ואמרז"ל [ואמרו רבותינו זכרונם לברכה] אימתי גדול<sup>39</sup> 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.

פ"י עיר אלקינו היינו בחי' צירופי אותיות ע"ד מ"ש בס"י [בספר יצירה] שתי אבנים בונות<sup>40</sup> שני בתים<sup>41</sup> 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.

וזוהו הללוהו כרוב גדלו<sup>42</sup> פי' רוב הוא בחי' ריבוי התחלקות אורו וזיוו לכל חד וחד לפום שיעורא דיליה<sup>43</sup> והן הן גבורותיו<sup>44</sup> 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<sup>45</sup> 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 וי"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 ה' הוא בחי' בינה שנק' רחובות הנהר<sup>46</sup> 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 ה' 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<sup>47,48</sup> שמבחי' ההתבוננות בהשגה יולד הצמאון ברשפי אש<sup>49</sup> 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<sup>50</sup> 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<sup>51,52</sup> לאחד<sup>53</sup> פ"י 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 בושט כמ"ש הן יראת<sup>54</sup> 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 ב"י [ביה] כלל והוא<sup>55</sup>

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 en clothed 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<sup>56</sup> 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 encloded 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 encloded 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<sup>57</sup>

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<sup>58</sup> 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<sup>59</sup> כו' וזהו פי' וכל בניך כי הנה בניך בחי' זכר חסדו<sup>60</sup> הוא מדת האהבה שנמשכה מבחי' ההתכוננות

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<sup>61, 62</sup> י"ה שבחי' בן ואהבה זו נולד ונמשך מבחי' י"ה (וע' מזה ברע"מ [ברע"א 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 בכינה כי האהבה והרצוא נמשך עיקרו מבחי' הבינה וכמ"ש כונן שמים בתבונה<sup>63</sup> ונדוע 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 בפ"י ואהבת את<sup>64</sup> 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' וי"ה הוא על ידי עסק התורה ומצות וכדלקמן ועמ"ש ע"פ הקל קול יעקב<sup>65</sup>

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<sup>66</sup> מענין יפה כח הבן כו' ועיין באדר"ז [באדרא זוטא] שם בענין תרין עטרין<sup>67</sup> כו' וזהו ענין עדות לישראל<sup>68</sup> 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 • 15

## The vav: Torah that prayer has blessed

5 קיצור. ענין י"ה היו"ד צמצום עד שיהיה בחי' סוכ"ע ואח"כ וי"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 י"ה מוחא ולבא ההתכוננות בגדולת ה' ומזה נמשך רצוא ושוב<sup>69</sup> וזהו וכל בנך למודי הוי':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' בנך שהוא בחינת י"ה כי בחי' בנך היינו בחי' המרומו בבינה בן י"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 שנקי וי"ו כמ"ש הקל קול יעקב<sup>70</sup> וכמ"ש בסידור על פסוק זה והוא בחי' והגלות

כי הוא בחי' קלא דאשתמע<sup>71,72</sup> 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 encllothed 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 המלוכש בחכמה<sup>73</sup> שיומשך ויתלבש בששה מדות עליונות<sup>74</sup> 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 encllothed in Chochmah, so that it be drawn down and encllothed 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 קמ"י [קמיה] עצמותו כנ"ל ורוחניות וגשמיות שוין לפניו דכולא קמ"י [קמיה] כלא חשיב<sup>75</sup> 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<sup>76</sup> 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<sup>77</sup> ואח"כ ודברת במ<sup>78</sup> ודברת לשון הנהגה והמשכה  
דהיינו להיות המשכת אור א"ס ב"ה בתורה וכמ"ש בד"ה השמים כסאי<sup>79,80</sup> 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 תורת כו' ולא שמעו בקולי<sup>81</sup> 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<sup>82</sup> קול היינו המשכה אבל בקול היינו בפנימית הקול דהיינו אור א"ס ב"ה המלוכש  
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 encloded 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.<sup>83</sup> ועמ"ש בד"ה ואהיה אצלו אמן<sup>84</sup>  
גבי פי' ואהיה שעשועים אני תורתך שעשעתי<sup>85</sup> כו' ע"ש.<sup>86</sup>

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 וי"ו ואמנם ענין ה"א אחרונה דשם הוי' הוא  
בחי' יראה תתאה הנקי מצות המלך<sup>87</sup>

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<sup>88</sup> 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<sup>89</sup> והוא כענין מארז"ל [מאמר רבותינו זכרונם לברכה] ע"פ ושבתם וראיתם<sup>90</sup> בין עובד אלקים לאשר לא עבדו<sup>91</sup> שאינו דומה שונה פרקו מאה פעמים לשונה פרקו מאה פעמים ואחד<sup>92</sup>

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 א' זו היתירה משנה טבעו ורגילותו כמ"ש בסש"ב [בספר של בינונים]<sup>93</sup> ואז נקרא עבד ייש בזה מעלה מה שאינו בבחי' בן כמ"ש בסש"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<sup>94</sup> ובחי' בן זהו בחי' וכל בניך הנ"ל. אמנם בחי' עבד עובד אלקים זהו בחי' עול תורה וזהו בחי' בוניך וכמשי"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 פי' והיה אם שמוע שנאמר בה ולעבדו<sup>95</sup> וכמ"י ש בד"ה ועתה יגדל נא<sup>96,97</sup> 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<sup>98</sup>

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 • 19-12

## Building Jerusalem

9 ועמ"ש מענין ב' בחי' עבד בביאור ע"פ לא הביט און ביעקב<sup>99,100</sup> ומדרגה זאת היה שרש בחי' דוד שהיה מרכבה לבחי' מלכות לפי שהיה בבחי' עבד ודוד עבדי<sup>101,102</sup>

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<sup>103</sup> ונאם הגבר הוקם על<sup>104</sup> פ"י 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 פ"י בן ישי היינו<sup>105</sup> כענין בן י"ה כי ישי היינו י' עם ש"י עולמות שבכינה 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<sup>106</sup>

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<sup>107</sup> רב פעלים<sup>108, 109</sup> (בשמואל ב' סי' כ"ג) פי' בניהו היינו בן<sup>110</sup> 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 (ד"ה ע"ב) ובזח"א [ובזהר חלק א'] (ד"ו סע"א [סוף עמוד א']<sup>111</sup> 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 ושימהו דוד אל משמעתו<sup>112</sup> 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<sup>113, 114</sup> ועיי' עול מלכות שמים נעשה בנין יראה שלם להיות שלימות היראה כו' כי לעומת זה בחי' חורבן ירושלים היינו נפילת בניל המלי'

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<sup>115</sup> היינו ענין עול דרך ארץ<sup>116</sup> ובקשת המותרות בתענוגי עוה”ז יותר על די<sup>117</sup> הסיפוק שזהו הסבה המטרדת מעול תורה כי את זה לעומת זה עשה האלקים<sup>118</sup> 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 עיי' עול תורה דוקא הוא כמ”ש החכמה יבנה בית<sup>119</sup>

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<sup>120, 121</sup> 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 סדי"ה וארא אל אברהם<sup>122</sup> גבי ענין ושמי הוי' לא נודעתי להם<sup>123</sup>

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<sup>124</sup> 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 וע"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 בלא"ה [בלאו הכי] הדבור מקבל מהמדות והוא בבחי' גבורות וצמצומים כמ"ש כבוד מלכותך יאמרו<sup>125</sup> 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<sup>126</sup> וכמ"ש במ"א ע"פ ועתה יגדל נא כח אד<sup>127</sup> שזהו ג"כ ענין העונה איש"ר [אמן יהא שמייה רבא] מברך<sup>128</sup> 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.<sup>129</sup> וזהו ארוממך אלקי המלך<sup>130</sup> ועמ"ש בד"ה כי אתה נרי<sup>131</sup> ובד"ה באתי לגני<sup>132</sup>

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 ית' וכמ"ש במ"א סד"ה שובה ישראל עד<sup>133</sup> 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<sup>134</sup> ועד"ז יש לפרש הפסוק על כן יעזב איש את אביו<sup>135</sup> 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] נק' ודבק באשתו כי היא מורשה קהלת יעקב<sup>136</sup> א"ת [אל תקרי] מורשה אלא מאורסה.<sup>137</sup>

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'o-rasah ("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 כאמת זהו העיקר להיות דירה בתחתונים<sup>138, 139</sup> ועמ"ש מזה בד"ה בפי נסכים<sup>140</sup>

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<sup>141, 142</sup> בפי ראה חיים עם אשה אשר אהבת<sup>143</sup> 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 בנך כי כל האומר אין לי אלא תורה אפילו תורה אין לו<sup>144</sup>

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.”

וזוהו גי' מארז"ל [מאמר רבותינו זכרונם לברכה] פ"ק [פרק קמא] דברכות בענין המשמח לחתן זוכה לתורה<sup>145</sup>

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.<sup>146, 147</sup>

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 גי' למעלה כי התורה נק' גי' חתן ביום חתונתו<sup>148</sup> זה מ"ת [מתן תורה]<sup>149</sup> והיינו תשב"כ [תורה]

שבכתב] והוא גי' 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<sup>150, 151</sup> שהוא בחי' אאלפך חכמה<sup>152</sup> אאלפך בינה ומשם ירדה בבחי' עולם והי' [והרי זה] בחי' ירידה<sup>153</sup>

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' [עיינן] מזה בד"ה תורה צוה<sup>154</sup> מה שלפעמים נק' כנס"י [כנסת ישראל] כלה ופעמים חתן כנ"ל)<sup>155</sup>

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 המשמה את החתן כדכתיב אני תורתך שעשעתי<sup>156</sup> והיינו ע"י כי באמת כח ירידה זו נמשך מלמעלה מהחכמה עילאה עצמה<sup>157</sup> כמ"ש במ"א בד"ה לך מארצך<sup>158</sup> 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<sup>159</sup> א') וממשיכותא דמוחא עילאה סתימאה<sup>160, 161</sup> כו' נמשך עטרא דגבורה מקור תשבוע"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<sup>162</sup> 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<sup>163, 164</sup> בפ"י חכמות בחוץ<sup>165</sup> תרונה וכמ"ש סד"ה ושבת בשלום<sup>166</sup> בענין שלום לרחוק<sup>167</sup> שנעשה קרוב וכמשי"ת [וכמו שיתבאר] לקמן בענין פי' ורב שלום ועמ"ש בד"ה המגביהי לשבת<sup>168</sup> בענין השמן הנמשך מבירור ק"נ [קליפת נוגה] שממנו עיקר יתרון האור:<sup>169, 170</sup>

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 [על פי זה] יובן ג"כ משארז"ל [מה שאמרו רבותינו זכרונם לברכה] גבי ורב שלום בניך א"ת [אל תקרי] בניך

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.”

פ"י ורב הוא עשו כמ"ש ורב יעבוד צעיר<sup>171</sup> וכמ"ש עשו יש לי רב<sup>172</sup> ועיין ברבות פ' דברים ע"פ רב לכם<sup>173</sup>

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)”;<sup>174</sup> 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<sup>174</sup> עשו לשון רבים ונקי רשות הרבים וטורי דפרודא<sup>175, 176, 177</sup> 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' עי' [עייין] דנפש יעקב נאמר נפש לשון יחיד להיותו בבחי' היחוד ונקי רשות היחיד וזהו בחי' ורב שלום שמבחי' ריבוי ופירוד דעשו יוכלל ויטייחד 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.

(עייין מ"ש בתו"א [בתורה אור] כפ' וישב בד"ה כה אמר ה' צבאות כו' בפ"י 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 הנקי 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<sup>178</sup> כו'.<sup>179</sup>

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<sup>180</sup> יעשה שלום לי בפמשמ”ע [בפמליא של מעלה] שלום יעשה לי בפמשמ”ט [בפמליא של מטה]<sup>181</sup> 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]<sup>182</sup> עתיד חזיר ליטהר<sup>183</sup> (עיין במדרש תהלים סי' קמ"ו ע"פ מתיר אסורים<sup>184</sup> ובספר מאור אור אות ח' סעיף<sup>185</sup> וי' ועיין ברבות ס"פ שמיני)<sup>186</sup>

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<sup>187, 188, 189, 190</sup> והעיי' שבתיתב מיער הוא עיי' תלויה להיות ידוע ששרש יניקת הע' [השבעים] שרים הוא מבחינת ז' מדות עליונות הכלולים מעשר שהם ע' [שבעים] ובקדושה הם ע' [שבעים] נפש דיעקב<sup>191</sup>

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<sup>192, 193</sup> וגו' ובהיותם מקבלים מבחי' ז' מדות עליונות הכלולים מעשר שהם ע' [עיי' אזי הע' [העיי' 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<sup>194</sup> וגוי

the divine light shines upon them from afar, for it is not encloded 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 בדי"ה ראה ריח בני<sup>195, 196</sup> ויער זה הוא עולם המלאכים<sup>197</sup> כמ"ש אכלתי יערי<sup>198</sup> שהוא בחי' יוצר אור שמשם מתחיל עה"ד [עץ הדעת] טו"ר [טוב ורע]<sup>199</sup> 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 יצר 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<sup>200</sup> וס"פ תרומה<sup>201</sup> ובפרשה שמיני פייג<sup>202</sup> ובשה"ש [ובשיר השירים] בפסוק כמעט שעברתי<sup>203, 204</sup> (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<sup>205</sup> 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<sup>206</sup> עאביר מן הארץ וכתוב ונגלה כבוד<sup>207</sup> 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<sup>208</sup> מפני פחד ה' כו' כי יתברר כל בחינת רע ואתהפכא חשוכא לנהורא ומרירו למיתקא עד שכל בני בשר יכרעו ויפולו<sup>209</sup> 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<sup>210</sup> כו' ע"ש) וזהו ענין שעתידי חזיר לטהר

(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<sup>211</sup> שאינו מחזיר הניצוצין שנפלו בו בשבה"כ [בשבירת הכלים] מבחי" עי' [עייין] 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<sup>212</sup> כו' וזהו כענין מ"ש סד"ה ושכתי בשלום הנ"ל ב' 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 שנק' תורה מלשון הוראה להבדיל בין הטמא  
לטהור<sup>213</sup> 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<sup>214</sup> שם ע' [עיינן] היינו להעלות  
הניצוצים שנפלו מבחי' ע' [עיינן] 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 בראה 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]<sup>215</sup> כתפוח בעצי  
היער<sup>216, 217</sup> 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' [עיינן] ואח"כ בשמו"ע [בשמונה עשרה] סנד"ל [סנדלפון] שהוא בגימטריא יער<sup>218</sup> קושר כתרים  
לקונו<sup>219</sup> מתפלתייהם 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<sup>220, 221</sup> (ועמ"ש בד"ה בחדש השלישי<sup>222, 223</sup> גבי שהתורה נק' עוז ותושיה<sup>224</sup> כו' ושלום בפמשמ"ט [בפמליא של מטה] כו' שלא יהיה מונע מצד הגוף ונה"ב [ונפש הבהמית] ועמ"ש בד"ה מזמור לתודה<sup>225</sup> הריעו לה' כל הארץ<sup>226</sup> בענין חמץ שבקרבת 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 בחכמ' [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' י"ה להיות בחי' רוי"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 ועיי"ז נעשה ורב שלום <sup>227</sup> כוי

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 <sup>228</sup> כוי 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 <sup>229</sup> כוי היינו כמש"ל [כמה שכתוב לעיל] כפי' על כן יעזב כוי ואת הבנים תקח

לך היינו בחי' בניך ואח"כ למען ייטב לך והארכת ימים היינו בחינת בצדקה תכונני <sup>230</sup> כדלקמן. <sup>231</sup>

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 וברכות סדר וירא פניו<sup>232</sup> איתא יראה שלם כו' ומלכי צדק מלך שלם<sup>233, 234</sup> 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<sup>235, 236</sup>

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 פ"י 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<sup>237</sup> כו'

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<sup>238</sup> וגילו ברעדה<sup>239</sup> כוי מחמת שנגלה כבוד הדר מלכותו מלכות דא"ס כוי ולכן המלאכים זעות מחיל כסא<sup>240</sup> כוי.

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<sup>241</sup> 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<sup>242, 243</sup> 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] פ' וישלח בפסוק שלמים הם אתנו בשלום וכלב שלם <sup>244, 245</sup> ובפ' ויקרא בפסוק ואם זבח שלמים <sup>246</sup> פרש"י [פירש רש"י / פירוש רש"י] שמטילין שלום <sup>247</sup> בעולם <sup>248</sup> ובזח"ג [ובזהר חלק ג] ויקרא (ד"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 <sup>249, 250</sup> וכמאמר ופרוס עלינו סוכת שלומך <sup>251</sup> 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.

וזוהו ענין שלום לרחוק <sup>252</sup> שנעשה קרוב <sup>253</sup> וכמ"ש הרמ"ז [הרב משה זכות] פ' נשא (דקכ"ב ע"ב) שלום לרחוק הם הניצוצות שנפלו <sup>254</sup> 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' רב שלום שמלמטה למעלה דהפירוש שמבחי' רב נעשה בחי' שלום ע"י בחי' בוניך  
כנ"ל וכמ"כ [וכמו כן] ע"י 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 כריבים עלי עשב<sup>255</sup> וע"פ ואתה מרבבות קדש<sup>256</sup>

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<sup>257</sup> וברית שלומי לא תמוט ועמ"ש ע"פ כיריעות שלמה.<sup>258, 259</sup>

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 שי"ך ג"כ לשון שלום שהוא ענין התכללות האהבה והיראה יחד ע"י וכל הלככות ייראוך וכל קרב וכליות יזמרו לשמך כמ"ש בד"ה וידעת היום<sup>260</sup> שבחי' התכללות זו נקי' 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:<sup>261</sup>

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<sup>262</sup> כי הנה עם בחי' בוניך צ"ל תכונני שהוא קיום ושמירת הבנין שלא יתקלקל ע"ד שפת אמת תכון לעד<sup>263</sup> דהיינו שיתקיים לעולם וכן אף תכון תבל כל תמוט.<sup>264</sup>

(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<sup>265</sup> עיר סיחון ועמ"ש מזה בד"ה על כן יאמרו המושלים<sup>266</sup> וקיום זה היינו ע"י הצדקה וחסד וכמ"ש והוכן בחסד כסא<sup>267</sup> (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]<sup>268</sup> כל האומר אין לי אלא תורה דהיינו בלא גמילות חסדים אפילו תורה אין לו והטעם לזה הוא דהנה במעלים עיניו מן הצדקה<sup>269, 270</sup> וגמ"ח [וגמילות חסדים] נאמר וקרא עליך אל<sup>271</sup> 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<sup>272</sup> (ס"ה א') שהחמירו מאד בעון זה וברכות ברות ע"פ ותאמר לה חמותה.<sup>273, 274, 275</sup>

(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<sup>276</sup> יעשה<sup>277</sup> טוב ולא יחטא<sup>278</sup> (בקהלת ס"ז ז' כ' [כתב])

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 ברכות 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<sup>279</sup> 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<sup>280</sup> ועי' 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 ספ"ל ור"פ אחרי והיינו לפי כי הצדקה הוא להחיות רוח שפלים<sup>281</sup> 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 ובאתעדלי"ת [ובאתערותא דלתתא] זו אתעדלי"ע [אתערותא דלעילא]<sup>282</sup> 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 כך 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<sup>283</sup> שמה נמשך בחי' השמירה.<sup>284, 285</sup>

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<sup>286</sup> שוא שקד שומר כי אחר הבנין ירולשים דבניך ובניך שהוא ע"י בחי' רי"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<sup>287</sup> ועיין זח"ג [זהר חלק ג] בלק (קפ"ח ב')<sup>288</sup> שפי' דלא יהא חטאה<sup>289</sup> כו'

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<sup>290</sup> בענין ועבודת הצדקה השקט ובטח ומ"ש סד"ה ציון במשפט תפדה<sup>291, 292</sup> גבי ושביה בצדקה ועיין בזח"ג [בוהר חלק ג] ר"פ אמור<sup>293</sup> ע"פ וזרחת לך יראי שמי שמש צדקה.<sup>294, 295, 296</sup>

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') וברכות וישלח פע"ח בא פט"ו [פרק ט"ו / פרשה ט"ו]<sup>297</sup> משפטים פלי"א<sup>298</sup> ועמ"ש מזה לעיל בד"ה ושמתי כדכד<sup>299</sup> 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 kadmah”; 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 kadmah” (Isaiah 54:12), earlier in this parshah.

כי תשמע בקול<sup>300</sup> 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<sup>301, 302</sup> והיה ביום ההוא יצאו<sup>303</sup> 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<sup>304</sup> 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<sup>305, 306</sup> י"ה וכמ"ש במ"א בד"ה רני ושמחי בת.<sup>307, 308</sup> 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 דבונך ובצדקה תכונני כי הוי"ו זהו עסק התורה והה"א היא בחינת צדקה שהיא בחי' עשייה וכמ"ש בד"ה ולא אבה<sup>309</sup> כפי תצא וכמ"ש ע"פ ויעש דוד שם<sup>310</sup>

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  
 בדי"ה הויה לי בעוזרי<sup>311</sup> וזהו ושכתי בשלום אל בית אבי<sup>312</sup> והיה הוי' לי לאלקים פי' בשלום ע"י בי  
 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<sup>313</sup> הוי' על דייקא וגילוי זה נמשך ע"י והיה דוקא  
 בחי' בונך שמזה נמשך ורב שלום להיות ושכתי בשלום כנ"ל וע"י הצדקה שנאמר והיה מעשה הצדקה  
 שלום.<sup>314</sup>

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' [עיי'ן] נטל הקב"ה<sup>315</sup> שיחתן של אבות<sup>316</sup> כו' ע"ש. ועוד יובן זה ממ"ש סד"ה רנ"י 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 ומוזה יובן ענין והיה שאותיות ו"ה קודמין שזה רומז לבחי' כי הנני בא כו' ועיי'ן 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<sup>317</sup> וז"ש [וזהו שכתוב] במדרש איכה בפסוק היו צריה<sup>318</sup> 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 ובניך ובצדקה תכונני וע' מ"ש בד"ה שובה ישראל<sup>319</sup> בענין מ"ש יעקב אם יהיה אלקים עמדי<sup>320</sup> כו' והיה כו' ע"ש:<sup>321, 322</sup>

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 הוי'

“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.

ישעיהו נ"ד:יג:13:54 Isaiah

וקל-בניך למודי הוי' ורב שלום בְּנֵיךְ:

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

ישעיה 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:ג'ה:95 Bereshit Rabbah

... אתה למדת בניך תורה בעולם הזה, אבל בעולם הבא אני בכבודי מלמד לכם את התורה, שנאמר (ישעיה נד): וכל בניך למודי הוי':

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:ז"ח:11 Bamidbar Rabbah

### 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:11א"ב:122 Yevamot

אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים מרבים שלום בעולם, שנאמר: “וקל בְּנֵיךְ למודי הוי' ורב שלום בְּנֵיךְ.”

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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:14ד"א:64 Berakhot

אל תקרי “בְּנֵיךְ” אלא “בונֵיךְ”. “שלום רב לאֲהָבֵי תוֹרָתְךָ וְאִין לְמוֹ מְכַשׁוּלִי.” “יהי שלום בְּחֵילְךָ שְׁלוֹה בְּאַרְמְנוֹתֶיךָ.” “לְמַעַן אֲחֵי וְרַעֲי אֲדַבְרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה' אֶלְקֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ.” “הי עז לְעַמּוֹ יִתֵּן ה' יְבָרֶךְ אֶת עַמּוֹ בְּשְׁלוֹם.”

"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:א"ו:26-6 Numbers

יְשָׁא Havayah פָּנָיו אֵלָיך וְיִשֶּׁם לָךְ שְׁלוֹם: וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם: וְהָיָה בְּיוֹם כָּלוֹת מִשָּׁה לְהָקִים אֶת־הַמִּשְׁכָּן וְיִמְשַׁח אֹתוֹ וְיִקְדֹּשׁ אֹתוֹ וְאֶת־כָּל־כֵּלָיו וְאֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו וְיִמְשַׁח וְיִקְדֹּשׁ 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' רכו 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 9:11א"ט:9 Jeremiah

מִי־הָאִישׁ הַחֲכָם וְיָבִין אֶת־זוֹאת וְאָשֶׁר דִּבֶּר פִּי־ה' אֵלָיו וַיִּגְדֵּה עַל־מַה אֲבָדָה הָאָרֶץ נִצָּתָה כַּמְדָּבָר 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 Metzria 85b:1א' ב:בא מציעא פ"ה

אָמרו חכמים וְלֹא פִּירְשׁוּהוּ, אָמרו נביאים וְלֹא פִּירְשׁוּהוּ, עַד שֶׁפִּירְשׁוּ הַקֹּדֶשׁ בְּרוּךְ הוּא בְּעֶצְמוֹ, שֶׁנֶּאֱמַר: "וַיֹּאמֶר ה' עַל עֲזָבְכֶם אֶת תּוֹרָתִי אֲשֶׁר נָתַתִּי לְפָנֵיהֶם". אָמַר רַב יְהוּדָה אָמַר רַב: שְׁלֹא בָּרַכּוּ בַּתּוֹרָה תְּחִלָּה.

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- 11 על עזבם את תורתך  
"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 9:12י' ירמיהו ט"ז

וַיֹּאמֶר ה' עַל-עֲזָבְכֶם אֶת-תּוֹרָתִי אֲשֶׁר נָתַתִּי לְפָנֵיהֶם וְלֹא-שָׁמְעוּ בְּקוֹלִי וְלֹא-הָלְכוּ בָּהּ:

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 פ"י 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 תשליח (סה"מ מלוקט ח"ב ע' ר), ושם בהערה 26 מציין לספר שערי תשובה מאד"ה א"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 כביאור ע"פ יונת  
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 after-

וכל בניך למודי הוי' ורב שלום בניך וגוי'

wards, 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 יונת ב'חגוי  
"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 2:14שיר השירים ב'י"ד

יוֹנָתִי בַּחֲגוֹי הַסֵּלַע בְּסֶתֶר הַמְּדִבָּה הָרִאִינִי אֶת-מְרֹאֲיָהּ הַשְּׂמִיעִנִי אֶת-קוֹלָהּ כִּי-קוֹלָהּ עָרֵב וּמְרֹאֲיָהּ נְאוּהָ:

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.'

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

- 17 על תפילתי 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.

Berachot 5b:21-22ב"ב א-כ"א

תְּנִינָא אַבָּא בְּנִימִין אוֹמֵר: עַל שְׁנֵי דְבָרִים הָיִיתִי מְצַטָּעַר כָּל יוֹמִי — עַל תְּפִלָּתִי שֶׁתְּהֵא לְפָנֵי מִטְתִּי, וְעַל מִטְתִּי שֶׁתְּהֵא נְתוּנָה בֵּין צִפּוֹן לְדָרוֹם. "עַל תְּפִלָּתִי שֶׁתְּהֵא לְפָנֵי מִטְתִּי", מֵאִי "לְפָנֵי מִטְתִּי"? אֵילִימָא "לְפָנֵי מִטְתִּי" מִמֶּשׁ, וְהָאֵמַר רַב יְהוּדָה, אָמַר רַב, וְאֵיתִימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מִנֵּין לְמַתְפַּלֵּל שְׁלֹא יְהֵא דְבָר חוּצָא בֵּינוּ לְבֵין הַקִּיר — שֶׁנֶּאֱמַר: "וַיִּסָּב חֻזְקִיהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל"? לֹא תִימָא, "לְפָנֵי מִטְתִּי", אֶלָּא אֵימָא "סָמוּךְ לְמִטְתִּי". "וְעַל מִטְתִּי" ...

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 ...

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

- 18 ואהבת  
"And you shall love Havayah your G-d with all your heart." In the Shema the command to love comes first.

Deuteronomy 6:5דברים ו'ה'

וְאַהֲבָתָה אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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- 19 ואח"כ ודברת כם  
Kehot's note points to Berachot 21a for these words.

Berachot 21א ברכות כ"א

KEHOT'S NOTE

שבד"ת הכ' מדבר (ברכות כא, א).

20

ודברת כם

“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 וי' דברים

ושננתם לבניך ודברת כם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך:

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 בפיו

“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.

ישעיהו נ"ט:כ"א Isaiah 59:21

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפיו לא ימושו מפיו ומפי זרעך ומפי זרע זרעך אמר ה' מעתה ועד עולם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the L-RD, from henceforth and for ever.

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KEHOT’S NOTE

ישע"י נט, כא. באוה"ת פ' ראה ע' תשע"ד יש הגהה לכאן.

22

אני המשנה המדברת בפיו

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 וי' אסתר רבה

## 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 אליו 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 וי"א-י"ט תקוני הזהר

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אליו 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 בדרועיו וענפיו (נ"א ואנפיו). כמ"א דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

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 וי' דברים כ"ח

הנסתרות ל Havayah אלקינו והנגלות לנו ולבנינו עד עולם לעשות את כל דברי התורה הזאת:

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 וי"ג-י"א תקוני הזהר כ"ה ב

דחכמה ובינה אינון. \*נסתרות במוחא ולבא ברחימו ודחילו. ואוריתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומוזני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומוזני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא.

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## PARAGRAPH 3

29

בשתיים לפנייה

“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 וי' ד' משנה ברכות

בשחר מברך שתיים לפנייה ואחת לאחרייה, ובערב שתיים לפנייה ושתיים לאחרייה. אחת ארצה ואחת קצרה. מקום שאמרו להאריה, אינו רשאי לקצר. לקצר, אינו רשאי להאריה. לקחתם, אינו רשאי שלא לקחתם. ושלא לקחתם, אינו רשאי לקחתם:

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 כ"י 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.

ישעיהו ו:ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֵא כְלֵהָרָץ 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 פ"י 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 פ"י שם. וראה תניא פרק מז.

### 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.

ירמיהו כ"ד:23

אִם־יִסְתֵּר אִישׁ בַּמִּסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻמֵּי ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מְלֵא נְאֻמֵּי 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

ירמ"י כג, כד.

### 33 שהוא בחי' יש מיש שבוה 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 פ"י ראה ע"י 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.

איוב כ"ח:12

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

איוב כח, יב.

### 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 פ"י ראה ע"י 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 פ"י מטות.

### 37 כי ב"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).

ישעיהו כ"ו:4

בְּטַחוּ בַּה' עֲדִידֵי־עַד כִּי בְקָהּ ה' צוֹר 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"י 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.

תהילים מ"ח:2

גָּדוֹל ה' וּמְהַלֵּל מְאֹד בְּעִיר אֱלֹהֵינוּ הִרְקֵשׁ:

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?"

זח"ג ה, 5a

KEHOT'S NOTE

זח"ג ה, א. [וע"י 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

פ"ד, מ"ב.

ראה יומא סט, ב. ילק"ש נחמ"י 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."

ספר יצירה ד': כ"ב: 4: Sefer Yetzirah

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 שיערים 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.

תהילים ק"נ: ב' 2: Psalms 150

הַלְלוּהוּ בְּגִבּוֹרָתוֹ הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ:

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.

זח"א קג, 103a Zohar I

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.

יומא ס"ב: ט"ו: 69b: Yoma

אתו אינהו ואמר: אדרבה, זו היא (גבורת) גבורתו: שְׂכֹבֵשׁ אֶת יָצְרוֹ — שְׁנוֹתָן אַרְבָּע אִפְסִים לְרָשָׁעִים. וְאֵלֶּיָּהּ הֵן נִוְרָאוֹתֶיהָ — שְׂאֵלְמָא מוֹרְאָא שְׁל הַקְדוּשׁ בְּרוּךְ הוּא הֵיאֵךְ אוֹמְהָ אַחַת יְכוּלָּה לְהִתְקַיֵּים בֵּין הָאוֹמוֹת?

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

KEHOT'S NOTE

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.

בראשית ל"ו: 37: Genesis

וַיָּמָת שְׁמֵלָה וַיִּמְלֶךְ תַּחְתֶּיהָ שְׂאוּל מִרְחֻבוֹת הַנָּהָר:

And Samlah died, and Shaul of Rehoboth by the River reigned in his stead.

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KEHOT'S NOTE

בראשית לו, לו.

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.

תקוני זוהר י"ז א: י"ז-ט"ז 17a:17-19: Tikkunei Zohar

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 בדרועיו וענפוי (נ"א ואנפוי). כמא דאשקיו לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

49

## ברשפי אש

"Its flashes are flashes of fire, a flame of G-d." The phrase describes the burning love of ratzo.

שיר השירים ח': 6: Song of Songs

שִׁימֵנִי כַחוֹתֶם עַל־לִבֶּךָ כַחוֹתֶם עַל־זְרוֹעֶךָ כִּי־עֲזָה כְּמוֹת אֶהְבֶּה קֶשֶׁה כְּשֹׂאֵל קִנְיָה רֶשֶׁפִּיהָ רֶשֶׁף אֵשׁ שְׁלֵהֶבְתִּיהָ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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

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, לח"ג לד, א

KEHOT'S NOTE

לח"ג לד, א. הקד' ת"ו 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."

ספר יצירה א' ח"א: 1:8 Sefer Yetzirah

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 Yetzirah, 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.

תקוני זוהר ז' א' ג: 7a:3 Tikkunei Zohar

תננינא (יחזקאל א כו), ועל דמות הפסא דמות כמראה אדם עליו מלמעלה דא איהו יוד הא ואו הא כליל תשע נקודין, ועשראה שכינתא כלילא מכלהו, וכלא א, דלית אדם כלל א, וכלא איהו עמודא דאמצעיתא, איהו יהו"ה דכליל א, ואיהו שמא מפרש דכליל א לאחורא דאם רץ לבך שוב לאחור.

Tikkunei Zohar - Vocalized (Public Domain)

53

הסיי אם רץ לבך שוב לאחד

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

KEHOT'S NOTE

פ"א, מ"ה (שם: למקום). ולהעיר מהקדמת ת"ו (ז, א).

54

הן יראת 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.

איוב כ"ח: 28 Job 28:28

ויאמר לאדם הן יראת אדני היא חכמה וסור מרע בינה:

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 איי "אדי" [כ].

55

דלית מח' תפיסא ביי

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

KEHOT'S NOTE

ת"ו 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.

ירמיהו כ"ד: 24 Jeremiah 23:24

אם יסתתר איש במסתרים ואני לא אראנו נאם ה' הלא את השמים ואת הארץ אני מלא נאם 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 פי' 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 סג"ה. ב"ח טווא"ה רס"א. פע"ח שער הק"ש פ"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 פי' 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.

תהילים צ"ח: 3 Psalms 98:3

זכר חסדו ואמונתו לבית ישראל ראו כל אפסי ארץ את ישועת אלקינו:

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.



- 72 קלא דאשתמע**  
The second Zohar passage the text cites for “a voice that is heard.”  
Zohar, Toldot 14:108-15:119 ט”ו:ק”ח-ט”ו:ק”ט
- 73 אוא”ס המלוכש 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 en clothed 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  
באור”ת שם נמצא הגהה לכאן.
- 75 דכולא קמ”י 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, 11בא י”א, כבא  
KEHOT’S NOTE  
זח”א י”א, 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, 162בב קסב, כבא  
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 וי:דברים  
ואהבת את ה’ אלקיך בכל לבבך ובכל נפשך ובכל מאדך:  
And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.  
Miqrā according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
- 78 ודברת במ**  
“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 וי:דברים  
ושננתם לבניך ודברת כם בשבתך בביתך ובילכתך בדרך ובשכבך ובקומך:  
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.  
Miqrā according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

- 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  
תוי”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 ט”ו:ישעיהו  
כה אמר ה’ השמים כסאי והארץ הדם רגלי איזה בית אשר תבנו לי ואיזה מקום מנוחתי:  
Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?  
Miqrā according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

- 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 ט”ז:ירמיהו  
ויאמר ה’ על-עזבם את-תורתִי אשר נתתי לפניהם ולא-שמעו בקולי ולא-הלכו כה:  
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;  
Miqrā according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

- 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 ט”ג:דברים  
כי תשמע בקול ה’ אלקיך לשמר את-כל מצותיו אשר אנכי מצוך היום לעשות ה’ אשר בעיני ה’ אלקיך:  
when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.  
Miqrā according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

- 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 ד”א:תהילים  
תקעו בחדש שופר בפסח ליום חגנו:  
Blow the horn at the new moon, at the full moon for our feast-day.  
Miqrā according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

- 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.

משלי ח:30

ואהיה אצלו אמן ואהיה שעשועים יום יום משחקת לפניו בכל-עת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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

- 85 **אני תורתך שעשועי**  
"I delight in Your Torah." Cited with Proverbs 8:30 on the Torah as a source of delight.

תהילים קי"ט:70

טפש כחלב לבם אני תורתך שעשועי:

Their heart is gross like fat; But I delight in Thy law.

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- 86 **צורת הוי"ו שראשה יו"ד ומן הוי"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 פ' 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

ואלה דברי דוד האחרנים נאם דוד בן ישי ונאם הגבר הקם על משיח אלקי יעקב ונעים זמרות ישראל:

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

תנא"ר (רפ"ב). מדרש שמואל (פכ"ט). במד"ר (פיי"ח סי' יז [כא]). [כ].

- 90 **מארו"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.

חגיגה ט"ב:9b:10

אמר לקה בר הי הי להלל, מאי דכתיב: "ושבתם וראיתם בין צדיק לרשע בין עובד אלקים לאשר לא עבדו", היינו "צדיק" — היינו "עובד אלקים", היינו "רשע" — היינו "אשר לא עבדו"! אמר לקה: "עבדו" ו"לא עבדו" — תרוייהו צדיקי גמורי נינהו, ואינו דומה שונה פרקו מאה פעמים, לשונה פרקו מאה ואחד.

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

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

ושבתם וראיתם בין צדיק לרשע בין עבד אלקים לאשר לא עבדו:

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 פ' ראה ע' תשעו 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."

תניא, חלק ראשון; ליקוטי אמרים 41:2: Tanya, M"א:ב'

דהיינו, להתבונן במחשבתו על כל פנים גדולת אינסוף ברוך הוא, ומלכותו אשר היא "מלכות כל עולמים" — עליונים ותחתונים, ואיהו "ממלא כל עמיו" ו"סוכב כל עמיו", וכמו שכתוב: "הלא את השמים ואת הארץ אני מלא", ומניח העליונים ותחתונים, ומייחד מלכותו על עמו ישראל בכלל, ועליו בפרט, כי חייב אדם לומר: "בשבילי נברא העולם", והוא גם הוא מקבל עליו מלכותו, להיות מלך עליו, ולעבדו ולעשות רצונו בכל מיני עבודת עבד.

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## PARAGRAPH 7

95 והיה אם שמעו 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.

דברים י"א:י"ג  
וְהָיָה אִם-שָׁמַעַתְּ שִׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי מֵצֶוֶה אֶתְכֶם הַיּוֹם לֵאמֹר  
אֵת ה' אֱלֹהֵיכֶם וְלִעְבְּדוֹ כְּכָל-לְבַבְכֶּם וּכְכָל-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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<sup>96</sup> 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:17 וְעַתָּה יַגְדִּלְנָא כַח אֲדֹנָי כְּאֲשֶׁר דִּבֶּרְתָּ לְאָמֹר:

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 **ד"ש 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 ליקוטי אמרים; חלק ראשון; תניא, מ"א:י"א-י"ב

ואף ד"ש "בן" שהוא גם כן "עבד", הרי אי אפשר לבא למדרגה זו, כלי קדימת היראה עילאה, כידוע ליודעים: והנה, אף מי שגם כמוחו ובמחשבתו אינו מרגיש שום יראה ובושה, מפני פחיתות ערה נפשו ממקור חוצקה, ממדרגות תחתונות ד"י ספירות דעשה, אף-על-פי-כן, מאחר שמתכווין בעבודתו כדי לעבוד את המלך, הרי זו עבודה גמורה, כי היראה והעבודה נהשבות לשתי מצות במגן תר"ג, ואינן מעכבות זו את זו.

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## PARAGRAPH 9

99 בביתאור 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.

במדבר כ"ג:כ"א Numbers 23:21

לֹא־הָבִיט אֹן בַּיַּעֲקֹב וְלֹא־רָאָה עָמֵל בְּיִשְׂרָאֵל הִ' אֶלְקִיו 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 שהי מרכבה לבחי' מל'  
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** **וְדוֹד עַבְדִּי**

“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 ל"יז:כ"ה

וַיֵּשְׁבוּ עַל־הָאָרֶץ אֲשֶׁר נָתַתִּי לְיַעֲקֹב לְיַעֲקֹב אֲשֶׁר יָשְׁבוּ בָּהּ אֲבוֹתֵיכֶם  
וַיֵּשְׁבוּ עָלֶיהָ הֵמָּה וּבְנֵיהֶם וּבְנֵיהֶם עַד־עוֹלָם וְדוֹד עֲבָדִי נָשִׂיא לָהֶם  
לְעוֹלָם:

And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers dwell; 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.

**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.”

שמואל ב כ"ג א' II Samuel 23:1

וְאַלֶּה דְּבָרֵי יְהוָה הָאֲחֵרִים נֶאֱמָר יְהוָה הִגְבֵּר הָקֵם עַל מְשִׁיחַ אֱלֹהֵי יַעֲקֹב וְנִעְמָה זְמַרְתָּ 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.



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 Yohanan 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: ...

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

## 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.

עמוס ט:11א

ביום ההוא אקים את־סֹכֶת דָּוִיד הַנִּפְּלָת וְגִדְרֹתֶי אֶת־פְּרָצֶיהָ וְהִרְסֹתֶיהָ  
אֲקִים וּבְנִיתֶיהָ 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 HaKanhah: 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.

משנה אבות ג:ה

רבי נְחוֹנְיָא בֶן הַקָּנָה אוֹמֵר, כָּל הַמְקַבֵּל עָלָיו עַל תּוֹרָה, מַעֲבִירִין מִמֶּנּוּ  
עַל מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ. וְכָל הַפּוֹרֵק מִמֶּנּוּ עַל תּוֹרָה, נוֹתְנִין עָלָיו עַל  
מַלְכוּת וְעַל 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.

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

## 117 עול די"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 7:14דקחלת

בְּיוֹם טוֹבָה הָיָה כְּטוֹב וּבְיוֹם רָעָה רָעָה רָאָה גַּם אֶת־זֶה לְעִמְתּוֹ זֶה עָשָׂה  
הָאֱלֹקִים עַל־דִּבְרֹת שְׁלֹא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוּמָּה:

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

קחלת 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 24:3גמשלי

בְּחִכְמָה יִבְנֶה בַּיִת וּבִתְבוּנָה יִתְכַּוֵּן:

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, 121aאח"ב קכא

KEHOT'S NOTE

אח"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 21:378-22:389טפ"ב:שע"ח-כ"ב:שפ"ט

## PARAGRAPH 10

## 122 סדי"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.

שמות ו:3גExodus

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי הָיָה לֹא נִודַעְתִּי  
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.

בראשית כ"ב:22 Genesis 27:22

וַיֵּצֵא יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמָּשְׁהוּ וַיֹּאמֶר הִקֵּל קוֹל יַעֲקֹב וְהַיָּדִים יָדֵי עֶשָׂו:

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 145:11א"ה: Psalms 145:11

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרַתְךָ יְדַבְּרוּ:

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'י

"And now, let the power of Ado-nai be great": the verse of the discourse the text cites on drawing from above Chochmah.

Numbers 14:17י"ז: Numbers 14:17

וְעַתָּה יִגְדַּל־נָא כַח 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 איש"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:5ה'י"ט: Shabbat 119b:5

אָמַר רַבִּי יְהוֹשֻעַ בֶּן לֹוִי: כָּל הָעוֹנָה "אָמֵן יְהֵא שְׁמִיָּה רַבָּא מְבָרַךְ" בְּכָל כּחוֹ, קוֹרְעִין לוֹ גִּזְרֵי דִינּוֹ, שְׁנַאֲמַר: "בְּפִרְוֵעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עִם בְּרַכּוֹ הִי". מֵאִי טַעְמָא "בְּפִרְוֵעַ פְּרָעוֹת" — מִשּׁוֹם דִּיבְרַכּוֹ הִי". רַבִּי חִיָּיא בַר אֲבָא אָמַר רַבִּי יוֹחָנָן: אֲפִילוּ גַּם בּוֹ שְׁמִיָּה שֶׁל עֲבוּדָה זָרָה — מוֹחֲלִין לוֹ. כְּתִיב הָכָא: "בְּפִרְוֵעַ פְּרָעוֹת", וְכְתִיב הָתָם: "כִּי פִרְוֵעַ הוּא". אָמַר רִישׁ לְקִישׁ: כָּל הָעוֹנָה "אָמֵן" בְּכָל כּחוֹ פּוֹתְחִין לוֹ שְׁעָרֵי גֶן עֶדֶן, שְׁנַאֲמַר: "פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי צַדִּיק ...

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

KEHOT'S NOTE

שבת קיט, 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 145:12ב"ה: Psalms 145:12

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרָתוֹ וְכָבוֹד הָדָר 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 145:1א"ה: Psalms 145:1

תִּהְיֶה לְדוֹד אֲרֹמָמְךָ אֱלֹהֵי הַמֶּלֶךְ וְאֶבְרַכְּךָ שְׁמֶךָ 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 22:29כ"ט: II Samuel 22:29

כִּי־אַתָּה נִירִי הָאֵלֹהִים Havayah Havayah יְגִיָּה חֲשִׁכִי:

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 5:1א"ה: Song of Songs 5:1

בָּאתִי לְגַנִּי אֲחֹתִי כָּלָה אֲרִיתִי מוֹרִי עִם־בִּשְׁמִי אֶכְלֹתִי יַעְרִי עִם־דְּבָשִׁי שְׁתִּיתִי יַיִן עִם־חֶלְבִי אֶכְלוּ רַעִים שְׁתוּ וְשָׁכְרוּ 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 14:2ב"ב: Hosea 14:2

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעוֹנֶךָ:

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.”  
 Tehillim ק"ל:ד' Psalms 130:4  
 כִּי־עִמָּךְ הַסְּלִיחָה לְמַעַן תִּתְּנָה:

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.

בראשית ב':כ"ד Genesis 2:24

על־כן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשּׁוֹ וְהָיוּ לִבְשָׁר 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'

תורה צוה־לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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KEHOT'S NOTE

דברים לג, ד. [ב].

**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 ד"א:א' ברכות נ"א:ד'

הבא על אמו בחלום — יצפה לבינה, שנאמר: “כי אם לבינה תקרא”.  
 הבא על נערה מאורסה — יצפה לתורה, שנאמר: “תורה צוה לנו משה מורשה קהלת יעקב”, אל תקרי “מורשה” אלא “מאורשה”. הבא על אחותו בחלום — יצפה לחכמה, שנאמר: “אמר לחכמה אחתי את”.  
 הבא על אשת איש בחלום — מובטח לו שהוא בן העולם הבא. והני מילי דלא ידע לה ולא הרהר בה מאורתא.

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 ...

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

KEHOT'S NOTE

ספרי ברכה ד. ברכות נו, א. וש"נ.

## PARAGRAPH 12

**138 להיות דירה בתחתונים**  
 Kehot's note points to Bamidbar Rabbah 13:8 for these words.

Bamidbar Rabbah 13:8 ח"ח:ג' במדבר רבה

KEHOT'S NOTE

ראה תנחומא בחוקותי יג, נשא טז. במד"ר פ"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 ט"ז:א' נשא

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

(Numb. 7:1), “So it came to pass on the day that Moses had finished.” Rav says, “Every place where it is stated, ‘So it came to pass (wayehi),’ [is referring to] something new”; but R. Simeon says, “Every place where it says, ‘So it came to pass (wayehi)’ [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), “When I come to my garden, my sister bride.” R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

**140 בד"ה בפי 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 פי 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 פי פינחס פ, ב ואילך.



**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 ח"ב:ב' ראשית רבה

... 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 וגוי. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגוי. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. ר' אלעזר בשם בן סירא אמר: בגדול ממך אל ...

Rav Hama bar Hanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Hama bar Hanina 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.)

איוב ל"ג:ל"ג Job 33:33

אם־אין אתה שמע־לי הִחַר־שׁ וְאַאֲלַפְךָ חֻכְמָה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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

**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.

שבת ק"ד Shabbat 104a

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

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.

**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.

בראשית רבה י"ז:ה"ט:ב' Bereshit Rabbah 17:5

... 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 [tahtena]" (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 פ"ז [ה]. ופמ"ד [ז]. [כ].

**156 אני תורתך שעשעתי**

"I delight in Your Torah." The joy that "gladdens the groom," the Torah.

תהילים קי"ט:ע"ט Psalms 119:70

טַפֵּשׁ כַּחֲלֵב לִפְנֵי אֲנִי תוֹרַתְךָ שְׁעִשְׁעֵתִי:

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

באור"ת פ' ראה ע' תשעו 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.

בראשית י"ב:1 Genesis 12:1

וַיֹּאמֶר ה' אֶל־אַבְרָם לֵךְ־לְךָ מֵאֶרֶץ וּמִמּוֹלֶדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאֶרֶץ אֲשֶׁר אֹרְאָךְ:

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.

ספר הזוהר, האדרא רבא ל"ג: ע"ה-33:278-35:289 Zohar, Idra Rabba 33:278-35:289

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.

ספר הזוהר, ואתחנן ז'ל"ה-ח':מ"ה-7:35-8:45 Zohar, Vaetchanan 7:35-8:45

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.

קהלת ב':י"ג-2:13 Ecclesiastes 2:13

וְרָאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לַחֲכָמָה מִן־הַסִּכְלוֹת כִּי־תָרוֹן 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' פ"י חכמות בחוץ שע"י שנתלבשה התורה למטה בחוץ מזה תרונה שיהי' עלייה בהתורה" — אוה"ת נ"ך כרך א ע' תקמו. 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.

שמות כ"ח:8 Exodus 20:8

זְכוֹר 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."

משלי א':כ"1 Proverbs 1:20

חֲכָמוֹת בַּחוּץ תִּרְנֶנָּה בִּרְחֹבוֹת 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.

בראשית כ"ח:21 Genesis 28:21

וְשָׁבְתִי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לְאֵלִיקִים:

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.

ישעיהו נ"ז:19 Isaiah 57:19

בוֹרָא נֵיב שְׁפָתַיִם שְׁלוֹם שְׁלוֹם לָרְחוֹק וְלָקְרוֹב אָמַר הָרָפָאִתִּי:

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.

תהילים קי"ג:5 Psalms 113:5

מִי כֹה אֱלֹקֵינוּ הַמַּגְבִּיהִי לַשַּׁבָּת:

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

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169 וכמ"ש בזו"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

מובא גם ביהל אור ע' שיג שמציין לכאן.

170 | Kehot's note points to Genesis 12:1-3 for these words.

בראשית י"ב:א-ג:12:1-3

וַיֹּאמֶר ה' אֶל־אַבְרָם לֵךְ־לְךָ מֵאֶרֶץ וּמִמּוֹלֶדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֶרְאֶךָ: וְאָעֲשֶׂה לְגֹי גָדוֹל וְאֶבְרַכְךָ וְאֶגְדַּלְתָּ שְׁמִי וְהָיָה בְּרָכָה: וְאֶבְרַכְךָ מִכָּרְכִיךָ וּמִקֵּלְךָ אֶאֱרָ וְנִבְרַכְּךָ בְּךָ כָּל מִשְׁפַּחַת הָאָדָמָה:

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.

בראשית כ"ה:23:25

וַיֹּאמֶר ה' לָהּ שְׁנֵי גֹזִים בְּבִטְנָהּ וּשְׁנֵי לְאֻמִּים מִמֶּנִּי: וְפָרְדּוּ וְלֹאִם מִלֵּאם יֵאָמֶן 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.

בראשית ל"ג:9:33

וַיֹּאמֶר עֲשׂו יִשְׂרָאֵל רַב אֲחִי יְהִי לִּי אֲשֶׁר־לִּי:

And Esav 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' קב.

173 | ברכות פ' דברים ע"פ רב לכם

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

KEHOT'S NOTE

יד, יז.

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.

בראשית ל"ו:6:36

וַיִּקַּח עֲשׂו אֶת־נָשָׁיו וְאֶת־בָּנָיו וְאֶת־בָּתָּיו וְאֶת־כָּל־נַפְשֹׁת בֵּיתוֹ וְאֶת־מִקְנֵהוּ וְאֶת־כָּל־בְּהֶמְתּוֹ וְאֶת־כָּל־קִנְיָנוֹ אֲשֶׁר רָכַשׁ בְּאֶרֶץ כְּנָעַן וַיֵּלֶךְ אֶל־אָרֶץ מִסְכֵּי יַעֲקֹב אֲחִיו:

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 | טורי דפרודא

The note refers to this discussion of the "mountains of separation" in Likkutei Torah on Parshas Bechukosai.

KEHOT'S NOTE

זח"א (כט, ב. קנח, א). ח"ב (רלד, סע"א). וע"ל בחקותי (מח, א [ב]). [כ].

176 | טורי 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.

ספר זוהר, ויצא כ"ג:רל"א-כ"ד:רמ"ג:23:24:243

177 | טורי 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."

ספר זוהר, פקודי כ"ו:רנ"ו-כ"ז:רס"ה:26:256-27:265

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.

ישעיהו ס"ג:א:63

מִי־זֶה בָּא מֵאֶדוֹם חֲמוּץ בְּגָדִים מִכְצָרָה זֶה הַדּוֹר בְּלִבוֹשׁוֹ צֹעָה בְּרַב כָּחוֹ אֲנִי מְדַבֵּר בְּצַדִּיקָה 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"י 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: ראשית מ"ז כ"ז

ובני יוסף אשר ילדו לו במצרים נפש שנים כליה הנפש לבית יעקב הבאה מצרימה שבעים:

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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KEHOT'S NOTE

בראשית מו, כז. וראה רש"י שם בשם המדרש. באוה"פ ראה ע' תשעה 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: ה"ז כ"ז שעייהו

או יחזק במעוזי יעשה שלום לי שלום יעשה לי:

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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KEHOT'S NOTE

ישע"י 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:10-11א"ב ב"י סנהדרין

אמר רבי אלכסנדר: כל העוסק בתורה לשמה משים שלום בפמליא של מעלה ובפמליא של מטה, שנאמר: "או יחזק במעוזי יעשה שלום לי שלום יעשה לי". רב אמר: כאילו בנה פלטרין של מעלה ושל מטה, שנאמר: "ואשים דברי בפיה ובצל ידי כסיתיך לנטע שמנים וליסד ארץ". רבי יוחנן אמר: אף מגין על כל העולם כולו, שנאמר: "ובצל ידי כסיתיך". ולוי אמר: אף מקרב את הגאולה, שנאמר: "ולאמר לציון עמי אתה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth..." (Yeshayahu ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

KEHOT'S NOTE

סנהדרין צט, ב.

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 פ"י. ובח"ד פ"יג. [כ]. — וראה לקו"ש ח"יב 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: ז"ו קמ"ו תהילים

לעשה משפט לעשוקים נתן לחם לרעבים ה' מתיר אסורים:

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 את 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 נקי 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 keli-pas 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 הה"ד ועלו מושיעים בהר ציון לשפוט את הר עשו והיתה לה' המלוכה. ור"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: ד"ד פ"י תהילים

יכרסמנה חזיר מיער וזיז שדי ירענה:

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:ה"ה:ג: יקרא רבה

**189 יכרסמנה חזיר מיער**

At the start of Toldos the Midrash applies "The boar from the forest" to Esav.

Bereshit Rabbah 65:1:א"ה:ס"ה: בראשית רבה

ויהי בן ארבעים שנה - הה"ד (תהלים פ): יכרסמנה חזיר מיער. ר' פנחס בשם רבי סימון: מכל הנביאים לא פירסמוה אלא שנים: משה ואסר. משה אמר (דברים יד): ואת החזיר, כי מפריס פרסה הוא. אסר, 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, גזולת 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:ה"ה:ל"ה: שמות רבה

... 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 בור עמים קרבות יחפצו? שהיא מפזרת לישראל מתלמודה של תורה, ומכנסת אותן במה שיצר הרע חפץ בו. דבר אחר: בור עמים קרבות יחפצו שפזרו 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 ...

**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:ה, זח"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' אתשסה. שעה"ת ח"א עד, א. לקו"ש ח"כ ע' 220.

**192 יצב גבולות עמים למספר בני**

"He set the borders of the peoples according to the number of the children of Israel."

Deuteronomy 32:8:ח"ב:ל"ב: דברים

בהנחל עליון גוים בהפרידו בני אדם יצב גבולות עמים למספר בני ישראל:

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:ח"ב:ל"ב: רש"י על דברים

בהנחל עליון גוים. כשהנחיל הקב"ה למכעיסיו את חלק נחלתו הציפון ושטפם: בהפרידו בני אדם. כשהפיץ דור הפלגה היה בידו להעבירם מן העולם, לא עשה כן אלא יצב גבולות עמים, קימם ולא אבדם: למספר בני ישראל. כשביל מספר בני ישראל שעתידין לצאת מבני שם, ולמספר שבטים נפש של בני ישראל שידרו למצרים הציב גבולות עמים — שבטים לשון:

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 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 גבולות 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

רם על־כָּל־גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ:

The L-RD is high above all nations, His glory is above the heavens.

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KEHOT'S NOTE

תהלים קיג, ד. 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

תוי"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.

בראשית כ"ז:27

וַיֵּגֶשׁ וַיִּשְׁקְלוּ וַיְרַח אֶת־רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רִיחַ בְּנִי כָרִיחַ שָׂדֶה אֲשֶׁר בָּרַכְוּ 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 יו"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

באתי לגני אֶחָתִי כָּלָה אֶרִיתִי מוֹרִי עֵם־בְּשָׁמִי אֶכְלֹתִי יַעְרִי עֵם־דְּבָשִׁי שְׁתִּיתִי יַיִנִי עֵם־חֶלְבִי אֶכְלוּ רַעִים שְׁתוּ וְשָׁכְרוּ 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.

בראשית ב':ט:9

KEHOT'S NOTE

בראשית ב, ט.

200

ועיין ברבות תולדות ר"פ ט"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

"עייין 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 מצוין 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.

שיר השירים ג':ד:4 Song of Songs

כְּמַעַט שָׁעַבְרְתִּי מֵהֶם עַד שֶׁמָּצֵאתִי אֶת שְׁאֵהָבָה נִפְשִׁי אֲחֻזְתִּיו וְלֹא אֶרְפוּנוּ עַד־שֶׁהֵבִיאתִיו אֶל־בֵּית אִמִּי וְאֶל־חֶדֶר הַוּרְתִּי:

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

או 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:9

כִּי־אֲנִי אֶהְפֹּךְ אֶל־עַמִּים שֹׁפָה בְּרוּרָה לְקָרָא כָּל־ם בְּשֵׁם ה' לְעַבְדּוֹ שְׂכָם 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

צפני"ג, ט.

206

ואת רוח הטומאה אעביר

"And I will also remove the prophets and the spirit of im-

“purity from the earth.”

זכריה י"ג:ב' Zechariah 13:2

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמָר ה' צְבָאוֹת אֶכְרִית אֶת־שְׁמוֹת הָעִצְבִּים מִן־הָאָרֶץ  
וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעְבִּיר 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.”

ישעיהו מ"ה:5 Isaiah 40:5

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

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

ישעיי' 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.”

ישעיהו ב"י:19 Isaiah 2:19

וּבָאוּ בַּמְעָרוֹת צֻרִים וּבְמַחְלוֹת עֶפְרַם מִפְּנֵי פַחַד ה' וּמִהֲדָר גָּאוֹנוֹ בְּקוֹמוֹ  
לְעֶרֶץ 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

ישעיי' ב, יט.

## 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.

בראשית ל"ב:14 Genesis 32:14

וַיִּלֶּךְ שָׁם בַּלַּיְלָהָ הַהוּא וַיִּקַּח מִן־הַבָּא בְּיָדוֹ מִנְחָה לְעֶשָׂו 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.

ויקרא י"א:7 Leviticus 11:7

וְאֶת־הַחֲזִיר כִּי־מִפְרִיס פֶּרֶסָה הוּא וְשָׁסַע שָׁסַע פֶּרֶסָה וְהוּא גֶרֶה לֹא־יִגֵּר  
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 יא, 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' תשעה יש הגהה לכאן. וראה שיחת ש"פ ויצא תנש"א.

## 213 ולהבדיל בין הטמא לטהור

“To distinguish between the holy and the profane, and be-  
tween the impure and the pure.” Torah, as instruction,  
does this distinguishing.

ויקרא י"י:10 Leviticus 10:10

וּלְהַבְדִּיל בֵּין הַקֹּדֶשׁ 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.”

דברים ו"ד:4 Deuteronomy 6:4

שְׁמַע יִשְׂרָאֵל הָאֱלֹהִינוּ הָאֶחָד:

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.

שיר השירים ד':3 Song of Songs 4:3

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.)

שיר השירים ב:ג:3 Song of Songs

כתפוח בעצי היער כן דודי בין הבנים בצלו חמדתי וישבתי ופריו מתוק לחכי:

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 סנדי"ל . . בנימטריא 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

כמי"ש במאורי"א ערך יער ס"כ. ועי' ע"ח ש' כסה"כ (רפ"ז). [כ].

## 219 סנדי"ל . . קושר כתרים לקונו

Sandalphon stands behind the Chariot and ties crowns for his Maker.

חגיגה י"ג ב:ד:4 Chagigah

”וְאֵרָא הַחַיּוֹת וְהִנֵּה אוֹפֵן אֶחָד בְּאֶרֶץ אֶצֶל הַחַיּוֹת, אָמַר רַבִּי אֱלֶעָזָר: מִלָּאָה אֶחָד שֶׁהוּא עוֹמֵד בְּאֶרֶץ, וְרָאָשׁוּ מִגִּיעַ אֶצֶל הַחַיּוֹת. בְּמַתְנִיתָא תִּנָּא: סְנִדְלָפוֹן שְׁמוֹ, הַגְבוּהַ מַחְבְּרוֹ מִהֵלֶךְ חֲמֵשׁ מֵאוֹת שָׁנָה. וְעוֹמֵד אַחֲרֵי הַמֶּרְכָּבָה וְקוֹשֵׁר כְּתָרִים לְקוֹנוֹ. אֵינִי? וְהַקְטִיב: ”כְּרוֹה כְבוֹד ה' מִמְּקוֹמוֹ”, מִכָּל דְּמִקְוֵמוֹ לִיכָא דִּידַע לְקוּ! דְּאָמַר שֶׁם אֶתְנָא וְאֶזֶל וְתִיב בְּרִישָׁה.

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

Zohar I, 167b, זח"א קסז,

KEHOT'S NOTE

חגיגה יג, ב. ותודי"ה וקושר [כ]. זח"א קסז, ב. [וראה לעיל בשלה 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:5

## 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 עי' תשעז ואילך.

## בחדש השלישי

“In the third month after the children of Israel left Egypt”: the verse that names the discourse the text cites.

שמות י"ט:א:19 Exodus

בחדש השלישי לצאת בני־ישראל מארץ מצרים ביום הזה באו מדבר סיני:

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

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## 224 עוז ותושיה

“With Him are strength and sound wisdom.” The text refers to the Torah being called by these names.

איוב י"ב:ט"ז Job 12:16

עמו עז ותושיה לו שגג ומשגגה:

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 קי:

מזמור לתודה הריעו לה' כליהאָרץ:

A Psalm of thanksgiving. Shout unto the L-RD, all the earth.

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## 227 ועי"ז 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 עי' 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.”

דברים כ"ב:6:22 Deuteronomy

כי יקרא מִן־צִפּוֹר לַפִּגִּיף בְּדֶרֶךְ בְּכִלְעֵץ אוֹ עַל־הָאָרֶץ אִפְרָחִים אוֹ בִּיצִים וְהָאֵם רֹבֶצֶת עַל־הָאִפְרָחִים אוֹ עַל־הַבִּיצִים לֹא־תִקַּח הָאֵם עִלֵּיהֶם:

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: כ"ב: דברים

שְׁלַח תְּשַׁלַּח אֶת־הָאֵם וְאֶת־הַבְּנִים תִּקַּח־לָךְ לְמַעַן יִטֵּב לָךְ וְהֶאָרַכְתָּ יָמֶיךָ:

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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## בצדקה תכונני

"Through righteousness you shall be established." The verse after "And all your children," which the maamar takes up next.

Isaiah 54:14: י"ד: יסעייהו

בְּצִדְקָה תִּכּוֹנְנִי רַחֲמֵי מַעֲשֶׂק בִּי־לֹא תִירָאִי וּמִמַּחְתָּה כִּי לֹא־תִקְרַב אֵלַיךְ:

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 תרלי"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 שהעי"ן היא תלויה להורות כי מרחוק יגיע אליהם אור האלקי בבחי' מקיף ורם ומתנשא כמ"ש רם על כו".

## PARAGRAPH 16

232

## ברכות 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 Taanits 16a.

Taanit 16a: ט"ז תענית

KEHOT'S NOTE

הלשון מובא באוה"ת בראשית כרך ד תשע"ד, 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 פי חוקת עי' 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: י"ח: בראשית

וּמִלְכֵי־צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וַיָּבֵן וְהוּא כֹהֵן לְאֵל עֵלְיוֹן:

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 כו' 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.

Beresheet Rabbah 56:10: י"ו: בראשית רבה

... 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 עז) 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 Yohanan 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 Azariah: "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: י"ז: משנה אבות

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראת. אם אין יראת, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא הנה אומר, כל שחכמתו מרבה ממעשיו, למה הוא דומה, לאילן שענפיו מרביין ושרשי מוץטין, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראת כי יבוא טוב ושכן חררים במדבר ארץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding.

Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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

**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 כ"ד:רל"ז-רמ"ח ספר זוהר, 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.

ישעיהו ס"א:י"ד: Isaiah 61:10

שׁוֹשׁ אֲשִׁישׁ בְּהִי תִגַּל נַפְשִׁי בְּאַלְקֵי כִי הִלְבִּישְׁנִי בְּגָדֵי־יִשְׁשַׁע מְעִיל צִדְקָה יַעֲטֵנִי כְּחָתָן יִכְהוּ פָּאֵר וְכַכְלָה תַעֲדָה כְּלִיָּהּ:

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.

תהילים ב"י:י"א: Psalms 2:11

עֲבֹדוּ אֶת־יְיָ בִּירְאָה וְגִילּוֹ בְּרַעְדָּה:

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 לה' 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."

ישעיהו כ"ז:י"ג: Isaiah 27:13

וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּכְאֹו הַאֲבָדִים בְּאַרְצָא אֲשׁוּר וְהִגְדִּיחִים בְּאַרְצָא מִצְרַיִם וְהִשְׁתַּחֲווּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם:

וכל בניך למודי הוי' ורב שלום בניך וגוי

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:א'א:א'א: שיר השירים רבה ז':א'א:א'א:

שׁוֹבֵי שׁוֹבֵי הַשְּׁוֹלְמִית, רַבִּי שְׁמוּאֵל בַּר חִזְקִיָּה בַּר יוֹדָן בְּשֵׁם רַבִּי חֲנִינְיָא, אַרְבַּע פְּעָמִים כְּתִיב כָּאֵן שׁוֹבֵי שׁוֹבֵי, כְּנֻגַּד אַרְבַּע מְלָכִיּוֹת שְׁשׁוּלְטִין בְּיִשְׂרָאֵל, וְיִשְׂרָאֵל נִכְנָסִין תּוֹךְ יְדִיהֶן בְּשָׁלוֹם וְיוֹצֵאִין לְשָׁלוֹם, הַשְּׁוֹלְמִית, אֲמָה שְׁשָׁלוֹם חֵי הָעוֹלָמִים מִתְנַהֵג בָּהּ, הִדָּא הוּא דְכְּתִיב (שְׁמוּאֵל ב ז, ו): וְאֶהְיֶה מִתְהַלֵּךְ בְּאַהֲלִי וּבְמִשְׁכָּן. דְּכָר אַחֵר, הַשְּׁוֹלְמִית, אֲמָה שְׁמִסִּימִים לָהּ שְׁלוֹם בְּכָל יוֹם, הֵיאֵךְ מָה דְאַתְּ אָמַר (בְּמִדְבָּר ו, כו): וְיִשָּׁם לָךְ שְׁלוֹם. דְּכָר אַחֵר, הַשְּׁוֹלְמִית, אֲמָה שְׁאֲנִי ...

"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 Hiyya bar Yudan [said] in the name of Rabbi Hanina: 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:א'א:א'א: שיר השירים ז':א'א:א'א:

שׁוֹבֵי שׁוֹבֵי הַשְּׁוֹלְמִית שׁוֹבֵי שׁוֹבֵי וְנִתְחַזְּקָה מִה־תְּחַזּוּ בְּשׁוֹלְמִית כְּמַחְלַת הַמְּחֻנָּיִם:

Return, return, O Shulamite; Return, return, that we may look upon thee. What will ye see in the Shulamite? As it were a dance of two companies.

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**244** שלמים הם אתנו . בשלום וכלב שלם

"These men are at peace (sheleimim) with us."

בראשית ל"ד:כ"א: Genesis 34:21

הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם אִתְּנוּ וַיִּשְׁכּוּ בְּאַרְצָא וַיִּסְתַּחֲרוּ אֹתָהּ וְהָאָרֶץ הַגְּדוֹלָה רַחֲבַת יְדֵיָם לִפְנֵיהֶם אֶת־בָּנֵיהֶם נָחֲלִיגּוּ לְנָשִׁים וְאֶת־בְּנֹתֵיהֶם נָתַן 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 34:21א"כ: רש"י על בראשית ל"ד:כ"א

שלמים. בשלום ובלב שלם: והארץ הנה רחבת ידיים. כאדם שידו רחבה ונותנת; כלומר, אל תפסידו כלום – פרקמטיא הרבה באה לקחו ואין לה קונים:

והארץ הנה רחבת. ושלמים means peaceable and whole hearted. 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).”

ויקרא ג' א"א: Leviticus 3:1

ואם זבח שלמים קרבנו אם מן הבקר הוא מקריב אם זכר אם נקבה תמים יקריבנו לפני 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 3:1א"א: רש"י על ויקרא ג' א"א

שלמים. שמטילין שלום בעולם; ד"א: שלמים שיש בהם שלום למזבח ולכהנים ולבעלים (ספרא):

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).

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)

249

וייה בשלם סוכו

“And His tabernacle was in Shalem, and His dwelling

place in Zion.”

Psalms 76:3ג'א: תהילים ע"ו:ג'א

וייה בשלם סוכו ומעונתו בציון:

In Salem also is set His tabernacle, And His dwelling-place in Zion.

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250

וייה בשלם סוכו

The Zohar passage the text cites on “His tabernacle was in Shalem.”

ספר הזהר, וישלח י"א קל"ו-11:136-12:147 Zohar, Vayishlach י"א 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

ויפרס 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.”

ישעיהו נ"ז:19 Isaiah 57:19

בורא גיב שפתים שלום שלום לרחוק ולקרוב אמר Havayah ורפאתיו:

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.”

ברכות ל"ד ב: י"ז-18 Berakhot 34b:17-18

אמרו עליו על רבי חנינא וכו': מנא הני מילי? אמר רבי יהושע בן לוי: דאמר קרא: “בורא גיב שפתים שלום שלום לרחוק ולקרוב אמר ה' ורפאתיו.” אמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא למשיא בתו לתלמיד חכם, ולעושה פרקמטיא לתלמיד חכם, ולמהנה תלמיד חכם מנכסיו. אבל תלמידי חכמים עצמן — “עין לא ראתה אלקים וזלתה נעשה למחכה לו.”

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 ...

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

KEHOT'S NOTE

ברכות לד, ב.

254 הרמ"ז פ' נשא דקב"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 kelipos nogah, which is close to holiness.

KEHOT'S NOTE

לג' קליפות שהן רחוקות ולקרוב לאותה שבקי"ג 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.

דברים ל"ב:ב'2:Deuteronomy 32

יערף כמטר לקחי תגל כטל אמרתי כשעירם עלי דשא וכרביבים עלי עשב:

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.

דברים ל"ג:ב'2:Deuteronomy 33

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבבות קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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257 וחסידי 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."

ישעיהו נ"ד:י"4:Isaiah 54

כי ההרים ימושו והגבעות תמוטינה וחסידי מאתך לא ימוש וברית שלומי לא תמוט אמר מרחמך 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

ישעיי 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."

אסתר רבה י"ט:י"10:Esther Rabbah 10

259 כיריעות שלמה

"Like the curtains of Shlomo": the verse that names a discourse the text cites.

שיר השירים א'ה:5:Song of Songs 1

שחורה אני ונאנה בנות ירושלם כאהלי קדר כיריעות שלמה:

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

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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 ה, 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.

ישעיהו נ"ד:י"4:Isaiah 54

בצדקה תכונני רחקי מעשק כי לא תיראי וממחלתה כי לא תקרב אליך: 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

ישעיי נד, יד.

263 שפת אמת תכון לעד

"The lip of truth shall be established forever." Tikon means enduring.

משלי י"ב:ט"12:Proverbs 12

שפת אמת תכון לעד ועד ארגיעה לשון שקר:

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.

## 264 אף תכון תבל בל תמוט

"Indeed, the world is established; it shall not falter."

Psalms 93:1א:ג:ז

ה' מלך גאות לבש לבש ה' עו התאזר אף־תכון תבל בל־תמוט:

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 ותכוונ

"Therefore the rulers say: Come to Cheshbon; let the city of Sichon be built and established."

Numbers 21:27כ"א:כ"ז

עליכן יאמרו המשלים באו חשבון תבנה ותכוון עיר סיחון:

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 בדיה 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 פי בלק.

## 267 "And a throne shall be established through kindness." Kindness keeps the building standing.

Isaiah 16:5ה'ט"ז:ה'

והוכן בחדר כסא וישב עליו באמת באהל דוד שפט ודרש משפט ומחר צדק:

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:4ד'ב:ט"ז

ערכי שלציון — דעבדי שלוח דויז. תוקע עצמו לדבר הלכה — דתנא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה.

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

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"ו 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:2ב"א:כ"ח

ותני רבי חייא בר רב מדיפתי. רבי יהושע בן קרחה אומר: כל המעלים עיניו מן הצדקה — כאילו עובד עבודה זרה. כתיב הקא: "השמר לך פן יהיה דבר עם לבבך בליעל וגו'", וכתיב התם: "יצאו אנשים בני בליעל". מה להלן עבודה זרה, אף כאן עבודה זרה.

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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 15:9ט"ו:ט"ז

השמר לך פן יהיה דבר עם־לבבך בליעל לאמר קרבה שנת־השבע שנת השמטה ורעה עינך באחיד האביון ולא תתן לו וקרא עליך אליה והיה בך חטא:

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 2:19ט"ב:י"ט

ותאמר לה חמותה איפה לקטת היום ואנה עשית יהי מפרך בך ותגד לחמותה את אשר־עשתה עמו ותאמר שם האיש אשר עשיתי עמו היום בעז:

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:ט"ו רות רבה ה'

ותאמר לה חמותה איפה לקטת היום (רות ב, יט), תני בשם רבי יהושע, יותר ממה שבעל הבית עושה עם העני, העני עושה עם בעל הבית, שכן אמרה רות לנעמי שם האיש אשר עשיתי עמו היום, ולא אמרה אשר עשה עמי, אלא אשר עשיתי עמו, הרבה פעולות והרבה טובות עשיתי עמו בשביל שהאכילני פרוסה אחת. אמר רבי יוסי יצו וביצו, הוא יצו הוא עני. אמר רבי שילה דגנה האכילו הונך בקה. אמר רב נחמן כתיב (דברים טו, י'): כי בגלל הדבר ...

"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 to-day 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:12ב"א סנהדרין ק"א א'

אמר להו: לכה אני משחק, כל זמן שאני רואה רבי שאני זינו מחמיץ ואין פשתנו לוקה ואין שמנו מבאיש ואין דובשנו מדביש, אמרתי שמא חס ושלום קיבל רבי עולמו. ועכשיו שאני רואה רבי בצער, אני שמח. אמר לו: עקיבא, כלום חיסרתי מן התורה כולה? אמר לו: לימדתנו רבינו, "כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא".

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

**277** The Talmud cites the verse to show that even the righteous need atonement.

Sanhedrin 46b:17י"ז סנהדרין מ"ו ב'

תא שמע: מדאיקבור צדיקי, ואי אמרת משום כפרה - צדיקי לכפרה צריקי? אין, דכתיב: "אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא".

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

**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:כ' קהלת ז'

כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא:

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:16ט"ז בבא בתרא קס"ד ב'

אמר רב עמרם אמר רב: שלש עבירות אין אדם ניצול מהן בכל יום - ההרהור עבירה, ועיון תפלה, ולשון הרע. לשון הרע סלקא דעתך?!

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

**280** וחטאך בצדקה פרוק

Daniel's advice to Nebuchadnezzar: "Redeem your sins through charity."

Daniel 4:24ד"כ דניאל ד'

להו מלכא מלכי ישפר עלה וחטאך בצדקה פרוק ועוונתך במחן עניו הו תהוו ארכה לשלומך:

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 57:15ט"ו ישעיהו נ"ז

כי כה אמר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואתידכא ושפלי-רוח להחיות רוח שפלים ולהחיות לב נדכאים:

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

ישעיי נז, טו. ראה אגה"ת פ"ט. אוה"ת פ' לך תתעד, ב. פ' תולדות תתכו, ב.

**282** ובאתעדל"ת זו אתעדל"ע

KEHOT's note points to Zohar II, 162a for these words.

Zohar II, 162aא זח"ב קסב,

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:15ט"ו סוטה כ' ב'

רבי ישמעאל אומר: שנים עשר חדש. ואף על פי שאין ראייה לדבר — זכר לדבר, דכתיב: "להו מלכא מלכי ישפר עליה וחטאך בצדקה פרוק



on “the sun of righteousness.”

ספר זוהר, אמור א' א' ב' 1:1-2:6

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.”

ספר זוהר, מקץ י"ד רכ"ח ט"ו רל"ח 14:228-15:238

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

ברכות וישלח פעי"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 שיחיי 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 עי תקלו. לעיל עי כו, ג.

299

ושמתי כדכד

“And I will make your windows of kadkod”: the verse that names the discourse the text cites.

ישעיהו נ"ד י"ב 54:12

ושמתי כדכד שמשתיך ושעריך לאבני אקדח וכל גבולך לאבני חפץ:

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.”

דברים י"ג ט"ט 13:19

כי תשמע בקול ה' אלקיך לשמר את כל מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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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 תתנ, 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.

בראשית רבה מ"ב ג' 42:3

... מי הוא זה שהעיר לבם של מזרחיים, שיבואו ויפלו ביד אברהם, צדק יקראוהו 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 ור' 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 Tanhuma in the name of Rabbi Hiyya 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.”

זכריה י"ד ח' 14:8

והיה ביום ההוא יצאו מים חיים מירושלם חצין אל הים הקדמוני וחצין אל הים האחרון בקיץ ובחורף יהיה:

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

זכרי יד, ח.

### 304 והי' ביום ההוא יתקע בשופר

“And it will be on that day, a great shofar will be sounded.”

ישעיהו כ"ז:13ג

והיה ביום ההוא יתקע בשופר גדול וכאו האבדים בארץ אשור והנחלים בארץ מצרים והשתחוו לה' בהר הקדש בירושלם:

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

ישעיי 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 ק"נ:150

כל הנשמה תהלל קה תהלל קה:

Let every thing that hath breath praise the L-RD. Hallelujah.

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### 307 בדי"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

תוי"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 ב"י:14

רני ושמחי בת ציון כי הנני בא ושכנתי בתוכך נאמ"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.

דברים כ"ג:6ג

ולא אבה ה' אלקיך לשמע אל-בלעם ויהפך ה' אלקיך לך את-הקללה לברכה כי אהבה ה' אלקיך:

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-

ing unto thee, because the L-RD thy G-d loved thee.

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### 310 ייעש דוד שם

“And David made a name”: the verse on which the text cites a discourse about charity as action.

II Samuel 8:13ג ב ח:13ג

ויעש דוד שם בשבו מהכותו את-ארם בגיא-מלח שמונה עשר אלה:

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 118:7ז תהלים קי"ח:7ז

ה' לי בעזרי ואני אראה בשנאי:

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

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### 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 28:21א כ"ח:21א

ושבתי בשלום אל-בית אבי והיה ה' לי לאלקים:

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.

ישעיהו נ"ח:14ד

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

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

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KEHOT'S NOTE

ישעיי נח, יד.

### 314 והי' מעשה הצדקה שלום

“And the work of charity shall be peace, and the service of charity, quiet and security forever.”

ישעיהו ל"ב:17ז

והיה מעשה הצדקה שלום ועבדת הצדקה השקט ובטח צד-עולם:





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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/](http://likuteitorah.com/about/the-chassidishe-parsha/)

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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