



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 10

ביאור ע"פ והיה לכם לציצית כו' הלב רואה כו'

An explanation of the verse “And it shall
be for you as tzitzis”: “The heart sees”



The heart is where the light of the intellect comes to rest and endure: the Yesods of Chochmah and Binah reach it, so that it too sees, hears and understands, and a person's work is to bring what the mind knows into the heart until the heart itself desires G-d.

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 heart is where the light of the intellect comes to rest and endure: the Yesods of Chochmah and Binah reach it, so that it too sees, hears and understands, and a person's work is to bring what the mind knows into the heart until the heart itself desires G-d.

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

This short explanation, on the verse of tzitzis and the saying “the heart sees,” is about the heart. Following the Arizal, it teaches that the Yesod of Abba (Chochmah) and the Yesod of Imma (Binah) reach down to the chest, and their lights gather in the heart, whose number, thirty-two, spells lev. Yesod is the lowest point of a higher level, through which it gives life to a lower one; so we address G-d as Baruch, at the Yesod of Abba, the only level at which we can take hold of Him. An analogy from the mind shows why the heart matters: an idea held only in the mind can be lost at once, but what is fixed in the heart endures. One who must keep subduing his heart is a tzaddik in Sha'arei Kedushah's terms (a beinoni in Tanya's); one whose heart is won over entirely is a chassid, like King David. Rachel and Leah are thought and speech, the hidden and revealed worlds, the “back” of the intellect. The heart, receiving from Chochmah and Binah, sees, hears and understands, and a person must always be diligent to conquer his inclination.

OUTLINE

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|---|--|------|
| 1 | The heading | ¶1 |
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| The verse of tzitzis and the saying “the heart sees” set the theme: the heart. | | |
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| 2 | Yesod and the heart | ¶2-3 |
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| Yesod is the lowest point of a higher level, through which it gives life below; the Yesods of Abba and Imma reach the chest and their lights gather in the heart. An analogy begins: a new idea is hidden while still in the mind. | | |
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| 3 | Mind and heart: tzaddik and chassid | ¶4-6 |
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| What is only in the mind can be lost, while what is fixed in the heart lasts; one who must keep conquering his heart is a tzaddik, one whose heart is won over is a chassid, like King David, whose love of G-d nullified every natural attraction. | | |
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4 Baruch: where we take hold of G-d

¶7-8

We address G-d as Baruch, the Yesod of Abba, the level through which He gives us life; from the two Yesods the intellect of Z'eir Anpin is formed, and at the chest Rachel and Leah.

5 Rachel and Leah: thought and speech

¶9-10

Granting that Rachel and Leah draw from above, the maamar identifies them with thought and speech, the hidden and the revealed worlds, which hold the same letters.

6 The heart sees, hears and understands

¶11

Emotion comes from contemplation and thought and speech from emotion; a matter fixed in the heart nullifies opposing emotion, as with Yaakov; the heart has sight, hearing and understanding, and one must always strive to conquer the inclination.

KEY CONCEPTS

Yesod יסוד

The lowest point of a higher level, through which it binds itself to a lower one and gives it life; the higher level as it is would be too great for the lower to grasp or bear.

The Yesod of Abba יסוד אבא

The lowest point of Chochmah, en clothed within the Yesod of Imma; it reaches the chest, and the word Baruch in our blessings addresses G-d at this level.

The heart הלב

Where the lights of the two Yesods gather; what is fixed in it endures, and it too sees, hears and understands.

Tzaddik and chassid צדיק וחסיד

In Sha'arei Kedushah, one who must keep conquering his heart with his mind, and one whose heart has been won over entirely; Tanya calls them the beinoni and the tzaddik.

Rachel and Leah רחל ולאה

Two feminine configurations formed from the lights at the chest of Z'eir Anpin; the maamar identifies them with thought and speech.

The hidden world and the revealed world עלמא

דאתכסיה ועלמא דאתגליא

Thought and speech, which hold the same letters, covered in thought and revealed in speech.

The back (achorayim) אחוריים

The outer extension of a level rather than the level itself; thought and speech are the back of the intellect.

SECTION 1 • ¶1

The heading

1 ביאור ע"פ והיה לכם¹ לציצית כו' הלב רואה² כו'

An explanation of the verse “And it shall be for you as tzitzis,” etc.: “The heart sees,” etc.

This short piece explains the verse of tzitzis, which goes on “and you shall see it ... and you shall not stray after your heart and after your eyes,” together with the Sages’ saying “The heart sees.” Its subject is the heart: how the light of the intellect reaches the heart, and why what is fixed there lasts.

SECTION 2 • ¶2-3

Yesod and the heart

2 ולהבין ענין הלב.³ הנה איתא הלב מבין הלב שומע.⁴ ואיתא בכתבי האריז"ל שיסוד אבא⁵ הוא בחזה [ועמ"ש בד"ה עיני כל⁶ בשם המגיד איש האלקי נ"ע].

To understand the matter of the heart. Now, it is stated: “The heart understands; the heart hears.” And it is stated in the writings of the Arizal, of blessed memory, that the Yesod (foundation) of Abba is in the chest [and see what is written in the discourse beginning “The eyes of all,” in the name of the Maggid, the G-dly man, whose soul is in Eden].

The maamar names its subject, the heart, and brings two teachings. The Sages say the heart understands and hears; and the Arizal teaches that the Yesod of Abba, the lowest point of Chochmah, reaches the chest of Z'eir Anpin, the place of the heart. The bracket sends the reader to the discourse “The eyes of all” in Parshas Matos, which brings a teaching of the Maggid of Mezritch, the Alter Rebbe’s teacher, about the chest.

ולהבין מהו יסוד הנה כל דבר המשפיע ומחיה למה שלמטה ממנו אינו מחיה רק במדרגה התחתונה שלו מאחר שהוא גדול מאד מהעלול ולא יכול העלול להשיג עילתו ולא יכול לסובלו.

And to understand what Yesod is: everything that bestows upon and gives life to what is below it gives life only through its lowest level, since it is very much greater than the effect, and the effect cannot grasp its cause and cannot bear it.

To explain what Yesod is, the maamar gives a general rule: whatever gives life to a lower thing does so only through its own lowest level. The cause is so far above its effect that the effect could neither grasp it nor bear it as it is.

ע"כ מוכרח לצמצם עצמו ולקשר א"ע בבחי' תחתונה שלו למה שלמטה ממנו כדי להחיות אותו וזו הבחי' שבה משפיע נק' יסוד אבא בתוך יסוד אמא ונעשה מהם מוחין לז"א.

Therefore it must contract itself and bind itself, by its lowest level, to what is below it, in order to give it life. And this level, through which it bestows, is called the Yesod of Abba within the Yesod of Imma; and from them the intellect (mochin) of Z'eir Anpin (the emotive attributes) is formed.

So the higher level must contract itself and connect to the lower one through its lowest point, and that point of contact is called Yesod, "foundation." Among the Sefiros, the Yesod of Abba (Chochmah) is encloded within the Yesod of Imma (Binah), and from the two of them the intellect of Z'eir Anpin, the configuration of the emotive attributes, is formed.

3 והנה נראה מה שמבואר שם שמשותין עד החזה ומתקבצין כל האורות בלב שהם ד' שמות מב' יסודות הנ"ל עולין לחשבון ל"ב [ועי' בפ"י הרמ"ז בזהר פ' אמור דצ"ג ע"ב].

Now, let us see what is explained there: that they are equal down to the chest, and all the lights gather in the heart; these are four Names from the two Yesods mentioned above, which add up to the number thirty-two [and see the commentary of the Ramaz on the Zohar, Parshas Emor, page 93b].

The Arizal's writings explain that the two Yesods, of Abba and of Imma, extend equally down to the chest, and there all their lights gather in the heart. These lights are four divine Names, and their sum is thirty-two, written ל"ב, the letters of lev, "heart." The text refers to the Ramaz's commentary on the Zohar, Emor 93b, which the discourse "The eyes of all" also cites on the subject of the heart.

ולהבין הענין ד"מ הוא מכיון שיצא שכל מהמוח פתאום וכשהיה כמוח הוא סתום מאד ואינו בהתגלות עד שאפילו הוא עצמו אינו משיגו.

To understand the matter, by way of analogy: it is when an idea comes forth from the mind suddenly. While it was in the mind it was very hidden and not revealed, to the point that even he himself did not grasp it.

The maamar now gives an analogy from a person's mind. A new idea that comes to him suddenly is, while still in the mind, so hidden and undeveloped that even he does not yet grasp it.

SECTION 3 • ¶4-6

Mind and heart: tzaddik and chassid

4 ואחר כך כשמתחיל להתפשט מהמוח ולחוץ תיכף ומיד כשבא להתגלות מתלהב מאד ויכול לפעול בהתגלותו איזה דבר והלב הוא קיומו של הדבר שכיון שמתחזק איזה דבר בלב בחיזוק גדול לא יזוז ממנו לעולם.

And afterwards, when it begins to spread out from the mind and outward, at once, as soon as it comes to be revealed, he is filled with great fervor and can accomplish something through its revelation. And the heart is what makes the matter endure: once something takes hold in the heart with great firmness, he will never budge from it.

When the idea begins to move out of the mind and is revealed, it fills the person with fervor and can move him to act. But what makes it last is the heart: once a matter is firmly established in the heart, he will never move from it.

מה שאין כן כשעדיין אינו אצלו רק בשכל יכול לזוז ממנו תיכף מאחר שהלב עדיין מושרשת בתאוות גופניות מחמת

Whereas while it is still with him only in the intellect, he can budge from it at once, since the heart is still rooted in bodily desires, because

As long as the matter is only in his intellect, he can abandon it at once, because his heart is still rooted in bodily desires.

שהיא קרובה יותר אל הגוף, ואע"פ שמשיג בשכל שצריך לדבק א"ע בו ית' בכל נפשו וזהו תכלית הכל אעפ"כ יכול הלב להמשיך אותו אחר תאוות גופניות.

it is closer to the body. And although he grasps with his intellect that he must cleave to Him, may He be blessed, with all his soul, and that this is the ultimate purpose of everything, nevertheless the heart can draw him after bodily desires.

The heart is closer to the body than the mind is. So even when a person understands clearly that he must cleave to G-d with all his soul, and that this is the purpose of everything, his heart can still pull him after physical desires.

כמארז"ל הלב חומד^{7,8} כ"י ועל כן צריך האדם להיות תמיד זריז ללחום מלחמת השכל עם הלב להטות אותה גם כן בכל כח התבוננותו בגדולתו ית' עד שתחפץ גם היא לדבק בו ית'.

As our Sages, of blessed memory, said: "The heart covets," etc. Therefore a person must always be diligent to wage the war of the intellect against the heart, to incline it too, with all the power of his contemplation of His greatness, may He be blessed, until it too desires to cleave to Him, may He be blessed.

The Sages describe the heart as the organ that covets. Therefore a person must always be diligent in the war of the intellect against the heart, using all the power of his contemplation of G-d's greatness to bend the heart too, until it also desires to cleave to Him.

5 וזהו ענין ב' בחי' צדיק וחסיד. צדיק נקרא דהנה אמרו איזהו גבור הכובש⁹ את יצרו¹⁰ שצריך תמיד לכבוש

And this is the matter of the two levels, tzaddik and chassid. [One is] called a tzaddik because, as they said, "Who is mighty? He who conquers his inclination," meaning that he must always conquer

The maamar applies this to two kinds of service, that of the tzaddik and that of the chassid. The Mishnah defines the mighty man as "he who conquers his inclination," and the one called a tzaddik here is one who must always conquer his heart.

את הלב בשכלו מאחר שהלב מושרש מאד בעניני עוה"ז אלא שהשכל נוטה לדבקה בו ית' וע"כ צריך תמיד ללחום מלחמתו ונקי צדיק.

the heart with his intellect, since the heart is deeply rooted in the matters of this world, but the intellect inclines to cleave to Him, may He be blessed; therefore he must always wage its battle, and he is called a tzaddik.

He has to subdue his heart with his intellect constantly, because his heart is still deeply rooted in this world's concerns while only his intellect inclines to cleave to G-d. Since his life is a continual battle, he is called a tzaddik.

משא"כ כשמרגיל א"ע בהתבוננות כ"כ עד שתשרש הדבר בלב ג"כ וממילא הוא בטל מכל וכל

Whereas when he accustoms himself to contemplation so much that the matter becomes rooted in the heart too, then of itself he is utterly nullified

The higher level belongs to one who trains himself in contemplation until the matter takes root in his heart as well. Then, of itself, he is utterly nullified, with nothing left in him that resists.

ולא יזוז ממנה בשום אופן זהו נקי חסיד¹¹ [כן כתב בשע"ק להרח"ו ח"א ש"ג. אכן בסש"ב פ"י¹² דזהו נקי צדיק ובחי' הא' נקי בינוני¹³ ע"ש].

and will not budge from it in any way: this is called a chassid [so wrote Rabbi Chaim Vital in Sha'arei Kedushah, Part I, Gate 3. However, in Sefer Shel Beinonim it is explained that this is called a tzaddik, and the first level is called a beinoni; see there].

Such a person will never move from it, and he is called a chassid; the bracket names Rabbi Chaim Vital's Sha'arei Kedushah as the source of these terms. It adds that Tanya (Sefer Shel Beinonim) uses other terms: the one who has reached this level is called a tzaddik, and the one who must keep fighting is called a beinoni, an "intermediate" person.

6 וזה שאמר דהע"ה תכלית שנאה שנאתים¹⁴ כו' כשראה שונאי ה' נעשה להם שונא גמור, ואף שהיה להם כמה מעלות גופניות שהיה ראוי לאהוב אותם מטבע הגוף

And this is what King David, peace be upon him, said: "I hate them with utmost hatred," etc. When he saw those who hate G-d, he became their complete enemy. And although they had several bodily virtues for which it would have been fitting to love them, by the nature of the body,

King David illustrates the higher level. When he saw those who hate G-d he became their complete enemy, although they had bodily qualities that would ordinarily draw love.

דהיינו מצד יפים וחכמתם שדרך הגוף לאהוב דברים כאלו, אעפ"כ מפני שמושרשת אצלו כ"כ אהבתו ית' בלב גם כן הוא בטל מכל מדותיו נגדו והיה להם שונא גמור והוא ע"ד מה שכתוב ולבי חלל בקרבי.¹⁵

namely, on account of their beauty and their wisdom, for it is the way of the body to love such things, nevertheless, because the love of Him, may He be blessed, was so rooted in him, in the heart too, he was nullified before Him with respect to all his emotive attributes (middos), and he was their complete enemy. And this is along the lines of what is written: "And my heart is void within me."

Beauty and wisdom are the kind of things the body naturally loves. But David's love of G-d was rooted in his heart as well as his mind, so all his natural feelings were nullified before G-d and the attraction had no hold on him; this is what he meant by "my heart is void within me."

SECTION 4 • 17-8

Baruch: where we take hold of G-d

7 וזהו מחמת שמתפשט מהמוח לחוץ ששם הוא סתום ביותר כנ"ל. נחזור לענינינו שכל המשפיע למטה

נקרא אותה בחי"י יסוד

And this is because it spreads out from the mind outward, for there it is most hidden, as mentioned above. Let us return to our subject: that in everything that bestows below, that level is called Yesod.

The heart's strength comes from the idea's having come out of the mind, where it was most hidden. The maamar now returns to Yesod: in anything that bestows downward, the level through which it bestows is called Yesod.

16 ולכן כשאנו קוראים להוי" ב"ה אנו קוראים אותו באותה בחי"י דהיינו במלת ברוך שהוא יסוד אבא

כנודע

Therefore, when we call upon Havayah, blessed be He, we call Him by that level, namely with the word "Baruch" ("Blessed"), which is the Yesod of Abba, as is known;

That is why, when we address G-d (Havayah) in a blessing, we use the word Baruch, "Blessed," which, as is known, corresponds to the Yesod of Abba; the Kehot note cites the Kabbalistic lexicon Me'orei Or for this.

דהיינו באותה בחי"י שהוא מקושר אתנו להחיות אותנו באותה בחי"י עצמה אנו יכולים לאחוז בו

that is, by the level at which He is bound to us to give us life: by that very level we are able to take hold of Him,

We address Him at the level through which He is bound to us to give us life, and that is the very level at which we are able to take hold of Him.

ולא יותר מאחר שלאותה בחי"י הוא מצמצם א"ע להשפיע למטה כנ"ל ע"כ באותה הבחי"י יש לנו אחיזה

כמו שכתוב כולם בחכמה עשית.¹⁷

and no more, since it is to that level that He contracts Himself to bestow below, as mentioned above. Therefore at that level we have a hold, as it is written: "You have made them all with wisdom."

We can grasp no more than that, because that is the level to which He contracts Himself in order to bestow below. So the verse says "You have made them all with wisdom": all creation is joined to Him through Chochmah, and there we have our hold.

8 והנה אותן ב' היסודות מהם נעשים מוחין לז"א דהנה ז"א נקרא מלשון זעיר שהשכל הוא קטן יותר ממה שלמעלה

Now, from these two Yesods the intellect (mochin) of Z'eir Anpin (the emotive attributes) is formed. For Z'eir Anpin is so called from the word ze'eir, "small," because the intellect is smaller than what is above,

From the two Yesods, of Abba and of Imma, comes the intellect of Z'eir Anpin. Its name, from ze'eir, "small," reflects that its intellect is smaller than the levels above it.

והוא חיות המתפשט לחיות העולמות [ועמ"ש בד"ה באתי לגני ובד"ה צאינה וראינה ¹⁸ גבי שאו ידיכם קדש ¹⁹ כו'] ואחר כך כשמתפשט עד החזה נעשה שם אורות הרבה ומשם נעשה בחי' רחל ולאח.

and it is the life-force that spreads out to give life to the worlds [and see what is written in the discourse beginning "I have come into My garden," and in the discourse beginning "Go out and see," concerning "Lift up your hands in holiness," etc.]. And afterwards, when it spreads down to the chest, many lights are formed there, and from there the levels of Rachel and Leah are formed.

Z'eir Anpin is the life-force that spreads out to give life to the worlds; the bracket points to the discourses "I have come into My garden" and "Go out and see," on "Lift up your hands in holiness," which explain how that life is drawn down. When the light spreads down to the chest, many lights arise there, and from there the levels of Rachel and Leah, two feminine configurations that receive from Z'eir Anpin, are formed.

SECTION 5 • 19-10

Rachel and Leah: thought and speech

9 ואע"פ שלכאורה מובא בכתבי האריז"ל שבחי' לאה יונקת ממה שלמעלה דהיינו מבינה ותבונה וגם בחי' רחל

And although, at first glance, it is brought in the writings of the Arizal that the level of Leah draws nourishment from what is above, namely from Binah (understanding) and Tevunah, and the level of Rachel too

The maamar raises a point from the Arizal's writings, which seem to say that Leah draws her nourishment from the levels above her, from Binah and Tevunah (the lower part of Binah), and that Rachel likewise draws from above.

יונקת משם שעל זה נאמר בחכמה יסד ארץ²⁰ היינו בחי' רחל הנ"ל אבא יסד ברתא^{21, 22, 23, 24} שהכל מחכמה נפקא זהו גם כן אמת.

draws nourishment from there, for of this it is said, "With wisdom He founded the earth," that is, the level of Rachel mentioned above: "Abba founded the daughter," for everything issues from Chochmah (wisdom); this too is true.

For Rachel the Arizal brings "With wisdom He founded the earth," which the Zohar reads as "Abba founded the daughter": Chochmah, called Abba, founded Malchus, the "daughter" and the "earth," for everything issues from Chochmah. The maamar grants that this is true.

אבל נראה דהנה ב' בחי' רחל ולאה הנ"ל הם נקראי' מחשבה ודבור [וכמ"ש בפ' שלח ע"פ טובה הארץ מאד מאד ובפ' ויצא ע"פ וללבן שתי בנות ובפ' תזריע בד"ה קא מפלגי במתיב תא דרקינא כ"י

But it appears that the two levels of Rachel and Leah mentioned above are called thought and speech [as is explained in Parshas Shelach on the verse "The land is very, very good," and in Parshas Vayeitzei on the verse "And Lavan had two daughters," and in Parshas Tazria in the discourse beginning "They were disputing in the Heavenly Academy," etc.;

Yet it proposes another way to see them: Rachel and Leah are called thought and speech. The bracket refers to three discourses where this is explained, in Shelach, Vayeitzei and Tazria.

ע"ש] עלמא דאתכסיא ועלמא דאתגליא והם נק' בחי' אחוריים של השכל שאינו השכל בעצמו כשבא להתפשטות מחשבה ודבור.

see there]: the hidden world (alma de'iskasya) and the revealed world (alma de'isgalya). And they are called the level of the back (achorayim) of the intellect, which is not the intellect itself, when it comes to spread out into thought and speech.

Thought and speech are "the hidden world" and "the revealed world." They are called the "back" (achorayim) of the intellect: not the intellect itself, but its outer extension as it spreads into thought and speech.

10 וזהו שהם מאחוריים יסוד או"א. ולהבין מהו אתכסיא ואתגליא דהנה במחשבה יש גם כן אותן האותיות עצמן מה

And this is [the meaning of] their being from the back of the Yesod of Abba and Imma. And to understand what "hidden" and "revealed" mean: in thought, too, there are the very same letters as what

This is why Rachel and Leah are said to come from the "back" of the Yesod of Abba and Imma. To explain "hidden" and "revealed," the maamar notes that thought already holds the very letters a person will later speak.

שהוא מדבר שהנה מה שמחשב זהו מדבר אלא ששם הם מכוסים ואינו יודע רק הוא בעצמו ואח"כ יכול להבין אפי' אחר.

he speaks; for what he thinks is what he speaks, except that there they are covered, and no one knows [them] but he himself; and afterwards even another can understand.

What a person thinks is what he speaks; the difference is that in thought the letters are covered and known to him alone, while once they are spoken even someone else can understand them.

SECTION 6 • ¶11

The heart sees, hears and understands

11 והנה מחשבה ודבור יוצאים מהמדות כי מה שאוהב זהו מחשב ומדבר והמדות נמשכים מהתכונות השכל שמתחלה נופל לו בשכלו איזה דבר ואחר כך בהתכונות באותו

Now, thought and speech issue from the emotive attributes (middos), for what he loves is what he thinks and speaks about. And the emotive attributes are drawn from the contemplation of the intellect: first some matter occurs to him in his intellect, and afterwards, as he contemplates that

Thought and speech come from the emotive attributes: a person thinks and speaks about what he loves. The emotions in turn come from the intellect's contemplation: first an idea occurs to him, and then he dwells on it.

דבר מתפשטים ללב ומשם נמשכים המדות לרצות הדבר או שלא לרצות והלב היא קיומה של דבר שלפעמים השכל מחייב לאהוב איזה דבר וטבע הגוף אינו מניחו

matter, [these] spread to the heart, and from there the emotive attributes are drawn, to want the thing or not to want it. And the heart is what makes a matter endure; for sometimes the intellect requires one to love something, and the nature of the body does not let him.

As he contemplates, the matter spreads into the heart, and there the emotions arise that make him want it or not want it. The heart is what gives a matter permanence; for sometimes the intellect says that one should love something, and the body's nature does not let him.

אבל כשמדבק שכלו כ"כ עד שגם בלבו נקבע הדבר לעשותו ממילא הוא בטל מכל המדות

But when he binds his intellect so strongly that the matter becomes fixed in his heart too, to do it, then of itself he is nullified with respect to all the emotive attributes.

When he binds his intellect so strongly that the resolve to act is fixed in his heart too, he becomes nullified as a matter of course, and his natural emotions no longer stand in the way.

ועל כן נאמר ביעקב וישק יעקב לרחל²⁵ שהיה מותר לו בודאי מאחר שהיה בטל מכל תאוות גופניות מחמת התדבקותו בו ית' ואחר כך כשמתפשטים אותיות המחשבה לאותיות הדבור שם הוא יותר התגלות

Therefore it is said of Yaakov, "And Yaakov kissed Rachel," which was certainly permitted to him, since he was void of all bodily desires because of his cleaving to Him, may He be blessed. And afterwards, when the letters of thought spread into the letters of speech, there it is more revealed.

That is why Yaakov could kiss Rachel: it was surely permitted to him, because his cleaving to G-d left him void of every bodily desire. The maamar then returns to thought and speech: when the letters of thought spread into the letters of speech, they become more revealed.

ולכן מאחר שהשכל יוצא מהמוח ללב שהכל מחכמה נפקא ע"כ יש בלב כל הבחי' דהיינו ראייה [וכמ"ש ולבי ראה הרבה חכמה²⁶ כ"י]

And so, since the intellect goes out from the mind to the heart, for everything issues from Chochmah (wisdom), therefore the heart has all the levels, namely: seeing [as it is written, "And my heart has seen much wisdom," etc.],

Since the intellect goes out from the mind into the heart, and everything comes from Chochmah, the heart has all the intellect's levels. The first is sight, as Koheles says: "my heart has seen much wisdom."

שמיעה והבנה, וכמ"ש ברבות בקהלת ע"פ דברתי אני עם לבי^{27,28} והיינו שיש בלב גם כן בחינת בינה כנ"ל שהם יסודות משתווין שם שבהם מתקשרים לחיות כל העולמות

hearing and understanding, as is written in [Midrash] Rabbah on Koheles, on the verse "I spoke with my heart." That is, the heart also has the level of Binah (understanding), as mentioned above, for they are the Yesods that are equal there, through which they bind themselves to give life to all the worlds.

The heart also hears and understands, as the Midrash on Koheles lists the heart's powers on the verse "I spoke with my heart." This means the heart has the level of Binah too, because the Yesods of Abba and Imma end there equally, and through them the light connects to give life to all the worlds.

אך אדם צ"ל תמיד זריז ונלכב לכבוש את יצרו ולעקור אותו ממחדו"מ לדבקה בו ית' כנ"ל:

But a person must always be diligent and wholehearted, to conquer his inclination and uproot it from thought, speech and action, in order to cleave to Him, may He be blessed, as mentioned above.

The maamar closes with what it asks of a person: he must always be diligent and wholehearted, conquering his inclination and uprooting it from his thought, speech and action, so that he may cleave to G-d.

IN ONE'S AVODAH

Understanding in the mind that one must cleave to G-d is not enough, for the heart is close to the body and can pull a person after bodily desires. One must wage the intellect's war with the heart, contemplating G-d's greatness with all one's strength until the heart itself desires to cleave to Him, and must always be diligent and wholehearted to conquer the inclination and uproot it from thought, speech and action.

QUESTIONS FOR DISCUSSION

1. Why can an idea held only in the mind be abandoned at once, while one fixed in the heart lasts?
2. How do Sha'arei Kedushah and Tanya differ in what they call a tzaddik, and what does each usage stress?
3. Why does calling G-d Baruch mean addressing Him at the level through which He gives us life, and why can we grasp no more than that?
4. In what sense are thought and speech the hidden and the revealed worlds, and the "back" of the intellect?
5. What does it mean that the heart, too, sees, hears and understands?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 “And it shall be for you as tzitzis, and you shall see it and remember all the commandments of Havayah and do them, and you shall not stray after your heart and after your eyes.” The verse names the heart and the eyes, the subject of this explanation.

במדבר ט"ו:ל"ט Numbers 15:39

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

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

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- 2 הלב רואה
- On “I spoke with my heart” (Ecclesiastes 1:16) the Midrash lists the heart’s powers, beginning “The heart sees, as it says, ‘And my heart has seen much.’” The maamar itself names this Midrash in paragraph 11.

Kohelet Rabbah 1:16 קוהלת רבה א:ט"ז

דִּבְרַתִּי אֲנִי עִם לְבִי, הֵלֵב רוּאָה, שֶׁנֶּאֱמַר: וְלִבִּי רָאָה הֶרְבֵּה. הֵלֵב שׁוֹמֵעַ, שֶׁנֶּאֱמַר (מְלָכִים א ג, ט): וְנָתַתָּ לְעֶבְדְּךָ לֵב שֹׁמֵעַ. הֵלֵב מְדַבֵּר, שֶׁנֶּאֱמַר: דִּבְרַתִּי אֲנִי עִם לְבִי. הֵלֵב הוֹלֵךְ, שֶׁנֶּאֱמַר (מְלָכִים ב ה, כו): לֹא לְבִי הֵלֵךְ. הֵלֵב נוֹפֵל, שֶׁנֶּאֱמַר (שְׁמוּאֵל א יז, לב): אֵל יִפֹּל לְבִי אָדָם עָלָיו. הֵלֵב עוֹמֵד, שֶׁנֶּאֱמַר (יְחִזְקֵאל כב, יד): הִנֵּעַמַד לְבָדֵךְ. הֵלֵב שֹׁמֵחַ, שֶׁנֶּאֱמַר (תְּהִלִּים טז, ט): לֵכֵן שִׁמַּח לְבִי וַיִּגַּל כְּבוֹדִי. הֵלֵב צוֹעֵק, שֶׁנֶּאֱמַר (אִיכָה ב, יח): צָעַק לָבָם אֵל ה'. הֵלֵב מִתְנַחֵם, שֶׁנֶּאֱמַר (ישעיה מ, ב): ...

“I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge” (Ecclesiastes 1:16). “I have spoken with my heart” – the hearts sees, as it is stated: “My heart has seen much.” The heart hears, as it is stated; “Give your servant an understanding [shome’a] heart” (I Kings 3:9). The heart speaks, as it is stated: “I have spoken with my heart.” The heart goes, as it is stated: “Didn’t my ...

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PARAGRAPH 2

- 3 להבין ענין הלב
- Kehot’s marei makom for these words (its note is below).
- KEHOT’S NOTE
- ראה לעיל יט, ב בהערות וצינונים מכ"ק אדמו"ר. ולהלן ברשימת הכתב-יד.

- 4 הלב שומע
- The same Midrash on “I spoke with my heart” continues: “The heart hears, as it says, ‘Give Your servant a hearing

heart’ (I Kings 3:9).” The maamar brings it as one of the heart’s intellectual powers.

Kohelet Rabbah 1:16 קוהלת רבה א:ט"ז

דִּבְרַתִּי אֲנִי עִם לְבִי, הֵלֵב רוּאָה, שֶׁנֶּאֱמַר: וְלִבִּי רָאָה הֶרְבֵּה. הֵלֵב שׁוֹמֵעַ, שֶׁנֶּאֱמַר (מְלָכִים א ג, ט): וְנָתַתָּ לְעֶבְדְּךָ לֵב שֹׁמֵעַ. הֵלֵב מְדַבֵּר, שֶׁנֶּאֱמַר: דִּבְרַתִּי אֲנִי עִם לְבִי. הֵלֵב הוֹלֵךְ, שֶׁנֶּאֱמַר (מְלָכִים ב ה, כו): לֹא לְבִי הֵלֵךְ. הֵלֵב נוֹפֵל, שֶׁנֶּאֱמַר (שְׁמוּאֵל א יז, לב): אֵל יִפֹּל לְבִי אָדָם עָלָיו. הֵלֵב עוֹמֵד, שֶׁנֶּאֱמַר (יְחִזְקֵאל כב, יד): הִנֵּעַמַד לְבָדֵךְ. הֵלֵב שֹׁמֵחַ, שֶׁנֶּאֱמַר (תְּהִלִּים טז, ט): לֵכֵן שִׁמַּח לְבִי וַיִּגַּל כְּבוֹדִי. הֵלֵב צוֹעֵק, שֶׁנֶּאֱמַר (אִיכָה ב, יח): צָעַק לָבָם אֵל ה'. הֵלֵב מִתְנַחֵם, שֶׁנֶּאֱמַר (ישעיה מ, ב): ...

“I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge” (Ecclesiastes 1:16). “I have spoken with my heart” – the hearts sees, as it is stated: “My heart has seen much.” The heart hears, as it is stated; “Give your servant an understanding [shome’a] heart” (I Kings 3:9). The heart speaks, as it is stated: “I have spoken with my heart.” The heart goes, as it is stated: “Didn’t my ...

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- 5 ואי בכתבי הארז"ל שיסוד אבא
- Kehot’s note points to where this is explained further: Pri Etz Chaim.

KEHOT’S NOTE

ראה פע"ח שם ואילך.

- 6 בד"ה עיני כל
- The discourse “The eyes of all look to You” explains the “gates of Binah” as the light of contemplation going out from the mind into the heart, so that the heart too grasps and understands; it gathers the sayings “the heart sees ... the heart hears” from the Midrash on Koheles, and brings in the Maggid’s name that the chest is called chazeh, “seeing,” because Chochmah, the level of sight, extends down to it.

KEHOT’S NOTE

לקמן פ' משות פה, ב.

PARAGRAPH 4

- 7 כמארז"ל הלב חומד
- Among the heart’s acts the Midrash on “I spoke with my heart” lists “The heart covets, as it says, ‘Do not covet her beauty in your heart’ (Proverbs 6:25).” The Alter Rebbe cites it for the heart’s pull toward bodily desire.

Kohelet Rabbah 1:16 קוהלת רבה א:ט"ז

... הֵלֵב נִמָּס, שֶׁנֶּאֱמַר (יהושע ז, ה): וַיִּמָּס לְבַב הָעָם. הֵלֵב מְקַבֵּל דְּבָרִים, שֶׁנֶּאֱמַר (דְּבָרִים ו, ו): וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצוּהָ הַיּוֹם עַל לְבַבְךָ. הֵלֵב מְקַבֵּל יְרָאָה, שֶׁנֶּאֱמַר (ירמיה לב, מ): וְאַתָּה יְרָאֲתִי אֶתֵּן

בְּלִבְכֶּם. הֲלֵב מוֹדָה, שֶׁנֶּאֱמַר (תהלים קיא, א): אוֹדָה ה' בְּכָל לֵב. הֲלֵב חוֹמֵד, שֶׁנֶּאֱמַר (משלי ו, כה): אֵל תִּחְמַד יִפְתָּה בְּלִבְכֶּךָ. הֲלֵב מִתְקַשֶּׁה, שֶׁנֶּאֱמַר (משלי כח, יד): וּמִתְקַשֶּׁה לְבוֹ. הֲלֵב מְטִיב, שֶׁנֶּאֱמַר (שופטים טו, כה): וַיְהִי כְּטוֹב לָבָם, הֲלֵב עוֹשֶׂה מְרָמָה, שֶׁנֶּאֱמַר (משלי יב, כ): מְרָמָה ...

"I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge" (Ecclesiastes 1:16). "I have spoken with my heart" – the hearts sees, as it is stated: "My heart has seen much." The heart hears, as it is stated; "Give your servant an understanding [shome'a] heart" (I Kings 3:9). The heart speaks, as it is stated: "I have spoken with my heart." The heart goes, as it is stated: "Didn't my ...

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KEHOT'S NOTE

קה"ר פ"א, טז, א. רש"י עה"ת ס"פ שלח ד"ה [ולא תתורו] אחרי לבבכם . . העין רואה והלב חומד. ועי' במדבר"ר (פ"ז, ס"ו) ובילקוט שם ר' תשי"ג — ירוש' פ"א ד"ט דברכות [ה"ה] . . ציין במדבר"ר פ"י ס"ז ולי' רש"י ל"מ. [כ].

8

הלב חומד

On "and you shall not stray after your heart and after your eyes," Rashi writes that the heart and eyes are the body's spies, its agents for sin: "the eye sees, the heart covets, and the body commits the sin." The Kehot note cites it beside the Midrash.

Rashi on Numbers 15:39 ט"ו:ל"ט על במדבר ט"ו:ל"ט

וזכרתם את כל מצות ה'. שֶׁמִּנְיָן גִּימְטְרִיאָה שֶׁל צִיצִית שֶׁשׁ מֵאוֹת, וְשֶׁמִּנְיָן חוּטִין וְחֻמְשֵׁה קֶשֶׁרִים הָרִי תְּרִי"ג (תנחומא): וְלֹא תִתְּנוּ אַחֲרָי לִבְכֶּכֶם. כְּמוֹ "מִתּוֹר הָאָרֶץ" (במדבר י"ג); הֲלֵב וְהַעֲיִינִים הֵם מְרַגְלִים לְגִיּוֹר, מְסַרְסְרִים לוֹ אֶת הָעֵצָבוֹת, הָעֵין רוֹאֶה וְהֲלֵב חוֹמֵד וְהַגּוֹף עוֹשֶׂה אֶת הָעֵצָבָה (תנחומא):

AND YE SHALL REMEMBER ALL THE COMMANDMENTS OF THE L-RD — The verb will remind one of all the commandments because the numerical value of the letters of the word צִיצִית is six hundred, and there are eight threads and five knots in the fringes, so that you have six hundred and thirteen, which is also the number of the commandments of the Torah. — The verb has the same meaning as in (Numbers 13:25), "and they returned from searching (מתור) ...

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

PARAGRAPH 5

9

איזהו גבור הכובש

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

KEHOT'S NOTE

אבות ד, א.

10

איזהו גבור הכובש את יצרו

Ben Zoma: "Who is mighty? He who conquers his inclination." The Alter Rebbe takes it as the definition of the one who is still fighting, the tzaddik of Sha'arei Kedushah.

Pirkei Avot 4:1 אבות ד'

בן זומא אומר, איזהו חכם, הלומד מכל אדם, שֶׁנֶּאֱמַר (תהלים קיט) מִכָּל מַלְמִדֵי הַשְּׁפָלָתִי כִּי עֲדוּתִיךָ שִׁיחָה לִּי. איזהו גבור, הכובש את יצרו, שֶׁנֶּאֱמַר (משלי טז) טוֹב אֶרֶךְ אַפִּים מִגִּבּוֹר וּמִשָּׁל בְּרוּחוֹ מִלֵּכָד עִיר. איזהו עשיר, הַשְׁמִיחַ בְּהִלְקוֹ, שֶׁנֶּאֱמַר (תהלים קכח) יִגִּיעַ כְּפִידָךְ כִּי תֹאכַל אֲשֶׁרֶיךָ וְטוֹב לָךְ. אֲשֶׁרֶיךָ, בְּעוֹלָם הָאֵל. וְטוֹב לָךְ, לְעוֹלָם הָבָא. איזהו מְכַבֵּד, הַמְכַבֵּד אֶת הַבְּרִיּוֹת, שֶׁנֶּאֱמַר (שמואל א ב) כִּי מְכַבְּדִי אֶכְבֵּד וּבְנֵי יִקְלּוּ:

Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all who taught me have I gained understanding" (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy ...

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11

זהו נק' חסיד

This gate explains the names tzaddik and chassid: keeping the mitzvot while the evil inclination is present and he overcomes it is called tzaddik; keeping them because the evil inclination is nullified, the good traits having become his nature, is called a complete chassid. The text cites it for these terms.

Sha'arei Kedusha, Part 1 3:3 ג'ג:3 חלק א

הנה האיש אשר נדבה רוחו אותו להיותו בא לטהר ולהתקדש לקבל עליו עול מלכות שמים על אמתתה, יכין עצמו בכל כחו ויזדרז לקיים כל תרי"ג מצות, כי בקיומם יושלמו תרי"ג איברים וגידים של נפשו השכלית כנוצר (בשער ראשון) כי אם תחסר ממנו מצוה אחת מן רמ"ח מצות עשה עדיין הוא חסר אבר אחד מנפשו ועליו נאמר (קהלת א ט"ו) וחסרון לא יוכל להמנות, וזה יותר חמור מכלל כל איש אשר בו מום לא יקרב. אך מי שקיימם ועבר על מצוה אחת. משס"ה מצות לא תעשה נקרא בעל מום ממש, כי ...

If a Jew wishes to purify and sanctify himself and truly accept the yoke of the Heavenly kingdom upon himself, let him prepare himself with all his might to perform all 613 mitzvot with alacrity. Through their fulfillment the 613 organs and veins of his soul will become perfected, as mentioned above. This is because if he lacks even one of the 248 positive mitzvot, he still lacks an organ of his soul. About such a person scripture states, "A lacking which is incalculable," which is worse than the matter ...

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12

אכן בס"כ פ"י

the passage shares nothing with the note

KEHOT'S NOTE

פ"י ופ"ב.

13 ובחיי האי נקי בינוני

Tanya ch. 12 describes the beinoni: he never sins, but the evil in his heart, subdued during prayer, reawakens afterward and desires this world, and only his mind, which rules the heart by nature, keeps it from deed, speech and thought. The text cites Tanya for its different use of the names.

תניא, חלק ראשון; ליקוטי אמרים י"ב 12 Likkutei Amarim Tanya,

PARAGRAPH 6

14 תכלית שנאה שנאתים

"I hate them with utmost hatred; they have become enemies to me," said of those who hate G-d in the verse before. The Alter Rebbe reads it as the response of a heart wholly given over to the love of G-d.

תהילים קל"ט:כ"ב Psalms 139:22

תכלית שנאה שנאתים לאויבים היו לי:

I hate them with utmost hatred; I count them mine enemies.

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

KEHOT'S NOTE

תהלים קלט, כב.

15 ולבי חלל בקרבי

"For I am poor and needy, and my heart is void within me." The Alter Rebbe takes it to mean that David's heart held no natural desire that could stand against his love of G-d.

תהילים ק"ט:כ"ב Psalms 109:22

כ"עני ואביון אנכי ולבי חלל בקרבי:

For I am poor and needy, And my heart is wounded within me.

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KEHOT'S NOTE

תהלים קט, כב.

PARAGRAPH 7

16 ברוך שהוא יסוד אבא

A Kabbalistic lexicon of terms arranged by letter; the note cites its entry under beis for the identification of "Baruch" with the Yesod of Abba, which the text calls "known."

KEHOT'S NOTE

ראה מא"א אות ב, סל"ט.

17 כלם בחכמה עשית

"How many are Your works, Havayah! You have made them all with wisdom." The Alter Rebbe reads it as saying that G-d's link to all creation, and so our hold on Him, is at Chochmah.

תהילים ק"ד:כ"ד Psalms 104:24

מהרבו מעשיך ה' כלם בחכמה עשית מלאה הארץ הנגף:

ביאור ע"פ והיה לכם לציצית כ"י הלב רואה כ"י

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 8

18 ובד"ה צאינה וראינה

There the Alter Rebbe explains "Lift up your hands in holiness (kodesh) and bless Havayah": the holiness that is drawn down to bring creatures into being and give them life (kadosh, written with a vav) must be "blessed," drawn down anew in every generation from the supernal kodesh that is beyond the worlds altogether, and Israel bring this about; this is the meaning of "the Holy One, blessed be He." It fills in what the text means by the life-force that spreads out to give life to the worlds.

KEHOT'S NOTE

לקו"ת שה"ש כא, ג.

19 שאו ידיכם קדש

"Lift up your hands in holiness and bless Havayah." The discourses the text refers to explain this verse as the drawing down of blessing, the life-force of the worlds.

תהילים קל"ד:ב Psalms 134:2

שאו יידיכם קדש וברכו את'ה

Lift up your hands to the sanctuary, And bless ye the L-RD.

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PARAGRAPH 9

20 בחכמה יסד ארץ

"Havayah founded the earth with wisdom; He established the heavens with understanding." The Arizal and the Zohar read "the earth" as Malchus, Rachel, founded through Chochmah.

משלי ג:י"ט Proverbs 3:19

ה' בחכמה יסד ארץ כונו שמים בתבונה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

21 אבא יסד ברता

In the Ra'aya Mehemna on Pinchas: "The secret of the matter is 'With wisdom He founded the earth': Chochmah is Abba; the earth is the daughter."

זח"ג רמח, א 248a Zohar III,

תקו"ז תיקון כא 61b:4-5 Tikkunei Zohar, Tikkun 21

וכד אית בישראל משכילים בחכמה דאיהי י' מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להווא אתר דאתגזרת בגין דברתא באבא אתעבדת. הה"ד י' בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברता דאיהי ארץ הדום רגליו והווא חוט דילה איהו ר'.

דאכאנא דאיהי תגא. עטרי על רישיה עטרה דס"ת. ובגנינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גביהו.

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KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. ת"ז ת"י כא (סא, ב). ת"י סט (קה, ב).

22

אבא יסד ברתא

Again in the Ra'aya Mehemna on Pinchas, on the first of the Ten Commandments: from the side of Chochmah, "With wisdom He founded the earth": through Abba He founded the daughter."

Zohar, Pinchas 121:822-831א"תל"ב-תתכ"ב:תתכ"ב-תתכ"ב

23

אבא יסד ברתא

Tikkun 21: "the daughter was made through the Father," as it says, "With wisdom, which is Abba, He founded the daughter, which is the earth."

Tikkunei Zohar 61b:4-5ה"ד-ה"ה:ס"א

וכד אית בישראל משכילים בחכמה דאיהי יי מחשבה עלאה. ידעין לזרקא לה להאי אבא דאיהי בת יחידה לההוא אתר דאתגזרת בגין דברתא באבא אתעבדית. הה"ד יי בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו וי. דאכאנא דאיהי תגא. עטרי על רישיה עטרה דס"ת. ובגנינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גביהו.

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24

אבא יסד ברתא

Tikkun 69: "through Abba, who is the yud, He founded the daughter, who is the small hei; through Imma, the upper hei, He established the heavens, which is the vav."

Tikkunei Zohar 105b:2-3ג"ב-ג"ב:ק"ה

ורזא דמלה (משלי ג יט) יהו"ה בְּחִכְמָה יִסַּד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה, בְּאֵבָא דְאִיהוּ יי יִסַּד בְּרִתָּא דְאִיהּ ה' זְעִירָא, דְעָלָה אֶתְמַר (בראשית לו יא) וְאָבִיו שָׁמַר אֶת הַדָּבָר, בְּאֵימָא דְאִיהּ ה' עָלָה כּוֹנֵן שָׁמַיִם דְאִיהוּ וי, וְאִיהוּ כּוֹנֵן יי, וְכֵן יְהוֹן מְתַקְרְבִין אֶתְנוּן אֵב עִם אִם בֵּין עִם כָּל כּוֹד בְּכַת זִוְגִיָּה, ה' עָלָה (סליק) לְגַבִּי יי, ה' (תתאה) נְחִית לְגַבִּי וי, הָאִי אִיהוּ קִרְבֵּן עוֹלָה וְיוֹרֵד, בְּהִהוּא זְמַנָּא (יחזקאל לו ז) וְתַקְרְבוּ עֲצֻמוֹת עֲצָם אֶל עֲצָמוֹ, וְרִזָּא דְמִלָּה (בראשית ב כג) עֲצָם מְעַצְמֵי וּבְשָׁר ...

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 11

25

וישק יעקב לרחל

"And Yaakov kissed Rachel, and he raised his voice and wept," at their first meeting by the well. The Alter Rebbe

ביאור ע"פ והיה לכם לציצית כו' הלב רואה כו'

explains that it was permitted to him because he was free of all bodily desire.

Genesis 29:11א"י:ט

וַיִּשָּׁק יַעֲקֹב לְרַחֵל וַיִּשָּׂא אֶת־קֻלּוֹ וַיִּבְכֶּה:

And Jacob kissed Rachel, and lifted up his voice, and wept.

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KEHOT'S NOTE

בראשית כט, יא.

26

ולבי ראה הרבה חכמה

"I spoke with my heart, saying ... and my heart has seen much wisdom and knowledge." The verse ascribes sight to the heart, and the maamar quotes both of its phrases here.

Ecclesiastes 1:16א:ט"ז

דִּבְרֹתַי אֲנִי עִם־לְבִי לֵאמֹר אֲנִי הִנֵּה הִגַּדְלֹתִי וְהוֹסַפְתִּי חֲכָמָה עַל כָּל־אֲשֶׁר־הָיָה לִפְנֵי עַל־יְרוּשָׁלַם וְלִבִּי רָאָה הַרְבֵּה חֲכָמָה וְדַעַת:

I spoke with my own heart, saying: 'Lo, I have gotten great wisdom, more also than all that were before me over Jerusalem'; yea, my heart hath had great experience of wisdom and knowledge.

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27

וכמ"ש ברכות בקהלת ע"פ דברתי אני עם לבי

The note sends the reader to Or HaTorah on Bereishis for this Midrash on "I spoke with my heart"; it does not say what is written there.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך-ו דף תתרצב, א.

28

דברתי אני עם לבי

On this verse the Midrash lists the heart's powers: "The heart sees ... the heart hears ... the heart speaks," and many more. The maamar cites it for the heart's seeing, hearing and understanding.

Kohelet Rabbah 1:16א:ט"ז

דִּבְרֹתַי אֲנִי עִם לְבִי, הֵלֵב רֹאֶה, שְׁנֵאמַר: וְלִבִּי רָאָה הַרְבֵּה. הֵלֵב שׁוֹמֵעַ, שְׁנֵאמַר (מלכים א ג, ט): וְנָתַתְּ לַעֲבָדְךָ לֵב שִׁמְעַ. הֵלֵב מְדַבֵּר, שְׁנֵאמַר: דִּבְרֹתַי אֲנִי עִם לְבִי. הֵלֵב הוֹלֵךְ, שְׁנֵאמַר (מלכים ב ה, כו): לֹא לְבִי הֵלֵךְ. הֵלֵב נוֹפֵל, שְׁנֵאמַר (שמואל א יז, לב): אֵל יִפֹּל לִבִּי אֶדָם עָלָיו. הֵלֵב עוֹמֵד, שְׁנֵאמַר (יחזקאל כב, יד): הִצַּעַמְד לְבָרֶךְ. הֵלֵב שֹׁמֵם, שְׁנֵאמַר (תהלים טז, ט): לִכֹּן שֹׁמֵם לְבִי וַיִּגַּל כְּבוֹדִי. הֵלֵב צוֹעֵק, שְׁנֵאמַר (איכה ב, יח): צָעַק לִבִּים אֶל ה'. הֵלֵב מִתְנַחֵם, שְׁנֵאמַר (ישעיה מ, ב): ...

"I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge" (Ecclesiastes 1:16). "I have spoken with my heart" - the hearts sees, as it is stated: "My heart has seen much." The heart hears, as it is stated: "Give your servant an understanding [shome'a] heart" (I Kings 3:9). The heart speaks, as it is stated: "I have spoken with my heart." The heart goes, as it is stated: "Didn't my ...

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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