



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 11

והיה לכם לציצית וראיתם אותו וזכרתם וגו' למען...

“And it shall be to you as tzitzis, and
you shall see it and remember...”



The soul is Ishah, esh hei: a fire of yearning kindled by the outer glimmer of G-d's Malchus. It receives from Ish, esh yud, the self-nullification of supernal Chochmah, which comes from the “hairs” of the light above Chochmah and is drawn down through the mitzvos; by doing them and keeping the heart free of the “strange fire” of worldly passion, Israel become givers who draw holiness into the world.

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likutei-torah/shelach/11/

THE BIG IDEA

The soul is Ishah, esh hei: a fire of yearning kindled by the outer glimmer of G-d's Malchus. It receives from Ish, esh yud, the self-nullification of supernal Chochmah, which comes from the "hairs" of the light above Chochmah and is drawn down through the mitzvot; by doing them and keeping the heart free of the "strange fire" of worldly passion, Israel become givers who draw holiness into the world.

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

Reading the tzitzis verses, the Alter Rebbe pictures the Congregation of Israel as G-d's bride. Ishah (woman) is esh hei, fire and hei: the hei is G-d's creative speech, an outer glimmer of His Malchus, which kindles in the souls a fiery yearning to dissolve into the Infinite Light. Ish (man) is esh yud: the yud is supernal Chochmah, a point of pure self-nullification, "from ayin." This bittul reaches the souls through the 248 mitzvot, the "limbs of the King," within the bounds of tzimtzum, so that a separate being itself becomes nullified. Its source is the Infinite Light above Chochmah, which passes through narrow "hairs" and so divides into countless distinct worlds; these hairs are the wool of the tzitzis, dyed techeles, the color of a flame gripping a wick, like the Throne of Glory and Malchus. All this depends on Israel's service: doing the mitzvot makes them zecharim, givers, provided they do not stray after the heart's strange fire but take worldly pleasure coolly. Then they draw holiness into Malchus, the G-dliness within them: the lower unity, a bittul in which one still exists, which the maamar contrasts with the higher unity of Chochmah, in which one is nothing at all.

OUTLINE

- 1 The bride and the name Ishah** ¶1-3
The Congregation of Israel is the bride. Ishah is esh hei: the hei is G-d's creative speech, an outer glimmer of Malchus, which kindles in the souls a fire of yearning, "the lamp of Havayah."
- 2 Ish: the yud of Chochmah and the mitzvot** ¶4-5
Ish is esh yud, supernal Chochmah, the point of bittul from ayin. It reaches the souls through the 248 mitzvot, the limbs of the King, within tzimtzum; an aside shows the yud entering the dalet to make a hei, and the two fires of "Sustain me with ashishos."

3 The hairs above Chochmah

¶6

Chochmah's bittul comes from the Infinite Light above it through contracted "hairs," which divide the flow into countless worlds and separate intellects, each nullified by its own grasp.

4 Techeles

¶7-8

The tzitzis thread is wool, the hairs, dyed techeles, the color of a flame gripping a wick; like the Throne of Glory it signifies Malchus, from which the worlds receive life only through bittul.

5 Remember, and do not stray

¶9-11

Israel's mitzvos draw this light and become zecharim, givers. This requires not straying after the heart's strange fire: worldly pleasure is to be taken coolly, work kept occasional, so that deeds shine with the Infinite Light.

6 Doing and holiness

¶12-13

"And you shall do them" makes Israel givers, rooted first in thought; "you shall be holy" draws the holiness of the hairs into Malchus, the lower unity, which is contrasted with the higher unity of Chochmah.

KEY CONCEPTS

Ishah: esh hei אשה — אש ה'

The soul's fire of yearning to be absorbed into G-d, kindled by the hei, the outer glimmer of G-d's Malchus and creative speech.

Ish: esh yud איש — אש יו"ד

Supernal Chochmah, the small point of the yud: complete self-nullification, from which the soul's power of bittul comes.

Hairs שערות

The contracted channel by which the Infinite Light above Chochmah is revealed in it, like hair that draws only the overflow of the brain; it divides the flow into countless worlds.

Techeles תכלת

The sky-blue of the tzitzis thread: the light of the hairs as it comes down and grips the worlds, like a flame on a wick; it resembles the Throne of Glory, Malchus.

Zecharim (givers) זכרים

Read into "and you shall remember": through the mitzvos Israel become givers who draw Chochmah and bittul down into the world.

The lower and higher unity יחודא תתאה ויחודא עילאה

The lower unity is the bittul of a being who still exists and bows; the higher unity is the bittul of Chochmah, in which one is nothing at all.

SECTION 1 • 11-3

The bride and the name Ishah

1 והיה לכם¹ לציצית² וראיתם אותו וזכרתם וגוי למען תזכרו ועשיתם³ וגוי. הנה כנסת ישראל נק' כלה והקב"ה נקרא בשם חתן, כמ"ש ביום חתונתו⁴ זה⁵ מתן תורה וכתוב ביום ההוא תקראי אישי⁶ וגוי.

"And it shall be to you as tzitzis, and you shall see it and remember, etc. ... So that you remember and do, etc." Now, the Congregation of Israel (Knesses Yisrael) is called a bride, and the Holy One, blessed be He, is called by the name groom, as it is said, "On the day of his wedding": this is the Giving of the Torah," and it is written, "On that day you will call [Me] Ishi (my Husband), etc."

The maamar opens with the verses of tzitzis (Numbers 15:39-40), whose words "see," "remember" and "do" it will explain one by one. It starts from the image of a marriage: the Congregation of Israel (Knesses Yisrael), the collective source of the Jewish souls, is the bride and the Holy One, blessed be He, is the groom, as the Sages read "the day of his wedding" as the Giving of the Torah, and as Hosea foretells that Israel will call G-d Ishi, "my Husband."

2 והענין כי הנה כתיב לזאת יקרא אשה⁷ כי מאיש לוקחה זאת שכנסת ישראל נק' בשם אשה ע"ש אש ה'

And the explanation is: it is written, "This shall be called Ishah (woman), for from Ish (man) this was taken." For the Congregation of Israel is called by the name Ishah on account of esh hei (fire [and the letter] hei);

The verse in Genesis says that woman (ishah) was so named because she was taken from man (ish). The Alter Rebbe reads ishah as two parts, esh (fire) and the letter hei, and applies the name to the Congregation of Israel, the bride of the opening paragraph.

כי בה' בראם⁸ ה' מוצאות הפה⁹ וברוח פיו כל צבאם¹⁰ שהוא מקור ומוצא הע"מ¹¹ שנברא בהם העולם^{12,13} דהיינו המאמר אי שיכול להבראות¹⁴ כו'.

for "with hei He created them": the five articulations of the mouth, and "by the breath of His mouth all their host," which is the source and origin of the Ten Utterances with which the world was created, that is, the one utterance [with which] it could have been created, etc.

The hei is tied to creation: the Sages read "when they were created" (behibar'am) as "with hei He created them," and hei, whose value is five, stands for the five places in the mouth where speech is formed, as Sefer Yetzirah (2:3) teaches. This "breath of His mouth" is the source from which the Ten Utterances of creation issue, and the text identifies it with the "one utterance" with which, the Mishnah says, the world could have been created.

3 וענין ה'י הוא לפי שהוא אתא קלילא דלית ביה מששא שהוא הארה בעלמא היוצאת מהכל הלב לפה להיות מקור הדבור שההארה היא אינה נוגעת לעצמיות ומהות הנפש

And the meaning of the hei is this: it is “a light letter that has no substance” (asa kalila delis bei mamasha), for it is a mere glimmer that goes out from the breath of the heart to the mouth, to be the source of speech; and that glimmer does not touch the essence and being of the soul,

The letter hei is called in Aramaic “a light letter that has no substance,” since it is pronounced with breath alone. Speech likewise comes from the breath of the heart, a mere glimmer of the soul that does not involve the soul’s essence.

רק כח ההתפשטות ממנה שנמשך מבחי' חיצונית בלבד שאין זו המשכת פנימי' הנפש, וכך עד"מ החיות הנמשך להיות בריאות והתהוות העולמות מאין ליש ולהיות ממכ"ע וסובב כל עלמין אינו

but is only the power of extension from it, which is drawn from the level of the outer dimension (chitzoniyus) alone, for this is not a drawing-forth of the inner dimension (pnimiyus) of the soul. And so, by way of analogy, the life-force (chayus) that is drawn forth for the creation and coming into being of the worlds from nothing to something, and to be the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), is nothing

Speech is only the soul’s power of reaching outward, drawn from its outer dimension and not from its inner core. By analogy, the divine life-force that brings the worlds into being and both fills and encompasses them is likewise, as the next part says, only an outer radiance.

אלא זיו והארה מבחי' חיצונית דהיינו מבחי' מלכותו ית' שאינה אלא התפשטות לזולתו כו' שאין מלך בלא עם^{15, 16} כו'

but a radiance and glimmer from the level of the outer dimension, that is, from the level of His Malchus (sovereignty), may He be blessed, which is only an extension to what is other than Himself, etc., for there is no king without a people, etc.,

That radiance comes from G-d’s Malchus (sovereignty), which by nature reaches out to what is other than Him, since a king needs a people to rule. Creating the worlds uses only this outer dimension of G-dliness, as speech uses only the outer dimension of the soul.

כמ"ש במ"א, והארה והמשכה זו בכנס"י מקור נשמות להיות להם אש והתלהבות להתלהב ולהתלהט ברשפי אש ותשוקה ליבטל וליכלל באור א"ס ב"ה נקרא אשה אש

as is explained elsewhere. And this glimmer and drawing-forth in the Congregation of Israel, the source of souls, so that they have fire and fervor, to be kindled and set ablaze with flashes of fire and a yearning to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, is called Ishah: esh

When this same glimmer of Malchus shines into the Congregation of Israel, the source of the souls, it kindles in them a fiery yearning to be nullified and absorbed into the Infinite Light. Because of this fire (esh) from the hei, the Congregation of Israel is called Ishah.

ה' וכמ"ש ואל אישך תשוקתך¹⁷ וכתוב נר הוי' נשמת אדם¹⁸ שהנשמה קרויה נר כנר הדולק ממטה למעלה בטבע תולדתה וכשלהבת העולה מאליה קודם בואה לעוה"ז להתלבש בגוף הגשמי

hei. And as it is written, "And your yearning shall be to your Ish (husband)," and it is written, "The lamp of Havayah is the soul of man": for the soul is called a lamp, like a lamp that burns from below upward by its inborn nature, and like a flame that rises of itself, before its coming into this world to be en clothed in the physical body;

Two verses support this: the woman's "yearning" is to her Ish, and the soul is "the lamp of Havayah." A flame naturally strains upward, and so the soul, by its very nature and before it ever enters a body, rises toward its source.

וגם אח"כ כל הבא למלא את ידו ולבו לה' הרי בכח נפשו לעורר את האהבה כו' כמ"ש בסש"ב:

and afterwards too, whoever comes to fill his hand and his heart for G-d, it is within the power of his soul to arouse the love, etc., as is explained in Sefer Shel Beinonim (the Tanya).

Even once it is in the body, anyone who resolves to devote himself to G-d can awaken this love by the power of his soul. The Alter Rebbe refers to his Tanya (Sefer Shel Beinonim), where this love of the G-dly soul is explained.

SECTION 2 • ¶4-5

Ish: the yud of Chochmah and the mitzvos

4 אך להבין מאחר שהחיות נמשך להיות נבראים מאין ליש שהם בחי עם עוממות נפרדים מאין יהי להם הכח להיות להם בחי ביטול והתכללות בבחי א"ס כו',

But [we need] to understand: since the life-force is drawn forth so that there be created beings, from nothing to something, which are the level of am (a people), [as in] omemos (dimmed), separate [beings], from where will they have the power to have the level of self-nullification (bittul) and inclusion in the Infinite One (Ein Sof), etc.?

The question: the life-force that creates beings from nothing makes them separate and distant, an am (people), a word the Alter Rebbe links to omemos, “dimmed” embers. From where, then, could such separate beings get the power to nullify themselves and be absorbed into the Infinite One?

הנה ע"ז אמר הכתוב כי מאיש¹⁹ לוקחה זאת איש אש יו"ד כי יו"ד הוא בחי חכמה עילאה שהיו"ד היא נקודה קטנה, וכך החכמה היא

Now, about this the verse said, “For from Ish this was taken”: Ish is esh yud (fire [and the letter] yud). For the yud is the level of supernal Chochmah (wisdom), since the yud is a small point; and so too Chochmah is

The answer is in the same verse: woman was taken “from Ish,” and ish is esh (fire) with the letter yud. The yud, the smallest letter, a mere point, stands for supernal Chochmah, which is a point before it expands.

רק בחי ברק המבריק²⁰ במוח קודם שבאה לידי בינה והשגה בהתגלות המוח שהבינה הוא הרחבת הדעת והתרחבות המוח בדרך ארוכה ורחבה, וכך

only the level of a lightning flash that flashes in the mind before it comes to Binah (understanding) and comprehension, in the revelation of the mind; for Binah is the broadening of daas (knowledge) and the expansion of the mind, at length and breadth. And so,

Chochmah is the first flash of insight, like lightning in the mind, before Binah (understanding) grasps and develops it. Binah is the broadening of the mind that works the flash out at length and breadth.

עד"מ בינה עלאה הוא עולם התענוג לנשמות שמתענגין ונהנין בהשכלתם והשגתם באור א"ס ב"ה והשגה זו נקרא בשם יש כמ"ש להנחיל אוהבי יש²¹ ונקי ג"ע,

by way of analogy, supernal Binah is the world of delight for the souls, who take delight and pleasure in their intellection and comprehension of the Infinite Light (Or Ein Sof), blessed be He; and this comprehension is called by the name yesh (something), as it is written, "To cause those who love Me to inherit yesh," and it is called Gan Eden.

Above, supernal Binah is "the world of delight" for the souls, who enjoy grasping the Infinite Light. This grasped comprehension is called yesh, "something," after the verse "to cause those who love Me to inherit yesh," and it is Gan Eden.

אבל החכמה מאין²² כוי הוא בחי' עדן מקור התענוג כמו שאין תענוג נגלה בחכמה כשעדיין מבריק במוח קודם שמתגלה בבינה והשגה שאז מתגלה התענוג משא"כ בחכמה עדיין התענוג הוא במקורו בהעלם כי החכמה מאין כוי

But "Chochmah from ayin (nothing), etc." is the level of Eden, the source of the delight; just as no delight is revealed in Chochmah while it is still flashing in the mind, before it is revealed in Binah and comprehension, for then the delight is revealed, whereas in Chochmah the delight is still in its source, hidden. For "Chochmah from ayin, etc."

Chochmah, which Job's verse is read to say comes "from ayin (nothing)," is Eden, the source of the delight, rather than the garden where it is enjoyed. Just as an insight still flashing in the mind holds its pleasure hidden until it is understood, so in Chochmah the delight is still concealed in its source.

הוא בחי' ביטול ממש באור א"ס ב"ה, ובחכמה יסד ארץ²³ להיות נמשך בחי' ביטול במקור ושרש נש"י ומשם יפרד ומתחלק לס"ר נש"י שהם שרשי הנשמות ובהם ענפים כוי

is the level of actual self-nullification in the Infinite Light, blessed be He. And "with Chochmah He founded the earth": so that the level of self-nullification is drawn into the source and root of the souls of Israel, and from there it separates and divides into the six hundred thousand souls of Israel, which are the roots of the souls, and in them are branches, etc.,

Chochmah is the level of complete self-nullification (bittul), being nothing before the Infinite Light. Through "with Chochmah He founded the earth," this bittul is drawn into the root of the souls of Israel, and from there it divides into the six hundred thousand root-souls and their branches.

להמשיך בהם ג"כ בחיי ביטול ולהיות להם ביטול היש בבחי' אשה ונר, וזהו נר²⁴ הוי' פי' שנמשך מבחי' הוי' להיות הנשמה בבחי' נר.²⁵

to draw into them, too, the level of self-nullification, so that they have the nullification of the yesh, in the level of Ishah and lamp (ner). And this is [the meaning of] "the lamp of Havayah": that is, it is drawn from the level of Havayah that the soul be in the level of a lamp.

So the bittul of Chochmah reaches every soul, enabling it to set aside its yesh, its sense of being something, and to be Ishah and a lamp. This is "the lamp of Havayah": the soul's lamp-like yearning is drawn from the level of Havayah.

אך כיצד²⁶ תהיה המשכת חכמה עילאה בבחי' גילוי למטה הנה הוא עד"מ כמו טפה ממוח הזכר שמוכרחת להתפשט תחלה בכל האברים כו',

But how will the drawing-down of supernal Chochmah be in a revealed manner below? It is, by way of analogy, like the drop from the brain of the male, which must first spread through all the limbs, etc.;

The next question is how supernal Chochmah comes to be revealed below. The analogy is the drop of seed, described as coming from the brain of the male, which must first spread through all the limbs.

כך צ"ל התפשטות והמשכת החכמה ע"י רמ"ח אברין דמלכא שהם רמ"ח מצות^{27,28} שהמצות הם כלים לאור א"ס ב"ה המלוכש בהם.

so there must be an extension and drawing-down of Chochmah through the 248 limbs of the King (ramach evarin deMalka), which are the 248 mitzvos; for the mitzvos are vessels for the Infinite Light, blessed be He, that is en clothed in them,

In the same way Chochmah must spread through "the 248 limbs of the King," the Tikkunei Zohar's name for the 248 positive mitzvos. The mitzvos are the vessels in which the Infinite Light is clothed.

כמו האברים שהם כלים לנשמה ורוח החיים המתפשט בהם והמצות הן הן שממשיכות בחי' חכמה עילאה בחי' ביטול לכללות נשיי שתהיינה בבחי' אשה ונר בגימ' רי"ן²⁹

like the limbs, which are vessels for the soul and the spirit of life that spreads through them. And it is the mitzvos themselves that draw the level of supernal Chochmah, the level of self-nullification, to the souls of Israel as a whole, so that they be in the level of Ishah and ner, [ner] being numerically 250 (resh-nun).

As the soul's life spreads through the limbs of the body, so the mitzvos carry supernal Chochmah, the power of bittul, to all the souls of Israel. This makes them Ishah and ner (lamp), and ner has the numerical value 250.

והיינו כמ"ש בזהר פ' תרומה דקס"ו ע"ב כי בחי' רמ"ח מצות הנמשכות למטה הן נמשכות ע"י ב' בחי' ימין ושמאל שמאלו תחת לראשי³⁰ וימינו תחבקני

And this is as is written in the Zohar, Parshas Terumah, page 166b: that the 248 mitzvos that are drawn down below are drawn through two levels, right and left: "His left hand is under my head, and his right hand embraces me."

The Zohar explains that the lamp (ner) is formed when the 248 limbs receive from between two arms, right and left, so that 248 and 2 make 250. The verse "His left hand is under my head, and his right hand embraces me" describes these two arms.

כי ההשפעה והמשכת אור א"ס ב"ה שנמשך למטה הוא בחי' חסד ומים שיורדים ממקום גבוה כו'.

For the flow and drawing-down of the Infinite Light, blessed be He, that is drawn down below is the level of Chesed (kindness), and water, which descends from a high place, etc.

The text identifies the downward flow of the Infinite Light with Chesed (kindness). Like water, kindness naturally descends from a high place to a low one.

אך אם היתה ההמשכה נמשכת להיות למטה כמו שהיא למעלה לא היו העולמות בבחי' יש

But if the drawing-down were drawn down to be below as it is above, the worlds would not be in the level of yesh

Yet if the light came down below exactly as it is above, the worlds could not exist as yesh, an independent "something," at all.

ודבר נפרד כלל וצ"ל בחי' צמצום שיהיה בבחי' יש ואעפ"כ יהיה נמשך להם ביטול דהיינו שהביטול יהיה מן היש ודבר נפרד דייקא כו' וכמ"ש במ"א.

and a separate thing at all. So there must be the level of tzimtzum (contraction), so that [they] be in the level of yesh, and nevertheless self-nullification be drawn to them; that is, that the self-nullification be from the yesh and separate thing specifically, etc., as is explained elsewhere.

So there must be tzimtzum, a contraction that allows separate existence, and still bittul must reach that existence. The aim is precisely a self-nullification that comes from a "something," a separate being that sets itself aside.

[ועיין מ"ש בפ' מקץ סדי"ה המגביהי לשבת^{31,32} פי המגביה יי הוא יו"ד שבה"א שהדל"ת הוא בחי' דלית ליה מגרמיה כלום נעשה הי' ע"י היו"ד שבתוכה

[And see what is written in Parshas Miketz, at the end of the discourse beginning "HaMagbihi lashaves" ("Who is enthroned on high"): the meaning is "hamagbiha yud" (He who raises the yud), which is the yud that is in the hei; for the dalet is the level of "that which has nothing at all of itself," [and] it becomes a hei through the yud within it;

In a bracketed aside the Alter Rebbe refers to his discourse in Torah Ohr, Miketz, on "HaMagbihi lashaves" (Psalms 113:5). There hamagbihi is read as "raising the yud": the hei is formed from a dalet, the level of "that which has nothing at all of itself," with a small yud inside it.

והיינו בחי' המצוה שמצדק נעשה צדקה כו' ע"ש. נמצא ע"י המצוה נמשך היו"ד בתוך הדל"ת להיות נעשה הי'.

and this is the level of the mitzvah, by which from tzedek (righteousness) is made tzedakah (charity), etc.; see there. It follows that through the mitzvah the yud is drawn into the dalet, so that it becomes a hei.

That yud is what the mitzvah adds, as tzedek (righteousness) becomes tzedakah (charity) by gaining a hei. So through the mitzvah the yud of Chochmah enters the empty dalet, and it becomes a hei.

5 וזהו ממש כענין המבואר כאן שהמצות הן הן שממשיכות בחי' חכמה עילאה בחי' אש יו"ד לכנ"י שתהיינה בבחי' אש הי' כו',

And this is exactly like the matter explained here: that it is the mitzvos themselves that draw the level of supernal Chochmah, the level of esh yud, to the Congregation of Israel, so that they be in the level of esh hei, etc.

The Torah Ohr passage says exactly what is explained here: the mitzvos draw supernal Chochmah, esh yud, into the Congregation of Israel, making them esh hei. The yud entering the dalet to form a hei is the same process seen in the shapes of the letters.

וז"ש במדרש שיר השירים ע"פ סמכוני באשישות³³ בשתי אשות³⁴ ובת"ז פ"י תרין אשין³⁵ אשא חיוורא ואשא סומקא ובתיקון ס"ד³⁶ פ"י באשישות איש ואשה^{37,38} והכוונה הכל אי דהיינו בחי' אש יו"ד ואש ה' הנ"ל:³⁹

And this is [the meaning of] what is said in the Midrash on Song of Songs on the verse "Sustain me with ashishos (flasks)": "with two fires (ishos)"; and in the Tikkunei Zohar it explains: "two fires, a white fire and a red fire"; and in Tikkun 64 it explains "with ashishos": "ish and ishah." And the intent is all one, namely the level of esh yud and esh hei mentioned above.]

Three sources read "Sustain me with ashishos" (Song of Songs 2:5) as two fires: the Midrash, "with two fires"; the Tikkunei Zohar, "a white fire and a red fire"; and Tikkun 64, "ish and ishah." The Alter Rebbe says they all mean the same pair, esh yud and esh hei, and here the long bracketed aside closes.

SECTION 3 • 16

The hairs above Chochmah

6 ב אך הנה הארה והמשכה זו⁴⁰ אשר בבחי' חכמה עילאה להמשיך בבחי' ביטול למטה בעולמות הנבראים הוא מאיר ונמשך מלמעלה מאור א"ס ב"ה שלמעלה מעלה מן החכמה

2. But this glimmer and drawing-forth that is in the level of supernal Chochmah, to draw down in the manner of self-nullification (bittul) below, into the created worlds, shines and is drawn from above, from the Infinite Light (Or Ein Sof), blessed be He, which is far, far above Chochmah.

Section 2 begins. The power of bittul that reaches the created worlds through supernal Chochmah does not start in Chochmah; it shines from the Infinite Light, which is far above Chochmah.

כי הנה להיות גילוי אור א"ס ב"ה בחכמה, הגם דאיהו חכים ולא בחכמה⁴¹ ידיעא⁴² כו'

For in order that there be a revelation of the Infinite Light, blessed be He, in Chochmah — even though "He is wise, but not with a known wisdom, etc." —

Even to be revealed in Chochmah is a descent for the Infinite Light. The Tikkunei Zohar (Pasach Eliyahu) says of G-d that He is "wise, but not with a known wisdom," for His wisdom is unlike any wisdom we know.

מ"מ להיות גילוי אפי' בבחי' זו שיהא שייך לקרוא בשם חכים כלל הרי א"ס ב"ה כשמו כן הוא אין לו סוף ואין לו כו' והוא רם ונשא כו'

nevertheless, for there to be a revelation even in this manner, such that it be at all fitting to call [Him] by the name "wise" — after all, the Infinite One (Ein Sof), blessed be He, is as His Name: He has no end and has no, etc., and He is high and exalted, etc. —

Still, for it to be fitting to call Him "wise" at all, there must be a revelation, since the Infinite One is as His Name: without end or limit, high and exalted beyond every attribute.

אלא המשכה זו להיות גילוי זה הוא נקרא עד"מ בשם שערות שכמו למשל שערות הראש שהן ממותרות מוחין שיניקתם ואחיזתן במוחין שבראש ואעפ"כ אין עיקר החיות שבמוחין נמשך בהן

rather, this drawing-forth, for this revelation to be, is called, by way of analogy, by the name "hairs." For, as an illustration, the hairs of the head are from the surplus of the brain; their nourishment and their hold are in the brain that is in the head, and nevertheless the main life-force that is in the brain is not drawn into them,

The drawing-forth that makes this revelation possible is called "hairs." Hair grows from the surplus of the brain and draws on it, but the brain's essential life does not flow into it.

שהרי אם חותכין אותן לא יכאב כלל אלא המשכה זו ממותרות המוחין שאיננו נוגע לעצמיות ומהות החיות ואף גם זאת אינה

for if one cuts them there is no pain at all. Rather, this is a drawing-forth from the surplus of the brain, which does not touch the essence and being of the life-force; and even this is nothing

The proof is that cutting hair causes no pain: hair receives only an overflow of the brain's life, never its essence.

אלא הארה מועטת ומצומצמת דרך חלל השערה כו', כך הארה והמשכה זו להיות גילוי אור א"ס ב"ה בחכמה הוא בבחי' שערות שאין לה ערך ויחוס

but a small and contracted glimmer through the hollow of the hair, etc. So too, this glimmer and drawing-forth, for the Infinite Light, blessed be He, to be revealed in Chochmah, is in the level of hairs, which has no comparison or relation

Even what reaches the hair is only a small, contracted glimmer passing through its narrow hollow. So too, the light by which the Infinite is revealed in Chochmah is like hair, with no comparison to the essence of the Infinite Light.

לעצמיות ומהות אור א"ס ב"ה וזו היא הסיבה הגורמת להתחלקות ההשפעה והמשכה בריבוי התחלקות לעולמות אין מספר^{43, 44, 45} וכולם אין דומין זה לזה שכל אחד ואחד מובדל מחבירו

to the essence and being of the Infinite Light, blessed be He. And this is the cause that brings about the division of the flow and the drawing-forth into many divisions, into worlds without number, none of which are like one another, for each and every one is distinct from its fellow.

This narrowing, like light passing through separate hairs, is what divides the divine flow into countless worlds, each different from the others. The Kehot notes connect "worlds without number" to the Zohar's reading of alamos (maidens) as olamos (worlds).

והיינו מפני הבדל השגתם באור א"ס ב"ה הנמשך להם שאין השגת א' דומה לחבירו ולכן נק' שכליים
נבדלים⁴⁶ שאין הבדלם והתחלקותם

And this is because of the difference in their comprehension of the Infinite Light, blessed be He, that is drawn to them, for the comprehension of one is not like that of its fellow. Therefore they are called "separate intellects," for their distinctness and division is nothing

The worlds differ by the difference in how each grasps the Infinite Light that reaches it. That is why the spiritual beings are called "separate intellects": they are distinguished only by what they understand.

אלא בבחי' שכלם והשגתם [דבלא"ה לא שייך בהם פירוד שאינו אלא בגשמיות שתופס מקום] שאין א'
דומה לחבירו וכן בכל העולמות מעולם ועד עולם כו'

but in their intellect and comprehension [for otherwise separation does not apply to them, since it exists only in physicality, which occupies space], in that one is not like its fellow; and so it is in all the worlds, from world to world, etc.

The bracketed note explains why: without bodies that occupy space, nothing else could separate them. The same holds for all the worlds, one after another.

ומשם נמשך בחי' ביטול שהוא המשכת השגת אור א"ס ב"ה גם בעולמות הנבראים לכל חד וחד לפום
שיעורא דיליה:⁴⁷

And from there the level of self-nullification is drawn, which is the drawing-forth of the comprehension of the Infinite Light, blessed be He, into the created worlds as well, to each and every one according to its own measure.

From that light above Chochmah comes the bittul that is drawn even into the created worlds, as each comprehends the Infinite Light according to its own capacity. The Aramaic phrase recalls the Zohar's teaching that G-d is known to each one according to what he can grasp in his heart.

SECTION 4 • 17-8

Techeles

7 וזהו והיה לכם לציצית וראיתם אותו⁴⁸ דקאי על פתיל תכלת⁴⁹ דלעיל מיניה בפסוק הקודם ותכלת עמרא הוא⁵⁰ בחי ושער רישיה כעמר נקא⁵¹ שהם בחי שערות הנ"ל אלא

And this is [the meaning of] “And it shall be to you as tzitzis, and you shall see it”: which refers to the “thread of techeles (sky-blue)” mentioned just before it, in the preceding verse. And “techeles is wool (amra),” which is the level of “and the hair of His head like pure wool,” which is the level of the hairs mentioned above; except

The opening verse’s “and you shall see it” refers back to the “thread of techeles” in the previous verse. The Gemara says techeles is dyed wool (amra), and wool recalls Daniel’s vision of the Ancient of Days, “the hair of His head like pure wool”: the “hairs” just described.

שנצבע בגוון תכלת שכאשר נמשך למטה נעשה בחי תכלת שהגוון ההוא הוא מנהורא תתאה הנאחזת בפתילה שכאשר מכלה איזה דבר גשמי הנאחז בו כמו פתילה או עצים משתנה הגוון לתכלת.

that it is dyed with the color of techeles: for when it is drawn down below it becomes the level of techeles. For that color is from the lower light (nehora tata’ah) that grips the wick: when it consumes some physical thing that it holds onto, such as a wick or wood, the color changes to techeles.

But the tzitzis thread is dyed sky-blue, because when the light of the hairs descends it takes on the color of techeles. This is the color of the lower part of a flame, which clings to the wick and turns blue as it consumes the wick or wood it holds.

8 וכך עד"מ אמרו תכלת דומה לים⁵² וים לרקיע ורקיע דומה לכסא הכבוד בחי מלכותו ית' שנק' ארץ אוכלת יושביה⁵³ שמה שהעולמות מקבלים חיותם ממנה הוא ע"י ביטול והתכללות שמקבלים עליהם עול מלכות שמים ליבטל וליכלל במקורם.

And so, by way of analogy, [the Sages] said, “Techeles resembles the sea, and the sea [resembles] the sky, and the sky resembles the Throne of Glory,” the level of His Malchus, may He be blessed, which is called “a land that consumes its inhabitants”: for what the worlds receive of their life-force from it is through self-nullification (bittul) and inclusion, in that they take upon themselves the yoke of the Kingship of Heaven, to be nullified and included in their source.

The Sages say techeles resembles the sea, the sea the sky, and the sky the Throne of Glory, which here stands for G-d’s Malchus. Malchus is called “a land that consumes its inhabitants,” the spies’ phrase, because the worlds receive their life from it only by bittul, taking on the yoke of Heaven’s Kingship and being absorbed into their source.

משא"כ בחי' נפרד וסט"א אין נמשך לו חיות משם⁵⁴ (ועיין ברכות נשא פי"ד.⁵⁵ בנשיא השביעי דרנ"ז ע"ב. וחלק ליראיו תכלת שהוא מעין כבודו⁵⁶ כו' ע"ש).

Whereas to the level of what is separate, and to the sitra achra (the other side), no life-force is drawn from there. (And see [Midrash] Rabbah on Nasso, section 14, at the seventh prince, page 257b: "And He gave a portion of techeles to those who fear Him, for it is like His glory, etc." See there.)

What remains separate, the sitra achra, receives no life from that source. In parentheses the Alter Rebbe cites the Midrash on the seventh prince's offering: G-d "gave a portion of techeles to those who fear Him, for it is like His glory."

ומאחר שהעולמות הן נבראים בבחי' יש ה"ז כמשל האור שנאחז בדבר גשמי וע"כ נקרא המשכה זו של התפשטות החיות מבחי' מלכותו ית' להחיות העולמות הנבראים מאין ליש בשם תכלת

And since the worlds are created in the level of yesh (something), this is like the analogy of the light that grips a physical thing. Therefore this drawing-forth of the extension of the life-force from the level of His Malchus, may He be blessed, to give life to the worlds created from nothing to something, is called by the name techeles,

Because the worlds are created as yesh, a "something," the life-force of Malchus acts on them like a flame gripping a physical wick. That is why this drawing-forth of life into the worlds created from nothing is called techeles.

שהוא המשכת הביטול להיות היש בטל (וזהו דומה לכסא הכבוד כי כסא בחי' ביטול כמו שהכסא בטל לגבי היושב עליה).⁵⁷

which is the drawing-forth of self-nullification, so that the yesh be nullified. (And this is [why] it resembles the Throne of Glory: for a throne is the level of self-nullification, just as the throne is nullified relative to the one who sits on it.)

Techeles is the drawing-forth of bittul, so that the yesh is nullified even as it exists. The parentheses add why techeles resembles the Throne: a throne is nullified before the one seated on it.

וכ"ז נמשך מבחי' שערות בחי' עמרא ושער רישיה כעמר נקא⁵⁸ שהוא המשכת אור א"ס ב"ה שלמעלה מעלה מהחכמה כו' כנ"ל:

And all this is drawn from the level of the hairs, the level of wool (amra), "and the hair of His head like pure wool," which is the drawing-forth of the Infinite Light (Or Ein Sof), blessed be He, that is far, far above Chochmah, etc., as mentioned above.

All this comes from the "hairs," the wool of "the hair of His head like pure wool," which is the drawing-forth of the Infinite Light from far above Chochmah, as explained in section 2.

SECTION 5 • 19-11

Remember, and do not stray

9 ג אך המשכה זו היא תלויה בעבודת ישראל למטה שהם הם הממשיכים באתערותא דלתתא ע"י מעשה המצות שעושין למטה מחמת שצווי המלך הוא, כך ע"י מעוררים אתערותא דלעילא שתהיה

3. But this drawing-forth depends on the service of Israel below: it is they who draw it down, by an arousal from below (isarusa dilesata), through the deed of the mitzvos that they do below because it is the command of the King. So through this they arouse an arousal from above (isarusa dileila), so that there be

Section 3: this whole drawing-forth depends on Israel's service below. By doing the mitzvos because they are the King's command, they make an arousal from below, which calls forth an arousal from above.

המשכת אור א"ס ב"ה בבחי' שערות נמשך בבחי' חכמה לרמ"ח אברין דמלכא הן המצות שתהיינה כלים ואברים להתפשט ולהתלבש בהן בחי' חכמה עילאה כדי שבהן וע"י יומשך הגילוי למטה ותהיינה המצות משפיעות בחי' גילוי החכמה,

a drawing-forth of the Infinite Light (Or Ein Sof), blessed be He, in the level of hairs, drawn in the level of Chochmah to the 248 limbs of the King, which are the mitzvos, that they be vessels and limbs for the level of supernal Chochmah to spread and be en clothed in them, so that in them and through them the revelation be drawn down below, and the mitzvos be bestowers of the revelation of Chochmah.

The arousal from above brings the light of the "hairs" into Chochmah and into the 248 "limbs of the King," the mitzvos, which become its vessels. Then the mitzvos become givers of revealed Chochmah below.

וזהו וזכרתם את כל מצות⁵⁹ ה' ועשיתם אותם כלומר שתעשו את המצות להיותן בבחי' זכרים⁶⁰ המשפיעים גילוי החכמה ובחי' הביטול להיות למטה ביטול היש כנ"ל.

And this is [the meaning of] "And you shall remember (u'zechartem) all the commandments of Havayah and do them": that is to say, that you make the mitzvos to be in the level of males (zecharim), who bestow the revelation of Chochmah and the level of self-nullification (bittul), so that there be below the nullification of the yesh, as mentioned above.

This is how the maamar reads "and you shall remember" (u'zechartem): make the mitzvos zecharim, males, who give. They bestow Chochmah and bittul, so that below there is the nullification of the yesh.

אך ולא תתורו אחרי לבבכם⁶¹ אשר אתם זונים כוי זנות נקי בחיי התלהבות ורשפי אש זרה

But “and you shall not stray after your heart ... after which you go astray (zonim), etc.”: harlotry (zenus) is the name for the level of fervor and flashes of a strange fire,

But this requires the warning “do not stray after your heart,” which the verse calls zenus, harlotry. Harlotry here is the fervor and flames of a “strange fire,” passion for what is not G-d.

כמו זונה הלהוטה אחרי זרים וסרה מאחרי בעלה שכל הנאות הצריכות לאדם ליהנות מעוה"ז תהיינה בקרירות וכאלו כפאו⁶² כוי.⁶³

like a harlot who is ardent after strangers and turns away from her husband. [The meaning is] that all the pleasures of this world that a person needs to enjoy should be with coolness, and as though he were compelled, etc.

Like an unfaithful wife who is ardent for strangers and turns from her husband, such a person burns for worldly pleasure. Instead, the pleasures a person needs from this world should be taken coolly, as though he were compelled, the Talmud's phrase (Nedarim 20b) for one who acts “as though a demon compelled him.”

10 וכמארז"ל תורתן קבע ומלאכתן⁶⁴ עראי פי עראי דרך עראי בעלמא בלי התלהטות והתלהבות וחמימות הלב כלל שלא לעשותו עיקר כוי, וכשם שהזונה אסורה לבעלה כמ"ש איש

And as our Sages, of blessed memory, said, “Their Torah fixed and their work occasional.” The meaning of “occasional” is: merely in a passing way, without any ardor or fervor or warmth of the heart at all, so as not to make it the main thing, etc. And just as the harlot is forbidden to her husband, as it is written, “A man

The Sages praised earlier generations who made “their Torah fixed and their work occasional.” The Alter Rebbe reads “occasional” as without any warmth or passion of the heart, never making worldly work the main thing; then he compares the one who burns for worldly things to the unfaithful wife of the Torah's so-tah passage.

כי תשטה כוי והיא נטמאה^{65,66} כוי, כך מי שנמשך אחרי אש זרה אשר לא להי' בהבלי העולם ותענוגות בני אדם לא יכול להיות בחיי אשה אש הי' לקבל מאיש אי"ש יו"ד.

if [his wife] goes astray, etc.,” “and she was defiled, etc.,” so one who is drawn after a strange fire that is not for G-d, in the vanities of the world and the pleasures of men, cannot be the level of Ishah, esh hei, to receive from Ish, esh yud.

Just as the unfaithful wife is forbidden to her husband, one drawn after a “strange fire” of worldly vanities and pleasures cannot be Ishah, esh hei. Such a person cannot receive from Ish, esh yud, the Chochmah and bittul that come from above.

וכמ"ש ברבות בקהלת (דפ"ז ע"א) ע"פ דברתי אני עם לבי⁶⁷ הלב סוטה שנאמר אל ישט אל דרכיה לכו^{68,69} (במשלי סי' ז' כ"ה) הלב זונה שנאמר ולא תתורו אחרי לבבכם⁷⁰ כוי אשר אתם זונים אחריהם.

And as is written in [Midrash] Rabbah on Koheles (page 87a), on the verse "I spoke with my heart": "The heart strays (sotah), as it is said, 'Let your heart not turn aside to her ways' (in Proverbs, chapter 7, [verse] 25); the heart goes astray (zonah), as it is said, 'And you shall not stray after your heart, etc., after which you go astray.'"

The Midrash on Koheles lists the heart's traits, among them that "the heart strays" (Proverbs 7:25) and "the heart goes astray" (our verse, "do not stray after your heart"). Straying after the heart is literally called zenus.

וע"ז נאמר סור מרע ועשה טוב⁷¹ טוב זה האור, כלומר שכדי שיהיו מעשיו מאירים מאור א"ס ב"ה צ"ל תחלה סור מרע

And about this it is said, "Turn away from evil and do good": "good" is the light. That is to say, in order that one's deeds shine with the Infinite Light (Or Ein Sof), blessed be He, there must first be "turn away from evil,"

Psalms says "Turn away from evil and do good," and "good" means light. For a person's deeds to shine with the Infinite Light, he must first turn away from evil.

ולא תתורו אחרי לבבכם, לבבכם דייקא שהלב הוא מיסוד האש וע"ז למען תזכרו⁷² שנהיה אנחנו בחי זכרים המשפיעים [ובבחי' זו אמרו א"ת מורשה⁷³ אלא מאורסה⁷⁴ שהתורה היא בחי' כלה ומאורסה לנשיי שהם בחי' דכר ומשפיע.

"and you shall not stray after your heart": "your heart" specifically, for the heart is of the element of fire. And through this, "so that you remember (tizkeru)": that we ourselves become the level of males (zecharim), who bestow. [And in this sense [the Sages] said, "Do not read morashah (inheritance), but me'orasah (betrothed)": for the Torah is the level of a bride, betrothed to the souls of Israel, who are the level of the male (dechar) and the bestower.

The verse says "your heart" specifically because the heart is of the element of fire, where a strange fire can burn; guarding it fulfills "so that you remember" (tizkeru), that we become zecharim, givers. In a bracketed aside, the Sages' reading of morashah, "inheritance," as me'orasah, "betrothed," shows the Torah as a bride betrothed to Israel, who are the male and the giver.

11 וכן נאמר קדש ישראל להי' ⁷⁵ ראשית תבואתה שישראל הוא ראשית ומקור התורה וכמ"ש ע"פ יונתי כו'.

And so it is said, "Israel is holy to Havayah, the first of His harvest": for Israel is the first and the source of the Torah, as is explained on the verse "My dove, etc."]

The aside goes on: Jeremiah calls Israel "holy to Havayah, the first of His harvest," and the Alter Rebbe reads "first" as the source of the Torah. He refers to his explanation elsewhere on a verse beginning "My dove," and the bracket closes here.

דהיינו שבכם ועל ידכם תהיינה המצות נקראים בשם כלים ואברים דמלכא להיות נמשך בהם אור א"ס ב"ה כי באתעדל"ת תליא אתערותא דלעילא.

That is: in you and through you the mitzvos will be called by the name "vessels" and "limbs of the King," so that the Infinite Light (Or Ein Sof), blessed be He, be drawn into them; for on the arousal from below depends the arousal from above.

Returning to "so that you remember": through Israel the mitzvos become "vessels" and "limbs of the King" in which the Infinite Light is drawn down. The Aramaic principle gives the reason: the arousal from above depends on the arousal from below.

SECTION 6 • ¶12-13

Doing and holiness

12 וזהו ועשיתם אתם ^{76,77} מעלה אני עליכם ⁷⁸ כאלו עשאוני והיינו ע"י ולא תתורו כי בעולמות הנפרדים מי שחושק לדבר א' ומתאוה אליו נעשה בחי' נוקי שהוא מקבל לפי

And this is [the meaning of] "and you shall do them (atem)": "I account it to you as though you had made Me." And this is through "and you shall not stray." For in the separate worlds, one who desires something and craves it becomes the level of Nukva (the feminine), a receiver, because

The verse goes on "and you shall do them (atem)," which is read, as in the Zohar, as G-d saying, "I account it to you as though you had made Me." This depends on "do not stray": in the separate worlds, whoever desires something becomes Nukva, a receiver, since he receives pleasure from it.

שהוא מקבל תענוג מאותו דבר שחושק, משא"כ בעולם היחוד ע"י שהוא בחי' אשה אש הי' נעשה בחי' דבר כי נעוץ סופן בתחלתן⁷⁹ וסוף מעשה במחשבה תחלה.^{80, 81}

he receives delight from that thing which he desires. Whereas in the world of unity, through being the level of Ishah, esh hei, he becomes the level of the male (dechar); for "their end is wedged in their beginning," and "last in deed, first in thought."

But in the world of unity, the one who is Ishah, esh hei, yearning for G-d, becomes the male (dechar), the giver. The reason is that "their end is wedged in their beginning" and "last in deed, first in thought": what comes last is rooted highest.

וכמארז"ל ע"פ אחר וקדם צרתני⁸² אחר למעשה בראשית⁸³ שבמע"ב הנה אדה"ר (שהיה כלול מכל הנשמות)

And as our Sages, of blessed memory, said on the verse "Behind and before You formed me": "behind," [after] the work of creation. For in the work of creation, Adam, the first man (who was comprised of all the souls),

The Sages read "Behind and before You formed me" of man: "behind" means after all the work of creation. Adam, who included all the souls, was created last.

נברא במאמר אחרון מכל הנבראים שהוא מאמר נעשה אדם⁸⁴ ואעפ"כ הוא בחי' קדם כי נש"י עלו⁸⁵ במחשבה וכמ"ש בראשית בשביל ישראל⁸⁶ שנק' ראשית.^{87, 88}

was created with the last utterance of all the created beings, which is the utterance "Let us make man," and nevertheless he is the level of "before," for the souls of Israel arose in thought; and as it is said, "Bereishis (in the beginning): for the sake of Israel, who are called reishis (first)."

Adam came with the final utterance, "Let us make man," yet he is "before," because the souls of Israel arose first in G-d's thought. So the Sages read "Bereishis": the world was made for Israel, who are called reishis, "first."

והייתם קדושים לאלקיכם.⁸⁹ הנה קדוש בוי"ו היינו המשכת קדש העליון וג"פ קדוש עד שהוי' צבאות.^{90, 91, 92, 93}

"And you shall be holy to your G-d (Elokeichem)." Now, kadosh with a vav is the drawing-down of the supernal Kodesh (holiness); and "kadosh" [is said] three times, until "Havayah Tzevakos."

The maamar now turns to "and you shall be holy to your G-d (Elokeichem)." The word kadosh, written with a vav, signifies a drawing-down of the supernal Kodesh (holiness), and the angels' threefold "kadosh" in Isaiah's vision draws it down, level by level, until "Havayah Tzevakos."

13 והמשכת קדושה זו היא בחי' שערות כנ"ל שזהו ענין קדושה כמ"ש גבי נזיר קדוש יהיה גדל פרע⁹⁴ שער ראשו והמשכת בחי' שערות הנ"ל הוא ע"י אתעדל"ת כנ"ל.

And the drawing-down of this holiness is the level of hairs, as mentioned above; for this is the concept of holiness, as it is written concerning the nazirite, "He shall be holy; he shall let the locks of the hair of his head grow." And the drawing-forth of the level of hairs mentioned above comes through the arousal from below (isarusa dilesata), as mentioned above.

Drawing down holiness is the level of "hairs": the Torah calls the nazirite "holy" for letting his hair grow. And the drawing-down of the "hairs" comes through the arousal from below.

וזהו והייתם קדושים⁹⁵ שאתם תהיו ממשיכים קדושה זו לאלקיכם פי' לבחי' אלקות השורה בכם שהוא בחי' מלכותו ית', וכמ"ש שום תשים עליך מלך⁹⁶ כו'

And this is [the meaning of] "And you shall be holy": that you will draw this holiness "to your G-d (Elokeichem)," meaning, to the level of G-dliness that rests in you, which is the level of His Malchus, may He be blessed; and as it is written, "You shall surely set a king over you, etc.,"

So "you shall be holy to your G-d" means: you will draw this holiness to Elokeichem, the G-dliness that rests within you, which is G-d's Malchus. That is the kingship meant by "You shall surely set a king over you."

שהוא בחי' יחודא תתאה בחי' ביטול היש כמו ואנחנו כורעים ומשתחוים⁹⁷ ומודים⁹⁸ וכמו וצבא השמים⁹⁹ לך משתחוים, שאפילו בחי' ביטול שלהם נקי יש מי שבטל כו'.

which is the level of the lower unity (yichuda tata'ah), the level of the nullification of the yesh, like "And we bow and prostrate ourselves and give thanks," and like "And the host of heaven bow to You"; for even their level of self-nullification is called yesh: there is someone who is nullified, etc.

Accepting the King is the "lower unity" (yichuda tata'ah), the nullification of the yesh, as in Aleinu, "we bow and prostrate ourselves and give thanks," and "the host of heaven bow to You." Yet even this bittul is a "something": there is still someone who bows.

משא"כ יחודא עילאה בחי' ביטול חכמה עילאה והחכמה מאין¹⁰⁰ כו' ביטול ממש באור א"ס ב"ה שאינו תופס מקום כלל באמת לאמיתו וכענין ונחנו מה^{101, 102} כו':

Whereas the higher unity (yichuda ila'ah) is the level of the self-nullification of supernal Chochmah, and "Chochmah from ayin, etc.": actual self-nullification in the Infinite Light (Or Ein Sof), blessed be He, which does not occupy any place at all, in absolute truth; as in the matter of "And what are we, etc."

The "higher unity" (yichuda ila'ah) is the bittul of supernal Chochmah, "from ayin," where one is truly nothing and occupies no place at all before the Infinite Light. Moshe and Aharon expressed it in "and what are we?", and with this the maamar ends.

IN ONE'S AVODAH

Do the mitzvos because they are the King's command, for through them the light above is drawn down. Take the pleasures this world requires coolly, as though compelled, keeping Torah fixed and work occasional, and turn the heart away from the "strange fire" of worldly passion; then one's deeds shine with the Infinite Light and one becomes a giver who draws holiness into the world.

QUESTIONS FOR DISCUSSION

1. Why does the maamar read ishah as esh hei and ish as esh yud, and what does each fire represent?
2. How can the mitzvos, done in a world of tzimtzum, bring a self-nullification that comes from a separate "something"?
3. Why is the light above Chochmah compared to hair, and how does this explain the variety of worlds and intellects?
4. What makes worldly passion a "strange fire" that prevents a person from being Ishah, and how does the maamar say pleasure should be taken?
5. How do the lower unity and the higher unity differ, and where does each come from?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 “It shall be to 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 whole maamar explains this verse.

במדבר ט"ו:ל"ט Numbers 15:39

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

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

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

- 2 והיי לכם לציצית

The note dates this maamar to the year 5565 and sends the reader to the Alter Rebbe's Sefer HaMaamarim of that year, page 1117.

KEHOT'S NOTE

משנת תקס"ה. ראה סה"מ תקס"ה ע' א'ק"ו. ראה ברשימת המאמרים בסה"מ תקס"ו הערה 40. הנחת כ"ק אדמה"א באוה"ת שלח ע' תרט. מאמרי אדה"א במדבר-ג ע' ארס מיוסד על מאמר זה. לכללות דרושי ציצית שבלקו"ת — ראה ד"ה זה וביאורו בסידור שער הק"ש, שער הציצית. אמרי בינה שער הציצית. סהמ"צ להצ"צ מצות ציצית.

- 3 למען תזכרו ועשיתם

“So that you remember and do all My commandments, and be holy to your G-d.” The maamar will read “remember” (tizkeru) as becoming zecharim, givers, and then explain “be holy.”

במדבר ט"ו:ל"ט Numbers 15:40

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹת ה' וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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

- 4 ביום חתונתו

“Go out and see, daughters of Zion, King Shlomo, in the crown with which his mother crowned him on the day of his wedding.” This is the verse whose “day of his wedding” the Sages explain as the Giving of the Torah.

שיר השירים ג':ל"א Song of Songs 3:11

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמִלְכָּה שְׁלֹמֹה בְּעֶטְרָה שְׁעֶטְרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחָת לְבֹו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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

- 5 ביום חתונתו זה מ"ת

The Mishnah ends tractate Taanit by reading “on the day of his wedding” as the Giving of the Torah and “on the day of the joy of his heart” as the building of the Holy Temple. The Alter Rebbe uses it to show that at Sinai the Holy One is the groom.

תענית כ"ו ב:ו'ז-6 Taanit 26b:6-7

וְכֵן הוּא אוֹמֵר: “צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמִלְכָּה שְׁלֹמֹה בְּעֶטְרָה שְׁעֶטְרָה לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחָת לְבֹו.” “בְּיוֹם חֲתֻנָּתוֹ” — זֶה מִתֵּן תּוֹרָה, “וּבְיוֹם שְׂמֻחָת לְבֹו” — זֶה בְּנֵן בֵּית הַמִּקְדָּשׁ, שְׂיִבְנָה בְּמִהְרָה בְּיָמֵינוּ. גַּמְי' בְּשִׁלְשָׁה פְּרָקִים בְּשָׁנָה כְּהִנִּים נוֹשָׁאִין אֶת כַּפֵּיהֶם כּו'. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אֵיכָא מוֹסָף? חֲסוּרֵי מִיחֻסְרָא, וְהָכִי קִתְּנִי: בְּשִׁלְשָׁה פְּרָקִים כְּהִנִּים נוֹשָׁאִין אֶת כַּפֵּיהֶן כָּל יָמֵן שְׂמֻתִּפְלִלִין, וְיֵשׁ מִהֶן אַרְבָּעָה פְּעָמִים בְּיוֹם — שְׁחִירִית ...

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

KEHOT'S NOTE

תענית כו, ב. ראה לקמן פ' ברכה צד, א. וראה באוה"ת שלח ע' תרי שמציין לכמה מקומות.

- 6 ביום ההוא תקראי אישי

“And it shall be on that day, says Havayah, that you will call [Me] Ishi (my Husband), and you will no longer call Me Baali.” The prophet's Ishi, “my man,” leads to the maamar's play on ish and islah; the Kehot note remarks that the verse has “says Havayah” before “you will call.”

הושע ב':י"ח Hosea 2:18

וְהָיָה בְּיוֹם־הַהוּא נֹאֶם־ה' תִּקְרָאִי אִישִׁי וְלֹא־תִקְרָאִי־לִי עוֹד בְּעָלִי:

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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

KEHOT'S NOTE

הושע ב, יח ושם כתי' "נאם ה'" תקראי [כ].

PARAGRAPH 2

- 7 לזאת יקרא אשה

“This shall be called Ishah, for from Ish this was taken.” Adam names the woman after the man; the Alter Rebbe reads both names by their letters.

בראשית ב':כ"ג Genesis 2:23

וַיֹּאמֶר הָאָדָם זֹאת הִפְעַם עֵצָם מִצְעָמִי וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִשׁ לְקָחָהּ־זֹאת:

And the man said: ‘This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.’

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

KEHOT'S NOTE

בראשית ב, כג.

8 בה' בראם

Reading “these are the generations of heaven and earth when they were created (behibar’am)” as “with hei He created them,” the Gemara teaches that this world was created with the letter hei and the World to Come with yud.

Menachot 29b כ”ט במנחות

KEHOT’S NOTE

מנחות כט, ב.

9 ה' מוצאות הפה

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

KEHOT’S NOTE

ס”י פ”ב, מ”ג.

10 וברוח פיו כל צבאם

“By the word of Havayah the heavens were made, and by the breath of His mouth all their host.” Creation is described as divine speech and breath.

Psalms 33:6 ויג: תהילים

בדבר ה' שמים נעשו וברוח פיו כל צבאם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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

KEHOT’S NOTE

תהלים לג, ו.

11 שהוא מקור ומוצא הע”מ

According to the note, Or HaTorah here refers to Likkutei Torah, Nasso, explaining “from the source of life, from the breath of His mouth, may He be blessed; and the Ten Utterances are letters that have already gone out from the breath of His mouth.”

KEHOT’S NOTE

באוה”ת כאן עי תרי מציין למ”ש לעיל פ’ נשא כו, ב דשם “פ”י ממקור החיות מרוח פיו ית’ והע”מ הוא אותיות שכבר יצאו מרוח פיו” עי באוה”ת.

12 הע”מ שנברא בהם העולם

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

KEHOT’S NOTE

ראה אבות רפ”ה.

13 הע”מ שנברא בהם העולם

“With ten utterances the world was created ... but could it not have been created with one utterance?” The Alter Rebbe identifies the source of the ten with this one utterance.

Pirkei Avot 5:1 א”ה: משנה אבות

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להפראות, אלא להפריע מן הרשעים שמאבדיו את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקמיין את העולם שנברא בעשרה מאמרות:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And

...והיה לכם לציצית וראיתם אותו וזכרתם וגוי למען

to give a good reward to the righteous who maintain the world that was created with ten utterances.

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

14 המאמר א' שיכול להבראות

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

KEHOT’S NOTE

אבות רפ”ה.

PARAGRAPH 3

15 שאין מלך בלא עם

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

KEHOT’S NOTE

בחי וישב לח, ל.

16 שאין מלך בלא עם

Explaining by way of Kabbalah the kingship of the house of David, Rabbeinu Bachya writes that on Rosh HaShanah, the day the world was created, we call G-d “the holy King,” for that day began His works, “for there is no king without a people.”

Rabbeinu Bahya, Bereshit 38:30 ל”ח: בראשית

17 ואל אישך תשוקתך

“And your yearning shall be to your Ish (husband).” The Alter Rebbe reads it as the yearning of ishah, the Congregation of Israel, toward ish, the level above it.

בראשית ג: ט”ז Genesis 3:16

אֶל־הָאִשָּׁה אָמַר ה'רְבָּה אֲרָבָה עֲצֹבוֹנָהּ וְהָרְגָה בְּעֶצֶב תֵּלְדִי בָנִים וְאֵל־אִישָׁךְ תִּשְׁקֶתָּהּ וְהוּא יִמְשָׁל־בָּךְ:

Unto the woman He said: ‘I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.’

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

KEHOT’S NOTE

בראשית ג, טז.

18 נר הוי' נשמת אדם

“The lamp of Havayah is the soul of man, searching all the chambers of the innermost parts.” The soul is a lamp whose flame strains upward.

Proverbs 20:27 כ”ז: משלי

נֵר ה' נְשָׁמַת אָדָם חִפְשׁ כְּלִי־חֲדָרִי־כֶּטֶן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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

PARAGRAPH 4

- 19 “This shall be called Ishah, for from Ish this was taken.” The second half of the verse answers the question: the power of ishah comes from ish.

בראשית ב:כ”ג Genesis 2:23

וַיֹּאמֶר הָאָדָם זֹאת הִפָּעַם עָצָם מֵעֲצָמִי וּבָשָׂר מִבָּשָׂרִי לְזֹאת יִקְרָא אִשָּׁה כִּי מֵאִשׁ לְקָחָהּ זֹאת:

And the man said: ‘This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.’

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

- 20 החכמה . . ברק המבריק

Early in that discourse the Alter Rebbe describes an encompassing light that is present only “like lightning flashing in his mind and comprehension,” without being grasped and absorbed into the comprehension itself.

KEHOT’S NOTE

ועלִיק רִדְיָה אוֹ יִשִּׁיר יִשְׂרָאֵל (סב, ג). וּשְׁנִי. [כ]. בארוכה באוה״ת כאן ע׳ תריב ואילך.

- 21 להנחיל אוהבי יש

“To cause those who love Me to inherit yesh (substance), and I will fill their treasuries.” Wisdom speaks; the Alter Rebbe reads yesh as the grasped delight of Gan Eden.

משלי ח:כ”א Proverbs 8:21

לְהַנְחִיל אֹהֲבֵי יְשׁ וְאֶצְרֵתֵיהֶם אֲמֵלָא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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

KEHOT’S NOTE

משלי ח, כא.

- 22 החכמה מאין

“And wisdom, from where (me’ayin) shall it be found?” Chassidus reads it as “Chochmah comes from ayin, nothing,” the level of bittul.

איוב כ”ח:י”ב Job 28:12

וְהַחֲכֵמָה מֵאַיִן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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

KEHOT’S NOTE

איוב כח, יב.

- 23 בחכמה יסד ארץ

“Havayah founded the earth with wisdom; He established the heavens with understanding.” Here “earth” is the root of the souls of Israel, into which Chochmah’s bittul is drawn.

משלי ג:י”ט Proverbs 3:19

ה' בַּחֲכֵמָה יִסְד־אֶרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

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

...והיה לכם לציצית וראיתם אותו וזכרתם וגוי למען

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

KEHOT’S NOTE

משלי ג, יט.

- 24 וזהו נר הוי”

“The lamp of Havayah is the soul of man.” The soul’s being a lamp is drawn from the level of Havayah.

משלי כ”ז:27 Proverbs 20:27

נֵר ה' נִשְׁמַת אָדָם חֵפֶשׁ כָּל־חֲדָרֵי־בָטָן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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

- 25 להיות הנשמה בבחי נר

The Tzemach Tzedek cites this passage there: the soul is called a lamp because Malchus, which is the Congregation of Israel and Nukva, is called ner; she is called Ishah after esh hei and “your yearning shall be to your Ish,” a lamp burning upward by its nature, a flame rising of itself.

KEHOT’S NOTE

באוה״ת נ״ך-א ע׳ תַּקְעוּ מִצִּיין לְכָאן “פִּי כִי עֲנִין נֵר ה' נִשְׁמַת אָדָם שֶׁהַנִּשְׁמָה קְרוּי נֵר, כִּי הִמִּי שֶׁהִיא כִנְסִי וְנוֹקִי נִקְרָאת נֵר, וְהֵינּוּ שֶׁהִיא נִקִּי אִשָּׁה ע״שׁ אֵשׁ ה' וְאֵל אִישׁךָ תִּשְׁוֹקֶתָךְ, וְזֶהוּ בַחֲי נֵר כִּנּוּר הַדּוּלָק מִלְמַטָּה לַמַּעֲלָה בְּטַבַּע תּוֹלְדוֹתָהּ וּשְׁלֵחַת הַעוֹלָה מֵאִלִּי” ע״שׁ.

- 26 אך כיצד תהיי המשכת ח״ע

The note lists places in the Tzemach Tzedek’s Or HaTorah bearing on how supernal Chochmah is drawn down to be revealed below, among them a discourse on the verse “For your Maker is your husband”; the Zohar passage cited here (Terumah 166b) is copied in Or HaTorah on Nach.

KEHOT’S NOTE

רֵאָה אוה״ת וִיקְרָא-ד ע׳ אִקְסָא. נ״ך כִּרְך-ב ד״ה כִּי בּוֹעֲלִיךְ סַעֲי ה'. בּוֹהַר פִּי תְרוּמָה דְּקִסְיו ע״ב נִתְּנָה בְּאוה״ת נ״ך-א ע׳ תַּקְפָּא.

- 27 רמ״ח אברין דמלכא שהם רמ״ח מצות

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

KEHOT’S NOTE

רֵאָה ת״ז ת״ל.

- 28 רמ״ח אברין דמלכא שהם רמ״ח מצות

Tikkun 30 speaks of the 248 commandments as “the commandment of Havayah in each and every limb of the King.” The mitzvos are the King’s limbs, the vessels of His light.

Tikkunei Zohar 74a:8 ח״א:ח

וְעוֹד מִצְוָה דָּא עֲמוּדָא דְאַמְצָעִיתָא, דְּאִיהוּ מִצְוָה מְסֻרָא דְאַבָּא דְּאִיהוּ רֵא״שׁ, וּמִסְטָרָא דְאִמָּא דְאִיהִי אֵשׁ״ר, וְהִכִּי צָדִיק מִצְוָה וְעוֹשֶׂה מִתְּרוּיָהּ, וּבְגִין דָּא אֲתָמַר עַל תְּרוּיָהּ אֲשֶׁר קִדְּשָׁנוּ, אֲמָא קִדְּשָׁנוּ וְאַבָּא צִוְּנוּ, עַל מָאן עַל שְׂכִינְתָּא תַתָּא, דְּאִיהִי פֶטֶר כָּל רָחִם, פְּתִיחוּ דְרָחִם, דְּאִיהוּ רַמ״ח פְּקוּדִין, אִיהִי מִצְוֹת יְהוּיָהּ בְּכָל אֲבָר וְאַבָּר דְּמִלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

29

בבחי אשה ונר בגימ' ר"ן

Explaining “For a mitzvah is a lamp (ner) and the Torah is light,” the Zohar says the lamp is so called when it receives from between two arms, the 248 upper limbs, and opens its own two arms to them, so that the two are included in them.

ספר הזהר, תרומה ע"ד:תשל"ד-74:734-76:742 Zohar, Terumah ע"ו:תשמ"ב

And why is the Mishnah called a “lamp”? Because when she receives the two hundred and forty-eight organs from the Two Arms, she opens her two arms in order to gather them into her embrace, and so her two arms encompass them and the whole is called “lamp”. “The Torah is a light” which kindles that lamp from the side of primordial light, which is of the Right Hand, because the Torah was given from the Right Hand (Deut. 33, 2), although the Left was included in it to attain ...

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

30

שמאלו תחת לראשי

“His left hand is under my head, and his right hand embraces me.” The two arms, left and right, through which the 248 mitzvos are drawn down.

Song of Songs 2:6 שיר השירים ב':ה"ו

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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

KEHOT'S NOTE

שה"ש ב, ו.

31

סד"ה המגביהי לשבת

There hamagbihi lashaves is read as raising the yud within the hei: through the mitzvah tzedek becomes tzedakah, raising that yud far above, into the Infinite Light itself, and lashaves is the Infinite Light coming to dwell below.

KEHOT'S NOTE

תו"א לח, ד.

32

המגביהי לשבת

“Who is like Havayah our G-d, Who is enthroned on high (hamagbihi lashaves).” The Torah Ohr discourse reads hamagbihi as “raising the yud.”

Psalms 113:5 תהילים קי"ג:ה

מי כה' אלקינו המגביהי לשבת:

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

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

PARAGRAPH 5

33

סמכוני באשיות

“Sustain me with flasks (ashishos), comfort me with apples, for I am sick with love.” The word ashishos is read as

ishos, fires.

Song of Songs 2:5 שיר השירים ב':ה"ו

סמכוני באשיות ורפדוני בתפוחים כייחולת אהבה אני:

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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

34

סמכוני באשיות בשתי אשות

The Midrash reads “Sustain me with ashishos” as “with two fires, the fire above and the fire below,” and also as the Written Torah and the Oral Torah.

Shir HaShirim Rabbah 2:5 שיר השירים רבה ב':ה"ו

סמכוני באשיות, בשתי אשות, באש של מעלה ובאש של מטה. דבר אחר, סמכוני באשיות, בשתי אשות, תורה בכתב ותורה בפה. דבר אחר, סמכוני באשיות, באשות הרבה, באש של אברהם, ושל מוריה, ושל סנה, ובאש של אליהו, ושל חנניה מישאל ועזריה. דבר אחר, סמכוני באשיות, אלו ההלכות המאוששות. ורפדוני בתפוחים, אלו ההגדות שריחן וטעמן בתפוחים. כי חולת אהבה אני, אמרה כנסת ישראל לפני הקדוש ...

“Support me with raisin cakes, cushion me with apples, for I am lovesick” (Song of Songs 2:5). “Support me with raisin cakes [ba'ashishot],” with two fires [ishot], a heavenly fire and an earthly fire. Alternatively, “support me with raisin cakes [ba'ashishot],” with two fires [ishot], the written Torah and the oral Torah. Alternatively, “support me with raisin cakes [ba'ashishot],” with many fires [ishot]; with the fire of Abraham, 38:13. of Moriah, of the bush, of Elijah, and of Hanaya Mishael and Azarya. Another matter, “support me with raisin cakes [ba'ashishot],” ...

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

35

ובת"ז פי תרין אשין

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

KEHOT'S NOTE

תיי"ט (לט, ב).

36

ובתיקון ס"ד

The wording of Tikkun 64 cited here is copied in the Tzemach Tzedek's Or HaTorah on Song of Songs, page 211.

KEHOT'S NOTE

הלשון נעתק באוה"ת שה"ש ע' ריא.

37

The Tikkunei Zohar explains ashishos as “two fires, which are ish and ishah, a white fire and a red fire,” the two colors of the rose, mercy and judgment.

Tikkunei Zohar 39b:8 תקוני הזהר ל"ט ב'

ומאי ניהו אלין אשיות. אינון תרי אשיות דאינון איש ואשה אשא חוורא ואשא סומקא דתמן אב ואם. דאינון י"ק. ואינון אנפי דינא ואנפוי דרחמי.

Constantinople, 1740 (CC-BY-NC)

לעולמות אין מספר

"There are sixty queens and eighty concubines, and maidens (alamos) without number." The Tikkunei Zohar reads alamos here as alamos, "worlds without number."

שיר השירים ו:ח"ד Song of Songs 6:8

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

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

לעולמות אין מספר

Near the end of its introduction the Tikkunei Zohar says that each star is called a world of its own, "and this is 'and alamos without number': do not read alamos but olamos (worlds)."

תקוני זוהר י"ד ב'א-ב'1-2 Tikkunei Zohar 14b

משנה למלך, וביה זיהירו מארי מתניזין, קוהר הרקיע דא הלכה, דאיהי קבלה למשה מסיני, וכמה עולמאן אית לה דאיןון הלכות פסוקות, דאתמר בהון (שיר ו ח) ועלמות אין מספר, ואיהי סלקא על קלהו, ודא הוא דכתיב (משלי לא כט) ואת עלית על קלנה, ואיהי עם קלהו, כמה דאוקמוהו הלכה כרבים. ומצדיקי הרבים בה הון כככים לעולם ועד, כככים ודאי דלית לון חושפנא, דכל כוכבא וכוכבא אתקרי עלמא יחידא, ודא הוא ועלמות אין מספר, ...

Tikkunei Zohar - Vocalized (Public Domain)

שכליים נבדלים

In the next discourse the Alter Rebbe cites the Rambam that among separate intellects one angel differs from another only by its comprehension, since it has no body or physical place; and he says the hairs are what divide the flow into these different comprehensions of the Infinite.

KEHOT'S NOTE

עליק (מו, א) בי הרמב"ם. [כ]. וראה במ"מ לשם.

לכל חד וחד לפום שיעורא דיילי

In the passage on "Her husband is known in the gates," which opens on 103a, the Zohar teaches that the Holy One is known and cleaved to by each one according to what he measures in his heart, as much as he can attach himself through the spirit of wisdom.

זוהר א קג, 103a Zohar I

KEHOT'S NOTE

ראה זוה"א קג, א.

PARAGRAPH 7

והיה לכם לציצית וראיתם אותו

"It shall be to you as tzitzis, and you shall see it and remember all the commandments of Havayah." The "it" that is seen is the techeles thread.

במדבר ט"ו:ל"ט Numbers 15:39

והיה לכם לציצית וראיתם אותו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם:

באשיות איש ואשה

Tikkun 64 says that in "Bereishis bara Elokim" there is ish and there is isha, and of them it is said "Sustain me with ashishos": with ish and isha.

תקוני זוהר צ"ה א'ד:4 Tikkunei Zohar 95a

בראשית ברא אלקים, תמן איש תמן אשה עם ה' דאלהים, ועליהו אתמר (שיר ב ה) סמכוני באשיות, באיש ואשה, ומאן גרים דא, בגין דאתפשטו מכתנות אור אדם וחוה, ובגין דא סמכוני באשיות, בכתנות עור דאיןון לקבל ועורות אילים מאדמים וכי (שמות כה ה).

Tikkunei Zohar - Vocalized (Public Domain)

39 Kehot's note points to Tikkunei Zohar 64 for these words.

תקוני זוהר ס"ד Tikkunei Zohar 64

PARAGRAPH 6

40 (ב) אך הנה הארה והמשכה זו

According to the note, the Tzemach Tzedek explains this passage in Or HaTorah on Shelach and refers there to Likkutei Torah, Song of Songs 33a, on the drawing-forth from above Chochmah.

KEHOT'S NOTE

ראה ביאור באוה"ת שלח ע' תריו ושם מציין ללקו"ת שה"ש לג, א בענין המשכה מלמעלה מהחכמה עדי"מ הרב שצריך להסביר לתלמיד שצריך להעמיק יותר תחלה ע"ש.

41 איהו חכים ולא בחכמה

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

KEHOT'S NOTE

שם בהקדמה (פתח אלי').

42 דאיהו חכים ולא בחכמה ידיעא

In the prayer of Eliyahu (Pasach Eliyahu) at the start of the Tikkunei Zohar: "You are wise, but not with a known wisdom; You understand, but not with a known understanding."

תקוני זוהר י"ז ב'ג:ד-3 Tikkunei Zohar 17b

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאיןון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיטא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

43 לעולמות אין מספר

The Zohar says the righteous man after his passing is found in three worlds, as it is written "therefore the alamos love You": "do not read alamos but olamos (worlds)."

זוה"ג עא, 71b Zohar III

זוה"ג נח, 58b Zohar III

KEHOT'S NOTE

ראה זוה"ג עא, ב. הקדמת ת"ז קרוב לסופה. וראה ג"כ זוה"ג נח, ב.

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;

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

49

פתיל תכלת

"And they shall put on the tzitzis of each corner a thread of techeles (sky-blue)." This is the verse just before.

במדבר ט"ו:ל"ח Numbers 15:38

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת:

'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue.

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

50

ותכלת עמרא הוא

The Gemara proves that the Torah's "garments" are wool and linen, and that "techeles is wool," since linen is called shesh.

יבמות ד' ב:י"א-י"ב Yevamot 4b:10-11

וְתָנָא דְּבִי רַבִּי יִשְׁמַעֲאֵל: כָּל בְּגָדִים צֶמֶר וּפְשָׁתִים הֵם, וְאָמַר רַחֲמֵנָא עֲבִיד לָקָה תְּכֵלֶת, וְתִכְלֶת עֲמָרָא הוּא. וּמֵמַאי דְּתִכְלֶת עֲמָרָא הוּא? מִדְּשֵׁשׁ — כִּי תִנָּא, תִּכְלֶת — עֲמָרָא הוּא. אֵיצְטְרִיךְ, סָלָא דְעֵתָא אֲמִינָא כְּדָרְבָא, דְּרָבָא רַמִּי: כְּתִיב "הַכֶּנֶף" — מִיָּן כֶּנֶף, וְכְתִיב "צֶמֶר וּפְשָׁתִים!"

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

KEHOT'S NOTE

יבמות ד, ב.

51

ושער רישי כעמר נקא

"I watched until thrones were set, and the Ancient of Days sat; His garment was white as snow, and the hair of His head like pure wool."

דניאל ז':ט Daniel 7:9

חָזָה הָיִית עַד דִּי כְרִסְוֹן רַמְיוּ וְעֵתִיק יוֹמִין יָתֵב לְבוּשָׁה כְּתֹלֵג חֹר וְשַׁעַר רִאשָׁה כְּעֶמֶר נִקָּא כְּרִסְיָה שְׂבִיבִין דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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

KEHOT'S NOTE

דניאל ז, ט.

PARAGRAPH 8

52

תכלת דומה לים

Rabbi Meir: "Why is techeles different from all colors? Because techeles resembles the sea, the sea resembles the sky, and the sky the Throne of Glory."

מנחות מ"ג ב:י"ג-י"ד Menachot 43b:13-14

תניא היה ר' מאיר אומר מה נשתנה תכלת מכל מיני צבעונין מפני שהתכלת דומה לים וים דומה לרקיע ורקיע לכסא הכבוד שנאמר (שמות כד, י) ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר וכתוב (יהזקאל א, כו) כמראה אבן ספיר דמות כסא תניא היה רבי מאיר אומר גדול עונשו של לבן יותר מעונשו של תכלת משל למה הדבר דומה למלך בשר ודם שאמר לשני עבדיו לאחד אמר הבא לי חותם של טיט ולאחד אמר הבא לי חותם של זהב ופשעו שניהם ולא הביאו איזה מהן עונשו מרובה הוי אומר זה ...

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות מג, ב.

53

ארץ אוכלת יושבי

The spies reported: "The land through which we passed to scout it is a land that consumes its inhabitants." The Alter Rebbe applies the phrase to Malchus, in which the worlds are nullified.

במדבר י"ג:ל"ב Numbers 13:32

וַיֵּצִיאוּ דְּבַת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ כְּתוּבָה אֲנָשֵׁי מְדוֹת:

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: 'The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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

KEHOT'S NOTE

במדבר יג, לב.

54

עול מלכות — משא"כ בחי נפרד . . חיות משם

A manuscript note: in manuscripts 408 and 633, which have the maamar without the glosses, all of this passage, from "the yoke of the Kingship" to "no life-force is drawn from there," is in parentheses.

KEHOT'S NOTE

בבוכ 408, 633 (המאמר בלי הגהות) כל זה בסוגריים.

55

ועיין ברבות נשא פי"ד

According to the note, this passage is copied in the Tzemach Tzedek's Or HaTorah on Shelach, page 559, with a gloss.

KEHOT'S NOTE

נעתק באוה"ת שלח עי תקנט עם הגי'ה.

56 וחלק ליראיו תכלת שהוא מעין כבודו

On the seventh day's prince, the Midrash explains "the King of glory" as the King who shares His glory with those who fear Him: techeles resembles the grasses, the grasses the sea, and so on through the sky, the rainbow and the cloud to the Throne and the Glory, and He gave a portion of techeles to those who fear Him, "for it is like His glory."

Bamidbar Rabbah 14:3ג"ד: במדבר רבה

57 מאין ליש — (וזהו . . לגבי היושב עליה)

A manuscript note: the parentheses about the Throne, from "and this is [why] it resembles" to "the one who sits on it," are found in the manuscripts of the Alter Rebbe's maamarim as well.

KEHOT'S NOTE

הסוגריים נמצא גם במאמרי אדה"י בכוך 408, 633.

58 ושער רישיה כעמר נקא

"The hair of His head like pure wool." The wool of the techeles comes from this level of hairs.

דניאל ז:ט"ז Daniel 7:9

זוה הוית עד די כרסון רמיו ועתיק יומין ותב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין דיינור גלגלוי נור דלק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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

PARAGRAPH 9

59 וזכרתם את כל מצות ה' ועשיתם אותם

"And you shall see it and remember all the commandments of Havayah and do them." The Alter Rebbe hears in u'zechartem ("remember") the word zecharim, males who give.

במדבר ט"ו:ל"ט Numbers 15:39

והיה לכם לציצית וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אמתם זנים אחריהם:

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;

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

60 שתעשו את המצות להיותן בבחי' זכרים . . נקראים בשם כלים ואיברים דמלכא

This passage, from "that you make the mitzvos to be in the level of males" to "called vessels and limbs of the King," is cited in the Tzemach Tzedek's Or HaTorah on Shemos, according to the note.

KEHOT'S NOTE

מוכח באוה"ת שמות כרך-ח ע' ביתתקצד.

61 ולא תתורו אחרי לבבכם

The Tzemach Tzedek copies this passage, from here to "to receive from Ish, esh yud," and adds: "But it is somewhat difficult to say of one who is drawn after permitted pleasure that he would be called a zonah."

KEHOT'S NOTE

שם טו, לט. מכאן עד דף מה, ב שו"ה לא יכול — לקבל מאיש איש יו"ד נעתק באוה"ת בראשית כרך-ד דף תשכג, א ומוסיף אח"כ "אך קצת צ"ע לומר על מי שנמשך אחר תענוג היתר יהי נקי זונה" ע"ש.

62 וכאילו כפאו

KEHOT's note points to Nedarim 20b:7-8 for these words.

Nedarim 20b:7-8ח"ז-ח"ז נדרים כי ב:

"ולא תתורו אחרי לבבכם", מכאן אמר רבי: אל ישתה אדם בכוס זה ויתן עיניו בכוס אחר. אמר רבינא: לא נצרכא, אלא דאפילו שתי נשיו. ויכרותי מקם המרדים והפושעים ביי, אמר רבי לוי: אלו בני תשע מדות, בני אסנ"ת משגע"ח.

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

KEHOT'S NOTE

ראה נדרים כ, ב.

63 ג — אך המשכה

A manuscript variant: manuscript 633 reads "But the matter of the drawing-forth" instead of "But this drawing-forth."

KEHOT'S NOTE

בכוך 633: אך ענין המשכה.

PARAGRAPH 10

64 תורתן קבע ומלאכתן ארעי

"The earlier generations made their Torah fixed and their work occasional, and both endured in their hands." The Alter Rebbe reads "occasional" as without passion.

Berachot 35b:10י"ב ברכות ל"ה ב:

אמר רבה בר בר חנה אמר רבי יוחנן משום רבי יהודה ברבי אלעאי: בא וראה שלא כדורות הראשונים דורות האחרונים. דורות הראשונים עשו תורתן קבע ומלאכתן ארעי, זו וזו נתקיימה בידיהם. דורות האחרונים שעשו מלאכתן קבע ותורתן ארעי, זו וזו לא נתקיימה בידיהם.

Rabbah b. Bar Hannah stated that R. Johanan said in the name of R. Judah b. R. El'ai : Come and see that the later generations are not like the former generations. The former generations made their Torah their principal concern and their work only occasional, and both flourished in their hand ; whereas the later generations made their work their principal concern and their Torah only occasional and neither flourished in their hand.

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

KEHOT'S NOTE

ברכות לה, ב.

65 איש כי תשטה . . והיא נטמאה

"Any man whose wife goes astray and commits a trespass

against him.” The opening of the sotah passage.

במדבר ה:12 ה'י: כמדר

דבר אל־בני ישראל ואמרת אל־הם איש איש כִּי־תִשָּׁטֵה אִשְׁתּוֹ וּמַעַלָּה בּוֹ מַעַל:

Speak unto the children of Israel, and say unto them: If any man's wife go aside, and act unfaithfully against him,

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

KEHOT'S NOTE

במדבר ה, יב-יד.

66

והיא נטמאה

“... and she was hidden, and she was defiled.” The wife who has strayed is forbidden to her husband.

במדבר ה:13 ה'י: כמדר

וְשָׁכַב אִישׁ אִתָּהּ שִׁכְבַּת־זָרַע וְנִעְלָם מֵעֵינֵי אִשְׁתּוֹ וְהָיָה נִטְמָאָה וְעַד אִין בָּהּ וְהָיָה לֹא נִתְפָּשָׁה:

and a man lie with her carnally, and it be hid from the eyes of her husband, she being defiled secretly, and there be no witness against her, neither she be taken in the act;

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

67

דברתי אני עם לבי

“I spoke with my heart, saying: Behold, I have acquired great wisdom.” The verse on which the Midrash lists the heart's traits.

קהלת א:ט"ז: כמדר

דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חִכְמָה עַל כָּל־אֲשֶׁר־הָיָה לִפְנֵי עַל־יְרוּשָׁלַם וְלִבִּי רָאָה הֲרִיבָה חִכְמָה 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.

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

68 ע"פ דברתי אני עם לבי הלב סוטה שנאמר אל ישט אל דרכיה לבך

On “I spoke with my heart” the Midrash lists what the heart does: it sees, hears, speaks, desires, and also “the heart strays,” from “let your heart not turn aside to her ways,” and “the heart goes astray,” from “do not stray after your heart.”

Kohelet Rabbah 1:16 ה'י: כמדר

דִּבַּרְתִּי אֲנִי עִם לְבִי, הֲלֵב רוּאָה, שֶׁנֶּאֱמָר: וְלִבִּי רָאָה הֲרִיבָה. הֲלֵב שׁוֹמֵעַ, שֶׁנֶּאֱמָר (מְלָכִים א ג, ט): וְנָתַתָּ לְעַבְדְּךָ לֵב שִׁמְעַ. הֲלֵב מְדַבֵּר, שֶׁנֶּאֱמָר: דִּבַּרְתִּי אֲנִי עִם לְבִי. הֲלֵב הוֹלֵךְ, שֶׁנֶּאֱמָר (מְלָכִים ב ה, כו): לֹא לִבִּי הִלֵּךְ. הֲלֵב נוֹפֵל, שֶׁנֶּאֱמָר (שְׁמוּאֵל א יז, לב): אֵל יִפֹּל לְב אָדָם עָלָיו. הֲלֵב עוֹמֵד, שֶׁנֶּאֱמָר (יחזקאל כב, יד): הִנֵּעַמְד לְבָרְךָ. הֲלֵב שִׁמְחָה, שֶׁנֶּאֱמָר (תהלים טז, ט): לֵכֵן שִׁמְחָה לִבִּי וַיִּגַּל כְּבוֹדִי. הֲלֵב צוֹעֵק, שֶׁנֶּאֱמָר (איכה ב, יח): צָעַק לִבִּי אֶל ה'. הֲלֵב מִתְנַחֵם, שֶׁנֶּאֱמָר (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

...והיה לכם לציצית וראיתם אותו וזכרתם וגוי למען

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 ...

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

69

אל ישט אל דרכיה לבך

“Let your heart not turn aside to her ways; do not stray into her paths.” The warning against the strange woman.

Proverbs 7:25 ה'י: כמדר

אֶל־יִשְׁט אֶל־דְּרָכֶיהָ לִבְךָ אֶל־תִּתֵּנָה בְּנִתִּיבוֹתֶיהָ:

Let not thy heart decline to her ways, Go not astray in her paths.

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

70

ולא תתורו אחרי לבבכם

“And you shall not stray after your heart and after your eyes, after which you go astray.”

במדבר ט"ו:ל"ט: כמדר

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וְעִשִּׂיתֶם אֹתָם וְלֹא־תִתּוּרֻּ אַחֲרֵי לִבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

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

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

71

סור מרע ועשה טוב

“Turn away from evil and do good; seek peace and pursue it.” Turning from evil must come first, so that the good deeds shine.

Psalms 34:15 ה'י: כמדר

סור מִרַע וְעֲשֵׂה־טוֹב בְּקֶשׁ שְׁלוֹם וְרַדְפֵהוּ:

Depart from evil, and do good; Seek peace, and pursue it.

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

KEHOT'S NOTE

תהלים לד, טו.

72

למען תזכרו

“So that you remember (tizkeru) and do all My commandments.” Read as becoming zecharim, givers.

במדבר ט"ו:מ"ד: כמדר

לְמַעַן תִּזְכְּרוּ וְעִשִּׂיתֶם אֶת־כָּל־מִצְוֹת ה' וְהִייתֶם קְדוֹשִׁים לֹא־לִקְיָם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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

73

מורשה

“Moshe commanded us the Torah, an inheritance (morashah) of the congregation of Yaakov.”

Deuteronomy 33:4 ה'י: כמדר

תּוֹרָה צִוְּהָנוּ מֹשֶׁה מוֹרְשָׁה קְהֵלֶת יַעֲקֹב:

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

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

74

א"ת מורשה אלא מאורסה

Interpreting dreams, the Gemara reads "The Torah that Moshe commanded us is a morashah" as "do not read morashah but me'orashah, betrothed."

ברכות נ"א:ד' Berakhot 57a:4

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 אתי".
הבא על אשת איש בחלום — מובטח לו שהוא בן העולם הבא. והני
מילי דלא ידע לה ולא הרהר בה מאורסא.

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

ברכות נו, א.

PARAGRAPH 11

75

קדש ישראל לה'

"Israel is holy to Havayah, the first of His harvest." The Sages read "first" (reishis) as Israel, for whose sake the world was created.

ירמיהו ב'ג: Jeremiah 2:3

קדש ישראל לה' ראשית תבואתה כל־אכליו יאשמו רעה תבא אליהם
נאם־ה'

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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

KEHOT'S NOTE

ירמיה ב, ג.

PARAGRAPH 12

76

ועשיתם אתם

"And remember all the commandments of Havayah and do them (atem)." The maamar's verse uses the same words as the verse in Bechukosai.

במדבר ט"ו:ל"ט Numbers 15:39

והיה לכם לציצת וראיתם אתו וזכרתם את־כל־מצות ה' ועשיתם אתם
ולא־תתורו אחרי לבבכם ואחרי עיניכם אשר־אתם זנים אחריהם:

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

...והיה לכם לציצת וראיתם אותו וזכרתם וגוי למען

do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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

77

ועשיתם אתם

"If you walk in My statutes and keep My commandments and do them (atem)." The teaching "as though you had made Me" is said on this verse.

ויקרא כ"ו:3 Leviticus 26:3

אם־בְּהִקְתִּי תֵלְכוּ וְאֶת־מִצְוֹתֵי תִשְׁמְרוּ וְעִשִּׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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

78

ועשיתם אתם מעלה אני עליכם

On "and you shall do them," the Zohar says that whoever does the commandments of the Torah and walks in its ways is as though he made Him above: "The Holy One said, as though he made Me"; and "atem (you) is written."

זוהר III, 113א זח"ג קיג, א

KEHOT'S NOTE

ילקוט ראובני ר"פ בחקותי. זח"ג קיג, א.

79

נעוץ סופן בתחלתן

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal."

ספר יצירה א':1:7 Sefer Yetzirah 1:7

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת
קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

80

סוף מעשה במחשבה תחלה

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

KEHOT'S NOTE

פיוט לכה דודי.

81

סוף מעשה במחשבה תחלה

In Lecha Dodi Shabbos is "the source of blessing ... last in deed, first in thought." What is made last was intended first.

Siddur Ashkenaz, Shabbat, Kabbalat Shabbat, Lekha Dodi 4-6
סידור אשכנז, שבת, קבלת שבת, לכה דודי ד'ר-6

לקראת שבת לכו ונלכה. כי היא מקור הברכה. מראש מקדם נסוכה.
סוף מעשה במחשבה תחלה: לכה דודי לקראת כלה. פני שבת נמקלה:
מקדש מלך עיר מלוכה. קומי צאי מתוך ההפכה. רב לך שבת בעמק
הבכא. והוא יחמול עליך חמלה:

To greet the Sabbath, come let us go for it is the source of blessing; from the very beginning, of old, it was appointed;

last in creation, first in [G-d's] thought. Come my Beloved Friend to greet the bride, let us welcome the Sabbath. Sanctuary of the King, royal city, arise, come forth from the upheaval; too long have you dwelt in the valley of weeping; He will show you abundant pity.

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

82 אָהור וקדם צרתני

“Behind and before You formed me, and You laid Your hand upon me.”

Psalms 139:5:ה'ט:ט:תהלים

אָהור וקדם צרתני ותשת עלי כפכה:

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

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

KEHOT'S NOTE

תהלים קלט, ה.

83 אָהור למעשה בראשית

On “Let us make man,” the Midrash opens with “Behind and before You formed me”: Rabbi Elazar says man is “behind” the work of the first day and “before” that of the last, and Rav Nachman, “behind” all the works.

Bereshit Rabbah 8:1:א'ח:רשית

... ותשת עלי כפכה, כמה דאת אמר (איוב יג): כפך מעלי הרחק. אמר רבי אלעזר: אָהור למעשה יום הראשון וקדם למעשה יום האחרון. הוא דעתיה דרבי אלעזר דאמר רבי אלעזר תוצא הארץ נפש חיה למינה, זה רוחו של אדם הראשון. אמר רבי שמעון בן לקיש: אָהור למעשה יום האחרון וקדם למעשה יום הראשון. הוא דעתיה דרבי שמעון בן לקיש דאמר ריש לקיש: רוח אלקים מרחפת על פני המים, זו רוחו של מלך המשיח. היך מה דאת אמר (ישעיה יא): ונחה עליו רוח ה'. אם זכה אדם, אומרים לו: אתה קדמת ...

“And G-d said: Let us make Man in our image, in our likeness, and let them dominate over the fish of the sea, and over the birds of the heavens, and over the animals, and over all the earth, and over every crawling creature that crawls upon the earth” (Genesis 1:26). “And G-d said: Let us make Man in our image, in our likeness.” Rabbi Yohanan began: “Back and front [aḥor vakedem], You shaped me...” (Psalms 139:5) – Rabbi Yohanan said: If a person merits, he partakes of two worlds, ...

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

84 נעשה אדם

“And G-d said: Let us make man in Our image, after Our likeness.” The last utterance of creation.

בראשית 1:26:א'כ:י

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל-הָאָרֶץ וּבְכָל-הָרֶמֶשׂ עַל-הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all

...והיה לכם לציצית וראיתם אותו וזכרתם וגוי למען

the earth, and over every creeping thing that creepeth upon the earth.’

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

KEHOT'S NOTE

בראשית א, כו.

85 נשיי עלו במה

Kehot's note points to Bereshit Rabbah 1:5 for these words.

Bereshit Rabbah 1:5:ה'ה:רשית

KEHOT'S NOTE

ב"ר א, ה.

86 בראשית בשביל ישראל

Six things preceded creation; among them Israel “arose in thought” to be created, and the thought of Israel preceded everything.

Bereshit Rabbah 1:4:ד'רשית

”בְּרֵאשִׁית בָּרָא אֱלֹקִים” ששה דברים קדמו לבריאת העולם יש מהן שנבראו ויש מהן שעלו במחשבה להבראות. התורה והכסא הכבוד נבראו תורה מנין שנאמר (משלי ח, כב): “הי קנני ראשית דרכו” כסא הכבוד מנין דכתיב (תהלים צג, ב): “נכון כסאך מאז וגוי”. האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): “כענבים במדבר וגוי” ישראל מנין שנאמר (תהלים עד, ב): “זכור עדתך קנית קדם” בית המקדש מנין שנאמר (ירמיה יז, יב): “כסא כבוד מרום מראשון וגוי” שמו של משיח מנין שנאמר (תהלים עב, יז): ...

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

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

Vayikra Rabbah 36:4:ד'יקרא

KEHOT'S NOTE

ראה ב"ר א, ד. ובילקוט שם. ויק"ר לו, ד. רשיי ורמב"ן עה"פ.

87 בראשית בשביל ישראל שנקי ראשית

Rashi: the verse says “expound me,” as the Sages expounded it: for the sake of the Torah, which is called reishis, and for the sake of Israel, who are called reishis.

רש"י על בראשית א:ב:י

תהו ובהו. תהו לשון תמה ושממו, שְׁאֵדָם תוהא ומְשִׁתוּמָם עַל בְּהוּ שְׁבָה: תהו. אשטורדישון בְּלַע"ו: בהו. לשון רקות וצדו: על פני תהום. עַל פְּנֵי הַמַּיִם שְׁעַל הָאָרֶץ: רוח אלקים מרחפת. כְּסֵא הַכְּבוֹד עומד בְּאוֹר וּמְרֻחָה עַל פְּנֵי הַמַּיִם בְּרוּחַ פִּי שֶׁל הַקֹּדֶ"ה וּבְמֵאֲמָרוֹ, כְּיוֹנָה הַמְרַחֶפֶת עַל הָקוֹן, אֱקוּבִיטִיר בְּלַע"ו:

DESOLATE AND VOID — The word תהו signifies astonishment and amazement, for a person would have been

astonished and amazed at its emptiness. תהו is estordison in old French. VOID — The word signifies emptiness and empty space. ON THE FACE OF THE DEEP — i. e. the waters which were upon the earth. AND THE SPIRIT OF GOD WAS HOVERING — The throne of Divine Glory was standing in space, hovering over the face of the waters by the breath ...

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)

88 בראשית בשביל ישראל שנק' ראשית

The Ramban quotes Rashi's reading, for the sake of the Torah and of Israel, both called reishis, and discusses it.

Ramban on Genesis 1:2-3 רמב"ן על בראשית א' ב' ג' 1:2-3
... (שמואל א כ ד), מה תרצה ותחפץ, וכן "ותהי אשה לכן אנדנד
כאשר דבר הי" (בראשית כ"ד:נ"א), כאשר רצה; כי כן הוא הרצון
לפניו. או הוא כגון מחשבה, כמו "האמרה בלבבה" (ישעיהו מז ח);
"ואמרו אלפי יהודה בלבם" (זכריה יב ה). והענין, לומר שלא היה
בעמל. וכך קראו רבותינו לזה "מחשבה"; אמרו: מחשבה - ביום;
המעשה - עם דמדומי חמה. והוא להורות על דבר מחשב שיש בו טעם,
לא חפץ פשוט בלבד. ומילת הויה - מורה על מעשה הזמן העומד, כמו
...

AND G-D SAID, 'LET THERE BE LIGHT.' The word "saying" here indicates Will, as in the verse, What dost thy soul say, that I should do it for thee? which means, "What do you want and desire?" Similarly, And let her be thy master's son's wife, as the Eternal hath spoken means, "...as He hath willed, for such is the Will before Him." Or, it may be [that the word "saying" here means] "thinking," as in the verses, Thou sayest in thy heart; And the chiefs of Judah shall say ...

Vocalized Edition (CC-BY) • Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY)

89 והייתם קדושים לאלהיכם

"So that you remember and do all My commandments, and be holy to your G-d."

במדבר ט"ו:מ' Numbers 15:40

למען תזכרו ועשיתם את כל מצותי והייתם קדושים לאלהיכם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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

90 נעוץ תחלתו בסופו

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

91 אחור למע"ב

Kehot's note points to Bereshit Rabbah 8:2 for these words.

Bereshit Rabbah 8:2 בראשית רבה ח' ב'

רבי חמא בר חנינא פתח: (איוב כ) הזאת ידעת מני וגו'. אמר רבי חמא בר חנינא: משל למדינה שהיתה מסתפקת מן החמרין, והיו שואלין אלו

...והיה לכם לציצית וראיתם אותו וזכרתם וגו' למען

לאלו: מה שברון נעשה במדינה היום? של ששי היו שואלין של חמישי, ושל חמישי של רביעי, ושל רביעי של שלישי, ושל שלישי של שני, ושל שני של ראשון, ושל ראשון למי היה לו לשאול? לא לבני המדינה, שהיו עסוקין בדימוסה של מדינה, אף כאן כל מעשה של כל יום ויום היו שואלין אלו לאלו: מה בריות ברא הקב"ה בכם? היום של ששי שואל של חמישי ...

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 ...

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

KEHOT'S NOTE

ראה ב"ר ח, ב.

92 כקדם — (שהיה כלול מכל הנשמות)

A manuscript note: the parentheses "(who was comprised of all the souls)" are found in these manuscripts of the Alter Rebbe's maamarim as well.

KEHOT'S NOTE

הסוגריים נמצא גם במאמרי אדה"צ בכוך 408, 633.

93 וג"פ קדוש עד שהוי צבאות

"And one called to another and said: Holy, holy, holy is Havayah Tzevakos; the whole earth is full of His glory."

ישעיהו ו'ג' Isaiah 6:3

וקרא זה אליה ואמר קדוש קדוש קדוש ה' צבאות מלא כל הארץ כבודו:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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

PARAGRAPH 13

94 קדוש יהי גדל פרע

"All the days of his vow of nazirism no razor shall pass over his head ... he shall be holy; he shall let the locks of the hair of his head grow."

במדבר ו'ה' Numbers 6:5

כל ימי נדר נזרו מער לא יעבר על ראשו עד מלאת הימים אשר ינדר לה קדש יהיה גדל פרע שער ראשו:

All the days of his vow of Naziriteship there shall no razor come upon his head; until the days be fulfilled, in which he consecrateth himself unto the L-RD, he shall be holy, he shall let the locks of the hair of his head grow long.

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

KEHOT'S NOTE

במדבר ו, ה.

95

והייתם קדושים

“And you shall be holy to your G-d.” The maamar reads it as drawing holiness down to the G-dliness within.

Numbers 15:40 ט"ו:מ

למען תזכרו ועשיתם את כל מצוותי והייתם קדושים לאלהיכם:

that ye may remember and do all My commandments, and be holy unto your G-d.

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

96

שום תשים עליך מלך

“You shall surely set a king over you, whom Havayah your G-d shall choose.” Accepting a king is the model of accepting G-d’s Malchus.

Deuteronomy 17:15 ו"ט:טז

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיך תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיך הוא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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

KEHOT'S NOTE

דברים יז, טו.

97

ואנחנו כורעים ומשתחוים

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

KEHOT'S NOTE

תפלת עלנו.

98

ואנחנו כורעים ומשתחוים ומודים

In Aleinu: “And we bow and prostrate ourselves and give thanks before the King of the kings of kings, the Holy One, blessed be He.”

Siddur Ashkenaz, Weekday, Shacharit, Concluding Prayers, Alenu 1 סידור אשכנז, ימי חול, תפילת שחרית, סיום תפילה, עלינו א' אלנו

... וגורלנו ככל המון: שהם משתחוים להכל וריק ומתפללים אל אל לא יושע, ואנחנו כורעים ומשתחוים ומודים לפני מלך מלכי המלכים הקדוש ברוך הוא, שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים, הוא אלקינו אין עוד, אמת מלכנו אפס זולתו ככתוב בתורתו וידעת היום והשבת אל לבבך כי ה' הוא האלקים בשמים ממעל ועל הארץ מתחת אין עוד:

It is our obligation to praise the Master of all, to ascribe greatness to the Creator of the [world in the] beginning: that He has not made us like the nations of the lands, and has not positioned us like the families of the earth; that He has not assigned our portion like theirs, nor our lot like that of all their multitudes. For they prostrate themselves to vanity and nothingness, and pray to a god that cannot deliver. But we bow, prostrate ourselves, and offer thanks before the Supreme ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

99

וצבא השמים

“You alone are Havayah ... You give life to them all, and the host of heaven bow to You.”

Nehemiah 9:6 ו'ט:ז

אתה הוא ה' לבדך אתה עשית את השמים שמי השמים וכל צבאם הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לה משתחוים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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

KEHOT'S NOTE

נחמ"י ט, ו.

100

והחכמה מאין

“And wisdom, from where (me'ayin) shall it be found?” Read as Chochmah coming from ayin, nothing.

Job 28:12 ב"ח:י"ב

והחכמה מאין תמצא ואי זה מקום בינה:

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

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

101

ונחנו מה

Moshe and Aharon to the people: “And what are we, that you complain against us?”

Exodus 16:7 ו'ז:טז

ובקר וראיתם את כבוד ה' בשמעו את תלונתכם עליה ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?’

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

KEHOT'S NOTE

שמות ז, טז.

102

ונחנו מה

Moshe repeats: “And what are we? Your complaints are not against us but against Havayah.”

Exodus 16:8 ח'טז:יז

ויאמר משה בתת ה' לכם בערב בשר לאכל ולחם בבקר לשבע בשמע ה' את תלונתכם אשר אתם מלינים עליו ונחנו מה לא עלינו תלונתכם כי עליה:

And Moses said: ‘This shall be, when the L-RD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the L-RD heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the L-RD.’

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



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); Tikkunei Zohar - Vocalized (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Midrash Rabbah -- TE (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Constantinople, 1740 (CC-BY-NC); Wikisource Talmud Bavli (CC-BY-SA); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Sefer Yetzirah, Warsaw 1884 (Public Domain); Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain); The Metsudah siddur, 1981 (CC-BY); Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY); Daat Bereshit Rabbah (Public Domain); Wikisource Bereshit Rabbah (CC-BY-SA); Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silberman, 1929-1934 (Public Domain); Vocalized Edition (CC-BY); Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY).

This edition as a whole: CC BY-NC 4.0. Copy, print and share it freely, crediting Kehot Publication Society and likuteitorah.com; it may not be sold. <https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likutei-torah/shelach/11/

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