



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 14

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו'

“I am Havayah your G-d, who brought you
out of the land of Egypt” (Numbers 15:41)



The doubled “I am Havayah your G-d” at the end of the section of tzitzis speaks of two rewards: Gan Eden, the delight of the Torah drawn down through “hairs” and contractions, and the Resurrection, the very essence of the supernal delight, the “garment white as snow,” which is drawn down through the practical mitzvos and will therefore be revealed in the body.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

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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

Why does the section of tzitzis say “I am Havayah your G-d” twice, and why is the main reward at the Resurrection, when souls already delighting in Gan Eden return to bodies? The maamar begins with delight. Every physical pleasure is only the refuse of the supernal delight, sifted by angels called “innards” and hidden by this world as a peel hides its fruit; Rabbi Akiva’s laughter at Rome shows how great the inner delight must be, and the descent exists so that light may come from darkness and a greater love from the opposite. From the noise of service below two kinds of שער are drawn: the “hair” on the left, the Torah, a contracted flow of delight into Chochmah, which is the delight of Gan Eden; and the “gate” on the right, the mitzvos, the King’s “garments,” drawn from the essence of delight above wisdom through physical deeds, because the end is wedged in the beginning, as with offerings and charity. Tzitzis holds both, the tallis as garment and the threads as hair, and so “I” is said twice: once for Gan Eden, “to be your G-d (Elokim),” and once for the Resurrection, revealed in the body.

OUTLINE

- 1 The questions: the doubled “I am Havayah” and the reward** ¶1-2
“I am Havayah” means “faithful to pay reward,” but why is it said twice, and only with tzitzis? The main reward is at the Resurrection, yet why should souls in Gan Eden gain by returning to bodies, and why is the Resurrection equal for all Israel while Gan Eden has many levels?
- 2 Physical pleasure as the refuse of the supernal delight** ¶3-5
Asher in the blessing over the mitzvos means delight, the source of the mitzvos. All physical pleasure is the refuse of that delight, sifted by angels called “innards” and clothed in silver and gold, while its inner part goes to Gan Eden and to the Torah and mitzvos. Rabbi Akiva laughed at Rome’s prosperity: if the refuse is so great, how much more the inner delight.

3 Light from darkness, love from the opposite

¶6-7

The descent is for the advantage of light that comes from darkness, as with baalei teshuvah and the king's second delight, in his son's return. The Seraphim, who comprehend, stand silently, while the Ofanim, in worlds of concealment, rise with a great noise, the model for the blessings before the Shema.

4 The hair and the garment: Torah and mitzvos

¶8-9

The noise (ra'ash) of service draws down שער: the gate on the right and the hair on the left. The Torah is the "hair," a contracted outflow of the supernal delight into Chochmah, which is the delight of Gan Eden; the mitzvos are the "garments white as snow," from the essence of delight that is hidden from wisdom, drawn down only through deeds, the 620 pillars of light.

5 Offerings and charity

¶10-11

A physical animal, whose root is above Daas, atones by drawing down the level "before Havayah," the Thirteen Attributes. Charity makes peace between opposites, and many small coins and deeds join into one garment, like snow made of many flakes.

6 Tzitzis: garment and hair

¶12-15

Tzitzis, equal to all the mitzvos, holds both levels: the tallis is the King's garment, and the thirty-two threads are the hairs, the paths of wisdom. "So that you shall remember" makes a Jew a male, a giver, who draws the Infinite Light into the Torah by learning it for its own sake, provided he does not stray after his heart and eyes.

7 The two "I"s: Gan Eden and the Resurrection

¶16-18

Ani ("I") is ayin, the hidden source, which is truly one with Havayah. The first "I am Havayah your G-d," with "to be your G-d (Elokim)," is the reward of Gan Eden through hairs and contractions; the second is the reward of the Resurrection, the essence of delight, the crowns on the heads of the righteous, held now only by faith and revealed in the body because it is drawn down through physical mitzvos.

KEY CONCEPTS

the supernal delight תענוג העליון

G-d's own delight, the source of all delights; the mitzvos are drawn from it, and all lower pleasure comes from it.

the refuse of the delight פסולת התענוג

The leftover of the supernal delight that descends through the heavenly powers into physical pleasures and wealth, even reaching those who transgress His will.

hair and gate שער

The same letters as ra'ash, noise: se'ar, "hair," on the left, the Torah as a contracted outflow of delight into Chochmah; and sha'ar, "gate," on the right, the mitzvos, through which the King Himself is revealed.

His garments white as snow לבושיה כתלג היור

The mitzvos as garments: like a garment they hide their root, the essence of delight, and like snow they are made of many small deeds joined into one.

the essence of delight עצמיות התענוג

Delight in itself, above contraction and division and above wisdom; it is the reward of the Resurrection, now held only by faith.

their end is wedged in their beginning נעוץ סופן בתחלתן

The lowest level is bound to the highest, so physical deeds, offerings and mitzvos reach the highest source.

noise רעש

The stormy service of those who do not see G-dliness, like the Ofanim and the baal teshuvah's outcry "with greater strength," which draws down from above.

SECTION 1 • ¶1-2

The questions: the doubled “I am Havayah” and the reward

1 אני ה' אלקיכם אשר הוצאתי¹ אתכם מארץ מצרים² כו'. אני ה' אלקיכם. הנה ארז"ל בכל מקום שנאמר אני ה' פ"י אני הוא שנאמן לשלם שכר.

“I am Havayah your G-d, who brought you out of the land of Egypt,” etc. “I am Havayah your G-d.” Now, our Sages, of blessed memory, said that wherever it says “I am Havayah,” the meaning is: “I am He who is faithful to pay reward.”

The maamar opens with the last verse of the section of tzitzis, which ends, after “to be your G-d,” by saying “I am Havayah your G-d” a second time. The Sages read the words “I am Havayah” as a promise: G-d is the One who can be trusted to pay the reward for the mitzvos.

ולחבין ענין הכפל שכפל לומר ב' פעמים אני הו"י כו' ועוד מפני מה לא נזכר זה רק בציצית.

And [we need] to understand the matter of the doubling, that it doubles, saying “I am Havayah” twice, etc.; and further, why this is mentioned only regarding tzitzis.

Two questions are raised. Why does the verse say “I am Havayah” twice, and why is this doubled phrase found only in the section of tzitzis?

אך הנה כתיב היום לעשותם³ היינו היום בעוה"ז ולמחר לקבל שכרם⁴ היינו בג"ע ותחיית המתים ועיקר קיבול השכר הוא לזמן התחייה.^{5,6,7}

However, it is written, “Today, to do them”: that is, today, in this world; “and tomorrow, to receive their reward”: that is, in Gan Eden and at the Resurrection of the Dead. And the main receiving of the reward is at the time of the Resurrection.

The Sages read “today, to do them” to mean that this world is the time for doing the mitzvos, while the reward comes “tomorrow,” in the World to Come. That “tomorrow” includes both Gan Eden, where the soul is rewarded after death, and the Resurrection of the Dead, and the Alter Rebbe states that the main reward comes at the Resurrection, as the Ramban holds in Sha’ar HaGemul.

2 וצ"ל מהו השכר והגמול שהנשמות היושבים בג"ע ומתענגים על ה' כמו נשמות האבות⁸ אברהם יצחק ויעקב⁹ משה ואהרן וכיוצא בהם במה שיצטרכו להתלבש בגופים ולחיות ע"פ האדמה.

And we must understand: what is the reward and recompense for the souls who sit in Gan Eden and delight in G-d, such as the souls of the Patriarchs Avraham, Yitzchak and Yaakov, of Moshe and Aharon, and those like them, in their having to be clothed in bodies and to live upon the face of the earth?

The first difficulty: the souls of the great tzaddikim, such as the Patriarchs, Moshe and Aharon, already delight in G-dliness in Gan Eden, free of the body. How can it be a reward for them to return into bodies and live on earth at the Resurrection, which seems a step down?

גם מפני מה יש חילוקי מדרגות ג"ע עליון וג"ע תחתון ויש כמה עליות עילוי אחר עילוי ותחיית המתים הוא בשוה לכל ישראל¹⁰ כמאמרם כל

Also: why are there distinctions of level, the upper Gan Eden and the lower Gan Eden, and several ascents, one elevation after another, while the Resurrection of the Dead is the same for all Israel, as [the Sages] said, "All

A second difficulty: Gan Eden has many levels, a lower and an upper Gan Eden and ascent after ascent, each soul according to its rank. Yet the Resurrection seems to be the same for all Israel, as the Mishnah begins, "All Israel have a share in the World to Come."

ישראל יש להם חלק¹¹ לעוה"ב¹² רק ואלו שאין להם חלק¹³ כו' הכופר בתח"ה מדה כנגד מדה הוא כפר כו'.

Israel have a share in the World to Come," except "and these are the ones who have no share," etc., "one who denies the Resurrection of the Dead": measure for measure, "he denied," etc.

The Mishnah then lists those who have no share, first one who denies the Resurrection, and the Talmud explains that, measure for measure, because he denied it he will have no share in it. Here the Mishnah's "World to Come" is understood as the Resurrection, which all Israel will merit alike, and that seems to make it a lesser reward than Gan Eden with its many levels.

Physical pleasure as the refuse of the supernal delight

3 והנה בברכת המצות תיקנו לומר אשר קדשנו במצותיו כו' פי' אשר הוא לשון תענוג¹⁴ ואושר

Now, in the blessing over the mitzvos [the Sages] instituted that we say, “Who (asher) has sanctified us with His commandments,” etc. The meaning: asher is a term for delight and happiness (osher),

Every blessing over a mitzvah says “who (asher) has sanctified us with His commandments.” The Alter Rebbe reads asher as related to osher, happiness and delight, so the blessing points to the delight from which the mitzvos come.

וכמו באשרי^{15, 16} כו' והוא מקור המצות שמשם הם נמשכים [ועמ"ש מזה בד"ה ואהיה אצלו אמון¹⁷].¹⁸

as in “In my happiness (be’oshri),” etc. And it is the source of the mitzvos, from which they are drawn. [And see what is written about this in the discourse beginning “And I was beside Him as a nursling.”]

When Leah named her son Asher she said “be’oshri, in my happiness,” which shows that asher is a word of happiness. This supernal delight is the source of the mitzvos, and the bracket sends the reader to another discourse in Likkutei Torah on the same theme.

והענין כי הנה התענוג נמצא בכל גשמיות שבעולם השפל וכמו שאנו רואים שיש בחי' תענוג בכל חושי הנפש ראייה שמיעה ריח דבור וכמה מיני תענוגים יש בראיה מצוירים ומראות כו'

The explanation is this: delight is found in all the physicality of the lowly world, as we see that there is the quality of delight in all the senses of the soul: sight, hearing, smell, speech; and how many kinds of delight there are in sight, from pictures and sights, etc.;

To explain the source of the mitzvos, the Alter Rebbe first looks at delight in our world. Every sense can give pleasure, and the eye alone takes delight in many kinds of images and sights.

וכן בשמיעה מקול ערב כו' וכן חוש הטעם חיך יטעם אוכל¹⁹ כו' מתוק הוא לנפש²⁰ וכה"ג יש בחי' תענוג בכל חומר הגשמי שבעולם והוא בחי' פסולת התענוג העליון

and likewise in hearing, from a pleasant voice, etc.; and likewise the sense of taste: “the palate tastes food,” etc., “sweet to the soul.” And in this way there is the quality of delight in all the physical matter in the world; and it is the level of the refuse of the supernal delight.

The ear enjoys a sweet voice and the palate tasty food. Yet all the pleasure in the physical world is only the “refuse” (pesoles), the discarded leftover, of the delight above.

והנה באמת בחינת התענוג הגשמי הוא נמשך מבחי' התענוג הרוחני ע"ד מארז"ל אין לך עשב מלמטה²¹ שאין לו מזל מלמעלה כו'

Now in truth, the level of physical delight is drawn from the level of spiritual delight, in the manner of the saying of our Sages, of blessed memory: "There is no blade of grass below that does not have a constellation (mazal) above," etc.

Physical pleasure is not a thing of its own: it is drawn down from a spiritual delight. The Midrash teaches that every blade of grass has a mazal, a heavenly force, above it that governs it.

והרי מתיקת העשב נמשך ונולד מן המזל המכהו ומגדלו ובאמת הוא רק פסולת מתענוג אלקות שהנשמות נהנין²² ומתענגין מזיו השכינה שהוא נפלא כו'

Thus the sweetness of the grass is drawn and born from the constellation that strikes it and makes it grow. And in truth it is only refuse from the delight of G-dliness, by which the souls enjoy and delight in the radiance of the Shechinah (Divine Presence), which is wondrous, etc.

The mazal "strikes" the grass and makes it grow, so even a plant's sweetness comes from above. Yet all of this is only the leftover of the true delight of G-dliness, which the souls in Gan Eden enjoy as "the radiance of the Shechinah."

כי העוה"ז הוא עולם השפל שהאלקות הוא בהעלם והסתר גדול עד"מ קליפת הפרי שמסתרת לפרי כך העוה"ז ומלואו מסתיר חיות אלקי ונראה הכל ליש ודבר.²³

For this world is the lowly world, where G-dliness is in great hiddenness and concealment, by way of analogy, like the peel of a fruit, which conceals the fruit. So this world and all that fills it conceal the G-dly life-force, and everything appears to be an existence and a thing [in its own right].

Physical pleasure seems to stand on its own because this world hides G-dliness, the way a peel hides the fruit inside it. The world and everything in it appear to exist independently, though the life-force within them is G-dly.

4 וע"כ לעתיד לבא כתיב ואת רוח הטומאה אעביר²⁴ מן הארץ וכתיב ג"כ השמים החדשים²⁵ והארץ החדשה אשר אני עושה ועל שמים דכעת כתיב כי שמים כעשן נמלחו²⁶ כו'

Therefore, of the Time to Come it is written, "And I will remove the spirit of impurity from the land"; and it is also written, "the new heavens and the new earth that I make"; and of the heavens of the present it is written, "For the heavens shall vanish like smoke," etc.

Since the delight of this world is only refuse and is hidden, the prophets describe the Time to Come as a world made new: the spirit of impurity will be removed, and there will be new heavens and a new earth. The present heavens "will vanish like smoke," because the world as it is now cannot hold that revelation.

וכל בחיי התענוג שבו הוא מבחי' פסולת התענוג העליון כנ"ל והוא מה שארז"ל (פ"ק דתענית ד"י ע"א)

And all the delight in it is from the level of the refuse of the supernal delight, as mentioned above. And this is what our Sages, of blessed memory, said (in the first chapter of Taanis, folio 10a):

All the delight in this world is the refuse of the supernal delight. The Alter Rebbe brings a Talmudic image for this and gives its place in the Talmud in parentheses.

ח"ל שותה מתמצית א"י וזהו מ"ש וכל קרבי את שם קדשו²⁷ כו' (בתלים ס"י ק"ג)

“[What is] outside the Land drinks from the residue of the Land of Israel.” And this is [the meaning of] what is written, “and all my innards [bless] His holy Name,” etc. (in Psalms, chapter 103).

The Talmud says that the rest of the world drinks from the “residue,” what is left over, of the Land of Israel. In the same way the world receives only the leftover of the delight above, and the verse “all my innards” hints at those who sift it.

והיינו שיש מלאכים הנק' קרביים²⁸ שמבררים השפעת התענוג ועד"מ הקרביים באדם שבהם יתברר המאכל והמובחר שנתברר נעשה ממנו דם בלב ומחיה את הגוף והפסולת נדחה לחוץ ככה למעלה

That is, there are angels called “innards,” who sift the flow of delight. By way of analogy, the innards in a person, in which the food is sifted: from the choice part that has been sifted out, blood is made in the heart, and it gives life to the body, while the refuse is pushed outside. So too above,

Some angels are called “innards” because they do above what the digestive organs do in the body. The body sorts its food: the best part becomes blood that keeps it alive, and the waste is expelled.

יש מלאכים המבררי' השפעת התענוג הפנימי נמשך בג"ע והפסולת נמשך ע"י השתלשלות בהמזלות ומשתלשל למטה להתלבש בענינים גשמיים כסף וזהב כו' וזהו שנאמר יאר ה' פניו אליך כו' היינו מפנימיות תענוג עליון שמאיר בתורה ומצות.^{29,30}

there are angels who sift the flow of delight: the inner [part] is drawn into Gan Eden, and the refuse is drawn, by a chain of descent (hishtalshelus), into the constellations, and descends further below to be clothed in physical things, silver and gold, etc. And this is what is said, “May Havayah make His face shine to you,” etc.: that is, from the inner dimension (pnimiyus) of the supernal delight, which shines in Torah and mitzvos.

These angels sift the flow of delight: its inner part goes to Gan Eden, while the refuse descends step by step through the heavenly powers (the mazalos) until it is clothed in physical things such as silver and gold. The priestly blessing, “May Havayah make His face (panav) shine,” asks for the inner part (pnimiyus) of the delight, which shines in the Torah and mitzvos.

5 ועיין מענין וכל קרבי³¹ בזח"א לך לך דפ"ז ע"א ובפרדס ערך קרביים,³² וזהו שארז"ל בר' עקיבא כשראה כרך גדול³³ של רומי מלא' כל טוב

And see on the matter of “and all my innards” in the Zohar, Part I, Lech Lecha, folio 87a, and in the Pardes, under the entry “Innards.” And this is what our Sages, of blessed memory, said of Rabbi Akiva: when he saw the great city of Rome full of every good thing

The Zohar and the Pardes, a classic work of Kabbalah arranged in entries, discuss the “innards” named in the verse. The Alter Rebbe then brings a story of Rabbi Akiva to show how great even the leftover delight is.

ובשלוח גדולה שחק ואמר אם לעוברי רצונו כך לעושי רצונו על אחת כמה וכמה³⁴ כו' כי מזה דוקא יכולים להכיר איך שלגדולתו אין חקר³⁵ ממש

and in great tranquility, he laughed and said, “If for those who transgress His will it is so, for those who do His will, how much more so!” etc. For from this specifically one can recognize how truly “His greatness is unsearchable”:

The Talmud tells that the Sages wept at the security and tranquility of Rome while the Temple lay in ruins, but Rabbi Akiva laughed: if those who transgress G-d's will have so much, how much more will those who do His will receive. From this contrast one can recognize that G-d's greatness truly has no limit.

כי אם פסולת תענוג עליון שירד ונפל בקליפות הוא גדול כ"כ על אחת כו"כ לעושי רצונו פנימיות תענוג העליון המאיר בתורה ומצות שהוא רב ועצום כו' [ועמ"ש ע"פ וישב יעקב³⁶ וע"פ ויהי בשלח פרעה].³⁷

for if the refuse of the supernal delight, which descended and fell into the kelipos (husks), is so great, how much more so for those who do His will: the inner dimension of the supernal delight, which shines in Torah and mitzvos, which is vast and mighty, etc. [And see what is written on the verse “And Yaakov settled,” and on the verse “And it came to pass, when Pharaoh sent out.”]

If the refuse of the supernal delight, fallen into the kelipos, the husks that hide holiness, can produce the wealth and calm of Rome, then the inner delight in Torah and mitzvos, the reward of those who do His will, must be vast beyond measure. The bracket points to what is explained on the verses that open Parshas Vayeshev and Parshas Beshalach.

אך מה שאפשר להן להגיע יניקה ושפע מתענוג העליון לעוברי רצונו ית' ויהיה איך שיהיה אפילו מפסולת תענוג שבו הוא כמאמר שלמה המלך ע"ה שממית בידים תתפש^{38,39} והיא בהיכלי מלך.

But that it is possible for nurture and bounty from the supernal delight to reach them, those who transgress His will, may He be blessed, be it however it may, even from the refuse of the delight within it, is as King Shlomo, peace be upon him, said: "The spider grasps with [its] hands, yet it is in the king's palaces."

How can those who transgress receive anything at all from the supernal delight, even its refuse? King Shlomo's verse answers: the lowly spider takes hold with its hands and so reaches the king's palaces, and the kelipos likewise take hold of something from the King's bounty.

SECTION 3 • ¶6-7

Light from darkness, love from the opposite

6 ועיין ברבות פ' תולדות ס"פ ס"ו.⁴⁰ כחשכה כאורה⁴¹ ותכלית ירידה זו הוא כמ"ש כיתרון האור מן החשך^{42,43,44} דוקא [ע' בזהר ס"פ תצוה דקפ"ז סע"א⁴⁵ ובפ' תזריע דמ"ז ע"ב].

And see in the [Midrash] Rabbah, Parshas Toldos, at the end of section 66. "As the darkness, so the light." And the purpose of this descent is as it is written, "as the advantage of light from darkness," specifically. [See in the Zohar, at the end of Parshas Tetzaveh, folio 187, end of side a, and in Parshas Tazria, folio 47b.]

The opening words point to the Midrash on the verse of the spider. The Alter Rebbe then explains why there must be such a descent at all: before G-d "the darkness is as the light," and the purpose of the descent is the special advantage of light that comes out of darkness, as the Zohar teaches that without darkness the light would not be known.

והיינו ע"ד מארז"ל בכל לבבך בשני יצריך^{46,47} וכמארז"ל במקום שבעלי תשובה עומדין⁴⁸ כו' כי מן ההיפוך דוקא עד"מ שמתחלה נהנה מתענוגי עוה"ז תהיה אח"כ הצעקה יותר גדולה בחילא יתיר⁴⁹

And this is in the manner of the saying of our Sages, of blessed memory, "'With all your heart': with both your inclinations," and as our Sages, of blessed memory, said, "In the place where baalei teshuvah (those who return) stand," etc. For it is from the opposite specifically: for example, when at first one took pleasure in the delights of this world, afterwards the outcry will be greater, "with greater strength,"

The Sages read "with all your heart" as "with both your inclinations," the good and the evil, and they taught that where baalei teshuvah stand, even the completely righteous cannot stand. Both show that serving G-d out of the opposite brings greater strength: one who once enjoyed worldly pleasures cries out to G-d afterwards with greater force.

והוא בחי' מאדך⁵⁰ בלי גבול וז"ש נפשי אויתיך בלילה⁵¹ בעוה"ז שדומה ללילה⁵² בחי' חושך משם יהיה יתרון אור בבחי' אהבה רבה הנ"ל [וגם כמ"ש במ"א שיש שני מיני תענוג לפני המלך. האחד בעשיית המצות.⁵³

and it is the level of "[with all] your might" (me'odecha), without limit. And this is [the meaning of] what is written, "My soul, I have desired You in the night": in this world, which is likened to night, the level of darkness; from there will come an advantage of light, in the level of the great love mentioned above. [And also, as is explained elsewhere, that there are two kinds of delight before the King. The first is in the doing of the mitzvos.

This greater love is "with all your me'od," your "very much," a love without limit. Isaiah's "My soul, I have desired You in the night" describes it: this world is likened to night, and from its darkness comes the advantage of the light; the bracket that opens here brings a parable of a king's two kinds of delight.

7 והשני כשרואה את בנו בא מרחוק שיש זמן רב אשר לא ראהו וכראות המלך את בנו נתמלא חדוה ותענוג וכך הנמשל בענין התשובה כו'

The second is when he sees his son coming from afar, whom he has not seen for a long time; and when the king sees his son, he is filled with joy and delight. And so is the analogue, in the matter of teshuvah (return), etc.

The parable continues: the king's second delight is in seeing his son come home after a long absence, a joy that fills him completely. So it is with teshuvah: the delight in one who returns from afar is of another kind than the delight in the mitzvos.

ע"ש ועד"ז הוא ענין ירידת התענוג עליון למטה בשבה"כ שמזה יומשך אח"כ בחינת התענוג השני ע"י התשובה כו'

See there. And in the same way is the matter of the descent of the supernal delight below in the shattering of the vessels, so that from this the level of the second delight will afterwards be drawn, through teshuvah, etc.

In the same way, the supernal delight descended below through the shattering of the vessels, the primordial breaking through which sparks of holiness fell into the lower worlds. From that descent, through teshuvah, the second kind of delight will be drawn.

וזהו ירידה צורך עליה] ולמעלה ג"כ האופנים ברעש גדול⁵⁴ מתנשאים⁵⁵ לעומת השרפים הרי סבת הרעש הזה של האופנים הוא דייקא מצד הסתר האלקות משא"כ השרפים דאימא מקנא בכורסיא^{56, 57} כו'

And this is a descent for the sake of an ascent.] And above as well, "the Ofanim, with a great noise, raise themselves opposite the Seraphim." Thus the cause of this noise of the Ofanim is specifically the concealment of G-dliness. This is not so with the Seraphim, for "Imma (Binah) nests in the Throne," etc.,

That is why the fall is "a descent for the sake of an ascent." The same pattern exists among the angels: the Ofanim rise toward the Seraphim "with a great noise," and their noise comes from the concealment of G-dliness in their world, while the Seraphim stand in Beriah, where Imma, that is Binah, "nests in the Throne."

שהוא בחיי גילוי אור א"ס המתגלה להיות מושג בעולם הבריאה ושם מעמד השרפים וע"כ הם עומדים בלי רעש ואומרים קדוש שמשיגים איך

which is the level of the revelation of the Infinite Light (Or Ein Sof) that is revealed so as to be grasped in the World of Beriah (Creation), and there is the station of the Seraphim. Therefore they stand without noise and say "Holy," for they grasp how

In the World of Beriah, called the Throne, the Infinite Light is revealed so that it can be understood, and there the Seraphim stand. Because they comprehend, they stand without noise and say "Holy": they grasp that G-d is set apart from everything.

שהוא ית' קדוש ומובדל כמ"ש אני הוי' לא שנית⁵⁸ שאין שינוי בעצמותו כלל בין קודם בריאת העולם ובין לאחר בריאת העולם לפי שמקור חיות כל העולמות הוא

He, may He be blessed, is holy and set apart, as it is written, "I, Havayah, have not changed": there is no change at all in His essence between before the creation of the world and after the creation of the world, because the source of the life-force of all the worlds is

"Holy" means set apart: G-d is not changed at all by creating the worlds, as Malachi says, "I, Havayah, have not changed." He is the same before and after creation, because the life of all the worlds comes only from a radiance of Him.

רק הארה ממנו בלבד ונקי אור א"ס עד"מ אור השמש שאינו פועל שינוי כלל כו'

only a radiance from Him, no more, and it is called the Infinite Light; by way of analogy, the light of the sun, which brings about no change at all, etc.

The radiance that gives life to the worlds is called the Infinite Light. Like the light of the sun, which shines without altering the sun, it brings no change to G-d's essence.

ומי"ש בספרים⁵⁹ כח הפועל בנפעל כו' הוא למטה בבחי עשי שנקי פעול⁶⁰ כידוע [וכמי"ש במי"ח ובסידור האריז"ל⁶¹ בפ"י וידע כל פעול

And what is written in the books, "the power of the Maker is in the made," etc., applies below, in the level of Asiyah (Action), which is called "made" (pa'ul), as is known. [And as is written in Mishnas Chassidim and in the Siddur of the Arizal, in the explanation of "And let everything that has been made know

The principle that "the power of the Maker is in the made," found in earlier works, holds only in Asiyah, the lowest world, called pa'ul, "made." The bracket points to Mishnas Chassidim and the Arizal's Siddur on the Rosh HaShanah prayer "let everything that has been made know that You made it."

כי אתה פעלתו בתפלת ר"ה ועמ"ש בפ' יתרו בד"ה בחדש השלישי⁶² בפ"י על כל שבח מעשה ידיך].

that You made it," in the Rosh HaShanah prayer; and see what is written in Parshas Yisro, in the discourse beginning "In the third month," in the explanation of "for all the praise of the work of Your hands."]

That prayer speaks of "everything made," that is, Asiyah, knowing its Maker, for there the power of the Maker is clothed in what is made. The bracket closes with a reference to the discourse "In the third month" in Torah Ohr, Parshas Yisro.

אמנם האופנים וחיות הקדש שהם בעולמות שלמטה מבחי כורסיא שאין שם גילוי אלקות בהשגה כ"כ הם ברעש גדול [ועמ"ש

However, the Ofanim and the holy Chayos, which are in the worlds below the level of the Throne, where there is not so much revelation of G-dliness in comprehension, are in great noise. [And see what is written

The Ofanim and the holy Chayos are angels of the worlds below Beriah, the Throne, where G-dliness is not revealed to comprehension to the same degree. Their service is therefore a "great noise," the stormy longing of those who do not see.

מזה בשה"ש בד"ה שחורה אני ונאווה]⁶³ ועד"מ הצעקה בחילא יתיר וזהו שהתקינו שתים לפניה^{64, 65} דהיינו קודם ק"ש אחד ואהבת להיות בבחי רעש כו':

about this in Shir HaShirim, in the discourse beginning "I am black, yet comely."] And by way of analogy, it is the outcry "with greater strength." And this is why [the Sages] instituted "two [blessings] before it," that is, before the Shema, [its] "One" and "And you shall love," so as to be in the level of noise, etc.

This noise is like the outcry "with greater strength" of the baal teshuvah. That is why the Sages placed two blessings before the Shema, the first of which describes the angels' great noise, so that we come to "One" and "And you shall love" in the level of noise, with a love that rises out of concealment.

The hair and the garment: Torah and mitzvos

8 ב והנה באתערותא דלתתא בחי' רעש נמשך מלמעלה שער ויש שער בשין ימין ויש שער בשמאל שער בימין היינו כמ"ש זה השער לה'.⁶⁶

2. Now, through the arousal from below, the level of noise (ra'ash), there is drawn from above שער: there is שער with a right-hand shin (sha'ar), and there is שער with a left-hand [shin] (se'ar). שער with the right [shin] is as it is written, "This is the gate (sha'ar) of Havayah."

The second chapter begins. The letters of ra'ash, "noise," rearranged spell שער, which read with the dot on the right (shin) is sha'ar, "gate," and with the dot on the left (sin) is se'ar, "hair." When service rises from below with noise, a "gate" on the right and a "hair" on the left are drawn from above; the gate is that of the verse "This is the gate of Havayah."

ובשמאל הוא כמ"ש ושער רישי' כעמר נקא⁶⁷ פי' עד"מ השערות שגידולי' הוא מן המוח אבל הוא הארה חיצונית ממנו עד שבהחתך השערה ממנו אינו מרגיש במוח

And on the left it is as it is written, "And the hair (se'ar) of His head [was] like pure wool." The meaning: by way of analogy, the hairs, whose growth is from the brain, yet they are an external radiance from it, so much so that when a hair is cut from it, it is not felt in the brain.

The "hair" on the left is that of Daniel's vision, "the hair of His head like pure wool." A hair grows from the brain yet carries only an external glimmer of its life, so that cutting it is not felt at all.

וכך למעלה התורה נקראת בשם בחי' שערות כמ"ש קווצותיו תלתלים⁶⁸ תילי תילים של הלכות⁶⁹ כי אורייתא מחכמה נפקת והמשכה זו מענג העליון מקור כל התענוגים נקי שיערה

So too above, the Torah is called by the name of the level of "hairs," as it is written, "His locks are curled (taltalim)": "mounds upon mounds (tilei tilim) of halachos." For "the Torah comes forth from Chochmah (wisdom)," and this drawing-down from the supernal delight, the source of all delights, is called a "hair."

The Torah is called "hair": the curled locks of the verse are read as heaps upon heaps of halachos. The Torah comes forth from Chochmah, and what it draws from the supernal delight is called a "hair," a real but contracted outflow.

כי מקור התענוג הוא בחי' עצמותו ית' ואינו עד"מ התענוג שלמטה באדם שמתענג מאיזה דבר שמקבל ממנו התענוג ואפילו תענוג הנשמות בעוה"ב הרי הם נהנין ומקבלים הענג מזיו השכינה ⁷⁰ כו'

For the source of delight is the level of His essence, may He be blessed. It is not like the delight below in a person, who delights in some thing from which he receives the delight; and even the delight of the souls in the World to Come: they enjoy and receive the delight from the radiance of the Shechinah (Divine Presence), etc.

The source of delight is G-d's own essence. A person's delight always comes from something outside him, and even the souls in the World to Come receive their delight from something, the radiance of the Shechinah.

משא"כ בו ית' שאין לך דבר שחוץ ממנו והוא המדע ⁷¹ כו' ובחי' התענוג שבו היינו בחי' עצמות התענוג שהוא עצמו בחי' תענוג וזהו שנק' מקור התענוגים כי הוא מקור לכל בחי' התענוגי' שלמטה. ⁷²

This is not so with Him, may He be blessed, for there is nothing outside Him, and "He is the Knowledge," etc. And the delight that is in Him is the level of the very essence of delight, which is itself the level of delight. And this is why He is called the source of delights, for He is the source of all the levels of delight below.

G-d's delight is not received from anything, for nothing exists outside Him; as the Rambam explains, He is the Knower, the Known and the Knowledge itself, all one. His delight is delight in its very essence, and so He is called the source of delights, from which every lower delight comes.

9 ואמנם גילוי והמשכת התענוג משם הוא ע"י צמצום שמתצמצמי התענוג להיות מאיר בחכמת התורה וזהו שנקרא בחי' שערות עד"מ בחי' צמצום חיות המוחין בשערה כו'.

However, the revelation and drawing-down of the delight from there is through tzimtzum (contraction): the delight contracts itself so as to shine in the wisdom of the Torah. And this is what is called the level of "hairs," by way of analogy, the level of the contraction of the life-force of the brain in a hair, etc.

The delight is revealed only through contraction, so that it can shine in the wisdom of the Torah. That is why it is called "hair": just as only a contracted trace of the brain's life passes into a hair, so only a contracted trace of the delight is in the Torah's wisdom.

וזהו ג"כ ענין תענוג הנשמות בג"ע שהוא ג"כ מהשגת התורה כו' כנודע שבג"ע התחתון הוא הלימוד פנימית של התורה הנגלית לנו וג"ע העליון רזא דרזין כו' וכ"ז הוא בחי' שער רישי' כו' וכנודע

And this is also the matter of the delight of the souls in Gan Eden, which is also from comprehending the Torah, etc., as is known: in the lower Gan Eden there is the study of the inner [meaning] of the Torah that is revealed to us, and in the upper Gan Eden, “the secret of secrets,” etc. And all this is the level of “the hair of His head,” etc., as is known.

The delight of the souls in Gan Eden also comes from the Torah: in the lower Gan Eden they grasp the inner meaning of the Torah they studied, and in the upper Gan Eden its deepest secrets. All of this is still “the hair of His head,” delight that has passed through contraction.

אמנם המצות שהם יותר נעלות דהיינו שנמשכים מעצמיות התענוג שלמעלה מגילוי התענוג המתצמצם ע"י שערות ונמשך בחכמה וכמ"ש מרב כל⁷³ פ"י למעלה מתענוג האלקי

However, the mitzvos are more exalted: that is, they are drawn from the very essence of delight, which is above the revelation of delight that contracts itself through “hairs” and is drawn into Chochmah (wisdom). And as it is written, “more than the abundance of all”: that is, above the G-dly delight

The mitzvos come from a higher place, the essence of delight itself, which never contracts into wisdom. The Alter Rebbe reads merov kol, “from the abundance of all,” as “more than all”: the joy of a mitzvah is above even the G-dly delight of Gan Eden.

שהוא ג"ע העליון שהוא בחי' צמצום ביו"ד נברא העוה"ב⁷⁴ כו' (ועמ"ש מזה בד"ה מנורת זהב⁷⁵ כולה⁷⁶ ובד"ה ואתה תצוה⁷⁷ את בני ישראל)⁷⁸

which is the upper Gan Eden, which is the level of tzimtzum: “with the yud the World to Come was created,” etc. (And see what is written about this in the discourse beginning “A menorah all of gold,” and in the discourse beginning “And you shall command the children of Israel.”)

That delight of Gan Eden is a contraction, for the Sages say the World to Come was created with the yud, the smallest letter, a single point. The parenthesis sends the reader to two other discourses for more on this.

ועליהם הוא שנאמר לבושי כתלג חיור⁷⁹ וכנודע שהמצות נקראים לבושים פי' עד"מ הלבוש שמעלים ומסתיר את האדם המלוכש בו כך שורש המצות הוא מבחי' מקור התענוגים שהוא בבחי' העלם ואינו מתגלה בבחי' חכמה והשגה כו'

And it is of them that it is said, “His garments [were] white as snow,” as it is known that the mitzvos are called “garments.” The meaning: by way of analogy, a garment, which hides and conceals the person clothed in it; so too the root of the mitzvos is from the level of the source of delights, which is in a state of concealment and is not revealed in the level of Chochmah and comprehension, etc.

Of the mitzvos it is said “His garment was white as snow,” for the mitzvos are called garments. A garment hides the one who wears it, and so the root of the mitzvos, the source of delights, stays hidden and is not revealed as wisdom.

אבל הוא נמשך ע"י מצות מעשיות כי תרי"ג מצות דאורייתא עם שבע מצות דרבנן עולה תרי"ך והם תרי"ך עמודי אור^{80,81} עד"מ העמוד שמחבר כו'

But it is drawn down through the practical mitzvos. For the 613 mitzvos of the Torah, with the seven rabbinic mitzvos, add up to 620, and they are the 620 pillars of light; by way of analogy, a pillar, which connects, etc.

Yet this hidden source is drawn down precisely through mitzvos done in deed. The 613 Torah mitzvos and the seven rabbinic ones make 620, the “620 pillars of light,” and a pillar joins what is above to what is below.

והיינו משום דנעוץ סופן בתחלתן^{82,83} וע"י קיום המעשה יכולים להמשיך ממקור התענוגים שהוא מה שאינו מתגלה בחכמה.

And this is because “their end is wedged in their beginning,” and through the fulfillment of the deed one can draw down from the source of delights, which is what is not revealed in Chochmah.

This works because “their end is wedged in their beginning”: the lowest level is bound to the highest. So physical action reaches the source of delights, which no wisdom reveals.

SECTION 5 • ¶10-11

Offerings and charity

10 וזהו ענין הקרבנות שהקרבת בהמה גשמיות מכפר על חטא האדם⁸⁴ דכתיב אדם ובהמה תושיע⁸⁵ הי וכתוב והם הביאו את קרבנם⁸⁶ לפני הי'.

And this is the matter of the offerings: the offering of a physical animal atones for a person's sin, as it is written, "Man and beast You save, Havayah," and it is written, "and they brought their offering before Havayah."

The same principle explains the offerings: a physical animal atones for the sin of a person. "Man and beast You save, Havayah" links the person's salvation to the animal, and the offering is brought "before Havayah."

כי חלק⁸⁷ הי עמו וכשפוגם וחוטא הוא פוגם בשם הי' עצמו כי הי' היינו שמהוה וע"י החטא הוא ממשיך חיות המהוה למקום שאינו ראוי והכפרה על זה הוא מבחי' לפני הי'

For "Havayah's portion is His people"; and when one blemishes and sins, he blemishes the Name Havayah itself. For Havayah means that He brings into being, and through the sin one draws the life-force that brings into being to a place that is not fit. And the atonement for this is from the level of "before Havayah,"

Israel are "Havayah's portion," so a sin damages the Name Havayah itself, the Name that means "bringing into being." Sin takes the life-force that brings creation into being and draws it where it does not belong, and its atonement comes from a level higher than the Name, "before Havayah."

שהם י"ג מדות הרחמים נושא עון⁸⁸ כו' וא"א להמשיך ולעו רר מבחי' זו זולת ע"י הקרבת בהמה גשמיות דוקא משום דנעוץ סופן⁸⁹ כו'

which are the Thirteen Attributes of Mercy, "bearing iniquity," etc. And it is impossible to draw down and arouse from this level except through the offering of a physical animal specifically, because "their end is wedged," etc.,

"Before Havayah" is the Thirteen Attributes of Mercy, which include "bearing iniquity." This level can be aroused only through the offering of a physical animal, because the end is wedged in the beginning.

כידוע הכלל דכל הגבוה יותר בירידתו למטה הוא נשפל יותר וכמו כן הבהמה שהיא למטה נמוכה במדרגה מן האדם

as the rule is known: whatever is higher falls lower in its descent below. So too the animal, which is below, lower in level than man,

A known rule: the higher something's origin, the lower it falls when it descends. The animal, lower than man, shows this.

שהוא בחי' מדבר הוא הוראה על עוצם רוממות שרשה למעלה רק שנפלה למטה ע"י שבה"כ והיינו כי הבהמה היא למטה מן הדעת

who is the level of the speaking being: this indicates the great loftiness of its root above, only that it fell below through the shattering of the vessels. That is, the animal is below Daas (knowledge),

Man is the "speaking being," the highest of the creations, and the animal is below him; its very lowness shows how high its root is, and it fell so low through the shattering of the vessels. That is, the animal is below Daas, the knowing mind.

אבל שרשה הוא מלמעלה מן הדעת ועמ"ש מזה ע"פ וידבר משה אל ראשי המטות^{90,91} כו'.

but its root is from above Daas. And see what is written about this on the verse "And Moshe spoke to the heads of the tribes," etc.

Yet its root is above Daas, so offering it on the altar reaches higher than man's own understanding. The text refers to the discourse on "And Moshe spoke to the heads of the tribes" for more on this.

11 ואמנם ע"י הקרבתה ע"ג המזבח הוא מעורר וממשיך מבחי' שלפני⁹² הוי' כו'.

However, through its being offered upon the altar, one arouses and draws down from the level that is "before Havayah," etc.

Offering the animal on the altar arouses and draws down the level that is "before Havayah," the source of atonement that is above the Name itself.

וכמו כן במצות הצדקה כתיב והיה מעשה הצדקה שלום⁹³ וענין השלום ידוע מענין עושה שלום במרומיו⁹⁴ בין שר של מים⁹⁵ ובין שר של אש כו'

So too regarding the mitzvah of charity (tzedakah) it is written, "And the work of charity shall be peace." And the matter of peace is known from the matter of "He makes peace in His heights": between the prince of water and the prince of fire, etc.,

The mitzvah of charity works the same way: Isaiah says, "the work of charity shall be peace." Peace is known from "He makes peace in His heights," where the Sages speak of the prince of water and the prince of fire, opposites that dwell together.

דהיינו ע"י גילוי ההארה שלמעלה מההשתלשלות וכמו כן כל משפיע ומקבל הם ב' הפכים וע"י הצדקה עושה שלום וזהו בפמליא של⁹⁶ מעלה ובפמליא של מטה כו'

that is, through the revelation of the radiance that is above the chain of descending worlds (hishtal-shelus). So too, every giver and receiver are two opposites, and through charity one makes peace. And this is "in the household above and in the household below," etc.

Such peace comes from a revelation above the chain of worlds, where opposites can be joined. A giver and a receiver are also opposites, and charity unites them; this is the peace "in the household above and in the household below."

והפ"י של לבושי כתלג חיור⁹⁷ היינו עד"מ השלג שהוא מחלקי מקובצי ונקפים מעט מעט עד שנעשה רב כו' כך בצדקה כתיב וילבש צדקה⁹⁸ כו'

And the meaning of "His garments white as snow" is, by way of analogy, snow, which is made of particles gathered together and congealed little by little until it becomes a great [mass], etc. So too regarding charity it is written, "And He put on charity," etc.:

Now the "garments white as snow" are explained. Snow is made of tiny particles gathered little by little until they become a great mass, and in the same way charity is called a garment, "He put on charity."

כל פרוטה ופרוטה מצטרפת⁹⁹ לחשבון גדול¹⁰⁰ וכן הוא בכל המצות מעשיות שמכמה ביחד נעשה לבוש א' והוא עד"מ הלבוש שהוא מכמה חתיכות בגד:

"every single perutah (coin) adds up to a great sum." And so it is with all the practical mitzvos: from many together one garment is made; and it is, by way of analogy, like a garment that is made of many pieces of cloth.

The Sages say that, like the threads of a garment, every small coin of charity joins into a great sum. So all the practical mitzvos, many separate deeds, together make one garment, as a garment is sewn from many pieces of cloth.

SECTION 6 • ¶12-15

Tzitzis: garment and hair

12 ג והנה מצות ציצית¹⁰¹ היא שקולה כנגד כל המצות וכנודע ג"כ דציצית בגימ' ת"ר^{102, 103} ועם ה' חוטי

וה' קשרים תרי"ג

3. Now, the mitzvah of tzitzis is equal to all the mitzvos; and as is also known, tzitzis has the numerical value of 600, and with the eight threads and five knots, 613.

The third chapter turns to tzitzis. The Sages say this mitzvah is equal to all the others, and the numbers show it: the word tzitzis has the value 600, and with its eight threads and five knots it makes 613, the number of all the mitzvos.

והענין כי בציצית יש מבי בחי הנ"ל לבושי ושער רישי כי הטלית עצמו פריסא דמלכא הוא בחי

לבושיה ובפ"ק דר"ה (ד"ז ע"ב)

The explanation is that in tzitzis there is [something] of both levels mentioned above, "His garments" and "the hair of His head." For the tallis itself, "the King's mantle," is the level of "His garments." And in the first chapter of Rosh HaShanah (folio 17b):

Tzitzis holds both levels: the "garments," which are the mitzvos, and "the hair of His head," which is the Torah. The tallis itself, called "the King's mantle," is the garment.

מלמד שנתעטף¹⁰⁴ הקב"ה כשליח צבור כי מהרש"א בח"א¹⁰⁵ וז"ל ובספר ישן מחכמת המקובלים

מצאתי וז"ל נתעטף הקב"ה באותי

"This teaches that the Holy One, blessed be He, wrapped Himself like a shliach tzibbur (prayer leader)." The Maharsha wrote in the Chiddushei Aggados, and these are his words: "And in an old book of the wisdom of the Kabbalists I found, and these are its words: 'The Holy One, blessed be He, wrapped Himself in that

The Talmud in Rosh HaShanah says that when G-d taught Moshe the Thirteen Attributes, He wrapped Himself like a prayer leader. The Maharsha, in his commentary on the Talmud's aggados, quotes an old Kabbalistic book about this.

טלית לבנה שנתעטף בברייתו של עולם שעליו נאמר עוטה אור כשלמה¹⁰⁶ שמבהיק מסוף העולם ועד סופו כו' עכ"ל ועמ"ש בת"א בביאור ע"פ יביאו לבוש¹⁰⁷ מלכות.¹⁰⁸

white tallis in which He wrapped Himself at the creation of the world, of which it is said, "He wraps Himself in light as in a garment," which shines from one end of the world to the other,' etc." End of his words. And see what is written in Torah Ohr, in the explanation of the verse "Let them bring royal apparel."

The book says that the tallis in which G-d wrapped Himself was the white garment of creation, the light of which Psalms says, "He wraps Himself in light as in a garment," shining from one end of the world to the other. So the tallis is the King's garment of light.

13 ועמ"ש מענין לבושיה כתלג בביאור ע"פ כי ביום הזה יכפר^{109,110} והציצית הם בחי' שערות כי ל"ב חוטין הם ל"ב נתיבות החכמה פי'

And see what is written on the matter of "His garment as snow" in the explanation of the verse "For on this day He shall atone." And the tzitzis are the level of "hairs," for the thirty-two threads are the thirty-two paths of Chochmah (wisdom). The meaning:

The opening words point to the explanation of "His garment as snow" in the discourse on "For on this day He shall atone." The tzitzis threads, which hang down like hair, are the level of "hairs": there are thirty-two of them, eight on each of the four corners, corresponding to the thirty-two paths of wisdom.

עד"מ הנתיב שבהם עוברים ממקום למקום כך למעלה יש בחי' נתיבות שבהם נמשכו שפע התענוג בחכמה והוא בחי' שערות עליונות וכנ"ל בענין שער רישי כו'

by way of analogy, a path, on which one passes from place to place; so too above, there are levels of paths, through which the flow of delight is drawn into Chochmah. And this is the level of the supernal "hairs," as mentioned above regarding "the hair of His head," etc.

A path is the way one travels from place to place. So the thirty-two paths above are the channels through which the flow of delight passes into Chochmah, and they are the supernal "hairs."

וזהו שנאמר בציצית למען תזכרו ועשיתם¹¹¹ פי' שתהיו בחי' דכר שהוא בחי' משפיע כי בלא זה הרי כנ"י בחי' מקבל ואל אישך תשוקתך¹¹²

And this is what is said regarding tzitzis, "So that you shall remember (tizkeru) and do": that is, that you shall be the level of a male (dechar), which is the level of a giver. For without this, the Community of Israel is the level of a receiver: "and your desire shall be to your husband."

The verse of tzitzis says "so that you shall remember (tizkeru)," a word related to zachar, "male." The Alter Rebbe reads it: tzitzis make you a "male," a giver, though without them the Community of Israel is a receiver, like the wife in "your desire shall be to your husband."

אבל עי"ז תהיו בחינת דכר משפיע דהיינו שימשיכו אור א"ס ב"ה בתורה כמארז"ל על פסוק תורה צוה לנו משה מורשה¹¹³ כו' אל תקרי מורשה אלא מאורסה¹¹⁴ שהתורה נק' כלה^{115, 116, 117} והעוסק בתורה נק' בעל תורה

But through this you shall be the level of a male who gives: that is, that they will draw the Infinite Light (Or Ein Sof), blessed be He, into the Torah, as our Sages, of blessed memory, said on the verse “Moshe commanded us the Torah, an inheritance (morashah),” etc.: “Do not read morashah (inheritance) but me’orasah (betrothed),” for the Torah is called a bride, and one who occupies himself with Torah is called a ba’al (husband, master) of Torah,

Through tzitzis a Jew becomes a giver: he draws the Infinite Light into the Torah. The Sages read morashah, “inheritance,” as me’orasah, “betrothed”: the Torah is a bride, and the one who learns it is her husband, a ba’al Torah.

כמאמר הזהר מארי דאורייתא^{118, 119} והיינו ע"ד מ"ש במעיין החכמה¹²⁰ דוד המלך ע"ה היה מחבר תורה שלמעלה עם קוב"ה¹²¹ שהיה ממשיך השראת אור א"ס בחכמה וזהו פי' עוסק בתורה לשמה^{122, 123} לשמה ממש לשם התורה עצמה.

as the Zohar says, “masters of the Torah” (marei de’oraisa). And this is along the lines of what is written in Ma’ayan HaChochmah: King David, peace be upon him, would join the Torah above with the Holy One, blessed be He, for he would draw the indwelling of the Infinite Light into Chochmah. And this is the meaning of “one who occupies himself with Torah for its own sake (lishmah)”: lishmah literally, for the sake of the Torah itself.

The Zohar calls those who learn Torah “masters of the Torah.” King David would join the Torah with the Holy One, blessed be He, drawing the Infinite Light into Chochmah, and this is the meaning of learning Torah lishmah: for the sake of the Torah itself, to unite it with G-d.

14 והיינו ע"ד הנ"ל בענין רעש ושער שמבחי רעש נעשה שער ויש שער בימין זה השער להוי"ה¹²⁴ לכניסה ויציאה שהמלך בעצמו יוצא ומתגלה ושער בשמאל שער רישי כעמר¹²⁵ כו'

And this is along the lines of what was mentioned above regarding ra’ash (noise) and שער: that from the level of ra’ash, שער is made. There is שער on the right, “This is the gate (sha’ar) of Havayah,” for entering and going out, that the King Himself goes out and is revealed; and שער on the left, “the hair (se’ar) of His head like wool,” etc.

The two kinds of שער return: from the noise of service below come the gate on the right and the hair on the left. Through the gate, “This is the gate of Havayah,” the King Himself goes out and is revealed, while the hair is the contracted flow of “the hair of His head.”

והוא מ"ש שמאלו תחת לראשי¹²⁶ וימינו תחבקני [ועמ"ש בפ' מקץ גבי ענין מזוזה מימין ונר חנוכה משמאל¹²⁷ שמזוזה היא בחי' המצות והיא בימין

And this is what is written, "His left hand is under my head, and his right hand embraces me." [And see what is written in Parshas Mikeitz concerning the matter of "the mezuzah on the right and the Chanukah lamp on the left": that the mezuzah is the level of the mitzvos, and it is on the right,

The verse "His left hand is under my head, and his right hand embraces me" describes the same two sides. The bracket that opens here recalls the explanation in Parshas Mikeitz of the Sages' rule that the mezuzah is on the right of the doorway and the Chanukah lamp on the left: the mezuzah is the mitzvos, on the right.

וזוהו כענין שער בימין ונר חנוכה היא המשכת התורה והיא משמאל וזהו כענין ושער רישיה שהוא שער בשמאל וע' מ"ש בביאור ע"פ מארז"ל בשעה שהקדימו ישראל נעשה לנשמע¹²⁸ כו].

and this is like the matter of שער on the right; and the Chanukah lamp is the drawing-down of the Torah, and it is on the left, and this is like the matter of "and the hair of His head," which is שער on the left. And see what is written in the explanation on the saying of our Sages, of blessed memory, "When Israel put 'we will do' before 'we will hear,'" etc.]

The mezuzah on the right is the gate (sha'ar), and the Chanukah lamp, which draws down the light of the Torah, is on the left, the hair (se'ar). The bracket closes with a reference to the explanation of the Sages' saying about Israel's putting "we will do" before "we will hear."

15 ובתחלה אמר ולא תתורו כו' אשר אתם זונים¹²⁹ כו' כי כל דבר שמשותקק אליו הוא נק' בחי' נוק' ומקבל ואז נק' בחי' זונה דהיינו שיחפוץ בתענוגים גשמיים

And at first it says, "And you shall not stray," etc., "after which you go astray (zonim)," etc. For [with] anything that one longs for, he is called the level of Nukva (the feminine) and a receiver; and then he is called the level of a zonah (harlot), that is, that he desires physical pleasures,

Before "remember," the verse warns: "do not stray after your heart and after your eyes, after which you go astray (zonim)." Whatever a person craves makes him a receiver toward it, Nukva, and when the craving is for physical pleasures he is called a zonah, one who goes astray after them.

ואזי לא יוכל לקבל מתענוג העליון ומכ"ש שלא יוכל להיות בחי' דכר [ועמ"ש מזה בד"ה והיה לכם לציצית]¹³⁰ משא"כ כאשר ולא תתורו וכו' אזי תזכרו ועשיתם¹³¹ כו' וד"ל.

and then he cannot receive from the supernal delight, and all the more so he cannot be the level of a male. [And see what is written about this in the discourse beginning “And it shall be for you as tzitzis.”] This is not so when “you shall not stray,” etc.: then “you shall remember and do,” etc. And this suffices for one who understands.

Such a person cannot receive the supernal delight, still less become a giver. But when he does not stray after his heart and eyes, he can “remember and do,” becoming a giver who draws the Infinite Light into the Torah, as explained above.

SECTION 7 • ¶16-18

The two “I”s: Gan Eden and the Resurrection

16 ועתה יוכן ענין אני הוי' אלקיכם אני אותיות אי"ן והוא ע"ד מ"ש היש בה עץ¹³² אם אין [וע' בזהר שלח דקנ"ח ב'¹³³ ובפ"י הרמ"ז שם] פ"י עץ הוא מלשון עצה והוא¹³⁴ בבחי' חכמה שנק' עצה ותושיה¹³⁵

Now the matter of “I am Havayah your G-d” will be understood. Ani (אני, “I”) has the letters of ayin (אין, “nothing”), and this is along the lines of what is written, “Is there a tree (etz) in it or not (ayin)?” [And see in the Zohar, Sh'lach, folio 158b, and in the commentary of the Ramaz there.] The meaning: etz (“tree”) is from the term etzah (“counsel”), and it is in the level of Chochmah (wisdom), which is called “counsel and sound wisdom,”

Now the opening verse is explained. The word ani, “I,” has the same letters as ayin, “nothing,” as in Moshe’s question to the spies, “Is there a tree (etz) in it or not (ayin)?”; etz is read as etzah, counsel, which is Chochmah, called “counsel and sound wisdom.”

כי העצה הוא התחכמות והשגות דבר מה ופ"י אם אין היינו בחי' האין שמשם תמצא בחי'¹³⁶ החכמה והוא בחי' סתימו דכל סתימין ואינו בגדר תפיסא והשגה

for counsel is wise deliberation and the comprehension of some matter. And the meaning of “or not (im ayin)” is the level of ayin (“nothing”), from which the level of Chochmah is found; and it is the level of “the most hidden of all hidden things,” and it is not within the bounds of grasp and comprehension.

Counsel is applying wisdom to understand something. Ayin, “nothing,” is the hidden source from which Chochmah comes, as Job asks, “wisdom, from where (me'ayin) shall it be found?”; it is called “the most hidden of all hidden things,” beyond any grasp.

ואמנם הוי' הוא בחי' השתלשלות יו"ד צמצום ה"א התפשטות כו' והיינו ע"י בחינת צמצומים כנודע
ואעפ"כ אמר אני הוי' שבחי' אני הוא ממש בחי' הוי'

However, Havayah is the level of the chain of descending worlds (hishtalshelus): the yud is contraction, the hei is expansion, etc.; that is, through the level of contractions, as is known. Nevertheless it says, "I am Havayah": that the level of Ani is truly the level of Havayah,

Havayah, by contrast, is the Name of the chain of descent: its yud stands for contraction and its hei for expansion, a process of contractions. Yet the verse says "I (Ani) am Havayah," identifying the hidden ayin with the descending Name.

כי הצמצום וההסתתר אינו אלא בערכינו שוכני מטה אבל אצלו ית' כולא חד ממש בלא פרודא וזהו אשר
הוצאתיך מארץ מצרים

for the contraction and the concealment are only relative to us, who dwell below; but with Him, may He be blessed, all is truly one, without separation. And this is "who brought you out of the land of Egypt,"

The contraction and concealment are real only from our point of view below; for G-d all is one. That is why the verse adds "who brought you out of the land of Egypt."

כי העוה"ז בכלל נק' מצרים ע"ש המצרים וגבולים שהוא מוגבל מן הארץ לרקיע ת"ק שנה וע"י היציאה
ממצרים וגבולין הללו דהיינו כנ"ל בענין הרעש בחילא יתיר כו'

for this world in general is called Mitzrayim (Egypt) on account of the straits (meitzarim) and limits, for it is bounded: from the earth to the firmament is [a journey of] five hundred years. And through the going out from these straits and limits, that is, as mentioned above regarding the noise "with greater strength," etc.,

Mitzrayim, Egypt, is from meitzarim, "straits": this world is bounded, and the Sages measure five hundred years' journey from the earth to the firmament. Going out of these limits is the noise "with greater strength" of service from below, described above.

נמשך להיות לכם לאלקים¹³⁷ אלקים הוא בחי צמצום והוא המשכת התענוג בגי' בבחי שערות יושבין ונהנין כו' וזהו ענין כי אלקים קדושים הוא^{138, 139} ובירושלמי רפ"ט דברכות דרכו בקדושה דברו בקדושה כו'

there is drawn down “to be your G-d (Elokim).” Elokim is the level of tzimtzum (contraction), and it is the drawing-down of delight in Gan Eden in the level of “hairs”: “[they] sit and enjoy,” etc. And this is the matter of “For He is a holy G-d (Elokim kedoshim),” and in the Jerusalem Talmud, at the beginning of the ninth chapter of Berachos: “His way is in holiness, His speech is in holiness,” etc.:

From this going out is drawn “to be your G-d (Elokim).” Elokim is the Name of contraction and stands for the delight of Gan Eden that comes through “hairs,” where the righteous “sit and enjoy”; so Joshua calls Him “Elokim kedoshim,” holy in the plural, and the Jerusalem Talmud lists the holinesses of His way and His speech.

היינו המשכות בחי קדוש ממש רק שנמשך ע"י בחי שערות וצמצומים כי קדוש בוא"ו זהו בחי המשכת קדש על שיערה בחי ו'

that is, drawings-forth of the level of “holy” itself, only that it is drawn through the level of “hairs” and contractions. For kadosh (“holy”) with a vav is the level of the drawing of kodesh (“holiness”) onto a hair, the level of the vav,

These are drawings-forth of holiness itself, but through hairs and contractions. Kadosh spelled with a vav shows this: the vav, a drawn-out line, is like a hair through which holiness (kodesh) flows.

כמו קדוש יהיה גדל פרע¹⁴⁰ שער ראשו משא"כ קדש העליון עצמו זהו למעלה מבחי שערות והמשכות ולכן נק' בחי זו להיות לכם לאלקים.

as in “He shall be holy; he shall let the locks of the hair of his head grow.” This is not so with the supernal kodesh itself: it is above the level of “hairs” and drawings-forth. And therefore this level is called “to be your G-d (Elokim).”

So the nazir, whose hair grows long, is called kadosh. The supernal kodesh itself is above hair and drawing-forth, and the drawn-down level is “to be your G-d (Elokim).”

וזהו ענין אלקים חיים¹⁴¹ עיין מ"ש בסידור בד"ה אדני שפתי תפתח¹⁴² ועיין במא"א אות א' סעיף פ"ג.

And this is the matter of “the living G-d (Elokim chayim)”: see what is written in the Siddur, in the discourse beginning “Ado-nai, open my lips,” and see in Me'orei Or, letter alef, section 83.

The phrase “the living G-d (Elokim chayim)” belongs to this level. The text refers to the discourse in the Siddur on “Ado-nai, open my lips” and to the Kabbalistic lexicon Me'orei Or.

גם ע"ד מ"ש עין לא ראתה אלקים זולתך^{143, 144, 145} יעשה למחכה לו (ועי' זח"א ד"ו סע"א¹⁴⁶ וח"ג פנחס דרס"ז ב')¹⁴⁷

Also along the lines of what is written, "No eye has seen, Elokim, except You, what He will do for one who waits for Him" (and see the Zohar, Part I, folio 6, end of side a, and Part III, Pinchas, folio 267b);

Isaiah's "No eye has seen, Elokim, except You, what He will do for one who waits for Him" also speaks of this level, a reward known to Elokim alone. The Zohar passages cited in the parentheses discuss the verse.

והגם שבגמרא פירשו זה על זמן התחייה מ"מ יש לפרשו ג"כ על ג"ע עיין בפי' תרומה קמ"ב ב' ועמ"ש בד"ה¹⁴⁸

and although in the Gemara they explained this as referring to the time of the Resurrection, nevertheless it can also be explained as referring to Gan Eden; see in Parshas Terumah, [folio] 142b. And see what is written in the discourse beginning

The Talmud applies the verse to the World to Come, which the Alter Rebbe takes here as the time of the Resurrection; it can also be read of Gan Eden, and the text refers to Parshas Terumah for this. The reference to another discourse continues in the next part.

כי כאשר השמים החדשים¹⁴⁹ דלקמן¹⁵⁰ ואח"כ אני הוי' אלקיכם פעם ב' היינו על גודל השכר לזמן התחי' שהוא בחי' גילוי עצמות התענוג שאינו בגדר צמצום והתחלקות¹⁵¹ בחי' קדש העליון ממש

"For as the new heavens," below. And afterwards, "I am Havayah your G-d" the second time refers to the greatness of the reward at the time of the Resurrection, which is the level of the revelation of the essence of delight, which is not within the bounds of contraction and division: the level of the supernal kodesh itself.

That discourse, "For as the new heavens," comes at the end of Likkutei Torah on Shir HaShirim. The second "I am Havayah your G-d" speaks of the great reward of the Resurrection: the essence of delight revealed without contraction or division, the supernal kodesh itself.

והוא כמ"ש לבושי' כתלג חיור¹⁵² שהוא בחי' תענוג שלמעלה מהתענוג המתגלה בבחי' פנימי' הנקרא שער רישי' והוא המתגלה לעתיד לבא והוא מתן שכרן של מצות כנ"ל.^{153, 154, 155}

And it is as it is written, "His garments white as snow," which is the level of a delight that is above the delight revealed in the level of the inner dimension (pnimiyus), which is called "the hair of His head." And it is this that will be revealed in the Time to Come, and it is the giving of the reward of the mitzvos, as mentioned above.

This is the "garment white as snow," the delight above the delight of the "hair." It will be revealed in the Time to Come as the reward of the mitzvos, and this answers the opening question about the doubled "I am Havayah."

17 וז"ש רז"ל צדיקים יושבין ועטרותיהם בראשיהם ענין העטרה הוא בחי' מקיף שלמעלה מן המוח שבראש ומכש"כ מן השערות ועמ"ש במ"א ע"פ בעטרה שעטרה לו אמו¹⁵⁶ וז"ש אני הוי' נאמן לשלם שכר

And this is what our Sages, of blessed memory, said: "The righteous sit with their crowns on their heads." The crown is the level of an encompassing [light] (makif), which is above the brain in the head, and all the more so above the hairs. And see what is written elsewhere on the verse "With the crown with which his mother crowned him." And this is [the meaning of] "I am Havayah, faithful to pay reward,"

The Sages say that "the righteous sit with their crowns on their heads." A crown rests above the head, so it stands for a makif, an encompassing light above the brain and even more above the hairs, and this is the reward of which it is said, "I am Havayah, faithful to pay reward."

כי תשלום שכר זה שהוא בחי' עצמיות התענוג הוא כעת למעלה מן ההשגה אלא רק בבחי' אמונה
for the payment of this reward, which is the level of the essence of delight, is at present above comprehension, and is only in the level of faith.

The word "faithful" (ne'eman) is tied to faith (emunah): this reward, the essence of delight, is now above all comprehension, and can be held at present only by faith.

והנה לכך נאמר ב' פעמים אני שהם כנגד ב' בחי' הנ"ל לבושי ושער רישי כו' במצות ציצית דייקא כי
בציצית יש ב' הבחי' כנ"ל.¹⁵⁷

Now, this is why "I" is said twice, corresponding to the two levels mentioned above, "His garments" and "the hair of His head," etc., in the mitzvah of tzitzis specifically, for in tzitzis there are both levels, as mentioned above.

This answers the first question: "I" is said twice for the two levels, the "garments" and "the hair of His head," and it is said in the section of tzitzis because tzitzis contains both.

18 וזהו הטעם שקבלת תענוג זה הוא דוקא ע"י תחיית המתים¹⁵⁸ שהגוף דוקא יקום ויתענג כא' עם הנפש
לפי שהתענוג זה

And this is the reason that receiving this delight is specifically through the Resurrection of the Dead, when the body specifically will rise and delight together with the soul: because this delight,

This also explains why this delight comes at the Resurrection, when the body rises and shares the delight with the soul, and not in Gan Eden, where the soul is without a body.

שהוא מבחי' עצמיות התענוג שלמעלה מצמצום והתחלקות הוא נמשך ע"י מצות מעשיות משום דנעוץ סופן כו'

which is from the level of the essence of delight that is above contraction and division, is drawn down through the practical mitzvos, because "their end is wedged," etc.

The essence of delight, above all contraction, is drawn down through physical mitzvos, because the end is wedged in the beginning: the lowest act reaches the highest source.

ע"כ התגלותו לעתיד הוא בגוף דייקא משא"כ תענוג שבג"ע השגת פנימית התענוג הוא הנשמות בלא גופים:

Therefore its revelation in the Time to Come is in the body specifically. This is not so with the delight in Gan Eden, the comprehension of the inner dimension of the delight: it is [for] the souls without bodies.

So the revelation of that delight in the future must be in the body, which did the mitzvos. The delight of Gan Eden, by contrast, is a comprehension of the inner delight, and that belongs to souls without bodies.

IN ONE'S AVODAH

Serve G-d out of the opposite: one who once enjoyed worldly pleasures can turn that very craving into a greater outcry and a love "with greater strength." Do not stray after the heart and the eyes, so as to become a giver who draws the Infinite Light into the Torah by learning it for its own sake. And value the practical mitzvos, done in deed, for through them is drawn the essence of delight, which no comprehension reaches and which will be revealed in the body at the Resurrection.

QUESTIONS FOR DISCUSSION

1. Why is physical pleasure called the "refuse" of the supernal delight, and what does Rabbi Akiva's laughter at Rome teach about the reward of the mitzvos?
2. How do the two readings of שער, "gate" and "hair," correspond to the mitzvos and the Torah, and why is the Torah's delight called a contraction?
3. Why can the essence of delight, which is above wisdom, be drawn down only through physical deeds such as offerings, charity and tzitzis?
4. What does it mean that tzitzis make a Jew a "male," a giver, and how is this connected to learning Torah for its own sake?
5. Why must the reward of the Resurrection be revealed in the body, while the delight of Gan Eden belongs to souls without bodies?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אני ה' אלקיכם אשר הוצאתי

The last verse of the section of tzitzis: “I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d.” The maamar asks why its opening words come twice and answers through the mitzvah of tzitzis.

במדבר ט"ו:מ"א Numbers 15:41

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים
אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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KEHOT'S NOTE

במדבר טו, מא.

2 Kehot's note points to Leviticus 25:38 for these words.

ויקרא כ"ה:ל"ח Leviticus 25:38

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים לתת לכם את-ארץ
כנען להיות לכם לאלקים:

I am the L-RD your G-d, who brought you forth out of the land of Egypt, to give you the land of Canaan, to be your G-d.

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3 היום לעשותם

“You shall keep the commandment, the statutes and the ordinances which I command you today, to do them.” The word “today” is read as this world, the time for doing.

דברים ז':י"א Deuteronomy 7:11

ושמרת את-המצוה ואת-החקים ואת-המשפטים אשר אנכי מצוך היום
לעשותם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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KEHOT'S NOTE

דברים ז, יא.

4 ולמחר לקבל שכרם

The Talmud reads the verse: “Today, to do them, and tomorrow, to receive their reward.” The Alter Rebbe takes “tomorrow” to include both Gan Eden and the Resurrection.

עירובין כ"ב א:ה'ו-ה'ו Eruvin 22a:5-6

והיינו דאמר רבי יהושע בן לוי: מאי דכתיב “אשר אנכי מצוך היום
לעשותם”, “היום לעשותם” — ולא למחר לעשותם, “היום לעשותם” —
למחר לקבל שכרם. אמר רבי חגי, ואיתימא רבי שמואל בר נחמני: מאי
דכתיב “אך אפי'ם?” “אך אף” מבני לכה!

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KEHOT'S NOTE

5 אני ה' אלקיכם

The Kehot note says that another transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחה אחרת בסה"מ תק"ע ע"ק.

6 בכ"מ שנא' אני ה'

In the story of the student saved by his tzitzis, he explains that “I am Havayah your G-d” is written there twice: “I am He who will exact punishment, and I am He who will pay reward.” The Alter Rebbe builds on the Sages' reading of “I am Havayah” as the One faithful to pay reward.

Menachot 44a:14-17 מנחות מ"ד א:י"ד-י"ז

תפלה של יד אינה מעכבת: אמר רב חסדא לא שנו אלא שיש לו אבל
אין לו מעכבת אמרו לו אמרת אמר להו לא אלא מאן דלית ליה תרי
מצות חד מצוה נמי לא ליעביד ומעיקרא מאי סבר גזירה שמה יפשע
אמר רב ששת כל שאינו מניח תפילין עובר בשמונה עשה וכל שאין לו
ציצית בבגדו עובר בחמשה עשה

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KEHOT'S NOTE

ראה מנחות מד, א.

7 ועיקר קיבול השכר הוא לזמן התחי'

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

KEHOT'S NOTE

רמב"ן שער הגמול.

PARAGRAPH 2

8 כמו נשמות האבות

There the Alter Rebbe writes that all the souls of the tzadikim, the Tannaim and the prophets, now in the upper Gan Eden, will be clothed in their bodies and rise at the Resurrection to enjoy the radiance of the Shechinah, because the revelation of Gan Eden comes through great contractions, while that of the Resurrection is from the light that encompasses all worlds, without limit.

KEHOT'S NOTE

ראה אגה"ק סי' יז (קכה, ב): “כל נשמות הצדיקים והנאמנים והנביאים”.

9 Kehot's note points to Exodus 3:16 for these words.

שמות ג':ט"ז Exodus 3:16

לו ואספת את-זקני ישראל ואמרת אליהם ה' אלקי אבותיכם נראה אלי
אלקי אברהם יצחק ויעקב לאמר פקד פקדתי אתכם ואת-העשוי לכם
במצרים:

Go, and gather the elders of Israel together, and say unto them: The L-RD, the G-d of your fathers, the G-d of Abraham, of Isaac, and of Jacob, hath appeared unto me,

saying: I have surely remembered you, and seen that which is done to you in Egypt.

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10 בשוה לכל ישראל

There the Alter Rebbe cites the Ramban that the main reward is at the Resurrection, which is above even the upper Gan Eden, and asks how souls rising in their bodies can reach a delight greater than the soul's in Gan Eden; he reads "All Israel have a share in the World to Come" as their rising at the Resurrection.

KEHOT'S NOTE

ראה תו"א עג, ב ובהמשך תערי"ב [ב עי אק"ב] דאף שגם בתח"מ יש חילוקי מדרי" מ"מ יש חילוק בזה בין ג"ע לתח"מ, עיי"ש. — לקו"ש חיי"ו עי 344.

11 כל ישראל יש להם חלק

The note refers there for a lengthy discussion of this Mishnah.

KEHOT'S NOTE

סנהדרין ר"פ חלק ז, א. וראה בארוכה תשובות וביאורים לכ"ק אדמו"ר סי' ח (קה"ת ברקלין תשל"ו). באמרי בינה שער התפילין יט, א [קא, א] "ולכך גזרו ואמר דכ"י יש להם חלק לעוה"ב מצד גופי המצות בפ"מ גם בלי כונה כלל".

12 לעוה"ב

The note quotes it: "and there are those who are above this level," one who is a ben Olam HaBa, destined for the life of the World to Come.

KEHOT'S NOTE

בלקו"ש י"ז עי 344: "ויש אלה שלמעלה ממדרגה זו — בן עוה"ב מזומן לחיי עוה"ב". ע"ש.

13 ישראל יש להם חלק לעוה"ב רק ואלו שאין להם חלק

The Mishnah opens "All Israel have a share in the World to Come" and then lists "these who have no share," first one who says there is no Resurrection of the Dead; the Talmud adds that measure for measure, since he denied it, he will have no share in it.

סנהדרין צ"א ט"ו:90a Sanhedrin

מתני' כל ישראל יש להם חלק לעולם הבא, שנאמר: "ועמך כלם צדיקים לעולם יירשו ארץ נצר מטעי מעשה ידי להתפאר". ואלו שאין להם חלק לעולם הבא: האומר אין תחיית המתים מן התורה, ואין תורה מן השמים, ואפיקורוס.

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PARAGRAPH 3

14 אשר הוא לשון תענוג

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

KEHOT'S NOTE

ראה ת"ז ת"ל (עד, ב). תט"ל (עט, א).

15 באשרי

Leah, naming her son Asher, said: "Be'oshri (In my happiness), for the daughters have called me happy." The word

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו'

shows that asher means happiness.

Genesis 30:13 בראשית ל"ג:י"ג

ותאמר לֵאָה בְּאֶשְׁרִי כִּי אֲשֶׁרוֹנִי בְּנוֹת וְתִקְרָא אֶת־שְׁמוֹ אֲשֶׁר:

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג. ראה לקמן שה"ש לד, א.

16 אשר הוא לשון תענוג ואושר וכמו באשרי

The Tikkunei Zohar reads asher as from "be'oshri, for the daughters have called me happy," a term of praise. The Alter Rebbe applies the same reading to "asher kideshanu" in the blessing over the mitzvos.

Tikkunei Zohar 74b תקוני זוהר ע"ד ב

17 "Then I was beside Him as a nursling, and I was His delight day by day," said of the Torah. It opens the discourse in Likkutei Torah, Bamidbar, to which the text refers.

Proverbs 8:30 משלי ח:ל"ג

וְאֶהְיֶה אֶצְלוֹ אִמּוֹן וְאֶהְיֶה שֹׁשְׁעוֹעִים יוֹם יוֹם מִשְׁחָקָת לִפְנֵי כָּל־עֵת:

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

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18 בד"ה ואהי אצלו אמון

In that discourse the Alter Rebbe speaks of a love of delights in G-d, the inner "face" revealed at Sinai, and says that the supernal delight is clothed in each mitzvah as a particular delight; that is why the souls of Israel flew out at every word.

Numbers 18:3 במדבר י"ח:ג

וְשָׁמְרוּ מִשְׁמֶרֶתָהּ וּמִשְׁמֶרֶת כְּלִי־הָאֵל אֶה אֶל־כְּלֵי הַקֹּדֶשׁ וְאֶל־הַמִּזְבֵּחַ לֹא יִקְרְבוּ וְלֹא־יָמְתוּ גַם־הֵם גַּם־אַתֶּם:

And they shall keep thy charge, and the charge of all the Tent; only they shall not come nigh unto the holy furniture and unto the altar, that they die not, neither they, nor ye.

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KEHOT'S NOTE

לעיל במדבר יח, ג.

19 חייך יטעם אוכל

"Does not the ear test words, as the palate tastes its food?" The verse serves as an example of the pleasure of taste.

Job 12:11 איוב י"ב:י"א

הֲלֹא־אֵזֶן מִלִּין תִּבְחֶן וְחַךְ אֹכֵל יִטְעֵם־לוֹ:

Doth not the ear try words, Even as the palate tasteth its food?

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KEHOT'S NOTE

איוב יב, יא.

20 מתוק הוא לנפש

"Pleasant words are a honeycomb, sweet to the soul and healing to the bones." The phrase describes the delight a

person feels in sweetness.

משלי ט"ז:כ"ד Proverbs 16:24

צוֹף־דְּבַשׁ אֶמְרֵי־נֶעֱם מִתּוֹק לְנֶפֶשׁ וּמִרְפָּא לְעַצְמוֹ:

Pleasant words are as a honeycomb, Sweet to the soul, and health to the bones.

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KEHOT'S NOTE

ראה משלי טז, כד.

21

אין לך עשב מלמטה

The Midrash teaches that there is no blade of grass that has no mazal in the firmament that strikes it and tells it to grow. The Alter Rebbe uses it to show that even physical sweetness is drawn from a spiritual source above.

בראשית רבה י"ו:ו' Bereshit Rabbah 10:6

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

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a זח"א רנא, א

Zohar II, 171b זח"ב קעא, ב

Zohar III, 86a זח"ג פו, א

KEHOT'S NOTE

ראה ב"ר י, ו. זח"א רנא, א. זח"ב קעא, ב. זח"ג פו, א. מו"נ ח"ב פ"י.

22

שהנשמות נהנין

In the World to Come "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." This is the true delight of G-dliness, of which physical pleasure is only the leftover.

ברכות ט"ז א Berachot 17a

KEHOT'S NOTE

ראה ברכות יז, א.

23

Kehot's note points to Job 34:3 for these words.

איוב ל"ד:ג Job 34:3

כִּי־אָזְן מִלִּין תִּבְחַן וְחַר יִטְעַם לְאָכֹל:

For the ear trieth words, As the palate tasteth food.

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PARAGRAPH 4

24

ואת רוח הטומאה אעביר

"And I will remove the spirit of impurity from the land," a prophecy of the end of days. Since the pleasures of this world are mixed with refuse, the impurity will be removed in the Time to Come.

זכריה י"ג:ב' Zechariah 13:2

וְהָיָה כִּי־יָבוֹא ה' צְבָאוֹת אֶכְרִית אֶת־שְׁמוֹת הָעִצְצִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעְבִּיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי' יג, ב.

25

השמים החדשים

"For as the new heavens and the new earth that I make shall stand before Me." The Time to Come will be a renewed world.

ישעיהו ס"ו:כ"ב Isaiah 66:22

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לְפָנַי נִאֲמָה' כֵּן יַעֲמִד וְיִרְעַכְם וְשִׁמְכֶם:

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

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KEHOT'S NOTE

ישעי' סו, כב.

26

כי שמים כעשן נמלחו

"For the heavens shall vanish like smoke, and the earth shall wear out like a garment." This is said of the present heavens, whose delight is only refuse.

ישעיהו נ"א:ו' Isaiah 51:6

שָׂאוּ יְשָׁמִים עֵינֵיכֶם וְהִבִּיטוּ אֶל־הָאָרֶץ מִתַּחַת כִּי־שָׁמַיִם כַּעֲשָׁן נִמְלָחוּ וְהָאָרֶץ כַּכְּנֹד תִּבְלֶה וְיִשְׁבִּיהָ כַּמֹּדֶכֶן יִמּוּתוּן וְיִשְׁוּעָתִי לְעוֹלָם תִּהְיֶה וְצִדְקָתִי לֹא תִחַת:

Lift up your eyes to the heavens, And look upon the earth beneath; For the heavens shall vanish away like smoke, And the earth shall wax old like a garment, And they that dwell therein shall die in like manner; But My salvation shall be for ever, And My favour shall not be abolished.

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KEHOT'S NOTE

ישעי' נא, ו.

27

וכל קרבי את שם קדשו

"Bless Havayah, O my soul, and all my innards, His holy Name." "My innards" are read as the angels called by that

name.

תהילים ק"ג:א' Psalms 103:1

לְדוֹד בְּרָכִי נַפְשִׁי אֶת־יְהוָה וְכָל־קִרְבִּי אֶת־שֵׁם קְדֹשׁוֹ:

[A Psalm] of David. Bless the L-RD, O my soul; And all that is within me, bless His holy name.

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28 שיש מלאכים הנק' קרביים

The note sends the reader there for the angels called "innards," and says that Yahel Or refers there to several places in Chassidus on the subject.

KEHOT'S NOTE

ראה יהל אור ע' שפב, ושם מציין לכמה מקומות בדא"ח.

29 יאר ה' פניו

The priestly blessing: "May Havayah make His face shine to you and be gracious to you." The Alter Rebbe reads "His face" as the inner dimension of the supernal delight, which shines in the Torah and mitzvos.

במדבר ו:כ"ה Numbers 6:25

יָאֵר HAVAYAH פָּנָיו אֵלֶיךָ וְיִחַנֶּנָּךְ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

30 The Talmud teaches that the whole world drinks from the residue of the Land of Israel. The Alter Rebbe applies it to delight: what is outside receives only what is left over from the delight above.

תענית "א:ג' Taanit 10a:3

אֶרֶץ יִשְׂרָאֵל שׁוֹתָהּ מִי גִשְׁמִים, וְכָל הָעוֹלָם כּוֹלֵא מִתְמַצִּית, שֶׁנֶּאֱמַר: "הַנֶּחֱטָן מִטֶּר עַל פְּנֵי אֶרֶץ וְגו'". אֶרֶץ יִשְׂרָאֵל שׁוֹתָהּ תַּחֲלִילָה, וְכָל הָעוֹלָם כּוֹלֵא לְבִסּוּף, שֶׁנֶּאֱמַר: "הַנֶּחֱטָן מִטֶּר עַל פְּנֵי אֶרֶץ וְגו'". — מִשָּׁל לְאֵדָם שֶׁמִּגְבֵּל אֶת הַגְּבִינָה, נוֹטֵל אֶת הָאוֹכֵל וּמֵנִיחַ אֶת הַפְּסוּלָה.

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PARAGRAPH 5

31 וכל קרבי

On "Bless Havayah, O my soul, and all my innards," the Zohar asks who "my innards" are and answers that they are other living beings, which are called "innards." The Alter Rebbe sends the reader there for the angels that sift the delight.

ספר זוהר, לך לך כ"ד:רל"ז-רמ"ח Zohar, Lech Lecha 24:237-248

32 בוח"א לך לך דפ"ז ע"א ובפרדס ערך קרביים

The note says that the passages of the Zohar and the Pardes cited here are copied in Yahel Or, together with a gloss.

KEHOT'S NOTE

נעתקו ביהל אור ע' שפב עם הגי'.

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו'

33 כר"ע כשראה כרך גדול

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

KEHOT'S NOTE

סוף מכות.

34 אם לעוברי רצונו כך לעושי רצונו על אחת כמה וכמה

The Sages wept when they heard the tumult of Rome dwelling in security while the Temple lay desolate, but Rabbi Akiva laughed: "If for those who transgress His will it is so, for those who do His will, how much more so." The Alter Rebbe reads this as a measure of the reward of the mitzvos.

מכות כ"ד ב:א'-ב' Makkot 24b:1-2

בָּאֵשׁ, וְלֹא נִבְכָּה? אָמַר לָהֶן: לָכֵן אֲנִי מַצְחֵק, וְמָה לְעוֹבְרֵי רְצוֹנוֹ כֶּה, לְעוֹשֵׁי רְצוֹנוֹ עַל אַחַת כְּמָה וְכְמָה. שׁוֹב פַּעַם אַחַת הָיוּ עוֹלִין לִירוּשָׁלַיִם, כִּינֹן שֶׁהִגִּיעוּ לָהֶר הַצּוֹפִים קָרְעוּ בְּגָדֵיהֶם, כִּינֹן שֶׁהִגִּיעוּ לָהֶר הַבֵּית רָאוּ שׁוּעַל שֶׁצָּא מִבֵּית קֹדֶשׁ הַקֹּדֶשִׁים, הִתְחִילוּ הֵן בּוֹכִין וְרַבִּי עֲקִיבָא מַצְחֵק. אָמְרוּ לוֹ: מִפְּנֵי מָה אַתָּה מַצְחֵק? אָמַר לָהֶם: מִפְּנֵי מָה אַתֶּם בּוֹכִים? אָמְרוּ לוֹ: מִקּוֹם שֶׁכְּתוּב בּוֹ "וְהָיָה הַקֶּרֶב יוֹמָת", וְעַכְשֵׁי שׁוּעֲלִים הֵלְכוּ בּוֹ, וְלֹא נִבְכָּה!?

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35 לגדולתו אין חקר

"Great is Havayah and highly praised, and His greatness is unsearchable." The phrase describes the boundlessness that the contrast reveals.

תהילים קמ"ה:ג' Psalms 145:3

גָּדוֹל ה' וּמִהֲלֵל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

ע"פ תהלים קמה, ג.

36 וישב יעקב

"And Yaakov settled in the land of his father's sojournings," the opening of Parshas Vayeshev; the text refers to what is explained on this verse.

בראשית ל"ז:א' Genesis 37:1

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מִגְרֵי אָבִיו בְּאֶרֶץ כְּנָעַן:

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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37 ויהי בשלח פרעה

"And it came to pass, when Pharaoh sent out the people," the opening of Parshas Beshalach; the text refers to what is explained on this verse.

שמות י"ג:17 Exodus 13:17

וַיְהִי בַשְּׁלַח פָּרַעְהָ אֶת־הָעָם וְלֹא־נָחֵם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הָיָה כִּי אָמַר אֱלֹקִים פְּרִי־נָחֵם הָעָם בְּרֹאֲתָם מִלִּחְמָה וְשָׁבוּ מִצְרַיִם:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the

Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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38

שממית בידים תתפש

"The spider grasps with its hands, yet it is in the king's palaces," one of the small but wise creatures in Proverbs. It shows how something lowly takes hold even in the palace of the King.

Proverbs 30:28 משלי ל: כ"ח

שְׁמִמִּית בְּיָדֶיּים תִּתְפֹּשׁ וְהִיא כְּהִיכָלִי מֶלֶךְ:

The spider thou canst take with the hands, Yet is she in kings' palaces.

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KEHOT'S NOTE

משלי ל, כח.

39

שממית בידים תתפש

At the end of section 66, on Esav's bringing food to his father, the Midrash applies this verse: by what merit does the spider grasp? By the merit of those hands. The text sends the reader here at the start of the next paragraph.

Bereshit Rabbah 66:7 ו' ס"ו רבה

ויעש גם הוא מטעמים ויאמר לאביו יקום אבי - הה"ד (משלי ל): שממית בידים תתפש. אמר רבי חמא בר חנינא: באיזו זכות השממית מתפשטת? בזכות אותן הידיים. ויעש גם הוא מטעמים וגר' יקום אבי, על ידי שאמר לו: יקום! אני נפרע לו בו בלשון, (תהלים סח): יקום אלקים יפרצו אויביו.

"He, too, prepared delicacies, and brought them to his father, and said to his father: Let my father arise, and eat from his son's game, so that your soul will bless me" (Genesis 27:31). "He, too, prepared delicacies, and brought them to his father, and said to his father: Let my father arise" - that is what is written: "The spider grasps with hands" (Proverbs 30:28). Rabbi Hama bar Hanina said: By virtue of what merit does the spider grasp? It is due to the merit of those hands -

...

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PARAGRAPH 6

40

ברכות פ' תולדות ס"פ ס"ו

The note says that this Midrash is quoted there.

KEHOT'S NOTE

מובא באוה"ת נ"ך א ע' תרמג.

41

כחשיכה כאורה

"Even darkness is not dark for You, and night shines like the day; the darkness is as the light." Before G-d darkness and light are alike, and so the darkness of this world can serve His purpose.

Psalms 139:12 תהילים קל"ט: י"ב

גַּם-חֹשֶׁךְ לֹא-יִחְשֶׁה מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כְּחֹשֶׁה כְּאוֹרָה:

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו'

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

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KEHOT'S NOTE

תהלים קלט, יב.

42

כיתרון האור מן החשך

Kohelet says that wisdom excels folly "as light excels darkness." The Alter Rebbe reads it as the advantage of light that comes out of the darkness itself.

Ecclesiastes 2:13 קהלת ב: י"ג

וְרָאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לַחֲכָמָה מִן-הַסִּכְלוֹת כִּיתְרוֹן הָאוֹר מִן-הַחֹשֶׁךְ:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

קהלת ב, יג.

43

כיתרון האור מן החשך

At the end of Tetzaveh the Zohar teaches that were it not for darkness, light would not be known, and "if not for the darkness, the deep things would not be revealed."

ספר זוהר, תצוה ט"ז: קל"ח-י"ח: קמ"ה Zohar, Tetzaveh 16:138-18:145

44

כיתרון האור מן החשך

In Tazria the Zohar expounds the verse "there is an advantage to wisdom over folly, as the advantage of light over darkness," the second place the text cites.

ספר זוהר, תזריע כ"ב: צ"ו-ק"ה Zohar, Tazria 22:96-105

45

בוהר ס"פ תצוה דקפ"ז סע"א

The note quotes the Zohar, "for if not for the darkness, the deep things would not be revealed," and says that Or HaTorah cites it there.

KEHOT'S NOTE

"דאי לאו חשוכא לא יתגליון עמיקין" — מובא באוה"ת בראשית-א דף פג, א.

46

בכל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

47

בכל לבבך בשני יצריך

"With all your heart: with both your inclinations, the good inclination and the evil inclination." Even the evil inclination is to be turned to the love of G-d.

Mishnah Berachot 9:5 משנה ברכות ט: ה'

חַיֵּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֶׁשׁ שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שְׁנֵאֵמַר (דברים ו) וְאֶהְיֶה אֵת יְיָ אֱלֹהֶיךָ בְּכָל לֵבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. בְּכָל לֵבְךָ, בְּשֵׁנֵי יִצְרְךָ, בְּיֶצֶר טוֹב וּבְיֶצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מְאֹדְךָ, בְּכָל מְמוֹנָה. דָּבָר אַחֵר בְּכָל מְאֹדְךָ, בְּכָל מְדָה וּמְדָה שֶׁהוּא מוֹדֵד לָךְ הָיִי מוֹדָה לּוֹ בְּמֵאד מְאֹד. לֹא יִקַּל אָדָם אֶת רֹאשׁוֹ כְּנִגְדַּ שַׁעַר הַמְּזֻרָה, שֶׁהוּא מְכֻוֵּן כְּנִגְדַּ בֵּית קֹדֶשׁ הַקֹּדֶשִׁים. לֹא יִכְנֹס לְהֵר הַבַּיִת בְּמִקְלוֹ, וּבְמַנְעֻלּוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, “And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might” (Deuteronomy 6:5). “With all your heart,” with your two impulses, the evil impulse as well as the good impulse. “With all your soul” even though he takes your soul [life] away from you. “With all your might” with all your money. Another explanation, “With all your might” whatever treatment ...

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48 במקום שבעלי תשובה עומדין

“In the place where baalei teshuvah stand, even the completely righteous cannot stand.” Their love, coming out of the opposite, is greater.

Berakhot 34b:22-23גכ"ב-כ"א

ברכות ל"ד ב:כ"ב-כ"א: מקום שבעלי תשובה עומדין — ופליגא דרבי אבהו, דאמר רבי אבהו: שניא אבהו: “שלוש שלום לרחוק ולקרוב.” צדיקים גמורים אינם עומדין, שניא אבהו: “שלוש שלום לרחוק ולקרוב.” “לרחוק” ברישא, והדר “לקרוב.” ורבי יוחנן אמר לה: מאי “לרחוק” — שהיה רחוק מדבר עבירה מעיקרא. ומאי “קרוב” — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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49 בחילא יתיר

The Zohar teaches that baalei teshuvah stand where complete tzaddikim cannot, because they draw themselves near to the King with greater desire of the heart and with great strength.

Zohar I, 129בזח"א קכט,

KEHOT'S NOTE

זח"א קכט, ב.

50 מאדך

“And you shall love Havayah your G-d with all your heart, with all your soul and with all your might (me’odecha).” Me’od, “very much,” is the love without limit.

Deuteronomy 6:5ה"ו:ד

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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51 נפשי איתך בלילה

“My soul, I have desired You in the night; my spirit within me seeks You early.” The Alter Rebbe reads “night” as this

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו'

world.

Isaiah 26:9ט"ז:שעיהו

נפשי איתך בלילה אפיוחי בקרבי אשחרך כי כאשר משפטיך לארץ צדק למדו ישובי תבל:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישע"י כו, ט.

52 בעוה"ז שדומה ללילה

The Talmud speaks of “this world, which is likened to night.”

Pesachim 2bב'פסחים

KEHOT'S NOTE

פסחים ב, ב.

53 במקום שבע"ת עומדין

The note sends the reader to a note of the Rebbe printed there on the teaching that baalei teshuvah stand where the completely righteous cannot.

KEHOT'S NOTE

שם לד, ב. ראה הערת כ"ק אדמו"ר בספה"מ תשי"ט ע' 183. לקו"ש ח"י"ד ע' 361.

PARAGRAPH 7

54 ברעש גדול

“And I heard behind me the sound of a great noise: Blessed be the glory of Havayah from His place.” This is the great noise of the angels.

Ezekiel 3:12זחוקאל ג':

ותשאני רוח ואשמע אחרי קול רעש גדול ברוח כבודי ממקומו:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: ‘Blessed be the glory of the L-RD from His place’;

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55 האופנים ברעש גדול מתנשאים

The words here quote Ezekiel 1:20; the passage is shown below.

Ezekiel 1:20זחוקאל א':

על אשר יהיה שם הרוח ללכת ולכו שמה הרוח ללכת והאופנים ינשאו לעמדתם כי רוח החיה באופנים:

Whithersoever the spirit was to go, as the spirit was to go thither, so they went; and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels.

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KEHOT'S NOTE

ראה יחזקאל א, כ. ג, יב.

56

אימא מקננא בכורסייא

The Tanya explains that the dwelling of the souls of the tzaddikim is in the World of Beriah and that of the angels in Yetzirah, where only the emotive attributes of the Infinite One shine; therefore the angels stand constantly in fear and awe, while in Beriah there are higher angels whose service is with awe and love of the intellect.

Tikkunei Zohar, Tikkun 6 • 23a:10-11 תקוני תיקון ו11-10:23a

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרוין. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננא במטטרוין. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

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Tanya, Likkutei Amarim 39:4 תניא, חלק ראשון; ליקוטי אמרים 39:4 ל"ט:ד'

ולכן, זאת היא עבודת המלאכים תמיד, יומם ולילה לא ישקוטו, לעמוד בקצתה ופחד וכו', והיינו, כל מנהג גבריאל שמהשםאל, ועבודת מנהג מיכאל היא האהבה כו'. אבל בעולם הגריאה מאירות שם חכמתו ובינתו ודעתו של אינסוף ברוך-הוא, שהן מקור המדות ואם ושרש להן, וכדאימא בתיקונים ד"אימא עילאה מקננא בתלת ספירן בכרסיא", שהוא עולם הגריאה.

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KEHOT'S NOTE

ת"י ת"ר (כג, א). תל"ח (עט, א). וראה תניא פל"ט.

57

דאימא מקננא בכורסייא

The Tikkunei Zohar says that the higher Imma nests in the Throne, in three upper Sefiros, while six Sefiros nest in Metatron and the lower Imma nests in the Ofan.

Tikkunei Zohar 23a:10-11 תקוני תיקון כ"ג א-י"א

ובההוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרוין. בנים מסטרא דכרסיא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסיא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננא במטטרוין. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

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58

אני ה' לא שנית

"For I, Havayah, have not changed." Creation brings no change in G-d's essence.

Malachi 3:6 מלאכי ג':ו

כי אני ה' לא שנית ואתם בני יעקב לא כליתם:

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

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KEHOT'S NOTE

מלאכי ג', ו.

59

ומ"ש בספרים

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

KEHOT'S NOTE

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו'

עי' ע"ה ש' סדר אבי"ע פ"ב קרוב לסופו — ועי' בס' שבר יוסף להג"ר יוסף דילמידיגא (סי' יד). ושם קבלת מהר"י סרוג ברישא. [כ].

60

בבחי עשי שנק' פעול

The note sends the reader there for Asiyah as the world called "made."

KEHOT'S NOTE

ראה יהל אור ע' מה ואילך. אוה"ת נ"ך ע' תתקא.

61

במ"ח ובסידור האריו"ל

The other transcript of this maamar adds there: on "Let everything that has been made know that You made it," which is Asiyah, and "let everything formed understand," which is Yetzirah; therefore "the power of the Maker is clothed in the made" applies only in Asiyah, because the life-force in Asiyah is very contracted.

KEHOT'S NOTE

בסה"מ תק"ע ע' קב מוסיף "בפי" וידע כל פעול כי אתה פעלתו שהוא עשי ויבין כל יצור יצירה כו' ע"כ רק בעשי שייך כח הפועל מתלבש בנפעל כי החיות שבעשי מצומצם מאד" ע"ש.

62

בד"ה בחדש השלישי

The passage there describes the going up "out of Egypt," out of the constraint and limit of the body and the animal soul, as Avraham rose above that constraint to cleave to G-d in a love born of contemplating the Infinite Light that encompasses all worlds, which no thought can grasp.

KEHOT'S NOTE

תו"א סז, א.

63

שחורה אני ונאווה

"I am black, yet comely," the opening of a discourse in Likkutei Torah on Shir HaShirim to which the text refers.

Song of Songs 1:5 שיר השירים א':ה

שחורה אני ונאווה בנות ירושלם כהלי קדר כיריעות שלמה:

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

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

64

שהתקינו שתיים לפני

The Tanya explains why the Sages instituted the blessings of the Shema, "two before it," and why specifically before it: the essence of the Shema is to fulfill "with all your heart," "with both your inclinations," standing against everything that holds a person back from the love of G-d.

KEHOT'S NOTE

ברכות פ"א, מ"ד. ראה תניא פרק מט ובליקוט פירושם שם.

65

שתיים לפני

"In the morning one says two blessings before it and one after it." The Alter Rebbe explains why the blessings come before the Shema.

Mishnah Berachot 1:4 משנה ברכות א':ד

בשחר מברך שתיים לפני ואחת לאחריה, ובערב שתיים לפני ושתיים לאחריה. אחת ארקה ואחת קצרה. מקום שאמרו להאריך, אינו רשאי

לְקַצֵּר. לְקַצֵּר, אֵינוֹ רֹשָׁאִי לְהֶאֱרִיךְ. לְהֶאֱרִיךְ, אֵינוֹ רֹשָׁאִי לְקַצֵּר. וְשֵׁלָא לְהֶאֱרִיךְ, אֵינוֹ רֹשָׁאִי לְקַצֵּר:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

PARAGRAPH 8

66

זה השער לה'

"This is the gate of Havayah; the righteous shall enter it." It is the gate on the right, through which the King goes out and is revealed.

Psalms 118:20: כִּי־הִיא קַיִם

זֶה־הַשַּׁעַר לַה' צְדִיקִים יָבֹאוּ בוֹ:

This is the gate of the L-RD; The righteous shall enter into it. Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קיח, כ.

67

ושער רישי כעמר נקא

In Daniel's vision of the Ancient of Days: "His garment was white as snow, and the hair of His head like pure wool." The maamar uses both halves of the verse, the "hair" here and the "garment" later.

Daniel 7:9: וְרָאִיתִי

תְּהִיָּה עַד דִּי כְרִסְוֹן רְמִיּוֹ וְעִתִּיק יוֹמִין יָתֵב לְבוּשָׁה כְּתִלְגַּת חֹר וְשַׁעַר רֹאשֵׁהוּ כְּעֶמֶר נִקָּא כְּרִסְיָהּ שְׂבִיבִין דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלֵק:

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

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KEHOT'S NOTE

דניאל ז, ט. ראה אוה"ת פ' שמות ע' צו. ויקרא-א ע' קעד.

68

קוצותיו תלתלים

"His head is the finest gold; his locks are curled (taltalim), black as a raven."

Song of Songs 5:11: שִׁיר הַשִּׁירִים ה': יָאֵל

רָאשׁוֹ כְּתָם פִּז קוֹצוֹתָיו תְּלַתְלִים שְׁחָרוֹת כְּעוֹרֵב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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KEHOT'S NOTE

שה"ש ה, יא.

69

תילי תילים של הלכות

The Talmud tells that Rabbi Akiva was destined to expound "heaps upon heaps of halachos" on every crownlet of the letters of the Torah.

Menachot 29b:6-7: וְיִי אֱלֹהֵינוּ

אמר רבא שבעה אותיות צריכות שלשה זיונין ואלו הן שעטניז גיץ אמר רב אשי חזינא להו לספרי דווקני דבי רב דחטרי להו לגגיה דחיי"ת ותלו ליה לכרעיה דחיי"ת חטרי להו לגגיה דחיי"ת כלומר חי הוא ברומו של עולם ותלו ליה לכרעיה דחיי"ת כדבעא מיניה רבי יהודה נשיאה מרי אמרי מאי דכתיב (ישעיהו כו, ד) בטחו ביי עדי עד כי ביה יי צור עולמים אמר ליה כל התולה בטחוננו בהקביה הרי לו מחסה בעולם הזה ולעולם הבא

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KEHOT'S NOTE

מנחות כט, ב. רש"י שה"ש (ה, טז). [כ].

70

שנהנין מזיו השכינה

The souls in the World to Come "enjoy the radiance of the Shechinah": even their delight is received from something beyond themselves.

Berakhot 17a:12: וְיִי אֱלֹהֵינוּ

מְרַגְלָא בְּפֻמִּיהָ דְּרַב: לֹא כְּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וְרִבְיָה וְלֹא מְשָׁא וּמִתָּן וְלֹא קִנְיָא וְלֹא שְׂנְאָה וְלֹא תַחֲרוּת, אֲלֵא צְדִיקִים יוֹשְׁבִין וְעֹטְרוֹתֵיהֶם בְּרֹאשֵׁיהֶם וְנִהְנִיּוֹת מִזִּיּוֹ הַשְּׂכִינָה, שְׂנְאָמֵר: "וַיַּחֲזוּ אֶת הָאֱלֹקִים וַיִּאֲכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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

KEHOT'S NOTE

ברכות יז, א.

71

והוא המדע

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

KEHOT'S NOTE

ראה רמב"ם הל' יסוה"ת ב, י.

72

אורייתא מחכ' נפקת

"The Torah comes forth from Chochmah," from the place called Kodesh, and Chochmah from the place called the Holy of Holies.

Zohar II, 121a: וְיִי אֱלֹהֵינוּ

KEHOT'S NOTE

זח"ב קכא, א.

PARAGRAPH 9

73 מרב כל

"Because you did not serve Havayah your G-d with joy and gladness of heart, from the abundance of all." The Alter Rebbe reads merov kol as "more than all": a joy above every delight.

Deuteronomy 28:47 מ"ז: כ"ח דברים

תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב ללב מרב כל:
because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

74 ביו"ד נברא העוה"ב

The Talmud teaches that this world was created with the letter hei and the World to Come with the yud. The yud, a single point, is the level of contraction.

Menachot 29b:13-14 י"ג-י"ד מנחות כ"ט ב

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

75 בד"ה מנורת זהב

There the summary says that the mitzvos are the supernal will in which the supernal delight is clothed, so they must be done with joy, "from the abundance of all," and that the joy of a mitzvah itself is above the 310 worlds of Gan Eden, which do not contain it.

KEHOT'S NOTE

לעיל פי' בהעלותך לד, א.

76 מנורת זהב כולה

"Behold, a menorah all of gold," the verse that opens the discourse in Likkutei Torah, Beha'alotcha, to which the text refers.

Zechariah 4:2 ד' כ"ב זכריה

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב כלה וגלה על-ראשה ושבעה נרותיה עליה שבעה ושבעה מוצקות לנרות אשר על-ראשה:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו'

77 ובד"ה ואתה תצוה

In that discourse, "And you shall command the children of Israel," the Alter Rebbe explains that through the mitzvos one makes Gan Eden, drawing into it the radiance of the Shechinah for the righteous to delight in, and that the mitzvos must be done with a joy "more than the abundance of all," more than the delights of the World to Come.

KEHOT'S NOTE

תו"א פא, ב.

78 ואתה תצוה את בני ישראל

"And you shall command the children of Israel," the opening of Parshas Tetzaveh and of the discourse to which the text refers.

Exodus 27:20 כ"ז: כ"ז שמות

ואתה תצוה את-בני ישראל ויקחו אליה שמן זית זך כתית למאור להעלת נר תמיד:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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79 לבושי כתלג חיוור

"His garment was white as snow": the mitzvos are the garments of the King.

Daniel 7:9 ט' ז: דניאל

תזו הוית עד די כרסון רמיו ועתיק יומין יתב לבושה כתלג חור ושער ראשה כעמר נקא כרסיה שבבין די-נור גלגלזיה 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.

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KEHOT'S NOTE

דניאל ז, ט.

80 תר"ך עמודי אור

There the 620 pillars of light of Keser are the 613 mitzvos of the Torah and the seven rabbinic mitzvos, drawn into the vessels of Z'eir Anpin (the 248 positive mitzvos are the King's 248 limbs) and from there into the lower worlds; without the vessels the light would withdraw.

KEHOT'S NOTE

פרדס ש"ח, פ"ג. ע"ל בחקותי (מז, ב). וש"נ. [כ].

81 תר"ך עמודי אור

The Pardes writes that there are 620 pillars of light in the Sefirah of Keser, the number of its name, a tradition first revealed by Rabbi Nechunya ben HaKanah in his prayer.

Pardes Rimmonim 8:5-6 ה' ר"ה-ר"ה פרדס רמונים

... ונ"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג'

הראשונות הם שרשים וג' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלבון והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלבן חסד ...

Pardes Rimmonim (Public Domain)

82 נעוץ סופן בתחלתן

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

KEHOT'S NOTE

סיי פ"א, מ"ו.

83 דנעוץ סופן בתחלתן

"Their end is wedged in their beginning, and their beginning in their end." The lowest level, physical action, is bound to the highest source.

Sefer Yetzirah 1:7:א' ספר יצירה

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 Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 10

84 שהקרבנות בהמה גשמיות מכפר על חטא האדם

There "of you" in "when a man of you brings an offering" is read as the G-dly soul alone, and "your offering from the animal" as refining the animal soul, subduing and transforming it through contemplating G-d's greatness until a strong love is born even in the animal soul.

KEHOT'S NOTE

ראה לעיל פי ויקרא ב, ד בענין קרבן.

85 אדם ובהמה תושיע ה'

"Your righteousness is like the mighty mountains, Your judgments a great deep; man and beast You save, Havayah." The Alter Rebbe reads it as the saving of man through the animal offered on the altar.

Psalms 36:7:ו' תהילים

צדקתך כהררי אל משפטִיךָ תהום רבה אדם ובהמה תושיע ה'

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preserve, O L-RD.

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KEHOT'S NOTE

תהלים לו, ז.

86 והם הביאו את קרבנם

On the offering for an unintentional sin of the community: "and they brought their offering, a fire-offering to

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו'

Havayah, and their sin-offering before Havayah."

Numbers 15:25:כ"ה במדבר ט"ו

וְכַפֵּר הַכֹּהֵן עַל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וְנִסְלַח לָהֶם כִּי־שָׁגְגָה הוּא וְהֵם הֵבִיאוּ אֶת־קָרְבָּנָם אֲשֶׁה לַה' וְחַטָּאתָם לִפְנֵי ה' עַל־שִׁגְגָתָם:

And the priest shall make atonement for all the congregation of the children of Israel, and they shall be forgiven; for it was an error, and they have brought their offering, an offering made by fire unto the L-RD, and their sin-offering before the L-RD, for their error.

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KEHOT'S NOTE

במדבר טו, כה.

87 כי חלק ה' עמו

"For Havayah's portion is His people, Yaakov the lot of His inheritance."

Deuteronomy 32:9:ט' דברים

כִּי חֶלֶק הָיָה לַה' עָמוֹ יַעֲקֹב חֶלֶל נַחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

88 נושא עון

From the Thirteen Attributes of Mercy: "bearing iniquity, transgression and sin."

Exodus 34:7:ז' שמות

נֹצֵר חֶסֶד לְאַלְפִים נֶשָׂא עֲוֹן וּפֶשַׁע וְחַטָּאָה וְנִקְיָה לֹא יִנְקֶה פֶקֶד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שְׁלֹשִׁים וְעַל־רִבְעִים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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KEHOT'S NOTE

שמות לד, ז.

89 דנעוץ סופן

"Their end is wedged in their beginning": the lowest, the physical animal, is bound to the highest level.

Sefer Yetzirah 1:7:ו' ספר יצירה

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 Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

90 ע"פ וידבר משה אל ראשי המטות

There the "tribes" (matos) are read as turning the attributes of the soul toward kindness and the love of G-d, and the "heads" who turn them as the will of the heart, drawn from the level of Moshe, the supernal Daas and supernal Kodesh far above the worlds.

KEHOT'S NOTE

ראה לקמן פ' מטות פב, א.

91 וידבר משה אל ראשי המטות

"And Moshe spoke to the heads of the tribes," the opening of Parshas Matos and of the discourse to which the text refers.

במדבר ל"ב:2 Numbers 30:2

וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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PARAGRAPH 11

92 וממשיך מבחי' שלפני ה'

The note says that this is like the Name Ban, whose root is in the Name Sag, which is above the Name Mah, "man," and cites this discourse series for it.

KEHOT'S NOTE

וזהו ע"ד ששם ב"ן שרשו מס"ג שלמעלה משי' מ"ה אדם כו' — מים רבים תרל"ו כרך-ב ע' שנו.

93 והי' מעשה הצדקה שלום

"And the work of righteousness (tzedakah) shall be peace, and the effect of righteousness quietness and security forever." The Alter Rebbe applies it to the mitzvah of charity.

ישעיהו ל"ב:17 Isaiah 32:17

והי'ה מעשה הצדקה שלום ועבדת הצדקה השקט ובטח עד-עולם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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KEHOT'S NOTE

ישע"י לב, יז.

94 עושה שלום במרומיו

"Dominion and fear are with Him; He makes peace in His heights."

איוב כ"ה:2 Job 25:2

המשל ופחד עמו עשה שלום במרומיו:

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב.

95 בין שר של מים

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

KEHOT'S NOTE

ראה שה"ר ג, כ.

96 בפמליא של מע' ובפמליא שמ"ט

The Talmud speaks of one who makes peace "in the household above and in the household below," among the angels and among people in this world.

סנהדרין צ"ט ב"י-10:99b Sanhedrin 99b:10-11

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

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

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KEHOT'S NOTE

סנהדרין צט, ב.

97 לבושי' כתלג חיור

"His garment was white as snow": snow, made of many small particles, is an image of the many mitzvot that together make one garment.

דניאל ז:9 Daniel 7:9

הזה הוית עד די קרסון רמיו ועתיק יומין יתב לבושה כתלג חיור ושער ראשה כעמר נקא כרסיה שבבין די-נור 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.

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98 וילבש צדקה

"And He put on righteousness (tzedakah) as a coat of mail, and a helmet of salvation on His head." Charity is a garment.

ישעיהו נ"ט:17 Isaiah 59:17

וילבש צדקה כשרין וכובע ישועה בראשו וילבש בגדי נקם תלבשת ויעט כמעיל קנאה:

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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KEHOT'S NOTE

ישעיי נט, יו.

99 כל פרוטה ופרוטה מצטרפת

In its discussion of measure for measure, the Talmud asks how we know that every single coin joins into a great sum, and learns it from “one by one, to find the reckoning.”

Sotah 8b:17-18ה"ח-ה"ז

ומנין שכל פרוטה ופרוטה מצטרפת לחשבון גדול — תלמוד לומר: “אחת לאחת למצא חשבון”. וכן מצינו בסוטה, שבמדה שמדדה — בה מדדו לה: היא עמדה על פתח ביתה ליראות לו — לפיכך כהן מעמידה על שער נקנור ומראה קלונה לכל. היא פרוטה לו סודרין נאין על ראשה — לפיכך כהן נוטל כפה מעל ראשה ומניחו תחת רגליה. היא קשטה לו פניה — לפיכך

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KEHOT'S NOTE

סוטה ח, ב. לעיל מג, ד. נסמן בפנים פ"ק דב"ב [ט, ב].

100 כל פרוטה ופרוטה מצטרפת לחשבון גדול

On “all our righteous deeds are like a garment”: as every thread in a garment joins into a great garment, so every coin of charity joins into a great sum.

Bava Batra 9b:1א"ב

”משגשג ארחתיה דאימיה”. משמיה דרבי אלעזר — מאי דכתיב: “וילבש צדקה כשריו”? לומר לה: מה שריון זה — כל קליפה וקליפה מצטרפת לשריון גדול, אף צדקה — כל פרוטה ופרוטה מצטרפת לחשבון גדול. רבי חנינא אמר מהכא: “וכנגד עדים כל צדקתינו”; מה נגד זה — כל נימא ונימא מצטרפת לבגד גדול, אף צדקה — כל פרוטה ופרוטה מצטרפת לחשבון גדול.

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PARAGRAPH 12

101 מצות ציצית שקולה

The Talmud teaches that the mitzvah of tzitzis is equal to all the mitzvos.

Menachot 43b:8-9ט"ז-ט"ח

תניא אידך וראיתם אותו וזכרתם את כל מצות ה' שקולה מצוה זו כנגד כל המצות כולן ותניא אידך וראיתם אותו וזכרתם ועשיתם ראה מביאה לידי זכירה זכירה מביאה לידי עשיה ורשב"י אומר כל הזרין במצוה זו זוכה ומקבל פני שכינה כתיב הכא וראיתם אותו וכתוב התם (דברים ו, יג) את ה' אלקיך תירא ואותו תעבוד

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KEHOT'S NOTE

מנחות מג, ב.

102 דציצית בגימ' ת"ר

Kehot's note points to Bamidbar Rabbah 18:17 for these words.

Bamidbar Rabbah 18:17י"ז-י"ח

KEHOT'S NOTE

במד"ר יח, יז.

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו'

103 דציצית בגימ' ת"ר

The Midrash counts the threads and knots of tzitzis, eight threads and five knots, so that tzitzis comes to 613.

Bamidbar Rabbah 18:21א"כ-א"ח

104 On “And Havayah passed before him and proclaimed,”

the Talmud says this teaches that the Holy One, blessed be He, wrapped Himself like a prayer leader and showed Moshe the order of prayer.

Rosh Hashanah 17b:5ה"ה-ה"ו

”ויעבור ה' על פניו ויקרא”. אמר רבי יוחנן: אלמלא מקרא כתוב, אי אפשר לאומרו. מלימד שנתעטף הקדוש ברוך הוא בשליח צבור, והראה לו למשה סדר תפלה. אמר לו: כל זמן שישראל חוטאין — יעשו לפני פסדך הזה ואני מוחל להם.

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105 כ' מהרש"א בח"א

There, in the summary of an earlier discourse on tzitzis, the Alter Rebbe cites the same saying, that the Holy One, blessed be He, wraps Himself in a white tallis, with “He wraps Himself in light as in a garment” and “His garment white as snow”: this is the source and root of all the mitzvos, from which the garment of a person's soul is made.

KEHOT'S NOTE

וע"ל כאן (מד, רע"ב). [כ].

106 עוטה אור כשלמה

“He wraps Himself in light as in a garment; He stretches out the heavens like a curtain,” in the psalm of creation.

Psalms 104:2כ"ב-כ"ד

עטה-אור כשלמה נוטה שמים כפריעה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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107 בביאור ע"פ יביאו לבוש מל'

The note locates this explanation of “Let them bring royal apparel” in Torah Ohr, on Megillas Esther.

KEHOT'S NOTE

תו"א מגילת אסתר.

108 יביאו לבוש מלכות

“Let them bring royal apparel which the king has worn,” the verse explained in Torah Ohr on Megillas Esther, to which the text refers.

אסתר ו:ח"ח-ח"ט

יביאו לבוש מלכות אשר לבשו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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PARAGRAPH 13

109 בכיור ע"פ כי ביום הזה יכפר

There the Alter Rebbe explains that the Torah comes from Chochmah and is rooted in the hidden brain of Arich Anpin, an inner light, while the mitzvos come from the Gulgalta of Arich Anpin, an encompassing light; and that "His garment white as snow," though said of the Torah, refers to the thirteen tikkunim of the beard, which become garments covering Abba and Imma.

KEHOT'S NOTE

לעיל פ' אחרי כה, ד.

110 כי ביום הזה יכפר

"For on this day He shall atone for you, to purify you," the Yom Kippur verse on which the text cites an explanation.

ויקרא ט"ז:ל"ו:Leviticus 16:30

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:
For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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111 למען תזכרו ועשיתם

"So that you shall remember and do all My commandments, and be holy to your G-d," from the section of tzitzis.

במדבר ט"ו:מ"ד:Numbers 15:40

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:
that ye may remember and do all My commandments, and be holy unto your G-d.

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112 ואל אישך תשוקתך

"And your desire shall be to your husband," said to Chavah: the receiver longs for the giver.

בראשית ג':ט"ז:Genesis 3:16

אֶל־הָאִשָּׁה אָמַר ה'רְבָּה אֲרֻכָּה עֲצֻבוֹנָהּ וְהָרַגְהָ בְּעֶצֶב תֵּלְדִי בָנִים וְאֵל־אִישָׁהּ תִּשְׁוָקֶתָּ וְהוּא יִמְשָׁל־בָּהּ:

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

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KEHOT'S NOTE

בראשית ג, טז.

113 תורה צוה לנו משה מורשה

"Moshe commanded us the Torah, an inheritance of the congregation of Yaakov."

דברים ל"ג:ד':Deuteronomy 33:4

תּוֹרָה צִוְּהָנוּ לְנוֹ מֹשֶׁה מוֹרֶשֶׁה קְהֵלֶת יִעֲקֹב:

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

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114 א"ת מורשה אלא מאורסה

The Talmud reads morashah (inheritance) as me'orasah (betrothed): the Torah is betrothed to Israel.

ברכות נ"א:ד'4:Berakhot 57a

הָבָא עַל אִמּוֹ בְּחֵלוֹם — יִצְפָּה לְבִינָה, שֶׁנֶּאֱמַר: "כִּי אִם לְבִינָה תִקְרָא".
הָבָא עַל נַעֲרָה מְאוּרָסָה — יִצְפָּה לְתוֹרָה, שֶׁנֶּאֱמַר: "תּוֹרָה צִוְּהָנוּ לְנוֹ מֹשֶׁה מוֹרֶשֶׁה קְהֵלֶת יִעֲקֹב", אֶל תִּקְרֵי "מוֹרֶשֶׁה" אֶלָּא "מְאוּרָסָה". הָבָא עַל אַחוּתוֹ בְּחֵלוֹם — יִצְפָּה לְחֻמָּה, שֶׁנֶּאֱמַר: "אָמַר לְחֻמָּה אַחֲתִי אֶת".
הָבָא עַל אִשֶּׁת אִישׁ בְּחֵלוֹם — מוֹכֵסָה לּוֹ שֶׁהוּא בֶן הָעוֹלָם הָבָא. וְהִנֵּי מִיָּלִי דְלָא יָדַע לָהּ וְלָא הִרְהִר בָּהּ מְאוּרָסָא.

Who dreams of having intercourse with his mother may hope for understanding; as it is said, "Yea, thou wilt call understanding 'mother'" (Prov. ii. 3). [Who dreams] of having intercourse with a betrothed maiden may hope for Torah, as it is said, "Moses commanded us a law [Torah], an inheritance of the congregation of Jacob" (Deut. xxxiii. 4) — read not morashah "an inheritance" but me'orasah "betrothed maiden." Who dreams of having had intercourse with his sister may hope for wisdom; as it is said, "Say unto wisdom, thou ...

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פסחים מ"ט ב:י"א-Pesachim 49b:10-11

תָּנָא רַבִּי חֲזִי: כָּל הָעוֹסֵק בְּתוֹרָה לִפְנֵי עַם הָאָרֶץ, כְּאִילוּ בּוֹעֵל אֲרוּסָתוֹ בְּפָנָיו, שֶׁנֶּאֱמַר: "תּוֹרָה צִוְּהָנוּ לְנוֹ מֹשֶׁה מוֹרֶשֶׁה". אֶל תִּקְרֵי: "מוֹרֶשֶׁה", אֶלָּא: מְאוּרָסָה. גְּדוּלָּה שֶׁנֶּאֱמַר שְׁשׁוֹנְאִין עִמִּי הָאָרֶץ לְתַלְמִיד חֶכֶם יוֹתֵר מִשְׁנֶאֱהָ שְׁשׁוֹנְאִין אוֹמְרוֹת הָעוֹלָם אֶת יִשְׂרָאֵל, וְנִשְׁוֹתִיָּהּ יוֹתֵר מִקֵּן. תָּנָא שְׁנֵהּ וּפְרִישׁ, יוֹתֵר מְכוּלָּן.

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KEHOT'S NOTE

ברכות נז, א. פסחים מט, ב.

115 והתורה נקי כלה

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

KEHOT'S NOTE

ראה שמ"ר מא, ו. רש"י שמות לא, יח.

116 שהתורה נקי כלה

The Midrash says that the two tablets correspond, among other pairs, to a groom and a bride.

Shemot Rabbah 41:6:מ"א

... רבוֹן הָעוֹלָם! יֵשׁ לִי מִיּוֹם וַאֲנִי יוֹדַע דְּבַר. מֶה עָשָׂה הַקִּבְיָה?
מִשְׁה־שְׁלִים מִיּוֹם, נָתַן לוֹ הַקִּבְיָה אֶת הַתּוֹרָה מִתְּנָה, שֶׁנֶּאֱמַר: וַיִּתֵּן אֶל מֹשֶׁה. וְכִי כָל הַתּוֹרָה לְמַד מִשָּׁה! כְּתִיב בְּתוֹרָה (אִיּוֹב יא): אֲרוּכָה מֵאֲרָץ מִדֶּה וּרְחֹבָה מִנִּי יָם, וְלֹא־רַבְעִים יוֹם לְמַדָּה מִשָּׁה! אֵלָּא כְּלָלִים לְמַדְהוּ הַקִּבְיָה לְמִשָּׁה. הוּא, כְּכֹלּוֹתוֹ לְדַבֵּר אֹתוֹ. שְׁנֵי לוחוֹת הָעֵדוּת מִהוּ שְׁנֵי לוחוֹת? כְּנֶגֶד שָׁמַיִם וָאָרֶץ, כְּנֶגֶד חֵתֵן וְכֹלֶה, כְּנֶגֶד שְׁנֵי שׁוֹשְׁבֵינִין, כְּנֶגֶד הָעוֹלָם הַזֶּה וְהָעוֹלָם־בָּ. שְׁנֵי לוחוֹת הָעֵדוּת אָמַר רַבִּי חֲנִינָא: לַחַת כְּתִיב, לֹא זֶה גְּדוּלָּה מְזוּ. לוחוֹת אֲבָן וְלִמָּה שֶׁל אֲבָן? ...

Another matter, "He gave to Moses," Rabbi Abahu said: All forty days that Moses spent above, he would study Torah and forget. He said to Him: 'Master of the universe, I have forty days and I do not know anything.' What did the Holy One

blessed be He do? After he completed forty days, the Holy One blessed be He gave him the Torah as a gift [matana], as it is stated: “He gave [vayiten] to Moses.” Did Moses learn the entire Torah? It is written regarding the Torah: “Its ...

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117

שהתורה נק' כלה

Rashi explains that kechaloso (“when He finished”) is written defectively, like kallah, a bride: the Torah was given to Moshe as a gift, as a bride to a groom.

Rashi on Exodus 31:18: “על שמות לייא:”

ויתן אל משה וגו'. אין מקדם ומאחר בתורה - מעשה העגל קדם לצווי מלאכת המשכן? מים רבים היה - שהרי ביי' בתמוז נשתברו הלוחות, וביום הכפורים נתרצה הקב"ה לישראל, ולמחרת התחילו בנדבת המשכן והוקם באחד בניסן (תנחומא): ככלתו. ככלתו כתיב - חסר - שנמסרה לו תורה במתנה ככלה לחתן, שלא היה יכול ללמד כלה בזמן מעט כזה. דבר אחר, מה כלה מתקשטת בכ"ד קטשטין - הן האמורים בספר ישעיה - אף תלמיד חכם צריך להיות כזה ...

AND HE GAVE UNTO MOSES etc. — There is no “earlier” or “later” (no chronological order) in the events related in the Torah: in fact the incident of the golden calf (related in ch. 32) happened a considerable time before the command regarding the work of the Tabernacle was given (ch. 25 and the following chapters). For on the seventeenth of Tammuz were the Tablets broken (when the people were worshipping the calf) and on the Day of Atonement G-d became reconciled with Israel (after Moses ...

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)

118

כמא' הזהר מארי דאורייתא

The Zohar uses the expression “masters of the Torah” (marei de'oraisa).

Zohar III, 216a

KEHOT'S NOTE

ראה תיקונים בהקדמה (א), ב. זח"ג רטז, א.

119

מארי דאורייתא

In the introduction to the Tikkunei Zohar, among the titles of Israel are “masters of Torah.”

Tikkunei Zohar 1b:4-5: “ה' ב: ד: ה' 4-5

... ובגין דא דיו לעבד למנהיג כרביה, ולית להם אלא אורייתא, האי גרם למארי תורה דאזלין מתתרכין. ופאה איהו מארי מתיבתא מארי מדרש מארי תורה, דגם צפור מצאה בית (תהלים פד ד), בית דנשמעין בקה פתגמי אורייתא, דבאתר דאית תמן תורה דאיהו צמודא דאמצעיתא, גם צפור מצאה בית תמן, ובגין דא אוקמוה רבנן כל בית שאין נשמעין בו דברי תורה לסוף תתרכב, ואלין דנשמעין דברי תורה בהון אתקריאו ביצים אפרחים בנים, ביצים מארי ...

Tikkunei Zohar - Vocalized (Public Domain)

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו'

120

במעין החכמה

There the Alter Rebbe quotes, in the name of Sefer HaBahir (with the variant “in Ma'ayan Chochmah”), that King David would join the Torah above with the Holy One, blessed be He, and explains that there are two Torahs: the Torah above is also a drawing-forth, but of an entirely different kind, revealed only to the Patriarchs.

KEHOT'S NOTE

ובזח"ג (רכב, ב) ברע"מ. [כ]. ראה לקמן נא א בשם ספר הבהיר (נ"א במעין החכמה) וראה בהנסמן לשם.

121

דוד המלך ע"ה היה מחבר תורה שלמעלה עם קוב"ה

Kehot cites the Raaya Mehemna here for King David's joining the Torah with the Holy One, blessed be He.

Sofar, Pinchas 30:170-32:178: “ק"ע ל"ב: קע"ח”

122

עוסק בתורה לשמה

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

KEHOT'S NOTE

אבות ו, א.

123

עוסק בתורה לשמה

“Whoever occupies himself with Torah for its own sake (lishmah) merits many things.” The Alter Rebbe reads lishmah as “for her sake,” for the sake of the Torah itself.

Pirkei Avot 6:1: “אבות ו”

שנו חכמים בלשון המשנה, ברוך שכתב בהם ובמשנתם: רבי מאיר אומר כל העוסק בתורה לשמה, זוכה לדברים הרבה. ולא עוד אלא שכל העולם כלו כדי הוא לו. נקרא רע, אהוב, אהב את המקום, אהב את הבריות, משמח את המקום, משמח את הבריות. ומלבשתו ענוה ויראה, ומכשרתו להיות צדיק וחסיד ונשר ונאמן, ומרחקתו מן החטא, ומקרבתו לידי זכות, ונהנינו ממנו עצה ותושיה בינה וגבורה, שנאמר (משלי ח) לי עצה ותושיה אני ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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PARAGRAPH 14

124

זה השער להוי

“This is the gate of Havayah; the righteous shall enter it.”

Psalms 118:20: “הילים קי"ח: כ”

זה השער להי צדיקים יבאו בו:

This is the gate of the L-RD; The righteous shall enter into it.

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125

שער רישי כעמר

“And the hair of His head like pure wool.”

Daniel 7:9 ט"ז:דניאל

הָיָה הָיוּת עַד דִּי כְרָסָן רָמִיּוּ וְעִתִּיק יוֹמִין יָתֵב לְבוּשָׁה כְּתִלְגַּי חֹר וְשָׁעֵר
רָאשָׁה כְּעֵמֶר נָקָא כְּרָסִיָּה שְׂבָבִין דִּי־נֹר גְּלָגְלוּהִי נֹר דְּלָק:

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

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126

שמאלו תחת לראשי

“His left hand is under my head, and his right hand em-
braces me.” Left and right are the hair and the gate.

Song of Songs 2:6 שיר השירים ב' ו'ה

שְׁמָאלוֹ תַּחַת לְרֹאשִׁי וְיְמִינוֹ תַּחַת בִּמְכִּנִּי:

Let his left hand be under my head, And his right hand em-
brace me.

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KEHOT'S NOTE

שה"ש ב, ו.

127

מזוזה מימין ונר חנוכה משמאל

The Talmud rules that the Chanukah lamp is placed on the
left of the doorway, “so that the mezuzah is on the right
and the Chanukah lamp on the left.”

Shabbat 22a:2-3 א"ב:א-ב"ב:א שבת

... רב אחא בריה דרבא אמר: מימין רב שמואל מדפתי אמר: משמאל.
והילכתא משמאל, כדי שתהא נר חנוכה משמאל ומזוזה מימין. אמר רב
יהודה אמר רב אפי אמר רב: אסור להרצות מעות כנגד נר חנוכה. כי
אמריתה קמיה דשמואל, אמר לי: וכי נר קדושה יש בה? מתקריף לה רב
יוסף: וכי דם קדושה יש בו? דתנא "ושפה ... וכסה" — במה ששפה
יכסה. שלא יכסנו ברגל, שלא יהו מצות בוטות עליו. הלא נמי, שלא
יהו מצות בוטות עליו.

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128

בשעה שהקדימו ישראל נעשה לנשמע

“When Israel put ‘we will do’ before ‘we will hear,’ six hun-
dred thousand ministering angels came and tied two
crowns to each one of Israel.”

Shabbat 88a:7-8 ח"ח:א-ח"ח:ז שבת

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים
ריבוא של מלאכי השרת, לכל אחד ואחד מן ישראל קשרו לו שני
כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל,
גרדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני
ישראל את עינים מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו,
בחורב פרקו. בחורב טענו — בדאמרן, בחורב פרקו — דכתיב:
"ויתנצלו בני ישראל וגו'". אמר ...

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PARAGRAPH 15

129

ולא תתורו כו' אשר אתם זונים

“And it shall be for you as tzitzis... and you shall not stray
after your heart and after your eyes, after which you go
astray.”

Numbers 15:39 ט"ז:ל"ט במדבר

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וְעִשִּׂיתֶם אֹתָם
וְלֹא־תִתּוּרֻּ 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;

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130

בדי"ה והי' לכם לציצית

There “And it shall be for you as tzitzis, and you shall see
it” is said of the thread of techeiles: its wool is “the hair of
His head like pure wool,” the hairs, dyed techeiles, which
resembles the sea, the sea the sky, and the sky the Throne
of Glory, His Malchus; the worlds receive their life from it
only through self-nullification and inclusion in their
source.

KEHOT'S NOTE

לעיל מד, ד.

131

תזכרו ועשיתם

“So that you shall remember and do all My
commandments.”

Numbers 15:40 ט"ו:מ במדבר

לְמַעַן תִּזְכְּרוּ וְעִשִּׂיתֶם אֶת־כָּל־מִצְוֹת וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

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

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PARAGRAPH 16

132

היש בה עץ

Moshe's instruction to the spies: “Is there a tree in it or
not?” The Alter Rebbe reads etz as counsel (Chochmah)
and ayin as the nothing from which it comes.

Numbers 13:20 י"ג:כ במדבר

וְמָה הָאָרֶץ הַשְּׂמֵנָה הִוא אִם־רֹזָה הִישִׁיבָה עֵץ אִם־אֵין וְהִתְחַזְקֶתֶם
וּלְקַחְתֶּם מִפְּרִי הָאָרֶץ וְהִנֵּמִים יְמִי בְכוּרֵי עֲנָבִים:

and what the land is, whether it is fat or lean, whether there
is wood therein, or not. And be ye of good courage, and
bring of the fruit of the land.—Now the time was the time of
the first-ripe grapes.—

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KEHOT'S NOTE

במדבר יג, כ.

133

בוהר של דקני"ח ב'

In the first place the Alter Rebbe cites the Ramaz on this
Zohar, on “Is there a tree in it or not,” that there are two

kinds of flow: one drawn directly from the Name Havayah, and one through many concealments in the other Names.

KEHOT'S NOTE

ראה לעיל מ, ג, מב, ד ובכ"מ.

134 פ"י עץ הוא מלשון עצה והוא בחי' חכמה

The note says that this explanation, that etz is from etzah, which is Chochmah, is quoted there.

KEHOT'S NOTE

מובא באוה"ת נ"ך-א ע' שמה.

135 עצה ותושיה

From one who learns Torah for its own sake people enjoy "counsel and sound wisdom," as Wisdom says, "Counsel and sound wisdom are mine."

Pirkei Avot 6:1 אבות ו': משנה

... ומלכשתו ענה ויראה, ומכשרתו להיות צדיק וחסיד וישר ונאמן, ומרחקתו מן החטא, ומקרבתו לידי זכות, ונהנין ממנו עצה ותושיה בינה וגבורה, שנאמר (משלי ח) לי עצה ותושיה אני בינה לי גבורה. ונותנת לו מלכות וממשלה וחקור דין, ומגליו לו רזי תורה, ונעשה כמעין המתגבר וקנהר שאינו פוסק, והוי צנוע וארך רוח, ומוחל על עלבונו, ומגדלתו ומרוממתו על כל המעשים:

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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136 האין שמשם תמצא בחי' החכ

"And wisdom, from where (me'ayin) shall it be found?" The verse is read as "wisdom is found from ayin, nothing": Chochmah comes from the hidden ayin.

איוב כ"ח:י"ב Job 28:12

והחכמה מאין תמצא ואי זה מקום בינה:

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

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KEHOT'S NOTE

ראה איוב כח, יב.

137 להיות לכם לאלקים

"To be your G-d; I am Havayah your G-d." The words between the two "I am Havayah" are read as the reward of Gan Eden.

במדבר ט"ו:מ"א Numbers 15:41

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו'

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138 כי אלקים קדושים הוא

Joshua tells the people: "For He is a holy G-d (Elokim kedoshim)." The plural speaks of many holinesses drawn down.

יהושע כ"ד:י"ט Joshua 24:19

ויאמר יהושע אליהם לא תוכלו לעבד אתה' כי אלקים קדושים הוא אל-קנוא הוא לא-ישא לפשעכם ולחטאותיכם:

And Joshua said unto the people: 'Ye cannot serve the L-RD; for He is a holy G-d; He is a jealous G-d; He will not forgive your transgression nor your sins.

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KEHOT'S NOTE

יהושע כד, יט.

139 On "Elokim kedoshim" the Jerusalem Talmud says that He is holy in every kind of holiness: His way in holiness, His speech in holiness, His dwelling in holiness.

תלמוד ירושלמי ברכות ט':א"י:י"ב Jerusalem Talmud Berakhot 9:1:12

חזרו ושאלו אותו. מהו דכתיב כי אלקים קדושים הוא. אמר להן קדושים הם אין כתיב כאן אלא הוא אל קנא הוא. אמרו לו תלמידיו רבי לאילו דחיתה בקנה ולנו מה אתה משיב. אמר רבי יצחק קדוש בכל מיני קדושות. דאמר רבי יודן בשם רבי אחא הקדוש ברוך הוא דרכו בקדושה. דיבורו בקדושה. ויישובו בקדושה. חשיפת זרועו בקדושה. אלקים נורא ואדיר בקדושה. דרכו בקדושה. אלקים פקודש דרכו. הילוכו בקדושה. הליכות אלי מלכי ...

They came back and asked him: What is that which is written (Jos. 24:19): "For He is a holy G-d." He answered them, it is not written: "they", but "He," "He is a jealous G-d." His students told him: Teacher, these you pushed away with a stick, what can you answer us? Rabbi Isaac said, He is holy in all kinds of holiness, as Rabbi Yudan said in the name of Rabbi Aha: The Holy One, praise to Him, is holy in all kinds of holiness. His speech is in ...

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140 קדוש יהי גדל פרע

Of the nazir: "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 תער לא-יעבר על-ראשו עד-מלאת הימים אשר-יזיר 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.

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KEHOT'S NOTE

במדבר ו, ה.

141

אלקים חיים

David asks who the Philistine is, “that he should taunt the armies of the living G-d (Elokim chayim).”

I Samuel 17:26 וי"ו כ"ו

ויאמר דוד אליהו הנשיא העמדים עמו לאמר מה יעשה לאיש אשר יכה את הפלשתי הלז והסיר חרפה מעל ישראל כי מי הפלשתי הערל הזה כי חרף מערכות אלקים חיים:

And David spoke to the men that stood by him, saying: ‘What shall be done to the man that killeth this Philistine, and taketh away the taunt from Israel? for who is this uncircumcised Philistine, that he should have taunted the armies of the living G-d?’

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KEHOT'S NOTE

ש"א יז, כו.

142

אדני שפתי תפתח

“Ado-nai, open my lips, and my mouth shall declare Your praise,” said before the Amidah; the text refers to the Siddur’s discourse on it.

Psalms 51:17 וי"ז א'

אדני שפתי תפתח ופי יגיד תהלתך:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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143

עין לא ראתה אלקים וזלתיך

“No eye has seen, Elokim, except You, what He will do for one who waits for Him.”

Isaiah 64:3 וי"ד ג'

ומעולם לא שמעו לא האזינו עין לא ראתה אלקים וזלתיך יעשה למחכה לו:

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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KEHOT'S NOTE

ישע"י סד, ג.

144

עין לא ראתה אלקים וזלתיך

The introduction to the Zohar speaks of the supernal hidden level of “No eye has seen,” the level in which all levels are gathered.

Zohar, Introduction 12:92-104 וי"ב כ"ב-ק"ד

145

עין לא ראתה אלקים וזלתיך

The Zohar tells of one who saw the honor of those who love their Master in the World to Come, and Rabbi Abba says that the Torah testifies to them: “No eye has seen, Elokim, except You.”

Zohar, Vaetchanan 21:142-23:151 וי"א קמ"ב-ב' קמ"א

R. Abba said: ‘Happy is thy portion. The Torah testifies of them saying, “Eye hath not seen, O G-d, beside thee what he

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו'”

shall do for him that waiteth for him” (Isa. 64, 4).’ R. Judah said to him: ‘The Companions have already asked: Why is it written here, “he shall do”, and not “thou shalt do”?’

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

146

זח"א ד"ו סע"א

The note refers there for this passage of the Zohar.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך-א ע' שי.

147

וח"ג פנחס דרס"ו ב'

There the Alter Rebbe cites the Sages that “No eye has seen” is said of Eden, from which “a river goes out to water the Garden”: in Gan Eden the revelation comes only through the letters, the river, which conceal, while in the future Eden itself will be revealed.

KEHOT'S NOTE

ראה לעיל פי' צו יז, ב.

148

שבגמרא פי' זה על זמן התחי'

The Talmud says that all the prophets prophesied only of the days of Moshiach, but of the World to Come, “No eye has seen, Elokim, except You.”

Berakhot 34b:18 וי"ח ב'

אמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא למשיח בתי לתלמיד חכם, ולעושה פרקמטיא לתלמיד חכם, ולמהנה תלמיד חכם מנכסיו. אבל תלמידי חכמים עצמן — עין לא ראתה אלקים וזלתיך יעשה למחכה לו."

R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise and allows him to enjoy his possessions ; but as for the disciples of the wise themselves, "No eye hath seen what G-d, and nobody but Thee, will work for him that waiteth for Him" (Is. Ixiv. 3).

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KEHOT'S NOTE

ברכות לד, ב. ראה אוה"ת נ"ך-א ע' דש.

149

כי כאשר השמים החדשים

“For as the new heavens and the new earth that I make shall stand before Me,” the verse that opens the discourse at the end of Likkutei Torah on Shir HaShirim.

ישעיהו ס"ו כ"ב

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם"ה בן יעמד ורעכם ושמכם:

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

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150

בד"ה כי כאשר השמים החדשים דלקמן

That discourse, the last in Likkutei Torah on Shir HaShirim, contrasts “the heavens are My throne” with “the new heavens”: Gan Eden in itself is the radiance of

the Shechinah, which the mitzvos draw down, while the main reward, in the seventh millennium, is the new heavens and new earth that G-d makes Himself, above any arousal from below.

KEHOT'S NOTE

לקו"ת סוף שה"ש.

151 עצמות התענוג שאינו בגדר צמצום והתחלקות

There the Alter Rebbe explains that the revelation of Gan Eden is the light that fills all worlds, coming through great contractions ("with the yud the World to Come was created"), while the revelation at the Resurrection will be from the light that encompasses all worlds, without contraction, measure or limit.

KEHOT'S NOTE

ראה אגה"ק סי' יז.

152 לבושי כתלג חיור

"His garment was white as snow": the delight above the "hair," revealed at the Resurrection.

Daniel 7:9 ט"ז: דניאל

הָיָה הַיּוֹת עַד דִּי כְרִסְוֹן רָמְיוּ וְעֵתִיק יוֹמִין יָתֵב לְבוּשָׁה כְּתִלְגַּ חִיּוֹר וְשַׁעַר רֹאשָׁה כְּעֵמֶר נֶקֶא כְּרִסְיָה שְׂבִיבִין דִּי־נֹר גְּלָלוּהִי נֹר דָּלֵק:

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

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153 חכ' שנק' תושי

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

KEHOT'S NOTE

ראה אבות שם.

154 מהארץ לרקיע מהלך ת"ק שנה

"From the earth to the firmament is a journey of five hundred years": this world is bounded, the meaning of Mitzrayim.

חגיגה י"ג א"ג: Chagigah 13a:3

כְּמָה שְׁנוֹתָיו שֶׁל אָדָם — שְׁבַעִים שָׁנָה, שְׁנָאֵמֶר: "יָמֵי שְׁנוֹתֵינוּ כְּהֶם שְׁבַעִים שָׁנָה וְאֵם בְּגִבּוֹרוֹת שְׁמוֹנִים שָׁנָה". וְהָלָא מִן הָאָרֶץ עַד לְרִקְיעַ מִהֶלֶךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְעוֹבִיז שֶׁל רִקְיעַ מִהֶלֶךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְכֵן בֵּין כָּל רִקְיעַ וְרִקְיעַ.

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KEHOT'S NOTE

חגיגה יג, א.

155 The Zohar in Sh'lach asks why Moshe, who knew that the Land had many kinds of trees, asked "Is there a tree in it or not?" and explains the question in a deeper sense.

Zohar, Sh'lach 6:31-39 ט"ז-ל"א: שלח לך ו'

WHETHER THERE ARE TREES (lit. tree) IN IT OR NOT (ayin). Said R. Hiya: 'Did not Moses know that there were trees in it, seeing that G-d had told him that it was a land flowing with milk and honey?'

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

PARAGRAPH 17

156 בעטרה שעטרה לו אמו

"Go out and see, daughters of Zion, King Shlomo with the crown with which his mother crowned him," the verse on which the text refers to an explanation elsewhere.

Song of Songs 3:11 א"י: שיר השירים

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה כְּעֹטְרָה שְׁעֹטְרָה־לוֹ אִמּוֹ בְּיוֹם הַתְּנַתּוֹ וּבְיוֹם שְׂמִיחַת לְבוֹ:

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

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157 צדיקים יושבים ועטרותיהם

Rav used to say that in the World to Come there is no eating or drinking, but "the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah."

Berakhot 17a:12 ב"א: ברכות

מְרַגְלָא בְּפֻמִּיהָ דְּרַב: לֹא כְּעוֹלָם הָיָה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וּרְבִיָּה וְלֹא מִשָּׂא וּמִתֵּן וְלֹא קִנְיָה וְלֹא שְׂנְאָה וְלֹא תַּחְרוּת, אֲלָא צְדִיקִים יוֹשְׁבִין וְעֹטְרוֹתֵיהֶם בְּרֹאשֵׁיהֶם וְנִהְנִיִּם מִזֵּיו הַשְּׂכִינָה, שְׂנָאֵמֶר: "וַיַּחֲזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 18

158 תענוג זה הוא דוקא ע"י תחיית המתים

There the Alter Rebbe explains the difference between the Resurrection and Gan Eden: the delight of the souls in Gan Eden is the comprehension of the secrets of the Torah, each according to its measure, while the revelation of the Keser, above wisdom, will come only when the soul is clothed in a pure body after the Resurrection.

KEHOT'S NOTE

ראה באגה"ק סי' יז ההפך בין תח"מ לגן עדן ובליקוט פי' שם.



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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