LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 18

צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה...

Go Out and Gaze, O Daughters of Zion

Through the Shema, the Torah and self-nullification, Israel draw G-d's holiness down into the worlds and so become, as it were, the "mother" who crowns the King; but the crown itself, the Torah and mitzvos in their essence, is beyond all comprehension, and to gaze at it one must "go out" of the garments of understanding.

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

Through the Shema, the Torah and self-nullification, Israel draw G-d's holiness down into the worlds and so become, as it were, the "mother" who crowns the King; but the crown itself, the Torah and mitzvos in their essence, is beyond all comprehension, and to gaze at it one must "go out" of the garments of understanding.

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

THE MAAMAR IN BRIEF

The maamar asks what "go out" means in "Go out and gaze, O daughters of Zion, upon King Shlomo, at the crown with which his mother crowned him," and why G-d calls Israel "My mother." It begins with the Sages' name for G-d, "the Holy One": "kadosh" with a vav is His holiness drawn down to the worlds as providence, which gives them existence yet stays set apart, as no other holiness does. That holiness must be renewed from the supernal Kodesh, which no deed can affect, and Israel draw it down by "lifting their hands": the higher unity of "Hear, O Israel" and the lower unity of "Blessed be the Name." So Israel "bless" G-d, like a mother. In detail, the soul's ten powers draw down the ten Sefiros of the supernal Man. Above the head is the crown: the nullification of will in "we will do" and "we will hear," rooted in the "desert" beyond "man." King Shlomo is the King of peace, joining infinite and finite. The souls in Gan Eden that came from this world, the "daughters of Zion," enjoy G-d's radiance through garments; to gaze at the crown they must go out of them.

OUTLINE

1 **The verse and its questions** ¶1

Song of Songs 3:11, the Giving of the Torah as the wedding day, and the Midrash in which G-d calls Israel "My mother."

2 **"The Holy One": holiness drawn down** ¶2–3

"Kadosh" with a vav is G-d's holiness drawn down as providence, giving the worlds existence while remaining set apart; only His holiness both creates and stands apart.

3 **Lifting the hands to the supernal Kodesh** ¶4–6

The holiness must be renewed from the supernal Kodesh; Israel draw it down through the higher and lower unity of the Shema, the two hands, and so "bless" G-d like a mother.

4 **Drawing down the supernal Man** ¶7–9

The Torah and the 248 words of the Shema draw down the supernal Man; each power of the soul draws down its Sefirah, from Torah study for Chochmah to Torah spoken aloud for Malchus.

5 **The crown above the head** ¶10–11

Physical mitzvos become the Keser; the two crowns of “we will do” and “we will hear” are self-nullification; G-d’s will for the mitzvos is His tzedakah, rooted in the “desert” above “man.”

6 **King Shlomo and the daughters of Zion** ¶12–13

The King of peace joins infinite and finite, through an arousal from below; souls that lived in this world enjoy G-d’s radiance through garments of Torah and mitzvos.

7 **Going out of the garments** ¶14

Garments serve comprehension, but the crown, the Torah and mitzvos themselves, is beyond it: “go out” of the garments to gaze at the crown.

THE MAAMAR IN THE REBBE’S LIGHT

Found by AI reading every place in the Rebbe’s works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

Most of the Rebbe’s notes and talks shown here keep to one side of it: the soul below, whose service blesses G-d and crowns the King. In his notes to the maamar Tziyon Bemishpat of Shabbos Chazon 5736 he sets its reading of „אין קדוש כהוי'” (“There is none holy like Havayah”) in the encompassing light beside the Rebbe Rashab’s, in the enclothed light, and of ours writes “(also)”. At the farbrengen of Shabbos Balak 5737 he names the Kodesh to which its two hands rise: Atik, where „לית שמאלא” (“there is no left”). In a sicha of Nasso 5735 he gives the sign of its „נשמע” (“we will hear”), learning that leads out to action; in one of Shabbos Tavo 5749 his note sends the reader to its desert above ‘man’, the „מדבר דקדושה” (“desert of holiness”) that, he says, is revealed precisely in the desert of this world. In his maamar Hayoshevet Baganim of 13 Shevat 5711 his notes point to its last lines: the souls in Gan Eden come to listen to souls still in bodies, whose „מסירת נפש” (self-sacrifice) is found only here, and there the “One” is drawn into the days. Perhaps (biur b’derech efshar) they show that the crown, the supernal Kodesh and the desert above ‘man’ of this maamar are reached from the lowest place.

KEY CONCEPTS

Kadosh with a vav קדוש בוי”ו

G-d’s holiness as it is drawn down to the worlds, as the light that fills and encompasses them and as providence: holy and set apart, yet the source of their existence.

The supernal Kodesh קדש העליון

Holiness without the vav, beyond any relation to worlds, which no deed can add to or harm; the source from which “kadosh” is renewed in every generation.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

Divine light too great to be enclothed in the worlds; it is set apart from them, yet it is the main source of their life and existence.

The higher and the lower unity יחודא עילאה ויחודא תתאה

The first two verses of the Shema: the soul’s longing to be absorbed in G-d’s oneness, and, since the physical world must exist, keeping it nullified and included in the Infinite Light through self-mastery; the two hands lifted to the supernal Kodesh.

Nullification of the will (bittul ratzon) ביטול רצון

Setting aside one's own will for G-d's. It draws down the supernal will, makes the Torah one's own, and is the "crown"; every Jew is capable of it.

The supernal Man אדם העליון

The ten Sefiros pictured as a human figure; Israel draw down each of its limbs through the corresponding power of the soul.

Desert (midbar) מדבר

The root of the Torah in the Infinite Light, "where no man dwelt": above the whole level of "man" and beyond comprehension.

Garments (levushim) לבושים

What souls that lived in this world acquire through Torah and mitzvos, which let them enjoy G-d's radiance in Gan Eden through comprehension; the crown is beyond them.

SECTION 1 · ¶1

The verse and its questions

1 צאינה וראינה[1,2] בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתונתו וביום שמחת לבו. ואמרז"ל [ואמרו רבותינו זכרונם לברכה] ביום חתונתו זה[3] מתן תורה.

"Go out and gaze, O daughters of Zion, upon King Shlomo, at the crown with which his mother crowned him on the day of his wedding and on the day of the gladness of his heart." And our Sages, of blessed memory, said: "'On the day of his wedding': this is the Giving of the Torah."

> The maamar opens with Song of Songs 3:11, where the daughters of Zion are called to go out and see King Shlomo wearing the crown his mother set on him on his wedding day; the Sages read the Song as a parable of G-d and the Jewish people. The Mishnah at the end of Taanis explains "the day of his wedding" as the day the Torah was given at Sinai, when G-d and Israel were joined as groom and bride.

להבין מהו לשון צאינה כי מהיכן תצאנה ויציאה זו מה ענינה. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] לא זז הקב"ה מחבבה[4,5] לכנסת ישראל עד שקראה אמי.[6,7]

[We must] understand what the expression "go out" means: for from where are they to go out, and what is this going out about? Now, our Sages, of blessed memory, said: "The Holy One, blessed be He, did not cease to cherish Knesses Yisrael (the Congregation of Israel) until He called her 'My mother.'"

> Two questions frame everything that follows: what does "go out" mean, and where are the daughters of Zion to go out from? The Alter Rebbe then brings the Midrash in which G-d's love for Israel grew until He called her not only "My daughter" and "My sister" but "My mother," the mother who crowns the King in the verse.

SECTION 2 · ¶2-3

"The Holy One": holiness drawn down

2 ולהבין זה צריך להבין מה שנקרא שם ה' בלשון חכמים תנאים ואמוראים בשם הקב"ה[8] ולמה בחרו חכמים שם זה משאר שמות שיש לו ית'.

And to understand this, we must understand what it means that the Name of G-d is called, in the language of the Sages, the Tannaim and Amoraim [the Sages of the Mishnah and of the Gemara], by the name "the Holy One, blessed be He," and why the Sages chose this name over the other names that He has, may He be blessed.

> Before answering, the Alter Rebbe raises a prior question: why do the Sages of the Mishnah and Talmud usually call G-d "the Holy One, blessed be He" rather than by any of His other names? The answer will lead to why G-d calls Israel "My mother."

אך הענין כי פי׳ וביאור מלת קדוש בויי״ו שהויי״ו מורה על המשכה שהיא המשכת קדושתו יתי׳ להיות ממכ״ע [ממלא כל עלמין] וסוכ״ע שהוא המשכה והארה בעלמא שאין ערוך אליו יתי׳

But the explanation is this. The meaning and explanation of the word "kadosh" (holy) with a vav is that the vav indicates a drawing down: the drawing down of His holiness, may He be blessed, to become the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). This is merely a drawing down and a radiance, which bears no comparison to Him, may He be blessed,

> The word "kadosh" (holy) is spelled with a vav, and the vav signifies drawing down. So "kadosh" names G-d's holiness as it is drawn down to become the light that fills the worlds and the light that encompasses them, which is only a radiance and bears no comparison to G-d Himself.

כי הוא אחדות פשוט והנבראים המה בעלי גבול

for He is simple oneness, while the created beings are limited.

> The reason: G-d is simple oneness, while every creature has limits.

ואפילו נבראים עליונים אלף אלפין ורבי רבבן[9] היש מספר לגדודיו[10] שהם בבחינת אין מספר ואין סוף מ״מ הרי הם בבחינת התחלקות אלא שההתחלקות הוא בתוספת ורבוי עד אין קץ ותכלית.

And even the higher created beings, "a thousand thousands and ten thousand times ten thousand," of whom [it is asked,] "Is there any number to His troops?" — who are in the category of "no number" and "no end" — nevertheless are in a state of division; only that the division goes on adding and multiplying without end or limit.

> Even the angels, "a thousand thousands and ten thousand times ten thousand" in Daniel's vision, of whom Bildad asks in the book of Job, "Is there any number to His troops?", are countless and yet made of separate parts. Their "endlessness" is only endless addition and multiplication of divided things, a different kind of thing from the true oneness of G-d.

משא״כ באי״ס ב״ה בעצמו ובכבודו לא שייך כל זה כי הוא יתי׳ אחדות פשוט בתכלית הפשיטות

Whereas to the Infinite One (Ein Sof), blessed be He, Himself, in His glory, none of this applies, for He, may He be blessed, is simple oneness, utterly simple;

> None of these categories, number or division, applies to the Infinite One Himself. He is utterly simple, without parts.

אלא שנמשך המשכה והארה מצומצמת בכדי שיהיו העולמות והנבראים יכולים לקבל כאו"א [כל אחד ואחד] לפי מדרגתו ומ"מ הארה והמשכה ההיא נק' בחינת קדוש ומובדל

only that a contracted drawing down and radiance is drawn forth, so that the worlds and the created beings can receive [it], each and every one according to its rank. And nevertheless, that radiance and drawing down is called the level of "holy" (kadosh) and set apart,

> What reaches the worlds is a contracted radiance, measured so that each creature can receive it at its own level. Yet even this radiance is called "holy," meaning set apart from the worlds it sustains.

כי הארה והמשכה זו אינה כדמיון הנשמה המתפשטת בתוך הגוף להחיותו ולקיימו שהיא מתפעלת ממקרי הגוף לפי שהיא מלובשת ממש בתוך הגוף.

for this radiance and drawing down is not like the soul that spreads within the body to give it life and sustain it, which is affected by what happens to the body, because it is actually enclothed within the body.

> To show what "set apart" means, the Alter Rebbe contrasts the soul. The soul gives the body life by being enclothed in it, and so it is affected by whatever happens to the body.

שהרי כשמתלבשת במחשבה אחת היא נתפסת ומוקפת בה עד שאינה יכולה להתלבש במחשבה אחרת.

For when it is enclothed in one thought, it is held and enclosed by it, until it cannot be enclothed in another thought.

> A sign of this enclothing: when the mind is caught up in one thought, it cannot think another at the same moment. Whatever is truly inside something is limited by it.

משא"כ ההארה וההמשכה שממנו יתברך להחיות ולהוות עולמות רבים ונבראים עד אין קץ ותכלית ברבוי התחלקות מדרגות רבות ושונות וכולם אין דעותיהם שוות ואין מחשבותיהם שוין זה לזה

This is not so with the radiance and drawing down from Him, may He be blessed, to give life to and bring into being many worlds and created beings without end or limit, in a great multiplicity of division into many and various ranks; all of them have minds that are not alike and thoughts that are not the same as one another,

> G-d's radiance, by contrast, gives life to countless worlds and creatures at every level, whose minds and thoughts all differ from one another.

ואין מחשבה ודעה אחת תופסת ומקפת את החיות הנמשך בה להטריד ולבלבל שלא יתלבש במחשבה ודעה אחרת

and no one thought or mind holds and encloses the life-force (chayus) drawn into it so as to occupy and confound [it], so that it would not be enclothed in another thought and mind.

> Yet no single creature's thought captures the divine life-force within it so as to keep it from being in all the others at once.

לפי שהארה והמשכה זו אינה אלא בבחינת השגחה בעלמא

For this radiance and drawing down is only in the manner of mere providence

> The reason is that this radiance is only providence, a watching over the creatures, and not an enclothing within them, as a soul is enclothed in a body.

(פי' עם היות שהיא השגחה פרטית על כל דרכי איש ועלילות מצעדי גבר אך אין זה כידיעת האדם שכשרוצה לידע איזו דבר הנה ידיעתו מלובשת באותו דבר הידוע. אבל בו יתי אינו כן אלא ע"ד הכל גלוי וידוע לפניו וכמ"ש מזה בד"ה רני ושמחי[11] בפ' מקץ[12] וע"פ ארדה נא ואראה[13] בפ' וירא)[14]

(that is: although it is individual providence over all of a man's ways and the deeds of a person's steps, this is not like human knowledge, where, when a person wants to know some thing, his knowledge is enclothed in that known thing; but with Him, may He be blessed, it is not so; rather, it is in the manner of "all is revealed and known before Him," as is explained on this in the discourse beginning "Sing and rejoice" in Parshas Miketz, and on [the verse] "I will go down now and see" in Parshas Vayera);

> The parenthesis adds that G-d's providence does reach every detail of every person's path, yet it is not like human knowing, in which the mind becomes clothed in what it knows; rather, in the Sages' phrase, all is "revealed and known before Him." In Torah Ohr, Vayera, on "I will go down now and see," the Alter Rebbe explains that the philosophers could not see how the One G-d can know and watch over countless details, and that the Sages' wording "revealed and known" answers them.

ואינה נתפסת ומלובשת ממש בתוך הנבראים רק צופה ומביט עד סוף כל הדורות[15] בסקירה אחת וכמ"ש היוצר יחד לבם[16] המבין אל כל מעשיהם

and it is not held and actually enclothed within the created beings, but only looks and gazes to the end of all generations in a single glance, as it is written, "He who fashions their hearts together, who understands all their deeds."

> So the divine radiance is not held within creation but surveys all generations to the end of time "in a single glance." The words "looks and gazes to the end of all generations" come from the Zichronos blessing of the Rosh Hashanah prayer, and the Talmud (Rosh Hashanah 18a) reads "He who fashions their hearts together" as G-d seeing all their hearts together, at once.

ולכן נק' ההארה וההמשכה ההיא בחי' קדוש ומובדל אלא שהוא קדוש בוי"ו שמורה על המשכה שהיא המשכת ההשגחה וסקירה אחת.

Therefore that radiance and drawing down is called the level of "holy" and set apart; only that it is "kadosh" with a vav, which indicates a drawing down: the drawing down of providence and of the single glance.

> This is why the radiance, though it gives life, is called holy and set apart. But it is "kadosh" with a vav: a holiness that is drawn down, as providence and the single glance.

וזהו ענין המלאכים שאומרים ג"פ [ג' פעמים] קדוש עד שאומרים הוי' צבאות אות הוא בצבא דילי' [דיליה][17] כוי'

And this is the matter of the angels, who say "Holy" three times until they say "Havayah Tzevaos" (of Hosts): "He is a sign (os) in His host (tzava)," etc.

> This explains the angels' song in Yeshayahu's vision: they say "Holy" three times and only then "Havayah Tzevaos." The Sages read Tzevaos as "a sign (os) in His host (tzava)"; in Likkutei Torah, Ha'azinu, the Alter Rebbe explains that all the countless hosts come into being and receive their life from a single letter (os), so the holiness, drawn down, becomes G-d's presence among His hosts.

וזהו אין קדוש כהוי'[18] ופי' בזהר פ' תזריע[19] (דמ"ג א') דכמה קדישין נינהו[20] כו' ולאו קדישין כהוי' ע"ש.

And this is [the meaning of] "There is none holy like Havayah." And it is explained in the Zohar, Parshas Tazria (43a): "For how many holy ones there are, etc., but they are not holy like Havayah"; see there.

> Chanah's prayer says "There is none holy like Havayah," and the Zohar explains that there are many holy ones, yet none are holy as Havayah is. The Alter Rebbe now explains what makes G-d's holiness unique.

והענין כי שם הוי' היינו שמהוה את הכל ואע"פ [ואף על פי] שמהוה את הכל אעפ"כ [אף על פי כן] הוא קדוש ומובדל מהם בבחי' [בביה] סוכ"ע ואינו כדמיון הנשמה כו' כנ"ל.

And the explanation is: the Name Havayah means that He brings everything into being (mehaveh); and although He brings everything into being, nevertheless He is holy and set apart from them, in the level of the light that encompasses all worlds, and is not like the soul, etc., as mentioned above.

> The Name Havayah comes from the same root as mehaveh, "brings into being": G-d gives existence to everything. Yet He remains holy and set apart from what He creates, as the light that encompasses the worlds, unlike a soul caught up in its body.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
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> **A QUESTION THE REBBE RAISES**

In the maamar Tziyon Bemishpat Tipadeh, said at the farbrengen of Shabbos Chazon, 4 Menachem Av 5736, and printed in his edited Sefer HaMaamarim, the Rebbe explains that for the mitzvos to be „בכל יום יהיו בעיניך כחדשים" ("every day new in your eyes") a light above time must shine, the encompassing light (sovev); on the way he grants that even the light enclothed in the world is not grasped by it, as „אין קדוש כהוי'" ("There is none holy like Havayah") teaches.

In his notes the Rebbe sets our sentence, „ואע"פ שמהוה את הכל אעפ"כ הוא קדוש ומובדל מהם בבחי' סוכ"ע" ("although He brings everything into being, He is holy and set apart from them, as the light that encompasses all worlds"), beside the Rebbe Rashab's Hemshech 5672, which quotes it yet places the chief novelty of the verse „באור הקו שבא בהתלבשות" ("in the light of the kav that comes into enclothing"). Then, on the strength of our maamar, he writes that the verse speaks „באור הסובב (גם)" ("(also) of the encompassing light"), and that so the novelty of „אין העולם מקומו" ("the world is not His place") can be explained also on the reading that refers it to sovev.

The Alter Rebbe: ואע"פ שמהוה את הכל אעפ"כ הוא קדוש ומובדל מהם

The Rebbe: דענין אין קדוש כהוי' הוא (גם) באור הסובב, שעם היותו מהוה מ"מ הוא קדוש ומובדל

Sefer HaMaamarim Melukat, vol. ג, p. רלג (notes 26, 27, 30) · ש"פ דברים, שבת חזון, ד' מנחם-אב ה'תשל"ו

3 ולכן בחינת קדוש כזה לא נמצא בכל בחינות קדישין דלעילא מפני שבכל סדרי ההשתלשלות מי שנקרא קדוש שהוא מובדל מאיזו דבר לא ימצא בו ההפכי היינו ההתפשטות והאחזה בדבר שהוא קדוש ומובדל ממנו.

Therefore such a level of "holy" is not found among all the levels of the holy ones above. For in all the orders of the chain of descending worlds (hishtalshelus), whatever is called "holy," in that it is set apart from some thing, will not have in it the opposite, namely, extending into and taking hold in the thing from which it is holy and set apart.

Every other "holy" level in the spiritual worlds is holy only in being removed from something lower, and such a level does not also reach into and take hold of the thing it is removed from. Separation and involvement normally exclude each other.

משא"כ למעלה באור א"ס ב"ה הסוכ"ע שהוא קדוש ומובדל ואעפ"כ [ואף על פי כן] הוא דוקא המהוה כל העולמות

This is not so above, with the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin): it is holy and set apart, and nevertheless it is precisely what brings all the worlds into being.

The encompassing light of the Infinite is the exception: it is holy and set apart, yet it is precisely what brings the worlds into being.

שעיקר החיות וההתהוות הוא מבחינת המקיף[21,22] וכמ"ש בסש"ב [בספר של בינונים] ס"פ כ"ג וס"פ מ"ח וכ"ה בע"ח [בעץ חיים] שהמקיף מצחצח הכלי מבחוץ[23,24] כו' ועמ"ש בד"ה יביאו לבוש מלכות[25]. [26] ולכן אין קדוש כהוי'.[27]

For the main life-force and coming into being is from the level of the encompassing [light] (the makif), as is explained in Sefer Shel Beinonim (Tanya), at the end of chapter 23 and at the end of chapter 48; and so it is in Etz Chaim, that the encompassing [light] polishes the vessel from outside, etc. And see what is written in the discourse beginning "Let them bring royal apparel." And therefore, "There is none holy like Havayah."

> For the worlds' main life and existence come from the encompassing light (makif): Tanya (ends of chapters 23 and 48) teaches that G-d encompasses the worlds and gives them their essential life without being enclothed in them, and Etz Chaim that the encompassing light refines the vessel from outside. In Torah Ohr, Megillas Esther ("Let them bring royal apparel"), the Alter Rebbe adds that the physical world comes into being from the "royal garment" of the Infinite Light itself, which encompasses all levels equally. That is why "There is none holy like Havayah."

וזהו דאיהו תפיס בכולהו עלמין ע"י שסוכ"ע ומהוה ומחיה אותם ע"י"ז מאין ליש ועכ"ז [ועם כל זה] לית מאן דתפיס ביה[28,29] והוא קדוש ומובדל כו':

And this is [the meaning of] "He grasps all the worlds": through His encompassing all worlds, and thereby bringing them into being and giving them life from nothing to something; and even so, "there is none who grasps Him," and He is holy and set apart, etc.

> The Zohar says both things together: He "grasps all worlds," encompassing them and bringing them into being from nothing, yet "there is none who grasps Him." He gives existence to everything and remains holy and apart.

SECTION 3 · ¶4–6

Lifting the hands to the supernal Kodesh

4 ב והנה כתיב שאו ידיכם קדש[30] וברכו את הוי' כי המשכת קדוש להיות הוי' צבאות צריכה ברכה והמשכה תמיד בכל דור ודור שלא יסתלק החיות מפני הדור שאינו ראוי לכך.

2. Now, it is written, "Lift up your hands [to] Kodesh (the Holy) and bless Havayah." For the drawing down of "kadosh" to become "Havayah Tzevaos" (of Hosts) requires blessing and drawing down constantly, in each and every generation, so that the life-force not withdraw because of a generation that is not worthy of it.

> A new section begins with Psalm 134, where the psalmist calls on those who serve in G-d's house at night: "Lift up your hands [to] Kodesh and bless Havayah." In the plain sense kodesh is the Sanctuary; the maamar reads it as the supernal Kodesh. The drawing down of holiness into the worlds, "kadosh" becoming "Havayah Tzevaos," must be renewed and "blessed" in every generation, or an unworthy generation could cause the life-force to withdraw.

וצריכים להמשיך מחדש המשכת קדושתו[31] יתברך וברכה והמשכה זו היא מבחינת קדש העליון[32] שהוא למעלה מעלה מבחינת קדוש בויי"ו שהוא ענין ההמשכה להיות ממכ"ע [ממלא כל עלמין] וסוכ"ע.

And one must draw down anew the drawing down of His holiness, may He be blessed; and this blessing and drawing down is from the level of the supernal Kodesh, which is far, far above the level of "kadosh" with a vav, which is the drawing down to become the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

> The renewal comes from a higher source, the supernal Kodesh, far above "kadosh" with a vav, which is holiness already turned toward the worlds as the light that fills them and the light that encompasses them. The Zohar on Vayikra (13a), to which the text refers below, reads the kodesh of this verse as "a supernal place," Eden, which is called "the supernal Kodesh."

משא"כ קדש בלא ויי"ו אינו בגדר עלמין כלל[33, 34] והוא למעלה מעלה מבחינת ממכ"ע [ממלא כל עלמין] ומבחינת סוכ"ע ועליו נאמר אם צדקת מה תתן לו[35] ורבו פשעיך מה תעשה לו[36]

Whereas "kodesh" without a vav is not within the bounds of worlds at all, and it is far, far above the level of the light that fills all worlds and the level of the light that encompasses all worlds. And of it is said, "If you are righteous, what do you give Him? And [if] your transgressions are many, what do you do to Him?"

> "Kodesh" without the vav is holiness that has no relation to worlds at all, beyond both the filling and the encompassing light. Of this level Elihu says to Job, "If you are righteous, what do you give Him?" and "If your transgressions are many, what do you do to Him?": nothing a person does, good or bad, reaches it.

שאין העוונות פוגמים שם כלל ומשם נמשך שפע ברכה והמשכה להיות המשכת אור א"ס ב"ה בנבראים גם שלא לפי מעשיהם

For sins do not blemish there at all. And from there flows an abundance of blessing and drawing down, so that the Infinite Light (Or Ein Sof), blessed be He, is drawn into the created beings even when it is not in accordance with their deeds.

> Because sins do not blemish it at all, it can send down blessing that draws the Infinite Light into creation even when the creatures' deeds do not merit it.

וזהו לשון הקב"ה שהקדוש בו"י שהוא ענין ההמשכה להוות ולהחיות הנבראים הוא ברוך ונמשך מקדש העליון תמיד בכל דור ודור.

And this is [the meaning of] the expression "the Holy One, blessed be He" (HaKadosh Baruch Hu): that "the Holy One," "kadosh" with a vav, which is the drawing down to bring into being and give life to the created beings, is blessed and drawn down from the supernal Kodesh constantly, in each and every generation.

> Now the Sages' name for G-d becomes clear. "The Holy One" (kadosh with a vav, the holiness that creates and sustains) is "blessed" (baruch), meaning drawn down and renewed from the supernal Kodesh in every generation: "blessing" here is a drawing down.

אך הגורם להשפיע שפע ברכה והמשכה מקדש העליון להיות קדוש בו"י הם ישראל ע"י שאו ידיכם קדש.

But those who cause an abundance of blessing and drawing down to flow from the supernal Kodesh to become "kadosh" with a vav are Israel, through "Lift up your hands [to] Kodesh."

> What sets this blessing in motion is Israel, by "lifting up their hands [to] Kodesh." The following paragraphs explain what these two hands are.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE REBBE MAHARASH, SAYING AGAIN THE TZEMACH TZEDEK'S MAAMAR AND THE REBBE**
>
> „שלא יסתלק החיות מפני הדור שאינו ראוי לכך" ("so that the life-force not withdraw because of a generation that is not worthy of it"): our deeper note (from Sefer HaMaamarim 5654) says sin can conceal sovev but not remove it; the reader is not told what that withdrawal looks like in the life of the people.
>
> The Rebbe Maharash, saying again the Tzemach Tzedek's maamar and citing this very section for what „קוב"ה" ("the Holy One, blessed be He") means, says that in exile „קוב"ה סליק לעילא ולעילא" ("the Holy One, blessed be He, rises higher and higher"): 'holy' (sovev) and 'blessed' (memalei) withdraw to the level of Yachid (יחיד), „אשר שם כחשיכה כאורה" ("where darkness and light are alike"), and from there exile can come; where 'One' (אחד) shines, he says, there can be no exile. The Rebbe, restating our paragraph in a maamar of Shabbos HaGadol 5727 that opens from the Rebbe

Maharash's, puts it so: „בהעדר העבודה, לא נמשך מקדש העליון להיות קדוש בוי"ו, אלא נשאר למעלה, וזהו ענין הגלות" ("when the service is lacking, it is not drawn from the supernal Kodesh to become kadosh with a vav, but stays above, and that is exile").

the Rebbe Maharash, saying again the Tzemach Tzedek's maamar: Toras Shmuel – Sefer HaMaamarim, vol. 5627, p. רכד · the Rebbe: Toras Menachem – Sefer HaMaamarim (unedited, new edition), vol. 5727, p. קצג-קצה

5 והענין כי ידיכם ב' ידים הם ב' פסוקים הראשונים שבק"ש [שבקריאת שמע] שמע ישראל[37] וברוך שכמל"ו [שם כבוד מלכותו לעולם ועד][38] שהם צריכים כוונת הלב[39] לעכב והם יחודא עילאה ויחודא תתאה.[40]

And the explanation: "your hands," two hands, are the first two verses of the Shema, "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever," which require the heart's intent as indispensable; and they are the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah).

The two "hands" are the first two verses of the Shema, "Hear, O Israel..." and the response "Blessed be the Name of the glory of His kingdom forever and ever," and they correspond to the higher unity and the lower unity. Without the heart's intent in these two the obligation is not fulfilled: the Gemara (Berachos 13b) requires intent up to the end of the first verse, and the Alter Rebbe's Shulchan Aruch (Orach Chaim 63:5) rules the same for "Blessed be the Name...," since it too is the acceptance of G-d's kingship. Torah Ohr (115b ff.) explains the two at length through "For Havayah Elokim is a sun and a shield": the higher unity is the true self-nullification of Atzilus, like the sun's light within the sun, while the lower unity, "Blessed be the Name...," is the nullification of a "something" that still exists, like sunlight seen on the earth through the shield of Elokim.

יחודא עילאה למסור נפשו באחד[41] במס"נ [במסירות נפש] ממש שתשתפך נפשו להיות בטילה ונכללת באור א"ס ב"ה ומיוחדת במאצילה ב"ה כמו שהיתה קודם שירדה לעוה"ז

The higher unity is to give over one's soul in "One" (echad) with actual self-sacrifice (mesirus nefesh), so that one's soul pours itself out to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, and united with its Emanator, blessed be He, as it was before it descended into this world.

The higher unity, in the word "One" of the Shema, is a total giving over of the soul: it pours itself out to be absorbed in the Infinite Light and united with its source, as it was before it came down into a body. "To give over one's soul in 'One'" is the Arizal's phrase; in Likkutei Torah, Vayikra, the Alter Rebbe explains it as the self-nullification of the G-dly soul's very essence, above intellect, and in Torah Ohr, Miketz, as giving over one's will, for nefesh also means will.

כי בהתבוננותה באחד בבחינת יחודא עילאה איך שהוא אחד ממש שהוא לבדו הוא ואין עוד מלבדו[42]. אי לזאת תכלה ותכסוף הנפש לצאת מנרתקה הוא מאסר הגוף כו'.

For when it contemplates "One" in the manner of the higher unity, how He is truly one, that He alone is, and "there is nothing else besides Him," therefore the soul will pine and yearn to leave its sheath, which is the prison of the body, etc.

> Contemplating that G-d is truly One, that He alone is and "there is nothing else besides Him," the soul longs to leave its "sheath," the body that holds it captive. This yearning to dissolve into G-d is the higher unity.

> **EXPLAINED ELSEWHERE** · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE ALTER REBBE AND THE REBBE**
>
> 'Blessed be the Name of the glory of His kingdom forever and ever' is called the lower unity (yichuda tata'ah), though the word 'one' does not appear in it; our commentary explains the two unities but not why this verse is a 'unity' at all.
>
> The Zohar calls it a unity because „ועד הוא אחד בחלופי אתוון" ("va'ed, 'forever', is echad, 'one', by an exchange of letters"). The Alter Rebbe brings this in Tanya (Shaar HaYichud VeHaEmunah, ch. 7), and the Rebbe brings it when he restates our paragraph in a maamar of Shabbos HaGadol 5727: although unity is not named outright in 'Blessed be the Name', va'ed is echad.
>
> the Alter Rebbe: Tanya, Shaar HaYichud VeHaEmunah, p. ch. 7 · the Rebbe: Toras Menachem – Sefer HaMaamarim (unedited, new edition), vol. 5727, p. קצד

6 ויחודא תתאה היא בחינת בע"כ [בעל כרחך] אתה חי[43,44] דהיינו אחר שכבר נמשך שם כבוד מלכותו להיות מלכות כ"ע [כל עלמין] להוות מאין ליש דוקא ומוכרח להיות יש גשמי יהיה בבחינת ביטול היש שיהא היש בטל ונכלל גם כן באור א"ס ב"ה

And the lower unity is the level of "against your will you live": that is, since the Name of the glory of His kingdom has already been drawn down to be the kingship of all worlds, to bring into being specifically from nothing to something, and there must be a physical something (yesh), it should be in the state of the nullification (bittul) of the something, so that the something too is nullified and included in the Infinite Light (Or Ein Sof), blessed be He,

> The lower unity is expressed by the Mishnah's "against your will you live": once G-d's kingship has brought a physical world into being from nothing, physical existence is a given. The task is not to escape it but to make that "something," too, nullified and included in the Infinite Light.

בקיום עוצם עיניו מראות ברע[45] ובשמירתו ממחשבות והרהורים אשר לא לה' המה ולא תתורו אחרי לבבכם[46] כו' (ועמ"ש מענין זה בד"ה שיר השירים).[47]

[This is] by fulfilling "he shuts his eyes from seeing evil," and by guarding himself from thoughts and musings that are not for G-d, and "Do not stray after your heart," etc. (And see what is written on this subject in the discourse beginning "The Song of Songs.")

> This is done by practical discipline: shutting one's eyes from seeing evil, guarding one's thoughts from what is not for G-d, and not straying after the heart. In the first discourse of this section (Likkutei Torah, Shir HaShirim 1), the Alter Rebbe contrasts the soul's complete dissolution ("My flesh and my heart pine away") with the yearning of one who remains a "something" yet nullifies himself, and ties "Blessed be the Name of the glory of His kingdom," the lower unity, to G-d's kingship, from which all creatures come into being.

ובי' בחינות אלו הם הן ב' ידים כי דרועא ימינא וימינו תחבקני[48] כאדם החובק את חבירו שלא יזוז ממנו אנה ואנה.

And these two levels are the two hands. For the right arm [is as in] "and His right hand embraces me," like a person who embraces his friend so that he will not move from him this way or that.

> These two unities are the two hands. The right arm is the embrace of "and His right hand embraces me," as the beloved says in the Song: one hugs a friend to hold him close and keep him from moving away.

וכך הוא ענין יחודא עילאה בחינת יחוד ממש במאציל העליון ב"ה כלה שארי ולבבי[49] כו'

And so is the matter of the higher unity: the level of true union with the supernal Emanator, blessed be He, [as in] "My flesh and my heart pine away," etc.

> So the higher unity is a true embrace, union with the Emanator Himself, in which, as the psalmist Asaf says, "my flesh and my heart pine away."

ובחינת יחודא תתאה היא בחינת דרועא שמאלא[50,51] בחינת גבורות שמאחר שרואה גשמיות העולם ליש דבר נפרד צריך להיות בבחי' התגברות מאוד הן בסור מרע עוצם עיניו כו' והן בבחינת ועשה טוב יותר מטבעו ורגילותו[52] וכמ"ש בספר של בינונים [בסשי"ב פט"ו [פרק ט"ו / פרשה ט"ו]

And the level of the lower unity is the level of the left arm, the level of the gevuros (restraint): since one sees the physicality of the world as a something, a separate thing, one must be in a state of great self-mastery (hisgabrus), both in "turn away from evil," "he shuts his eyes," etc., and in "do good," beyond his nature and habit, as is explained in Sefer Shel Beinonim (Tanya), chapter 15.

> The lower unity is the left arm, the side of Gevurah, strength and restraint; the self-mastery it calls for, hisgabrus, comes from the same root as gevuros. Because a person sees the world as a separate "something," he must master himself greatly, both to turn away from evil, shutting his eyes from it, and to "do good" beyond his nature and habit, which Tanya, chapter 15, describes as true service of G-d.

ובי' בחינות ידים אלו הן בחינת נשיאות והעלאה לקדש העליון להיות בטל ונכלל באור א"ס ב"ה ממש שאינו בגדר עלמין כלל למעלה מבחי' ממלא ומבחינת סובב

And these two levels of hands are the level of lifting up and raising to the supernal Kodesh, to be nullified and included in the Infinite Light, blessed be He, itself, which is not within the bounds of worlds at all, above the level of the light that fills (memalei) and the level of the light that encompasses (sovev).

> Both hands, the higher and the lower unity, are raised toward the supernal Kodesh, to be nullified in the Infinite Light itself, which is beyond the worlds altogether, above both the filling and the encompassing light.

ועי"ז וברכו את[53] ה' להיות נמשך שפע ברכה והמשכה להיות גילוי אור א"ס ב"ה מלמעלה למטה

And through this, "and bless Havayah": that an abundance of blessing and drawing down be drawn, so that there be a revelation of the Infinite Light, blessed be He, from above to below.

> Raising the hands to that level brings about "and bless Havayah": blessing, a drawing down, flows back down and reveals the Infinite Light from above to below.

וכמו שכתוב אם ישים אליו לבו[54] אזי רוחו ונשמתו אליו יאסוף רוחו ונשמתו הן הן חיות ואור א"ס ב"ה בחינת קדוש אליו יאסוף להיות גילוי אור א"ס ב"ה גם למטה

As it is written, "If he sets his heart to Him," then "His spirit and His breath He will gather to him": "His spirit and His breath" are the life-force and the light of the Infinite One (Ein Sof), blessed be He, the level of "kadosh"; "He will gather to him": that there be a revelation of the Infinite Light, blessed be He, below as well.

> The verse is Elihu's, in the book of Job: plainly, if G-d set His heart upon man, He would gather man's spirit and breath back to Himself, and man would die. The maamar reads it the other way: when a person sets his heart to G-d, G-d gathers to him "His spirit and His breath," the light of the Infinite at the level of "kadosh," so that the ascent below brings G-d's revelation down.

וזהו לא זז[55] מחבבה עד שקראה אמי שכמו שהאם מברכת את בנה עד"מ כך ישראל מברכין לאביהם שבשמים כביכול

And this is [the meaning of] "He did not cease to cherish her until He called her 'My mother'": just as a mother blesses her son, by way of analogy, so Israel bless, as it were, their Father in heaven;

> Now the Midrash about "My mother" is explained. As a mother blesses her child, so Israel, "as it were," bless their Father in heaven.

שהם הם הממשיכים בחינת קדוש להיות הוי' צבאות מקדש העליון ע"י נשיאות ידיהם ביחו"ע [ביחודא עילאה] ויחו"ת [ויחודא תתאה]

for it is they who draw down the level of "kadosh" to become "Havayah Tzevaos" from the supernal Kodesh, through the lifting up of their hands in the higher unity and the lower unity.

> Israel bless G-d in the sense that they draw "kadosh" down from the supernal Kodesh, so that it becomes "Havayah Tzevaos," G-d present among His hosts. They do it with their two raised hands, the higher and the lower unity.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] הקב"ה קראה אמי פי' בחינת קדוש בוי"ו המורה על ההמשכה קרא לכנסת ישראל אמי שהם הם הממשיכים כנ"ל ועיין בזהר ויקרא (די"ג ע"א):[56, 57, 58, 59, 60]

And this is what our Sages, of blessed memory, said: "The Holy One, blessed be He, called her 'My mother.'" That is: the level of "kadosh" with a vav, which indicates the drawing down, called Knesses Yisrael (the Congregation of Israel) "My mother," for it is they who draw [it] down, as mentioned above. And see the Zohar, Vayikra (13a).

> So when the Sages say that G-d called Israel "My mother," it is "kadosh" with a vav, the holiness that is drawn down, that calls them so, because they are the ones who draw it down. The Zohar on Vayikra (13a), to which the text refers, says that whoever blesses the Holy One from the place called the supernal Kodesh is blessed by Him in turn "from Zion."

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

At the farbrengen of Shabbos Parshas Balak, 16 Tammuz 5737, the Rebbe asks why the Rebbe Rayatz, arriving back in Petersburg after his release in 5687, said at the thanksgiving meal a maamar on „שאו ידיכם קודש וברכו את ה'" ("Lift up your hands [to] Kodesh and bless Havayah"), and what that maamar has to do with the redemption.

The Rebbe recalls the reading that is explicit in Likkutei Torah, Shir HaShirim 21c ff., our ¶4-6: "your hands" are the two unities, the right hand and the left, and they must rise into „קודש", which he names Atik, where „לית שמאלא בהאי עתיקא" ("there is no left in this Atik"), so that there both hands are on the side of the right. By that reading, he says, the link to the redemption would be understood; but the Rebbe Rayatz's maamar reads the verse as the refining of the attributes (בירור המדות).

The Alter Rebbe: ובי' בחינות ידים אלו הן בחינת נשיאות והעלאה לקדש העליון

The Rebbe: ס'דארף זיין די עלי' אין "קודש", עתיק, וואס דארטן איז "לית שמאלא בהאי עתיקא" . . אז דארטן זיינען ביידע ידים בבחי' ימין

Sichos Kodesh, vol. 5737, vol. 2, p. 250 (sec. כז) · ש"פ בלק, ט"ז תמוז ה'תשל"ז

SECTION 4 · ¶7–9

Drawing down the supernal Man

7 ג והנה המשכה זו דרך כלל היא מ״ש והיו הדברים האלה[61] אשר אנכי מצוך הדברים האלה היא המשכת התורה שהיא מבחי׳ אנכי ממש מצוך לשון התקשרות

3. Now, this drawing down, in general, is what is written, "And these words which I (Anochi) command you (metzavecha) shall be": "these words" are the drawing down of the Torah, which is from the level of Anochi ("I") itself; "command you" (metzavecha) is an expression of bonding.

> The general way Israel draw G-d down is through Torah: "these words which I command you." The words of Torah come from Anochi, "I," G-d's own self, and metzavecha ("command you") is read as a term of bonding, as in tzavta, "joining."

והיא המשכת ח״ע [חכמה עילאה] כי אורייתא מחכמה נפקת[62,63] והיא בחי׳ יו״ד של שם הוי׳ שבה מתלבש אור א״ס ב״ה ממש כידוע.

And it is the drawing down of the higher Chochmah (Chochmah Ila'ah), for "the Torah comes forth from Chochmah (wisdom)"; and it is the level of the yud of the Name Havayah, in which the Infinite Light (Or Ein Sof), blessed be He, itself is enclothed, as is known.

> This is a drawing down of the higher Chochmah, G-d's own wisdom: for "the Torah comes forth from Chochmah," and Chochmah is the yud, the first letter of the Name Havayah, in which the Infinite Light itself is enclothed. Torah therefore carries G-d's own light into the world.

אך דרך פרט הנה איתא בכוונת ק״ש [קריאת שמע] שע״י רמ״ח תיבין שבק״ש [שבקריאת שמע][64] ממשיכים בחי׳ רמ״ח אברי׳ [אברים] עילאין לבחי׳ אדם העליון ועל דמות הכסא דמות כמראה אדם[65] כו׳ להמשיך בחי׳ אדם כו׳.

But in particular, it is stated in the kavanah (intention) of the Shema that through the 248 words in the Shema one draws down the level of the 248 supernal limbs to the level of the supernal Man (Adam), [as in] "And upon the likeness of the throne, a likeness like the appearance of a man," etc., to draw down the level of "man," etc.

> In detail, the Arizal's kavanos (Kabbalistic intentions) for the Shema teach that its 248 words draw down the 248 "limbs" of the supernal Man, the figure Yechezkel saw on the throne, "a likeness like the appearance of a man." The supernal Man is the ten Sefiros pictured as a single figure.

8 והגם שא"א לבאר להשכיל היטב דבר זה בפרטיות כי אין לו דמות הגוף[66] כו' ח"ו [חס ושלום]. אך מ"מ מאחר שכך דברה תורה בדרך משל ומליצה יש לנו רשות לדבר בם.

And although it is impossible to explain this matter in detail so that it is well understood, for "He has no bodily form," etc., G-d forbid, nevertheless, since the Torah spoke in this way, by way of parable and figure of speech, we have permission to speak of them.

> The Alter Rebbe guards against a misunderstanding: G-d has no body, as the Yigdal hymn says, "He has no bodily form," so the comparison of the Sefiros to limbs cannot be spelled out in detail as if it were literal. Still, since the Torah itself speaks of G-d in parable and figure, we may use its language.

ולהבין משל ומליצה[67] אפס קצהו.[68]

And [now], "to understand the parable and figure," [at least] "the edge of it."

> So he sets out to grasp at least "the edge" of the parable, borrowing Shlomo's words "to understand a parable and a figure" and Balak's "the edge of it." What follows explains the limbs of the supernal Man one by one.

9 וגם רז"ל [רבותינו זכרונם לברכה] אמרו מעלה אני עליכם כאילו עשאוני.[69] והענין כי הנה כתיב ביעקב ויקרא שמו ישראל[70] ופי' ישראל לי ראש[71] שישראל הם העושים בחינת ראש להקב"ה כביכול

And our Sages, of blessed memory, also said: "I account it to you as though you had made Me." And the explanation: it is written of Yaakov, "And He called his name Israel (Yisrael)"; and the meaning of Yisrael is li rosh, "a head for Me": that Israel are the ones who make the level of a head for the Holy One, blessed be He, as it were.

> Another bold saying of the Sages, "as though you had made Me," is explained through the name Israel: its letters spell li rosh, "a head for Me." Israel, as it were, make a "head" for the Holy One; in Likkutei Torah, Shelach, the Alter Rebbe gives the same reading and refers to this discourse for how a "head" can be spoken of above.

דהיינו עד"מ כמו שיש בראש מוחין חב"ד [חכמה בינה ודעת] ועצם הגולגלת החופף על המוחין כך ישראל הם הממשיכים בחינת מוחין חכמה מוחא איהו מחשבה מלגאו[72,73] היא המשכת התורה המלובשת בגשמיות שהוא בחינת ח"ע לא ידע אנוש ערכה[74] [חכמה עילאה]

That is, by way of analogy: just as in the head there is the intellect (mochin), Chochmah (wisdom), Binah (understanding) and Daas (knowledge), and the bone of the skull, which covers over the mochin, so Israel are the ones who draw down the level of the mochin: "Chochmah is the brain; it is thought within." This is the drawing down of the Torah enclothed in physicality, which is the level of the higher Chochmah, [of which it is said,] "Man does not know its worth."

> By analogy: a head has a brain, with its Chochmah, Binah and Daas, and a skull over it. Israel draw down the "brain," Chochmah, through the Torah: G-d's wisdom clothed in physical matters, whose worth, as Job says of wisdom, no man knows.

שלפי פשוטו הנה כל המקרא תנ"ך [תורה נביאים כתובים] הוא מלא כמעט בסיפורי מעשיות[75] (ועיין בזהר בהעלותך קמ"ט[76] ב' קנ"ב א')

For according to its plain meaning, all of Scripture, the Tanach, is filled almost entirely with narratives (and see the Zohar, Beha'aloscha, 149b, 152a);

> Read plainly, most of Scripture is narrative. The Zohar on Beha'aloscha, which the text cites, teaches that these stories are only the Torah's outer garment; earlier in this section (Likkutei Torah, Shir HaShirim 3c) the Alter Rebbe brings the same passages and adds that one who learns them should know they are divine words whose inner content is hidden from him.

וגם תשבע"פ [תורה שבעל פה] הלכות שרשן ויסודותן מח"ע [מחכמה עילאה] שהיא חכמה נפלאה שאין שכל אנושי משיג טעמי תורה וההלכות

and the Oral Torah too, the halachos [laws]: their root and foundations are from the higher Chochmah, which is a wondrous wisdom, so that human intellect does not grasp the reasons of the Torah and of the halachos.

> The laws of the Oral Torah also have their roots in the higher Chochmah, a wisdom beyond human grasp, so human intellect does not grasp the true reasons of the Torah and its laws.

ואפילו ע"פ קבלה[77] מפי סופרים ומפי ספרים הנה מעט אשר נמצא כתוב אצלנו ואפי' [ואפילו] במועט זה אין די באר פרטיות כל הענינים לעומקם ולאשורם

And even according to Kabbalah, from the mouths of sages and from the mouths of books, only a little is found written with us; and even in this little there is not enough to explain the particulars of all the matters in their depth and accuracy.

> Even of the hidden wisdom of Kabbalah, received from teachers and from books, only a little has been written down, and even that little does not explain every detail in its full depth. The Mitteler Rebbe's version of this maamar makes clear that "Kabbalah" here means the hidden wisdom, as in the Zohar and the writings of the Arizal.

והמשכה זו שמחכמה עילאה להתלבש בגשמיות הענינים כמו תרומות ומעשרות וסיפורי מעשיות שבתנ"ך [שבתורה נביאים כתובים] וגם התלבשות אור א"ס בחכמה

And this drawing down, from the higher Chochmah, to be enclothed in the physicality of things, such as terumos and maasros [the priestly portions and the tithes of produce] and the narratives in the Tanach, and also the enclothing of the Infinite Light (Or Ein Sof) in Chochmah,

> The sentence names two drawings down: G-d's higher wisdom clothed in physical matters, such as terumos and maasros (the portions separated from produce for the kohen and the Levite) and the narratives of Scripture; and, higher still, the Infinite Light clothed in Chochmah itself.

שחכמה עילאה הגם שהיא לא בחכמה ידיעא אך מאחר שהיא בחינת חכמה והשגה אלא שהיא השגה נפלאה שאינה מושגת לשכל הנבראים רחוקה היא מאד מאור א"ס ב"ה ממש שהוא רם ונשא לאין קץ וכו'

for the higher Chochmah, although it is "not with a known wisdom," yet since it is the level of wisdom and comprehension, only that it is a wondrous comprehension that cannot be grasped by the intellect of created beings, it is very far from the Infinite Light, blessed be He, itself, which is exalted and lofty without end, etc.;

> The second drawing down is needed because even the higher Chochmah, the wisdom by which, in Eliyahu's prayer, G-d is wise "not with a known wisdom," is still a kind of wisdom and comprehension, however wondrous and beyond created minds; so it is very far from the Infinite Light itself, exalted beyond all end.

תלויה בישראל למטה ע"י בחינת שאו ידיכם קודש[78] ביחו"ע [ביחודא עילאה] ויחו"ת [ויחודא תתאה] ואח"כ והיו הדברים האלה[79] אשר אנכי מצוך כו' שעי"ז ממשיכים להיות גילוי אור א"ס ב"ה ממש בחכמה כו'

[This drawing down] depends on Israel below, through the level of "Lift up your hands [to] Kodesh," in the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), and afterwards, "And these words which I command you shall be," etc.; for through this they draw down, so that there is a revelation of the Infinite Light, blessed be He, itself in Chochmah, etc.

> Both drawings down depend on Israel below: first lifting their hands in the higher and lower unity of the Shema, then "these words which I command you," the Torah. This reveals the Infinite Light itself within Chochmah.

ובחינת עצם הגולגלת החופף על הראש הוא בחינת הרצון שלמעלה מהמוחין כי הרצון הוא למעלה מטעם ודעת המושג ומובן (ועמ"ש מזה בד"ה תקעו בחד שופר)

And the level of the bone of the skull that covers over the head is the level of the will (ratzon) that is above the mochin, for the will is above reason and knowledge that is grasped and understood (and see what is written on this in the discourse beginning "Blow the shofar at the New Moon").

> The skull over the brain stands for will, which is above intellect: will reaches beyond anything reason can grasp and explain. In Likkutei Torah, Rosh Hashanah ("Blow the shofar at the New Moon"), the Alter Rebbe explains that the supernal will, far above Chochmah, Binah and Daas, is revealed on Rosh Hashanah as "the skull (gulgalta) that covers the brain," and that a person's nullification of his own will arouses it.

וזה ממשיכים ישראל ע"י בחינת ביטול רצון שיש לכל אחד ואחד מישראל בחינה זו בטל רצונך[80, 81] כו'

And Israel draw this down through the level of the nullification of the will (bittul ratzon), for each and every one of Israel has this level, "Nullify your will," etc.

> Israel draw down the supernal will by nullifying their own will, as the Mishnah says, "Nullify your will before His will." Every Jew has this power.

הגם שאין לו השגה בתורה וגם אין לו התבוננות גדולה בנפשו המשכלת ומתבוננת בגדולת ה' אשר לא יכול להרחיב ולהעמיק שכלו ובינתו מ"מ ע"י ביטול רצון פשוט בלי טעם ודעת ממשיך רצון העליון ב"ה

Even though he has no comprehension of Torah, and also has no great contemplation in his intellectual soul, contemplating the greatness of G-d, for he cannot broaden and deepen his intellect and understanding, nevertheless, through simple nullification of the will, without reason and knowledge, he draws down the supernal will, blessed be He,

> Even someone with no grasp of Torah, who cannot contemplate G-d's greatness in depth, can, by simply setting his own will aside, without reasons, draw down G-d's will.

כמאמר יהי רצון עושים רצונו של מקום להיות המשכת ממכ"ע [ממלא כל עלמין] וסוכ"ע

as in the saying "May there be will" (yehi ratzon), [and] "they do (osim) the will of the Omnipresent," so that there be a drawing down of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

> This is the sense of the prayer phrase yehi ratzon, "may there be will," and of the Sages' phrase "they do the will of the Omnipresent": osim, "do," also means "make," for by setting their own will aside Israel "make" G-d's will, causing it to flow as the light that fills and the light that encompasses the worlds.

וגם חסד דרועא ימינא ממשיכים ישראל ע"י צדקה וחסד שעושים למטה וגבורה דרועא שמאלא ע"י התגברות האדם נגד רצונו וטבעו הנמשך מנפש הבהמית ותפארת גופא היא מדת הרחמנות המו מעי לו[82]

And Chesed (kindness) too, "the right arm," Israel draw down through the charity and kindness that they do below; and Gevurah (restraint), "the left arm," through a person's overcoming (hisgabrus) his will and his nature, which come from the animal soul; and Tiferes (beauty), "the torso," is the attribute of compassion, "My innards stir for him."

> Then come the arms: Chesed, the right arm, is drawn down through the charity and kindness Israel do below, and Gevurah, the left arm, through overcoming (hisgabrus) one's own will and nature, which come from the animal soul. Tiferes, the torso, is compassion, as in G-d's words about Ephraim, "My innards stir for him."

והנה רחמנות היא בחי' התפעלות שהיא רחוקה מאד מאור א"ס ב"ה שהוא אחדות פשוט ובחי' רחמים פשוטים

Now, compassion is a state of being moved, which is very far from the Infinite Light, blessed be He, which is simple oneness and the level of simple compassion;

> Compassion is a state of being moved, which is very far from the Infinite Light, the simple oneness. G-d's own compassion is "simple compassion," not an emotion that moves or changes Him.

אלא שישראל ממשיכי' [ממשיכים / ממשיכין] להיו' [להיות] התלבשות אור א"ס ב"ה במדת הרחמנות ע"י פסוד"ז [פסוקי דזמרה] במה שמשבחים ומהללים אותו ית'

only that Israel draw down so that there be an enclothing of the Infinite Light, blessed be He, in the attribute of compassion, through Pesukei deZimra (the Verses of Praise), in that they laud and praise Him, may He be blessed.

> Yet Israel can bring the Infinite Light into the attribute of compassion through the praises of Pesukei deZimra in the morning prayers. The Or HaTorah version adds "as explained elsewhere concerning Hallel," and in Torah Ohr, Vayeshev, the Alter Rebbe explains that praising a person for his qualities draws them out from concealment into revelation; so too with praise of G-d.

שעי"ז מעוררים למעלה להמשיך אור א"ס למטה להתלבש במדת רחמנות[83] ולהיות בבחי' המו מעי לו ובחי' נצח והוד[84] תרין שוקין[85] ממשיכים ע"י בחי' ניצוח שבישראל

For through this they arouse above, to draw down the Infinite Light below, to be enclothed in the attribute of compassion and to be in the state of "My innards stir for him." And the levels of Netzach (victory) and Hod (splendor), "the two legs," they draw down through the quality of victory (nitzuach) in Israel,

> Praise arouses G-d's attributes above, so that the Infinite Light comes down and clothes itself in compassion, "My innards stir for him." Netzach and Hod, the two legs, are drawn down through nitzuach, the drive to prevail, that is in every Jew.

דהיינו שעושה גם נגד רצונו ושכלו רק בדרך אתכפיא בלי טעם ודעת והיא עבודת האדם לכל היום גם אחר התפלה שחולפת ועוברת האהבה ורצון שמחמת ההתבוננות מ"מ נשאר רשימו קצת

that is, that one acts even against his will and his reason, only by way of subjugation (iskafya), without reason and knowledge. And this is a person's service for the whole day, even after the prayer, when the love and desire that came from the contemplation pass and are gone; nevertheless, some impression (reshimu) remains,

> Netzach is acting even against one's will and reason, by sheer subjugation of the self (iskafya). It is a person's service all day long, even after prayer, when the love and desire kindled by contemplation have faded, yet an impression of them remains.

דהיינו ההסכמה שעלה במוסכם אצלו לילך בדרך טובים ולהתרחק מן הרע ומחמת זה יש לו בחי' ניצוח גם בלי טעם ודעת

namely, the resolve that has become settled with him to walk in the way of the good and to keep far from evil; and because of this he has the quality of victory even without reason and knowledge.

> That impression is a settled resolve to walk in the good way and keep far from evil. It gives a person the strength to prevail even when he has no reason or understanding to support him.

וגם בחי' הודיה מודים אנחנו לך להיות בטל לרצון העליון ב"ה ולהתגבר נגד תועבת ה' אשר שנא[86]

And also the quality of acknowledgment (hodayah), "We acknowledge You" (modim anachnu lach): to be nullified to the supernal will, blessed be He, and to overcome [oneself] against "the abomination of Havayah, which He hates."

> Hod is acknowledgment, as in "We acknowledge You" (Modim) in the prayer: yielding to G-d's will and overcoming what He calls an abomination. Like Netzach, it works without needing to understand.

ולכן נקרא בחי' נצח והוד תרין שוקין כמו בחי' שוקיים עד"מ שאין בהם גילוי טעם ודעת.

And therefore the levels of Netzach and Hod are called "the two legs," like legs, by way of analogy, in which there is no revelation of reason and knowledge.

> That is why Netzach and Hod are called the legs: legs carry the body, but no reason or understanding is revealed in them.

וזהו וגם נצח ישראל לא ישקר[87] שבחי' נצח אינה חולפת ועוברת כו' (ועמ"ש מזה בד"ה אלה מסעי[88] ובאגה"ק [ובאגרת הקודש] ד"ה להבין משל ומליצה)

And this is [the meaning of] "And also the Eternal One (Netzach) of Israel does not lie": that the quality of Netzach does not pass and go, etc. (And see what is written on this in the discourse beginning "These are the journeys," and in Iggeres HaKodesh, the section beginning "To understand the parable and figure.")

> Shmuel's words "the Eternal One (Netzach) of Israel does not lie" are read as a statement about Netzach: it does not fade, as the feelings of prayer do. The text refers to the discourse "These are the journeys" (Likkutei Torah, Masei), where G-d's truth is His goodness that never ceases and never changes, and to Iggeres HaKodesh, the letter beginning "To understand the parable and figure," which explains the Sefiros through the powers of the human soul.

ובחי' יסוד סיומא דגופא אות ברית קדש הוא בחי' התקשרות ע"י התקשרות ודביקות ישראל באלקים חיים שלא למשוך אחר חומריות גופו[89] וחומריות העולם.

And the level of Yesod (foundation), "the end of the body, the sign of the holy covenant," is the level of bonding, through the bonding and cleaving of Israel to the living G-d, not to be drawn after the materiality of his body and the materiality of the world.

> Yesod, "the end of the body, the sign of the holy covenant," is bonding: Israel's attachment to the living G-d, refusing to be drawn after the materiality of the body and of the world.

ובחי' מלכות פה[90] ע"י עסק התורה בפה ודברי אשר שמתי בפיך[91] וכל הקורא ושונה הקב"ה קורא ושונה כנגדו.[92,93]

And the level of Malchus (sovereignty), "the mouth," [is drawn down] through occupying oneself with Torah with the mouth, "And My words which I have put in your mouth," and "Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him."

> Malchus, "the mouth," is drawn down through speaking words of Torah, as G-d says, "My words which I have put in your mouth." When a person reads and studies, the Holy One, as it were, reads and studies opposite him.

וזהו ענין המשכת בחי' אדם העליון[94] שיעור קומה שלמעלה שהן ע"ס [עשר ספירות] העליונות ע"י עשר כחות הנפש

And this is the drawing down of the level of the supernal Man (Adam), the "measure of stature" (shiur komah) above, which are the supernal Ten Sefiros, through the ten powers of the soul,

> So the supernal Man, the "measure of stature" (shiur komah) made of the ten Sefiros, is drawn down through the ten powers of the human soul.

שבהן ועל ידן נמשך אור א"ס ב"ה להתלבש בע"ס [בעשר ספירות] העליונות כו' ולכן קרא הקב"ה לכנס"י [לכנסת ישראל] אמי:[94, 95, 96]

in which and through which the Infinite Light, blessed be He, is drawn down to be enclothed in the supernal Ten Sefiros, etc. And therefore the Holy One, blessed be He, called Knesses Yisrael (the Congregation of Israel) "My mother."

> In and through these ten powers, given over to G-d, the Infinite Light is enclothed in the ten Sefiros above. Because Israel draw down G-d's revealed "stature" in this way, He calls Knesses Yisrael "My mother."

SECTION 5 · ¶10–11

The crown above the head

10 ד אך בעטרה שעטרה לו אמו[97] עטרה היא בחינת כתר מלכות שהיא למעלה מגוף המלך (כמ"ש בע"ח [בעץ חיים] שכ"ב ספי"ו[98] שהכתר אינו מכלל גופו[99] כו')

4. But [as for] "with the crown (atarah) with which his mother crowned him": the crown is the level of the royal crown (keser malchus), which is above the body of the king (as is written in Etz Chaim, Sha'ar (Gate) 22, end of chapter 6, that the crown is not part of his body, etc.);

> Now the crown itself. A royal crown sits above the king's body and is not part of it, as Etz Chaim says of the crown (Keser) of Z'eir Anpin; so "the crown with which his mother crowned him" is a level above the "body" of the supernal Man.

עד"מ שמכתירין אותו באבנים טובות שעם היות שהאבנים הן דומם מכל מקום לפי שהן טובות ומאירות נעשין לו כתר על ראשו.

by way of analogy, they crown him with precious stones: for although the stones are inanimate, nevertheless, because they are precious and shining, they become a crown on his head.

> A crown is made of precious stones. In themselves they are lifeless minerals, yet because they are precious and shine, they become the crown on the king's head.

וכך עד"מ על ידי אותיות התורה המלובשות בגשמיות תרומות ומעשרות כו' נעשה בחי' כתר למעלה

And so, by way of analogy, through the letters of the Torah that are enclothed in physical things, terumos and maasros, etc., the level of Keser (the Crown) is made above

> So too the letters of the Torah clothed in physical matters, such as terumos and maasros, the portions separated from produce, become the Keser above. The most material mitzvos are the precious stones of G-d's crown.

(ועמ"ש מענין זה בד"ה נר חנוכה[100] מצוה להניחה[101] כו' משמאל כדי שתהא מזוזה מימין בפ' מקץ)

(and see what is written on this subject in the discourse beginning "The Chanukah lamp: it is a mitzvah to place it, etc., on the left, so that the mezuzah is on the right," in Parshas Miketz).

> The text refers to its Torah Ohr discourse on placing the Chanukah lamp on the left, opposite the mezuzah on the right. There the Alter Rebbe explains that the mezuzah, the words of the Shema on parchment, raises the house and all it holds up to G-d, while the Chanukah lamp draws the light of the Torah down.

והענין כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] בשעה שהקדימו ישראל[102] נעשה לנשמע[103] באו מלאכי השרת וקשרו להם שני כתרים א' כנגד נעשה ואחד כנגד נשמע.

And the explanation: our Sages, of blessed memory, said that when Israel put "we will do" before "we will hear," the ministering angels came and tied two crowns on them, one corresponding to "we will do" and one corresponding to "we will hear."

> The Talmud teaches that when Israel said "we will do" before "we will hear" at Sinai, ministering angels tied two crowns on each of them. The Alter Rebbe now explains what each crown is.

וביאור הדבר כי הנה פי' וביאור מלת נשמע הוא להיות בטל לדבר תורה המדברת בפיו שהיא רצונו וחכמתו יתברך כאלו שומע שהשכינה מדברת מתוך גרונו כמ"ש תען לשוני אמרתך[104]

And the explanation of the matter: the meaning and explanation of the word "we will hear" (nishma) is to be nullified to the word of Torah that speaks in one's mouth, which is His will and wisdom, may He be blessed, as though he hears the Shechinah (Divine Presence) speaking from within his throat, as it is written, "My tongue shall answer Your word."

> "We will hear" (nishma) means self-nullification before the words of Torah one speaks, which are G-d's will and wisdom: as one studies, he should feel as if the Shechinah were speaking from his throat, "My tongue shall answer Your word," the tongue only answering, that is, repeating, G-d's own word.

וזהו השמע לאזניך מה שאתה מוציא מפיך[105] דהיינו בחי' אתה הוא המוציא כו'

And this is "Let your ears hear what you (atah) bring forth from your mouth": that is, the level of "You" (Atah) is the one who brings forth, etc.

> The Talmud's "Let your ears hear what you (atah) bring forth from your mouth" is read here as hearing that "You" (Atah), G-d, is the one who brings the words forth.

והקדימו לזה בחינת נעשה להיות בטל לבעל הרצון הוא אור א"ס ב"ה לבדו בעצמו שעל ידי ביטול זה נמשך בחי' נשמע המשכה מלמעלה למטה כי רוח אייתי רוח[106] ואמשיך רוח.

And before this they put the level of "we will do": to be nullified to the Master of the will, who is the Infinite Light (Or Ein Sof), blessed be He, alone, Himself; for through this nullification the level of "we will hear" is drawn down, a drawing down from above to below, for "spirit brings spirit and draws down spirit."

> Before this comes "we will do" (naaseh), a deeper nullification: not to the words of Torah but to the One whose will it is, the Infinite Light Himself. This higher nullification draws down the level of "we will hear," for "spirit brings spirit": in Likkutei Torah, Va'eschanan, the Alter Rebbe uses the same phrase to explain that the Infinite Light enclothed in the mitzvos is drawn down through "You shall love," an arousal from below.

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In a sicha of Shabbos Parshas Nasso 5735 (Likkutei Sichos vol. 33, Nasso 1, edited), on the Midrash that opens the parsha with „יקרה היא מפנינים" ("it is more precious than pearls"), the Rebbe distinguishes two ways Torah study raises a person: through understanding, and through study in complete nullification, when the words one learns are G-d's word revealed.

For the second he quotes our paragraph and the next one word for word: „נשמע" ("we will hear") is nullification to the Torah speaking in one's mouth, as if the Shechinah spoke from one's throat, a „ביטול רצון לגמרי" ("complete nullification of will"), and it comes from first saying „נעשה" ("we will do"), nullification „לבעל הרצון . . בעצמו" ("to the Master of the will Himself"). He adds that this is „גדול לימוד שמביא לידי מעשה" ("great is study that leads to action"): the test of true nullification is that the study itself brings a person to tear himself away from it, delightful as it is, to deal with action; and, more deeply, that his mitzvos too are done in that nullification, as though G-d's will were done by itself.

The Alter Rebbe: פי' וביאור מלת נשמע הוא להיות בטל לדבר תורה המדברת בפיו שהיא רצונו וחכמתו יתברך

The Rebbe: הבחינה שלימוד התורה הוא בביטול אמיתי היא בזה שהלימוד עצמו מביאו שינתק את עצמו מלימודו

Likkutei Sichos, vol. לג, p. 46 (note 35) · ש"פ נשא ה'תשל"ה

11 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה[107] אפילו תורה אין לו והיינו כי אין התורה שייכה אליו ואינה נמשכת לו מאור א"ס ב"ה אלא על ידי בחינת ביטול רצון לגמרי להי' לבדו להיות בטל ונכלל באור א"ס ב"ה ממש

And this is what our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,' does not have even Torah." That is: the Torah does not belong to him and is not drawn down to him from the Infinite Light (Or Ein Sof), blessed be He, except through the level of complete nullification of the will to G-d alone, to be nullified and included in the Infinite Light, blessed be He, itself.

> The Talmud says that one who has "nothing but Torah" does not have even Torah. The Alter Rebbe explains: Torah becomes one's own, drawn down to him from the Infinite Light, only through nullifying one's will entirely to G-d, being absorbed in the Infinite Light itself. In the Gemara (Yevamos 109b) this describes one who studies but does not practice, for "you shall learn them and do them" teaches that only one who is engaged in doing is engaged in learning. The Alter Rebbe hears in the doing the deeper self-nullification of "we will do," without which the Torah is not truly his.

וביטול רצון שבבחי' נעשה ובבחי' נשמע נק' כתרים

And the nullification of the will in the level of "we will do" and in the level of "we will hear" is called "crowns"

> This nullification of the will, in both "we will do" and "we will hear," is what the Talmud calls the two crowns.

(ועמ"ש בד"ה כי עמך מקור חיים[110, 109, 108] בענין וגלה על ראשה[111] כו' וע' בזהר פ' צו דל"ד ע"ב)

(and see what is written in the discourse beginning "For with You is the source of life," on the subject of "and its bowl (gulah) upon its head," etc.; and see the Zohar, Parshas Tzav, 34b).

> The text refers to its Torah Ohr discourse "For with You is the source of life," where the bowl (gulah) "upon its head" in Zechariah's vision of the menorah is read as the crown above the head, keser malchus. The Zohar on Tzav, also cited, says on that verse of Psalms that the source of life crowns the Holy One with supernal crowns, "like a mother who crowns her son," and quotes "Go out and gaze, O daughters of Zion."

וכך עד"מ למעלה נקרא בחי' כתר בחינת ביטול רצון[112] כביכול שמבטל רצונו העליון ב"ה שהוא בלתי סוף ובלתי תכלית להיות לו רצון בתורה ומצות שהוא יתי' רם ונשא מרצון זה וכמ"ש אם צדקת[113] כו'

And so, by way of analogy, above, the level of the nullification of the will, as it were, is called the level of Keser (the Crown), in that He nullifies His supernal will, blessed be He, which is without end and without limit, to have a will in Torah and mitzvos; for He, may He be blessed, is exalted and lofty above this will, as it is written, "If you are righteous," etc.

> Above, too, the nullification of will, as it were, is called Keser: G-d sets aside His infinite will in order to want Torah and mitzvos, though He is exalted far above any such will. As Elihu says, "If you are righteous, what do you give Him?"

רק רצון זה המלובש בתורה ומצות[114] הוא חסד וצדקה אשר עשה אלקים לנו וזהו תען לשוני אמרתך כי כל מצותיך צדק[115]

Rather, this will that is enclothed in Torah and mitzvos is a kindness and a charity (tzedakah) that G-d has done for us. And this is "My tongue shall answer Your word, for all Your commandments are righteousness (tzedek)."

> So His will clothed in Torah and mitzvos is pure kindness and charity toward us. That is why the psalm says, "for all Your commandments are tzedek," righteousness, read here as tzedakah, charity.

ולכן כל המצות נקראות בשם צדקה וכתיב וצדקה תהיה לנו כי נשמור לעשות את כל המצוה הזאת שכל המצות הן צדקה וחסד אשר המשיך ה' בהן את רצונו העליון שהוא בלתי סוף ובלתי תכלית[116]

Therefore all the mitzvos are called by the name tzedakah, and it is written, "And it shall be tzedakah for us if we take care to do all this commandment": for all the mitzvos are tzedakah and kindness, in which G-d drew down His supernal will, which is without end and without limit.

> All the mitzvos are therefore called tzedakah, as the verse says, "And it shall be tzedakah for us if we take care to do all this commandment": in the plain sense merit or righteousness, here G-d's charity. In each mitzvah G-d drew down His infinite will as a gift.

והגורם המשכה זו וצדקה וחסד זה הוא עסק התורה בבחינת ביטול רצון וכמ"ש ודברי אשר שמתי בפיך[117]

And what causes this drawing down, and this tzedakah and kindness, is occupying oneself with Torah in the manner of nullification of the will, as it is written, "And My words which I have put in your mouth."

> What brings down this gift is Torah study with nullification of the will, "My words which I have put in your mouth."

הגם כי זאת התורה אדם[118] שהתורה היא בחי' אדם דאורייתא מחכמה נפקת. מ"מ היינו בבחי' יציאתה מההעלם אל הגילוי.

Although [it is written,] "This is the Torah: a man (adam)," [meaning] that the Torah is the level of "man," for "the Torah comes forth from Chochmah (wisdom)"; nevertheless, this is in the level of its coming forth from concealment into revelation.

> Next, a seeming difficulty: the verse "This is the Torah: a man" suggests that the Torah is on the level of "man," the supernal Man of the Sefiros, since it comes from Chochmah. That is true, the Alter Rebbe answers, of the Torah as it emerges from concealment into revelation.

אבל שרשה ויסודתה העליון שממנו לוקחה כתיב וממדבר מתנה[119] מדבר היא בחי' עליונה למעלה מעלה מבחי' אדם כי במדבר כתיב אשר לא עבר בה איש[120] ולא ישב אדם שם[121]

But of its supernal root and foundation, from which it was taken, it is written, "And from the desert (midbar), a gift (mattanah)": the desert is a supernal level, far, far above the level of "man"; for of the desert it is written, "where no man (ish) passed through and no human (adam) dwelt."

> But the Torah's root is called "desert," as in "and from the desert, a gift." A desert is a place "where no man passed through and no human dwelt": a level far above "man." The Gemara (Nedarim 55a) reads this verse, a stage in Israel's journey in the wilderness, to teach that one who makes himself like a desert, open to all, receives the Torah as a gift. Here the desert is the Torah's own root above, the level beyond "man."

כי בחי' איש הוא מ"ש ה' איש מלחמה[122] מלחמה להוי' בעמלק[123] דהיינו כשכבר נמשך בבחי' הוי' אחר המשכת ג"פ [ג' פעמים] קדוש בוי"ו.[124]

For the level of "man" (ish) is what is written, "Havayah is a man (ish) of war," "a war for Havayah against Amalek": that is, when [the light] has already been drawn into the level of Havayah, after the drawing down of the three times "kadosh" with a vav.

> "Man" (ish) is the level of "Havayah is a man of war," the war "for Havayah against Amalek": G-d as He is already drawn down, through the three "kadosh," into the Name Havayah.

אבל במקורו ושרשו באור א"ס ב"ה ממש נקרא בחי' מדבר אשר לא עבר בה איש ולא ישב אדם שם שהוא למעלה מעלה מבחינת אדם

But in its source and root, in the Infinite Light, blessed be He, itself, it is called the level of "desert," "where no man (ish) passed through and no human (adam) dwelt," which is far, far above the level of "man"

> In its source, in the Infinite Light itself, the Torah is "desert," where no "man" has been: above the whole form of the supernal Man.

(וע' בספ"ד [בספרא דצניעותא] בזהר תרומה דקע"ז א' ובזהר הרקיע שם) ומשם נמשך להיות בחינת כתר על הראש ומוחין שהוא למעלה מעלה מבחי' הראש ומוחין:[125, 126]

(and see the Sifra deTzniusa, in the Zohar, Terumah, 177a, and the Zohar HaRakia there); and from there it is drawn down to be the level of a crown upon the head and the intellect (mochin), which is far, far above the level of the head and the mochin.

> From there it is drawn down as the crown over the head and the brain, far above them. The Sifra deTzniusa (the "Book of Concealment," the most hidden part of the Zohar), to which the text refers, applies "no man passed through it and no human dwelt there" to the most precious level of all and says that adam is outside it, and all the more so ish; Zohar HaRakia is a Kabbalistic commentary on the Zohar.

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

BACKGROUND FROM THE REBBE

In a sicha of Shabbos Parshas Tavo, 16 Elul 5749, edited by the Rebbe, on „אני לדודי ודודי לי" ("I am my Beloved's and my Beloved is mine") as the one point of all the service of Elul, he explains the Alter Rebbe's parable of the king in the field: a Jew draws G-dliness into the 'field', the physical world, without negating the world.

The Rebbe says that even the part of the world that is for now a desert, „אשר לא ישב אדם שם" ("where no man dwelt"), the deeds, words and thoughts that are not for G-d (in the Alter Rebbe's words in Likkutei Torah, Re'eh), is turned by teshuvah into a settled place for the supernal Man; and more, that precisely in the desert the true Being is revealed, the „מדבר דקדושה" ("desert of holiness") that is higher than the form of 'man' of the order of the worlds. For that holy desert above 'man' his own note sends the reader to our page (Shir HaShirim 22a) and to the discourse after it (23b).

The Alter Rebbe: וממדבר מתנה מדבר היא בחי' עליונה למעלה מעלה מבחי' אדם

The Rebbe: דוקא אין מדבר וועדט נתגלה דער יש האמיתי, בחי' מדבר דקדושה, וואָס איז העכער פון ציור אדם פון סדר השתלשלות

Sefer HaSichos, vol. 5749, vol. 2, p. 693 (note 56) · ש"פ תבא, ט"ז אלול ה'תשמ"ט

SECTION 6 · ¶12–13

King Shlomo and the daughters of Zion

12 וזהו צאינה וראינה בנות ציון במלך שלמה[127] כי הנה ענין מלך שלמה. מלך שהשלום שלו[129, 128] וכתיב שלמה בה"א [באות ה"א].

And this is [the meaning of] "Go out and gaze, O daughters of Zion, upon King Shlomo." For the meaning of "King Shlomo" is "the King to whom peace (shalom) belongs"; and Shlomo is written with a hei.

Now the verse itself. The Midrash reads "King Shlomo" as "the King to whom peace (shalom) belongs," and the Alter Rebbe notes that the name Shlomo ends with the letter hei, which he will explain.

והענין כי להיות המשכה מאור א"ס ב"ה שכשמו כן הוא אין לו סוף כו' להחיות עולמות ונבראים שהם בעלי גבול. הנה המשכה זו היא מן ההיפוך אל ההיפוך לגמרי.

And the explanation: for there to be a drawing down from the Infinite Light (Or Ein Sof), blessed be He, which, true to its name, has no end (ein lo sof), etc., to give life to worlds and created beings, which are limited, this drawing down is from one opposite to the other, completely.

Peace is needed because the Infinite Light, which, true to its name, has no end, must give life to limited worlds. Infinite and finite are complete opposites, and drawing one into the other needs something that makes peace between them.

13 והמחבר ההמשכה והעושה שלום לחבר שני הפכים הוא ענין מלך כי מלכותך מלכות כל עולמים.[130]

And what connects the drawing down and makes peace, to join two opposites, is the matter of "King," for "Your kingship is a kingship of all worlds."

> What joins the infinite and the finite is "King": G-d's kingship over all worlds, as the psalm says, "Your kingship is a kingship of all worlds," where olamim, in the plain sense "ages," is read as "worlds." Kingship is the bridge between Him and what He rules.

וכמאמר יחיד חי העולמים מלך. כלומר שהוא לבדו ית' יחיד ומיוחד אלא שחי העולמים הוא רק בחי' מלך מחשבתו הקדומה אנא אמלוך.[131]

And as in the saying, "Unique One, Life of the worlds, King." That is, He alone, may He be blessed, is unique and singular; but [His being] "Life of the worlds" is only the level of "King," His primordial thought, "I will reign."

> The phrase from the morning prayer, "Unique One, Life of the worlds, King," says the same: in Himself G-d is alone and unique, and His being the life of the worlds is only the level of "King." In Likkutei Torah, Nasso, the Alter Rebbe explains that this primordial thought, "I will reign," is the root of all the worlds, since there is no king without a people, and that even this will to reign is only a garment.

וזהו מלך שהשלום שלו וכתיב שלמה בה"א [באות ה"א] שהשלום נמשך עד בחי' ה"א תתאה היא המחיה את הנבראים ומהוה אותם מאין ליש ומוציאם מהעלם אל הגילוי ומכח אל הפועל

And this is [the meaning of] "the King to whom peace belongs," and Shlomo is written with a hei: that the peace is drawn down as far as the level of the lower hei, which gives life to the created beings and brings them into being from nothing to something, and brings them out from concealment into revelation and from potential into actuality

> The King "to whom peace belongs" is Shlomo spelled with a hei: the peace reaches as far as the lower hei of the Name Havayah, which gives life to all creatures and brings them from nothing into being, from concealment into revelation and from potential into actuality.

(ועמ"ש מזה ג"כ בפ' בראשית בד"ה צאינה וראינה) ומי הוא הגורם שלום זה והתחברות זו היינו עטרה שעטרה לו אמו[132] דבאתעדל"ת [דבאתערותא דלתתא] תליא מלתא.

(and see what is written on this also in Parshas Bereishis, in the discourse beginning "Go out and gaze"). And who causes this peace and this joining? It is "the crown with which his mother crowned him," for the matter depends on an arousal from below (isarusa dilesata).

> What brings about this peace is "the crown with which his mother crowned him": it depends on an arousal from below, the service of Israel. In Torah Ohr, Bereishis, in the discourse on this same verse, the Alter Rebbe explains "the King to whom peace belongs" as the joining of two opposites, giver and receiver, through a new light drawn from above the chain of worlds.

והנה הנשמות שבג"ע [שבגן עדן] יש מהן שנקראו בנות ירושלים. ויש מהן שנקראו בנות ציון. בנות ירושלים הן הנשמות שעדיין לא נתלבשו בגופות בנ"א [בני אדם] שמקבלות יראה שלם

Now, of the souls in Gan Eden [the Garden of Eden], some are called "daughters of Jerusalem" and some are called "daughters of Zion." The "daughters of Jerusalem (Yerushalayim)" are the souls that have not yet been enclothed in human bodies, who receive "complete awe" (yirah shalem),

> The souls in Gan Eden are of two kinds, "daughters of Jerusalem" and "daughters of Zion." The daughters of Jerusalem (Yerushalayim, read as yirah shalem, "complete awe") are souls that have not yet come down into bodies.

דהיינו שלימות היראה שהיא בבחי' א"ס מה שאין המלאכים עליונים יכולים לקבל כ"א כפי מה שנמשך להם במדה לכל א' וא' לפי מדרגתו.

that is, the completeness of awe, which is on the level of the infinite (Ein Sof); whereas the higher angels cannot receive [it] except according to what is drawn down to them in measure, to each and every one according to its rank.

> Their awe is complete, on the level of the infinite, whereas angels can receive only a measured light, each according to its rank.

משא"כ יתר מכדי מדתן ארז"ל [אמרו רבותינו זכרונם לברכה] הושיט הקב"ה אצבעו הקטנה[133] ביניהם ושרפן שנתבטלו במציאות לפי שהושיט אצבעו הקטנה יתר מכדי מדתם הראויה להם

But [as for] more than their measure, our Sages, of blessed memory, said: "The Holy One, blessed be He, stretched out His little finger among them and burned them," meaning that they were nullified out of existence, because He stretched out His little finger beyond the measure proper to them.

> The Talmud tells that when G-d "stretched out His little finger" among a band of angels, they were burned up. Even the smallest touch beyond their measure annihilated them.

לפי שהם נתלבשו בבחי' גופות מיסוד האש ויסוד הרוח וכמ"ש עושה מלאכיו רוחות[134] משרתיו אש לוהט.

For they are enclothed in a kind of bodies, from the element of fire and the element of air (ruach), as it is written, "He makes His angels winds (ruchos), His ministers a flaming fire."

> For angels have a kind of body, made of the elements of fire and air, as the psalm is read here: "He makes His angels [of] winds, His ministers [of] a flaming fire"; in the plain sense, He makes the winds His messengers. Having a form, they have a limit.

אבל הנשמות שעדיין לא נתלבשו בגופות יכולות לקבל אור א"ס ב"ה כמו שהוא בבחי' א"ס וכמ"ש חי ה' אשר עמדתי לפניו[135, 136] לפי שהן כלולות ומיוחדות במאצילן ב"ה ממש (וכמ"ש מזה לעיל בד"ה שחורה אני כו')

But the souls that have not yet been enclothed in bodies can receive the Infinite Light (Or Ein Sof), blessed be He, as it is, on the level of Ein Sof, as it is written, "As Havayah lives, before whom I have stood"; because they are included in and united with their Emanator, blessed be He, truly (as is written on this above, in the discourse beginning "I am black," etc.).

> Souls not yet in bodies can receive the Infinite Light as it is, because they are still included in their source. In the earlier discourse "I am black" (Likkutei Torah, Shir HaShirim 6), the Alter Rebbe explains that all souls, before descending, stand nullified within the Infinite Light, as Eliyahu said, "As Havayah lives, before whom I have stood," and that they are then called daughters of Jerusalem.

ובנות ציון נק' הנשמות שבגן עדן שבאו מעוה"ז כי ציון מלשון ת"ח [תלמיד חכם / תלמידי חכמים] שבבבל מצוינים.[137] פי' מלובשים שנעשה להם בחי' לבושים מעסק התורה והמצות אשרי מי שבא לכאן[138] ותלמודו בידו

And the souls in Gan Eden that came from this world are called "daughters of Zion"; for Zion (Tziyon) is from the expression "Torah scholars in Babylon are distinguished (metzuyanim)." The meaning is: clothed, for garments are made for them from their occupation with the Torah and the mitzvos, "Fortunate is he who comes here with his learning in his hand,"

> The daughters of Zion are souls that lived in this world and came to Gan Eden. "Zion" is linked to the Talmud's "Torah scholars in Babylon are metzuyanim," distinguished, a word the Alter Rebbe reads as "clothed": these souls wear garments made of their Torah study and mitzvos, as in "Fortunate is he who comes here with his learning in his hand." In the Gemara (Shabbos 145b) they stand out because they are away from their own place, as people say, "In my town, by my name; away from it, by my garment." Their distinction is their clothing, and this is the link the Alter Rebbe draws on.

כדי שיוכלו ליהנות מזיו השכינה[139] כמו שא"א להסתכל באור גדול בלי כלי

[These garments are] so that they can enjoy the radiance of the Shechinah (Divine Presence); just as it is impossible to look at a great light without a vessel.

> The garments let them enjoy the radiance of the Shechinah, as one needs a vessel to look at a great light.

ולכן כל הנביאים ואפילו משה רבינו ע"ה [עליו השלום] ראה באספקלריא[140] אלא שמרע"ה [שמשה רבינו עליו השלום] ראה באספקלריא אחת המאירה[141] ושאר הנביאים דרך ז' אספקלריאות.[142]

And therefore all the prophets, and even Moshe our teacher, peace be upon him, saw through a lens (aspaklaria); only that Moshe our teacher, peace be upon him, saw through one shining lens, and the other prophets through seven lenses.

So too every prophet saw through an aspaklaria, a lens: Moshe through a single shining lens, the others through seven. Even prophecy needs a medium.

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In the maamar Hayoshevet Baganim, said at the farbrengen of Shabbos Parshas Beshalach, 13 Shevat 5711, and edited by the Rebbe with his own notes, he explains the Rebbe Rayatz's maamar of that name, the continuation of his last maamar, which reads „היושבת בגנים חברים מקשיבים לקולך" ("You who dwell in the gardens, companions listen to your voice") also of the souls in Gan Eden who listen to Jews below.

He names the same two kinds of souls in Gan Eden as our paragraph, and his own note sends the reader to the end of our maamar: souls „כמו שהם למעלה קודם ירידתן בגוף" ("as they are above, before their descent into a body"), and souls „שכבר היו בגוף" ("that were already in a body"), who have the merit of the body's service. Both, he says, come to listen to souls still in bodies whose service is not yet complete, because tearing oneself from the world to bring body and animal soul to shul and to Torah is „מסירת נפש ממש" ("real self-sacrifice"), found only in this world.

The Alter Rebbe: ובנות ציון נק' הנשמות שבגן עדן שבאו מעוה"ז

The Rebbe: כולם באים להקשיב ולקבל קולם של הנשמות המלובשים בגופים ואף שעדיין לא השלימו עבודתם

Sefer HaMaamarim Melukat, vol. א, p. יד-טו (note ג) · ש"פ בשלח, י"ג שבט ה'תשי"א

SECTION 7 · ¶14

Going out of the garments

14 וזהו ימים יוצרו ולא אחד בהם[143] ולו קרי כי ימים הם לבושים והם יוצרו בכדי שיהי' [שיהיה] בחי' אחד מאיר בהם.[144]

And this is [the meaning of] "Days were formed, and not (lo) one among them," which is read "and to Him (lo) one among them": for "days" are garments, and they were formed so that the level of "One" would shine in them.

Psalm 139 says "Days were formed, and not one among them," but the word lo is read "and to Him." The Alter Rebbe reads "days" as garments, formed so that "One," G-d's oneness, should shine in them; in Likkutei Torah, Shelach, he reads the same verse as Adam's words after the sin: the days were garments given him to draw down "One," but he had not drawn it into them.

אך לבוש זה אינו אלא ליהנות מזיו בבחי' ההשגה הנפלאה שהוא בחי' חכמה כי חכמת אדם תאיר פניו[145]

But this garment is only for enjoying the radiance, in the manner of the wondrous comprehension, which is the level of Chochmah (wisdom), for "A man's wisdom makes his face shine,"

> A garment lets a soul enjoy the divine radiance through wondrous comprehension, which belongs to Chochmah, as "a man's wisdom makes his face shine."

ובאור פניך נתת לנו תורת חיים שהתורה היא בחינת אור פניו יתי' שנהנין מזיו זה הצדיקים בג"ע [בגן עדן] והוא זיו התורה והמצות

and "By the light of Your countenance You have given us a Torah of life": for the Torah is the level of the light of His countenance, may He be blessed, whose radiance the righteous in Gan Eden enjoy; and this is the radiance of the Torah and the mitzvos.

> As the prayer says, "By the light of Your countenance You have given us a Torah of life": the Torah is the light of G-d's face, and the righteous in Gan Eden enjoy its radiance. That radiance is the light of the Torah and mitzvos they performed.

אבל בעטרה שעטרה לו אמו[146] הן הם התורה והמצות עצמן שהן למעלה מעלה מבחינת חכמה שממדבר מתנה[147] בחי' מדבר אשר לא ישב אדם שם[148] ולא ניתן ליהנות לבני אדם בהשגתם והשכלתם כלל.

But "the crown with which his mother crowned him" is the Torah and the mitzvos themselves, which are far, far above the level of Chochmah, for [they are] "from the desert, a gift," the level of "desert," "where no human (adam) dwelt," and it has not been given to human beings to enjoy [it] through their comprehension and understanding at all.

> The crown, though, is the Torah and the mitzvos themselves, far above Chochmah. They are "from the desert, a gift," from where no "man" dwells, and no human comprehension can enjoy them.

הנה ע"ז נאמר צאינה וראינה.[149, 150, 151] כלומר צאינה מן הלבושים כי אין צורך ללבוש שאין הלבוש אלא כדי להיות כח לקבל ההשגה הגדולה והנפלאה.

Now, of this it is said, "Go out and gaze": that is, go out from the garments, for there is no need for a garment, since the garment is only so that there be the strength to receive the great and wondrous comprehension.

> This is why the verse says "Go out and gaze": go out of the garments. A garment is needed only to receive comprehension, however great and wondrous.

אבל בעטרה אין כח ההשגה מגעת לשם כי היא למעלה מעלה מכח ההשגה וההחכמה כנ"ל

But with the crown, the power of comprehension does not reach there, for it is far, far above the power of comprehension and wisdom, as mentioned above

> But the crown is beyond comprehension altogether, so the garment of understanding is of no use there. To gaze at the crown, one goes out of the garments.

(ובזהר נז' [נזכר] מענין צאינה וראינה[152] בפ' תרומה קל"ד א' וברבות ס"פ פקודי פ' אחרי ספ"ך [סוף פרשה כ'] במדבר ספ"ב [סוף פרק ב'] פי"ב דרמ"ח ג' ובשה"ש [ובשיר השירים] רבה ע"פ צאינה וראינה):[153]

(and the subject of "Go out and gaze" is mentioned in the Zohar, Parshas Terumah, 134a; and in Midrash Rabbah: at the end of Parshas Pekudei; Parshas Acharei, end of chapter 20; Bamidbar, end of chapter 2, chapter 12, 248c; and in Shir HaShirim Rabbah, on [the verse] "Go out and gaze").

> The text closes by listing where the Zohar and the Midrash discuss "Go out and gaze": the Zohar on Terumah, the end of Shemos Rabbah, Vayikra Rabbah, Bamidbar Rabbah, and Shir HaShirim Rabbah on the verse.

EXPLAINED ELSEWHERE · AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE TZEMACH TZEDEK AND THE REBBE

"Go out of the garments": if the garments made of Torah and mitzvos are what let the souls in Gan Eden enjoy G-d's radiance, when and how do they go out of them to gaze at the crown? The maamar does not say.

The Tzemach Tzedek, in his gloss on this very maamar, suggests reading „צאינה מן הלבושים" with Likkutei Torah on „ואשה כי תדור": the Torah, called 'man', is now clothed in garments, and in the time to come the inwardness of the Torah, above the garments, will be revealed; „ולכן כשיהי' גילוי פנימיות התורה אזי א"צ ללבושים" ("so when the inwardness of the Torah is revealed, no garments are needed"), and that is 'go out of the garments'. He also explains the name: Zion is the height of holiness, and Israel are called Zion, as the Sages learn from „ולאמור לציון עמי אתה" ("and say to Zion, You are My people"), through Torah, avodah and kindness; the Rebbe brings the same verse and reading in a Shavuos maamar of 5740, following there the Rebbe Rashab's Tzeenah Ur'enah of 5677.

the Tzemach Tzedek: Or HaTorah, Shir HaShirim, vol. ב, p. שפח · the Rebbe: Sefer HaMaamarim (unedited, old edition), vol. 5740, p. קנו

THE REBBE ON THIS PARAGRAPH · AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In the same maamar Hayoshevet Baganim of 13 Shevat 5711, edited by the Rebbe, he brings the verse with which our paragraph begins to say what the souls who lived in a body achieved there.

Of those souls he writes that while in the body „ימים יוצרו ולו אחד בהם" ("days were formed, and to Him one among them"), „שהמשיכו האחד בהם והשלימו כל עבודתם" ("they drew the One into them and completed all their service"); his note there sends the reader to our maamar and to the end of

Likkutei Torah, Shelach. He closes the maamar with the verse's two readings, „ולא כתיב ולו קרי" ("'not' is written, 'to Him' is read"): through the soul's service in the body, with the body, one draws from above the order of the worlds into what is below it, „אחד בהם" ("One in them").

The Alter Rebbe: כי ימים הם לבושים והם יוצרו בכדי שיהי' בחי' אחד מאיר בהם

The Rebbe: שבעבודתם עבודת הנשמה בגוף, אין גוף און מיטן גוף, ממשיכים מלמעלה מן ההשתלשלות בלמטה מן ההשתלשלות, אחד בהם

Sefer HaMaamarim Melukat, vol. א, p. יד–טו (notes ד, י) · ש"פ בשלח, י"ג שבט ה'תשי"א

IN ONE'S AVODAH

Every Jew, even one who cannot grasp Torah or contemplate deeply, can draw G-d's will into the world through simple nullification of his own will. The maamar spells out how: saying the first two verses of the Shema with the heart's intent, giving the soul over in "One" and mastering the physical self; studying and speaking Torah as G-d's own word; giving charity; overcoming one's nature; praising G-d in Pesukei deZimra; holding to one's resolve all day after prayer, even when the feeling has faded; and cleaving to G-d rather than to the body and the world. In this way Israel crown the King.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that G-d's holiness is unlike every other "holy" level, and how does the encompassing light (sovev) show it?
2. What is the difference between "kadosh" with a vav and the supernal Kodesh, and why must the first be renewed from the second in every generation?
3. How are the higher and the lower unity "two hands," and in what sense do Israel then "bless" G-d like a mother?
4. Why does simple nullification of the will, without understanding, draw down something higher than understanding does?
5. What does it mean to "go out" of the garments, and why can the crown not be reached through comprehension?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **צאינה וראינה**

The note refers to the sources it lists further on, at 22b, with the explanation (biur) of this discourse.

KEHOT'S NOTE

מאמר זה הוא משנת תקע"ב ליל ש"פ תצוה. — ראה הנסמן להלן כב, ב בהביאור. באוה"ת שה"ש כרך ג ע' תתצג נדפס הנחה אחרת מגוכתי"ק הצ"צ עם קיצורים. הגהה באוה"ת שה"ש כרך ב ע' שפח. ראה ד"ה צאינה תשמ"ב. בבוך 4 דף סג, א רשום על המאמר "פ' קדושים". וכן בכמה מאמרים מציין כ"ק הצ"צ לד"ה זה "בפ' קדושים". הדרוש במאמרי אדה"א נ"ך ע' רמט מיוסד על ד"ה זה. וראה פלח הרמון שה"ש מה, ב שמיוסד על מאמר זה. ראה לקוטי לורי יצחק — אגרות ע' קח. ואילך. ראה להלן בהוספות להערות וציונים השוואה לד"ה זה.

2 **צאינה וראינה**

In the Song, the beloved calls on the daughters of Zion to go out and gaze at King Shlomo in the crown his mother set on him on his wedding day. The Sages read "King Shlomo" as G-d, "the King to whom peace belongs"; the whole maamar explains this verse.

Song of Songs 3:11 שיר השירים ג:יא

צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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

KEHOT'S NOTE

שה"ש ג, יא.

3 **ביום חתונתו זה מ"ת**

The Mishnah at the end of Taanis reads "the day of his wedding" as the Giving of the Torah and "the day of the gladness of his heart" as the building of the Holy Temple.

Taanit 26b:6–7 תענית כ"ו ב:ו'-ז'

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. גְּמִ' בְּשִׁלְשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ'. תַּנְיָא הוּא הָיָה אוֹמֵר מִי אִיכָּא מוּסָף? חַסּוֹרֵי מִיחַסְּרָא, וְהָכְתִיב: בִּשְׁלֹשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית ...

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

KEHOT'S NOTE

תענית כו, ב.

4 **לא זז הקב"ה מחבבה לכנס"י עד שקראה**

The Zohar's version of the parable, which, according to the Kehot note, the Alter Rebbe quotes here word for word:

G-d did not cease to cherish Knesses Yisrael until He called her "My mother."

Zohar III, 262a זח"ג רסב, א

Shemot Rabbah 52:4 שמות רבה נ"ב:ד'

כמה חכמים היו שם, ובאו להם אצל משה ולא היו יכולין להקימו?! אלא אמר שלמה (משלי לא): רבות בנות עשו חיל ואת עלית על כלנה, שמשה היה מעולה מכולם. ואת עלית על כולנה. למה? שעשו את המשכן ולא היו יודעין ליישבו. מה עשה? נטלו כל אחד ואחד מלאכתו, ובאו להם אצל משה ואומרים: הרי קרשים, הרי בריחין. כיון שראה משה אותם, מיד שרתה עליו רוה"ק, והקימו. ולא תאמר משה העמידו, אלא המשכן נעשו בו נסים ועמד מעצמו, שנאמר: הוקם המשכן. ואם תמה את על זה, הרי שלמה, כשבנה בית המקדש ...

There were numerous wise men there, and they came to Moses, but they were unable to erect it. As Solomon said: "Many daughters have performed valiantly, but you have surpassed [alit] them all" (Proverbs 31:29); as Moses was the most excellent [meuleh] of them all. "But you have surpassed them all." Why? Because they crafted the Tabernacle but were unable to put it together. What did they do? Each and every one took [the product of] his labor and they came to Moses. They said: 'Here are the boards, here ...

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KEHOT'S NOTE

זח"ג רסב, א. שמו"ר פנ"ב, ד. רש"י שה"ש (סוס"י ג). ובפסקדר"כ פסקא ויהי ביום כלות משה. ובתנחומא [באבער] פקודי [ח]. ובשמו"ר (ספנ"ב). ובשהש"ר (ג [יא, ב]) עה"פ בעטרה שעטרה לו אמו. וע' ילקוט שה"ש ר' תתקפו [בסופו]. וכוונת אדמו"ר כאן במכוון בלה"ט מזח"ג (רסב, א). [כ].

5 **לא זז הקב"ה מחבבה**

At the close of Shemos Rabbah the same parable is told on this verse: G-d first called Israel "daughter," then "sister," and finally "mother." (Kehot: Shemos Rabbah 52:4)

Shemot Rabbah 52:5 שמות רבה נ"ב:ה'

... משל למלך, שהיתה לו בת יחידה, והיה מחבבה ביותר מדאי, והיה קורא אותה בתי. לא זז מחבבה, עד שקראה אחותי, ועד שקראה אמי. כך הקב"ה, בתחילה קרא לישראל בת, שנאמר (תהלים מה): שמעי בת וראי והטי אזנך ושכחי עמך ובית אביך, לא זז מחבבן עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זז מחבבן, עד שקראן אמי, שנאמר (ישעיה נא): הקשיבו אלי עמי ולאמי אלי האזינו כי תורה מאתי תצא ומשפטי לאור עמים ארגיע. עמד רשב"י ונשקו על ...

Another matter, "they brought the Tabernacle" - that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One

blessed be He rested amongst them. "Daughters of Zion [tziyon]" – the children who are ...

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6 **עד שקראה אמי**

Rabbi Shimon bar Yochai asks what "the crown with which his mother crowned him" means and is told a parable: a king so loved his only daughter that he called her "my daughter," then "my sister," and finally "my mother"; so G-d called Israel daughter, sister and mother.

Shir HaShirim Rabbah 3:11:2 שיר השירים רבה ג:י״א:ב׳

בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ, אָמַר רַבִּי יוֹחָנָן, שָׁאַל רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אֶת רַבִּי אֶלְעָזָר בְּרַבִּי יוֹסֵי, אָמַר לוֹ אֶפְשָׁר שֶׁשָּׁמַעְתָּ מֵאָבִיךָ מַהוּ בָּעֲטָרָה שֶׁעִטְּרָה לוֹ אִמּוֹ, אָמַר לוֹ הֵן, אָמַר לוֹ הֵיאַךְ, אָמַר לוֹ לְמֶלֶךְ שֶׁהָיְתָה לוֹ בַּת יְחִידָה וְהָיָה מְחַבְּבָהּ יוֹתֵר מִדַּאי וְהָיָה קוֹרֵא אוֹתָהּ בִּתִּי, וְלֹא זָז מֵחַבְּבָהּ עַד שֶׁקָּרָא אוֹתָהּ אֲחוֹתִי, וְלֹא זָז מֵחַבְּבָהּ עַד שֶׁקָּרָא אוֹתָהּ אִמִּי. כָּךְ הָיָה מְחַבֵּב יוֹתֵר מִדַּאי הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, וּקְרָאָן בִּתִּי, הֲדָא הוּא דִכְתִיב (תהלים מה, יא): שִׁמְעִי בַת ...

"At the crown with which his mother crowned him," Rabbi Yoḥanan said: Rabbi Shimon ben Yoḥai asked Rabbi Elazar ben Rabbi Yosei, he said to him: 'Have you possibly heard from your father what is: "At the crown with which his mother crowned him"?' He said to him: 'Yes.' He said to him: 'What?' He said to him: '[It is analogous] to a king who had an only daughter and he loved her exceedingly much and would call her: My daughter. He did not stop loving her until he called ...

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

7 **מחבבה לכנסת ישראל עד שקראה אמי**

Rashi brings the Midrash's parable and its proof that G-d called Israel "My mother": "Listen to Me, My people, and give ear to Me, My nation (le'umi)," where the word is written so that it can be read le'imi, "My mother." He too explains "the day of his wedding" as the Giving of the Torah.

Rashi on Song of Songs 3:11:2 רש"י על שיר השירים ג:י״א:ב׳

... לֹא זָז מֵחַבְּבָהּ עַד שֶׁקְּרָאָהּ אֲחוֹתִי, שֶׁנֶּאֱמַר: "פִּתְחִי לִי אֲחֹתִי רַעְיָתִי". לֹא זָז מֵחַבְּבָהּ עַד שֶׁקְּרָאָהּ אִמִּי, שֶׁנֶּאֱמַר "הַקְשִׁיבוּ אֵלַי עַמִּי וּלְאֻמִּי אֲלַי הַאֲזִינוּ". "וּלְאֻמִּי" כְּתִיב. עָמַד רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי וּנְשָׁקוֹ עַל רֹאשׁוֹ וכו':

with which his mother adorned him. The Tent of Meeting, which was adorned with hues of blue, purple, and scarlet. Rabbi Nechunya said, "Rabbi Shimon son of Yochai asked Rabbi Elazar the son of Rabbi Yose, 'Perhaps you heard from your father what is meaning of "upon the crown with which his mother adorned him"?' He replied, "This is a parable of a king who had an only daughter of whom he was very fond. He could not stop loving her until he called her "my daughter," as it is ...

The Metsudah Five Megillot, Lakewood, N.J., 2001 (CC-BY) • The Metsudah Five Megillot, Lakewood, N.J., 2001 (CC-BY)

PARAGRAPH 2

8 **בשם הקב״ה**

That passage explains the Sages' name "the Holy One, blessed be He" in the same terms: "holy" is the light that encompasses the worlds and "blessed" is the light that fills them.

KEHOT'S NOTE

ראה לעיל תזריע כב, ג ואילך. דרך מצותיך קב, ב. אוה״ת פנחס ע׳ אירי.

9 **אלף אלפין ורבי רבבן**

Daniel describes his vision of the Ancient of Days: "a thousand thousands served Him, and ten thousand times ten thousand stood before Him." The maamar uses it for the countless angels, who are still divided and finite.

Daniel 7:10 דניאל ז׳:י׳

נְהָר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אַלְפִּין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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

10 **היש מספר לגדודיו**

Bildad's words, "Is there any number to His troops?": the heavenly hosts are numberless, yet, the maamar adds, still made of separate parts.

Job 25:3 איוב כ״ה:ג׳

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרָהוּ׃

Is there any number of His armies? And upon whom doth not His light arise?

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KEHOT'S NOTE

איוב כה, ג.

11 The prophet's call to Zion: "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." It opens the Torah Ohr discourse (Miketz) to which the text refers for the phrase "revealed and known before Him."

Zechariah 2:14 זכריה ב׳:י״ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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12 **בד״ה רני ושמחי בפי מקץ**

The discourse "Sing and rejoice, O daughter of Zion" asks why Israel is called "daughter," brings the Midrash that G-d did not cease to cherish Israel until He called her daughter, then sister, then mother, and explains these as three levels in the service of G-d.

KEHOT'S NOTE

תו״א לו, א. באוה״ת שה״ש ע׳ תתצד: "וכמ״ש במ״א שזהו לשון מארז״ל גלוי וידוע לפני מי שאמר והיה העולם ולא אמרו יודע אלא גלוי וידוע

all the countless hosts come into being and receive life from a single letter (os), the hei of "He created them with hei."

KEHOT'S NOTE

ע"ל האזינו ג, רפ"ב [עד, ד]. ושי"נ. [כ].

18 **אין קדוש כהוי'**

Chanah's prayer: "There is none holy like Havayah, for there is none besides You." The maamar reads it as saying that G-d's holiness is unique: set apart, yet the source of all existence.

I Samuel 2:2 שמואל א ב׳:ב׳

אֵין־קָדוֹשׁ כַּה' כִּי אֵין בִּלְתֶּךָ וְאֵין צוּר כֵּאלֹקֵינוּ׃

There is none holy as the L-RD, For there is none beside Thee; Neither is there any rock like our G-d.

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KEHOT'S NOTE

ש"א ב, ב. קטע מכאן מובא בסה"מ תרל"ה ע' פה. ובסה"מ תרנ"ד ע' קנא.

19 **ופי' בזהר פ' תזריע**

The Tzemach Tzedek explains there the Zohar passage on "There is none holy like Havayah" that the text cites.

KEHOT'S NOTE

בביאוה"ז להצ"צ ע' תרנד מבאר המאמר. וראה גם אוה"ת נ"ך כרך א ע' כג. ד"ה הקבצו תרס"ו ע' תקב. סה"מ תש"י ע' 135.

20 **דכמה קדישין נינהו**

The Zohar on Tazria, which the text cites: Rabbi Yehudah asks how "There is none holy like Havayah" can imply other holy ones, and answers that there are many holy ones, angels above and Israel below, "but they are not holy like Havayah," whose holiness does not depend on theirs. In Sefaria's edition the passage stands on 44a; the text cites 43a.

Zohar, Tazria 7:29–11:40 ספר הזהר, תזריע ז׳:כ"ט-י"א:מ׳

SHE SHALL TOUCH NO HALLOWED THING. Every day the Community of Israel takes from the household of the King food for the spirits of men and feeds them in holiness, save for these, the spirits of which have not yet settled in the bodies. But after thirty-three days She tends them like all other human beings, because their spirits are united with their bodies as in all other men. In the case of a female double the number of days is required, because, as stated above, the side of the ...

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

PARAGRAPH 3

21 **מבחינת המקיף**

At the end of chapter 23: G-d is not enclothed within the worlds but encompasses them (sovev kol almin) "in the manner of a makif, to give them life, their essential life,"

שא"א להתלבש בידיעה זו אלא שממילא גלוי וידוע ע"ש)".

13 **ארדה נא ואראה**

G-d says of Sodom, "I will go down now and see whether they have done according to its outcry." It opens the Torah Ohr discourse (Vayera) to which the text refers on the phrase "revealed and known before Him."

Genesis 18:21 בראשית י"ח:כ"א

אֵרְדָה־נָּא וְאֶרְאֶה הַכְּצַעֲקָתָהּ הַבָּאָה אֵלַי עָשׂוּ כָּלָה וְאִם־לֹא אֵדָעָה׃

I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know.'

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14 **וע"פ ארדה נא ואראה בפ' וירא**

On "I will go down now and see," the Alter Rebbe dwells on the Sages' phrase "revealed and known before Him": the philosophers struggled to understand how the One G-d can know and watch over every detail, and the Sages' wording answers them.

KEHOT'S NOTE

תו"א יד, ד. וראה במ"מ שם.

15 **צופה ומביט עד סוף כל הדורות**

On Rosh Hashanah all creatures pass before G-d, "and they are all surveyed in a single glance"; the Gemara supports it from "He who fashions their hearts together," read as "the Creator sees their hearts together."

Rosh Hashanah 18a:14 ראש השנה י"ח א:י"ד

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: וְכוּלָּן נִסְקָרִין בְּסִקִּירָה אַחַת. אָמַר רַב נַחְמָן בַּר יִצְחָק, אַף אֲנַן נָמֵי תְּנֵינָא: ״הַיּוֹצֵר יַחַד לִבָּם הַמֵּבִין אֶל כָּל מַעֲשֵׂיהֶם״. מַאי קָאָמַר? אִילֵּימָא הָכִי קָאָמַר: דִּבְרָנְהוּ לְכוּלֵּי עָלְמָא וּמְיַיחֵד לְבַיְיהוּ כַּהֲדָדֵי — וְהָא קָא חָזֵינַן דְּלָאו הָכִי הוּא! אֶלָּא לָאו, הָכִי קָאָמַר: הַיּוֹצֵר רוֹאֶה יַחַד לִבָּם וּמֵבִין אֶל כָּל מַעֲשֵׂיהֶם.

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

KEHOT'S NOTE

ע"פ ברכת זכרונות בתפלת ר"ה. וראה ר"ה יח, א.

16 **היוצר יחד לבם**

The psalmist says that G-d, who looks down from heaven on all mankind, is "He who fashions their hearts together, who understands all their deeds." The Talmud reads "together" as G-d seeing all their hearts at once: the proof that His providence is a single glance.

Psalms 33:15 תהילים ל"ג:ט"ו

הַיֹּצֵר יַחַד לִבָּם הַמֵּבִין אֶל־כָּל־מַעֲשֵׂיהֶם׃

He that fashioneth the hearts of them all, That considereth all their doings.

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KEHOT'S NOTE

תהלים לג, טו.

17 **אות הוא בצבא דילי'**

There the seraphim say "Holy, holy, holy, Havayah Tzevaos," and Tzevaos is explained as "a sign in His host":

while only a small radiance, as much as they can bear, is enclothed within them.

Tanya, Likkutei Amarim 23:11 תניא, חלק ראשון; ליקוטי אמרים כ"ג:י"א

... "כּוּלָּם בְּחָכְמָה עָשִׂיתָ", וְאִם כֵּן, הַחָכְמָה - שֶׁהִיא הַתּוֹרָה - לְמַעְלָה מִכּוּלָּם, וְהִיא הִיא רְצוֹנוֹ יִתְבָּרַךְ הַנִּקְרָא "סוֹבֵב כָּל עָלְמִין", שֶׁהִיא בְּחִינַת מַה שֶּׁאֵינוֹ יָכוֹל לְהִתְלַבֵּשׁ בְּתוֹךְ עָלְמִין, רַק מְחַיֶּה וּמֵאִיר לְמַעְלָה בְּבְחִינַת מַקִּיף, וְהִיא הִיא הַמִּתְלַבֶּשֶׁת בְּנֶפֶשׁ וּלְבוּשֶׁיהָ בְּבְחִינַת גִּילּוּי מַמָּשׁ - כְּשֶׁעוֹסְקִים בְּדִבְרֵי תוֹרָה, "וְאַף־עַל־גַּב דְּאִיהוּ לָא חָזֵי כוּ"" [וּמִשּׁוּם הָכִי יָכוֹל לְסִבּוֹל, מִשּׁוּם דְּלָא חָזֵי, מַה שֶּׁאֵין כֵּן בָּעֶלְיוֹנִים].

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22 **מבחינת המקיף**

At the end of chapter 48: G-d's knowledge, being infinite, is not said to be enclothed in the finite world but to encompass it, though it includes all of it and through it brings it into being from nothing.

Tanya, Likkutei Amarim 48:4–5 תניא, חלק ראשון; ליקוטי אמרים מ"ח:ד'-ה'

וְכָכָה מַמָּשׁ הִיא בְּחִינַת הָאָרָה מוּעֶטֶת זוֹ, הַמִּתְלַבֶּשֶׁת בְּעוֹלָמוֹת עֶלְיוֹנִים וְתַחְתּוֹנִים לְהַשְׁפִּיעַ בָּהֶם לְהַחֲיוֹתָם, לְגַבֵּי עֶרֶךְ אוֹר הַגָּנוּז וְנֶעְלָם, שֶׁהוּא בְּבְחִינַת "אֵין־סוֹף", וְאֵינוֹ מִתְלַבֵּשׁ וּמַשְׁפִּיעַ בָּעוֹלָמוֹת בְּבְחִינַת גִּילּוּי לְהַחֲיוֹתָם, אֶלָּא מַקִּיף עֲלֵיהֶם מִלְמַעְלָה, וְנִקְרָא - "סוֹבֵב כָּל עָלְמִין". וְאֵין הַפֵּירוּשׁ סוֹבֵב וּמַקִּיף מִלְמַעְלָה בְּבְחִינַת מָקוֹם חַס וְשָׁלוֹם, כִּי לֹא שַׁיָּךְ כְּלָל בְּחִינַת מָקוֹם בְּרוּחָנִיּוּת. אֶלָּא רוֹצֶה לוֹמַר, סוֹבֵב וּמַקִּיף מִלְמַעְלָה לְעִנְיַן בְּחִינַת גִּילּוּי הַשְׁפָּעָה, כִּי ...

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23 **ובע"ח שהמקיף מצחצח הכלי מבחוץ**

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

KEHOT'S NOTE

ע' ש"ב (ענף ג) אר"מ מאיר חצי עובי הכותל מצד החיצון. וע"ע בש' הכללים (פ"א). ושם הלי אוה"מ מחוץ לכלי. וע"ע ש' עקודים (פ"ב). [כ].

24 **שהמקיף מצחצח הכלי מבחוץ**

The Arizal explains that the inner light shines through the inner half of the vessel's wall and the encompassing light through the outer half, and through these two lights the wall of the vessel is purified within and without.

Sefer Etz Chaim 2:3:2 עץ חיים ב':ג':ב'

... ויש בחי' ב' אור גדול ממנו אשר אין כח בכלים לסובלו ולהגבילו תוך פנימיותם ונשאר בבחי' או"מ עליהם מבחוץ ומאיר להם בהיותו אור מקיף עליהם. וגם ענין זה הוא באדם התחתון כמ"ש במקומו בע"ה כי אין לך שום אור שבכל העולמות כולם שאין בו ב' בחי' אלו שהם בחי' או"פ קטן ואו"מ גדול זה בפנימיות הכלי וזה מקיף סביב מבחוץ לכלי. והנה כמו שבחלק האור יש בו ב' בחי' כן בחלק הכלים יש בהם ב' בחי' כיוצא באלו כי אין לך שום כלי בעולם שאין בו ב' בחי' והם ...

Sefer Etz Chaim (Public Domain)

25 Haman's advice to Achashverosh on honoring the man the king wishes to honor: "Let them bring royal apparel which the king has worn." The verse opens the Torah Ohr discourse to which the text refers, where the "royal apparel" is the encompassing garment of the Infinite Light itself.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

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

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26 **בד"ה יביאו לבוש מלכות**

That discourse explains the "royal apparel" as the garment of the Infinite Light itself, which encompasses all levels equally; the physical world of action comes into being from it, and that is why the mitzvos are enclothed in physical things.

KEHOT'S NOTE

תו"א צא, ג. בביאור שם. ובהוספות תו"א פ' ויקהל רפ"ב. [כ].

27 **אין קדוש כהוי'**

"There is none holy like Havayah, for there is none besides You": the conclusion of the argument, that only G-d's holiness both stands apart and gives existence.

I Samuel 2:2 שמואל א ב':ב'

אֵין־קָדוֹשׁ כַּה' כִּי אֵין בִּלְתֶּךָ וְאֵין צוּר כֵּאלֹקֵינוּ׃

There is none holy as the L-RD, For there is none beside Thee; Neither is there any rock like our G-d.

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28 **ולית מאן דתפיס ביה**

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

KEHOT'S NOTE

זח"ג (רכה, א). [כ].

29 **לית מאן דתפיס ביה**

The Zohar's description of G-d: He grasps all the worlds, and there is none who grasps Him.

Zohar, Pinchas 40:222–230 ספר הזהר, פנחס מ':רכ"ב-ר"ל

PARAGRAPH 4

30 **שאו ידיכם קדש**

The psalmist calls on the servants of Havayah who stand in His house at night: "Lift up your hands toward the Sanctuary (kodesh) and bless Havayah." The maamar reads kodesh as the supernal Kodesh to which the hands are raised, and "bless" as drawing its blessing down.

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה'׃

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

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KEHOT'S NOTE

תהלים קלד, ב. מובא לעיל פ' אמור לב, ג. אוה"ת בשלח ע' תקסא.

you do to Him?" The maamar joins the two verses: sins too do not reach the supernal Kodesh.

Job 35:6 איוב ל״ה:ו׳

אִם־חָטָאתָ מַה־תִּפְעָל־בּוֹ וְרַבּוּ פְשָׁעֶיךָ מַה־תַּעֲשֶׂה־לּוֹ׃

If thou hast sinned, what doest thou against Him? And if thy transgressions be multiplied, what doest thou unto Him?

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PARAGRAPH 5

37 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is One": the first verse of the Shema, which the maamar identifies with the higher unity.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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38 **ב׳ פסוקים . . שמע ישראל וברוך שכמל״ו**

The note there explains why "Blessed be the Name...," though not in Scripture, is called a "verse": because it accompanies "Hear, O Israel," and because the Sages sometimes introduce an ancient prayer text with "as it is written" (Zohar 1:34a; Tosafos on Berachos 20b) or call it a "verse" (Tikkunei Zohar, tikkun 57).

Zohar I, 34a זח״א לד, א

Berakhot 20b:12–13 ברכות כ׳ ב:י״ב-י״ג

תָּא שְׁמַע: בֵּאֲמֶת אָמְרוּ בֵּן מְבָרֵךְ לְאָבִיו וְעֶבֶד מְבָרֵךְ לְרַבּוֹ וְאִשָּׁה מְבָרֶכֶת לְבַעֲלָהּ, אֲבָל אָמְרוּ חֲכָמִים: תָּבֹא מְאֵרָה לְאָדָם שֶׁאִשְׁתּוֹ וּבָנָיו מְבָרְכִין לוֹ. אִי אָמְרַתְּ בְּשִׁלְמָא דְּאוֹרָיְיתָא, אָתֵי דְּאוֹרָיְיתָא וּמַפֵּיק דְּאוֹרָיְיתָא. אֶלָּא אִי אָמְרַתְּ דְּרַבָּנַן, אָתֵי דְּרַבָּנַן וּמַפֵּיק דְּאוֹרָיְיתָא?!

Come and hear : It has indeed been stated : A son [who is a minor] may say Grace for his father, a slave for his master, and a woman for her husband ; but the Sages declare : May a curse alight upon the man for whom his wife or his son says Grace ! This is quite right if thou sayest that it is from the Torah; then one who is enjoined by the Torah [to keep the observance] comes and exempts one [whose observance is likewise commanded] ...

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

Tikkunei Zohar, Tikkun 57 · 91b:2 תקו״ז תיקון נז

... וּלְזִמְנִין אִתְקְרֵי פתחו״ן סגרו״ן (אטימו״ן) (נ״א אטמון), אטמו״ן בְּזִמְנָא דְּאִיהוּ אוֹטֵם חוֹבִין דְּיִשְׂרָאֵל, סגרו״ן בְּזִמְנָא דְּסָגַר תַּרְעִין דִּצְלוֹתָא, פתחו״ן בְּזִמְנָא דְּפָתַח תַּרְעָא דִּצְלוֹתָא, (פסקו״ן) (נ״א פיסקו״ן) בְּזִמְנָא דְּפוֹסֵק הֲלָכוֹת דְּמַתְנִיתִין בְּמִתִיבְתָּא תַּתָּאָה, וְהָכִי כָּל שְׁמָהָן כְּפוּם שְׁלִיחוּתֵיהּ, וְהָכִי כָּל מַלְאָךְ אִשְׁתַּנֵּי שְׁמֵיהּ כְּפוּם שְׁלִיחוּתֵיהּ, הֲדָא הוּא דִכְתִיב (שופטים יג יח) לָמָּה זֶּה תִּשְׁאַל לִשְׁמִי וְהוּא פֶּלְאִי, וּכְפוּם נִיסָּא דְּעָבְדִין הָכִי אִיהוּ שְׁמַיְיהוּ.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

31 **וצריכים להמשיך מחדש המשכת קדושתו יתי׳**

It explains why the life-force could withdraw: sovev still relates to the worlds, so sin can cause it to withdraw, G-d forbid; yet, unlike a soul, which leaves a damaged body entirely, the divine life-force keeps a person alive even while he sins, only in concealment.

KEHOT'S NOTE

בסה״מ תרנ״ד ע׳ קנא מבאר זה: "דמ״מ ה״ה בחי׳ סוכ״ע שיש לו שייכות לעלמין ובערך כו׳ כמ״ש במ״א לכן יכול להיות שיסתלק ח״ו ע״י חטא ועון, ואין זה כמו הנשמה שמתפעלת ממיקרי הגוף, י״ל דבנשמה הרי ע״י הקלקול בגוף נסתלק החיות לגמרי ח״ו, משא״כ בהחיות האלקי הרי כשאדם עובר עבירה ר״ל הרי בשעת מעשה החיות האלקי מחי׳ אותו ג״כ אלא שהוא בהעלם" ע״ש עוד בזה.

32 **והמשכה זו היא מבחינת קדש העליון**

There "kodesh" is "a word by itself," the very holiness of the Infinite Light, beyond both memalei and sovev, while "kadosh" with a vav is a drawing down from it, and the three "kadosh" are successive radiances, each from the one before.

KEHOT'S NOTE

מובא לעיל פ׳ נשא כח, ד.

33 **אינו בגדר עלמין כלל**

A note there by the Rebbe gives the sources for "not within the bounds of worlds at all": the Zohar (3:93a) and Likkutei Torah, Vayikra 33b.

KEHOT'S NOTE

בסה״מ תרנ״ד ע׳ קנב מעיר כ״ק אדמו״ר: "זח״ג צג, א ונתבאר בלקו״ת ויקרא לג, ב ובכ״מ".

34 **אינו בגדר עלמין כלל**

The Ra'aya Mehemna (Emor), cited by the Kehot note for the Kodesh that is beyond the worlds; as Likkutei Torah quotes it, when Israel sanctify G-d, "that Kodesh shines," and then He is called "Kadosh" above.

Zohar, Emor 21:86–93 ספר הזהר, אמור כ״א:פ״ו-צ״ג

35 **אם צדקת מה תתן לו**

Elihu's words: "If you are righteous, what do you give Him, or what does He receive from your hand?" The maamar applies them to the supernal Kodesh, to which no deed can add.

Job 35:7 איוב ל״ה:ז׳

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

36 **ורבו פשעיך מה תעשה לו**

The verse before: "If you have sinned, what do you do against Him? And if your transgressions are many, what do

> "against your will you live" as the lower unity: physical existence is a given, and must itself be made nullified to G-d.

Pirkei Avot 4:22 משנה אבות ד:כ"ב

הוּא הָיָה אוֹמֵר, הַיְלוּדִים לָמוּת, וְהַמֵּתִים לְהֶחָיוֹת, וְהַחַיִּים לִדּוֹן. לֵידַע לְהוֹדִיעַ וּלְהִוָּדַע שֶׁהוּא אֵל, הוּא הַיּוֹצֵר, הוּא הַבּוֹרֵא, הוּא הַמֵּבִין, הוּא הַדַּיָּן, הוּא עֵד, הוּא בַּעַל דִּין, וְהוּא עָתִיד לָדוּן. בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עַוְלָה, וְלֹא שְׁכְחָה, וְלֹא מַשּׂוֹא פָּנִים, וְלֹא מִקַּח שֹׁחַד, שֶׁהַכֹּל שֶׁלּוֹ. וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן. וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְׁאוֹל בֵּית מָנוֹס לְךָ, שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר, וְעַל כָּרְחֲךָ אַתָּה נוֹלָד, וְעַל כָּרְחֲךָ אַתָּה חַי, וְעַל כָּרְחֲךָ אַתָּה מֵת, וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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45 **עוצם עיניו מראות ברע**

> Yeshayahu describes the one who will dwell on high: "... who shuts his eyes from seeing evil." The maamar makes it part of the lower unity.

Isaiah 33:15 ישעיהו ל"ג:ט"ו

הֹלֵךְ צְדָקוֹת וְדֹבֵר מֵישָׁרִים מֹאֵס בְּבֶצַע מַעֲשַׁקּוֹת נֹעֵר כַּפָּיו מִתְמֹךְ בַּשֹּׁחַד אָטֵם אָזְנוֹ מִשְּׁמֹעַ דָּמִים וְעֹצֵם עֵינָיו מֵרְאוֹת בָּרָע׃

He that walketh righteously, and speaketh uprightly; He that despiseth the gain of oppressions, That shaketh his hands from holding of bribes, That stoppeth his ears from hearing of blood, And shutteth his eyes from looking upon evil;

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46 **ולא תתורו אחרי לבבכם**

> From the passage of tzitzis: "and do not stray after your heart and after your eyes." Guarding one's thoughts is the lower unity in practice.

Numbers 15:39 במדבר ט"ו:ל"ט

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

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

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47 **בד"ה שיר השירים**

> The opening discourse of this section calls the Holy One the groom and Knesses Yisrael the bride, and reads "bride" (kallah) two ways: the soul's complete dissolution (kilayon), as in "My flesh and my heart pine away," and the yearning of one who remains a "something" yet nullifies himself.

KEHOT'S NOTE

אף דברוך שם כו' אינו בתנ"ך, בכל זה קוראו ג"כ פסוק, אגב דשמע ישראל. וי"ל עוד שהוא מפני שמצינו בכמה מקומות בחז"ל על נוסח תפלה עתיקה הביטוי "דכתיב" (זח"א לד, א. ובכ"מ. תוד"ה נשים ברכות כ, ב). או גם "קרא" (ת"ז תי' נז ע"פ שטחיות הלשון שם) — לכן שייך לקרותו "פסוק". — סה"מ תש"ט ע' 150 בהערה.

39 **ב' פסוקים הראשונים . . שהם צריכים כוונת הלב**

> There the Alter Rebbe rules that although all three paragraphs should be said with intent, the main intent is in the first verse, and equally in "Blessed be the Name of the glory of His kingdom forever and ever," for both are the acceptance of G-d's kingship; one who said either without directing his heart must say them again.

KEHOT'S NOTE

שו"ע אדה"ז ס"ס סה.

40 **והם יחודא עילאה ויחודא תתאה**

> There, at length, the two unities are explained through "For Havayah Elokim is a sun and a shield": the Name Elokim is a shield and sheath for the "sun" of Havayah.

KEHOT'S NOTE

בארוכה בתו"א קטו, ב. ואילך.

41 **למסור נפשו באחד**

> It explains the Arizal's phrase "self-sacrifice in One" as the self-nullification of the G-dly soul's essence, above intellect, as against "with all your soul," where the animal soul too consents through contemplation; afterwards, in Torah study, the soul is united with the Infinite Light enclothed in the higher Chochmah.

KEHOT'S NOTE

ראה לעיל פ' ויקרא ה, א.

42 "You have been shown, so that you may know that Havayah is G-d; there is nothing else besides Him." The maamar uses it for the contemplation at the heart of the higher unity: G-d alone truly is.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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PARAGRAPH 6

43 **בע"כ אתה חי**

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

KEHOT'S NOTE

ספ"ד דאבות. [כ].

44 **בע"כ אתה חי**

> "Against your will you were formed, against your will you were born, against your will you live...." The maamar takes

דַּם הַנֶּפֶשׁ הַבַּהֲמִית שֶׁמַּהַקְלִיפָּה, שֶׁמְּמָנָּה הוּא הַטָּבַע, וְזוֹ הִיא עֲבוֹדָה תָּמָּה לַבֵּינוֹנִי.

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53 **וברכו את ה'**

"...and bless Havayah": the second half of the verse, read as the blessing that flows down once the hands have been raised.

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה'

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

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54 **אם ישים אליו לבו**

Elihu: "If He sets His heart upon him, He gathers to Himself his spirit and his breath," and all flesh would perish together. The maamar reads it as describing a person who sets his heart to G-d, to whom G-d then gathers His own spirit and breath, the light of the Infinite. (context: Steinsaltz Tanakh)

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

55 **וזהו לא זז**

An excerpt from this point of the maamar is quoted there.

KEHOT'S NOTE

קטע מכאן בסה"מ תרל"ח ע' רכ.

56 **אורייתא מחכ' נפקת**

Kehot's note points to Zohar II, 121a for these words.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

57 **ועיין בזהר ויקרא (די"ג ע"א)**

There this Zohar passage is listed among the sources on Knesses Yisrael's rising and descending through the night and day, followed by an explanation of the Holy One, blessed be He, as Z'eir Anpin, the attributes through which the worlds are led.

KEHOT'S NOTE

ראה גם לקמן לב, ד. ולעיל פ' תזריע כד, ד.

58 **ועל דמות הכסא דמות**

The words here quote Ezekiel 1:26; the passage is shown below.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה:

ראה לעיל א, א.

48 **וימינו תחבקני**

The beloved in the Song: "His left hand is under my head, and His right hand embraces me." The right hand's embrace stands for the higher unity.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

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

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KEHOT'S NOTE

שה"ש ב, ו.

49 **כלה שארי ולבבי**

The psalmist Asaf: "My flesh and my heart pine away; G-d is the rock of my heart and my portion forever." The maamar uses it for the soul's yearning to be absorbed in G-d in the higher unity.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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50 **דרועא שמאלא בחי' גבורות**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי").

51 **דרועא שמאלא**

In Eliyahu's prayer (Patach Eliyahu) the Sefiros are pictured as the limbs of a body: "Chesed is the right arm, Gevurah the left arm." Here the left arm is the lower unity, the side of restraint.

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

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

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52 **יותר מטבעו ורגילותו**

Tanya, chapter 15, explains that a person is called one who serves G-d when he goes beyond his nature and habit, as the Talmud says of one who reviews his chapter a hundred and one times.

Tanya, Likkutei Amarim 15:10 תניא, חלק ראשון; ליקוטי אמרים ט"ו:י'

... עַל גַּבֵּיהֶן בֵּיתֶר שְׂאֵת וְיֶתֶר עֹז, לִהְיוֹת נִקְרָא "עוֹבֵד אֱלֹקִים"; מִפְּנֵי שֶׁכְּדֵי לְשַׁנּוֹת טֶבַע הָרְגִילוּת, צָרִיךְ לְעוֹרֵר אֶת הָאַהֲבָה לַה' עַל יְדֵי שֶׁמִּתְבּוֹנֵן בִּגְדוּלַּת ה' בְּמוֹחוֹ, לִשְׁלוֹט עַל הַטֶּבַע שֶׁבֶּחָלָל הַשְּׂמָאלִי הַמֵּלֵא

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

59 **רמ"ח תיבין שבק"ש ממשיכים בחי' רמ"ח אברי' עילאין**

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

KEHOT'S NOTE

ראה פע"ח שער הק"ש פכ"ה.

60 The Zohar on Vayikra, to which the text refers: on "Lift up your hands [to] Kodesh and bless Havayah," it says that those who stand in G-d's house at night are fit to bless the King; kodesh is "a supernal place," Eden, called "the supernal Kodesh," and whoever blesses the Holy One from there is blessed by Him in turn "from Zion."

Zohar, Vayikra 27:200–29:209 ספר הזהר, ויקרא כ"ז:ר-כ"ט:ר"ט

1The first 49 lines of the Hebrew text on this Page do not appear in the translation as explained in the previous footnotes. When R. Hizkiah was studying with R. Isaac, they once rose at midnight to study the Torah. R. Isaac discoursed on the verse: "Behold, bless ye the L-rd, all ye servants of the L-rd, which by night stand in the house of the L-rd" (Ps. CXXXIV, 1). 'This verse', he said, 'is a tribute to all true believers. And who are the true believers? Those who study ...

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

PARAGRAPH 7

61 **והיו הדברים האלה**

In the plain sense Moshe tells Israel, "These words which I command you today shall be upon your heart." The maamar reads Anochi ("I") as G-d's own self, and metzavecha as bonding.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

62 **אורייתא מחכמה נפקת**

The Zohar's statement that "the Torah comes forth from Chochmah," cited by the Kehot note.

Zohar, Mishpatim 20:500–502 ספר הזהר, משפטים כ':ת"ק-תק"ב

For the Torah itself emanates from Wisdom, from the realm called."holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies".' Said R. Isaac: 'The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

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

63 **אורייתא מחכמה נפקת**

A second place the Kehot note gives for "the Torah comes forth from Chochmah."

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

64 **רמ"ח תיבין שבק"ש**

The Arizal's kavanos for the 248 words of the Shema: through them Z'eir Anpin is built up into 248 complete limbs, beginning with the 42 words of the first paragraph, which correspond to its head.

Pri Etz Chaim, Gate of the Recitation of the Shema 25:1 פרי עץ חיים, שער הקריאת שמע כ"ה:א׳

בענין סדר רמ"ח תבין שבק"ש. כבר בארנו כי אחר שיורד השפע לג' מוחי ז"א, אח"כ יורד לחג"ת ונה"י דז"א. ועתה איך נגדל ז"א, ונעשין לו רמ"ח איברים שלימים. כי פ' שמע יש בו מ"ב תיבין כנגד רישא דז"א, וגם הוא סוד עטרא דחסדים, והם בריאשא דנוקבא, כי מהם נעשו חו"ב דנוק'. וזהו ואהבת, בסוד אהבת חסד, וסי' מ"ב, וזהו ודברת ב"ם, אותיות מ"ב, והם כנגד מ"ב אתוון דאבגית"ץ. והנה אמרו בתיקונים, רישא דאילנא דאינון מ"ב תיבין דאבגית"ץ, והנה שם מ"ב זהו גבורה, ואיך אמר שואהבת הוא חסד כנגד שם מ"ב ...

Pri Etz Chaim (Public Domain)

65 **ועל דמות הכסא דמות כמראה אדם**

Yechezkel's vision of the chariot: "and upon the likeness of the throne was a likeness like the appearance of a man upon it from above." The supernal Man is the ten Sefiros as a single figure.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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PARAGRAPH 8

66 **כי אין לו דמות הגוף**

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

KEHOT'S NOTE

פיוט יגדל.

67 **ולהבין משל ומליצה**

> Shlomo opens Proverbs by saying it is given "to understand a parable and a figure, the words of the wise and their riddles." The maamar borrows the phrase for what it is about to do: to understand a little of the Torah's parable of the supernal Man.

Proverbs 1:6 משלי א:ו

לְהָבִין מָשָׁל וּמְלִיצָה דִּבְרֵי חֲכָמִים וְחִידֹתָם׃

To understand a proverb, and a figure; The words of the wise, and their dark sayings.

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68 **אפס קצהו**

> Balak to Bilaam: "you will see only the edge of it," only part of the people, "and not all of it." The maamar borrows the phrase: only "the edge" of the parable can be grasped.

Numbers 23:13 במדבר כ"ג:י"ג

וַיֹּאמֶר אֵלָיו בָּלָק לְכָה־נָּא אִתִּי אֶל־מָקוֹם אַחֵר אֲשֶׁר תִּרְאֶנּוּ מִשָּׁם אֶפֶס קָצֵהוּ תִרְאֶה וְכֻלּוֹ לֹא תִרְאֶה וְקָבְנוֹ־לִי מִשָּׁם׃

And Balak said unto him: 'Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence.'

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PARAGRAPH 9

69 **מעלה אני עליכם כאילו עשאוני**

> The Zohar on "and you shall do them" (Bechukosai), cited by the Kehot note: whoever keeps the mitzvos of the Torah and walks in its ways is, as it were, as though he made Him above; "the Holy One, blessed be He, said: as though you made Me."

Zohar III, 113a זח"ג קיג, א

Vayikra Rabbah 35:7 ויקרא רבה ל"ה:ז׳

KEHOT'S NOTE

זח"ג קיג, א. וראה ויק"ר לה, ז. ע' זח"ג (קיג, א), וכדה"ק ל"מ. [כ]. באוה"ת שה"ש כרך ג תתצה מוסיף כאן: "שישראל הם הממשיכים המשכת חיות אלקות הנקי סובב וממלא שהוא בחי' קומת אדם וכמשי"ת בע"ה, והיינו ע"י רמ"ח תיבין דק"ש שע"י ממשיכים בחי' רמ"ח איברים דמלכא".

70 **ויקרא שמו ישראל**

> G-d renames Yaakov: "...and He called his name Israel." The Kehot note remarks that the verse reads es shemo, which the text here omits. The maamar reads Yisrael as li rosh, "a head for Me."

Genesis 35:10 בראשית ל"ה:י"

וַיֹּאמֶר־לוֹ אֱלֹקִים שִׁמְךָ יַעֲקֹב לֹא־יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־שְׁמוֹ יִשְׂרָאֵל׃

And G-d said unto him: 'Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name'; and He called his name Israel.

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KEHOT'S NOTE

בראשית ל"ה, י', ושם אי' "את" שמו. [כ]. וכ"ה במאמרי אדה"א נ"ך ע' רנו. אבל באוה"ת שה"ש כרך ג ע' תתצא "את שמו".

71 **ישראל לי ראש**

> It brings the reading of Yisrael as li rosh, "a head for Me," in the name of the Zohar.

KEHOT'S NOTE

דרך מצותיך טו, ב בשם הזהר. וראה שער הפסוקים להאריז"ל וישלח לב, כט ועוד. [וראה לעיל] שלח (מח, ב). ושי"נ. [כ].

72 **חכמה מוחא איהי מחשבה מלגאו**

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

KEHOT'S NOTE

ת"ז בהקדמה.

73 **חכמה מוחא איהו מחשבה מלגאו**

> Eliyahu's prayer (Patach Eliyahu) pictures the Sefiros as a body: Chochmah is the brain, "the thought within"; Chesed the right arm, Gevurah the left arm, Tiferes the torso, Netzach and Hod the two legs, Yesod "the end of the body, the sign of the holy covenant," and Malchus the mouth. The maamar follows this list limb by limb.

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

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

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74 **לא ידע אנוש ערכה**

> Job on wisdom: "Man does not know its worth, nor is it found in the land of the living." The maamar applies it to the higher Chochmah enclothed in the Torah.

Job 28:13 איוב כ"ח:י"ג

לֹא־יָדַע אֱנוֹשׁ עֶרְכָּהּ וְלֹא תִמָּצֵא בְּאֶרֶץ הַחַיִּים׃

Man knoweth not the price thereof; Neither is it found in the land of the living.

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KEHOT'S NOTE

איוב כח, יג.

75 **בסיפורי מעשיות**

> The Zohar on Beha'aloscha, which the text cites: the plain sense of the Torah's narratives is only "the garment of the Torah," and one who thinks the Torah came merely to tell stories is mistaken.

Zohar, Beha'alotcha 12:56–13:65 ספר הזהר, בהעלותך י"ב:נ"ו-י"ג:ס"ה

76 **בזהר בהעלותך קמ"ט**

> There the Alter Rebbe brings the same Zohar passages: the plain sense of the Torah's narratives is called "the garment of the Torah," and, with the Pardes, one who learns

them should intend that they are divine words whose inner content is hidden from him.

KEHOT'S NOTE

ראה לעיל ג, ג.

77 **ואפילו ע"פ קבלה**

Its version reads here "according to the mystery, which is called the wisdom of Kabbalah, such as through the book of the Zohar and the writings of the Arizal," making clear that "Kabbalah" here means the hidden wisdom.

KEHOT'S NOTE

במאמרי אדה"א נ"ך ע' רנו: עפ"י סוד שנקי חכמת הקבלה כמו ע"י ספר הזוהר ובכתבי האריזי"ל.

78 **שאו ידיכם קודש**

"Lift up your hands [to] Kodesh": the two hands, the higher and lower unity, recalled here as the first step in drawing the Infinite Light into Chochmah.

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־יְהוָה׃

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

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79 **והיו הדברים האלה**

"And these words which I command you...": the Torah, which follows the Shema's first verses and through which the Infinite Light is revealed in Chochmah.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

80 **בטל רצונך**

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

KEHOT'S NOTE

אבות ב, ד.

81 **בטל רצונך**

The Mishnah: "Nullify your will before His will, so that He may nullify the will of others before your will." The maamar sees in it a power every Jew has.

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשָּׁנֶה, שֶׁמָּא לֹא תִפָּנֶה׃

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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82 **המו מעי לו**

G-d says of Ephraim, "Is Ephraim a dear son to Me?... Therefore My innards stir for him; I will surely have compassion on him." The maamar uses it for Tiferes, compassion. Sefaria numbers the verse 20; the Hebrew printings, 19. (Kehot: Jeremiah 31:19)

Jeremiah 31:20 ירמיהו ל"א:כ'

הֲבֵן יַקִּיר לִי אֶפְרַיִם אִם יֶלֶד שַׁעֲשָׁעִים כִּי־מִדֵּי דַבְּרִי בּוֹ זָכֹר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ מֵעַי לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם־יְהוָה׃

Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; Therefore My heart yearneth for him, I will surely have compassion upon him, saith the L-RD.

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KEHOT'S NOTE

ירמי' לא, יט.

83 **ע"י פסוד"ז . . להתלבש במדת רחמנות**

Its version adds here, "as is explained elsewhere concerning Hallel."

KEHOT'S NOTE

באוה"ת שה"ש כרך ג ע' תתצו מוסיף "וכמ"ש במ"א בענין הלל". וראה בתו"א ל, א. דרך מצותיך קיח, א ואילך.

84 **ובחי' נצח והוד**

The letter beginning "To understand the parable and figure," to which the text itself refers, explains the Sefiros through the powers of the human soul; there Netzach and Hod are the faculty of counsel that arranges how an influence is passed on, little by little, so that the recipient can take it in.

KEHOT'S NOTE

ראה אגה"ק סי' טו ובליקוט פי' ומ"מ לשם.

85 **חסד דרועא ימינא . . נצח והוד תרין שוקין**

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

KEHOT'S NOTE

ת"ז בהקדמה.

86 **תועבת ה' אשר שנא**

Moshe warns Israel not to serve G-d in the ways of the nations, "for every abomination of Havayah, which He hates, they have done to their gods." The maamar borrows the phrase for what Hod overcomes.

Deuteronomy 12:31 דברים י"ב:ל"א

לֹא־תַעֲשֶׂה כֵן לַיהוָה אֱלֹקֶיךָ כִּי כָל־תּוֹעֲבַת יְהוָה אֲשֶׁר שָׂנֵא עָשׂוּ לֵאלֹקֵיהֶם כִּי גַם אֶת־בְּנֵיהֶם וְאֶת־בְּנֹתֵיהֶם יִשְׂרְפוּ בָאֵשׁ לֵאלֹקֵיהֶם׃

Thou shalt not do so unto the L-RD thy G-d; for every abomination to the L-RD, which He hateth, have they done unto

their gods; for even their sons and their daughters do they burn in the fire to their gods.

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87 **נצח ישראל לא ישקר**

Shmuel to Shaul: "And also the Eternal One of Israel does not lie nor relent." The maamar reads Netzach as the Sefirah of victory, which does not pass away.

I Samuel 15:29 שמואל א ט״ו:כ״ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

ש״א טו, כט.

88 **בד״ה אלה מסעי**

There "truth" is G-d's goodness that never ceases, "I have not changed," flowing without the change and emotion that attributes imply; the passage also refers to Iggeres HaKodesh, "To understand the parable and figure," as our text does.

KEHOT'S NOTE

לעיל פ' מסעי צג, ג.

89 **חומריות גופו**

A textual variant: after "the materiality of his body," its version adds "and his animal soul."

KEHOT'S NOTE

באוה״ת שה״ש ע' תתצו נוסף: "ונפשו הבהמית".

90 **יסוד סיומא דגופא . . מלכות פה**

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

KEHOT'S NOTE

ת״ז בהקדמה.

91 **ודברי אשר שמתי בפיך**

"My spirit which is upon you and My words which I have put in your mouth shall not depart from your mouth." The maamar uses it for Malchus, the mouth, drawn down through Torah spoken aloud.

Isaiah 59:21 ישעיהו נ״ט:כ״א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם׃

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

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92 **כל הקורא ושונה הקב״ה קורא ושונה כנגדו**

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

KEHOT'S NOTE

תדא״ר פי״ח. ילי״ש איכה רמז תתרלד.

93 **וכל הקורא ושונה הקב״ה קורא ושונה כנגדו**

Tanna deVei Eliyahu: when a Torah scholar sits and reads and studies, the Holy One, blessed be He, sits opposite him and reads and studies with him.

Tanna DeBei Eliyahu Rabbah 18:1-2 תנא דבי אליהו רבה י״ח:א׳-ב׳

... א״כ למה נאמר בכל צרתם לו צר אלא אמר הקב״ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א״ת לו צר אלא לי צר שנאמר (ישעיהו מ״ט:ג׳) ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגו' מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת״ח שיושב וקורא ושונה ועוסק בתורה הקב״ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגו' (מלכים א כ':כ״ט) מה להלן פניהם של אלו נוכח פניהם ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

94 **וזהו ענין המשכת בחי' אדם העליון**

A further place to which the note refers on drawing down the supernal Man.

KEHOT'S NOTE

ראה אוה״ת יוהכ״פ ע' אתקלט.

95 **בד״ה תקעו בחדש שופר**

That discourse opens by explaining Rosh Hashanah as the "head and brain" of the year, in which the general life-force of the whole year is revealed.

KEHOT'S NOTE

לעיל ר״ה נג, ד ואילך.

96 The other passage of the Zohar on Beha'aloscha that the text cites, where, as Likkutei Torah (Shir HaShirim 3c) notes, the Zohar treats this theme at length.

Zohar, Beha'alotcha 3:13–4:20 ספר הזהר, בהעלותך ג׳:י״ג-ד׳:כ׳

R. Eleazar then quoted the verse: "And the ark rested in the seventh month, on the seventeenth day of the month, on the mountains of Ararat" etc. (Gen. 8, 4). 'How precious', he said, 'are the words of the Torah, seeing that each particular word contains sublime mystical teachings, the Torah itself being designated the sublime general rule. Now, one of the thirteen exegetical principles by which the Law is expounded reads: "If anything is included in a general proposition and is then made the subject of a special statement, ...

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

PARAGRAPH 10

97 **בעטרה שעטרה לו אמו**

"...with the crown with which his mother crowned him": here the maamar begins to explain the crown itself.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath

crowned him in the day of his espousals, And in the day of the gladness of his heart.

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98 שכ"ב ספ"ו

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפנינו שכ"ג (ספ"ב). [כ].

99 שהכתר אינו מכלל גופו

The Arizal: the crown of Z'eir Anpin is not part of its body but encompasses it, and so with a person below, whose crown is a spiritual light encompassing him unseen and whose skull is its outer extension. The text cites it as Sha'ar (Gate) 22 by the Shklov 5560 printing.

Sefer Etz Chaim 23:2:1 עץ חיים כ"ג:ב:א

... בו כתר עם המוחין בתוכו למעלה מן המוחין שלו. אך זה יובן במ"ש כי הנה כמו שהכתר אינו מכלל גופו דז"א רק בחי' מקפת עליו זולתו כך הוא באדם התחתון שהכתר שלו הוא אור רוחני מקיף עליו ואינו נגלה וניכר לעין כל אמנם החיצוניות שלו המתפשט למטה הוא הנגלה והוא הגולגלת המקיף את המוחין של אדם עצמו:

Sefer Etz Chaim (Public Domain)

100 בד"ה נר חנוכה

There the mezuzah, on the right, is an ascent from below, binding the house and everything in it to the love of G-d, while the Chanukah lamp, on the left, is the drawing down of the light of the Torah.

KEHOT'S NOTE

תו"א מב, ב.

101 נר חנוכה מצוה להניחה

Rabbah: "The Chanukah lamp: it is a mitzvah to place it" in the handbreadth next to the doorway, and the halachah is on the left, "so that the Chanukah lamp is on the left and the mezuzah on the right." The words open the Torah Ohr discourse to which the text refers.

Shabbat 22a:2–3 שבת כ"ב א:ב'-ג'

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵיהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפָתֵי אָמַר: מִשְּׂמֹאל. וְהֵילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מִשְּׂמֹאל וּמְזוּזָה מִימִין. אָמַר רַב יְהוּדָה אָמַר רַב אַסִּי אָמַר רַב: אָסוּר לְהַרְצוֹת מָעוֹת כְּנֶגֶד נֵר חֲנוּכָּה. כִּי אַמְרִיתַהּ קַמֵּיהּ דִּשְׁמוּאֵל, אָמַר לִי: וְכִי נֵר קְדוּשָּׁה יֵשׁ בָּהּ? מַתְקֵיף לַהּ רַב יוֹסֵף: וְכִי דָּם קְדוּשָּׁה יֵשׁ בּוֹ? דְּתַנְיָא "וְשָׁפַךְ ... וְכִסָּה" — בַּמֶּה שֶׁשָּׁפַךְ יְכַסֶּה. שֶׁלֹּא יְכַסֶּנּוּ בָּרֶגֶל, ...

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102 בשעה שהקדימו ישראל

Kehot's note points to Shabbat 86a for these words.

Shabbat 86a שבת פ"ו א

KEHOT'S NOTE

שבת פו, א.

103 בשעה שהקדימו ישראל נעשה לנשמע

Rabbi Simai taught: when Israel put "we will do" before "we will hear," sixty myriads of ministering angels came and tied two crowns on each Jew, one for "we will do" and one for "we will hear." (Kehot: Shabbos 86a)

Shabbat 88a:7–8 שבת פ"ח א:ז'-ח'

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

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104 תען לשוני אמרתך

The psalmist to G-d: "My tongue shall answer (in the plain sense, declare) Your word, for all Your commandments are righteousness." The maamar reads it as the tongue repeating G-d's own word.

Psalms 119:172 תהילים קי"ט:קע"ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק:

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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KEHOT'S NOTE

תהלים קיט, קעב.

105 השמע לאזניך מה שאתה מוציא מפיך

The Talmud learns from the word "Hear" (Shema) that one should recite so that his ears hear what his mouth brings forth. The maamar reads it as hearing G-d's word in one's own speech.

Berakhot 13a:28–30 ברכות י"ג א:כ"ח-ל'

וּלְרַבִּי נָמֵי, הָא כְּתִיב "שְׁמַע"! הַהוּא מִבָּעֵי לֵיהּ: הַשְׁמַע לְאָזְנֶיךָ מַה שֶּׁאַתָּה מוֹצִיא מִפִּיךָ. וְרַבָּנַן? סָבְרִי לַהּ כְּמַאן דְּאָמַר לֹא הִשְׁמִיעַ לְאָזְנוֹ — יָצָא. וּלְרַבָּנַן נָמֵי הָא כְּתִיב "וְהָיוּ"? הַהוּא מִבָּעֵי לְהוּ שֶׁלֹּא יִקְרָא לְמַפְרֵעַ.

But for Rabbi also it is written "Hear, O Israel" ! He requires it to establish the rule. Cause thine ear to hear what thou uttererest with thy lips. And the Sages ? They agree with him who says that if one does not read [the Shema'] audibly, he has still fulfilled his obligation. But for the Sages also it is written "And these words shall be" ! They require it to establish the rule that one must not read [the sentences of the Shema'] out of order.

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KEHOT'S NOTE

ברכות יג, א.

106 רוח אייתי רוח

the passage shares nothing with the note

KEHOT'S NOTE

ע"ל ואתחנן (יב, ג). ושי"נ. [כ].

PARAGRAPH 11

107 **כל האומר אין לי אלא תורה**

A baraisa in the name of Rabbi Yosei: whoever says he has nothing but Torah does not have even Torah; Rav Pappa explains that whoever is engaged in doing is engaged in learning. The maamar reads it as: without nullifying one's will, the Torah itself is not drawn to him.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּחַ דּוּכָּא. תּוֹקֵעַ עַצְמוֹ לִדְבַר תּוֹרָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתָּם וַעֲשִׂיתֶם" — כֹּל שֶׁשָּׁנוּ בַּעֲשָׂיָה יָשְׁנוּ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

108 **בד"ה כי עמך מקור חיים**

There "the source of life," from which divine light flows to all the worlds, is itself nullified before the Holy One, blessed be He, in His essence, who is beyond any flow.

KEHOT'S NOTE

תו"א לה, א.

109 **כי עמך מקור חיים**

David's psalm: "For with You is the source of life; by Your light we see light." It opens the Torah Ohr discourse to which the text refers.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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110 **כי עמך מקור חיים**

The Zohar on Tzav, to which the text refers: "For with You is the source of life" speaks of the Holy One, the supernal tree, whom the source of life crowns with supernal crowns, "like a mother who crowns her son above all, as it is written, 'Go out and gaze, O daughters of Zion.'"

Zohar, Tzav 24:166–25:178 ספר הזהר, צו כ"ד:קס"ו-כ"ה:קע"ח

Or again, "with thee" may refer to the Holy One, blessed be He, who is a most high Tree in the midst of the Garden reaching out to all sides, because it clings to the source of life, which crowns it with supernal crowns all around the Garden like a mother who crowns her son.'

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

111 **וגלה על ראשה**

Zechariah's vision: "a menorah all of gold, with its bowl (gulah) upon its head." In the discourse the text cites, the Alter Rebbe reads gulah as the crowning capital, the crown above the head.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

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

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112 **שו"ה ע"ב) — ביטול רצון**

It explains that this will, in "nullification of will," is the level of yichud, union.

KEHOT'S NOTE

באוה"ת ואתחנן ע' רנו מפרש שרצון זה הוא בחי' היחוד.

113 **אם צדקת**

"If you are righteous, what do you give Him?": G-d is exalted above any will for our deeds, so His wanting the mitzvos is a gift.

Job 35:7 איוב ל"ה:ז'

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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114 **רק רצון זה המלובש בתורה ומצות . . עשה אלקים לנו**

This passage is quoted there.

KEHOT'S NOTE

מובא ביהל אור ע' צה.

115 **תען לשוני אמרתך כי כל מצותיך צדק**

"My tongue shall answer Your word, for all Your commandments are righteousness (tzedek)." The maamar reads tzedek as tzedakah: every mitzvah is G-d's charity.

Psalms 119:172 תהילים קי"ט:קע"ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק׃

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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116 **כי כל מצותיך צדק . . בלתי סוף ובלתי תכלית**

This passage is quoted in Or HaTorah on Nasso and mentioned in Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא באוה"ת נשא ע' רלח. נזכר באוה"ת ויקרא כרך ב ע' תרעה.

117 **ודברי אשר שמתי בפיך**

"...and My words which I have put in your mouth": Torah studied aloud, with self-nullification, is what draws down

G-d's will.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

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

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KEHOT'S NOTE

ישעי' נט, כא.

118 זאת התורה אדם

"This is the law (torah): a man who dies in a tent." The maamar reads it as "This is the Torah: Man," the Torah corresponding to the supernal Man.

Numbers 19:14 במדבר י"ט:י"ד

זֹאת הַתּוֹרָה אָדָם כִּי־יָמוּת בְּאֹהֶל כָּל־הַבָּא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר בָּאֹהֶל יִטְמָא שִׁבְעַת יָמִים:

This is the law: when a man dieth in a tent, every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days.

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119 וממדבר מתנה

From the Song of the Well: "...and from the desert, Mattanah," a word that means "gift." The maamar reads it as the Torah given from the "desert," a level above "man."

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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KEHOT'S NOTE

במדבר כא, יח. ראה אוה"ת פ' בשלח ע' שעג.

120 אשר לא עבר בה איש

G-d led Israel "through a land where no man passed through and no human dwelt." The Kehot note remarks that the verse has no "asher." The maamar reads the desert as a level above both ish and adam.

Jeremiah 2:6 ירמיהו ב':ו'

וְלֹא אָמְרוּ אַיֵּה ה' הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרָיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם:

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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KEHOT'S NOTE

ירמי' ב, ו, ושם לי' תיבת אשר. [כ].

121 לא עבר בה איש ולא ישב אדם שם

The Sifra deTzniusa, printed in the Zohar on Terumah, to which the text refers: of the most precious level, from which thirteen springs flow, it cites "no man passed through it and no human dwelt there" and explains: adam is outside it and not included there, and all the more so ish.

Zohar, Sifra DiTzniuta 2:13–3:26 ספר הזהר, ספרא דצניעותא ב':י"ג-ג':כ"ו

122 ה' איש מלחמה

From the Song at the Sea: "Havayah is a man of war, Havayah is His Name." Here "man" (ish) is G-d as already revealed through the Name Havayah.

Exodus 15:3 שמות ט"ו:ג'

ה' אִישׁ מִלְחָמָה ה' שְׁמוֹ:

The L-RD is a man of war, The L-RD is His name.

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KEHOT'S NOTE

שמות טו, ג.

123 מלחמה להוי' בעמלק

"A war for Havayah against Amalek from generation to generation": joined with "a man of war," it marks the level of G-d as drawn into the Name Havayah.

Exodus 17:16 שמות י"ז:ט"ז

וַיֹּאמֶר כִּי־יָד עַל־כֵּס קָהּ מִלְחָמָה לַה' בַּעֲמָלֵק מִדֹּר דֹּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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124 מדבר הוא בחי' עליונה למעלה מעלה מבחי' אדם . . ג"פ קדוש בוי"ו

The passage is quoted there, with an addition: "man" (ish and adam) is the light already drawn into the form of three lines, "kadosh" with a vav, the vav being the radiance drawn from the supernal Kodesh to become sovev and memalei, which is why "kadosh" is said three times.

KEHOT'S NOTE

מובא בספר החקירה פב, א ושם מוסיף: "כי בחי' איש ואדם היינו כשכבר נמשך בציור ג' קוין והיינו קדוש בוא"ו הוא"ו הוא מה שנמשך הארה מקדש העליון להיות סוכ"ע וממכ"ע ולכן אומרים ג"פ קדוש" ע"ש. ראה לעיל פ' שלח מד, א.

125 וצדקה תהי' לנו

Moshe: "And it shall be tzedakah for us if we take care to do all this commandment before Havayah our G-d"; in the plain sense, merit or righteousness. The maamar cites it to show that all the mitzvos are called tzedakah, G-d's charity.

Deuteronomy 6:25 דברים ו':כ"ה

וּצְדָקָה תִּהְיֶה־לָּנוּ כִּי־נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי ה' אֱלֹקֵינוּ כַּאֲשֶׁר צִוָּנוּ:

And it shall be righteousness unto us, if we observe to do all this commandment before the L-RD our G-d, as He hath commanded us.'

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KEHOT'S NOTE

דברים ו, כה.

126 Kehot's note points to Song of Songs 4 for these words.

Song of Songs 4 שיר השירים ד'

PARAGRAPH 12

127 צאינה וראינה בנות ציון במלך שלמה

The maamar returns to its verse and begins to explain it phrase by phrase.

Song of Songs 3:11 שיר השירים ג:יא

צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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128 מלך שהשלום שלו

Kehot's note points to Shir HaShirim Rabbah 1:11 for these words.

Shir HaShirim Rabbah 1:11 שיר השירים רבה א:יא

Shemot Rabbah 52:5 שמות רבה נ"ב:ה

... מה ציון הזה נראה באצבע, כך ישראל נראין באצבע. הוי, בנות ציון המצוינין לי. במלך שלמה, במלך שהשלום שלו, זה ממ"ה הקב"ה. בעטרה שעטרה לו אמו, זה המשכן. למה קראו עטרה? אלא, מה העטרה מצויירת, כך המשכן היה מצויר, שנאמר (שמות לה): ורוקם בתכלת ובארגמן בתולעת השני ובשש ואורג עושי כל מלאכה וחושבי מחשבות. הוי, בעטרה שעטרה לו אמו. אמר רבי יצחק: חזרתי בכל המקרא, ולא מצאתי שעשתה בת שבע עטרה לשלמה. רשב"י שאל את ר' אלעזר ברבי יוסי: אימתי ששמעת מאביך, מהו בעטרה שעטרה לו אמו? אמר לו: ...

Another matter, "they brought the Tabernacle" - that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed be He rested amongst them. "Daughters of Zion [tziyon]" - the children who are ...

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KEHOT'S NOTE

שהש"ר פ"א, י"א, פ"ג, כ. שמו"ר פנ"ב, ד. ועוד.

129 מלך שהשלום שלו

On this very verse: "upon King Shlomo," upon the King to whom peace belongs.

Shir HaShirim Rabbah 3:11:1 שיר השירים רבה ג:יא:א

... בַּמֶּלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁבָּרָא בְּרִיּוֹתָיו שְׁלֵמוֹת, בָּרָא חַמָּה וּלְבָנָה עַל מִלְאָתָן, כּוֹכָבִים וּמַזָּלוֹת עַל מִלְאָתָן. בַּר קַפָּרָא אָמַר אָדָם וְחַוָּה כְּבָר עָשְׂרִים שָׁנִים נִבְרְאוּ. בַּמֶּלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁהַשָּׁלוֹם שֶׁלּוֹ. דָּבָר אַחֵר, בַּמֶּלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁהִשְׁלִים מַעֲשָׂיו לִבְרִיּוֹתָיו, כֵּיצַד הִשְׁלִים הָאֵשׁ לְאַבְרָהָם אָבִינוּ, הִשְׁלִים הַחֶרֶב לְיִצְחָק, הִשְׁלִים הַמַּלְאָךְ לְיַעֲקֹב. דָּבָר אַחֵר, בַּמֶּלֶךְ שְׁלֹמֹה, בַּמֶּלֶךְ שֶׁעָשָׂה שָׁלוֹם בֵּין בְּרִיּוֹתָיו. תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי הָרָקִיעַ שֶׁל שֶׁלֶג ...

"Emerge, daughters of Zion, and gaze at King Solomon, at the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). "Emerge, daughters of Zion, and gaze," sons who are conspicuous [metzuyanim] for me in haircut, in circumcision, in ritual fringes; "at King Solomon [Shlomo]," at the King who created perfect [shelemot] creations. He created the sun and the moon in their completeness, the stars and the constellations in their completeness. Bar Kappara ...

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PARAGRAPH 13

130 מלכותך מלכות כל עולמים

David's psalm of praise: "Your kingship is a kingship of all olamim," in the plain sense an everlasting kingship, of all ages. The maamar reads olamim as "worlds," for kingship is what relates G-d to the worlds. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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131 אנא אמלוך

There the root of all the worlds is G-d's thought "I will reign," since "there is no king without a people"; yet even this will to reign is, as "Havayah reigns, He is clothed in majesty" says, only a garment.

KEHOT'S NOTE

ע' נשא (כד [כא], סע"ד). ושי"נ. [כ].

132 עטרה שעטרה לו אמו

"...the crown with which his mother crowned him": the crown that Israel, the "mother," make for the King.

Song of Songs 3:11 שיר השירים ג:יא

צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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133 הושיט הקב"ה אצבעו הקטנה

When G-d told a band of ministering angels of His plan to create man and they objected, "He stretched out His little finger among them and burned them."

Sanhedrin 38b:5 סנהדרין ל"ח ב:ה'

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? הוֹשִׁיט אֶצְבָּעוֹ קְטַנָּה בֵּינֵיהֶן וּשְׂרָפָם. וְכֵן כַּת שְׁנִיָּה. כַּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, רְאשׁוֹנִים שֶׁאָמְרוּ לְפָנֶיךָ מָה הוֹעִילוּ? כָּל הָעוֹלָם כּוּלּוֹ שֶׁלְּךָ הוּא. כָּל מָה שֶׁאַתָּה רוֹצֶה לַעֲשׂוֹת בְּעוֹלָמְךָ - עֲשֵׂה.

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

KEHOT'S NOTE

סנהדרין לח, ב.

134 עושה מלאכיו רוחות

The psalmist, praising G-d's works, says in the plain sense, "He makes the winds His messengers, the flaming fire His ministers." The maamar reads it as "He makes His angels [of] winds...," the angels' bodies of air and fire. (context: Steinsaltz Tanakh)

Psalms 104:4 תהילים ק"ד:ד'

עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט:

Who makest winds Thy messengers, the flaming fire Thy ministers.

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KEHOT'S NOTE

תהלים קד, ד.

135 חי ה' אשר עמדתי לפניו

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

KEHOT'S NOTE

מ"א יז, א.

136 אשר עמדתי לפניו

Eliyahu to Achav: "As Havayah, the G-d of Israel, lives, before whom I have stood." The maamar reads it as the soul standing before G-d, included in Him.

I Kings 17:1 מלכים א י"ז:א'

וַיֹּאמֶר אֵלִיָּהוּ הַתִּשְׁבִּי מִתֹּשְׁבֵי גִלְעָד אֶל־אַחְאָב חַי־ה' אֱלֹקֵי יִשְׂרָאֵל אֲשֶׁר עָמַדְתִּי לְפָנָיו אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר כִּי אִם־לְפִי דְבָרִי:

And Elijah the Tishbite, who was of the settlers of Gilead, said unto Ahab: 'As the L-RD, the G-d of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.'

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137 ת"ח שבבבל מצוינים

The Talmud asks why the Torah scholars in Babylon are metzuyanin, distinguished; the maamar reads the word as "clothed."

Shabbat 145b שבת קמ"ה

KEHOT'S NOTE

שבת קמה, ב. ראה יהל אור ע' שח.

138 אשרי מי שבא לכאן

From a vision of the World to Come told in the Talmud: they were heard saying there, "Fortunate is he who comes here with his learning in his hand."

Pesachim 50a:7–8 פסחים נ' א:ז'-ח'

וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: אַשְׁרֵי מִי שֶׁבָּא לְכָאן וְתַלְמוּדוֹ בְּיָדוֹ. וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: הֲרוּגֵי מַלְכוּת אֵין אָדָם יָכוֹל לַעֲמוֹד בִּמְחִיצָתָן. (וּמַאן) נִינְהוּ? אִילֵימָא רַבִּי עֲקִיבָא וַחֲבֵירָיו — מִשּׁוּם הֲרוּגֵי מַלְכוּת וְתוּ לָא?! אֶלָּא: הֲרוּגֵי לוֹד.

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KEHOT'S NOTE

פסחים נ, א. וש"נ.

139 ליהנות מזיו השכינה

Rav's saying about the World to Come: there is no eating or drinking there, "but the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The maamar uses the phrase for the souls in Gan Eden, who enjoy that radiance through their garments.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵיכָּא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

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

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140 ראה באספקלריא

A Zohar passage the Kehot note cites: all the other prophets draw from levels seen through "the aspaklaria that does not shine," unlike Moshe's shining one.

Zohar, Vayeshev 6:81–7:92 ספר הזהר, וישב ו':פ"א-ז':צ"ב

141 שמרע"ה ראה באספקלריא אחת המאירה

Rabbi Yehudah bar Ilai: the prophets saw through nine lenses, but Moshe through a single one; the Rabbis say the prophets saw through a smudged lens and Moshe through a polished one.

Vayikra Rabbah 1:14 ויקרא רבה א':י"ד

KEHOT'S NOTE

ויק"ר א, יד. עזח"א (קפג, א). זח"ג (קצח, א. רסח, ב). ודה"ק נובעים מויק"ר (פ"א [יד]) ב' ר' יהודא בר' אלעאי שראו מתוך ט' אספקלריות. וכ"ה ברקאנטי (וארא). ובלקח טוב סו"פ בהעלותך גורס י' מראות מיחזקאל (מג, ג). וכעת לא"מ כמ"ש אדמו"ר "ז" מראות אבל בזו הרגע מצאתי להדיא בילקוט ויקרא ר' תלב מתוך שבע אספקלריות, והמעיין ביחזקאל (הנ"ל) מדוייק היטיב כמ"ש אדמו"ר כאן. וע' ת"ז (מז"ח קמט, ב [תז"ח צד, ג]) ט מראות חזא יחזקאל. [כ].

Torah and mitzvos themselves, beyond comprehension.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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147 **ממדבר מתנה**

"...and from the desert, Mattanah (a gift)": the essence of the Torah comes from the "desert," beyond the level of man.

Numbers 21:18 במדבר כ״א:י״ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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148 **אשר לא ישב אדם שם**

"...where no human dwelt": the desert as the level above man.

Jeremiah 2:6 ירמיהו ב׳:ו׳

וְלֹא אָמְרוּ אַיֵּה ה׳ הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרַיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם׃

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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149 **צאינה וראינה**

The Zohar on Terumah, which the text cites on "Go out and gaze."

Zohar, Terumah 12:134–143 ספר הזהר, תרומה י״ב:קל״ד-קמ״ג

150 **צאינה וראינה**

The end of Shemos Rabbah (Pekudei), which the text cites: the verse is said of the day the Mishkan was set up, when there was great joy in Israel.

Shemot Rabbah 52:5 שמות רבה נ״ב:ה׳

דבר אחר: ויביאו את המשכן, ההי"ד (שיר ד): צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתונתו וביום שמחת לבו. אימתי נאמר הפסוק הזה? ביום שעמד המשכן, שהיתה שמחה גדולה בישראל, שהקב"ה שורה עצלם. בנות ציון, בנים המצוינין לי, ע"י עובדי כוכבים. מה ציון הזה נראה באצבע, כך ישראל נראין באצבע. הוי, בנות ציון המצוינין לי. במלך שלמה, במלך שהשלום שלו, זה ממ"ה הקב"ה. בעטרה שעטרה לו אמו, זה המשכן. למה קראו עטרה?

142 **ראה באספקלריא אחת המאירה ושאר הנביאים דרך ז׳ אספקלריאות**

The Yalkut's version of the same Midrash: "all the prophets saw through seven lenses," and Moshe through one, as in our text.

Yalkut Shimoni on Torah 432:1 ילקוט שמעוני על התורה תל״ב:א׳

... מַה בֵּין מֹשֶׁה לְכָל הַנְּבִיאִים, רַבִּי יְהוּדָה בַּר רַבִּי אִלְעַאי אָמַר כָּל הַנְּבִיאִים רָאוּ מִתּוֹךְ שֶׁבַע אַסְפַּקְלַרְיוֹת, הֲדָא הוּא דִכְתִיב (יחזקאל מג, ג) "וּכְמַרְאֶה הַמַּרְאֶה אֲשֶׁר רָאִיתִי" וְגוֹ'. וּמֹשֶׁה רָאָה מִתּוֹךְ אַסְפַּקְלַרְיָא אַחַת, שֶׁנֶּאֱמַר "וּמַרְאֶה וְלֹא בְחִידוֹת". וְרַבָּנָן אָמְרִין כָּל הַנְּבִיאִים רָאוּ מִתּוֹךְ אַסְפַּקְלַרְיָא מְלֻכְלֶכֶת הֲדָא הוּא דִכְתִיב (הושע יב, יא) "וְאָנֹכִי חָזוֹן הִרְבֵּיתִי וּבְיַד הַנְּבִיאִים אֲדַמֶּה" וּמֹשֶׁה רָאָה מִתּוֹךְ אַסְפַּקְלַרְיָא מְצֻחְצַחַת הֲדָא הוּא דִכְתִיב "וּתְמֻנַת ה׳ יַבִּיט". רַבִּי פִּנְחָס בְּשֵׁם רַבִּי ...

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PARAGRAPH 14

143 **ימים יוצרו ולא אחד בהם**

David, praising G-d who knew him before he was formed: "Your eyes saw my unformed substance... days were formed, and not (lo) one among them," where the written lo, "not," is read lo, "to Him." The maamar reads "days" as garments in which G-d's oneness is to shine. (context: Steinsaltz Tanakh)

Psalms 139:16 תהילים קל״ט:ט״ז

גָּלְמִי רָאוּ עֵינֶיךָ וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ יָמִים יֻצָּרוּ וְלוֹ אֶחָד בָּהֶם׃

Thine eyes did see mine unformed substance, And in Thy book they were all written— Even the days that were fashioned, When as yet there was none of them.

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KEHOT'S NOTE

תהלים קלט, טז.

144 **שיהי' בחי' אחד מאיר בהם**

This explanation is quoted there, on the same verse.

KEHOT'S NOTE

מובא ביהל אור ע"פ זה. וראה לעיל פי שלח נב, א.

145 **חכמת אדם תאיר פניו**

Koheles: "A man's wisdom makes his face shine." Wisdom is a light of the face, so the radiance enjoyed through comprehension belongs to Chochmah.

Ecclesiastes 8:1 קהלת ח׳:א׳

מִי כְהֶחָכָם וּמִי יוֹדֵעַ פֶּשֶׁר דָּבָר חָכְמַת אָדָם תָּאִיר פָּנָיו וְעֹז פָּנָיו יְשֻׁנֶּא׃

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

146 **בעטרה שעטרה לו אמו**

"...the crown with which his mother crowned him": the

אלא, מה העטרה מצויירת, כך המשכן היה מצוייר, שנאמר (שמות לה): ורוקם בתכלת ובארגמן ...

Another matter, "they brought the Tabernacle" – that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed be He rested amongst them. "Daughters of Zion [tziyon]" – the children who are ...

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151 **צאינה וראינה**

> Bamidbar Rabbah (chapter 12), which the text cites: the verse speaks of the time the Shechinah came to rest in the Mishkan, and "daughters of Zion" are those distinguished (metzuyanim) for Him.

Bamidbar Rabbah 12:8 במדבר רבה י״ב:ח׳

152 **(ובזהר נז׳ מענין . . צאינה וראינה)**

> There all the sources listed here are copied out in their own words.

KEHOT'S NOTE

באוה״ת שה״ש כרך ב ע׳ שפב ואילך מעתיק כל המ״מ בלשונם ע״ש.

153 Shir HaShirim Rabbah on the verse, which the text cites last: "Go out and gaze, O daughters of Zion" are the children who are distinguished (metzuyanim) for Me, and "King Shlomo" is the King to whom peace belongs.

Shir HaShirim Rabbah 3:11:1 שיר השירים רבה ג׳:י״א:א׳

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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