LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 26

# אני ישנה ולבי ער קול דודי דופק פתחי לי כו׳

## “I Am Asleep, but My Heart Is Awake”

In exile Israel “sleeps”: the letters of Torah and prayer still carry the Infinite Light, but it is hidden. Yet G-d, the “heart” of Israel, stays awake, and like a heart that gives out only what it first receives, His flow answers our arousal from below, while beyond it the “dew” of the supernal will is revealed once a person has done all he can.


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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

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## THE BIG IDEA

**In exile Israel "sleeps": the letters of Torah and prayer still carry the Infinite Light, but it is hidden. Yet G-d, the "heart" of Israel, stays awake, and like a heart that gives out only what it first receives, His flow answers our arousal from below, while beyond it the "dew" of the supernal will is revealed once a person has done all he can.**

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 explains Song of Songs 5:2. Exile is sleep, in which "our signs," the letters of Torah and prayer, are not seen, though like horses they carry the encompassing Infinite Light down into the soul. G-d is called Israel's heart rather than its brain because the heart gives out only what it first receives, so His flow depends on an arousal from below: the love of the Shema, a true desire (chefetz) for G-d alone, which draws His delight into Torah and mitzvos. The four names of the bride are stages of this love: "my sister," the natural love freed from the body; "my beloved," Israel "feeding" G-d with their self-nullification, as digested food becomes the blood that binds soul to body, which works because Israel "arose in thought"; "my dove," a gaze at the King that is never sated; "my perfect one," Israel making G-d "whole," as though they had made Him, by forming the vessels of His attributes. All are caused by "my head is filled with dew," an arousal from above beyond the arousal from below: "open for Me like the eye of a needle, and I will open for you like the opening of the Ulam."

### OUTLINE


1 **Sleep, signs and letters** ¶1–2

Exile is sleep, in which "our signs," the letters of Torah and prayer, are not seen. The letters are "horses" that carry the encompassing Infinite Light down into the soul; in the future it will be seen openly. Yet "my heart is awake": G-d is called the heart of Israel.

2 **Why the heart and not the brain** ¶3–5

The heart's flow is a circuit: it receives blood made from food, closes on it and opens to send it out, which is its constant beat, while the brain only gives. So G-d is called the heart: His flow to creation depends on the arousal from below.

3 **The love of the Shema and the supernal delight** ¶6–8

The arousal from below is "And you shall love": chefetz, a desire that delights in G-d alone, not mere ratzon. In response G-d's inner will and delight are drawn into the Torah and the physical mitzvos, and so the yoke of Heaven precedes the yoke of the mitzvos.

4 **The heart awake in exile, and the pulse** ¶9–10

Even in exile the will of the heart remains, and the delight is drawn into Torah and mitzvos, though hidden; G-d does wonders "alone." Prayer replaces the sacrifices in concealment. Besides the inner heartbeat there is an outer pulse, G-d's kindness, hinted in dofek, whose letters spell pakad.

5 **"My sister, my beloved": freeing love and "eating"** ¶11–14

"My sister" is the natural love of the G-dly soul, which must be opened from the prison of the body. "My beloved" means Israel "feed" G-d: the self-nullification of angels and souls in the Shema and its blessings is His "eating," the soul absorbed into the body of the King.

6 **Building the attributes** ¶15–19

As food becomes blood and binds soul and body, self-nullification binds the Infinite Light to the "body" of the attributes; even Chesed and Chochmah must be "built." The power comes from Israel's root in thought within thought, above the divine speech from which the worlds and Sefiros come, as food's divine word is higher than man's.

7 **"My dove": the gaze never sated** ¶20–22

The higher level of "my dove" is a constant gaze at the glory of the King, like Avraham's endless journeying, never sated because G-d is infinite and renews creation from nothing; it brings joy and delight in G-d.

8 **"My perfect one": as though you had made Me** ¶23–25

Israel is G-d's "twin" and makes Him "whole." Making the vessels, Chesed and Gevurah, through kindness and through subduing and transforming the sitra achra, reveals His perfection, as though they had made Him.

9 **"My head is filled with dew"** ¶26–27

Dew, never withheld, is an arousal from above that does not depend on the arousal from below, the "head" that only gives. In the inner dimension it is revealed only after the full arousal from below: the needle's eye and the opening of the Ulam.

10 **In divine service** ¶28–29

A person can perfect only what lies from Chochmah downward; the will of the soul, like the supernal will, is beyond his reach, yet it is revealed once he has done all he can. A list of sources on "I am asleep" closes the maamar.

## 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.

The Rebbe returns to this maamar for its picture of exile as sleep, and of what stays awake in it. In a note to his maamar Tziyon b'mishpat, Shabbos Chazon 5741, he reads „ולבי ער" (but my heart is awake) as the soul, pointing to the paragraph that ties it to the yearning in every Jew, and a sicha of 2 Nissan 5748 cites the maamar's heart, giving life to all the limbs, for what makes a king 'the heart' of Israel. In a sicha of Tazria-Metzora 5751 he takes „אותותינו לא ראינו" (we have not seen our signs) further: through the Torah, exile's hidden wonders are to be revealed to eyes of flesh. His Purim 5728 maamar (a transcript) places 'my dove' in the mind and calls the dew, never withheld, G-d's „האהבה העצמית" (essential love) for Israel; on Erev Rosh Hashanah 5744 'my twin' and 'my perfect one' are two stages, partners and then one. In Toldos 5745 he takes the paragraph's words for the arousal from above before which ours „אינה נחשבת למאומה" (is not counted as anything), and says why the gift beyond it waits for complete service: it needs a vessel. Perhaps (biur b'derech efshar), read with him, the maamar describes a love that stays whole beneath the sleep, from the dew above to the heart below.

## KEY CONCEPTS

**Our signs, our letters (osiyos)** אותותינו / אותיותינו

The letters of Torah and prayer, which "bring" the Infinite Light from concealment into revelation and carry it, like horses, where it could not otherwise reach; in exile they are not seen.

**The heart of Israel** לבן של ישראל

G-d is called the heart and not the brain because the heart gives out only what it first receives, so His flow of life depends on the arousal from below.

**Arousal from below / arousal from above** אתערותא דלתתא / אתערותא דלעילא

Human service that calls forth a divine response, and the divine response itself; one arousal from above depends on the arousal from below, and a higher one, the "dew," does not.

**Desire (chefetz) and will (ratzon)** חפץ / רצון

Ratzon can exist even without inner desire, as with consent under pressure; chefetz is a desire that takes delight in what it wants, and it is the quality of the love of the Shema.

**To be absorbed into the body of the King** לאשתאבא בגופא דמלכא

The soul's complete nullification and inclusion in G-dliness, called "eating" Above, like food that becomes the blood of the soul.

**Thought within thought** מחשבה שבמחשבה

The highest of three levels of thought, real intellect and understanding, where the souls of Israel are rooted; the worlds and Sefiros come from the lower level of speech within thought.

**Dofek and pakad** דפק / פקד

The pulse, the outer extension of the heartbeat, whose letters spell pakad, G-d's attentive remembering and kindness.

**Dew** טל

A divine flow that is never withheld, from the supernal will beyond the arousal from below, drawn into "my head," Chochmah.

**The point of a needle and the opening of the Ulam** כחודה של מחט / כפתחו של אולם

Everything within a person's power, from Chochmah downward, is a needle's eye beside the Infinite; when he opens it fully, G-d opens an opening like the doorless entrance of the Temple hall.

SECTION 1 · ¶1–2

## Sleep, signs and letters

1 אני ישנה ולבי ער קול דודי[1] דופק פתחי לי כו'. וברבות בשה"ש [בשיר השירים] אני ישנה מן הקץ[2]

"I am asleep, but my heart is awake; the voice of my beloved knocks: 'Open to me…,'" etc. And in [Midrash] Rabbah on Song of Songs: "I am asleep" — from the End.

> The maamar opens with Song of Songs 5:2, where the bride tells how, asleep but with her heart awake, she heard her beloved knocking and calling, "Open to me." The Midrash on Song of Songs gives many readings of "I am asleep"; the one brought here is "I am asleep from the End," that is, with regard to the time of the redemption, while "my heart is awake" to the redemption.

ובזהר פ' אמור (צ"ה ע"א) אני ישנה בגלותא[3] והענין כי הנה הגלות דומה לשינה

And in the Zohar, Parshas Emor (95a): "I am asleep — in the exile." The explanation is: behold, the exile resembles sleep.

> The Zohar in Parshas Emor reads "I am asleep" as Israel's state in exile (there, the exile of Egypt): the exile itself is the sleep. The Alter Rebbe sets out to explain the comparison.

כמו שהשינה הוא ע"י שנסתם מראה עיניו. כך הנה בגלות נאמר אותותינו לא ראינו פי' אותותינו כמו אותיותינו דהיינו אותיות התורה והתפלה כי הנה כתיב (ישעיה מ"ה י"א) האותיות שאלוני על בני ועל פועל ידי תצוני[4].

Just as sleep comes about through the sight of one's eyes being closed off, so in the exile it is said, "Our signs we have not seen." The meaning of "our signs" (ososeinu) is like "our letters" (osiyoseinu), that is, the letters of the Torah and of prayer. For behold, it is written (Isaiah 45:11), "The letters (ha'osiyos), ask Me concerning My children, and concerning the work of My hands command Me."

> A sleeper is alive, but his sight is shut off; so too in exile, "Our signs we have not seen" (Psalms 74:9), the lament that the wonders of old are no longer seen. The Alter Rebbe reads ososeinu, "our signs," as osiyoseinu, "our letters," the letters of the Torah and of prayer, and supports this from Isaiah 45:11, where ha'osiyos, plainly "the things to come," is read as "the letters."

והענין הוא כי הנה אותיות הוא מלשון אתא בקר[5] שהן המביאות והממשיכות אור א"ס ב"ה מההעלם אל הגילוי

The explanation is: osiyos (letters) is from the expression "Morning comes (asa)"; for they are what bring and draw the Infinite Light (Or Ein Sof), blessed be He, from concealment into revelation,

> The word osiyos is connected with asa, "comes," as in "Morning comes" (Isaiah 21:12). Letters are what "bring": they carry the Infinite Light out of concealment into revelation.

להיות גילוי אור א"ס ב"ה ממש בנפש האדם למטה שלכן נקראו האותיות בשם סוסים כמ"ש במ"ת [במתן תורה] כי תרכב[6] על סוסיך כו' שהן אותיות התורה

so that there be an actual revelation of the Infinite Light, blessed be He, in the soul of man below. That is why the letters are called by the name "horses," as it is written concerning the Giving of the Torah, "When You ride upon Your horses," etc., which are the letters of the Torah.

> The purpose of this bringing is a real revelation of the Infinite Light within a human soul in this world. This is why the letters are called "horses": Habakkuk 3:8, "When You ride upon Your horses," is read as describing the Giving of the Torah, and the horses are the Torah's letters.

ונמשלו כמו סוס לגבי רוכבו שכשם שהסוס רץ ומוליך את הרוכב למקום שאין הרוכב מגיע לשם מצד טבעו בעצמו כך האותיות הן כסוס לגבי רוכבו הוא אור א"ס ב"ה הסוכ"ע

And they are likened to a horse in relation to its rider: just as the horse runs and carries the rider to a place that the rider does not reach by his own nature, so the letters are like a horse in relation to its rider, which is the Infinite Light, blessed be He, the light that encompasses all worlds (sovev kol almin),

> A horse is lower than its rider, yet it carries him to places he could never reach on his own. The rider here is the Infinite Light that encompasses all worlds (sovev), the level of G-dliness too great to enter the worlds, and the letters carry it where it would not otherwise go.

שהוא למעלה מעלה מגדר ההשתלשלות והתלבשות המדרגות ולית מחשבה תפיסא בי' [ביה] שאינו מתלבש כלל ביריד והשתלשלות סדר המדרגות כ"א ע"י שנתפס ומתלבש באותיות התורה

which is far, far above the bounds of the chain of descending worlds (hishtalshelus) and the enclothing of the levels, and "no thought can grasp it"; for it is not enclothed at all in the descent and chain-like progression of the order of levels, except by being grasped and enclothed in the letters of the Torah.

> This light is far above the whole descending order of levels and is beyond the grasp of any thought. It does not enter that order of levels at all; it is "grasped" only through being enclothed in the letters of the Torah.

(ועמ"ש בד"ה ויאמר משה אכלוהו היום[7] ובד"ה נר חנוכה כו' מזוזה מימין[8] ובד"ה לריח שמניך[9] ועי' בע"ה שער א' פ"ד)

(And see what is written in the discourse beginning "And Moshe said, 'Eat it today,'" and in the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right," and in the discourse beginning "For the fragrance of your oils"; and see Emek HaMelech, Sha'ar (Gate) 1, chapter 4.)

> The parenthesis sends the reader to three other discourses that develop the theme of the letters of the Torah, and to Emek HaMelech, a major work of Kabbalah by Rabbi Naftali Bacharach (Amsterdam, 1648), Sha'ar (Gate) 1, chapter 4.

וזהו האותיות שאלוני על בני כו' האותיות עצמן הן הן המשכות על בני שבאותיות התורה והתפלה נמשך גילוי זה בנפש האדם למטה להיותה משכלת ומתבוננת בגדולת א"ס ב"ה שכשמו כן הוא אין לו סוף ואין ערוך אליו כו'.[10]

And this is [the meaning of] "The letters, ask Me concerning My children," etc.: the letters themselves are the very drawings-down upon "My children"; for in the letters of the Torah and of prayer this revelation is drawn into the soul of man below, so that it comprehends and contemplates the greatness of the Infinite One (Ein Sof), blessed be He, who, as His Name, so is He: He has no end, and there is no comparison to Him, etc.

> This is the meaning of "The letters, ask Me concerning My children": the letters themselves are the channels that bring G-dliness down "upon My children." Through Torah study and prayer the revelation reaches the soul, enabling it to understand and contemplate the greatness of the Infinite One, whose very Name, Ein Sof ("without end"), says what He is: boundless and beyond comparison.

2 וכולא קמי' [קמיה] כלא ממש ואי לזאת תכלה אליו הנפש בבחי' ביטול ממש להיות גילוי אור א"ס ב"ה למטה כמו למעלה.

And "all before Him is as actually nothing." Therefore the soul will pine away toward Him, in a state of actual self-nullification (bittul), so that there be a revelation of the Infinite Light, blessed be He, below as above.

> Contemplating that everything before G-d is as nothing brings the soul to a longing so intense that it seems to expire, in complete self-nullification. Through this, the Infinite Light is revealed below just as it is above.

אך בגלות אותותינו לא ראינו שאינו נראה ונגלה גילוי אור א"ס ב"ה הסוכ"ע בבחי' גילוי ממש בעולם

But in the exile, "our signs we have not seen": the revelation of the Infinite Light, blessed be He, the light that encompasses all worlds, is not seen and revealed as an actual revelation in the world,

> In the exile, however, this revelation of the encompassing light is not openly seen in the world. That is the meaning of "our signs we have not seen."

כמו שיהי' [שיהיה] לעתיד כי עין בעין יראו[11] כו' ונגלה כבוד[12] הוי' וראו כל בשר כו'.

as it will be in the Time to Come, "for eye to eye they shall see," etc., and "the glory of Havayah shall be revealed, and all flesh shall see," etc.

> The contrast is the Time to Come, when, as Isaiah says, G-dliness will be seen "eye to eye" and "all flesh shall see" the glory of Havayah. Then the revelation will be visible even to physical eyes.

אך מ"מ ולבי ער ופי' בזהר ולבי דא קוב"ה [קודשא בריך הוא] וכ"כ [וכן כתב] ברבות בשה"ש [בשיר השירים] גבי ולבי ער איכן מצינו שנק' הקב"ה לבן של ישראל[13] מן הדין קרא דכתיב צור לבבי וחלקי אלקים לעולם.[14, 15]

Yet nevertheless, "but my heart is awake." And the Zohar explains: "'And my heart' — this is the Holy One, blessed be He." And so it is written in [Midrash] Rabbah on Song of Songs, on "but my heart is awake": "Where do we find that the Holy One, blessed be He, is called the heart of Israel? From this verse, as it is written, 'The Rock of my heart and my portion is G-d forever.'"

> Yet even while Israel sleeps in exile, "my heart is awake." The Zohar reads "my heart" as the Holy One, blessed be He, and the Midrash proves from "the Rock of my heart" (Psalms 73:26) that G-d is called the heart of Israel; the heart that stays awake through the sleep of exile is G-d Himself.

SECTION 2 · ¶3–5

## Why the heart and not the brain

3 וזהו לבבתני אחותי כלה. ועמ"ש מזה בד"ה ביום השמע"צ [השמיני עצרת] והיינו שהלב הוא חיות כל האברים שבו משכן הדם הוא הנפש[16] המחיה את כל הגוף כך הקבה הוא הוא חיינו ואתה מחיה את כולם.[17]

And this is [the meaning of] "You have captured my heart (libavtini), my sister, bride." And see what is written on this in the discourse beginning "On the day of Shemini Atzeres." That is: the heart is the life-force (chayus) of all the limbs, for in it is the dwelling of the blood, which is the soul that gives life to the whole body. So the Holy One, blessed be He, is our very life, and "You give life to them all."

> The word libavtini, "you have captured my heart," comes from lev, "heart," and is linked here to G-d being Israel's heart; in Likkutei Torah, Sukkos (82c), in the discourse "On the day of Shemini Atzeres" to which the text refers, the Alter Rebbe reads this verse as G-d's inner love for Israel, at the inner point of the heart, since "Israel dwell in the chamber of the heart." The heart gives life to all the limbs because the blood, which "is the soul," dwells in it; so G-d is our very life, "You give life to them all" (Nehemiah 9:6).

אך להבין למה נקרא עד"מ בשם לב דוקא ולא בשם מוח עד"מ שהרי גם המוח הוא משפיע החיות לכללות הגוף דתלת שליטין אינון מוחא ולבא וכבדא[18, 19]

But [we must] understand why He is called, by way of analogy, specifically by the name "heart" and not, by way of analogy, by the name "brain"; for the brain too bestows life-force upon the body as a whole, since "there are three rulers: the brain, the heart and the liver."

> The question is why the analogy is specifically the heart and not the brain, since the brain also gives life to the whole body. The Zohar counts three "rulers" of the body: the brain, the heart and the liver.

אך אינו דומה סיבוב והילוך השפעת החיות שמן הלב לאברים להילוך ההשפעה שמן המוח לאברים כי הנה על הלב נאמר כל הנחלים הולכים אל הים כו'.[20,21]

But the circuit and course of the flow of life-force from the heart to the limbs is not like the course of the flow from the brain to the limbs. For behold, concerning the heart it is said, "All the rivers go to the sea," etc.,

> The answer begins: the flow from the heart is a circuit, unlike the one-way flow from the brain. The verse "All the rivers go to the sea" (Ecclesiastes 1:7), which continues "there they return to go," is applied to the heart.

> **THE REBBE ON THIS PARAGRAPH** · AI research, checked against each source; not yet reviewed by a person
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> **BACKGROUND FROM THE REBBE**
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> In a sicha for 2 Nissan 5748, the Rebbe Rashab's yahrtzeit and the day the Rebbe Rayatz's leadership began, the Rebbe explains why the Rambam calls the king „לב כל קהל ישראל" (the heart of the whole congregation of Israel), not only its head.
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> Of the „תלת שליטין" ('three rulers'), brain, heart and liver, the brain is the soul's chief dwelling and gives each limb life „לפי מזגו ותכונתו" (according to its nature and temperament), while the heart holds the very blood that is the soul. For the difference between them his note 16 says 'see also' this column, and note 20 adds his own distinction: „משא"כ המשכת החיות מהלב היא לכל האברים בשוה" (whereas the flow of life from the heart is to all the limbs equally), the essence of life. And since life goes with motion, only the heart is always in „רצוא ושוב" (running and returning), „דפיקו דלבא" (the beat of the heart), where note 22 again cites Likkutei Torah here.
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> The Alter Rebbe: אך להבין למה נקרא עד"מ בשם לב דוקא ולא בשם מוח עד"מ
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> The Rebbe: משא"כ המשכת החיות מהלב היא לכל האברים בשוה, שכולם מקבלים את הדם שבלב, עצם החיות
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> Sefer HaSichos 5748, vol. א, p. 348, notes 16, 20 and 22 (reprinted in Likkutei Sichos – Geulah uMoshiach vol. 3 p. 13) · ב' ניסן ה'תשמ"ח

4 ובמקום שהם הולכים שם הם שבים ללכת[22] שנמשך הדם מכל האברים אל הלב וחוזר מן הלב ונמשך לכל האברים.

"and to the place where they go, there they return to go": for the blood is drawn from all the limbs to the heart, and returns from the heart and is drawn out to all the limbs.

> The second half of the verse, "to the place where they go, there they return," describes circulation. The blood flows from all the limbs to the heart and goes out from the heart again to all the limbs.

וגם הנה השפעת החיות שמן הלב לאברים הוא מן הדם שהוא הנפש והדם מתהווה מן המאכל שמתעכל ונעשה דם הנפש ממש.

And moreover, the flow of life-force from the heart to the limbs is from the blood, which is the soul; and the blood comes into being from the food, which is digested and becomes the very blood of the soul.

> A further difference: the heart's life-force is carried by the blood, which "is the soul," and that blood is itself made from digested food, so the heart gives out what it first receives from below. In Torah Ohr, Bereishis (7d), the Alter Rebbe describes the same circuit, the blood going out from the heart and returning to it "like the rivers going to the sea," and applies it to prayer, "the service of the heart."

5 והנה תחלת בישול המאכל הוא בכבד ששם נעשה דם ומתברר ומהמובחר שולח ללב ואזי נסגר הדם בתוך הלב ואח״כ נפתח הלב ע״י כח ההמשכה שנמשך מן המוח ופותח את הלב להמשיך הדם בכל האברים

Now, the beginning of the digestion of the food is in the liver: there it becomes blood and is refined, and the choicest [of it] is sent to the heart. Then the blood is shut up within the heart, and afterwards the heart is opened through the drawing power that extends from the brain and opens the heart, to draw the blood into all the limbs.

> This follows the physiology known in the Alter Rebbe's day: food is first processed in the liver, which makes and refines blood and sends the choicest of it to the heart. The blood is held shut inside the heart until a force drawn from the brain opens the heart and sends the blood to the limbs.

ולכן הלב דופק תמיד שמחמת סגירה ופתיחה הנל שהן תמיד כי תמיד מתברר ונשלח דם חדש מן הכבד אל הלב ונסגר ואח״כ נמשך כח מן המוח ופותחו

Therefore the heart beats constantly, because of the aforementioned closing and opening, which are constant; for new blood is constantly refined and sent from the liver to the heart, and is shut in, and afterwards a power is drawn from the brain and opens it.

> The heartbeat is explained as this constant closing and opening. New blood keeps arriving from the liver and is shut in, and then the force from the brain opens the heart again.

ולכן הוא רצוא ושוב[23] תמיד בבחי׳ סגירה ופתיחה וזהו הדפק שדופק הלב תמיד מחמת זה

Therefore it is constantly "running and returning" (ratzo vashov), in the manner of closing and opening; and this is the pulse with which the heart constantly beats, because of this.

> The phrase "running and returning" (ratzo vashov), said of the angels called Chayos in Ezekiel's vision, describes this rhythm. The pulse is the heart's alternation between closing and opening.

נמצא שהשפעת החיות שמן הלב לאברים מדם הנפש שבו היינו מה שמקבל החיות מן הכבד שאותו הדם נסגר בתוכו ואח"כ נפתח כו'.

It follows that the flow of life-force from the heart to the limbs is from the blood of the soul within it, that is, the life-force that it receives from the liver: that blood is shut up within it, and afterwards it is opened, etc.

> So what the heart gives the limbs is the blood of the soul it first received from the liver: it receives, closes, and then opens and gives.

משא"כ המשכת החיות שמן המוח לאברים היא המשכה והשפעה לבדה ובזה יובן מה שהקב"ה נקרא עד"מ בשם לב דוקא כי כל השפעות החיות שמשפיע לברואיו באתעדל"ת [באתערותא דלתתא] דוקא תליא מילתא כנודע.

Whereas the drawing of life-force from the brain to the limbs is a drawing-down and bestowal alone. And with this will be understood why the Holy One, blessed be He, is called, by way of analogy, specifically by the name "heart": for with all the flows of life-force that He bestows upon His creatures, the matter depends specifically on the arousal from below (isarusa dilesata), as is known.

> The brain only gives; the heart gives what it first received. That is why G-d is called the "heart": His flow of life-force to the creatures depends on an arousal from below, on what is first offered up to Him, as the heart first receives and then gives.

SECTION 3 · ¶6–8

## The love of the Shema and the supernal delight

6 ואתעדל"ת [ואתערותא דלתתא] זו הוא מ"ש ואהבת את[24] הוי' אלקיך בכל לבבך ובכל נפשך ואהבת הוא מלשון אבה

And this arousal from below is what is written, "And you shall love Havayah your G-d with all your heart and with all your soul." "And you shall love" (ve'ahavta) is from the term avah ("want"),

> The arousal from below is the love commanded in the Shema. The word ve'ahavta, "and you shall love," is linked to avah, "to want," so love here means a willing desire.

דהיינו ראותא דליבא בחשיקה וחפיצה שיהי' [שיהיה] כל רצונו וחפצו להיות הוי' הוא אור א"ס ב"ה ממש בבחי' אלקיך

that is, the will of the heart (re'usa deliba), with longing and desire: that all his will (ratzon) and desire be for Havayah, which is the very Infinite Light, blessed be He, to be at the level of "your G-d,"

> It is the will of the heart (re'usa deliba), a longing desire that Havayah, the Infinite Light itself, should become "your G-d," that is, one's own G-d.

דהיינו בגילוי הנפש כאלו הוא לנוכח ורצון וחפץ זה יהי' [יהיה] בכל לבבך ובכל נפשך שלא יהי' [יהיה] רצון וחפץ אחר זולתו וכמ"ש מי לי בשמים ועמך לא חפצתי[25] כו'.

that is, revealed in the soul as though He were present before [him]. And this will and desire shall be "with all your heart and with all your soul," so that there be no other will or desire apart from Him, as it is written, "Whom have I in heaven? And with You I desire nothing," etc.

> "Your G-d" means revealed in the soul as though He were present before one. "With all your heart and with all your soul" means there is no other desire besides this, as in the verse "Whom have I in heaven? And with You I desire nothing."

7 וכל צרכי עוה"ז שצריך האדם להשתמש בהם לחיי גופו יהיו בע"כ [בעל כרחך] וכמאן דשדי בתר כתפוי כי בע"כ [בעל כרחך] אתה חי ולא מחפץ האמיתי.

And all the needs of this world that a person must make use of for the life of his body shall be against his will, and like "one who casts [them] behind his shoulders"; for "against your will you live," and not out of true desire.

> The worldly needs a person must attend to for the body's sake should be done only out of necessity, like something one throws behind one's shoulders, with no real desire. In the Mishnah (Avos 4:22), Rabbi Elazar HaKappar warns that the grave is no refuge from judgment, for a person is formed, born, lives and dies against his will; the Alter Rebbe borrows its words "against your will you live" for the life of the body and its needs, which a person accepts out of necessity and not out of true desire.

וזהו לא חפצתי כו' שיש הפרש בין חפץ לרצון שרצון נקרא מי שרוצה הדבר אף שלא מרצונו וחפצו האמיתי

And this is [the meaning of] "I desire nothing," etc. For there is a difference between chefetz (desire) and ratzon (will): ratzon is said of one who wants the thing even though it is not out of his true will and desire;

> The verse uses chafatzti, "I desire," and the Alter Rebbe explains why. Ratzon, "will," can describe wanting something even when it is not one's true inner desire; Likkutei Torah on Shir HaShirim (28d) draws the same distinction on this very verse, placing chefetz in the inner point of the heart, where delight dwells.

ואף מי שכופין אותו עד שיאמר רוצה אני[26, 27, 28] נקרא רצון אצלו שרוצה מ"מ אבל חפץ נק' חפץ ורצון האמיתי

and even one whom they coerce until he says, "I want [to]," it is called ratzon on his part, since he wants [it] nevertheless. But chefetz denotes true desire and will,

> Even consent obtained under pressure counts as ratzon: the law speaks of compelling a person until he says "I want" (so the Talmud rules for one who vowed an offering, Rosh Hashanah 6a), and that is valid consent. Chefetz, "desire," is narrower and refers only to a true inner wish.

דהיינו שיש לו חפץ ותשוקה מחמת שמוצא קורת רוח ותענוג באותו הדבר שרוצה וע"ז נאמר ועמך לא חפצתי[29] בלשון חפץ ולא בלשון רצון

that is, that he has a desire and yearning because he finds satisfaction and delight in that thing he wants. And regarding this it is said, "And with You I desire (chafatzti) nothing," in the language of chefetz and not in the language of ratzon:

> Chefetz is wanting something with longing because one finds satisfaction and delight in it. That is why the psalm says "with You I desire (chafatzti) nothing," using the word for desire and not the word for will.

שכל חפצו וכל ישעו יהי' [יהיה] רק לדבקה בו יתי' שהוא מקור החיים ומקור התענוגים ועמ"ש בפי' וכל גבולך לאבני חפץ[30] בד"ה ושמתי כדכד

that all his desire and all his salvation shall be only to cleave to Him, may He be blessed, who is the source of life and the source of delights. And see what is written in the explanation of "And all your borders of stones of desire (avnei chefetz)," in the discourse beginning "And I will make [your windows] of kadkod [a precious stone]."

> All one's desire and all one's salvation should be only to cleave to G-d, the source of life and of delight. The text refers to the discourse "And I will make your windows of kadkod" (Likkutei Torah, Re'eh), which explains "stones of desire (avnei chefetz)": chefetz is a love hidden at one's innermost core, deeper than a fiery love, so intense that the soul cleaves to what it desires.

וע"ז אומרים באמת ויציב ואהוב וחביב ונחמד ונעים כו' הדבר הזה והיינו הדבר הזה שבק"ש [שבקריאת שמע] ואהבת את[31] ה' אלקיך בכל לבבך ובכל נפשך והיו הדברים האלה[32] כו'.

And regarding this we say in [the blessing] "True and firm": "and beloved and cherished, and delightful and pleasant," etc., "is this thing." And this is "this thing" that is in the Shema: "And you shall love Havayah your G-d with all your heart and with all your soul, and these words shall be," etc.

> The blessing after the morning Shema, "True and firm" (Emes veYatziv), praises "this thing" with words of love and delight: beloved, cherished, delightful, pleasant. "This thing" is the content of the Shema, "And you shall love Havayah your G-d with all your heart and with all your soul," so the blessing's words of delight describe the love the Shema commands.

8 והנה באתערותא דלתתא זו אתעדל"ע [אתערותא דלעילא] גילוי פנימיות רצונו ית' וחפצו האמיתי להיות המשכת התורה והמצות וכמ"ש ויקם עדות ביעקב[33] ותורה שם בישראל ונמשך בהן עונג העליון

Now, through this arousal from below [comes] the arousal from above (isarusa dile'eila): the revelation of the inner dimension (pnimiyus) of His will, may He be blessed, and of His true desire, for there to be the drawing-down of the Torah and the mitzvos, as it is written, "He established a testimony in Yaakov, and set a Torah in Israel"; and the supernal delight is drawn into them,

> The arousal from below calls forth an arousal from above, as the Zohar teaches: the revelation of G-d's inner will and true desire that there be Torah and mitzvos, as in "He established a testimony in Yaakov." Into them is drawn the supernal delight, G-d's own pleasure.

כמאמר אשר קדשנו במצותיו אשר הוא מלשון באשרי[34] כי אשרוני בנות[35, 36] שהוא לשון שבח והילול ע"ד וטוב ויפה הנאמר באמת ויציב ואהוב וחביב ונחמד ונעים כו'.

as in the saying, "who (asher) has sanctified us with His commandments": asher is from the expression "In my happiness (be'oshri), for daughters have called me happy (ishruni)," which is an expression of praise and acclaim, along the lines of "and good and beautiful" that is said in [the blessing] "True and firm": "and beloved and cherished, and delightful and pleasant," etc.

> The blessing over a mitzvah says "who (asher) has sanctified us," and the Tikkunei Zohar connects asher with be'oshri, "in my happiness," Leah's words when she named Zilpah's son Asher: a term of praise. The mitzvos thus express G-d's delight, as do the words of praise in the blessing "True and firm."

שנמשך עונג העליון מאור א״ס ב״ה הסוכ״ע שהוא מקור חיי החיים מקור התענוגים להתלבש בתורה ומצות שלפנינו הנגלות לנו המלובשות בענינים גשמיים[37]

**For the supernal delight is drawn from the Infinite Light, blessed be He, the light that encompasses all worlds, which is the source of the life of [all] life, the source of delights, to be enclothed in the Torah and mitzvos that are before us, revealed to us, enclothed in physical matters.**

> This delight comes from the encompassing light itself, the source of the life of all life and of all delights, and is drawn down to be enclothed in the Torah and in the mitzvos we actually perform, which are clothed in physical things. Tanya, chapter 37, to which the Kehot note points, explains that a mitzvah done with a physical object draws the Infinite Light into this physical world.

אשר כח זה להיות המשכה זו שלמעלה מעלה מן ההשתלשלות יורדת ומתלבשת למטה מטה באתעדל״ת [באתערותא דלתתא] זו תליא

**And this power — for this drawing-down, which is far, far above the chain of descending worlds (hishtalshelus), to descend and be enclothed far, far below — depends on this arousal from below.**

> The power for something far above the whole descending order to come down into the lowest physical level depends on this arousal from below.

(ועמ״ש ג״כ מזה בביאור ע״פ יונתי[38] בפי׳ כי קולך ערב ומראך נאוה[39] ובד״ה ואהיה אצלו אמון[40,41] בפי׳ ואהיה שעשועים יום יום ועמ״ש בד״ה אוסרי לגפן[42] ובפסוק וזכרתם את כל מצות[43] ועמ״ש בד״ה הבאים ישרש[44] בפי׳ כי תהיו אתם ארץ חפץ[45] כו׳)

(And see what is written on this also in the explanation on [the verse] "My dove," on the meaning of "for your voice is sweet and your appearance is comely"; and in the discourse beginning "And I was with Him as a nursling," on the meaning of "and I was [His] delight day by day." And see what is written in the discourse beginning "Binding [his foal] to the vine," and on the verse "And you shall remember all the commandments." And see what is written in the discourse beginning "Those who come, He will cause to take root," on the meaning of "for you shall be a land of desire," etc.)

> The parenthesis lists other discourses on the same theme: G-d's delight in Israel's voice and appearance, the Torah as His "delight day by day," "Binding his foal to the vine," the verse about remembering all the commandments, and Israel as "a land of desire (chefetz)." In the first, Likkutei Torah on Shir HaShirim reads "your voice is sweet" as the delight of Keser, the source of delights, drawn into the Torah; in the second, in Parshas Bamidbar, "I was His delight day by day" is the supernal delight drawn down each day through the Shema said with self-sacrifice.

ולכן אמרו רז״ל [רבותינו זכרונם לברכה] שבתחלה יקבל עליו עול מלכות שמים[46] ואח״כ עול מצות[47] כי א״א לקבל עול מצות ולהיות נמשך בהן עונג העליון ב״ה כ״א ע״י קבלת עול מלכות שמים תחלה והיינו ואהבת שבפי׳ ראשונה.[48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59]

And therefore our Sages, of blessed memory, said that first one should accept upon himself the yoke of the kingdom of Heaven, and afterwards the yoke of the mitzvos. For it is impossible to accept the yoke of the mitzvos, and for the supernal delight, blessed be He, to be drawn into them, except through accepting the yoke of the kingdom of Heaven first; and this is "And you shall love" in the first section [of the Shema].

> This is why the Mishnah says that in the Shema one first accepts the yoke of the kingdom of Heaven and only afterwards the yoke of the mitzvos. The supernal delight can be drawn into the mitzvos only after the first section's "And you shall love," the arousal from below.

SECTION 4 · ¶9–10

## The heart awake in exile, and the pulse

9 ועמ״ש מזה בד״ה ראיתי והנה מנורת זהב[60, 61] והנה על בחי׳ אתעדל״ת [אתערותא דלתתא] ואתעדל״ע זו נאמר ולבי ער[62]

And see what is written on this in the discourse beginning "I have seen, and behold, a menorah all of gold." Now, concerning this level of arousal from below and arousal from above it is said, "but my heart is awake":

> The text refers to the discourse on Zechariah's vision of the golden menorah, which in Likkutei Torah, Beha'aloscha (34d), takes the menorah's seven lamps as the seven emotive attributes, love and awe, and goes on to how "And you shall love" is fulfilled. It then states that "but my heart is awake" speaks of this pair: the arousal from below and the arousal from above that answers it.

כי הגם שאני ישנה[63] בגלותא שאותותינו לא ראינו כנ"ל מ"מ אף בגלותנו לא עזבנו ה' מבחי' רעותא דליבא בחי' רצון ותשוקה שיש בכל נפש מישראל לעורר את האהבה עד שתחפץ להתפשט מלבושים שבנוגה

for although "I am asleep — in the exile," in that "our signs we have not seen," as mentioned above, nevertheless even in our exile G-d has not left us without the level of the will of the heart (re'usa deliba), the level of will and yearning that there is in every soul of Israel "to arouse the love, until it desires" to divest itself of the garments that are in nogah [the glowing husk].

> Even in the sleep of exile, when "our signs we have not seen," G-d has not taken from us the will of the heart (re'usa deliba): every Jewish soul has a will and yearning that can "arouse the love," in the words of the Song of Songs, until it desires to shed the garments of nogah. Nogah, the "glowing husk," is the realm in which good and evil are mixed, from which permitted worldly things draw their life.

ובאתעדל"ת [ובאתערותא דלתתא] זו נמשכה אתעדל"ע [אתערותא דלעילא] המשכת עונג העליון בתומ"צ [בתורה ומצות] אלא שהן בבחי' העלם ולא בגילוי.

And through this arousal from below the arousal from above has been drawn down, the drawing-down of the supernal delight into Torah and mitzvos, except that they are in a state of concealment and not in revelation.

> Through this arousal from below, the arousal from above draws the supernal delight into Torah and mitzvos, though in exile it remains hidden and not revealed.

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

**A QUESTION THE REBBE RAISES**

In the maamar Tziyon b'mishpat tipadeh of Shabbos Chazon, Erev Tisha B'Av 5741, explaining, as the Rebbe Rashab's maamar on this verse does, that exile and captivity belong to the vessels (כלים) and not to the light (אור), the Rebbe applies it to body and soul.

Citing „אני ישנה בגלותא ולבי ער" (I am asleep in exile, but my heart is awake), he reads 'my heart' as the soul, awake even while asleep in exile. His note sets two places of this maamar side by side: Likkutei Torah first brings the Zohar's „ולבי דא קוב"ה" (my heart, this is the Holy One, blessed be He), „אבל ראה לקו"ת שם (לד, א)" (but see Likkutei Torah there, 34a), which connects it also with 'the will and yearning in every soul of Israel'.

The Alter Rebbe: לא עזבנו ה' מבחי' רעותא דליבא בחי' רצון ותשוקה שיש בכל נפש מישראל

The Rebbe: "אבל ראה לקו"ת שם (לד, א), שמקשר זה גם עם „בחי' רצון ותשוקה שיש בכל נפש מישראל

ש"פ דברים, שבת חזון, ערב תשעה באב ה'תשמ"א · Sefer HaMaamarim Melukat, vol. ב, p. שיט, note 29

10 וזהו אותותינו לא ראינו[64] לא ראינו דייקא[65] שאינו נראה ונגלה לעיני בשר עין בעין ממש.

And this is [the meaning of] "Our signs we have not seen": "we have not seen" specifically, for it is not seen and revealed to eyes of flesh, actually "eye to eye."

> The emphasis is on "we have not seen": the signs exist, but they are not visible to physical eyes, "eye to eye."

אבל מ"מ אותותינו קיימות שהן אותיותינו דהיינו אותיות התורה ותפלה הנמשכות למטה מאור א"ס ב"ה.

But nevertheless "our signs" endure, which are "our letters," that is, the letters of the Torah and prayer, which are drawn down from the Infinite Light, blessed be He.

> Our signs, the letters of Torah and prayer, still endure and still draw the Infinite Light down below, even in exile.

וע"ז נאמר לעושה נפלאות[66] גדולות לבדו שממשיך נפלאות גדולות תמיד אלא שהן בבחי' לבדו דהיינו בבחי' העלם

And regarding this it is said, "To Him who does great wonders alone": He draws down great wonders constantly, except that they are at the level of "alone," that is, at the level of concealment.

> The psalm's "who does great wonders alone" is read this way: G-d constantly works great wonders, but "alone," hidden, known only to Him.

כי תפלה במקום קרבנות תקנום[67,68] רק שע"י הקרבנות אשה ריח ניחוח להי' היה ע"י גילוי שכינה ממש בבהמ"ק [בבית המקדש]

For [the Sages] instituted prayer in place of the sacrifices; only, through the sacrifices, "a fire-offering, a pleasing fragrance to Havayah," there was, through this, an actual revelation of the Shechinah (Divine Presence) in the Holy Temple,

> The Sages instituted prayer in place of the sacrifices (Berachos 26b). Through the sacrifices, "a fire-offering, a pleasing fragrance to Havayah," there was an open revelation of the Shechinah in the Holy Temple.

והיה אש יורד מלמעלה אריה דאכיל קורבנין[69,70] משא"כ ע"י התפלה נעשה המשכה זו בבחי' העלם ועמ"ש מזה סד"ה צו את[71] בנ"י ואמרת אליהם את קרבני[72] כו'

and there was fire descending from above, "a lion devouring the offerings"; whereas through prayer this drawing-down takes place in a state of concealment. And see what is written on this at the end of the discourse beginning "Command the Children of Israel and say to them, 'My offering,'" etc.

> Fire came down from heaven onto the altar, which the Zohar describes as a lion consuming the offerings; prayer draws down the same flow, but hidden. In Likkutei Torah, Pinchas (76b), the discourse "My offering" explains this fire from above, drawn from the encompassing light, as raising the fire of the animal soul, drawn down through "My bread," as Israel sustain their Father in Heaven.

אבל מ"מ גם ע"י התפלה מתעלה הנפש לאשתאבא בגופא דמלכא ולהמשיך משם חיים וחסד שפע אור א"ס ב"ה הנעלם ומתלבש באותיות התורה והתפלה

But nevertheless, through prayer too the soul ascends "to be absorbed into the body of the King," and to draw from there life and kindness, the flow of the Infinite Light, blessed be He, that is hidden and enclothed in the letters of the Torah and prayer.

> Even so, through prayer the soul rises "to be absorbed into the body of the King," nullified within G-dliness, and draws down life and kindness from the Infinite Light that is hidden in the letters of Torah and prayer.

ולא עוד אלא שקול דודי דופק[73] הוא על היד והיינו הארה והמשכה בבחי' חיצוניות שהוא חיצונית ההארה מן הלב שכמו שנמשך בדפיקא דליבא בבחי' פנימיות כך מתראה המשכה זו בבחי' חיצוניות דפיקא על היד

And not only that, but "the voice of my beloved knocks (dofek)": this is [the pulse] on the hand, that is, a radiance and drawing-down at the level of the outer dimension (chitzoniyus), which is the outer dimension of the radiance from the heart. For just as it is drawn in the beating of the heart at the level of the inner dimension (pnimiyus), so this drawing-down shows itself at the level of the outer dimension, a beat on the hand.

> Moreover, "the voice of my beloved knocks (dofek)" is read as the pulse felt at the wrist. The heartbeat itself is the inner flow; the pulse in the hand is its outer extension.

והנה בבחי' פנימיות בדפיקא דליבא נמשכו המשכת התורה והמצות ויקם עדות ביעקב[74] כו'

Now, at the level of the inner dimension, in the beating of the heart, there are drawn the drawings-down of the Torah and the mitzvos, "He established a testimony in Yaakov," etc.

> The inner flow, the "heartbeat," is the Torah and mitzvos: "He established a testimony in Yaakov."

ובבחי' חיצוניות הן המשכות חסדי ה' עמנו תמיד כעל כל אשר גמלנו[75] לעושה נפלאות גדולות וגו' נותן לחם לכל בשר כו' הזן את העולם כולו בטובו בחן ובחסד כו'[76]

And at the level of the outer dimension are the drawings-down of the kindnesses of G-d with us constantly, "according to all that He has bestowed upon us": "To Him who does great wonders," etc., "who gives bread to all flesh," etc., "who sustains the whole world in His goodness, with grace and with kindness," etc.

> The outer flow, the "pulse in the hand," is G-d's constant kindness to us, told in words from verses and prayers: all the good G-d has bestowed on us, His great wonders, giving bread to all flesh, and sustaining the whole world with grace and kindness, as in the Grace after Meals.

וזהו ענין דפ"ק [דפרק קמא] אותיות פק"ד[77] שמזה נמשך להיות וה' פקד את שרה[78] פקד פקדתי אתכם[79] ואת העשוי לכם במצרים ועמ"ש ע"פ אלה פקודי[80, 81] כו' אשר פקד ע"פ משה:[82]

And this is the matter of dofek (דפק, beating), which has the letters of pakad (פקד, remembered): for from this it comes about that "And Havayah remembered (pakad) Sarah," [and] "I have surely remembered (pakod pakadti) you and what is done to you in Egypt." And see what is written on [the verse] "These are the accounts (pekudei)," etc., "which were accounted (pukad) by the word of Moshe."

> The word dofek (דפק, "knocks") has the same letters as pakad (פקד, "remembered"), the word used when G-d remembered Sarah and when He told Moshe, "I have surely remembered you." The outer "pulse" is G-d's attentive providence and redemption; the text refers to the discourse on "These are the accounts (pekudei)" for more.

**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 Tazria-Metzora 5751, reading the leper's purification as exile and redemption, the Rebbe says that the darkness of exile, „אותותינו לא ראינו" (we have not seen our signs), comes from lights so high that they are „שלמעלה מהתגלות" (beyond revelation).

In his note he quotes our paragraph: „לא ראינו דייקא" ('we have not seen' specifically), not with eyes of flesh, „אבל מ"מ אותותינו קיימות" (but nevertheless our signs endure), and G-d „לעושה נפלאות גדולות לבדו" ('does great wonders alone'), adding in parentheses Rashi's words on that verse (Niddah 31a), „הוא לבדו יודע שהוא נס" (He alone knows that it is a miracle). Then he proposes that since the signs are 'our letters', the letters of the Torah, through the Torah the hidden 'signs' of the time of exile are drawn down and revealed, visibly, to eyes of flesh.

The Alter Rebbe: וזהו אותותינו לא ראינו לא ראינו דייקא שאינו נראה ונגלה לעיני בשר

The Rebbe: ועפ"ז י"ל שע"י התורה נעשה המשכת וגילוי ה„אותותינו" דזמן הגלות („נפלאות גדולות לבדו") באופן הנראה ונגלה לעיני בשר

Likkutei Sichos – Geulah uMoshiach, vol. ג (ויקרא), p. 184, note 50 and its starred sub-note · ש"פ תזריע-מצורע ה'תנש"א (edited; also Toras Menachem 5751 vol. 3 p. 157)

SECTION 5 · ¶11–14

## "My sister, my beloved": freeing love and "eating"

11 ב והנה על התעוררות בחי' רעותא דליבא זו אמר הכתוב פתחי לי אחותי רעיתי[83] אחותי היא האהבה הטבעית[84] המסותרת בלב כ"י [כנסת ישראל] ובנפשם האלקי' שטבע זו היא מחמת מקור חוצבה ושרשה שהיא חלק אלוה ממעל[85] ממש

2. Now, concerning the arousal of this level of the will of the heart (re'usa deliba), the verse says, "Open to me, my sister, my beloved (ra'yasi)." "My sister" is the natural love that is hidden in the heart of the Congregation of Israel and in their G-dly soul; this nature is due to the source from which it was hewn and its root, for it is actually "a part of G-d above,"

> The second section of the maamar turns to "Open to me, my sister, my beloved," the call to arouse the will of the heart. "My sister" is the natural love hidden in every Jewish heart and G-dly soul; it is natural because the soul's root is "a part of G-d above."

כי חלק[86] ה' עמו ולכן נקרא אהבה הטבעית זו בשם אחותי שהיא כאהבת אח ואחות שאהבתם היא בטבעם מחמת תולדותם.

for "Havayah's part is His people." Therefore this natural love is called by the name "my sister," for it is like the love of brother and sister, whose love is in their nature by virtue of their birth.

> The verse "Havayah's part is His people" says the same. The love is called "sister" because it is like the love between brother and sister, which is inborn and not earned.

ואמר פתחי לי שאהבה זו צריך לפתוח ולהוציאה ממסגר ומאסר הגוף והנפש הבהמית ע"י בחי' רעותא דלבא לעורר את האהבה כו' וכנ"ל

And it says, "Open to me," for this love must be opened and brought out from the prison and confinement of the body and the animal soul, through the level of the will of the heart, "to arouse the love," etc., as mentioned above.

> "Open to me" means that this hidden love must be opened and freed from the prison of the body and the animal soul. That is done through the will of the heart, which "arouses the love," as explained earlier.

(ועוד נתק ענין אחותי בד"ה כי תבאו אל הארץ[87] בפי' בהר וענין רעיתי נת' [נתבאר] שם באופן אחר) **ורעיתי פי' פרנסתי ע"ד מארז"ל** [מאמר רבותינו זכרונם לברכה] **ישראל מפרנסין**[88, 89] **כו'**

(And the matter of "my sister" is explained further in the discourse beginning "When you come into the land," in Parshas Behar; and the matter of "my beloved" is explained there in another way.) **And ra'yasi means "my provider" (parnasati), along the lines of the saying of our Sages, of blessed memory, "Israel sustain," etc.**

> The parenthesis points to a discourse in Parshas Behar (39c) that explains "my sister" further, from the term for joining together, and "my beloved" in another way. Here ra'yasi ("my beloved") is read as "my provider," from the root of feeding, in line with the Zohar's saying that Israel "sustain" their Father in Heaven.

**ועמ"ש רועה ישראל האזינה**[90] **כו' שהקב"ה כביכול רועה וניזון מישראל שישראל עושין לו מרעה ומזון.**

**And see what is written on "Shepherd (ro'eh) of Israel, give ear," etc.: that the Holy One, blessed be He, as it were, grazes (ro'eh) and is nourished from Israel, for Israel make pasture and nourishment for Him.**

> The same idea is read into "Shepherd (ro'eh) of Israel": ro'eh also means "grazing," so G-d, as it were, is fed from Israel. Israel's service is His pasture and nourishment.

**וכמ"ש אכלתי יערי עם דבשי**[91, 92] **דקאי על ק"ש** [קריאת שמע] **וברכתויה** (כמ"ש פ' פנחס דרכ"ו ע"ב) **יערי אלו המלאכים כי שרפים עומדים**[93] **נקרי** [נקרא / נקראת / נקראות] **עצי שטים עומדים**[94] **וכולם עומדים ביראה כו'.**

**And as it is written, "I have eaten my ya'ri** [my honeycomb; ya'ar is also "forest"] **with my honey," which refers to the Shema and its blessings (as is written in Parshas Pinchas, folio 226b): "my ya'ri" — these are the angels, for "Seraphim standing" are called "acacia wood standing," and "all of them stand in awe," etc.**

> The verse "I have eaten my ya'ri with my honey" is read, following the Zohar in Parshas Pinchas, as referring to the Shema and its blessings. Plainly ya'ri is "my honeycomb," but ya'ar is also "forest," and so it stands for the angels: the Seraphim "standing" are called "acacia wood standing," the upright boards of the Mishkan, and all the angels stand in awe.

**והיינו מה שאומרים בברכת יוצר איך שהמלאכים מקדישים כו' והאופנים ברעש גדול**[95] **כו'**

**And this is what we say in the blessing of Yotzer** [the first blessing before the Shema]**, how the angels sanctify, etc., "and the Ofanim** [a rank of angels] **with a great noise," etc.**

> This is what the blessing of Yotzer, the first blessing before the morning Shema, describes: the angels sanctifying G-d with "Holy, holy, holy" (Isaiah 6:3, to which the Kehot note points) and the Ofanim, a rank of angels, rising "with a great noise."

שתשוקתם וחפצם להתכלל באור ה' א"ס ב"ה ובטלים אליו יתי' שביטול והתכללות זה נקרא בשם אכילה כמו המאכל עד"מ שנבלע באברים באברים ומתאחד עם דם הנפש.

That is: their yearning and desire is to be included in the light of G-d, the Infinite One (Ein Sof), blessed be He, and they are nullified to Him, may He be blessed. This nullification (bittul) and inclusion is called by the name "eating," like food, by way of analogy, which is absorbed into the limbs, limb by limb, and becomes one with the blood of the soul.

> The angels' yearning and desire is to be included in G-d's light, and they are nullified before Him. That nullification is called "eating," because it resembles food that is absorbed into every limb and becomes one with the blood of the soul.

12 ודבשי אלו הנשמות שהם פירות היער ויש בהם מתיקות ותענוג מהעז יצא מתוק[96] ארץ זבת חלב ודבש כו'.

And "my honey" — these are the souls, which are the fruits of the forest (ya'ar), and in them there is sweetness and delight: "out of the strong came forth sweetness"; "a land flowing with milk and honey," etc.

> "My honey" refers to the souls, the "fruits" of the forest, which have sweetness and delight. Shimshon's riddle, "out of the strong came forth sweetness," and the Torah's description of the Land of Israel as "a land flowing with milk and honey" are brought for this sweetness.

והיינו מה שאומרים בק"ש [בקריאת שמע] שמע ישראל[97] דקאי על הניצוץ אלקות ורמ"ח תיבין דק"ש [דקריאת שמע] כנגד רמ"ח אברי האדם שיהיו רמ"ח אברי האדם בטלין ונכללים באדם העליון ועל דמות הכסא דמות כמראה אדם[98] כו'.

And this is what we say in the Shema, "Hear, O Israel," which refers to the spark of G-dliness. And the 248 words of the Shema correspond to the 248 limbs of man, so that the 248 limbs of man be nullified and included in the Supernal Man, "and upon the likeness of the throne, a likeness like the appearance of a man," etc.

> In the Shema, "Hear, O Israel" speaks to the spark of G-dliness in the soul. The Shema's 248 words correspond to a person's 248 limbs, so that all of them are nullified and included in the Supernal Man, the "likeness like the appearance of a man" upon the throne in Ezekiel's vision. The three paragraphs themselves have 245 words; in the Alter Rebbe's Shulchan Aruch (Orach Chayim 61:3) the count is completed to 248 by three words that the prayer leader repeats aloud, "Havayah your G-d is true," so that each limb takes one word.

13 ונקרא בחי' זאת בזוה"ק [בזוהר הקדוש] לאשתאבא בגופא דמלכא[99] דהיינו להיות בבחי' ביטול והתכללות ממש באור ה' א"ס ב"ה כמו המאכל שנעשה ממנו דם שמתאחד עם דם הנפש ממש.

And this level is called in the holy Zohar "to be absorbed into the body of the King," that is, to be in a state of actual nullification (bittul) and inclusion in the light of G-d, the Infinite One, blessed be He, like the food from which blood is made, which becomes one with the very blood of the soul.

> The Zohar calls this level being "absorbed into the body of the King": a complete nullification and inclusion in G-d's light, like food that becomes blood and unites with the very blood of the soul. In Likkutei Torah, Bamidbar (2a), the Alter Rebbe explains that this is what teshuvah and good deeds achieve in this world, higher than the World to Come's enjoying the radiance of the Shechinah, and refers back to this discourse.

וכך יהיו כל כחותיו רק להי' לבדו וכמ"ש מי לי בשמים ועמך לא חפצתי[100] כו' וכל כחות הנפש הבהמיות כח המתאוה כו' יהיו בבחי' אתכפייא ואתהפכא כו'.

And so all his powers shall be for G-d alone, as it is written, "Whom have I in heaven? And with You I desire nothing," etc. And all the animal powers of the soul, the appetitive power, etc., shall be in the state of being subdued (iskafya) and transformed (is'hapcha), etc.

> All of a person's powers are then for G-d alone, as in "with You I desire nothing." The powers of the animal soul, such as its appetites, are first subdued (iskafya) and then transformed (is'hapcha).

14 ואזי תשוב הנפש לאלקים ותתהפך לבחי' אלקו' [אלקות] ממש עד שלא יהיה לה חיות ותענוג אחר זולת להי' לבדו

And then the soul will return to G-d and be transformed into actual G-dliness, until it has no other life-force (chayus) or delight apart from [what is] for G-d alone.

> Then the soul returns to G-d and is transformed into G-dliness itself, until it has no life or pleasure other than what is for G-d.

והוא הבאה מחמת ההתבוננות נפש המשכלת שמתבוננת בגדולת א"ס ב"ה אשר אין ערוך אליו ית' וכולא קמיה כלא חשיבא וכטפה מים בים האוקיינוס ואי לזאת תבטל הנפש במציאות אליו ית'

And this comes from the contemplation of the intellectual soul, which contemplates the greatness of the Infinite One (Ein Sof), blessed be He, to whom there is no comparison, may He be blessed, and "all before Him is accounted as nothing," and like a drop of water in the ocean. And therefore the soul will be nullified in its existence to Him, may He be blessed,

> This comes from the intellectual soul's contemplation of the Infinite One's greatness: nothing compares to Him, everything before Him is as nothing, like a drop in the ocean. Seeing this, the soul's sense of its own existence is nullified before Him.

וישליך מנגד כל החיות וכל התענוגים אשר לא להי' המה לדבקה בו לבדו יתי' באור א"ס ב"ה ממש מקור החיים ומקור התענוגים בלי שום תערובות זר ופניות דלגרמיה כו' רק בבחי' ביטול והתכללות באלקות ממש.

and he will cast aside all the life-force and all the delights that are not for G-d, to cleave to Him alone, may He be blessed, to the very Infinite Light (Or Ein Sof), blessed be He, the source of life and the source of delights, without any foreign admixture or motives for his own sake, etc., but only in a state of nullification (bittul) and inclusion in actual G-dliness.

> The person casts aside every pleasure that is not for G-d and cleaves to the Infinite Light itself, the source of life and of all delight. This is without any foreign mixture or self-interest, only pure self-nullification and inclusion in G-dliness.

SECTION 6 · ¶15–19

## Building the attributes

15 והנה כמו שהמאכל המתעכל ונעשה דם הוא המתאחד עם דם הנפש ומחבר ומקשר השראת נפש בגוף לתת לו חיים כך ע"י אתעדל"ת [אתערותא דלתתא] בבחי' ביטול והתכללות עד שתתהפך לבחי' אלקות ממש

Now, just as the food that is digested and becomes blood is what becomes one with the blood of the soul, and joins and binds the soul's indwelling in the body, to give it life, so through an arousal from below (isarusa dilesata) in a state of nullification (bittul) and inclusion, until it is transformed into actual G-dliness,

> The analogy is applied: digested food becomes blood, unites with the blood of the soul and so binds the soul to the body and gives it life. So too an arousal from below in the mode of self-nullification and inclusion, until the soul is transformed into G-dliness itself, has its effect Above.

נמשך חיות ואור א"ס ב"ה כביכול להתחבר ולהתקשר בבחי' גופא הן הם מדותיו יתי' כמ"ש בזהר וכמה גופין תקינת לון[101,102] כו' חסד דרועא ימינא גבורה כו'

the life-force and the Infinite Light (Or Ein Sof), blessed be He, are drawn, as it were, to be joined and bound with the level of a "body," namely His attributes (middos), may He be blessed, as it is written in the Zohar, "And many bodies You fashioned for them," etc.: "Chesed (kindness) is the right arm, Gevurah (restraint)," etc.

> Through it, the life-force and the Infinite Light are drawn down and bound, as it were, with a "body," which is G-d's attributes. The source is Eliyahu's prayer that opens the Tikkunei Zohar (Patach Eliyahu): "many bodies You fashioned for them… Chesed is the right arm, Gevurah the left arm," and so on.

שמדות חסדו וגבורותיו יתי הן בבחי' גוף לגבי הנשמה הוא אור א"ס ב"ה בעצמו ובכבודו דלאו מכל אלין מדות כלל כו'.

For the attributes of His Chesed and His Gevuros, may He be blessed, are as a body in relation to the soul, which is the Infinite Light, blessed be He, itself, in its own glory, which "is not of these attributes at all," etc.

> The attributes are like a body, while the soul within them is the Infinite Light itself, which, as that prayer says, is none of these attributes.

16 ואפי' [ואפילו] בחכמה עילאה כתיב כולם בחכמה עשית[103] שנחשבת כעשייה גשמיות. וכמ"ש כי אמרתי עולם חסד יבנה[104] שהחסד צריך להיות נבנה ומתהווה להיות התלבשות אור א"ס ב"ה במדת החסד

And even of supernal Chochmah (wisdom) it is written, "You have made them all with Chochmah," for it is accounted as physical making. And as it is written, "For I said, 'The world — kindness (chesed) shall be built,'" for the Chesed has to be built and come into being, so that there be an enclothing of the Infinite Light (Or Ein Sof), blessed be He, in the attribute of Chesed;

> Even the highest Sefirah, supernal Chochmah, is spoken of as something "made," as in "You have made them all with Chochmah": compared with the Infinite, it is like physical making. Likewise "kindness shall be built" means that Chesed itself must be built, so that the Infinite Light is enclothed in it.

וכן בשאר המדות ובחכמה (ועמש"ל [ועיין מה שכתוב לעיל] מזה בד"ה לסוסתי)[105] ובנין זה הוא מאתעדל"ת [מאתערותא דלתתא] זו שהיא בבחי' ביטול והתכללות ממש

and so with the other attributes (middos), and with Chochmah. (And see what is written above on this in the discourse beginning "To My mare.") And this building is from this arousal from below (isarusa dilesata), which is in a state of actual nullification (bittul) and inclusion.

> The same holds for the other attributes and for Chochmah, and the text refers to the discourse "To My mare." This "building" comes from the arousal from below in complete self-nullification.

שכמו שא״א להיות התקשרות הנפש עם הגוף מן המאכל עד שמתעכל ונעשה דם שמתאחד עם דם הנפש ממש. כך א״א להיות המשכות החיות מאא״ס [מאור אין סוף] ב״ה ולהיות התלבשות אור א״ס ב״ה בחכמה ובחסד מחמת אתערותא דלתתא כ״א שתהיה בבחי׳ ביטול והתכללות ממש עד שתשוב הנפש בבחי׳ אלקות ממש כנ״ל:

For just as there cannot be a binding of the soul with the body from the food until it is digested and becomes blood that becomes one with the very blood of the soul, so there cannot be the drawing-down of life-force from the Infinite Light, blessed be He, and the enclothing of the Infinite Light, blessed be He, in Chochmah and in Chesed, by virtue of an arousal from below, unless it is in a state of actual nullification and inclusion, until the soul returns to the state of actual G-dliness, as mentioned above.

> Just as the soul is bound to the body only by food that has been digested and become blood, so the Infinite Light is drawn into Chochmah and Chesed only through an arousal from below that is complete self-nullification, until the soul becomes G-dliness itself.

17 אך להבין הטעם לכל זה מאין הוא הכח הזה לנפש המלובשת בגוף לאתעדל״ת [לאתערותא דלתתא] כזו להתאחד עם אלקות ולהמשיך חיות ואור א״ס ב״ה במדותיו הקדושות יובן בביאור הטעם שהמאכל הגשמי שהוא מדצ״ח [מדומם צומח חי] שהם למטה ממדרגת האדם שהוא מדבר ועליו יחיה האדם

But to understand the reason for all this — from where does the soul enclothed in a body have this power, for such an arousal from below (isarusa dilesata), to become one with G-dliness and to draw the life-force and the Infinite Light (Or Ein Sof), blessed be He, into His holy attributes (middos)? — it will be understood through explaining the reason that physical food, which is of the inanimate, vegetative and animal, which are below the rank of man, who is a speaking [being], is what man lives by.

> The question now is where a soul clothed in a body gets the power to unite with G-dliness and draw the Infinite Light into G-d's holy attributes. The answer comes from food: it comes from the inanimate, vegetable and animal kingdoms, all lower than man, the speaking being, and yet man lives from it.

אלא היינו מפני שעל כל מוצא פי[106] ה׳ שבמאכל יחיה האדם והמוצא פי ה׳ הוא הוא המחייהו.

Rather, this is because "by all that comes forth from the mouth of Havayah" that is in the food "does man live," and "that which comes forth from the mouth of Havayah" is itself what gives him life.

> The reason is "that which comes forth from the mouth of Havayah" within the food (Deuteronomy 8:3), the divine word that gives it existence; that is what sustains him.

אך הנה האדם יש בו ג"כ מוצא פי ה' ולמה צריך עוד למוצא פי ה' שבמאכל.

But behold, man too has in him "that which comes forth from the mouth of Havayah"; so why does he need, in addition, "that which comes forth from the mouth of Havayah" that is in the food?

> This raises a question: man himself has a divine word within him, so why does he need the divine word in the food?

אך הענין הוא דכתיב אחור וקדם צרתני[108, 107] אחור למע"ב [למעשה בראשית][109] כו' ולכן המוצא פי ה' שבמאכל הוא ממדרגות עליונות וגבוהות יותר ולזאת יש בו כח להמשיך המשכות חיות נפש האדם והתקשרותה והתלבשותה בגוף.

But the explanation is that it is written, "Behind and before You formed me": "behind" [means last] in the work of creation, etc. Therefore "that which comes forth from the mouth of Havayah" that is in the food is from higher and loftier levels, and so it has the power to draw the drawings-down of the life-force of man's soul, and its binding and enclothing in the body.

> "Behind and before You formed me": the Sages explain "behind" as last in the work of creation, for man was created after everything else. What came earlier in creation comes from higher levels of the divine word, so the word in the food is from a higher source than man and has the power to bind his soul to his body.

18 והנה כמו שהוא במשל שהמאכל הגשמי מחיה את האדם ומחבר נפש האדם בגופו מפני מוצא פי[110] ה' שבו

Now, just as it is in the analogy — that physical food gives life to man and joins man's soul to his body because of "that which comes forth from the mouth of Havayah" that is in it —

> The analogy is now applied. Physical food gives a person life and binds his soul to his body because of the divine word within it.

כך הוא בנמשל באתערותא דלתתא זו בבחי' ביטול והתכללות שנקרא בשם אכילה למעלה שממשיך חיות ואור א"ס ב"ה להתלבש בבחי' גופא חסד דרועא ימינא גבורה כו' הוא מפני מוצא פי' ה'

so it is in what the analogy illustrates: this arousal from below (isarusa dilesata), in a state of nullification (bittul) and inclusion, which is called by the name "eating" Above, and which draws the life-force and the Infinite Light (Or Ein Sof), blessed be He, to be enclothed in the level of a "body" — "Chesed (kindness) is the right arm, Gevurah (restraint)," etc. — it is because of "that which comes forth from the mouth of Havayah."

> In the parallel, the arousal from below in the mode of self-nullification, called "eating" Above, draws the life-force and the Infinite Light to be enclothed in the "body" of the divine attributes, Chesed as the right arm, Gevurah as the left, and so on. It has this power because of a "word from the mouth of Havayah" within it, as food does.

הוא כח וחיות אלקות שיש לישראל בשרשם שהוא ממדרגות עליונות שבאור א"ס ב"ה כי ישראל עלה במחשבה.[111]

This is the G-dly power and life-force that Israel have in their root, which is from the higher levels within the Infinite Light, blessed be He; for "Israel arose in thought."

> That "word" is the G-dly power in Israel's root, from higher levels of the Infinite Light: "Israel arose in thought," before the worlds, in G-d's thought (Bereishis Rabbah 1:4). In Likkutei Torah, Nitzavim (47c), the Alter Rebbe explains by this why Rosh Hashanah, the day man was created, is called "the beginning of Your works": the end of the deed is first in thought, and the supernal thought "I will reign" was for the sake of Israel.

19 ופי' עלה במחשבה כי יש ג' מיני מחשבות כמ"ש כי לא מחשבותי מחשבותיכם[112] לשון רבים מחשבה שבמחשבה דהיינו שחושב מחשבת שכל והבנה ודבר שצריך בו עיון הלב.

And the meaning of "arose in thought" is: there are three kinds of thoughts, as it is written, "For My thoughts are not your thoughts" — in the plural. [There is] thought within thought, that is, when one thinks a thought of intellect and understanding, a matter that requires the heart's reflection.

> To explain "arose in thought," the Alter Rebbe distinguishes three kinds of thought, noting that the verse says "thoughts" in the plural. The first is "thought within thought": thinking with real intellect and understanding, about a matter that needs deep reflection.

ודבור שבמחשבה שחושב דברים בעלמא שאין בהם רק צירופי אותיות ואין מלובש בהם שום שכל והבנה.

And [there is] speech within thought, when one thinks mere words, in which there are only combinations of letters, and no intellect or understanding whatsoever is enclothed in them.

> The second is "speech within thought": thinking words alone, mere combinations of letters with no understanding in them.

ומעשה שבמחשבה הוא כח המדמה שהוא רק דמיון לכל מה שרואה במעשה גשמיות ובפועל ממש.

And action within thought is the imaginative faculty, which is only an imagining of whatever one sees in physical action and in actual deed.

> The third is "action within thought": the imagination, which pictures concrete physical deeds that one has seen.

ועלה במחשבה היינו מחשבה שבמחשבה שהיא מחשבה עליונה (ועמ"ש ע"פ ויכתוב משה[113] את מוצאיהם[114] ובד"ה יונתי בחגוי הסלע.[116, 115] ובד"ה אם בחקתי תלכו[118, 117] ועמ"ש מענין ב' בחי' שבמחשבה בד"ה שובה ישראל עד)[120, 119]

**And "arose in thought" is thought within thought, which is the supernal thought.** (And see what is written on [the verse] "And Moshe wrote their goings forth," and in the discourse beginning "My dove, in the clefts of the rock," and in the discourse beginning "If you walk in My statutes"; and see what is written on the matter of the two levels in thought in the discourse beginning "Return, O Israel, unto.")

> "Israel arose in thought" refers to the highest of these, thought within thought, the supernal thought. The parenthesis sends the reader to four other discourses on thought; in Likkutei Torah on Shir HaShirim (16d), for one, the Alter Rebbe distinguishes the part of the soul enclothed in the body from the soul above, an encompassing light, of which it is said "Israel arose in thought."

ושרש התהוות העולמות והתלבשות אור[121] א"ס ב"ה בבחי' חכמה וחסד הוא מבחי' דבור ואמירה שבמחשבה

**And the root of the coming-into-being of the worlds, and of the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in the levels of Chochmah (wisdom) and Chesed (kindness), is from the level of speech and saying within thought.**

> By contrast, the root of the worlds' coming into being, and of the Infinite Light's enclothing in Chochmah and Chesed, is a lower level: speech, or "saying," within thought.

כמ"ש כי אמרתי עולם כו' ויאמר אלקים יהי אור כו' והן הן צירופי אותיות נמשכות מאור א"ס ב"ה להאציל כלים די"ס [די' ספירות] כמבואר במ"א

**As it is written, "For I said, 'The world…,'" etc., [and] "And G-d said, 'Let there be light,'" etc. And these are the very combinations of letters drawn from the Infinite Light, blessed be He, to emanate the vessels of the ten Sefiros, as is explained elsewhere.**

> So Scripture speaks of creation as saying: "For I said, 'world…'" and "And G-d said, 'Let there be light.'" These sayings are the combinations of letters drawn from the Infinite Light to emanate the vessels of the ten Sefiros.

ולכן יש כח בשרש נש"י [נשמות ישראל] שהוא מבחי' מחשבה שבמחשבה להמשיך חיות ואור א"ס ב"ה ע"י שבטל ונכלל ממש באלקות באתעדל"ת [באתערותא דלתתא] זו והוא הוא בבחי' המאכל שמתעכל ונהפך לדם הנפש וממשיך חיות כו'.

**Therefore there is power in the root of the souls of Israel, which is from the level of thought within thought, to draw the life-force and the Infinite Light, blessed be He, through its being actually nullified and included in G-dliness with this arousal from below (isarusa dilesata); and this is exactly like the food that is digested and turns into the blood of the soul and draws life-force, etc.**

> Therefore the root of the souls of Israel, which is in thought within thought, above the speech that is the root of the Sefiros, has the power to draw the Infinite Light into them when the soul is nullified in G-dliness. This is exactly like food, whose divine word comes from a higher level and so gives life when it becomes the blood of the soul.

וזהו כי אמרתי עולם חסד יבנה[122] שהחסד נבנה ע"י כי אמרתי אמירה בלב שלי שישראל עלה במחשבה

**And this is [the meaning of] "For I said, 'The world — kindness shall be built'": the Chesed is built through "For I said" — a saying in My heart, that "Israel arose in thought."**

> Hence "For I said, 'The world — kindness shall be built'": Chesed is built through "I said," a saying in G-d's heart that Israel arose in thought. G-d's thought of Israel is what builds the attribute of Chesed.

(ועמ"ש מזה לעיל בד"ה לסוסתי וע' בפי' הרמ"ז [הרב משה זכות] בפ' תולדות בדף קל"ה על ענין בעשרה מאמרות נברא העולם והלא במאמר אחד יכול להבראות[123] כו' ע"ש)

**(And see what is written on this above in the discourse beginning "To My mare"; and see the commentary of the Ramaz [Rabbi Moshe Zacuto] in Parshas Toldos, on folio 135, on the matter of "With ten utterances the world was created — but could it not have been created with one utterance?" etc.; see there.)**

> The parenthesis refers to the discourse "To My mare" and to the commentary on the Zohar by the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist), Parshas Toldos, on the Mishnah's question why the world was created with ten utterances when it could have been created with one.

ופי' כי אמרתי עולם שהאמירה באה לבחי' עולם בעשרה מאמרות שנברא העולם יהי אור יהי רקיע[124] כו'.

**And the meaning of "For I said, 'The world'" is that the saying comes to the level of "world," in the ten utterances with which the world was created: "Let there be light," "Let there be a firmament," etc.**

> "For I said, 'world'" means that the divine saying comes down to the level of "world" through the ten utterances of creation, "Let there be light," "Let there be a firmament," and the rest.

ומזה נמשך חיות העולמות בפנימיות ובחיצוניות. בפנימיות ויקם עדות ביעקב[125] כו' ובחיצוניות קול דודי דופק[126] אותיות פק"ד פקד פקדתי[127] כו'.

And from this the life-force of the worlds is drawn, in the inner dimension (pnimiyus) and in the outer dimension (chitzoniyus): in the inner dimension, "He established a testimony in Yaakov," etc.; and in the outer dimension, "the voice of my beloved knocks (dofek)," the letters of pakad: "I have surely remembered (pakod pakadti)," etc.

> From this, life-force flows to the worlds in two ways. The inner flow is the Torah and mitzvos, "He established a testimony in Yaakov"; the outer flow is "the voice of my beloved knocks (dofek)," whose letters spell pakad, G-d's providence.

וזהו האותיות שאלוני על בני ועל פועל ידי תצוני[128] על בני בבחי' פנימיות ועל פועל ידי בבחי' חיצוניות:

And this is [the meaning of] "The letters, ask Me concerning My children, and concerning the work of My hands command Me": "concerning My children" at the level of the inner dimension, and "concerning the work of My hands" at the level of the outer dimension.

> So the verse of the letters is explained: "concerning My children" is the inner flow and "concerning the work of My hands" is the outer flow.

SECTION 7 · ¶20–22

## "My dove": the gaze never sated

20 ג והנה באתערותא דלתתא זו שע"י בחי' פתחי לי אחותי רעיתי[129] יעלה ויבא ויגיע למדרגה יותר עליונה הוא בחי' יונתי והוא בחי' עיניך יונים כמו זוג יונים שמסתכלים תמיד זה בזה ונהנים בראייתם זע"ז [זה עם זה / זה על זה].

3. Now, through this arousal from below (isarusa dilesata), which is through the level of "Open to me, my sister, my beloved," one will rise, come and reach a still higher level, which is the level of "my dove" (yonasi). And this is the level of "your eyes are doves," like a pair of doves that constantly gaze at each other and take pleasure in seeing each other.

> The third section begins. The arousal of "Open to me, my sister, my beloved" leads to a higher level, "my dove," which is "your eyes are doves": like a pair of doves that gaze at each other constantly and take pleasure in seeing each other.

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

**THE REBBE EXPLAINS**

In the maamar „בלילה ההוא" of Purim 5728 (an unedited transcript), the Rebbe explains the bride's four names 'as explained in Likkutei Torah' and in the Rebbe Maharash's maamar of 5628, which ties them to „עליית המלכות כנגד נה"י" (Malchus rising opposite Netzach-Hod-Yesod), Chesed-Gevurah-Tiferes and Chochmah-Binah-Daas.

In the service of love, he says, 'my beloved', though it comes from contemplation, is chiefly of the heart's attributes, while 'my sister' is of Netzach, Hod and Yesod; „והאהבה דיונתי היא מצד בחי' חב"ד שבנפש, ועיקרה מבחי' בינה" (the love of 'my dove' comes from the soul's Chochmah, Binah and Daas, chiefly Binah), and so it holds an immense delight, „עס פאַרנעמט אים אינגאַנצן" (that takes the person over entirely). He opens it with our paragraph's image, „זוג יונים שמסתכלים תמיד זה בזה" (a pair of doves always gazing at each other).

The Alter Rebbe: יעלה ויבא ויגיע למדרגה יותר עליונה הוא בחי' יונתי והוא בחי' עיניך יונים

The Rebbe: והאהבה דיונתי היא מצד בחי' חב"ד שבנפש, ועיקרה מבחי' בינה, שלכן יש בזה תענוג עצום

Sefer HaMaamarim (unedited, new edition) 5728, p. קלד-קלה · פורים, ה'תשכ"ח

21 ולא זזה חיבתם מלהסתכל זה בזה. כך יהיה האדם בבחי' זו שהוא בחי' לאסתכלא ביקרא דמלכא[130] לאסתכלא תדיר. ועל זה נאמר עיני האדם לא תשבענה.[131]

And their affection never ceases from gazing at each other. So shall a person be at this level, which is the level of "gazing at the glory of the King," gazing constantly. And concerning this it is said, "The eyes of man are not satisfied."

As the doves' love never stops them gazing at each other, so a person at this level "gazes at the glory of the King," the Zohar's phrase, constantly. That is the sense given here to "the eyes of man are not satisfied," which in Proverbs speaks plainly of man's endless craving.

פי' עיני האדם הוא האדם הגדול בענקים זה אברהם אבינו[132, 133] שעליו נאמר הלוך ונסוע[134] תדיר בלי הפסק תמיד הלוך ונסוע ממדרגה למדרגה עד הנגבה שנקרא אברהם אוהבי[135] ותמיד לא זזה חיבתו להמקום ב"ה.

The meaning of "the eyes of man" is: "the great man among the giants" — this is Avraham our father, about whom it is said, "going and journeying," constantly, without interruption, always "going and journeying" from level to level, until "the south" (ha-negbah); [he is the one] who is called "Avraham who loves Me"; and his affection for the Omnipresent, blessed be He, never ceased.

"Man" here is Avraham, called "the great man among the giants." He went "going and journeying" without pause, from level to level, toward "the south," associated in Kabbalah with love, and he is called "Avraham who loves Me," and his love for G-d never ceased.

ולכן אמרו רז"ל [רבותינו זכרונם לברכה] בכל יום[136] יהיה בעיניך דברי תורה כחדשים[137,138] שלא שבעתם העין. (ועמ"ש בפ' בחקתי בפי' ואכלתם ולא תשבעו)[139] והיינו מחמת התבוננותו בגדולת א"ס ב"ה שאין לו סוף כו'.

Therefore our Sages, of blessed memory, said, "Every day the words of Torah should be in your eyes as new," which the eye has not had its fill of. (And see what is written in Parshas Bechukosai on the meaning of "And you shall eat and not be satisfied.") And this is because of his contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, who has no end, etc.,

> Hence the Sages' teaching that the words of Torah should seem new every day, so that the eye is never sated with them (Rashi on Exodus 19:1 and on Deuteronomy 11:13 and 26:16). In Likkutei Torah, Bechukosai (48c), to which the parenthesis refers, "you shall eat and not be satisfied" is read as this love of Torah, always new in one's eyes. The insatiability comes from contemplating the greatness of the Infinite One, who has no end.

ואין ערוך עליו ית' דכולא קמיה כלא כו' וכטפה מים אוקיינוס כו' והוא המחדש בטובו בכל יום תמיד מע"ב [מעשה בראשית] מאין ליש ממש והתחדשות זו היא רק הארה בעלמא הודו וזיוו של שמו על ארץ[140] כו'

and there is no comparison to Him, may He be blessed, for "all before Him is as nothing," etc., and like a drop of water [in] the ocean, etc. And He is the One who "in His goodness renews each day, constantly, the work of creation," from actual nothingness into being; and this renewal is only a mere radiance: "His splendor," and the radiance of His Name, "is upon the earth," etc.,

> Nothing compares to Him; everything before Him is as nothing, like a drop in the ocean. He renews creation from nothing every day, and even this renewal is only a glimmer, "His splendor," the radiance of His Name.

שהזיו מתחדש מאין ממש מאין תמיד ותמיד הוא מתחדש ולזאת וקדושים בכל יום יהללוך סלה קדושים אלו הנשמות שלמעלה בכל יום תמיד יהללוך סלה

for the radiance is renewed from actual nothingness, from nothingness constantly, and constantly it is renewed. And therefore, "And holy ones praise You every day, selah": "holy ones" — these are the souls above; "every day," constantly, "they praise You, selah,"

> Because the radiance is renewed from nothing constantly, there is always more to see. So, in the words of the third blessing of the daily Amidah prayer, the "holy ones," here the souls above, praise G-d every day, "selah," which the Sages explain as without interruption.

בלי הפסק[141] ממדרגה למדרגה עד רום המעלות למעלה עד אין קץ וסוף ולמטה עד אין תכלית.

without interruption, from level to level, up to the height of the levels — above, without limit or end, and below, without bound.

> Their praise climbs from level to level without end, above and below, since there is no limit to G-d's greatness.

22 ואי לזאת לא תשבע עין מלראות[142] ולאסתכלא ביקרא דמלכא תדיר ולהיות שש ועלז בה בראיה זו

And therefore the eye will not be sated with seeing, and with gazing at the glory of the King constantly, and with rejoicing and exulting in this seeing,

> Because G-d is infinite, the eye is never sated with gazing at the King's glory, and the person rejoices and exults in this seeing. The words echo Koheles, "the eye is not sated with seeing," said there of the weariness of the world and here of the endless delight in G-d.

ולהתענג על ה' הוא אור א"ס ב"ה המתגלה בנפשו המשכלת שהיא קרבת ה' ממש וצדיק באמונתו[143, 144] זו יחיה כו' כמ"ש בסש"ב [בספר של בינונים] פל"ג.

and with "delighting in Havayah," which is the Infinite Light (Or Ein Sof), blessed be He, that is revealed in his intellectual soul, which is actual closeness to G-d; and "the righteous one by his faith," this [faith], "shall live," etc., as is written in Sefer Shel Beinonim (Tanya), chapter 33.

> He delights in G-d (echoing Isaiah 58:14, "then you shall delight in Havayah"), the Infinite Light as it is revealed in his intellectual soul, which is true closeness to G-d. This is "the righteous one shall live by his faith," with the word "this" added, by this faith he lives; as Tanya, chapter 33, explains, the joy of this faith lifts the soul.

SECTION 8 · ¶23–25

## "My perfect one": as though you had made Me

23 ובאתערותא דלתתא זו אתעדל"ע [אתערותא דלעילא] כך ממש עין ה' אל יראיו[145] למיחלים לחסדו ע"י עיני תמיד אל[146] ה' כו'

And through this arousal from below (isarusa dilesata), the arousal from above (isarusa dile'eila) is exactly so: "The eye of Havayah is upon those who fear Him, upon those who hope for His kindness," through "My eyes are always toward Havayah," etc.

> The response from Above matches the arousal from below exactly. When a person's eyes are "always toward Havayah," then "the eye of Havayah is upon those who fear Him": the constant gaze of "my dove" is answered by G-d's gaze.

ומזה נמשך עוד בעילוי אחר עילוי עד שיהיה בבחי' תמתי שארז"ל [שאמרו רבותינו זכרונם לברכה] ברבות בשה"ש [בשיר השירים] תמתי תאומתי[147, 148, 149] שכנס"י [שכנסת ישראל] הם תאומתו של המקום ב"ה

And from this there is drawn further, in ascent after ascent, until one will be at the level of "my perfect one" (tamasi), of which our Sages, of blessed memory, said in [Midrash] Rabbah on Song of Songs, "tamasi — my twin (te'umasi)," for the Congregation of Israel (Knesses Yisrael) is the twin of the Omnipresent, blessed be He.

> From here one rises still higher, to "my perfect one" (tamasi). The Midrash reads tamasi as te'umasi, "my twin": the Congregation of Israel is the twin of G-d.

שהקב"ה נקרא בשם חתן וכנס"י [וכנסת ישראל] בשם כלה המזדווגת להחתן ונעשית לו תאומתו

For the Holy One, blessed be He, is called by the name "bridegroom," and the Congregation of Israel by the name "bride," who is united with the bridegroom and becomes his twin.

> G-d is called the bridegroom and the Congregation of Israel the bride, who unites with him and becomes his twin.

ואין מקרא יוצא מידי פשוטו שנקרא תמתי מלשון שלימות שהיא משלמת אותו יתי כביכול להיות נקרא בשם תם ושלם ובלעדי כנס"י [כנסת ישראל] אין לו תמות ושלימות אמיתי כביכול כי דכר בלא נוקבא נקרא פלג גופא[150] (ע' [עיין] בזהר ויקרא ד"ז ע"ב).

Yet "a verse does not depart from its plain meaning": that it is called tamasi from the term [for] perfection, for she completes Him, may He be blessed, as it were, so that He is called by the name "whole and complete"; and without the Congregation of Israel He has no true wholeness and completeness, as it were, for "a male without a female is called half a body" (see the Zohar, Vayikra, folio 7b).

> Yet the plain meaning of tamasi still stands: it comes from tam, wholeness and perfection. Israel completes G-d, as it were, so that He is called whole; without the Congregation of Israel He lacks true wholeness, as it were, since in the Zohar's words "a male without a female is called half a body."

ועל זה אמרו רז"ל [רבותינו זכרונם לברכה] ע"פ ועשיתם אתם אתם כתיב מעלה אני עליכם[151] כאילו עשאוני כו'. וביאור ענין זה דלכאורה אינו מובן איך שייך עשיי' [עשייה] כלפי מעלה.

And concerning this our Sages, of blessed memory, said on the verse "And you shall do them (osam)": "It is written atem ('you'): I account it to you as though you had made Me," etc. And the explanation of this matter: for at first glance it is not understood how "making" can apply with regard to Above.

This is the meaning of the Sages' reading of "and you shall do them (osam)," a word written without a vav that can be read atem, "you": "I account it to you as though you had made Me"; Likkutei Torah on Shir HaShirim (21c) explains the same saying as Israel making, as it were, a "head" for the Holy One. But it is hard to understand how "making" can apply to G-d at all.

אך הענין הוא כי שלימות הבורא מה שנקרא רחום וחנון ארך אפים וכו' לא בא לידי גילוי כ"א בהתהוות העולמות והברואים שנמשך ונתלבש אור א"ס ב"ה דלאו מכל מדות כו' בבחי' מדת החסד ורחום וחנון כו'.

But the explanation is that the perfection of the Creator — that He is called "compassionate and gracious, slow to anger," etc. — comes to revelation only in the coming-into-being of the worlds and the creatures, in which the Infinite Light (Or Ein Sof), blessed be He, which "is not of any attributes," etc., is drawn and enclothed in the level of the attribute of Chesed (kindness), and "compassionate and gracious," etc.

The answer is that the Creator's "perfection," His being called compassionate, gracious and slow to anger, is revealed only when worlds and creatures come into being. Then the Infinite Light, which is beyond all attributes, is drawn down and enclothed in the attribute of Chesed and in compassion and grace.

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

**THE REBBE EXPLAINS**

On the night of Erev Rosh Hashanah, 29 Elul 5744 (an unedited transcript), explaining that a Jew becomes „שותף להקב"ה במעשה בראשית" ('a partner with the Holy One, blessed be He, in the work of creation'), the Rebbe says that this is more than a partnership of two.

He brings the Sages' reading of 'my perfect one' as „תאומתי" (my twin), „שזהו ע"ד ענין ה"שותפות" שישנם שנים" (which is like a partnership, in which there are two), and then, 'beyond this', quoting our paragraph, the plain sense: „תמתי מלשון שלימות" (tamasi is from wholeness), Israel makes Him whole, as it were. Set beside what the sicha has just said, that on Rosh Hashanah both pass „בתוך גוף אחד להיות לאחדים" (into one body, to become one), this is more than a partnership of two, and he says it comes about through the service of Rosh Hashanah, „תמליכוני עליכם" (make Me King over you).

The Alter Rebbe: ואין מקרא יוצא מידי פשוטו שנקרא תמתי מלשון שלימות שהיא משלמת אותו ית' כביכול

The Rebbe: וכפי שדרשו חז"ל על הפסוק "אחותי גו' תמתי" — "תאומתי", שזהו ע"ד ענין ה"שותפות" שישנם שנים. ונוסף לזה

ליל ערב ר"ה, כ"ט אלול ה'תשד"מ · Toras Menachem – Hisvaaduyos, vol. תשמ"ד ד, p. 2668

24 והמשכה זו באתעדל"ת [באתערותא דלתתא] תליא כנ"ל כי חסד דרועא ימינא[152,153] ע"י צדקה וחסד שישראל עושין למטה.

And this drawing-down depends on the arousal from below (isarusa dilesata), as mentioned above. For Chesed (kindness), "the right arm," is through the charity and kindness that Israel do below.

This drawing-down of the Infinite Light into the attributes depends on the arousal from below. Chesed, the "right arm," is drawn down through the charity and kindness that Israel do below.

וגבורה דרועא שמאלא ע"י בחי' שמאל דוחה שהוא בחי' אתכפייא סט"א [סטרא אחרא] נעשה שמאלו תחת לראשי שגורם נשיאת ראש בבחי' הסתלקות דאסתלק יקרא דקוב"ה [דקודשא בריך הוא]

And Gevurah (restraint), "the left arm," is through the level of "the left [hand] pushes away," which is the level of subduing (iskafya) the sitra achra (the other side): [then] it becomes "His left hand under my head," which brings about the lifting of the head, at the level of ascent (histalkus), that "the glory of the Holy One, blessed be He, ascends."

Gevurah, the "left arm," is drawn down through "the left hand pushes away," the subduing (iskafya) of the sitra achra, the side opposed to holiness. That brings about "His left hand under my head," which raises the head, the elevation in which, in the Zohar's words, "the glory of the Holy One, blessed be He, ascends" when the sitra achra is subdued.

וע"י אתהפכא סט"ע [סטרא אחרא] בועשה טוב גורם בחינת וימינו תחבקני[154] הוא בחי' ימינו וחסדו של הקב"ה.

And through transforming (is'hapcha) the sitra achra, with "and do good," one brings about the level of "and His right hand embraces me," which is the level of the right hand and the kindness of the Holy One, blessed be He.

Transforming (is'hapcha) the sitra achra, by the "do good" of "turn from evil and do good," brings about "and His right hand embraces me," G-d's right hand and kindness.

כמ"ש אהבתי אתכם אמר[155] ה' שהיא המקפת את הנפש כאדם החובק את חבירו מאחוריו ומקיפו שאינו מניחו להפרד ממנו כך הוא האהבה הבאה מלמעלה

As it is written, "I have loved you, says Havayah": it is [the love] that encompasses the soul. Just as a person who embraces his fellow from behind and encircles him, so that he does not let him be separated from him, so is the love that comes from Above,

This is G-d's love, "I have loved you, says Havayah," which surrounds the soul. It is like a person embracing a friend from behind, holding him so that he cannot be separated.

שהיא למעלה מכדי שתוכל נפש האדם שאת ואינה מתלבשת ומתעלמת בתוך הנפש רק שהיא מקפת וסובבת אותה עד שתהא צרורה ומוקפת בצרור החיים את[156] ה' ממש לבלתי הפרד ממנו.

which is beyond what the soul of man can bear; and it is not enclothed and concealed within the soul, but rather it encompasses and surrounds it, until it is bound and encompassed "in the bond of life with Havayah," truly, never to be separated from Him.

> This love from Above is greater than a human soul can contain, so it does not enter the soul but surrounds it, until the soul is "bound in the bond of life with Havayah," never to be separated.

25 וזהו כאלו עשאוני[157] דקאי על עשיית החסד והגבורה שהן בחי' כלים ומשכן להשראת אור א"ס ב"ה

And this is [the meaning of] "as though you had made Me": it refers to the making of the Chesed (kindness) and the Gevurah (restraint), which are the level of vessels and a dwelling for the indwelling of the Infinite Light (Or Ein Sof), blessed be He.

> "As though you had made Me" refers to making Chesed and Gevurah, which are vessels and a dwelling place for the Infinite Light.

כי אור בלא כלי אינו אור הנגלה ומושג כלל ואין העולמות יכולים לקבלו והתהוות העולמות הוא כדי להראות גילוי שלימותו יתי' רחום וחנון כו'.

For light without a vessel is not a light that is revealed and grasped at all, and the worlds cannot receive it; and the coming-into-being of the worlds is in order to show the revelation of His perfection, may He be blessed, "compassionate and gracious," etc.

> Light without a vessel cannot be revealed or grasped, and the worlds cannot receive it. The purpose of creation is to reveal G-d's perfection, His being compassionate and gracious.

ולכן עשיית הכלים נחשבת כאלו עשאוני ממש[158] להיות המשכת גילוי שלימותו יתי'

Therefore the making of the vessels is accounted actually "as though you had made Me," for there to be the drawing-down of the revelation of His perfection, may He be blessed,

> So making the vessels is accounted as truly "making" G-d, as it were, because it allows the revelation of His perfection to be drawn down. Or HaTorah (Tavo), quoted in the Kehot note, draws the conclusion: this shows how far the power of a person's service reaches.

שהוא ע"י התלבשות אור א"ס ב"ה בבחי' כלים בחכמה ובחסד ע"י אתעדל"ת [אתערותא דלתתא] של ישראל. (ועמ"ש עוד מענין יונתי תמתי[159] בסמוך בד"ה ששים המה מלכות[160] כו'):

which is through the enclothing of the Infinite Light, blessed be He, in the level of vessels, in Chochmah (wisdom) and in Chesed, through the arousal from below (isarusa dilesata) of Israel. (And see what is written further on the matter of "my dove, my perfect one" nearby, in the discourse beginning "There are sixty queens," etc.)

> That revelation comes through the Infinite Light's enclothing in vessels, in Chochmah and in Chesed, by Israel's arousal from below. The parenthesis refers to a nearby discourse on "There are sixty queens" for more on "my dove, my perfect one."

SECTION 9 · ¶26–27

## "My head is filled with dew"

26 אך הנה הגורם לכל בחי' הללו הוא מ"ש שראשי נמלא טל.[161] והענין הוא דכתיב אהיה כטל לישראל[162]

But behold, what brings about all these levels is what is written, "for my head is filled with dew." And the explanation is that it is written, "I will be as the dew to Israel."

> What makes all these levels possible is "for my head is filled with dew," the beloved's words at the door. G-d says through Hosea, "I will be as the dew to Israel."

לא כגשמים שנעצרים לפעמים מחמת מעשה התחתונים אבל טל אינו נעצר לעולם אפילו שנים כשני אליהו שאמר אם יהיה טל ומטר[163] כו' ואעפ"כ [ואף על פי כן] לא פעל אלא עצירת המטר ולא הטל.

Not like rain, which is sometimes withheld because of the deeds of the lower beings; but dew is never withheld, even in years like the years of Eliyahu, who said, "there shall be no dew or rain," etc.; and even so he effected only the withholding of the rain, and not of the dew.

> Unlike rain, which is sometimes withheld because of the deeds of those below, dew is never withheld. Even when Eliyahu swore to Achav that there would be neither dew nor rain, only the rain stopped, not the dew.

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

**THE REBBE EXPLAINS**

In the maamar „בלילה ההוא" of Purim 5728 (an unedited transcript) the Rebbe asks: since 'I am asleep' and only 'my heart is awake', how can the knocking of „קול דודי" ('the voice of my Beloved') accomplish anything?

The answer is in the verse's continuation, „שראשי נמלא טל" (for my head is filled with dew): as the drushim explain, „טל לא מיעצר" (dew is never withheld), because it does not depend on the deeds of those below, „וענינו למעלה הוא האהבה העצמית דהקב"ה לבנ"י" (and above, it is the Holy One's essential

love for Israel). From that dew comes the knocking, and the knocking brings about the 'opening' and then all four levels of service.

The Alter Rebbe: אך הנה הגורם לכל בחי' הללו הוא מ"ש שראשי נמלא טל

The Rebbe: כמבואר בהדרושים שטל לא מיעצר, כיון שאינו תלוי במעשה התחתונים, וענינו למעלה הוא האהבה העצמית דהקב"ה לבנ"י

Sefer HaMaamarim (unedited, new edition) 5728, p. קלו · פורים, ה'תשכ"ח

27 והטעם כי הנה יש אתעדל"ע [אתערותא דלעילא] שתלוי באתעדל"ת [באתערותא דלתתא]. ויש אתעדל"ע [אתערותא דלעילא] שאינו תלוי כלל באתעדל"ת [באתערותא דלתתא] כי אתעדל"ע [אתערותא דלעילא] זו היא מדרגה עליונה מאד נעלה באור א"ס ב"ה הסוכ"ע כו'.

And the reason is: there is an arousal from above (isarusa dile'eila) that depends on the arousal from below (isarusa dilesata), and there is an arousal from above that does not depend at all on the arousal from below; for this arousal from above is a supreme and very exalted level in the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), etc.,

The reason is that there are two kinds of arousal from above: one that depends on the arousal from below and one that does not. The second comes from a supreme level of the light that encompasses all worlds.

שאין אתעדל"ת [אתערותא דלתתא] מגעת לשם ואינה נחשבת שם למאומה וכחשיכה כאורה[164] ומשם יורד הטל. ולכן אין לו מעצור ממעשה התחתונים שאינו מעכבו חטא ועון כלל כי למענו יתי יעשה ולפניו כחשיכה כאורה.

which the arousal from below does not reach, and [where] it is not accounted as anything at all, and "darkness is like light"; and from there the dew descends. Therefore nothing withholds it because of the deeds of the lower beings, for sin and iniquity do not hold it back at all; for He, may He be blessed, acts for His own sake, and before Him "darkness is like light."

The arousal from below does not reach that level and counts for nothing there; there "darkness is like light." The dew comes from there, so sin does not hold it back: G-d acts for His own sake.

(ועמ"ש מזה סד"ה האזינו השמים).[165] וזהו שראשי נמלא טל[166] ראשי דוקא

(And see what is written on this at the end of the discourse beginning "Give ear, O heavens.") And this is [the meaning of] "for my head is filled with dew" — "my head" specifically.

After a reference to the discourse "Give ear, O heavens," the text notes that the verse says "my head" specifically.

דהנה מבואר למעלה בענין ולבי ער שאין דומה ההשפעה והילוך החיות שמהלב אל האיברים להשפעה שמהמוח לאיברים שההמשכה מהלב יש בה העלאה תחלה ואח"כ הוא המשכה משא"כ ההשפעה מהמוח היא המשכה לבדה.

For behold, it was explained above, regarding "but my heart is awake," that there is no likeness between the flow and course of the life-force (chayus) from the heart to the limbs and the flow from the brain to the limbs: for the drawing-down from the heart has in it first an ascent, and afterwards it is a drawing-down; whereas the flow from the brain is a drawing-down alone.

> It recalls the earlier contrast between the heart and the brain: the heart's flow first rises to it and only then goes out, while the brain's flow only goes out.

ולכן ענין הטל שהוא האתעדל"ע [האתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] נקרא שראשי נמלא טל הוא בחי' מוחא[167] ועיין זח"ג [זהר חלק ג] פ' שלח (דקס"א ע"ב)

Therefore the matter of the dew, which is the arousal from above that is beyond the arousal from below, is called "for my head is filled with dew," which is the level of the brain (mocha). And see the Zohar, Part III, Parshas Shelach (folio 161b).

> So the dew, the arousal from above that does not depend on the arousal from below, is called "my head," the level of the brain, which gives without first receiving. The Zohar in Parshas Shelach (161b), which the text cites, describes the heart that feeds all the limbs as itself fed from the brain of the head.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] פתחו לי כחודה של מחט[168,169] ואני אפתח לכם כפתחו של אולם ורמזו בזה למ"ש בפ"ב [בפרק ב'] דמדות כל השערים שבמקדש היו להם דלתות חוץ משל אולם[170].

And this is what our Sages, of blessed memory, said: "Open for Me like the eye of a needle, and I will open for you like the opening of the Ulam (Hall)." And with this they alluded to what is stated in the second chapter of [Tractate] Middos: "All the gates in the Temple had doors, except for that of the Ulam."

> This explains the Sages' saying, "Open for Me like the eye of a needle, and I will open for you like the opening of the Ulam," the Temple's great entrance hall; the Zohar in Emor (95a) gives it as "and I will open for you the supernal gates." It alludes to the Mishnah in Middos: every gate of the Temple had doors except the Ulam's.

והענין הוא כי הנה[171] השערים הם שערי ההשפעה להמשיך חיות ומזון לעולם והדלתות הם לסגור השער כו' (עמ"ש מזה בד"ה והבדילה הפרכת)[172, 173] כי לפעמים השערים נסגרים לפי מעשה התחתונים

And the explanation is: the gates are the gates of the flow, to draw life-force and sustenance to the world, and the doors are to close the gate, etc. (See what is written on this in the discourse beginning "And the curtain shall separate.") For at times the gates are closed according to the deeds of the lower beings;

> The gates stand for the channels through which life and sustenance flow to the world, and the doors are for closing them. At times these gates are closed because of the deeds of those below.

אבל פתח האולם לא היו בו דלתות שתמיד היה פתוח לפי שהוא רומז להשפעה היוצאת תמיד בלי הפסק ובלי מעצור ממעשה התחתונים שאין אתעדל"ת [אתערותא דלתתא] מגעת עד שם

but the opening of the Ulam had no doors, for it was always open, because it alludes to the flow that goes forth constantly, without interruption and without being withheld by the deeds of the lower beings, for the arousal from below does not reach there.

> The Ulam had no doors and was always open, alluding to a flow that never stops and is not held back by human deeds, since the arousal from below does not reach it.

אך זהו דוקא בהשפעה הנשפעת לעוה"ז הגשמי שהיא מושפעת מבחי' חיצוניות של עולמות עליונים

But this is specifically in the flow that flows to this physical world, which flows from the level of the outer dimension (chitzoniyus) of the higher worlds.

> This applies only to the flow into this physical world, which comes from the outer dimension of the higher worlds.

אבל בבחי׳ פנימיות עולמות עליונים צריך להיות תחלה כל האתעדל״ת [האתערותא דלתתא] כולה עד היכן שכחה מגעת ואח״כ דוקא מתגלה ויורדת בבחי׳ פנימי׳ [פנימיות / פנימית] עליונה ומאד נעלה מה שאין אתערותא דלתתא מגעת עד שם וזהו שאמרו רז״ל [רבותינו זכרונם לברכה] פתחו לי כחודה של מחט ואני אפתח לכם כפתחו של אולם.

But at the level of the inner dimension (pnimiyus) of the higher worlds, there must first be the entire arousal from below, all of it, as far as its strength reaches; and only afterwards does a supreme and very exalted inner level, which the arousal from below does not reach, reveal itself and descend. And this is what our Sages, of blessed memory, said: "Open for Me like the eye of a needle, and I will open for you like the opening of the Ulam."

For the inner dimension of the higher worlds, the full arousal from below must come first, as far as a person's strength reaches; only then is a supreme inner level revealed that the arousal from below could never reach. In Likkutei Torah, Korach (55a), the Alter Rebbe explains that all the arousal from below is only a needle's opening, through which only a thread is drawn, beside the encompassing light, and yet through it precisely the opening of the Ulam is revealed.

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

**BACKGROUND FROM THE REBBE**

In the maamar „ויאמר לו יהונתן מחר חודש" of Shabbos Parshas Toldos, Shabbos Mevarchim and Erev Rosh Chodesh Kislev 5745 (edited), the Rebbe asks how high the new light of the month reaches, „ונפקדת" (you will be remembered), drawn through „יפקד מושבך" (your seat will be empty), self-nullification, and measures it against the kinds of arousal from above (אתערותא דלעילא).

Setting out, as explained in Likkutei Torah, three kinds of arousal from above, the Rebbe describes the first, which comes of itself from the Infinite Light above the worlds, in our paragraph's words, as his note says: before it „אתעדל"ת אינה נחשבת למאומה" (the arousal from below is not counted as anything). The third comes as a gift from that same height, „אלא שאינה שורה ומתגלית אלא לאחרי שלימות העבודה" (except that it rests and is revealed only after the service is complete), for even a gift needs a vessel, as the Zohar says, „קוב"ה לא שריא אלא באתר שלים" (the Holy One rests only in a complete place). The Likkutei Torah passage he follows (23d ff.) refers this third kind to the discourse on 'I am asleep' and its 'open for Me like the point of a needle': the inner level at the end of our paragraph, revealed only after the whole arousal from below.

The Alter Rebbe: שאין אתעדל״ת מגעת לשם ואינה נחשבת שם למאומה וכחשיכה כאורה ומשם יורד הטל

The Rebbe: שהמשכת אתעדל"ע זו היא מאוא"ס שלמעלה מעולמות, שלגבי', אתעדל"ת אינה נחשבת למאומה

Sefer HaMaamarim Melukat, vol. ו, p. כד-כה, notes 11–12 · ש"פ תולדות, מבה"ח וער"ח כסלו ה'תשמ"ה

SECTION 10 · ¶28–29

## In divine service

28 ולהסביר זה הענין בעבודת ה'. הנה נודע כי ראשית ההשתלשלות הוא מחכמה ולמטה. ומחכמה ולמטה הנה הנפש האלקית היא מתלבשת בגוף ונפש הבהמית

And to explain this matter in the service of G-d: it is known that the beginning of the chain of descending worlds (hishtalshelus) is from Chochmah (wisdom) and below. And from Chochmah and below, the G-dly soul is enclothed in the body and the animal soul,

> The idea is now applied to a person's service of G-d. The chain of descending worlds begins with Chochmah, and from Chochmah downward the G-dly soul is enclothed in the body and the animal soul.

וצריך האדם להגביר הנפש האלקית ולהוציאה ממסגר הגוף ונפש הבהמית. אך רצון שבנפש הוא בבחי' [בבחי'] רצון עליון שהוא למעלה מההשתלשלות.

and a person must strengthen the G-dly soul and bring it out from the prison of the body and the animal soul. But the will (ratzon) that is in the soul is at the level of the supernal will, which is above the chain of descending worlds.

> A person must strengthen the G-dly soul and free it from the prison of the body and the animal soul. But the will in the soul corresponds to the supernal will, which is above the whole chain of descent.

29 וכך רצון זה אינו מתלבש בנפש הבהמית כלל. אך אינו שורה ומתגלה בנפש האדם בבחי' גילוי עד שיעשה כל מה שבכחו

And so this will (ratzon) is not enclothed in the animal soul at all. But it does not rest and become revealed in a person's soul in a revealed manner until he does all that is in his power.

> The will of the soul, like the supernal will it reflects, is not enclothed in the animal soul at all. But it is not revealed in a person until he has done everything within his power.

והנה אין בכח נפשו להגביר כי"א מחכמה ולמטה דהיינו שישים עיקר חכמתו בחכמת התורה וכן מדותיו שהוא אהוי"ר [אהבה ויראה] כו' יהיו רק לה' לבדו.

Now, it is not in the power of his soul to strengthen [it] except from Chochmah (wisdom) and below: that is, that he place the main part of his wisdom in the wisdom of the Torah, and likewise that his emotive attributes (middos), which are love and awe, etc., be for G-d alone.

> What a person can strengthen by his own effort is only what lies from Chochmah downward: he can devote his intellect to the wisdom of the Torah and direct his emotions, his love and awe, to G-d alone.

משא"כ הרצון שהוא בבחי' מקיף ואינו מלובש כלל בנפש אין בכח נפשו לשנותו רק כשיהי' [כשיהיה] שלימות מחכמה ולמטה כל מה שיש בכח הנפש אזי ממילא יאיר ויתגלה אור הרצון עליון ב"ה ברצון הנפש בבחי' גילוי

Whereas the will, which is at the level of an encompassing [light] (makif) and is not enclothed in the soul at all, his soul does not have the power to change; but when there is completeness from Chochmah and below, all that is in the power of the soul, then of itself the light of the supernal will, blessed be He, will shine and be revealed in the will of the soul, in a revealed manner.

> The will is an encompassing (makif) level, not enclosed within the soul, so a person cannot change it directly. Yet once he has perfected everything from Chochmah downward, the light of the supernal will shines of itself into the will of his soul and is revealed there.

(וכמשנ"ת [וכמו שנתבאר] לעיל בד"ה צאינה וראינה[174] בפי' עשה רצונו כרצונך כדי שיעשה רצונך כרצונו[175] ועמ"ש בד"ה כי תצא בפי' מ"ש בזהר מאן דקטיל לחויא יהבין ליה ברתא דמלכא כו').

(As was explained above in the discourse beginning "Go forth and gaze," on the meaning of "Make His will as your will, so that He will make your will as His will." And see what is written in the discourse beginning "When you go out," on the meaning of what is said in the Zohar, "Whoever kills the serpent is given the King's daughter," etc.)

> The parenthesis refers to a discourse on the Mishnah "Make His will as your will, so that He will make your will as His will," which in Likkutei Torah on Shir HaShirim ("Go forth and gaze") takes "His will" as the supernal will, higher even than supernal Chochmah, and to a discourse on the Zohar's saying that whoever kills the serpent is given the King's daughter.

ובזה יובן פתחו לי כחודה של מחט דהיינו מבחי' ההשתלשלות מחכמה ולמטה שהוא בחי' חודה של מחט לגבי אור א"ס ב"ה הסכ"ע [הסובב כל עלמין]

And with this will be understood "Open for Me like the eye of a needle": that is, from the level of the chain of descending worlds (hishtalshelus), from Chochmah and below, which is the level of "the eye of a needle" relative to the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin),

> This explains "Open for Me like the eye of a needle": everything within the chain of descent, from Chochmah downward, is no more than a needle's eye compared with the Infinite Light that encompasses all worlds.

שאין ערוך עליו יתי' כי נשגב שמו לבדו[176] רק הודו וזיו של שמו על ארץ ושמים כו'.

to whom, may He be blessed, there is no comparison; for "His Name alone is exalted," only "His splendor," and the radiance of His Name, "is upon the earth and heavens," etc.

> That light is beyond all comparison: "His Name alone is exalted," and only its splendor, a radiance of His Name, reaches earth and heaven.

ואני אפתח לכם כפתחו של אולם היינו אתערותא דלעילא העליונה שלמעלי [שלמעלה] מההשתלשלות ורצון זה הוא הגורם להיות נמשך ממנו רעותא דלבא לעורר את האהבה

**"And I will open for you like the opening of the Ulam": this is the supreme arousal from above (is-arusa dile'eila), which is above the chain of descending worlds. And this will is what causes there to be drawn from it the will of the heart (re'usa deliba), "to arouse the love,"**

> "I will open for you like the opening of the Ulam" is the supreme arousal from above, beyond the chain of descent. This supernal will is what causes the will of the heart to be drawn down, the will that "arouses the love."

בבחי' אחותי[177] רעיתי[178, 179, 180] יונתי תמתי[181] מחמת שראשי נמלא טל שהטל שהוא מבחי' רצון העליון בה נמשך ונתלבש בבחי' ראשי היא בחי' חכמה כו' ודי"ל [ודי למבין]

**at the level of "my sister, my beloved, my dove, my perfect one," because "my head is filled with dew": for the dew, which is from the level of the supernal will, blessed be He, is drawn and enclothed in the level of "my head," which is the level of Chochmah, etc. And this suffices for one who understands.**

> That love has the levels "my sister, my beloved, my dove, my perfect one," and all of them come about because "my head is filled with dew": the dew, from the supernal will, is drawn into "my head," which is Chochmah. "This suffices for one who understands" closes the explanation.

(ועיין ברבות ע"פ אני ישנה[182, 183, 184, 185, 186, 187] כו' שמות פ' ב'. ק"כ ב'.[188] ר"פ תרומה.[189] ס"פ פקודי ובשה"ש [ובשיר השירים] ע"פ אני ישנה ובקהלת ע"פ דברתי אני[190] עם לבי[191] באסתר ע"פ בימי אחשורוש זהר ר"פ האזינו ובהרמ"ז [ובהרב משה זכות] שם.[192]

(And see [Midrash] Rabbah on [the verse] "I am asleep," etc.: Shemos, chapter 2; 120b; the beginning of Parshas Terumah; the end of Parshas Pekudei; and on Song of Songs, on "I am asleep"; and on Koheles, on "I spoke with my heart"; on Esther, on "In the days of Achashverosh." Zohar: the beginning of Parshas Haazinu, and in the Ramaz there;

> The parenthesis lists places in Midrash Rabbah (on Shemos, Terumah, Pekudei, Song of Songs, Koheles and Esther) and in the Zohar, with the Ramaz's commentary, that expound "I am asleep."

וירא קי"ב א' בשלח מ"ו[193] א' צו ל"ג ב'[194] אמור כ"ה א' שלח קע"ד ב'[195] פינחס רל"ג[196, 197] א' כנרשם בספר בית אהרן ע"פ אני ישנה):[198, 199]

Vayera 112a; Beshalach 46a; Tzav 33b; Emor 25a; Shelach 174b; Pinchas 233a; as recorded in the book Beis Aharon on "I am asleep.")

> The list continues with further places in the Zohar, "as recorded in the book Beis Aharon," an index that lists for each verse of Scripture the places where it is expounded. The print reads "Emor 25a"; the Kehot note, quoting Or HaTorah, gives the passage as folio 95a, the place cited at the opening of the maamar.

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### IN ONE'S AVODAH

Love G-d with true desire, so that all one's desire is for Him alone, and attend to the body's needs only as necessity. Accept the yoke of Heaven before the yoke of the mitzvos. Contemplate the greatness of the Infinite One until the soul is nullified before Him. Do everything within one's own power, from Chochmah downward, devoting one's intellect to the wisdom of the Torah and one's love and awe to G-d alone; then the supernal will is revealed of itself in the will of the soul.

### QUESTIONS FOR DISCUSSION

1. Why does the maamar call G-d the "heart" of Israel rather than the "brain," and what does the heart's way of receiving and giving teach about how divine flow works?
2. What is the difference between ratzon and chefetz, and why must the love of the Shema be chefetz?
3. How does the analogy of food becoming the blood of the soul explain the power of self-nullification to draw the Infinite Light into the divine attributes?
4. In what sense can Israel "make" G-d, and how does the maamar answer the difficulty of applying "making" to Him?
5. If the dew is not withheld by human deeds, why does the inner revelation still require the full arousal from below first?

SOURCES AND REFERENCES

# Notes

## PARAGRAPH 1

1

The bride tells how, asleep but with her heart awake, she heard her beloved knocking and calling, “Open to me, my sister, my beloved, my dove, my perfect one, for my head is filled with dew.” The whole maamar explains this verse: exile as sleep, G-d as the heart that stays awake, and the four names of the bride as stages of love.

**Song of Songs 5:2** שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: ‘Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.’

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2

### אני ישנה מן הקץ

The Midrash reads “I am asleep, but my heart is awake” in a series of pairs: asleep from the mitzvos but awake to acts of kindness, asleep from the sacrifices but awake to the Shema and prayer, and “asleep from the End, but my heart is awake to the redemption.”

**Shir HaShirim Rabbah 5:2:1** שיר השירים רבה ה׳:ב׳:א׳

... אֲנִי יְשֵׁנָה מִן הַקְּרֻבָּנוֹת, וְלִבִּי עֵר לִקְרִיאַת שְׁמַע וּתְפִלָּה. אֲנִי יְשֵׁנָה מִבֵּית הַמִּקְדָּשׁ, וְלִבִּי עֵר לְבָתֵּי כְנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת. אֲנִי יְשֵׁנָה מִן הַקֵּץ, וְלִבִּי עֵר לַגְּאֻלָּה. אֲנִי יְשֵׁנָה מִן הַגְּאֻלָּה, וְלִבּוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא עֵר לְגָאֳלֵנִי. אָמַר רַבִּי חִיָּא בַּר אַבָּא אֵיכָן מָצִינוּ שֶׁנִּקְרָא הַקָּדוֹשׁ בָּרוּךְ הוּא לִבָּן שֶׁל יִשְׂרָאֵל, מִן הָדִין קְרָא, דִּכְתִיב (תהלים עג, כו): צוּר לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם.

“I am asleep, but my heart is awake; it is the sound of my beloved knocking: Open for me, my sister, my love, my faultless dove, for my head is filled with dew, my locks, drops of night” (Song of Songs 5:2). “I am asleep” - the congregation of Israel said before the Holy One blessed be He: Master of the universe, “I am asleep” regarding the mitzvot, “but my heart is awake” for acts of kindness. “I am asleep” regarding acts of charity, “but my heart is awake” to ...

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3

### אני ישנה בגלותא

In Parshas Emor: “The Congregation of Israel said: I am asleep in the exile of Egypt, when my children were in harsh bondage, and my heart is awake to guard them, so that they not perish in the exile”; the knocking voice is the Holy One, blessed be He. The Alter Rebbe builds on its reading of the sleep as exile.

**Zohar, Emor 25:123-26:131** ספר הזהר, אמור כ״ה:קכ״ג-כ״ו:קל״א

IN THE FIRST MONTH ON THE FOURTEENTH DAY OF THE MONTH. R. Hiya adduced here the verse: “I was asleep but my heart waked, it is the voice of my beloved that knocketh”, etc. (S.S. 2, 2). ‘Says the Community of Israel: I was asleep in the captivity of Egypt, when my children were sore oppressed, but my heart was awake to preserve them so that they should not perish under the oppression. “The voice of my beloved”, the Holy One, blessed be He, saying,

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

4

Plainly, G-d says through Isaiah: “Ask Me about the things to come (ha’osiyos); concerning My children and the work of My hands, will you command Me?” No one can dictate to Him. The Alter Rebbe reads ha’osiyos as “the letters,” the channels through which G-d’s bounty reaches “My children.” (context: Steinsaltz Tanakh)

**Isaiah 45:11** ישעיהו מ״ה:י״א

כֹּה־אָמַר ה׳ קְדוֹשׁ יִשְׂרָאֵל וְיֹצְרוֹ הָאֹתִיּוֹת שְׁאָלוּנִי עַל־בָּנַי וְעַל־פֹּעַל יָדַי תְּצַוּוּנִי׃

Thus saith the L-RD, The Holy One of Israel, and his Maker: Ask Me of the things that are to come; Concerning My sons, and concerning the work of My hands, command ye Me.

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5

### אתא בקר

In the prophecy on Dumah, someone calls from Seir, “Watchman, what of the night?”, and the watchman answers, “Morning comes (asa), and also night.” The verse speaks Aramaic, in which asa means “comes”; the Alter Rebbe cites it to show that osiyos, letters, are what “bring” the light into revelation. (context: Steinsaltz Tanakh)

**Isaiah 21:12** ישעיהו כ״א:י״ב

אָמַר שֹׁמֵר אָתָה בֹקֶר וְגַם־לָיְלָה אִם־תִּבְעָיוּן בְּעָיוּ שֻׁבוּ אֵתָיוּ׃

The watchman said: ‘The morning cometh, and also the night— If ye will inquire, inquire ye; return, come.’

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6

In Habakkuk’s prayer the prophet asks whether G-d’s wrath was against the rivers and the sea, and answers that He rides upon His horses, His chariots of salvation, as a warrior saving His people. The Alter Rebbe reads the verse as describing the Giving of the Torah, with the letters of the Torah as the horses that carry the Infinite Light. (context: Steinsaltz Tanakh)

**Habakkuk 3:8** חבקוק ג׳:ח׳

הֲבַנְּהָרִים חָרָה ה׳ אִם בַּנְּהָרִים אַפֶּךָ אִם־בַּיָּם עֶבְרָתֶךָ כִּי תִרְכַּב עַל־סוּסֶיךָ מַרְכְּבֹתֶיךָ יְשׁוּעָה׃

Is it, O L-RD, that against the rivers, is it that Thine anger is kindled against the rivers, or Thy wrath against the sea? That Thou dost ride upon Thy horses, upon Thy chariots of victory?

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7

### ויאמר משה אכלוהו היום

Moshe’s words about the manna on Shabbos open one of the discourses to which the parenthesis refers for more on

the letters of the Torah.

**Exodus 16:25** שמות ט"ז:כ"ה

וַיֹּאמֶר מֹשֶׁה אִכְלֻהוּ הַיּוֹם כִּי־שַׁבָּת הַיּוֹם לַה' הַיּוֹם לֹא תִמְצָאֻהוּ בַּשָּׂדֶה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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**8** **מזוזה מימין**

The Talmud teaches that the Chanukah lamp is placed so that the mezuzah is on the right and the Chanukah lamp on the left; a discourse on this teaching is cited for more on the letters.

**Shabbat 22a:2** שבת כ"ב א:ב'

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵיהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפָתְחֵי אָמַר: מִשְּׂמֹאל. וְהִילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מִשְּׂמֹאל וּמְזוּזָה מִימִין.

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

**9** **לריח שמניך**

"For the fragrance of your goodly oils": the opening words of another discourse cited in the parenthesis.

**Song of Songs 1:3** שיר השירים א:ג'

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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**10** Asaf's lament over the destroyed Sanctuary: "Our signs we have not seen; there is no longer a prophet," and no one knows how long. Plainly the "signs" are the wonders once seen; the Alter Rebbe reads "our signs" as "our letters." (context: Steinsaltz Tanakh)

**Psalms 74:9** תהילים ע"ד:ט'

אוֹתֹתֵינוּ לֹא־רָאִינוּ אֵין־עוֹד נָבִיא וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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## PARAGRAPH 2

**11** **עין בעין יראו**

The watchmen of Zion lift their voices: "For eye to eye they shall see, when Havayah returns to Zion," with their own eyes; the open revelation of the Time to Come. (context: Steinsaltz Tanakh)

**Isaiah 52:8** ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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**12** **ונגלה כבוד הוי' וראו כל בשר**

"And the glory of Havayah shall be revealed, and all flesh together shall see": in the future even physical sight will perceive G-dliness.

**Isaiah 40:5** ישעיהו מ':ה'

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

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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**13** **איכן מצינו שנק' הקב"ה לבן של ישראל**

The Midrash on "but my heart is awake" asks where the Holy One, blessed be He, is called the heart of Israel, and answers from the verse "The Rock of my heart."

**Shir HaShirim Rabbah 5:2:1** שיר השירים רבה ה':ב':א'

... אֲנִי יְשֵׁנָה מִן הַגְּאֻלָּה, וְלִבּוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא עֵר לְגָאֳלֵנִי. אָמַר רַבִּי חִיָּא בַּר אַבָּא אֵיכָן מָצִינוּ שֶׁנִּקְרָא הַקָּדוֹשׁ בָּרוּךְ הוּא לִבָּן שֶׁל יִשְׂרָאֵל, מִן הָדִין קְרָא, דִּכְתִיב (תהלים עג, כו): צוּר לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם.

"I am asleep, but my heart is awake; it is the sound of my beloved knocking: Open for me, my sister, my love, my faultless dove, for my head is filled with dew, my locks, drops of night" (Song of Songs 5:2). "I am asleep" - the congregation of Israel said before the Holy One blessed be He: Master of the universe, "I am asleep" regarding the mitzvot, "but my heart is awake" for acts of kindness. "I am asleep" regarding acts of charity, "but my heart is awake" to ...

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**14** The lament of the exile, read here as saying that the revelation carried by the letters is not openly seen.

**Psalms 74:9** תהילים ע"ד:ט'

אוֹתֹתֵינוּ לֹא־רָאִינוּ אֵין־עוֹד נָבִיא וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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**15** **צור לבבי וחלקי אלקים לעולם**

Asaf says: "My flesh and my heart fail; the Rock of my heart and my portion is G-d forever." The Midrash learns from it that G-d is called the heart of Israel.

**Psalms 73:26** תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי 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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## PARAGRAPH 3

**16** **הדם הוא הנפש**

"For the blood is the soul": the reason the heart, seat of the

blood, is the life of the body.

**Deuteronomy 12:23** דברים י״ב:כ״ג

רַק חֲזַק לְבִלְתִּי אֲכֹל הַדָּם כִּי הַדָּם הוּא הַנָּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר׃

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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**17** **ואתה מחיה את כולם**

"You give life to them all": from the Levites' praise of G-d, cited for G-d as the life of all things (Kehot note 33:55).

**Nehemiah 9:6** נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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**18** **דתלת שליטין אינון מוחא ולבא וכבדא**

The Zohar names three rulers in the body: the brain, the heart and the liver (Kehot note 33:56).

**Zohar, Terumah 45:491–46:499** ספר הזהר, תרומה מ״ה:תצ״א-מ״ו:תצ״ט

He then began by quoting the verse: "Who giveth good to all flesh: for his mercy endureth for ever" (Ps. 136, 25). 'Why', said he, 'did David choose to end this great hymn of praise with this verse? Now there are three great channels above by which the Holy One, blessed be He, manifests Himself, which are His precious mystery: the brain,1Hokmah. the heart,1Tifereth. and the liver.1Malkuth. These organs act above in the opposite manner from those below. Above it is the head which first receives nourishment, which it sends ...

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

**19** **דתלת שליטין אינון מוחא ולבא וכבדא**

The Kehot note also points to this passage of the Midrash HaNe'elam on the three rulers of the body.

**Zohar, Toldot 6:57–7:60** ספר הזהר, תולדות ו׳:נ״ז-ז׳:ס׳

**20** The beloved says to the bride: "You have captured my heart, my sister, bride; you have captured my heart with one of your eyes." The verb libavtini is built from lev, "heart"; the Alter Rebbe links it to G-d as the heart of Israel.

**Song of Songs 4:9** שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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**21** Koheles describes the endless cycle of nature: "All the rivers go to the sea, yet the sea is not full; to the place where the rivers go, there they return to go." The Alter Rebbe applies it to the blood going out from the heart and returning to it.

**Ecclesiastes 1:7** קהלת א׳:ז׳

כָּל־הַנְּחָלִים הֹלְכִים אֶל־הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא אֶל־מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים שָׁם הֵם שָׁבִים לָלָכֶת׃

All the rivers run into the sea, Yet the sea is not full; Unto the place whither the rivers go, Thither they go again.

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## PARAGRAPH 4

**22** "To the place where the rivers go, there they return to go": applied to the blood returning to the heart and going out again.

**Ecclesiastes 1:7** קהלת א׳:ז׳

כָּל־הַנְּחָלִים הֹלְכִים אֶל־הַיָּם וְהַיָּם אֵינֶנּוּ מָלֵא אֶל־מְקוֹם שֶׁהַנְּחָלִים הֹלְכִים שָׁם הֵם שָׁבִים לָלָכֶת׃

All the rivers run into the sea, Yet the sea is not full; Unto the place whither the rivers go, Thither they go again.

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## PARAGRAPH 5

**23** "And the Chayos ran and returned": Ezekiel's description of the angels, used for the heart's rhythm of closing and opening.

**Ezekiel 1:14** יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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## PARAGRAPH 6

**24** **ואהבת את הוי׳ אלקיך בכל לבבך ובכל נפשך**

Moshe commands Israel in the first section of the Shema: "And you shall love Havayah your G-d with all your heart and with all your soul and with all your might." It is read here as the arousal from below on which the divine flow depends.

**Deuteronomy 6:5** דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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**25** **מי לי בשמים ועמך לא חפצתי**

Asaf: "Whom have I in heaven [but You]? And beside You I desire nothing on earth"; beside his closeness to G-d, worldly goods mean nothing to him. The Alter Rebbe reads

"with You I desire nothing" as a desire for G-d alone. (context: Steinsaltz Tanakh)

**Psalms 73:25** תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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## PARAGRAPH 7

**26** כופין אותו עד שיאמר רוצה אני

The Talmud learns from "he shall offer it... according to his will" that a person who vowed an offering is compelled until he says "I want" (Kehot note 33:62).

**Rosh Hashanah 6a:7** ראש השנה ו׳ א:ז׳

"וְעָשִׂיתָ" — אַזְהָרָה לְבֵית דִּין שֶׁיְּעַשְּׂווּךָ. לְמָה לִי? מִ"יַּקְרִיב אוֹתוֹ" נָפְקָא, דְּתַנְיָא: "יַקְרִיב אוֹתוֹ" — מְלַמֵּד שֶׁכּוֹפִין אוֹתוֹ. יָכוֹל בְּעַל כָּרְחוֹ — תַּלְמוּד לוֹמַר: "לִרְצוֹנוֹ", הָא כֵּיצַד? כּוֹפִין אוֹתוֹ עַד שֶׁיֹּאמַר "רוֹצֶה אֲנִי".

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

**27** כופין אותו עד שיאמר רוצה אני

Rashi brings the Sifra (Toras Kohanim) on this verse: one compels him until he says "I want" (Kehot note 33:62).

**Rashi on Leviticus 1:3** רש"י על ויקרא א׳:ג׳

... "יַקְרִיבֶנּוּ" (ספרא): יקריב אתו. מְלַמֵּד שֶׁכּוֹפִין אוֹתוֹ, יָכוֹל בְּעַל כָּרְחוֹ, תַּלְמוּד לוֹמַר "לִרְצוֹנוֹ", הָא כֵּיצַד? כּוֹפִין אוֹתוֹ עַד שֶׁיֹּאמַר רוֹצֶה אֲנִי (שם): לפני ה׳ וסמך. אֵין סְמִיכָה בְּבָמָה (שם):

זכר A MALE, but not a female. When Scripture mentions again lower down. (v. 10) that the sacrifice shall be זכר, a male, — which appears unnecessary to state, — it intends to say: a male, but not an animal whose sex is indeterminate or which is a hermaphrodite (Sifra, Vayikra Dibbura d'Nedavah, Section 3 9; Bekhorot 41b). תמים means WITHOUT BLEMISH, אל פתח אהל מועד [HE SHALL BRING IT NEAR] UNTO THE ENTRANCE OF THE APPOINTED TENT — He himself must attend to bringing it right up to the ...

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

**28** כופין אותו עד שיאמר רוצה אני

The Rambam rules that a husband whom the law requires to divorce is pressed until he says "I want," and the divorce is valid (Kehot note 33:62).

**Mishneh Torah, Divorce 2:20** משנה תורה, הלכות גירושין ב׳:כ׳

מִי שֶׁהַדִּין נוֹתֵן שֶׁכּוֹפִין אוֹתוֹ לְגָרֵשׁ אֶת אִשְׁתּוֹ וְלֹא רָצָה לְגָרֵשׁ. בֵּית דִּין שֶׁל יִשְׂרָאֵל בְּכָל מָקוֹם וּבְכָל זְמַן מַכִּין אוֹתוֹ עַד שֶׁיֹּאמַר רוֹצֶה אֲנִי וְיִכְתֹּב הַגֵּט וְהוּא גֵּט כָּשֵׁר. וְכֵן אִם הִכּוּהוּ עַכּו"ם וְאָמְרוּ לוֹ עֲשֵׂה מַה שֶּׁיִּשְׂרָאֵל אוֹמְרִין לְךָ וְלָחֲצוּ אוֹתוֹ יִשְׂרָאֵל בְּיַד הָעַכּו"ם עַד שֶׁיְּגָרֵשׁ הֲרֵי זֶה כָּשֵׁר. וְאִם הָעַכּו"ם מֵעַצְמָן אֲנָסוּהוּ עַד שֶׁכָּתַב הוֹאִיל וְהַדִּין נוֹתֵן שֶׁיִּכְתֹּב הֲרֵי זֶה גֵּט פָּסוּל. וְלָמָּה לֹא בְּטֵל גֵּט זֶה שֶׁהֲרֵי הוּא אָנוּס בֵּין בְּיַד עַכּו"ם בֵּין בְּיַד יִשְׂרָאֵל. שֶׁאֵין אוֹמְרִין ...

Torat Emet 363 (Public Domain)

**29** ועמך לא חפצתי

"Whom have I in heaven? And with You I desire nothing on earth." The word chafatzti, "desire," is the point of the distinction (Kehot note 33:59).

**Psalms 73:25** תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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**30** וכל גבולך לאבני חפץ

G-d comforts afflicted Jerusalem through Isaiah: "I will make your windows of kadkod and your gates of carbuncle, and all your borders of stones of desire (avnei chefetz)," that is, of precious stones. The verse opens the discourse cited here, chosen for the word chefetz. (context: Steinsaltz Tanakh)

**Isaiah 54:12** ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְכֹד שְׁמָשַׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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**31** ואהבת את ה׳ אלקיך בכל לבבך ובכל נפשך

The commandment of love in the Shema, which the blessing after the Shema calls "this thing" (Kehot note 33:58).

**Deuteronomy 6:5** דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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**32** והיו הדברים האלה

"And these words, which I command you this day, shall be upon your heart": the continuation of the Shema's first section.

**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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## PARAGRAPH 8

**33** ויקם עדות ביעקב

"He established a testimony in Yaakov and set a Torah in Israel": the giving of Torah and mitzvos as the expression of G-d's inner will (Kehot note 34:1).

**Psalms 78:5** תהילים ע״ח:ה׳

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

**34** **אשר הוא מלשון באשרי**

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

KEHOT'S NOTE

ת"ז (ת"ל) עד, ב. [כ].

**35** **באשרי כי אשרוני בנות**

Leah's words when she named Zilpah's second son Asher: "In my happiness (be'oshri), for daughters have called me happy" (Kehot note 34:3).

**Genesis 30:13** בראשית ל׳:י״ג

וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אָשֵׁר׃

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

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KEHOT'S NOTE

בראשית ל, יג.

**36** **באשרי כי אשרוני בנות**

The Tikkunei Zohar explains the word asher by "In my happiness, for daughters have called me happy," as a term of praise (Kehot note 34:2).

**Tikkunei Zohar 74b:2** תקוני הזהר ע״ד ב:ב׳

וְעוֹד אֲשֶׁר עַל שֵׁם בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָּנוֹת (בראשית ל יג), אֲשֶׁר הוֹצֵאתִיךְ מֵאֶרֶץ מִצְרַיִם (שמות כ ב), וְכִי עֶבֶד דְּאִיהוּ בְּבֵי אֲסִירֵי דְמַלְכָּא, וַאֲבָטַח לֵקֹה מַלְכָּא לְאַפָּקָא לֵקֹה מִבֵּי אֲסִירֵי, אִית לֵקֹה לְמַלְכָּא לְשַׁבָּחָא גַּרְמֵיהּ, אֲשֶׁר הוֹצֵאתִיךְ מֵאֶרֶץ מִצְרַיִם כַּמָּה זְמָנִין, אֶלָּא חַמְשִׁין זְמָנִין אַדְכִּיר בְּאוֹרַיְיתָא יְצִיאַת מִצְרַיִם, לָקֳבֵל חַמְשִׁין תַּרְעִין דְּבִינָה, לְאִשְׁתְּמוֹדָעָא לוֹן מָאן אֲתַר אַפִּיק לוֹן מִן גָּלוּתָא.

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**37** **המלובשות בענינים גשמיים**

The chapter teaches that the revelation of the Infinite Light in this physical world in the days of Mashiach depends on our deeds in exile: performing a mitzvah with pure and permitted physical things, such as the parchment of tefillin or charity money, draws the Infinite Light down into physicality.

**Tanya, Likkutei Amarim 37:7** תניא, חלק ראשון; ליקוטי אמרים ל״ז:ז׳

... הָאֱלֹהִית לְבַטֵּא בְּשִׁפָּתַיִם וּפֶה וְלָשׁוֹן וְשִׁנַּיִם הַגַּשְׁמִיִּים, כִּי אִם, עַל יְדֵי נֶפֶשׁ הַחַיּוּנִית הַבַּהֲמִית הַמְלוּבֶּשֶׁת בְּאִבְרֵי הַגּוּף מַמָּשׁ, וְכָל מַה שֶּׁמְּדַבֵּר בְּכֹחַ גָּדוֹל יוֹתֵר – הוּא מַכְנִיס וּמַלְבִּישׁ יוֹתֵר כֹּחוֹת מְנֻפָּשׁ הַחַיּוּנִית בְּדִיבּוּרִים אֵלּוּ.

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KEHOT'S NOTE

ראה תניא פל״ז.

**38** **בביאור ע״פ יונתי**

That explanation of "My dove, in the clefts of the rock" reads "your voice is sweet" as the Torah: when Torah study draws in the supernal delight, Keser, the source of delights, into Chochmah, it is "sweet"; it cites "I was His delight day by day." It also contrasts "Arise, my beloved" with the exile, when "my dove" is hidden "in the clefts of the rock."

KEHOT'S NOTE

לעיל כ, ג ואילך.

**39** **כי קולך ערב ומראך נאוה**

The beloved calls to the one hidden in the clefts of the rock: "Let me hear your voice, for your voice is sweet and your appearance is comely": G-d's delight in Israel, the subject of the explanation cited here.

**Song of Songs 2:14** שיר השירים ב׳:י״ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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**40** **ובד״ה ואהיה אצלו אמון**

the passage shares nothing with the note

KEHOT'S NOTE

לעיל פ׳ במדבר.

**41** **ואהיה אצלו אמון**

Wisdom, the Torah, speaks: "I was with Him as a nursling, and I was His delight day by day," before the world was made. Cited for the Torah as G-d's delight. (context: Steinsaltz Tanakh)

**Proverbs 8:30** משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

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

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**42** **אוסרי לגפן**

"Binding his foal to the vine": from Yaakov's blessing to Yehudah, the opening of another discourse cited here.

**Genesis 49:11** בראשית מ״ט:י״א

אֹסְרִי לַגֶּפֶן עִירֹה וְלַשֹּׂרֵקָה בְּנִי אֲתֹנוֹ כִּבֵּס בַּיַּיִן לְבֻשׁוֹ וּבְדַם־עֲנָבִים סוּתֹה׃

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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**43** **וזכרתם את כל מצות**

"And you shall remember all the commandments of Havayah": from the section of tzitzis.

**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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**44** **הבאים ישרש**

**"In days to come Yaakov will take root": the opening of another discourse cited here.**

**Isaiah 27:6** ישעיהו כ״ז:ו׳

**הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃**

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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**45** **כי תהיו אתם ארץ חפץ**

**G-d promises through Malachi that all the nations will call Israel happy, "for you shall be a land of desire (eretz chefetz)": Israel as the object of G-d's chefetz, His true desire.**

**Malachi 3:12** מלאכי ג׳:י״ב

**וְאִשְּׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר ה׳ צְבָאוֹת׃**

And all nations shall call you happy; For ye shall be a delightsome land, Saith the L-RD of hosts.

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**46** **שבתחלה יקבל עליו עול מלכות שמים**

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

**KEHOT'S NOTE**

ברכות פ״ב, מ״ב.

**47** **יקבל עליו עול מלכות שמים ואח״כ עול מצות**

**The Mishnah explains that the first section of the Shema precedes the second so that one first accepts the yoke of the kingdom of Heaven and then the yoke of the mitzvos (Kehot note 34:7).**

**Mishnah Berakhot 2:2** משנה ברכות ב׳:ב׳

**אֵלּוּ הֵן בֵּין הַפָּרָקִים, בֵּין בְּרָכָה רִאשׁוֹנָה לִשְׁנִיָּה, בֵּין שְׁנִיָּה לִשְׁמַע, וּבֵין שְׁמַע לְוְהָיָה אִם שָׁמֹעַ, בֵּין וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, בֵּין וַיֹּאמֶר לֶאֱמֶת וְיַצִּיב. רַבִּי יְהוּדָה אוֹמֵר, בֵּין וַיֹּאמֶר לֶאֱמֶת וְיַצִּיב לֹא יַפְסִיק. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, לָמָּה קָדְמָה שְׁמַע לְוְהָיָה אִם שָׁמֹעַ, אֶלָּא כְּדֵי שֶׁיְּקַבֵּל עָלָיו עֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ יְקַבֵּל עָלָיו עֹל מִצְוֹת. וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, שָׁוְוהָיָה אִם שָׁמֹעַ נוֹהֵג בַּיּוֹם וּבַלַּיְלָה, וַיֹּאמֶר אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם׃**

These are the breaks between the sections: between the first blessing and the second, between the second and "Shema," between "Shema" and "And it shall come to pass if you listen" between "And it shall come to pass if you listen" and "And the L-rd said" and between "And the L-rd said" and "Emet veYatziv" (true and firm). Rabbi Judah says: between "And the L-rd said" and "Emet veYatziv" one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of "Shema" placed before that of "And it …

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**48** **בד״ה ביום השמע״צ**

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

**KEHOT'S NOTE**

לעיל סוכות פב, ג.

**49** **שהלב הוא חיות כל האברים**

**Kehot's note points to where this is explained further: Or HaTorah.**

**KEHOT'S NOTE**

באוה״ת בראשית כרך ו דף תתרנח, א הקשה דשם נתבאר שהחיות הוא בלב, ומפרש, הכוונה בלקו״ת כאן הוא על הפתיחה והסגירה שבלב שז״ע דפיקא דלבא, וזהבא מן הרוח חיים שבחלל הב׳ שבלב שהוא מוליך האידי׳ למוח כמ״ש חכמי המחקר ע״ש. וראה אגה״ק בתניא סי׳ לא.

**50** **ואתה מחי׳ את כולם**

**The words here quote Nehemiah 9:6; the passage is shown below.**

**Nehemiah 9:6** נחמיה ט׳:ו׳

**אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃**

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

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**KEHOT'S NOTE**

נחמי׳ ט, ו.

**51** **דתלת שליטין אינון**

**Kehot's note points to Zohar II, 153a for these words.**

**Zohar II, 153a** זח״ב קנג, א

**Zohar I, 138a** זח״א קלח, א

**KEHOT'S NOTE**

זח״ב קנג, א. וראה גם זח״א קלח, א (במהנ״ע).

**52** **וגם הנה השפעת החיות שמן הלב**

**Kehot's note points to where this is explained further: Iggeres HaKodesh.**

**KEHOT'S NOTE**

ראה אגה״ק סי׳ לא. תו״א ז, ד.

**53** **ואהבת את ה״א**

**Kehot's note points to Deuteronomy 6:5 for these words.**

**Deuteronomy 6:5** דברים ו׳:ה׳

**וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃**

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

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**KEHOT'S NOTE**

דברים ו, ה.

**54** **מי לי בשמים**

Kehot's note points to Psalms 73:25 for these words.

**Psalms 73:25** תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

**55** **בעל כרחך אתה חי**

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

KEHOT'S NOTE

אבות ד, כא.

**56** **הפרש בין חפץ לרצון**

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

KEHOT'S NOTE

ראה לעל כח, ד.

**57** **כופין אותו עד שיאמר רוצה אני**

The words here quote Rosh Hashanah 6a:7; the passage is shown below.

**Rosh Hashanah 6a:7** ראש השנה ו׳ א:ז׳

"וְעָשִׂיתָ" — אַזְהָרָה לְבֵית דִּין שֶׁיַּעֲשׂוּךָ. לְמָה לִי? מִ״יַּקְרִיב אוֹתוֹ״ נָפְקָא, דְּתַנְיָא: ״יַקְרִיב אוֹתוֹ״ — מְלַמֵּד שֶׁכּוֹפִין אוֹתוֹ. יָכוֹל בְּעַל כָּרְחוֹ — תַּלְמוּד לוֹמַר: ״לִרְצוֹנוֹ״, הָא כֵּיצַד? כּוֹפִין אוֹתוֹ עַד שֶׁיֹּאמַר ״רוֹצֶה אֲנִי״.

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**Leviticus 1:3** ויקרא א׳:ג׳

אִם־עֹלָה קָרְבָּנוֹ מִן־הַבָּקָר זָכָר תָּמִים יַקְרִיבֶנּוּ אֶל־פֶּתַח אֹהֶל מוֹעֵד יַקְרִיב אֹתוֹ לִרְצֹנוֹ לִפְנֵי ה׳

If his offering be a burnt-offering of the herd, he shall offer it a male without blemish; he shall bring it to the door of the tent of meeting, that he may be accepted before the L-RD.

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KEHOT'S NOTE

ראה ר״ה ו, א (ושי״נ). תו״כ (הובא בפרשי״) עה״פ ויקרא א, ג. וראה רמב״ם הל׳ גירושין ספ״ב.

**58** **בד״ה ושמתי כדכד**

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

KEHOT'S NOTE

לעיל פ׳ ראה כו, א ואילך.

**59** **באתעדל״ת אתעדל״ע**

The Zohar's principle that an arousal from below calls forth an arousal from above (Kehot note 33:64).

**Zohar I, 235a** זח״א רלה, א

KEHOT'S NOTE

ראה זח״א רלה, א.

## PARAGRAPH 9

**60** **בד״ה ראיתי והנה מנורת זהב**

That discourse speaks of contemplating how things come into being from nothing; the menorah's seven lamps are the seven emotive attributes, "Yours, Havayah, is the greatness and the might," love and awe, and it goes on to how "And you shall love" is fulfilled.

KEHOT'S NOTE

לעיל פ׳ בהעלותך לד, ד.

**61** **ראיתי והנה מנורת זהב**

"I have seen, and behold, a menorah all of gold": Zechariah's vision, the opening of the discourse cited here.

**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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**62** **ולבי ער**

"But my heart is awake": read here as the arousal from below and from above that continue in exile.

**Song of Songs 5:2** שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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**63** **כי הגם שאני ישנה . . שאותותינו לא ראינו . . לעושה נפלאות גדולות לבדו**

The note quotes Or HaTorah reconciling two discourses of the Alter Rebbe on "I am asleep": this one (Beshalach 5568), where the sleep is only that we do not see our signs while above G-d does great wonders, and that of Chukas 5564, where the sleep is meant plainly; both are true, and waking means revelation below.

KEHOT'S NOTE

ראה באוה״ת על מארז״ל ועניינים ע׳ סב וז״ל: (ומתורץ הסתירה מד״ה אני ישנה בשלח תקס״ח [הנדפס בלקו״ת כאן, וראה גם סה״מ תקס״ח ע׳ יד הנחות הר״פ ע׳ פט] דמשמע דשינה רק לא ראינו אותותינו אבל יש למעלה לעושה נפלאות לבדו, ובאני ישנה חקת תקס״ד [סה״מ תקס״ד ע׳ קנה אוה״ת שה״ש ע׳ תצז] משמע שינה כפשוטו שלמטה סובלי כו׳ וכ״מ בגמרא, דשניהם אמת דיש למעלה היינו ברוחניו׳) ולעורר משינה היינו להיות גלוי למטה, ע״ש.

## PARAGRAPH 10

**64** **אותותינו לא ראינו**

> **“Our signs we have not seen”: the stress falls on “seen,” for the signs themselves endure.**

**Psalms 74:9** תהילים ע״ד:ט׳

אוֹתֹתֵינוּ לֹא־רָאִינוּ אֵין־עוֹד נָבִיא וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה׃

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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**65** **אותותינו לא ראינו לא ראינו דייקא**

> **The note says that Or HaTorah on Shir HaShirim refers to this passage on “we have not seen” specifically, and it adds a further discussion in the Vayera volume.**

**KEHOT’S NOTE**

באוה״ת שה״ש כרך ב ע׳ תקכד מציין לכאן. וראה גם באוה״ת וירא כרך ד תשנב, ב ואילך.

**66** **לעושה נפלאות**

> **From the great Hallel: “To Him who alone does great wonders, for His kindness is forever.” Plainly, only G-d can do great wonders; here “alone” is read as wonders done constantly but hidden, known only to Him (Kehot note 34:11). (context: Steinsaltz Tanakh)**

**Psalms 136:4** תהילים קל״ו:ד׳

לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ כִּי לְעוֹלָם חַסְדּוֹ׃

To Him who alone doeth great wonders, For His mercy endureth for ever.

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**KEHOT’S NOTE**

תהלים קלו, ד.

**67** **תפלה במקום קרבנות תקנום**

> **The words here quote Berakhot 26a:17; the passage is shown below.**

**Berakhot 26a:17** ברכות כ״ו א:י״ז

אִיבַּעְיָא לְהוּ: טָעָה וְלֹא הִתְפַּלֵּל מִנְחָה, מַהוּ שֶׁיִּתְפַּלֵּל עַרְבִית שְׁתַּיִם? אִם תִּמְצָא לוֹמַר, טָעָה וְלֹא הִתְפַּלֵּל עַרְבִית מִתְפַּלֵּל שַׁחֲרִית שְׁתַּיִם, מִשּׁוּם דְּחַד יוֹמָא הוּא, דִּכְתִיב: ״וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד״, אֲבָל הָכָא תְּפִלָּה בִּמְקוֹם קָרְבָּן הִיא, וְכֵיוָן דְּעָבַר יוֹמוֹ בָּטֵל קָרְבָּנוֹ. אוֹ דִילְמָא כֵּיוָן דִּצְלוֹתָא רַחֲמֵי הִיא, כָּל אֵימַת דְּבָעֵי מְצַלֵּי וְאָזֵיל.

The question was asked : How is it if one erred and omitted the afternoon Tefillah — shall he say it twice in the evening ? If thou thinkest thou canst answer [by quoting] "If one erred and omitted the evening Tefillah, he should say it twice in the morning," [that is different] because it is one day ; as it is written, "And there was evening and there was morning one day " (Gen. i. 5). But here the Tefillah is the substitute for the sacrifice, and the day ...

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**KEHOT’S NOTE**

ראה ברכות כו, א-ב.

**68** **תפלה במקום קרבנות תקנום**

> **The Talmud teaches that the prayers were instituted in place of the daily offerings (Kehot note 34:12).**

**Berakhot 26b:7** ברכות כ״ו ב:ז׳

יַעֲקֹב תִּקֵּן תְּפִלַּת עַרְבִית, שֶׁנֶּאֱמַר: ״וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם״, וְאֵין ״פְּגִיעָה״ אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: ״וְאַתָּה אַל תִּתְפַּלֵּל בְּעַד הָעָם הַזֶּה וְאַל תִּשָּׂא בַעֲדָם רִנָּה וּתְפִלָּה וְאַל תִּפְגַּע בִּי״

Jacob instituted the evening Tefillah ; as it is said, "And he lighted [paga'] upon the place, and tarried there all night" (Gen. xxviii. 11) — "alighting" means prayer; as it is said, "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession [paga'] to Me" (Jer. vii. 16).

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**69** **ארי דאכיל קורבנין**

> **The Zohar describes the fire that came down onto the altar as the image of a lion consuming the offerings (Kehot note 34:13).**

**Zohar I, 6b** זח״א ו, ב

**Zohar II, 278a** זח״ב רעח, א

**Zohar III, 17a** זח״ג יז, א

**KEHOT’S NOTE**

זח״א ו, ב. זח״ב רעח, א. זח״ג יז, א. וראה בהנסמן בספה״מ פרשיות ע׳ שפט.

**70** **אריה דאכיל קורבנין**

> **A third place in the Zohar on the lion that consumes the offerings (Kehot note 34:13).**

**Zohar, Vayikra 40:278–41:285** ספר הזהר, ויקרא מ׳:ער״ח-מ״א:רפ״ה

**71** **סד״ה צו את בנ״י**

> **That passage explains “for My fire-offerings” as fire coming down from above, from the encompassing light, to raise the fire and longing of the animal soul so that it is subdued and transformed.**

**KEHOT’S NOTE**

לעיל פ׳ פנחס עו, ב.

**72** **ואמרת אליהם את קרבני**

> **“Command the Children of Israel and say to them: My offering, My bread…”: the opening of the discourse cited here.**

**Numbers 28:2** במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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**73** **קול דודי דופק**

> "The voice of my beloved knocks": dofek is read as the pulse, the outer extension of the heartbeat.

**Song of Songs 5:2** שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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**74** **ויקם עדות ביעקב**

> "He established a testimony in Yaakov": the inner flow of Torah and mitzvos.

**Psalms 78:5** תהילים ע״ח:ה׳

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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**75** **כעל כל אשר גמלנו**

> The prophet opens his prayer with praise: "I will recount the kindnesses of Havayah, the praises of Havayah, according to all that Havayah has bestowed upon us": the outer flow of kindness.

**Isaiah 63:7** ישעיהו ס״ג:ז׳

חַסְדֵי ה׳ אַזְכִּיר תְּהִלֹּת ה׳ כְּעַל כֹּל אֲשֶׁר־גְּמָלָנוּ ה׳ וְרַב־טוּב לְבֵית יִשְׂרָאֵל אֲשֶׁר־גְּמָלָם כְּרַחֲמָיו וּכְרֹב חֲסָדָיו׃

I will make mention of the mercies of the L-RD, and the praises of the L-RD, according to all that the L-RD hath bestowed on us; and the great goodness toward the house of Israel, which He hath bestowed on them according to His compassions, and according to the multitude of His mercies.

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**76** **נותן לכם לכל בשר**

> "Who gives bread to all flesh": G-d's sustenance of all creatures (Kehot note 34:15).

**Psalms 136:25** תהילים קל״ו:כ״ה

נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ׃

Who giveth food to all flesh, For His mercy endureth for ever.

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KEHOT'S NOTE

תהלים קלו, כה.

**77** **דפ״ק אותיות פק״ד**

> The note cites this entry, which brings the link between dofek and pakad in the name of the writings of the Arizal.

KEHOT'S NOTE

קהלת יעקב ערך דפק בשם כתבי האריז״ל. סה״מ תקס״ח ע׳ כא. ראה לעיל פקודי ז, ד.

**78** **וה׳ פקד את שרה**

> "And Havayah remembered (pakad) Sarah": pakad is attending to a lack, here her childlessness, an instance of G-d's attentive kindness (Kehot note 34:17). (context: Steinsaltz Tanakh)

**Genesis 21:1** בראשית כ״א:א׳

וַה׳ פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמָר וַיַּעַשׂ ה׳ לְשָׂרָה כַּאֲשֶׁר דִּבֵּר׃

And the L-RD remembered Sarah as He had said, and the L-RD did unto Sarah as He had spoken.

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KEHOT'S NOTE

בראשית כא, א.

**79** **פקד פקדתי אתכם**

> G-d sends Moshe to the elders with the message of redemption: "I have surely remembered (pakod pakadti) you and what is done to you in Egypt" (Kehot note 34:18).

**Exodus 3:16** שמות ג׳:ט״ז

לֵךְ וְאָסַפְתָּ אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם ה׳ אֱלֹקֵי אֲבֹתֵיכֶם נִרְאָה אֵלַי אֱלֹקֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב לֵאמֹר פָּקֹד פָּקַדְתִּי אֶתְכֶם וְאֶת־הֶעָשׂוּי לָכֶם בְּמִצְרָיִם׃

Go, and gather the elders of Israel together, and say unto them: The L-RD, the G-d of your fathers, the G-d of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying: I have surely remembered you, and seen that which is done to you in Egypt.

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KEHOT'S NOTE

שמות ג, ט ז.

**80** **ע״פ אלה פקודי**

> The note locates the discourse on "These are the accounts" in Parshas Pekudei, where the word pakad of "which were accounted by the word of Moshe" is explained.

KEHOT'S NOTE

לעיל בפ׳ פקודי.

**81** **אלה פקודי**

> "These are the accounts (pekudei) of the Mishkan… which were accounted (pukad) by the word of Moshe": the reckoning of the Mishkan's materials, the verse of the discourse cited here.

**Exodus 38:21** שמות ל״ח:כ״א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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82 Kehot's note points to Leviticus 6:14–16 for these words.

Leviticus 6:14–16 ויקרא ו׳:י״ד-ט״ז

עַל־מַחֲבַת בַּשֶּׁמֶן תֵּעָשֶׂה מֻרְבֶּכֶת תָּבִיאֶנָּה תָּפִינֵי מִנְחַת פִּתִּים תַּקְרִיב רֵיחַ־נִיחֹחַ לַה׳ וְהַכֹּהֵן הַמָּשִׁיחַ תַּחְתָּיו מִבָּנָיו יַעֲשֶׂה אֹתָהּ חָק־עוֹלָם לַה׳ כָּלִיל תָּקְטָר: וְכָל־מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה לֹא תֵאָכֵל:

On a griddle it shall be made with oil; when it is soaked, thou shalt bring it in; in broken pieces shalt thou offer the meal-offering for a sweet savour unto the L-RD. And the anointed priest that shall be in his stead from among his sons shall offer it, it is a due for ever; it shall be wholly made to smoke unto the L-RD. And every meal-offering of the priest shall be wholly made to smoke; it shall not be eaten.

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## PARAGRAPH 11

83 **פתחי לי אחותי רעיתי**

"Open to me, my sister, my beloved, my dove, my perfect one": each of these names is explained in the maamar as a stage of love.

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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84 **פתחי לי אחותי . . היא האהבה הטבעית**

The note points to a footnote in Likkutei Sichos on this reading of "my sister" as the natural love.

KEHOT'S NOTE

ראה לקו״ש ח״כ ע׳ 40 בהערה.

85 **חלק אלוה ממעל**

Plainly Job asks, "What is the portion of G-d from above?", the lot G-d assigns a person from on high. In Chassidus the words are read as "a part of G-d above," the G-dly soul, whose root in G-d makes its love natural. (context: Steinsaltz Tanakh)

Job 31:2 איוב ל״א:ב׳

וּמָה חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרֹמִים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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86 **כי חלק ה׳ עמו**

In Moshe's song (Haazinu): "For Havayah's portion is His people; Yaakov is the lot of His inheritance": Israel as G-d's own part.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

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

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87 **בד״ה כי תבואו אל הארץ**

That discourse explains "Open to me, my sister, my beloved" as G-d asking the Congregation of Israel to remove the covering, since this level is sometimes revealed and sometimes hidden.

KEHOT'S NOTE

לעיל פ׳ בהר לט, ג ואילך. וראה לעיל יב, ג.

88 **ישראל מפרנסין**

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

KEHOT'S NOTE

זח״ג (ז, ב). [כ].

89 **ישראל מפרנסין**

The Zohar teaches that Israel sustain their Father in Heaven, the basis for reading ra'yasi as "my provider" (Kehot note 34:22).

Zohar, Vayikra 13:97–16:104 ספר הזהר, ויקרא י״ג:צ״ז-ט״ז:ק״ד

90 **רועה ישראל האזינה**

Asaf's plea: "Shepherd of Israel, give ear, You who lead Yosef like a flock." Ro'eh, "shepherd," also means "grazing," and is read here as G-d "grazing" from Israel (Kehot note 34:23).

Psalms 80:2 תהילים פ׳:ב׳

רֹעֵה יִשְׂרָאֵל הַאֲזִינָה נֹהֵג כַּצֹּאן יוֹסֵף יֹשֵׁב הַכְּרוּבִים הוֹפִיעָה:

Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that art enthroned upon the cherubim, shine forth.

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KEHOT'S NOTE

תהלים פ, ב.

91 **אכלתי יערי עם דבשי**

The beloved says, "I have eaten my honeycomb (ya'ri) with my honey." Ya'ar is also "forest"; the maamar reads ya'ri as the angels and "my honey" as the souls (Kehot note 34:24).

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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KEHOT'S NOTE

שה״ש ה, א.

92 **אכלתי יערי עם דבשי**

The Zohar in Parshas Pinchas, cited by the Alter Rebbe,

applies this verse to the Shema and its blessings.

**Zohar, Pinchas 57:348–60:357** ספר הזהר, פנחס נ״ז:שמ״ח-ס׳:שנ״ז

R. Judah said: 'Pray tell us some of your fine ideas on the New Year.' R. Simeon thereupon discoursed on the verse: "And it fell on a day, and the sons of G-d came", etc. (Job 1, 6). 'The expression, "And it fell on a day",' he said, 'always refers to a day on which there is trouble, here, the New Year. The "sons of G-d" are the great Beth Din, the seventy Chieftains who always surround the King. "To stand before the L-rd": this indicates that sentence is first …

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

### 93 שרפים עומדים

In Isaiah's vision, "Seraphim standing above Him," each with six wings; the angels' "standing" is compared to the standing boards of the Mishkan.

**Isaiah 6:2** ישעיהו ו׳:ב׳

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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### 94 עצי שטים עומדים

"And you shall make the boards for the Mishkan of acacia wood, standing": the "standing" acacia beams, trees of the forest (ya'ar), to which the standing Seraphim are compared.

**Exodus 26:15** שמות כ״ו:ט״ו

וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃

And thou shalt make the boards for the tabernacle of acacia-wood, standing up.

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### 95 והאופנים ברעש גדול

Kehot's note points to Isaiah 6:3 for these words.

**Isaiah 6:3** ישעיהו ו׳:ג׳

KEHOT'S NOTE

ישע׳ ו, ג.

## PARAGRAPH 12

### 96 מהעז יצא מתוק

Shimshon's riddle to the Philistines, about the honey he found in the carcass of the lion: "Out of the eater came forth food, and out of the strong came forth sweetness" (Kehot note 34:26). (context: Steinsaltz Tanakh)

**Judges 14:14** שופטים י״ד:י״ד

KEHOT'S NOTE

שופטים יד, יד.

### 97 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is one": the opening of the Shema.

**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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### 98 ועל דמות הכסא דמות כמראה אדם

In Ezekiel's vision, upon the likeness of the throne is a likeness like the appearance of a man: the Supernal Man in whom the limbs of man are included.

**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 13

### 99 לאשתאבא בגופא דמלכא

The Zohar's phrase for the soul's complete inclusion in G-dliness, being absorbed into the body of the King (Kehot note 34:27).

**Zohar I, 217b** זח״א ריז, ב

KEHOT'S NOTE

זח״א ריז, ב. וע״ל במדבר ב, סע״א. [כ].

### 100 מי לי בשמים ועמך לא חפצתי

"Whom have I in heaven? And with You I desire nothing": all one's powers given to G-d alone (Kehot note 34:28).

**Psalms 73:25** תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

## PARAGRAPH 15

### 101 וכמה גופין תקינת לון

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

KEHOT'S NOTE

ת״ז בהקדמה (פתח אליי).

### 102 וכמה גופין תקינת לון

In the introduction to the Tikkunei Zohar (Patach Eliyahu): G-d fashioned bodies for the Sefiros, Chesed the right

arm, Gevurah the left, while He Himself is none of these attributes (Kehot note 34:29).

**Tikkunei Zohar 17a:15–16** תקוני הזהר י״ז א:ט״ו-ט״ז

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ״א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון. 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.

Constantinople, 1740 (CC-BY-NC)

## PARAGRAPH 16

**103** כולם בחכמה עשית

The psalmist marvels at creation: "How many are Your works, Havayah; You have made them all with wisdom": even Chochmah is described as "making."

**Psalms 104:24** תהילים ק״ד:כ״ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

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

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**104** כי אמרתי עולם חסד יבנה

Plainly the psalmist says, "For I said: forever (olam) is kindness built." The maamar reads olam as "world" and the verse as saying that Chesed itself must be built. (context: Steinsaltz Tanakh)

**Psalms 89:3** תהילים פ״ט:ג׳

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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**105** לסוסתי

The beloved says, "To a mare among Pharaoh's chariots I have likened you, my love": the opening of the discourse cited here.

**Song of Songs 1:9** שיר השירים א׳:ט׳

לְסָסָתִי בִּרְכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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## PARAGRAPH 17

**106** שעל כל מוצא פי ה׳

Moshe tells Israel that G-d fed them the manna to teach them "that man does not live by bread alone, but by all that comes forth from the mouth of Havayah does man live." The Alter Rebbe reads it as the divine word within the food, which is what sustains man (Kehot note 34:30).

**Deuteronomy 8:3** דברים ח׳:ג׳

KEHOT'S NOTE

דברים ח, ג.

**107** אחור וקדם צרתני

David says to G-d, "Behind and before You formed me, and You laid Your hand upon me": You have been close to me from the first. The Gemara reads "behind" as last in the work of creation (Kehot note 34:31). (context: Steinsaltz Tanakh)

**Psalms 139:5** תהילים קל״ט:ה׳

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

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

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KEHOT'S NOTE

תהלים קלט, ה.

**108** אחור וקדם צרתני

The Talmud explains "behind and before": man was "behind," last, in the work of creation, and "before," first, for punishment (Kehot note 34:32).

**Eruvin 18a:15–16** עירובין י״ח א:ט״ו-ט״ז

אָמַר רַבִּי יִרְמְיָה בֶּן אֶלְעָזָר: דְּיוֹ פַּרְצוּף פָּנִים הָיָה לוֹ לְאָדָם הָרִאשׁוֹן, שֶׁנֶּאֱמַר: ״אָחוֹר וָקֶדֶם צַרְתָּנִי״. כְּתִיב: ״וַיִּבְרָא ה׳ אֱלֹקִים אֶת הָאָדָם וְגוֹ׳״, רַב וּשְׁמוּאֵל: חַד אָמַר פַּרְצוּף, וְחַד אָמַר זָנָב. בִּשְׁלָמָא לְמַאן דְּאָמַר פַּרְצוּף — הַיְינוּ דִּכְתִיב ״אָחוֹר וָקֶדֶם צַרְתָּנִי״. אֶלָּא לְמַאן דְּאָמַר זָנָב — מַאי ״אָחוֹר וָקֶדֶם צַרְתָּנִי״?

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

**109** אחור למע״ב

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

KEHOT'S NOTE

עירובין (יח, א). [כ].

## PARAGRAPH 18

**110** מוצא פי ה׳

"By all that comes forth from the mouth of Havayah does man live": here applied both to food and, in the parallel, to Israel's G-dly root.

**Deuteronomy 8:3** דברים ח׳:ג׳

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה׳ יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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**111** ישראל עלה במחשבה

There the Alter Rebbe explains why Rosh Hashanah, the day man was created, is called "the beginning of Your works": the end of the deed is first in thought, and "Israel arose in thought," so the supernal primordial thought "I

will reign" was for the sake of Israel, who are called "first." He adds that before G-d even thought counts as "making."

KEHOT'S NOTE

נסמן לעיל פ׳ נצבים מז, ג.

## PARAGRAPH 19

**112** כי לא מחשבותי מחשבותיכם

G-d says through Isaiah, calling the wicked to return: "For My thoughts are not your thoughts, nor are your ways My ways." The plural "thoughts" is taken as a hint to several levels of thought (Kehot note 34:34). (context: Steinsaltz Tanakh)

**Isaiah 55:8** ישעיהו נ״ה:ח׳

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישע׳ נה, ח.

**113** ע״פ ויכתוב משה

That discourse, on the forty-two journeys, explains that the souls, though they "arose in thought," are drawn from the letters of thought, and that their source and root is higher still, in "the Master of thought," the Master of will, from which they receive the power to rise from below to above.

KEHOT'S NOTE

לעיל פ׳ מסעי צא, ב ואילך.

**114** ויכתוב משה את מוצאיהם

"And Moshe wrote their goings forth": the opening of the discourse on the journeys cited here.

**Numbers 33:2** במדבר ל״ג:ב׳

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה׳ וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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**115** ובד״ה יונתי בחגוי הסלע

That discourse distinguishes two levels in Israel: the part of the soul enclothed in the body, and the soul above as an encompassing light, of which it is said "Israel arose in thought." Its explanation (17d) reads "For My thoughts are not your thoughts": in man thought accomplishes nothing until it becomes speech or deed, while in G-d thought is the "something" from which all worlds come, and Israel arose in that primordial thought.

KEHOT'S NOTE

לעיל טז, ד.

**116** יונתי בחגוי הסלע

"My dove, in the clefts of the rock": the opening of another discourse cited here.

**Song of Songs 2:14** שיר השירים ב׳:י״ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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**117** ובד״ה אם בחקותי תלכו

That discourse explains that the souls of Israel, who "arose in thought," are hewn from the letters of the supernal thought, an ever-flowing spring, so that they can always grow, unlike the angels, who stand at one level; and that thought itself has two levels, as "My thoughts" is plural: the lower thought gives life to speech, the level of the ten utterances of creation.

KEHOT'S NOTE

לעיל בחקותי מה, א.

**118** אם בחקתי תלכו

"If you walk in My statutes": the opening of another discourse cited here.

**Leviticus 26:3** ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

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

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**119** בד״ה שובה ישראל עד

That discourse asks why the verse says "unto (ad) Havayah your G-d." It explains that a person has thought, speech and action, and within thought itself an outer, mere thought and a more inward one; so too, as it were, before G-d, though "My thoughts are not your thoughts."

KEHOT'S NOTE

לעיל שבת שובה סו, ב.

**120** שובה ישראל עד

"Return, O Israel, unto Havayah your G-d": the opening of the discourse on the two levels in thought.

**Hosea 14:2** הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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**121** יהי אור

"And G-d said, 'Let there be light'": the first of the utterances of creation.

**Genesis 1:3** בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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**122** **כי אמרתי עולם חסד יבנה**

Plainly, "For I said: forever (olam) is kindness built." The maamar reads "I said" as a saying in G-d's heart and olam as "world." (context: Steinsaltz Tanakh)

**Psalms 89:3** תהילים פ״ט:ג׳

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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**123** **בעשרה מאמרות נברא העולם והלא במאמר אחד יכול להבראות**

The Mishnah: the world was created with ten utterances, though it could have been created with one; the Ramaz's comment on this is cited.

**Pirkei Avot 5:1** משנה אבות ה׳:א׳

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַעֲשָׂרָה מַאֲמָרוֹת׃

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

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**124** **יהי רקיע**

"Let there be a firmament": another of the ten utterances.

**Genesis 1:6** בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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**125** **ויקם עדות ביעקב**

The inner flow of life-force: the giving of Torah and mitzvos to Israel.

**Psalms 78:5** תהילים ע״ח:ה׳

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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**126** **קול דודי דופק**

The outer flow, the "pulse" of G-d's providence.

**Song of Songs 5:2** שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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**127** **פקד פקדתי**

"I have surely remembered you": pakad, whose letters are those of dofek.

**Exodus 3:16** שמות ג׳:ט״ז

לֵךְ וְאָסַפְתָּ אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם ה׳ אֱלֹקֵי אֲבֹתֵיכֶם נִרְאָה אֵלַי אֱלֹקֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב לֵאמֹר פָּקֹד פָּקַדְתִּי אֶתְכֶם וְאֶת־הֶעָשׂוּי לָכֶם בְּמִצְרָיִם׃

Go, and gather the elders of Israel together, and say unto them: The L-RD, the G-d of your fathers, the G-d of Abraham, of Isaac, and of Jacob, hath appeared unto me, saying: I have surely remembered you, and seen that which is done to you in Egypt.

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**128** **האותיות שאלוני על בני ועל פועל ידי תצוני**

"Concerning My children" and "concerning the work of My hands" are read as the inner and outer flows.

**Isaiah 45:11** ישעיהו מ״ה:י״א

כֹּה־אָמַר ה׳ קְדוֹשׁ יִשְׂרָאֵל וְיֹצְרוֹ הָאֹתִיוֹת שְׁאָלוּנִי עַל־בָּנַי וְעַל־פֹּעַל יָדַי תְּצַוֻּנִי׃

Thus saith the L-RD, The Holy One of Israel, and his Maker: Ask Me of the things that are to come; Concerning My sons, and concerning the work of My hands, command ye Me.

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## PARAGRAPH 20

**129** **פתחי לי אחותי רעיתי**

The verse continues "my dove, my perfect one"; the maamar now moves to these higher names.

**Song of Songs 5:2** שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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## PARAGRAPH 21

**130** **לאסתכלא ביקרא דמלכא**

The Zohar's phrase for gazing at the glory of the King (Kehot note 34:39).

**Zohar II, 247b** זח״ב רמז, ב

KEHOT'S NOTE

ראה זח״ב רמז, ב.

**131** **עיני האדם לא תשבענה**

Plainly: "The grave and destruction are never sated, and the eyes of man are never sated," man's endless craving. Here it is read as the never-ending gaze at G-d's glory (Kehot note 34:40). (context: Steinsaltz Tanakh)

**Proverbs 27:20** משלי כ״ז:כ׳

שְׁאוֹל וַאֲבַדּוֹן לֹא תִשְׂבַּעְנָה וְעֵינֵי הָאָדָם לֹא תִשְׂבַּעְנָה׃

The nether-world and Destruction are never satiated; So the eyes of man are never satiated.

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KEHOT'S NOTE

משלי כז, כ.

**132** **האדם הגדול בענקים זה אברהם אבינו**

Plainly, Chevron was once called Kiryas Arba, after Arba, "the great man among the giants" (Kehot note 34:41). (context: Steinsaltz Tanakh)

**Joshua 14:15** יהושע י״ד:ט״ו

וְשֵׁם חֶבְרוֹן לְפָנִים קִרְיַת אַרְבַּע הָאָדָם הַגָּדוֹל בָּעֲנָקִים הוּא וְהָאָרֶץ שָׁקְטָה מִמִּלְחָמָה׃

Now the name of Hebron beforetime was Kiriath-arba, which Arba was the greatest man among the Anakim. And the land had rest from war.

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**Bereshit Rabbah 14:6** בראשית רבה י״ד:ו׳

את האדם בזכותו של אברהם. אמר רבי לוי: האדם הגדול בענקים - זה אברהם. למה קורא אותו גדול? שהיה ראוי להבראות קודם לאדם הראשון, אלא אמר הקדוש ברוך הוא: שמא יקלקל ואין מי שיבא לתקן תחתיו, אלא, הרי אני בורא את האדם תחילה, שאם יקלקל יבא אברהם ויתקן תחתיו. אמר רבי אבא בר כהנא: בנוהג שבעולם אדם יש לו קורה שופעת, היכן הוא נותנה? לא באמצע טרקלין, כדי שתסבול קורות שלפניה וקורות שלאחריה. כך למה ברא הקב״ה את אברהם באמצע הדורות? כדי שיסבול דורות שלפניו והדורות שלאחריו. אמר רבי לוי: ...

"[The L-rd G-d formed] the man [ha'adam]" - due to the merit of Abraham. Rabbi Levi said: "The greatest man [ha'adam] among the giants" (Joshua 14:15) - this is Abraham. Why does it call him great? It is because he was worthy of being created before Adam. However, the Holy One blessed be He said: 'Perhaps he will bring ruin [to the world] and there will be no one to come along to remedy [the damage] that he had wrought. Rather, I will create Adam first, as if he brings ...

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KEHOT'S NOTE

יהושע יד, טו. ב״ר פ״ד, ו. פרש״י עה״פ. וראה גם י׳׳ש עה״פ (רמז כג).

**133** **האדם הגדול בענקים זה אברהם אבינו**

Rashi explains the verse as referring to Avraham (Kehot note 34:41).

**Rashi on Joshua 14:15** רש"י על יהושע י״ד:ט״ו

הָאָדָם הַגָּדוֹל בָּעֲנָקִים הוּא אֲבִיהֶם שֶׁל אֲחִימָן שֵׁשַׁי וְתַלְמַי, אַרְבַּע הָיָה שְׁמוֹ. דָּבָר אַחֵר: עַל שֵׁם הָאָב וּשְׁלֹשָׁה בָּנִים, שֶׁכֵּן קוֹרֵא אוֹתָם (שם יג כב): יְלִידֵי הָעֲנָק. וְהָאָרֶץ שָׁקְטָה מִמִּלְחָמָה מוּסָב לָעִנְיָן הָרִאשׁוֹן, לְאַחַר שֶׁבַע שֶׁכָּבְשׁוּ סְבִיבוֹתֵיהֶם, נִכְנְעוּ הָאֱמוֹרִיִּים וְלֹא נֶאֶסְפוּ עוֹד לְמִלְחָמָה עֲלֵיהֶם, לְכָךְ הִתְחִילוּ לַעֲסוֹק בְּחִילּוּק הָאָרֶץ. וּמִדְרַשׁ אַגָּדָה: הָאָדָם הַגָּדוֹל בָּעֲנָקִים הוּא אַבְרָהָם אָבִינוּ, הוּא שֶׁגָּרַם לָהֶם שֶׁהָאָרֶץ שָׁקְטָה מִמִּלְחָמָה אַרְבָּעִים שָׁנָה שֶׁנִּתְעַכְּבוּ בַּמִּדְבָּר, בְּשָׁכָר ...

The greatest man among the giants. The father of Achimon, Sheishai, and Talmai was Arba. Another explanation: [It was called Kiryas-arba, the city of four] because of the father and the three sons, for they are referred to as the offspring of the "Anak," [the giant]. And the land had respite from war. This refers back to the previous subject. After the seven years of conquest, the Emorites were humbled and they no longer gathered for war against them. Therefore they began to be occupied in the division of the ...

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**134** **הלוך ונסוע**

"And Avram journeyed, going and journeying toward the south (the Negev)" (Kehot note 34:42).

**Genesis 12:9** בראשית י״ב:ט׳

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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KEHOT'S NOTE

בראשית יב, ט.

**135** **אברהם אוהבי**

G-d to Israel: "But you, Israel, My servant, Yaakov whom I have chosen, the seed of Avraham who loves Me": Avraham called by his love.

**Isaiah 41:8** ישעיהו מ״א:ח׳

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךְ זֶרַע אַבְרָהָם אֹהֲבִי׃

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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**136** **בכל יום יהיו בעיניך ד״ת כחדשים**

Near the end of that discourse "you shall eat and not be satisfied" is read as the love of Torah: one returns to it again and again without number, each time it is in his eyes as truly new, and his soul is never sated with it.

**Deuteronomy 11:13** דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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KEHOT'S NOTE

ראה רש"י שמות יט, א. דברים יא, יג. ספרי שם ו, ו. ועמ"ש בפי' בחקותי (מח, ג) סד"ה ואפו. [כ].

### 137 בכל יום יהיה בעיניך דברי תורה כחדשים

Rashi: the words of Torah should be new to you as though given today (Kehot note 34:43).

**Rashi on Exodus 19:1**רש"י על שמות י"ט:א

ביום הזה. בְּרֹאשׁ חֹדֶשׁ; לֹא הָיָה צָרִיךְ לִכְתֹּב אֶלָּא בַּיּוֹם הַהוּא, מַהוּ בַּיּוֹם הַזֶּה? שֶׁיִּהְיוּ דִּבְרֵי תוֹרָה חֲדָשִׁים עָלֶיךָ כְּאִלּוּ הַיּוֹם נִתְּנָם (ברכות ס"ג):

ביום הזה THE SAME (lit., this) DAY — on the day of the New Moon. (Mekhilta; Shabbat 86b). It ought not to write ביום הזה, but ביום ההוא, "on that day"; what, then, is the force of the words "on this day"? Since they refer to the day when the Israelites came to Sinai to receive the Torah they imply that the commands of the Torah should be to you each day as something new (not antiquated and something of which you have become tired), as though He had only …

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### 138 בכל יום יהיה בעיניך דברי תורה כחדשים

Rashi on "This day Havayah your G-d commands you": every day they should be in your eyes as new, as though you were commanded them that very day.

**Rashi on Deuteronomy 26:16**רש"י על דברים כ"ו:ט"ז

היום הזה ה' אלקיך מצוך. בְּכָל יוֹם יִהְיוּ בְעֵינֶיךָ חֲדָשִׁים כְּאִלּוּ בוֹ בַּיּוֹם נִצְטַוִּיתָ עֲלֵיהֶם (תנחומא): ושמרת ועשית אותם. בַּת קוֹל מְבָרַכְתּוֹ — הֻבְטַחְתָּ בְכוּרִים הַיּוֹם, תִּזְכֶּה לְשָׁנָה הַבָּאָה (שם):

היום הזה ה' אלקיך מצוך THIS DAY THE L-RD THY GOD COMMANDETH THEE — This suggests: each day they (G-d's commandments) should be to you as something new (not antiquated and something of which you have become tired), as though you had received the commands that very day for the first time (Midrash Tanchuma, Ki Tavo 1; cf. Rashi on Deuteronomy 11:13). ושמרת ועשית אותם THOU SHALT THEREFORE KEEP AND DO THEM — A heavenly voice (בת קול) pronounces by these words a blessing upon him (the worshipper): "You have …

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### 139 ואכלתם ולא תשבעו

Plainly a curse of scarcity: "you shall eat and not be satisfied." In Likkutei Torah, Bechukosai, to which the text refers, it is read as the love of Torah that is never sated. (context: Steinsaltz Tanakh)

**Leviticus 26:26**ויקרא כ"ו:כ"ו

בְּשִׁבְרִי לָכֶם מַטֵּה־לֶחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחְמְכֶם בְּתַנּוּר אֶחָד וְהֵשִׁיבוּ לַחְמְכֶם בַּמִּשְׁקָל וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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### 140 הודו וזיוו של שמו על ארץ

The psalm calls all creation to praise G-d, "for His Name alone is exalted; His splendor is above earth and heaven." The maamar reads it as "upon the earth": only the radiance of His Name reaches the worlds. (context: Steinsaltz Tanakh)

**Psalms 148:13**תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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### 141 סלה בלי הפסק

The Talmud teaches that wherever "selah" is said, it means without interruption forever (Kehot note 34:44).

**Eruvin 54a:12–13**עירובין נ"ד א:י"ב-י"ג

רָבָא אָמַר מֵהָכָא: "תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ וַאֲרֻשַּׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה", אֵימָתַי תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ — בִּזְמַן שֶׁאֲרֻשַּׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה. רָבָא רָמֵי: כְּתִיב "תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ". וּכְתִיב "וַאֲרֻשַּׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה". זָכָה — תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ. לֹא זָכָה — וַאֲרֻשַּׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה.

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

KEHOT'S NOTE

ראה עירובין נד, א.

## PARAGRAPH 22

### 142 לא תשבע עין מלראות

Koheles on the weariness of all things: "the eye is not sated with seeing, nor the ear filled with hearing." The maamar takes the words as the gaze at G-d that never tires. (context: Steinsaltz Tanakh)

**Ecclesiastes 1:8**קהלת א':ח'

כָּל־הַדְּבָרִים יְגֵעִים לֹא־יוּכַל אִישׁ לְדַבֵּר לֹא־תִשְׂבַּע עַיִן לִרְאוֹת וְלֹא־תִמָּלֵא אֹזֶן מִשְּׁמֹעַ:

All things toil to weariness; Man cannot utter it, The eye is not satisfied with seeing, Nor the ear filled with hearing.

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### 143 וצדיק באמונתו . . יחי'

G-d's answer to the prophet: the arrogant soul is not upright, "but the righteous one shall live by his faith" (Kehot

note 34:45). (context: Steinsaltz Tanakh)

**Habakkuk 2:4** חבקוק ב׳:ד׳

הִנֵּה עָפְלָה לֹא־יָשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה׃

Behold, his soul is puffed up, it is not upright in him; But the righteous shall live by his faith.

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**KEHOT'S NOTE**

חבקוק ב, ד.

### 144 וצדיק באמונתו

The chapter the text cites: contemplating G-d's unity is "closeness to G-d" itself, and the joy of this faith, "the righteous one shall live by his faith," lifts the soul.

**Tanya, Likkutei Amarim 33:7** תניא, חלק ראשון; ליקוטי אמרים ל״ג:ז׳

וְזֶהוּ שֶׁאָמְרוּ רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה: תַּרְי״ג מִצְוֹת נִיתְּנוּ לְיִשְׂרָאֵל, בָּא חֲבַקּוּק וְהֶעֱמִידָן עַל אַחַת, שֶׁנֶּאֱמַר: "וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה", כְּלוֹמַר, כְּאִלּוּ אֵינָהּ רַק מִצְוָה אַחַת, הִיא הֶאֱמוּנָה לְבַדָּהּ, כִּי עַל יְדֵי הָאֱמוּנָה לְבַדָּהּ – יָבֹא לְקִיּוּם כָּל הַתַּרְי״ג מִצְוֹת.

Kehot Publication Society (CC-BY-NC)

## PARAGRAPH 23

### 145 עין ה׳ אל יראיו

"Behold, the eye of Havayah is upon those who fear Him, upon those who hope for His kindness," and not on horses and chariots (Kehot note 34:46). (context: Steinsaltz Tanakh)

**Psalms 33:18** תהילים ל״ג:י״ח

הִנֵּה עֵין ה׳ אֶל־יְרֵאָיו לַמְיַחֲלִים לְחַסְדּוֹ׃

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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**KEHOT'S NOTE**

תהלים לג, יח.

### 146 עיני תמיד אל ה׳

David: "My eyes are always toward Havayah, for He will bring my feet out of the net": the arousal from below that the verse above answers (Kehot note 34:47).

**Psalms 25:15** תהילים כ״ה:ט״ו

עֵינַי תָּמִיד אֶל־ה׳ כִּי הוּא־יוֹצִיא מֵרֶשֶׁת רַגְלָי׃

Mine eyes are ever toward the L-RD; For He will bring forth my feet out of the net.

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**KEHOT'S NOTE**

תהלים כה, טו.

### 147 תמתי תאומתי

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

**KEHOT'S NOTE**

וע׳ זח״ג (רצו, א). [כ].

### 148 תמתי תאומתי

The Midrash on "my perfect one": Rabbi Yannai reads tamasi as "my twin," as it were neither greater than the other (cited by the Alter Rebbe from Midrash Rabbah).

**Shir HaShirim Rabbah 5:2:2** שיר השירים רבה ה׳:ב׳:ב׳

... ה׳ יִמְלֹךְ לְעֹלָם וָעֶד, יוֹנָתִי, בְּמָרָה, שֶׁמְּשָׁם נִטְעַטְּוּוּ וְנִצְטַיְּנוּ בְּכָל הַמִּצְוֹות וּצְדָקוֹת וּמַעֲשִׂים טוֹבִים כְּיוֹנָה זוֹ שֶׁמְּצִיֶּנֶת, הֲדָא הוּא דִכְתִיב (שמות טו, כה): שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט. תַּמָּתִי, תַּמּוּתִי שֶׁנִּתַּמְּמוּ עִמִּי בְּסִינַי, וְאָמְרוּ (שמות כד, ז): כֹּל אֲשֶׁר דִּבֶּר ה׳ נַעֲשֶׂה וְנִשְׁמָע. רַבִּי יַנַּאי אָמַר תְּאוֹמָתִי, כְּבֵיכוֹל לֹא אֲנִי גְּדוֹלָה מִמֶּנָּה וְלֹא הִיא גְּדוֹלָה מִמֶּנִּי. רַבִּי יְהוֹשֻׁעַ דְּסִכְנִין בְּשֵׁם רַבִּי לֵוִי תְּאוֹמָתִי מָה הַתְּאוֹמִים הַלָּלוּ אִם חוֹשֵׁשׁ אֶחָד מֵהֶן בְּרֹאשׁוֹ חֲבֵרוֹ מַרְגִּישׁ, כָּךְ ...

"It is the sound of my beloved knocking" – by means of Moses when he said: "Moses said: So said the L-rd: At about midnight, I will emerge in the midst of Egypt" (Exodus 11:4). "Open for me" – Rabbi Yasa said: The Holy One blessed be He said to Israel: My children, open for Me one opening of repentance like the eye of the needle, and I will open for you openings that wagons and carriages enter through it. Rabbi Tanḥuma, Rabbi Ḥunya, and Rabbi Abbahu [said] in the ...

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### 149 תמתי תאומתי

The Zohar on reading tamasi as "my twin" (Kehot note 34:48).

**Zohar, Idra Zuta 36:172–39:183** ספר הזהר, האדרא זוטא ל״ו:קע״ב-ל״ט:קפ״ג

### 150 דכר בלא נוקבא נקרא פלג גופא

The Zohar teaches that a male without a female is called half a body; the Alter Rebbe cites this place himself.

**Zohar, Vayikra 13:97–16:104** ספר הזהר, ויקרא י״ג:צ״ז-ט״ז:ק״ד

we have learnt that "one" signifies the Community of Israel who clings to the Holy One, blessed be He, since, as Rabbi Simeon said, the union of male and female is called "one", the Holy One, blessed be He, being called "one" only in the place where the Female also is, since the male without the female is called half the body, and half is not one. When, however, the two halves are united, they become one body and are called one.

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

### 151 ועשיתם אתם אתם כתיב מעלה אני עליכם

"If you walk in My statutes and keep My commandments and do them": the word "them" is written אתם, which the Midrash reads atem, "you" (Kehot note 34:49).

**Leviticus 26:3** ויקרא כ״ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

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

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Zohar III, 113a זח״ג קיג, א

Vayikra Rabbah 35:7 ויקרא רבה ל״ה:ז׳

KEHOT'S NOTE

ויקרא כו, ג. זח״ג קיג, א. וראה ג״כ ויק״ר פל״ה, ז. ראה סה״מ תרל״ג ח״ב ע׳ שמח. ע״ל (כא, סע״ג) כאן. ושי״נ. [כ].

## PARAGRAPH 24

**152** **חסד דרועא ימינא**

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

KEHOT'S NOTE

ת״ז שם.

**153** **חסד דרועא ימינא**

From the introduction to the Tikkunei Zohar (Patach Eliyahu): Chesed is the right arm, Gevurah the left arm (Kehot note 34:50).

Tikkunei Zohar 17a:16–17 תקוני הזהר י״ז א:טי״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.

Constantinople, 1740 (CC-BY-NC)

**154** **וימינו תחבקני**

The bride, longing for her beloved: "His left hand is under my head, and his right hand embraces me"; read here as the effects of subduing and of transforming the sitra achra.

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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**155** **אהבתי אתכם אמר ה׳**

G-d through Malachi: "I have loved you, says Havayah"; when Israel ask how, He answers that He loved Yaakov (Kehot note 34:51). (context: Steinsaltz Tanakh)

Malachi 1:2 מלאכי א׳:ב׳

אָהַבְתִּי אֶתְכֶם אָמַר ה׳ וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו לְיַעֲקֹב נְאֻם־ה׳ וָאֹהַב אֶת־יַעֲקֹב׃

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

**156** **בצרור החיים את ה׳**

Avigail's blessing to David: "the soul of my lord shall be bound in the bond of life with Havayah your G-d."

I Samuel 25:29 שמואל א כ״ה:כ״ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה׳ אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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## PARAGRAPH 25

**157** **וזהו כאילו עשאוני**

The note quotes the question raised there: it is not understood why the saying uses only the kaf of comparison, "as though" they made Me.

KEHOT'S NOTE

בסה״מ תרל״ג שם: "שאינו מובן למה נאמר כאלו עשאוני בכ״ף הדמיון לבד".

**158** **ולכן עשיית הכלים נחשבת כאילו עשאוני ממש**

The note quotes Or HaTorah on Tavo: making the vessels of the ten Sefiros through keeping the mitzvos, by which the light is drawn into them, is as though "they actually made Me," showing how far the power of service reaches.

KEHOT'S NOTE

"דהיינו שעשיית הכלים דע״ס ע״י קיום המצות שע״ז יומשך בהם האור מאדון יחיד כו׳ הוא מעלה זה כביכול כאלו עשאוני ממש, הרי עד היכן מגיע כח העבודה כו׳" — אוה״ת פ׳ תבוא ע׳ תתשה. וראה באוה״ת פ׳ ואתחנן ע׳ רסא מביא קטע מכאן.

**159** **יונתי תמתי**

"My dove, my perfect one": the two levels explained in this section.

Song of Songs 5:2 שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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**160** **ששים המה מלכות**

"There are sixty queens": the opening of the discourse to which the text refers.

Song of Songs 6:8 שיר השירים ו׳:ח׳

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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## PARAGRAPH 26

**161** **שראשי נמלא טל**

> **“For my head is filled with dew”: the beloved’s words at the door (Kehot note 34:54).**

**Song of Songs 5:2** שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: ‘Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.’

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**KEHOT’S NOTE**

שה״ש ה, ב.

**162** **אהיי כטל לישראל**

> **G-d’s promise to Israel when they return (“Return, O Israel,” Hosea 14:2): “I will be as the dew to Israel; he shall blossom like the lily” (Kehot note 34:55). (context: Steinsaltz Tanakh)**

**Hosea 14:6** הושע י״ד:ו׳

אֶהְיֶה כַטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃

I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon.

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**KEHOT’S NOTE**

הושע י״ד, ו.

**163** **אם יהיה טל ומטר**

> **Eliyahu’s oath to Achav that there would be neither dew nor rain except by his word (Kehot note 34:56).**

**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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**KEHOT’S NOTE**

מלכים-א י״ז, א.

## PARAGRAPH 27

**164** **כחשיכה כאורה**

> **“Darkness is like light” before G-d: at that level human deeds make no difference.**

**Psalms 139:12** תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמְּךָ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

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

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**165** **האזינו השמים**

> **“Give ear, O heavens”: the opening of the discourse to which the text refers.**

**Deuteronomy 32:1** דברים ל״ב:א׳

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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**166** **שראשי נמלא טל**

> **“For my head is filled with dew”: the head stands for the flow that gives without first receiving.**

**Song of Songs 5:2** שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: ‘Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.’

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**167** **הוא בחיי מוחא**

> **The Zohar in Parshas Shelach, which the Alter Rebbe cites here: the heart, the strength of the whole body, feeds all the limbs and is itself fed from the brain of the head and bound to it; so too the world, whose heart is the Holy of Holies.**

**Zohar, Sh'lach 11:84–92** ספר הזהר, שלח לך י״א:פ״ד-צ״ב

Now the heart is closely attached to a place above it, to wit, the brain.

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

**168** **פתחי לי כחודה של מחט**

> **That passage says that when the arousal from above that matches the arousal from below rests and is revealed, the arousal from above far beyond it is revealed too, citing this saying from the discourse “I am asleep.” It compares Shabbos, a “good gift” above the arousal from below, which still comes only to “one who toiled on Shabbos eve.”**

**KEHOT’S NOTE**

נסמן לעיל כד, ב. ע״ל קרח (נה, א). ושי״נ. [כ].

**169** **פתחו לי כחודה של מחט**

> **The Midrash on “Open to me”: G-d says, “Open for Me one opening of teshuvah like the eye of a needle, and I will open for you openings through which wagons and carriages can enter.”**

**Shir HaShirim Rabbah 5:2:2** שיר השירים רבה ה׳:ב׳:ב׳

... פִּתְחִי לִי, רַבִּי יַסָּא אָמַר, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל, בָּנַי, פִּתְחוּ לִי פֶּתַח אֶחָד שֶׁל תְּשׁוּבָה כְּחַדָּה שֶׁל מַחַט, וַאֲנִי פּוֹתֵחַ לָכֶם פְּתָחִים שֶׁיִּהְיוּ עֲגָלוֹת וּקְרוֹנְיוֹת נִכְנָסוֹת בּוֹ. רַבִּי תַּנְחוּמָא וְרַבִּי חוּנְיָא וְרַבִּי אַבָּהוּ בְּשֵׁם רֵישׁ לָקִישׁ, כְּתִיב (תהלים מו, יא): הַרְפּוּ וּדְעוּ כִּי אָנֹכִי אֱלֹקִים וגו׳, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל הַרְפּוּ מִמַּעֲשֵׂיכֶם הָרָעִים וּדְעוּ כִּי

אָנֹכִי אֱלֹקִים. רַבִּי לֵוִי אָמַר אִלּוּ הָיוּ יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה אֲפִלּוּ יוֹם אֶחָד, מִיָּד הֵן נִגְאָלִין, וּמִיָּד בֶּן ...

"It is the sound of my beloved knocking" – by means of Moses when he said: "Moses said: So said the L-rd: At about midnight, I will emerge in the midst of Egypt" (Exodus 11:4). "Open for me" – Rabbi Yasa said: The Holy One blessed be He said to Israel: My children, open for Me one opening of repentance like the eye of the needle, and I will open for you openings that wagons and carriages enter through it. Rabbi Tanḥuma, Rabbi Ḥunya, and Rabbi Abbahu [said] in the ...

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**170** The Mishnah on the Temple's gates, all of which had doors except the entrance of the Ulam.

**Mishnah Middot 2:3** משנה מדות ב׳:ג׳

לִפְנִים מִמֶּנּוּ, סוֹרֵג, גָּבוֹהַּ עֲשָׂרָה טְפָחִים. וּשְׁלֹשׁ עֶשְׂרֵה פְּרָצוֹת הָיוּ שָׁם, שֶׁפָּרָצוּם מַלְכֵי יָוָן. חָזְרוּ וּגְדָרוּם, וְנָזְרוּ כְּנֶגְדָּם שְׁלֹשׁ עֶשְׂרֵה הִשְׁתַּחֲוָיוֹת. לִפְנִים מִמֶּנּוּ, הֵחֵיל, עֶשֶׂר אַמּוֹת. וּשְׁתֵּים עֶשְׂרֵה מַעֲלוֹת הָיוּ שָׁם. רוּם הַמַּעֲלָה חֲצִי אַמָּה, וְשִׂחָתָהּ חֲצִי אַמָּה. כָּל הַמַּעֲלוֹת שֶׁהָיוּ שָׁם, רוּם מַעֲלָה חֲצִי אַמָּה, וְשִׂחָתָהּ חֲצִי אַמָּה, חוּץ מִשֶּׁל אוּלָם. כָּל הַפְּתָחִים וְהַשְּׁעָרִים שֶׁהָיוּ שָׁם, גָּבְהָן עֶשְׂרִים אַמָּה, וְרָחְבָּן עֶשֶׂר אַמּוֹת, חוּץ מִשֶּׁל אוּלָם. כָּל הַפְּתָחִים שֶׁהָיוּ שָׁם, הָיוּ לָהֶן ...

Within it was the Soreg, ten handbreadths high. There were thirteen breaches in it, which had been originally made by the kings of Greece, and when they repaired them they enacted that thirteen prostrations should be made facing them. Within this was the Hel, which was ten cubits [broad]. There were twelve steps there. The height of each step was half a cubit and its tread was half a cubit. All the steps in the Temple were half a cubit high with a tread of half a cubit, except those ...

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**171** **כי הנה . . מגעת שם**

The note points to Or HaTorah on Chanukah for this explanation of the gates and their doors and of the opening that the arousal from below does not reach.

KEHOT'S NOTE

ראה אוה״ת חנוכה כרך ב שכח, ב.

**172** **בד״ה והבדילה הפרוכת**

That discourse on "And the curtain shall separate for you" brings the Talmud that the Second Temple had thirteen curtains, seven of them for its seven gates, for modesty; the gates were locked at night and open by day, and the Temple courts correspond to Malchus of Atzilus, as in the Zohar on Parshas Shelach.

KEHOT'S NOTE

תו״א יב, ג.

**173** **והבדילה הפרכת**

"And the curtain shall separate for you between the Holy and the Holy of Holies": the opening of the discourse to which the text refers.

**Exodus 26:33** שמות כ״ו:ל״ג

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים:

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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## PARAGRAPH 29

**174** **צאינה וראינה**

"Go forth and gaze, daughters of Zion, upon King Shlomo, at the crown with which his mother crowned him on his wedding day": the opening of the discourse to which the text refers.

**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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**175** **עשה רצונו כרצונך כדי שיעשה רצונך כרצונו**

The Mishnah: make His will as your will, so that He will make your will as His will; the discourse cited here explains it.

**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 אֶשְׁנֶה, 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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**176** **כי נשגב שמו לבדו**

"For His Name alone is exalted; His splendor is upon the earth and heavens": the Infinite Light is beyond all levels, and only its radiance reaches the worlds.

**Psalms 148:13** תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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**177** **אחותי**

In Shelach: "And his sister stood from afar"; whose sister? His who calls the Congregation of Israel "my sister," as in "Open to me, my sister" (Kehot note 35:9).

**Zohar, Sh'lach 45:314–46:322** ספר הזהר, שלח לך מ״ה:שי״ד-מ״ו:שכ״ב

**178** **אחותי רעיתי**

In Beshalach: at midnight the King rises and knocks at the gate of the palace, saying, "Open to me, my sister, my beloved" (Kehot note 35:6).

**Zohar, Beshalach 3:39–4:52** ספר הזהר, בשלח ג׳:ל״ט-ד׳:נ״ב

**179** **אחותי רעיתי**

In Tzav: "Open to me" in prayer, of which it is said "Adonai, open my lips"; and ra'yasi means "my provider" (Kehot note 35:7).

**Zohar, Tzav 20:145–22:156** ספר הזהר, צו כ׳:קמ״ה-כ״ב:קנ״ו

**180** **אחותי רעיתי**

In Pinchas: as long as Israel's hearts are sealed and they do not open in teshuvah, no fragrance rises; when they open in teshuvah, it rises at once: "Open to me, my sister, my beloved" (Kehot note 35:10).

**Zohar, Pinchas 67:390–69:399** ספר הזהר, פנחס ס״ז:שי״ב-ס״ט:שצ״ט

**181** The names of the bride and the dew that fills the beloved's head, which together frame the whole maamar.

**Song of Songs 5:2** שיר השירים ה׳:ב׳

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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**182** **ברבות ע״פ אני ישנה**

Or HaTorah quotes the Midrash on the verse: "I am asleep from the mitzvos, but my heart is awake to acts of kindness."

**KEHOT'S NOTE**

"אני ישנה מן המצות ולבי ער לגמילות חסדים" — אוה״ת שה״ש כרך ב ע׳ תפה.

**183** **אני ישנה**

The Midrash on Song of Songs, which reads "I am asleep" in many ways, among them "from the End."

**Shir HaShirim Rabbah 5:2:1** שיר השירים רבה ה׳:ב׳:א׳

אֲנִי יְשֵׁנָה, אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, רִבּוֹנוֹ שֶׁל עוֹלָם אֲנִי יְשֵׁנָה מִן הַמִּצְווֹת, וְלִבִּי עֵר לִגְמִילוּת חֲסָדִים. אֲנִי יְשֵׁנָה מִן הַצְּדָקוֹת,

וְלִבִּי עֵר לַעֲשׂוֹתָן. אֲנִי יְשֵׁנָה מִן הַקְּרָבָנוֹת, וְלִבִּי עֵר לִקְרִיאַת שְׁמַע וּתְפִלָּה. אֲנִי יְשֵׁנָה מִבֵּית הַמִּקְדָּשׁ, וְלִבִּי עֵר לְבָתֵּי כְנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת. אֲנִי יְשֵׁנָה מִן הַקֵּץ, וְלִבִּי עֵר לַגְּאֻלָּה. אֲנִי יְשֵׁנָה מִן הַגְּאֻלָּה, וְלִבּוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא עֵר לְגָאֳלֵנִי. אָמַר רַבִּי חִיָּא בַּר אַבָּא אֵיכָן מָצִינוּ שֶׁנִּקְרָא הַקָּדוֹשׁ בָּרוּךְ הוּא …

"I am asleep, but my heart is awake; it is the sound of my beloved knocking: Open for me, my sister, my love, my faultless dove, for my head is filled with dew, my locks, drops of night" (Song of Songs 5:2). "I am asleep" – the congregation of Israel said before the Holy One blessed be He: Master of the universe, "I am asleep" regarding the mitzvot, "but my heart is awake" for acts of kindness. "I am asleep" regarding acts of charity, "but my heart is awake" to …

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**184** **אני ישנה**

On "And the angel of Havayah appeared to him": "I am asleep" from the mitzvos, "but my heart is awake" to do them.

**Shemot Rabbah 2:5** שמות רבה ב׳:ה׳

וירא מלאך ה׳ אליו - הדא הוא דכתיב (שיר ה, ב): אני ישנה ולבי ער. אני ישינה, מן המצות. ולבי ער, לעשותן. (שם שם, שם): תמתי, בסיני, שנתממו עמי בסיני ואמרו: (שמות כד, ז): כל אשר דבר ה׳ נעשה ונשמע. אמר רבי ינאי: מה התאומים הללו, אם חשש אחד בראשו, חבירו מרגיש כן. אמר הקדוש ברוך הוא: כביכול (תהלים צא, טו), עמו אנכי בצרה. דבר אחר: מהו עמו אנכי בצרה? כשיש להם צרה אינם קוראים אלא להקדוש ברוך הוא. במצרים, (שמות ב, כג): ותעל שועתם אל האלקים. בים, (שם יד, …

"An angel of the L-rd appeared to him in a flame of fire from the midst of the bush. He looked, and behold, the bush burned with fire, but the bush was not consumed" (Exodus 3:2). "An angel of the L-rd appeared to him" – that is what is written: "I am asleep, but my heart is awake" (Song of Songs 5:2). I am asleep from the mitzvot, but my heart is awake to perform them. "My perfect one [tamati]" (Song of Songs 5:2) at Sinai, as they had perfect …

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**185** **אני ישנה**

At the opening of Terumah: the Congregation of Israel says, "I am asleep from the End," but the Holy One, blessed be He, is awake, as in "the Rock of my heart."

**Shemot Rabbah 33:3** שמות רבה ל״ג:ג׳

דבר אחר: ויקחו לי תרומה, ההי״ד (שיר ה): אני ישנה ולבי ער. אמרה כנסת ישראל: אני ישנתי לי מן הקץ, אלא הקב״ה ער, שנאמר (תהלים עג): צור לבבי וחלקי אלקים לעולם. אני ישנה מן המצות, אבל זכות אבותי עומדת לי, ולבי ער. אני ישנה ממעשה העגל, ולבי ער והקב״ה מרתיק עלי. הוי, ויקחו לי תרומה. פתחי לי אחותי רעיתי עד מתי אהיה מתהלך בלא בית, שראשי נמלא טל? אלא, עשו לי מקדש, שלא אהיה בחוץ:

Another matter: “They shall take Me a gift” – that is what is written: “I am asleep, but my heart is awake” (Song of Songs 5:2). The congregation of Israel said: I went to sleep regarding the end of days, but the Holy One blessed be He is awake, as it is stated: “G-d is the Rock of my heart and my portion forever” (Psalms 73:26). “I am asleep” from the mitzvot, but the merit of my patriarchs stands for me, and “my heart is awake.” I am asleep” due …

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**186** **אני ישנה**

At the beginning of Haazinu: “I am asleep,” says the Congregation of Israel, “from the commandments of the Torah, when we went in the desert” (Kehot note 35:5).

**Zohar, Ha'Azinu 1:1** ספר הזהר, האזינו א׳:א׳

GIVE EAR, YE HEAVENS, AND I WILL SPEAK, ETC. R. Judah cited here the verse: “I opened to my beloved, but my beloved had withdrawn himself and was gone”, etc. (S.S. 5, 6). ‘And just before this it is written, “I was asleep but my heart waked” (Ibid. 2). Said the Community of Israel: I was asleep to the precepts of the Law when I went in the wilderness, but my heart was awake to enter the land so as to perform them, since they all are meant for the …

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

**187** **אני ישנה**

In Emor: “I am asleep” in the exile of Egypt, when Israel were in harsh bondage. The print here reads “Emor 25a”; the Kehot note, quoting Or HaTorah, gives 95a, where the passage is (Kehot note 35:8).

**Zohar, Emor 25:123–26:131** ספר הזהר, אמור כ״ה:קכ״ג-כ״ו:קל״א

**188** **שמות פ׳ ב׳ ק״כ ב׳**

Or HaTorah quotes Shemos Rabbah on “And the angel of Havayah appeared to him… from within the bush”: “I am asleep from the mitzvos,” explained as one who has already done the mitzvos, like a man who has finished his work and sleeps.

**KEHOT'S NOTE**

”ע״פ וירא מלאך ה׳ אליו כו׳ מתוך הסנה. ההי״ד אני ישנה מן המצות. הי״מ פי׳ שעשיתי מצות כאדם שעשה כבר מלאכתו וגמרה וישן לו” — אוה״ת שה״ש כרך ב ע׳ תפו.

**189** **ר״פ תרומה**

Or HaTorah brings the Midrash at the opening of Terumah: “I am asleep from the mitzvos, but the merit of my fathers stands for me,” and explains “my heart is awake” as the hidden love that is in every Jew.

**KEHOT'S NOTE**

”אני ישנה מן המצות אבל זכות אבותי עומדת לי ולבי ער היינו האהבה המסותרת שיש בכל אחד” — אוה״ת שה״ש כרך ב ע׳ תצא.

**190** **“I spoke with my heart, saying…”: the verse on which the Midrash on Koheles brings “I am asleep.”**

**Ecclesiastes 1:16** קהלת א׳:ט״ז

דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חָכְמָה עַל כָּל־אֲשֶׁר־הָיָה לְפָנַי עַל־יְרוּשָׁלִָם וְלִבִּי רָאָה הַרְבֵּה חָכְמָה וָדָעַת׃

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

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

**191** **דברתי אני עם לבי**

The Midrash on “I spoke with my heart” lists what is said of the heart, among them that the heart is awake, from “I am asleep, but my heart is awake.”

**Kohelet Rabbah 1:16:1** קוהלת רבה א׳:ט״ז:א׳

דִּבַּרְתִּי אֲנִי עִם לִבִּי, הַלֵּב רוֹאֶה, שֶׁנֶּאֱמַר: וְלִבִּי רָאָה הַרְבֵּה. הַלֵּב שׁוֹמֵעַ, שֶׁנֶּאֱמַר (מלכים א ג, ט): וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ. הַלֵּב מְדַבֵּר, שֶׁנֶּאֱמַר: דִּבַּרְתִּי אֲנִי עִם לִבִּי. הַלֵּב הוֹלֵךְ, שֶׁנֶּאֱמַר (מלכים ב ה, כו): לֹא לִבִּי הָלַךְ. הַלֵּב נוֹפֵל, שֶׁנֶּאֱמַר (שמואל א יז, לב): אַל יִפֹּל לֵב אָדָם עָלָיו. הַלֵּב עוֹמֵד, שֶׁנֶּאֱמַר (יחזקאל כב, יד): הֲיַעֲמֹד לִבֵּךְ. הַלֵּב שָׂמֵחַ, שֶׁנֶּאֱמַר (תהלים טז, ט): לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי. הַלֵּב צוֹעֵק, שֶׁנֶּאֱמַר (איכה ב, יח): צָעַק לִבָּם אֶל ה׳. הַלֵּב מִתְנַחֵם, שֶׁנֶּאֱמַר (ישעיה מ, ב): …

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

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**192** **זהר ר״פ האזינו ובהרמ״ז שם**

Or HaTorah quotes the Zohar (286a): the Congregation of Israel was “asleep from the commandments of the Torah” in the desert, and the Ramaz’s explanation that sleep is the departure of the mochin, so that Rachel lacked the lights of Abba, the commandments of the Torah, which establish her.

**KEHOT'S NOTE**

דף רפו, א ”אני ישנה אמרה כנסת ישראל (הוא פרצוף הפנימי דמלכות שנקי כנסת ישראל) אני ישנה מפקודי אוריי״תא בזמנא דאזלינא במדברא, ופי׳ הרמ״ז ידוע שסוד השינה הוא הסתלקות המוחין שהם סוד הנשמה למעלה, וכך היתה רחל במדבר שחסרו ממנה אורות אבא שהם פקודי אוריי״תא ושהם מכוננים אותה כמ״ש בפסוק ה׳ בחכמה אבא יסד ברתא” — אוה״ת שה״ש כרך ב ע׳ תפח.

**193** **בשלח מ״ו א**

Or HaTorah quotes the Zohar in Beshalach: at midnight the King rises and the Queen sings, and the King knocks at the palace gate, saying, “Open to me, my sister, my

beloved," with glosses linking the King's rising to "And Havayah awoke like one asleep."

KEHOT'S NOTE

"כד אתפליג לילא שארי מלכא למיקם וני"ב ויקץ כישן הוי' בסוד הדורמיטא, ומטרוניתא לזמרא נ"ב רחל ואתי מלכא ואקיש לתרעא דהיכלא ואמר פתחי לי אחותי רעייתי" — אוה"ת שה"ש כרך ב ע' תפט.

**194** **צו ל"ג ב'**

Or HaTorah quotes the Zohar in Tzav: "Open to me" refers to prayer, of which it is said "Ado-nai, open my lips," and ra'yasi means "my provider."

KEHOT'S NOTE

"פתחי לי בצלותא דאתמר בה אדני שפתי תפתח דאיהו אחותי רעייתי ולית רעייתי אלא פרנסתי כוי" — אוה"ת שה"ש כרך ב ע' תצ.

**195** **שלח קע"ד ב'**

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

KEHOT'S NOTE

"עד כאן לעילא מכאן ולהלאה לתתא בר האי דרא דכתיב ותתצב אחותו מרחוק אחותו דמאן אחותו דהאי איהו דקרא לכנ"י אחותי כד"א פתחי לי אחותי".

**196** **ועיין ברבות ע"פ אני ישנה . . פנחס רל"ג א'**

The note says that this whole list of sources appears, with slight changes, in Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

כל הקטע בשינויים קלים באוה"ת שה"ש כרך ב ע' תפה.

**197** **פנחס רל"ג א'**

Or HaTorah quotes the Zohar in Pinchas: while Israel's hearts are sealed and they do not open in teshuvah, no fragrance rises, but when they open in teshuvah it rises at once: "Open to me, my sister, my beloved."

KEHOT'S NOTE

"כך ישראל כל זמן דאינון אטימין ליבא ולא פתחין בתיובתא לא סלקין ריחא ולא אפיק לון מגו גובין. אבל כד פתחין בתיובתא מיד סלקין ריחא כו' פתחי לי אחותי רעייתי" — אוה"ת שה"ש כרך ב ע' תפט.

**198** **אמור צ"ה א'**

Or HaTorah quotes the Zohar in Emor (95a), "I am asleep in the exile of Egypt," with the gloss that the sleep is the departure of the mochin, the Nukva left as a point without them.

KEHOT'S NOTE

"אני ישינה בגלותא דמצרים דהוו בני ישראל בשעבודא דקשיו. כתב המק"מ נ"ב אני ישינה בסוד דורמיטא שהוא הסתלקות המוחין כן היתה נוקבא בסוד נקודה בלי מוחין וזהו אני ישנה" — אוה"ת שה"ש כרך ב ע' תפח. ובע' תפט כי "ובפי אמור צה"א א' פי' ולבי ער לנטירא להו דלא ישתצון בגלותא, וכתב הרמ"ז כי המוחין שלה נסתלקו ללב ז"א ולכן הוא נעור להאיר לנוק' כוי". וראה באוה"ת שם ע' תצז. ושם ע' תקיג בפי' הרמ"ז. שם ע' תקכד.

**199** Kehot's note points to Exodus 2 for these words.

Exodus 2 שמות ב'

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THE CHASSIDISHE PARSHA

# About this edition

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

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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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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