LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 36

שימני כחותם על לבך כו׳

“Set Me as a Seal upon Your Heart”

Israel’s service and G-d’s response work like a signet and wax: an ascent that rises ‘raised’ from below is answered from above in a ‘sunken,’ hidden way, while the ‘sunken’ self-nullification of prayer draws an open, ‘raised’ revelation. Yet the truest answer to “Set me as a seal” is no seal at all: Israel are engraved in G-d’s very essence, above Chochmah.

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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

Israel's service and G-d's response work like a signet and wax: an ascent that rises 'raised' from below is answered from above in a 'sunken,' hidden way, while the 'sunken' self-nullification of prayer draws an open, 'raised' revelation. Yet the truest answer to "Set me as a seal" is no seal at all: Israel are engraved in G-d's very essence, above Chochmah.

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

"Set me as a seal upon your heart … upon your arm" refers to the tefillin of the head and of the hand, and to Israel's wish to be what is written in G-d's own 'tefillin.' A signet pressed into wax reverses itself: sunken letters come out raised, raised letters sunken. The first seal is the ascent of prayer: the hidden love, brought out through Pesukei deZimra and the Shema, rises like a 'mountain,' and G-d answers by enclothing Himself, hidden, in the Torah's Chochmah and in the compassion that charity draws down. This is the hand-tefillin, "His left hand under my head." The second seal is the reverse: the bittul of the silent Shemoneh Esreh and of the prohibitions is 'sunken,' and it draws an open revelation, the embrace of the right hand, hidden in exile and revealed in the Time to Come; its impression should last all day. Finally, the Talmud calls Israel's request improper, since a seal is Chochmah, still a 'making' before G-d. His answer, "upon My palms I have engraved you," roots Israel in His essence, where they "arose in thought."

OUTLINE

1 **The seal, the tefillin and the signet** ¶1

The verse's two seals are the tefillin of the head and of the hand, and Israel asks to be what is written in G-d's seal. A signet in wax turns sunken letters raised and raised letters sunken.

2 **The first seal: the mountain of prayer** ¶2

The hidden love rises through Pesukei deZimra, the Shema and the Shemoneh Esreh like a mountain; the Torah's Chochmah of bittul descends upon it as a mountain upon a mountain, drawn down through the commandments.

3 **The answer from above: Torah and charity** ¶3–5

G-d, who has no fixed attribute, enclothes Himself hiddenly in the Torah and in compassion in response to man's ascent. This is the sunken seal, the hand-tefillin, "His left hand under my head."

4 **The second seal: bittul that draws revelation** ¶6–8

The silent Shemoneh Esreh and the prohibitions are sunken service that draws an open revelation, the right hand's embrace. The head-tefillin straps bring it to the heart, and the impression of prayer is to remain all day.

5 **G-d's tefillin, Chochmah and truth; rain and dew** ¶9

Subduing oneself and receiving draw the higher light. G-d's tefillin and seal are the higher Chochmah, hidden now and revealed in the future. Israel asked for rain and for a seal, and G-d answered with dew and with engraving.

6 **Why the request was improper** ¶10–13

A seal, even Chochmah and even open miracles, is only a 'making' before G-d. Israel arose in His primordial thought, and "upon My palms I have engraved you" places them in His essence, above Chochmah.

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 comes back to this maamar for its two seals, and in two maamarim he says what each one gives. In a maamar of Shabbos Toldos 5714, setting out the Rebbe Rashab's maamar of 5680, he names „דרושי התפילין בלקו"ת שה"ש ד"ה שימני כחותם" ("the discourses on tefillin in Likkutei Torah, Shir HaShirim, 'Set me as a seal'") and states that the hand-tefillin is the sunken seal, light that sinks into the vessels and takes their measure, and the head-tefillin the raised seal, light above the vessels, called "darkness" only for those below. In a maamar of Shabbos Eikev 5730 following Likkutei Torah on Eikev, he reads the two seals as love and awe, the mountains and valleys of the Land: bittul draws the higher light, but its revelation will be only in the Time to Come, „ואילו עכשיו היא בהעלם" ("while now it is hidden"), whereas what love draws can be revealed now. Perhaps (biur b'derech efshar) both say one thing about the maamar: the higher of its two seals is the one not seen now, and so the service needs both.

KEY CONCEPTS

Raised seal and sunken seal חותם בולט / חותם שוקע

The two impressions of a signet in wax. An ascent from below that stands out (raised) draws a hidden response from above (sunken); self-effacing service below (sunken) draws an open revelation from above (raised).

A mountain upon a mountain הר ע"ג הר

The 'mountain' is love rising from below in prayer; the higher mountain is the Torah's Chochmah of bittul, given from above, which comes to rest upon it.

Self-nullification (bittul) ביטול

Setting aside one's own sense of self before G-d, above all in the silent Shemoneh Esreh and in the prohibitions. It is the sunken service that draws the higher revelation.

The impression of prayer דיוקנא אשתאר בך

As a seal's image stays in the wax after the seal is lifted, the bittul of prayer is to leave an impression that lasts through the day, so that G-d's right hand embraces even 'from behind.'

The seal of truth חותמו של הקב"ה אמת

The higher Chochmah is G-d's seal, the rung of truth where nothing exists besides Him; yet before G-d even Chochmah is only a 'making.'

Engraved on His palms על כפים חקותיך

Letters engraved in G-d's essence itself rather than on a separate seal: the root of Israel's souls, above Chochmah.

SECTION 1 · ¶1

The seal, the tefillin and the signet

1 שימני כחותם[3,2,1] על לבך[4] כו'. הנה החותם הוא ענין תפילין חותם על לבך תפילין של ראש דהיינו רצועות דתליין על לבא[5] חותם על זרוע תפלה של יד[6]

"Set me as a seal upon your heart," etc. Now, the seal is the matter of tefillin: "a seal upon your heart" is the tefillin of the head, that is, the straps that hang over the heart; "a seal upon your arm" is the tefillin of the hand.

> The maamar opens with Song of Songs 8:6, where the bride, the Congregation of Israel, asks her beloved, G-d: "Set me as a seal upon your heart, as a seal upon your arm." The Alter Rebbe identifies the two seals with the two tefillin: the tefillin of the head, whose straps hang down over the heart, and the tefillin of the hand, worn on the arm. The Tikkunei Zohar (Tikkun 22), the first source the parenthesis names, reads the verse the same way: who would set a seal on the heart? It is the tefillin, whose straps hang over the heart.

(ברבות בשה"ש [בשיר השירים] ע"פ זה ת"ז [תיקוני זהר] תיקון כ"ב[7] ובזח"ג [ובזהר חלק ג] מצורע נ"ד ב' במדבר ק"כ ע"ב[8] ועיין ברבות וישב פ' פ"ה גבי חותמך ופתילך[9] ובפ' במדבר ספ"ה גבי ד"א [דבר אחר] ותהלתי אחטם לך[11,10] כיו שימני כחותם)

(In the Midrash Rabbah on the Song of Songs, on this verse; the Tikkunei Zohar, Tikkun 22; and in the Zohar, Part III, Metzora 54b, [and] Bamidbar 120b. And see in the Midrash Rabbah, Vayeshev, section 85, regarding "your seal and your cord," and in Parshas Bamidbar, at the end of section 5, regarding "Another explanation: 'And My praise I will restrain for you,'" etc., "Set me as a seal.")

> This parenthesis lists the earlier sources that read the verse as speaking of tefillin or of a seal: the Midrash on this verse (which reads "upon your heart" as the Shema and "upon your arm" as the tefillin), the Tikkunei Zohar, and two passages of the Zohar. It adds two Midrashim that connect a 'seal' with Israel: Yehudah's seal that he gave Tamar, which the Midrash reads as kingship, and Isaiah 48:9, "and for My praise I will restrain (echetom) [My anger] for you," in whose word echetom the Midrash hears chosam, 'a seal.'

והיא בקשת כנס"י [כנסת ישראל] להיות החותם ממנה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] תפילין דמארי עלמא מה כתיב בהו[12] ומי כעמך כישראל[13] כו' ומי גוי גדול[14] כו'.

And this is the request of the Congregation of Israel (Knesses Yisrael): that the seal be of her. As our Sages, of blessed memory, said: "The tefillin of the Master of the world, what is written in them? 'And who is like Your people, like Israel,' etc., 'And who is a great nation,' etc."

> The request is that Israel herself be the content of the seal, what is engraved on it. The Talmud says that G-d's own 'tefillin' contain verses in praise of Israel, just as our tefillin contain verses about Him; so Israel asks to be what is written in G-d's seal.

וביאור ענין חותם זה הוא עד"מ יש חותם שחותמין אותו בשעוה ונעשה עוד חותם על השעוה

The explanation of this matter of a seal is, by way of analogy: there is a seal that one presses into wax, and another seal comes to be on the wax.

> To explain what a 'seal' means here, the Alter Rebbe turns to a signet pressed into wax. The signet leaves a second seal, its own image, in the wax.

והנה אם האותיות שעל החותם שוקע נעשה על השעוה בולט ואם האותיות שעל החותם בולט נעשה על השעוה שוקע.

Now, if the letters on the seal are sunken, [they] come out raised on the wax; and if the letters on the seal are raised, [they] come out sunken on the wax.

> What is cut into the signet comes out standing up in the wax, and what stands out on the signet comes out cut into the wax. These two forms, 'sunken' (shoke'a) and 'raised' (bolet), are the terms the whole maamar will use for the relationship between Israel's service below and G-d's response from above.

SECTION 2 · ¶2

The first seal: the mountain of prayer

2 ולהבין זה בנמשל הנה נודע שניצוץ אלהות מתלבש בנפש להיות שכל ומדות ומחשבה דבור ומעשה והוא בחי' אהבה המסותרת

To understand this in the analogue: it is known that a spark of G-dliness is enclothed in the soul, to become intellect and emotive attributes (middos), and thought, speech and action; and this is the level of the hidden love.

> The analogy is now applied to the soul. A spark of G-dliness lives within the soul and expresses itself through its intellect, emotions, thought, speech and action; in its natural state this spark is the 'hidden love' for G-d, present even when it is not felt.

וצריך להוציאה מההעלם אל הגילוי להיות עולה למעלה כרשפי אש[15] לצאת מנרתקה ונקרא בחי' הר שבולט מן מישור הארץ.

And one must bring it out from concealment into revelation, so that it rises upward like flashes of fire, to go out of its sheath; and this is called the level of a "mountain," which is raised up from the level plain of the earth.

> Divine service begins by bringing this love into the open, until it rises like the "flashes of fire" of the same verse (Song of Songs 8:6) and breaks out of its sheath. Love that rises in this way stands out (bolet) like a mountain above a plain: it is the 'raised' seal, from below upward.

וזהו לא כאברהם שקראו הר[16] שבחי׳ הר הוא בחי׳ אברהם אהבה להיות ואהבת לשון רצון את הוי׳ שיהיה אלקיך ולא כמו שמלובש בנפש כו׳

And this is [the meaning of] "Not like Avraham, who called it a mountain": for the level of a mountain is the level of Avraham, love, so that there be "And you shall love" (a term of will) "Havayah," that He be "your G-d," and not as [G-dliness] is enclothed in the soul, etc.

> The Talmud (Pesachim 88a) says that Avraham called the place of the Temple a "mountain," as in "On the mountain Havayah will be seen"; Avraham stands for love, so a 'mountain' is love that rises. The Alter Rebbe reads "And you shall love" as an expression of will: the desire that Havayah, the Infinite, become "your G-d" in a revealed way, and not remain only as G-dliness is enclothed and hidden within the soul.

(ועמ״ש בד״ה כי ההרים ימושו[17] ובד״ה קול דודי כו׳ מדלג על ההרים)[18]

(And see what is written in the discourse beginning "For the mountains shall depart," and in the discourse beginning "The voice of my beloved," etc., "leaping upon the mountains.")

> The parenthesis refers to two other discourses that explain 'mountains' in divine service: one on "For the mountains shall depart" (Isaiah 54:10), and one on "The voice of my beloved … leaping upon the mountains" (Song of Songs 2:8).

והיינו ע״י שמע ישראל[19] ישראל הוא ניצוץ אלהות המלובש בנפש ומפוזר בפיזור הנפש בהתחלקות שכל ומדות מחשבה דבור ומעשה ושמע מלשון אסיפה וקיבוץ שיתקבץ למעלה לשרשו

And this is through "Hear, O Israel": "Israel" is the spark of G-dliness that is enclothed in the soul and scattered in the soul's dispersion, in its division into intellect and emotive attributes, thought, speech and action; and "Hear" (Shema) is a term of gathering and assembling, that it gather itself upward to its root.

> The way to rise is the Shema. "Israel" stands for the G-dly spark scattered among all the soul's powers, and "Shema" is read not only as 'hear' but as 'gather,' as in "Shaul gathered (vayeshama) the people" (I Samuel 15:4): the spark is to gather itself from its dispersion and rise to its root.

מחמת כי הויי אלקינו בחי' תרין ריעין כו' שההתחדשות מאין ליש הוא תמיד כמאמר המחדש בטובו כו' הויי אחד בלי שום שינוי.

[This is] because "Havayah is our G-d" is the level of "two companions," etc., in that the renewal from nothing into something is constant, as [in] the saying, "Who in His goodness renews," etc.; [and] "Havayah is One," without any change.

> Why should it rise? Because of "Havayah is our G-d": the two Names in this verse, Havayah and Elokim ('our G-d'), are 'two companions,' and through them the world is constantly renewed from nothing, as the blessing before the Shema says, "Who in His goodness renews each day, continually, the work of creation." Yet "Havayah is One": He does not change through this constant creating. In Kabbalistic usage 'two companions' names two levels that are never parted from one another. Here it means that Elokim, the power that renews creation, is never separate from Havayah, which is why the constant renewal brings no change in Him.

לפי שאינו מלובש ממש כל הפועל בנפעל כי לא מחשבותי מחשבותיכם[20] כו' רק בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] כי הארץ הלזו הגשמי' [הגשמיים / הגשמיות / הגשמית] הוא בחי' מל' דעשיה וג"ע [וגן עדן] תחתון היא מל' דיצירה וג"ע [וגן עדן] עליון מל' דבריאה

For the whole of the Maker is not actually enclothed in the made, for "My thoughts are not your thoughts," etc., but only "Blessed be the Name of the glory of His kingdom forever and ever." For this physical earth is the level of the Malchus (sovereignty) of the World of Asiyah (Action); the lower Gan Eden [the Garden of Eden of the souls] is the Malchus of the World of Yetzirah (Formation); and the upper Gan Eden, the Malchus of the World of Beriah (Creation).

> G-d remains unchanged because He is not contained in what He makes, the way a maker's force is in his product: "My thoughts are not your thoughts." Only His Malchus, "the glory of His kingdom" of the line said after the first verse of the Shema, reaches the worlds: our physical world is the Malchus of Asiyah, and the lower and upper Gan Eden, where the souls receive their reward, are only the Malchus of Yetzirah and of Beriah.

והכל רק בחי' מל' בלבד צדיקים נהנין מזיו השכינה[21] ושכינה היא מל' שהיא בחי' שם בלבד יחיד חי העולמים מלך

And all [of it is] only the level of Malchus alone: "the righteous delight in the radiance of the Shechinah (Divine Presence)," and the Shechinah is Malchus, which is the level of a name alone: "the Unique One, Life of the worlds, King."

> All of these are only Malchus: even the righteous in Gan Eden "delight in the radiance of the Shechinah," and the Shechinah is Malchus. Malchus is like a name, which is not the person himself but how others call and know him; so "King," in the morning prayer's words "the Unique One, Life of the worlds, King," names only an outward expression of G-d.

ולכן ואהבת את הוי׳ אלקיך כי מי לי בשמים[22] כוי כלה שארי ולבבי[23] כוי בבחי׳ ובכל מאדך[24] בלי גבול שאין לו כלי המגביל רק לדבקה בו ממש באי״ס ב״ה מקור החיים מקור התענוגים.

Therefore, "You shall love Havayah your G-d": for "Whom have I in heaven," etc.; "My flesh and my heart pine away," etc., at the level of "and with all your might," without limit, which has no vessel that limits [it]; only to cleave to Him actually, to the Infinite One (Ein Sof), blessed be He, the Source of life, the Source of delights.

> Since everything the worlds can hold is only Malchus, the love sought is for G-d Himself, beyond all worlds: "Whom have I in heaven? … My flesh and my heart pine away." This is love "with all your might," a love that no vessel limits, the longing to cleave to the Infinite One Himself, the Source of all life and delight.

אך איך יבוא למדרגה זו הוא ע״י פסוד״ז [פסוקי דזמרה] וברכות ק״ש [קריאת שמע] פסוד״ז [פסוקי דזמרה] רוממות אל בגרונם וחרב פיפיות לזמר עריצים על ידי רוממות אל

But how does one come to this rung? It is through Pesukei deZimra (the Verses of Praise) and the blessings of the Shema. Pesukei deZimra: "The exaltations of G-d in their throat, and a double-edged sword": to prune away (lezamer) the tyrants by means of the exaltations of G-d.

> How does one reach such love? Through the order of the morning prayers. Pesukei deZimra (the Verses of Praise) take their name from zemer, 'song,' which also means 'pruning' (lezamer): the exaltations of G-d in Psalm 149, said in Pesukei deZimra, are "a double-edged sword" that prunes away the 'tyrants,' whatever in a person stands against holiness.

ק״ש [קריאת שמע] וברכות ק״ש [קריאת שמע] איך שהמלאכים מקדישים בבחי׳ ביטול והאופנים ברעש גדול מפני שהם בבחי׳ יש אלף אלפין ורבו רבבן[25]

The Shema and the blessings of the Shema: how the angels sanctify [Him] in a state of self-nullification (bittul), and the Ofanim [an order of angels] with a great noise, because they are at the level of yesh (something), "a thousand thousands and myriads of myriads."

> Then come the blessings of the Shema, which describe how the angels sanctify G-d. Some do so in quiet bittul; the Ofanim (an order of angels; the word means 'wheels') sanctify Him "with a great noise," because they sense themselves as yesh, existing 'somethings,' in Daniel's words "a thousand thousands and myriads of myriads."

וכשרואין ביטול היש כי קדוש הויי צבאות דהיינו הנמשך בצבאות הוא עצמו בחיי קדוש ומובדל ע"כ מרעישים בקול רעש גדול.

And when they see the nullification of the yesh, that "Holy is Havayah of Hosts" (that is, He who is drawn into the hosts is Himself at the level of holy and separate), therefore they clamor with a sound of great noise.

> The Ofanim cry out when they see their own 'something' count as nothing: G-d, even as He is drawn into the 'hosts' of creation ("Havayah of Hosts"), is Himself still "holy," that is, utterly separate from them. Seeing this, they sanctify Him with a great noise.

משא"כ שרפים עומדים ממעל לו[26,27] וכ"ש [וכל שכן] הארץ וכל אשר עליה[28] צ"ל יותר בקול רעש גדול מחמת ביטול היש

Not so "the Seraphim, standing above Him"; and all the more so "the earth and all that is upon it" must be even more "with a sound of great noise," because of the nullification of the yesh.

> The Seraphim, who "stand above Him," are not like the Ofanim in this: they are already in bittul. All the more so the earth and all that is upon it, whose sense of their own existence is far greater, must cry out even more when they come to the nullification of the yesh. (In one manuscript, the Kehot note reports, the words about the Seraphim stand in parentheses, as an aside.)

וזהו ענין ק"ש [קריאת שמע] בבחי' רעש על הביטול למהוי אחד באחד עד שמסיים אני הוי' אלקיכם ממש ואח"כ שמו"ע [שמונה עשרה] תפלה בלחש כמדבר באזני המלך בלחישו

And this is the meaning of the Shema: at the level of noise over the nullification, "to be one with the One," until one concludes, "I am Havayah your G-d," in actual fact. And afterwards [comes] the Shemoneh Esreh, the prayer in a whisper, like one who speaks into the ears of the king in a whisper.

> This 'noise' is the Shema: an intense arousal over the nullification of self, to become "one with the One," until the Shema's last words, "I am Havayah your G-d," are true in fact. Then comes the Shemoneh Esreh, said in a whisper, like one speaking privately into the ear of the king.

וע"ז אומרים אדני שפתי תפתח כדי להיות ופי יגיד תהלתך[29] ברוך אתה כוי וכ"ז [וכל זה] נקרא בחי' הר הוא גילוי האהבה המסותרת לצאת מהעלם אל הגילוי כוי

And about this we say, "Ado-nai, open my lips," so that there be "and my mouth will declare Your praise": "Blessed are You," etc. All this is called the level of a "mountain": it is the revelation of the hidden love, going out from concealment into revelation, etc.

> Before it we say "Ado-nai, open my lips," so that "my mouth will declare Your praise" in the blessings that begin "Blessed are You." This whole ascent, from Pesukei deZimra through the Shemoneh Esreh, is the 'mountain': the hidden love brought from concealment into revelation, from below upward.

אך יש עוד בחי׳ הר ההר[30] הר ע״ג [על גבי] הר בחי׳ כפה עליהם הר כגיגית[31] שנמשך הר העליון ע״ג [על גבי] הר התחתון להיות הר ע״ג [על גבי] הר

But there is a further level of "mountain": Hor HaHar ("the mountain of the mountain"), a mountain upon a mountain, the level of "He overturned a mountain upon them like a tub," in which the upper mountain is drawn down upon the lower mountain, so that there is a mountain upon a mountain.

> There is a higher 'mountain': Hor HaHar, the mountain where Aharon died, which Rashi (on Numbers 20:22) reads as 'a mountain upon a mountain,' like a small apple resting on a large one. It is the level of Sinai, where, the Talmud says, G-d overturned the mountain over Israel "like a tub": a mountain from above resting upon the 'mountain' of man's ascent below.

כי ע״י בחי׳ ובכל נפשך לאתדבקא רוחא ברוחא[35, 34, 33, 32] מחשבה במחשבה כו׳ נמשך אתערותא דלעילא מאליו וממילא בלא יגיעה להיות והיו הדברים האלה[36] אשר אנכי כו׳

For through the level of "and with all your soul," "to cleave spirit to spirit," thought with thought, etc., an arousal from above is drawn down of itself and automatically, without toil, so that there be "And these words which I [command you]," etc.

> When a person serves "with all your soul," cleaving "spirit to spirit," his thought bound to G-d's thought, an arousal comes from above of its own accord, without further effort on his part. This is the gift of G-d's own words: "And these words which I (Anochi) command you." Tanya, chapter 45, to which the Kehot note points, describes this cleaving of spirit to spirit as the binding of a person's speech in Torah to the word of G-d.

והוא בחי׳ הר העליון כי אורייתא מחכמה נפקת פי׳ חכמה שבבחי׳ ביטול (כי כולם בחכמה עשית[37] ומה יתרון לחכמת התורה[38] אלא שהיא חכמה שבבחי׳ ביטול שמן משחת קדש)

And this is the level of the upper mountain, for "the Torah comes forth from Chochmah (wisdom)": that is, Chochmah that is in a state of bittul. (For "You made them all with Chochmah"; so what advantage has the Chochmah of the Torah? Only that it is Chochmah in a state of bittul, "holy anointing oil.")

> This higher mountain is the Torah, which "comes forth from Chochmah." All creation was made with Chochmah, so what sets the Torah's Chochmah apart is that it is in bittul, wholly given over to G-d, like "holy anointing oil" (Chochmah is likened to oil). The Kehot note reports that one manuscript has this aside in parentheses and lacks its closing words, from "Only that" to "holy anointing oil."

שכל התורה היא להביא הכל לבחי׳ ביטול לאחד לזכות את הזכאי ולחייב את החייב ולהפריד הרע מן הטוב לברר כו׳

For the whole Torah is to bring everything to the level of bittul to the One: to acquit the innocent and to convict the guilty, and to separate the evil from the good, to sift [it], etc.

> The purpose of the whole Torah is to bring everything to bittul before the One. Its laws sort and refine: they acquit the innocent and convict the guilty, and they separate evil from good.

ובחכמה אתברירו להיות ביטול להי׳ אחד ע״י רמ״ח מ״ע [מצות עשה] ושס״ה ל״ת [לא תעשה] ע״י מ״ע [מצות עשה] לדבקה שהם רמ״ח איברים דמלכא[39,40] כלים ומכון לשבתו ית׳ וע״י ל״ת [לא תעשה] להפריד הרע כו׳

And "through Chochmah they are sifted," so that there be bittul to the One G-d, through the 248 positive commandments and the 365 prohibitions: through the positive commandments, to cleave [to Him], for they are "the 248 limbs of the King," vessels and a foundation for His dwelling, may He be blessed; and through the prohibitions, to separate the evil, etc.

> The Aramaic phrase "through Chochmah they are sifted" sums this up. The 248 positive commandments bind a person to G-d and are called "the limbs of the King," vessels that make a dwelling for Him; the 365 prohibitions separate out the evil.

ובחי׳ ביטול זה נמשך באתערותא דלתתא להעלות את הנפש להיות מה הוא רחום[41] כו׳ אשר קדשנו במצותיו במצותיו דייקא וע״ז נאמר ותרם כראם קרני[42] בלותי בשמן רענן:[43,44]

And this level of bittul is drawn down through an arousal from below, raising up the soul, so that there be "Just as He is compassionate," etc.; "Who has sanctified us with His commandments," "with His commandments" specifically. And of this it is said, "You have raised my horn like a wild ox; I am anointed with fresh oil."

> This bittul is drawn down by a person's own effort below, which raises the soul to resemble G-d ("Just as He is compassionate, so be compassionate"). Hence the blessing "Who has sanctified us with His commandments": holiness comes through the commandments themselves; and "You have raised my horn … I am anointed with fresh oil" describes the soul lifted and anointed with this oil of Chochmah.

SECTION 3 • ¶3–5

The answer from above: Torah and charity

3 ב וכל זה הוא בחי׳ עליות העולמות ממטה למעלה והוא בחי׳ חותם הבולט ונעשה מלמעלה למטה בחי׳ חותם השוקע

2. All this is the level of the ascents of the worlds from below upward, and this is the level of the raised seal; and from above downward there comes to be the level of the sunken seal.

> The whole ascent described so far, of the soul and of the worlds rising from below, is the 'raised' seal. Its counterpart, coming from above in response, is the 'sunken' seal, just as the wax receives the reverse of what is pressed into it.

כי לאו דאית לך צדק ידיעא[45,46] ולאו מכל מדות כוי אלא ע״י אתעדל״ת [אתערותא דלתתא] כל העוסק בתורה[47] הקב״ה שונה כנגדו כוי התלבשות אור א״ס ב״ה בחכמה כוי

For "it is not that You have a known righteousness," and "not of any of the attributes," etc.; rather, through an arousal from below ("Whoever engages in Torah, the Holy One, blessed be He, studies opposite him," etc.) [comes] the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in Chochmah (wisdom), etc.

> G-d in Himself has no fixed attribute, not even 'righteousness' or any other quality, as Eliyahu's prayer at the opening of the Tikkunei Zohar says. Only through man's arousal from below (as the saying goes, when a person engages in Torah, the Holy One, blessed be He, studies opposite him) does the Infinite Light come to be enclothed in Chochmah. Earlier in Likkutei Torah (Shir HaShirim 41a), where the Kehot note sends the reader for this saying, the Alter Rebbe explains that a person's speech in Torah is then G-d's own word speaking in him.

ועשיתם אתם כתיב[48,49] לעשות ולקיים את כל דברי כוי

It is written, "And you shall do them," [spelled] atem (you): "to do and to fulfill all the words of," etc.

> The Zohar notes that in the verse "And you shall do them" (Leviticus 26:3) the word for 'them' is spelled so it can be read atem, 'you': by keeping the commandments a person 'makes' G-d, as it were, below. So too the blessing before the Shema asks that we be granted "to do and to fulfill all the words" of the study of the Torah.

(ועמ״ש בד״ה ועשית ציץ גבי ופתחת עליו פתוחי[50] חותם ועמ״ש בד״ה השמים כסאי[51] בפי׳ לעשות ולקיים כו׳ עד וזהו השמים כסאי כו׳ ע״ש וזהו ענין אחד עם מש״כ [מה שכתוב] בענין החותם שוקע שנמשך מלמעלה ע״י הבליטה שמלמטה)

(And see what is written in the discourse beginning "And you shall make a tzitz [the High Priest's gold head-plate]," regarding "and you shall engrave upon it the engravings of a seal"; and see what is written in the discourse beginning "The heavens are My throne," on the explanation of "to do and to fulfill," etc., up to "And this is [the meaning of] 'The heavens are My throne,'" etc.; see there. And this is one and the same matter as what is written about the sunken seal, which is drawn down from above through the raising from below.)

> The parenthesis sends the reader to two discourses: "And you shall make a tzitz," on the gold plate the High Priest wore on his forehead, engraved "with the engravings of a seal," and "The heavens are My throne," the opening discourse of Torah Ohr, on 'doing and fulfilling' the Torah. Both, the Alter Rebbe says, make the same point as here: the sunken seal is drawn down from above through the 'raising' from below.

וזהו ענין שוקע וירד ה׳ על הר סיני[52] שנעשה התלבשות אור א״ס בבחי׳ העלם כו׳

And this is the matter of "sunken": "And Havayah descended upon Mount Sinai," for there came about the enclothing of the Infinite Light in a state of concealment, etc.

> At Sinai "Havayah descended," enclothing His Infinite Light in the Torah, which is a form of concealment: this is the 'sunken' seal, from above downward.

וזהו תפילין של יד דמיושב[53, 54, 55] שהוא כנגד ק״ש [קריאת שמע] וברכותיה בחי׳ תפלה דמיושב בחי׳ רעש גדול ממטה למעלה קדש לי כל בכור[56] הוא חכמה ראשית וכנגד זה מלמעלה למטה למען תהיה תורת[57] ה׳ אורייתא מחכמה נפקת בפיך בבחי׳ שוקע.

And this is the tefillin of the hand, [put on] seated, which corresponds to the Shema and its blessings, the level of the prayer [said] seated, the level of "great noise," from below upward: "Sanctify to Me every firstborn," this is Chochmah, [called] "first." And corresponding to this, from above downward: "So that the Torah of Havayah" ("the Torah comes forth from Chochmah") "may be in your mouth," in the manner of sunken.

> This is the tefillin of the hand, which, as the Zohar and the codes record, some put on while seated: it parallels the seated part of prayer, the Shema and its blessings, with their 'great noise' of ascent from below. In its first section, "Sanctify to Me every firstborn" is that ascent (the firstborn is Chochmah, which is 'first'), and the answer from above is "so that the Torah of Havayah may be in your mouth," the Torah drawn down from Chochmah into a person's mouth: the sunken seal.

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

In a maamar for Shabbos Toldos, Erev Rosh Chodesh Kislev 5714, on Erev Rosh Chodesh, when the moon's light is wholly hidden, and Rosh Chodesh, when it is born anew, the Rebbe, following the Rebbe Rashab's maamar Machar Chodesh of 5680 (so the editors' note), explains that thought is hidden from others but bright to oneself, and speech the reverse; so above, Beriah is called "darkness" and Yetzirah "light" in „יוצר אור ובורא חושך" ("Who forms light and creates darkness").

Setting out the Rebbe Rashab's maamar of 5680, which cites our maamar at this point, the Rebbe names „דרושי התפילין בלקו"ת שה"ש ד"ה שימני כחותם" ("the discourses on tefillin in Likkutei Torah, Shir HaShirim, 'Set me as a seal'") and states, as the Rebbe Rashab does, that the hand-tefillin is the sunken seal, light that sinks into the vessels and is measured by them, and the head-tefillin the raised seal, light that stands out above the vessels. From this, again as there, he explains the custom „ביוצר אור ימשמש בתש"י ובבורא חושך ימשמש בתש"ר" ("at 'Who forms light' one touches the hand-tefillin, at 'and creates darkness' the head-tefillin"): the head-tefillin is the higher light, called "darkness" only for those below. Perhaps (biur b'derech efshar) this opens our paragraph's pairing of the hand-tefillin with the Shema and its blessings, where these words are said.

The Alter Rebbe: וזהו תפילין של יד דמיושב שהוא כנגד ק"ש וברכותיה

The Rebbe: דתש"י הוא חותם שוקע ותש"ר הוא חותם בולט, חותם שוקע הוא בחי' האור ששוקע ומתלבש בהכלים ונמדד כפי אופן הכלים

Sefer HaMaamarim 5714 (unedited, new ed.), p. ל · ש"פ תולדות, מבה"ח וער"ח כסלו, ה'תשי"ד (הנחה בלתי מוגה)

4 ופי שנייה יציאת מצרים הוא גילוי האהבה המסותרת מהעלם המוח אל הלב שכל זמן שהוא במוח לבד הוא בבחי' מיצר וגלות שאינה בגילוי.

And the second section, the Exodus from Egypt, is the revelation of the hidden love from the concealment of the mind into the heart. For as long as it is in the mind alone, it is in a state of constriction (meitzar) and exile, for it is not revealed.

The second section of the tefillin, which tells of the Exodus, stands for love brought from the mind into the heart. While love is only understood in the mind it is in 'Egypt' (Mitzrayim), read as meitzar, a narrow strait: it is in exile, unrevealed.

משא"כ בהתגלות נקרא בחי' לידה ומולדותיך ומכורותיך[58] ביום הולדת[59] כוי והוא בחי' גילוי השמחה של מצוה אם הבנים שמחה[60] תחת אשר לא עבדת[61] כוי בשמחה[62] כוי

Whereas when it is revealed it is called the level of birth: "And your births and your origins, on the day [you were] born," etc. And this is the level of the revelation of the joy of a mitzvah, "a joyful mother of children"; "because you did not serve," etc., "with joy," etc.

When the love is felt in the heart it is 'born,' as in Ezekiel's image of Israel as an infant born in Egypt. This is the joy of a mitzvah, "a joyful mother of children," the opposite of the reproach "because you did not serve … with joy."

והיינו גילוי פ' שמע והיה א"ש [אתי שפיר] שהם אהוי"ר [אהבה ויראה] ובמעשה הגילוי הוא בצדקה כשם שע"י פרשה ראשונה נמשך תורה כך ע"י פרשה זו נמשך צדקה שהוא בחי' רחמנות וע"ז מעורר למעלה ג"כ בחי' רחמנות

That is, the revelation of the sections Shema and Vehayah Im Shamoa, which are love and awe. And in deed, the revelation is in charity: just as through the first section Torah is drawn down, so through this section charity is drawn down, which is the level of compassion; and through this one arouses above, too, the level of compassion.

> This revelation corresponds to the sections Shema (love) and Vehayah Im Shamoa (awe). In action, revealed love is expressed in charity: as the first section draws down Torah, this section draws down tzedakah, which is compassion, and a person's compassion arouses compassion above.

כי לאו מכל מדות[63] כו שהרחמנות הוא התפעלות ולא שייך זה באור א"ס ב"ה שאין בו שום שינוי רצון ח"ו [חס ושלום] אלא שמתלבש בבחי' רחמנות ע"י מעשה הצדקה

For "not of any of the attributes," etc., since compassion is an emotional stirring, and this does not apply to the Infinite Light (Or Ein Sof), blessed be He, in which there is no change of will whatsoever, G-d forbid; but rather it is enclothed in the level of compassion through the deed of charity.

> Compassion is an emotion, a being moved, and nothing moves or changes the Infinite Light; as Eliyahu's prayer says, He is "not of any of the attributes." Rather, G-d enclothes Himself in compassion in response to a person's deed of charity.

באתערותא דלתתא אתערותא דלעילא כן צדקה לחיים[64,65] כן ובסיס לחיי החיים מכון לשבתך

Through an arousal from below, [there comes] an arousal from above. "Charity is a base (kein) for life": a base and pedestal for the Life of life, "a foundation for Your dwelling."

> An arousal below draws an arousal above. The Alter Rebbe reads kein in "Kein tzedakah lechayim" (Proverbs 11:19) as 'base,' as in the kein, the base, of the laver in the Sanctuary: charity is a pedestal for the 'Life of life,' G-d Himself, "a foundation (machon) for Your dwelling," a word from the same root.

וזהו ג"כ בחי' שוקע מלמעלה למטה כי להיות התלבשות אור א"ס ב"ה במדות הוא ענין שוקע ובחי' העלם.

And this too is the level of sunken, from above downward; for the enclothing of the Infinite Light, blessed be He, in the emotive attributes (middos) is a matter of sunken and the level of concealment.

> This enclothing of the Infinite in emotive attributes is also the sunken seal. It comes from above downward, and it is a form of concealment.

5 והנה כל ענין חותם זה שממטה למעלה הוא בולט ומלמעלה למטה הוא שוקע נקרא חותם על זרועך[66] כי שמאלו תחת לראשי.[67]

Now, this whole matter of the seal, which from below upward is raised and from above downward is sunken, is called "a seal upon your arm," for "His left hand is under my head."

> Both forms described so far, raised from below and sunken from above, belong to "a seal upon your arm," the tefillin of the hand. This fits "His left hand is under my head," for the arm that bears the tefillin is the left.

לראשי אותיות ישראל ולהיות תחת לראשי דהיינו להיות גורם העלאת ישראל הוא ניצוץ אלקות מלמטה למעלה הוא מבחי' שמאלו:

"My head" (lerashi) has the letters of Yisrael; and to be "under my head," that is, to be the cause of the elevation of Israel, the spark of G-dliness, from below upward, is from the level of "His left hand."

> The word lerashi ('my head': lamed, reish, alef, shin, yud) has the same letters as Yisrael (yud, shin, reish, alef, lamed). So "His left hand under my head" means that G-d's 'left hand' supports and brings about the ascent of Israel, the G-dly spark, from below upward.

SECTION 4 · ¶6–8

The second seal: bittul that draws revelation

6 ג אך בחי' חותם הבי' שממטה למעלה[68] הוא שוקע הוא ענין שמו"ע [שמונה עשרה] תפלה בלחש השתחוואות בחי' ביטול באור א"ס ב"ה ממש (וכמ"ש בד"ה יהודה אתה יודוך[69, 70] וסד"ה השמים כסאי הנ"ל[71] בפי' איזה בית כוי)

3. But the level of the second seal, which from below upward is sunken, is the Shemoneh Esreh, the prayer in a whisper, the bowings, the level of self-nullification (bittul) in the very Infinite Light (Or Ein Sof), blessed be He. (As is explained in the discourse beginning "Yehudah, you, your brothers shall acknowledge," and at the end of the discourse beginning "The heavens are My throne," mentioned above, in the explanation of "Which house," etc.)

> The maamar turns to a second, higher seal that works in reverse: here the service from below is 'sunken,' the self-effacement of the silent Shemoneh Esreh and its bowings, a bittul before the Infinite Light itself. In Torah Ohr, Vayechi ("Yehudah, you, your brothers shall acknowledge"), cited here, the Alter Rebbe explains bowing as utter bittul, like one who bows before a king, a bittul revealed only after Pesukei deZimra and the Shema with its blessings have come first.

והלוואי שיתפלל[72] אדם כל היום הוא ענין רשימו להיות ונפשי כעפר לכל[73] ולא בבחי' יש שאינו יכול לבטל א"ע [את עצמו] רק בטל רצונך[74] כו'

"Would that a person would pray the whole day": this is the matter of a reshimu (impression), so that there be "and let my soul be as dust to all," and not at the level of yesh (something), which cannot nullify itself; but rather "Nullify your will," etc.

> The Sages' wish that "a person would pray the whole day" is read to mean that the bittul of prayer should leave an impression that lasts all day. One then lives as "let my soul be as dust to all," not as a self-important 'something' that cannot set itself aside, but in the spirit of "Nullify your will before His will."

והיינו בבחי' מצות ל"ת [לא תעשה] שהם למעלה מבחי' מ"ע [מצות עשה] שמי עם[75] י"ה שס"ה שבחי' תפילין של יד הוא בחי' ו"ה לדבקה בו במ"ע [במצות עשה] להיות העלאה בבחי' הר כו'.

And this is at the level of the prohibitions, which are above the level of the positive commandments: "'My Name' (shemi) with yud-hei, 365." For the level of the tefillin of the hand is the level of vav-hei: to cleave to Him through the positive commandments, so that there be an elevation at the level of a "mountain," etc.

> This bittul corresponds to the prohibitions, which stand higher than the positive commandments. In the teaching on "This is My Name (shemi) … and this is My remembrance (zichri)," shemi (350) with yud-hei (15) makes 365, the prohibitions, and zichri (237) with vav-hei (11) makes 248, the positive commandments; the hand-tefillin and the positive commandments, which bind a person to G-d and raise him like a 'mountain,' belong to vav-hei. Earlier in Likkutei Torah (Shir HaShirim 7a), cited by the Kehot note, the Alter Rebbe explains that this advantage of the prohibitions is why most of the Sages' fences are in them.

אבל י"ה הוא להיות הביטול במצות ל"ת [לא תעשה] בבחי' לא כו' ועי"ז נמשך מלמעלה חותם הבולט

But yud-hei is that there be the bittul in the prohibitions, at the level of "not," etc. And through this the raised seal is drawn down from above.

> The prohibitions express bittul as pure restraint, the level of 'do not.' This lower, 'sunken' self-giving draws down from above the raised seal, an open revelation.

כי הנה בזמן שאין בהמ"ק [בית המקדש] קיים אותותינו לא ראינו[76] כו' שהכל הוא בבחי' העלם ועמ"ש מזה בד"ה אני ישנה ולבי ער.[77] משא"כ לע"ל [לעתיד לבוא] ולא יכנף עוד מוריך[78] כו'.

For at a time when the Holy Temple is not standing, "Our signs we have not seen," etc., for everything is in a state of concealment; and see what is written about this in the discourse beginning "I am asleep, but my heart is awake." Whereas in the Time to Come, "and your Teacher will no longer be hidden," etc.

> While the Temple does not stand, G-d's light comes only hidden: "our signs we have not seen." In the Time to Come it will be open: "your Teacher will no longer be hidden." The Alter Rebbe refers here to the discourse "I am asleep, but my heart is awake" (Song of Songs 5:2).

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THE REBBE EXPLAINS

In a maamar of Shabbos Eikev 5730 on „ארץ הרים ובקעות" ("a land of mountains and valleys") in the week's portion, the Rebbe, following Likkutei Torah on this verse (Eikev 17c; so the editors' note), reads the mountains as love and the valleys as awe and bittul, and explains them by what is known „בענין שימני כחותם על לבך" ("on 'Set me as a seal upon your heart'"): tefillin as the reversing seal.

As Likkutei Torah on Eikev says, pointing to our maamar: love, the "mountain," is a raised seal below and draws a sunken seal from above, lights clothed in vessels; awe and bittul, the "valley," is a sunken seal below and draws a raised seal, the Infinite Light with no hiding garments, as in „ולא יכנף עוד" ("[your Teacher] will no longer be hidden"). The Rebbe then adds why the mountains are still needed: the raised seal drawn by bittul is higher, but its revelation will come only in the Time to Come, „ואילו עכשיו היא בהעלם" ("while now it is hidden"), whereas what love draws can be revealed now. So the full order of service has both, the two levels of love and then the higher awe.

The Alter Rebbe: ועי"ז נמשך מלמעלה חותם הבולט כי הנה בזמן שאין בהמ"ק קיים אותותינו לא ראינו כו'

The Rebbe: עם היותה המשכה נעלית יותר (המשכת העצמות), הרי התגלותה תהי' רק לעתיד לבוא, ואילו עכשיו היא בהעלם

Sefer HaMaamarim 5730 (unedited, new ed.), p. שנ-שנא · ש"פ עקב, כ"ף מנחם-אב, ה'תש"ל (הנחה בלתי מוגה)

7 וביאור ענין זה הנה יש תורה ויש תורה יש תורה ודברי אשר שמתי בפיך[79,80] בבחי' שוקע להיות התלבשות אור א"ס ב"ה בחכמה והחכמה היא לבוש כמ"ש עוטה אור כשלמה.[81]

The explanation of this matter: there is Torah and there is Torah. There is Torah [of] "And My words which I have placed in your mouth," in the manner of sunken, being the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in Chochmah (wisdom); and Chochmah is a garment, as it is written, "He wraps Himself in light as in a garment."

There are two ways the Torah can be present. In the first, G-d's word is "placed in your mouth" through Chochmah, which is a garment for the Infinite Light ("He wraps Himself in light as in a garment"): this is the sunken seal, G-d enclothed and hidden.

אך שלא יהיה לבוש זה מסתיר ומעלים את אור א"ס המלובש בה אלא כי עין בעין יראו[82] כוי

But [the other is] that this garment should not hide and conceal the Infinite Light that is enclothed in it, but rather "For eye to eye they shall see," etc.,

In the second, the garment does not hide what it clothes. Then, as in Isaiah's prophecy of the redemption, "eye to eye they shall see" Havayah's return to Zion.

חשף ה׳ את זרוע קדשו כו׳ וראו כל אפסי ארץ[83] כו׳ לעיני הגוים גלה צדקתו[84] כו׳ ע״ז נקרא קורא בתורה.

“Havayah has bared His holy arm,” etc., “and all the ends of the earth shall see,” etc., “before the eyes of the nations He has revealed His righteousness,” etc.: for this, one is called “one who reads (kore) in the Torah.”

> Then “Havayah has bared His holy arm” before all the nations, and His righteousness is revealed in their sight. For this one is called kore baTorah, ‘one who reads in the Torah’: kore also means ‘calls,’ and in Torah Ohr, Bereishis (“The heavens are My throne”), the Alter Rebbe explains that the Torah’s letters are G-d’s names, so reading them is like calling someone by name, drawing from above downward.

כי ענין לימוד התורה אף שכבר יודע ההלכה מצוה לעסוק בה כדי להמשיך אור א״ס ב״ה שיהיה גילוי אור א״ס למטה ולא יהיה הלבוש מסתיר כלל

For the matter of Torah study: even when one already knows the halachah, it is a mitzvah to engage in it, in order to draw down the Infinite Light, blessed be He, so that there be a revelation of the Infinite Light below, and the garment not hide at all.

> That is why there is a mitzvah to keep studying even laws one already knows. The purpose of study is not only to know but to draw down the Infinite Light, so that it is revealed below and the garment of the Torah does not hide it at all.

וגילוי זה הוא וימינו תחבקני[85] כאדם החובק את חבירו ואינו מניחו ליפרד כו׳ (ועמ״ש סד״ה כי תשמע בקול)

(And see what is written at the end of the discourse beginning “If you will listen to the voice.”) And this revelation is “and His right hand embraces me,” like a person who embraces his friend and does not let him part, etc.

> The Alter Rebbe refers to the end of the discourse “If you will listen to the voice.” This revelation is “His right hand embraces me,” like a person who embraces a friend and will not let him go.

ועמ״ש מענין וימינו תחבקני בד״ה ביום השמע״צ ונקרא כחותם על לבך מרצועות דתליין על ליבא [השמיני עצרת]

And see what is written on the matter of “and His right hand embraces me” in the discourse beginning “On the eighth day, an assembly.” And it is called “as a seal upon your heart,” from the straps that hang over the heart.

> He also refers to the discourse “On the eighth day, an assembly” (on Shemini Atzeres) for the embrace of the right hand. This embrace is “as a seal upon your heart”: the straps of the head-tefillin that hang down over the heart.

כי הנה התפילין הם אותיות הכתובים על הקלף וצריך להיות מוקף גויל[86] מדי רוחותיו כי האותיות הם בחי׳ העלאת הנפש בהשגתה.

For the tefillin are letters written on the parchment, and [each letter] must be surrounded by parchment on its four sides, for the letters are the level of the ascent of the soul in its comprehension.

> The tefillin consist of letters written on parchment, and the halachah requires each letter to be surrounded by parchment on all four sides. The letters stand for the soul's ascent through its understanding.

אבל הקלף הוא למעלה מן האותיות כי הוא הנושא וסובל את האותיות והנה קלף זה הוא העור שממנו הרצועות

But the parchment is above the letters, for it is what bears and carries the letters. And this parchment is the hide from which the straps [come].

> The parchment is higher than the letters, since it bears and carries them; and the straps are made of the same hide as this parchment.

הכל הוא רק בחי׳ [בי״ה] עור בהמה טהורה והרצועות הנמשכות מן הקלף הזה הם תליין על ליבא להיות גילוי האהבה בלב להיות וימינו תחבקני.

All of it is only the hide of a pure animal. And the straps that extend from this parchment hang over the heart, so that there be a revelation of the love in the heart, so that there be "and His right hand embraces me."

> Everything in the tefillin apart from the letters, parchment and straps alike, is only the hide of a kosher animal. So the straps, continuing the parchment that is above the letters, hang down to the heart and bring a revelation of love there: the embrace of "His right hand."

8 וזהו שימני כחותם על לבך[87] כי עזה כמות אהבה[88] כמו שהנשמה אע״פ [אף על פי] שאינה צריכה לגוף מ״מ קשה עליה פרידתה הגם שהגוף מחשיך ומעלים את אור הנשמה לפי שהגוף הוא הכלי להנשמה

And this is "Set me as a seal upon your heart, for love is strong as death": just as the soul, although it does not need the body, nevertheless finds its separation [from it] hard, even though the body darkens and conceals the light of the soul, because the body is the vessel for the soul.

> The verse's next words, "for love is strong as death," are explained by the bond of soul and body. The soul does not need the body, and the body darkens its light, yet parting from it is very hard for the soul, because the body is its vessel. The Zohar in Metzora (III 54b) reads the verse the same way: nothing in the world is as hard as the soul's parting from the body, and so the love of the Congregation of Israel for the Holy One, blessed be He, never parts.

כך מבקשת כנס"י [כנסת ישראל] שימני כחותם על לבך אע"פ [אף על פי] שיהיה חשך והעלם דאזיל אנה ואנה[89,90] כוי דיוקנא אשתאר בך[91] הוא בחי' הביטול בשמו"ע [בשמונה עשרה]

So the Congregation of Israel asks, "Set me as a seal upon your heart," even though there will be darkness and concealment: "that [I] go here and there," etc., "the image remains in you." This is the level of the self-nullification (bittul) in the Shemoneh Esreh.

> So too the Congregation of Israel asks to stay 'sealed' upon G-d's heart even through the darkness and concealment of exile. The Zohar, cited in the text, explains that a seal leaves its whole image where it was pressed even when it goes 'here and there,' so she asks that her image remain in Him wherever she goes; this 'image that remains' is the bittul of the Shemoneh Esreh.

ואע"פ [ואף על פי] שאחר התפלה האהבה היא חולפת ועוברת יהיה כחותם להיות וימינו תחבקני[92] כאדם החובק את חבירו מאחוריו כך תהיה וימינו תחבקני אפי' [אפילו] בבחי' אחוריים דהיינו כשפונה אנה ואנה

And although after the prayer the love passes and goes away, it will be like a seal, so that there be "and His right hand embraces me": as a person who embraces his friend from behind, so there will be "and His right hand embraces me" even at the level of the back, that is, when one turns here and there.

> The felt love of prayer passes, but its impression is to stay like a seal, so that G-d's right hand embraces even 'from behind,' as one embraces a friend from behind: that is, when a person has turned 'here and there' to the day's affairs.

מפני שכנס"י [שכנסת ישראל] היא בחי' כלי וכמ"ש נושאי כלי ה' שבשעת התפלה הוא בבחי' ביטול ולכן דייקא אשתאר להיות הלואי שיתפלל אדם כל היום[93] כנ"ל

Because the Congregation of Israel is the level of a vessel, as it is written, "those who bear the vessels of Havayah," for at the time of prayer one is in a state of bittul, therefore [it says] specifically "remains," so that there be "Would that a person would pray the whole day," as mentioned above.

> The Congregation of Israel is called a 'vessel,' as in "those who bear the vessels of Havayah," because at the time of prayer it is in bittul. That is why the Zohar says the image 'remains': the bittul of prayer should leave its mark all day, the meaning of "would that a person would pray the whole day."

(ועיין בזהר ויחי דף רמ"ד סע"ב [סוף עמוד ב] ודף רמ"ה[94] ובמשפטים דף קי"ד ע"א)

(And see in the Zohar, Vayechi, folio 244, at the end of side b, and folio 245, and in Mishpatim, folio 114a.)

> The Alter Rebbe cites the passages of the Zohar that explain the verse this way: in Vayechi (I 244b–245a), a seal's impression stays after the seal is lifted; in Mishpatim (II 114a), the Congregation of Israel asks that her image stay engraved in Him, so that He remember her wherever she goes.

וזהו אשה כי תזריע וילדה זכר וארז"ל [ואמרו רבותינו זכרונם לברכה] אשה מזרעת תחלה[95] יולדת זכר

And this is "A woman, when she conceives and gives birth to a male"; and our Sages, of blessed memory, said, "[If] the woman emits seed first, she gives birth to a male."

This is also the meaning of "A woman, when she conceives and gives birth to a male" (Leviticus 12:2), with the Talmud's teaching that when the woman's seed comes first, a male child is born. In the manuscript, the Kehot note reports, this maamar comes with the remark that it "belongs to the verse 'A woman, when she conceives.'"

פי' כשההעלאה ממטה למעלה הוא בבחי' שקיעה כי יסוד דנוק' [דנוקבא] שוקע והיא בחי' היראה כענין ותתצב אחותו מרחוק[96] וע"ז יולדת זכר שנמשך מלמעלה בחי' חותם בולט.[97]

That is: when the ascent from below upward is in the manner of sinking, for the Yesod (foundation) of Nukva (the feminine) is sunken, and this is the level of awe, as in "And his sister stationed herself at a distance"; and through this she gives birth to a male, that is, the level of the raised seal is drawn down from above.

The Alter Rebbe applies this to a service from below that is 'sunken,' an ascent through bittul rather than through self-assertion. In the Kabbalah the feminine, Nukva, is the receiver, and her Yesod is described as 'sunken'; here it stands for awe and self-effacement, like Miriam, who "stationed herself at a distance." Such sunken service 'gives birth to a male': it draws down from above the raised seal, an open revelation.

SECTION 5 · ¶9

G-d's tefillin, Chochmah and truth; rain and dew

9 וזהו וצאצאיו חתם באות ברית קדש.[98] ועמ"ש בפ' ויקהל ע"פ קחו מאתכם תרומה[99] בענין אתכפיא ואתהפכא

And this is "and his offspring He sealed with the sign of the holy covenant." And see what is written in Parshas Vayakhel on the verse "Take from among you an offering," on the matter of subjugation (iskafya) and transformation (is'hapcha).

The blessing said at a circumcision speaks of G-d 'sealing' a Jew's offspring "with the sign of the holy covenant"; the Tikkunei Zohar (Tikkun 22) likewise reads "Set me as a seal" as the covenant of circumcision. The Alter Rebbe then refers to his discourse in Vayakhel on "Take from among you an offering," about subduing the evil inclination (iskafya) and transforming it (is'hapcha).

איך שע"י אתכפיא בבחי' נפשי כעפר[100] מעורר אתעדל"ע [אתערותא דלעילא] מבחי' סוכ"ע למעלה ממה שמעורר ע"י בחי' אתהפכא כו' ע"ש וזהו ג"כ ממש כענין המבואר כאן.

[There it explains] how through subjugation, at the level of "my soul [be] as dust," one arouses an arousal from above from the level of the light that encompasses all worlds (sovev kol almin), higher than what one arouses through the level of transformation, etc.; see there. And this too is exactly like the matter explained here.

> There it is explained that subduing oneself, in the spirit of "let my soul be as dust," arouses from above the light that encompasses all worlds (sovev), higher than what transformation arouses. This is the same principle as here: lowly, sunken service draws the higher revelation.

ועמ"ש בפ' בחקתי ע"פ ואפו עשר נשים[101] כו' דר"ל [דרוצה לומר] שעשר כחות שבנפש יהיו בחי' נוק' [נוקבא]

And see what is written in Parshas Bechukosai on the verse "And ten women shall bake," etc., which means that the ten powers of the soul should be at the level of Nukva (the feminine),

> He also refers to his discourse in Bechukosai on "And ten women shall bake," a verse that in its place describes famine among the curses. There the ten powers of the soul are to be 'feminine,' that is, receivers.

דהיינו שידע שבאמת הטוב שיש בו הוא מקבל זה מלמעלה שבעל האמת נותן לו האמת ע"ד והי' יגיה חשכי[102] כו' וזהו ג"כ ענין אשה כי תזריע כו':

that is, that he know that in truth, the good that is in him, he receives it from above, that the Master of truth gives him the truth, in the manner of "and Havayah illuminates my darkness," etc. And this too is the matter of "A woman, when she conceives," etc.

> To be 'feminine' in this sense is to know that all the good in oneself is received from above, given by the Master of truth, as in "Havayah illuminates my darkness." This too is the meaning of "A woman, when she conceives."

(עו"ל [עוד יש לומר] בענין שימני כחותם שהם תפילין כי הנה ענין הקב"ה מניח תפילין היינו מה שנמשך אא"ס [אור אין סוף] ומאיר בחכי' [בחכמה] ובינה כו'

(One may further say, on the matter of "Set me as a seal," that they are tefillin: for the matter of "the Holy One, blessed be He, puts on tefillin" is that the Infinite Light (Or Ein Sof) is drawn down and shines in Chochmah (wisdom) and Binah (understanding), etc.

> A gloss adds another explanation of why the seal is tefillin: G-d's own 'tefillin' are the Infinite Light drawn down and shining in Chochmah and Binah.

ולכן בפי׳ ראשונה נאמר כי מי[103] גוי גדול[104,105] כוי. ומי גוי גדול. כי היא חכמה עילאה ובהתלבשות אא״ס [אור אין סוף] בחכמה עילאה דאורייתא מחכמה נפקת אזי ישראל נראים גוי גדול וכמש״ש [וכמה שכתוב שם] בד״ה כי עמך מק״ח [מקור חיים] בענין השקיפה ממעון קדשך מן השמים וברך את עמך את ישראל[106] כוי יעו״ש [יעויין שם].

And therefore in the first section it is said, "For who is a great nation," etc., and "And who is a great nation," for it is the higher Chochmah (Chochmah Ila'ah); and when the Infinite Light is enclothed in the higher Chochmah, for "the Torah comes forth from Chochmah," then Israel appear as "a great nation." And as is written there, in the discourse beginning "For with You is the source of life," on the matter of "Look down from Your holy dwelling, from heaven, and bless Your people Israel," etc.; see there.

> That is why, the gloss says, the first section of His tefillin has the verses "For who is a great nation" and "And who is a great nation": that section corresponds to the higher Chochmah, the source of the Torah, and when the Infinite Light is enclothed there, Israel appear as "a great nation." The gloss refers to the discourse "For with You is the source of life," on "Look down from Your holy dwelling ... and bless Your people Israel."

והנה החכמה נק׳ חותם כמ״ש בד״ה אלה מסעי בענין ויכתוב משה כי חותמו של הקב״ה אמת[107] וזהו מדרגת החכמה.) (ועיין בסש״ב [בספר של בינונים] פרק ל״ה בהג״ה [בהגהה]).[108]

Now, Chochmah is called a seal, as is explained in the discourse beginning "These are the journeys," on the matter of "And Moshe wrote": for "the seal of the Holy One, blessed be He, is truth," and this is the rung of Chochmah.) (And see Sefer Shel Beinonim [Tanya], chapter 35, in the gloss.)

> Chochmah is called a 'seal' because "the seal of the Holy One, blessed be He, is truth," and truth is the rung of Chochmah. The gloss cites the discourse "These are the journeys" and the gloss in Tanya, chapter 35, which explains, as the Alter Rebbe heard from his teacher, that the Infinite unites even with Atzilus only through Chochmah, because He is the true One and there is none besides Him.

וזהו שימני כחותם שבתפילין דמארי עלמא שהן חותמו של הקב״ה מה כתיב בהו כי מי גוי גדול כוי

And this is "Set me as a seal": [as the seal] that is in the tefillin of the Master of the world, which are the seal of the Holy One, blessed be He. What is written in them? "For who is a great nation," etc.

> This explains "Set me as a seal": in G-d's tefillin, which are His seal, what is written is Israel's praise, "For who is a great nation."

אף כי עכשיו אותותינו לא ראינו[109] זהו לפי שההמשכה מבחי' חותם שוקע ועמ"ש סד"ה ואלה שמות בנ"י [בני ישראל] הבאים מצרימה.

Though now "our signs we have not seen," this is because the drawing-down is from the level of the sunken seal. And see what is written at the end of the discourse beginning "And these are the names of the children of Israel who came to Egypt."

> If we do not see this now ("our signs we have not seen"), it is because what is drawn down today comes from the sunken seal, hidden within. The Alter Rebbe refers to the end of the discourse "And these are the names of the children of Israel."

אך לע"ל [לעתיד לבוא] כי עין בעין יראו[110] זהו ענין חותם בולט והיינו לפי שיהיה גילוי בחי' חכמה עילאה סתימא דכל סתימין כו'

But in the Time to Come, "For eye to eye they shall see": this is the matter of the raised seal. That is, because there will be a revelation of the level of the higher Chochmah, "the most hidden of all hidden," etc.

> In the Time to Come, when "eye to eye they shall see," it will be the raised seal. The higher Chochmah, now "most hidden of all hidden," will be openly revealed.

וזהו כחותם על לבך[111] וימינו תחבקני בחי' חסד דלגאו הנק' חסד דקשוט[112] (באד"ר [באדרא רבא] קל"ג ב') בחי' מקור האמת שהוא יתי אחד האמת ואין זולתו כו'.

And this is "as a seal upon your heart," "and His right hand embraces me": the level of the inner Chesed (kindness), which is called "the Chesed of truth" (in the Idra Rabba [a section of the Zohar], 133b), the level of the Source of truth: that He, may He be blessed, is the true One, and there is nothing besides Him, etc.

> This is "as a seal upon your heart" and "His right hand embraces me": the inner Chesed (kindness) that the Idra Rabba (the "Great Assembly," a section of the Zohar) calls "the Chesed of truth." It comes from the Source of truth, G-d, the true One beside whom there is nothing.

ועפ"ז [ועל פי זה] אפ"ל [אפשר לומר] מ"ש בגמרא (פ"ק [פרק קמא] דתענית דף ד') שני דברים[113] שאלה כנס"י [כנסת ישראל] שלא כהוגן והקב"ה השיב כהוגן. א' ויבא כגשם[114] והקב"ה השיבה אהיה כטל[115] כו'.

And according to this one may explain what is said in the Gemara (first chapter of Taanis, folio 4): The Congregation of Israel asked for two things improperly, and the Holy One, blessed be He, answered properly. The first: "And He will come like the rain," and the Holy One, blessed be He, answered her, "I will be like the dew," etc.

> This also explains the Talmud's teaching that Israel twice asked improperly and G-d answered properly. First they asked that G-d come "like the rain," and He answered, "I will be like the dew."

הב' שימני כחותם כו' והקב"ה השיבה הן על כפים חקותיך[116] ובשה"ש [ובשיר השירים] רבה בפסוק שימני כחותם מבואר הענין באריכות יותר והנה ענין ויבוא כגשם זהו ענין אתעדל"ע [אתערותא דלעילא] הבאה ע"י אתעדל"ת [אתערותא דלתתא] ואד יעלה[117] כו'

The second: "Set me as a seal," etc., and the Holy One, blessed be He, answered her, "Behold, upon [My] palms I have engraved you." And in Shir HaShirim Rabbah, on the verse "Set me as a seal," the matter is explained at greater length. Now, the matter of "And He will come like the rain" is the matter of an arousal from above that comes through an arousal from below: "And a mist went up," etc.

> The second time they asked, "Set me as a seal," and He answered, "Behold, upon My palms I have engraved you"; the Midrash on Song of Songs develops this at length. There (Shir HaShirim Rabbah 8:6) the prophets object that a seal on the heart is sometimes seen and sometimes not, and propose instead "a crown of glory in the hand of G-d"; G-d replies that even a crown can fall from a king's head, but "upon My palms I have engraved you," for as a person cannot forget his own palms, so He will never forget Israel. Rain is a response from above that comes through an arousal from below, as the mist first rises from the earth.

אבל אהיה כטל הוא אתעדל"ע [אתערותא דלעילא] שנמשכה מאליה שלא ע"י אתעדל"ת [אתערותא דלתתא] מבחי' שאין אתעדל"ת [אתערותא דלתתא] מגעת שם כמ"ש במ"א בד"ה האזינו השמים.[118, 119]

But "I will be like the dew" is an arousal from above that is drawn down of itself, not through an arousal from below, from a level that an arousal from below does not reach, as is explained elsewhere, in the discourse beginning "Give ear, O heavens."

> Dew, by contrast, comes of itself, without any arousal from below, from a level that man's service cannot reach. In Likkutei Torah, Ha'azinu ("Give ear, O heavens"), the Alter Rebbe explains that the rain Israel asked for is drawn down by service below, while the dew is too high for any deed below to arouse, yet after that service it comes of itself.

SECTION 6 · ¶10–13

Why the request was improper

10 ועד"ז יובן ג"כ ענין שימני כחותם כי הנה עד"מ החותם הוא עשיה גשמיות שחוקק שמו על החותם רק שמ"מ הוא קיום על כל דבר.

And in the same way the matter of "Set me as a seal" will also be understood. For, by way of analogy, the seal is a physical making: one engraves his name on the seal; but nevertheless it is a confirmation of every matter.

> The request "Set me as a seal" is understood in the same way. A seal is a made, physical thing, a name engraved on it, yet its mark is what confirms and validates every document.

והוא ענין חכמה עילאה שנקרא חותמו של הקב״ה אמת[120] והחכמה נקרא עשייה אצלו יתׄ׳ כמ״ש כולם בחכמה עשית[121] ויש בזה חותם בולט וחותם שוקע ח״ע [חכמה עילאה] וח״ת [וחכמה תתאה] כנ״ל.

And this is the matter of the higher Chochmah (Chochmah Ila'ah), which is called "the seal of the Holy One, blessed be He," [which is] "truth"; and Chochmah is called a "making" in relation to Him, may He be blessed, as it is written, "You made them all with Chochmah." And in this there are a raised seal and a sunken seal, the higher Chochmah and the lower Chochmah (Chochmah Tata'ah), as mentioned above.

> With G-d, the seal is the higher Chochmah, called "His seal is truth"; and before Him even Chochmah counts as a 'making' ("You made them all with Chochmah"). This seal too has two forms, raised and sunken: the higher and the lower Chochmah.

11 וכוונת הבקשה בזה כי בהתלבשות א״ס בחכמה דאורייתא מחכמה נפקת שם נראה כנס״י [כנסת ישראל] לדבר חשוב מאד נעלה שבכל התורה נאמר דבר אל בני ישראל צו את בנ״י [בני ישראל] כו׳ אבל בבחי׳ שלמעלה מהחכמה כתיב אם צדקת[122] כו׳.

And the intent of the request in this is that in the enclothing of the Infinite One (Ein Sof) in Chochmah (wisdom), for "the Torah comes forth from Chochmah," there the Congregation of Israel appears as something very important [and] exalted, for in the whole Torah it is said, "Speak to the children of Israel," "Command the children of Israel," etc.; but at the level that is above Chochmah, it is written, "If you are righteous," etc.

> Israel asked to be a seal because where the Infinite is enclothed in Chochmah, in the Torah, Israel appear supremely important: the whole Torah is addressed to them ("Speak to the children of Israel"). Above Chochmah, however, the verse says, "If you are righteous, what do you give Him?": nothing a person does can add anything there.

12 ולכן בקשה שימני כחותם דוקא. והקב״ה השיבה כהוגן הן על כפים חקותיך[123] כי בקשתה זו שימני כחותם הוא נקרא עדיין שלא כהוגן

Therefore she asked specifically, "Set me as a seal." And the Holy One, blessed be He, answered her properly, "Behold, upon [My] palms I have engraved you." For this request of hers, "Set me as a seal," is still called improper.

> That is why Israel asked specifically to be a seal. Yet G-d's answer, "upon My palms I have engraved you," was the 'proper' one, because the request to be a seal still falls short.

שהרי החותם הוא עדיין עשייה גשמיות ודבר נבדל מהעצמות וכך אור א"ס ב"ה מרומם רבות מדרגות אין קץ למעלה מהחכמה כמ"ש בסש"ב [בספר של בינונים] ח"ב [חלק ב'] ספ"ט

After all, the seal is still a physical making and a thing separate from the essence; and so the Infinite Light (Or Ein Sof), blessed be He, is exalted by many rungs, without end, above Chochmah (wisdom), as is explained in Sefer Shel Beinonim [Tanya], Part II, at the end of chapter 9.

> A seal is still a made, physical thing, separate from G-d's essence, and the Infinite Light is endlessly beyond Chochmah; as Tanya, Part II, explains near the end of chapter 9, before Him even Chochmah is considered like a physical deed.

ואף בחי' הנקרא חותם בולט בחי' גילוי נפלאות כמו יצ"מ [יציאת מצרים] ולא כמו שאותותינו לא ראינו הרי כתיב עושה פלא שגם בחי' פלא הוא עשייה גשמיות אצלו ית' שנקרא אדון הנפלאות וכמ"ש מזה בד"ה אשירה להוי' כי גאה גאה.

And even the level called the raised seal, the level of the revelation of wonders such as the Exodus from Egypt, and not as [when] "our signs we have not seen": behold, it is written, "making wonders," for even the level of a wonder is a physical making in relation to Him, may He be blessed, who is called "Master of wonders." And as is explained about this in the discourse beginning "I will sing to Havayah, for He is most exalted."

> Even the raised seal, the revelation of open wonders like the Exodus (unlike our hidden present), is limited in this way: Scripture calls G-d "making wonders," and He is called "Master of wonders," so a miracle too is a kind of physical making before Him. The discourse "I will sing to Havayah" discusses this.

אבל באמת ישראל עלו במחשבה[124] שהיא בחי' מחשבה הקדומה שלמעלה מהחכמה ועמ"ש בד"ה למנצח על השמינית ומ"ש בפ' ציצית בענין פי' ישראל לי ראש.

But in truth, "Israel arose in thought," which is the level of the primordial thought that is above Chochmah. And see what is written in the discourse beginning "For the conductor, on the Sheminis [the eight-stringed harp]," and what is written in Parshas Tzitzis on the explanation of "Yisrael: li rosh (a head for Me)."

> Israel themselves, however, "arose in thought": they are rooted in G-d's primordial thought, above Chochmah. In Likkutei Torah, Matos ("And a woman who makes a vow"), to which the Kehot note points, the Alter Rebbe brings this saying to show that the Congregation of Israel, the source of all souls, comes from a very high place. Here he refers to two other discourses, one on "For the conductor, on the Sheminis," and one on tzitzis, which reads the letters of Yisrael as li rosh, 'a head for Me.'

13 וזהו ענין על כפים חקותיך בחי' אותיות החקוקים בעצמותו יתי' משא"כ החותם הוא אותיות החקוקים בדבר נפרד כו'

And this is the matter of "upon [My] palms I have engraved you": the level of letters engraved in His very Essence, may He be blessed; whereas the seal is letters engraved in a separate thing, etc.

> G-d's answer, "upon My palms I have engraved you," speaks of letters engraved in His very essence. A seal, by contrast, bears letters engraved in a separate object; so Israel are not a seal apart from Him but are engraved in Him.

ועמ"ש ע"פ אם בחקתי תלכו[125] וע"פ זאת חקת התורה והוא ענין גליף גליפו בטהירו עילאה[126] שלמעלה מהחכמה ושם שרש נש"י [נשמות ישראל] כו':[127]

And see what is written on the verse "If you walk in My statutes," and on the verse "This is the statute of the Torah." And this is the matter of "He engraved engravings in the supernal luster," which is above Chochmah (wisdom), and there is the root of the souls of Israel, etc.

> The words chukosai ('My statutes') and chukas ('the statute') share the root of chakikah, engraving, the same root as 'I have engraved you'; the Alter Rebbe refers to his discourses on those verses. This engraving is the Zohar's "He engraved engravings in the supernal luster," a level above Chochmah where the souls of Israel are rooted.

IN ONE'S AVODAH

Bring the hidden love into the open through Pesukei deZimra and the Shema; let the bittul of the silent Shemoneh Esreh leave an impression that lasts all day, so that one remains "as dust to all" even when turning 'here and there' to other matters. Keep studying Torah, even laws one already knows, to reveal the Infinite Light within it; give charity, which draws G-d's compassion; keep the prohibitions as pure bittul; and know that all one's good is received from above.

QUESTIONS FOR DISCUSSION

1. Why does a signet reverse itself in wax, and how does the maamar use this to describe the relationship between our service and G-d's response?
2. What is the difference between the 'mountain' of prayer and the 'mountain upon a mountain' of Torah?
3. Why do the silent bittul of the Shemoneh Esreh and the prohibitions draw a more open revelation than the Shema and the positive commandments?
4. What does it mean for the 'image' of prayer to remain all day, and how might a person live this?
5. Why was Israel's request to be G-d's 'seal' called improper, and what does "upon My palms I have engraved you" add?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **שימני כחותם**

The note dates this maamar to 5567 (1806-07) and refers to note 31 of the list of that year's maamarim.

KEHOT'S NOTE

נאמר בשנת תקס"ז — ראה רשימת המאמרים דשנת תקס"ז הערה 31. הנחת הר"פ בסה"מ הנחות הר"פ ע' פב. וראה הוספות להערות וציונים שם. וראה הנסמן בהוספות להערות וציונים ללקו"ת כאן. בבוך 4 נמצא מאמר זה אחר ד"ה שוש תשיש הנדפס לעיל בפ' תזריע ושם מציין: "שייך לפסוק אשה כי תזריע כו'". ונמצא רק המאמר. ראה אוה"ת שה"ש כרך ב ע' תשכט. ביאור שם ע' תשלו.

2 **שימני כחותם**

The bride of the Song (in the Sages' reading, the Congregation of Israel) asks her beloved (G-d) to keep her close, as a signet is kept: "Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death." The whole maamar explains this request.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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

KEHOT'S NOTE

שה"ש ח, ו.

3 **שימני כחותם**

Rabbi Berechyah reads "Set me as a seal upon your heart" as the Shema ("these words … shall be upon your heart") and "as a seal upon your arm" as the tefillin ("bind them as a sign upon your hand").

Shir HaShirim Rabbah 8:6:1–2 שיר השירים רבה ח׳:ו׳:א׳-ב׳

שִׂימֵנִי כַחוֹתָם. אָמַר רַבִּי מֵאִיר אָמְרוּ יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, רִבּוֹנוֹ שֶׁל עוֹלָם מַה שֶּׁחָשַׁבְתָּ בְּלִבְּךָ לַעֲשׂוֹת לָנוּ עֲשֵׂה, דְּאָמַר רַבִּי יוֹחָנָן בְּשֵׁם רַבִּי אֶלִיעֶזֶר בְּנוֹ שֶׁל רַבִּי יוֹסֵי הַגְּלִילִי, בְּשָׁעָה שֶׁעָמְדוּ יִשְׂרָאֵל לִפְנֵי הַר סִינַי וְאָמְרוּ נַעֲשֶׂה וְנִשְׁמָע, בְּאוֹתָהּ שָׁעָה קָרָא הַקָּדוֹשׁ בָּרוּךְ הוּא לְמַלְאַךְ הַמָּוֶת וְאָמַר לוֹ אַף עַל פִּי שֶׁמִּנִּיתִיךָ קִפּוֹקְלִיטוֹר קוֹזְמוֹקְרָטוֹר עַל בְּרִיּוֹתַי, אֵין לְךָ עֵסֶק בְּאֻמָּה זוֹ, הֲדָא הוּא דִכְתִיב (דברים ה, כ): וַיְהִי כְּשָׁמְעֲכֶם אֶת הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ, …

"Place me as a seal upon your heart, as a seal upon your arm, for love is as intense as death, jealousy is as cruel as the grave; its sparks are the sparks of fire, a great conflagration" (Song of Songs 8:6). "Place me as a seal" – Rabbi Meir said: Israel said before the Holy One blessed be He: 'Master of the universe, do what You thought in Your heart to do to us,' as Rabbi Yoḥanan said in the name of Rabbi Eliezer, son of Rabbi Yosei HaGelili: …

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4 **חותם על לבך**

In Metzora the Zohar reads the verse as the words of the Congregation of Israel to the Holy One, blessed be He: the seal is "the seal of the signet of truth," and "as a seal upon your heart" is the seal of the tefillin that a person places over his heart.

Zohar, Metzora 9:34–11:41 ספר הזהר, מצורע ט׳:ל״ד-י״א:מ״א

R. Eleazar further discoursed on the verse: "Set me as a seal upon thy heart", etc. (S.S. 8, 6). 'The Community of Israel says this to the Holy One, blessed be He. The seal is the seal of the phylacteries which a man places on his heart; for by so doing a man makes himself perfect after the supernal model.

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

5 **רצועות דתליין על לבא**

In Tikkun 22 the Tikkunei Zohar asks who puts a seal on the heart and answers: the tefillin, whose straps hang over the heart; the hand-tefillin is "a seal upon your arm." The maamar's opening follows it closely.

Tikkunei Zohar 65b:3 תקוני הזהר ס״ה ב:ג׳

שִׂימֵנִי כַחוֹתָם עַל לִבֶּךָ, וְכִי מָאן חָמָא (נ״א שוי) חוֹתָמָא עַל לִבָּא, אֶלָּא אִלֵּין תְּפִלִּין, דְּאִינּוּן רְצוּעִין דְּלְהוֹן תַּלְיָין עַל לִבָּא, וְאִלֵּין תְּפִלִּין דְּרֵישָׁא, וּתְפִלָּה דְּיָד דְּאִיהוּ בְּשִׁמְאלָא לָקֵבֵל לִבָּא, וְדָא אִיהוּ כַחוֹתָם עַל לִבֶּךָ, וְכַחוֹתָם עַל זְרוֹעֶךָ, תְּפִלָּה דְּיָד, דְּאִינּוּן רְשִׁימוּ דְּשָׁמָא קַדִּישָׁא, דְּאִיהוּ י׳ קַדֵּשׁ לִי כָּל בְּכוֹר, ה׳ וְהָיָה כִּי יְבִיאֲךָ, ו׳ שְׁמַע יִשְׂרָאֵל, ה׳ וְהָיָה אִם שָׁמוֹעַ, וּמַהַהוּא רְשִׁימוּ מִזְדַּעְזְעִין אוּמִין דְּעָלְמָא, הֲדָא הוּא דִכְתִיב (דברים כח י) וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יהו״ה …

Tikkunei Zohar - Vocalized (Public Domain)

6 **תפלה של יד**

The Zohar sets out the order of morning prayer: the prayer said seated corresponds to the tefillin of the hand, and the standing prayer that follows to the tefillin of the head. The maamar builds its two seals on this pairing.

Zohar, Bamidbar 7:65–8:73 ספר הזהר, במדבר ז׳:ס״ה-ח׳:ע״ג

Thus a man has in the first place to cleanse himself [by ablution], then accepts upon himself the Heavenly Yoke symbolized in the act of spreading over his head the fringed robe. Then he makes tight on himself the knot expressive of unification, to wit, the phylacteries, consisting of the phylactery of the head and that of the hand, the latter on the left hand over against the heart, in consonance with the Scriptural verses, saying: "Let his left hand be under my head", etc. (S.S. 2, 6), and "Set …

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

תיקון כ"ב 7

> At this point Or HaTorah's text reads: "For the seal is the matter of tefillin: 'a seal upon your heart' is the head-tefillin, for the straps of the head-tefillin hang over the heart; 'a seal upon your arm,' the hand-tefillin."

KEHOT'S NOTE

"כי החותם הוא ענין תפילין חותם על לבך זהו תש"ר כי רצועות תש"ר תליין על ליבא חותם על זרועך תפילין ש"י" — אוה"ת שה"ש כרך ב ע' תשכט.

במדבר ק"כ ע"ב 8

> Or HaTorah there quotes the Zohar passage: "The prayer said seated corresponds to the hand-tefillin; afterwards the prayer said standing, which corresponds to the head-tefillin; and this is like that."

KEHOT'S NOTE

"צלותא דמיושב לקבל תפלה של יד לבתר צלותא דמעומד דהיא לקבל תפלה דרישא ודא כגוונא דדא כוי" — אוה"ת שה"ש כרך ב ע' תשלא.

חותמך ופתילך 9

> When Tamar asks Yehudah for a pledge, "your seal and your cord" (Genesis 38:18), the Midrash reads "your seal" as kingship and cites "Set me as a seal upon your heart."

Bereshit Rabbah 85:9 בראשית רבה פ"ה:ט'

ויאמר מה הערבון אשר אתן וגו' - אמר רבי חוניא: נצנצה בה רוה"ק, חותמך זו מלכות, היך מה דאת אמר: (שיר ח): שימני כחותם על לבך. (ירמיה כב) כי אם יהיה יכניהו בן יהויקים מלך יהודה חותם על יד ימיני ופתילך, זו סנהדרין, שהן מצויינין בפתיל, היך מה דאת אמר (שמות לט): פתיל תכלת. ומטך, זה מלך המשיח, היך מה דאת אמר: (ישעיה יא): ויצא חוטר מגזע ישי. (תהלים קי) מטה עוזך ישלח ה' מציון ויתן לה וגו'. ותהר לו, גבורים כיוצא בו, וצדיקים כיוצא בו. וישלח יהודה וגו' יהודה ...

"He said: What is the collateral that I should give you? She said: Your signet, and your belt, and your staff that is in your hand. He gave them to her and consorted with her, and she conceived by him" (Genesis 38:18). "What is the collateral that I should give..." - Rabbi Ḥuneya said: The divine spirit flashed in her. "Your signet [ḥotamekha]" - this is kingship, just as it says: "Set me as a seal [khaḥotam] upon your heart" (Song of Songs 8:6); "for if Konya, son of Yehoyakim ...

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ותהלתי אחטם לך 10

> Expounding Isaiah 48:9, "and for My praise I will restrain (echetom) for you," the Midrash says that Israel were created to tell G-d's praise, so He seals her (chosmah) for good, as it says, "Set me as a seal upon your heart."

Bamidbar Rabbah 5:6 במדבר רבה ה':ו'

ותהלתי אחטם לך 11

> G-d tells Israel that for the sake of His name He defers His anger, and for His praise He holds it back (echetom), so as not to cut them off. The Midrash cited here hears in echetom the word chosam, 'a seal.' (context: Steinsaltz Tanakh)

Isaiah 48:9 ישעיהו מ"ח:ט'

לְמַעַן שְׁמִי אַאֲרִיךְ אַפִּי וּתְהִלָּתִי אֶחֱטָם־לָךְ לְבִלְתִּי הַכְרִיתֶךָ׃

For My name's sake will I defer Mine anger, And for My praise will I refrain for thee, that I cut thee not off.

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תפילין דמארי עלמא מה כתיב בהו 12

> The Talmud asks what is written in the tefillin of the Master of the world and answers, "And who is like Your people Israel, one nation on earth." The Alter Rebbe sees in this Israel's wish to be the content of G-d's seal.

Berakhot 6a:20–21 ברכות ו' א:כ'-כ"א

אָמַר לֵיקִי רַב נַחְמָן בַּר יִצְחָק לְרַב חִיָּיא בַּר אָבִין: הָנֵי תְּפִילִּין דְּמָרֵי עָלְמָא מָה כְּתִיב בְּהוּ? אֲמַר לֵיקִי "וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ". וּמִי מְשַׁתַּבַּח קוּדְשָׁא בְּרִיךְ הוּא בְּשִׁבְחַייהוּ דְּיִשְׂרָאֵל? אִין, דִּכְתִיב: "אֶת ה' הָאֱמַרְתָּ הַיּוֹם". וּכְתִיב: "וַה' הֶאֱמִירְךָ הַיּוֹם", אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: אַתֶּם עֲשִׂיתוּנִי חֲטִיבָה אַחַת בָּעוֹלָם, וַאֲנִי אֶעֱשֶׂה אֶתְכֶם חֲטִיבָה אַחַת בָּעוֹלָם.

Rab Nahman b. Isaac asked Rab Hiyya b. Abin : What is written in the Tefillin of the L-rd of the Universe ? He answered, "And who is like Thy people Israel, a nation one in the earth?" (I Chron. xvii 21). Does, then, the Holy One, blessed be He, glory in the praises of Israel ? Yes, for it is written, "Thou hast avouched the L-rd this day" (Deut. xxvi. 17) and "The L-rd hath avouched thee this day " (ibid. v. 18). The Holy One, blessed be He, ...

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Zohar I, 266b זח"א רסו, ב

KEHOT'S NOTE

ברכות ו, א. זח"א רסו, ב.

ומי כעמך כישראל 13

> David's prayer after G-d's promise to him through Nathan: "And who is like Your people, like Israel, one nation on earth." According to the Talmud this verse is written in G-d's tefillin.

II Samuel 7:23 שמואל ב ז':כ"ג

וּמִי כְעַמְּךָ כְּיִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הָלְכוּ־אֱלֹקִים לִפְדּוֹת־לוֹ לְעָם וְלָשׂוּם לוֹ שֵׁם וְלַעֲשׂוֹת לָכֶם הַגְּדוּלָה וְנוֹרָאוֹת לְאַרְצֶךָ מִפְּנֵי עַמְּךָ אֲשֶׁר פָּדִיתָ לְךָ מִמִּצְרַיִם גּוֹיִם וֵאלֹקָיו׃

And who is like Thy people, like Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, and to make Him a name, and to do for Thy land great things and tremendous, even for you, [in driving out] from before Thy people, whom Thou didst redeem to Thee out of Egypt, the nations and their gods?

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KEHOT'S NOTE

שמואל-ב ז, כג.

14 **ומי גוי גדול**

Moshe to Israel: "And who is a great nation that has righteous statutes and laws, like all this Torah." This verse too, says the Talmud, is in G-d's tefillin.

Deuteronomy 4:8 דברים ד׳:ח׳

וּמִי גּוֹי גָּדוֹל אֲשֶׁר־לוֹ חֻקִּים וּמִשְׁפָּטִים צַדִּיקִם כְּכֹל הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם׃

And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day?

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KEHOT'S NOTE

דברים ד, ח.

PARAGRAPH 2

15 **כרשפי אש**

The same verse goes on: love's "flashes are flashes of fire." The Alter Rebbe uses the image for the hidden love once it is brought into the open and rises upward.

Song of Songs 8:6 שיר השירים ח׳:ו׳

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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16 **לא כאברהם שקראו הר**

The Talmud contrasts how the Patriarchs named the place of the Temple: not as Avraham, of whom "mountain" is written ("On the mountain Havayah will be seen"), nor as Yitzchak, who called it "field," but as Yaakov, who called it "house." Here the 'mountain' of Avraham stands for love that rises from below.

Pesachim 88a:4 פסחים פ״ח א:ד׳

אֶלָּא, לֹא כְּאַבְרָהָם שֶׁכָּתוּב בּוֹ "הַר", שֶׁנֶּאֱמַר: "אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר ה' יֵרָאֶה", וְלֹא כְּיִצְחָק שֶׁכָּתוּב בּוֹ "שָׂדֶה", שֶׁנֶּאֱמַר: "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה", אֶלָּא כְּיַעֲקֹב שֶׁקְּרָאוֹ "בַּיִת", שֶׁנֶּאֱמַר: "וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל".

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KEHOT'S NOTE

פסחים פח, א.

17 **כי ההרים ימושו**

G-d's promise to Israel through Isaiah: "For the mountains may depart and the hills be moved, but My kindness shall not depart from you." The opening words of one of the two discourses the parenthesis cites for 'mountains.'

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתְּךָ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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18 **מדלג על ההרים**

The bride hears her beloved approaching: "The voice of my beloved! Behold, he comes, leaping upon the mountains, skipping upon the hills." The opening words of the other discourse the parenthesis cites.

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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19 **שמע ישראל**

Moshe's call to Israel: "Hear, O Israel, Havayah is our G-d, Havayah is One." The Alter Rebbe reads "Shema" as 'gather': the scattered spark, "Israel," gathers itself upward to Havayah, who is One and unchanging.

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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20 G-d's word through Isaiah: "For My thoughts are not your thoughts, nor are your ways My ways." In its place it urges the wicked to return, for G-d forgives as man does not; here it means that G-d is not invested in His creation the way a human maker is in what he makes. (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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21 **צדיקים נהנין מזיו השכינה**

In the World to Come "the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." Even this reward, the Alter Rebbe says, is only the level of Malchus.

Berakhot 17a:12 ברכות י״ז א:י״ב

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

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre

of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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KEHOT'S NOTE

ברכות יז, א.

22 **מי לי בשמים**

Asaf, the psalmist, says to G-d: "Whom have I in heaven? And besides You I desire nothing on earth." The love sought is for G-d Himself, not for any world or reward.

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.

23 **כלה שארי ולבבי**

He continues: "My flesh and my heart pine away; G-d is the rock of my heart and my portion forever." Though body and heart fail, G-d remains his strength; here it is the longing of a love that knows no limit. (context: Steinsaltz Tanakh)

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

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

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KEHOT'S NOTE

תהלים עג, כו.

24 **ובכל מאדך**

Moshe's command: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." "With all your might" is read as love beyond measure, and "with all your soul" as the self-giving that draws the higher 'mountain.'

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 **אלף אלפין ורבו רבבן**

Daniel's vision of the heavenly court: "a thousand thousands serve Him, and myriads of myriads stand before Him." The phrase describes the multitude of the angels, each a separate 'something.'

Daniel 7:10 דניאל ז':י'

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

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

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26 **משא"כ שרפים עומדים ממעל לו**

In this manuscript the words beginning "Not so the Seraphim, standing above Him" appear in parentheses.

KEHOT'S NOTE

בבוך 284 כב, ב. תי' אלו באים בסוגריים.

27 **שרפים עומדים ממעל לו**

In the same vision, "Seraphim stood above Him," each with six wings. The Seraphim are higher than the Ofanim and do not sanctify with their 'great noise.'

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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KEHOT'S NOTE

ישע' ו, ב.

28 **הארץ וכל אשר עליו**

The Levites' prayer: "You alone are Havayah; You made the heavens ... the earth and all that is upon it." Here it names the lowest of creations, which must awaken all the more to the nullification of self.

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.

29 **אדי' שפתי תפתח . . ופי יגיד תהלתך**

David's plea, said before the Shemoneh Esreh: "Ado-nai, open my lips, and my mouth will declare Your praise."

Psalms 51:17 תהילים נ"א:י"ז

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

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

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KEHOT'S NOTE

תהלים נא, יז.

30 **הר ההר**

Israel came to Hor HaHar, Mount Hor, where Aharon died. Rashi reads the name as "a mountain upon a mountain, like a small apple on top of a large apple." The maamar uses it for the higher 'mountain' that comes to rest on man's ascent.

Rashi on Numbers 20:22 רש"י על במדבר כ׳:כ״ב

כל העדה. כְּלָם שְׁלֵמִים וְעוֹמְדִים לִכָּנֵס לָאָרֶץ, שֶׁלֹּא הָיָה בָּהֶן אֶחָד מֵאוֹתָם שֶׁנִּגְזָרָה גְּזֵרָה עֲלֵיהֶם, שֶׁכְּבָר כָּלוּ מֵתֵי מִדְבָּר וְאֵלּוּ מֵאוֹתָן שֶׁכָּתוּב בָּהֶן (דברים ד׳) "וְאַתֶּם הַדְּבֵקִים בַּה׳ אֱלֹקֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם" (תנחומא): הר ההר. הַר עַל גַּבֵּי הַר, כְּתַפּוּחַ קָטָן עַל גַּבֵּי תַפּוּחַ גָּדוֹל, וְאַעַ"פִּ שֶׁהֵעָנָן הוֹלֵךְ לִפְנֵיהֶם וּמַשְׁוֶה אֶת הֶהָרִים, שְׁלֹשָׁה נִשְׁאֲרוּ בָהֶן — הַר סִינַי לַתּוֹרָה וְהֹר הָהָר לְקִבּוּרַת אַהֲרֹן וְהַר נְבוֹ לְקִבּוּרַת מֹשֶׁה (תנחומא):

כל העדה THE WHOLE CONGREGATION — all of them perfect, and destined to enter the promised land, for among them there was not even one of those upon whom it had been decreed that they should not enter the land, because those who were to die in the wilderness had already ceased to exist, and these belonged to those about whom it is written, (Deuteronomy 4:4) '[But ye who did cleave to the L-rd your G-d] are all of you alive this day" (Midrash Tanchuma, Chukat 14) הר ההר MOUNT …

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

31 **כפה עליהם הר כגיגית**

At Sinai, the Talmud says, the Holy One, blessed be He, overturned the mountain upon Israel like a tub. The maamar reads this as a higher 'mountain' descending from above upon man's ascent.

Shabbat 88a:5 שבת פ״ח א:ה׳

"וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר", אָמַר רַב אַבְדִימִי בַּר חָמָא בַּר חַסָּא: מְלַמֵּד שֶׁכָּפָה הַקָּדוֹשׁ בָּרוּךְ הוּא עֲלֵיהֶם אֶת הָהָר כְּגִיגִית, וְאָמַר לָהֶם: אִם אַתֶּם מְקַבְּלִים הַתּוֹרָה מוּטָב, וְאִם לָאו — שָׁם תְּהֵא קְבוּרַתְכֶם. אָמַר רַב אַחָא בַּר יַעֲקֹב: מִכָּאן מוֹדָעָא רַבָּה לְאוֹרָיְיתָא. אָמַר רָבָא: אַף עַל פִּי כֵן הֲדוּר קַבְּלוּהָ בִּימֵי אֲחַשְׁוֵרוֹשׁ, דִּכְתִיב: "קִיְּמוּ וְקִבְּלוּ הַיְּהוּדִים" — קִיְּימוּ מַה שֶּׁקִּיְּבְלוּ כְּבָר.

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

Avodah Zarah 2b:15 עבודה זרה ב׳ ב:ט״ו

דִּכְתִיב: "וַיִּתְיַצְּבוּ בְּתַחְתִּית הָהָר", וְאָמַר רַב דִּימִי בַּר חָמָא: מְלַמֵּד שֶׁכָּפָה הַקָּדוֹשׁ בָּרוּךְ הוּא הַר כְּגִיגִית עַל יִשְׂרָאֵל, וְאָמַר לָהֶם: אִם אַתֶּם מְקַבְּלִין אֶת הַתּוֹרָה — מוּטָב, וְאִם לָאו — שָׁם תְּהֵא קְבוּרַתְכֶם!

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Zohar III, 125a זח״ג קכה, א

KEHOT'S NOTE

שבת פח, א. ע״ז ב, ב. זח״ג קכה, א.

32 **לאתדבקא רוחא ברוחא**

the passage shares nothing with the note

KEHOT'S NOTE

(ע׳ סש״ב פמ״ה). זח״א (כב, א. מב, א. קפד, א). [כ].

33 **לאתדבקא רוחא ברוחא**

Contrasting Moshe and Yaakov, the Zohar describes how Moshe's spirit, when he left this world, rose and cleaved above, to the supernal level called the Jubilee. The Kehot note cites it for the cleaving of spirit to spirit.

Zohar, Bereshit 13:153–14:164 ספר הזהר, בראשית י״ג:קנ״ג-י״ד:קס״ד

34 **לאתדבקא רוחא ברוחא**

In its account of the chambers of prayer, the Zohar describes how a righteous person's prayer rises until one spirit is included in the higher spirit above it.

Zohar, Bereshit 64:70–65:81 ספר הזהר, בראשית ס״ד:ע׳-ס״ה:פ״א

35 **לאתדבקא רוחא ברוחא**

Here the Zohar reads "I would kiss you" (Song of Songs 8:1) as "to cleave spirit to spirit," the closest union of the soul with G-d.

Zohar, Vayeshev 10:102–12:112 ספר הזהר, וישב י׳:ק״ב-י״ב:ק״י״ב

According to another explanation, the phrase "as my brother" refers to Joseph, who was in the relation of a brother towards the Shekinah, with whom he was intimately associated-"that sucked the breast of my mother", this expresses the perfect affection between them; "when I should find thee witiout", to wit, in exile, in a strange land, "I would kiss thee", so that spirit should join spirit; "yea, and none would despise me", despite my dwelling in a strange land.

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

36 **והיו הדברים האלה**

Moshe continues: "And these words which I command you this day shall be upon your heart." The words of Torah come from G-d Himself (Anochi, 'I'), from above.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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KEHOT'S NOTE

דברים ו, ו.

37 **כי כולם בחכמה עשית**

"How many are Your works, Havayah; You made them all with Chochmah." Since all creation came from Chochmah, the Torah's distinction must be the bittul of its Chochmah.

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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38 **(כי כולם בחכמה . . לחכמת התורה**

In this manuscript the words from "For 'You made them all with Chochmah'" to "the Chochmah of the Torah" are

in parentheses, and the closing words, from "Only that" to "holy anointing oil," are not there.

KEHOT'S NOTE

בבוך 284 נמצא זה בסוגריים. ומתי "אלא . . קדש)" ליתא שם.

39 **רמ"ח מ"ע . . רמ"ח אברים דמלכא**

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

40 **רמ"ח איברים דמלכא**

In Tikkun 30 the 248 commandments are described as G-d's command in "every limb of the King," and it explains "Who has sanctified us" in the blessing over a mitzvah.

Tikkunei Zohar 74a:8 תקוני הזהר ע"ד א:ח

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דַּאֲבָא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֵשׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מַתְרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֻּטָּר כָּל רֶחֶם, פִּתְיחוּ דֶּרֶחֶם, דְּאִיהוּ רַמ"ח פִּקּוּדִין, אִיהִי מְצָוֹת יהו"ה בָּכָל אֵבָר וְאֵבָר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דַּאֲבָא

Tikkunei Zohar - Vocalized (Public Domain)

41 **מה הוא רחום**

Abba Shaul's teaching: "Be like Him: just as He is gracious and compassionate, so be gracious and compassionate." The soul raised through the commandments comes to resemble G-d.

Shabbat 133b שבת קל"ג

42 **ותרם כראם קרני**

In the Song for the Sabbath day the psalmist thanks G-d: "You have raised my horn like a wild ox; I am anointed with fresh oil." Here the soul is raised up and anointed with the 'oil' of the Torah's Chochmah.

Psalms 92:11 תהילים צ"ב:י"א

וַתָּרֶם כִּרְאֵים קַרְנִי בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן:

But my horn hast Thou exalted like the horn of the wild-ox; I am anointed with rich oil.

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KEHOT'S NOTE

תהלים צב, יא.

43 **רוממות א-ל בגרונם**

The psalmist describes the pious: "The exaltations of G-d are in their throat, and a double-edged sword in their hand." Said in Pesukei deZimra, the verse becomes the image of praise itself as the sword that 'prunes away' what opposes holiness.

Psalms 149:6 תהילים קמ"ט:ו

רוֹמְמוֹת אֵל בִּגְרוֹנָם וְחֶרֶב פִּיפִיּוֹת בְּיָדָם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

44 **קדוש הוי' צבאות**

In Isaiah's vision the Seraphim call to one another, "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory." Said in the blessings of the Shema, it is read here as saying that G-d, even as He is drawn into His hosts, remains holy and separate.

Isaiah 6:3 ישעיהו ו:ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

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

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PARAGRAPH 3

45 **לאו דאית לך צדק ידיעא**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי").

46 **לאו דאית לך צדק ידיעא**

In Eliyahu's prayer (Patach Eliyahu) at the opening of the Tikkunei Zohar: "It is not that You have a known righteousness, which is judgment, nor a known justice, which is mercy, nor any of these attributes at all." G-d in Himself is above every attribute.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה-ז

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכוי

Constantinople, 1740 (CC-BY-NC)

47 **כל העוסק בתורה**

That passage explains that when a person studies Torah, which is G-d's wisdom and will without concealment, the concealments are undone and his speech in Torah is G-d's own word speaking in him, as in "I am the Mishnah that speaks in your mouth." The note says the source of this saying is given there.

KEHOT'S NOTE

נסמן לעיל מא, א.

48 **ועשיתם אתם כתיב**

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

KEHOT'S NOTE

זח"ג (קיג, א). [כ].

49 **ועשיתם אתם כתיב**

The Zohar reads "And you shall do them" as written atem, 'you': whoever keeps the commandments, it is as if he

‘made’ Him above. The Alter Rebbe uses this for the enclothing of the Infinite drawn down by man’s deeds.

Zohar, Bechukotai 2:12–4:19 ספר הזהר, בחקותי ב׳:י״ב-ד׳:י״ט

AND YE SHALL DO (MAKE) THEM. After walk and “keep” have been mentioned, why does it also say “do”? Because he who “keeps” the precepts of the Law and “walks” in G-d’s ways, if one may say so, “makes” Him who is above. Also it says, “You shall make them”, because the two aspects (of statute and judgement) are both aroused through you and join together so that the Holy Name is consummated.’

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

50 G-d’s command to Moshe for the High Priest’s head-plate: “And you shall make a tzitz of pure gold, and engrave upon it the engravings of a seal: Holy to Havayah.” The opening of the discourse the parenthesis refers to.

Exodus 28:36 שמות כ״ח:ל״ו

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַיהוָה׃

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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51 **השמים כסאי**

G-d’s word through Isaiah: “The heavens are My throne and the earth My footstool; which house could you build for Me?” The opening words of the first discourse of Torah Ohr, cited here and again in paragraph 6.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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52 **וירד ה׳ על הר סיני**

At the giving of the Torah: “And Havayah descended upon Mount Sinai, to the top of the mountain,” and called Moshe up. Here G-d’s descent from above is the ‘sunken’ seal.

Exodus 19:20 שמות י״ט:כ׳

וַיֵּרֶד יְהוָה עַל־הַר סִינַי אֶל־רֹאשׁ הָהָר וַיִּקְרָא יְהוָה לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה׃

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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53 **תפילין של יד דמיושב**

The Zohar pairs the prayer said seated with the tefillin of the hand, and the standing prayer with the tefillin of the head.

Zohar III, 120b זח״ג קכ, ב

KEHOT’S NOTE

זח״ג קכ, ב. רמ״א שו״ע או״ח סכ״ה סי״א. שו״ע אדה״ז סכ״ה, סכ״ז.

54 **תפילין של יד דמיושב**

The Rema records the view, citing the Zohar, that the hand-tefillin is put on seated and the head-tefillin standing, and notes that the custom in his lands was to put on both standing.

Shulchan Arukh, Orach Chayim 25:11 שולחן ערוך, אורח חיים כ״ה:י״א

אחר שקשר של יד על הזרוע יניח של ראש קודם שיכרוך הרצועה סביב הזרוע ויש מי שאומר שאסור להוציא תפלה של ראש מהתיק עד שתהא תפלה של יד מונחת: הגה ואף אם שניהם לפניו חוץ לתיק לא יתקן לפתוח התפלה של ראש עד אחר הנחה של יד [מהרי״א ומהרי״ בן חביב] יש מי שכי להניח של יד מיושב ושל ראש מעומד [אגור בשם הזוהר סי פ״ד] ובמדינות אלו לא נהגו כן אלא שתיהן מעומד:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

55 **תפילין של יד דמיושב**

The Alter Rebbe’s own code brings the view that the hand-tefillin is put on seated, for the reason explained in the Zohar, notes that the local custom is to stand for both, and advises placing it on the arm seated while blessing and tying it standing.

Shulchan Arukh HaRav, Orach Chayim 25:27, שולחן ערוך הרב, אורח חיים כ״ה:כ״ז

יֵשׁ אוֹמְרִים שֶׁיְּנִיחַ הַתְּפִלִּין שֶׁל יָד מְיֻשָּׁב וּתְפִלִּין שֶׁל רֹאשׁ מְעֻמָּד, מִטַּעַם שֶׁנִּתְבָּאֵר בַּזֹּהַר. אֲבָל בִּמְדִינוֹת אֵלּוּ נוֹהֲגִין לְהָנִיחַ שְׁתֵּיהֶן מְעֻמָּד. (וְיֵרֵא שָׁמַיִם יוֹצֵא אֶת כֻּלָּם) וּלְכַתְּחִלָּה טוֹב לִנְהֹג שֶׁתְּהֵא הַהֲנָחָה עַל הַקִּבְּרֶת מְיֻשָּׁב, וְהַבְּרָכָה וְהַקְּשִׁירָה עַל הַקִּבְּרֶת יִהְיֶה מְעֻמָּד, כְּמוֹ שֶׁנִּתְבָּאֵר בְּסִימָן ח שֶׁכָּל בִּרְכוֹת הַמִּצְוֹת צָרִיךְ לְבָרֵךְ מְעֻמָּד:

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56 **קדש לי כל בכור**

G-d tells Moshe, “Sanctify to Me every firstborn,” the opening of the first section written in the tefillin. The ‘firstborn’ is Chochmah, the first.

Exodus 13:2 שמות י״ג:ב׳

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

’Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.’

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KEHOT’S NOTE

שמות יג, ב.

57 **למען תהיה תורת ה׳**

In the same section the Torah says of the tefillin: “It shall be a sign for you upon your hand and a remembrance between your eyes, so that the Torah of Havayah may be in your mouth.” The Alter Rebbe reads it as the Torah, which comes from Chochmah, drawn down from above into the mouth.

Exodus 13:9 שמות י״ג:ט׳

וְהָיָה לְךָ לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה׳ בְּפִיךָ כִּי בְיָד חֲזָקָה הוֹצִאֲךָ ה׳ מִמִּצְרָיִם׃

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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PARAGRAPH 4

58 **ומכורותיך**

The verse before: "Your origins and your birth are of the land of the Canaanite." The word 'your origins' (mechorosayich) comes from this verse.

Ezekiel 16:3 יחזקאל ט"ז:ג'

וְאָמַרְתָּ כֹּה־אָמַר אֲדֹנָי ה' לִירוּשָׁלַם מְכֹרֹתַיִךְ וּמֹלְדֹתַיִךְ מֵאֶרֶץ הַכְּנַעֲנִי אָבִיךְ הָאֱמֹרִי וְאִמֵּךְ חִתִּית׃

and say: Thus saith the L-rd GOD unto Jerusalem: Thine origin and thy nativity is of the land of the Canaanite; the Amorite was thy father, and thy mother was a Hittite.

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59 **ומולדתיך ומכורתיך ביום הולדת**

Through Ezekiel G-d likens Jerusalem to a newborn left uncared for: "And as for your birth, on the day you were born." The prophet's image of Israel's birth as a people in Egypt. The Kehot note observes that the word 'your origins' is not in this verse but in the verse before. (context: Steinsaltz Tanakh)

Ezekiel 16:4 יחזקאל ט"ז:ד'

וּמוֹלְדוֹתַיִךְ בְּיוֹם הִוָּלֶדֶת אוֹתָךְ לֹא־כָרַת שָׁרֵךְ וּבְמַיִם לֹא־רָחַצְתְּ לְמִשְׁעִי וָמְלֹחַ לֹא הָמְלַחַתְּ וְחָתֹל לֹא חֻתָלְתְּ׃

And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water for cleansing; thou was not salted at all, nor swaddled at all.

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KEHOT'S NOTE

יחזקאל טז, ד, ושם תי' "ומכורותיך" לי'. [כ]. [וראה שם ג].

60 **אם הבנים שמחה**

The psalmist praises G-d, who "settles the barren woman in her home as a joyful mother of children." The Alter Rebbe uses it for the joy of a mitzvah when love is 'born' into revelation.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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61 **תחת אשר לא עבדת**

Moshe warns that the curses will come "because you did not serve Havayah your G-d with joy and gladness of heart." Service without revealed love lacks joy. (Kehot: Deuteronomy 20:47)

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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62 **תחת אשר לא עבדת כוי בשמחה**

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

KEHOT'S NOTE

דברים כ, מז.

63 **כי לאו מכל מדות**

Eliyahu's prayer says that G-d is "not of any of these attributes at all." Compassion too is an attribute, so the Infinite takes it on only in response to man.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

אבל לאו דאית לך צדק ידיע דאיהו דין. ולאו משפט ידיע דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי' הגדולה והגבורה וכוי

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64 **כן צדקה לחיים**

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

KEHOT'S NOTE

משלי (יא, יט). [כ].

65 **כן צדקה לחיים**

Shlomo's proverb: "Kein tzedakah lechayim, and one who pursues evil, to his death." Kein can mean 'surely so' or 'a base'; the Alter Rebbe takes it as 'base': charity is a base for the Life of life. (context: Steinsaltz Tanakh)

Proverbs 11:19 משלי י"א:י"ט

כֵּן־צְדָקָה לְחַיִּים וּמְרַדֵּף רָעָה לְמוֹתוֹ׃

Stedfast righteousness tendeth to life; But he that pursueth evil pursueth it to his own death.

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PARAGRAPH 5

66 **חותם על זרועך**

"Set me as a seal upon your heart, as a seal upon your arm." The seal upon the arm is the hand-tefillin.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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67 **שמאלו תחת לראשי**

The bride, faint with love, pictures her beloved close: "His left hand is under my head, and his right hand embraces

me." The left hand is applied here to the first seal, the ascent from below; the right hand's embrace will be the second.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה"ש ב, ו.

PARAGRAPH 6

68 **בחי' חותם הב' שממטה למעלה**

The note sends the reader to Or HaTorah on Masei for this second seal, the one that from below upward is sunken.

KEHOT'S NOTE

ראה אוה"ת מסעי ע' א'תג.

69 **בד"ה יהודה אתה יודוך**

There bowing is explained as utter bittul, like one who bows before a king; this quality of Yehudah (acknowledgment) is revealed only after the levels of Reuven, Shimon and Levi come first, so the Shemoneh Esreh cannot be prayed without first Pesukei deZimra, the blessings of the Shema and the Shema.

KEHOT'S NOTE

תו"א מה, ג.

70 **יהודה אתה יודוך**

Yaakov blesses his son: "Yehudah, you, your brothers shall acknowledge (yoducha)." The name Yehudah speaks of acknowledgment; the discourse cited reads it as the bittul of bowing in prayer.

Genesis 49:8 בראשית מ"ט:ח׳

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ׃

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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71 **וסד"ה השמים כסאי הנ"ל**

There the Written Torah is 'heaven' and the Oral Torah 'earth'; the Written Torah is letters that are names of the Holy One, blessed be He, so learning it is called "reading (kore) in the Torah," like calling a name, from above downward, while the Oral Torah works from below upward.

KEHOT'S NOTE

תו"א א, ג.

72 **והלוואי שיתפלל כל היום**

Rabbi Yochanan said: "Would that a person would pray the whole day." The Alter Rebbe reads it as the lasting impression of prayer's bittul.

Berakhot 21a:13 ברכות כ"א א:י"ג

וְרַבִּי אֶלְעָזָר אָמַר: סָפֵק קָרָא קְרִיאַת שְׁמַע סָפֵק לֹא קָרָא — חוֹזֵר וְקוֹרֵא קְרִיאַת שְׁמַע. סָפֵק הִתְפַּלֵּל סָפֵק לֹא הִתְפַּלֵּל — אֵינוֹ חוֹזֵר וּמִתְפַּלֵּל. וְרַבִּי יוֹחָנָן אָמַר: וּלְוַאי שֶׁיִּתְפַּלֵּל אָדָם כָּל הַיּוֹם כּוּלּוֹ.

R. Eleazar said : If one is in doubt whether he has read the Shema' or not, he should repeat it ; but if he is in doubt whether he has said the Tefillah or not, he need not repeat it. But R. Johanan said: Would that a man could pray all day.

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KEHOT'S NOTE

ברכות כא, א.

73 **ונפשי כעפר לכל**

From the prayer Mar son of Ravina said at the end of his Shemoneh Esreh: "and let my soul be as dust to all." It describes the bittul that follows prayer.

Berakhot 17a:4 ברכות י"ז א:ד׳

מָר בְּרֵיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִּדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. …

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74 **בטל רצונך**

"Nullify your will before His will." The opposite of the yesh that cannot set itself aside.

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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75 שמי עם י״ה שס״ה

That passage explains that most rabbinic fences are in the prohibitions, because the prohibitions have an advantage over the positive commandments, and it cites the teaching that pairs "My remembrance with vav-hei" (248) with "My Name with yud-hei" (365).

KEHOT'S NOTE

נסמן לעיל ז, א.

76 אותותינו לא ראינו

Asaf laments the ruin of the Sanctuary: "Our signs we have not seen; there is no longer a prophet." Here it is the hiddenness of exile.

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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KEHOT'S NOTE

תהלים עד, ט.

77 אני ישנה ולבי ער

The bride: "I am asleep, but my heart is awake; the voice of my beloved knocks." The opening words of the discourse cited here for the hiddenness of the present.

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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78 ולא יכנף עוד מוריך

Isaiah's promise to the people: "Your Teacher will no longer be hidden, and your eyes shall see your Teacher." The open revelation of the future.

Isaiah 30:20 ישעיהו ל׳:כ׳

וְנָתַן לָכֶם אֲדֹנָי לֶחֶם צַר וּמַיִם לָחַץ וְלֹא־יְכָנֶף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ רֹאוֹת אֶת־מוֹרֶיךָ׃

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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KEHOT'S NOTE

ישע׳ ל, כ.

PARAGRAPH 7

79 ודברי אשר שמתי בפיך

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

KEHOT'S NOTE

ישע׳ (סוס״י נט). [כ].

80 ודברי אשר שמתי בפיך

G-d's covenant with those who return, through Isaiah: "My spirit that is upon you, and My words which I have placed in your mouth, shall not depart from your mouth," nor from your children's. Here it is G-d's word enclothed in the Torah a person learns.

Isaiah 59:21 ישעיהו נ״ט:כ״א

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

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

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81 עוטה אור כשלמה

The psalmist describes G-d "wrapping [Himself] in light as in a garment." In its place it may mean that He wraps the world in light; the Alter Rebbe takes it as G-d's own garment: Chochmah is the garment of the Infinite Light. (context: Steinsaltz Tanakh)

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

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

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KEHOT'S NOTE

תהלים קד, ב.

82 כי עין בעין יראו

Isaiah foresees the watchmen of Zion singing together, "for eye to eye they shall see Havayah's return to Zion." Here it is revelation without concealment.

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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KEHOT'S NOTE

ישע׳ נב, ח.

83 חשף ה׳ את זרוע קדשו כוי וראו כל אפסי ארץ

The prophet continues: "Havayah has bared His holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our G-d." G-d's hidden 'arm' becomes visible: the garment no longer conceals.

Isaiah 52:10 ישעיהו נ״ב:י׳

חָשַׂף ה׳ אֶת־זְרוֹעַ קָדְשׁוֹ לְעֵינֵי כָל־הַגּוֹיִם וְרָאוּ כָּל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ׃

The L-RD hath made bare His holy arm In the eyes of all the nations; And all the ends of the earth shall see The salvation of our G-d.

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KEHOT'S NOTE

ישעי' נב, י.

84 **לעיני הגוים גלה צדקתו**

The psalmist sings: "Havayah has made known His salvation; before the eyes of the nations He has revealed His righteousness." Another image of open revelation.

Psalms 98:2 תהילים צ"ח:ב'

הוֹדִיעַ ה' יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גִּלָּה צִדְקָתוֹ׃

The L-RD hath made known His salvation; His righteousness hath He revealed in the sight of the nations.

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85 **וימינו תחבקני**

The bride: "His left hand is under my head, and his right hand embraces me." The right hand's embrace is the open revelation of the second seal.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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KEHOT'S NOTE

שה"ש ב, ו.

86 **וצריך להיות מוקף גויל**

The Talmud rules that every letter must be surrounded by parchment on all four sides, or the writing is invalid.

Menachot 29a:17–18 מנחות כ"ט א:י"ז-י"ח

אמר רב יהודה אמר רב לא נצרכה אלא לקוצה של יוד והא נמי פשיטא אלא לכאידך דרב יהודה אמר רב דאמר רב יהודה אמר רב כל אות שאין גויל מוקף לה מארבע רוחותיה פסולה אמר אשיאן בר נדבך משמיה דרב יהודה ניקב תוכו של ה"י כשר יריכו פסול א"ר זירא לדידי מפרשה לי מיניה דרב הונא ורבי יעקב אמר לדידי מפרשה לי מיניה דרב יהודה ניקב תוכו של ה"י כשר יריכו אם נשתייר בו כשיעור אות קטנה כשר ואם לאו פסול

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KEHOT'S NOTE

מנחות כט, א.

PARAGRAPH 8

87 **שימני כחותם על לבך**

At the end of this folio Rabbi Elazar begins to expound "Set me as a seal upon your heart" as the love of the Congregation of Israel for the Holy One, blessed be He.

Zohar, Vayechi 69:724–71:731 ספר הזהר, ויחי ס"ט:תשכ"ד-ע"א:תשל"א

R. Eleazar and R. Abba once turned aside into a cave at Lydda to escape the heat of the sun. Said R. Abba: 'Let us now encompass this cave with words of the Torah.' R. Eleazar thereupon commenced with the verse: "Place me like a seal upon thy heart, like a seal upon thine arm... its coals are coals of fire, a very flame of the L-rd" (S. S. 8, 6). 'This verse', he said, 'has been much discussed. One night I was attending on my father, and I heard ...

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

88 **שימני כחותם על לבך כי עזה כמות אהבה**

"Set me as a seal upon your heart ... for love is strong as death." The love is compared to the soul's bond with the body, which is hard to break.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָה׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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89 **דאזל אנה ואנה**

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

KEHOT'S NOTE

זח"ב (קיד, א). ושם בח"א (רמד, סע"ב. רמה, רע"א). [כ].

90 **דאזיל אנה ואנה**

The Zohar explains "Set me as a seal": once a seal is pressed onto a place it leaves its whole image there, even though the seal goes here and there; so Israel asks that her image stay engraved in Him wherever she goes.

Zohar, Mishpatim 3:364–370 ספר הזהר, משפטים ג':שס"ד-ש"ע

From now on ye shall know that the evil side has no power over you; and that I, Jebba the Ancient, have stood before you to utter these words.' The two Rabbis stood before him dumbfounded, like men waking out of their sleep. Then they prostrated themselves before him, and so remained, speechless and awestruck. After a while they wept. Finally R. Hiya found his voice again, and spake, saying: ' "Set me as a seal upon thy heart, as a seal upon thine arm; for love is strong as ...

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

91 **דיוקנא אשתאר בך**

"The way of a seal: once it has clung to a place, even when it is removed, its impression remains there." The Zohar goes on to compare the strength of this love to the spirit's parting from the body.

Zohar, Vayechi 71:731–72:742 ספר הזהר, ויחי ע"א:תשל"א-ע"ב:תשמ"ב

When they cleave to one another, in the fullness of her affection she says: "Set me as a seal upon thine heart." For, as the impress of a seal remains even after the seal is removed, so, says the Community of Israel, I shall cleave to thee, even though I am removed from thee and go into captivity. Hence, "Set me as a seal upon thy heart" in order that my likeness may remain upon thee like the impress of a seal.

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

92 **וימינו תחבקני**

> "His left hand is under my head, and his right hand embraces me." The embrace that remains even from behind.

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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93 **הלואי שיתפלל אדם כל היום**

> "Would that a person would pray the whole day," read here as the lasting impression of prayer.

Berakhot 21a:13 ברכות כ״א א׳:י״ג

וְרַבִּי אֶלְעָזָר אָמַר: סָפֵק קָרָא קְרִיאַת שְׁמַע סָפֵק לֹא קָרָא — חוֹזֵר וְקוֹרֵא קְרִיאַת שְׁמַע. סָפֵק הִתְפַּלֵּל סָפֵק לֹא הִתְפַּלֵּל — אֵינוֹ חוֹזֵר וּמִתְפַּלֵּל. וְרַבִּי יוֹחָנָן אָמַר: וּלְוַאי שֶׁיִּתְפַּלֵּל אָדָם כָּל הַיּוֹם כּוּלּוֹ.

R. Eleazar said : If one is in doubt whether he has read the Shema' or not, he should repeat it ; but if he is in doubt whether he has said the Tefillah or not, he need not repeat it. But R. Johanan said: Would that a man could pray all day.

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94 **ודף רמ״ה**

> Or HaTorah there quotes the Zohar on folio 245: "The way of a seal: once it has clung to one place, even though it is removed from it, its impression remains in that place and does not leave it."

KEHOT'S NOTE

"ארחיה דחותם כיון דאתדבק באתר חד אע״ג דאתעדי מינה הא אשתאר רשימו בההיא אתר ולא אעדי מינה כוי" — אוה״ת שה״ש כרך ב ע׳ תשל.

95 **אשה כי תזריע . . אשה מזרעת תחלה**

> G-d tells Moshe the law of a woman after childbirth: "When a woman conceives and gives birth to a male." The verse is read as a parable of the sunken service from below that draws the raised seal from above.

Leviticus 12:2 ויקרא י״ב:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי נִדַּת דְּוֹתָהּ תִּטְמָא׃

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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Niddah 31a:23–24 נדה ל״א א׳:כ״ג-כ״ד

אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי אַמִּי: אִשָּׁה מַזְרַעַת תְּחִילָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה — יוֹלֶדֶת נְקֵבָה, שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר". תָּנוּ רַבָּנַן: בָּרְאשׁוֹנָה הָיוּ אוֹמְרִים — אִשָּׁה מַזְרַעַת תְּחִילָּה יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה יוֹלֶדֶת נְקֵבָה, וְלֹא פֵּירְשׁוּ חֲכָמִים אֶת הַדָּבָר, עַד שֶׁבָּא רַבִּי צָדוֹק וּפֵירְשׁוֹ: "אִלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַּן אֲרָם וְאֵת דִּינָה בִתּוֹ" — תָּלָה הַזְּכָרִים בַּנְּקֵבוֹת וּנְקֵבוֹת בַּזְּכָרִים.

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KEHOT'S NOTE

ויקרא יב, ב. נדה לא, א.

96 **ותתצב אחותו מרחוק**

> When the infant Moshe was placed in the Nile, "his sister stationed herself at a distance, to know what would be done to him." Miriam's standing at a distance is the posture of awe.

Exodus 2:4 שמות ב׳:ד׳

וַתִּתְיַצַּב אֲחֹתוֹ מֵרָחֹק לְדֵעָה מַה־יֵּעָשֶׂה לוֹ׃

And his sister stood afar off, to know what would be done to him.

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KEHOT'S NOTE

שמות ב, ד.

97 **נושאי כלי ה׳**

> Isaiah calls to the exiles: "Depart, depart ... purify yourselves, you who bear the vessels of Havayah." Here Israel is a vessel for G-dliness.

Isaiah 52:11 ישעיהו נ״ב:י״א

סוּרוּ סוּרוּ צְאוּ מִשָּׁם טָמֵא אַל־תִּגְּעוּ צְאוּ מִתּוֹכָהּ הִבָּרוּ נֹשְׂאֵי כְּלֵי ה׳׃

Depart ye, depart ye, go ye out from thence, Touch no unclean thing; Go ye out of the midst of her; be ye clean, Ye that bear the vessels of the L-RD.

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KEHOT'S NOTE

ישע׳ נב, יא.

PARAGRAPH 9

98 **וצאצאיו חתם באות ברית קדש**

> From the blessing said at a circumcision: "and his offspring He sealed with the sign of the holy covenant." The covenant is a seal in the flesh.

Shabbat 137b:7 שבת קל״ז ב׳:ז׳

וְהַמְבָרֵךְ אוֹמֵר: "אֲשֶׁר קִידֵּשׁ יָדִיד מִבֶּטֶן, חוֹק בִּשְׂאֵרוֹ שָׂם, וְצֶאֱצָאָיו חָתַם בְּאוֹת בְּרִית קֹדֶשׁ. עַל כֵּן בִּשְׂכַר זֹאת אֵל חַי חֶלְקֵנוּ [צוּרֵנוּ], צַוֵּה לְהַצִּיל יְדִידוּת שְׁאֵרֵינוּ מִשַּׁחַת לְמַעַן בְּרִיתוֹ אֲשֶׁר שָׂם בִּבְשָׂרֵנוּ. בָּרוּךְ אַתָּה ה׳ כּוֹרֵת הַבְּרִית".

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KEHOT'S NOTE

שבת קלו, ב.

99 **קחו מאתכם תרומה**

> Moshe calls on Israel to give for the building of the Sanctuary: "Take from among you an offering for Havayah." The opening of the discourse in Vayakhel cited here on iskafya and is'hapcha.

Exodus 35:5 שמות ל״ה:ה׳

קְחוּ מֵאִתְּכֶם תְּרוּמָה לַה׳ כֹּל נְדִיב לִבּוֹ יְבִיאָהּ אֵת תְּרוּמַת ה׳ זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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100 **נפשי כעפר**

"And let my soul be as dust to all," from Mar son of Ravina's prayer at the end of the Shemoneh Esreh: the self-effacement of subduing oneself.

Berakhot 17a:4 ברכות י"ז א:ד'

מָר בַּרִיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מְיֵצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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101 **ואפו עשר נשים**

Among the curses of Bechukosai: "When I break your staff of bread, ten women shall bake your bread in one oven," so scarce will bread be. The discourse cited here reads the 'ten women' as the soul's ten powers made receptive. (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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102 **וה' יגי' חשכי**

David's song of thanks after his rescue: "For You are my lamp, Havayah, and Havayah illuminates my darkness." All the good in a person is light received from above.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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KEHOT'S NOTE

ש"ב כב, כט.

103 **כי מי גדול כוי ומי גוי גדול**

The words here quote Deuteronomy 4:7–8; the passage is shown below.

Deuteronomy 4:7–8 דברים ד':ז'-ח'

כִּי מִי־גוֹי גָּדוֹל אֲשֶׁר־לוֹ אֱלֹקִים קְרֹבִים אֵלָיו כַּה' אֱלֹקֵינוּ בְּכָל־קָרְאֵנוּ אֵלָיו: וּמִי גּוֹי גָּדוֹל אֲשֶׁר־לוֹ חֻקִּים וּמִשְׁפָּטִים צַדִּיקִם כְּכֹל הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם׃

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him? And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day?

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KEHOT'S NOTE

דברים ד, ז-ח.

104 **כי מי גוי גדול**

Moshe to Israel: "For who is a great nation that has G-d so near to it, as Havayah our G-d whenever we call to Him?" One of the verses the Talmud says are in G-d's tefillin.

Deuteronomy 4:7 דברים ד':ז'

כִּי מִי־גוֹי גָּדוֹל אֲשֶׁר־לוֹ אֱלֹקִים קְרֹבִים אֵלָיו כַּה' אֱלֹקֵינוּ בְּכָל־קָרְאֵנוּ אֵלָיו׃

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him?

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105 **ומי גוי גדול**

"And who is a great nation that has righteous statutes and laws." Israel's greatness is seen through the Torah, which comes from Chochmah.

Deuteronomy 4:8 דברים ד':ח'

וּמִי גּוֹי גָּדוֹל אֲשֶׁר־לוֹ חֻקִּים וּמִשְׁפָּטִים צַדִּיקִם כְּכֹל הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם׃

And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day?

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106 **השקיפה ממעון קדשך מן השמים וברך את עמך את ישראל**

The prayer said after giving the tithes: "Look down from Your holy dwelling, from heaven, and bless Your people Israel." The discourse the gloss refers to explains this verse.

Deuteronomy 26:15 דברים כ"ו:ט"ו

הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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107 **חותמו של הקב"ה אמת**

"The seal of the Holy One, blessed be He, is truth." The maamar identifies this seal with Chochmah.

Shabbat 55a:12 שבת נ"ה א:י"ב

וְרֵישׁ לָקִישׁ אָמַר: "תָּיו" — סוֹף חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, דְּאָמַר רַבִּי חֲנִינָא: חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא "אֱמֶת". (אָמַר) רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי [אָמַר]: אֵלּוּ בְּנֵי אָדָם שֶׁקִּימוּ אֶת הַתּוֹרָה כֻּלָּהּ מֵאָלֶף וְעַד תָּיו.

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108 **ועיין בסש"ב פרק ל"ה בהג"ה**

In the gloss to chapter 35 the Alter Rebbe explains that the Infinite unites even with Atzilus only by first enclothing itself in Chochmah, because He is the true One, alone with none besides Him, and this is the rung of Chochmah.

Tanya, Likkutei Amarim 35 תניא, חלק ראשון; ליקוטי אמרים ל"ה

109 **אותותינו לא ראינו**

"Our signs we have not seen." The hiddenness of the present, when the drawing-down comes from the sunken seal.

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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110 **כי עין בעין יראו**

"For eye to eye they shall see." The open revelation of the Time to Come, the raised seal.

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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111 The Talmud: the Congregation of Israel asked twice improperly, for G-d to come "like the rain" and to be set "as a seal," and G-d answered properly, "I will be like the dew" and "upon My palms I have engraved you."

Taanit 4a:13 תענית ד' א:י"ג

וְעוֹד שָׁאֲלָה שֶׁלֹּא כַּהוֹגֶן, אָמְרָה לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם! "שִׂימֵנִי כַחוֹתָם עַל לִבֶּךָ כַּחוֹתָם עַל זְרוֹעֶךָ", אָמַר לָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא: בִּתִּי, אַתְּ שׁוֹאֶלֶת דָּבָר שֶׁפְּעָמִים נִרְאֶה וּפְעָמִים אֵינוֹ נִרְאֶה, אֲבָל אֲנִי אֶעֱשֶׂה לָךְ דָּבָר שֶׁנִּרְאֶה לְעוֹלָם, שֶׁנֶּאֱמַר: "הֵן עַל כַּפַּיִם חַקּוֹתִיךְ".

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112 **חסד דקשוט**

In the Idra Rabba, the Chesed of the Ancient of Ancients is called "the Chesed of truth," a kindness for the life of the soul, not of the body.

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט"ו:קל"ד-י"ז:קמ"ז

113 The Midrash tells the same teaching at length: the heart is sometimes seen and sometimes not, so G-d answers that, as a person cannot forget his palms, He will not forget Israel.

Shir HaShirim Rabbah 8:6:3 שיר השירים רבה ח':ו':ג'

אָמַר רַבִּי אַיְבוּ שְׁנֵי דְבָרִים שָׁאֲלוּ יִשְׂרָאֵל מִלִּפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא וְלֹא שְׁאָלוּ כַּהֹגֶן, עָמְדוּ הַנְּבִיאִים וְתִקְּנוּ עַל יְדֵיהֶם, יִשְׂרָאֵל אָמְרוּ (הושע ו, ג): וְיָבוֹא כַגֶּשֶׁם לָנוּ, אָמְרוּ לָהֶן הַנְּבִיאִים לֹא שְׁאַלְתֶּם כַּהֹגֶן, שֶׁהַגְּשָׁמִים הַלָּלוּ סִימָן טוֹב לָעוֹלָם, יוֹצְאֵי דְרָכִים מְצֻיָּרִין בָּהֶם, מַפְרִישֵׁי יַמִּים מְצֻיָּרִין בָּהֶם, טָחֵי גְּגוֹת מְצֻיָּרִין בָּהֶם, דּוֹרְכֵי גִּתּוֹת מְצֻיָּרִין בָּהֶם, עוֹמְסֵי גְּרָנוֹת מְצֻיָּרִין בָּהֶם, מִי שֶׁבּוֹרוֹ מָלֵא מַיִם וְגִתּוֹ מָלֵא יַיִן מְצֻיָּרִין בָּהֶם, וְאַתֶּם אוֹמְרִים וְיָבוֹא כַגֶּשֶׁם לָנוּ, ...

Rabbi Aivu said: There were two matters that Israel requested of the Holy One blessed be He but they did not request properly, and the prophets arose and corrected them. Israel said: "He will come to us like the rain" (Hosea 6:3). The prophets said to them: 'You did not request properly, as these rains are an imposition upon the world. Wayfarers suffer from them, seafarers suffer from them, roof repairers suffer from them, wine stompers suffer from them, loaders of the threshing floor suffer from them, one whose cistern ...

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114 **ויבא כגשם**

Hosea gives Israel's words of return: "Let us know, let us pursue knowing Havayah ... and He will come to us like the rain." Rain answers the mist that rises from below.

Hosea 6:3 הושע ו':ג'

וְנֵדְעָה נִרְדְּפָה לָדַעַת אֶת־ה' כְּשַׁחַר נָכוֹן מֹצָאוֹ וְיָבוֹא כַגֶּשֶׁם לָנוּ כְּמַלְקוֹשׁ יוֹרֶה אָרֶץ:

And let us know, eagerly strive to know the L-RD, His going forth is sure as the morning; And He shall come unto us as the rain, As the latter rain that watereth the earth.'

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115 **אהיה כטל**

G-d's answer through Hosea: "I will be like the dew to Israel; he shall blossom like the lily." Dew falls of itself, needing nothing from below.

Hosea 14:6 הושע י"ד:ו'

אֶהְיֶה כַּטַּל 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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116 **הן על כפים חקותיך**

To Zion, who says she is forgotten, G-d answers: "Behold, upon My palms I have engraved you; your walls are always before Me." Engraving in G-d Himself, not a separate seal.

Isaiah 49:16 ישעיהו מ״ט:ט״ז

הֵן עַל־כַּפַּיִם חַקּוֹתִיךְ חוֹמֹתַיִךְ נֶגְדִּי תָמִיד׃

Behold, I have graven thee upon the palms of My hands; Thy walls are continually before Me.

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KEHOT'S NOTE

ישע׳ מט, טז.

117 **ואד יעלה**

Before rain fell on the earth, "a mist went up from the earth and watered the whole face of the ground." Rain from above comes after a rising from below.

Genesis 2:6 בראשית ב׳:ו׳

וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה׃

but there went up a mist from the earth, and watered the whole face of the ground.

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118 **בד״ה האזינו השמים**

That discourse opens with this very teaching of the Sages, that Israel asked for rain and G-d answered with dew.

KEHOT'S NOTE

לעיל האזינו עג, ב.

119 **האזינו השמים**

Moshe's song begins: "Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth." The next verse speaks of teaching that drops "like rain" and flows "like dew," the subject of the discourse cited here.

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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PARAGRAPH 10

120 **חותמו של הקב״ה אמת**

"The seal of the Holy One, blessed be He, is truth." Here it names the higher Chochmah.

Shabbat 55a:12 שבת נ״ה א׳:י״ב

וְרֵישׁ לָקִישׁ אָמַר: "תָּיו" — סוֹף חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, דְּאָמַר רַבִּי חֲנִינָא: חוֹתָמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא "אֱמֶת". (אָמַר) רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי [אָמַר]: אֵלּוּ בְּנֵי אָדָם שֶׁקִּימוּ אֶת הַתּוֹרָה כְּלָהּ מֵאָלֶף וְעַד תָּיו.

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KEHOT'S NOTE

שבת נה, א.

121 **כולם בחכמה עשית**

"You made them all with Chochmah." Chochmah is a 'making,' a tool, in relation to G-d.

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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PARAGRAPH 11

122 **אם צדקת**

Elihu to Iyov: "If you are righteous, what do you give Him, or what does He receive from your hand?" Above Chochmah, man's service does not reach.

Job 35:7 איוב ל״ה:ז׳

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

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

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KEHOT'S NOTE

איוב לה, ז.

PARAGRAPH 12

123 **הן על כפים חקותיך**

"Behold, upon My palms I have engraved you." G-d's 'proper' answer to the request to be a seal.

Isaiah 49:16 ישעיהו מ״ט:ט״ז

הֵן עַל־כַּפַּיִם חַקּוֹתִיךְ חוֹמֹתַיִךְ נֶגְדִּי תָמִיד׃

Behold, I have graven thee upon the palms of My hands; Thy walls are continually before Me.

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124 **ישראל עלו במחשבה**

Among the things that preceded the creation of the world, Israel "arose in thought." Their root is in G-d's thought before Chochmah.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

... "ה׳ קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו׳". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו׳" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו׳" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו׳ [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The

L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, …

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KEHOT'S NOTE

ב"ר פ"א, ד. ע"ל מטות (פג, ג). ושי"נ. [כ].

PARAGRAPH 13

125 אם בחקתי תלכו

G-d's promise in Bechukosai: "If you walk in My statutes and keep My commandments." The word chukosai, 'My statutes,' shares its root with chakikah, 'engraving,' the root of "I have engraved you."

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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126 גליף גליפו בטהירו עילאה

The opening of the Zohar's account of creation: at the start of the King's authority, He engraved engravings in the supernal luster. The maamar sees here the root of the souls of Israel, above Chochmah.

Zohar I, 15a זח"א טו, א

KEHOT'S NOTE

זח"א טו, א.

127 על כפיך חקותיך

"Behold, upon My palms I have engraved you." Letters engraved in G-d Himself, not on a separate seal.

Isaiah 49:16 ישעיהו מ"ט:ט"ז

KEHOT'S NOTE

ישע' מט, טז.

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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