



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

וזאת הברכה

V'Zos HaBerachah



The 6 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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



Likkutei Torah

THE CHASSIDISHE PARSHA

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Contents

V'ZOS HABERACHAH

Maamar 1	ואתה מרבבות קדש	3
And He Came from the Holy Myriads		
Maamar 2	תורה צוה לנו משה מורשה קהלת יעקב	32
The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov		
Maamar 3	ביאור ע"פ תורה צוה	82
An explanation of "The Torah that Moshe commanded us"		
Maamar 4	והיה מדי חדש בחדשו ומדי שבת בשבתו יבא...	144
"And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos"		
Maamar 5	מזמור שיר חנוכת הבית כוי ולא שמחת אויבי לי	188
"A psalm, a song for the dedication of the House..., and You did not let my enemies rejoice over me"		
Maamar 6	מזמור שיר חנכת הבית לדוד	226
A psalm, a song of the dedication of the House, of David		

ואתה מרבבות קדש

And He Came from the Holy Myriads



The Torah is rooted in the level of “myriads,” far above the “hundred” that sustains the worlds, and that is why Torah and mitzvos can draw the deepest divine light down into physical things; yet for now it comes only as “ve’asa,” the back, and above even the myriads is the One who is beyond number.

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

THE MAAMAR IN BRIEF

The maamar explains “And He came from the holy myriads” by building a scale of numbers: units, tens, hundreds, thousands and myriads, the highest number with its own name. Each rank receives only a “tenth” of the one above it. Sarah’s lifespan (7, 20 and 100 years) maps the scale onto the Sefiros: the emotive attributes are units, Chochmah and Binah are tens, and Keser is a hundred. Above intellect, will (ratzon, hidden in notzer, “preserving kindness for thousands”) is thousands, and the radiance of delight is myriads. Malchus, “Sarah,” gives life to all worlds from the rank of a hundred, drawn down through the hundred daily blessings. The Torah, however, comes from the myriads, and so through Torah and mitzvos the inner union of Chochmah and Binah, rooted in the Infinite One itself, reaches even a sukkah and tefillin. Still, this revelation is now only “ve’asa,” the Aramaic, the “back,” like hair; the inner reasons of the Torah, the “kisses of His mouth,” await the future. The three levels of blessing, holiness and union follow this ladder, and above even the holy myriads is “a sign among His myriad”: G-d, One but not in number.

OUTLINE

1 The scale of numbers

¶1-2

Units to myriads, each a tenth of the next; Sarah’s 7, 20 and 100 years as the attributes, the intellect and what is above it.

2 The soul and the will

¶3-4

The five levels of the soul match the five ranks; will without reason and desire with delight; notzer as ratzon and “thousands.”

3 Delight as a myriad; Sarah as Malchus

¶5-6

The radiance of delight is the “myriad”; Malchus spreads from Sarai to Sarah through the “hundred,” drawn down by the hundred blessings, while the Torah is rooted in the myriads.

4 From the holy myriads into the physical

¶7

Because its source is so high, the Torah draws the inner union of Chochmah and Binah into physical mitzvos; for now it comes only as ve’asa, the back.

5 Blessing, holiness, union and the One beyond number

¶8-9

The future “kisses” of the Torah’s inner dimension; blessing, holiness and union as rising levels; “a sign among His myriad” as G-d’s holiness beyond number.

KEY CONCEPTS

Ayak Bechar אי”ק בכ”ר

The grouping of Hebrew letters by rank (1, 10, 100; 2, 20, 200), showing that each numerical rank reflects the one below it at a higher level.

The tenth (asiris) עשירית

The principle that a lower level receives only a tenth of the level above it, as an emotion draws only on a small part of the mind.

Will and desire (ratzon and chefetz) רצון וחפץ

Two layers of the supernal will: will beyond reason, and desire that carries reason and delight.

The holy myriads רבבות קדש

The highest named rank, the radiance of the supernal delight, where the Torah is rooted, far above the “hundred” that gives life to the worlds.

The back (achorayim) אחוריים

The outer side of a revelation; the Torah’s present revelation is called ve’asa, Aramaic, the back, while its inner reasons will be revealed in the future.

Blessing, holiness, union ברכה קדושה יחוד

Three rising levels of drawing down: life for the worlds (the hundred), encompassing light through the mitzvos (the holy myriads), and the inner revelation of the One beyond number.

One but not in number חד ולא בחושבן

G-d’s oneness beyond all counting; before it, myriads and units are the same.

SECTION 1 • 11-2

The scale of numbers

1 ואתה מרכבות קדש.^{1,2} כי הנה יש יחידות עשירות מאות כו'. אי"ק בכ"ר³ כמ"ש בספר שיערי אורה להר"ג שער א' בענין מעשר ומעשר מן המעשר כו'.

“And He came from the holy myriads.” For there are units, tens, hundreds, etc. [This is the pattern] Ayak Bechar (אי"ק בכ"ר), as is written in the book Sha'arei Orah by Rabbi Yosef Gikatilla, Gate 1, on the subject of the tithe and the tithe from the tithe, etc.,

The maamar opens with Moshe's blessing, “And He came from the holy myriads” (Deuteronomy 33:2), and first sets up a scale of numbers: units, tens, hundreds, thousands and myriads (ten-thousands). Ayak Bechar is the Kabbalistic grouping of Hebrew letters by rank (alef, yud, kuf are 1, 10, 100; beis, kaf, reish are 2, 20, 200), and Sha'arei Orah uses it, as with the Levites' tithe and the “tithe from the tithe,” to show that each rank is a tenth of the one above it.

ובענין מאה אדני כסף כו' ע"ש. והמספר הגדול הוא רבה כמ"ש היי לאלפי רבבה⁴ וכתוב ומאה מכם רבבה ירדפו⁵ שאין מספר למעלה הימנו בלה"ק כי מה שהוא יותר מרבבה אין לו שם בפ"ע בתורה כ"א

and on the subject of the hundred silver sockets, etc.; see there. And the great number is a myriad, as it is written, “Become thousands of myriads,” and it is written, “And a hundred of you shall pursue a myriad.” For there is no number above it in the Holy Tongue, since whatever is more than a myriad has no name of its own in the Torah, but only

The hundred silver sockets of the Mishkan are another example Sha'arei Orah uses. The key claim is that the myriad (ten thousand) is the highest number with its own name in Biblical Hebrew, shown from two verses that use it as the great number.

שנק' כך וכך אלפים או כך וכך רבוא וכמ"ש רבבות אלפי ישראל⁶ וכתוב הרבה משתים עשרה רבו אדם⁷ (ביונה סס"י ד') ולכן מצינו במשנה רפ"ז דברכות בשלשה מהו אומר וכו' עד ברבוא מהו אומר כו'.

that it is called so-and-so many thousands or so-and-so many ten-thousands, as it is written, “the myriads of the thousands of Israel,” and it is written, “more than twelve ten-thousands of people” (in Jonah, end of chapter 4). And therefore we find in the Mishnah, at the beginning of chapter 7 of Berachos: “With three, what does one say?” etc., up to “With ten thousand, what does one say?” etc.

Beyond ten thousand, the Torah only counts in multiples (“myriads of thousands,” “twelve ten-thousands”). The Mishnah on the invitation to Grace after Meals also climbs its scale of wording only up to a gathering of ten thousand, confirming the myriad as the top rank.

והנה כתיב ויהיו חיי שרה מאה שנה⁸ ועשרים שנה ושבע שנים שבע מדות העליונות שבפסוק לך ה' הגדולה כו'

Now it is written, "And the life of Sarah was a hundred years and twenty years and seven years." Seven is the level of the seven supernal emotive attributes (middos) in the verse, "Yours, G-d, is the greatness," etc.,

The Alter Rebbe now maps the numbers onto the Sefiros through the verse on Sarah's lifespan: 100, 20 and 7. The "seven" are the seven emotive attributes (middos) listed in David's praise, "Yours, G-d, is the greatness (Gedulah, i.e. Chesed), the might (Gevurah), the beauty (Tiferes)..." down to "the kingdom" (Malchus).

עד הממלכה כו' שהמדות הם בבחי' התחלקות המדרגות זו מזו שהרי החסד והגבורה הם מדות נגדיים up to "the kingdom," etc. For the attributes are in the mode of the division of the levels from one another, since Chesed (kindness) and Gevurah (restraint) are opposing attributes.

The emotive attributes are distinct from one another and can even oppose each other: kindness pours out, restraint holds back.

ולכן נאמר בהם שנים לשון רבים משא"כ חו"ב נאמר עליהם עשרים שנה לשון יחיד כי הם תרין ריעין דלא מתפרשין⁹ כמו עד"מ באדם כשמבין ההלכה ע"י כח השכל שבו ממילא נכלל בזה חכמה ובינה.

And therefore of them it says shanim ("years"), in the plural, whereas of Chochmah (wisdom) and Binah (understanding) it says esrim shanah ("twenty year"), in the singular, for they are "two companions that never part." As, by way of analogy, in a person: when he understands a halachah by means of the power of intellect within him, Chochmah and Binah are automatically included in this.

That is why the verse uses the plural "years" for the seven: they remain separate. For the twenty, which stand for Chochmah and Binah, it uses the singular "year," because the Zohar calls them "two companions that never part": whenever a person grasps a teaching, the flash of insight and its development work together as one.

ועיין בזהר פ' חיי שרה¹⁰ (דקכ"ג ע"א). והנה עכ"פ מובן מזה שהמדות כל מדה היא רק בחי' יחידית.

And see the Zohar, Parshas Chayei Sarah (123a). Now, in any case it is understood from this that of the attributes, each attribute is only the level of a unit.

After citing the Zohar on Chayei Sarah as the source for this reading, the Alter Rebbe draws the first conclusion: each emotive attribute counts only as a "unit."

שהרי שבע מדות שבפסוק נק' שבע שנים א"כ כל מדה היא נמנית רק לבחי' א'.

For the seven attributes in the verse are called “seven years”; if so, each attribute is counted as only one level.

The proof: seven attributes are “seven years,” one year each, so each attribute is a single unit.

משא"כ השכל הוא בחי' עשירית שהרי חו"ב נק' עשרים שנה והטעם הוא כי כדי שיהיה גילוי המדות מהשכל א"א שיומשך האור מכל השכל בהמדה כי אם רק מבחי' עשירית שבשכל.^{11, 12, 13, 14}

The intellect, however, is the level of tens, for Chochmah and Binah are called “twenty years.” And the reason is that, in order for the attributes to be revealed from the intellect, it is impossible for the light of the whole intellect to be drawn into the attribute, but only from the level of the tenth within the intellect.

Intellect, by contrast, is on the level of “tens” (Chochmah and Binah are “twenty”). The reason: when the mind gives rise to an emotion, only a small fraction of it, a “tenth,” enters the emotion; the mind as a whole is far greater than what the feeling contains.

2 וכנודע שאין ערוך השכל המתלבש בהמדות להיות טעם ומוחין למדה לגבי עצמיות השכל מה שאינו שייך למדות.

As is known, the intellect that is en clothed in the attributes, to be the reason and the intellect (mochin) of the attribute, bears no comparison to the essence of the intellect, which has no relation to the attributes.

A basic principle: the part of the mind that “dresses” itself in an emotion, supplying its reason and intelligence, is nothing compared with the mind’s own essence, which has nothing to do with feelings at all.

ועמ"ש מזה בד"ה באתי לגני¹⁵ ובפסוק את קרבני לחמי¹⁶ שזהו ענין גידים המחברים העצמות עם הבשר כו' ע"ש לכן כל מדה היא בחי' עשירית שבשכל.

And see what is written about this in the discourse beginning “I have come into My garden,” and on the verse “My offering, My bread,” that this is the matter of the sinews that join the bones with the flesh, etc.; see there. Therefore each attribute is the level of the tenth within the intellect.

The Alter Rebbe refers to two other maamarim that develop this, one of them comparing it to the sinews that bind bones to flesh: the link between the “bones” of intellect and the “flesh” of emotion is only a thin connector. Hence the conclusion: each emotion draws only on a tenth of the intellect.

ועד"ז איתא בענין שם אל שהעוא נהירו דחכמתא^{17,18} היינו מה שח"ב מאירים במדות כמ"ש חסד אל¹⁹

And similarly it is stated concerning the Name Kel, that it is “the radiance of Chochmah,” meaning that Chochmah and Binah shine in the attributes, as it is written, “the kindness of Kel.”

The divine Name Kel (ל-א) is associated with Chesed (“the kindness of Kel,” Psalms 52:3), and the Zohar calls it “the radiance of Chochmah”: it is the light of the intellect as it shines into the attributes.

והוא מעשר מאותיות יש קנה²⁰ חכמה קנה בינה²¹ גימ' יש והוא בחי' מלי שבחכמה וכמ"ש במ"א ע"פ לפני לא נוצר אל²² עיין בזהר קדושים (דפ"ו סע"א).

And it is the tithe of the letters yesh: [the words] “Acquire wisdom, acquire understanding,” “acquire” [twice] equals yesh in numerical value; and it is the level of Malchus (sovereignty) within Chochmah, as is written elsewhere on [the verse] “Before Me no Kel was formed.” See the Zohar, Kedoshim (end of 86a).

A numerical proof: Kel (ל-א) equals 31, a tenth of yesh (310, י-ש). “Acquire wisdom, acquire understanding” pairs the word kneh (155) twice, totalling 310 = yesh, so Chochmah and Binah together are “yesh,” and Kel, the light that reaches the emotions, is their tithe. This is called “Malchus of Chochmah,” the lowest, outward-facing aspect of the intellect.

והנה השכל שהוא חו"ב הוא גם כן עשירית מלמעלה מן השכל הנקי בחינת מאה. וזהו ענין שארז"ל קומתו של אדה"ר^{23,24} היי מאה אמה.

Now the intellect, which is Chochmah and Binah, is likewise a tenth of what is above the intellect, which is called the level of a hundred. And this is the meaning of what our Sages said, that the stature of Adam, the first man, was a hundred cubits.

The same ratio repeats one level higher: all of intellect (Chochmah and Binah, the “tens”) is only a tenth of what is above intellect, the “hundred.” The Sages’ statement that Adam’s stature was a hundred cubits hints at this: Adam, the complete human form, spans the full “hundred.”

והנה למעלה מהשכל יש גם כן בחי' הרבה. נר"נ כו' וחיה יחידה הם למעלה מהשכל.²⁵

And above the intellect, too, there are many levels. Nefesh, Ruach, Neshamah, etc., and Chayah [and] Yechidah are above the intellect.

Above intellect there are still more levels. In the soul, Nefesh, Ruach and Neshamah relate to action, feeling and intellect, while Chayah and Yechidah, the two highest levels, are beyond intellect.

SECTION 2 • 113-4

The soul and the will

3 ונגד ה' בחי' נרנח"י²⁶ הם ה' בחי' הנ"ל יחידות עשירות מאות אלפים רבבות כי בחי' נפש מקבל רק מבחי' העשירית שברוח ועד"ז הרוח מבחי' הנשמה כו' ועמ"ש מזה בד"ה מה טובו אוהליך²⁷

And corresponding to the five levels of Nefesh, Ruach, Neshamah, Chayah and Yechidah are the five levels mentioned above: units, tens, hundreds, thousands, myriads. For the level of Nefesh receives only from the level of the tenth within Ruach, and likewise Ruach from the level of Neshamah, etc. And see what is written about this in the discourse beginning “How goodly are your tents.”

The five levels of the soul (Nefesh, Ruach, Neshamah, Chayah, Yechidah) correspond to the five numerical ranks: units, tens, hundreds, thousands, myriads. Each lower level receives only a “tenth” of the one above it, so the scale of tithes runs through the whole soul; the Alter Rebbe refers to his maamar “How goodly are your tents” for more on this.

והנה בחי' רצון העליון הוא למעלה מהשכל והחכמה ויש בוזה גם כן בחי' רצון וחפץ.

Now the level of the supernal will is above the intellect and Chochmah, and in it, too, there are two levels: will (ratzon) and desire (chefetz).

Above intellect is the supernal will, and within will itself there are two levels: ratzon (pure will) and chefetz (desire).

רצון הוא בלי טעם ותענוג. ש תוק כך עלה במחשבה²⁸ כו' וחפץ הוא בבחי' טעם ותענוג.

Will is without reason and delight: “Be silent; thus it arose in thought,” etc. And desire is in the mode of reason and delight.

Ratzon is will with no reason or pleasure behind it, like G-d's answer to Moshe in the Talmud, “Be silent; thus it arose in My thought,” a decision beyond explanation. Chefetz is a desire that comes with a reason and delight, wanting something because it is pleasing.

4 ועמ"ש מזה בביאור ע"פ ואהיה אצלו אמון²⁹ גבי דוד זמירות קרית להו כו'. וזהו ענין ונוצר חסד לאלפים³⁰ שמבחי נוצר אותיות רצון³¹ נמשך ומתפשט בחנית אלפים אאלפך חכמה³² אאלפך בינה.

And see what is written about this in the explanation on [the verse] “And I was beside Him as a nursling,” regarding “David, you called them songs,” etc. And this is the meaning of “preserving kindness for thousands”: from the level of notzer (“preserving”), [whose] letters [are] ratzon (“will”), it is drawn down and spreads into the level of alafim (“thousands”): “I shall teach you (a’alefcha) wisdom, I shall teach you understanding.”

After referring to his explanation of “And I was beside Him as a nursling” (Proverbs 8:30), which touches on David calling the Torah “songs,” the Alter Rebbe reads “preserving kindness for thousands”: notzer (“preserving,” נוצר) has the same letters as ratzon (“will,” רצון). So from the level of will, kindness spreads into “thousands” (alafim), a word related to a’alefcha, “I shall teach you” wisdom and understanding. Will thus is the “thousands” that give rise to the intellect.

ועד"ז ארז"ל התורה קדמה אלפים שנה לעולם.^{33, 34} ועמ"ש מענין לאלפים בד"ה מראיהם ומעשיהם³⁵ וע' בפע"ח שער השבת פ"ח בענין ישמח משה כו' אלף חלקים של אור כו' ע"ש.

And similarly our Sages said: the Torah preceded the world by two thousand years. And see what is written on the subject of “for thousands” in the discourse beginning “Their appearance and their work,” and see Pri Etz Chaim, Sha’ar HaShabbos, chapter 8, on the subject of “Moshe rejoices,” etc., a thousand parts of light, etc.; see there.

The Midrash that “the Torah preceded the world by two thousand years” fits this: the Torah’s root is in the level of “thousands.” The Alter Rebbe also points to his discourse “Their appearance and their work” in Torah Ohr, and to the Arizal’s Pri Etz Chaim (Sha’ar HaShabbos, ch. 8), on the Shabbos prayer “Moshe rejoices” and “a thousand parts of light.”

SECTION 3 • ¶5-6

Delight as a myriad; Sarah as Malchus

5 והנה מבואר במ"א שאנו רואים עד"מ באדם שהתענוג הוא הנמשך ומתפשט באריכות והתרחבות ובריבוי יותר מכל כחות הנפש

Now it is explained elsewhere that we see, by way of analogy, in a person, that delight is what is drawn down and spreads out in length and breadth and in multiplicity more than all the powers of the soul.

An observation from human experience: of all the soul’s powers, delight spreads the widest and takes the most forms.

כי התענוג ישנו בראי' ובשמיעה ובכל החושים ובשכל ובמדות כו' ומהות התענוג שבראי' הוא בסגנון אחר ממהות התענוג שבשמיעה

For delight is present in sight and in hearing and in all the senses, and in the intellect and in the emotive attributes, etc. And the essence of the delight in sight is of a different style from the essence of the delight in hearing,

Delight is present in every faculty: seeing, hearing, all the senses, thinking and feeling. And the pleasure of each is different in kind: the pleasure of a beautiful sight is not the pleasure of hearing.

כמו מנגון וכלכי זמר וכן בשכל מהות תענוג בפ"ע כו' ועד"ז כמה מיני רבוי תענוגים.

such as a melody and musical instruments; and likewise in the intellect [there is] an essence of delight of its own, etc. And similarly, many kinds of multiplicity of delights.

The pleasure of music is its own kind, and the pleasure of understanding is yet another. So delight comes in a great multitude of kinds.

ונודע שכל בחי' התענוג שלמטה הוא רק ממה שנפל משבה"כ ולכן ג"ע הוא תענוג אין קץ ומוטב דלידייניה ³⁶ כו' ונודע דג"ע הוא רק הארה בעלמא

And it is known that all delight below is only from what fell in the breaking of the vessels. And therefore the Garden of Eden is delight without end, and "it is better that he be judged," etc. And it is known that the Garden of Eden is only a mere glimmer.

Yet all the pleasures of this world are only sparks that "fell" in the breaking of the vessels, the primordial collapse by which holy light fell into lower realms. The Garden of Eden, by contrast, is endless delight, so great that the Talmud says of the sinner Acher that "it is better that he be judged" and so come to it; and even that Garden is only a mere glimmer of what is above.

(לכן עד"ז יובן שבחי' הארת והתפשטות תענוג העליון נק' רבבה לגבי בחי' הארת הרצון שהוא בחי' לאלפים. כי הוא רב ונעלה יותר עד שמבחי' עשירית שתבענוג כו' וזהו מ"ש ועתיק יומין יתיב ³⁷ כו'

(Therefore, in the same way it will be understood that the radiance and spreading of the supernal delight is called "a myriad" relative to the radiance of the will, which is the level of "for thousands." For it is greater and more exalted, to the point that from the level of the tenth within the delight, etc. And this is what is written, "And the Ancient of Days sat," etc.,

The parenthesis applies this to the scale: the radiance of the supernal delight is "a myriad" compared with the radiance of will, which was "thousands," because delight is higher, and even a tenth of it is vast. Daniel's vision of "the Ancient of Days" seated on the throne expresses this.

אלף אלפים ישמשוניה³⁸ ורבו רבוון קדמוהי יקומון כי מבחי ע"י שהוא מקור חיים מקור התענוג אזי גם מה שנמשך ומתפשט ממנו הארה בעלמא בבחי ישמשוניה וקדמוהי יקומון הוא בבחי אלף אלפים ורבו רבוון כו'.

“a thousand thousands served Him, and myriads of myriads stood before Him.” For from the level of the Ancient of Days, which is the source of life, the source of delight, even what is drawn down and spreads from it as a mere glimmer, at the level of “served Him” and “stood before Him,” is at the level of a thousand thousands and myriads of myriads, etc.

The Ancient of Days (Atik Yomin) is the source of life and of delight. So even the mere glimmer that spreads from it, the angels who “serve Him” and “stand before Him,” number “a thousand thousands” and “myriads of myriads.” The myriads belong to the rank of delight.

וכמ"ש באד"ר³⁹ ענין רבוי העלמין בגלגלתא יתבין תליסר אלפי רבוא עלמין כו'. וזהו ג"כ ענין הללוהו כרוב גודלו).⁴⁰

And as is written in the Idra Rabba on the subject of the multitude of worlds: in the skull (gulgalta) there dwell thirteen thousand myriads of worlds, etc. And this is also the meaning of “Praise Him according to the abundance of His greatness.”)

The Idra Rabba of the Zohar similarly speaks of “thirteen thousand myriads of worlds” dwelling in the “skull” (gulgalta), the outermost level of Arich Anpin; and the psalm’s “Praise Him according to the abundance of His greatness” alludes to the same multiplicity. This closes the parenthesis.

והנה שרה הוא בחי מטרוניתא בחי מלי ומקודם נקי שרי לשון אדון שלי בלי התפשטות ואח"כ נעשית שרה לכל העולם⁴¹ מלכותך מלכות כל עולמים⁴² וכדי להיות ההתפשטות למטה יותר צ"ל ההמשכה הכח לזה מלמעלה יותר

Now Sarah is the level of the Matronita, the level of Malchus. At first she was called Sarai, meaning “my master,” without spreading out; and afterward she became Sarah, [mistress] to the whole world: “Your kingdom is a kingdom of all worlds.” And in order for the spreading below to be greater, the drawing down of the power for this must be from higher above.

Back to Sarah: she stands for Malchus, the “Matronita” (Queen). Her first name, Sarai, means “my master,” a rule over a limited sphere; later, as Sarah, she became mistress to the whole world, as Malchus is “a kingdom of all worlds.” For influence to spread further below, the power must come from higher above.

ולכן ניתן לה אות ה' שהוא כח התפשטות לאורך ורוחב ועמ"ש בענין ה' דאברהם בד"ה הנה אברם כו'.

Therefore she was given the letter heh, which is the power of spreading out in length and breadth. And see what is written on the subject of the heh of Avraham in the discourse beginning "Behold, Avram," etc.

So she received the letter heh, whose shape, open wide, expresses spreading out in length and breadth; the Alter Rebbe refers to his discussion of the heh added to Avram's name.

ועיין בזהר פרשת בלק (דקצ"א א') אזעירת גרמה כו' ומאי איהי י כו' עד אתבניאת ואתעבדת כו'.

And see the Zohar, Parshas Balak (191a): "she made herself small," etc., "and what is she? A yud," etc., until "she was built and made," etc.,

The Zohar on Balak describes Malchus making herself small, becoming a yud (a mere point).

ה' כמלקדמין וכי ע"ש ונת' במ"א ומזה יובן ענין שרי ביו"ד ושרה בה"א והנה חיי שרה הוא מבחי מאה.⁴³

"a heh as before," etc.; see there, and it is explained elsewhere. And from this the matter of Sarai with a yud and Sarah with a heh will be understood. Now "the life of Sarah" is from the level of a hundred.

Then she is built up again into a heh. This explains Sarai with a yud and Sarah with a heh. And "the life of Sarah," the life-force that Malchus gives the worlds, comes from the level of "a hundred."

6 וזהו ענין חייב אדם לברך מאה ברכות בכל יום ולכן ארז"ל אל תקרי מה אלא מאה

And this is the meaning of "A person is obligated to recite a hundred blessings every day," and therefore our Sages said, "Do not read mah ('what') but me'ah ('a hundred')."

The Talmudic rule that one must recite a hundred blessings a day is linked to the verse "What (mah) does G-d ask of you," which the Sages read as me'ah, "a hundred."

דהיינו שהמלי נקי מה וממשיכים בה מבחי מאה שהוא בחי כתר שכדי להיות ההתפשטות למטה צ"ל ההמשכה מלמעלה כנ"ל אכן עכ"ז ההמשכה הוא

That is, Malchus is called mah, and into it is drawn from the level of a hundred, which is the level of Keser (the Crown); for in order for there to be spreading below, there must be drawing down from above, as mentioned above. Yet even so, the drawing down is

Malchus is called mah ("what?"), a word of self-effacement. Through the blessings, the level of "a hundred," which is Keser (the Crown), is drawn into it, since spreading far below requires a source far above.

רק מבחי' מאה. אבל בחי' התורה שרשה הוא מבחי' רבבות שלמעלה מעלה מבחי' ומדריגת מאה.

only from the level of a hundred. But the level of the Torah has its root in the level of myriads, which is far, far above the level and rank of a hundred.

Yet this drawing down reaches only the rank of “a hundred.” The Torah, by contrast, is rooted in “myriads,” which is far higher. This is the turning point of the maamar.

SECTION 4 • 17

From the holy myriads into the physical

7 וזהו ענין מרכבות קדש.⁴⁴ ומשם דוקא יוכל להמשיך ולירד גם למטה בדברים גשמיים סוכה ותפילין כו' ועמ"ש סד"ה

And this is the meaning of “from the holy myriads.” And specifically from there it can be drawn down and descend even below, into physical things: sukkah and tefillin, etc. And see what is written at the end of the discourse beginning

Now the opening verse is explained: the Torah comes “from the holy myriads.” Precisely because its source is so high, it can descend all the way down into physical objects, such as a sukkah and tefillin; the higher the source, the lower it can reach.

הנה אברם וסד"ה ראה ריח בני כריח שדה.⁴⁵ ועמ"ש בד"ה האזינו השמים⁴⁶ בענין תזל כטל כו' וכרביבים עלי עשב.⁴⁷

“Behold, Avram,” and at the end of the discourse beginning “See, the fragrance of my son is like the fragrance of a field.” And see what is written in the discourse beginning “Give ear, O heavens,” on the subject of “[My speech] shall flow as the dew,” etc., “and as showers upon the grass.”

The Alter Rebbe refers to three other maamarim, including his explanation of Moshe's song “Give ear, O heavens,” where the Torah falls “as showers (revivim) upon the grass.”

אשר רביבים זהו ענין ההמשכה מבחי' רבבות קדש (והיינו כי חיי שרה שהוא ענין התפשטות חיות העולמות ואתה מחיה את כולם⁴⁸ מלכותך מכ"ע הנה שרש המשכה זו נקרא יחוד חיצוניות דחוי"ב אין ויש

For revivim ("showers") is the matter of the drawing down from the level of the holy myriads (revavos). (That is: "the life of Sarah," which is the spreading of the life-force (chayus) of the worlds, "And You give life to them all," "Your kingdom is a kingdom of all worlds": the root of this drawing down is called the union of the outer dimension (chitzoniyus) of Chochmah and Binah, Ayin and Yesh.

Revivim (showers) shares its root with revavos (myriads): the Torah's rain comes from the holy myriads. In the parenthesis: the life-force of the worlds, "the life of Sarah" (Malchus, which gives life to all), comes from the outer union of Chochmah and Binah, called Ayin and Yesh ("nothing" and "something").

אבל ע"י תומ"צ נמשך מבחי' יחוד פנימי דחוי"ב ששרש המשכה זו מבחי' עתיק וא"ס ממש ועד"ז י"ל ענין מה רב טובך אשר צפנת.⁴⁹ כי רב ורכבה ענין א'.

But through Torah and mitzvos there is drawn down from the level of the union of the inner dimension (pnimiyus) of Chochmah and Binah, the root of which drawing down is from the level of Atik and the Infinite One (Ein Sof) itself. And in the same way one can explain "How abundant is Your goodness, which You have hidden away," for rav ("abundant") and revavah ("myriad") are one concept.

Through Torah and mitzvos, however, a person draws from the inner union of Chochmah and Binah, whose root is in Atik and in the Infinite One itself. The verse "How abundant (rav) is Your goodness, which You have hidden away" alludes to this, since rav and revavah come from the same root.

וז"ש רב פעלים⁵⁰ כו' ועמ"ש ע"פ זכר רב טובך יביעו⁵¹ שיסוד דא"א דהיינו בחי' ההשפעה נק' רב טובך ולכן דורות הראשונים מאדה"ר עד נח האריכו ימים ביותר והיינו לפי שנמשך אז מבחי' א"א)

And this is what is written, "abundant in deeds," etc. And see what is written on [the verse] "They shall utter the remembrance of Your abundant goodness," that the Yesod of Arich Anpin, meaning the level of bestowal, is called "Your abundant goodness." And therefore the first generations, from Adam the first man until Noach, lived exceedingly long lives; that is, because at that time it was drawn down from the level of Arich Anpin.)

The phrase "abundant in deeds" (said of Benayahu) is read the same way. In another maamar, the Yesod of Arich Anpin, its channel of giving, is called "Your abundant goodness." That is why the generations from Adam to Noach lived so long: their life was drawn from Arich Anpin.

(כמ"ש בזהר ח"א דל"ז ע"ב) ואח"כ כתיב והיו ימיו מאה ועשרים שנה⁵² והיינו ע"ד מ"ש ויהיו חיי שרה מאה שנה⁵³ כו'.

(As is written in the Zohar, Part I, 37b.) And afterward it is written, "And his days shall be a hundred and twenty years"; and this is along the lines of what is written, "And the life of Sarah was a hundred years," etc.

The Zohar is cited for this. Afterwards life was limited to "a hundred and twenty years," like Sarah's hundred and twenty: the lower rank of "a hundred."

ומכ"ז יובן ג"כ ענין ורב שלום בניך⁵⁴ השלום ברבוי כו' בד"ה וכל בניך אך עכ"ז הגילוי וההמשכה עתה ע"י התורה מבחי רבבות הנ"ל הוא

And from all this one will also understand the meaning of "And great shall be the peace of your children": the peace in abundance, etc., in the discourse beginning "And all your children." Nevertheless, even so, the revelation and drawing down now, through the Torah, from the level of the myriads mentioned above, is

This also explains "great (rav) shall be the peace of your children": peace in abundance, rooted in the myriads. Yet the maamar adds a limit to what the Torah reveals from the myriads now.

רק ואתה לשון תרגום שהוא בחינת אחוריים כי טעמי תורה שהוא פנימיות התורה לא נתגלה עדיין וזה יהיה לעתיד.^{55, 56}

only ve'asa ("and He came"), a term of the Aramaic translation (Targum), which is the level of the back (achorayim); for the reasons of the Torah, which are the inner dimension of the Torah, have not yet been revealed, and this will be in the Time to Come.

What it reveals now is only ve'asa, the Aramaic word for "and He came," the Targum's language. Aramaic is the "back" (achorayim), the outer side: the inner reasons of the Torah, its inner dimension, are not yet revealed, and will be only in the Time to Come.

Blessing, holiness, union and the One beyond number

8 וזהו ענין שנאמר ישקני מנשיקות פיהו⁵⁷ בחינת נשיקין התדבקות רוחא ברוחא⁵⁸ בחינת הבל שהוא התגלות פנימיות טעמי תורה אבל עתה הוא רק בבחי' אחוריים ואתה כו' וכמו שמבואר באריכות ע"פ תורה צוה.⁵⁹

And this is the meaning of what is said, "Let Him kiss me with the kisses of His mouth": the level of kisses, the cleaving of spirit with spirit, the level of breath, which is the revelation of the inner dimension (pnimiyus) of the reasons of the Torah. But now it is only in the level of the back, "ve'asa," etc., as is explained at length on [the verse] "Torah [Moshe] commanded [us]."

"Let Him kiss me with the kisses of His mouth" (Song of Songs) asks for the future revelation: a kiss is the joining of one breath and spirit with another, an image for the revelation of the Torah's inner reasons. For now we have only the "back," ve'asa; the Alter Rebbe refers to his longer treatment in the maamar on "Torah [Moshe] commanded [us]."

וזהו זרח משעיר למו⁶⁰ שהוא רק בחי' שערות מותרי מוחין כנודע בגשמיות שהשערות אינם ממהות המוח שחותכין אותן ואינו מרגיש כלל.

And this is [the meaning of] "And He shone forth from Se'ir to them": that it is only the level of hairs (se'aros), the surplus of the brain, as is known in the physical, that the hairs are not of the essence of the brain, for they are cut and one feels nothing at all.

The same verse says the Torah "shone forth from Se'ir," read as se'aros, hairs. Hair grows from the head but is excess, not part of the brain's substance, which is why cutting it does not hurt. The Torah as we have it is like that: an outer extension of G-d's wisdom.

וכמ"כ למעלה נובלות חכמה שלמעלה תורה (ואפשר לומר ג"כ שזהו ענין גי' מדרגות ברכה קדושי יחוד והיינו כי ברכ' זהו ענין מאה ברכות והוא בחינת ויהיו חיי שרה מאה שנה כנ"ל

And similarly above: the Torah is the fallen fruit of the supernal wisdom. (And one could also say that this is the matter of the three levels: blessing, holiness, union. That is: blessing is the matter of the hundred blessings, and it is the level of "And the life of Sarah was a hundred years," as mentioned above,

So too the Midrash calls the Torah "the fallen fruit of the supernal wisdom." A new parenthesis proposes three levels: blessing, holiness (kedushah) and union (yichud). Blessing is the hundred daily blessings, the level of "the life of Sarah, a hundred years."

והוא ענין הברכה בבחי' ואתה מחיה את כולם⁶¹ אבל קדושי' הוא ההמשכה מבחי' רכבות קדש ע"י אשר קדשנו במצותיו שהוא המשכת סוכ"ע אלא שמ"מ קדושין הוא עדיין רק בחי' אירוסין והוא בחי' ואתא כו'.

and it is the matter of the blessing at the level of "And You give life to them all." But holiness is the drawing down from the level of the holy myriads through "Who has sanctified us with His commandments," which is the drawing down of the light that encompasses all worlds (sovev kol almin). Yet even so, kiddushin is still only the level of betrothal (erusin), and it is the level of "ve'asa," etc.

Blessing brings life to the worlds ("You give life to them all"). Holiness is higher: it draws from the holy myriads through the mitzvos ("Who has sanctified us with His commandments"), bringing down the light that encompasses all worlds. Still, kiddushin in the sense of marriage is only betrothal (erusin), not yet full union, and so it is still the level of ve'asa, the "back."

אבל היחוד הוא ההמשכה בבחי' פנימיות. גם י"ל כי הנה יש רכבות קדש אבל עכ"ז למעלה מעלה מזה הוא בחי' אנת הוא חד ולא בחושבן⁶²

But union is the drawing down in the mode of the inner dimension. It can also be said that there are indeed the holy myriads, yet nevertheless, far, far above this is the level of "You are One, but not in number."

Union (yichud) is the drawing down of the inner dimension, like the completion of marriage. There is a further point: above even the holy myriads is the level the Tikkunei Zohar describes as "You are One, but not in number," beyond counting altogether.

וזהו ענין יחוד דהיינו להמשיך גילוי אור א"ס ב"ה יחיד ומיוחד חד ולא בחושבן להיות ונגלה כבוד⁶³ ה' כו' עין בעין יראו⁶⁴ כו' ועיין בפרדס בעה"כ ערך יבק ובמאורי אור)

And this is the matter of union: to draw down the revelation of the Infinite Light (Or Ein Sof), blessed be He, singular and unique, "One but not in number," so that "the glory of G-d shall be revealed," etc., "eye to eye they shall see," etc. And see Pardes, in the Erchei HaKinuyim, the entry "Yabok," and in Me'orei Or)

Union means drawing down the revelation of the Infinite Light itself, the One beyond number, so that "the glory of G-d shall be revealed" and "eye to eye they shall see" (Isaiah), which will happen in the future. The Alter Rebbe cites the Kabbalistic dictionaries: Pardes Rimonim's "Gate of Terms" under "Yabok," and Me'orei Or.

(אות ג' סעיף ס"ו ובאות יוד סעיף כ"ג) ובר"מ פ' משפטים (דק"י סע"א ⁶⁵ ק"י א') ובפ' פקודי (דרס"ב ⁶⁶ א')
ובהרמ"ז פ' תצא (דרע"ז א')

(letter gimmel, section 66, and letter yud, section 23), and in the Ra'aya Mehemna, Parshas Mishpatim (end of 116a, 119a), and in Parshas Pekudei (262a), and in the Ramaz, Parshas Teitzei (277a),

He continues the list of sources in the Zohar (the Ra'aya Mehemna on Mishpatim and the Zohar on Pekudei) and in the glosses of the Ramaz (Rabbi Moshe Zacuto) on the Zohar for Teitzei.

בד"ה ומברך בה ועמ"ש מזה סד"ה ענין הנסכים ועמ"ש עוד מענין ברכה וקדושה ע"פ מ"ש בזה "ג פ'
בלק (דק"צ ע"ב) בפסוק ברכו ה' מלאכיו כו'

in the passage beginning "and blesses with it." And see what is written about this at the end of the discourse beginning "The matter of the libations." And see further what is written on the subject of blessing and holiness, on what is stated in the Zohar, Part III, Parshas Balak (190b), on the verse "Bless G-d, His angels," etc.:

In the Ramaz's gloss on "and blesses with it," blessing, holiness and union are matched to Binah, Chochmah and Keser. He also points to his own maamar on the libations, and to the Zohar on Balak discussing the verse "Bless G-d, His angels."

אבל קדוש לא אתמסר לון בלחודייהו אלא בהדי ישראל דלא מקדשי קדושה אלא בהדי ישראל ע"ש
ובגמרא נזכר מענין ואתה מרבבות (בחגיגה דט"ז א').

"but 'holy' was not handed over to them on their own, but only together with Israel, for they do not sanctify with holiness except together with Israel"; see there. And in the Gemara the subject of "ve'asa from the myriads" is mentioned (in Chagigah 16a):

That Zohar says the angels may bless on their own, but may say "holy" only together with Israel: holiness is drawn by the Jewish people. The Talmud (Chagigah 16a) also discusses "ve'asa from the myriads."

אות הוא ברבבה שלו ⁶⁷ וכ"ה ברבות כשה"ש ס"פ מה דודך י"ל הפי' כענין מארז"ל ברבות סדר מקץ פ'
צ' קדושים תהיו ⁶⁸ יכול כמוני ת"ל כי קדוש אני כו' קדושתו למעלה מקדושתכם ונתבאר מזה במ"א. ⁶⁹

"He is a sign (os) among His myriad." And so it is in the Midrash Rabbah on Song of Songs, end of [the section] "What is your beloved." One can say the explanation is along the lines of what our Sages said in the Midrash Rabbah, Seder Mikeitz, section 90: "You shall be holy": could it be like Me? The verse says, 'for I am holy,' etc.: My holiness is above your holiness." And this has been explained elsewhere.

There the Talmud reads ve'asa as os, "a sign": G-d is "a sign among His myriad," distinct from all His hosts; the Midrash on Song of Songs says the same. The Alter Rebbe suggests this parallels the Midrash on "You shall be holy": could it mean as holy as G-d? No, "for I am holy": "My holiness is above your holiness."

9 ועדי"ז י"ל כי מרבבות קדש⁷⁰ זהו בחי קדושים תהיו⁷¹ שהרי זה ממשיכים ע"י התורה אמנם בחי אות

And along these lines it can be said that "from the holy myriads" is the level of "You shall be holy," for this is drawn down through the Torah. However, the level of "A sign

Along the same lines: "from the holy myriads" is the level of "You shall be holy," the holiness a person reaches through the Torah. "A sign among His myriad" is another level.

הוא ברבבה שלו זהו בחי קדושתו למעלה מקדושתכם ולמעלה מעלה גם מבחי רבבות קדש כי אנת הוא חד ולא בחושבן⁷² ועדי"ז נאמר ולתבונתו אין מספר.⁷³

is He among His myriad" is the level of "My holiness is above your holiness," and far, far above even the level of the holy myriads, for "You are One, but not in number." And similarly it is said, "His understanding is beyond number."

That level, "a sign among His myriad," is "My holiness is above your holiness": G-d's own holiness, beyond even the holy myriads, because He is "One, but not in number." So too "His understanding is beyond number."

והרי לגבי דבר שאינו בגדר מספר שוין הרבבות עם האחרים וזהו ועתיק יומין יתיב⁷⁴ כוי

For relative to something that is not within the bounds of number, the myriads are equal with the others. And this is [the meaning of] "And the Ancient of Days sat," etc.,

Compared with something outside number altogether, a myriad is no greater than the smallest numbers. That is the meaning of Daniel's vision of the Ancient of Days.

אלף אלפי ימשוניה ורבו רבוון קדמוהי יקומון⁷⁵ כוי וזהו ענין אות הוא בתוך רבבות קדש.

"a thousand thousands served Him, and myriads of myriads stood before Him," etc. And this is the meaning of "A sign is He within the holy myriads."

Daniel sees "a thousand thousands" and "myriads of myriads" before Him: all these hosts are equal before Him, and He is "a sign" distinct within them.

ברבבות בשה"ש שם. ועיין עוד מענין ואתה מרבבות בזח"ב שמות ג'⁷⁶ א' תרומה קל"א א':

[So it is] in the Midrash Rabbah on Song of Songs, there. And see further on the subject of "And He came from the myriads" in the Zohar, Part II, Shemos 3a, Terumah 131a.

The Alter Rebbe closes by citing the Midrash on Song of Songs again, and two Zohar passages (on Shemos and on Terumah) on "And He came from the myriads."

IN ONE'S AVODAH

Through Torah and mitzvos a Jew draws down a light far higher than the life-force that sustains the worlds: from the holy myriads, the inner union of Chochmah and Binah rooted in the Infinite One itself, into physical objects like a sukkah and tefillin. This is the holiness of “Who has sanctified us with His commandments,” which the angels can say only together with Israel.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that a lower level receives only a “tenth” of the level above it? Where do you see this in your own mind and feelings?
2. How can the Torah’s very high source be the reason it can reach down into physical objects like tefillin?
3. What is the difference between the “hundred” drawn by blessings and the “myriads” drawn by the Torah and mitzvos?
4. Why is the Torah’s present revelation called ve’asa, “the back,” and “hair”? What will change in the Time to Come?
5. What does it mean that before the One beyond number, myriads and units are equal?

FOR CHILDREN • AGES 9-13

For the children at the table

The Torah comes from the holy myriads

THE BIG IDEA

The Torah comes from a place far higher than the life that keeps the world going, and so when we learn it and do mitzvos we bring that very high light into ordinary things like a sukkah and tefillin.

The verse says G-d came to give the Torah “from the holy myriads.” A myriad means ten thousand, the highest number that has its own name in the Holy Tongue. The maamar builds a ladder of numbers: ones, tens, hundreds, thousands and myriads. Each step receives only a tenth of the step above it. Our feelings are like ones, our understanding is like tens, and what is above understanding is like a hundred. Higher still is will, which is “thousands,” and highest is delight, which is “myriads.” The life that G-d gives all the worlds comes from the level of a hundred, and we draw it down with the hundred blessings we say each day. But the Torah’s root is in the myriads, far above the hundred. That is why Torah and mitzvos can bring such a lofty light into physical things. For now we receive only the outside of the Torah; its inner reasons will be revealed in the Time to Come. And above even the myriads is G-d Himself, who is One, beyond all numbers.

THE MASHAL

Hair grows from the head, yet it is not the brain itself: when it is cut, a person feels nothing. So too, the Torah as we have it now is like the hair, the outer part of G-d’s wisdom. Its inside, which the verse calls “the kisses of His mouth,” will be revealed in the Time to Come.

QUESTIONS FOR THE SHABBOS TABLE

1. Why can the Torah bring G-d’s light into physical things like a sukkah and tefillin?
2. What does the ladder of ones, tens, hundreds, thousands and myriads teach about how each level receives from the one above it?
3. Which mitzvah with a physical object can you do this week with the thought that it brings a very high light into the world?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ואתה מרכבות קדש

The note dates this maamar to 5569 and says the Mittlerer Rebbe's transcript (hanachah) of it is printed there: a parallel record of the same teaching.

KEHOT'S NOTE

משנת תקס"ט. הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ח ע"ת תקכו.

2 ואתה מרכבות קדש

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

KEHOT'S NOTE

דברים לכ, ב.

3 אי"ק בכ"ר

The note points to the Tzemach Tzedek's discussions of the Ayak Bechar scale of units, tens and hundreds, which this paragraph relies on.

KEHOT'S NOTE

ראה בדי"ה להבין. . דכל פרוטה ופרוטה באוה"ת ענינים ע"י מב ואילך. אוה"ת פ' בא ע"י שלד.

4 היי לאלפי רבבה

Rivkah's family blesses her, "become thousands of myriads": the myriad appears as the great number.

בראשית כ"ד:60

וַיְבָרֶכְהוּ אֶת־רִבְקָה וַיֹּאמְרוּ לָהּ אַחֲתֵנוּ אֵת הַיְי לְאַלְפֵי רִבְבָּה וַיִּירָשׁ וַיִּרְעֶה אֶת שַׁעַר שְׂנְאָיו:

And they blessed Rebekah, and said unto her: 'Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate them.'

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KEHOT'S NOTE

בראשית כד, ס.

5 ומאה מכם רבבה ירדפו

"A hundred of you shall pursue a myriad": again the myriad is the peak of the count.

ויקרא כ"ו:8

וַיִּרְדְּפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם יִרְדְּפוּ וְנָפְלוּ אִיְבֵיכֶם לַפְּנֵיכֶם לְחֶרֶב:

And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.

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KEHOT'S NOTE

ויקרא כו, ח.

6 רבבות אלפי ישראל

"The myriads of the thousands of Israel": beyond ten thousand the Torah counts only in combinations of thou-

sands and myriads.

Numbers 10:36

וַיִּנָּחֵה יְאֹמֶר שׁוּבָה הַבָּיִת אֶלְפֵי יִשְׂרָאֵל:

And when it rested, he said: 'Return, O L-RD, unto the ten thousands of the families of Israel.'

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KEHOT'S NOTE

במדבר י, לו.

7 הרבה משתים עשרה רבו אדם

Nineveh had "more than twelve ten-thousands (ribo) of people": a large number is expressed as a multiple of the myriad, since there is no higher name.

Jonah 4:11

וְאֵנִי לֹא אָחוּס עַל־יְנִינָה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֹשְׁבֶיהָ הֲרַבָּה מִשְׁתִּים־עֶשְׂרֵה רְבוֹ אָדָם אֲשֶׁר לֹא־יָדַע בְּיָדִימִינוּ לְשִׂמְאֵלוֹ וּבִהְמָה רְבָה:

and should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?'

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8 ויהיו חיי שרה מאה שנה

Sarah's lifespan is stated as 100 + 20 + 7, with "year" singular for 100 and 20 and "years" plural for 7; the Alter Rebbe reads the numbers as levels of the Sefiros.

בראשית כ"ג:1

וַיְהִיו חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים חַיֵּי שָׂרָה:

And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.

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KEHOT'S NOTE

בראשית כג, א. קטע מכאן באוה"ת דרושים לשמע"צ כרך ז ע' ביתקלד. אוה"ת ענינים ע"י מב ואילך.

9 תרין רעין דלא מתפרשין

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

KEHOT'S NOTE

ר"פ ראה. וש"נ. [כ].

10 ועיין בזהר פ' חיי שרה

The note points to the Mittlerer Rebbe's explanations of Zohar passages for a treatment of the Zohar on Chayei Sarah cited here.

KEHOT'S NOTE

ראה ביאורו"י לאדה"א יב, ג. קלא, סע"א. וראה הלשון באוה"ת ענינים ע"י מב. וראה לעיל פ' מסעי צא, ג. ופ' ראה כב, ג.

11 לך ה' הגדולה

David's praise lists greatness, might, beauty, victory, splendor, "all in heaven and earth," and the kingdom: the

22

לפני לא נוצר אל

“Before Me no god (el) was formed”: the Alter Rebbe refers to his explanation of this verse elsewhere for the Name Kel as a derivative of what is above it.

ישעיהו מ"ג:10

אתם עדי נאם ה' ועבדי אשר בחרתי למען תדעו ותאמינו לי ותבינו כי אני הוא לפני לא נוצר אל ואחרי לא יהיה:

Ye are My witnesses, saith the L-RD, and My servant whom I have chosen; that ye may know and believe Me, and understand That I am He; before Me there was no G-d formed, neither shall any be after Me.

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23

קומתו של אדה"ר הי' מאה אמה

The Talmud describes Adam's original stature as immense; the Kehot note lists it among the sources for the tradition of Adam's height.

חגיגה י"ב א' Chagigah 12a

סנהדרין ק' א' Sanhedrin 100a:9

מיתבי: "ואולך אתכם קוממיות" - רבי מאיר אומר: מאתים אמה, כשתי קומות של אדם הראשון. רבי יהודה אומר: מאה אמה, כנגד היכל וכתליו - שנאמר: "אשר בנינו כנטעים מגדלים בנעוריהם בנותינו כנזירות מחטבות תבנית היכל וגו'".

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בראשית רבה י"ב:6 Bereshit Rabbah 12:6

... כי עפר אתה. קומתו מנין? שנאמר: ויתחבא האדם ואשתו. אמר רבי אבהו: באותו השעה גזעה קומתו של אדם הראשון ונעשית של מאה אמה. פרי האילן ופרי הארץ מנין? שנאמר: ארורה האדמה בעבורך. מאורות? רבי שמעון ב"ר יהודה איש כפר עכו אמר משם ר"מ: אע"פ שנתקללו המאורות מערב שבת, לא לקו עד מוצאי שבת. אתיא כרבנן, ולא אתיא כרבי יוסי. דאמר רבי יוסי: אדם הראשון לא לן כבודו עמו. מאי טעמיה? (תהלים מט): אדם ביקר כל יליו וגו'. ורבנן אמרי: במוצאי שבת ניטל זיוו ממנו וטרדו מגן עדן, הדא הוא ...

The outgrowths [toledot] - Rabbi Shmuel bar Nahman said: All toledot that are stated in the Torah are written defectively 388 may be written in full form, with two vavs, but usually it is written missing one or both of the vavs. except for two: "These are the offspring [toledot] of Peretz..." (Ruth 4:18), and this one. Why are those [others] defective? of Adam" (Genesis 5:1), where toledot is missing one vav. Rabbi Yudan said in the name of Rabbi Avin: They are corresponding to the six things that were taken ...

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KEHOT'S NOTE

ראה חגיגה יב, א. סנהדרין ק, א. ב"ר יב, ו. וש"נ. ספרא בחקתי (כו, יג) סופ"א). סי' יז קוממיות רי"א מאה אמה כאדה"ר. ועי' ב"ב (עה, א). [כ].

24

קומתו של אדה"ר הי' מאה אמה

The same teaching of a future stature of a hundred cubits, like Adam's, cited in the Kehot note.

Bava Batra 75a:12-13

מיתבי: "ואולך אתכם קוממיות" - רבי מאיר אומר: מאתים אמה, כשתי קומות של אדם הראשון. רבי יהודה אומר: מאה אמה, כנגד היכל וכתליו - שנאמר: "אשר בנינו כנטעים מגדלים בנעוריהם, בנותינו כנזירות מחטבות תבנית היכל!" כי קאמר רבי יוחנן - לכווי דבי זיקא.

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25

חסד א-ל

"The kindness of Kel endures all day": the Name Kel is linked to Chesed, the first of the emotive attributes.

Psalms 52:3

מה־תתהלל בְּרָעָה הַגְּבוּר חֶסֶד אֶל כָּל־הַיּוֹם:

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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KEHOT'S NOTE

תהלים נב, ג.

PARAGRAPH 3

26

ברנח"י

The Midrash lists five names of the soul: nefesh, ruach, neshamah, chayah and yechidah.

Zohar I, 81a

Bereshit Rabbah 14:9

חמשה שמות נקראו לה: נפש, רוח, נשמה, יחידה, חיה. נפש, זה הדם, שנאמר (דברים יב): כי הדם הוא הנפש. רוח, שהיא עולה ויורדת, שנאמר (קהלת ג): מי יודע רוח בני האדם העולה היא למעלה. נשמה, זו האופיה, דברייא אמרין האופיתא טבא. חיה, שכל האברים מתים והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישים אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruah (Ezekiel 37:14), neshama (Genesis 2:7), yehida (Psalms 22:21), haya (Psalms 143:3). Nefesh - this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruah - because it ascends and descends, as it is stated: "Who knows the spirit of the sons of man? Does it ascend upward?" (Ecclesiastes 3:21). also means wind, which ascends and descends. Neshama - this refers to man's intellect, as people say: Intellect is good. Haya - because ...

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Devarim Rabbah 2:37

KEHOT'S NOTE

זח"א פא, א. רו, א. ב"ר יד, ט. דב"ר ב, לו.

27

בד"ה מה טובו אוהליך

The passage contrasts the mitzvot, "outer limbs" of the King, with the Torah, His wisdom and "inner limb," through which the essence of the Infinite Light, above even sovev and memalei, is drawn down.

KEHOT'S NOTE

לעיל פי בלק עד, ב.

28

שתוק כך עלה במחשבה

When Moshe was shown Rabbi Akiva's cruel death and asked why, G-d answered, "Be silent; thus it arose in My thought": a will above reason.

Menachot 29b:5'ה:ב כ"ט

חור ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחור] חור לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה זו שכרה א"ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 4

29

ואהיה אצלו אמון

Wisdom (the Torah) says, "I was beside Him as a nursling, a delight day by day": the Torah as G-d's delight before creation.

Proverbs 8:30'ה:ח משלי

וְאֶהְיֶה אֶצְלוֹ אִמּוֹן וְאֶהְיֶה שְׂשׁוּעִים יוֹם יוֹם מִשְׁחָקָת לִפְנֵי בְּכֹל־עַתָּה:

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

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30

ונוצר חסד לאלפים

One of the Thirteen Attributes of Mercy, "preserving kindness for thousands"; the Alter Rebbe reads notzer as ratzon and "thousands" as a rank.

Exodus 34:7'ו:ל שמות

נֹצֵר חֶסֶד לְאַלְפִים נֶשָׂא עֶז וְפָשַׁע וְחַטָּאָה וְנִקְמָה לֹא יִנְקָה פָקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בָּנֵי בָנִים עַל־שְׁלֹשִׁים וְעַל־רִבְעִים:

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

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KEHOT'S NOTE

שמות לד, ז.

31

נוצר אותיות רצון

The note refers back to an earlier discussion, in Parshas Matos, of the wordplay that notzer has the letters of ratzon;

the page given could not be matched on Sefaria.

KEHOT'S NOTE

ע"ל מטות (כג, א). וש"נ.

32

אלפך חכמה

"And I will teach you (a'alefcha) wisdom": the verb from the root alef links "thousands" with teaching wisdom.

Job 33:33'ג:ל איוב

אִם־אֵין אַתָּה שֹׁמֵעַ־לִי הִרְשָׁה וְאַאֲלַפְךָ חֲכָמָה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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33

התורה קדמה אלפים שנה לעולם

The Midrash states that the Torah preceded the world by two thousand years.

Midrash Tehillim 90:4'ד:צ מדרש תהילים

דבר אחר אמר רבי יהודה ברי סימון בשם ריש לקיש למה נקרא שמו איש האלקים מה האיש אם מבקש להפך נדרי אשתו מפר ואם מבקש מקיים שנאמר (במדבר ל יד) אישה יפירונו וגו'. כך כביכול משה אומר להקב"ה (שם י לה-לו) קומה ה'. שובה ה':

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Bereshit Rabbah 8:2'ב:ח בראשית רבה

... היום של ששי שואל של חמישי וכו', עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם? דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמון וגו'. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגו'. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. רי אלעזר בשם בן סירא אמר: בגדול ממך אל ...

Rav Hama bar Hanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Hama bar Hanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: 'What is the price of grain in the province today?' The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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Zohar II, 49a'ט, זח"ב מט,

KEHOT'S NOTE

ראה מדרש תהלים צ, ד. ב"ר פ"ח, ב. תנחומא וישב ד. וש"נ. זח"ב מט, א.

34

התורה קדמה אלפים שנה לעולם

Another source for the Torah preceding the world by two thousand years, cited in the Kehot note.

Midrash Tanchuma, Vayeshev 4:2'ב:ד וישב ד

... אף כך, אמר אדם לפני הקדוש ברוך הוא, רבונו של עולם, על שלא בראת עולמך קדם שני אלפים שנה, היתה תורה אצלה אמון, שכתב: וְאֶהְיֶה אֶצְלוֹ אִמּוֹן וְאֶהְיֶה שְׂשׁוּעִים יוֹם יוֹם (משלי ח, ל), שני

אלפים שנה, וכתוב בה, זאת התורה אדם כי ימות באהל (במדבר יט, יד). אלולי שהתקנת מות לבריות, היית כותב בה כך. אלא באת לתלות כי את העלילה. הוי, נורא עלילה על בני אדם.

Adam was created on the sixth day, and He informed him in a roundabout way that He had brought death into the world, as it is said: For in the day that thou eatest thereof, thou shalt surely die (Gen. 2:12). To what may this be compared? It may be compared to a man who wished to divorce his wife. Before he enters his home, he writes out the divorce document and then enters the house with the divorce document in his hand. He then seeks a circuitous way to ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

35 **בד"ה מראיהם ומעשיהם**
The Alter Rebbe himself refers there for more on the meaning of "for thousands"; the note identifies the discourse as the one in Torah Ohr on Yisro.

KEHOT'S NOTE

תו"א פי יתרו.

PARAGRAPH 5

36 **ומוטב דלדייני**
After Acher (Elisha ben Avuyah) died, it was said "better that he be judged and come to the World to Come": the delight there is worth passing through judgment.

חגיגה ט"ו ב:ג' Chagigah 15b:3

כי נח נפשיה דאחר, אמרי: לא מידן לדיינינה, ולא לעלמא דאתי ליתי. לא מידן לדיינינה — משום דעסק באורייתא, ולא לעלמא דאתי ליתי — משום דחטא. אמר רבי מאיר: מוטב דלדיינינה וליתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרא מקבריה דאחר.

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

KEHOT'S NOTE

חגיגה טו, ב.

37 **ועתיק יומין יתיב**
Daniel sees "the Ancient of Days" seated on the throne; in Kabbalah, Atik Yomin is the innermost level of Keser, the source of delight.

דניאל ז':ט' Daniel 7:9

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

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

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

KEHOT'S NOTE

דניאל ז, ט.

38 **אלף אלפים ישמשוני**
"A thousand thousands served Him, and myriads of myriads stood before Him": even the glimmer of Atik's light

reaches the rank of myriads.

דניאל ז':י' Daniel 7:10

נהר דיינור נגד ונפק מן קדמוהי אלף אלפין ישמשונה ורבו רבבן קדמוהי קדמוהי דינא יתב וספרין פתיחו:

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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KEHOT'S NOTE

דניאל ז, י.

39 **וכמ"ש באד"ר**
The Idra Rabba describes vast numbers of worlds within the "skull" (gulgulta) of Arich Anpin.

Zohar III, 128b, כח"ג קכח

KEHOT'S NOTE

זח"ג קכח, ב.

40 **הללוהו כרוב גודלו**
"Praise Him according to the abundance (rov) of His greatness": abundance, related to "myriad," as the measure of the supernal level.

תהילים ק"ב:2' Psalms 150:2

הללוהו בגבורתיו הללוהו כרב גדלו:

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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KEHOT'S NOTE

תהלים קב, ב.

41 **שרה לכל העולם**
The Talmud says Sarai was a princess to her own people and Sarah became a princess to the whole world; the Alter Rebbe reads this as Malchus spreading out.

ברכות י"ג א:ח'7-8' Berachot 13a:7-8

בתחלה נעשית שרי לאומתה, ולבסוף נעשית שרה לכל העולם כולו. תני בר קפרא: כל הקורא לאברהם "אברהם" — עובר בעשה. שנאמר: "והיה שמה אברהם". רבי אליעזר אומר: עובר בלאו, שנאמר: "ולא יקרא עוד [את] שמה אברהם".

At first she was made princess of her own people, but subsequently princess of all the universe Bar Kappara taught : Whoever calls Abraham " Abram " transgresses a command ; as it is said, "Thy name shall be Abraham" (Gen. xvii. 5). R. Eliezer says: He transgresses a prohibition ; as it is said, "Thy name shall no more be called Abram" (ibid.).

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

Beresheet Rabbah 47:1'א' מ"ז בראשית רבה

... ויקרא משה להושע בן נון יהושע. אמר רבי מנא: לשעבר, היתה שרי לעצמה, עכשיו, תהא היא שרה לכל באי העולם:

"G-d said to Abraham: Sarai your wife, you shall not call her name Sarai, as Sarah is her name" (Genesis 17:15). "G-d said to Abraham: Sarai your wife..." - it is written: "A woman of

valor is her husband's crown" (Proverbs 12:4). Rabbi Aḥa said: Her [Sarah's] husband was crowned with her, but she was not crowned with her husband. The Rabbis say: She was her husband's superior. Everywhere the man gives the orders; here, however, "Everything that Sarah says to you, heed her voice" (Genesis 21:12). Rabbi Yehoshua ben ...

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KEHOT'S NOTE

ברכות יג, א. רש"י ד"ה שרי. וראה תוספתא ברכות פ"א. ב"ר פמ"ז, א.

42 מלכותך מלכות כל עולמים

"Your kingdom is a kingdom of all worlds": Malchus as the source of the life of all the worlds.

Psalms 145:13: תהילים קמ"ה:יג

מלכותך מלכות כל־עלמים וממשלתך בכל־דור ודור:

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

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43 The Zohar on Balak describes Malchus making herself small into a yud and then being built again into a heh.

ספר זוהר, בלק ו:ק"ג-קכ"ב 6:113-122 Zohar, Balak

PARAGRAPH 7

44 מרכבות קדש

"He came from the holy myriads": the Alter Rebbe now explains it as the Torah's root above the "hundred."

דברים ל"ג:ב' Deuteronomy 33:2

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואֵתה מרכבת קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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45 ראה ריח בני כריח שדה

Yitzchak blesses Yaakov, "See, the fragrance of my son is like the fragrance of a field": the opening words of a maamar the Alter Rebbe refers to.

Genesis 27:27: בראשית כ"ז:כ"ז

ויגש וישקלו וירח את־ריח בגדיו ויברכהו ויאמר ריח בני כריח שדה אשר ברכו ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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46 האזינו השמים

"Give ear, O heavens": the opening of Moshe's song, the

title of a maamar the Alter Rebbe refers to.

Deuteronomy 32:1: דברים ל"ב:א

האזינו השמים ואדברה ותשמע הארץ אמרי־פי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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47 תזל כטל כו' וכרביבים עלי עשב

"My speech shall flow as the dew... and as showers (revivim) upon the grass": the Torah as rain, with revivim read as related to revavos, myriads.

Deuteronomy 32:2: דברים ל"ב:ב

יערף כמטר לקחי תזל כטל אמרתי כשעירם עלי־דשא וכרביבים עלי־עשב:

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

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48 ואתה מחיה את כולם

"And You give life to them all": the life-force of the worlds, identified here with "the life of Sarah."

Nehemiah 9:6: נחמיה ט:ו

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

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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49 מה רב טובך אשר צפנת

"How abundant (rav) is Your goodness, which You have hidden away": rav is linked to revavah, the myriad.

Psalms 31:20: תהילים ל"א:כ

מה רב־טובך אשר־צפנת ליראיך פעלת להסים בה נגד בני אדם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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50 רב פעלים

Benayahu is called "abundant in deeds" (rav pe'alim); the Alter Rebbe reads rav here in the same sense.

II Samuel 23:20: שמואל ב כ"ג:כ

ובניהו בן־יהואדע בן־איש־חיל (חי) רב־פעלים מקבצאל הוא הנה את שני אראל מואב והוא ירד והנה את־הארזי (האריה) בתוך הבאר ביום השקל:

And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he smote the two al-

tar-hearths of Moab; he went down also and slew a lion in the midst of a pit in time of snow;

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51 זכר רב טובך יביעו

“They shall utter the remembrance of Your abundant goodness”: elsewhere explained as the Yesod of Arich Anpin.

Psalms 145:7: תהילים קמ"ה:ז

זָכַר רַב־טוֹבְךָ יִבְיְעוּ וְצִדְקָתְךָ יִרְנְנוּ:

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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52 והיו ימיו מאה ועשרים שנה

“And his days shall be a hundred and twenty years”: after the early generations, life is limited to the rank of the “hundred.”

בראשית ו:3: בראשית ו:3

וַיֹּאמֶר ה' לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשָׁגֹם הוּא כְּשֶׁר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה:

And the L-RD said: ‘My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.’

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53 ויהיו חיי שרה מאה שנה

Sarah's hundred years, the rank of the “hundred” that sustains the worlds.

בראשית כ"ג:1: בראשית כ"ג:1

וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים חַיֵּי שָׂרָה:

And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.

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54 ורב שלום בניך

“And great shall be the peace of your children”: peace “in abundance,” from the level of the myriads.

ישעיהו נ"ד:13: ישעיהו נ"ד:13

וְכָל־בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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55 מלכותך מל' כל עולמים

“Your kingdom is a kingdom of all worlds”: Malchus as the life of the worlds.

Psalms 145:13: תהילים קמ"ה:יג

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמַמְשְׁלָתְךָ בְּכָל־דּוֹר וָדוֹר:

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

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KEHOT'S NOTE

תהלים קמה, יג.

56 The Zohar passage cited for the long lives of the early generations.

ספר הזהר, בראשית מ"ח:ת"ע-48:470-49:479 Zohar, Bereshit מ"ח:ת"ע-48:470-49:479

PARAGRAPH 8

57 ישקני מנשיקות פיהו

“Let Him kiss me with the kisses of His mouth”: read as a longing for the revelation of the Torah's inner dimension.

Song of Songs 1:2: שיר השירים א:ב

יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִידְךָ מִיַּיִן:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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58 התדבקות רוחא ברוחא

A Zohar passage on the kiss as the cleaving of spirit with spirit, cited in the Kehot note.

ספר הזהר, בראשית י"ג:קנ"ג-13:153-14:164 Zohar, Bereshit י"ג:קנ"ג-13:153-14:164

59 תורה צוה

“Moshe commanded us the Torah”: the verse on which the Alter Rebbe explains this theme at length in the next maamar.

דברים ל"ג:4: דברים ל"ג:4

תּוֹרָה צִוְּנוּ־לָנוּ מֹשֶׁה מוֹרְשֵׁה קְהֵלֶת יִעֲקֹב:

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

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60 וזרח משעיר למו

“And He shone forth from Se'ir to them”: Se'ir is read as se'aros, hairs, the outer extension of wisdom.

דברים ל"ג:2: דברים ל"ג:2

וַיֹּאמֶר ה' מִסִּינֵי בָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאֶרָן וְאַתָּה מִרְכַּבֶּת קֹדֶשׁ מִיַּמִּינוּ אֵשׁ דֵּת לְמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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61 ואתה מחי את כולם

“And You give life to them all”: blessing as the flow of life into the worlds.

נחמיה ט:6: נחמיה ט:6

אַתָּה־הוּא ה' לְבָדָדְךָ אַתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מַחְיָה אֶת־כָּלָם וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

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 worshipping Thee.

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KEHOT'S NOTE

נחמ"י ט, ו.

62 אנת הוא חד ולא בחושבן

In Elijah's opening prayer (Patach Eliyahu): "You are One, but not in number," G-d's oneness beyond all counting.

Tikkunei Zohar 17a:9-11א"ט:י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

63 ונגלה כבוד ה'

"The glory of G-d shall be revealed, and all flesh together shall see": the future revelation, the level of union.

Isaiah 40:5ה'ח"מ:י"ד

ונגלה כבוד ה' ונראו כל בשר יחדו כי פי ה' דבר:

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

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64 עין בעין יראו

"Eye to eye they shall see G-d's return to Zion": the open vision of the Time to Come.

Isaiah 52:8ה'ח"מ:י"ד

קול צפירה נשאו קול יחדו ירגנו כי עין בעין יראו קשוב ה' ציון:

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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65 ובר"מ פ' משפטים (דקי"ו סע"א)

The Ra'aya Mehemna on Mishpatim, cited by the Alter Rebbe for the levels of blessing, holiness and union.

Zohar, Mishpatim 11:414-12:424א"ת:י"א-י"ב:י"א
י"ב:תכ"ד

66 ובפ' פקודי (דרס"ב א')

The Zohar on Pekudei, cited by the Alter Rebbe on the same theme.

Zohar, Pekudei 52:829-53:838ה'ב:תתכ"ט-ה'ג:תתל"ח
ה'ג:תתל"ח

67 The Talmud reads ve'asa me'rivevos kodesh as "He is a sign (os) among His myriad."

Chagigah 16a:1א"א:ט"ז

מאי דרש? אמר רבה בר בר חנה אמר רבי יוחנן: "ואתא מרכבות קדש" — אות הוא ברכבה שלו.

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

68 קדושים תהיו

"You shall be holy, for I am holy": the Midrash reads it as "My holiness is above your holiness."

Leviticus 19:2ב'ט:כ"ט

דבר אלי כל עדת בני ישראל ואמרת אליהם קדשים תהיו כי קדוש אני ה' אלקיכם:

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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69 ברכו ה' מלאכיו

"Bless G-d, His angels": the verse the Zohar expounds on angels and blessing.

Psalms 103:20כ"ג:י"ג

ברכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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PARAGRAPH 9

70 מרכבות קדש

The maamar's verse, now read on two levels: "from the holy myriads" and, with the Talmud, "a sign among His myriad."

Deuteronomy 33:2ב'ג:כ"ג

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרכבת קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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71 קדושים תהיו

"You shall be holy": the holiness a person draws down through the Torah.

Leviticus 19:2ב'ט:כ"ט

דבר אלי כל עדת בני ישראל ואמרת אליהם קדשים תהיו כי קדוש אני ה' אלקיכם:

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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72 אנת הוא חד ולא בחושבן

"You are One, but not in number" (Patach Eliyahu): the level above even the holy myriads.

Tikkunei Zohar 17a:9-11א"ט:י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא

בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת
(נ"א אתכסיא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

73 ולתבונתו אין מספר

“His understanding is beyond number”: G-d is outside the category of number.

Psalms 147:5:ה' קמ"ז תהילים

גדול אֲדוֹנֵינוּ וְרַב־כֹּחַ לְתַבּוּנָתוֹ אֵין מִסְפָּר:

Great is our L-rd, and mighty in power; His understanding is infinite.

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

74 ועתיק יומין יתיב

The Ancient of Days seated on the throne.

Daniel 7:9:ט"ז דניאל

חָזָה הָיִית עַד דֵּי קְרִסְנוֹ רַמְיוּ וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתֹלַג חֹר וְשַׁעַר
רִאשָׁה כְּעֵמֶר נִקָּא כְּרִסְיָה שְׂבִיבִין דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלִק:

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

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

75 אלף אלפיי ישמשוניה ורבו רבוון קדמוהי יקומו

The thousands and myriads before Him are all alike before the One beyond number.

Daniel 7:10:י"ז דניאל

נִהַר דִּי־נֹר נִגַּד וְנִפְק מִדְּקִדְמוּהִי אֶלְף אֶלְפִין יִשְׁמְשׁוּנִיה וְרַבּוֹ רַבְּכֹן
קִדְמוּהִי יְקוּמוֹן דִּי־נָא יִתֵּב וְסִפְרִין פְּתִיחוּ:

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

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

76 בזח"ב שמות ג' א'

The Zohar on Shemos, cited for “And He came from the myriads.”

Sf. Zohar, Shemos 3:14-5:24:ד"ה:ה' ג' שמות, ספר הזוהר

תורה צוה לנו משה מורשה קהלת יעקב

The Torah that Moshe commanded us is the inheritance of
the congregation of Yaakov



The Torah's bond with Israel is a marriage in two stages: on the festivals, betrothal and the chuppah; on Shemini Atzeres, the inner union of the Written and Oral Torah. On that day even the simplest Jew receives the essence of the Torah as an unearned inheritance.

THE MAAMAR IN BRIEF

The Sages read *morashah*, “inheritance,” as *me’orasah*, “betrothed,” making the Torah a bride, yet they also call Sinai a wedding at which Israel is the bride. To resolve this, the Alter Rebbe explains two stages of marriage. The Written Torah, rooted in Supernal Chochmah, is the groom; the Oral Torah, which is *Malchus*, is the bride. In betrothal the groom gives only an outer glimmer, through the “fire” of contraction, and it is Israel, through self-nullification and the *mitzvos*, who draw it down; so toward the Oral Torah they are the groom. In marriage both partners rise to the chuppah, “the most hidden of all hidden,” before which Chochmah and *Malchus* are equal. This is revealed on the three festivals, “the season of our rejoicing.” Shemini Atzeres is the union after the chuppah: the inner dimension of the Written Torah flows into the Oral Torah and down to every Jew. The level of Yaakov, the servant, becomes one with Yisrael, the son, so all receive the essence of the Torah as an inheritance, prepared by the deep *teshuvah* of the Ten Days of *Teshuvah*.

OUTLINE

- 1 **Bride or groom?** ¶1-3
The Sages call the Torah a bride (*me’orasah*) but also call Israel the bride at Sinai; a first resolution is tested, and the answer begins with the two stages of marriage, betrothal and marriage.
- 2 **Heaven and earth: the two Torahs** ¶4
The Oral Torah (*Malchus*) explains the Written Torah, which is rooted in Supernal Chochmah but reveals only a “pitcher” from its sea, from its “back,” like hair.

3 Betrothal: fire, children and builders

¶15-8

Chochmah reaches the Oral Torah only through the “fire” of contraction, aroused by Israel’s fiery self-nullification; as “children” with no will but G-d’s, Israel become “builders,” giving life to the Oral Torah, and so are its groom.

4 Marriage: the chuppah of the festivals

¶19-11

Above Chochmah is “the most hidden of all hidden,” which surrounds groom and bride equally like a chuppah; it is revealed on the festivals, while Shemini Atzeres is the inner union after the chuppah.

5 An inheritance for the servant

¶12

On Shemini Atzeres the flow reaches as an unearned inheritance even the servant, the level of Yaakov, and so the joy of Simchas Torah is greatest for him.

6 Yaakov becomes one with Yisrael

¶13-15

Inheritance means receiving the essence: on Shemini Atzeres Yaakov is joined to Yisrael, the son, and all receive the hidden light of Chochmah, not only its “testimony”; betrothal and marriage also apply to prayer.

7 From teshuvah to Shemini Atzeres

¶16

The deep teshuvah of the Ten Days of Teshuvah and Yom Kippur (the light of Imma, “your children”) prepares the union of Shemini Atzeres (the light of Abba, “your builders”), the “house” built after Sukkos for all the house of Yaakov.

KEY CONCEPTS

Betrothal (erusin) אירוסין

The first stage of marriage, made with the ring: the groom gives the bride a small, outer measure of life-force and sets her apart for himself. Here, the Oral Torah receiving from the outer dimension of the Written Torah.

Marriage (nisuin) נשואין

The second stage, under the chuppah, which surrounds groom and bride alike. It prepares the inner union in which the groom gives from his innermost self.

The Written Torah and the Oral Torah תורה שבכתב ותורה שבעל פה

The groom and the bride of the maamar: the Written Torah rooted in Supernal Chochmah (“heaven”), and the Oral Torah, which is Malchus, speech and revelation (“earth”).

The most hidden of all hidden סתימו דכל סתימין

The level above Chochmah, the Supernal Will, before which Chochmah and Malchus are equal. It is the chuppah over groom and bride, revealed on the festivals.

Son and servant בן ועבד

The son has no will but his father’s; the servant has his own will and sets it aside. On Shemini Atzeres the inheritance reaches even the servant, Yaakov.

Inheritance (morashah) מורשה

What an heir receives without toil, and in its essence. The Torah’s essence comes to every Jew on Shemini Atzeres.

The fallen fruit of Chochmah נובלות חכמה

The outer glimmer of the Supernal Wisdom, called “testimony,” as distinct from its essence, the hidden light within Z’eir Anpin.

Your children, your builders בניך — בוניך

The light of Imma received in the Ten Days of Teshuvah makes Israel “children”; through it, on Shemini Atzeres, they become “builders,” drawing down the light of Abba.

SECTION 1 • 11-3

Bride or groom?

1 תורה צוה לנו משה² מורשה³ קהלת יעקב. (פסוק זה הובא בגמרא ברכות פ"ט נ"ז⁴ א' פסחים פ"ג מ"ט ב'. סוטה פ"ג מ"ב.

“The Torah that Moshe commanded us is the inheritance (morashah) of the congregation of Yaakov.” (This verse is cited in the Gemara: Berachos, chapter 9, 57a; Pesachim, chapter 3, 49b; Sotah, chapter 3, 42;

The maamar opens with a verse from Moshe’s final blessing (Deuteronomy 33:4), read in the portion of V’zos HaBerachah on Simchas Torah. The parenthesis lists where the verse is quoted in the Talmud, Midrash and Zohar. The Talmudic passage that fits “chapter 3, folio 42” is in tractate Sukkah (42a), where this is the first verse a father teaches a child who can speak.

סנהדרין פ"א צ"א סע"ב מכות פ"ג כ"ג סע"ב. רבות תרומה ס"פ ל"ג תשא פ"מ צו פ"ט. בשה"ש בפסוק ישקני מנשיקות פיהו.⁵ זח"ב יתרו פ"ג ב'⁶

Sanhedrin, chapter 11, at the end of 91b; Makkos, chapter 3, at the end of 23b; [in Midrash] Rabbah: Terumah, at the end of chapter 33; Tisa, chapter 40; Tzav, chapter 9; in Shir HaShirim [Rabbah] on the verse “Let him kiss me with the kisses of his mouth”; Zohar II, Yisro, 83b.)

The list continues. In Sanhedrin 91b the verse teaches that the Torah is the inheritance of every Jew, so that withholding a teaching from a student is like robbing him of his inheritance; in Makkos 23b the word “Torah” is counted as 611 in gematria, the commandments given through Moshe. The Midrash and Zohar passages build on the same verse.

והנה ארז"ל בפסחים שם⁷ אל תקרי מורשה אלא מאורסה שהתורה נקי' כלה וכ"ה ברכות⁸ תרומה שם וצ"ל

Now, our Sages, of blessed memory, said in Pesachim there: “Do not read morashah (inheritance) but me’orasah (betrothed),” for the Torah is called a bride; and so it is in Rabbah, Terumah, there. And this needs to be understood,

The Talmud reads morashah, “inheritance,” as if it were me’orasah, “betrothed”: the Torah is betrothed to the Jewish people. That makes the Torah the bride and Israel the groom. The Alter Rebbe now raises a difficulty with this picture.

דהא ארז"ל במשנה ספ"ד דתענית⁹ ביום חתונתו זו מתן תורה. ופ"י ביום חתונתו משמע שכנס"י נק' כלה. וא"כ התורה נקרא חתן.

for our Sages, of blessed memory, said in the Mishnah at the end of chapter 4 of Taanis: “On the day of his wedding” — this is the Giving of the Torah.” And the meaning of “on the day of his wedding” implies that the Community of Israel is called the bride; and if so, the Torah is called the groom.

The Mishnah applies “the day of his wedding” (Song of Songs 3:11) to the Giving of the Torah at Sinai. If Israel is the bride in that wedding, the Torah, which Israel receive, would be the groom. So the two teachings seem to contradict each other.

(הן אמת כי ברבות סדר אחרי ספ"כ מבואר משל למלך שהיה משיא בתו כו' בתו זו התורה הה"ד ביום חתונתו וכ"ה בסדר במדבר ספ"ב.

(It is true that in Rabbah, on the portion of Acharei, at the end of chapter 20, a parable is set out of a king who was marrying off his daughter, etc.: “His daughter — this is the Torah,” as it is written, “on the day of his wedding”; and so it is in the portion of Bamidbar, at the end of chapter 2.

In a parenthesis the Alter Rebbe first notes the other side: the Midrash tells a parable of a king marrying off his daughter, and the daughter is the Torah. There the Torah is clearly the bride.

א"כ לפי"ז דגם בפ"י ביום חתונתו היינו שישראל הם החתן והתורה שהיא בתו היא הכלה.

If so, according to this one may say that in the meaning of “on the day of his wedding” as well, Israel is the groom, and the Torah, which is His daughter, is the bride.

On that reading, even “the day of his wedding” could mean that Israel is the groom and the Torah, G-d's daughter, is the bride, which would agree with “betrothed.”

אך באמת בכמה דוכתי משמע ג"כ דפ"י ביום חתונתו היינו שישראל הם הכלה וכדפירש"י ע"פ ה' מסיני בא¹⁰ יצא לקראתם כו' כחתן היוצא להקביל פני כלה¹¹ והוא מהמכילתא פ' יתרו.

But in truth, in several places it is also implied that the meaning of “on the day of his wedding” is that Israel is the bride, as Rashi explains on the verse “G-d came from Sinai”: “He went out toward them, etc., like a groom who goes out to greet the bride”; and this is from the Mechilta on the portion of Yisro.

But other sources plainly make Israel the bride at Sinai. Rashi on “G-d came from Sinai” says that G-d went out to meet the people like a groom going out to greet his bride, and Rashi takes this from the Mechilta on the portion of Yisro.

וכי"מ גי"כ ברבות נשא פי"ב ביום חתונתו זה סיני חיתונין היו שנאמר וקדשתם היום¹² כו' משמע שישראל הם מקבלים הקדושין. ועי' זח"ב (נ"ח א' פי"ד א' כ"ב א') ח"ג (ס"א ב')¹³ בענין בעטרה שעטרה¹⁴ כו'.

And so it is also implied in Rabbah, Naso, chapter 12: “On the day of his wedding” — this is Sinai; it was a wedding, as it is said, ‘And sanctify them today, etc.’ — which implies that Israel are the ones who receive the kiddushin. And see Zohar II (58a, 84a, 22a), [and Zohar] III (61b), on the subject of “with the crown with which [she] crowned [him],” etc.

The Midrash on Naso also calls Sinai a wedding, reading “sanctify them” (vekidashtam) as kiddushin, the betrothal that the bride receives. The Zohar passages he cites discuss “the crown with which his mother crowned him” from the same verse in Song of Songs.

גם ברבות ס"פ ואתחנן איתא א"ר ברכיה בעשר מקומות קרא הקב"ה לישראל כללה כו'. ויש מתרצים דלגבי הקב"ה נק' ישראל כלה.

Also in Rabbah, at the end of Va'eschanan, it says: “Rabbi Berechyah said: In ten places the Holy One, blessed be He, called Israel ‘bride,’ etc.” And some resolve [this by saying] that in relation to the Holy One, blessed be He, Israel is called the bride,

The Midrash counts ten verses that call Israel a bride. Some resolve the contradiction by distinguishing relationships: toward the Holy One, blessed be He, Israel is the bride.

ולגבי התורה נק' ישראל חתן ועד"ז יש לפרש הפסוק ולא תתורו אחרי לבבכם וגו' אשר אתם זונים אחריהם למען תזכרו^{15, 16} כו'

and in relation to the Torah, Israel is called the groom. And in this way one can interpret the verse, “And you shall not wander after your heart, etc., after which you go astray, so that you will remember, etc.”

Toward the Torah, however, Israel is the groom. The Alter Rebbe shows that this reading fits the verses of tzitzis (Numbers 15:39-40).

פי' עיי' ולא תתורו ולא תהיו בבחי' זונה ח"ו כי אם ואל אישך תשוקתך¹⁷ כיום ההוא תקראי אישי.^{18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37}

Meaning: through “you shall not wander,” you will not be in the state of a zonah [a faithless woman], G-d forbid, but rather [in the state of] “and your desire shall be to your husband,” [and] “on that day you shall call [Me] ‘my Husband.’”

“You shall not wander” means being a faithful wife to G-d, whose desire is for her husband alone and who calls Him “my Husband” (Genesis 3:16; Hosea 2:18). This is the “bride” side of Israel’s relationship to G-d.

2 והיינו שיהיו בבחי' כלה לגבי הקב"ה להיות כלתה נפשי³⁸ כלה שארי ולבבי³⁹ אזי למען תזכרו⁴⁰ שתהיו בחי' הזכרים ומשפיעים לגבי התורה וזהו ועשיתם את כל מצותי.

That is, that they be in the state of a bride (kallah) in relation to the Holy One, blessed be He, to be [in the state of] “my soul longs, even pines (kalsah)” [and] “my flesh and my heart pine away (kalah)”; then, “so that you will remember (tizkeru)” — that you will be in the state of males (zecharim) and givers in relation to the Torah. And this is “and you shall do all My commandments.”

Being a bride toward G-d means utter longing for Him; the Hebrew kalsah and kalah, “pine away,” echo kallah, “bride” (Psalms 84:3; 73:26). Toward the Torah, though, Israel are zecharim, “males,” read into tizkeru, “you will remember”: the givers, who act upon the Torah by doing its mitzvos.

אך עכ"ז אינו מיושב עם המאמר תלת קשרין מתקשרין דא בדא קודשא ב"ה אורייתא וישראל⁴¹ בזחיג פ' אחרי (דע"ג א') משמע דישראל הם מקבלים מהתורה וא"כ התורה היא החתן המשפיע כו'.

Yet even so, this does not sit well with the saying “Three bonds are bound one to the other: the Holy One, blessed be He, the Torah, and Israel,” in Zohar III, the portion of Acharei (73a), which implies that Israel receive from the Torah; and if so, the Torah is the groom, the one who gives, etc.

The Zohar's “three bonds” links Israel to G-d through the Torah, which suggests that Israel receive from the Torah. In that case the Torah is the giver, the groom, and the first resolution does not hold.

וכן משמע ממארו"ל פ"ק דברכות (דף ו' ע"ב) לענין המשמח את החתן שעיי"ז זוכה לתורה⁴² שניתנה

And so, too, it is implied by the saying of our Sages, of blessed memory, in the first chapter of Berachos (folio 6b), concerning one who gladdens the groom, that through this he merits the Torah, which was given

A second difficulty comes from the Talmud: one who brings joy to a groom merits the Torah.

בחמשה קולות משמע שהוא מדה כנגד מדה לפי שהתורה נקי חתן וכתוב ביה ג"כ ה' קולות והגם שיש לדחות. עכ"ז כאן יתבאר בתירוץ מרווח יותר.

with five voices — which implies that it is measure for measure, because the Torah is called a groom, and of it too “five voices” is written. And although one could deflect [this proof], nevertheless, here it will be explained with a more ample resolution.

The Torah was given with five “voices” (the word kolos appears five times at Sinai), matching the five “voices” of the wedding blessing. That reward is measure for measure only if the Torah itself is a groom. The Alter Rebbe grants that this proof could be deflected but promises a fuller answer.

3 ויובן זאת בהקדים ענין אירוסין ונשואין ומה שייכות זאת להתורה. אך הנה אירוסין הוא ⁴³ מה שהחתן נותן להכלה הטבעת קדושין ⁴⁴

This will be understood by first introducing the matter of erusin (betrothal) and nisuin (marriage), and what connection this has to the Torah. Now, erusin is when the groom gives the bride the ring of kiddushin,

Jewish marriage has two stages: erusin (betrothal, also called kiddushin), made when the groom gives the bride a ring, and nisuin (marriage proper), under the chuppah. The Alter Rebbe will map these two stages onto the Torah.

ובזה הוא ממשיך לה חיות מועט ⁴⁵ להיות מקודשת לשון הפרשה לו כמ"ש הרי את מקודשת לי. and through this he draws to her a small measure of life-force, so that she becomes mekudeshes, a term meaning "set apart" for him, as it is said: "Behold, you are consecrated to me."

Through the ring the groom gives the bride only a small measure of his life-force, enough to make her mekudeshes, "set apart" for him. This limited, outward giving will be the key to what "betrothal" means with regard to the Torah.

SECTION 2 • 14

Heaven and earth: the two Torahs

4 וכמ"כ למעלה הנה יש תורה שבכתב ותורה שבע"פ ונק' שמים וארץ כמשי"ת. כי הנה תושבע"פ הוא הפירוש על תורה שבכתב

And similarly Above: there is the Written Torah and the Oral Torah, and they are called heaven and earth, as will be explained. For the Oral Torah is the explanation of the Written Torah,

The human picture of betrothal is now applied to the Torah above. The Written Torah and the Oral Torah are called "heaven" and "earth," and the Oral Torah is first described as the explanation of the Written Torah.

כי בתשב"כ אינו מפורש היטב פרטי המצות רק התשב"כ מבאר ומפרש כל פרטי תשב"כ כידוע שעל כל דבר ודבר שבתורה יש ששים רבוא פירושים בפשט

since in the Written Torah the details of the mitzvos are not clearly spelled out; only the Oral Torah clarifies and explains all the details of the Written Torah. As is known, on each and every matter in the Torah there are six hundred thousand interpretations in pshat (the plain meaning),

The Written Torah states the mitzvos briefly; how they are actually done is spelled out only in the Oral Torah. The Alter Rebbe adds the known teaching that every matter in the Torah has six hundred thousand interpretations on the plain level (pshat).

וכן ברמז ובדרוש וכן בסוד והם די פעמים ששים רבוא (ע' מענין פשט רמז דרוש סוד בהרמ"ז בפ' בראשית)⁴⁶

and likewise in remez (allusion) and in drush (homiletic interpretation), and likewise in sod (the esoteric meaning); and these are four times six hundred thousand. (See on the subject of pshat, remez, drush and sod in the Ramaz on the portion of Bereishis

The same number holds on each of the four levels of interpretation: pshat (plain meaning), remez (allusion), drush (homiletic reading) and sod (the esoteric meaning), often called PaRDeS. The Ramaz, Rabbi Moshe Zacuto's commentary on the Zohar, discusses these four levels.

(בדף די ע"ב ודף ה' ע"א) ור"פ שמיני ולזאת נקרא תשבע"פ בחי' מלכות כמאמר מלכות פה תשבע"פ^{47, 48} כו'

(folio 4b and folio 5a), and at the beginning of the portion of Shemini.) Therefore the Oral Torah is called the level of Malchus, as in the saying, "Malchus is the mouth, the Oral Torah," etc.

Because the Oral Torah reveals and expresses what is hidden in the Written Torah, it corresponds to Malchus, the Sefirah of expression and speech. The Tikkunei Zohar says: "Malchus is the mouth, and we call it the Oral Torah."

והיינו בחי' דבור שבא בהתגלות לבחי' דבור כמארז"ל דבר ה' זו הלכה⁴⁹ (שבת קל"ח ב')

That is, the level of speech, which comes out into revelation at the level of speech, as our Sages, of blessed memory, said: "The word of G-d — this is halachah" (Shabbos 138b),

Malchus is speech that comes out into the open. The Sages call halachah, the practical ruling of the Oral Torah, "the word of G-d": it is G-d's speech in revealed form.

ודבר מלך שלטון⁵⁰ וישראל הם הממשיכים בחי' מלוכה עליהם ע"י שהם מקבלים עליהם עול מלכות שמים כמ"ש שום תשים עליך מלך⁵¹ כו'.

and "the word of the king is sovereign." And Israel are the ones who draw the level of kingship down upon themselves, by accepting upon themselves the yoke of the kingdom of Heaven, as it is written, "You shall surely set a king over yourself, etc."

A king rules by his word, so speech and kingship go together. Israel draw G-d's kingship upon themselves when they accept the yoke of Heaven, as in the commandment to set a king over oneself.

אך כ"ז הוא במצות התורה שכתורה שבכתב אינו מפורש היטב וכתורה שבע"פ באה לידי גילוי על כל דבר ודבר ד"פ ס"ר.

But all this concerns the mitzvos of the Torah, which in the Written Torah are not clearly spelled out, and in the Oral Torah come into revelation, four times six hundred thousand [interpretations] on each and every matter.

This revealing role of the Oral Torah applies to the mitzvos, whose details are hidden in the Written Torah and fully laid out in the Oral Torah.

אך יש עוד טנת"א שבתושב"כ דהיינו תמונת האותיות שהם הלמ"מ (כ"ה בפסקי מהרא"י סי' מ"ה) שנפסלו בשנוי התמונה ע"ד שארז"ל ואפילו כתב אחד מעכבן^{52,53} לא נצרכה

But there are, besides, the cantillation marks, vowels, crowns and letters (ta'amim, nekudos, tagin, osiyos) of the Written Torah, that is, the form of the letters, which is a law given to Moshe at Sinai (so it is in the Rulings of the Maharai, section 45), for [the letters] are invalidated by a change in their form, in the manner of what our Sages, of blessed memory, said: "And even one letter holds them back" — this was needed only

But part of the Written Torah is never unpacked by the Oral Torah: the cantillation marks, vowels, crowns and letters (the Hebrew acronym is TaNTA), including the exact shapes of the letters, which are a law given to Moshe at Sinai. A Torah scroll with a letter whose shape is changed is invalid, as the Talmud says in Menachos.

אלא לקוצו של יו"ד כו' וכל תמונה ותמונה מרמז לרבוא רבבות עולמות כידוע וגם הטעמים והנקודות והתגין כו'

for the thorn of the yud, etc." And each and every form alludes to myriads upon myriads of worlds, as is known; and also the cantillation marks, the vowels, the crowns, etc.,

The Talmud says even the tiny "thorn" of a yud is essential. Each letter-shape alludes to countless worlds, and the same is true of the cantillation marks, vowels and crowns.

שכולם אינם באים כלל לידי גילוי בתורה שבעל פה והם הנק' עלמין סתימין דלא אתגליין⁵⁴ (ועמ"ש מזה בפ' אמור בד"ה והניף הכהן אותם כו')

none of which come into revelation at all in the Oral Torah; and they are what are called "hidden worlds that are not revealed." (And see what is explained on this in the portion of Emor, in the maamar beginning "And the kohen shall wave them, etc.")

These aspects of the Written Torah are never revealed in the Oral Torah; the Tikkunei Zohar calls such levels "hidden worlds that are not revealed." The Alter Rebbe refers the reader to his maamar on the portion of Emor for more on this.

והנה תורה שבכתב שרשה מבחי' ח"ע כי אורייתא מחכמה נפקת⁵⁵ שנקרא ים עילאה כי חכים ולא בחכמה ידיעא⁵⁶ שהוא בבחי' א"ס כו'

Now, the Written Torah is rooted in the level of Supernal Chochmah, for “the Torah comes forth from Chochmah,” which is called the Supernal Sea, for “He is wise, but not with a knowable wisdom,” which is at the level of the Infinite One (Ein Sof), etc.

Now he turns to the root of the Written Torah: Supernal Chochmah, from which, the Zohar says, the Torah comes forth. Supernal Chochmah is called the “Supernal Sea” because it is vast and boundless, one with the Infinite One (Ein Sof), “wise, but not with a knowable wisdom.”

ומשם נמשכה התושב"כ ולזאת נקרא תושב"כ שמים פי' שם מים^{57,58} שנמשכה מבחי' ח"ע (וע' מ"ש בפי' יתרו בד"ה וכל העם רואים)⁵⁹

And from there the Written Torah was drawn down; and therefore the Written Torah is called shamayim, “heaven,” meaning sham mayim, “there is water,” for it was drawn down from the level of Supernal Chochmah. (And see what is explained in the portion of Yisro, in the maamar beginning “And all the people saw.”)

The Talmud reads shamayim, “heaven,” as sham mayim, “there is water.” The Written Torah is called “heaven” because it flows from the “sea” of Supernal Chochmah; the text refers to the maamar “And all the people saw” in Torah Ohr, Yisro.

אך אינו אלא הארה בעלמא ולזאת הם כ"ד ספרים דאורייתא שנקרא כ"ד שהוא כמו למשל שלוקחין כד מים מים הגדול שאינו אלא מעט מזער נגד הים הגדול.

But it is only a mere glimmer; and therefore there are the twenty-four books of the Torah, called kad (twenty-four), which is, by way of analogy, like drawing a kad, a pitcher, of water from the great sea, which is only a tiny bit compared to the great sea.

Yet the Written Torah holds only a glimmer of that sea. Scripture has twenty-four books, and twenty-four is written כ"ד, spelled like kad, “a pitcher”: a pitcher of water drawn from the ocean, a tiny amount compared with the sea itself.

כמ"כ כל כ"ד ספרים דאורייתא אינן אלא הארה בעלמא מבחי' ח"ע (ועמ"ש ע"פ ושמתי כדכד⁶⁰ כ"ד כ"ד כו')

So too, all twenty-four books of the Torah are only a mere glimmer from the level of Supernal Chochmah. (And see what is explained on the verse “And I will make your windows of kadkod,” kad kad, twenty-four twenty-four, etc.)

All of Scripture, then, is only a glimmer of Supernal Chochmah. Isaiah’s “windows of kadkod” (kad kad, “twenty-four twenty-four”) is explained elsewhere along the same lines.

וגם זאת אינו אלא מבחי' אחוריים כמ"ש וכד"ה על שכמה⁶¹ שכמה הוא בחי' אחוריים וזהו זרח משעיר למו.

And even this is only from the level of the back (achorayim), as it is written, “with her pitcher (kadah) on her shoulder”: the shoulder is the level of the back. And this is “and He shone forth from Seir to them.”

Worse still, the glimmer comes only from the “back” (achorayim) of Chochmah, its external side, not its face. Rivkah carried her kad, her pitcher, “on her shoulder,” and the shoulder is on the back. The same idea is found in “He shone forth from Seir.”

שעיר הוא לשון שערות שהוא כמשל שערות שנמשכין מהראש שאין נמשך בהם רק הארה מועטת מאד עד שאינו מרגיש שום כאב בחתיכת השערכ כידוע מפני

Seir is related to se'aros, hairs: that is, by way of analogy, the hairs that grow out from the head, into which only a very small glimmer [of life] is drawn, so much so that one feels no pain at all when a hair is cut, as is known, because

Seir is read as se'ar, “hair.” Hair grows from the head but receives so little of its life that cutting it causes no pain.

שהם חיצוניות מאד כמ"כ כל בחי' תשב"כ מה שנתלבש בתורה גשמיות שלנו אינו אלא בחי' אחוריים וחיצוניות דח"ע ונקרא בחי' שערות אך בתוך השערות מאיר הארה מבחי' ח"ע.

they are very external. So too, the whole level of the Written Torah, as it is clothed in our physical Torah, is only the level of the back and the outer dimension of Supernal Chochmah, and is called the level of hairs; yet within the hairs there shines a glimmer from the level of Supernal Chochmah.

So too, the Written Torah as it is clothed in our physical scroll is only the back and outer dimension of Supernal Chochmah, like hair. Still, within that “hair” a glimmer of Supernal Chochmah shines.

וזהו היו"ד שבתוך שעיר. וזהו זרח משעיר. שער י' כו' (ע' בלק"ת ר"פ תולדות) ואתה מרכבות קדש ואתה הוא לשון בא רק שהוא בלשון תרגום שהוא בחי' אחוריים כו'.

And this is the yud inside שער (Seir). And this is “and He shone forth from Seir”: se'ar (hair) [and] yud, etc. (See Likkutei Torah, beginning of Toldos.) “And He came (ve'asa) from the myriads of holiness”: asa means “came,” only it is in the language of the Targum, which is the level of the back, etc.

The word שער (Seir) is se'ar, “hair,” with a yud inside it; the yud, the letter of Chochmah, stands for the glimmer of Chochmah within the hair. The Aramaic word asa, “came,” in the next phrase also points to the “back,” because translation (Targum) is an outer form of the holy tongue.

והיינו כשבא לידי גילוי בתשבע"פ שנמשכה מתשב"כ שהם רבבות הנמשכים מבחי קדש שהוא בחי ח"ע הנקרא קדש [וע' מענין מסיני בא וזרח משעיר^{62,63} בגמרא פ"ה דברכות (ל"ג א')].

That is, when it comes into revelation in the Oral Torah, which is drawn from the Written Torah: these are the myriads drawn from the level of kodesh, which is the level of Supernal Chochmah, called kodesh (holiness). [And see on the subject of “from Sinai He came, and He shone forth from Seir” in the Gemara, chapter 5 of Berachos (33a),

The “myriads” are the countless interpretations of the Oral Torah, drawn from the Written Torah, whose root is Supernal Chochmah, called kodesh, “holiness.” The bracket then lists the Talmud and Midrash on “from Sinai He came and shone forth from Seir”; the Talmud’s first chapter of Avodah Zarah tells how G-d offered the Torah to other nations first.

ור"פ לפני אידיהן (בי ב') רבות נשא ר"פ י"א (רמ"ג א') פי"ד בקרבן עשתי עשר

and the beginning of [the chapter] Lifnei Eideihen (2b); Rabbah, Naso, beginning of chapter 11 (243a), [and] chapter 14, on the offering of the eleventh [day]

The list of sources continues: the opening of Avodah Zarah and the Midrash on Naso, on the offerings of the princes.

(ר"ס ד'). שה"ש בפסוק אפריון עשה⁶⁴. באיכה בפסוק אני הגבר⁶⁵. זח"ב קל"א א' ח"ג קצ"ב]:^{66,67,68}

(beginning of column 4); Shir HaShirim [Rabbah], on the verse “He made a palanquin”; in Eichah [Rabbah], on the verse “I am the man”; Zohar II, 131a; III, 192.]

The list ends with the Midrash on Song of Songs and Lamentations and with passages in the Zohar.

SECTION 3 • ¶5-8

Betrothal: fire, children and builders

5 ב והנה ההמשכה מתשב"כ שהוא בחי חכמה לבחי תשבע"פ שהוא בחי מלכות שאין ערוך כו'

2. Now, the drawing down from the Written Torah, which is the level of Chochmah, to the level of the Oral Torah, which is the level of Malchus — there being no comparison [between them], etc. —

Section 2 opens. Chochmah (the source of the Written Torah) and Malchus (the Oral Torah) are so far apart that no direct flow from one to the other is possible.

א"א כ"א ע"י גבורות וצמצומים לצמצם אור הנמשך מבחינת חכמה כו' וזהו מימינו אש דת ^{69, 70, 71, 72, 73}
כו'

is impossible except through gevuros and tzimtzumim (restraints and contractions), to contract the light drawn from the level of Chochmah, etc. And this is “from His right hand, a fiery law (esh das), etc.”

The bridge is restraint: gevuros and tzimtzumim, powers that contract and limit the light of Chochmah so that it can be received below. Moshe's blessing calls the Torah esh das, “a fiery law,” from G-d's right hand.

ד"ת שהוא בחי' תשבע"פ שנמשכה מתשבי"כ ע"י אש שהוא בחי' צמצום כוון בהמים שהוא בחי' ים
החכמה כמו שטבע האש לכוון המים שטבע המים להתפשט והאש מכוון כו'

Das (law), which is the level of the Oral Torah, is drawn from the Written Torah through fire, which is the level of tzimtzum: a contracting of the water, which is the level of the sea of Chochmah; just as it is the nature of fire to contract water, for the nature of water is to spread out, and fire contracts [it], etc.,

Das, “law,” is the Oral Torah, and it comes from the Written Torah by means of “fire.” Chochmah is like water, which by nature spreads without limit; fire is the force that contracts it, so the boundless sea of Chochmah is “condensed” into defined laws.

כמאמר גליל ברוחא וכביש באשא ^{74, 75} [וע' בגמרא ביצה (כ"ה ב') וע' עוד מענין מימינו אש דת בגמרא
ברכות (ס"ב א') יומא (נ"ג ב').

as in the saying, “It congeals by wind and is pressed by fire.” [And see in the Gemara, Beitzah (25b); and see further on the subject of “from His right hand, a fiery law” in the Gemara, Berachos (62a), Yoma (53b),

The Zohar's image “it congeals by wind and is pressed by fire” describes how something fluid is given firm form. The bracket then begins a list of places in the Talmud, Midrash and Zohar that discuss “a fiery law.”

סוטה (ד' סע"ב) רכות כי תשא פמ"א (קנ"ה ד') ויקרא רפ"ד (קס"ט א') נשא רפ"ב (רמ"ו ד') שופטים (רצ"ה
ג'). ס"פ מטות.

Sotah (end of 4b); Rabbah, Ki Sisa, chapter 41 (155d); Vayikra, beginning of chapter 4 (169a); Naso, beginning of chapter 12 (246d); Shoftim (295c); end of Matos;

The list continues with further Talmudic and Midrashic passages on the verse.

שה"ש בפסוק לסוסתי. ס"פ ראשו כתם פז. קהלת ס"פ מה שהיה זח"א רמ"ג א' ח"ב פ"א א' פ"ד א'.

Shir HaShirim [Rabbah], on the verse "To my mare"; end of "His head is finest gold"; Koheles [Rabbah], end of "What has been"; Zohar I, 243a; II, 81a, 84a;

More passages are listed in the Midrash on Song of Songs and Koheles and in the Zohar.

צ"ב קל"ה א' קס"ו ב' ח"ג קע"ו א' קפ"ב א' אך מי הם המעוררים האש שלמעלה

[II,] 135a, 166b; III, 176a, 182a.] But who are the ones who arouse the fire Above,

After the list closes, the Alter Rebbe asks what sets this fire above in motion: who causes Chochmah to be contracted into the Oral Torah?

להיות כוונת וצמצום בבחי' ח"ע הם נשמות ישראל ע"י בחי' רשפי אש⁷⁶ מלמטה בביטול הרצון ועי"ז מעוררים למעלה ג"כ בחי' אש שהוא בחי' גבורות וצמצומים

so that there be contraction and tzimtzum in the level of Supernal Chochmah? It is the souls of Israel, through the level of "flashes of fire" from below, in self-nullification (bittul) of the will; and through this they arouse Above as well the level of fire, which is the level of gevuros and tzimtzumim.

The answer is the souls of Israel. When a person sets aside his own will before G-d, a fiery yearning burns in him, the "flashes of fire" of Song of Songs, and this fire below arouses the corresponding fire above, the contracting forces that shape Chochmah into Oral Torah.

שהוא כדוגמת אש שעל המזבח שאף שאש בא⁷⁷ מלמעלה מצוה להביא מן ההדיוט כמ"ש ונתנו בני אהרן הכהנים⁷⁸ אש על המזבח מזבח נקרא כללות נשמות ישראל כל אחד זוכה את יטצרו להיות אתכפיא ואתהפכא כו'

This is like the fire on the altar: although fire came down from Above, it is a mitzvah to bring [fire] from an ordinary source, as it is written, "And the sons of Aharon the kohanim shall put fire on the altar." The altar is the collective of the souls of Israel, each of whom slaughters his [evil] inclination, so that there be subjugation and transformation (iskafya and is'hapcha), etc.

The Talmud teaches that although fire descended from heaven onto the altar, there is still a mitzvah to bring ordinary, human fire. The altar stands for the souls of Israel, each of whom "offers up" his own evil inclination, first subduing it (iskafya) and then transforming it (is'hapcha). The Kehot note points out that the verse reads "the kohen," not "the kohanim," as the text quotes it correctly further on.

והוא כמו שהיו מקריבין ע"ג המזבח פרים שהוא בהמה לעלות למעלה כמ"כ בכל נפש מישראל להיות ביטול ואתכפייא של הנפש הבהמית ע"י רשפי אש ועי"ז מעוררים האש למעלה כו'

It is like the bulls they used to offer upon the altar, a beast, to go up on high; so too in every soul of Israel, that there be self-nullification and subjugation of the animal soul through "flashes of fire," and through this they arouse the fire Above, etc.

Offering a bull, an animal, on the altar parallels subduing the animal soul through fiery devotion. That inner fire is what calls forth the fire above.

אך התעוררות בחי' רשפי אש בכל נפש מישראל הי' ע"י אהרן כמ"ש ונתנו בני אהרן הכהן אש⁷⁹ כו'

But the arousal of the level of "flashes of fire" in every soul of Israel was through Aharon, as it is written, "And the sons of Aharon the kohen shall put fire, etc."

The power to kindle this fire in every Jew came through Aharon the kohen, whose sons placed the fire on the altar.

(ויקרא א' ז') (ועמ"ש בדי"ה והיה לכם לציצית גבי לזאת יקרא אשה⁸⁰ אש ה' כי מאיש אש יו"ד לוקחה) כמ"כ כתיב וימינו תחבקני⁸¹ שהוא בחי' המשכת מקיפים שנמשכו בסוכות להיות תחבקני.

(Vayikra 1:7). (And see what is explained in the maamar beginning "And it shall be for you as tzitzis," regarding "This one shall be called ishah (woman), for from ish (man) she was taken": [ishah is] esh (fire) [and] hei; for from ish, esh [and] yud, she was taken.) So too it is written, "And His right hand embraces me," which is the level of the drawing down of the encompassing lights (makifim), drawn down on Sukkos, so that there be "embraces me."

The Alter Rebbe refers to another maamar where ishah (woman) and ish (man) are both read as esh, fire, with a hei and a yud added; the fire is shared by both. He then adds a second source of strength: "His right hand embraces me," the encompassing lights (makifim) that are drawn down on Sukkos.

כמו שחובקין את האדם ואין מניחין אותו להפוך לאחוריו כמ"כ ההמשכת המקיפים מלמעלה נעשה כח לכל נפש מישראל לאכפיטיא לסט"א כו'.

Just as one embraces a person and does not let him turn backward, so too the drawing down of the encompassing lights from Above becomes a power for every soul of Israel to subdue the sitra achra, etc.

An embrace holds a person so that he cannot turn away; so too the encompassing light of Sukkos surrounds each Jew and gives him the strength to subdue the sitra achra, the side opposed to holiness.

6 וזהו אל תקרי בניך אלא בוניך⁸² כוי בניך הם ישראל כמ"ש בנים אתם⁸³ לה' אלקיכם כוי

And this is "Do not read banayich (your children) but bonayich (your builders), etc." "Your children" are Israel, as it is written, "You are children to G-d your G-d, etc."

The Talmud reads Isaiah's banayich, "your children," as bonayich, "your builders." The Alter Rebbe explains why Israel as "children" become "builders."

כי ברא כרעא דאבוהי^{84,85} שהוא כמשל הרגל שבטלה בתכלית להראש ואין לה רצון אחר כלל. כמ"כ הבן אין לו רצון אחר כלל רק עושה רצון אביו.

For "a son is his father's leg": that is, like the leg, which is utterly nullified to the head and has no other will at all. So too, the son has no other will at all; he only does his father's will.

The saying "a son is his father's leg" means that a son is as completely at one with his father as a leg is with the head: the leg has no will of its own and simply does what the head wants.

משא"כ העבד יש לו רצון אחר ג"כ רק שמבטל רצונו ולזאת נקרא הבן כרעא דאבוהי כוי

Not so the servant: he has another will as well, only he sets his will aside. Therefore the son is called "his father's leg," etc.

A servant, by contrast, has a will of his own and only sets it aside to obey. The son has no separate will at all; this is the difference between the two kinds of service that returns later in the maamar.

(ועמ"ש מזה בד"ה שיר המעלות ממעמקים) כמ"כ למעלה כללות נשמות ישראל כשהם בבחי' ביטול רצון לגמרי כמ"ש ועמך לא חפצתי⁸⁶ כוי

(And see what is explained on this in the maamar beginning "A song of ascents: From the depths.") So too Above: the collective of the souls of Israel, when they are in the state of complete nullification of the will, as it is written, "And besides You I desire nothing, etc.,"

The Alter Rebbe points to his maamar "A song of ascents: From the depths" for more on this. The souls of Israel are "children" when they want nothing besides G-d, as the Psalmist says.

שאין להם רצון אחר כלל נקראו בנים כוי ואזי על ידי זה נעשים בונים כמשל הרגל אף שבטלים בתכלית להראש עכ"ז הם מוליכים את הראש מלמטה למעלה ומלמעלה למטה.

so that they have no other will at all, are called children, etc.; and then, through this, they become builders. As in the analogy of the leg: although [the legs] are utterly nullified to the head, nevertheless they carry the head from below to above and from above to below.

Having no will of their own, they become "builders." Legs are wholly subordinate to the head, yet they are what carry the head from place to place, up and down.

כמ"כ כללות נש"י ע"י ביטול הרצון שנק' בנים נעשים בונים שהם מוליכים וממשיכים את הראש שהוא בחי' ח"ע שנק' ראש מלמעלה למטה ומלמטה למעלה

So too the collective of the souls of Israel, called children through the nullification of the will, become builders: they carry and draw the head, which is the level of Supernal Chochmah, called the head, from above to below and from below to above;

So too the souls of Israel, by their total self-nullification, "carry" the Head, Supernal Chochmah, drawing it down and raising it up.

והיינו לעלות בחי' תורה שבעל פה שהוא בחי' מלכות שנקרא כלה לבחי' תורה שבכתב שהוא ח"ע שנק' חתן.

that is, to raise the level of the Oral Torah, which is the level of Malchus, called the bride, to the level of the Written Torah, which is Supernal Chochmah, called the groom.

Raising means lifting the Oral Torah (Malchus, the bride) up to the Written Torah (Supernal Chochmah, the groom). Israel's role is to bring the two together.

7 וכן להמשיך מלמעלה למטה מבחי' תורה שבכתב לבחי' תורה שבעל פה כו'. וזהו שנק' תורה שבעל פה מאורסה

And likewise to draw down from above to below, from the level of the Written Torah to the level of the Oral Torah, etc. And this is why the Oral Torah is called me'orasah, "betrothed":

Israel's service works both ways: raising the Oral Torah up and drawing the Written Torah down into it. This is why the Oral Torah is called me'orasah, "betrothed."

שהיא בחי' כלה שהחתן נותן הטבעת קדושין ובזה ממשיך לה חיות להיות מקודשת לשון הבדלה והפרשה אליו.

for it is the level of the bride, to whom the groom gives the ring of kiddushin, and through this he draws life-force to her, so that she becomes mekudeshes, a term meaning separation and setting apart for him.

It is the bride, and the groom's ring draws life-force to her and makes her mekudeshes, "set apart" for him. The human picture of paragraph 3 is now applied to the Torah.

כמ"כ כתיב אלה המצות אשר יעשה אותם האדם⁸⁷ וחי בהם היינו שממשיכים חיות לבחי' תורה שבעל פה

So too it is written, "These are the commandments which a person shall do and live by them": that is, they draw life-force to the level of the Oral Torah,

The verse "which a person shall do and live by them" is read as "give life to them": by doing the mitzvos, people draw life-force into the Oral Torah. The Kehot note observes that the verse in Leviticus does not actually begin "These are the commandments."

שהוא בחי' מלכות בחי' כלה להעלותה למעלה לבחי' תורה שבכתב שהוא בחי' קדש העליון שהוא בחי' ח"ע.

which is the level of Malchus, the level of the bride, to raise her upward to the level of the Written Torah, which is the level of Supernal Kodesh, the level of Supernal Chochmah.

The life-force given to the Oral Torah (Malchus, the bride) raises her to the Written Torah, Supernal Kodesh, which is Supernal Chochmah.

8 וזהו מאורסה כו' שבחינת תשבע"פ שנקי' כלה מאורסת ומקודשת לבחי' תשב"כ בחי' ח"ע שהוא בחי' חתן כנ"ל ע"י החיות שנמשך לה כנ"ל

And this is me'orasah, etc.: that the level of the Oral Torah, called the bride, is betrothed and consecrated to the level of the Written Torah, the level of Supernal Chochmah, which is the level of the groom, as explained above, through the life-force drawn to her, as explained above.

This sums up the reading of me'orasah: the Oral Torah, the bride, is betrothed to the Written Torah, Supernal Chochmah, the groom, through the life-force drawn into her.

והוא דוגמת בחי' אירוסין שהחתן נותן להכלה הטבעת ולפי שישראל ממשיכים הקדושין ע"כ נקי' חתן לגבי תשבע"פ שנקי' כלה:

And this is like the level of erusin, in which the groom gives the bride the ring. And because Israel draw down the kiddushin, they are therefore called the groom in relation to the Oral Torah, which is called the bride.

This answers the question of the opening: because it is Israel who draw down the kiddushin through their service, they are the groom in relation to the Oral Torah, the bride.

SECTION 4 • 19-11

Marriage: the chuppah of the festivals

9 ג אך כל זה הוא בחי' אירוסין שהוא בבחי' חיצוניות לבד שהחתן שהוא בחי' תשב"כ ממשיך חיות להכלה שהיא בחי' תשבע"פ בבחי' חיצוניות

3. But all this is the level of erusin, which is in the outer dimension alone: the groom, who is the level of the Written Torah, draws life-force to the bride, who is the level of the Oral Torah, in the outer dimension.

Section 3 opens with a limitation: all that has been described is only betrothal, a connection on the outer level. What reaches the Oral Torah is only the external flow of the Written Torah.

אך כדי שיומשך מבחינת חתן לכלה מבחי' פנימיות תשב"כ לזה צריך מקודם בחי' נשואין כי אחר אירוסין הוא בחי' נשואין

But in order that there be drawn from the level of the groom to the bride from the inner dimension of the Written Torah, for this there must first be the level of nisuin; for after erusin comes the level of nisuin.

For the inner dimension of the Written Torah to flow into the Oral Torah, there must first be marriage (nisuin), the second stage that follows betrothal.

והיינו בחי' חופה שהחתן והכלה שניהם עומדים תחת החופה והחופה מקפת שניהם וזהו שאנו אומרים בתפלת יו"ט והשיאנו שהוא בחי' נשואין⁸⁸ להחתן והכלה כי

That is, the level of the chuppah, where the groom and the bride both stand under the chuppah, and the chuppah surrounds them both. And this is what we say in the Yom Tov prayer, "Vehasi'enu" ("bestow upon us"), which is the level of nisuin (marriage) of the groom and the bride. For

Marriage is made under the chuppah, which surrounds groom and bride together. The festival prayer's "Vehasi'enu" ("bestow upon us") shares its root with nisuin, marriage, and so the festivals are a time of "marriage."

הנה מבואר למעלה שבחיי אירוסין היינו שבחיי תשבע"פ שהיא בחיי מלי שנקרא כלה מקבלת מהארת בחיי ח"ע שהוא בחיי תשב"כ שנק' חתן שנק' שמים שהוא בחיי ים החכמה.

it was explained above that the level of erusin is that the level of the Oral Torah, which is the level of Malchus, called the bride, receives from the glimmer of the level of Supernal Chochmah, which is the level of the Written Torah, called the groom, called heaven, which is the level of the sea of Chochmah.

A recap: in betrothal the Oral Torah (Malchus, the bride) receives only a glimmer of Supernal Chochmah (the Written Torah, the groom, "heaven," the sea of Chochmah).

אך יש עוד למעלה מן החכמה והוא הנק' סתימו דכל סתימין⁸⁹ שהוא בחיי ישת חשך סתרו⁹⁰ עד שבחיי חכמה אינה נחשבת

But there is yet [a level] higher than Chochmah, which is called "the most hidden of all hidden," which is the level of "He made darkness His hiding place," so much so that the level of Chochmah is considered

But there is a level higher than Chochmah, which the Zohar calls "the most hidden of all hidden" and the Psalmist describes as "He made darkness His hiding place." Compared to it, even Chochmah is only a small glimmer.

רק בחיי הארה בעלמא ונחשבת לעשי גשמיות לגבי בחיי סתימו דכל סתימין הנ"ל כמ"ש כולם בחכמה עשית⁹¹ כו'.

only a mere glimmer, and is considered physical asiyah (making) in relation to the level of "the most hidden of all hidden" mentioned above, as it is written, "You made them all with Chochmah, etc."

Next to that hidden level, Chochmah counts as mere physical "making"; this is why the Psalmist says, "You made them all with Chochmah." From that height, Chochmah and Malchus stand on the same plane.

10 ושם בחיי חכמה עילאה שהוא בחיי חתן ובחיי מלי שהיא בחיי כלה שניהם שוים בתכלית מאחר שגם בחיי חכמה נחשבת לעשייה גשמיות

And there, the level of Supernal Chochmah, which is the level of the groom, and the level of Malchus, which is the level of the bride, are both entirely equal, since the level of Chochmah too is considered physical asiyah.

At the level of "the most hidden of all hidden," Supernal Chochmah (the groom) and Malchus (the bride) are completely equal, because from that height even Chochmah counts only as physical "making."

ולכן נקרא בחי' זו בחי' חופה שכמו שחופה מקפת על החתן והכלה בשוה כמ"כ בחי' סתימו דכל סתימין הנ"ל הוא בחי' מקיף על בחי' ח"ע ובחי' מלכות בשוה.

Therefore this level is called the level of the chuppah: just as the chuppah surrounds the groom and the bride equally, so too the level of "the most hidden of all hidden" mentioned above is the level of an encompassing [light] over the level of Supernal Chochmah and the level of Malchus equally.

This is why that level is the "chuppah": the wedding canopy covers groom and bride alike, and this hidden level encompasses Chochmah and Malchus alike. An encompassing light (makif) is one that relates to everything beneath it equally.

וזהו והשיאנו שהוא בחי' נשואין להחתן והכלה אחר בחי' ארוסין שהכלה מתעלית לבחי' חתן אח"כ מתעלים שניהם לבחי' חופה הנ"ל.

And this is "Vehasi'enu," which is the level of nisuin of the groom and the bride: after the level of erusin, in which the bride is raised to the level of the groom, afterward both of them are raised to the level of the chuppah mentioned above.

Now the two stages are clear. In betrothal the bride is raised to the level of the groom; in marriage both are raised together to the chuppah, and this is what the festival prayer's "Vehasi'enu" asks for.

(ועמ"ש מענין חופה ע"פ) כי על כל כבוד חופה^{92,93} ובד"ה והיה כמשוש חתן על כלה).⁹⁴

(And see what is explained on the subject of the chuppah on the verse "For over all the glory, a canopy," and in the maamar beginning "And as the groom rejoices over the bride.")

The Alter Rebbe refers to two other maamarim on the chuppah, one on Isaiah's "For over all the glory, a canopy (chuppah)" and one on "As the groom rejoices over the bride."

וזהו שאומרים ברגל זמן שמחתנו שהוא בחי' שמחה ע"י גילוי בחי' סתימו דכל סתימין הנ"ל שמעלה ומטה שוים ממש

And this is why we say on the festival, "the season of our rejoicing": this is the level of joy through the revelation of the level of "the most hidden of all hidden" mentioned above, where above and below are truly equal.

The festivals are called "the season of our rejoicing" because on them this hidden level, at which high and low are equal, is revealed. Joy comes from that revelation.

והוא כמשל שמחת המלך שבשעת השמחה יוצא המלך מהעלם לגילוי ומגלה ומשפיל עצמו לכל השרים והעבדים בשוה.

It is like the analogy of the king's rejoicing: at the time of the celebration the king goes out from concealment to revelation, and reveals himself and lowers himself to all the ministers and servants equally.

At a celebration a king comes out of his seclusion and shows himself to everyone, ministers and servants alike, stepping down to their level. So too at the chuppah, the hidden level reveals itself equally to all.

כמ"כ בחיי חופה הנ"ל הוא בחיי שמחה (ועמ"ש מענין שמחה בד"ה ביום השמע"צ גבי אשר קדשנו כו' אשר נשבעת כו').

So too the level of the chuppah mentioned above is the level of joy. (And see what is explained on the subject of joy in the maamar beginning "On the day of Shemini Atzeres," regarding "Who sanctified us, etc., as You swore, etc.")

The chuppah, then, is joy. The text points to another maamar on joy, on the Shemini Atzeres prayer.

וזוהו כאשר רצית ואמרת כו' רצית היינו בחיי רצון העליון שהוא מקיף הנ"ל ולהיות כי סוף מעשה במחשבה תחלה⁹⁵ נעוץ סופן

And this is "As You desired and said, etc.": "You desired" means the level of the Supernal Will, which is the encompassing [level] mentioned above; and because "the end of the deed was first in thought," [and] "their end is wedged

The festival prayer says "as You desired and said to bless us." "You desired" refers to the Supernal Will, the encompassing level above Chochmah; and the well-known phrase "the end of the deed was first in thought" (from the Lecha Dodi hymn) together with Sefer Yetzirah's "their end is wedged in their beginning" teaches that the highest level is bound to the lowest.

בתחלתן⁹⁶ לזה אומרים כאשר רצית כו' ואמרת היינו שבא אז מהעלם לגילוי בבחי' אמירה והתגלות כנ"ל להיות כי נעוץ תחלתן בסופן.⁹⁷

in their beginning," therefore we say "As You desired, etc." And "said" means that it then comes from concealment into revelation, at the level of saying and revelation, as mentioned above, since "their beginning is wedged in their end."

So "You desired" is the hidden Will, and "said" is its coming out into revelation, like speech. Because beginning and end are joined, the highest Will is revealed at the lowest level.

וזהו כאשר רצית ואמרת כו' לברכנו היינו שיהי' תוספת ברכה והתגלות כנ"ל את ברכת מועדיך.

And this is “As You desired and said, etc., to bless us”: that is, that there be an added blessing and revelation, as mentioned above, [of] “the blessing of Your appointed festivals.”

“To bless us” is the extra blessing and revelation that the festivals bring, “the blessing of Your appointed festivals.”

11 והנה בכל שלש רגלים אומרים והשיאנו וזמן שמחתנו להיות בכל הרגלים הוא בחי' גילוי בחי' סתימו דכל סתימין הנ"ל.

Now, on all three pilgrim festivals we say “Vehasi'enu” and “the season of our rejoicing,” because on all the festivals there is the level of the revelation of “the most hidden of all hidden” mentioned above.

On all three pilgrim festivals (Pesach, Shavuot and Sukkot) the prayers include “Vehasi'enu” and “the season of our rejoicing,” because on each of them the hidden level of the chuppah is revealed.

וזהו שנק' רגלים שגם הרגלים שהוא בחי' ומדריגה היותר תחתונה מתעלה ועולה בשוה כמו הראש לפי ששם מעלה ומטה שום ממש כנ"ל ונחלקים לג' רגלים

And this is why they are called regalim (literally, “feet”): for even the feet, which are the lowest level and rung, are raised and ascend equally with the head, since there above and below are truly equal, as mentioned above. And they are divided into three festivals,

The festivals are called regalim, “feet.” On them even the feet, the lowest level, are raised to be equal with the head, because at the level of the chuppah high and low are the same. They are three, for a reason given next.

שהוא בחי' ג' קוין ימין ושמאל ואמצע שהם תור ה ועבודה וגמ"ח⁹⁸ שתורה הוא בחי' קו האמצעי שמבריח מן הקצה אל הקצה^{99, 100}

which are the level of the three lines, right, left and middle, which are Torah, avodah (divine service) and gemilus chassadim (acts of kindness); Torah is the level of the middle line, which “runs through from end to end.”

The three festivals match the three “lines” of the Sefiros: right, left and middle, which correspond in man's service to Torah, avodah (prayer and divine service) and acts of kindness, the three things on which the world stands. Torah is the middle line, which “runs through from end to end” like the central bar of the Mishkan.

(וע' בד"ה מזמור שיר חנוכת הבית וע' בלקת ס"פ תשא בד"ה מצות רא"י בג' רגלים). והנה כ"ז הוא ככל השלשה רגלים שהוא בחי' נשואין.

(And see the maamar beginning "A psalm, a song for the dedication of the House," and see Likkutei Torah, end of Tisa, in the maamar beginning "The mitzvah of appearing on the three festivals.") Now, all this is on all three festivals, which are the level of nisuin.

The Alter Rebbe refers to two further maamarim on the festivals. All three festivals, he concludes, are "marriage," the chuppah.

אך שמיני עצרת הוא ענין היחוד חתן וכלה שאחר החופה שהחתן משפיע להכלה מבחי' פנימיות ועיין בזה"א ויגש (דרי"ח ע"ב).¹⁰¹

But Shemini Atzeres is the matter of the union of groom and bride after the chuppah, in which the groom gives to the bride from the inner dimension. And see Zohar I, Vayigash (208b).

Shemini Atzeres goes further. After the chuppah comes the union of groom and bride, in which the groom gives from his innermost self; so on Shemini Atzeres the inner dimension of the Written Torah flows into the Oral Torah.

כמ"כ למעלה אחר שהחתן והכלה שהם בחי' תשב"כ ותשבע"פ שניהם עולים עד בחי' סתימו דכל סתימין כו'

So too Above: after the groom and the bride, which are the level of the Written Torah and the Oral Torah, both ascend to the level of "the most hidden of all hidden," etc.,

Applied above: first the Written Torah and the Oral Torah, groom and bride, both rise to "the most hidden of all hidden."

הנ"ל שמתגלה עליהם אזי אח"כ נמשך ההשפעה מבחי' פנימי' תשב"כ לבחי' תשבע"פ שהוא בחי' מלכות דאצי'

mentioned above, which is revealed over them, then afterward the flow is drawn from the level of the inner dimension of the Written Torah to the level of the Oral Torah, which is the level of Malchus of Atzilus.

Once that level is revealed over them, the inner flow of the Written Torah comes down into the Oral Torah, which is Malchus of Atzilus, the lowest Sefirah of the highest world.

ואזי ממילא ממשיכין אח"כ מבחי' מלי' לבי"ע להיות גילוי למטה בכ"א מישראל ע"י שמקבלים עליהם עול מלכות שמים וממשיכים עליהם בחינה זו ועמ"ש סד"ה ביום השמיני שלח.

And then, as a matter of course, it is drawn afterward from the level of Malchus to Beriah, Yetzirah and Asiyah, so that there be revelation below in each and every one of Israel, through their accepting upon themselves the yoke of the kingdom of Heaven and drawing this level upon themselves. And see what is explained at the end of the maamar beginning "On the eighth day he sent."

From Malchus it then flows naturally down into the lower worlds of Beriah, Yetzirah and Asiyah, and is revealed in every Jew who accepts the yoke of Heaven. The text refers to the end of its maamar "On the eighth day he sent."

SECTION 5 • 112

An inheritance for the servant

12 והיינו אף מי שאינו בבחי' בן שהוא בחי' ביטול הרצון בתכלית שאין לו רצון אחר כלל

That is, even one who is not at the level of a son, which is the level of complete nullification of the will, having no other will at all,

The flow of Shemini Atzeres reaches even someone who is not a "son," who has not reached complete nullification of his own will.

רק הוא בבחי' עבד שהוא בחי' קבלת עול בבחי' סור מרע ועשה טוב¹⁰² ג"כ יכולים להמשיך השפע מלמעלה.

but is only at the level of a servant, which is the level of accepting the yoke, in "turn away from evil and do good" — they too can draw down the flow from Above.

Even a "servant," whose service is accepting the yoke of Heaven, keeping away from evil and doing good while still having a will of his own, can draw down the flow from above.

וזהו תורה צוה לנו משה מורשה קהלת¹⁰³ יעקב¹⁰⁴ מורשה הוא לשון ירושה כמו אדם היורש את אביו שלא טרח ויגע

And this is "The Torah that Moshe commanded us is the inheritance (morashah) of the congregation of Yaakov." Morashah is related to yerushah, inheritance: like a person who inherits his father, who did not toil and labor,

This is the meaning of the opening verse: morashah means inheritance. An heir receives without toil what his father worked for.

רק בא לו ממילא בירושה שכבר הכין אביו כמ"כ בשמ"ע הוא בחי ירידת והמשכת השפע בבחי ירושה לכל אי מישרל (ע' בסנהדרין דצ"א סע"ב וברכות סדר צו פ"ט)

but it came to him of itself by inheritance, for his father had already prepared it. So too on Shemini Atzeres there is the level of the descent and drawing down of the flow, in the manner of an inheritance, to every one of Israel (see Sanhedrin, at the end of 91b, and Rabbah, the portion of Tzav, chapter 9)

On Shemini Atzeres the flow comes down to every Jew as an inheritance, already prepared. The Talmud in Sanhedrin 91b likewise reads the verse as meaning that the Torah is the inheritance of all Israel.

שמקבלים עליהם עול מלכות שמים אף שהוא בבחי עבד כנ"ל מאחר שכבר הוכן ונמשך מבחי תשב"כ שהוא בחי ח"ע.

who accept upon themselves the yoke of the kingdom of Heaven, even though he is at the level of a servant, as mentioned above, since it has already been prepared and drawn down from the level of the Written Torah, which is the level of Supernal Chochmah.

It reaches everyone who accepts the yoke of Heaven, even at the level of a servant, because it has already been prepared and drawn down from the Written Torah, Supernal Chochmah.

וזהו קהלת יעקב שבא השפע גם לבחי עקביים שהוא בחי עבד שמתחלה היה נמשך רק בבחי ישראל שהוא בחי בן ואח"כ נמשך גם למי שהוא בחי עבד שהוא בחי יעקב.

And this is "the congregation of Yaakov": that the flow comes even to the level of the heels (akeivayim), which is the level of a servant. For at first it was drawn only to the level of Yisrael, which is the level of a son, and afterward it is drawn also to one who is at the level of a servant, which is the level of Yaakov.

"The congregation of Yaakov": the name Yaakov contains akev, "heel," the lowest part of the body, and stands for the servant. Yisrael, the higher name, stands for the son; the flow that first reached only the "son" now reaches the "servant" too.

וזהו עצרת תהיה לכם שנמשך לכם דוקא וזהו שמחת תורה שכולם הם בשמחה הנ"ל מי שהוא בחי עבד לבד השמחה אצלו גדולה ביותר:¹⁰⁵

And this is "It shall be an Atzeres for you": that it is drawn "for you" specifically. And this is Simchas Torah, when all are in the joy mentioned above; and for one who is only at the level of a servant, the joy is all the greater.

"It shall be an Atzeres for you": "for you," all of you. This is the joy of Simchas Torah, shared by all; and the servant, who receives what he could not have reached on his own, rejoices most of all.

SECTION 6 • ¶13-15

Yaakov becomes one with Yisrael

13 ד (והנה ענין פ"י מורשה לשון ירושה יש לפרש עוד בענין אחר והוא ע"ד מ"ש בזהר אמור)

4. (Now, the interpretation of morashah as a term of yerushah, inheritance, can be explained further in another way, and it is along the lines of what is said in the Zohar, Emor)

Section 4 opens with a second, deeper reading of morashah as "inheritance," based on a passage in the Zohar on the portion of Emor.

(דף צ"ד) גבי שבת ירותא דקדש הוא ירית ולא זמינו כו' לברא דעאל לביתיה דא"א כו' והיינו

(folio 94), concerning Shabbos: "It is an inheritance of holiness; he inherits it, and not by invitation, etc., like a son who enters the house of his father and mother, etc." That is,

The Zohar says Shabbos is an "inheritance of holiness": a Jew receives it not as a guest who is invited but as a son who comes into his parents' home by right.

כי ירושה שייך לבחי' בן דייקא והוא בחי' שבת וע"ש במק"מ דשבת היינו שז"א הנקרא ישראל מלביש לעצמיות אבא וז"ש ירותא ממש שיורש עצמות אבא משא"כ ביו"ט שהוא רק הארת אבא לא נק' ירותא כו'

inheritance belongs specifically to the level of a son, and this is the level of Shabbos. And see there in the Mikdash Melech, that Shabbos means that Z'eir Anpin, called Yisrael, clothes the very essence of Abba; and this is why it says "an inheritance" in the full sense, for he inherits the essence of Abba — which is not so on Yom Tov, which is only a glimmer of Abba, [and] is not called an inheritance, etc.

Inheritance belongs only to a son. The Mikdash Melech, a commentary on the Zohar, explains that on Shabbos Z'eir Anpin (the emotive attributes, called Yisrael) takes in the very essence of Abba (Chochmah), and so "inherits" it; on the festivals it receives only a glimmer of Abba, which is not called inheritance.

ע"ש וכמ"ש במ"א ועד"ז פ"י בספר¹⁰⁶ מאורי אור אות יו"ד סכ"ט ענין ירושה ועד"ז יובן כאן בפ"י מורשה דתורה שבשמע"צ זוכים כל נש"י לקבל מעצמיות בחינת התורה

See there; and as is explained elsewhere. And along these lines the matter of inheritance is explained in the book Me'orei Or, letter yud, section 29. And along these lines one can understand here the interpretation of morashah: that on Shemini Atzeres all the souls of Israel merit to receive from the very essence of the level of the Torah;

The Kabbalistic lexicon Me'orei Or explains inheritance in the same way. Applied here, morashah means that on Shemini Atzeres every Jewish soul receives from the very essence of the Torah, not just a glimmer.

והיינו שגם בחי' יעקב הוא מתאחד ממש עם בחי' ישראל שנק' בן והיו לאחדים ממש וכמ"ש בנים אתם¹⁰⁷ להיות בחי' מורשה גם לבחי' יעקב כו'

that is, that even the level of Yaakov becomes truly united with the level of Yisrael, called a son, and they become truly one, as it is written, "You are children," so that there be the level of morashah even for the level of Yaakov, etc.

This happens because on that day Yaakov, the lower level, becomes truly one with Yisrael, the "son." As they are one, the inheritance of the son reaches Yaakov too, as in "You are children to G-d."

והענין דאיתא בלק"ת¹⁰⁸ (בתהלים ס"י ע"ח) ע"פ ויקם עדות ביעקב¹⁰⁹ כו' שבחי' יעקב מקבל מבחי' נובלות חכמה שלמעלה תורה^{110, 111} שהוא הנקרא עדות שאינו ממשות ועצמיות התורה שהיא יסוד אבא

And the matter is [as] it says in Likkutei Torah (on Tehillim, section 78), on the verse "He established a testimony in Yaakov, etc.": that the level of Yaakov receives from the level of "the fallen fruit of the Supernal Wisdom is Torah," which is called testimony (edus), for it is not the substance and essence of the Torah, which is Yesod of Abba,

Likkutei Torah here is the Arizal's collection (the Kehot note says so). On "He established a testimony in Yaakov" it teaches that Yaakov receives from the "fallen fruit" of the Supernal Wisdom, which the Midrash identifies as the Torah: a testimony, not the essence of Torah, which is Yesod of Abba, the channel through which Chochmah's essence flows.

אלא עדות לבד דהיינו הארה בעלמא כמו העדות על הדבר שאינו מהות הדבר ועצמיותו ממש.

but only a testimony, that is, a mere glimmer, like testimony about a thing, which is not the actual substance and essence of the thing.

Testimony about something is not the thing itself; it only tells of it. So Yaakov's level receives only a glimmer.

אך תורה שהיא עצמיות יסוד אבא הוא בפנימיות ז"א הנקרא ישראל זהו תוכן הדברים בשינוי לשון לתוספת ביאור וכ"ה עוד בלק"ת פ' וזאת הברכה ע"פ תורה צוה כו' ע"ש

But the Torah that is the essence of Yesod of Abba is in the inner dimension of Z'eir Anpin, called Yisrael. This is the gist of the words, with a change of wording for added explanation. And so it is also in Likkutei Torah, the portion of V'zos HaBerachah, on the verse "The Torah that [Moshe] commanded, etc."; see there.

The essential Torah, Yesod of Abba, is found within the inner dimension of Z'eir Anpin, called Yisrael. The author notes that he has paraphrased the Arizal for clarity and that the Arizal says the same on this very verse in the portion of V'zos HaBerachah.

וביאור הדברים מובן ממש"ל בענין ההפרש בין ההמשכה לתשבע"פ מבחינת חיצוניות תשב"כ שהמשכה זו היא מבחי' נובלות חכמה לבד כנ"ל ונקי אירוסין ובין ההמשכה מבחי' פנימי' תשב"כ לתשבע"פ

And the explanation of the matter is understood from what was explained above on the difference between the drawing down to the Oral Torah from the outer dimension of the Written Torah — this drawing down being from the level of the fallen fruit of Chochmah alone, as explained above, and called erusin — and the drawing down from the inner dimension of the Written Torah to the Oral Torah,

This fits the earlier distinction. The Oral Torah's receiving from the outer dimension of the Written Torah is the "fallen fruit" of Chochmah, and it is betrothal; its receiving from the inner dimension of the Written Torah is another matter.

שהיא עצמיות חכמה עלאה הגנוז בז"א ועיין ממעלת בחי' זו הנק' אור הגנוז בהרמ"ז פ' פקודי¹¹² (דרי"כ ע"ב)

which is the very essence of Supernal Chochmah, hidden in Z'eir Anpin. And see on the superiority of this level, called the hidden light, in the Ramaz on the portion of Pekudei (folio 220b),

The inner dimension is the very essence of Supernal Chochmah, hidden within Z'eir Anpin; the Ramaz (Rabbi Moshe Zacuto, on the Zohar) calls it the "hidden light" and describes its greatness.

שע"ז נאמר מה רב טובך¹¹³ כו' וע"ש והנה בחי' זו הוא הנמשך ומתגלה במלי' דאצילות בשמע"צ.

of which it is said, "How great is Your goodness, etc."; see there. And this level is what is drawn down and revealed in Malchus of Atzilus on Shemini Atzeres.

Of this hidden light the Psalmist says, "How great is Your goodness, which You have hidden away for those who fear You." On Shemini Atzeres it is drawn down and revealed in Malchus of Atzilus, the level of the Oral Torah.

וכמ"ש בזח"ג פ' פנחס (דרי"ד ע"ב)¹¹⁴ לבתר ביומא תמינאה חדותא דאורייתא היא כו' למהוי כולא חד כו' דישראל הוא עכ"ל.

As it is said in Zohar III, the portion of Pinchas (folio 214b): "Afterward, on the eighth day, it is the joy of the Torah, etc., so that all be one, etc., which is Yisrael," end of quote.

The Zohar on Pinchas confirms this: the eighth day is "the joy of the Torah," when everything becomes one.

ופי' הרמ"ז שם שאז מקבלת המלי' אור החכמה כו' ובחי' יעקב וישראל נעשים אחד כו' עכ"ל ועיין עוד בהרמ"ז (פי' אמור דק"ד ע"ב) בד"ה ביום השמיני כו' ע"ש.

And the Ramaz explains there that then Malchus receives the light of Chochmah, etc., and the levels of Yaakov and Yisrael become one, etc., end of quote. And see further in the Ramaz (portion of Emor, folio 104b), in the passage beginning “On the eighth day, etc.”; see there.

The Ramaz explains that on that day Malchus receives the light of Chochmah, and Yaakov and Yisrael become one.

וזהו ענין מורשה קהלת יעקב שהרי בחי' יעקב וישראל נעשים אחד ממש בשמע"צ כנ"ל ולכן גם למטה בנש"י מקבלים כולם מבחי' עצמיות התורה. ולכן נקרא מורשה לשון ירושה דייקא ולא מאורסה לבד.

And this is the meaning of “the inheritance (morashah) of the congregation of Yaakov”: for the levels of Yaakov and Yisrael become truly one on Shemini Atzeres, as explained above; and therefore below as well, among the souls of Israel, all receive from the level of the essence of the Torah. And therefore it is called morashah, specifically a term of inheritance, and not only me'orasah.

This is “the inheritance of the congregation of Yaakov”: since Yaakov and Yisrael are one on Shemini Atzeres, all Jewish souls receive from the essence of the Torah. So the verse says morashah, a true inheritance, and not only me'orasah, a betrothal.

14 ועל דרך זה יש לפרש מ"ש בזהר אמור שם והאי יומא יעקב הוא רישא לחדותא כו'.

And along these lines one can interpret what is said in the Zohar, Emor, there: “And this day, Yaakov is the head of the joy, etc.”

The same idea explains the Zohar's saying that on this day “Yaakov is the head of the joy”: on Shemini Atzeres the lower level, Yaakov, is joined to Yisrael and leads the rejoicing.

וע' עוד מענין אירוסין ונשואין בביאור שע"פ כי על כל כבוד חופה ¹¹⁵ כו' וס"פ ויגש. ¹¹⁶

And see further on the subject of erusin and nisuin in the explanation on the verse “For over all the glory, a canopy, etc.,” and at the end of Vayigash.

The text points to other discussions of betrothal and marriage: the explanation of “For over all the glory, a canopy” and the end of the portion of Vayigash.

15 ובדי"ה וארשתוך לי¹¹⁷ כו' ובדי"ה טוב לחסות¹¹⁸ ועי' עוד ע"פ לריח שמניך¹¹⁹ כו' ועי' עיני כל אליך¹²⁰ כו'

And in the maamar beginning “And I will betroth you to Me, etc.,” and in the maamar beginning “It is better to take refuge”; and see further on the verse “For the fragrance of your oils, etc.,” and on the verse “The eyes of all look to You, etc.”

More references: maamarim on “I will betroth you to Me” (Hosea’s verse of betrothal between G-d and Israel), “It is better to take refuge,” “For the fragrance of your oils” and “The eyes of all look to You.”

ומשם יובן דכמ"כ בעבודת ה' באדם בעבודה שכלב זו תפלה¹²¹ שייך ב' בחי' אלו דאירוסין ונשואין

And from there it will be understood that likewise, in a person’s service of G-d, in the service of the heart, which is prayer, these two levels of erusin and nisuin apply,

From those places one learns that betrothal and marriage also apply to a person’s own service in prayer, which the Sages call “the service of the heart.”

שהרי גם נש"י נק' כלה כו' ע"ש ובפ' מטות ע"פ ואשה כי תדור נדר בנעוריה¹²² כו'.

for the souls of Israel too are called a bride, etc.; see there. And in the portion of Matos, on the verse “And if a woman vows a vow in her youth, etc.”

This is because each Jewish soul is also called a bride in relation to G-d. The text adds a reference to a maamar on the vows of a young woman in the portion of Matos.

SECTION 7 • 116

From teshuvah to Shemini Atzeres

16 ועפ"ז יובן היטב מה שבשמיני עצרת דייקא ממשיכי' נש"י בחי' יחוד דחתן וכלה תשב"כ ותשבע"פ שזהו ענין בוניך.

And according to this, it will be well understood why specifically on Shemini Atzeres the souls of Israel draw down the level of the union of groom and bride, the Written Torah and the Oral Torah, which is the matter of bonayich (your builders).

The last paragraph asks why the union of groom and bride, the Written Torah and the Oral Torah, happens precisely on Shemini Atzeres, and what it has to do with “your builders.”

והענין שזהו ע"י התשובה דעשיית ממעמקים קראתיך¹²³ עומקא דליבא שזהו ענין שנמשך התפעלות האלקית בבחי' פנימי ותוכיות הלב שבחי' זו היא הנק' נשואין בעבודה שכלב וידעת את¹²⁴ הוי' וכמ"ש במ"א ע"פ

And the matter is that this is through the teshuvah of the Ten Days of Teshuvah, [of] "From the depths I call You," the depth of the heart: this is the matter of the G-dly arousal being drawn into the inner dimension and innermost core of the heart; and this level is what is called nisuin in the service of the heart, [as in] "And you shall know G-d." And as is explained elsewhere on the verse

It is prepared by the teshuvah of the Ten Days of Teshuvah, which comes "from the depths," the depth of the heart, when the G-dly arousal reaches a person's innermost core. That is "marriage" in the service of the heart; Hosea's "you shall know G-d" concludes his verses of betrothal, and "knowing" means intimate union.

כי תצא כו' וראית בשביה אשת יפ"ת¹²⁵ כו' דקאי על הנשמה עד ואח"כ תבוא אליה ובעלתה¹²⁶ זהו בחי' נעילה דיוהכ"פ ודרך פרט בכל יום הוי"ע נפילת אפים

"When you go out, etc.," [and] "and you see among the captives a woman of beautiful form, etc.," which refers to the soul, until "and afterward you shall come to her and be her husband": this is the level of Ne'ilah of Yom Kippur; and in particular, every day, it is the matter of nefilas apayim (falling on the face),

Another maamar reads the Torah's law of the "beautiful captive" as a parable of the soul, held captive in the body. Its last stage, "afterward you shall come to her and be her husband," is Ne'ilah, the closing prayer of Yom Kippur; in daily prayer it is nefilas apayim, the prayer said with the face lowered.

והיינו לומר שזהו כשנמשך ההתפעלות מגדולת ה' בעומק הלב וכמ"ש בכל בלי דרשתיך והיינו להיות אליך ה' נפשי אשא¹²⁷ כו' תשובה עילאה כו' וכיון שכן

that is to say, this is when the arousal from the greatness of G-d is drawn into the depth of the heart, as it is written, "With all my heart I have sought You"; that is, to be [in the state of] "To You, G-d, I lift up my soul, etc.," the higher teshuvah, etc. And since this is so,

This is when contemplating G-d's greatness stirs the depth of the heart, "with all my heart I have sought You," and the soul is given over entirely, "To You, G-d, I lift up my soul" (the psalm said at nefilas apayim). This is the higher teshuvah.

לכן עיני יש בכח נשיי להמשיך אח"כ בסוכות ושמע"צ ג"כ בחי נשואין ויחוד פנימי תשכ"כ בתשבע"פ ועמ"ש מזה בד"ה והיה כמשוש חתן על כלה ע"ש ועמ"ש"ל בפ"י ולא תתורו כו'

therefore, through this, the souls of Israel have the power to draw down afterward, on Sukkos and Shemini Atzeres, the level of nisuin as well, and the union of the inner dimension of the Written Torah with the Oral Torah. And see what is explained on this in the maamar beginning "And as the groom rejoices over the bride"; see there. And see what was explained above in the interpretation of "And you shall not wander, etc.,

Because of this teshuvah, Israel have the power on Sukkos and Shemini Atzeres to draw down "marriage" and the inner union of the Written Torah with the Oral Torah. The text refers to another maamar and back to its own reading of "you shall not wander ... so that you will remember" at the opening.

למען תזכרו כו' ויחוד זה הוא בחי גילוי אור אבא כו' וגילוי זה דאור אבא נמשך ג"כ בכל נשיי כנ"ל וזהו אל תקרי בניך

so that you will remember, etc." And this union is the level of the revelation of the light of Abba, etc.; and this revelation of the light of Abba is drawn also into all the souls of Israel, as explained above. And this is "Do not read banayich (your children)

This union is the revelation of the light of Abba (Chochmah), and it reaches every Jewish soul. Now the word-play of banayich and bonayich is explained in these terms.

אלא בוניך כי מתחלה בעשיית קבלו מאור אימא וכנודע מענין שמאלו תחת לראשי¹²⁸ קו השמאל בג"ה

but bonayich (your builders)": for at first, in the Ten Days of Teshuvah, they received from the light of Imma, as is known from the matter of "His left hand is under my head," the left line, Binah, Gevurah, Hod;

During the Ten Days of Teshuvah the souls received from the light of Imma (Binah). This is the left side, the line of Binah, Gevurah and Hod, as in "His left hand is under my head."

וכן ביוהכ"פ כל העליות ע"י אימא כו' (עיין בזהר אמור ד"ק ע"ב)¹²⁹ וזהו בחינת בניך

and likewise on Yom Kippur all the ascents are through Imma, etc. (see Zohar, Emor, folio 100b); and this is the level of banayich (your children),

On Yom Kippur too, according to the Zohar, all the ascents come through Imma. This stage is banayich, "your children."

כי בינה בן^{130, 131} י"ה וכענין תשובה תשוב^{132, 133} ה' במילוי יו"ד וכו' וגם בינה ליבא^{134, 135} היינו להיות עומקא דליבא וזהו ג"כ בניך ע"ד ברא כרעא כו'

for Binah is ben yah (son of Yah), and as in the matter of teshuvah, tashuv hei (the hei returns), [the Name] spelled out with yuds, etc.; and also “Binah is the heart,” that is, to be [in] the depth of the heart; and this too is banayich, in the manner of “a son is [his father’s] leg, etc.”

The name Binah contains ben yah, “son of Yah,” so Binah is the level of the “son”; the Zohar reads teshuvah as tashuv hei, the return of the hei, which stands for Binah. The Tikkunei Zohar says “Binah is the heart,” so it is the depth of the heart, and it is also the son who is like his father’s leg.

להיות בטל כביטול הרגל לגבי הראש כו' ועי"ז אח"כ בשמע"צ בוניך והיינו המשכת אור אבא כמ"ש בחכמה יבנה בית.¹³⁶

to be nullified as the leg is nullified to the head, etc.; and through this, afterward, on Shemini Atzeres, [comes] bonayich, that is, the drawing down of the light of Abba, as it is written, “With Chochmah a house is built.”

The “son” is nullified before the Father as the leg is before the head. Through this, on Shemini Atzeres, comes bonayich, “your builders”: the light of Abba, Chochmah, as “with Chochmah a house is built.”

ועמ"ש מזה בד"ה וכל בניך וזהו ויעקב נסע סכותה¹³⁷ ועי"ז אח"כ ויבן לו בית הוא בח"י תשבע"פ שנק' בית שבשמ"ע ממשיכים בה מעצמיות ח"ע כנ"ל ועי"ן בזח"א וישלח (דקע"ב)

And see what is explained on this in the maamar beginning “And all your children.” And this is “And Yaakov journeyed to Sukkos,” and through this, afterward, “and he built himself a house”: this is the level of the Oral Torah, called a house, into which on Shemini Atzeres they draw from the essence of Supernal Chochmah, as explained above. And see Zohar I, Vayishlach (folio 172),

“Yaakov journeyed to Sukkos” and then “built himself a house.” After Sukkos comes the “house,” the Oral Torah (Malchus), into which the essence of Supernal Chochmah is drawn on Shemini Atzeres.

ושם פי' ויבן לו בית כד"א בית יעקב. דהיינו שגילוי זה נמשך ג"כ בכל נש"י שמקבלים כולם מגילוי אור זה כו'.

and there it explains “and he built himself a house” as in “the house of Yaakov”; that is, this revelation is drawn also into all the souls of Israel, who all receive from the revelation of this light, etc.

The Zohar reads Yaakov’s “house” as “the house of Yaakov,” all of Israel: this revelation reaches every Jewish soul.

וזהו מורשה קהלת יעקב ועיין באדרא (דק"ל ע"א) ע"פ בית יעקב לכו ונלכה¹³⁸ באור ה' ועיין מ"ש עוד מענין נובלות חכמה שלמעלה תורה¹³⁹ באגה"ק בד"ה עוטה אור כשלמה בשם הלק"ת פ'

And this is “the inheritance of the congregation of Yaakov.” And see in the Idra (folio 130a) on the verse “House of Yaakov, come, let us walk in the light of G-d.” And see further what is explained on the subject of “the fallen fruit of the Supernal Wisdom is Torah” in Iggeres HaKodesh, in the section beginning “He wraps Himself in light as a garment,” in the name of Likkutei Torah, the portion of

This brings the maamar back to its verse: “the inheritance of the congregation of Yaakov.” It also points to the Idra on “House of Yaakov, come, let us walk in the light of G-d,” and to Iggeres HaKodesh, part of the Tanya, which discusses “the fallen fruit of the Supernal Wisdom is Torah”, citing Likkutei Torah on Ki Sisa.

כי תשא וע"ש דהוא בענין אחר קצת ממשנ"ת לעיל ע"פ הלק"ת (בתהלים ס"י ע"ח) ובפ' וזאת הברכה. אך קרובים הדברים ועולים בסגנון א' וע' לקמן עוד מענין זה:¹⁴⁰

Ki Sisa; and see there, that it is on a matter somewhat different from what was explained above according to Likkutei Torah (on Tehillim, section 78) and in the portion of V'zos HaBerachah. But the matters are close and go in one direction. And see below further on this subject.

The author notes that Iggeres HaKodesh uses the idea in a somewhat different sense from the one taken above from the Arizal on Tehillim and V'zos HaBerachah, but the two are close and point the same way.

IN ONE'S AVODAH

A Jew draws the Written Torah into the Oral Torah by nullifying his own will before G-d and by the fiery devotion this kindles, as a son who wants nothing but his Father's will. Prayer too has its betrothal and its marriage, when the arousal from G-d's greatness reaches the depth of the heart, as in the teshuvah of the Ten Days of Teshuvah and the Ne'ilah of Yom Kippur. And one who is only a servant, who accepts the yoke of Heaven and turns from evil and does good, should know that on Shemini Atzeres the Torah's essence comes to him too as an inheritance, and his joy on Simchas Torah should be all the greater.

QUESTIONS FOR DISCUSSION

1. Why does the maamar need both images, the Torah as bride and the Torah as groom? What does each say about who gives and who receives?
2. What is the difference between betrothal and marriage, and why does the inner flow of the Written Torah need the chuppah first?
3. How can a leg, wholly subordinate to the head, be the one that “carries” the head? What does this say about the power of self-nullification?
4. Why should the joy of Simchas Torah be greatest for one who is only at the level of a servant?
5. How do the Ten Days of Teshuvah and Yom Kippur prepare for Shemini Atzeres, according to the last paragraph?

FOR CHILDREN • AGES 9-13

For the children at the table

The Torah is every Jew's inheritance

THE BIG IDEA

On Shemini Atzeres and Simchas Torah, the deepest part of the Torah comes to every Jew as an inheritance, a gift we receive without having earned it.

The verse says, “The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov.” The maamar describes the bond between G-d’s Torah and the Jewish people like a wedding in two stages. First comes betrothal, when a ring is given: through the mitzvos we draw a little of the Torah’s life into the world. Then comes the chuppah, which covers both sides equally. On the festivals, “the season of our rejoicing,” G-d reveals a level so high that everyone stands equal before it. On Shemini Atzeres the inner part of the Torah flows down to every Jew. A son who wants only what his father wants is called Yisrael. A servant, who must set aside his own wishes to do what he is told, is called Yaakov. On Shemini Atzeres the gift reaches even the servant, like an inheritance: a child who inherits does not work for it, because the parent already prepared it. That is why the joy of Simchas Torah is greatest for the simplest Jew. The deep teshuvah, returning to G-d, of the Ten Days of Teshuvah prepares us for this gift.

THE MASHAL

When a king makes a great celebration, he comes out of his palace and shows himself to all his ministers and servants alike. So too on the festivals, G-d reveals Himself to everyone equally. And on Shemini Atzeres the Torah comes to each Jew like an inheritance, which a child receives without working for it, because the parent already prepared it.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is the Torah called an inheritance and not a prize we earn?
2. What does the image of the king coming out to all his servants at a celebration teach about the festivals?
3. How can you dance and learn on Simchas Torah knowing that the whole Torah belongs to you?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 תורה צוה

Or HaTorah on V'zos HaBerachah has an additional explanation of this verse and a gloss on the explanation printed in this maamar, so it is a direct companion to this section.

KEHOT'S NOTE

אודות תאריך אמירת מאמר זה — ראה להלן בהוספות ברשימת הכתבי-יד.
ראה ביאור נוסף (מלבד הנדפס להלן) באוה"ת ברכה ע' איתתמה. שם ע'
איתתמו הגהה על הביאור הנדפס להלן. לד"ה זה ראה ד"ה ביום השמיני
שלח תרל"ה כרך ב ע' תמו. מענין תושב"כ ותושבע"פ ראה גם ד"ה חייב
אדם לברך — תרל"ה פרק כו.

2 תורה צוה לנו משה

Moshe's blessing: the Torah is the inheritance of the congregation of Yaakov. The whole maamar is an interpretation of this verse, and especially of the word morashah.

Deuteronomy 33:4: דברים ל"ג:ד

תורה צוה לנו משה מורשה קהלת יעקב:

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

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KEHOT'S NOTE

דברים לג, ד.

3 The Talmud reads "Do not read morashah but me'orasah": the Torah is betrothed to Israel. This is the teaching the maamar sets out to explain.

Pesachim 49b:10: ט"ז ב: פסחים

תנא רבי חייא: כל העוסק בתורה לפני עם הארץ, כאילו בועל ארוסתו
בפניו, שנאמר: "תורה צוה לנו משה מורשה". אל תקרי: "מורשה",
אלא: מאורסה.

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

4 ברכות פ"ט נ"א א'

The Talmud's discussion of dreams quotes this verse and reads morashah as me'orasah, "betrothed."

Berakhot 57a:9: ט"ז א: ברכות

אמר רב יוסף, הוואה עז בללום — שנה מתברכת לו, עזים — שנים
מתברכות לו, שנאמר: "ודי חלב עזים ללחמך". הוואה הדס בללום —
נכסיו מצליחין לו. ואם אין לו נכסים — ירושה נופלת לו ממקום אחר.
אמר עולא, ואמר' לה במתניתא תנא: והוא דחזא בכנייהו. הוואה
אתרוג בללום — הדור הוא לפני קונו, שנאמר: "פרי עץ הדור כפת
תמרים". הוואה לולב בללום — אין לו אלא לב אחד לאכילי שבשמים.

Rab Joseph said : Who dreams of a goat, the year will be blessed for him; of goats, years will be blessed for him ; as it is said, "And there will be goat's milk enough for thy food" (Prov. xxvii. 27). Who dreams of the myrtle, his business undertakings will prosper ; and if he has no business undertakings, an inheritance will fall to his lot from some other

place. 'Ulla said (another version : It was taught in a Baraita) : This only applies when he sees [the ...

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5 ישקני מנשיקות פיהו

The Midrash on this verse, the opening of Song of Songs, also quotes the verse "Torah tzivah lanu Moshe."

Song of Songs 1:2: ב'ב' שיר השירים

ישקני מנשיקות פיהו כי טובים דידך מין:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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KEHOT'S NOTE

שה"ש א, ב.

6 זח"ב יתרו פ"ג ב'

The Zohar on the portion of Yisro, at the Giving of the Torah, cites the same verse.

Zohar, Yitro 20:343-355: ש"מ"ג-שנ"ה ספר הזהר, יתרו כ':ש"מ"ג-שנ"ה

7 בפסחים

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

KEHOT'S NOTE

מט, ב.

8 וי"ה ברבות שה"ש

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

KEHOT'S NOTE

פ"ה, ט.

9 ספ"ד דתענית

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

KEHOT'S NOTE

כו, ב.

10 ה' מסיני בא

The opening of Moshe's blessing, describing G-d's revelation at Sinai.

Deuteronomy 33:2: ב'ב' דברים

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבכת
קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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11 יצא לקראתם כו' כחתן היוצא להקביל פני כלה

Rashi explains that G-d went out toward Israel like a groom going to greet his bride, which makes Israel the

“The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]” (Genesis 2:21). “The L-rd G-d cast [hipil] a deep slumber” – Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, “He caused to fall down.” Rav said: There are three slumbers: the slumber of ...

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KEHOT'S NOTE

ב"ר יו, [ה] ופמ"ד [יו] [כ].

22 ברכה קדושה יחוד

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

KEHOT'S NOTE

ראה אוה"ת סוכות עי איתשו וזהו בסדר "בקי" מלמטה למעלה ע"ש.

23 אנת הוא חד ולא בחושבן

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

KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי').

24 ונגלה כבוד ה'

The words here quote Isaiah 40:5; the passage is shown below.

Isaiah 40:5: ישיעיהו מ:ה

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָּל-בָּשָׂר יְחִידוֹ כִּי פִי ה' דִּבֶּר:

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

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KEHOT'S NOTE

ישע"י מ, ה.

25 עין בעין יראו

The words here quote Isaiah 52:8; the passage is shown below.

Isaiah 52:8: ישיעיהו נ"ב:ח

קוֹל צְפִיחַ נִשְׁאָו קוֹל יְחִידוֹ יִרְגְּנוּ כִּי עֵין עֵין יִרְאוּ בָשׂוּב 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"י נב, ח.

26 בפרס ערך יבק

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

KEHOT'S NOTE

ראה גם אוה"ת משפטים עי אישה "יחוד מת"ת" ביאור"ו להצ"צ כרך ב עי תשטז.

27 ובמאורי אור אות ב' סעיף ס"ו

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

KEHOT'S NOTE

"בקי נקי הקב"ה . . שהוא סוד יב"ק כללות כל האצילות".

28 ובאות יו"ד סעי' כ"ג

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

KEHOT'S NOTE

צ"ל סכ"ד.

29 וברע"מ פי משפטים (דק"ו סע"א

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

KEHOT'S NOTE

"יחוד קדושה וברכה וזהו ענין בקי" — אוה"ת סוכות עי איתשו.

30 ובהרמ"ז פי תצא (דרע"ז א')

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

KEHOT'S NOTE

"בד"ה ומברך בה שכי ה"ס יחוד היכל הרצון בקה"ק וברכה בינה וקדושה חכמה ויחוד בכתר עכ"ל. אוה"ת סוכות עי איתשו. וראה גם באוה"ת פי משפטים עי אישה.

31 ע"פ מ"ש בוח"ג פי בלק

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

ביאור"ו לאדה"א.

32 קדושת למעלה מקדושתכם

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

KEHOT'S NOTE

ע"ל ליוהכ"פ (עא, א). [כ].

33 לתבונתו אין מספר

The words here quote Psalms 147:5; the passage is shown below.

Psalms 147:5: תהילים קמ"ז:ה

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לְתַבּוּנָתוֹ אֵין מִסְפָּר:

Great is our L-rd, and mighty in power; His understanding is infinite.

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KEHOT'S NOTE

תהלים קמז, ה.

34 ביום ההוא תקראי אישי

“On that day you shall call [Me] ‘my Husband.’” The prophet's image of Israel as G-d's faithful wife.

Hosea 2:18: הושע ב:י"ח

וְהָיָה בַּיּוֹם-הַהוּא נֹאמֶה-ה' תִּקְרָאִי אִישִׁי וְלֹא-תִקְרָאִי-לִי עוֹד בְּעָלִי:

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

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KEHOT'S NOTE

הושע ב, יח.

- 35 “Go out and see King Shlomo, with the crown with which his mother crowned him on the day of his wedding.” The Sages apply this verse to Sinai.

Song of Songs 3:11א"י: שיר השירים

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמַלְכָּה שְׁלֵמָה בְּעֶטְרָה שְׁעֶטְרָהּ לֹא אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחַת לְבוֹ:

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

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- 36 Kehot's note points to Mishnah Sotah 3:2 for these words.

Mishnah Sotah 3:2ב"ב: משנה סוטה

הַנִּירָה וְהַגִּישׁ, קִמֵּץ וְהִקְטִיר, וְהִשְׁאָר נֶאֱכָל לַכֹּהֲנִים. הִנֵּה מִשְׁקָה וְאַחֵר כֶּךָּ מִקְרִיב אֶת מִנְחָתָה. רַבִּי שְׁמַעוֹן אוֹמֵר, מִקְרִיב אֶת מִנְחָתָה וְאַחֵר כֶּךָּ הִנֵּה מִשְׁקָה, שְׁנֶאֱמַר (בַּמִּדְבָּר ה) וְאַחֵר יִשְׁקָה אֶת הָאִשָּׁה אֶת הַמֵּיִם. אִם הִשְׁקָה וְאַחֵר כֶּךָּ הִקְרִיב אֶת מִנְחָתָה, כִּשְׂרָה:

He waves it, he brings it near [the altar], he takes a handful and he turns it into smoke, and then the remainder is eaten by the priests. He [first] gives [her the water] to drink, and then sacrifices her meal-offering. Rabbi Shimon says: he sacrifices her meal-offering and then gives her to drink, as it is said, “And afterward he shall make the woman drink the water” (Numbers 5:26), but if he gave her to drink and then sacrificed her meal-offering it is valid.

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

- 37 The Mishnah reads “the day of his wedding” as the Giving of the Torah. The Alter Rebbe infers from it that Israel is the bride.

Mishnah Ta'anit 4:8ח"ד: משנה תענית

אָמַר רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל, לֹא הָיוּ יָמִים טוֹבִים לְיִשְׂרָאֵל כַּחֲמִשָּׁה עָשָׂר בָּאָב וּבְיוֹם הַכַּפּוּרִים, שֶׁבָּהֶן בְּנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת בְּכָלִי לָבוֹן שְׂאוּלִין, שֶׁלֹּא לְבִישׁ אֶת מִי שְׂאִין לוֹ. כָּל הַכֹּהֲנִים טְעוּנִין טְבִילָה. וּבְנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת וְחוֹלוֹת בְּכַרְמִים. וְמָה הָיוּ אוֹמְרוֹת, בַּחוּר, שֶׁאֵין עֵינֶיהָ וְרֹאֶה, מָה אֵתָּה בּוֹרֵר לָהּ. אֵל תִּתֵּן עֵינֶיהָ בְּנוֹי, תֵּן עֵינֶיהָ בְּמִשְׁפָּחָה. שֶׁקָּרַח הָחָן וְהַבֵּל הַיִּפִּי, אִשָּׁה יִרְאֵת ה' הִיא תִתְהַלֵּל (משלי לא). וְאוֹמֵר, תָּנוּ לָהּ מִפְּרִי יְדֶיהָ, וְיִהְיֶה בְּשָׂעֶרֶם ...

Rabbon Simeon hen Gamaliel says, "Never were more joyous festivals in Israel than the 15th of Ab and the day of atonement, for on them the maidens of Jerusalem used to go out dressed in white garments—borrowed ones, in order not to cause shame to those who had them not of their own;—these clothes were also to be previously immersed, and thus they went out and danced in the vineyards, saying, Young men, look and observe well whom you are about to choose [as a spouse]; regard not beauty [alone], ...

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PARAGRAPH 2

38

כלתה נפשי

“My soul longs, even pines for the courts of G-d.” Kalsah, “pines,” is read as related to kallah, the bride’s longing.

Psalms 84:3ג"ג: תהילים

נִכְסְפָה וְגַם-כָּלְתָה נַפְשִׁי לְחִצְרוֹת ה' לִבִּי וּבִשְׁרִי יִרְגְּנוּ אֶל אֱלֹהֵי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

תהלים פד, ג.

39

כלה שארי ולבבי

“My flesh and my heart pine away.” The same kalah as bride and as longing.

Psalms 73:26כ"ו: תהילים

כָּלָה שְׁאָרִי וּלְבַבִּי צוּר־לִבִּי וְחֻלְקִי אֱלֹהִים 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.

40

למען תזכרו

Tizkeru, “remember,” is read as zachar, male: toward the Torah Israel is the giver.

Numbers 15:40מ"ט: במדבר

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

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

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41

תלת קשרין מתקשרין דא כדא קודשא ב"ה אורייתא וישראל

The Zohar on Acharei: the Holy One, blessed be He, the Torah and Israel are bound together. Israel are joined to G-d through the Torah, which suggests that they receive from it.

ספר הזוהר, אחרי מות מ"ט:רצ"ו-50:305-49:296 Zohar, Achrei Mot

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, “He telleth his words to Jacob”.

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

42

Whoever gladdens a groom merits the Torah, which was given with five voices. The measure-for-measure reward suggests that the Torah is a groom.

Berakhot 6b:30ב"ב: ברכות

וְאִם מִשְׁמַחוֹ מִה שֶׁכָּרוּ? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי: זוֹכָה לְתוֹרָה שְׂנֵתָנָה בְּחֻמְשָׁה קוֹלוֹת, שְׁנֵאָמַר: “וַיְהִי בְּיוֹם הַשְּׁלִישִׁי בְּהֵיטֵב הַבִּקָּר וַיְהִי קֵלֵת

וְכִרְקִים וְעֵנָן כְּבֹד עַל הָהָר וְקֹל שׁוֹפָר וְגו'. וְיִהְיֶה קוֹל הַשֹּׁפָר וְגו' וְהָאֱלֹקִים
וְעֵנָנוּ בְּקוֹלֵנוּ.

If he does felicitate him, what is his reward ? R. Joshua b. Levi said : He is worthy of Torah which was given amidst five "voices"; as it is said, "And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud... and when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice" (Exod. xix. 16 ff.).

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

PARAGRAPH 3

43 אף הנה אירוסין הוא

A parallel discussion of betrothal (erusin) in the commentary on Tehillim.

KEHOT'S NOTE

ראה יהל אור עי תנט. בסה"מ — תרלי"ה ח"ב עי תמט.

44 הטבעת קדושין

It adds that through the ring "he forbids her to the whole world."

KEHOT'S NOTE

בסה"מ תרלי"ה שם מוסיף "ועיי"ז אוסרה לכל העולם".

45 ממשיך לה חיות מועט

It explains that betrothal forbids her to all the world so that she is separated and set apart for him, while through marriage she is bound entirely to her husband.

KEHOT'S NOTE

בסה"מ תרלי"ה שם מפרש שעיי אירוסין אוסרה לכל העולם ותהיי מופרשת ומובדלת לו. ועיי נשואין ה"ה משועבדת לגמרי לבעלה. וראה בסידור קלה, ד.

PARAGRAPH 4

46 בהרמ"ז בפי בראשית

That passage quotes the Ramaz: PaRDeS corresponds to the four worlds, sod to Atzilus and pshat, remez and drush to Beriah, Yetzirah and Asiyah, the "worlds of separation," which the Torah repairs so that they too become nullified before G-d as Atzilus is.

KEHOT'S NOTE

הלשון נעתק לעיל בפי צו יז, ג. ובאוה"ת בראשית כרך א יא, א.

47 מלכות פה תושבע"פ

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

KEHOT'S NOTE

ת"י בהקדמה (פתח אלי').

48 מלכות פה תושבע"פ

The opening of Patach Eliyahu in the introduction to Tikkunei Zohar: "Malchus is the mouth, and we call it the

Oral Torah." The source of the pairing of the Oral Torah with Malchus.

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

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

Constantinople, 1740 (CC-BY-NC)

49 The Talmud reads "the word of G-d" as halachah. Used here to show that the Oral Torah is G-d's revealed speech.

Shabbat 138b:11א ב:י"א

"דבר ה" — זו הלקה, "דבר ה" — זה הקץ, "דבר ה" — זו נבואה.

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50 דבר מלך שלטון

"The word of the king is sovereign." Speech is the instrument of kingship, linking the Oral Torah to Malchus.

Ecclesiastes 8:4 ח:ד

בְּאִשֶּׁר דְּבַר־מֶלֶךְ שְׁלֹטוֹן וּמִי יֹאמַר־לּוֹ מִה־תַּעֲשֶׂה:

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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KEHOT'S NOTE

קהלת ח, ד.

51 שוך תשים עליך מלך

The commandment to appoint a king, read here as Israel's acceptance of G-d's kingship.

Deuteronomy 17:15 ו:ט"ז

שׁוּם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֵּרֵב אֲחֵיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכָרִי אֲשֶׁר לֹא־אֲחִיךָ הוּא:

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

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KEHOT'S NOTE

דברים יז, טו.

52 ואפי' כתב אחד מעכבן

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

KEHOT'S NOTE

מנחות (כט, א. לד, א). [כ].

53 ואפילו כתב אחד מעכבן

A single flawed letter invalidates tefillin or mezuzah; the Talmud says this teaches even the thorn of a yud. Used to show that the exact form of the letters is essential.

Menachot 29a:16-18 ח"א:ט"ז-י"ח

שתי פרשיות שבמזוזה מעכבות זו את זו ואפילו כתב אחד מעכבן; פשיטא אמר רב יהודה אמר רב לא נצרכה אלא לקוצה של יוד והא נמי פשיטא אלא לכאידיך 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 ...

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54 עלמין סתימין דלא אתגליין

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

KEHOT'S NOTE

ת"ז שם.

55 אורייתא מחכמה נפקת

The Zohar says the Torah comes forth from Chochmah, the root of the Written Torah.

Zohar II, 121a א"ב קכא,

KEHOT'S NOTE

זח"ב קכא, א.

56 חכים ולא בחכמה ידיעה

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

KEHOT'S NOTE

ת"ז שם.

57 שמים פי שם מים

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

KEHOT'S NOTE

חגיגה יב, סע"א.

58 שמים פי שם מים

The Talmud reads shamayim as sham mayim, "there is water." The Written Torah, from the sea of Chochmah, is "heaven."

חגיגה י"ב א:ה-ו' 12a:5-6 Chagigah

ואמר רב יהודה אמר רב: עשרה דברים נבראו ביום ראשון, ואלו הן: שמים וארץ, תהו ובהו, אור וחשך, רוח ומים, מדת יום ומדת לילה. שמים וארץ — דכתיב: "בראשית ברא אלקים את השמים ואת הארץ", תהו ובהו — דכתיב: "והארץ היתה תהו ובהו", אור וחשך, חשך — דכתיב: "וחשך על פני תהום", אור — דכתיב: "ויאמר אלקים יהי אור", רוח ומים — דכתיב: "ורוח אלקים מרחפת על פני המים", מדת יום ומדת לילה — דכתיב: "ויהי ערב ויהי בקר יום ...

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59 בד"ה וכל העם רואים

The maamar the Alter Rebbe himself cites for shamayim as sham mayim, the Written Torah drawn from the sea of Chochmah.

KEHOT'S NOTE

תו"א עג, ד.

60 ושמתי כדכד

"I will make your windows of kadmah." Read as kad kad, twenty-four twenty-four, the twenty-four books of

Scripture.

Isaiah 54:12 י"ב:י"ד

וְשִׁמְתִי כַּדְכָד שְׁמִשְׁתִּיה וְשַׁעֲרֶיהָ לְאַבְנֵי יָסָד:

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

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61 וכד"ה על שכמה

Rivkah came out "with her pitcher on her shoulder." The pitcher (kad, twenty-four) on the shoulder, the back, shows that Scripture comes from the back of Chochmah.

Genesis 24:15 כ"ד:ט"ו

וַיְהִי־הוּא טָרֵם כִּלְה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יָלְדה לְבִתְוָאל בֶּן־מִלְכָּה אִשֶּׁת נָחוֹר אָחִי אַבְרָהָם וְכַדָּה עַל־שִׁכְמָהּ:

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

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KEHOT'S NOTE

בראשית כד, טו. וראה לקו"ת להאר"ז על פסוק זה.

62 "He shone forth from Seir to them," in Moshe's blessing. Seir is read as se'ar, hair, with a yud inside.

Deuteronomy 33:2 ב'ג:ב'ג

וַיֹּאמֶר ה' מִסִּינִי בָא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פֶּאֶרְן וְאֵתָה מִרְבַּבֶּת קֹדֶשׁ מִיְמִינוֹ אֵשׁ דֵּת לְמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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63 The Talmud reads "He shone forth from Seir" as G-d offering the Torah to the children of Esav before giving it to Israel.

Avodah Zarah 2b:12 ב'ב:י"ב

אומרים לפניו: רבנו של עולם, כלום נתת לנו ולא קיבלנוה? ומי מצי למימר הכי? והכתיב: "ויאמר ה' מסיני בא וזרח משעיר למו", וכתיב: "אלוה מתימן בוא וגו'". מאי בעי בשעיר, ומאי בעי בפארן?

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64 "King Shlomo made himself a palanquin." The Midrash on this verse is listed for the subject of Sinai and Seir.

Song of Songs 3:9 ט'ג:ט'ג

אֶפְרָיִם עָשָׂה לוֹ מִמֶּלֶךְ שְׁלֹמֹה מַעֲצֵי הַלְבָנוֹן:

King Solomon made himself a palanquin Of the wood of Lebanon.

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65 "I am the man who has seen affliction." The Midrash on this verse is listed for the same subject.

Lamentations 3:1 א'ג:א'ג

אֲנִי הַגֹּבֵר רָאָה עֲנִי בְשָׁבֶט עֲבָרְתִּי:

I am the man that hath seen affliction By the rod of His wrath.

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66 ח"ע הנקי קדש

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

KEHOT'S NOTE

מא"א אות ק, ס"ז.

67 [ועי' מעניני מסיני . ח"ג קצ"ב]

Most of the sources listed in this bracket are copied there, in the commentary on V'zos HaBerachah.

KEHOT'S NOTE

ראה אוה"ת פ' ברכה ע' איתתמב ואילך דשם נעתקו רוב המ"מ.

68 One of the places the bracket lists for further study of "from Sinai He came."

Berakhot 33a ל"ג ברכות

PARAGRAPH 5

69 One of the Talmudic passages the text lists on "from His right hand, a fiery law."

Sotah 4b:16 ט"ז ב: סוטה

אָלֵא אָמְרֵי דְּבִי רַבִּי שִׁילָא: אָפִילוּ קִיבֵּל תּוֹרָה כְּמִשְׁה רַבִּינוּ, דְּכַתִּיב בְּקָה "מִימִינוּ אֵשׁ דֵּת לְמוֹי" — לֹא יִנָּקֶה מִדִּינָה שֶׁל גִּיהֶנָּם.

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70 One of the Talmudic passages the text lists on "from His right hand, a fiery law."

Yoma 53b:3 ג' ב: יומא

תְּנִינָא נְמִי הָכִי: הַמְתַּפְּלֵל, צְרִיךְ שִׁיפְסִיעַ שֶׁל פְּסִיעוֹת לְאַחֲרָיו וְאַחַר כֵּה יִתֵּן שְׁלוֹם, וְאִם לֹא עָשָׂה כֵּן רָאוּי לוֹ שְׁלֵא הַתַּפְּלֵל. וּמִשּׁוֹם שֶׁמִּצְוָה אֲמָרוּ: שְׁנוֹתָן שְׁלוֹם לְמִינוּ, וְאַחַר כֵּה לְשִׁמְאֵל, שֶׁנֶּאֱמַר: "מִימִינוּ אֵשׁ דֵּת לְמוֹ", וְאוֹמֵר: "יְפֹל מִצְדָּה אֶלֶף וּרְבָכָה מִימִינֵה".

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71 One of the Talmudic passages the text lists on "from His right hand, a fiery law."

Berakhot 62a:4 ד' א: ברכות

מִפְּנֵי מָה אֵין מְקַנְחִין בְּיָמִין אֶלֵא בְּשִׁמְאֵל? אָמַר רַבָּא: מִפְּנֵי שֶׁהַתּוֹרָה נִתְּנָה בְּיָמִין, שֶׁנֶּאֱמַר: "מִימִינוּ אֵשׁ דֵּת לְמוֹ". רַבָּה בַּר בַּר חֲנָה אָמַר: מִפְּנֵי שֶׁהָיָה קְרוֹבָה לְפִה. וְרַבִּי שְׁמַעוֹן בֶּן לָקִישׁ אָמַר: מִפְּנֵי שֶׁקוֹשֶׁר בָּהּ תַּפְּלִין. רַב נְחֻמִּין בַּר יִצְחָק אָמַר: מִפְּנֵי שֶׁמֶרְאָה בָּהּ טַעְמֵי תּוֹרָה.

Why should we not wipe with the right hand but only with the left? Raba said : Because the Torah was given with the right hand ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2). Rabbah b. Bar Hannah said : Because it is near the mouths. R. Simeon b. Lakish said : Because he binds the Tefillin with it. Rab Nahman b. Isaac said: Because he points to the accents of the Torah with it.

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72 The Talmud explains why the Torah was given to Israel,

reading "from His right hand, a fiery law for them."

Beitzah 25b:7 ז' ב: ביצה

תֵּנָא מִשְׁמִייה דְּרַבִּי מֵאִיר: מִפְּנֵי מָה נִתְּנָה תּוֹרָה לְיִשְׂרָאֵל — מִפְּנֵי שֶׁהָיָה עֲזוּן. תֵּנָא דְּבִי רַבִּי יִשְׁמַעֲאֵל: "מִימִינוּ אֵשׁ דֵּת לְמוֹ". אָמַר הַקְדוּשׁ בְּרוּךְ הוּא: רָאוּיִן הָלָלוּ שְׁתַּנְתֵּן לָהֶם דֵּת אֵשׁ. אִיכָא דְּאָמְרִי: דְּתִיבָהּ שֶׁל אֱלֹ — אֵשׁ. שְׁאֵלְמָלָא (לֹא) נִתְּנָה תּוֹרָה לְיִשְׂרָאֵל — אֵין כָּל אוֹמְהָ וְלָשׁוֹן יְכוּלִין לְעַמּוּד בְּפִיָּהֶם.

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73 מימינו אש דת

"From His right hand, a fiery law for them." Read here as the Oral Torah (das) drawn from Chochmah through fire, the power of contraction.

Deuteronomy 33:2 ג' ב: דברים

וַיֹּאמֶר ה' מִסִּינַי כָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאֲרָן וְאֵתָה מִרְכַּבְתָּ קֹדֶשׁ מִימִינוּ אֵשׁ דֵּת לְמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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74 גליד ברוחא וכביש באשא

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

KEHOT'S NOTE

זח"ג באדר"ז (רצה, ב). שם הלי "כביש באשא גליד ברוחא". וצ"ל כי לפני אי הלי כמ"ש כאן [כ].

75 גליד ברוחא וכביש באשא

The Idra Zuta describes something that congeals by wind and is pressed by fire. It illustrates how fire gives the fluid "water" of Chochmah a fixed form.

Sofar Zohar, Idra Zuta 36:172-39:183 קע"ב-ל"ז: וזא וזאדא, ספר זוהר, האדרא

76 רשפי אש

"Its flashes are flashes of fire," said of love that is strong as death. The fiery love of the soul below that arouses the fire above.

Song of Songs 8:6 ו' ח: שיר השירים

שִׁימְנֵי כְּחוֹתֶם עַל־לִבְךָ כְּחוֹתֶם עַל־זְרוּעֶךָ כִּי־עֲזָה כְּמוֹת אֲהַבָּה קִשָּׁה כִּשְׂאוֹל קִנְיָה וְשִׁפְיָה רִשְׁפֵּי אֵשׁ שְׁלֵה־בִתְּיָה:

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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77

שאף שאש בא מלמע' מצוה להביא מן ההדיוט

Although fire came down from heaven onto the altar, it is a mitzvah to bring ordinary fire as well. A model of the human effort that draws the response from above.

Eruvin 63a:15 ט"ז א: עירובין ס"ג

ושלא בפניו לא? והא תניא: רבי אליעזר אומר: לא מתו בני אהרן עד שהורו הלכה בפני משה רבן. מאי דרוש: "ונתנו בני אהרן הכהן אש על המזבח", אמרו: אף על פי שהאש יורדת מן השמים, מצוה להביא מן ההדיוט.

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KEHOT'S NOTE

עירובין סג, א.

78

ונתנו בני אהרן הכהנים

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

KEHOT'S NOTE

ויקרא (א, ז) וצ"ל "הכהן" ולא הכהנים — וכמ"ש כאן בשורה ששית שורה הכהן. [כ].

79

"And the sons of Aharon the kohen shall put fire on the altar." The fire kindled in every Jew comes through Aharon.

Leviticus 1:7 וי:א קרא

ונתנו בני אהרן הכהן אש על-המזבח וערכו עצים על-האש:

And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire.

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

80

לזאת יקרא אשה

"This one shall be called ishah, for from ish she was taken." The cited maamar reads both words as esh, fire, with a hei or a yud.

Genesis 2:23 ג"כ: בראשית

ויאמר האדם זאת הפעם עצם מעצמי וכשר מבשרי לזאת יקרא אשה כי מאיש לקחה-זאת:

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

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81

וימינו תחבקני

"And His right hand embraces me." Read as the encompassing light of Sukkos that holds the soul fast.

Song of Songs 2:6 וי:ה שיר השירים

שמאלו תחת לראשי וימינו תחבקני:

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

82

א"ת בניך אלא בוניך

The Talmud reads "all your children (banayich) shall be taught of G-d" as bonayich, your builders: Torah scholars build the world.

Berakhot 64a:14 ד"ד א: ברכות ס"ד

אל תקרי "בניך" אלא "בונך". "שלוש רב לאהבי תורתך ואין למו מכשול". "יהי שלום בחילה שלוח בארמנותיה". "למען אחי ורעי אדברה נא שלום בך. למען בית ה' אלקינו אבקשה טוב לך". "הי עז לעמו יתן ה' זכרה את עמו בשלום".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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

KEHOT'S NOTE

ברכות סד, א. וש"נ.

83

בנים אתם לה"א

"You are children to G-d your G-d." The proof that Israel are called "children."

Deuteronomy 14:1 ד"ד א: דברים י"ד

בנים אתם לה' אלקיכם לא תתגדדו ולא-תשימו קרחה בין עיניכם למת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

84

ברא כרעא דאבוהי

The Kehot note gives this Kabbalistic work as a source for the saying "a son is his father's leg."

Yevamot 3a:2-4 ד"ב א: כימות ג' א: ב"ד

דאמר רבא: אמר לי רב זצוק בר אבדימי: אתיא "הנה" "הנה", אתיא "זמה" "זמה". השתא דאמרת כל מלתא דאתיא מדרשא חביבא לקה, ליתני לאחות אשה לבסוף! אידי דאיירי באיסור אחותא, תנא אחות אשתו.

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

KEHOT'S NOTE

יונת אלם רפ"ב. וראה יבמות ג, א תודיה מקמי. ע"ל דברים (יב, ג). וש"נ. [כ].

85 **ברא כרעא דאבוהי**
The Kehot note points to Tosafos here for the saying “a son is his father’s leg,” the complete bond of son to father.

Tosafot on Yevamot 3a א תוספות על יבמות ג

86 **ועמד לא חפצתי**
“Whom do I have in heaven, and besides You I desire nothing on earth.” The complete nullification of will that makes Israel “children.”

Psalms 73:25 תהילים ע"ג:כ"ה

מיי'לי בשמים ועמד לא חפצתי בארץ:

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

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KEHOT'S NOTE

תהלים עג, כד.

PARAGRAPH 7

87 **אלה המצות אשר יעשה אותם האדם**
“Which a person shall do and live by them.” Read as the mitzvot giving life to the Oral Torah.

Leviticus 18:5 ויקרא י"ח:ה

ושמרתם את חקתי ואת משפטי אשר יעשה אתם האדם וחי בהם אני
Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה. ושם לא כתיב “אלה המצוות” בתי אלו. [כ].

PARAGRAPH 9

88 **והשיאנו שהוא בחיי נישואין**
The note refers there for the reading of “Vehasi'enu” as nisuin, marriage.

KEHOT'S NOTE

ראה אוה"ח פי וישלח רמח, ב. דברים ע"כה.

89 **סתימו דכל סתימין**
The Zohar speaks of “the most hidden of all hidden,” the concealed level above Chochmah. Here it is the chuppah over groom and bride.

Zohar I, 2a ב, זח"א

KEHOT'S NOTE

זח"א ב, א. ובכ"מ.

90 **ישת חשך סתרו**
“He made darkness His hiding place.” The level so concealed that even Chochmah is only a glimmer of it.

Psalms 18:12 תהילים י"ח:י"ב

לשת חשך סתרו סביבותיו סבתו חשכת מים עבי שחקים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

91 **כולם בחכמה עשית**

“You made them all with wisdom.” Read as Chochmah counting only as “making” relative to the level above it.

Psalms 104:24 תהילים ק"ד:כ"ד

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ קניינה:

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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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 10

92 **ע"פ כי על כל כבוד חופה**

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

KEHOT'S NOTE

לקמן שה"ש מז, ב ואילך.

93 **כי על כל כבוד חופה**

“For over all the glory there shall be a canopy (chuppah).” The subject of another maamar on the chuppah as an encompassing level.

Isaiah 4:5 ישעיהו ד'ה:ה

וברא ה' על כל מכון הרציון ועל מקראת ענו יומם ועשן ונגה אש
להבה לילה כי על כבוד חפה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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94 **כמשוש חתן על כלה**

“As the groom rejoices over the bride, so will your G-d rejoice over you.” The subject of another maamar on the chuppah.

Isaiah 62:5 ישעיהו ס"ב:ה:ה

כייבצל בחור בתולה יבעלוד בנך ומשוש חתן עלי כלה ישיש עליך
אלקנה:

For as a young man espouseth a virgin, So shall thy sons espouse thee; And as the bridegroom rejoiceth over the bride, So shall thy G-d rejoice over thee.

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95 **סוף מעשה במחשבה תחלה**

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

KEHOT'S NOTE

פיוט לכה דודי.

96 **נעוץ סופן בתחלתן**

“Their end is wedged in their beginning, and their beginning in their end.” Used to show that the highest Will is re-

vealed in the lowest level.

ספר יצירה א':1:7 Sefer Yetzirah

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

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

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

97 נעוץ סופן בתחלתן . . תחלתן בסופן

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

PARAGRAPH 11

98 תורה ועבודה וגמ"ח

"The world stands on three things: Torah, avodah and acts of kindness." Here they are the three lines, matching the three festivals.

Pirkei Avot 1:2:2 משנה אבות א'

שמעון הצדיק היה משיירי כנסת הגדולה. הוא היה אומר, על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

99 שמברייח מן הקצה אל הקצה

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

KEHOT'S NOTE

זח"ב (קעה, רע"ב). [כ].

100 שמברייח מן הקצה אל הקצה

The middle bar of the Mishkan "runs through from end to end." Applied to Torah as the middle line.

Exodus 26:28:28 שמות כ"ו:28

והברייח התיכון בתוך הקרשים מברח מן הקצה אל הקצה: and the middle bar in the midst of the boards, which shall pass through from end to end.

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101 זח"א ויגש (דרי"ח ע"ב)

The Zohar passage the text cites for the union of groom and bride after the chuppah.

Zohar, Vayigash 6:57-7:67 ויגש ו':57-ו':67

PARAGRAPH 12

102 סור מרע ועשה טוב

"Turn away from evil and do good." The service of the servant, who accepts the yoke of Heaven.

Psalms 34:15 וי'ס:15

סור מרע ועשה טוב בקש שלום וירדפהו:

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

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103 The Talmud reads the verse as the Torah being the inheritance of all Israel.

Sanhedrin 91b:18 סנהדרין צ"א ב:18

אמר רב יהודה אמר רב: כל המונע הלכה מפני תלמיד, כאילו גזלו מנחלת אבותיו, שנאמר: "תורה צוה לנו משה מורשה קהלת יעקב". מורשה היא לכל ישראל מששת ימי בראשית. אמר רב חנא בר ביזנא אמר רבי שמעון חסידא: כל המונע הלכה מפני תלמיד, אפילו עוברין שבמעי אמן מקללין אותו, שנאמר: "מנע בר

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

104 תורה צוה לנו משה מורשה קהלת יעקב

The opening verse, now read as the Torah coming as an inheritance even to the "congregation of Yaakov."

Deuteronomy 33:4 ד'ג:33 דברים

תורה צוה לנו משה מורשה קהלת יעקב:

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

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105 עצרת תהי לכם

"On the eighth day it shall be an Atzeres for you." "For you" is read as the flow reaching every Jew.

Numbers 29:35 וי"ה:35 במדבר כ"ט

ביום השמיני עצרת תהיה לכם כל-מלאכת עבודה לא תעשו:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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KEHOT'S NOTE

במדבר כט, לה.

PARAGRAPH 13

106 ועדי"ז פי בספר מא"א אות י' סכ"ט

Or HaTorah quotes Me'orei Or: inheritance is Chochmah and Binah of Z'eir Anpin; an heir "enters in his place," and so the rise of one partzuf into the place of another is also called inheritance.

KEHOT'S NOTE

”ירושה נקי חויב דז”א, ירושה נקי הנכנס תחתיו ויורש מקומו, וכן עליית פרצוף במקום חבירו נקי ירושה כו עכ”ל, ומ”ש שירושה נקי חויב דז”א עיין באדר”ו דרצ”א ע”א — אוה”ת דברים ע” כו. וראה פ”י ראה ע” תרסב. במדבר ע” עב.

107

בנים אתם

“You are children to G-d your G-d.” All Israel, Yaakov included, share the son’s inheritance.

Deuteronomy 14:1: דברים י”ד:א

בְּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם לֹא תִתְגַּדְדוּ וְלֹא־תִשְׁמְרוּ קֶרֶחַ בֵּין עֵינֵיכֶם לְמֵת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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108

והענין דאיתא בלק”ת

Or HaTorah discusses the Arizal’s teaching on “He established a testimony in Yaakov,” and quotes part of this passage in Devarim.

KEHOT’S NOTE

להאריז”ל. ראה אוה”ת ויצא ריד, ב. נעתק באוה”ת ויקהל ע” ב”קכח. וראה גם אוה”ת בלק ע” אלו. קטע מכאן מובא באוה”ת דברים ע” לו.

109

ויקם עדות ביעקב

“He established a testimony in Yaakov and set a Torah in Yisrael.” The Arizal reads “testimony” as a mere glimmer, given to Yaakov, and “Torah” as the essence, given to Yisrael.

Psalms 78:5: תהילים ע”ה:ה

וַיִּקָּם עֲדוּת בְּיַעֲקֹב וַתּוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אַבְרָהָם לְהוֹדִיעַם לְבָנָיִם:

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

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110

נובלות חכמה שלמעלה תורה

The Midrash says the Torah is the “fallen fruit” of the Supernal Wisdom: only an unripe, lesser part of it.

Bereshit Rabbah 17:5: בראשית רבה י”ז:ה

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

“The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]” (Genesis 2:21). “The L-rd G-d cast [hipil] a deep slumber” - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, “He caused to fall down.” Rav said: There are three slumbers: the slumber of ...

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111

נובלות חכמה שלמעלה תורה

The second place in the Midrash, given in the Kehot note, where this saying appears.

Bereshit Rabbah 44:17: בראשית רבה מ”ד:יז

... נובלות מיתה - שינה, נובלות נבואה - חלום, נובלות העוה”ב - שבת. ר’ אבין מוסיף תרתין: נובלות אורה של מעלה - גלגל חמה, נובלות חכמה של מעלה - תורה. והנה אימה חשיכה גדולה נופלת עליו אימה, זו בכל, דכתיב (דניאל ג): באדין נבוכדנצר התמלי חמא. חשיכה, זו מדי, שהחשיכה עיניהם של ישראל, בצום ובתענית. גדולה, זו יון. ר’ סימון ורבנן רבי סימון אמר: מאה ועשרים דוכסים, מאה ועשרים אפרכון, מאה ועשרים אסטרטליטין. ורבנן אמרי: משישים שישים, דכתיב (דברים א): נחש שרף ועקרב. נחש, זו בכל. שרף, זו מדי. עקרב, ...

“It was as the sun was setting, and a slumber fell upon Abram, and, behold, dread, a great darkness, fell upon him” (Genesis 15:12). “It was as the sun was setting, [and a slumber fell]” - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall is sleep, as when one sleeps one does not toil in Torah study, when one sleeps one does not do any work. Rav said: There are three kinds of slumber - the slumber of sleep, the slumber of prophecy, ...

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112

בהרמ”ז פ’ פקודי

The content of the Ramaz on the hidden light is set out there.

KEHOT’S NOTE

ראה באוה”ת פ’ בלק ע” אלו תוכן דבריו. וראה גם אוה”ת ויקרא כרך ב ע” תרעט. נזכר גם לעיל פ’ ואתחנן ג, א.

113

מה רב טובך

“How great is Your goodness, which You have hidden away.” Applied to the hidden light, the essence of Chochmah revealed on Shemini Atzeres.

Psalms 31:20: תהילים ל”א:כ

מַה רַב־טוֹבְךָ אֲשֶׁר־צִפַּנְתָּ לִירְאֶיךָ פַּעַלְתָּ לַחֲסִים כִּי נִגַּד בְּנֵי אָדָם:

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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114

בזח”ג פ’ פנחס (דרי”ד ע”ב)

The Zohar: on the eighth day is the joy of the Torah, when everything is one in Yisrael.

ספר זוהר, פנחס ז’ כ”ו-ט’ ל”ד:26-9:34

PARAGRAPH 14

115

כי על כל כבוד חופה

“For over all the glory, a canopy.” The subject of another

maamar on betrothal and marriage.

ישעיהו ד':ה' Isaiah 4:5

וּבָרָא ה' עַל כָּל־מְכוֹן הָרִצִּיּוֹן וְעַל־מִקְרָאָהּ עֲנֹן יוֹמָם וְעֶשֶׂן וְנֹגַהּ אֵשׁ לְהִכָּה לְיָלֶה כִּי עַל־כָּל־כְּבוֹד חֶפֶה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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- 116 The Zohar says that on this day Yaakov is at the head of the joy. Explained here by Yaakov becoming one with Yisrael.

ספר הזוהר, אמור מ"ה:רפ"ט Zohar, Emor 45:289

On this day Jacob is at the head of the rejoicing. Therefore it is written: "Happy art thou, O Israel, who is like unto thee? (Deut. 33, 29).

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

PARAGRAPH 15

- 117 וארשתוך לי

"And I will betroth you to Me forever." The subject of another maamar on betrothal.

הושע ב':כ"א Hosea 2:21

וְאַרְשִׁתִּיךָ לִי לְעוֹלָם וְאַרְשִׁתִּיךָ לִי בְצֶדֶק וּבִמְשָׁפֵט וּבְרִחְמִים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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- 118 טוב לחסות

"It is better to take refuge in G-d than to trust in man." The opening words of another maamar cited here.

תהילים קי"ח:ח Psalms 118:8

טוֹב לְחַסוֹת בַּה' מִבְּטֹחַ בָּאָדָם:

It is better to take refuge in the L-RD Than to trust in man.

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- 119 לריח שמניך

"For the fragrance of your good oils." The opening words of another maamar cited here.

שיר השירים א':ג Song of Songs 1:3

לְרִיחַ שְׁמֹנֶיךָ טוֹבִים שְׁמֶן תוֹרֵק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֶהְבּוּךָ:

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

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- 120 עיני כל אליך

"The eyes of all look to You." The opening words of another maamar cited here.

תהילים קמ"ה:ט"ו Psalms 145:15

עֵינֵי־כָל אֵלֶיךָ יִשְׁבְּרוּ וְאַתָּה נּוֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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- 121 בעבודה שבלב זו תפלה

The Sages call prayer "the service of the heart." Here betrothal and marriage are applied to prayer.

תענית ב' א':י"א Taanit 2a:11

וּמָנָא לֵן דְּבִתְפִלָּה — דְּתַנֵּינָא: "לְאַהֲבָה אֶת ה' אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל לְבַבְכֶם", אִיזוּ הִיא עֲבוּדָה שֶׁהִיא בְּלֵב — הֵינּוּ אוֹמְרִים: זֶה תַּפִּלָּה. וּבִתְרֵיב דְּתַרְיָה: "וְנִתְּנִי מִטֶּר אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ".

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

KEHOT'S NOTE

תענית ב, א.

- 122 ואשה כי תדור נדר בנעוריה

The law of a young woman's vows. The subject of a maamar in the portion of Matos cited here.

במדבר ל':ד Numbers 30:4

וְאִשָּׁה כִּי־תִדּוֹר נֶדֶר לַה' וְאִסְרָהּ אִסָּר בְּבֵית אָבִיהָ בְּנַעֲרֶיהָ:

Also when a woman voweth a vow unto the L-RD, and bindeth herself by a bond, being in her father's house, in her youth,

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PARAGRAPH 16

- 123 ממעמקים קראתיך

"From the depths I call You, G-d." Read as prayer from the depth of the heart, the teshuvah of the Ten Days of Teshuvah.

תהילים קל"א:1 Psalms 130:1

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיךָ ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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- 124 וידעת את הוי

"And you shall know G-d," which follows "I will betroth you to Me." Knowledge as the intimate bond of marriage.

הושע ב':כ"ב Hosea 2:22

וְאַרְשִׁתִּיךָ לִי בְאֵמוּנָה וְיָדַעְתָּ אֶת־Havayah

And I will betroth thee unto Me in faithfulness; And thou shalt know the L-RD.

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- 125 וראית בשביה אשת יפ"ת

"And you see among the captives a woman of beautiful form." Read in another maamar as the soul captive in the body.

דברים כ"א:י"א Deuteronomy 21:11

וְרָאִיתָ בַּשְּׁבִיָּה אִשָּׁת יִפְתָּתָאֵר וְחִשְׁקָתָּ בָּהּ וּלְקַחְתָּ לָּךְ לְאִשָּׁה:

and seest among the captives a woman of goodly form, and thou hast a desire unto her, and wouldest take her to thee to wife;

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126 ואח"כ תבוא אליה ובעלתה

"Afterward you shall come to her and be her husband."
The stage of marriage, Ne'ilah and nefilas apayim.

Deuteronomy 21:13ג"א: דברים

וְהִסִּירָהּ אֶת־שְׂמֹלֶת שְׂבִיָּהּ מֵעָלֶיהָ וְלָשְׂכָה בְּבֵיתָהּ וּבְכֶתֶהּ אֶת־אֲבִיהָ וְאֶת־אִמָּהּ יָרַח יָמִים וְאַחֵר כֵּן תָּבֹא אֵלֶיהָ וּבְעֻלָּתָהּ וְהָיְתָה לָּהּ לְאִשָּׁה:

and she shall put the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother a full month; and after that thou mayest go in unto her, and be her husband, and she shall be thy wife.

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127 אליך ה' נפשי אשא

"To You, G-d, I lift up my soul," the psalm of nefilas apayim. The soul given over entirely, the higher teshuvah.

Psalms 25:1א: תהילים

לְדָוִד אֵלֶיךָ ה' נַפְשִׁי אֲשֹׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

128 שמאלו תחת לראשי

"His left hand is under my head." The left side, the light of Imma, in the Ten Days of Teshuvah.

Song of Songs 2:6ר: שיר השירים

שְׁמָאלוֹ תַּחַת לְרֹאשִׁי וְיָמִינוֹ תַּחְבֵּקֵנִי:

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

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129 עיין זוהר אמור ד"ק ע"ב

The Zohar: on Yom Kippur all the ascents are through Imma.

Zohar, Emor 38:202-40:226ו"ר: ספר הזוהר, אמור

130 בינה בן י-ה

A Kabbalistic lexicon, cited by the note with the Zohar as a source for reading Binah as ben yah, "son of Yah."

KEHOT'S NOTE

מא"א אות ב, ס"ט. זח"ג (קכג, סע"א). [כ].

131 בינה בן י"ה

Binah is read as ben yah, "son of Yah." The level of the "son" in teshuvah.

Zohar, Nasso 5:60-63ג"ס: ספר הזוהר, נשא

132 תשובה תשוב ה'

The Zohar reads teshuvah as tashuv hei, "the hei returns."

Zohar III, 122a, קכב, זח"ג

KEHOT'S NOTE

זח"ג קכב, א.

133 תשובה תשוב ה' במילוי יו"ד

It speaks of tashuv hei in relation to the yud; the note says the wording given here was not found there.

KEHOT'S NOTE

ע' במא"א מערכת תשובה (ס"ס) תשוב ה' לגבי יו"ד, והל' כמ"ש כאן ל"מ. וצ"ס"פ בלק (עה, ב). וש"נ. [כ].

134 בינה ליבא

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

KEHOT'S NOTE

ת"ז בהקדמה בד"ה פתח אלי.

135 בינה ליבא

Patach Eliyahu: "Binah is the heart." The depth of the heart as the level of Binah.

Tikkunei Zohar 17a:17-19ט"ז-י"ז: תקוני זוהר

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

Constantinople, 1740 (CC-BY-NC)

136 בחכמה יבנה בית

"With wisdom a house is built." The light of Abba (Chochmah) building the "house," the Oral Torah, on Shemini Atzeres.

Proverbs 24:3ג: משלי

בְּחִכְמָה יִבְנֶה בַּיִת וּבְתִבּוּנָה יִתְכַּוֵּן:

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

137 ייעקב נסע סכותה

"Yaakov journeyed to Sukkos and built himself a house." First Sukkos, then the house: Shemini Atzeres.

Genesis 33:17י"ז: בראשית

וַיַּעֲקֹב נָסַע סֻכּוֹתָהּ וַיִּבֶן לּוֹ בַּיִת וַלְמִקְנֵהוּ עָשָׂה סֻכַּת עֲלֵי־כֶן קָרָא שְׁם־הַמָּקוֹם סֻכּוֹת:

And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle. Therefore the name of the place is called Succoth.

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KEHOT'S NOTE

בראשית לג, יז.

138 בית יעקב לכו ונלכה

"House of Yaakov, come, let us walk in the light of G-d." The light reaching the whole "house of Yaakov."

Isaiah 2:5ה': ישעיהו

בֵּית יַעֲקֹב לְכוּ וְנִלְכֶּה בְּאוֹר ה'

O house of Jacob, come ye, and let us walk In the light of the L-RD.

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KEHOT'S NOTE

ישעיי ב, ה.

139

נובלות חכמה שלמעלה תורה

The Midrash calls the Torah the “fallen fruit” of the Supernal Wisdom. Discussed in Iggeres HaKodesh.

Bereshit Rabbah 17:5:ה'ה"י: בראשית רבה

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

“The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]” (Genesis 2:21). “The L-rd G-d cast [hipil] a deep slumber” - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, “He caused to fall down.” Rav said: There are three slumbers: the slumber of ...

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140

בכל לבי דרשתיך

“With all my heart I have sought You.” The arousal that reaches the depth of the heart.

Psalms 119:10:י"ט: תהילים קי"ט

בְּכָל־לִבִּי דִרְשָׁתִּיךָ אֱלֹהֵי־תִשְׁגִּי מִמִּצְוֹתֶיךָ:

With my whole heart have I sought Thee; O let me not err from Thy commandments.

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KEHOT'S NOTE

תהלים קיט, י.

ביאור ע"פ תורה צוה

An explanation of “The Torah that Moshe commanded us”



The Torah we ordinarily study comes only from the “unripe fruit,” the outer side, of G-d’s hidden wisdom, and the Oral Torah receives just a glimmer of it, like a betrothal. On Shemini Atzeres and Simchas Torah, prepared by the prayer and teshuvah of Tishrei, the Written and Oral Torah are joined in a full “marriage” that draws down the very essence of the wisdom above, and every Jew shares in it.

THE MAAMAR IN BRIEF

The maamar opens with the Midrash that the Torah is the “unripe fruit of the wisdom above.” Supernal Chochmah comes from hidden Chochmah (Keser) not by a chain of cause and effect but across a leap, like hair growing from the brain. So the Written Torah comes from the “hairs,” read into the verse “He shone forth from Se’ir.” The Oral Torah, in turn, is built from the letters of the Written Torah through the “fire” of the Gevuros, and receives only a glimmer of it: Eliezer’s “little water from your pitcher.” All this is only betrothal. On Shemini Atzeres, after the “chuppah” of the encompassing light and the seven days of Sukkos, comes the union itself, drawing from the essence of hidden Chochmah, like the drop that carries the father’s very essence. So the Torah itself rejoices, and rain is first mentioned then. Israel, rooted in G-d’s inner “thought,” builds this union; the “servants” inherit it. Daily prayer does the same in miniature, so Torah after prayer is higher. Finally, Yitzchak and Rivkah stand for the Gevuros and teshuvah, which in the future will surpass Chesed, and the heartfelt “conversation” of Tishrei’s prayer outweighs the “Torah of the children.”

OUTLINE

- 1 **The Torah as the “unripe fruit” of the wisdom above** ¶11–4
The Written Torah comes from the outer side of supernal Chochmah, and the Oral Torah reveals only the outer side of the Written Torah; its inner dimension, as the Arizal’s story shows, cannot be put into words.
- 2 **Cause and effect versus a leap** ¶15–8
From Chochmah down, the Sefiros unfold as a chain; but Chochmah comes from hidden Chochmah as something from nothing, like hair from the brain.

- 3 The hairs and “He shone forth from Se’ir”** ¶9–10
The Thirteen Attributes are the “vegetative” hairs of hidden Chochmah, the source of Chochmah of Atzilus; Se’ir is read as “the hair of yud.”
-
- 4 The fire that forms the letters** ¶11–16
The letters latent in the intellect are brought out by the “fire” of the Gevuros, like earth separated from boiling water; from those letters the Oral Torah is drawn, while the twenty-four books are only Rivkah’s “pitcher on her shoulder.”
-
- 5 A little water from your pitcher** ¶17
The Oral Torah, Eliezer the servant, receives only a little water from the Written Torah, through the “hands,” the emotive attributes.
-
- 6 Betrothal and marriage: Shemini Atzeres** ¶18–21
The year’s flow is only betrothal; on Shemini Atzeres, after the chuppah of the encompassing light and the seven days of Sukkos, the union draws from the essence of hidden Chochmah and the Torah itself rejoices.
-
- 7 He causes the rain to fall** ¶22
Rain is the image of the union’s flow; it depends on the “wind” drawn by Torah and mitzvos, and Israel, rooted in G-d’s thought, are the “builders” who bring it about.
-
- 8 Children and servants; Torah after prayer** ¶23–25
The “children” carry the union upward, the “servants” inherit it; daily prayer is a daily union, so Torah after prayer carries the essence of Chochmah and is studied for the Torah’s own sake.
-
- 9 Yitzchak, Rivkah and the future ascendancy of Gevurah** ¶26–32
G-d’s greatest delight comes from turning darkness into light through the Gevuros of teshuvah; now Chesed leads, but in the future Gevurah will rise higher, and Eliezer’s mission to Rivkah brought about the union of Mah and Ban.
-
- 10 The conversation of the servants in Tishrei** ¶33
The prayer of the Ten Days of Repentance, even as “servants,” draws down the essence of the wisdom above and makes possible the union of Simchas Torah.
-

KEY CONCEPTS

The unripe fruit of the wisdom above (novlos chochmah shel maalah) נובלות חכמה שלמעלה

The Midrash’s description of the Torah as a lesser offshoot of G-d’s higher wisdom; the maamar identifies it with the “back” of Chochmah and the “hairs.”

Hidden Chochmah (Chochmah Stima’ah) חכמה סתומה

The level above revealed Chochmah, a reason too hidden to be grasped, from which Chochmah emerges as something from nothing.

Cause and effect versus a leap of level / עילה ועלול / דיילוג הערך

In a chain, the cause is present inside the effect; across a leap, as with hair and the brain, the source’s essence does not pass into what comes from it.

Hairs (se’aros) שערות

The Thirteen Attributes of Mercy, pictured as the beard of the higher configuration: a thin, remote channel that carries only a trace of the source.

Compressed by fire דכביש באשא

The Zohar's phrase for the Gevuros that bring the letters out of the intellect, like fire separating earth from water.

Betrothal and marriage (kiddushin, nisuin) קדושין ונשואין

The ordinary flow from the Written to the Oral Torah is only betrothal; Shemini Atzeres is the full union, drawing from the essence.

Chuppah חופה

The ascent of both Torahs into the light that encompasses all worlds (Keser), drawn during Sukkos and daily through "with all your might," which makes the union possible.

Laughter (tzechok) צחוק

G-d's delight at something new and surprising: darkness turned into light, the source of the future superiority of Gevurah.

Mah and Ban מ"ה וב"ן

The giving and receiving aspects, Yitzchak and Rivkah, which are also the Written and Oral Torah.

SECTION 1 • 11-4

The Torah as the “unripe fruit” of the wisdom above

1 ביאור ע"פ תורה צוה^{1,2}

An explanation of [the verse] “The Torah [that Moshe] commanded [us]...”

The heading: this is a biur, a further explanation, on the verse “The Torah that Moshe commanded us is the heritage of the congregation of Yaakov” (Deuteronomy 33:4), which opens the Torah’s closing parshah. It builds on the preceding maamar on the same verse, where the Written Torah and the Oral Torah were described as groom and bride.

2 הנה תורה שבכתב הוא בחי חכמה כי אורייתא מחכמה עילאה נפקת. והנה איתא בבראשית רבה פרשה י"ז ג' נובלות הן כו' נובלות חכמה שלמעלה תורה⁴ כו'

Now, the Written Torah is the level of Chochmah (wisdom), for “the Torah issues from supernal Chochmah.” And it is stated in Bereshis Rabbah, parshah 17: “Three are unripe fruits (novlos), etc.... the unripe fruit of the wisdom above is the Torah, etc.”

The Written Torah is rooted in Chochmah, G-d’s supernal wisdom. The Midrash says certain things are novlos, the unripe or fallen fruit of something higher: Torah is only the “fallen fruit” of the wisdom above, a lesser offshoot of it.

פ"י כי חכמה עילאה דאצילות חכים ולא בחכמה ידיעא למעלה מן השגה ונקרא בחי אין שהוא בחי ביטול בתכלית שלזאת התלבשות אור א"ס בבחי קירוב בחכמה דוקא כמבואר בלק"א.⁵

This means: the supernal Chochmah of Atzilus is “wise, but not with a knowable wisdom,” above comprehension, and it is called the level of “Ayin” (nothing), which is the level of utter self-nullification (bittul); for this reason the Infinite Light (Or Ein Sof) is enclothed, in a manner of closeness, specifically in Chochmah, as explained in Likkutei Amarim.

Supernal Chochmah is beyond all grasp: it is wise, but not with any wisdom we can know. Because it is pure self-nullification, called “Ayin” (nothing), the Infinite Light can dwell in it closely, as the Tanya explains.

ומה שנמשך מבחי חכמה עילאה הנ"ל להתהוות אותיות התורה אינו אלא מבחי אחוריים וחיצוניות החכמה⁶ שהוא נובלות חכמה כמשי"ת

And what is drawn from the aforementioned level of supernal Chochmah to bring the letters of the Torah into being is only from the level of the back (achorayim) and the outer dimension (chitzoniyus) of Chochmah, which is “the unripe fruit of wisdom,” as will be explained.

The letters of the Torah do not come from the core of Chochmah but from its “back,” its outer side. That outer side is what the Midrash means by “the unripe fruit of wisdom.”

(וע' בד"ה וכל העם רואים ובאגה"ק ד"ה עוטה אור) והנה תורה שבעל פה הוא פי

(And see the discourse beginning “And all the people saw,” and in Iggeres HaKodesh, the discourse beginning “He wraps [Himself] in light.”) Now, the Oral Torah is the interpretation

A reference to two related discourses, then a new step: the Oral Torah is the interpretation of the Written Torah.

וביאור על תשב"כ שבתשכ"כ אינו מפורש היטב כל המצות לפי שנמשכה מבחי' ח"ע שלמעלה מהשגה רק בתושבע"פ בא לידי גילוי לפרש כל פרטי המצות ולכן נקרא תשב"כ בחי' דבור מלכות פה כו'.

and explanation of the Written Torah; for in the Written Torah all the mitzvos are not clearly spelled out, since it is drawn from the level of supernal Chochmah, which is above comprehension; only in the Oral Torah does it come to revelation, to explain all the details of the mitzvos. And therefore the Oral Torah is called the level of speech: “Malchus [is called] mouth,” etc.

The Written Torah states the mitzvos without spelling out their details, because it comes from a wisdom beyond comprehension. The Oral Torah makes the details explicit, so it is linked with speech and with Malchus, which Kabbalah calls “mouth.”

אך אינו בא לידי גילוי בתשב"כ אלא בחי' אחוריים וחיצוני' תשב"כ בחינת הארה בעלמא שהם גוף המצות אבל פנימית תשב"כ שהם טנת"א אינם באים לידי גילוי כלל.

However, what comes to revelation in the Oral Torah is only the level of the back and the outer dimension of the Written Torah, the level of a mere glimmer, which is the body of the mitzvos; but the inner dimension of the Written Torah, namely the cantillation marks, vowels, crowns and letters (taamim, nekudos, tagin, osiyos), does not come to revelation at all.

Even the Oral Torah reveals only the outer layer of the Written Torah: the practical body of the mitzvos. The Written Torah's inner dimension, carried by its cantillation marks, vowels, crowns on the letters and the letters themselves, never becomes explicit.

3 והם הנקראים עלמין סתימין דלא אתגליין שאינם באים לידי גילוי כלל. וכאשר מבואר בפע"ח שט"ז פ"א על האריז"ל שהיה ישן

And these are what are called “the hidden worlds that are not revealed,” for they do not come to revelation at all. And as is explained in Pri Etz Chaim, Shaar 16, chapter 1, about the Arizal, that he was sleeping

The hidden inner layers of the Torah are called, in Zohar terminology, “hidden worlds that are not revealed.” The Alter Rebbe now brings a story about the Arizal from Pri Etz Chaim to show how vast they are.

בשבת והיו שפתותיו מרחשין וכשניער שאלו אותו מה שלמד והשיב שאם היה דורש שמונים שנים⁷ רצופים יומם ולילה לא יכלה לא לשלם לפרש מה ששמע בשעות ההם.

on Shabbos and his lips were moving, and when he awoke they asked him what he had learned, and he answered that if he were to expound for eighty consecutive years, day and night, he would not finish explaining what he had heard in those hours.

The Arizal was seen murmuring in his sleep on Shabbos; afterwards he said that eighty years of teaching day and night could not convey what he had heard in those few hours. The printed **ההם** apparently reads **הם**, "those."

4 והיינו מפני שראה והשיג בפנימית התורה שא"א לבוא לידי גילוי כלל בדבור ועמ"ש מזה בביאור המתחיל לבאר ענין קי"ס ובביאור ע"פ ואתחנן.

That is, because he saw and grasped, in the inner dimension of the Torah, what cannot come to revelation at all in speech. And see what is written about this in the explanation that begins "To explain the matter of the Splitting of the Sea," and in the explanation on "Va'eschanan."

What the Arizal saw was the Torah's inner dimension, which by its nature cannot be expressed in speech. Two other explanations that discuss this are referred to.

וזהו ואתא⁸ שהוא בלשון תרגום לפי שאינו נמשך אלא בחי אחוריים והארה בעלמא שהם רכבות צמצומים להעלים את עצם החכמה שנקרא קדש שלא יומשך רק הארה חיצוני בעלמא.⁹

And this is [the word] "ve'asa" [and He came], which is in the language of the Targum, because what is drawn down is only the level of the back and a mere glimmer, which are myriads of contractions (tzimtzumim) to conceal the essence of Chochmah, which is called "kodesh" (holiness), so that only a mere external glimmer is drawn down.

The verse uses ve'asa, "and He came," an Aramaic word, the language of the Targum rather than of the Torah itself. The Alter Rebbe reads this as a sign of a lower, veiled revelation: only a glimmer of Chochmah comes through, behind myriads of contractions that hide its essence, called "kodesh."

SECTION 2 • ¶5-8

Cause and effect versus a leap

5 וזהו ואתה מרכבות קדש כנ"ל. ועתה יובן מ"ש וזרח משעיר למו¹⁰ שנאמר על תשב"כ שהוא בחי' ח"ע שנמשכה מלמעלה מן החכמה רק בבחי' שערות.

And this is [the meaning of] “And He came from myriads of holiness,” as [explained] above. And now it will be understood what is written, “And He shone forth to them from Se’ir,” which is said about the Written Torah, which is the level of supernal Chochmah, drawn from above Chochmah only by way of the level of hairs (se’aros).

The verse also says “He shone forth to them from Se’ir.” Se’ir is read as se’ar, hair: the Written Torah, supernal Chochmah, is drawn from the level above Chochmah only through “hairs,” a thin and remote channel.

כי הנה ידוע דבחי' חכמה עילאה דאצילות הוא ראשית הגילוי שהוא ראשית ההשתלשלות לבחינת בינה ומדות דאצילות עד בחי' מלכות דאצילות

For, as is known, the level of the supernal Chochmah of Atzilus is the beginning of revelation, which is the beginning of the chain of descent (hishtalshelus) to the level of Binah and the emotive attributes (middos) of Atzilus, down to the level of Malchus of Atzilus,

Chochmah of Atzilus is the first revealed level, and from it the Sefiros unfold step by step: Binah, the emotive attributes, and finally Malchus.

שהוא מקור להתהוות יש מאין שהם מלאכים ונשמות דבי"ע ונקרא השתלשלות עילה ועלול¹¹ כמו מחכמה לבינה שהם ערך זה לזה.

which is the source for bringing into being something from nothing — namely, the angels and souls of [the worlds of] Beriah, Yetzirah and Asiyah. And this is called the chain of cause and effect, as from Chochmah to Binah, which are comparable to one another.

Malchus of Atzilus is the source from which the created worlds, their angels and souls, come into being from nothing. Within Atzilus, from Chochmah down, each level causes the next and is comparable to it: a chain of cause and effect.

6 וכן מבינה למדות דאצ"י וכו'. ויובן כל זה יותר בפרטות ע"פ משל מבשרי אחזה¹² כו' מכחות הנפש כי

And likewise from Binah to the emotive attributes of Atzilus, and so on. And all this will be understood in greater detail through an analogy — [in the spirit of] “From my flesh I behold, etc.” — from the powers of the soul. For

The same comparability holds from Binah to the emotive attributes. To make this concrete the Alter Rebbe uses the human soul as a model, following Job’s words “From my flesh I behold [G-d].”

הנה אנו רואים שהולדת המדות הם מהשכל שלפי ערך גילוי השכל כן יהיה המדות ושלכן התינוק ששכלו קטן מאד מדותיו הם ג"כ לדברים קטנים משא"כ הגדול ששכלו גדול

we see that the emotions are born from the intellect, so that according to the measure of the intellect's revelation, so will the emotions be. And therefore a small child, whose intellect is very small, has emotions that are also for small things, whereas an adult, whose intellect is great —

Our emotions are born from our understanding and match its size. A small child, with little understanding, gets excited about small things.

לכן המדות שלו הם ג"כ לדברים גדולים ונמצא שהתהוות המדות הם מהכל ונקרא מוחין למדות והוא בחי' עילה ועלול

therefore his emotions are also for great things. Thus it emerges that the coming-into-being of the emotions is from the intellect, and [the intellect] is called the mochin of the emotions; and this is the level of cause and effect

An adult, whose understanding is greater, is moved by greater things. So intellect is the cause of the emotions and is called their mochin, their "brains." The printed מהכל ("from everything") apparently reads מהשכל, "from the intellect," and is translated so.

(שהם קרובים בערך זה לזה היינו שאין ביניהם דילוג הערך ממש וזהו נקרא השתלשלות כשלשלת העשויה מטבעות רבות שראשה של זו נקשר ונתחבר בסופה של זו כן המדות מתחלה כלולים בשכל ואח"כ נמשכים בגילוי והשכל מתלבש בהם נמצא בחינה אחרונה שבשכל מלובש ממש בהמדה)

(for they are close in measure to one another, that is, between them there is no real leap of level; and this is called hishtalshelus, like a chain (shalshelus) made of many rings, where the head of one is tied and joined to the end of the other. So too the emotions are at first included in the intellect and afterwards are drawn forth into revelation, and the intellect enclothes itself in them; so it emerges that the last level of the intellect is actually enclothed in the emotion).

Intellect and emotion are close enough that one flows into the other with no real leap between them, like the links of a chain. The emotions first exist within the intellect, and afterwards the lowest level of the intellect is actually present inside the emotion.

משא"כ התהוות השכל מלמעלה מהשכל אינו ע"ד הנ"ל שהרי כח השכל שבנפש שממנו נמשך גילוי בהשכלות אינו מושג כלל מהו והוא למעלה ממהות שכל

Whereas the coming-into-being of the intellect from what is above intellect is not in the manner described above; for the power of intellect in the soul, from which revelation in [particular] concepts is drawn forth, is not grasped at all — what it is — and it is above the essence of intellect.

The power of intellect itself, the soul's capacity to think, is different: we cannot grasp what it is at all, since it is above intellect as such.

ולכן זה שיתהווה ממנו שכל הוא נקרא יש מאין היינו התהוות חדש ולא ע"ד עילה ועלול לבד.

And therefore the fact that intellect comes into being from it is called "something from nothing," that is, a new coming-into-being, and not merely in the manner of cause and effect.

So when a thought emerges from that capacity, it is like something coming from nothing: a genuinely new existence, not just a cause producing an effect.

7 ועמ"ש בד"ה מי מנה עפר יעקב¹³ בפ"י בראתיו יצרתיו¹⁴ כ"י ויותר מכן הוא בהנמשל למעלה דהנה מחכמה ואילך הוא בחי' השתלשלות עילה ועלול הנזכר בספרים.

And see what is written in the discourse beginning "Who can count the dust of Yaakov," in the explanation of "I created him, I formed him, etc." And even more so is it in the analogue above: for from Chochmah onward is the level of the chain of cause and effect mentioned in the books [of Kabbalah].

Referring to another discourse, the Alter Rebbe applies the model above: from Chochmah down, the Sefiros unfold as cause and effect, as the Kabbalah books describe.

אבל התהוות החכמה מלמעלה מהחכמה אינו בבחי' עילה ועלול רק יש מאין כמ"ש והחכמה מאין תמצא¹⁵ כי מה שלמעלה מהחכמה אינו ממהות חכמה כלל.

But the coming-into-being of Chochmah from what is above Chochmah is not by way of cause and effect, but only [as] something from nothing, as it is written, "And Chochmah is found from Ayin (nothing)," for what is above Chochmah is not of the essence of Chochmah at all.

But Chochmah itself comes from what is above it as something from nothing, as the verse is read: "Chochmah comes from Ayin." What is above Chochmah is not a kind of wisdom at all.

8 ונקרא חכמה סתימאה פ"י שאינו מושג כלל וזהו ענין שתוק כך עלה במחשבה.¹⁶ ואין הענין שאין לזה טעם ח"ו דא"כ הל"ל כך עלה ברצון.

And it is called "hidden Chochmah" (Chochmah Stima'ah), meaning that it is not grasped at all; and this is the meaning of "Be silent — thus it arose in thought." And the matter is not, G-d forbid, that there is no reason for it, for if so it should have said, "thus it arose in will."

The level above Chochmah is called "hidden Chochmah" because it cannot be grasped. When Moshe asked about Rabbi Akiva's fate, G-d answered "Be silent, thus it arose in thought"; the Alter Rebbe notes that it says "thought," not "will," so there is a reason, only a hidden one.

אך בח"י מחשבה היינו בח"י ח"ס טעם הכמוס שא"א להיות מושג כך נדמה כאלו הוא רצון בלי טעם

Rather, the level of "thought" is the level of hidden Chochmah, a concealed reason that cannot be grasped, so that it seems as though it were will without reason

That "thought" is hidden Chochmah: a reason so concealed that, from below, it looks like will without reason.

(ועמ"ש מזה בביאור ע"פ כי על כל כבוד חופה¹⁷ וע"פ עפ בחקתי ובביאור ע"פ אלה מסעי¹⁸ כו' ויכתוב משה כו' ובפ' ואתחנן ד"ה ענין ק"ש)¹⁹ ונקרא חכמה ע"ש שהוא מקור החכמה.

(and see what is written about this in the explanation on "For over all the glory there shall be a canopy," and on "If in My statutes," and in the explanation on "These are the journeys, etc.... And Moshe wrote, etc.," and in Parshas Va'eschanan, the discourse beginning "The matter of the Shema"). And it is called Chochmah because it is the source of Chochmah.

Several parallel discussions are cited. The printed עפ is apparently אפ, as in the verse "If (im) in My statutes," and the Kehot note reads it so. The hidden level is still called Chochmah because it is the source of Chochmah.

אך אין התהוות החכמה מבחי" ח"ס ע"י עילה ועלול רק דילוג הערך.²⁰ וזהו הנקרא בע"ח ובאדר"ז (דריצ"ב ע"א) או"א במזלא אתכלילן וביה תליין²¹ כו'

However, the coming-into-being of Chochmah from the level of hidden Chochmah is not by way of cause and effect, but [by] a leap of level. And this is what is said in Etz Chaim and in the Idra Zuta (292a): "Abba and Imma are included in the mazal and depend on it, etc.,"

Even so, Chochmah does not come from it by cause and effect but by a leap. The Kabbalah expresses this by saying Abba and Imma (Chochmah and Binah) are included in and depend on the mazal, a part of the beard of the higher configuration.

היינו שאו"א יונקים מבחי' שערות דת"ד הנמשכים ממז"ס כמו עד"מ למטה דאע"פ שהשערה נמשכה מהמוח.

that is, Abba and Imma draw nourishment from the level of the hairs of the configurations of the beard (tikkunei dikna), which are drawn from the hidden brain (mocha stima'ah) — just as, by way of analogy, below: although the hair is drawn from the brain,

In the Kabbalistic image, Abba and Imma are nourished by the hairs of the beard, which come from the “hidden brain.” In the human body too, hair grows from the brain.

עכ"ז היא רק מותר מוחין ואינה ערוך לעצם המוחין כי ניקב קרום המוח טריפה^{22,23} שבזה תלוי החיות והשערות יכולים לגזוזן לגמרי בלי שום כאב.

nevertheless it is only the surplus of the brain and is not comparable to the essence of the brain; for if the membrane of the brain is pierced, [the animal] is treifah, since life depends on it, whereas the hairs can be shorn off entirely without any pain.

Yet hair is only the brain's surplus: a pierced brain membrane is fatal in halachah, but hair can be cut without pain. Hair carries a trace of the brain's life, but nothing of its essence.

כך עד"מ המשכת והתהוות החכמה דאצילות מחכמה סתימאה נמשל לבחי' שערות שזהו דילוג הערך ולא כמו עילה ועלול שמהות ועצם העילה מתלבש בהעלול כנ"ל ממשל השלשלת.^{24,25}

So too, by way of analogy, the drawing-forth and coming-into-being of the Chochmah of Atzilus from hidden Chochmah is likened to the level of hairs, which is a leap of level, and not like cause and effect, where the essence and substance of the cause is en clothed in the effect, as [explained] above in the analogy of the chain.

So Chochmah of Atzilus comes from hidden Chochmah like hair from the brain: across a leap, not like the links of a chain where the cause itself is present in the effect.

SECTION 3 • 19-10

The hairs and “He shone forth from Se'ir”

9 והנה פי' השערות ידוע ג"כ שהם י"ג מדות ונוצר חסד²⁶ כו'. והענין כי יש דצח"מ

Now, the meaning of the hairs is also known: they are the Thirteen Attributes [of Mercy], and “Notzer chesed” (He preserves kindness), etc. And the matter is that there are [the categories of] inanimate, vegetative, animal and speaking.

In Kabbalah the “hairs” of the beard of the higher configuration are the Thirteen Attributes of Mercy, among them “Notzer chesed.” To explain why they are called hairs, the Alter Rebbe uses the four kinds of creation: inanimate, vegetative, animal and speaking (human).

והנה במדבר יש ג"כ כלול דצ"ח כי העצמות הם בחי' דומם²⁷ ושערות בחי' צומח כו'.

And within the speaking [being] as well, the inanimate, vegetative and animal are included: for the bones are the level of the inanimate and the hairs the level of the vegetative, etc.

Even within a human being all four are present: the bones are like the inanimate, and the hair, which grows, is like the vegetative.

וכן ג"כ יש דצח"מ רוחני בכחות הנפש המדברת האותיות הם בחינת דומם והמדות הם בחי'

And likewise there are also a spiritual inanimate, vegetative, animal and speaking in the powers of the speaking soul: the letters are the level of the inanimate, and the emotive attributes are the level of

The same four exist spiritually within the soul's powers. The letters of speech are the "inanimate" level.

צומח שיש בהם גידול שמתחלה ההתפעלות קטנה ואח"כ מתגדלת והשכל הוא בחי' חי כמ"ש והחכמה

תחיה²⁸ ומקור השכל שהוא בחי' ח"ס הוא בחי' מדבר

the vegetative, for they have growth — at first the arousal is small and afterwards it grows; and the intellect is the level of the animal, as it is written, "Wisdom gives life"; and the source of the intellect, which is the level of hidden Chochmah, is the level of the speaking,

Emotions are "vegetative" because they grow from a small stirring to a large one. Intellect is "animal," alive, as the verse says "wisdom gives life," and the source of intellect, hidden Chochmah, is the "speaking" level, the highest.

כי שרש התהוות הדבור שהוא האותיות נלקח מקדמות השכל שבנפש שלמעלה מהשכל הגלוי כנזכר

בד"ה ויעש דוד שם (ואף שהאותיות הן בחי' דומם הרי נעוץ סופן בתחלתן כו')

for the root of the coming-into-being of speech, which is the letters, is taken from the primordial [stage] of the intellect in the soul, which is above the revealed intellect, as mentioned in the discourse beginning "And David made a name." (And though the letters are the level of the inanimate, [nevertheless] "their end is embedded in their beginning," etc.)

Speech is placed with the highest level because the letters are rooted in the soul's first stirrings, above revealed thought. Though letters are the lowest level, "their end is embedded in their beginning," a phrase from Sefer Yetzirah: the lowest is rooted in the highest.

והנה בבחי' מדבר עצמו שהוא ח"ס כלול ג"כ ד' בחי' כנ"ל במשל נפש המדברת הכלולה מדי' בחי'

Now, within the level of the speaking itself, which is hidden Chochmah, four levels are also included, as above in the analogy of the speaking soul, which is comprised of four levels,

Hidden Chochmah, the "speaking" level above, itself also contains all four levels, just as the soul does.

וכן גוף האדם המדבר כלול מ' בחי' ובחי' המדות דח"ס נקרא צומח ולכן נקרא שערות שהן בחי' צומח שבגוף

and likewise the body of the speaking human being is comprised of four levels. And the level of the emotive attributes of hidden Chochmah is called "vegetative," and therefore it is called "hairs," which are the vegetative level in the body.

The emotive attributes within hidden Chochmah (the Thirteen Attributes) are its "vegetative" level, and that is why they are called hairs, the vegetative part of the body.

והנה במשל גשמי מוכן שדומם וצומח הן קרובים זה לזה ומוכדלין בערך מבחי' חי שיש בו נפש החיוני' וכש"כ מבחי' מדבר כו'

Now, in the physical analogy it is understood that the inanimate and the vegetative are close to one another, and are separated in measure from the level of the animal, which has a vital soul, and all the more so from the level of the speaking, etc.

In nature, the inanimate and the vegetative are close to each other, but far removed from the animal, which has a living soul, and even further from the human being.

וכמו שבגוף האדם ג"כ אינן ערוך השערות שהן בחי' צומח לגבי אברי הגוף שבהן מלוכש נפש החיונית והשכלי' כמו הלב ומוח ואפילו לגבי שאר האברים.

And just as in the human body, too, the hairs, which are the vegetative level, are not comparable to the limbs of the body in which the vital and intellectual soul is enlothed, such as the heart and brain, and not even to the other limbs,

In the body, too, hair bears no comparison to the organs that house the soul, like the heart and brain, or even to the other limbs.

כך אין ערוך בחי' מדות ונוצר חסד לגבי עצם הח"ס ולכן נמשלו לשערות שהוא בחי' צומח הכלול במדבר כו'

so the level of the attributes and "Notzer chesed" is not comparable to the essence of hidden Chochmah; and therefore they are likened to hairs, which are the vegetative level included in the speaking, etc.,

So the Thirteen Attributes bear no comparison to the essence of hidden Chochmah; they are only its "hair," the vegetative part within the speaking.

שאנו ערוך אפילו לגבי נפש החיונית שבמדבר כש"כ לגבי נפש השכלית ובח"י שערות אלו הן הן מקור ושרש להתהוות החכמה דאצילות וא"כ אין זה בח"י השתלשלות עילה ועלול רק דילוג הערך.

which is not comparable even to the vital soul in the speaking [being], and all the more so to the intellectual soul. And these very hairs are the source and root of the coming-into-being of the Chochmah of Atzilus; and if so, this is not the level of a chain of cause and effect, but a leap of level.

Yet these "hairs" are exactly the source of Chochmah of Atzilus. So Chochmah does not come from hidden Chochmah by a continuous chain but across a leap.

10 וזהו שנאמר במ"ת זרח משעיר למו.²⁹ פ"י שעיר היינו שער יו"ד כי התורה שהיא חכמה דאצילות נמשכת מבח"י חכמה סתימאה ע"י שערות לבד.³⁰

And this is what is said at the Giving of the Torah: "And He shone forth to them from Se'ir." The meaning of "Se'ir" is se'ar yud (the hair of yud), for the Torah, which is the Chochmah of Atzilus, is drawn from the level of hidden Chochmah through hairs alone.

The word Se'ir (שעיר) is read as se'ar (שער, hair) plus a yud (י). The Torah, Chochmah of Atzilus, comes from hidden Chochmah only through the "hairs."

והנה השערה היא בח"י ו' והאור שבתוך השערה הוא בח"י יו"ד וכנודע שהשערה חלולה ומלוכש בתוכה יניקה מהמוח

Now, the hair is the level of vav, and the light within the hair is the level of yud, as it is known that the hair is hollow and within it is encloded nourishment from the brain

A hair is shaped like the letter vav (a line), and the light running inside it is a yud. Hair is described as hollow, carrying nourishment from the brain.

(ועיין מזה בלק"ת ר"פ תולדות³¹ הביאו הרמ"ז בפ' אמור דף צ"ד) ומה שנקרא יו"ד להיות כי נודע שיש בח"י עשירי מאות אלפים רבבות.

(and see about this in Likkutei Torah, at the beginning of Parshas Toldos, which the Ramaz cites on Parshas Emor, page 94). And the reason it is called yud is that, as is known, there are the levels of tens, hundreds, thousands and myriads.

The Likkutei Torah cited here is the Arizal's work of that name, as the Kehot note states, quoted by the Ramaz (Rabbi Moshe Zacut) on the Zohar. The light is called yud (ten) because the levels are counted in tens, hundreds, thousands and myriads.

והנה אלפים ורכבות הם בא"א וגם לפעמים מאות כנזכר במאמר מאה ועשרים ושבע שנים דשני חיי שרה.³²

Now, the thousands and myriads are in Arich Anpin, and sometimes also the hundreds, as mentioned in the maamar on "One hundred and twenty and seven years" of "the years of the life of Sarah."

The higher counts, thousands and myriads and sometimes hundreds, belong to Arich Anpin, the inner level of Keser; this was discussed in the maamar on Sarah's years.

אך מה שיוכל להתלבש בהשערה הוא רק בחי עשירית שזהו בחי יו"ד לבד (צ"ע ע' לקמן)

But what can be en clothed in the hair is only the level of tens, which is the level of yud alone (this needs examination; see below).

Only the "tens," the yud, can pass through a hair. The Alter Rebbe adds that the point needs further examination.

וזהו ענין משארז"ל נובלות חכמה של מעלי תורה³³ פי' חש"מ היינו ח"ס דא"א שנקרא חכים ולא בחכמה ידיעא כידוע ואורייתא שהיא חכמה דאצילות נמשכת מח"ס רק מבחי הנובלות שבה

And this is the meaning of what our Sages, of blessed memory, said: "The unripe fruit of the wisdom above is Torah." "The wisdom above" means the hidden Chochmah of Arich Anpin, which is called "wise, but not with a knowable wisdom," as is known; and the Torah, which is the Chochmah of Atzilus, is drawn from hidden Chochmah only from the level of its unripe fruit,

Now the Midrash is clear: "the wisdom above" is the hidden Chochmah of Arich Anpin, beyond knowing. The Torah, Chochmah of Atzilus, comes only from its novlos, its lesser offshoot.

דהיינו בחי שערות לבד וזהו זרח משעיר למו כנ"ל (ולעיל נתבאר דנובלות חכמה הוא בחי אחוריים דאבא וי"ל דהכל א' לפמ"ש הרמ"ז בפ' אמור)

that is, the level of hairs alone; and this is [the meaning of] "And He shone forth to them from Se'ir," as above. (And above it was explained that the unripe fruit of wisdom is the level of the back of Abba; and one may say that it is all one, according to what the Ramaz writes on Parshas Emor

That offshoot is the "hairs," which is what "He shone forth from Se'ir" means. The Alter Rebbe notes that earlier he called novlos "the back of Abba" and proposes that the two descriptions are the same.

(דצ"ד שם) דמציאות אבא הוא מאור הפנימי שבדיקנא שלמעלה מהשערות עצמן ע"ש וע' בפע"ח שער הק"ש פט"ו³⁴ שפנימי אבא כו'

(page 94 there), that the existence of Abba is from the inner light in the beard, which is above the hairs themselves; see there. And see in Pri Etz Chaim, Shaar HaKerias Shema, chapter 15, that the inner dimension of Abba, etc.

According to the Ramaz, Abba (Chochmah) exists from the inner light of the beard, above the hairs themselves; and Pri Etz Chaim speaks of the special standing of Abba's inner dimension.

א"כ בחי' נובלות חש"מ דהיינו בחי' אחוריים דאבא כו' הוא לא רחוק מבחי' השערות דדיקנא כו' והבן:

If so, the level of “the unripe fruit of the wisdom above,” namely the level of the back of Abba, etc., is not far from the level of the hairs of the beard, etc. And understand [this].

So the “back of Abba” and the “hairs of the beard” are close to each other, and both describe the novlos from which the Torah is drawn.

SECTION 4 • ¶11-16

The fire that forms the letters

11 ב ואח"כ אמר ואתה מרכבות קדש מימינו אש דת למו³⁵ והוא להיות המשכה מתשב"כ לתשבע"פ

2. And afterwards it says, “And He came from myriads of holiness; from His right hand, a fiery law for them.” And this is so that there be a drawing-down from the Written Torah to the Oral Torah,

Section 2 begins. The verse continues “from His right hand, a fiery law for them,” and this describes how the Written Torah is drawn into the Oral Torah.

שהוא ע"י בחי' אש דכביש באשא.^{36,37} והנה פי' ואתה היינו בחי' התהוות האותיות שבתשב"כ שזהו ע"י דכביש באשא כו'.

which is through the level of fire, “compressed by fire.” And the meaning of “ve’asa” [and He came] is the level of the coming-into-being of the letters of the Written Torah, which is through “compressed by fire,” etc.

That drawing happens through “fire,” in the Zohar’s phrase “compressed by fire.” The word ve’asa, “and He came,” refers to how the letters of the Written Torah come into being through this fire.

12 והענין יובן עד"מ ממה שאנו רואים במהות השכל שבאדם כשישכיל אדם איזה סברא חדשה שנופלת לו במוחו אינו נרגש בה עדיין אותיות כלל

And the matter will be understood by way of analogy from what we see in the nature of the intellect in a person: when a person conceives some new idea that occurs to him in his mind, no letters at all are yet sensed in it;

An analogy from the mind: when a new idea first flashes into a person's mind, it has no words yet.

אך מיד כשיתבונן בה במוח הבינה ימצאו בחי' אותיות באותו השכל והסברא מורגשים האותיות ממש ויש להבין מהיכן נמצאו ונולדו האותיות בהשכל

but as soon as he contemplates it in the mind of Binah, the level of letters will be found in that intellect and idea — the letters are actually sensed. And one must understand from where the letters came to be and were born in the intellect.

Once he thinks it through with Binah, the faculty that develops ideas, it takes the form of words. The question is where those words came from.

אך הענין כי באמת היו האותיות כלולים תחלה ג"כ בהשכל רק שלא היו ניכרים למהות בפ"ע ואח"כ במוח הבינה באו לגילוי להיות נרגשים ג"כ.³⁸

But the matter is that in truth the letters were already included in the intellect at first as well, only they were not discernible as an entity in their own right; and afterwards, in the mind of Binah, they came to revelation so as to be sensed as well.

The answer: the words were already present in the idea, but not as something distinct. Binah only brings them out so that they can be felt.

13 והמשל בזה הנה המים כלולים ג"כ³⁹ מדי יסודות וא"כ יש גם כן עפר ממש כלול בהמים.

And the analogy for this: water, too, is composed of the four elements, and if so there is also actual earth included in the water.

A physical analogy: in the old view of the four elements (fire, air, water, earth), every substance contains all four, so water too contains some earth.

אך אינו ניכר ונרגש כלל שיש שם עפר רק כאלו אין רק מים לבד. אבל ע"י בישול שיכשלו המים באש יתפרדו חלקי העפר ויהי ניכרים ונרגשים.

Yet it is not discernible or sensed at all that there is earth there; rather, it is as if there were only water alone. But through cooking, when the water is boiled over fire, the particles of earth separate and become discernible and sensed.

That earth is invisible until the water is boiled, when the fire makes the earthy particles separate out and appear as sediment.

14 והנה עפר הוא בחי אותיות הכלולים בהשכל הנק' מים וע"י דכביש באשא הוא בחי ה"ג נעשה מציאת האותיות בגילוי ממש. רק שצ"ל ג"כ המתקת הגבורות שלא להיות צמצום גמור. וזהו דגליד ברוחא כו'.

Now, the earth is the level of the letters included in the intellect, which is called water; and through "compressed by fire," which is the level of the five Gevuros, the existence of the letters comes into actual revelation. Only, there must also be a sweetening of the Gevuros, so that it not be a complete contraction. And this is [the meaning of] "which congealed by wind," etc.

Applying the analogy: the letters are the "earth" within the "water" of the intellect, and the "fire," the five Gevuros (powers of restraint), brings them out. But the Gevuros must be sweetened so that the letters are not wholly constricted, and that is the Zohar's companion phrase "which congealed by wind."

15 והנה מאותיות דתשב"כ נמשך בתשבע"פ כמו פרק השואל במס' ב"מ⁴⁰ נלקח מוי"ו דוכי ישאל איש^{41,42} כוי"ו מוסיף על ענין ראשון⁴³ משא"כ טעמים נקודות תגין לא באו בגילוי בתשבע"פ.

Now, from the letters of the Written Torah [teaching] is drawn into the Oral Torah; for example, the chapter HaSho'el in Tractate Bava Metzia is derived from the vav of "And if a man borrows," etc. — the vav adds to the preceding matter; whereas the cantillation marks, vowels and crowns did not come to revelation in the Oral Torah.

The Oral Torah is drawn from the letters of the Written Torah: for example, a whole chapter of Bava Metzia derives laws from the extra letter vav ("and") in "And if a man borrows." But the cantillation marks, vowels and crowns yield nothing explicit in the Oral Torah.

וזהו שנאמר ואתה כו' מימינו אש כו' היינו הטהוות אותיות דתשב"כ ע"י דכביד באשא ומזה נמשך התשב"כ פ.

And this is what is said, "And He came, etc., from His right hand, fire, etc.": that is, the coming-into-being of the letters of the Written Torah through "compressed by fire," and from this the Oral Torah is drawn forth.

So "from His right hand, fire" means the letters of the Written Torah are formed through "fire," and from them the Oral Torah comes. The printed דכביד apparently reads דכביש, as earlier in the passage, and is translated so.

16 ועמ"ש בד"ה ועשית ציץ⁴⁴ גבי ופתחת עליו פתוחי חותם. ובזה יובן מ"ש וכדה על שכמה ואח"כ כתיב ותורד כדה על ידה^{45, 46} כי פי כדה היינו כ"ד ספרין דאורייתא^{47, 48} ולפי שנובלות חש"מ תורה היינו מבחי שערות

And see what is written in the discourse beginning "And you shall make a tzitz," on "and you shall engrave upon it engravings of a signet." And through this will be understood what is written, "and her pitcher (kadah) on her shoulder," and afterwards it is written, "and she lowered her pitcher onto her hand": for the meaning of "kadah" is the twenty-four (kaf-dalet) books of the Torah; and since "the unripe fruit of the wisdom above is Torah," that is, from the level of hairs,

After a cross-reference, the Alter Rebbe turns to Rivkah at the well, with her pitcher (kadah) first on her shoulder and then lowered to her hand. Kadah (כדה) is read as kaf-dalet, twenty-four, the books of the Written Torah, which come from the "hairs."

ולכן נאמר וכדה על שכמה שהוא בחי אחוריים דרך מבחי אחוריים ונובלות חש"מ נמשכו הכ"ד ספרי דאורייתא וכמשל ביטול כד אי לגבי הים או המעין.

therefore it is said, "and her pitcher on her shoulder," which is the level of the back: for only from the level of the back and the unripe fruit of the wisdom above were the twenty-four books of the Torah drawn — like the analogy of the nullity of a single pitcher compared to the sea or the spring.

The pitcher on her shoulder, on her back, fits the Torah's source in the "back" of Chochmah. All twenty-four books are no more than a pitcher of water next to the sea or spring of the wisdom above.

SECTION 5 • 117

A little water from your pitcher

17 וז"ש במשה רבינו ע"ה לפני לא יראו⁴⁹ כו' אך כדי שיומשך עוד מתשב"כ לבחי' תשבע"פ שאינה אלא

הארה מועטת מבחי' תשב"כ לפי שאינה פירוש אלא רק על עצם המצות שבתשב"כ

And this is what is said about Moshe our teacher, peace be upon him: "But My face shall not be seen," etc. However, in order that there be a further drawing-down from the Written Torah to the level of the Oral Torah — which is only a small glimmer of the level of the Written Torah, since it is an interpretation only of the essential mitzvos in the Written Torah,

G-d told Moshe, "You shall see My back, but My face shall not be seen": even the Written Torah that Moshe received is the "back." The Oral Torah is a further step down, a small glimmer of the Written Torah, explaining only the core content of the mitzvos.

אבל תנת"א שבתשב"כ שכל אחד ואחד מרמז על ריבוא רבבות עלמין אינה באה לידי גילוי כלל.

but the cantillation marks, vowels, crowns and letters of the Written Torah, each and every one of which alludes to myriads upon myriads of worlds, do not come to revelation at all.

The deeper layers of the Written Torah, its cantillation marks, vowels, crowns and letters, each point to countless spiritual worlds, and these never become explicit.

רק ר"ע הי' דורש על כל קוץ וקוץ⁵⁰ תילי תילים של הלכות⁵¹ כו' (וע' במנחות דכ"ט ע"ב)

Only Rabbi Akiva would expound upon each and every thorn [of the letters] heaps upon heaps of laws, etc. (and see Menachos 29b);

The Talmud tells that Rabbi Akiva derived heaps of laws from every crown ("thorn") on the letters: he alone could reach that far, but this is the exception.

אבל בתשבע"פ אינה באה לידי גילוי כלל הטנת"א שבתשב"כ (ומה שנת' לעיל דמבחי' אותיות תשב"כ הוא בנין התשבע"פ היינו רק מענין הפשט המלוכש בהתיבות והאותיות ומיתור או חסר האותיות מו וי"ו מוסיף כו')

but in the Oral Torah the cantillation marks, vowels, crowns and letters of the Written Torah do not come to revelation at all. (And what was explained above, that the Oral Torah is built from the level of the letters of the Written Torah, refers only to the plain meaning en clothed in the words and letters, and to extra or missing letters, as in "the vav adds," etc.;

In the Oral Torah as it stands these layers remain hidden. The Alter Rebbe clarifies what he said earlier: the Oral Torah draws on the letters only for their plain sense and for extra or missing letters. The printed מו apparently reads כמו, "as in."

אבל טעם תמונת האותיות למה הוי"ו בתמונה זו ועל מה מרמז לא בא לידי גילוי בתשבע"פ) רק הפי' לבד שאינו אלא הארה בעלמא מתשב"כ.

but the reason for the shape of the letters — why the vav has this shape, and what it alludes to — has not come to revelation in the Oral Torah) — only the interpretation alone, which is but a mere glimmer of the Written Torah.

Why a vav is shaped as it is, and what the shape alludes to, is never revealed in the Oral Torah. The Oral Torah gives only interpretation, a mere glimmer of the Written Torah.

וזהו ויאמר העבד הגמאיני נא מעט מים מכדך⁵² שהעבד הוא בחי' מלי' בחי' תשבע"פ^{53,54} ולזאת נקרא עבדו זקן ביתו⁵⁵ דבחי' ח"ע תשב"כ המושל בכל אשר לו

And this is [the meaning of] “And the servant said, ‘Let me sip, please, a little water from your pitcher’”: for the servant is the level of Malchus, the level of the Oral Torah; and therefore he is called “his servant, the elder of his house” — [the house] of the level of supernal Chochmah, the Written Torah — “who ruled over all that he had,”

Now the story of Eliezer and Rivkah: Eliezer, “the servant,” stands for Malchus and the Oral Torah. He is “the elder of the house” of Avraham, who here stands for supernal Chochmah, the Written Torah.

היינו כל ההשתלשלות דבי"ע שנמשך מבחי' העבד כמ"ש מלכותך מלכות כל עולמים וזהו הגמאיני נא מעט מים מכדך שהגילוי שבתשבע"פ הנמשך בה ממים דכ"ד ספרים דאורי"י הוא⁵⁶

that is, the whole chain of descent of [the worlds of] Beriah, Yetzirah and Asiyah, which is drawn from the level of the servant, as it is written, “Your kingship is a kingship over all worlds.” And this is [the meaning of] “Let me sip, please, a little water from your pitcher”: that the revelation in the Oral Torah, which is drawn into it from the water of the twenty-four books of the Torah, is

“Who ruled over all that he had” is the whole chain of the lower worlds, which is governed through Malchus, as in “Your kingship is a kingship over all worlds.” His request for “a little water” describes what the Oral Torah receives from the twenty-four books.

רק מעט מים מכד זה שרק הארה בעלמא נמשך בגילוי בתשבע"פ ולא כל המים שבכד דתשב"כ only a little water from this pitcher, for only a mere glimmer is drawn into revelation in the Oral Torah, and not all the water in the pitcher of the Written Torah,

The Oral Torah takes only “a little water” from the pitcher: a glimmer, not the whole content of the Written Torah.

דהא טנת"א לא באו בגילוי כנ"ל וזהו ותמהר ותורד כדה על ידה⁵⁷ שא"א להיות המשכה זו כ"א ע"י שתוריד הכד על ידה

since the cantillation marks, vowels, crowns and letters did not come into revelation, as above. And this is [the meaning of] "And she hurried and lowered her pitcher onto her hand": for this drawing-down is possible only by her lowering the pitcher onto her hand,

The rest, the cantillation marks, vowels, crowns and letters, stays hidden. Rivkah lowering her pitcher onto her hand shows how even this little can be passed on.

היינו שיתלבש החכמה בבחי' מדות⁵⁸ שנקרא ידים שאז יכול אח"כ לבוא השפע עד בחי' מל' שהוא בחי' תשבע"פ שמקבלת מבחי' ידים דוקא:

that is, that Chochmah be enclothed in the level of the emotive attributes, which are called "hands"; for then the flow can afterwards come down to the level of Malchus, which is the level of the Oral Torah, which receives specifically from the level of the hands.

The "hands" are the emotive attributes. Chochmah must first come down into the attributes, and only through them can it reach Malchus, the Oral Torah, which receives specifically from the "hands."

(ואפשר שזהו ענין כדכד⁵⁹ ב' בחינות כד היינו בחי' כדה שעל שכמה וכדה שעל ידה):⁶⁰

(And perhaps this is the meaning of "kadmah" (ruby): two levels of kad (pitcher), namely the level of the pitcher on her shoulder and the pitcher on her hand.)

A suggestion: kadmah, a precious stone in Isaiah's vision of the rebuilt Jerusalem, is "kad-kad," two pitchers: the pitcher on her shoulder and the pitcher on her hand.

SECTION 6 • ¶18-21

Betrothal and marriage: Shemini Atzeres

18 ג והנה מבואר למעלה דתשב"כ ותשבע"פ נקרא חתן וכלה וכל הנ"ל זהו בחי' קדושין ואירוסין.

3. Now, it was explained above that the Written Torah and the Oral Torah are called groom and bride, and all the above is the level of kiddushin and erusin (betrothal).

Section 3 begins. Earlier the Written and Oral Torah were called groom and bride; everything described so far, the small glimmer passed from one to the other, is only the stage of betrothal (kiddushin, erusin).

כמו שקדושין הם רק נתינת טבעת קדושין עד"מ שהוא דבר מועט כך ענין המשכה הנ"ל מתשב"כ

Just as kiddushin is only the giving of a betrothal ring, for example, which is a small thing, so the aforementioned drawing-down from the Written Torah,

In Jewish law betrothal can be made with a ring, something small. So too the small flow from the Written to the Oral Torah is like betrothal.

שהיא רק הארה בעלמא ממנה מעט מים מכדך הנמשך לתשבע"פ נקרא קדושין אבל בשמע"צ שעושים שמחת תורה הוא בחי' יחוד שאחר הנשואין.

which is only a mere glimmer of it — “a little water from your pitcher” — drawn to the Oral Torah, is called kiddushin. But on Shemini Atzeres, when Simchas Torah is made, is the level of the union that follows the marriage (nisuin).

That flow is “a little water from your pitcher.” Shemini Atzeres, with its celebration of Simchas Torah, is a higher stage: the union after the full marriage (nisuin).

19 וזהו שאומרים מוריד הגשם⁶¹ המשכת טפת מ"ד וכמארז"ל גבי גשמים⁶² משיצא חתן לקראת כלה⁶³ כדפי' בערוך.

And this is why we say “He causes the rain to fall”: the drawing-down of the drop of mayin duchrin (the masculine waters), as our Sages, of blessed memory, said concerning rain, “once the groom goes out to meet the bride,” as the Aruch explains.

On Shemini Atzeres we begin to say “He causes the rain to fall” in the Amidah. Rain is likened to the “masculine waters” of the union; the Talmud describes the first rainfall with the phrase “like a groom going out to meet the bride,” as the Aruch explains.

אך קודם יחוד זה צ"ל חופה והוא עליית שניהם תשב"כ ותשבע"פ בבחי' סובב כל עלמין דקמיה חכמה ועשייה שוין

However, before this union there must be a chuppah (canopy), which is the ascent of both of them, the Written Torah and the Oral Torah, into the level of the light that encompasses all worlds (sovev kol almin), before which wisdom and action are equal

Before the union comes the chuppah, the wedding canopy. Here that means both Torahs rise to the light that encompasses all worlds, before which the highest wisdom and the lowest action are equal.

(וע' בזהר בראשית דף ח' ע"א⁶⁴ בפ"י הרמ"ז שם⁶⁵ וסוד החופה כו' ונלע"ד כו' ע"ש ועמ"ש בביאור ע"פ כי על כל כבוד חופה).

(and see the Zohar, Bereishis, page 8a, in the commentary of the Ramaz there: "And the secret of the chuppah," etc., "and it seems to my humble opinion," etc.; see there. And see what is written in the explanation on "For over all the glory there shall be a canopy").

The Alter Rebbe cites the Zohar and the Ramaz's commentary on the secret of the chuppah, and another explanation on "a canopy over all the glory."

וזהו מה שאנו אומרים ברגלים והשיאנו כו' אז עי"ז יכול להיות אח"כ יחוד זה שהוא המשכה פנימית ממש ולא הארה בעלמא כמו הקדושין הנ"ל.

And this is what we say on the festivals: "And bestow upon us (vehasi'enu)," etc. Then, through this, there can afterwards be this union, which is an actual inward drawing-down and not a mere glimmer like the kiddushin mentioned above.

On the festivals we pray "Vehasi'enu," a word that also suggests marriage. Through that "chuppah," a real inner flow can follow, not the mere glimmer of betrothal.

והענין כי בחי' היחוד עד"מ הוא המשכה שלמעלה מבחי' נובלות חש"מ כ"א מבחי' חכמה שלמעלה ממש היינו מעצמותה ומהותה.

And the matter is that the level of the union, by way of analogy, is a drawing-down that is above the level of "the unripe fruit of the wisdom above," but rather from the level of the wisdom above itself, that is, from its essence and being.

The union draws from above the "unripe fruit" level, from the essence of the wisdom above itself.

דהנה מבואר למעלה מה שנקרא נובלות הוא לפי שהתהוות החכמה דאצי" הנקרא תורה מח"ס הנקרא חכמה שלמעלה היא בבחי' דילוג גדול מבחי' שערות לבד

For it was explained above that what is called "novlos" is so because the coming-into-being of the Chochmah of Atzilus, called Torah, from hidden Chochmah, called "the wisdom above," is by way of a great leap, from the level of hairs alone

As explained earlier, Chochmah of Atzilus, the Torah, comes from hidden Chochmah across a great leap, only through the "hairs."

ולא ממהות ועצם הח"ס ועד"מ באדם השכל לגבי כח השכל הוא יש מאין שאין עצם כחהשכל מתגלה
ונמשך כלל בבחי' השכל המתגלה ולא

and not from the essence and substance of hidden Chochmah — just as, by way of analogy, in a person, intellect relative to the power of intellect is something from nothing, for the essence of the power of intellect is not revealed or drawn at all into the revealed intellect; and [it is] not

It does not come from the essence of hidden Chochmah. Likewise in a person, a thought relates to the power of thinking as something from nothing: that power itself never appears in the thought.

כמו השכל לגבי המדות שמהות השכל מתלבש בהמדות כנ"ל אמנם המשכת הטפה מהאב הנמשכת ג"כ
מהמוח כנודע

like intellect relative to the emotions, where the essence of the intellect is enclothed in the emotions, as above. However, the drawing-forth of the drop from the father, which is also drawn from the brain, as is known —

It is not like intellect and emotion, where intellect is present inside the emotion. But the drop from the father, which also comes from the brain, is different.

הנה אע"פ שהוא גשמיות מ"מ מלוכש בה ממהות ועצם כח המוחין ולא הארה בעלמא שהרי יולד ממנה
ולד בשכל ומדות שיהיה בדמיון האב ויש בו מהות כח השכל ממש

although it is physical, nevertheless there is enclothed in it [something] of the essence and substance of the power of the brain, and not a mere glimmer; for from it a child is born, with intellect and emotions, who will resemble the father, and he has in him the actual essence of the power of intellect

Though physical, it carries the very essence of the father's mental powers, as shown by the child who is born with a mind and character like the father's.

כמו באב ולא הארה בעלמא כמו בגילוי השכלה פרטית וכמבואר באגה"ק בסופו⁶⁶ ועוד זאת שהרי
הדבור כו' והטפה שנמשכה כו' ע"ש.

as in the father, and not a mere glimmer as in the revelation of a particular idea; as is explained in Iggeres HaKodesh, near its end: "And moreover, for speech, etc., and the drop that was drawn, etc."; see there.

The child has the father's actual capacity for thought, not just a glimmer as when the father shares a single idea. The Alter Rebbe refers to the end of Iggeres HaKodesh for this comparison of speech with the drop.

20 וכך יובן הנמשל למעלה דבחי נובלות חש"מ היינו עד"מ כמו גילוי השכל ממקור השכל שאינו אלא הארה

And so will the analogue above be understood: the level of “the unripe fruit of the wisdom above” is, by way of analogy, like the revelation of intellect from the source of intellect, which is only a glimmer;

Applying the analogy: the “unripe fruit of the wisdom above” is like a thought emerging from the power of thought, only a glimmer.

ומזה נמשך בתשב"כ ואח"כ הארה מזה נמשך בתשב"כ כנ"ל וזה נקרא קדושין המשכה מבחי ח"ע הנק' קדש כמ"ש ואתה מרבבות קדש.⁶⁷

and from this [a glimmer] is drawn into the Written Torah, and afterwards a glimmer of this is drawn into the Oral Torah, as above; and this is called kiddushin, a drawing-down from the level of supernal Chochmah, which is called “kodesh” (holiness), as it is written, “And He came from myriads of holiness.”

A glimmer passes into the Written Torah, and a glimmer of that into the Oral Torah. This is kiddushin, and fittingly so, since kiddushin shares its root with kodesh, the name of supernal Chochmah (“myriads of holiness”).

אבל בחי יחוד חתן וכלה הנה הטפה שרש שרשה ממקור ועצמיות הח"ס ולא מבחי נובלות לבד.

But in the level of the union of groom and bride, the drop — the root of its root is from the source and essence of hidden Chochmah, and not from the level of the unripe fruit alone.

But in the union of groom and bride, the drop is rooted in the very essence of hidden Chochmah, not merely in its “unripe fruit.”

21 וכמ"ש בע"ח שער הנסירה ספ"ג⁶⁸ וכן זה המוח עילאה דא"א כו' ואח"כ לוקחים הטפה או"א כו'

And as is written in Etz Chaim, Shaar HaNesirah, at the end of chapter 3: “And so too this supernal brain of Arich Anpin, etc., and afterwards Abba and Imma take the drop, etc.”;

The Arizal's Etz Chaim describes the supernal brain of Arich Anpin being aroused and Abba and Imma receiving the drop from it, which they then pass on as mochin to Z'eir Anpin and Nukva.

ע"ש אלא דלכאורה אינו מובן כיון דהתהוות תשב"כ הנקרא חתן הוא רק מבחי' נובלות חש"מ א"כ איך שייך לומר שהיחוד נמשך מפנימית ח"ס.

see there. Except that, at first glance, this is not understood: since the coming-into-being of the Written Torah, which is called the groom, is only from the level of the unripe fruit of the wisdom above, if so, how can one say that the union is drawn from the inner dimension of hidden Chochmah?

A question: if the Written Torah, the "groom," comes only from the "unripe fruit" of the wisdom above, how can its union draw from the inner dimension of hidden Chochmah?

אך הענין דזהו ענין החופה שצ"ל קודם היחוד שהוא בחי' סוכ"ע בחי' כתר שלמעלה מהחכמה ואז עי"ז נמשך גילוי מפנימית מו"ס בתשב"כ הנקרא חתן וממנו לתשב"ע"פ

But the matter is that this is the meaning of the chuppah that must precede the union, which is the level of the light that encompasses all worlds, the level of Keser, which is above Chochmah; and then, through this, a revelation from the inner dimension of the hidden brain (mocha stima'ah) is drawn into the Written Torah, which is called the groom, and from it to the Oral Torah.

The answer is the chuppah: it is the encompassing level of Keser, above Chochmah. Through it, a revelation from the inner dimension of the hidden brain enters the Written Torah and from there the Oral Torah.

ולכך קדמו ז' ימי החג לשמע"צ שהם עד"מ ז' ימי המשתה שאחר החופה ונמשכים אורות מקיפים מבחי' סוכ"ע

And therefore the seven days of the festival precede Shemini Atzeres; they are, by way of analogy, the seven days of feasting after the chuppah, and encompassing lights are drawn down from the level of the light that encompasses all worlds.

This is why the seven days of Sukkos come before Shemini Atzeres: they are like the seven days of feasting after a wedding, and in them encompassing lights are drawn down.

וגם הלולב ומיניו הוא המשכת הדעת כי קטן אינו מוליד⁶⁹ והטפה נמשכת מבחי' הדעת דוקא כמ"ש וידע האדם⁷⁰ כו'

And also the lulav and its species are the drawing-down of Daas; for a minor does not beget, and the drop is drawn specifically from the level of Daas, as it is written, "And Adam knew," etc.

The lulav and the other species draw down Daas, and the union needs Daas: the Talmud says a minor cannot beget, and the verse describes union as "Adam knew."

ואז עי"ז יוכל להיות אח"כ היחוד בשמע"צ שזהו המשכה פנימית ממש ולא בחי' נובלות לבד ולכן הוא שמחת תורה שהתורה עצמו שמחה מגילוי זה כו':

And then, through this, there can afterwards be the union on Shemini Atzeres, which is an actual inward drawing-down and not the level of the unripe fruit alone; and therefore it is Simchas Torah, for the Torah itself rejoices in this revelation, etc.

After this preparation, the union on Shemini Atzeres is a real inner flow. That is why the day is Simchas Torah: the Torah itself rejoices in this revelation.

SECTION 7 • 122

He causes the rain to fall

22 ד וזהו ענין מוריד הגשם שמתחילים לומר בשעמ"צ כי בחי' השפע' הגשם בארץ הוא כמשל המשכת

4. And this is the meaning of “He causes the rain to fall,” which we begin to say on Shemini Atzeres: for the flow of rain upon the earth is like the analogy of the drawing-forth of

Section 4 begins. On Shemini Atzeres we start to mention rain in the Amidah, and rain falling on the earth is an image of the drop that brings new life.

הטפה שכמו שמהטפה נולד וולד כך הגשם⁷¹ מרוה את הארץ והולידה⁷² כו' וגם דכמו שהגשם נמשך טיפין טיפין והיינו ע"י שיורדין בגבורה שממנה בא ההתחלקות

the drop; for just as from the drop a child is born, so the rain “waters the earth and makes it give birth,” etc. And also, just as the rain is drawn down drop by drop — and that is through their descending with Gevurah (might), from which comes the division [into drops] —

As a child is born from the drop, so rain “waters the earth and makes it give birth,” as Isaiah says. Rain also falls in separate drops, and the Talmud speaks of rain coming “with might” (Gevurah); Gevurah is the power that divides.

ולכן נמשל המטר לשערות כמ"ש כשעירים עלי דשא⁷³ שכן הוא גי"כ שערות הראש⁷⁴ כל אי גומא בפ"ע כמ"ש בגמרא ואע"פ שבחי' המשכת טפת מ"ד הנ"ל

therefore the rain is likened to hairs, as it is written, “like showers (se'irim) upon the grass”; for so too the hairs of the head, each one [has] its own follicle, as stated in the Gemara. And although the level of the drawing-down of the drop of the masculine waters mentioned above

So the Torah likens rain to se'irim, a word related to se'ar, hair: each hair, the Gemara says, grows from its own follicle, just as each raindrop is separate. The Alter Rebbe then qualifies the picture.

נמשכה מבחי' פנימית חש"מ שלמעלה מבחי' נובלות ושערות מ"מ היא נמשכת ויורדת דרך בחי' השערות מזל ונוצר ונקה רק ששרשה למעלה מהשתלשלות כמ"ש במ"א ע"פ והנצח כו'

is drawn from the level of the inner dimension of the wisdom above, which is above the level of the unripe fruit and the hairs, nevertheless it is drawn and descends by way of the level of the hairs — the mazal, "Notzer" and "Venakeh" — only that its root is above the chain of descent, as is written elsewhere on "And the Netzach," etc.

The union's flow comes from the inner dimension of hidden Chochmah, above the "hairs"; yet it still passes through the hairs, through the mazal, the parts of the beard called "Notzer" and "Venakeh." Only its root is above the chain of worlds.

(ועיין זח"ג נשא) (קל"ד א') בהאי מזלא תליין ⁷⁵ ועמ"ש הרמ"ז ⁷⁶ בפ' בא (ד"מ סע"ב) שמזל ונוצר חסד כו' ובתוך פנימיותו כו' ועיין מ"ש מזה בביאור ע"פ שוש אש"ש כו'.

(And see Zohar III, Naso (134a): "On this mazal [all] depend"; and see what the Ramaz writes on Parshas Bo (40b, at the bottom), that the mazal "Notzer chesed," etc., and within its inner dimension, etc.; and see what is written about this in the explanation on "I will greatly rejoice," etc.)

Supporting references: the Zohar says everything "depends on this mazal," and the Ramaz explains that the mazal Notzer chesed has an inner dimension, within which is something higher still.

ועוד זאת דכמו הגשמים יורדים בגבורה כך ג"כ המשכה הנ"ל דכביש כאשא כו' בחי' גבורה דע"י המלובשת במו"ס

And furthermore, just as the rains descend with Gevurah, so too the aforementioned drawing-down, "compressed by fire," etc., is the level of the Gevurah of Atik Yomin, which is encloded in the hidden brain.

A second parallel: rain comes with Gevurah, and this flow too is "compressed by fire," the Gevurah of Atik Yomin (the innermost level of Keser) that is encloded in the hidden brain.

ועוד זאת דכמו התהוות הגשם הנה אד יעלה מן הארץ ⁷⁷ ונעשה עב וענן וכו' יורד הגשם.

And furthermore, just as in the formation of rain, "a mist rises from the earth" and becomes thick cloud and cloud, and in it the rain descends

A third parallel: rain forms when "a mist rises from the earth," gathers into clouds, and falls.

(ע"יין בראשית רבה פ' י"ג ובסוכה ד"ב א' בתוספות) כך האתעדל"ת והתשובה עולה למעלה מעלה לבחי' ישת חשך סתרו⁷⁸ ונמשך משם להיות מוריד הגשם המשכת הטפה כו'.

(see Bereishis Rabbah, parshah 13, and Sukkah 12a, in Tosafos), so the arousal from below and teshuvah ascend higher and higher, to the level of "He made darkness His hiding place," and from there it is drawn down to become "He causes the rain to fall," the drawing-down of the drop, etc.

So too our arousal from below and our teshuvah rise to the highest hidden level, "He made darkness His hiding place," and from there the flow comes down as "rain," the drop.

גם י"ל המשל מענין ואד יעלה באופן אחר היינו עד"מ שמתחלה היו האידים דקים מאד ומתגשמים אח"כ ונעשים עב וענן להוריד מטר כמ"כ המשכת הטפה הנ"ל מהמוח ומתגשמת כו'

One may also explain the analogy of "and a mist rose" in another way: that is, by way of analogy, at first the vapors were very fine, and afterwards they become coarse and turn into thick cloud and cloud to bring down rain; so too the aforementioned drawing-down of the drop from the brain becomes physical, etc.

Another reading of the mist: vapor starts out very fine and thickens into rain clouds, just as the drop drawn from the brain becomes physical.

ומכל טעמים הנ"ל נקרא המשכה זו בחי' מוריד הגשם (ופירוש משיב הרוח ומוריד הגשם יובן ע"ד מ"ש בפ' מקץ סד"ה נר חנוכה⁷⁹ כו' מזוזה מימין כו')

And for all the reasons above, this drawing-down is called the level of "He causes the rain to fall." (And the meaning of "He causes the wind to blow and the rain to fall" will be understood along the lines of what is written in Parshas Mikeitz, at the end of the discourse beginning "The Chanukah lamp, etc., [with] the mezuzah on the right," etc.):

For all these reasons the flow is called "He causes the rain to fall." The Alter Rebbe now explains the preceding words, "He causes the wind to blow," referring to a Chanukah discourse in Torah Ohr.

אך אין אור התורה עולה בשם אור אלא ע"י נר מצוה כו' אויר סביב האור כו' גורם להאיר אור כו'. ואויר היינו בחי' רוח ע"ש ועיין בזהר הרקיע בפ' הזח"א פ' בראשית)

"However, the light of the Torah does not rise to be called light except through the lamp of a mitzvah, etc.; the air around the light, etc., causes the light to shine," etc. And "air" is the level of wind (ruach); see there. And see in Zohar HaRakia, in the commentary on Zohar I, Parshas Bereishis)

That discourse teaches that the light of Torah shines only through the "lamp" of a mitzvah, and that the air around a flame makes it shine. Air is "wind" (ruach).

(דט"ו ע"א) אוירא דיליה לא אתיידע כלל⁸⁰ עד כו' נהיר נקודא חדא סתימא עילאה ע"ש.

(15a): "Its air was not known at all, until, etc., one hidden supernal point shone forth"; see there.

The Zohar speaks of a supernal "air" that cannot be known at all, until one hidden point shines forth from it.

וזהו ענין שלהיות מוריד הגשם המשכת התורה ממז"ס הוא ע"י משיב הרוח אוירא דע"ג קרומא כו'

And this is the meaning: that for there to be "He causes the rain to fall" — the drawing-down of the Torah from the hidden brain — is through "He causes the wind to blow," "the air that is upon the membrane," etc.,

So for the Torah to "rain" down from the hidden brain, there must first be "wind": the "air upon the membrane" of the supernal skull, in the Zohar's imagery.

שבו הדעת דעתיק ועיין באדרא דנשא (קל"ד ב') וע' בלק"ת ס"פ בראשית⁸¹ ע"פ לא ידון רוחי כו' ובזח"א

(דל"ז סע"ב⁸² דנ"ח א') ובזהר הרקיע שם ובזח"ב (דקע"ח סע"ב)

in which is the Daas of Atik. And see the Idra of Naso (134b); and see Likkutei Torah, at the end of Parshas Bereishis, on "My spirit shall not contend," etc.; and Zohar I (37b, at the bottom; 58a), and Zohar HaRakia there, and Zohar II (178b, at the bottom).

That "air" holds the Daas of Atik, the hidden knowledge at the highest level. The Kehot note identifies the Likkutei Torah cited here as the Arizal's work; several Zohar passages are also referred to.

אבל ע"י התורה ומצות עץ חיים היא⁸³ כו' משיב הרוח ועמ"ש ע"פ ואתה מרכבות קדש.

But through the Torah and mitzvos — "It is a tree of life," etc. — [comes] "He causes the wind to blow." And see what is written on "And He came from myriads of holiness."

It is through the Torah and the mitzvos, which the verse calls "a tree of life," that we bring about this "wind."

וזהו א"ת בניך אלא בוניך⁸⁴ שישראל בונין וממשיכין תשבע"פ מבחי' תשב"כ והכח הזה בהם לפי שהם

בוניך ששרשם ג"כ מבחי' זיווג גופני

And this is [the meaning of] "Do not read 'your children' (banayich) but 'your builders' (bonayich)": for Israel build and draw down the Oral Torah from the level of the Written Torah; and they have this power because they are "your builders," since their root, too, is from the level of a bodily union,

The Sages read "your children" (banayich) as "your builders" (bonayich): the Jewish people build the Oral Torah out of the Written Torah. They can do so because their own souls are rooted in a union, like the drop.

שהוא הטפה הנמשכת מפנימית המוחי וכמארז"ל ישראל עלו במחשבה⁸⁵ וכבר נתבאר לעיל מהו במחשבה לכן ביכולתם הוא להמשיך המשכה זו מבחי פנימית ח"ס בתשב"כ ותשבע" פ כנ"ל.⁸⁶

which is the drop drawn from the inner dimension of the brain, as our Sages, of blessed memory, said, "Israel arose in thought"; and it was already explained above what "in thought" means. Therefore it is in their power to draw down this flow from the level of the inner dimension of hidden Chochmah into the Written Torah and the Oral Torah, as above.

Their souls come from the inner dimension of the supernal brain: "Israel arose in thought," and "thought" was explained above as hidden Chochmah. So they can draw the inner dimension of hidden Chochmah into both Torahs.

SECTION 8 • ¶23-25

Children and servants; Torah after prayer

23 וזהו תורה צוה לנו משה מורשה קהלת יעקב⁸⁷ והנה מורשה ג"כ לשון ירושה. והענין כי יש בחי נשמות הנקראים בנים למקום.^{88,89}

And this is [the meaning of] "The Torah that Moshe commanded us is the heritage (morashah) of the congregation of Yaakov." Now, "morashah" is also an expression of inheritance (yerushah). And the matter is that there is a level of souls who are called "children of the Omnipresent."

Now back to the maamar's verse. Morashah, "heritage," also means yerushah, inheritance. Some souls are called "children of the Omnipresent," as the Mishnah says.

וזהו בחי ישראל בחי כי שרית⁹⁰ כו' ויש נשמות שנקראים עבד וזהו בחי יעקב עבדי.⁹¹

And this is the level of Yisrael, the level of "for you have striven (sarisa)," etc. And there are souls that are called "servant," and this is the level of "Yaakov My servant."

These are the souls at the level of "Yisrael," the name given for having "striven with G-d." Other souls are at the level of "servant," as in "Yaakov My servant."

וזהו ענין ברא כרעא דאבוה⁹² שבטל ממש כביטול הרגל לגבי ראש ואין לו רצון אחר כלל ופ"י ברא כרעא היינו נה"י דא"א מוחין לז"א כו'.

And this is the meaning of "a son is his father's leg": for he is truly nullified, like the nullification of the foot relative to the head, and has no other will at all. And the meaning of "a son is [his father's] leg" is Netzach, Hod and Yesod of Abba and Imma, [which are] the mochin of Z'eir Anpin, etc.

The Aramaic saying "a son is his father's leg" means the son is completely given over to the father, as a foot follows the head, with no will of its own. In Kabbalistic terms, this "leg" is Netzach, Hod and Yesod of Abba and Imma, which enter Z'eir Anpin as its mochin.

24 והנה כמו שהרגל נושא הראש עד"מ כך ביכולת בחי ישראל להמשיך יחוד הנ"ל להיות מאירוסין נשואין כו' ועמשי"ל מזה.

Now, just as the foot carries the head, by way of analogy, so it is in the power of the level of Yisrael to draw down the aforementioned union, so that from betrothal there be marriage, etc. And see what was written above about this.

As a foot carries the head, the "children," the souls called Yisrael, have the power to carry the union upward, turning betrothal into full marriage.

אבל הנשמות הנקרא יעקב מקבלים יחוד זה דרך ירושה דכיון שנמשך השפעה זו בבחי מלי' תשבע"פ מקבלים ג"כ הנשמות דבי"ע הנקרא עבד להיות נקלט ונמשך בכל א' אור ה' בבחי פנימית הלב ועמ"ש במ"א ע"פ

But the souls that are called Yaakov receive this union by way of inheritance: for since this flow is drawn into the level of Malchus, the Oral Torah, the souls of [the worlds of] Beriah, Yetzirah and Asiyah, which are called "servant," also receive [it], so that the light of G-d be absorbed and drawn into each one, in the inner dimension of the heart. And see what is written elsewhere on

The souls called Yaakov, the "servants," receive the union as an inheritance: once it flows into Malchus, the Oral Torah, it reaches the souls of the lower worlds too, and G-d's light settles into each one's inner heart.

כי הוא יברך הזבח⁹³ ואח"כ יאכלו הקרואים⁹⁴ כו'. ולכן תגדל השמחה בש"ת בכל ישראל מגדולם עד קטנם כו'

"For he blesses the offering, and afterwards the invited ones eat," etc. And therefore the joy on Simchas Torah is great in all Israel, from the greatest of them to the least, etc.

The verse about Shmuel, "he blesses the offering, and afterwards the invited eat," fits this: one level brings about the blessing, and others then partake of it. That is why the joy of Simchas Torah belongs to every Jew, great and small.

(הג"ה ועפ"י יובן ג"כ מה שאמר אבא בנימין⁹⁵ על תפילתי שתהא סמוכה למטתי ומבואר בפרש"י שגם ללמוד לא רצה קודם התפלה אלא להתפלל תיכף ובתוס' פ"ק דברכות)⁹⁶

(Gloss: And according to this will also be understood what Abba Binyamin said, "...over my prayer, that it be close to my bed"; and it is explained in Rashi's commentary that he did not want even to study before prayer, but to pray immediately; and Tosafos, in the first chapter of Berachos)

A gloss applies this to daily life. Abba Binyamin in the Talmud said he was concerned that his prayer be close to his bed; Rashi explains that he did not want even to study before praying.

(דף ה' ע"ב) לא ידעתי מנא ליה דאסור בלימוד קודם אבל באמת אין זה משום איסור

(page 5b) [write]: "I do not know from where he derives that it is forbidden to study beforehand." But in truth this is not because of a prohibition,

Tosafos ask where Abba Binyamin found a prohibition against studying before prayer. The Alter Rebbe answers that it is not a matter of prohibition.

אלא שמעלת העסק בתורה שאחר התפלה הוא גבוה יותר מתורה שקודם התפלה⁹⁷ אם כבר הגיע זמן תפלה

but because the level of engaging in Torah after prayer is higher than Torah before prayer, if the time for prayer has already arrived.

It is a matter of level: once the time for prayer has come, Torah studied after praying is on a higher level than Torah studied before it.

והענין דאע"פ שנת' שהיחוד הוא בשמ"ע היינו דרך כלל כי כל היו"ט הם כלליים לכל השנה כמ"ש במ"א.

And the matter is that although it was explained that the union is on Shemini Atzeres, that is in a general way, for all the festivals are general [channels] for the whole year, as is written elsewhere.

The union described for Shemini Atzeres is the general, yearly form; each festival is a general channel for the whole year.

אבל דרך פרט נודע בפע"ח⁹⁸ שבתפלה דכל יום הוא בחי' היחוד דזו"נ שהם בחי' תשב"כ ותשב"ע

But in a particular way, it is known from Pri Etz Chaim that in the prayer of every day there is the level of the union of Z'eir Anpin and Nukva, which are the levels of the Written Torah and the Oral Torah;

In detail, the Arizal's teaching in Pri Etz Chaim is that each day's prayer brings about the union of Z'eir Anpin and Nukva, which are the Written and Oral Torah.

והיינו ע"י קדימת בחי' בכל מאדך⁹⁹ בק"ש שזהו המעורר בחי' גילוי חופה עליונה כמ"ש על פסוק כי על כל כבוד חופה¹⁰⁰ ויחוד זה מתחדש בכל יום

and this is through first [reaching] the level of "with all your might" in the Shema, which is what arouses the level of the revelation of the supernal chuppah, as is written on the verse "For over all the glory there shall be a canopy (chuppah)"; and this union is renewed every day,

That union depends on first reaching "with all your might" in the Shema, which awakens the supernal chuppah, and it is renewed every day.

כי בכל יום נעשה האדם בריה חדשה וצ"ל העלאת מ"נ מבירורים דק"נ ע"י מאדך רשפי אש דס"ג כו' ועמ"ש ע"פ ואלה שמות בני ישראל מענין ליבון הלכתא וע"פ ששים המה מלכות כו'

for every day a person becomes a new creature, and there must be an elevation of the feminine waters (mayin nukvin) from the refinements of kelipas nogah through "your might," the "fiery sparks" of [the Name] Sag, etc. And see what is written on "And these are the names of the children of Israel," on the matter of the clarification of the halachah, and on "There are sixty queens," etc.

Each day a person is a new creation, so each day the "feminine waters" must be raised anew by refining the mixed realm of kelipas nogah, through the fiery love of "with all your might." Related discussions are cited.

ולכן אם הגיע זמן תפלה ואינו מתפלל וממשיך החופה והיחוד א"כ לימוד התורה שלומד הוא רק מבחי' נובלות חש"מ הנמשך בתשב"כ מצד עצמו וממנו לתשב"כ בבחי' קדושין לכד

And therefore, if the time for prayer has arrived and he does not pray and draw down the chuppah and the union, then the Torah that he studies is only from the level of "the unripe fruit of the wisdom above," which is drawn into the Written Torah on its own account, and from it to the Oral Torah, in the manner of kiddushin alone.

So if the time for prayer has come and one studies without praying, the Torah he studies draws only from the "unripe fruit," at the level of betrothal.

אבל כשהקדים ק"ש ותפלה¹⁰¹ ונעשה היחוד א"כ עסק התורה שאח"כ יש ונמשך בזה גילוי חש"מ ממש ולא נובלות לבד.

But when he has first [said] the Shema and prayed, and the union has been effected, then in the Torah study afterwards there is, and there is drawn down in it, a revelation of the wisdom above itself, and not only the unripe fruit.

But after the Shema and prayer have brought about the union, the Torah studied afterwards carries a revelation of the wisdom above itself.

25 וזהו ענין עוסק בתורה לשמה^{102, 103} פי' לשם התורה עצמה ברכו בתורה תחלה¹⁰⁴ וכמ"ש במ"א ע"פ כי קולך ערב¹⁰⁵ כו'

And this is the meaning of "one who engages in Torah lishmah (for its sake)": that is, for the sake of the Torah itself — "blessing over the Torah first" — and as is written elsewhere on "For your voice is sweet," etc.:

The Mishnah praises "one who engages in Torah lishmah," for its own sake. The Alter Rebbe reads it as "for the sake of the Torah itself," linked with the Talmud's criticism of those who did not bless over the Torah first.

שאו יש עריבות ומתיקות גילוי תענוג העליון המלובש בחש"מ כנודע ועמ"ש ע"פ ואתחנן כו' וממשי"כ יובן לשם בתוספת ביאור:

for then there is the pleasantness and sweetness of the revelation of the supernal delight encloded in the wisdom above, as is known. And see what is written on "Va'eschanan," etc.; and from what is written there, "lishmah" will be understood with additional explanation.

Studied this way, the Torah carries the sweetness of the supernal delight that is encloded in the wisdom above. Other discourses explain lishmah further.

SECTION 9 • ¶26-32

Yitzchak, Rivkah and the future ascendancy of Gevurah

26 ה ועפ"י יובן ענין פ' דאליעזר עבד אברהם¹⁰⁶ שנאמר ויאמר העבד הגמלאיני נא מעט מים מכדך¹⁰⁷

שיומשך השפע זו אפי' לבחי' נשמות הבאים מסטרא דעבד

5. And according to this will be understood the matter of the passage of Eliezer, the servant of Avraham, in which it is said, "And the servant said, 'Let me sip, please, a little water from your pitcher'": that this flow be drawn even to the level of the souls who come from the side of the servant

Section 5 begins. Eliezer's request for "a little water" now also means that the flow reaches even the souls from the side of the "servant."

(וע' ברע"מ פ' פנחס) (דף רט"ו סע"א) ובפ"י הרמ"ז שם וע' בזח"א וישב (דקפ"א ב')

(and see Ra'aya Mehemna, Parshas Pinchas (page 215a, at the bottom), and the commentary of the Ramaz there; and see Zohar I, Vayeshev (181b)).

References to the Zohar (Ra'aya Mehemna and Vayeshev) and the Ramaz, where the "servant" is discussed.

ולעיל פ"י עבד על תשבע"פ וכמה פנים כו' וצ"ל למה נאמר כ"ז גבי רבקה ומה ענין רבקה לזה.

And above, "servant" was explained as the Oral Torah — and there are several facets, etc. And it needs to be understood why all this is said in connection with Rivkah, and what Rivkah has to do with this.

Earlier, the servant stood for the Oral Torah; there are several ways to read the story. But why is this told about Rivkah in particular?

אך הענין כי הנה ארז"ל שלע"ל יאמרו ליצחק כי אתה אבינו¹⁰⁸ כי אברהם לא ידענו.

But the matter is that our Sages, of blessed memory, said that in the time to come they will say to Yitzchak, "For you are our father," "for Avraham did not know us."

The Talmud says that in the future the Jewish people will say to Yitzchak, "You are our father," since "Avraham did not know us." Yitzchak and Rivkah therefore represent something that will be revealed in the future.

27 והענין כי אברהם הוא חסד ושרשו מחסד דע"י ויצחק הוא בחי' גבורה ושרשו מגבורה דע"י ולע"ל יהיו

הגבורות גבוהים יותר כמעלת הזהב על הכסף וכמ"י יהיו הלויים כהנים כמ"ש בלק"ת¹⁰⁹ ובלק"א.¹¹⁰

And the matter is that Avraham is Chesed, and his root is from the Chesed of Atik Yomin; and Yitzchak is the level of Gevurah, and his root is from the Gevurah of Atik Yomin. And in the time to come the Gevuros will be higher, like the superiority of gold over silver, and as [it is said], "the Levites will be kohanim," as is written in Likkutei Torah and in Likkutei Amarim.

Avraham embodies Chesed (kindness) and Yitzchak Gevurah (restraint), each rooted in Atik Yomin, the innermost level of Keser. Now Chesed is primary, but in the future Gevurah will be higher, as gold is above silver, and the Levites (associated with Gevurah) will be raised to the kohanim's rank.

28 והטעם לכל זה הוא כי הנה יצחק הוא לשון צחוק כמ"ש צחוק עשה לי אלקים¹¹¹ כו'.

And the reason for all this is that "Yitzchak" is an expression of laughter (tzechok), as it is written, "Elokim has made laughter for me," etc.

The reason: the name Yitzchak means "he will laugh," as Sarah said at his birth.

פי' צחוק הוא בחי' התענוג הנולד מדבר חידוש ופלא עד"מ כשעושין צחוק מקניגי שהוא מלחמת בי' חיות

The meaning of laughter is the level of the delight born of something novel and wondrous; by way of analogy, when they make sport of a kinigi, which is a fight between two beasts,

Laughter is the delight at something new and surprising, like the spectacle of two beasts fighting in the arena, staged to amuse a king.

כדי שישחק המלך כך בחי הבירורים דרפ"ח כאשר אתהפכא חשוכא לנהורא ומרירו למיתקא יהיה מזה בחי צחוק אצלו ית' להיות דבר חידוש שבחי הרע דק"נ יתהפך לטוב ויעלה לבחי קדושה.

so that the king may laugh. So the level of the refinements of the 288 [sparks]: when “darkness is transformed into light and bitterness into sweetness,” there will come from this the level of laughter before Him, may He be blessed, because it is something novel that the evil of kelipas nogah be transformed to good and rise to the level of holiness.

The work of refining the 288 sparks of holiness fallen into the realm of kelipah turns darkness into light and bitter into sweet. That surprising reversal, evil becoming good, is G-d's “laughter”: His greatest delight.

29 וזהו צחוק עשה לי אלקים דדוקא מבחי שם אלקים המסתיר נמשך הצחוק כאשר אתהפכא חשוכא והסתר זה כו'.

And this is [the meaning of] “Elokim has made laughter for me”: for specifically from the level of the Name Elokim, which conceals, the laughter is drawn, when the darkness and this concealment are transformed, etc.

The verse says “Elokim” made laughter: the Name Elokim is the divine power that conceals, and the laughter comes precisely from turning that concealment into light.

וזהו צחוק עשה לי לשון עבר כל השומע יצחק לי¹¹² לשון עתיד כי הבירורים הם בשית אלפי שני דהוי עלמא¹¹³

And this is [why] “has made laughter for me” is in the past tense, [while] “whoever hears will laugh at me” is in the future tense: for the refinements are during the six thousand years that the world exists,

Sarah's words use both tenses: “made” (past) and “will laugh” (future). The refining is done during the six thousand years of the world's history.

וזהו לשון עבר. אך גילוי התענוג מזה הוא לע"ל כששלימו כל הבירורים וזהו לשון עתיד.

and this is the past tense; but the revelation of the delight from this is in the time to come, when all the refinements are completed, and this is the future tense.

That work is the “past”; the delight it produces will be revealed in the future, when all the refining is complete.

30 והנה ענין בירור ניצוצות דרפ"ח הנ"ל נקי העלאת מ"ן וכל העלאת הוא ע"י בחי גבורות דא"ח דוקא

Now, the matter of the refinement of the 288 sparks mentioned above is called the elevation of the feminine waters (mayin nukvin), and every elevation is specifically through the level of the Gevuros of returning light (or chozer),

Raising the fallen sparks is called raising the "feminine waters," an ascent from below. Every ascent comes through Gevuros, the "returning light" that rises from below upward.

וכמו ענין בע"ת בחילא יתיר¹¹⁴ שהוא ע"י צעקת הלב בכל לב ונפש ומאד וכעין ר' אליעזר ב"ד שיצתה נשמתו בבכייה¹¹⁵ וארז"ל יש קונה עולמו שעה א'

like the matter of baalei teshuvah [who are] "of greater strength," which is through the cry of the heart, with all the heart and soul and might; and like Rabbi Eliezer ben Durdaya, whose soul departed in weeping, and our Sages, of blessed memory, said, "There is one who acquires his world in a single hour";

So the Zohar says baalei teshuvah (penitents) are "of greater strength": they rise through the heart's cry. Rabbi Eliezer ben Durdaya repented so intensely that his soul left him in weeping, and of him the Sages said one can acquire one's world in a single hour.

והיא בחי א"ח (משא"כ בחי אברהם זקן בא בימים¹¹⁶ מדרגא לדרגא כנוצר בזהר¹¹⁷ על פסוק זה)

and this is the level of returning light (whereas the level of Avraham is "old, coming with days," from level to level, as mentioned in the Zohar on this verse),

That is "returning light." Avraham, by contrast, "came with days," advancing gradually, step by step, as the Zohar explains.

עד שעולה לבחי גבורה דעתיק מקור כל הגבורות והיא המתלבשת במו"ס שהיא למעלה מבחי מו"ס

until it rises to the level of the Gevurah of Atik, the source of all the Gevuros, which is what is enclothed in the hidden brain, and it is above the level of the hidden brain;

This returning light rises all the way to the Gevurah of Atik, the source of all Gevuros, which is above even the hidden brain, though enclothed in it.

כי בחי ע"י הוא בחי תחתונה שבמאציל כו' רק שמתלבשת ויורדת במו"ס כדי להיות שרש הנאצלים כו'

for the level of Atik Yomin is the lowest level in the Emanator, etc., only it enclothes itself and descends into the hidden brain in order to be the root of the emanated [levels], etc.

Atik Yomin is the lowest aspect of the Emanator, G-d Himself, which enters the hidden brain to become the root of everything that is emanated.

והנה אברהם הוא בחי' אבר מה¹¹⁸ שהוא בחי' המשכת גילוי אלקות מלמעלה למטה בבחי' או"י

Now, Avraham is the level of “ever mah” (the limb of mah), which is the level of drawing down the revelation of G-dliness from above to below, in the manner of direct light (or yashar),

Avraham's name is read as ever mah, “the limb of mah”: he represents the drawing down of G-dliness from above, “direct light.”

וכמו בחי' צדיקים גמורים צדיק שהוא משפיע וממשיך מלמעלה למטה והוא בחי' חסד¹¹⁹ ועכשיו בזה"ג שעדיין לא נתברר כל בחי' ק"נ עיקר העבודה היא דוקא בהמשכות אלקות ולכן השוב צ"ל יותר מהרצוא.

like the level of the completely righteous — “a tzaddik,” who bestows and draws down from above to below; and this is the level of Chesed. And now, in the time of exile, when not all of kelipas nogah has yet been refined, the main service is specifically in drawing down G-dliness, and therefore the “return” (shov) must be greater than the “running” (ratzo).

He is like the perfect tzaddik who draws down blessing, and that is Chesed. In the present exile, while the refining is incomplete, the main service is drawing G-dliness down, so “return” (shov, bringing it down) must outweigh “running” (ratzo, rising up).

31 וכמ"ש לשבת יצרה¹²⁰ והיינו כי מבחי' הגבורות יש שרש יניקה לחיצונים יותר מבחי' החסדים כידוע המאמר דריש"י דעשו בעטפוי דיצחק^{121, 122} ולכן ארז"ל ובחרת בחיים זו אומנות^{123, 124} ובע"כ אתה חי^{125, 126} להמשיך האור למטה דוקא.

As it is written, “He formed it to be inhabited.” That is, from the level of the Gevuros there is a root of nourishment for the external forces more than from the level of the Chasadim, as the known saying goes, “the head of Esav [rests] in the bosom of Yitzchak.” And therefore our Sages, of blessed memory, said, “‘And you shall choose life’ — this is a craft,” and “against your will you live,” to draw the light down below specifically.

“He formed [the world] to be inhabited”: in the present, the Gevuros are riskier, since the external forces draw more nourishment from them (so the saying that Esav's head rests in Yitzchak's bosom). So the Sages speak of choosing life as a craft and say “against your will you live”: the soul must stay in the body to draw light down into the world.

32 וזהו שעכשיו הכהנים הם העיקר והלויים טפלים להם כמ"ש נתונים המה לאהרן¹²⁷ כי השוב הוא העיקר

And this is why now the kohanim are the main ones and the Levites are secondary to them, as it is written, "They are given to Aharon": for the "return" (shov) is the main thing.

The kohanim embody Chesed and the Levites Gevurah. Today the kohanim lead and the Levites serve under them, "given to Aharon," because drawing G-dliness down (the "return") is the main service now.

אבל לע"ל שיבוררו כל הבירורים ויזדכך כל העולם ובלע המות לנצח¹²⁸ ואין שטן ואין פגע¹²⁹ כו'

But in the time to come, when all the refinements are refined and the whole world is purified, and "He will swallow up death forever," and "there is no adversary and no mishap," etc.,

In the future, all the sparks will have been refined, the world purified, death abolished and every evil force gone.

אזי אדרבה יהיו הגבורות יותר נעלים מבחי' החסדים מטעם הנ"ל דעיקר הצחוק והתענוג העליון הוא דוקא מבחי' בירורי הרפ"ח בהתהפכות מדות הנפש הבהמית שזהו בחי' העלאתם מ"ן והוא הדבר חידוש ועמ"ש בענין ציון במשפט תפדה.¹³⁰

then, on the contrary, the Gevuros will be more exalted than the level of the Chasadim, for the reason mentioned above: that the main laughter and supernal delight is specifically from the level of the refinements of the 288 [sparks], in the transformation of the attributes of the animal soul, which is the level of the elevation of the feminine waters, and this is the novel thing. And see what is written on the matter of "Zion shall be redeemed through justice."

Then the Gevuros will rank above the Chasadim, because G-d's deepest delight, His "laughter," comes from the transformation of the animal soul's traits: the surprising turn of lower into higher.

ולכן יהיו הלויים כהנים ויאמרו ליצחק כי אתה אבינו בחי' גבורות דא"ח שהוא בחי' בע"ת זהו הגורם עיקר התענוג העליון כו'

And therefore the Levites will be kohanim, and they will say to Yitzchak, "For you are our father": the level of the Gevuros of returning light, which is the level of baalei teshuvah — this is what brings about the main supernal delight, etc.,

That is why the Levites will become kohanim, and why Israel will call Yitzchak "our father": the Gevuros of returning light, the path of the baal teshuvah, produce the highest delight.

וכענין נקבה תסובב גבר¹³¹ אי"ח עט"ב¹³² (ועמ"ש בפי' תולדות ע"פ אלה תולדות יצחק). וזשארז"ל אם עושין תשובה נגאלין¹³³ דהא בהא תליא.

like the matter of “a woman shall court a man” — “a woman of valor is the crown of her husband.” (And see what is written in Parshas Toldos on “These are the generations of Yitzchak.”) And this is what our Sages, of blessed memory, said: “If they do teshuvah, they are redeemed,” for one depends on the other.

Jeremiah’s “a woman shall court a man” and Proverbs’ “a woman of valor is her husband’s crown” express the same reversal: the receiving side (Gevurah, Malchus) will rise above the giving side. So the Sages linked redemption with teshuvah.

והנה יצחק ורבקה¹³⁴ הם בחי' א' ששרשחם בגבורה דע"י רק שיצחק בחי' מ"ה ורבקה בחי' ב"ן ונודע דכל גילוי הוא מבחי' שם ב"ן שהוא בחי' מלכות שזהו בחי' הגילוי

Now, Yitzchak and Rivkah are one level, for their root is in the Gevurah of Atik Yomin; only, Yitzchak is the level of [the Name] Mah and Rivkah is the level of [the Name] Ban; and it is known that all revelation is from the level of the Name Ban, which is the level of Malchus, which is the level of revelation.

Yitzchak and Rivkah share one root, the Gevurah of Atik Yomin. In Kabbalistic terms Yitzchak is the Name Mah (the giving side) and Rivkah the Name Ban (the receiving side, Malchus), and all revelation comes through Ban.

לכן נאמר ברבקה ותרד העינה¹³⁵ להתלבש במו"ס ולכן אמר לה העבד הגמאיני ותורד כדה על ידה כו' כמשנת"ל.

Therefore it is said of Rivkah, “And she went down to the spring,” to be encllothed in the hidden brain; and therefore the servant said to her, “Let me sip,” and “she lowered her pitcher onto her hand,” etc., as explained above.

So Rivkah “went down to the spring”: she brings the hidden source down into revelation. That is why the servant asked her to let him drink, and she lowered her pitcher to her hand, as explained above.

וגם לגמליך אשאב¹³⁶ להריק ברכה ג"כ למטה ע' בזח"א וישב (דקפ"א סע"ב)¹³⁷ ובמק"מ שם ועמ"ש במ"א בפי' אל עליון גומל חסדים טובים.

And also “I will draw for your camels,” to pour out blessing below as well; see Zohar I, Vayeshev (181b, at the bottom), and in Mikdash Melech there; and see what is written elsewhere on the meaning of “G-d Most High, who bestows (gomel) good kindnesses.”

Her offer to draw water for his camels as well means the blessing reaches down still further. The Hebrew for camels (gemalim) is linked with gomel, “bestows,” in the prayer “who bestows good kindnesses.”

ובמ"א נת' דיצחק ורבקה שהם¹³⁸ מ"ה וב"ן היינו תשב"כ ותשב"ע"פ וזה היה ענין שליחות דאליעזר לברר ולהמשיך יחוד זה.

And elsewhere it is explained that Yitzchak and Rivkah, who are Mah and Ban, are the Written Torah and the Oral Torah; and this was the purpose of Eliezer's mission: to refine and draw down this union.

Yitzchak and Rivkah (Mah and Ban) are the Written and Oral Torah, and Eliezer's mission to bring them together was to bring about their union.

ולכן ארז"ל בב"ר¹³⁹ חיי שרה פ' סמ"ך אמר רבי אחא יפה שיחתן של עבדי אבות¹⁴⁰ מתורתן של בנים¹⁴¹ כי תורתן של בנים עכשיו הוא רק מבחי' אירוסין נובלות חכמה כו'

And therefore our Sages, of blessed memory, said in Bereishis Rabbah, Chaye Sarah, parshah 60: "Rabbi Acha said: The conversation of the servants of the patriarchs is finer than the Torah of the children"; for the Torah of the children now is only from the level of betrothal, "the unripe fruit of wisdom," etc.,

So the Midrash says the conversation of the patriarchs' servants (Eliezer's long retelling) is finer than the Torah of the children (the laws later derived from brief hints). The children's Torah now is only betrothal, the "unripe fruit of wisdom."

אבל שיחתן של עבדי אבות גרם להמשיך בחי' היחוד ממש שהוא בחי' נשואין ופנימיות כו'.

but the conversation of the servants of the patriarchs brought about the drawing-down of the level of the actual union, which is the level of marriage and the inner dimension, etc.

Eliezer's conversation, by contrast, brought about the actual union, marriage and the inner dimension.

SECTION 10 • ¶ 33

The conversation of the servants in Tishrei

33 וגם עכשיו י"ל בחינה זו דהנה תשרי נק' ירח האיתנים¹⁴² שבו נולדו האבות^{143, 144} וע"י התשובה בעשיית נקראו נש"י עבדי אבות עכ"פ

And now too, one may say [that there is] this level: for Tishrei is called "the month of the mighty ones (eisanim)," in which the patriarchs were born; and through the teshuvah of the Ten Days of Repentance, the souls of Israel are called at least "servants of the patriarchs,"

The same holds today. Tishrei is called "the month of the mighty ones," the patriarchs, who according to the Talmud were born in Tishrei. Through teshuvah in the Ten Days of Repentance, every Jew becomes at least a "servant of the patriarchs."

כמאמר אם כבנים אם כעבדים¹⁴⁵ וגם שיש בחי' עבד שגבוה מבחי' שר כמו שרבי חנינא בן דוסא נקי כעבד¹⁴⁶ לפני המלך¹⁴⁷ כו' והתפלה נקי שיחה כמ"ש תפלה לעני¹⁴⁸ כו' ישפוך שיחו

as the saying [goes], "whether as children or as servants." And also, there is a level of servant that is higher than the level of a minister, as Rabbi Chanina ben Dosa was called "like a servant before the king," etc. And prayer is called "conversation" (sichah), as it is written, "A prayer of the poor man..., [when] he pours out his conversation,"

In the Rosh Hashanah prayer we say "whether as children or as servants." And a servant can stand higher than a minister, as the Talmud says of Rabbi Chanina ben Dosa. Prayer is called sichah, "conversation," as in "he pours out his conversation."

וזהו ענין ויצא יצחק לשוח¹⁴⁹ ועמ"ש בד"ה ע"כ יאמרו המושלים גבי עיר סיחון וכבר נת' שע"י התפלה בעשיית נמשך אח"כ בחי' הנשואין והיחוד בשמחת תורה א"כ יפה שיחתן ותפלתן גם של בחי' עבדי אבות

and this is the meaning of "And Yitzchak went out to converse (lasuach)"; and see what is written in the discourse beginning "Therefore the rulers say," regarding "the city of Sichon." And it was already explained that through the prayer of the Ten Days of Repentance, the level of marriage and union is afterwards drawn down on Simchas Torah; if so, "the conversation" and prayer "of the servants of the patriarchs is finer" —

So Yitzchak "went out lasuach," to pray. The prayer of the Ten Days of Repentance brings about the union of Simchas Torah, so the "conversation" of the servants is finer.

דהיינו אפי' בחי' אם כעבדים מה שמשברין לבן בעשיית ושופכים שיח לפני ה' יותר מתורתן של בנים שהיא רק בחי' נובלות חכמה ולכן ניתנו רק ברמיזה

that is, even of the level of "as servants": that we break our hearts in the Ten Days of Repentance and pour out conversation before G-d — than "the Torah of the children," which is only the level of the unripe fruit of wisdom; and therefore they were given only by allusion.

Even when we stand as "servants," breaking our hearts and pouring out our prayer in these days, it surpasses the "Torah of the children," which now is only the unripe fruit of wisdom and was given only by allusion.

אבל ע"י שיחה ותפלה בעשיית משיכים בחי' עצמיות חכמה שלמעלה ולכן נכפלה פרשתו ובאה
בביאור רב להורות על גילוי והמשכה מעצמיות חכמה שלמעלה:

But through conversation and prayer in the Ten Days of Repentance, we draw down the level of the essence of the wisdom above; and therefore his passage is repeated and comes with much elaboration, to indicate a revelation and drawing-down from the essence of the wisdom above.

Prayer in these days draws down the essence of the wisdom above. That is why Eliezer's story is told twice and at such length: to show that it draws from the essence of the wisdom above.

IN ONE'S AVODAH

Pray before studying once the time for prayer has come: prayer that reaches "with all your might" forms the chuppah, so the Torah studied afterwards draws from the essence of G-d's wisdom and not only from its "unripe fruit." And in the Ten Days of Repentance, pour out the heart even as a "servant": that prayer brings about the joy of Simchas Torah, which belongs to every Jew, great and small.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that Chochmah comes from what is above it by a "leap" rather than by cause and effect, and how does the analogy of hair and the brain make this clear?
2. In what sense is the Oral Torah only "a little water from your pitcher," and why must Rivkah lower the pitcher "onto her hand" before Eliezer can drink?
3. What is the difference between the betrothal of the whole year and the union of Shemini Atzeres, and what role do Sukkos and the lulav play in preparing for it?
4. Why is Torah studied after prayer higher than Torah studied before it, according to the gloss, and how does this change the way you might order your morning?
5. Why will the Gevuros, Yitzchak and the baal teshuvah, surpass Chesed in the future, and why does Chesed lead for now?

FOR CHILDREN • AGES 9-13

For the children at the table

From a little water to the whole spring

THE BIG IDEA

All year we receive only a small taste of G-d's wisdom in the Torah, but on Shemini Atzeres and Simchas Torah, after the prayers and teshuvah of Tishrei, the very heart of that wisdom comes down to every Jew.

The Sages say the Torah is like “unripe fruit” that falls from G-d's hidden wisdom above. The Torah we learn is holy and true, yet it holds only the outside of that wisdom, the way hair grows from the head but is not the brain itself. The Written Torah is compared to Rivkah's pitcher, and the Oral Torah, which explains it, to Eliezer the servant, who asked her for “a little water from your pitcher.” A pitcher is tiny next to the sea it comes from. All year long, the Torah gives only this small taste, like a ring given at a betrothal. On Shemini Atzeres comes the full wedding, when the inner part of G-d's wisdom flows down. That is why it is Simchas Torah, the joy of the Torah itself, and why we begin to pray for rain. Even a Jew who serves G-d simply, like a servant, receives this gift. The maamar adds a lesson for every day: Torah learned after davening, once the time to pray has come, is higher, because prayer opens the heart to the Torah's depth.

THE MASHAL

Eliezer met Rivkah at the spring and asked her, “Let me sip, please, a little water from your pitcher.” A pitcher holds very little compared to the sea or the spring it is filled from. So too, the Torah we learn all year is only a small pitcher drawn from G-d's endless wisdom, and on Shemini Atzeres we are given from the spring itself.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is the joy of Simchas Torah the Torah's own joy, and not only ours?
2. What does Eliezer's request for “a little water from your pitcher” teach about the Torah we learn all year?
3. This week, how can you daven with your whole heart before you sit down to learn?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור ע"פ תורה צוה

Or HaTorah preserves this maamar without the glosses that were added in Likkutei Torah, as part of a discourse on Rivkah going out to draw water, which this maamar develops in its last sections.

KEHOT'S NOTE

המאמר בלי הגהות נדפס באוה"ת בראשית כרך ז תתתט, ב בד"ה ורבקה יוצאת משנת תקפ"ט. באוה"ת כאן ע' אתתמה נמצא עוד ביאור בכותרת "ביאור ע"פ תורה צוה הנדפס בלק"ת ובאופן אחר מהביאור שנדפס שם". שם אתתמו נמצא הוספה לסעי' ד. לענין מה שמבואר כאן ראה ד"ה משה קבל תורה — תר"מ (הנחת כ"ק אדמו"ר מוהרש"ב . . קונטרס שיצא לאור תשנ"ח).

2 תורה צוה

"The Torah that Moshe commanded us is the heritage of the congregation of Yaakov." The whole maamar explains how this Torah passes from its hidden source to the Oral Torah and to every Jew.

Deuteronomy 33:4:דברים

תורה צוה לנו משה מורשה קהלת יעקב:

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

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PARAGRAPH 2

3 כבראשית רבה פרשה י"ז

The note also sends the reader to Torah Ohr, which uses the same Midrash about the "unripe fruit of the wisdom above."

KEHOT'S NOTE

יז, ה. וראה גם תו"א יא, ג.

4 איתא כבראשית רבה פרשה י"ז ג' נובלות הן כו' נובלות חכמה שלמעלה תורה

The Midrash lists three things that are the "unripe fruit" of something higher, including "the unripe fruit of the wisdom above is the Torah." The Alter Rebbe reads this as saying that the Torah we have comes from the outer side of supernal Chochmah.

Bereshit Rabbah 17:5:י"ז:ה'ראשית רבה

... אף תרדמה של שטות, דכתיב (ישעיה כט:ט): כי נסך עליהם ה' רוח תרדמה. רבי חנינא בר יצחק אמר: שלושה נובלות הן: נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתיין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]" (Genesis 2:21). "The L-rd G-d cast [hipil]

a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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5 כמבואר בלק"א

The gloss in Tanya chapter 35 explains why the Infinite Light rests in Chochmah specifically: because Chochmah is the level of Ayin, utter self-nullification.

KEHOT'S NOTE

פרק לה בהגהה.

6 אלא מבחי' אחריים וחיצוניות החכמה

The note points to a later discourse that also discusses how the Torah is drawn from the outer side, the "back," of Chochmah.

KEHOT'S NOTE

ראה סה"מ פר"ת ע' צח.

PARAGRAPH 3

7 דורש שמונים שנים

The same story of the Arizal is cited there, with further sources noted in that place.

KEHOT'S NOTE

וע"ל פי צו ד"ה והניף, ספ"ב (יז, ב). וש"נ. [כ].

PARAGRAPH 4

8 וזהו ואתא

"And He came from myriads of holiness." The word ve'asa ("and He came") is Aramaic; the Alter Rebbe reads "myriads" as the many contractions that veil Chochmah, called "holiness."

Deuteronomy 33:2:ב'דברים

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבכת קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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- 9 Kehot's note points to Deuteronomy 3:23-7:11 for these words.

דברים ג':כ"ג-ו':י"א:23-7:11 Deuteronomy

PARAGRAPH 5

- 10 "And He came from myriads of holiness": explained in the previous paragraph as the many contractions that veil Chochmah.

דברים ל"ג:2 Deuteronomy

וַיֹּאמֶר ה' מִסִּינִי בָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאֶרָן וְאַתָּה מִרְכַּבֶּת קֹדֶשׁ מִיְמִינוּ אֵשׁ דָּת לְמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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- 11 השתלשלות עילה ועלול

The note refers to an earlier place in Likkutei Torah on Devarim that explains the chain of cause and effect, with further sources noted there.

KEHOT'S NOTE

ע"ל ח' דברים (נו, א). וש"נ. [כ].

PARAGRAPH 6

- 12 מבשרי אחזה

"From my flesh I behold G-d." In Chassidus this verse justifies learning about the divine levels from the structure of the human soul, as done here.

איוב י"ט:כ"ו Job 19:26

וְאַחֵר עוֹרִי נִקְפֹּז־וְאֵת וּמִבְּשָׂרִי אֶחְזֶה אֱלֹהִים:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

PARAGRAPH 7

- 13 מי מנה עפר יעקב

"Who can count the dust of Yaakov": the opening words of the discourse referred to here.

במדבר כ"ג:10 Numbers 23:10

מִי מִנֵּה עֹפֶר יַעֲקֹב וּמִסֶּפֶר אֶת־רֵבֶעַ יִשְׂרָאֵל תָּמַת נַפְשִׁי מוֹת יִשְׂרָאֵל וְתִהְיֶה אֶחְיֶיתִי כְּמֹהוּ:

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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- 14 בראתיו יצרתיו

"I created him, I formed him, [indeed] I made him": the verse whose explanation in that discourse deals with how

the levels come into being.

ישעיהו מ"ג:ז Isaiah 43:7

כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרָאתִיו יִצְרֹתִיו אֶחְיֶה־שִׁיתִּיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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- 15 והחכמה מאין תמצא

Plainly, "Where can wisdom be found?"; Chassidus reads it as "Wisdom comes from ayin (nothing)," that is, Chochmah comes from a level that is not wisdom at all.

איוב כ"ח:12 Job 28:12

וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

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

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KEHOT'S NOTE

איוב כח, יב.

PARAGRAPH 8

- 16 שתוק כך עלה במחשבה

When Moshe was shown Rabbi Akiva's martyrdom and asked "This is Torah and this its reward?", G-d answered, "Be silent, thus it arose in thought." The Alter Rebbe reads "thought" as a hidden reason, hidden Chochmah.

מנחות כ"ט ב:5 Menachot 29b:5

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחור] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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KEHOT'S NOTE

מנחות כט, ב.

- 17 בבואור ע"פ כי על כל כבוד חופה

There the Alter Rebbe explains that "Be silent" does not mean there is no reason: the will stems from mocha stimah, a reason so exalted that it cannot come down into revelation, so to others it appears to be will alone.

KEHOT'S NOTE

לקמן שה"ש מח, א.

- 18 ובביאור ע"פ אלה מסעי

There the Torah is the inner dimension and the mitzvos the outer dimension, but a supernal outer dimension of which only the outside can be revealed, like "Be silent, thus it arose in thought."

KEHOT'S NOTE

לעיל פ' מסעי צב, ד.

- 19 ובפי ואתחנן ד"ה ענין ק"ש

It distinguishes a will below reason from a will above reason and explains "Be silent" in the same way: there is a

reason, but it is too hidden even for the angels.

KEHOT'S NOTE

לעיל יב, א.

20 אך אין התהוות החכמה . . רק דילוג הערך

The note points to a long series of discourses that discuss-
es at length how Chochmah emerges from what is above it
by a leap and not by gradual cause and effect.

KEHOT'S NOTE

ראה המשך תעריב פרק רד ואילך, פרק רח ואילך.

21 או"א במזל אתכלילן וביה תליין

The Idra Zuta, cited by the text itself, says that Abba and
Imma are included in the mazal and depend on it; the
maamar uses it to show that Chochmah derives from the
"hairs" above it.

ספר הזהר, האדרא זוטא כ"ג:ק"ה-24:113-23:105 Idra Zuta, Zohar
כ"ד:ק"ג

22 ניקב קרום המוח טריפה

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

KEHOT'S NOTE

חולין רפ"ג.

23 ניקב קרום המוח טריפה

The Mishnah lists a pierced brain membrane among the
injuries that make an animal treifah. The Alter Rebbe con-
trasts it with hair, which can be cut without harm.

Mishnah Chullin 3:1 א"ג: חולין

אלו טרפות בבהמה. נקובת הוֹשֵׁט, ופסוקת הַגִּרְגֵרָה, נקב קרום שֶׁל
מֶה, נקב הַלֵב לְבֵית הַלֵּל, נשברה השִׁדְרָה ונִפְסַק הַחוּט שֶׁלָּהּ, נטל
הַכֶּבֶד וְלֹא נִשְׁתַּר הַיָּמֵנוּ כְּלוּם, הִרְאָה שְׁנֵקְבָהּ, או שִׁחְסְרָה, רִבִּי שְׁמַעוֹן
אוֹמֵר, עַד שֶׁתִּנָּקֵב לְבֵית הַסִּמְפוֹנוֹת. נִקְבָה הַקֶּבֶה, נִקְבָה הַמֶּרֶה, נִקְבּוּ
הַדִּקְיוֹן, הַפֶּרֶס הַפְּנִימִית שְׁנֵקְבָהּ, או שֶׁנִּקְרַע רֵב הַחִיצוֹנָה, רִבִּי יְהוּדָה
אוֹמֵר, הַגְּדוּלָה טֶפַח, וְהַקִּטְנָה בְּרֶבֶה. הַמָּסַס בְּיָתִי הַכּוֹסוֹת שְׁנֵקְבּוּ לַחוּץ,
נִפְלָה מִן הַגֵּג, נִשְׁתַּכְּרוּ רֵב ...

The following internal wounds or defects render animals
Terefá: when the œsophagus is perforated; when the trachea
is split or torn across in its width; when the membrane or
thin skin [which is innermost and nearest] to the brain is
perforated; when the heart is perforated till within the cavity
of its two ventricles; when the spine is broken, and the spinal
chord is severed; when the liver is wanting, and not a vestige
thereof remains; when there is a perforation through the two
membranes covering the lungs; when the ...

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24 וע"פ אם בחקותי

The passage discusses Keser as the intermediary between
the Emanator and the emanated: its lower part, Atik
Yomin, and its second part, Arich Anpin, the hidden root
of the ten Sefiros.

KEHOT'S NOTE

לעיל פי בחקותי מו, ג.

25 וזהו הנקי בע"ה

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

KEHOT'S NOTE

שי הולדת או"א וזו"ן רפ"ו מאדר"ז (רפט, ב).

PARAGRAPH 9

26 ונוצר חסד

"Notzer chesed la'alafim," one of the Thirteen Attributes
of Mercy. The Kabbalah links these attributes with the
hairs of the beard of the higher configuration.

שמות ל"ד:7 Exodus 34:7

נִצֹר חֶסֶד לְאַלְפִים נֶשָׂא עֵזוֹ וְפָשַׁע וְחַטָּאָה וְנִקְיָה לֹא יִנָּקֶה פֶקֶד עוֹן אָבוֹת
עַל-בָּנִים וְעַל-בְּנֵי בָנִים עַל-שְׁלָשִׁים וְעַל-רַבְעִים:

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

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27 כי העצמות הם בחי' דומם

An earlier passage in Likkutei Torah that also describes
the bones as the inanimate level in a person.

KEHOT'S NOTE

ראה גם לעיל פי חקת נח, א.

28 והחכמה תחי

"Wisdom gives life to those who have it." The Alter Rebbe
uses it to link intellect with the "animal" (living) level; the
verse itself reads without the initial vav, as the Kehot note
points out.

Ecclesiastes 7:12 ו:י"ב קהלת

כִּי בָצַל הַחִכְמָה בְּצַל הַכֶּסֶף וַיִּתְּרוֹן דַּעַת הַחִכְמָה תַּחֲיָה בְּעָלֶיהָ:

For wisdom is a defence, even as money is a defence; but the
excellency of knowledge is, that wisdom preserveth the life
of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב. ושם בלא וי [כ].

PARAGRAPH 10

29 וזרח משעיר למו

"He shone forth to them from Se'ir"; the Alter Rebbe reads
שער as "the hair of yud."

Deuteronomy 33:2 ב'יג:33 דברים

וַיֹּאמֶר ה' מִסִּינֵי בָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאֵרָן וְאֶתָּה מִרְבֶּבֶת
קָדֵשׁ מִיָּמִינוּ אֵשׁ דֵּת לְמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir
unto them; He shined forth from mount Paran, And He came
from the myriads holy, At His right hand was a fiery law unto
them.

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KEHOT'S NOTE

דברים לג, ב.

- 30** מבחי' חכמה סתימאה ע"י שערות לבד
- The note points to a later discourse that takes up this idea, that the Torah is drawn from hidden Chochmah only through the "hairs."

KEHOT'S NOTE

ראה סה"מ פ"ת ע' צח.

- 31** בלקו"ת ר"פ תולדות
- Kehot's marei makom for these words (its note is below).
- KEHOT'S NOTE
- להאריז"ל.

- 32** מאה ועשרים ושבע שנים חיי שרה
- "The life of Sarah was one hundred years and twenty years and seven years." A maamar on this verse is cited for the hundreds, thousands and myriads in Arich Anpin.

Genesis 23:1 א"ג:א'1

ויהיו חיי שרה מאה שנה ועשרים שנה ושבע שנים שני חיי שרה:
And the life of Sarah was a hundred and seven and twenty years; these were the years of the life of Sarah.

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- 33** נובלות חכמה של מעלי תורה
- "The unripe fruit of the wisdom above is Torah"; here the "wisdom above" is identified with hidden Chochmah and its "unripe fruit" with the hairs.

Bereshit Rabbah 17:5 ה"ז:ה'17

... נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of

...

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- 34** וע' בפע"ח שער הק"ש פט"ו
- There the wording of Pri Etz Chaim is quoted: the inner dimension of Abba is regarded like Atik, and all the more so hidden Chochmah, the source of Abba.

KEHOT'S NOTE

ראה לעיל פ' נצבים מט, ד הלשון.

PARAGRAPH 11

- 35** ואתה מרבבות קדש מימינו אש דת למו
- "And He came from myriads of holiness; from His right hand, a fiery law for them." The "fire" is read as the force

that brings out the letters of the Written Torah.

Deuteronomy 33:2 ב'2:33

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבבת קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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- 36** דכביש באשא
- The note points to an explanation there of the Zohar's phrase "compressed by fire."

Zohar III, 295b ב'צד, זח"ג

KEHOT'S NOTE

זח"ג רצה, ב. וראה ביאורו באוה"ת שמות כרך ז ע' ב'תרפ"ו. וראה גם הלשון בד"ה פתח אלי - תרנ"ח ע' כד.

- 37** דכביש באשא
- The Zohar's phrase "compressed by fire," which the Alter Rebbe uses for the Gevuros that make the letters distinct.

ספר הזוהר, האדרא זוטא ליו:קע"ב-39:183-36:172 Zohar, Idra Zuta

ל"ט:קפ"ג

PARAGRAPH 12

- 38** והענין יובן עדי"מ . להיות נרגשים ג"כ
- Or HaTorah quotes this whole analogy and prefaces it with a passage from Pardes Rimonim: Sefer Yetzirah names only air, water and fire because the element of earth is a composite of the other three.

KEHOT'S NOTE

באוה"ת יתרו כרך ז ע' ב'תרפ"ה מביא כל המשל ומוסיף: "והמשל לזה יובן בהקדים הקדמה אחת המבואר בפרדס שער יא פ"ג וז"ל ועתה יש לשאול אחר שאמ"ש ר"ל אויר מים אש למה לא נזכר בכל ספר יצירה יסוד העפר שהוא יסוד ד' של הבריאה. והדבר הזה יובן במה שפ"י חכמי המחקר שיסוד העפר עם היותו יסוד רביעי הוא כלל שלשה יסודות הראשונים שהם מים אש אויר ומהם נתהווה יסוד הדי' ומאריך בהמשל שמביא להלן. ראה ד"ה בראשית ברא תרנ"ה ע' יא. ד"ה בראשית ברא תש"ב ע' 44.

PARAGRAPH 13

- 39** המים כלולים ג"כ ד' יסודות
- Kehot's marei makom for these words (its note is below).
- KEHOT'S NOTE
- ראה פרדס שער המאריכין פ"ג.

PARAGRAPH 15

- 40** פרק השואל במס' ב"מ
- Kehot's marei makom for these words (its note is below).
- KEHOT'S NOTE
- דף צה ע"א.

41 וכי ישאל איש
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
משפטים כב, יג.

42 וכי ישאל איש
“And if a man borrows from his fellow...”; the opening vav (“and”) links it to the preceding law.
Exodus 22:13ג:כב שמות
וכי־ישאל איש מעם רעהו ונשבר או־מת בעָליו איך־עמו שלם יִשלם:
And if a man borrow aught of his neighbour, and it be hurt, or die, the owner thereof not being with it, he shall surely make restitution.
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43 The chapter HaSho'el, whose laws of a borrowed animal build on the vav of “And if a man borrows”; an example of the Oral Torah drawn from a single letter of the Written Torah.
Bava Metzria 95a:13ג:א:מציצא
אֵלָא, אָמַר קָרָא “וְכִי יִשְׁאַל” – וְיִו מוֹסִיף עַל עֲנִין רִאשׁוֹן, וְלִמַּד עֲלֵינוּ מִתְחַתּוֹן.
William Davidson, Vocalized Aramaic (CC-BY-NC)

PARAGRAPH 16

44 ועמ"ש בד"ה ועשית ציץ
There, “engravings of a signet” is explained through letters engraved in wax: they are not of the same substance as letters in thought or speech, yet they are still the letters themselves, formed and made concrete.
KEHOT'S NOTE
תו"א פג, ג. “והנראה דאותיות דתושב"כ שנמשכים בתושב"ע"פ הן מבחי בינה ואין זה כמו עצמיות האותיות דתושב"כ. וכן מובן ממה שציין לד"ה ועשית ציץ בענין ופתחת פתוחי חותם ושם מבואר עד"מ אותיות הנחקקים בשעוה שאינם מערך ומהות האותיות שבמח' או דבור רק מ"מ הן אותיות עצמן שנצטיירו ונתגשמו – ד"ה הרעשת ארץ – פרי"ת ע' צח. וראה באוה"ת פנחס ע' אקוט שמציין לד"ה הנ"ל בתו"א ומוסיף “שהאותיות מתהווים בבניה”.

45 וכדה על שכמה . . ותורד כדה על ידה
Rivkah came out “with her pitcher on her shoulder”; read as the Written Torah coming from the “back” of Chochmah.
Genesis 24:15ו:ט:כד ראשית
וַיְהִי־הוּא טָרַם כֶּלָּה לְדָבָר וְהָנָה רִבְקָה יֹצֵאת אַחֶר יִלְדָּה לְבִתּוֹאֵל בֶּן־מִלְכָּה אִשֶּׁת נָחוֹר אָחִי אַבְרָהָם וְכֵדָה עַל־שִׁכְמָה:
And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE
בראשית כד, טו. יח.

46 ותורד כדה על ידה
“And she lowered her pitcher onto her hand” and gave Eliezer to drink; developed later in the maamar as the Written Torah flowing into the Oral Torah through the “hands.”
Genesis 24:18ח:כד ראשית

ותאמר שתה אדני ותמהר ותָרַד כֶּדָּה עַל־יָדָהּ וַתִּשְׁקֶהוּ:
And she said: ‘Drink, my lord’; and she hastened, and let down her pitcher upon her hand, and gave him drink.
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47 כדה . . כ"ד ספרין דאורייתא
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ת"ז (תכ"א) מז, א. יד, א. [כ].

48 כדה היינו כ"ד ספרין דאורייתא
The Tikkunei Zohar (Tikkun 21) reads כדה as the twenty-four (כ"ד) books of the Torah; the Kehot note also refers to 14a.
Tikkunei Zohar 47a:12-14ד:י"ב-י"ד
כ"ד ספרין דאורייתא ודאי אינון כ"ד דאתמלי מן ימא עלאה דאורייתא דאיהי כלילא דחמשין אתון דיחודא דאינון כ"ה וכ"ה דמיחדין בהון לקב"ה ב' זמנין. וכד סליק י"ם חמשין. דא איהו ישאו נהרות דכים בהפוך אתון דך ואיהו כ"ד. ודך איהו צדיק בהאי כד. בגין דאיהו תבירא בגלותא. שכינתא דאיהי כד עליה אתמר לב נשבר ונדכה אלקים לא תבזה.
Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 17

49 ופני לא יראו
“You shall see My back, but My face shall not be seen.” The Written Torah given through Moshe comes from the “back” of Chochmah.
Exodus 33:23ג:כד שמות
וְהִסְרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֶרַי וּפָנַי לֹא יֵרָאוּ:
And I will take away My hand, and thou shalt see My back; but My face shall not be seen.
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KEHOT'S NOTE
שמות לג, כג.

50 The Talmud says Rabbi Akiva would derive heaps of laws from every crown on the letters; the maamar treats this as an exception, since such layers do not appear in the Oral Torah.
Menachot 29b:3ג:ב מנחות
אמר רב יהודה אמר רב בשעה שעלה משה למרום מצאו להקב"ה שיושב וקושר כתרים לאותיות אמר לפניו רבש"ע מי מעכב על ידך אמר לו אדם אחד יש שעתידי להיות בסוף כמה דורות ועקיבא בן יוסף שמו שעתידי לדרוש על כל קוץ וקוץ תילין תילין של הלכות
Wikisource Talmud Bavli (CC-BY-SA)

arousal from below, Israel's bittul, brings about the contraction and expansion of the divine light.

KEHOT'S NOTE

ראה לעיל צב, ד.

62 וכמארז"ל גבי גשמים

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

KEHOT'S NOTE

תענית (ו, ב). ושי"ג. [כ].

63 וכמארז"ל גבי גשמים משיצא חתן לקראת כלה

The Talmud discusses the first rainfall (revi'ah); following the Aruch's explanation, the Alter Rebbe reads it through the image of a groom going out to meet the bride and applies it to the rain of Shemini Atzeres.

Taanit 6b:15-16 ט"ו-ט"ז

אמר רבי אבהו: מאימתי מברכין על הגשמים — משיצא חתן לקראת כלה. מאי מברכה? אמר רב יהודה אמר רב: "מודים אנחנו לך ה' אלקינו על כל טפה וטפה שהורדת לנו". ורבי יוחנן מסיים בה הכי: "אילו פינו מלא שירה פנים ולשוננו רנה כהמון גליו כו", עד "אל יעזבונו רחמיך ה' אלקינו ולא יעזבונו, פרוק רוב ההודאות".

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

64 ועי' בזהר בראשית דף ח' ע"א

The Zohar passage that the text itself cites, together with the Ramaz's commentary on "the secret of the chuppah."

ספר הזהר, הקדמה י"ג:קכ"ג-13:123-14:132 ז"ל קליב

65 בזהר בראשית . . בפ"י הרמ"ז שם ועמ"ש בביאור ע"פ כי על כל כבוד חופה

The explanation on "a canopy over all the glory" discusses the supernal will beyond reason, mocha stima'ah; this maamar identifies the chuppah with the encompassing level of Keser.

KEHOT'S NOTE

בענין חופה לקמן שה"ש מח, א.

66 וכמבואר באגה"ק בסופו

This is the place in Iggeres HaKodesh that the text itself cites for the contrast between speech and the drop drawn from the father's brain.

ויקרא ד':ג'3

אם חלה המשיח יחטא לאשמת העם והקריב על חטאתו אשר חטא פר כזבקר תמים להי' לחטאת:

if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock without blemish unto the L-RD for a sin-offering.

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KEHOT'S NOTE

ד"ה להבין מ"ש בפע"ח קנו, א. [כ]. וראה לעיל ויקרא ד, ג. אוה"ת ויקרא כרך ד ע' תתקי.

PARAGRAPH 20

67 ואתה מרבבות קדש

"Myriads of holiness (kodesh)": kodesh is a name for supernal Chochmah, which links it to kiddushin, betrothal.

Deuteronomy 33:2 ב'2:33

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבבת קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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

PARAGRAPH 21

68 בע"ח שער הנסירה ספ"ג

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

KEHOT'S NOTE

שער כט: "וכן זה המוחא עילאה דא"א מתעורר ע"י יסוד המלי הנ"ל . . ואח"כ לוקחים הטפה או"א ואח"כ הם מורידין הטפה בסוד מוחין לבניהן זרין".

69 קטן אינו מוליד

The Talmud's principle that a minor cannot beget; here, the union requires mature Daas.

Sanhedrin 68b:8-10 ח'10-8:68

ואימא: כוליה להכי הוא דאָטא? אם כן, נימא קרא "כן איש". מאי "לאיש בן"? שמע מינה תרתי. ופליגא דרבך, דאמר רבך: קטן אינו מוליד, שגאמר: "ואם אין לאיש גאל". וכי יש לה אדם בשרא אל שאין לו גואל? אלא, בגזל הגר הכתוב מדבר.

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

KEHOT'S NOTE

סנהדרין סח, ב.

70 וידע האדם

"And Adam knew his wife again": union is described as "knowing," so it depends on Daas. The verse itself reads "Adam" without the definite article, as the Kehot note remarks.

בראשית ד':כ"ה4:25

וידע אדם עוד את־אשתו ותלד בן ותקרא את־שמו שת כי שת־לי אלקים ורע אחר תחת הבל כי הרגו קין:

And Adam knew his wife again; and she bore a son, and called his name Seth: 'for G-d hath appointed me another seed instead of Abel; for Cain slew him.'

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KEHOT'S NOTE

בראשית ד, כה. ושם בלא ה'. [כ].

and mitzvos bring about the "wind."

משלי ג:18 Proverbs 3:18

עֲצֵי-חַיִּים הִיא לַמְחַיִּיקִים כֹּה וְתַמְכֶּיהָ מְאֹשֶׁר:

She is a tree of life to them that lay hold upon her, And happy is every one that holdest her fast.

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KEHOT'S NOTE

משלי ג, יח.

84

א"ת בניך אלא בוניך

"All your children (banayich) shall be taught of G-d"; the Sages read banayich as bonayich, "your builders," and the Alter Rebbe applies it to Israel building the Oral Torah.

ישעיהו נ"ד:13 Isaiah 54:13

וְכָל-בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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85

ישראל עלו במחשבה

The Midrash says Israel preceded the world in G-d's thought; here "thought" is hidden Chochmah, the root of Jewish souls.

Bereshit Rabbah 1:4 רבא: א"ר

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש וישמו 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 אבהו 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 א, ד. ע"ל מטות (פג, ג). וש"נ. [כ].

86

The Midrash on the verse "a mist rose from the earth," describing how clouds form from what rises from the earth and then bring rain.

Bereshit Rabbah 13:9 רבא: י"ג

(קהלת א) כל הנחלים הולכים אל הים וגו'. מעשה ב"ר אליעזר ורבי יהושע, שהיו מפרישין לים הגדול ונכנסה ספינתן לים, למקום שאין המים מהלכין. אמר לו ר' אליעזר לרבי יהושע: לא באנו לכאן, אלא

לנסיון. מלאו משם חבית מלא מים, כיון שעלו לרומי, אמר להם אדרינוס שחיק עצמות: מי אוקיינוס מה הינון? אמר לו: מים בולעין מים. אמר להם: הבו לי מנהון, יהבון ליה מלא לקיניאיה, והווי יהבין בגווה מים והיא בלעה להון. על דעתיה דר' אליעזר: משם הם שואבים. על דעתיה דרבי יהושע: לשם הם שבים ללכת. כיצד היתה ...

"All the streams go to the sea, [yet the sea is not full; to the place that the streams go, there they go again]" (Ecclesiastes 1:7) - there was an incident involving Rabbi Eliezer and Rabbi Yehoshua, who set sail in the Great Sea, and their ship entered a place in the sea where the water was not moving. Rabbi Eliezer said to Rabbi Yehoshua: 'We came here only for some test.' They filled a barrel of water from that place. When they arrived in Rome, Hadrian, may his bones ...

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PARAGRAPH 23

87

תורה צוה לנו משה מורשה קהלת יעקב

The maamar's opening verse; the word morashah is read here as inheritance.

דברים ל"ג:4 Deuteronomy 33:4

תוֹרָה צִוְּהָנוּ מֹשֶׁה מוֹרְשָׁה קְהֶלֶת יַעֲקֹב:

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

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88

הנקי' בנים למקום

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

KEHOT'S NOTE

אבות ג, יד.

89

בנים למקום

"Beloved are Israel, for they are called children of the Omnipresent"; the source for souls at the level of "children."

משנה אבות ג:14 Pirkei Avot 3:14

הוא ה"ה אומר, חביב אדם שנקרא בצלם. חכה יתרה נודעת לו שנקרא בצלם, שנאמר (בראשית ט) כי בצלם אלקים עשה את האדם. חביבין ישראל שנקראו בנים למקום. חכה יתרה נודעת להם שנקראו בנים למקום, שנאמר (דברים יד) בנים אתם לה' אלקיכם. חביבין ישראל שנתן להם כלי חמדה. חכה יתרה נודעת להם שנתן להם כלי חמדה שבו נברא העולם, שנאמר (משלי ד) כי לקח טוב נתתי לכם, תורתִי אל תעזבו:

He used to say: Beloved is man for he was created in the image [of G-d]. Especially beloved is he for it was made known to him that he had been created in the image [of G-d], as it is said: "for in the image of G-d He made man" (Genesis 9:6). Beloved are Israel in that they were called children to the All-Present. Especially beloved are they for it was made known to them that they are called children of the All-Present, as it is said: "you are children ...

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90

כי שרית

Yaakov is renamed Yisrael "for you have striven with G-d and with men and prevailed"; the level of the "children."

בראשית ל"ב:כ"ט Genesis 32:29

ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כשרית עמאלקים ועם-אנשים ותוכל:

And he said: "Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed."

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KEHOT'S NOTE

בראשית לב, כט.

91

יעקב עבדי

"Hear now, Yaakov My servant"; the name Yaakov is linked with the level of the "servant."

ישעיהו מ"ד:ל"א Isaiah 44:1

ועתה שמע יעקב עבדי ישראל בחרתי בו:

Yet now hear, O Jacob My servant, And Israel, whom I have chosen;

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KEHOT'S NOTE

ישעיהו מד, א.

92

ברא כרעא דאבוה

An earlier Likkutei Torah passage on Devarim that explains the saying "a son is his father's leg," with further sources noted there.

KEHOT'S NOTE

ע"ל ח' דברים (יב, ג). וש"נ. [כ].

PARAGRAPH 24

93

ע"פ כי הוא יברך הזבח

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5565.

KEHOT'S NOTE

אולי הכוונה להנדפס בסה"מ תקס"ה ע' קסב. ובדרך מצותיך ע' 180 ואילך.

94

כי הוא יברך הזבח ואח"כ יאכלו הקרואים

"For he blesses the offering, and afterwards the invited eat"; used for the way the union effected by some souls is then shared by others.

I Samuel 9:13

כבאכם העיר בן תמצאון אתו בטרם יעלה הבמה לאכל כי לא יאכל העם עד-באו כי הוא יברך הזבח אחרי-כן יאכלו הקראים ועתה עלו כי אתו כהיום תמצאון אתו:

As soon as ye are come into the city, ye shall straightway find him, before he go up to the high place to eat; for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that are bidden. Now therefore get you up; for at this time ye shall find him."

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95

מה שאמר אבא בנימין

Abba Binyamin said he was concerned all his life that his prayer be close to his bed; Rashi explains that he would not study before praying.

ברכות ה' ב:כ"א Berakhot 5b:21

תנא אבא בנימין אומר: על שני דברים הייתי מצטער כל ימי — על תפילתי שתהא לפני מטתי, ועל מטתי שתהא נתונה בין צפון לדרום. "על תפילתי שתהא לפני מטתי", מאי "לפני מטתי"? אילימא "לפני מטתי" ממש, והאמר רב יהודה, אומר רב, ואיתימא רבי יהושע בן לוי: מנא למתפלל שלא יהא דבר חוצץ בינו לבין הקיר — שנאמר: "ויסב חזקיהו פניו אל הקיר ויתפלל"? לא תימא, "לפני מטתי", אלא אימא "סמוך למטתי".

There is a teaching : Abba Benjamin said : Throughout my life I was most anxious about two things, viz., that my Tefillah should be recited before my bed, and that my bed should be placed between North and South. "That my Tefillah should be recited before my bed." What means "before my bed" ? Is it to be supposed that it was actually in front of the bed? But Rab Judah has said in the name of Rab (another version : R. Joshua b. Levi): Whence do we learn ...

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

KEHOT'S NOTE

ברכות ה, ב. וראה בד"ה אם בחוקותי תשמ"א: ואין זה שייך רק ליחדי סגולה כאבא בנימין, אלא כמובן מלקויות שם שזה שייך בעבודת כאר"א, אלא שאבא בנימין הי' מתפלל ע"ז, ע"ש.

96

ובתוס' פ"ק דברכות

Tosafos ask where the prohibition to study before prayer comes from; the Alter Rebbe answers that it is about level, not prohibition.

Tosafot on Berakhot 5b:21:2

אלא אימא סמוך למטתי - שלא היה עושה מלאכה עד שיתפלל. ורש"י פירש אפילו ללמוד שאסור ללמוד קודם תפלה. ולא ידעתי מנא ליה. אבל ראייה דשרי ללמוד קודם דלקמן בפרק שני (ברכות דף יד ב) אמרינן דרב מקדים ומשי ידיה ומברך ומתני פרקיה וקרי ק"ש כי מטא זמן ק"ש וכו':

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97

שו"ה קודם — שמעלת העסק בתורה שאחר התפלה הוא גבוה יותר מתורה שקודם התפלה

The note points to a comment of the Rebbe on this point, the superiority of Torah studied after prayer, printed in the edition's additions.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר שנעתקה להלן בהוספות להערות וצינונים.

98

נודע בפע"ה

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

KEHOT'S NOTE

ש' התפלה (פ"ז). וש' הק"ש (פ"ב). [כ].

99

בכל מאדך

"With all your might" in the Shema; its intense love raises the feminine waters and awakens the supernal chuppah.

Deuteronomy 6:5 דברים ו':ה

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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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100

כי על כל כבוד חופה

"For over all the glory there shall be a canopy (chuppah)"; the supernal chuppah that precedes the union.

Isaiah 4:5 ישעיהו ד':ה

וּבָרָא ה' עַל כָּל-מְכוֹן הַרְצִיּוֹ וְעַל-מִקְרָאָהּ עָנָן יוֹמָם וְעֶשֶׂן וְנֶגֶה אֵשׁ לְהִכָּה לִילָה כִּי עַל-כָּל-כְּבוֹד חָפָה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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101

אבל כשהקדים ק"ש ותפלה

The note points to the Siddur's commentary for a parallel discussion of Torah study after the Shema and prayer.

ברכות ה' ב Berakhot 5b

KEHOT'S NOTE

ראה ברכות ה, ב. סידור נו, א. סד"ה מי כמוכה — תרפ"ח.

PARAGRAPH 25

102

עוסק בתורה לשמה

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

KEHOT'S NOTE

אבות רפ"ו.

103

עוסק בתורה לשמה

"Whoever engages in Torah lishmah merits many things"; lishmah is read here as for the sake of the Torah itself.

Pirkei Avot 6:1 משנה אבות ו':א

שְׁנוּ חֲכָמִים בְּלִשׁוֹן הַמִּשְׁנָה, בְּרוּךְ שֶׁבָּחַר בָּהֶם וּבְמִשְׁנָתָם: רַבִּי מֵאִיר אָמַר כָּל הָעוֹסֵק בַּתּוֹרָה לְשֵׁמָּה, זֹכֶה לְדַבְּרִים הַרְבֵּה. וְלֹא עוֹד אֶלָּא שֶׁכָּל הָעוֹלָם כָּלָּו כְּדִי הוּא לוֹ. נִקְרָא רַע, אֶהוּב, אֶהָב אֶת הַמָּקוֹם, אֶהָב אֶת הַבְּרִיּוֹת, מְשַׁמֵּחַ אֶת הַמָּקוֹם, מְשַׁמֵּחַ אֶת הַבְּרִיּוֹת. וּמִלְבִּשְׁתּוֹ עֲנֹה וְיִרְאָה, וּמִכְשָׁרְתּוֹ לְהִיּוֹת צַדִּיק וְחָסִיד וְיֹשֵׁר וְנֶאֱמָן, וּמִרְחַקְתּוֹ מִן הַחֲטָא, וּמִקְרַבְתּוֹ לִידֵי זְכוּת, וְנִהְיִין מִמֶּנּוּ עֶצֶה וְתוֹשִׁיָּה בִּינָה וּגְבוּרָה, שֶׁנֶּאֱמַר (משלי ח) לִי עֶצֶה וְתוֹשִׁיָּה אֲנִי ...

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

reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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104

ברכו בתורה תחלה

The land was lost because "they did not bless over the Torah first"; the Alter Rebbe connects it with studying for the Torah's own sake.

Bava Metzia 85b:1א"ב:ב

אָמְרוּ חֲכָמִים וְלֹא פִּירְשׁוּהוּ, אָמְרוּ נְבִיאִים וְלֹא פִּירְשׁוּהוּ, עַד שֶׁפִּירְשׁוּ הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעֶצְמוֹ, שֶׁנֶּאֱמַר: "וַיֹּאמֶר ה' עַל עֲזָבְכֶם אֶת תּוֹרַתִי אֲשֶׁר נָתַתִּי לַפְּנִיָּהִם". אָמַר רַב יְהוּדָה אָמַר רַב: שֶׁלֹּא בָּרְכוּ בַּתּוֹרָה תַּחֲלִילָה.

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

KEHOT'S NOTE

ראה ב"מ פה, ב.

105

כי קולך ערב

"For your voice is sweet": the opening words of a discourse cited on the sweetness of the supernal delight.

Song of Songs 2:14 שיר השירים ב':יד

יוֹנָתִי בְּחֻגֵי הַסֵּלַע בְּסֹתֵר הַמַּדְרֵגָה הָרְאִינִי אֶת-מְרְאִיךָ הַשְּׂמִיעִנִי אֶת-קוֹלְךָ כִּי-קוֹלְךָ עָרֵב וּמְרְאִיךָ נְאוּהָ:

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

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PARAGRAPH 26

106

ועפ"י יובן ענין פי דאליעזר עבד אברהם

That talk explains why the marriage of Yitzchak and Rivkah is explained here, at the end of the Torah, and not in Torah Ohr on Parshas Chayei Sarah, and how it connects with the opening of Likkutei Torah on Vayikra.

KEHOT'S NOTE

בס"ה ש'תשנ"ב ח"א ע' 106 מבאר למה מבאר ענין נישואי יצחק ורבקה כאן ולא בתו"א פי חיי שרה, וכן הקשר להתחלת הלכות"ת בפ' ויקרא ע"ש.

107

ויאמר העבד הגמליאני נא מעט מים מכדך

Eliezer's request for "a little water"; read now as the flow reaching the souls called "servants."

Genesis 24:17 בראשית כ"ד:יז

וַיֵּרָץ הָעֶבֶד לִקְרֹאתָהּ וַיֹּאמֶר הַגְּמִיאֲנִי נָא מְעַט־מַיִם מִכֶּדֶךָ:

And the servant ran to meet her, and said: 'Give me to drink, I pray thee, a little water of thy pitcher.'

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108

לע"ל יאמרו ליצחק כי אתה אבינו

The Talmud describes how in the future Israel will turn to Yitzchak and say, "For you are our father."

Shabbat 89b:4-5ה"ד:ה

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹנָתָן: מָאֵי דְכַתְיִב: "כִּי אַתָּה אָבִינוּ כִּי אֲבִרְהָם לֹא יָדְעָנוּ וַיִּשְׁאָל לֹא יָדָעָנוּ אַתָּה ה' אָבִינוּ גּוֹאֲלָנוּ מֵעוֹלָם

שְׁמָךְ — לְעֵתִיד לְבֹא יֵאמֶר לוֹ הַקְדוּשׁ בְּרוּךְ הוּא לְאַבְרָהָם: בְּנִיךָ חֲטָאוֹ לִי. אָמַר לְפָנָיו: רְבוּנוּ שֶׁל עוֹלָם, יִמְחוּ עַל קְדוּשַׁת שְׁמָךְ. אָמַר: אֵימֶר לָקַח לְיַעֲקֹב דְּתוּנָה לָקַח צֶעַר גִּידוּל בָּנִים, אֲפֹשֶׁר דְּבָעִי רַחֲמֵי עַל־יִיחֶהוּ. אָמַר לָקַח: בְּנִיךָ חֲטָאוֹ. אָמַר לְפָנָיו: רְבוּנוּ שֶׁל עוֹלָם, יִמְחוּ עַל קְדוּשַׁת שְׁמָךְ. אָמַר לֹא בְּסִבִּי טַעְמָא וְלֹא ...

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Isaiah 63:16: יִשְׁעֵיהוּ סִיג: ט"ו

כִּי־אַתָּה אֲבִינוּ כִּי אֲבָרְהָם לֹא יֵדְעֵנוּ וְיִשְׂרָאֵל לֹא יִפְרֹנוּ אֶתָּה ה' אֲבִינוּ גִּאֲלוֹנוּ מֵעוֹלָם שְׁמָךְ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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KEHOT'S NOTE

שבת פט, ב. ישעי" סג, טז.

PARAGRAPH 27

109 הלויים כהנים כמ"ש בלק"ת

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

KEHOT'S NOTE

להאריז"ל. תחלת יחזקאל.

110 ובלק"א

The note points to Tanya chapter 50, which discusses the love that comes from the side of Gevurah, likened to gold, and its superiority over the love from the side of Chesed, likened to silver.

KEHOT'S NOTE

פרק נ.

PARAGRAPH 28

111 צחוק עשה לי אלקים

Sarah said, "Elokim has made laughter for me; whoever hears will laugh at me"; the source of Yitzchak's name.

Genesis 21:6: בראשית כ"א: ו

ותאמר שרה צחוק עשה לי אלקים כל־השמע יצחק־לי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו.

PARAGRAPH 29

112 צחוק עשה לי לשון עבר כל השומע יצחק לי

The verse moves from past ("has made laughter") to future ("will laugh"), read as the present work and its future delight.

Genesis 21:6: בראשית כ"א: ו

ותאמר שרה צחוק עשה לי אלקים כל־השמע יצחק־לי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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113 בשית אלפי שני דהוי עלמא

The Talmud speaks of the six thousand years that the world exists.

Rosh Hashanah 31a:8-9: ט"א: ח-ט

וקמיפלגי בדרב קטינא, דאמר רב קטינא: שיתא אלפי שני הוה עלמא וחד חרוב, שנאמר: "ונשגב ה' לבדו ביום ההוא". אמר אביי: תרי חרוב, שנאמר: "יחיינו מיומים". במוספי דשבתא מה היו אומרים? אמר רב עזר פה רבא אמר רב: "הווי לך".

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Sanhedrin 97a:12: צ"א: י"ב

אמר רב קטינא: שית אלפי שני הוה עלמא, וחד חרוב, שנאמר: "ונשגב ה' לבדו ביום ההוא". אביי אמר: תרי חרוב, שנאמר: "יחיינו מיומים ביום השלישי יקמנו ונחיה לפניו".

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KEHOT'S NOTE

ר"ה לא, א. סנהדרין צו, א.

PARAGRAPH 30

114 בע"ת בחילא יתיר

The Zohar says baalei teshuvah draw near with greater strength than the completely righteous; here, the power of returning light.

Zohar I, 129b: זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב.

115 ר' אליעזר ב"ד שיצתה נשמתו בבכ"י

Rabbi Eliezer ben Durdaya wept until his soul departed, and Rabbi said, "There is one who acquires his world in a single hour."

Avodah Zarah 17a:15: ז"א: ט"ו

אמר: אין הדבר תלוי אלא בי. הניח ראשו בין ברכין ונגעה בכתף עד שיצתה נשמתו. יצתה בת קול ואמרה: רבי אלעזר בן דורדיא מזומן לחיי העולם הבא! [והא הכא בעבירה הוה ומית], התם נמי, פיו דאביק פה טובא, כמינות דמא.

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KEHOT'S NOTE

ע"ז יז, א.

116 ואברהם זקן בא בימים

"And Avraham was old, coming with days"; read as gradual ascent, day by day.

Genesis 24:1: בראשית כ"ד: א

ואברהם זקן בא בימים וה' ברח את־אברהם בכל:

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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KEHOT'S NOTE

בראשית כד, א.

117 כנוזר בזהר ע"פ זה

Kehot's note points to Zohar I, 129a for these words.

Zohar I, 129a זח"א קכט, א.
KEHOT'S NOTE

זח"א קכט, א.

118 אברהם הוא בחי אבר מה

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

לקו"ת להאר"ל ר"פ לך.

119 צדיק שהוא משפיע . . חסד

The note points to this lexicon's entry for "tzaddik" as the one who bestows from above.

KEHOT'S NOTE

ראה מא"א אות צ, ס"ו. וראה פרדס בעה"כ ערך צדיק.

PARAGRAPH 31

120 לשבת יצרה

"He did not create it for emptiness; He formed it to be inhabited"; the world's purpose requires drawing the light down.

ישעיהו מ"ה:י"ח Isaiah 45:18

כי כה אמר ה' בורא השמים הוא האלקים יצר הארץ ועשה הוא כוונה לאיתהו בראה לשבת יצרה אני ה' ואין עוד:

For thus saith the L-RD that created the heavens, He is G-d; That formed the earth and made it, He established it, He created it not to be empty or chaotic, He established it to be settled and inhabited: I am the L-RD, and there is none else.

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KEHOT'S NOTE

ישע"י מה, יח.

121 דרישי דעשו בעטפוי דיצחק

There the Alter Rebbe cites "Esav's head in Yitzchak's bosom" to show that even opposite Atzilus there are kelipos, which draw their life from Atzilus; Esav is the Z'eir Anpin of that kelipah.

KEHOT'S NOTE

ת"י בן עזיאל לבראשית נ, יג. ראה גם לעיל פי תזריע כא, א. עי תו"א ד"ה ראה ריח בני. ובשליה הק' מס' פסחים במצה שמורה רד"ה מתחלה עובדי ע"ז היו אבותינו [קס, א]. והמקור הוא מת"י פי ויחי (ג, יג). [כ].

122 דרישי דעשו בעטפוי דיצחק

The Targum relates that Esav's head rolled into Yitzchak's bosom at the Cave of Machpelah; Chassidus reads it as Esav's root in Yitzchak's Gevuros.

Targum Jonathan on Genesis 50:13 בראשית נ:י"ג

... דעשו רשיעא ונהו רישיה דעשו מתגלגל עד דעל לגו מערתא ואנתנא בגו עיטפיה דיצחק אבוי וגופיה קברו בנו דעשו בקהל כפילתא וקברו בן קברו יתיה בנוי לעקב במערת הקל כפילתא דיוכן אברהם ית הקלא לאתסנת קבורתא מן עפרון חתאה על אנפי מקרא

But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the ...

Targum Jonathan on Genesis (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

123 ובחרת בחיים זו אומנות

The Bavli's discussion of a father's duty to teach his son a craft, which the Kehot note cites alongside the Yerushalmi.

קידושין ל' בבבא

KEHOT'S NOTE

ירוש' פאה רפ"א. וראה ג"כ קידושין ל, ב.

124 ובחרת בחיים זו אומנות

"And you shall choose life" — this is a craft"; here, the task of living in the world to draw light down.

Jerusalem Talmud Peah 1:1 תלמוד ירושלמי פאה א:א

125 ובע"כ אתה חי

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

KEHOT'S NOTE

אבות ספ"ד.

126 ובע"כ אתה חי

"Against your will you live"; the soul is sent into the body, against its wish to rise, to draw light down.

משנה אבות ד:כ"ב Pirkei Avot 4:22

הוא הנה אומר, הילודים למות, והמתים להחיות, והחיים לדון. לידע להודיע ולהודיע שהוא אל, הוא היוצר, הוא הבורא, הוא המבין, הוא הדין, הוא עד, הוא בעל דין, והוא עתיד לדון. ברוך הוא, שאין לפניו לא עולה, ולא שכיחה, ולא משוא פנים, ולא מקח שחד, שהכל שלו. ודע שהכל לפי החשבון. ואל יבטיחה יצרה שהשואל בית מנוס לה, שעל כרחק אתה נוצר, ועל כרחק אתה נולד, ועל כרחק אתה חי, ועל כרחק אתה מת, ועל כרחק אתה עתיד לתן ...

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

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

PARAGRAPH 32

127

נתונים המה לאהרן

The Levites are “given to Aharon and his sons”; the Kehot note remarks that the word “hemah” is not in that verse (compare 8:16).

במדבר ח':ט"ז Numbers 8:16

כי נתנים נתנים המה לי מתוך בני ישראל תחת פטרת כל־רָחֵם בכֹּר כל מבני ישראל לְמִתְּי אֹתָם לִי:

For they are wholly given unto Me from among the children of Israel; instead of all that openeth the womb, even the first-born of all the children of Israel, have I taken them unto Me.

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במדבר ח':י"ט Numbers 8:19

וְאֶתְנָה אֶת־הַלְוִיִּם נְתָנִים לְאַהֲרֹן וּלְבָנָיו מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לַעֲבֹד אֶת־עֲבֹדַת בְּנֵי־יִשְׂרָאֵל בְּאַהֲל מוֹעֵד וּלְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל וְלֹא יִהְיֶה בְּבָנֵי יִשְׂרָאֵל נֶגֶף בְּגֶשֶׁת בְּנֵי־יִשְׂרָאֵל אֶל־הַקֹּדֶשׁ:

And I have given the Levites—they are given to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel, that there be no plague among the children of Israel, through the children of Israel coming nigh unto the sanctuary.'

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KEHOT'S NOTE

ראה במדבר ח, טז. יט. במדבר ח, יט ותי (המה) לי. [כ].

128

ובלע המות לנצח

“He will swallow up death forever”: the future, when all is refined.

ישעיהו כ"ה:ח Isaiah 25:8

בִּלְעַ הַמּוֹת לְנֶצַח וּמָחָה אֲדֹנָיִי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְהָרַפֶּת עֲמוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֶּר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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KEHOT'S NOTE

ישעיי כה, ח.

129

ואין שטן ואין פגע

“There is no adversary and no evil mishap”: said of Shlomo's peaceful reign, used for the future world.

מלכים א ה':י"ח I Kings 5:18

וְעַתָּה הַיָּמִים הָאֵלֶּיךָ לִי מִסְכִּיב אֵין שָׁטָן וְאֵין פֶּגַע רָע:

But now the L-RD my G-d hath given me rest on every side; there is neither adversary, nor evil occurrence.

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130

ציון במשפט תפדה

“Zion shall be redeemed through justice”: the title of a dis-

course referred to for this theme.

ישעיהו א':כ"ז Isaiah 1:27

צִיּוֹן בְּמִשְׁפָּט תִּפְדֶּה וְשִׁבְיָהּ בְּצִדְקָה:

Zion shall be redeemed with justice, And they that return of her with righteousness.

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131

נקבה תסובב גבר

“A woman shall court a man”: in the future the receiving side will rise above the giving side.

ירמיהו ל"א:כ"ב Jeremiah 31:22

עַד־מָתִי תִתְחַמְּקִין הַבַּת הַשּׁוֹבֶבֶת כִּי־בָרָא ה' חֲדָשָׁה בָּאָרֶץ נִקְבָּה תִּסּוּבֵב גִּבֹּר:

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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KEHOT'S NOTE

ירמיי לא, כא.

132

א"ח עט"ב

“A woman of valor is the crown of her husband”: the crown sits above the head, so the receiver becomes the higher.

משלי י"ב:ד Proverbs 12:4

KEHOT'S NOTE

משלי יב, ד.

133

אם עושין תשובה נגאלין

“If Israel do teshuvah, they are redeemed”: redemption, when Gevurah is revealed as higher, depends on the Gevurah of teshuvah.

סנהדרין צ"ז ב'י"ד-ט"ו Sanhedrin 97b:14-15

אמר רב: כלו כל הקיצין, ואין הדבר תלוי אלא בתשובה ומעשים טובים. ושמאל אמר: דיו לאכל שיעמוד באבלו. כתנאי: רבי אליעזר אומר: אם ישראל עושין תשובה - נגאלין, ואם לאו - אין נגאלין. אמר לו רבי יהושע: אם אין עושין תשובה אין נגאלין? אלא הקדוש ברוך הוא מעמיד להן מלך שגורותיו קשות כהמן, וישראל עושין תשובה ומחזירין למוטב. תניא אידך: רבי אליעזר אומר, אם ישראל עושין תשובה - נגאלין, שגאמר: "שובו ...

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

KEHOT'S NOTE

סנהדרין צז, ב.

134

יצחק ורבקה . . ששרשם בגבורה

The note points to this lexicon for Yitzchak and Rivkah as rooted in Gevurah.

KEHOT'S NOTE

ראה מא"א אות ר, ס"ח. פרדס ערה"כ ערך יצחק, רבקה.

135

ותרד העינה

“And she went down to the spring”: Rivkah, the Name

Ban, brings the hidden source into revelation.

בראשית כ"ד:מ"ה

אני טרם אכלה לדבר אלי לבי והנה רבקה יצאת וכדה על שכמה ותירד העינה ותשאב ואמר אליה השקיני נא:

And before I had done speaking to my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the fountain, and drew. And I said unto her: Let me drink, I pray thee.

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KEHOT'S NOTE

בראשית כד, מה.

136

וגם לגמליך אשאב

"I will also draw for your camels": the blessing drawn down further still.

בראשית כ"ד:מ"ט

ותכל להשקותו ותאמר גם לגמליך אשאב עד אם יכלו לשתת:

And when she had done giving him drink, she said: 'I will draw for thy camels also, until they have done drinking.'

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137

ועי' בזח"א וישב (דקפ"א סע"ב)

The note points there for a discussion of this Zohar passage in connection with Rivkah drawing water for the camels.

KEHOT'S NOTE

ראה אוה"ת פ' חיי שרה קכח, א.

138

ובמ"א נתי' דיצחק ורבקה שהם בחי' מ"ה וב"ן

One of the places where Yitzchak and Rivkah are explained as Mah and Ban.

KEHOT'S NOTE

ראה סה"מ תקס"ג ע' לו ואילך. תו"ח פ' חיי שרה קלח, א ואילך. אוה"ת פ' ח"ש קכו, ב. סה"מ תר"ס ע' ל' ואילך. סה"ש תשנ"ב ח"ב ע' 102 הערה 54.

139

ולכן ארז"ל בב"ר

That passage explains that the Torah and mitzvos themselves are in Z'eir Anpin and Nukva of Atzilus though rooted in the hidden brain, while the Thirteen Attributes of Mercy drawn down on Rosh Hashanah and Yom Kippur carry light from Atik itself, a parallel to the power of the Days of Awe described here.

KEHOT'S NOTE

ראה לעיל פ' נצבים נג, א.

140

יפה שיחתן של עבדי אבות

An extended explanation of Rabbi Acha's saying about the conversation of the patriarchs' servants.

KEHOT'S NOTE

ראה תו"ח ח"ש קלה, א. קלז, א ואילך. אוה"ת שם קכו, ב ואילך. ד"ה אמר ר' אחא תשל"ט (ע' לד).

141

יפה שיחתן של עבדי אבות מתורתן של בנים

Rabbi Acha: Eliezer's story is repeated at length, while many laws are learned only from hints; the Alter Rebbe

explains the conversation drew down the union itself.

Bereshit Rabbah 60:8

... אין הוון קדמאין מלאכין, אנן בני נש! ואין הוון בני נשי, אנן חמרין, ולית אנן כחמרתיה דרי פנחס בן יאיר, חמרתיה דרי פנחס בן יאיר יהבון לה שער דטיבלא, לא אכלת יתהון, ואנן אכלינן תאנייא דטבילין. ויתן תבן ומספוא לגמלים אמר רבי אחא: יפה שיחתן של עבדי בתי אבות מתורתן של בנים. פרשתו של אליעזר שנים ושלשה דפים. הוא אומרה ושונה, ושרץ מגופי תורה ואין דמו מטמא כבשרו, אלא מריבוי המקרא. ר' שמעון בן יוחאי אומר: טמא הטמא. ר' אליעזר בן יוסי אומר: זה וזה. ומים לרחוץ רגליו, ורגלי ...

"The man came to the house and unfastened the camels. He gave straw and feed for the camels, and water to wash his feet and the feet of the men who were with him" (Genesis 24:33). "The man came to the house [and unfastened the camels]..." - he untied their muzzles. Rabbi Huna and Rabbi Yirmeya asked Rabbi Hiyya bar Rabba: Were the camels of Abraham our patriarch not like the donkey of Rabbi Pinhas ben Yair? Robbers once took the donkey of Rabbi Pinhas ben Yair. It spent three ...

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PARAGRAPH 33

142

תשרי נקי ירח האיתנים

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

KEHOT'S NOTE

מ"א ח, ב.

143

שבו נולדו האבות

The words here quote Rosh Hashanah 10b:10; the passage is shown below.

Rosh Hashanah 10b:10

תנ"א, רבי אליעזר אומר: בתשרי נברא העולם, בתשרי נולדו אבות, בתשרי מתו אבות, בפסח נולד יצחק, בראש השנה נפקדה שרה רחל ורחל, בראש השנה יצא יוסף מבית האסורין.

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KEHOT'S NOTE

ר"ה י, ב. יא, א.

144

שבו נולדו האבות

Rabbi Eliezer's view that the patriarchs were born in Tishrei, derived from "the month of the mighty ones."

Rosh Hashanah 11a:2

רבי יהושע אומר: בנ"ס נברא העולם, בנ"ס נולדו אבות, בנ"ס מתו אבות, בפסח נולד יצחק, בראש השנה נפקדה שרה רחל ורחל, בראש השנה יצא יוסף מבית האסורין, בראש השנה בטלה עבודה מאבותינו במצרים, בנ"ס נגאלו בנ"ס עתידין ליגאל.

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145

כמאמר אם כבנים אם כעבדים

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

KEHOT'S NOTE

בתפלת היום הרת עולם במוסף דר"ה.

146 שרבי חנינא בן דוסא נקי כעבד

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

KEHOT'S NOTE

ברכות לד, סע"ב.

147 שרבי חנינא בן דוסא נקי כעבד לפני המלך

Rabbi Chanina ben Dosa is "like a servant before the king," with free access, while Rabban Yochanan ben Zakkai is "like a minister"; a servant can stand higher.

Berakhot 34b:28 כ"ח ב: ל"ד ב: כ"ח ב:

ושוב מעשה ברבי חנינא בן דוסא שהלך ללמוד תורה אצל רבי יוחנן בן זכאי, וחלה בנו של רבי יוחנן בן זכאי. אמר לו: חנינא בני, בקש עליו רחמים ויחיה. הניח ראשו בין ברכיו ובקש עליו רחמים, ויחיה. אמר רבי יוחנן בן זכאי: אלמלי הטיח בן זכאי את ראשו בין ברכיו כל היום כולו — לא היו משגיחים עליו. אמרה לו אשתו: וכי חנינא גדול ממך? אמר לה: לאו, אלא הוא דומה כעבד לפני המלך, ואני דומה כשר לפני המלך.

It also happened with R. Hannina b. Dosa that he went to Torah with Rabban Johanan b. Zakkai. The son of Rabban Johanan b. Zakkai fell ill, and he said to him, "Hannina, my son ! Pray on his behalf that he may live" R. Hannina laid his head between his knees, and prayed on his behalf, and he recovered. Rabban Johanan b. Zakkai said, "Were Ben Zakkai to press his head between his knees all the day long, no notice would be taken of him." His wife said to ...

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148 תפלה לעני

"A prayer of the poor man when he is faint and pours out his conversation before G-d"; prayer is called sichah.

Psalms 102:1 ק"ב א': תהלים

תפלה לעני כִּי־עֲטָף וְלִפְנֵי ה' יִשְׁפֹּךְ שִׁיחוֹ:

A Prayer of the afflicted, when he fainteth, and poureth out his complaint before the L-RD.

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KEHOT'S NOTE

תהלים קב, א.

149 ויצא יצחק לשוח

"And Yitzchak went out to converse (lasuach) in the field"; the Sages read it as prayer.

Genesis 24:63 כ"ד: ס"ג: בראשית

וַיֵּצֵא יִצְחָק לְשׁוֹחַ בַּשָּׂדֶה לַפְּנוֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיִּרָא וְהִנֵּה גַמְלִים בָּאִים:

And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.

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KEHOT'S NOTE

בראשית כד, סג.

וְהָיָה מְדֵי חֹדֶשׁ בְּחֹדֶשׁוֹ וּמְדֵי שַׁבָּת בְּשַׁבָּתוֹ יָבֵא...

“And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos”



The weekdays are divine wisdom descending into the world of action so that the world can be lifted back up; Shabbos is that ascent, revealed as delight, and Rosh Chodesh draws from wisdom itself, before creation. Beyond both lie “the Shabbos of Shabbos” and “the New Moon of the New Moon,” a level above all the worlds that will be revealed with Mashiach, when “all flesh” will bow before G-d.

THE MAAMAR IN BRIEF

Isaiah foresees all flesh bowing before G-d “every New Moon on its New Moon and every Shabbos on its Shabbos,” and the Alter Rebbe asks why Rosh Chodesh, a working day, is not called “a day of work.” First, the week: the six days are called “days of Bereishis” because divine Chochmah descends through them into Beriah, Yetzirah and Asiyah so that the energy of that labor can rise again through prayer. Shabbos is the ascent itself, as delight; divine speech returns to its source, so weekday speech stops. But ascent needs help from above (Kabbalas Shabbos, “Draw me, we will run”). Through the week the soul is “sick with love,” like the Ofanim’s “great noise” or a villager dazzled by the king; on Shabbos it is healed by “the sun of righteousness,” like a city-dweller at home with the king. Rosh Chodesh is speech receiving from Chochmah itself, “before the work of creation”: work is allowed, but the day is elevated. Finally, “its Shabbos” and “its New Moon” are levels beyond the whole chain of worlds, revealed in the days of Mashiach, when the fiery element, “all flesh,” will reach true bowing, and G-d’s “face” will be revealed.

OUTLINE

1 Weekdays and Shabbos

¶1-3

The question about Rosh Chodesh. The six days are Chochmah descending into action for the sake of ascent; Shabbos is the ascent as delight, which is why weekday speech and affairs stop.

2 Ascent needs help from above

¶4-6

Kabbalas Shabbos and “Draw me”; the daily ascent of prayer and the drawing down of the Amidah; the villager and the city-dweller; the lovesick soul healed by “the sun on Shabbos.”

3 Rosh Chodesh

¶7-9

Ezekiel’s east gate opens on Rosh Chodesh. Divine speech receives on weekdays through the emotions, on Rosh Chodesh from Chochmah itself, “from before creation”; so work is permitted, yet it is not a working day.

4 The Shabbos of Shabbos and the future bowing of all flesh

¶10-11

“Its Shabbos” and “its New Moon” are beyond the whole chain of worlds and will be revealed with Mashiach. “All flesh,” the element of fire, will then bow; bowing “before Me” is drawing G-d’s revealed “face” down into the world.

KEY CONCEPTS

Days of Bereishis ששת ימי בראשית

The six weekdays, named for reishis, “beginning,” which is Chochmah: the days are divine wisdom clothed in the emotive attributes and descending into physical action.

Descent for the sake of ascent ירידה לצורך עלייה

The divine light descends into the lower worlds so that, through a person’s labor and prayer, the world of action itself can be lifted up and included in G-d’s oneness.

Sick with love חולת אהבה

The weekday state of Knesses Yisrael and of the Torah scholar: a longing for the Infinite that can never be satisfied within the worlds; healed on Shabbos by revealed delight.

Villager and city-dweller בן כפר ובן כרך

The weekday ascent is the excited awe of one who sees the king rarely; the Shabbos ascent is the calm delight of one who lives near the king.

Divine speech דבור, דבר הוי

The level of Malchus and Knesses Yisrael, the “revealed world”; on weekdays it descends, on Shabbos it returns to its source, and on Rosh Chodesh it receives from Chochmah itself.

Shabbos of Shabbos שבתו של שבת

A level beyond the whole chain of descent, compared to which even Shabbos is like a weekday; it will be revealed in the days of Mashiach.

Bowing השתחווה

Self-nullification (bittul) that is also a drawing down: it brings the level beyond the worlds into revelation, G-d’s “face.”

SECTION 1 • 11-3

Weekdays and Shabbos

1 והיה מדי חדש בחדשו^{1,2} ומדי שבת בשבתו יבא כל בשר להשתחוות לפני אמר ה'.

“And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos, all flesh shall come to bow down before Me, says G-d.”

The maamar opens with the closing verse of Isaiah, which promises that in the future “all flesh” will come to bow before G-d on every New Moon and every Shabbos. The unusual doubling, “New Moon on its New Moon” and “Shabbos on its Shabbos,” is what the maamar will finally explain in its fourth section.

(ועיין מזה ברבות בא ספטי"ו³ בגמרא פ"ק דסוטה דף ה' ע"א זח"א קי"ו א' קפ"א א' ח"ב קנ"ו ב' קנ"ז א' ח"ג ע"ז א' ע"ט ב' קמ"ה⁴ א')

(And see on this Rabbah on Bo, end of chapter 15; in the Gemara, first chapter of Sotah, page 5a; Zohar I, 116a, 181a; II, 156b, 157a; III, 77a, 79b, 145a.)

The Alter Rebbe lists places in the Midrash, the Talmud and the Zohar that discuss this verse, for the reader to look up.

הנה כתיב כל הנק' בשמי ולכבודי בראתיו⁵ יצרתיו⁶ אף עשיתיו⁷ (בישעיה מ"ג ז') (ועיין מזה בב"ב⁸ דע"ה ב' יומא ל"ח א' רבות כי תשא ספמ"ו⁹ זח"א צ"ו ב' רכ"א ח"ב מ"ב ב' ח"ג רכ"ה א' רכ"ח א')

Now it is written, “Everyone that is called by My Name, and for My glory, I have created him, I have formed him, indeed I have made him” (in Isaiah 43:7). (And see on this Bava Basra, page 75b; Yoma 38a; Rabbah on Ki Sisa, end of chapter 46; Zohar I, 96b, 221; II, 42b; III, 225a, 228a.)

A second verse sets the framework: G-d made man “for My glory” in three stages, “created,” “formed” and “made.” In Chassidus these three verbs correspond to the three lower worlds, Beriah (creation), Yetzirah (formation) and Asiyah (action); again a list of places is given where the verse is discussed.

פ"י שכדי להיות נקרא בשמי וכמ"ש נעשה אדם בצלמנו¹⁰ כדמותנו ירד ונשתלשל בבחי' ב"ע להיות לו גם בחי' המעשה.

This means: in order to be called by My Name, as it is written, “Let us make man in our image, after our likeness,” [it] descended and came down step by step into the level of Beriah, Yetzirah and Asiyah, so as to have also the level of action.

The point of the verse: so that what is “called by My Name” (man, made “in our image”) could exist, the divine light had to come down step by step through the three lower worlds, until it reached even the level of physical action, “indeed I have made him.”

והנה ראש חודש אע"פ שמותר בעשיית מלאכה מ"מ אינו נקרא בלשון הפסוק יום המעשה וכמ"ש מחר חודש¹¹ וגו'

Now Rosh Chodesh, although doing work is permitted on it, is nevertheless not called, in the language of the verse, "the day of work," as it is written, "Tomorrow is the New Moon..."

Now the Alter Rebbe raises the maamar's first question. Rosh Chodesh (the New Moon) is a working day by halachah, yet Scripture does not call it "the day of work": in the story of David and Yehonasan, the day before Rosh Chodesh is contrasted with it.

ובאת אל המקום אשר נסתרת שם ביום המעשה¹² (בשמואל א' סימן כ' י"ט) (וע"ש בת"י ובפרש"י והרד"ק)¹³ ...and you shall come to the place where you hid on the day of work" (in I Samuel, chapter 20:19). (And see there in Targum Yonasan, in Rashi's commentary and in the Radak.)

Yehonasan tells David to hide "on the day of work," and the commentators (Targum Yonasan, Rashi, Radak) understand this as "the weekday," as opposed to Rosh Chodesh. Radak adds that it seems people did not do work on Rosh Chodesh then, as women still refrain from work on it; so Rosh Chodesh is not counted as an ordinary working day.

והענין כי ששת ימי המעשה נק' ששת ימי בראשית לפי שנמשכו מבחי' ראשית זו חכמה¹⁴ וכמ"ש כולם בחכמה עשית¹⁵

The explanation is that the six days of work are called "the six days of Bereishis" because they are drawn from the level of reishis (beginning), which is Chochmah, as it is written, "You made them all with wisdom,"

To answer, he first explains the weekdays. They are called "the six days of Bereishis" (the opening word of the Torah, "In the beginning") because the word contains reishis, "beginning," which the verse "The beginning (reishis) is wisdom" identifies with Chochmah. Creation flows from G-d's Chochmah, as the Psalm says, "You made them all with wisdom."

וכמאמר עושה בראשית¹⁶ והמחדש בטובו¹⁷ בכל יום תמיד מעשה בראשית ותכלית ירידת החכמה בשתת ימי המעשה ול"ט מלאכות החורש הזורע¹⁸ כו'

and as the saying goes, "He makes Bereishis," and "In His goodness He renews each day, continually, the work of Bereishis." And the purpose of the descent of Chochmah into the six days of work and the thirty-nine labors, ploughing, sowing and so on,

The liturgy says the same: G-d "makes Bereishis" and "renews each day the work of Bereishis," so the six days are an ongoing descent of divine Chochmah into the world. That descent reaches even the thirty-nine categories of labor that define "work" for Shabbos (ploughing, sowing and the rest).

הוא לצורך עלייה שיתעלו כל בחי' המעשה ג"כ לקשרם בה' אחד שהמלאכות הם לצורך האדם וחיותו וקיומו וכאשר האדם נושא את נפשו בתפלתו לה' אחד בק"ש ואהבת כו'

is for the sake of ascent: that all the levels of action, too, be elevated, to bind them to the One G-d. For the labors are for the needs of man, his life and his sustenance; and when a person lifts up his soul in his prayer to the One G-d in the Shema, "And you shall love...",

Why must divine wisdom descend so low? So that it can rise again, bringing the world of action with it. Human labor produces what sustains a person, and then he gives himself over to G-d in the Shema ("And you shall love...").

ובתפלה ברוך אתה כו' הרי גם כל כחות החיונית שבמלאכות שמהם חיותו וקיומו מתעלים עמו ונכללים באחד כי בהם ועל ידם ניתן הכח לאדם להעלות ולקשר נפשו באלהים חיים בק"ש ותפלה

and in the prayer, "Blessed are You...", then all the vital powers that are in the labors, from which come his life and sustenance, are also elevated with him and included in the One. For in them and through them the strength is given to a person to elevate and bind his soul to the living G-d in the Shema and prayer.

He does the same in the Amidah ("Blessed are You..."), and then all the life-energy he received from that labor rises with him and is absorbed into G-d's oneness. It was, after all, that very energy that gave him the strength to pray; so the work of the week is lifted up through his prayer. (Two small misprints in the printing, ה.כ.ה in part 8 and הכה here, apparently read בשש and הכה.)

(והעלאה זו היא ע"י החכמה שהיא בחינת ביטול ולכן ע"י החכמה יוכל להיות ביטול היש וזהו שהששת ימי המעשה נק' ששת ימי בראשית שהוא בחי' חכמה שבכח החכמה הנמשך בהמדות יומשך להיות ביטול היש ועיין בזה"א בראשית)

(This elevation is through Chochmah, which is the level of self-nullification (bittul); therefore through Chochmah there can be the nullification of the yesh (independent existence). And this is why the six days of work are called the six days of Bereishis, which is the level of Chochmah: by the power of Chochmah drawn into the emotive attributes (middos), the nullification of the yesh will be drawn forth. And see Zohar I, Bereishis

A parenthetical note: this uplifting works through Chochmah, whose nature is self-nullification (bittul), the sense that one is nothing before G-d. When Chochmah is drawn into the emotions of the week, it brings with it the nullification of yesh, a creature's feeling of being a separate, self-standing existence. That is the deeper reason the weekdays are named for Chochmah ("days of Bereishis").

(דל"א סע"א) אינון שיתא יומין נפקין מן בראשית¹⁹ וע"ש במק"מ הטעם שהחכמה נק' ראשית ועמ"ש במ"א גבי ענין יין המשומר בענביו²⁰ מששת ימי בראשית

(page 31, end of side a): "Those six days go forth from Bereishis"; and see there in the Mikdash Melech the reason Chochmah is called reishis. And see what is explained elsewhere on the matter of the wine preserved in its grapes since the six days of Bereishis.)

The Zohar says the six days "go forth from Bereishis," and the Mikdash Melech, a commentary on the Zohar, explains there why Chochmah is called "beginning." The Talmudic phrase "the wine preserved in its grapes since the six days of Bereishis," the hidden reward of the righteous, is also explained elsewhere in terms of Chochmah.

והנה ששת ימי המעשה הם בחינת המשכות מלמעלה למטה והשתלשלות אור א"ס ב"ה להתלבש בבי"ע להיות כח המעשה

Now the six days of work are the level of drawings-down from above to below, and the chain of descent (hishtalshelus) of the Infinite Light (Or Ein Sof), blessed be He, to be clothed in Beriah, Yetzirah and Asiyah, so as to be the power of action.

Summing up the weekdays: they are a movement from above to below. The Infinite Light descends through the chain of worlds until it is clothed in Beriah, Yetzirah and Asiyah and becomes the power that drives physical action.

(ועמ"ש בד"ה לא הביט און ביעקב²¹ ומ"ש בד"ה בחודש השלישי²² גבי כל כל שבח מעשה ידיך)

(And see what is explained in the discourse beginning "He has not beheld iniquity in Yaakov," and what is explained in the discourse beginning "In the third month," on "all the praise of Your handiwork.")

Two parallel discussions in Likkutei Torah and Torah Ohr are mentioned where this descent into "the work of Your hands" is explained further.

משא"כ השבת הוא בחי' העלאה ממטה למעלה בבחי' ענג וכמ"ש אז תתענג על²³ ה' וכמאמר ישמחו במלכותך ישבעו ויתענגו²⁴ מטובך כו'

Shabbos, however, is the level of ascent from below to above, in the mode of delight, as it is written, "Then you shall delight in G-d," and as the saying goes, "They shall rejoice in Your kingship...; they shall be satisfied and delight in Your goodness..."

Shabbos is the opposite movement: an ascent from below to above, whose character is delight (oneg). Isaiah promises the Shabbos-keeper, "Then you shall delight in G-d," and the Shabbos prayer says those who keep it "will delight in Your goodness."

(עין בהרמ"ז ר"פ פקודי) (דף ר"כ ע"ב) גבי ולכן שבת נקרא טוב להודות²⁵ וכמארז"ל אימתי גדול כשהוא בעיר אלקינו²⁶ כו'

(See the Ramaz at the beginning of Pekudei, page 220b,) on “therefore Shabbos is called ‘It is good to give thanks,’” and as our Sages of blessed memory said, “When is He [called] great? When He is in the city of our G-d...”

The Ramaz (Rabbi Moshe Zacuto, in his Kabbalistic comments on the Zohar) explains that this is why the Psalm of Shabbos begins “It is good to give thanks”; and the Zohar teaches that G-d is called “great” when He is “in the city of our G-d,” that is, when He is in His own place above.

[ועמ"ש בד"ה וכל בניך] וכמ"ש בזח"א ויחי (דרל"ט)²⁷ משל למלכא דהוה יתיב בכורסיא וכתרא דמלכותא עליה אקרי מלך עילאה.

[And see what is explained in the discourse beginning “And all your children.”] And as it is written in Zohar I, Vayechi (page 239): “A parable of a king who was sitting on his throne with the crown of kingship upon him: he is called the supreme King.

The Zohar’s parable: a king on his throne, wearing his crown, is called “the supreme King.”

כד נחית ואזיל לבי עבדיה מלך זוטא אקרי כך קב"ה כו' ע"ש והיינו שבימות החול כשמתלבש בבי"ע נקי מלך

When he goes down and goes to his servant’s house, he is called a small king. So too the Holy One, blessed be He...”; see there. That is: on the weekdays, when He is clothed in Beriah, Yetzirah and Asiyah, He is called a small

When the same king goes down to visit a servant’s home, he is called “a small king.” So it is with G-d: on the weekdays, when His light is clothed in the lower worlds, He is “a small king.”

זוטא משא"כ בשבת הוא בחי התגלות ענג ה' ומעין עולם הבא תענוג הנשמות שנהנין מזיו השכינה²⁸ ובחינת קיבול שכרן. אבל בימות החול הוא לעשותם.^{29, 30, 31}

king. On Shabbos, however, there is the level of the revelation of the delight of G-d, a semblance of the World to Come: the delight of the souls, who enjoy the radiance of the Shechinah, and the level of receiving their reward. But the weekdays are [for] doing them.

On Shabbos, by contrast, His light rises back to its place and is revealed as delight; Shabbos is a foretaste of the World to Come, where “the righteous enjoy the radiance of the Shechinah,” the time of receiving reward. The weekdays, as the Sages say, are “today, to do them”: the time of work, not of reward.

2 ולכן כתיב בשבת ממצוא חפצך ודבר דבר³² דבור אסור^{33,34} כי דבור הוא לשון הנהגה והמשכה³⁵ מלמעלה למטה וכמ"ש וידבר הוי" אל משה לאמר

Therefore it is written about Shabbos, "[refraining] from attending to your affairs and speaking words": speech is forbidden. For speech (dibbur) is a term of leading and of drawing down from above to below, as it is written, "And G-d spoke to Moshe, saying."

Isaiah tells us to honor Shabbos by "refraining from attending to your affairs and speaking words," and halachah derives from this that even weekday talk is restricted on Shabbos. The Alter Rebbe explains why: the Hebrew word for speech, dibbur, also means "leading" (conducting), so speech stands for the flow from above to below, as in "G-d spoke to Moshe," where G-d's word comes down to a person.

וזוהו בימות החול שהוא בחיי התשלשלות והמשכה מלמעלה למטה להתלבש גם בבחי עשייה גשמיות וכמ"ש מלכותך מלכות כל

And this is [so] on the weekdays, which are the level of the chain of descent and drawing down from above to below, to be clothed even in the level of physical Asiyah, as it is written, "Your kingship is a kingship of all

That downward flow is the character of the weekdays, when G-d's light descends even into the physical world of Asiyah; the verse "Your kingship is a kingship of all worlds" means that His rule, which is expressed through His speech, reaches down to the very lowest world. (The printing has small typos here, התשלשלות and למטה, apparently for השתלשלות and למטה.)

עולמים³⁶ אפילו בעולם עשייה וכמ"ש אף עשיתיו³⁷ משא"כ בשבת ודבר דבר שהדבור חוזר למקורו ושרשו למעלה [ועמ"ש מזה בד"ה שובה ישראל עד]:

worlds," even in the World of Asiyah, and as it is written, "indeed I have made him." On Shabbos, however, "and speaking words" [is forbidden], for speech returns to its source and root above. [And see what is explained on this in the discourse beginning "Return, O Israel, unto."]

That is "indeed I have made him" (Isaiah 43:7) again. On Shabbos, however, divine speech goes back up to its source, and so we too refrain from mundane speech. The discourse "Return, O Israel" is mentioned as a further discussion.

3 קיצור. ששת ימי המעשה³⁸ הם ששה מדות עליונות והם בבחי' המשכה והשתלשלות להתלבש בבי"ע כמ"ש אף עשיתיו³⁹ והירידה לצורך עלייה וביטול היש

Summary. The six days of work are the six supernal emotive attributes, and they are in the mode of drawing down and chain of descent, to be clothed in Beriah, Yetzirah and Asiyah, as it is written, "indeed I have made him"; and the descent is for the sake of ascent and the nullification of the yesh.

The "Summary" (kitzur) paragraphs restate each section in brief. The six weekdays correspond to the six emotive attributes of G-d (Chesed through Yesod), which descend and clothe themselves in the lower worlds, down to "I have made him"; but that descent exists for the sake of the ascent, and for bringing creatures to nullify their sense of self.

ולכן נקראים ימי בראשית היא בחי' חכמה דבחכמה הוא הבירור ובשבת הוא העלייה מבחי' עשייה עד לבחינת העונג ויתענגו מטובך ולכן נאמר בשבת ממצוא חפצך ודבר דבר:⁴⁰

Therefore they are called the days of Bereishis, which is the level of Chochmah, for in Chochmah is the refinement (birur). And on Shabbos there is the ascent from the level of Asiyah up to the level of delight, "and they shall delight in Your goodness." Therefore it is said about Shabbos, "from attending to your affairs and speaking words."

They are called "days of Bereishis" because they come from Chochmah, and Chochmah is what sorts out and refines (birur) the world, separating the holy from the unholy. Shabbos is the ascent from action up to delight, and that is why weekday affairs and weekday speech are set aside on Shabbos.

SECTION 2 • ¶4-6

Ascent needs help from above

4 ב אך אין דבר שירד למטה עולה למעלה עד שנותנים לו כח ועוז מלמעלה להעלותו וע"ז נתקן ענין קבלת

2. However, nothing that has descended below rises up above until strength and might are given to it from above to raise it. For this, the matter of receiving

Section 2 begins with a principle: what has gone down cannot lift itself back up on its own; it needs strength given from above. That is the reason for the Friday-night welcome of Shabbos, the hymn "Come, my Beloved" (Lecha Dodi).

שבת לכה דודי⁴¹ שיהא הארה מלמעלה לקראת כלה היא כנסת ישראל כדי שפני שבת נקבלה וזהו משכני אחריך נרוצה⁴² שבכל ימות החול הוא בחינת אחריך

Shabbos, “Come, my Beloved,” was instituted: that there be an illumination from above “to greet the bride,” who is Knesses Yisrael (the Community of Israel), so that “let us receive the face of Shabbos.” And this is [the meaning of] “Draw me, we will run after you”: all the weekdays are the level of “after you,”

“Come, my Beloved, to greet the bride” is read as a light that comes from above toward the “bride,” Knesses Yisrael, the collective soul of Israel, so that she can “receive the face of Shabbos.” The same idea is in the verse “Draw me, we will run after you”: through the week Israel is only “after” G-d, following at a distance.

וצריך להיות משכני כדי שנרוצה ועד”ז הוא ענין כל שיר השירים ליתן כח ועוז לכנסת ישראל כו' אך מי שטרח בערב שבת⁴³ וכו'

and there must be “draw me” so that “we will run.” And in this way is the theme of the whole Song of Songs: to give strength and might to Knesses Yisrael, etc. However, “one who toiled on the eve of Shabbos, etc.”

So G-d must first “draw” her, and only then can she “run.” The whole Song of Songs, the love song between G-d and Israel, is about this strength given from above. Yet the Sages also say “one who toiled on the eve of Shabbos will eat on Shabbos”: the gift from above builds on the effort made below during the week.

וצריך להיות בכל יום מעין העלאת שבת והוא ענין העלאת שבתפלה מויברך דוד עד ש”ע שכל הענינים המדוברים שם מדברים בענין העלאת ממטה למעלה להתכלל באור ה' ובברכת יוצר איך המלאכים מקדישים והאופנים ברעש גדול כו'

And every day there must be something like the ascent of Shabbos. This is the ascent in prayer from “And David blessed” until the Shemoneh Esreh, for all the matters spoken of there speak of ascent from below to above, to be included in the light of G-d. And in the blessing of Yotzer [it tells] how the angels sanctify, “and the Ofanim with a great noise...”

Something of Shabbos’s ascent must also happen every day, in the morning prayers. From “And David blessed” (near the end of Pesukei d’Zimrah) until the Amidah, the prayers describe the rise from below to above. In the blessing before the Shema (Yotzer) we describe how the angels sanctify G-d, and how the Ofanim, a class of angels, rise “with a great noise.”

והרעש הוא ענין תשוקתם וחפצם בכלות הנפש אך השרפים עומדים מפני שבחי התכללות וביטול זה הוא הנתפס במהותם ועצמותם

The noise is their longing and desire, with the expiring of the soul (kelos hanefesh). The Seraphim, however, stand, because this level of inclusion and self-nullification is what is grasped in their very being and essence.

The “noise” of the Ofanim expresses their longing to dissolve into G-d, a love so intense that the soul “expires” (kelos hanefesh). The Seraphim, a higher class of angels, “stand” quietly, because that absorption in G-d is part of their very nature; they do not have to strain toward it.

אבל האופנים הם במדרגה שלמטה מהם רק שהם משיגים בהיות בחי התכללות רחוק מהם שהוא קדוש ומובדל כו'

But the Ofanim are on a level below them; they only perceive that the level of inclusion is far from them, for it is holy and set apart...

The Ofanim are lower. All they grasp is that such absorption is far beyond them, because G-d is “holy,” meaning utterly separate and set apart.

ואינו בגדר עלמין לא בגדר ממלא ולא בגדר סובב כו' ואי לזאת כל חפצם וכל ישעם שתכלה אליו נפשם מה שלמעלה מיכולתם

and not within the category of worlds, neither in the category of memalei nor in the category of sovev...; and therefore all their desire and all their salvation is that their soul expire toward Him, [something] beyond their capacity.

He is not within the category of worlds at all: not the light that fills the worlds (memalei) nor even the light that encompasses them (sovev). So their whole longing is for something beyond their capacity.

ולכן הרעש גדול וכן כל הענינים שמויברך דוד עד ש"ע הכל הוא בחי העלאה ממטה למעלה בק"ש שימסור נפשו באחד ואהבת וגו'

Therefore the noise is great. So too all the matters from “And David blessed” until the Shemoneh Esreh are all the level of ascent from below to above, [up to] the Shema, that one gives over his soul in “One,” and “And you shall love...,”

That distance is why their “noise” is so great. In the same way, the whole order of morning prayer, from “And David blessed” through the Shema, where one gives over one’s soul in the word “One” and then loves G-d “with all your soul,” is a movement upward.

עד שמונה עשרה שאומרים ברוך אתה שהוא בחי המשכה מלמעלה למטה שיהיה בחי גילוי הוי' וכמ"ש ברוך הוי' אלהי ישראל מן העולם ועד העולם⁴⁴ פי מעלמא דאתכסיא לעלמא דאתגליא

until the Shemoneh Esreh, where we say "Blessed are You," which is the level of drawing down from above to below, so that there be a revelation of the level of Havayah, as it is written, "Blessed is Havayah, the G-d of Israel, from the world and to the world," meaning: from the hidden world to the revealed world;

The Amidah reverses direction. "Blessed are You" is read as a drawing down (baruch from the root of "drawing") so that the Name Havayah is revealed. The verse "Blessed is Havayah... from the world to the world" is read as a drawing from the hidden world (the level beyond revelation) to the revealed world.

דהיינו שיהיה גילוי בחי ההעלם מה שלמעלה מגדר עלמין ולית מחשבה תפיסא ביה⁴⁵ בחי אני הוי' לא שניתי ואתה הוא עד שלא נברא העולם^{46,47} כו

that is, that there be a revelation of the level of the hidden, which is beyond the category of worlds, and "no thought can grasp Him at all": the level of "I, Havayah, have not changed," and "You were [the same] before the world was created..."

What is drawn into revelation is the very level that is beyond all worlds, which "no thought can grasp": the unchanging G-d of "I, Havayah, have not changed," the same before creation as after it.

(ועמ"ש מזה בדי"ה אז ישיר⁴⁸ משה ובני ישראל) ועיקר הגלוי הוא בכל יום על ידי מעשה המצות ותלמוד תורה כנגד כולם^{49,50} שהם כולם המשכת גילוי ההעלם כמ"ש במ"א

(And see what is explained on this in the discourse beginning "Then Moshe and the Children of Israel sang.") And the main revelation is every day, through the performance of the mitzvos, and the study of Torah, which is equal to them all; for they are all the drawing down of the revelation of the hidden, as is explained elsewhere.

(A parallel discussion is in Torah Ohr, "Then Moshe sang.") Even so, the main daily revelation of that hidden level does not come through prayer but through doing the mitzvos and studying Torah, which the Mishnah says "is equal to them all"; each mitzvah draws the hidden G-d into revelation.

אך ההפרש שבין העלאה⁵¹ שבשבת להעלאה שבחול שבשעת תפלה כי אינו דומה בן כפר שראה את המלך לבן כרך⁵² שראה כו' והענין כי

However, the difference between the ascent on Shabbos and the ascent on the weekday, at the time of prayer, is that "a villager who saw the king is not like a city-dweller who saw..." And the explanation is that

Now the Alter Rebbe distinguishes the weekday ascent in prayer from the ascent of Shabbos, using the Talmud's image of Yechezkel and Yeshayahu: both saw the King, but Yechezkel described the vision at length like a villager who has seen the king once, while Yeshayahu, like a city-dweller, described it briefly.

הנה⁵³ והאופנים ברעש גדול כו' על ידי השגתם בחי' קדוש ומובדל למעלה מבחי' סובב וממלא כל עלמין הוא דומה לבן כפר שראה עדי"מ שביטולו מפני המלך מחמת חידוש רוממותו למעלה מגדר השגתו

“the Ofanim with a great noise...,” through their perceiving the level of “holy and set apart,” beyond the level of sovev and memalei kol almin, are like a villager who saw [the king], by way of analogy: his self-nullification before the king is because of the novelty of his exaltedness, beyond the bounds of his grasp.

The Ofanim’s “great noise” is the villager’s response: they are overwhelmed by the King’s holiness because it is so new and beyond their grasp, and their self-nullification comes from that shock.

וזהו בחי' ימי החול מה שאין כן בשבת הוא בחי' התגלות ענג העליון ישמחו במלכותך ישבעו ויתענגו מטובך אז הוא דומה לבן כרך עדי"מ שאין חידוש בעיניו רוממות המלך

This is the level of the weekdays. On Shabbos, however, there is the level of the revelation of the supernal delight, “They shall rejoice in Your kingship; they shall be satisfied and delight in Your goodness”; then it is like a city-dweller, by way of analogy, in whose eyes the exaltedness of the king is no novelty,

That is the weekday mode. On Shabbos, the supernal delight is revealed (“they shall delight in Your goodness”), and one is like the city-dweller, for whom the king’s greatness is no longer a novelty.

אלא מתענג ונהנה מזיו יקר תפארת גדולתו ועל זה אמרו שמש בשבת צדקה⁵⁴ לעניים⁵⁵ והענין

but he delights in and enjoys the radiance of the preciousness and beauty of his greatness. And on this they said, “The sun on Shabbos is charity (tzedakah) for the poor.” And the explanation is

He is not overwhelmed but enjoys the radiance of the king’s glory. On this the Talmud says, “The sun on Shabbos is charity for the poor”: on the plain level, a sunny Shabbos is a kindness to the poor.

כדכתיב שמש צדקה ומרפא בכנפיה⁵⁶ כי שמש ומגן⁵⁷ הוי' הוא המרפא בחי' רופא חולים ולכן הוא צדקה לעניים דלית לון מגרמייהו כלום.^{58,59}

as it is written, “a sun of tzedakah (righteousness), with healing in its wings,” for “G-d is a sun and a shield”; it is the healing, the level of “Healer of the sick.” And therefore it is charity for the poor, who have nothing of their own at all.

The Alter Rebbe reads this through Malachi’s “sun of righteousness (tzedakah) with healing in its wings” and the Psalm “G-d is a sun and a shield.” G-d’s revealed light, the “sun,” is itself the healing (the Amidah calls Him “Healer of the sick”), and it is “charity for the poor,” for those who have nothing of their own.

5 וביאור הדבר⁶⁰ כי הנה כל ימות החול כנסת ישר אל הוא בבחי' חולת אהבה כמ"ש סמכוני באשיות⁶¹
רפדוני בתפוחים כי חולת אהבה אני

The explanation of the matter: all the weekdays Knesses Yisrael is in the state of "sick with love," as it is written, "Sustain me with flasks [of wine], spread apples around me, for I am sick with love."

Now he explains the image of healing. Throughout the week Knesses Yisrael is "sick with love," like the bride in the Song of Songs who asks to be sustained because she is faint with love.

והיינו מפני שהיא בבחי' עני דלית ליה מגרמיה כלום^{62, 63, 64, 65} ונכספה וגם כלתה נפשה⁶⁶ לעלות אל
דודה להתכלל באור⁶⁷ ה' אין סוף ב"ה

That is, because she is in the state of a poor person, who has nothing of her own at all, and her soul "longs and even expires" to go up to her Beloved, to be included in the light of G-d, the Infinite One (Ein Sof), blessed be He,

Her sickness comes from being "poor," having "nothing of her own": the Zohar's description of Malchus, the moon, which has no light of its own and only reflects. Her soul "longs and even expires" (Psalm 84) to rise to her Beloved and be absorbed in the Infinite Light itself.

שהוא למעלה מגדר ממלא וסובב⁶⁸ ואהבה בכלות הנפש כזו הוא בחי' חולה מפני תוחלת ממושכה⁶⁹
אשר תמיד נכספה וגם כלתה ולא תגיע לזה כל ימי חייה

which is beyond the category of memalei and sovev. And love with such expiring of the soul is the state of sickness, because of "hope deferred," for she always longs and even expires, and she will not attain it all the days of her life.

Since what she longs for is beyond both memalei and sovev, beyond anything the worlds can hold, her longing can never be fulfilled in this life. That is the "hope deferred" that "makes the heart sick" (Proverbs).

ולכן נקראו תלמידי חכמים בעולם הזה קצירי ומריעי⁷⁰ מפני שתלמידי חכמים הם המקבלים מבחי'
חכמה

Therefore Torah scholars in this world are called "weak and ailing," because Torah scholars are those who receive from the level of Chochmah,

This is why the Talmud calls Torah scholars "weak and ailing": they receive from Chochmah.

שרואין את הנולד⁷¹ מאין ליש ורואין שכל השתלשלות של בחי' יש הוא היפוך מבחי' אין לזאת תכלה נפשם בבחי' חולת אהבה להשתפך נפשם ממש⁷²

who see what is born, from nothing to something, and see that the whole chain of descent of the level of yesh (something) is the opposite of the level of ayin (nothing). Therefore their soul expires in the state of being sick with love, their soul pouring itself out, literally.

The Sages define the wise man as “one who sees what is born,” here read as one who sees how things come into being from nothing (ayin) to something (yesh). Seeing that the whole created order is the opposite of the divine “nothing,” they yearn, lovesick, to pour out their soul.

(בלק"ת פרשה וירא פי' חולה הוא כשחסר ממנו שער החמשים יש לפרש כי שער החמשים דבינה הוא המחבר חכמה שהיא אין עם הבינה שנקרא יש דהיינו להמשיך הביטול דחכמה גם בבחי' היש כמ"ש בביאור ע"פ וספרתם לכם.

(In Likkutei Torah, Parshas Vayeira, it explains that “sick” is when the fiftieth gate is missing from him. It may be explained that the fiftieth gate of Binah is what joins Chochmah, which is ayin, with Binah, which is called yesh; that is, to draw the self-nullification of Chochmah also into the level of yesh, as is explained in the explanation on the verse “And you shall count for yourselves.”

A parenthetical: the Arizal (in his Ta'amei HaMitzvos, mitzvah of visiting the sick, per the Kehot note) writes that “sickness” is the lack of the fiftieth gate. The Alter Rebbe suggests that the fiftieth gate of Binah is the link between Chochmah (“nothing,” pure self-nullification) and Binah (“something,” developed understanding): it carries Chochmah’s bittul into the level of yesh.

והנה באצילות הוא חיבור חכמה ובינה בבחי' תרין רעין.^{73, 74} אבל בבריאה אין מאיר⁷⁵ בחינת חכמה עילאה רק בחי' הבינה ועל כן הבריאה בחי' יש.

Now in Atzilus there is the joining of Chochmah and Binah in the manner of “two companions.” But in Beriah the level of supernal Chochmah does not shine, only the level of Binah; and therefore Beriah is the level of yesh.

In Atzilus, Chochmah and Binah are joined as “two companions who never part.” In Beriah, only Binah shines, not supernal Chochmah, which is why Beriah is the first world of separate existence (yesh).

ולזאת בימות החול שהמלי יורדת לבי"ע על כן היא בבחי' חולת אהבה מזה שבחי' יש הוא היפוך האין.
ובשבת הוא בחי' מרפא כי עולה באצילות חיבור האין ביש כו')

Hence on the weekdays, when Malchus descends into Beriah, Yetzirah and Asiyah, she is therefore in the state of being sick with love because of this: that the level of yesh is the opposite of ayin. And on Shabbos there is the level of healing, for she rises into Atzilus, the joining of ayin with yesh...

So on the weekdays, when Malchus (Knesses Yisrael) descends into the lower worlds, she is lovesick at the gulf between yesh and ayin. On Shabbos she rises into Atzilus, where “nothing” and “something” are joined, and that is her healing.

וכך צריך האדם לעורר אהבה זו בתפלה כדכתיב חלו נא פני⁷⁶ אל ופני חלו כמ"ש ויחל משה⁷⁷ מלמד שהחלה⁷⁸ כו' והוא בחי' והאופנים כו' ברעש גדול כו'

And so a person must arouse this love in prayer, as it is written, “Now entreat (chalu) the face of G-d”; and chalu is explained as in “And Moshe entreated (vayechal),” [of which the Sages say,] “This teaches that he became ill...”; and this is the level of “and the Ofanim... with a great noise...”

The same love must be aroused in prayer. Malachi's “entreat (chalu) the face of G-d” uses the root of illness, and the Sages say of “Moshe entreated (vayechal)” that he prayed until he became ill. This is the longing “great noise” of the Ofanim.

אבל בשבת הוא בחי' רופא חולים כי שמש צדקה ומרפא בכנפיה⁷⁹ כי ישבעו ויתענגו מטובך⁸⁰ ואז תתענג על⁸¹ ה'

But on Shabbos there is the level of “Healer of the sick,” for “a sun of tzedakah with healing in its wings,” because “they shall be satisfied and delight in Your goodness,” and then “you shall delight in G-d.”

On Shabbos, G-d is the “Healer of the sick”: the “sun of righteousness with healing” shines, because “they shall delight in Your goodness” and “you shall delight in G-d.” The longing is answered with delight.

ולכן שמש בשבת צדקה לעניים דלית להון מגרמייהו אשר נכספה וגם כלתה נפשם כי השמש מרפא (ועמ"ש בד"ה תקעו בחודש⁸² בענין לעתיד הקב"ה מוציא חמה מנרתקה צדיקים מתרפאין בה)⁸³

Therefore “the sun on Shabbos is charity for the poor,” who have nothing of their own, whose soul longs and even expires; for the sun heals. (And see what is explained in the discourse beginning “Blow the shofar on the New Moon,” on the matter that in the future the Holy One, blessed be He, will take the sun out of its sheath and the righteous will be healed by it.)

So “the sun on Shabbos is charity for the poor”: for those who have nothing of their own and whose soul longs, the sun is healing. (The discourse “Blow the shofar on the New Moon” explains the Sages' saying that in the future G-d will take the sun out of its sheath and the righteous will be healed by it.)

הוא בחינת שמש ומגן⁸⁴ הוי' אור אין סוף ב"ה בחי' חכמה עילאה אשר הארתה ירדה

It is the level of "G-d is a sun and a shield," the Infinite Light (Or Ein Sof), blessed be He, the level of supernal Chochmah, whose illumination descended

This "sun" is "G-d is a sun and a shield," the Infinite Light as supernal Chochmah, whose light descends into the worlds below.

ונתלבשה בבי"ע בששת ימי החול ובשבת חוזרת ועולה למקורה ושרשה וכמ"ש ושמרתם את השבת כי קדש היא⁸⁵ וגוי' (עמ"ש מזה בד"ה שבת שבתון):⁸⁶

and was clothed in Beriah, Yetzirah and Asiyah during the six weekdays, and on Shabbos it returns and rises to its source and root, as it is written, "And you shall keep the Shabbos, for it is holy..." (See what is explained on this in the discourse beginning "A Shabbos of complete rest.")

During the week that light is clothed in the lower worlds, and on Shabbos it returns and rises to its source; "keep the Shabbos, for it is holy": Shabbos is "holy," set apart and above.

6 קיצור. ענין קבלת שבת ומי שטרח בע"ש⁸⁷ והוא ענין ההעלאה שבפסוד"ז וק"ש ושמר"ע בא"י המשכה.

Summary. The matter of receiving Shabbos, and "one who toiled on the eve of Shabbos"; and this is the matter of the ascent in Pesukei d'Zimrah, the Shema and the Shemoneh Esreh; "Blessed are You, G-d" is drawing down.

Summary of section 2: Shabbos is received with help from above, but it rests on the week's effort ("one who toiled on the eve of Shabbos"). Every day's prayer has a smaller version of this: an ascent through Pesukei d'Zimrah and the Shema, and then a drawing down in the Amidah's "Blessed are You, G-d."

וההפרש שבין ההעלאה דחול ובין ההעלאה דשבת כמו בן כפר שראה את המלך לגבי בן כרך⁸⁸ וענין שמש צדקה ומרפא⁸⁹:

And the difference between the ascent of the weekday and the ascent of Shabbos is like a villager who saw the king compared with a city-dweller; and the matter of "a sun of tzedakah with healing."

The weekday ascent is like a villager overwhelmed at seeing the king; Shabbos is like the city-dweller who calmly enjoys the king's glory. And Shabbos is the "sun of righteousness with healing" for the lovesick soul.

SECTION 3 • 17-9

Rosh Chodesh

7 ג וכל זה הוא בחיי שבת נגד ימות החול אך בחיי ראש חודש הוא ענין אחר שהרי מותר בעשיית מלאכה ואעפ"כ אינו נחשב מששת ימי המעשה.

3. And all this is the level of Shabbos as against the weekdays. The level of Rosh Chodesh, however, is another matter: for work is permitted on it, and nevertheless it is not counted among the six days of work.

Section 3 returns to the opening question. Everything so far contrasted Shabbos with the weekdays; Rosh Chodesh is a third kind of day, since work is permitted on it, yet it is not counted as one of the six working days.

והנה כתיב כה אמר⁹⁰ ה' שער החצר הפנימית הפונה קדים יהיה סגור ששת ימי המעשה וביום השבת יפתח וביום החודש יפתח שיום החודש אינו בכלל ימי המעשה להיות סגור בו השער.

Now it is written, "Thus says G-d: The gate of the inner courtyard that faces east shall be closed the six days of work, and on the Shabbos day it shall be opened, and on the day of the New Moon it shall be opened": [this shows] that the day of the New Moon is not included among the days of work, for the gate to be closed on it.

Yechezkel's vision of the future Temple proves the point: the east gate of the inner court is shut on the six working days and opened on Shabbos and on Rosh Chodesh. Since the gate is opened on Rosh Chodesh, Rosh Chodesh is not one of "the days of work."

8 והענין יוכן על דרך משל ומבשרי אחזה⁹¹ אלוה שהדבור מקבל מבי בחינות שלפעמים מקבל מבחי המדות שלפי שאוהב את הדבר מדבר עבירו או מפני שכועס כו' ולפעמים מקבל מבחי השכל וההבנה שמדבר מה שמבין בשכלו.

The matter will be understood by way of analogy, and [as] "from my flesh I behold G-d": speech receives from two levels. Sometimes it receives from the level of the emotive attributes: because one loves the thing, one speaks on its behalf, or because one is angry...; and sometimes it receives from the level of intellect and understanding: one speaks what one understands with one's mind.

The answer comes through a human analogy, following Job's "from my flesh I behold G-d": what we see in ourselves teaches us about G-d. A person's speech can come from two places: from emotion (we speak up for what we love, or speak out of anger), or from intellect (we say what we understand).

כך עדי"מ יובן למעלה למשכיל כי הנה אף על פי שלא מחשבותי מחשבותיכם⁹² כוי אף על פי כן נאמר למעלה בחי' דבור ודבר הוי'

So too, by way of analogy, it will be understood above by one who contemplates: for although "My thoughts are not your thoughts...", nevertheless above there is spoken of the level of speech, and "the word of G-d,"

The same is true, so to speak, above. G-d's thoughts are not like ours, yet Scripture still speaks of divine "speech" and "the word of G-d."

שהיא בחי' עלמא דאתגלי והוא מקו בחי' כנסת ישראל ולפעמים אשר כנסת ישראל מקבלת בחי' זו מבחינת המדות

which is the level of the revealed world (alma d'isgalya), and it is the source of the level of Knesses Yisrael. And at times Knesses Yisrael receives this level from the level of the emotive attributes,

Divine speech is "the revealed world" (alma d'isgalya), the level of Malchus, and it is the root of Knesses Yisrael. (The printed text reads מקו, apparently מקור, "source.") Sometimes Knesses Yisrael receives this speech by way of the emotive attributes.

דהיינו בחי' אהבה מסותרת בכל ששת ימי החול אחר התפלה להיות סור מרע ועשה טוב⁹³ בקש שלום מחמת אהבה הטבעית המסותרת בלב

that is, the level of the hidden love, throughout all the six weekdays after prayer, to "turn from evil and do good, seek peace," out of the natural love hidden in the heart

That is the "hidden love," the natural love for G-d latent in every Jewish heart, which through the weekdays, after prayer, drives a person to "turn from evil and do good, seek peace."

כל ישראל ופי' בקש שלום להיות התקשרות שני⁹⁴ הפרים שכל מה שלמעלה מעלה הוא בחי' אין וכל מה שלמטה מטה הוא בחי' יש כוי

of every Jew. And "seek peace" means that there be a bonding of the two opposites: for whatever is higher and higher is the level of ayin (nothing), and whatever is lower and lower is the level of yesh (something)...

"Seek peace" is read as making peace between two opposites: whatever is higher is closer to ayin ("nothing," self-nullification), and whatever is lower is more yesh ("something," self-assertion); peace joins them. (The printed text reads הפרים; the Kehot note's lemma reads הפכים, "opposites," which is apparently the correct reading.)

מה שאין כן בראש חודש היא מקבלת מבחי' השכל וההבנה שאז הוא שעת הושר למעלה להמשיך לו
ההשכלה וההבנה בהתחדשות מעשה בראשית מאין ליש

On Rosh Chodesh, however, she receives from the level of intellect and understanding, for then is an opportune time above to draw down to it insight and understanding in the renewal of the work of Bereishis from nothing to something,

On Rosh Chodesh, however, Knesses Yisrael receives from intellect and understanding: it is an opportune time above (the text's שעת הושר apparently reads שעת הכושר) for insight into how creation is renewed from nothing to something to be drawn down.

ולהיות האהבה בבחי' ביטול וכמ"ש ודברי אשר שמתתי בפיו⁹⁵ וכתוב ואשים דברי בפיו⁹⁶ דברי ממש
(ועמ"ש בביאור ע"פ והיה מספר בני ישראל ובד"ה בחודש השלישי)

and that the love be in the state of self-nullification (bittul), as it is written, "And My words which I have put in your mouth," and it is written, "And I have put My words in your mouth": My words, literally. (And see what is explained in the explanation on the verse "And the number of the Children of Israel shall be," and in the discourse beginning "In the third month.")

The resulting love is not emotional excitement but bittul, self-nullification. Then speech is truly G-d's own, as Isaiah says, "My words which I have put in your mouth": "My words," literally. Two parallel discussions are mentioned.

ובחינה זו נק' שער החצר הפנימית הפונה קדים⁹⁷ מקדם למעשה בראשית (כי מעשה בראשית היינו
בחי' החכמה כמו שמתלבשת בהמדות כשמ"ל בפ"י ששת ימי בראשית).

And this level is called "the gate of the inner courtyard that faces east (kadim)": from before (mikedem) the work of Bereishis. (For the work of Bereishis is the level of Chochmah as it is clothed in the emotive attributes, as explained above on the meaning of "the six days of Bereishis.")

This is Yechezkel's "gate that faces east (kadim)": the word kadim is read as mikedem, "from before," meaning from before the work of creation. For "the work of Bereishis" means Chochmah as already clothed in the emotive attributes, as explained in paragraph 1.

מה שאין כן בראש חודש מקבל הדבור מבחינת החכמה עצמה ואינו דומה בחי' החכמה המלוכשת במדות שהיא בתוכם בהעלם לבחי' גילוי החכמה עצמה שהיא רמה ונשגבה למעלה מעלה מן המדות כמ"ש מזה בד"ה באתי לגני.

On Rosh Chodesh, however, speech receives from the level of Chochmah itself. And the level of Chochmah clothed in the emotive attributes, where it is within them in concealment, is not like the level of the revelation of Chochmah itself, which is lofty and exalted far above the emotive attributes, as is explained on this in the discourse beginning "I have come into My garden."

On Rosh Chodesh speech receives from Chochmah itself, not from Chochmah hidden inside the emotions. Chochmah hidden within the attributes cannot compare with Chochmah revealed in its own right, far above them; this is discussed in the discourse "I have come into My garden."

ועמ"ש בד"ה וידבר אלקים אל משה כו' וארא אל אברהם כו' שעל בחינה זו נאמר ושמי הוי' לא נודעתי להם⁹⁸ ועמ"ש עוד מענין הפונה קדים בד"ה ויקהל משה⁹⁹ וע' בזח"א פ' נח דע"ה ב'^{100, 101}

And see what is explained in the discourse beginning "And G-d spoke to Moshe... and I appeared to Avraham...", that about this level it is said, "but by My Name Havayah I did not make Myself known to them." And see what is explained further on the matter of "that faces east" in the discourse beginning "And Moshe assembled"; and see Zohar I, Parshas Noach, page 75b.)

Further parallels: in "And G-d spoke to Moshe," this is the level of which G-d says "by My Name Havayah I did not make Myself known to them" (the Patriarchs); the discourse "And Moshe assembled" discusses "that faces east"; and the Zohar on Noach discusses the same theme.

והוא ענין מחדש חדשים¹⁰² מקור ההתחדשות וכנסת ישראל מתעלית בבחי' זו שביום החודש יפתח כמו ביום השבת

And this is the matter of "He renews the months," the source of renewal; and Knesses Yisrael is elevated into this level, so that "on the day of the New Moon it shall be opened," as on the Shabbos day.

This is the meaning of G-d as "He who renews the months": He is the source of renewal itself. Knesses Yisrael rises into that source, and so the gate "shall be opened on the day of the New Moon" as on Shabbos.

אך לפי שהוא בחי' דבור ודבר ה' בחינת עלמא דאתגליא שהיא עצמה המתחדשת לכן מותר בעשיית מלאכה ברא חודש

But since it is the level of speech and "the word of G-d," the level of the revealed world, which is itself what is renewed, therefore work is permitted on Rosh Chodesh;

But Rosh Chodesh is still the level of speech, of "the revealed world," and it is that very level (Malchus, the moon) that is being renewed; so work is still permitted. (The text's ברא חודש apparently reads בראש חודש.)

אבל אינו נחשב מכלל ימי המעשה לפי שהיא נתעלית למקורם וראשיתם (ועיין עוד בסש"ב ח"א פט"ז^{103,104} בענין מחשבה טובה הקב"ה מצרפה למעשה¹⁰⁵ כו' גבהו דרכיהם למעלה מעלה מבחי המעשה כו' ע"ש.

but it is not counted among the days of work, because it is elevated to their source and beginning. (And see further in Sefer Shel Beinonim, Part I, chapter 16, on the matter of "a good thought the Holy One, blessed be He, joins to deed...", "their ways are exalted" far above the level of deed...; see there.

Yet it is not counted among the days of work, since on Rosh Chodesh speech rises to the source and beginning of those days. The Tanya offers a parallel: a good thought is counted as a deed, because the ways of the righteous are exalted far above the level of deed.

ועוד דוגמא לדבר ממשארז"ל רפ"ו דברכו ת בזמן שישראל עושין רצונו של מקום מלאכתן נעשית ע"י אחרים¹⁰⁶ הרי מצינו שא"צ לבחי המעשה אף שמותר בעשיית מלאכה וכמ"ש מזה במ"א בד"ה מקושש עצים):¹⁰⁷

And another example of this is from what our Sages of blessed memory said at the beginning of chapter 6 of Berachos: "When Israel does the will of the Omnipresent, their work is done by others." Thus we find that there is no need for the level of deed, even though work is permitted; and as is explained on this elsewhere, in the discourse beginning "Gathering wood.")

Another parallel: the Sages say that when Israel does G-d's will, their work is done by others. So there can be days on which work is permitted, yet no one needs to be engaged in it; the discourse "Gathering wood" develops this.

9 קיצור. והנה שבת הוא שהדבור חוזר למקומו אבל ר"ח הוא בחינת דבור ולכן מותר בעשיית מלאכה ואעפ"כ אינו נקרא יום המעשה לפי שבר"ח מקבל הדבור מקדם למעשה בראשית:

Summary. Now Shabbos is that speech returns to its place; but Rosh Chodesh is the level of speech, and therefore work is permitted, and nevertheless it is not called a day of work, because on Rosh Chodesh speech receives from before the work of Bereishis.

Summary of section 3: on Shabbos divine speech returns to its source, so work stops. Rosh Chodesh is still speech, so work is permitted; but its speech draws from "before the work of creation," from Chochmah itself, so it is not called a working day.

SECTION 4 • ¶10-11

The Shabbos of Shabbos and the future bowing of all flesh

10 ד והנה כ"ז הוא בחי' שבת וחדש. שאחר יומין דחול אך והיה מדי חודש בחדשו ומדי שבת בשבתו ^{108, 109} דהיינו חדשו של חודש ושבתו של שבת אז יבוא כל בשר וגו'.

4. Now all this is the level of the Shabbos and the New Moon that come after the weekdays. But “And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos” means the New Moon of the New Moon and the Shabbos of Shabbos; then “all flesh shall come...”

Section 4 finally explains the opening verse. Everything so far concerned the ordinary Shabbos and New Moon, which come after weekdays. The verse's doubled phrases point higher: “its New Moon” of the New Moon and “its Shabbos” of Shabbos, a Shabbos above Shabbos and a renewal above renewal, and only then will “all flesh come.”

וביאור הענין כי הנה שבת שאחר ששת ימי המעשה הוא כי בו שבת מכל מלאכתו ¹¹⁰

The explanation of the matter: the Shabbos that comes after the six days of work is because “on it He rested from all His work.”

First, the ordinary Shabbos: it follows the six days of work because on it G-d “rested from all His work.”

והוא עד"מ כאדם הממשיך שכלו ומורידו בתחבולות מעשיו כמו בענין הכתיבה שמתחכם איך לכתוב ואחר שכותב חוזר שלו למקורו ושרשו כך הענין

This is, by way of analogy, like a person who draws his intellect and brings it down into the devices of his actions, as in writing, where he applies his wisdom to how to write; and after he writes, his intellect returns to its source and root. So too the matter

The analogy is a person writing. While he writes, his intellect is lowered into the mechanics of forming letters; when he finishes, his mind returns to itself, to its own source. (The printed text reads שלו, apparently שכלו, “his intellect.”)

כי ששת ימים עשה ¹¹¹ ה' את השמים ואת הארץ שירדה ונשתלשלה הארת חכמתו ית' אפילו בעשייה גשמיות וכמ"ש כולם בחכמה עשית ¹¹²

that “in six days G-d made the heavens and the earth”: the illumination of His wisdom, blessed be He, descended and came down step by step even into physical Asiyah, as it is written, “You made them all with wisdom.”

So too with creation: in the six days G-d's wisdom descended step by step even into the physical world, “You made them all with wisdom.”

אך ביום השבת חוזר למנוחתו ולמקורו העליון אבל שבתו של שבת הוא שגם יום השבת נחשב אצלו כימי החול

But on the Shabbos day it returns to its rest and to its supernal source. The Shabbos of Shabbos, however, is that even the Shabbos day is considered before Him like the weekdays;

On Shabbos that wisdom returns to rest in its source. But “the Shabbos of Shabbos” is a level so high that, compared to it, even Shabbos is like a weekday.

שהוא בחינה מה שלמעלה מגדר ההשתלשלות להיות נמשך זיו והארה ממנו לחיות העולמות ולקיומם שא”כ היו העולמות בטלים והיו כלא היו

for it is the level of what is beyond the bounds of the chain of descent (hishtalshelus), from which radiance and illumination are drawn to give life to the worlds and sustain them, for otherwise the worlds would be nullified and would be as if they were not;

It is the level beyond the whole chain of descent (hishtalshelus). From it, only a glow and reflection is drawn to give the worlds life, since if more than that were revealed the worlds would dissolve and be as if they never existed.

שהוא למעלה מעלה מגדר סובב וממלא כו' (ועמ”ש בד”ה שבת שבתון ובד”ה האזינו השמים ועד”ז יש להבין קצת ענין שבת בשבתו.

for it is far above the bounds of sovev and memalei... (And see what is explained in the discourse beginning “A Shabbos of complete rest” and in the discourse beginning “Listen, O heavens”; and in this way something of the matter of “Shabbos on its Shabbos” can be understood.

It is far beyond both the encompassing light (sovev) and the indwelling light (memalei). (Parallel discussions are listed: “A Shabbos of complete rest” and “Listen, O heavens.”)

ועמ”ש בד”ה מים רבים בפי נח¹¹³ ובמשנה ספ”ב דעדות פ”י מדי שבת בשבתו מפסח עד העצרת והיינו לפי שבחג השבועות התגלות שער החמשים התגלות הכתר כמ”ש במ”א) וכן חדשו של חודש מקור ראשית ההתחדשות כנ”ל

And see what is explained in the discourse beginning “Many waters” in Parshas Noach. And in the Mishnah at the end of chapter 2 of Eduyos, “every Shabbos on its Shabbos” is explained as from Pesach to Atzeres; that is because on the festival of Shavuos there is the revelation of the fiftieth gate, the revelation of Keser, as is explained elsewhere.) And so too the New Moon of the New Moon is the source of the beginning of renewal, as mentioned above.

The Mishnah in Eduyos reads “from Shabbos to its Shabbos” as the period from Pesach to Shavuos, the seven weeks of the Omer. That fits: on Shavuos the “fiftieth gate” is revealed, which is the revelation of Keser, the level above intellect. Likewise “the New Moon of the New Moon” is the very source of all renewal.

אך גילוי בחינות אלו בימות המשיח שנאמר עליו הנה ישכיל עבדי ירום ונשאוגבה מאד¹¹⁴ (בישעיה סי' נ"ב) (ע"י זח"א וישב דקפ"א ע"ב ח"ג רמ"ו ב')

But the revelation of these levels is in the days of Mashiach, of whom it is said, "Behold, My servant shall prosper; he shall be exalted and lifted up and be very high" (in Isaiah, chapter 52). (See Zohar I, Vayeishev, page 181b; III, 246b.)

These levels will be revealed only in the days of Mashiach, of whom Isaiah says, "he shall be exalted and lifted up and be very high"; the Zohar passages cited discuss this.

שאז יתנוצץ אור וגילוי א"ס ב"ה מה שלמעלה מגדר ההשתלשלות ואזי יבא כל בשר להשתחוות וגו' כי For then the light and revelation of the Infinite One (Ein Sof), blessed be He, which is beyond the bounds of hishtalshelus, will shine forth; and then "all flesh shall come to bow down..." For

Then the Infinite Light, beyond the chain of descent, will shine openly, and that is when "all flesh shall come to bow down." Now he explains what "all flesh" means.

הנה ענין כל בשר הוא יסוד האש¹¹⁵ כי בחי' החי הוא יסוד האש ולכן נקרא פני אריה פני שור כו' מראהם כגחלי אש^{116, 117} מפני שהם שרפים כיסוד האש

the matter of "all flesh" is the element of fire, for the level of the animate is the element of fire. And therefore "the face of a lion, the face of an ox..." [are said,] "their appearance was like coals of fire," because they are burning ones (seraphim), like the element of fire.

"Flesh" corresponds to the element of fire: what is animate and alive is fire. So Yechezkel's holy Chayos, with the faces of a lion and an ox, look "like coals of fire": they are "seraphim," burning ones.

ולכן אמרו בגמרא עם הארץ אסור לאכול בשר¹¹⁸ כי תכלית אכילת האדם שאוכל המאכל ונהפך לדם ונעשה בשר כבשרו שע"י יס' להמאכל כח

And therefore they said in the Gemara that an unlearned person (am haaretz) is forbidden to eat meat (basar). For the purpose of a person's eating is that he eats the food and it turns into blood and becomes flesh like his own flesh, so that thereby the food has the power

This is why the Gemara forbids an unlearned person (am haaretz) to eat meat. The purpose of eating is that food becomes blood and then flesh like the person's own, and so is raised to the level of a human being.

להתעלות בעילוי האדם וכאשר האדם נושא את נפשו לה' הרי גם כח המאכל כלול בו ומתעלה עמו ג"כ לפי שנעשה ג"כ בחי' אדם.

to rise in the elevation of the person. And when a person lifts up his soul to G-d, the power of the food too is included in him and rises with him as well, because it has also become the level of man.

Then, when the person gives himself over to G-d in prayer, the energy of the food, now part of him, rises with him.

11 והנה ת"ח הם בחי' קצירי ומריעי שהם בחי' חולת אהבה מיסוד האש וצמאון כו' מפני שמקבלים מבחי' חכמה והשגה שרואין את הנולד מאין ליש ועי"ז תגדל רשפי אש אהבתם ¹¹⁹ כו'

Now Torah scholars are in the state of "weak and ailing," which is the state of being sick with love, from the element of fire, and thirst..., because they receive from the level of Chochmah and comprehension, seeing what is born from nothing to something; and through this the fiery flames of their love grow...

Torah scholars are "weak and ailing," lovesick with the fire and thirst of longing, because they receive from Chochmah and see how all things come from nothing; this makes the flames of their love burn higher (the Song of Songs' "its flames are flames of fire").

ולכך רשאים לאכול בשר שהוא מיסוד האש שכאשר נהפך והיה כבשרו נכלל בבחי' אדם להעלות ולקשר נפשו בה' ברשפי אש האהבה.

Therefore they are permitted to eat meat, which is from the element of fire: when it is transformed and becomes like his flesh, it is included in the level of man, to elevate and bind his soul to G-d with the fiery flames of love.

So they may eat meat: the meat, itself fiery, becomes part of their flesh and is lifted with them when they bind their soul to G-d with that fiery love.

משא"כ ע"ה שהם מבחי' האהבה מסותרת לבד ואין בהם שום התפעלות רשפי אש הנ"ל אין

The unlearned, however, who have only the hidden love, and in whom there is no stirring at all of the fiery flames mentioned above,

The unlearned person has only the "hidden love" latent in every Jew, without any of that burning excitement.

כח הבשר מתעלה עמו ואדרבה גורם להורידו למטה ח"ו (עמ"ש מזה בד"ה כי תצא¹²⁰ ובד"ה בהעלותך¹²¹ ובד"ה ראשי המטות¹²² גבי נדרים סייג לפרישות)¹²³

the power of the meat does not rise with him; on the contrary, it causes him to be brought down below, G-d forbid. (See what is explained on this in the discourse beginning "When you go out," in the discourse [beginning] "When you kindle," and in the discourse beginning "The heads of the tribes," on "vows are a fence for abstinence.")

So when he eats meat, its energy does not rise with him; it only drags him down. (Three discourses are cited that discuss this; the last speaks of "vows are a fence for abstinence." The printing's "ובד"ה" apparently reads "ובד"ה.")

והנה כל בשר שהוא יסוד האש יבא ויגיע למדרגת השתחואה וביטול (וי"ל שזהו ענין כל הנקרא בשמי¹²⁴ ועיין בפרשכ"ם בב"ב)

Now "all flesh," which is the element of fire, will come and reach the level of bowing and self-nullification (bittul). (And it may be said that this is the matter of "everyone that is called by My Name"; and see the Rashbam on Bava Basra

In the future "all flesh," the fiery element, will reach bowing and self-nullification. The Alter Rebbe suggests this is "everyone that is called by My Name," and cites the Rashbam on the Gemara in Bava Basra.

(ע"ה ב') בפירוש עתידים צדיקים להיות נקראים על שמו של הקב"ה¹²⁵ כשיהיה בחי גילוי שבתו וחדשו כי

(75b), on the explanation of "In the future the righteous will be called by the name of the Holy One, blessed be He": when there will be the level of the revelation of its Shabbos and its New Moon.) For

That Gemara says that "in the future the righteous will be called by the name of the Holy One, blessed be He," and this will be when "its Shabbos and its New Moon" are revealed.

הנה מה שעכשיו הוא בחי יסוד האש והתפעלות ההרגשה הוא מפני בחי חולת אהבה והאופנים ברעש גדול כו'

what is now the level of the element of fire and the stirring of feeling is because of the state of being sick with love, and "the Ofanim with a great noise....,"

For now, the fiery excitement of feeling comes from lovesickness, like the "great noise" of the Ofanim.

כי רם ונשא מהם התכללות וביטול בא"ס ב"ה מחמת שהם למטה משא"כ כשיהיה בחי גילוי שבתו ודשו שלמעלה מהשתלשלות אז יגיעו ויבואו להשתחוות.

for inclusion and self-nullification in the Infinite Light (Or Ein Sof), blessed be He, is high and exalted beyond them, because they are below. But when there will be the level of the revelation of its Shabbos and its New Moon, which is beyond hishtalshelus, then they will reach and come to bow down.

The Ofanim make this noise because being absorbed in the Infinite Light is beyond them. When the level above the chain of descent is revealed, they will be able to bow down. (The text's ודשו apparently reads וחדשו, "and its New Moon.")

וביאור ענין להשתחוות לפני כי הנה בחינת השתחואה גם שהיא בחינת ביטול היא בחי המשכה ג"כ

And the explanation of "to bow down before Me": the level of bowing, although it is the level of bittul, is also the level of drawing down,

Why "bow" in particular? Bowing is bittul, but it is also a drawing down.

שהיא המשכה מבחי ביטול בחינת מה שלמעלה מגדר ההשתלשלות (ועיין ברבות פ' וירא פניו¹²⁶ גבי ונשתחוה ונשובה אליכם)¹²⁷

for it is a drawing down from the level of bittul, the level of what is beyond the bounds of hishtalshelus. (And see Rabbah, Parshas Vayeira, chapter 56, on "and we will bow down and return to you.")

It draws into the world the bittul that belongs to the level beyond hishtalshelus. The Midrash says on Avraham's words "we will bow down and return to you" that everything came about in the merit of bowing.

וע"ד זה הוא ענין השתחואה שבתפלת שמו"ע כמ"ש סד" השמים כסאי שהוא המשכת ענין הביטול כמאמר ברוך אתה שיהא ברוך ונמשך להיות בבחי אתה בחי גילוי.

And in this way is the matter of the bowing in the prayer of Shemoneh Esreh, as is explained at the end of the discourse beginning "The heavens are My throne": it is the drawing down of the matter of bittul, as in the saying "Blessed are You," that it be blessed (baruch) and drawn down to be in the level of "You," the level of revelation.

So too the bowing in the Amidah, which comes at "Blessed are You": "blessed" (baruch) is read as "drawn down," into "You," the second person, the level of revealed presence. (The printing's סד"ה השמים apparently reads סד"ה, "at the end of the discourse beginning.")

וזהו להשתחוות לפני כלומר שיהיה בחי' פנים הוא בחינת גילוי וכמו צהבו פניו¹²⁸ כו' והוא ענין יאר
ה' פניו אליך וגו'

And this is “to bow down before Me (lefanai)”: that is, that there be the level of “face” (panim), which is the level of revelation, as in “his face beamed...” And this is the matter of “May G-d make His face shine upon you...,”

Likewise, “to bow down before Me” (lefanai, literally “before My face”) means that G-d’s “face,” His revelation, be present, as the Talmud’s phrase “his face beamed” uses “face” for open expression; this is the Priestly Blessing, “May G-d make His face shine upon you.”

יאר פניו¹²⁹ אתנו סלה¹³⁰ וזהו אמר ה' שיהיה בחי' אמירה והמשכה מלמעלה למטה בגילוי בחי' זו:

“may He make His face shine with us, Selah.” And this is “says G-d”: that there be the level of saying and drawing down from above to below, in the revelation of this level.

The same is meant by the Psalm, “may He make His face shine with us.” Finally, “says G-d” (amar) at the end of the verse means “saying” in the sense of drawing down from above: this level will be drawn down and revealed.

IN ONE'S AVODAH

Each day’s prayer should hold a taste of Shabbos: rising through Pesukei d’Zimrah and the Shema to give oneself over to G-d, and then drawing G-d’s presence down in “Blessed are You.” A person’s work and eating are meant to be lifted up by that prayer, and the love for G-d that makes this possible must be aroused, not left as a hidden love; the Shabbos that crowns the week rests on the week’s toil.

QUESTIONS FOR DISCUSSION

1. Why is Rosh Chodesh a day on which work is permitted, yet not counted as a “day of work”? How does the maamar’s distinction between speech that comes from emotion and speech that comes from intellect answer this?
2. What is the difference between the Ofanim’s “great noise” and the Seraphim’s quiet standing, and how does it map onto the villager and the city-dweller?
3. In what sense is the weekday soul “sick with love,” and why is Shabbos its healing?
4. Why may a Torah scholar eat meat while an unlearned person may not, according to the maamar? What does this say about the purpose of eating?
5. How can bowing, an act of self-nullification, also be a “drawing down”?

FOR CHILDREN • AGES 9-13

For the children at the table

Weekdays, Shabbos and Rosh Chodesh

THE BIG IDEA

During the week G-d's wisdom comes down into the world so that we can lift the world back up, and on Shabbos that lifting is revealed as delight and closeness to G-d.

The prophet Yeshayahu says that “every New Moon” and “every Shabbos,” all people will come to bow before G-d. The maamar explains that in the six days of the week, G-d's wisdom comes down step by step into the physical world. It comes down so that the world can be lifted back up. On Shabbos that lifting happens, and so on Shabbos we stop our weekday work and weekday talk. Still, nothing that has come down can rise by itself; it needs strength from above. That is why we greet Shabbos with “Come, my Beloved,” and say “Draw me, we will run after you.” Every day our davening is a small Shabbos: we rise through the Shema, giving ourselves over to G-d, and then in “Blessed are You” we draw G-d's light down. Rosh Chodesh is special in its own way. Work is allowed, yet it is not called “a day of work,” because on Rosh Chodesh the world receives from G-d's wisdom itself, as it was before creation. And in the days of Mashiach there will be an even higher Shabbos and Rosh Chodesh, beyond all the worlds.

THE MASHAL

A villager who sees the king for the first time is overwhelmed by how great he is, and bows in awe. Someone who lives in the king's city is used to seeing him, so instead of being startled, they enjoy the beauty of the king's greatness. During the week our closeness to G-d is like the villager's longing; on Shabbos it is like the city-dweller's calm delight.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the maamar say that G-d's light comes down during the week so that the world can be lifted back up?
2. How is the villager who sees the king different from the person who lives in the king's city?
3. How can your davening on one weekday this week feel a little like Shabbos?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 והיה מידי חדש בחדשו

The note says a transcript of this very maamar by the Mittlerer Rebbe is printed in the Siddur; it is a parallel record of the same teaching, also quoted in Derech Mitzvosecha.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסידור ריא, א. ונו"א נמצא בסימני אדמו"ר — נ"ך ע' קצו מגוכתי"ק הצ"צ. בתוספות הגהות באוה"ת דברים כרך ו ע' ב'תקנט. וראה שם ע' ב'תקסו ואילך. קיצורים והערות נדפסו באוה"ת בראשית כרך א כה, א. ראה עוד ע"פ זה במאמרי אדמו"ר — הקצרים ע' קסא ואילך. ועוד קיצורים וביאורים באוה"ת ברכה ע' א'תתקצט. א'תתקד. וראה שם ע' ב'תקסו ואילך. וראה גם בסה"מ תרל"ב כרך א ע' נט. מאמר זה (הנחת כ"ק אדמו"ר בסידור) מובא בדרך מצותיך מצות קידוש החדש סט, א. מאמר זה נאמר בש"פ וארא ר"ח שבט תקס"ד — ראה רשימת המאמרים בסו"ס תקס"ד ע' שמה. ולהלן ברשימת הכתבי-יד.

2 והי' מדי חודש בחדשו

The last verse but one of Isaiah: in the future all flesh will come to bow before G-d every New Moon and every Shabbos. The whole maamar explains the verse.

ישעיהו ס"ו:כ"ג Isaiah 66:23

וְהָיָה מִדִּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדִּי שַׁבָּת בְּשַׁבְּתוֹ יָבוֹא כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֲמֵר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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KEHOT'S NOTE

ישע"י סו, כג.

3 ברבות בא ספטי"ו

The Midrash on Parshas Bo (Parshas HaChodesh), which discusses the New Moon; the Alter Rebbe refers to the end of the chapter.

Shemot Rabbah 15:31 ט"ו:ל"א

דבר אחר: החדש הזה לכם משל למלך, שקדש אשה וכתב לה מתנות מועטות. כיון שבא ללקחה, כתב לה מתנות רבות כבעל. כך, העולם הזה אירוסין היו, שנאמר (הושע ב, כא): וארשתיך לי לעולם, ולא מסר להם אלא הלבנה בלבד, שנאמר: החדש הזה לכם, אבל לימות המשיח יהיו נישואין, שנאמר (ישעיה נד, ה): כי בועליך עושיך, באותה שעה מוסר להן את הכל, שנאמר (דניאל יב, ג): והמשכילים יזהירו כוהר הרקיע ומצדיקי הרבים ככוכבים לעולם ועד:

Another interpretation: "This month shall be for you" – this is analogous to a king who betrothed a woman and wrote her [a marriage contract endowing her] minimally. When [the time] came to marry her, he wrote her [a contract endowing her with] numerous gifts, as a husband. So, this world is betrothal, as it is stated: "I will betroth you to Me forever"

(Hosea 2:21), and He gave them only the moon, as it is stated: "This month shall be for you." However, in the days of the Messiah, ...

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4 (ועיין מזה ברבות... קמ"ה א')

The Tzemach Tzedek there adds several more places that discuss this verse.

KEHOT'S NOTE

ראה באוה"ת ברכה ע' א'תתקפה שמציין לעוד כמה מקומות.

5 The Gemara derives from this verse that everything G-d created, He created only for His glory.

Yoma 38a:8 ח"א:י"ח

כְּשֶׁשִׁמְעוּ חֲכָמִים בְּדָבָר, אָמְרוּ: כָּל מַה שֶּׁבָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא לְכָבוֹדוֹ בְּרָאוֹ, שֶׁנֶּאֱמַר: "כָּל הַנִּקְרָא בְּשֵׁמִי וְלְכָבוֹדִי בְּרֵאתִיו". וְחִזְרוּ בֵּית גְּרָמּוֹ לְמִקְוֵי. שֶׁלְּחוּ לָהֶם חֲכָמִים — וְלֹא בָּאוּ, כִּפְלוּ לָהֶם שִׁכְרָן וּבָאוּ. בְּכָל יוֹם הָיוּ נוֹטְלִין שְׁנַיִם עֶשְׂרֵי מָנֶה, וְהַיּוֹם עֲשָׂרִים וְאַרְבָּעָה. רַבִּי יְהוֹנָתָן אָמַר: בְּכָל יוֹם עֲשָׂרִים וְאַרְבָּעָה, וְהַיּוֹם אַרְבָּעִים וְשִׁמוֹנֶה.

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

6 "Everyone called by My Name... I created, formed and made": the three verbs are read as the three worlds of Beriah, Yetzirah and Asiyah.

ישעיהו מ"ג:ז Isaiah 43:7

כָּל הַנִּקְרָא בְּשֵׁמִי וְלְכָבוֹדִי בְּרֵאתִיו יֵצְרֵתִיו אֶף־עֲשִׂיתִיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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7 The Gemara reads this verse as teaching that in the future the righteous will be called by the Name of the Holy One, blessed be He; the maamar returns to this in paragraph 11.

Bava Batra 75b:3 ע"ה ב:ג'75b

וְאָמַר רַבֵּה אֲמֵר רַבִּי יוֹחָנָן: עֲתִידִין צְדִיקִים שֶׁנִּקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, שֶׁנֶּאֱמַר: "כָּל הַנִּקְרָא בְּשֵׁמִי וְלְכָבוֹדִי בְּרֵאתִיו, יֵצְרֵתִיו אֶף עֲשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אֲמֵר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, וְאֵלוֹ הֵן: צְדִיקִים, וּמְשִׁיחַ, וִירוּשָׁלַיִם.

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem.

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

8 (ועיין מזה בב"ב רכ"ח א')

On the verse "Everyone that is called by My Name," where the Tzemach Tzedek copies many passages about it.

KEHOT'S NOTE

ראה באוה"ת נ"ך כרך א ע' רמ על הפסוק שמעתיק הרבה לשונות.

9

רבות כי תשא ספמ"ו

The Midrash on Ki Sisa, end of the chapter, cited as another place discussing the verse.

Shemot Rabbah 46:4 ד"מ: שמות רבה

... ה' בצר פקדון, אלא כיון שהם נכנסים לצרה, הן מבקשים אותך, שנאמר: ה' בצר פקדון. משל לסנקליטוס, שהיו לו בנים. נדבקו לבני אדם רעים. ויצאו לתרבות רעה. הפשיטו והשליכו, כיון שראו עצמם בצרה, בקשו מבני אדם גדולים, שיבקשו עליהם רחמים. אמר להם אביהם: על מה אתם מבקשים? אמרו לו: על בניך שתתרחצו להם. אמר: אינם בני ואיני מכירם, זנתה אמם וילדה אותם. אמרו לו: אין אתה יכול לכחש אותם. למה? שהכל יודעים, שהם בניך שהם דומים לך. כך: סנקליטוס, זה הקב"ה. בניו, אלו ישראל, שנאמר (דברים יד): בנים אתם ...

Another matter: "Carve for yourself" - that is what is written: "But now, L-rd, You are our Father; we are the clay, and You are our Potter" (Isaiah 64:7). The Holy One blessed be He said to Israel: 'Now I am your Father? When you saw yourselves in distress, you called me: Our Father.' They said to Him: 'Yes, as it is stated: "On the day of my distress I sought the L-rd"' (Psalms 77:3). This is analogous to the son of a prominent doctor who encountered a lowly individual ...

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10

נעשה אדם בצלמנו

"Let us make man in our image": man, made in the divine image, is what is "called by My Name."

Genesis 1:26 א"כ: בראשית

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵינוּ וַיְרִדוּ בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

11

מחר חודש

Yehonasan tells David, "Tomorrow is the New Moon," when David's seat at Shaul's table will be noticed empty.

I Samuel 20:18 א"כ: שמואל

וַיֹּאמְרוּ לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפְקֹד מוֹשְׁבֶךָ:

And Jonathan said unto him: 'To-morrow is the new moon; and thou wilt be missed, thy seat will be empty.

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12

David is told to go to the place where he hid "on the day of work": Scripture calls the ordinary weekday "the day of work," in contrast to Rosh Chodesh.

I Samuel 20:19 א"כ: שמואל

וְשִׁלַּשְׁתָּ תֵּרֵד מָאֹד וּבָאתְ אֶל־הַמָּקוֹם אֲשֶׁר־נִסְתַּרְתָּ שָׁם בְּיוֹם הַמַּעֲשֶׂה וְשִׁבְתָּ אֵצֶל הָאֶבֶן הָאֵל:

And in the third day thou shalt hide thyself well, and come to the place where thou didst hide thyself in the day of work, and shalt remain by the stone Ezel.

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13

וע"ש בת"י ובפרש"י והרד"ק

On the custom, mentioned by Radak, that women do not do work on Rosh Chodesh.

KEHOT'S NOTE

התרגום: ביומא דחולא. ובפרש"י: שהוא יום מעשה מלאכה וכן תרגם יונתן ביומא דחולא. והרד"ק: והוא אותו יום שהיה מעשה השבועה שנשבע שאול ליהונתן שלא יומת דוד שהיה שם נסתר דוד בשדה. ויית ובתלות יומי תתבעי לחדא כלומר ביום החדש ומחרתו תפקד שישאל עליך אבי. . ותרגם ביום המעשה ביומא דחולא כלומר ביום חול שעושים בו מלאכה לפי שהיה נסתר עתה ביום ראש חדש כי נראה שהיה מנהגם שלא לעשות מלאכה בראש חדש כמו שהוא מנהג הנשים היום, ואפשר כי מפני קרבן ראש חדש היו רבים פנויים ממלאכה וכו' להשתחות לפני ה' וכן נראה בנבואת יחזקאל לעתיד עכ"ל. בענין שאין הנשים עושות מלאכה ראה באוה"ת בראשית כרך א כד, א.

14

ראשית זו חכמה

"The beginning (reishis) is wisdom": the basis for reading "Bereishis" as "with Chochmah."

Psalms 111:10 י"א: תהילים

רִאשִׁית חֲכֻמָּה יְרֵאת ה' שְׁכֹל טוֹב לְכָל־עֲשִׂיהֶם תְּהִלָּתוֹ עֲמֻדַת לְעֹד:

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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KEHOT'S NOTE

ראה תהלים קיא, י. ת"י על בראשית ברא. מא"א אות ב, סנ"ח.

15

כולם בחכמה עשית

"You made them all with wisdom": all of creation proceeds from divine Chochmah.

Psalms 104:24 ד"כ: תהילים

מַה־רַּבּוֹ מַעֲשֵׂיךָ ה' כָּל־ם בְּחֻמָּה עָשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָה:

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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KEHOT'S NOTE

תהלים קד, כד.

16

וכמאמר עושה בראשית

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

KEHOT'S NOTE

ברכת ברוך שאמר.

17

המחדש בטובו בכ"י

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

KEHOT'S NOTE

ברכת יוצר.

18

ול"ט מלאכות החורש הזורע

The Mishnah listing the thirty-nine principal labors forbidden on Shabbos, beginning with sowing and

ploughing.

שבת ע"ג א:ו-ז-7a:6 Shabbat

מתנ"י אבות מלאכות ארבעים חסר אחת: הזורע, והחורש, והקוצר, והמעמר, והדש, והזורה. הבורר, הטוחן, והמרקד, והלש, והאופה. הגוזז את הצמר, המלקנו, והמנפצו, והצובעו, והטווה, והמיסה, והעושה שתי כתי ניריו, והאורג שני חוטיו, והפוצע שני חוטיו. הקושר, והמתיר, והתופר שתי תפירות, הקורע על מנת לתפור [שתי תפירות].

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KEHOT'S NOTE

שבת עג, א.

19

אינון שיתא יומין נפקין מן בראשית

The Zohar on Bereishis: the six days "go forth from Bereishis," i.e. from Chochmah.

ספר זוהר, בראשית ל"ב:ש"ל-35:339-32:330 Zohar, Bereshit

R. Jose propounded the question: 'What are the "six days of Bereshith" of which the Rabbis speak so often?' R. Simeon answered: 'These are, in truth, "the cedars of Lebanon which he has planted". As the cedars spring from Lebanon, so these six days spring from Bereshith.

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

20

יין המשומר בענביו משי"ב

The Gemara describes the hidden reward of the righteous as "wine preserved in its grapes since the six days of Creation."

ברכות ל"ד ב:כ"ד-כ"ה 24-25 Berakhot 34b

מאי "עין לא ראתה"? אמר רבי יהושע בן לוי: זה יין המשומר בענביו מששת ימי בראשית. רבי שמואל בר נחמני אמר: זה עדן, שלא שקטה בו עין כל בריה. שמואל תאמר: אדם הראשון היכן היה? בגן.

What is the significance of "No eye hath seen" etc.? R. Joshua b. Levi said : It refers to the wine preserved in the grape from the six days of creation. R. Samuel b. Nahmani said : It refers to Eden, upon which the eye of no creature has gazed. Perhaps thou wilt ask : Where, then, was Adam ? In the Garden.

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KEHOT'S NOTE

ברכות לד, ב.

21

בד"ה לא הביט און ביעקב

That discourse contrasts two levels, Yaakov (the toil of the weekday) and Yisrael (the level of Shabbos), and says one reaches Yisrael only through first being Yaakov, as "one who toiled on the eve of Shabbos eats on Shabbos." It fills out the weekday descent and Shabbos ascent described here.

KEHOT'S NOTE

לעיל פי בלק עב, ב.

22

בד"ה בחודש השלישי

The note locates this discourse in Torah Ohr on Yisro, where "all the praise of Your handiwork" is discussed.

KEHOT'S NOTE

תו"א פי יתרו.

23

אז תתענג על ה'

The prophet promises that whoever honors Shabbos will "delight in G-d": Shabbos is the time of delight.

ישעיהו נ"ח:י"ד-58:14 Isaiah

אז תתענג על-Havayah והרכבתיה על-[במתי] (במותי) ארץ והאכלתיה נחלת יעקב אביך כי פי Havayah דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע"י נח, יד.

24

ישמחו במלכותך ישבעו ויתענגו

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

KEHOT'S NOTE

תפלת שבת.

25

טוב להודות

The Psalm for the Shabbos day opens, "It is good to give thanks to G-d."

תהילים צ"ב:ב-92:2 Psalms

טוב להודות לה' ולומר לשמך עליון:

It is a good thing to give thanks unto the L-RD, And to sing praises unto Thy name, O Most High;

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26

בעיר אלקינו

"Great is G-d and much praised, in the city of our G-d": the verse the Zohar expounds.

תהילים מ"ח:ב-48:2 Psalms

גדול ה' ומהלל מאד בעיר אלקינו הרקדשו:

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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27

וכמ"ש בזה"א ויחי דרלי"ט

The Zohar's parable of the great and the small king is quoted again in the Shir HaShirim discourse, which speaks of G-d's kingship (Malchus) descending, "like the foot that comes down from the throne," to give life to creatures.

KEHOT'S NOTE

מובא גם לקמן שה"ש נא, ב ושם מציין לכאן. ולעיל פי בלק עב, ב.

28

שנהנין מזיו השכינה

Rav's teaching that in the World to Come the righteous sit with their crowns on their heads and enjoy the radiance of

the Shechinah.

ברכות י"ז א:12 Berakhot 17a

מרגל לא בפומיה דרב: לא בעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משה ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונגהים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

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

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KEHOT'S NOTE

ברכות יז, א.

29 אימתי אקרי גדול כשהוא בעיר אלקינו

The Zohar passage the Kehot note gives for the teaching "When is He called great? When He is in the city of our G-d": G-d's greatness is revealed when He is in His own place.

Zohar III, 5a ז"ה ה, א

Zohar II, 235a ז"ב רלה, א

KEHOT'S NOTE

ז"ה ה, א. ועייג"כ ז"ב רלה, א. ז"ה תשא. חקת.

30 קיבול שכר אבל בימות החול הוא לעשותם

"Today to do them, and tomorrow to receive their reward": this world is for doing the mitzvos, the next for reward.

Avodah Zarah 3a:4-5 ד"ה ג' א:4-5

אלא כה אומרים הגוים לפני הקדוש ברוך הוא: רבוננו של עולם, ישראל שקיבלוהו היכן קיימיה? אמר להם הקדוש ברוך הוא: אני מעיד בהם שקיימו את התורה כולה. אומרים לפניו: רבוננו של עולם, כלום יש אב שמעיד על בנו? דכתיב: "בני בכורי ישראל". אמר להם הקדוש ברוך הוא: שמעו וארץ יעידו בהם שקיימו את התורה כולה.

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Eruvin 22a:5-6 ו"ה-א:5-6

והיינו דאמר רבי יהושע בן לוי: מאי דכתיב "אשר אנכי מצוה היום לעשותם", "היום לעשותם" — ולא למחר לעשותם, "היום לעשותם" — למחר לקבל שכרם. אמר רבי חגי, ואיתימא רבי שמואל בר נחמני: מאי דכתיב "ארה אפים"? "ארה אף" מבני לכה!

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KEHOT'S NOTE

ראה ע"ז ג, א. עירובין כב, א.

31 The Gemara there discusses this verse; the Alter Rebbe lists it among the places to see.

Sotah 5a:14 ד"ה א:14

אמר רב חסדא, ואיתימא מר עוקבא: כל אדם שיש בו גסות הרוח, אמר הקדוש ברוך הוא: אין אני יכולין לדור בעולם, שנאמר: "מלשני בסתר רעהו אותו אצמית גבה עיניו ורחב לבב אתו לא אוכל". אל

...והיה מדי חדש בחדשו ומדי שבת בשבתו יבא

תקרי "אתו", אלא "אתו לא אוכל". איכא דמתני לה אמספרי לשון הרע, שנאמר: "מלשני בסתר רעהו אותו אצמית".

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PARAGRAPH 2

32 ממצוא חפצך ודבר דבר

The prophet's instruction for honoring Shabbos: refraining from pursuing one's affairs and from speaking (week-day) words.

Isaiah 58:13 י"ח:13

אם-תשיב משבת רגלך עצות חפצך ביום קדשי וקראת לשבת ענג לקדוש הי מכבד וכבודו מעשות דרכיך ממצוא חפצך ודבר דבר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישע"י נח, יג.

33 דבור אסור

The Gemara derives from "speaking words" that one's speech on Shabbos should not be like one's weekday speech.

Shabbat 113b:1 א"ב:113b

שלא יהא דבורך של שבת כדבורך של חול. דבור אסור, הרהור — מותר. בשלמא כוליה — לחי, אלא שלא יהא הילוך של שבת כהילוך של חול מאי היא? כי הא דאמר רב הונא אמר רב, ואמר לקה אמר רבי אבא אמר רב הונא: היה מהלך בשבת ופגע באמת המים, אם יכול להניח את רגלו ראשונה קודם שתעקר שניה — מותר, ואם לאו — אסור.

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KEHOT'S NOTE

שבת קיג, ב. וש"נ. שו"ע או"ח שס"ו, א.

34 דבור אסור

The halachah that certain speech about weekday matters is forbidden on Shabbos.

Shulchan Arukh, Orach Chayim 306:1 אורח חיים

ש"ו:א

באיזה חפצים מותר לדבר בשבת. ובו יד סעיפים: ממצוא חפצך חפצך אסורים אפי' בדבר שאינו עושה שום מלאכה כגון שמעין נכסיו לראות מה צריך למחר או לילך לפתח המדינה כדי שימחר לצאת בלילה למרחץ וכן אין מחשיכים על התחום לשכור פועלים אבל מחשיך על התחום להביא בהמתו וי"א שאם אין הבהמה יכולה לילך ברגלים כגון שהוא טלה קטן אינו רשאי להחשיך דאינו רשאי להביא דאסור לטלטל ב"ח שהם מוקצים: הגה וה"ה דאסור לטייל למצוא סוס או ספינה או קרון לצאת בו. (מרדכי סוף פרק מי שהחשיך):

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

35 דבור הוא לשון הנהגה והמשכה

The note points to another passage in Torah Ohr where speech is explained as leading and drawing down.

KEHOT'S NOTE

ראה תו"א נו, א.

36 מלכותך מלכות כל עולמים

"Your kingship is a kingship of all worlds": G-d's rule reaches every world, down to Asiyah.

Psalms 145:13: תהילים קמ"ה:י"ג

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

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

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

KEHOT'S NOTE

תהלים קמה, יג.

37 אף עשיתי

"Indeed I have made him": the descent into the world of action (Asiyah).

Isaiah 43:7: ישעיהו מ"ג:ז

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף-עשיתי:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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

PARAGRAPH 3

38 Kehot's note points to Ezekiel 46:1 for these words.

Ezekiel 46:1: יהזקאל מ"ו:א

כה-אמר אדני-ה' שער החצר הפנימית הפנה קדים יהיה סגור ששת ימי המעשה וביום השבת יפתח וביום החדש יפתח:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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

39 אף עשיתי

"Indeed I have made him": the final stage of descent, into Asiyah.

Isaiah 43:7: ישעיהו מ"ג:ז

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף-עשיתי:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע"י מג, ז.

40 ממצוא חפצך ודבר דבר

The Shabbos restriction on weekday affairs and speech, now explained as the result of Shabbos's ascent.

Isaiah 58:13: ישעיהו נ"ח:י"ג

אם-תשיב משבת רגלך עשות חפצך ביום קדשי וקראת לשבת ענג לקדוש הי מקבד וכבודתו מעשות דרכיך ממצוא חפצך ודבר דבר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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

PARAGRAPH 4

41 וע"ז נתקן ענין קבלת שבת לכה דודי

The note says Kabbalas Shabbos and Lecha Dodi are explained there according to Chassidus.

KEHOT'S NOTE

ראה מאמרי אדה"צ תפלה ע' תנה ואילך, שמבאר שם ע"פ חסידות. וראה בהגהות כ"ק אדמו"ר מהורש"ב לסידור (נדפס בסידור עם דא"ח בהוספות שיט, ד). אוה"ת סוכות ע' איתשמה.

42 משכני אחריך נרוצה

"Draw me, we will run after you": the bride asks to be drawn so that she can run; read here as the strength from above needed for any ascent.

Song of Songs 1:4: שיר השירים א:ד

משכני אחריך נרוצה הביאני המלך חדריו נגילה ונשמחה בך נזכרה דרך מיישרים אהבך:

Draw me, we will run after thee; The king hath brought me into his chambers; We will be glad and rejoice in thee, We will find thy love more fragrant than wine! Sincerely do they love thee.

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

KEHOT'S NOTE

שה"ש א, ד.

43 מי שטרח בערב שבת

"One who toiled on the eve of Shabbos will eat on Shabbos": the reward of Shabbos depends on the week's effort.

Avodah Zarah 3a:10: עבודה זרה ג' א:י

אמרו לפניו: רבנו של עולם, תנה לנו מראש ונעשה. אמר להן הקדוש ברוך הוא: שוטים שבועלים! מי שטרח בערב שבת יאכל בשבת, מי שלא טרח בערב שבת מהיכן יאכל בשבת? אלא אף על פי כן, מצוה קלה יש לי וסוכה שמה, לכו ועשו אותה.

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

KEHOT'S NOTE

ע"ז ג, א. ראה לעיל פי בלק עב, ב.

44 ברוך הוי' אלהי ישראל מן העולם ועד העולם

The same verse closes this Psalm.

Psalms 106:48 תהילים ק"ו:מ"ח

ברוך ה' אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמֵן כָּל־הַיָּעַם אָמֵן הַלְלוּ־ה':

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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45 ולית מחשבה תפיסא ביה

From Eliyahu's opening prayer in Tikkunei Zohar: no thought can grasp G-d at all.

Tikkunei Zohar 17a:10-12 תקוני זוהר י"ז א"י:י"ב-י"א

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בר כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בר.

Constantinople, 1740 (CC-BY-NC)

46 עד שלא נברא העולם

That passage speaks of the essence of the Infinite Light, above even being the source of Chochmah, and of "the higher Shabbos," when Chochmah rises and is included in its source: the unchanging level beyond the worlds that this part mentions.

KEHOT'S NOTE

פדר"א פ"ג. וראה לעיל פי' בהר מג, ב ובמ"מ לשם.

47 ואתה הוא עד שלא נברא העולם

The source the Kehot note gives for the phrase in the morning prayer: G-d is the same before and after creation.

Pirkei DeRabbi Eliezer 3:2-3 פרקי דרבי אליעזר ג' ב"ג:ב-ב'ג

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ וסודותיו ומוכאיו ומוצאיו, אינו מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה. שבעה דברים נבראו עד שלא נברא העולם, ואלו הן: תורה, וגינהם, וגן עדן, וכסא הכבוד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

48 בד"ה אז ישיר

The discourse mentioned in the text itself, where the drawing down of the hidden into revelation is explained.

KEHOT'S NOTE

תו"א סב, ב.

49 ות"ת כנגד כולם

The Gemara's version of the same list, ending "and the study of Torah is equal to them all."

Shabbat 127a:15 שבת קכ"ז א:ט"ו

איני? והא אנן תנן: אלו דברים שאדם עושה אותם ואוכל פירותיהן בעולם הזה, והקורן קיימת לו לעולם הבא, ואלו הן: כיבוד אב ואם, וגמילות חסדים, והקצאת שלום שבין אדם לחבירו, ותלמוד תורה כנגד כולם (ה"י — אי, מ"ד אחרניא — לא!)

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

KEHOT'S NOTE

ריש פאה. שבת קכו, א.

50 ותלמוד תורה כנגד כולם

"The study of Torah is equal to them all": Torah study outweighs the other mitzvos.

Mishnah Peah 1:1 משנה פאה א' א"א

אלו דברים שאין להם שעור. הפאה, והפכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פירותיהן בעולם הזה והקורן קיימת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקצאת שלום בין אדם לחבירו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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

51 אך ההפרש שבין העלאה

The note says the substance of this passage (the difference between the weekday and Shabbos ascent) is quoted there.

KEHOT'S NOTE

תוכן הדברים מובא באוה"ת מג"א (הוצאת תשי"ג) ע' ערה. ובסה"מ תרכ"ט (הוצאת תשכ"ט ע' תשנ"ב) ע' פג ואילך.

52 אינו דומה בן כפר . . לבן כרך

Yechezkel's long description of the Chariot is compared to a villager who saw the king, Yeshayahu's short one to a city-dweller who saw the king.

Chagigah 13b:5 חגיגה י"ג ב:ה'

אמר רבא: כל שראו יחזקאל, ראה ישעיה. למה יחזקאל דומה — לבן כפר שראה את המלך, ולמה ישעיה דומה — לבן כרך שראה את המלך. אמר ריש לקיש: מאי דכתיב: "אשריה לה' כי גאה גאה" — שירה למי שמתגאה על הגאים. דאמר מר: מלך שפחיות — ארי, מלך

needy” as a chariot for Malchus, and so is the collective of Israel in itself.

KEHOT'S NOTE

פיי שפסוק זה אומרת כנסיי בהיות כי ישראל מונים ללבנה שלית לה מגרמא כלום שזהו מ"ש דהע"ה כי עני ואביון אני כו', והיינו גם בהיות מלך עכ"ז להיות כי ה' מרכבה למדת המל' אמר ע"ע אני ואביון כי מצד עצמו לית לי מג"כ, וכן כלליות כנסיי מצד עצמם הם ג"כ בבחי' לית לי מגרמי כלום — וככה תרלי"ז סעי' סג.

64 דלית ליה מגרמיה כלום

The Zohar describes Malchus (the moon) as having nothing of its own.

ספר הזהר, וישלח ג' נ"ה-ס"ו 3:55-66 Zohar, Vayishlach

The reason why the prayer of the poor is admitted first into the presence of the Almighty is indicated in the verse: "For he hath not despised nor abhorred the lowliness of the poor, etc." (Ibid. 22, 25).

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

65 דלית ליה מגרמיה כלום

Another of the places the Kehot note gives for the same description.

ספר הזהר, וישב ג' ל"ד-ה' מ"ד 3:34-5:44 Zohar, Vayeshev

66 ונכספה וגם כלתה נפשה

"My soul longs and even expires for the courts of G-d": the language of consuming love.

תהילים פ"ד: ג' 84:3 Psalms

נִכְסְפָה וְגַם-כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל אֱלֹהֵי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

ע"פ תהלים פד, ג.

67 להתכלל באור ה'

A passage from this maamar is quoted there.

KEHOT'S NOTE

קטע מובא באוה"ת שה"ש כרך א ע' ריב.

68 שהוא למעלה מגדר ממלא וסובב

The note records a gloss there on the phrase "beyond the category of memalei and sovev."

KEHOT'S NOTE

בוככה תרלי"ז ע' צח יש הגהה.

69 תוחלת ממושכה

"Hope deferred makes the heart sick": why unfulfilled longing is called sickness.

משלי י"ג: י"ב 13:12 Proverbs

תוֹחֶלֶת מִמְשָׁכָה מַחֲלֵה לֵב וְעֵץ חַיִּים תֵּאָוֶה כְּאֵה:

Hope deferred maketh the heart sick; But desire fulfilled is a tree of life.

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שו"ה חכמים — ומריעי

70

The Talmud describes the Sages as "weak and ailing."

נדרים מ"ט א"א Nedarim 49a

KEHOT'S NOTE

נדרים מט, א. [כ].

71 מבחי' חכמה שרואין את הנולד

"Who is wise? One who sees what is born": read here as seeing creation come into being from nothing.

תמיד ל"ב א"ב Tamid 32a

KEHOT'S NOTE

ראה תמיד לב, א.

72 להשתפך נפשם ממש

A further discussion of the soul's "pouring out" in love.

KEHOT'S NOTE

ראה אוה"ת ויקרא כרך ג ע' תשפא. ספר החקירה פד, ב.

73 חו"ב בבחי' תריין רעין

Kehot's note points to Zohar III, 4a for these words.

זח"ג ד, א"א Zohar III, 4a

KEHOT'S NOTE

ראה זח"ג ד, א.

74 חיבור חכמה ובינה בבחי' תריין רעין

The Zohar calls Chochmah and Binah "two companions that never part."

ספר הזהר, ויקרא ג' מ"א-ר' נ"א 3:41-6:51 Zohar, Vayikra

75 בכריאה אין מאיר בחי' ח"ע רק בחי' הבינה

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

KEHOT'S NOTE

ראה ת"ז ת"ו.

76 חלו נא פני א-ל

"Now entreat the face of G-d": the word chalu shares its root with illness.

מלאכי א' ט"ו 1:9 Malachi

וְעַתָּה חֲלוּ-נָא פְּנֵי-אֱלֹהִים וְיַחַנְנוּ מִיָּדְכֶם הָיְתָה זֹאת הִישָׂא מְכֶם פָּנִים אֲמַר ה' צְבָאוֹת:

And now, I pray you, entreat the favour of G-d That He may be gracious unto us!— This hath been of your doing.— Will He accept any of your persons? Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי א, ט.

77 ויחל משה

"And Moshe entreated" G-d after the golden calf.

שמות ל"ב: י"א 32:11 Exodus

וַיַּחַל מֹשֶׁה אֶת-פְּנֵי ה' אֱלֹהֵי וַיֹּאמֶר לָמָּה ה' יַחַרָּה אַפָּי בְּעַמִּי אֲשֶׁר הוֹצֵאתִי מֵאֶרֶץ מִצְרַיִם בְּכַח גְּדוֹל וּבְכֹד הַזֶּה:

And Moses besought the L-RD his G-d, and said: 'L-RD, why doth Thy wrath wax hot against Thy people, that Thou hast

brought forth out of the land of Egypt with great power and with a mighty hand?

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KEHOT'S NOTE

שמות לב, יא.

78

מלמד שהחלה

The Sages expound vayechal: Moshe prayed until he became ill.

ברכות ל"ב א:כ"א-כ"ג:21a: Berakhot 32a:21-23

אמר רבא אמר רב יצחק: מלמד שהחלה עליהם מדת רחמים. ורפנו אמר: מלמד שאמר משה לפני הקדוש ברוך הוא: רבונו של עולם! חולין הוא לך מעשות כדבר הזה. ויחל משה את פניו, תניא, רבי אליעזר הגדול אומר: מלמד שעמד משה בתפלה לפני הקדוש ברוך הוא עד שאחזתו אחילו. מאי אחילו? אמר רבי אלעזר: אש של עצמות. מאי אש של עצמות? אמר אביי: אשתא דגרמי.

Raba said in the name of Rab Isaac: It teaches that he called into play [hal] the attribute of mercy upon them. The Rabbis say : It teaches that Moses spake before the Holy One, blessed be He, "L-rd of the universe ! It would be profanation [hullin] for Thee to do such a thing." "And Moses besought the L-rd." There is a teaching : R. Eliezer the Elder said : This teaches that Moses stood in prayer before the Holy One, blessed be He, until ahilu seized him. What ...

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

KEHOT'S NOTE

ברכות לב, א.

79

שמש צדקה ומרפא בכנפיה

The sun of righteousness with healing in its wings.

מלאכי ג:כ"ז:3:20 Malachi 3:20

וירחא לכם יראי שמי שמש צדקה ומרפא בכנפיה ויצאתם ופשתם כעגלי מרבק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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80

וכך צריך האדם לעורר אהבה זו . . ויתענגו מטובך

The note points there for the lovesick prayer of the week-day and its healing on Shabbos.

KEHOT'S NOTE

ראה אוה"ת וישלח כרך ה ע' תתעח.

81

ואז תתענג על ה'

"Then you shall delight in G-d": the delight of Shabbos.

ישעיהו נ"ח:יד:58:14 Isaiah 58:14

אז תתענג על-Havayah והרפכתיה על-[במתי] (במותי) ארץ והאכלתיה נחלת יעקב אביך כי פי Havayah דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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82

בד"ה תקעו בחדש

There "a sun and a shield" is explained: Havayah is the sun itself and Elokim the shield that hides it so that only its glow is seen; in the future G-d "takes the sun out of its sheath," revealing Havayah without a shield.

KEHOT'S NOTE

לעיל בה, א.

83

הקב"ה מוציא חמה מנרתקה צדיקים מתרפאין בה

In the future G-d will take the sun out of its sheath: the wicked are judged by it and the righteous are healed by it.

Nedarim 8b:6 נדרים ח' ב:י"ז

ופליגא דרבי שמעון בן לקיש, דאמר: איז גיהנם לעולם הבא, אלא הקדוש ברוך הוא מוציא חמה מנרתקה, צדיקים מתרפאין בה ורשעים נידונין בה. שנאמר: ונורחה לכם יראי שמי שמש וגו'. ולא עוד, אלא שמתעניין בה, שנאמר: ויצאתם ופשתם כעגלי מרבק.

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84

הוא בחינת שמש ומגן הוי'

"G-d is a sun and a shield."

Psalms 84:12 תהילים פ"ד:י"ב

כי שמש ומגן ה' אלקים חן וכבוד יתן ה' לא ימנע טוב להלכים בתמים: For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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85

ושמרתם את השבת כי קדש היא

"You shall keep the Shabbos, for it is holy to you."

שמות ל"א:יד:31 Exodus 31:14

ושמרתם את-השבת כי קדש הוא לכם מחלליה מות יומת כי כל-העשה בה מלאכה ונכרתה הנפש ההוא מקרב עמיה:

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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KEHOT'S NOTE

שמות לא, יד.

86

בלק"ת פי וירא

The note says Yahel Or brings this teaching on "sickness" as the lack of the fiftieth gate, in the name of the book Me'orei Or; the original is the Arizal's Ta'amei HaMitzvos, on the mitzvah of visiting the sick.

KEHOT'S NOTE

להאריז"ל בטעמה"צ בד"ה מצות ביקור חולים. ראה גם ביהל אור ע' קנח שמביא זה בשם ספר מאוי"א. וראה גם אוה"ת שה"ש ע' רד.

PARAGRAPH 6

87

מי שטרח בע"ש

"One who toiled on the eve of Shabbos will eat on

Shabbos.”

Avodah Zarah 3a:10”א: זרה ג' עבודה

אָמרוּ לַפָּנִי: רַבּוֹנוֹ שֶׁל עוֹלָם, תִּנֶּה לָנוּ מֵרֵאשׁ וְנַעֲשֶׂה. אָמַר לָהֶם הַקָּדוֹשׁ בְּרוּךְ הוּא: שׁוּטִים שֶׁבַּעֲוִלָם! מִי שֶׁטָּרַח בְּעָרֵב שַׁבָּת יֵאָכֵל בְּשַׁבָּת, מִי שֶׁלֹּא טָרַח בְּעָרֵב שַׁבָּת מֵהֵיכָן יֵאָכֵל בְּשַׁבָּת? אֵלֶּא אִף עַל פִּי כֹן, מִצְוָה קְלָה יֵשׁ לִי וְסוּפָה שָׁמָּה, לָכוּ וַעֲשׂוּ אוֹתָהּ.

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88 כמו בן כפר שראה את המלך לגבי בן כרך

The villager and the city-dweller who saw the king.

Chagigah 13b:5”ה: חגיגה

אָמַר רַבֵּא: כָּל שְׂרָאָה יְחִיקָא, רַחֵא יִשְׁעִיהּ. לָמָּה יְחִיקָא לְדוּמָה — לָכֵן כִּפְרָא שְׂרָאָה אֶת הַמֶּלֶךְ. אָמַר רִישׁ לְקִישׁ: מֵאֵי דְכְּתִיב: “אֲשִׁירָה לָהּ כִּי גָאָה גָאָה” — שִׁירָה לְמִי שֶׁמִּתְנַאֵה עַל הַגָּאִים. דָּאִמַּר מֶר: מֶלֶךְ שְׂבַחִית — אֲרִי, מֶלֶךְ שְׂבַחִית — שׁוֹר, מֶלֶךְ שְׂבַחִית — נֶשֶׁר, וְאֵדָם מִתְנַאֵה עֲלֵיהֶן, וְהַקָּדוֹשׁ בְּרוּךְ הוּא מִתְנַאֵה עַל כּוֹלֵן וְעַל כָּל הָעוֹלָם כּוּלָּו.

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89 “A sun of righteousness with healing in its wings.”

Malachi 3:20”כ: מלאכי

וְנִרְחָה לָכֶם יְרֵאִי שְׁמִי שֶׁמֶשׁ צִדְקָה וּמִרְפָּא בְּכַנְפֵּיהּ וַיִּצְאֶתֶם וּפְשַׁתֶּם כְּעֶגְלֵי מִרְבֵּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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PARAGRAPH 7

90 כה אמר ה' שער החצר הפנימית

In the future Temple the eastern gate of the inner court is closed on the six working days and opened on Shabbos and Rosh Chodesh.

Ezekiel 46:1”א: יחזקאל

כֹּה־אָמַר אֲדֹנָי ה' שֶׁעַר הַחֲצֵר הַפְּנִימִית הַפֶּנֶה קְדִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמִי הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיעִת יִפְתָּח וּבַיּוֹם הַחֹדֶשׁ יִפְתָּח:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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KEHOT'S NOTE

יחזקאל מו, א.

PARAGRAPH 8

91 ומבשרי אחזה אלוה

“From my flesh I behold G-d”: what a person sees in himself teaches him about G-d.

Job 19:26”כ: איוב

ואַחֲרַי עוֹרִי נִקְפּוּ־זֹאת וּמִבְּשָׂרִי אֲחִיזָה אֱלֹהִים:

...והיה מדי חדש בחדשו ומדי שבת בשבתו יבא

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

92 שלא מחשבותי מחשבותיכם

“My thoughts are not your thoughts”: the analogy must not be taken literally.

Isaiah 55:8”ח: ישעיהו

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵי נְאֻם ה'

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

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KEHOT'S NOTE

ישע"י נה, ח.

93 סור מרע ועשה טוב

“Turn from evil and do good, seek peace and pursue it.”

Psalms 34:15”ט: תהילים

סוּר מִרַּע וַעֲשֵׂה־טוֹב בִּקְשׁ שְׁלוֹם וְרַדְּפֶהוּ:

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

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KEHOT'S NOTE

תהלים לד, טו.

94 ופיי בקש שלום להיות התקשרות שני הפכים

The explanation of “seek peace” as bonding two opposites is quoted there, with further references.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' תקנד ומציין לכמה מקומות בדא"ח.

95 ודברי אשר שמתו בפיו

“My words which I have put in your mouth”: speech that is G-d's own.

Isaiah 59:21”כ: ישעיהו

וְאֲנִי זֹאת בְּרִיתִי אוֹתָם אֲמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וְרֶעַךְ אֲמַר ה' מַעֲתָה וְעַד־עוֹלָם:

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

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KEHOT'S NOTE

ישע"י נט, כא.

96 ואשים דברי בפיו

“I have put My words in your mouth.”

Isaiah 51:16”ט: ישעיהו

וְאֲשֶׁם דְּבָרִי בְּפִיךָ וּבִצֵּל יָדִי כְּסִיתִיךָ לְנֹטֵעַ שְׁמִים וְלִיסַד אֶרֶץ וְלֹאֲמַר לְצִיּוֹן צִמִּי־אֶתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heav-

ens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישעיי נא, טז.

97 שער החצר הפנימית הפונה קדים

The eastern gate, read here as "from before" creation.

Ezekiel 46:1א'ו:יחזקאל

כה־אמר אֲדֹנִי ה' שַׁעַר הַחֲצֵר הַפְּנִימִית הַפֶּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיעִי יִפְתָּח וּבַיּוֹם הַחֲדָשׁ יִפְתָּח:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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98 ושמי הו' לא נודעתי להם

"By My Name Havayah I did not make Myself known to them": a level beyond what the Patriarchs knew.

Exodus 6:3ג'ו:שמות

וְאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נִודַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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99 בד"ה ויקהל משה

The discourse mentioned in the text, where "the gate that faces east" is discussed further.

KEHOT'S NOTE

תו"א פו, ד.

100 ועי' בזח"א פ' נח דע"ה ב'

The note points there for a discussion of the Zohar passage on Noach referred to in the text.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א ע' תכד.

101 ועי' בזח"א פ' נח דע"ה ב'

The Zohar passage on Noach that the text refers to on the matter of "that faces east."

ספר זוהר, נח מ"ג:שס"א-מ"ד:שע"ג 43:361-44:373

102 מחדש חדשים

The blessing over the new moon, which speaks of G-d "who renews the months."

Sanhedrin 42a:4-5ה'ד:יח'סנהדרין

מְרִימָר וּמִרְיָה וְזוֹטְרָא מְכַתְּפֵי אֲהֻדָּי וּמִבְּרָכִי. אָמַר לָקָה רַב אַחָא לְרַב אִשִּׁי: בְּמַעְרְבָא מְבָרְכִי "כְּרוּךְ מְחַדֵּשׁ חֳדָשִׁים". אָמַר לָקָה: הָאִי גִשְׁי דִּידָן נְמִי מְבָרְכִי. אֵלָא כְּדָרְבִּי הַיּוֹדָה, דְּאָמַר רַב הַיּוֹדָה: "כְּרוּךְ [וְכוֹי] אֲשֶׁר בְּמֶאֱמָרוֹ בְּרָא שְׁחָקִים, וּבְרוּחַ פִּיּוֹ כָּל צָבָאָם. חָק וּזְמַן נָתַן לָהֶם שְׁלָא יִשְׁנוּ אֶת מַתְקֵידָם, שְׁשִׁים וּשְׁמֹנִים לְעֵשׂוֹת רְצוֹן קוֹנֵם. פּוֹעֲלֵי אֱמֶת שְׁפָעוּלָתָן

...והיה מדי חדש בחדשו ומדי שבת בשבתו יבא

אָמַת. וְלִלְכָנָה אָמַר שֶׁתַּחֲדָשׁ עֲטָרַת תַּפְאֶרֶת לְעִמּוּסֵי כְּטָן, שֶׁהָ עֲתִידִין לְהַתְחַדֵּשׁ כְּמוֹתָהּ וּלְפָאֵר לְיוֹצְרָם עַל ...

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KEHOT'S NOTE

סנהדרין מב, א.

103 ועיין בסש"ב ח"א פט"ז

A further discussion of the idea from Tanya ch. 16 used here as a parallel.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך א כג, ב.

104 ועיין עוד בסש"ב ח"א פט"ז

Tanya explains that a good thought, even without deed, is joined by G-d to deed, because such thought is above the level of deed.

תניא, חלק ראשון; ליקוטי אמרים 16:8Tanya, Likkutei Amarim
ט"ז:ח'

אך הדיחילו ורחימו שבתבונות מוחו ותעלומות לבו הנזכרות לעיל - גבהו דרכיהם למעלה מעלה מבחינת המעשה, ואי אפשר להם להתלבש בבחינת מעשה המצות להיות להם בחינת מוחין וחיות להעלותו לפרקא לעילא, אם לא שהקדוש־ברוך־הוא מצרפן ומחברן לבחינת המעשה; והן נקראות בשם "מחשבה טובה", כי אינן דחילו ורחימו ממש בהתגלות לבו, כי אם בתבונת מוחו ותעלומות לבו כנזכר לעיל.

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105 מחשבה טובה הקב"ה מצרפה למעשה

"A good thought, the Holy One, blessed be He, joins to deed."

קידושין מ' א:י"ב-י"ג 40a:12-13Kiddushin

מחשבה טובה מצרפה למעשה, שנאמר: "אז נדברו יראי ה' איש אל רעהו ויקשב ה' וישמע ויכתב ספר זכרון לפניו ליראי ה' ולחשבי שמו". מאי: "ולחשבי שמו"? אמר רב אסי: אפילו חשב אדם לעשות מצוה ונאנס ולא עשה - מעלה עליו הכתוב כאילו עשה. מחשבה רעה אין הקדוש ברוך הוא מצרפה למעשה, שנאמר: "און אם ראיתי כלבי לא ישמע ה'". ואלא מה אני מקום: "הנגי מביא אל העם הזה רעה פרי מחשבותם"? מחשבה שעושה פרי הקדוש ...

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106 בזמן שישראל עושין רצונו של מקום מלאכתן נעשית ע"י אחרים

"When Israel does the will of the Omnipresent, their work is done by others."

Berakhot 35b:7ז'ב:ברכות

... אפשר אדם חורש בשעת חרישה, וזורע בשעת זריעה, וקוצר בשעת קצירה, ודש בשעת דישה, וזורח בשעת הרוח, תורה מה תהא עליה? אלא בזמן שישראל עושין רצונו של מקום - מלאכתן נעשית על ידי אחרים, שנאמר: "ועמדו זרים ורעו צאנכם וגו'", ובזמן שאין ישראל עושין רצונו של מקום - מלאכתן נעשית על ידי עצמן, שנאמר: "ואספת דגנך". ולא עוד אלא שמלאכת אחרים נעשית על ידן, שנאמר: "ועבדת את אויבך וגו'".

R. Simeon b. Johai says : Is it possible for a man to plough at the time of ploughing, sow at seed-time, reap at harvest-time, thresh at the time of threshing, and winnow at the time of wind — what is to become of Torah? But when Israel perform the will of the All-present, their work is done by others; as it is said, "And strangers shall stand and feed your flocks," etc. (Is. Ixi. 5) ; and at the time when Israel perform not the will of the All-present, ...

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107

בד"ה מקושש עצים

According to the note, that discourse explains that when Israel does G-d's will, "strangers shall stand and feed your flocks," so that Israel need not lower themselves to do the work of refinement (birurim).

KEHOT'S NOTE

לעיל פי' שלח מב, ג שבזמן שישראל עושין רצ"מ כתיב ועמדו זרים ורעו כו' שלא יצטרכו ישראל להשפיל עצמן לברר בירורים — אוה"ת בראשית כרך א כד, ב.

PARAGRAPH 10

108 Rabbi Yochanan ben Nuri reads "from Shabbos to its Shabbos" as from Pesach to Atzeres (Shavuot).

Mishnah Eduyot 2:10 ב"ה עדיית ב"ה

אף הוא ה"ה אומר, תמשה דברים של שנים עשר חדש. משפט דור המבול, שנים עשר חדש. משפט איוב, שנים עשר חדש. משפט המצריים, שנים עשר חדש. משפט גוג ומגוג לעתיד לבא, שנים עשר חדש. משפט רשעים בגיהנום, שנים עשר חדש, שנאמר (ישעיהו 66:23), והיה מדי חדש בחדשו. רבי יוחנן בן נורי אומר, מן הפסח ועד העצרת, שנאמר ומדי שבת בשבתו:

Also he used to say that there are five things that last twelve months: The judgment of the generation of the flood [continued] twelve months; The judgment of Job [continued] twelve months; The judgment of the Egyptians [continued] twelve months; The judgment of Gog and Magog in the time to come [will continue] twelve months; The judgment of the wicked in gehinom [continues] twelve months, for it is said, and "It will be from one month until its [same] month" (Isaiah 66:23). Rabbi Yohanan ben Nuri says: "[As long as] from ...

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109

והיה מדי חדש בחדשו ומדי שבת בשבתו

The maamar's opening verse, now explained.

ישעיהו ס"ו: כ"ג: Isaiah 66:23

והיה מדי חדש בחדשו ומדי שבת בשבתו יבוא כל־בשר להשתחו' לפני אִמְרֵי ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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110

כי בו שבת מכל מלאכתו

"For on it He rested from all His work": the ordinary Shabbos.

בראשית ב' ג': Genesis 2:3

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

בראשית ב, ג.

111

כי ששת ימים עשה ה'

"For in six days G-d made the heavens and the earth."

שמות כ"א: Exodus 20:11

כִּי שֵׁשֶׁת־יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וְאֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בָּרַךְ ה' אֶת־יוֹם הַשָּׁבַת וַיְקַדְּשֵׁהוּ:

for in six days the L-RD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the L-RD blessed the sabbath day, and hallowed it.

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KEHOT'S NOTE

שמות כ, יא.

112

כולם בחכמה עשית

"You made them all with wisdom."

תהילים ק"ד: Psalms 104:24

מִה־רַבּוֹ מַעֲשֵׂיךָ ה' כָּל־ם בְּחִכְמָה עָשִׂיתָ מְלָאךְ הָאָרֶץ חֲנִינִיךָ:

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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113

בד"ה מים רבים כפי נח

The note locates this discourse in Torah Ohr, where the level beyond Shabbos is discussed further.

KEHOT'S NOTE

בתו"א.

114

הנה ישכיל עבדי ירום וגשאוגבה מאד

"Behold, My servant shall prosper; he shall be exalted and lifted up and be very high": said of Mashiach.

ישעיהו נ"ב: י"ג: Isaiah 52:13

הִנֵּה יִשְׁכַּל עַבְדִּי יָרוֹם וְנִשְׂא וְגִבָּה מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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115

בשר הוא יסוד האש

There too "flesh is the element of fire": after the bittul of will, a person comes to the level of "flesh and sinews," which is love.

KEHOT'S NOTE

ראה לעיל נשא כ, ד.

לעיל לו, ג.

116 פני אר"י פני שור . . מראיהם כגחלי אש

The faces of the Chayos: a lion's face and an ox's face.

יחזקאל א':10

וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י. יג.

117 מראיהם כגחלי אש

"Their appearance was like burning coals of fire."

יחזקאל א':13

וְדַמוֹת הַחַיּוֹת מִרְאֵיהֶם כְּגַחְלֵי־אֵשׁ בַּעֲרוֹת כְּמִרְאֵה הַלְפָדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לֹאֵשׁ וּמִדֵּה־אֵשׁ יוֹצֵא כָרֶק:

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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118 ע"ה אסור לאכול בשר

"An unlearned person is forbidden to eat meat."

פסחים מ"ב:3

תִּנָּא, רַבִּי אוֹמֵר: עִם הָאֶרֶץ אֲסוּר לֵאכּוֹל בֶּשֶׂר, (בְּהֵמָה) שְׁנֶאֱמַר: "זֹאת תֹּרַת הַבְּהֵמָה וְהָעוֹף": כָּל הָעוֹסֵק בַּתּוֹרָה מוֹתֵר לֵאכּוֹל בֶּשֶׂר בְּהֵמָה וְעוֹף, וְכָל שְׂאִינּוֹ עוֹסֵק בַּתּוֹרָה אֲסוּר לֵאכּוֹל בֶּשֶׂר בְּהֵמָה וְעוֹף.

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

KEHOT'S NOTE

פסחים מט, ב.

PARAGRAPH 11

119 רשפי אש אהבתם

"Its flames are flames of fire": the fiery flames of love.

Song of Songs 8:6

שִׁימֵנִי כַּחוֹתֶם עַל־לִבִּי כַּחוֹתֶם עַל־זְרוֹעִי כִּי־עֲזָה כְּמוֹת אֶהְיֶה קֶשֶׁה כִּשְׂאוֹל קִנְיָה רֶשֶׁפִּיָּה רֶשֶׁפִּיָּה אֵשׁ שְׁלֵהֲכֶתִיָּה:

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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120 בד"ה כי תצא

The note points to this discourse for the matter of the unlearned and meat.

KEHOT'S NOTE

121 וּבְד"ה בהעלותך

There the Alter Rebbe explains "an unlearned person is forbidden to eat meat" as meaning that he cannot elevate the meat, which shows that a person raises and lifts up the food he eats: exactly the point of this paragraph.

KEHOT'S NOTE

לעיל פי בהעלותך לא, ג.

122 וּבְד"ה ראשי המטות

That discourse on vows explains that through "the desire of the heart" a level beyond the worlds, and beyond time, is drawn down; the text cites it on "vows are a fence for abstinence."

KEHOT'S NOTE

לעיל פי מטות פב, ב.

123 נדרים סייג לפרישות

"Vows are a fence for abstinence."

משנה אבות ג':13

רַבִּי עֲקִיבָא אוֹמֵר, שְׁחוֹק וְקִלּוֹת רֹאשׁ, מְרַגְלִין לְעִרְוָה. מִסֶּרֶת, סִיג לַתּוֹרָה. מַעֲשָׂרוֹת, סִיג לְעֶשֶׂר. נְדָרִים, סִיג לְפָרִישׁוֹת. סִיג לַחֲכָמָה, שְׁתִּיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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124 כל הנקרא בשמי

"Everyone that is called by My Name," from paragraph 1.

ישעיהו מ"ג:7

כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרֵאתִיו יִצְרֵתִיו אֶף־עֲשִׂיתִיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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125 עתידים צדיקים להיות נקראים על שמו של הקב"ה

"In the future the righteous will be called by the name of the Holy One, blessed be He."

בבא בתרא ע"ה ב:3

וְאָמַר רַבָּה אָמַר רַבִּי יוֹחָנָן: עֲתִידִין צְדִיקִים שְׁנִקְרְאִין עַל שְׁמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא, שְׁנֶאֱמַר: "כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרֵאתִיו, יִצְרֵתִיו אֶף עֲשִׂיתִיו". וְאָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה נִקְרְאוּ עַל שְׁמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא, וְאֵלוֹ הֵן: צְדִיקִים, וּמְשִׁיחַ, וִירוּשָׁלַיִם.

R' Shmuel bar Nachmani said in the name of R' Yochanan: three are called by the name of the Holy One, and they are: the righteous, the Messiah and Jerusalem.

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126

ועיין ברבות פ' וירא פנ"ו

The Midrash on Avraham's "we will bow down and return," on the merit of bowing.

בראשית רבה נ"ו:י"א11:56 Bereshit Rabbah

... עשירי א"ל השבע לי שאין אתה מנסה אותי עוד מעתה א"ר חנין כי יען אשר עשית את הדבר הזה נסיון עשירי הוא ואתה אומר כי יען אשר עשית הדבר הזה אלא זה נסיון האחרון שהוא שקול כנגד הכל שאילולי לא קבלו עליו אבד את הכל [נ"א כל מה שעשה] כי ברך אברכך וגוי ברכה לאב ברכה לבן והרבה ארבה רבות לאב רבות לבן ויירש זרעך את שער שונאיו רבי אומר זו תרמוד אשריו כל מי שהוא רואה במפלגתה של תרמוד שהיתה שותפת בשני חרבנות רבי יודן ורבי חנינא חד ...

"The angel of the L-rd called to Abraham a second time from the heavens" (Genesis 22:15). "He said: I swear by Myself, the utterance of the L-rd, that because you have done this matter, and did not withhold your son, your only one" (Genesis 22:16). "The angel of the L-rd called...a second time...He said: I swear by Myself" - what need was there for this oath? He [Abraham] said to Him: 'Take an oath to me that you will not test me again from now on, nor Isaac my son.' ...

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127

ונשתחוה ונשובה אליכם

Avraham tells his servants, "we will bow down and return to you."

בראשית כ"ב:ה'5:22 Genesis

ויאמר אברהם אל-נעריו שבו-לכם פה עסיהםמור ואני והנער נלכה עד-כה ונשתחוה ונשובה אליכם:

And Abraham said unto his young men: 'Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come back to you.'

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128

צהבו פניו

One of the places the Kehot note gives for the Talmud's expression "his face beamed."

Pesachim 113b:1א'113:113 Pesachim

תני תנא קמיה דרבא ורב ספרא, צהבו פניו דרב ספרא. אמר לו רבא: לאו כגון מר, אלא כגון רב חנינא ורב אשעיא דהו אשכפי בארעא דישראל, והו יתבי בשוקא דזונות, ועבדי להו מסאני לזונות, ועיילי להו. אינהו מסתכלי בהו, ואינהו לא מדלן עינייהו לאיסתכלי בהו. ומומתייהו הכי: בחייהו רבנן מדישי דבארעא דישראל.

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Chullin 7b:4-5ה'4-5:7b Chullin

שמע רבי נפק לאפיה אמר ליה רצונך סעוד אצלי אמר לו הן צהבו פניו של רבי אמר לו כמדומה אתה שמודר הנאה מישראל אני ישראל קדושים הן יש רוצה ואין לו ויש שיש לו ואינו רוצה וכתבי (משלי כג, ו) אל תלחם [את] לחם רע עין ואל תתאו למטעמותיו כי כמו שער בנפשו כן הוא אכול ושתה יאמר לך ולבו בל עמך ואתה רוצה ויש לך

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מנחות י"ח א:ה'6-5:18a Menachot

אמר לו כשר ערבית אמר לו כשר שחרית אמר לו כשר צהרים אמר לו כשר מנחה אמר לו כשר אלא שרי אליעזר פוסל צהבו פניו של יוסף הבבליא אמר לו יוסף כמדומה אני שלא כיווננו שמועתינו עד עתה אמר לו רבי הן אלא שרי יהודה פסול שנה לי וחזרתי על כל תלמידיו ובקשתי לי חבר ולא מצאתי עכשיו ששנית לי פסול החזרת לי אבידתי

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KEHOT'S NOTE

פסחים ק"ג, ב. חולין ז, ב. מנחות יח, א. וראה ירושי פ"ח, ה"א.

129

יאר פניו אליך

The Priestly Blessing: "May G-d make His face shine upon you."

Numbers 6:25ה'6:25 Numbers

יאר Havayah פניו אליך ויחנך:

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

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KEHOT'S NOTE

במדבר ו, כה.

130

יאר פניו אתנו סלה

"May He make His face shine with us, Selah."

Psalms 67:2ב'2:67 Psalms

אלקים יחננו ויברכנו יאר-פניו אתנו סלה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב.

מזמור שיר חנוכת הבית כו' ולא שמחת אויבי לי

“A psalm, a song for the dedication of the House..., and You
did not let my enemies rejoice over me”



The angels who objected to man's creation were silenced by the dedication of the Beis HaMikdash, because the human soul, though it descends into a physical body, surpasses the angels: it has no body of its own, its source is higher, and it shares its root with the Torah, so only souls can be nullified into G-d like a candle into a torch and become a dwelling for the Shechinah below.

THE MAAMAR IN BRIEF

The maamar reads the “enemies” of Psalm 30 as the angels who said “What is man?” at creation, conceded at Sinai, rejoiced at the Golden Calf, and were silenced by the Mishkan and the Beis HaMikdash. Why are souls higher? Angels have bodies of refined air and fire; they occupy space and time, their song is audible and sung at set times, and they can appear to the eye. Souls have no bodies; their song is pure understanding, unceasing, and unheard. The angels objected only to the soul's descent into a body, but that descent is the purpose: through it G-d has a dwelling below. The Beis HaMikdash revealed the Shechinah, which gave Israel inner bowing, self-nullification like a candle before a torch; a glimmer of it remains in the synagogue at prayer, and only souls, not angels, can be nullified in this way. The dedication drew down extra lights, as the princes' twelve offerings did for each tribe. “Psalm” is the angels' song through a vessel, “song” the souls' song without one, and both were revealed at the dedication. Finally, dilisani's three meanings name the soul's three advantages.

OUTLINE

1 The angels' accusation

¶1

The “enemies” of the psalm are the angels who opposed man's creation and rejoiced at the Calf, silenced by the Mishkan and the Beis HaMikdash; man is higher than the angels.

- 2 Angels and souls: song, sight, space and time** ¶12-5
Souls sing too, but without sound; angels have bodies of air and fire, so their song is audible, they can be seen, and they sing at fixed times, while souls praise without interruption.
-
- 3 The descent of the soul and the Sanctuary** ¶16
The angels objected to the soul's descent into a body, but that descent makes a dwelling for G-d below; the Shechinah rests in Israel through the physical Sanctuary, and now through the synagogue.
-
- 4 Two kinds of bowing** ¶17-8
Outer bowing subdues behavior; inner bowing dissolves the self like a candle into a torch. It came from appearing at the Beis HaMikdash, continues faintly in prayer with ten, and is possible only for souls.
-
- 5 Dedication and the princes' offerings** ¶19-10
Dedication is initiation with an added gift, drawing down extra lights; the princes' identical offerings are repeated twelve times so each tribe draws down its own torch, for all generations and on Chanukah.
-
- 6 Psalm and song** ¶110-12
Mizmor is music through an instrument, the angels' song through a vessel; shir is the voice, the souls' song without a vessel; the order of the words shows ascent from below or descent from above.
-
- 7 Dilisani: the soul's three advantages** ¶113-15
Exaltation, poverty and drawing water: the soul's source is higher, it has no body of its own, and it is drawn from Chochmah together with the Torah, so it is fitter than the angels for the Shechinah and the Torah.
-

KEY CONCEPTS

self-nullification (bittul) ביטול

Setting aside one's own sense of self before G-d; its highest form is the candle whose flame merges into a torch.

the Shechinah (Divine Presence) שכינה

G-d's presence as it dwells openly in the lower realms; it is Knesses Yisrael, the source of the souls of Israel.

inner and outer bowing השתחוואה בבחינת פנימיות וחיצוניות

Outer bowing subdues the body while the self remains; inner bowing leaves no will but G-d's.

mizmor and shir מזמור ושיר

Instrumental music and song of the voice: the angels' song clothed in a vessel and the souls' song without one.

a dwelling place among the lower realms דירה בתחתונים

The purpose of creation, achieved only when the soul descends into a physical body.

dedication as initiation חנוכה מלשון חינוך

A beginning marked by an addition beyond the regular, which draws down extra supernal lights.

SECTION 1 • 11

The angels' accusation

1 מזמור שיר חנוכת¹ הבית כו' ולא שמחת² אויבי לי.³ הנה בשעת בריאת האדם קטרגו מלאכי השרת לפני הקב"ה ואמרו מה אנוש⁴ כי תזכרנו כמ"ש ברכות בראשית פרשה ח'⁵ ואח"כ בשעת מתן תורה כשהקדימו

"A psalm, a song for the dedication of the House...", and "You did not let my enemies rejoice over me." Now, at the time of the creation of man, the ministering angels brought an accusation before the Holy One, blessed be He, and said, "What is man, that You should remember him?" as is written in Midrash Rabbah on Bereishis, section 8. Afterwards, at the time of the giving of the Torah, when

The maamar opens with Psalm 30, which David composed for the dedication of the Beis HaMikdash, and asks who the "enemies" are whose rejoicing G-d did not allow. The Midrash relates that when G-d created man the angels objected, quoting "What is man, that You should remember him?": they held that this frail being was not worthy of G-d's attention.

ישראל נעשה לנשמע הודו⁶ ואח"כ בשעת חטא העגל שמחו שנמצא כדבריהם שבעוד מ' יום אחר מ"ת שהיה פכ"פ כו' הפך לבם כ"כ.

Israel put "we will do" before "we will hear," they conceded. And afterwards, at the time of the sin of the Golden Calf, they rejoiced that it had turned out as they had said: that within forty days after the giving of the Torah, which had been face to face, etc., their heart had turned so far.

At Sinai, when Israel said "we will do" before "we will hear," committing themselves before knowing what they would be told, the angels admitted they had been wrong. But when, only forty days after G-d had spoken to them "face to face," Israel made the Golden Calf, the angels rejoiced that their original objection had been proved right.

אך בשעת מעשה המשכן ערבה שחחתם לפי שמלאכת המשכן מכפר על מעשה העגל שלכן היה זהב במשכן לכפר על הזהב שבעגל

But at the time of the making of the Mishkan their rejoicing grew dark, because the work of the Mishkan atones for the making of the Calf; that is why there was gold in the Mishkan, to atone for the gold of the Calf.

The Mishkan (the portable Sanctuary in the desert) atoned for the Calf, gold for gold, and so the angels' rejoicing was spoiled. The printed word שחחתם apparently reads שמחתם, "their rejoicing," and the phrase echoes Isaiah's "all joy has grown dark (ערבה)".

ולכן אמר דוד על בנין בהמ"ק⁷ מזמור שיר חנוכת הבית כו' ולא שמחת אויבי לי הם המלאכים שקטרגו

Therefore David said concerning the building of the Beis HaMikdash, "A psalm, a song for the dedication of the House..., and You did not let my enemies rejoice over me": these are the angels who had accused.

So the "enemies" in David's psalm are not human foes but the accusing angels. The dedication of the House silenced them, because it showed that man, for all his failings, could become a dwelling for G-d.

והיינו שבנין בהמ"ק הוא ענין אחד עם מעשה המשכן (וכה"ג הביא בספר ערכי הכינויים שחיבר בעה"מ סדר הדורות בערך אויב ועיין בגמרא בקדושין) (דף ע"ב) מאי את אויבים בשער⁸ כו' ועיין בבראשית רבה פנ"ד.

That is, the building of the Beis HaMikdash is one matter with the making of the Mishkan. (Something similar is brought in the book Arkei HaKinuyim, composed by the author of Seder HaDoros, under the entry "enemy"; and see the Gemara in Kiddushin) (folio 72): "What is [meant by] 'with enemies in the gate'..." and see Bereishis Rabbah, section 54.

Although the psalm speaks of the Beis HaMikdash and the angels' disappointment came at the Mishkan, the two are one theme, so the verse fits. The parenthesis gives parallels where "enemies" is also read as something other than simple foes; the Gemara's "enemies in the gate," which the Talmud explains as scholars who argue over Torah and end as friends, is found on Kiddushin 30b, so the printed "folio 72" is apparently a corruption.

ולהבין ענין קטרוג הזה של המלאכים⁹ שאמרו מה אנוש כו' שאמרו המלאכים שהמה במדרגה עליונה יותר מן האדם. והתשובה היתה שהאדם הוא יותר נעלה.^{10, 11, 12, 13}

And to understand this accusation of the angels, who said "What is man...": the angels said that they are on a higher level than man. And the answer was that man is more exalted.

Here the real question of the maamar is set: the angels claimed to stand higher than man, yet G-d answered that man is more exalted. The rest of the maamar explains in what way the human soul surpasses the angels, and why the angels could still object.

SECTION 2 • ¶2-5

Angels and souls: song, sight, space and time

2 ולביאור זה צריך להבין ענין מלאכים ונשמות כי הנה מצינו שהמלאכים אומרים שירה^{14, 15, 16, 17} ולא מצינו כן בנשמות ובאמת גם הנשמות אומרים שירה^{18, 19, 20} תמיד

To explain this, one must understand the matter of angels and souls. For we find that the angels sing song, but we do not find this of the souls. In truth, however, the souls too sing song constantly,

To answer, one must know how angels and souls differ. Scripture often describes angels singing, but never souls; the Alter Rebbe says the souls do sing, and constantly.

שהרי יש להם עליות וירידות תמיד מחיל אל חיל וכמ"ש והיה מדי חודש בחודשו^{21, 22} כו' ואח"כ חוזרים לג"ע התחתון וחוזרים ומתעלים לג"ע העליון כו'

for they constantly have ascents and descents, “from strength to strength,” as it is written, “And it shall be, from month to month...”; and afterwards they return to the lower Gan Eden, and again ascend to the upper Gan Eden, etc.

Souls in the afterlife are always rising “from strength to strength”: on each New Moon and Shabbos (as Isaiah says) they rise from the lower Gan Eden to the upper Gan Eden and then return. Each such ascent is a form of song.

וידוע דכל הילוך ועלייה היינו ע"י שיר דוקא²³ כענין כל בעלי השיר יוצאין בשיר²⁴ ונמשכין בשיר כמבואר בלק"א הגדול.^{25, 26} אלא שלא מצינו מפורש כן במקרא.^{27, 28}

And it is known that every going and ascent is specifically through shir (song), as in the matter of “All that have a shir go out with a shir and are drawn by a shir,” as is explained in the great Likkutei Amarim. Only, we do not find this stated explicitly in Scripture.

The Mishnah's law says that animals wearing a shir (a ring or collar) may go out with it on Shabbos and be led by it; Chassidus reads shir as “song,” meaning that every going out and rising is carried by song. The great Likkutei Amarim, a collection of teachings from the Chassidic masters, explains this; the question remaining is only why Scripture never says it outright.

3 והטעם מפני ששירת המלאכים נשמעת באזני הנביא וכמ"ש ואשמע אחרי קול רעש גדול^{29,30} כ"י בבחי' קול ממש וכמ"ש ואשמע את קול כנפיהם³¹ כקול מים רבים כ"י

The reason is that the song of the angels is heard in the ears of the prophet, as it is written, "And I heard behind me the sound of a great noise..." in the form of actual sound; and as it is written, "And I heard the sound of their wings, like the sound of many waters..."

The difference is that angelic song is audible: Yechezkel heard it as a real sound, "a great noise" and wings like "many waters."

ומשמיעים ביראה יחד בקול כ"י והאופנים ברעש גדול³² כ"י והיינו לפי שיש להם גופים כמ"ש עושה מלאכיו רוחות.

and "they proclaim in awe, in unison, aloud..." and "the Ofanim with a great noise...". That is because they have bodies, as it is written, "He makes His angels winds,

The morning blessing before the Shema describes the angels proclaiming "in unison, aloud" and the Ofanim (a class of angels) "with a great noise." This is possible because angels have bodies, as the verse calls them "winds" and "fire."

משרתיו אש לוחט³³ דלא קאי על הנשמות שלהם שהנשמות הם בעלי שכל והשגות וכמו נשמת האדם שהיא המשכלת ומשגת ולא שייך לקרוא אותם בשם רוחות ואש לוחט

His ministers flaming fire." This does not refer to their souls, for the souls are possessed of intellect and comprehension, like the soul of man, which reasons and comprehends, and it would not be fitting to call them by the name "winds" and "flaming fire."

The Alter Rebbe argues that the verse cannot mean the angels' souls, since a soul is a thinking, understanding being and would not be called "wind" or "fire." The words must describe some kind of body.

אלא דקאי על הגופים שלהם וכמ"ש הרמב"ן³⁴ שהמלאכים³⁵ יש להם גוף^{36,37,38} מיסוד הרוח הפשוט ומיסוד האש הפשוט

Rather, it refers to their bodies, as the Ramban writes, that the angels have a body of the simple element of air and of the simple element of fire.

The Ramban writes that angels have bodies made of the simple, spiritual elements of air and fire, not of physical matter. That fits the verse's "winds" and "flaming fire."

ולכן המלאכים תופסים מקום שיש מלאך גדול³⁹ מלך ת"ק שנ ויש מלאך בשליש העולם כ"י והיינו הגוף שלהם גדול כ"כ שהוא בחי' מקום.

Therefore the angels occupy space: there is a great angel [the size of] a journey of five hundred years, and there is an angel [that is] a third of the world, etc. That is, their body is so large that it is in the category of space.

Having bodies, angels occupy space: the Gemara describes an angel whose size is a journey of five hundred years and another that is a third of the world. Their body, however refined, is still a measured, spatial thing.

4 ולכן השירה שלהם מתלבשת בחי' קול עד שנשמעת לאזני הנביא.⁴⁰ משא"כ שירת המלאכים אינן נשמעות לפי שאינן בבחי' התלבשות הגוף כלל.

Therefore their song is clothed in the form of sound, until it is heard by the ears of the prophet. The song of the angels [apparently: souls], however, is not heard, because they are not in a state of being clothed in a body at all.

Because angels have bodies, their song takes on sound and a prophet can hear it. The second sentence, as printed, speaks of "the song of the angels," but the argument requires that it apparently read "the song of the souls," which is not heard because souls have no body.

ולכן אין השירה מתלבשת בבחי' קול רק היא בבחי' שכל והשגה ולכן לא דיברו הנביאים ממנה.

Therefore their song is not clothed in the form of sound; it is only in the form of intellect and comprehension. That is why the prophets did not speak of it.

The souls' song is pure understanding and grasp of G-dliness, not sound. That is why the prophets, who heard sounds from on high, never describe it.

5 וכיוצא בזה מצינו לענין ראייה שהמלאכים נראים ונגלים לעיני בשר זכי הראות כמו באברהם ו ירא והנה שלשה^{41,42} כ"י לפי שיש להם גופים ויכולים להתלבש עד שיתגלו ויתראו משא"כ הנשמות⁴³

Similarly we find regarding sight: the angels are seen and revealed to eyes of flesh whose vision is pure, as with Avraham, "And he saw, and behold, three...", because they have bodies and can be clothed until they are revealed and become visible; which is not so of the souls.

The same holds for sight: angels can appear to people with pure vision, as the three angels appeared to Avraham as men. Souls cannot, since they have no body to clothe themselves in.

וזהו ענין שאומרים בש"ע וקדושים בכל יום יהללך סלה שמתחלה אומרים סדר קדושה⁴⁴ של המלאכים איך שאומרים קדוש וברוך⁴⁵ וימלוך^{46,47} ואח"כ אומרים עוד וקדושים בכל יום כו'

This is the meaning of what we say in the Shemoneh Esreh, "And holy ones praise You every day, selah": first we say the order of Kedushah of the angels, how they say "Holy," "Blessed," and "He shall reign," and afterwards we say further, "And holy ones every day..."

The Kedushah of the Amidah first quotes the angels' praises, "Holy" (Yeshayahu), "Blessed" (Yechezkel) and "He shall reign" (Psalms), and then adds "And holy ones praise You every day, selah." The Alter Rebbe reads the second phrase as the praise of the souls.

על הנשמות ואומרים כסדר ממטה למעלה תחלה קדושת המלאכים שהם בבחי' מקום וזמן שמאחר שהם בבחי' מקום מהלך ת"ק שנ ושליש העולם כו' הרי הם ג"כ בבחי' זמן שהמקום והזמן שניהם הם נבראים בבחינה אחד.

concerning the souls. We say them in order, from below upward: first the Kedushah of the angels, who are within space and time; for since they are within space, [the extent of] a journey of five hundred years and a third of the world, etc., they are also within time, for space and time are both created in a single aspect.

The order goes from lower to higher: first the angels, then the souls. Angels exist in space, and since space and time are created together as one, they exist in time as well.

ולכן יש להם עת קבוע לומר שיר⁴⁸ כידוע משא"כ הנשמות אין להם בחי' זמן ומקום אלא בכל יום תמיד יהללך וגם סלה בלי הפסק:^{49,50}

Therefore they have a fixed time to say song, as is known; whereas the souls have no aspect of time and space, but rather "every day" they constantly "praise You," and also "selah," without interruption.

So the angels sing only at set times, as the Gemara says. Souls, beyond space and time, praise "every day," and selah, which the Sages read as "without end," means their praise never stops.

SECTION 3 • ¶6

The descent of the soul and the Sanctuary

6 ב אך המלאכים שאמרו מה אנוש⁵¹ כ"י עם היות שידעו שמעלת ומדרגת הנשמות היא מאד נעלה ממעלתם ומדרגתם כנ"ל עכ"ז הרי הנשמה כמות שהיא היא בלי התלבשות גוף כלל.

2. But the angels who said "What is man...": although they knew that the stature and level of the souls is very much higher than their own stature and level, as said above, nevertheless, the soul as it is [in itself] is without being clothed in a body at all.

The second section returns to the angels' accusation. The angels knew the soul is higher than they are, but that is true of the soul in itself, before it enters a body.

אך על ירידתה להתלבש בגוף בעוה"ז אמרו מה אנוש כי מצד הגוף מוכן האדם לחטא וע"כ אמרו שתנתן להם התורה שיש להם ג"כ גוף ונפש והגוף רוחני.

But concerning its descent to be clothed in a body in this world, they said "What is man," for because of the body man is prone to sin. Therefore they said that the Torah should be given to them, for they too have a body and a soul, and the body is spiritual.

Their objection was to the soul's descent into a physical body, which makes a person liable to sin. They argued that the Torah belonged with them, who also have body and soul but whose body is spiritual and does not drag them down.

ותשובת הקב"ה היה שנצרך להיות הנשמה שמפנימית העולמות שהיא מצד עצמה מופשטת מחומר גופני לגמרי ושתרד דוקא בגוף גשמי ממש שעיי"ז יהיה דירה בתחתונים^{52, 53, 54, 55} משא"כ במלאכים.⁵⁶

And the answer of the Holy One, blessed be He, was that it was necessary that the soul, which is from the inner dimension (pnimiyus) of the worlds and which in itself is utterly abstract from bodily matter, should descend specifically into an actual physical body, so that through this there would be a dwelling place among the lower realms; which is not so with the angels.

G-d's answer: the whole point is that the soul, drawn from the innermost level of the worlds and itself free of all matter, must come down into a truly physical body. Only in this way does G-d have a "dwelling place among the lower realms," which angels, with their refined bodies, cannot provide.

(ועמ"ש מזה בד"ה וייצר⁵⁷ ה' אלקים את האדם עפר⁵⁸ כו' והבהמ"ק נעשה ג"כ מדברים גשמיים והיה בו גילוי⁵⁹ מבחינה שלמעלה מהשתלשלות ועמ"ש בדבור השני שע"פ מזמור שיר חנוכת)

(And see what is written on this in the discourse beginning “And G-d, Elokim, formed man, dust...”. And the Beis HaMikdash too was made of physical things, and in it there was a revelation from a level that is above the chain of descending worlds (hishtalshelus). And see what is written in the second discourse on “A psalm, a song for the dedication.”)

The parenthesis refers to a discourse in Torah Ohr on the forming of Adam from dust. It adds that the Beis HaMikdash likewise was built of physical materials and yet revealed a level above the whole chain of descending worlds, and refers to a second discourse on this psalm.

והנה כאשר נבנה בהמ"ק אז נאמר ולא שמחת כו' כי הנה כתיב ועשו לי מקדש ושכנתי בתוכם⁶⁰ בתוכו לא נאמר

Now, when the Beis HaMikdash was built, then it was said, “And You did not let [my enemies] rejoice....” For it is written, “And they shall make Me a Sanctuary, and I will dwell in their midst”: it does not say “in its midst,”

This is why the building of the Beis HaMikdash silenced the angels. G-d said “I will dwell in their midst,” not “in its midst”: He dwells in the people, not only in the building.

אלא בתוכם שהשראת השכינה היתה בתוך ישראל עצמם אלא שאעפ"כ היה צריך לכנות בית מעצים ואבנים כדי שע"י יהיה גילוי השכינה בישראל

but “in their midst,” for the resting of the Shechinah (Divine Presence) was within Israel themselves. Yet even so, it was necessary to build a house of wood and stones, so that through this there would be a revelation of the Shechinah in Israel.

The Shechinah rested in Israel themselves, yet a physical house of wood and stone was still needed for that presence to be revealed in them. The building served the people, not the reverse.

וכן עכשיו משחרב בהמ"ק נתפשטה הקדושה בכל בהכ"נ ובהמ"ד וכמ"ש ואהי להם למקדש מעט⁶¹ כו'.

And so too now, since the Beis HaMikdash was destroyed, the holiness has spread into every synagogue and house of study, as it is written, “And I have been to them a small sanctuary....”

After the Destruction that holiness spread to every synagogue and study hall, which the prophet calls a “small sanctuary.” This prepares the next section on what the resting of the Shechinah is.

SECTION 4 • 17-8

Two kinds of bowing

7 ולהבין זה צריך להבין ענין השראת השכינה מה היא והנה אנו אומרים ואין אנו יכולים לעלות ולראות ולהשתחוות לפניך.

To understand this, one must understand what the resting of the Shechinah (Divine Presence) is. Now, we say, “And we are unable to go up and appear and bow down before You.”

To explain how the Beis HaMikdash brought the Shechinah into Israel, the Alter Rebbe starts from a line of the festival Musaf prayer: since the Destruction “we are unable to go up, appear and bow down before You.”

וצריך להבין מהו ולהשתחוות. ולמה אין אנו יכולים בשלמא לעלות ולראות א"א מפני היד כ"י

One must understand what “and bow down” is, and why we are unable. Granted, to go up and appear is impossible because of “the hand...”;

Going up to Jerusalem and appearing in the Temple are plainly impossible now, “because of the hand” that was sent against the Sanctuary, as the same prayer continues. But why should bowing be impossible?

אבל ההשתחואה אפשר להיות בכל מקום לפניו ית' כמו ואנחנו כורעים ומשתחויים כ"י. ולמה צריך לזה בהמ"ק דוקא.

but bowing can take place in any place before Him, may He be blessed, as in “And we bend the knee and bow down....” Why, then, is the Beis HaMikdash specifically needed for this?

One can bow to G-d anywhere, as we do daily in the Aleinu prayer, “we bend the knee and bow down.” So why does the prayer say that bowing needs the Beis HaMikdash?

אך הנה יש שני בחינות בהשתחואה כי הנה ענין ההשתחואה הוא שמבטל ומכניע א"ע לפניו ית' כמו שמבטל א"ע לפני המלך ומקבל עליו לעבדו ולשמועו בקולו.

But there are two levels of bowing. For the meaning of bowing is that one nullifies and subdues oneself before Him, may He be blessed, as one nullifies oneself before the king and accepts upon oneself to serve him and to obey his voice.

The answer begins by defining bowing: to set oneself aside and submit to G-d, as a subject bows to a king and accepts his service and his command. There are, however, two kinds of such submission.

8 והנה יש השתחוואה בבחי' חיצוניות שמכניע את הגוף שלא ימרוד אבל עיקר רצון ופנימית הנפש אינה מבוטלת שאעפ"כ הוא דבר בפ"ע ויש לו רצון אחר ומחשבה אחרת בפ"ע זולת ענין ההכנעה.

Now, there is a bowing on the level of the outer dimension (chitzoniyus), in which one subdues the body so that it will not rebel; but the core of the will and the inner dimension of the soul are not nullified, for even so one is a thing unto oneself and has another will and another thought of one's own, apart from the matter of submission.

Outer bowing subdues the body and its behavior, but the person remains a separate self with desires and thoughts of his own. He submits, but he is still there.

משא"כ בחי' ההשתחוואה בבחי' פנימי הוא בחי' בטל רצונך מפני⁶² רצונו שאין לו רצון וחפץ אחר כלל וכמו ברא כרעא כ"י שהרגל היא בטלה ממש כ"י

Whereas bowing on the level of the inner dimension (pnimiyus) is the level of "Nullify your will before His will," in which one has no other will or desire at all, as in "a son is the leg...", for the leg is utterly nullified, etc.

Inner bowing is the Mishnah's "Nullify your will before His will": no will of one's own remains at all. The Talmudic phrase "a son is the leg of his father" pictures this: a leg has no will of its own and simply goes where the body goes.

והוא השתחוואות הנפש והשתחוואה זו היו מקבלים ישראל ע"י ראייה של רגלים בשנה בבהמ"ק ששם היה גילוי שכינה פי' שכינה מה ששוכן בתחתונים בבחי' גילוי

This is the bowing of the soul. And this bowing Israel would receive through appearing on the three festivals a year in the Beis HaMikdash, where there was a revelation of the Shechinah (Divine Presence); the meaning of "Shechinah" is that which dwells in the lower realms in a revealed manner

This inner bowing Israel received on the three pilgrimage festivals, when they came to "appear" in the Temple where the Shechinah was revealed. The word Shechinah comes from shochen, "dwelling": G-d's presence as it dwells, openly, among the lower realms.

(וקב"ה קדוש ומובדל כ"י) שע"י כל הנשמות מתבטלים כנר בפני האבוקה פי' כשדולקת אבוקה גדולה מאד

(while the Holy One, blessed be He, is holy and separate, etc.), through which all the souls are nullified like a candle before a torch. That is: when a very great torch is burning,

The Holy One, blessed be He, as He is in Himself, is holy and set apart; the Shechinah is His presence as revealed below. Before that revelation the souls were nullified like a candle before a torch.

אזי כל נר יחידי הדולק בסמוך לה הולך אורו ונכלל באור האבוקה והיו לאחדים ממש.

then every single candle that burns near it, its light goes and is absorbed into the light of the torch, and they become truly one.

The image: a small flame beside a great torch no longer shows as a separate light; it merges into the torch's light and they become one. So the soul, in the presence of the revealed Shechinah, merged into its source.

וזהו ולא יראו פני ריקם⁶³ כדרך שבא לראות שהיה ראייה והתגלות פנימית וכתוב פני היינו בחי ממכ"ע וסוכ"ע בחינת יחוד קוב"ה ושכי נתיה ועוד שכל אחד ואחד

This is [the meaning of] "And they shall not appear before Me empty-handed": in the way that one came to see, for there was a seeing and an inner revelation. And it is written, "My face," that is, the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), the level of the union of the Holy One, blessed be He, and His Shechinah. Moreover, each and every one

The Sages read the verse "they shall not appear before Me" as also meaning "they shall not see Me": as one came to see, so one was seen, an inner revelation in both directions. "My face" here means both G-d's light that fills all worlds and His light that encompasses them, united as the Holy One and His Shechinah.

מישראל לפום שיעורא דיליה היה מקבל גילוי זה כשהיו עולין לרגל שכולן חייבין בראיה לכך נאמר פני הוי לשון רבים שלכל אחד היה הגילוי לפי ערכו ועיקר הראיה היא ההשתחוואה שהיה משתחווא ויוצא

of Israel would receive this revelation according to his measure when they went up for the festival, for all are obligated in appearing. Therefore it says "the face of G-d (pnei Havayah)" in the plural, for each one received the revelation according to his level. And the essence of the appearing is the bowing: that one would bow and thereby fulfil [the obligation]

"Faces" is plural because each Jew received the revelation according to his own capacity. The heart of the mitzvah of appearing was the bowing, and by bowing alone one would in principle fulfil the obligation.

(אלא דכתיב ולא יראו פני ריקם) ומשלש רגלים אלו היה מקבל בחי השתחוואה להיות כל השנה בחי ביטול זה כי מכל רגל ויו"ט היה נמשך הביטול עד הרגל הבא אחריו.

(except that it is written, "And they shall not appear before Me empty-handed"). And from these three festivals one would receive the quality of bowing so that all year there would be this state of self-nullification, for from each festival and Yom Tov the self-nullification would continue until the next festival after it.

Only the verse's demand that one not come "empty-handed" adds the offering. The bittul of each festival carried the person through until the next, so that the whole year was lived in that self-nullification.

ומשחרב בהמ"ק הגם שאין אנו יכולים להשתחוות עכ"פ נתפשטה קדושת הארה זו אפס קצהו במקדש מעט בהכ"נ ובהמ"ד

And since the Beis HaMikdash was destroyed, although we are unable to bow, nevertheless the holiness of this illumination, a tiny fraction of it, has spread into the "small sanctuary," the synagogue and the house of study;

Since the Destruction we cannot bow in the Temple, but a faint glimmer of its holiness has passed to the synagogue and study hall, the "small sanctuary." This is why the prayer says we are unable to bow: the full inner bowing belonged to the Beis HaMikdash.

והיינו בשעת התפלה שאז האדם מדבק א"ע לקונו ורוצה לבטל א"ע נגד המלך מלכו של עולם כל חד לפום

that is, at the time of prayer, when a person cleaves to his Maker and wishes to nullify himself before the King, the King of the world, each one according to

The glimmer is felt in prayer, when a person clings to his Creator and wants to set himself aside before the King of the world, each according to his capacity.

שיעורא דיליה יש בבחי' חיצונית מצד ההכרח שמכריח א"ע כו' ואין תפלתו של אדם נשמעת אלא בבהכ"נ כו' שע"י התפשטות השראת השכינה אשר שם

his measure; [for some] it is on the level of the outer dimension, through the compulsion with which one compels oneself, etc. And a person's prayer is heard only in the synagogue, etc., because through the spreading of the resting of the Shechinah that is there

For some this is only outer bowing, a matter of forcing oneself. The Talmud's teaching that prayer is heard only in the synagogue is explained by the Shechinah's presence spreading there.

(ולכן אכל בי עשרה שכינתא שריא ואומרים דבר שבקדושה כשיש עשרה⁶⁴ שע"י קיבוץ עשרה שורה כנס"י דלעילא שהוא בחי' כניסות וקיבוץ הנשמות ומקורם) נעשה בחי' השתחואה וביטול כנר בפני האבוקה.

(and therefore, "in every [gathering of] ten the Shechinah rests," and we say a matter of holiness when there are ten; for through the gathering of ten there rests the Knesses Yisrael (Assembly of Israel) above, which is the level of the gathering and assembly of the souls and their source), there comes about a bowing and self-nullification like a candle before a torch.

The Talmudic saying that the Shechinah rests on every gathering of ten, and the law that the Kedushah and similar prayers need ten men, reflect that ten gathered together draw down Knesses Yisrael above, the gathered source of all souls. (The printed אכל apparently reads כל.) Through this presence the person comes to bow and be nullified like the candle before the torch.

והנה ביטול זה הוא בנשמות דוקא שהם מיוחדים ממש כנר באבוקה שנפרד מן הפתילה ונכלל שהרי השכינה היא כנס"י מקור נש"י בנים אתם לה' אלקיכם⁶⁵ ברא כרעא דאבוה כ"י

Now this self-nullification is specifically in souls, which are truly united like a candle in a torch, which separates from the wick and is absorbed; for the Shechinah is Knesses Yisrael, the source of the souls of Israel: "You are children to G-d your G-d"; "a son is the leg of his father..."

Only souls can merge like this, as a flame leaves its wick and is absorbed in the torch, because the Shechinah is the very source of the souls. Israel are "children" of G-d, and like a son who is his father's leg they are part of Him.

משא"כ המלאכים הם בח"י נפרדים שהרי הם מתלבשים בבחי' כלים המגבילים וכ"ש כשירדים למטה הרי היו הנפילים כ"י:⁶⁶

Whereas the angels are in a state of separateness, for they are clothed in limiting vessels; and all the more so when they descend below: behold, "the Nefilim were..."

Angels, clothed in limiting vessels, stay separate beings. When they come down into this world they can even fall, as the verse about the Nefilim ("the fallen ones") is read in the Midrash and Zohar.

SECTION 5 • 19-10

Dedication and the princes' offerings

9 ג והנה כדי להיות השראת השכינה בבהמ"ק ה' אמר לשכון^{67,68} כ"י הקדים דוד ושלמה ענין חנוכה הבית.

3. Now, in order for there to be the resting of the Shechinah in the Beis HaMikdash, "G-d said He would dwell..." David and Shlomo first carried out the dedication (chanukah) of the House.

The third section explains why a special dedication came first. For G-d to "dwell" in the Beis HaMikdash, as Shlomo said at its dedication, David and Shlomo first held a chanukas habayis, a dedication of the House.

וענין חנוכה זו הוא מלשון חינוך⁶⁹ כמו חנוך לנער ע"פ דרכו⁷⁰ שכשמחנכין אותו ללימוד אין מחנכין אותו בלימוד בלבד שזהו דבר ההוא לו תמיד אלא שמחנכין אותו באיזה תוספת

The meaning of this dedication is from the term chinuch (training), as in "Train a youth according to his way." When one trains him for study, one does not train him with the study alone, which is a thing that will always be with him, but one trains him with some addition,

Chanukah, dedication, is from the same root as chinuch, training or initiation, as in the verse "Train a youth according to his way." When one initiates a child into learning, one does not give him only the learning, which will now be his every day.

כמו איזה התקרבות או איזה מתנה וכך הענין בחנוכת בהמ"ק ומשכן היה דבר נוסף על התמידים שני כבשים כהלכתם⁷¹ שבמשכן התנדבו הנשיאים פר בן בקר כ"י

such as some drawing close or some gift. And so it is with the dedication of the Beis HaMikdash and the Mishkan: there was something added to the daily offerings, "two lambs" as prescribed. For in the Mishkan the princes donated "one young bull...

One adds something extra, some sign of closeness or a gift, to mark the beginning. So too at the dedication of the Mishkan and the Beis HaMikdash, there was something beyond the regular daily offering of two lambs: in the Mishkan the princes brought their own special offerings.

ולזבח השלמים⁷² כ"י ובבהמ"ק ויזבח שלמה מאה ועשרים אלף צאן^{73,74} כ"י והוא ענין תוספת אורות עליונים שירדו בגילוי השכינה שלא השכינה בלבד ירדה

and for the peace-offering..."; and in the Beis HaMikdash, "And Shlomo slaughtered a hundred and twenty thousand sheep..." This is the matter of an addition of supernal lights that descended with the revelation of the Shechinah: not the Shechinah alone descended,

At the dedication of the Beis HaMikdash Shlomo offered a hundred and twenty thousand sheep. This extra offering stands for extra supernal lights that came down together with the Shechinah at the start.

אלא עם תוספת אורות עליונים שירדו עמה ועיין מזה סד"ה זאת חנוכת המזבח⁷⁵ ובד"ה בכ"ה בכסלו.^{76,77,78,79}

but with an addition of supernal lights that descended with it. And see on this at the end of the discourse beginning "This is the dedication of the altar," and in the discourse beginning "On the twenty-fifth of Kislev."

The dedication brought down not only the Shechinah that would stay but an additional, higher revelation. The text refers for this to a discourse in Likkutei Torah on Nasso and one in Torah Ohr on Chanukah.

SECTION 6 • ¶10-12

Psalm and song

10 והנה פרשת הנשיאים מפורש בתורה קרבן של כל נשיא ונשיא זה קרבן נחשון⁸⁰ זה קרבן נתנאל⁸¹ כ"י

Now, the section of the princes states explicitly in the Torah the offering of each and every prince: "this is the offering of Nachshon," "this is the offering of Nesanel," etc.

The Torah's account of the Mishkan's dedication lists the offering of each of the twelve princes of the tribes separately, day by day, beginning with Nachshon of Yehudah and Nesanel of Yissachar.

ובכולם כתיב מה היו קרבנותיו עם היות שכולם הקריבו בענין אחד והל"ל כן עשה נתנאל כו'⁸² וכן עשה כו'

And for all of them it is written what their offerings were, even though they all offered in the same way. It should have said, "Nesanel did likewise...", "and likewise did...".

All twelve offerings were identical, so the Torah could have written the first in full and then said "Nesanel did likewise." Why does it repeat the same list twelve times?

ולמה צריך לכפול י"ב פעמים את הקרבנות שהיו שוים אלא הענין שנכתב לדורות שגלוי וידוע היה לפניו שעתיד בהמ"ק ליחרב

Why was it necessary to repeat twelve times the offerings, which were identical? But the matter is that it was written for the generations, for it was revealed and known before Him that the Beis HaMikdash would in the future be destroyed,

The answer: these verses were written for all generations. G-d knew the Beis HaMikdash would be destroyed and offerings would cease.

וצריך להיות ונשלמה פרים שפתינו⁸³ וכמארז"ל כל העוסק בתורת עולה⁸⁴ כו' וכמו שקורין בחנוכה ענין קרבנות הנשיאים^{85,86} לפי שבחנוכה היתה ג"כ חנוכה המזבח שהעובדי כוכבים פרצו

and there would have to be "And we will render [for] bulls [the offering of] our lips," as our Sages, of blessed memory, said, "Whoever occupies himself with the teaching of the burnt-offering..."; and just as on Chanukah we read the matter of the offerings of the princes, because on Chanukah too there was a dedication of the altar, for the idolaters had made

Then the words of our lips would take the place of bulls, as Hoshea says, and the Sages teach that studying the laws of an offering counts as bringing it. That is also why on Chanukah we read the princes' offerings: Chanukah too was a dedication of the altar.

י"ג פרצות וכשגברה מלכות בית חשמונאי ונצחום הוצרכו לחינוך לחזור הקדושה ליושנה שבשעת פרצות העובדי כוכבים נסתלקה וע"י קריאת התורה פרשת הנשיאים ממשיכים להיות השראת השכינה כנודע מענין קורא בתורה

thirteen breaches, and when the kingdom of the house of the Hasmoneans prevailed and defeated them, they needed a dedication to restore the holiness to its former state, for at the time of the idolaters' breaches it had departed. And through the reading of the Torah section of the princes we draw down [that there will] be the resting of the Shechinah, as is known concerning the matter of one who reads the Torah.

The Greeks had made thirteen breaches in the Temple's lattice wall, and the holiness had left; when the Hasmoneans won they had to rededicate it. Reading the princes' section draws down the resting of the Shechinah, since reading the Torah draws down what it describes.

ולכן נכפלו הקרבנות י"ב פעמים לכל הי"ב שבטים להמשיך הביטול כנר בפני האבוקה שיש י"ב אבוקות כנגד י"ב שבטים שכל שבט הוא ענין אבוקה בפ"ע

Therefore the offerings were repeated twelve times, for all twelve tribes, to draw down the self-nullification (bittul) like a candle before a torch, for there are twelve torches corresponding to the twelve tribes, each tribe being a torch in its own right.

The twelve repetitions are one for each tribe: each tribe has its own "torch," its own root above, into which its souls are to be nullified like candles. Each needed its own drawing-down.

(ועד"ז בקי"ס נקרא הים ליי"ב גזרים^{87,88} בכדי שכל שבט ושבט במסילתו יכוון כל חד לפום שיעורא דיליה כמ"ש בבמ"א וע"ש ברכות פ' נשא⁸⁹ אמרו בקרבנות הנשיאים על קרבן של כל נשיא ענין וכוונה בפני עצמה ע"ש באריכות גדול).

(And similarly, at the splitting of the Sea, the sea was split into twelve parts, so that each and every tribe on its own path might direct [its intention], each according to his measure, as is written elsewhere. And see in Midrash Rabbah, Parshas Nasso: they said concerning the offerings of the princes that each prince's offering had a meaning and intention of its own; see there at great length.)

In the same way, the Midrash says the Sea split into twelve paths so that each tribe could cross in its own way. And the Midrash on Nasso gives each prince's identical offering its own distinct meaning and intention.

והנה פ"י מזמור שיר דהוא כפל לשון. אך הנה יש הפרש בין מזמור לשיר שהזמר והנגון שמזמר בכלי זמר בנבל וכנור⁹⁰ כ"י נקרא הניגון ההוא קול זמרה מצד שהוא הקול זמרה היוצא מן הכלי זמר.

Now, the explanation of "A psalm, a song," which is a doubled expression. But there is a difference between mizmor (psalm) and shir (song): the music and melody that one plays on a musical instrument, on the harp and lyre, etc., that melody is called "the sound of music" (kol zimrah), because it is the sound of music that comes out of the musical instrument.

Now the maamar returns to "A psalm, a song," which seems to say the same thing twice. Mizmor comes from zemer, instrumental music: the sound that comes out of a harp or lyre.

11 ושיר הוא בפה הקול היוצא מהפה שאינו מלובש בכלי. וזהו מזמור שיר פ"י מזמור⁹¹ הוא שירת המלאכים העומדים ברומו של עולם שהם מחיצוניות העולמות

And shir is [song] in the mouth: the voice that comes out of the mouth, which is not clothed in an instrument. This is [the meaning of] "A psalm, a song": mizmor is the song of the angels who stand at the heights of the world, who are from the outer dimension (chitzoniyyus) of the worlds,

Shir is song of the voice, not clothed in an instrument. So mizmor, instrumental music, stands for the song of the angels, who belong to the outer dimension of the worlds.

שהם בבחי' חומר וצורה אור וכלי שהשיר שלהן שמזמרים ומשבחים ומפארים את שם כבוד מלכותו ית' בתודה וקול זמרה⁹² נקרא בחי' מזמור מצד שהוא הזמר המלובש בכלי

who are of matter and form, light and vessel. Their song, in which they sing and praise and glorify the Name of the glory of His kingship, may He be blessed, "with thanksgiving and the sound of music," is called the level of mizmor, because it is music clothed in the vessel,

Angels are composed of "matter and form," light and vessel: their song is like music sounding through an instrument, carried by a vessel. The phrase "with thanksgiving and the sound of music" is from Yeshayahu.

שהם בבחי' חומר וצורה ולכך לא ימצא בהם ב' חי' הביטול האמיתי להכלל במקורו כנר בפני האבוקה שהכלי שלהם מעכב ולזאת גם הביטול שלהם נרגש בקול ורעש גדול הכל

for they are of matter and form. Therefore the true self-nullification (bittul), to be absorbed in their source like a candle before a torch, is not found in them, for their vessel holds them back. For this reason their self-nullification too is felt in sound and great noise, all

Because their vessel holds them back, angels cannot reach the complete bittul of a candle absorbed in a torch. That is why their self-nullification is felt as sound and "great noise": the vessel makes it audible.

מסיבת הכלי ובשיר הוא בחי' השיר של הנשמות שבג"ע שיוצאין בשיר ונמשכין בשיר בביטול האמיתי כביטול הנר בפני אבוקה מצד שאינם מלובשים בחומר וכלי כנ"ל ולכך נק' השיר שלהם בחי' שיר מצד שאינם מלובש בכלי

because of the vessel. And shir is the level of the song of the souls in Gan Eden, who go out with song and are drawn by song in true self-nullification, like the nullification of a candle before a torch, since they are not clothed in matter and vessel, as said above. Therefore their song is called the level of shir, since it is not clothed in a vessel,

Shir, song of the voice alone, is the song of the souls in Gan Eden, who ascend by song in complete self-nullification because they have no vessel. (The printed ובשיר apparently reads ושיר, "and shir.")

כי אין להם חומריות וכלים כנ"ל (ועמ"ש ע"פ שיר השירים⁹³ וע"פ ובלילה שירה עמ"י⁹⁴ בד"ה ויהי מקץ. ועיין בזח"א ויצא)

for they have no materiality and vessels, as said above. (And see what is written on "The Song of Songs" and on "And at night His song is with me" in the discourse beginning "And it came to pass at the end." And see Zohar, part 1, Vayeitzei)

Souls have no materiality or vessels. The parenthesis refers to Torah Ohr discourses on the Song of Songs and on "at night His song is with me," and to the Zohar in Vayeitzei.

(קמ"ח ב')^{95,96} בענין ההפרש בין שיר הלויים לבחי' וחסידך ירננו⁹⁷ דכהנים שהיא בחי' עליונה יותר.

(148b), concerning the difference between the song of the Levites and the level of "and Your pious ones shall sing for joy" of the Kohanim, which is a higher level.

The Zohar there contrasts the Levites' song with the Kohanim's joyous singing, "Your pious ones shall sing for joy," a higher level.

ועד"ז יובן מעלת בחי' שיר על בחי' מזמור. גם בפרדס בעה"כ ערך שיר פ"י כי שיר הוא בחכמה

In the same way the superiority of the level of shir over the level of mizmor will be understood. Also in the Pardes, in [the Gate of] Arkei HaKinuyim, under the entry shir, it explains that shir is in Chochmah (wisdom).

In the same way shir is higher than mizmor. The Pardes of Rabbi Moshe Cordovero, in its dictionary of Kabbalistic terms, says that shir is in Chochmah, the level of wisdom.

אך הנה במקדש היה גילוי שכינה מקור הנשמות והמלאכים כמ"ש מלכותך מלכות כל עולמים וגו'.⁹⁸

Now, in the Sanctuary there was a revelation of the Shechinah, the source of the souls and of the angels, as it is written, "Your kingship is a kingship over all worlds...."

In the Beis HaMikdash was revealed the Shechinah, G-d's kingship, which is the source of both souls and angels; "Your kingship is a kingship over all worlds."

לכך נאמר בחנוכת הבית מזמור שיר שהיה מתגלה שם שניהם בחינת המזמור של המלאכים והשיר של הנשמות מצד שמקור כולם הוא גילוי שכינה ב"ה שנתגלה במקדש כנ"ל

Therefore it says of the dedication of the House, "A psalm, a song," for both were revealed there, the level of the mizmor of the angels and the shir of the souls, since the source of them all is the revelation of the Shechinah, blessed be He, which was revealed in the Sanctuary, as said above.

So the psalm of the dedication says both "psalm" and "song": at the source of both angels and souls, both kinds of song were revealed together.

וכן היה למטה במקדש בשיר של הלויים שנתחלקו לבי' חלקים מהם היו המשוררים בפה ומהם המזמרים בכלי וכדאיתא פלוגתא בגמרא אם עיקר שירה בפה⁹⁹ או כלי כו' יעו"ש.

And so it was below, in the Sanctuary, in the song of the Levites, who were divided into two groups: some of them were singers with the mouth and some of them players on instruments; as there is a dispute in the Gemara whether the essence of song is with the mouth or with an instrument, etc.; see there.

This was mirrored in the Levites' service: some sang with the voice, some played instruments. The Gemara records a dispute over whether the essence of the Temple song is vocal or instrumental.

12 ומ"ש לפעמי' להיפוך שיר מזמור לבני קרח¹⁰⁰ כו' היינו בהיות המזמור הוא בחיצוניות המלוכש בכלי והשיר בפנימית שכלתי כלי

As for what is written sometimes the other way round, "A song, a psalm, of the sons of Korach...": since the mizmor is in the outer dimension, clothed in a vessel, and the shir in the inner dimension, without a vessel,

Some psalms reverse the order, "A song, a psalm." Since mizmor is outer and clothed in a vessel, and shir inner and without a vessel, the order shows which way they meet.

ולכך כשמצטרפים להתחבר יחד הוא ב"פ פנים או שהעליון יורד למטה או התחתון מתעלה למעלה ולכך כשנאמר מזמור שיר הוא בחי' ההעלאה של המזמור ליכלל בהשיר ולהתחבר בו.

therefore, when they need to join together, it is in two ways: either the higher descends below, or the lower rises above. Therefore, when it says "A psalm, a song," it is the level of the elevation of the mizmor to be absorbed in the shir and to join with it.

Higher and lower can join in two ways: the higher comes down, or the lower rises up. "A psalm, a song" is the lower, the angels' mizmor, rising to be absorbed in the higher shir.

ושיר מזמור הוא כשהעליון השיר יורד למטה להתחבר אליו (ובזח"ג ר"פ אחרי) (דנ"ח ע"ב) מאי שיר מזמור¹⁰¹ כ"י שיר דאיהו כפול כ"י.

And "A song, a psalm" is when the higher, the shir, descends below to join with it. (And in Zohar, part 3, beginning of Parshas Acharei) (folio 58b): "What is 'A song, a psalm'?... a song that is doubled...."

"A song, a psalm" is the higher shir coming down to the mizmor. The Zohar at the beginning of Acharei asks about "a song, a psalm" and calls it "a song that is doubled."

וכן מזמור שיר ליום השבת.¹⁰² ופ"י במק"מ שם בשם הרח"ו דפ"י שיר דאיהו כפול היינו יחוד זו"נ וע"ש ס"פ (דע"ט ב')

And so too "A psalm, a song for the Shabbos day." And the Mikdash Melech there explains in the name of Rabbi Chaim Vital that the meaning of "a song that is doubled" is the union of Z'eir Anpin and Nukva. And see there, at the end of the parsha (folio 79b),

The Mikdash Melech, a commentary on the Zohar, quotes Rabbi Chaim Vital that the "doubled song" is the union of Z'eir Anpin and Nukva, the divine masculine and feminine. The Zohar also discusses the Shabbos psalm, which opens "A psalm, a song."

מענין מזמור שיר ליום השבת ובמק"מ שם דהמזמור שיר הוא כמ"ש במשנה סוף תמיד ליום שכולו שבת כ"י

concerning "A psalm, a song for the Shabbos day"; and in the Mikdash Melech there, that the "psalm, song" is as it says in the Mishnah at the end of Tamid, "for the day that is entirely Shabbos...."

The Mikdash Melech links the Shabbos psalm to the Mishnah's closing words in Tamid, that it is a song for the future, "the day that is entirely Shabbos."

ואליו מזמרים בחי' מזמור שיר והבן ועד"ז הוא ענין מזמור שיר דחנוכת הבית כ"י גם מזמור הוא לשון זמר והתחלקות כמ"ש וכרמך לא תזמור¹⁰³

and to Him they sing the level of "a psalm, a song"; and understand this. And in the same way is the matter of "A psalm, a song" of the dedication of the House, etc. Also, mizmor is a term of pruning (zemer) and division, as it is written, "and your vineyard you shall not prune (sizmor),"

Toward that higher Shabbos the lower rises, so it is "A psalm, a song," and likewise at the dedication of the House. A second meaning: zemer also means pruning, as in "you shall not prune your vineyard."

שהוא לשון פירוד והתחלקות של הניגון שנחתך לחלקים קטנים בתוך הכלי זמר משא"כ השיר וכמ"כ הוא למעלה.¹⁰⁴

which is a term of separation and division of the melody, which is cut into small parts within the musical instrument; which is not so with shir. And so too it is above.

Pruning cuts things into pieces, as an instrument breaks the melody into small divided notes; the voice's shir flows undivided. The same contrast holds above between angels and souls.

SECTION 7 • ¶13-15

Dilisani: the soul's three advantages

13 ופי' כי דליתני¹⁰⁵ שהטעם לכל זה הוא יתרון ומעלות הנשמות על המלאכים ויתרון הזה הוא נרמז במלת דליתני שיש בו ג' פירושים.¹⁰⁶ הא' מלשון התרוממות והתנשאות בבחי' למעלה מעלה. והב' מלשון דלות ועניות.

And the meaning of "for You have lifted me up (dilisani)": the reason for all this is the advantage and superiority of the souls over the angels, and this advantage is hinted at in the word dilisani, which has three meanings. The first is from the term of exaltation and elevation, on the level of the very highest. The second is from the term of poverty (dalus) and neediness.

Psalm 30 opens "I will exalt You, G-d, for You have lifted me up (dilisani)." The Alter Rebbe reads dilisani as hinting at why souls surpass angels, and gives it three meanings: raising up, poverty (dal, poor), and, as the next paragraph says, drawing water.

14 והג' מלשון דלה דלה¹⁰⁷ לשון שאיבה וכל הג' פירושים הם אמת והם ג' מעלות שיש לנשמה על המלאכים.

The third is from the term “he drew, he drew (dalah dalah),” a term of drawing [water]. And all three meanings are true, and they are three advantages that the soul has over the angels.

The third meaning comes from Yisro's daughters' account of Moshe: “he drew, he drew (dalah dalah) water for us.” All three readings are true, and each names an advantage of the soul over the angels.

הא' מלשון התרוממות והתנשאות כי הנשמה היא רמה ונשאה במקורה למעלה שהיא מבחינת פנימית משא"כ המלאכים כו' ולזאת השתחוואת הנשמה וביטולה במקורה הוא ביתר שאת כנר בפני האבוקה ממש.

The first, from the term of exaltation and elevation: for the soul is high and exalted in its source above, being from the level of the inner dimension, which is not so of the angels, etc. Therefore the bowing of the soul and its self-nullification in its source are with greater excellence, truly like a candle before a torch.

First, exaltation: the soul's source is the inner dimension, higher than the angels'. So its bowing and self-nullification in its source are complete, truly a candle merging into a torch.

15 והב' מלשון דלות ועניות דהיינו שהנשמה היא ערומה בלי לבוש שאין לה התלבשות גוף וכלי המגביל כלל משא"כ המלאכים שיש להם גופים שהן רוחות ואש לוחט.

The second, from the term of poverty and neediness: that is, the soul is naked, without a garment, for it has no clothing of a body and a limiting vessel at all; which is not so of the angels, who have bodies, which are winds and flaming fire.

The second advantage, from dal, “poor”: the soul is “naked,” with no body or limiting vessel of its own. The angels, by contrast, have bodies, the “winds” and “flaming fire” of the verse discussed at the start.

והג' מלשון שאיבה שהנשמות נשאבו ממקור חוצבם מבחינת חכמה ותמלא כדה¹⁰⁸ כד מן ים החכמה כ"ד ספרי דאורייתא

The third, from the term of drawing [water]: the souls were drawn from the source from which they were hewn, from the level of Chochmah (wisdom); “and she filled her jug (kadah)”: a jug (kad) from the sea of Chochmah, the twenty-four (kad) books of the Torah.

The third advantage, from dalah, “drawing water”: souls were drawn from their source in Chochmah, the “sea of wisdom.” Rivkah's “she filled her jug (kad)” is read as a jug drawn from that sea, and kad has the numerical value twenty-four, the number of books of Scripture.

והיינו שיסודתה בהררי קדש¹⁰⁹ היא חכמה עילאה מקור התורה שהתורה נשאבה משם כד מן הים וכמ"ש

That is, "its foundation is in the holy mountains," which is the supernal Chochmah, the source of the Torah, for the Torah was drawn from there, a jug from the sea; and as it is written,

The soul's foundation is "in the holy mountains," supernal Chochmah, which is also where the Torah was drawn from. Torah and souls come from the same source.

ותורה שם בישראל¹¹⁰ וכתוב וזאת לפני ישראל¹¹¹ ואין זאת אלא תורה¹¹² שהיא מושרשת בנשיי במקורם ובפנימיותם ולזאת ראויים הם להשראת השכינה ולקבלת התורה יותר מהמלאכים:

"and He set a Torah in Israel," and it is written, "And this was formerly in Israel," and "this" is nothing other than Torah, which is rooted in the souls of Israel, in their source and in their inner dimension (pnimiyus). Therefore they are more fitting than the angels for the resting of the Shechinah (Divine Presence) and for receiving the Torah.

Verses and the Sages' reading of "this" as Torah show that the Torah is rooted in the innermost core of the souls of Israel. That is why souls, not angels, are fit for the Shechinah to rest among them and to receive the Torah: the answer to the angels' accusation with which the maamar began.

IN ONE'S AVODAH

In prayer, and especially in the synagogue and with ten, a person can reach a glimmer of the Beis HaMikdash's inner bowing: not only to subdue his behavior but to set aside his own will entirely before the King, each according to his measure, like a candle absorbed in a torch.

QUESTIONS FOR DISCUSSION

1. If the angels knew the soul was higher than they are, what exactly was their objection to man, and how does G-d's answer turn their objection into the very reason for man's creation?
2. Why does having a body, even a spiritual one, make the angels' song audible and bound to time, while the souls' song is silent and unceasing?
3. What is the difference between outer and inner bowing, and what in your own prayer corresponds to each?
4. Why were the princes' identical offerings written out twelve times, and what does that say about each tribe's, and each person's, own path?
5. How do the three meanings of dilisani together explain why souls, not angels, received the Torah and the Shechinah?

FOR CHILDREN • AGES 9-13

For the children at the table

Why a soul in a body is higher than an angel

THE BIG IDEA

G-d sent the soul down into a physical body so that it could make a home for Him in this world, something the angels cannot do.

King David wrote a psalm for the dedication of the Beis HaMikdash: “You did not let my enemies rejoice over me.” The maamar says these “enemies” are the angels who asked G-d, when man was created, “What is man?” The angels sing, and their song can be heard, because they have bodies of fire and air. Souls also sing, but their song is pure understanding, without sound, and they praise G-d all the time. The angels objected only to the soul coming down into a body, where it can make mistakes. But that is the whole purpose: through the soul in a body, G-d has a dwelling in this lower world. In the Beis HaMikdash, G-d’s Presence, the Shechinah, was openly revealed. Jews who came there learned to bow inwardly, to set aside their own will completely before G-d. The angels cannot bow this way. Even today, when we daven in shul, especially with a minyan, we can feel a glimmer of that bowing. The souls are also closer to the Torah than the angels are, because both come from the same source in G-d’s wisdom.

THE MASHAL

When a great torch is burning, every small candle brought near it has its light swallowed up in the torch’s light, and they become one. So too, in the Beis HaMikdash, where G-d’s Presence shone openly, every soul’s own will melted into G-d like a candle into a torch.

QUESTIONS FOR THE SHABBOS TABLE

1. Why did G-d want the soul to come down into a body, even though the angels thought it was a mistake?
2. What is the difference between bowing with our body and bowing the way a candle is swallowed up in a torch?
3. When you daven in shul this week, how can you try to set aside your own wishes before G-d, even for a moment?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 מזמור שיר חנוכת

The note says a transcript of this maamar by the Mittler Rebbe is printed in the Siddur; it is a parallel record of the same discourse.

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ בסידור ערה, ב. הנחה נוספת בסה"מ תקס"ו ע' ק. המאמר שבסידור נאמר ג"כ בשנת תקנ"ט — ראה סה"מ תש"ט ע' 91. באוה"ת פ' פנחס כרך ו ע' א'תתקמו מציין למאמר זה "ובתורת חנוכת בהמ"ד דלאדי ע"פ מזמור שיר חנוכת". קטע מהמאמר ראה ד"ה כל שמעשיו מרובים תרל"ג ע' רסח.

2 מזמור שיר חנוכת הבית . . ולא שמחת

The heading of Psalm 30, "A psalm, a song for the dedication of the House, of David." The whole maamar is an explanation of this psalm's opening verses.

Psalms 30:1 א': תהילים

מזמור שיר־חֲנֻכַּת הַבַּיִת לְדָוִד:

A Psalm; a Song at the Dedication of the House; of David.

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KEHOT'S NOTE

תהלים ל, א-ג. בסה"מ תרל"ג ע' רסח מציין למדרש תלים סי' ה ע"פ מה אנוש כי תזכרנו שבשלשה מקומות היו המלאכים מדיינים כנגד הקב"ה באדם ובמשכן ובתורה.

3 ולא שמחת אויבי לי

"I will exalt You, G-d, for You have lifted me up, and You did not let my enemies rejoice over me." The maamar reads the "enemies" as the accusing angels, and later explains "You have lifted me up (dilisani)."

Psalms 30:2 ב': תהילים

אֲרוּמְמָךְ הִי כִי דִלִיתָנִי וְלֹא־שִׂמְחָת אֹיְבֵי לִי:

I will extol thee, O L-RD, for Thou hast raised me up, and hast not suffered mine enemies to rejoice over me.

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4 קטרגו מלאכי השרת לפני הקב"ה ואמרו מה אנוש

The Kehot note cites Midrash Tehillim on "What is man," which says the angels contended against G-d in three places: over man, over the Mishkan and over the Torah. This is the framework of the maamar's opening.

מדרש תהילים ח:2 ב': מדרש

... באותה שעה אמר הקב"ה למשה (שם כז) כתב לך את הדברים האלה. עד שאין להם מענה ותשובה. וכשיבקש הקב"ה לשרות במשכן אמרו מלאכי השרת לפניו מה אנוש כי תזכרנו. רבי יהודה בשם ר' איבו ורבי יהודה ברבי סימון אמרו שניהם מפסוק אחד פיתקין היו משליכין שנאמר (תהלים סח יג) מלכי צבאות יודון יודון ונות בית תחלק וגו'. כענין שנאמר (יואל ד ג) ועל עמי ידו גורל. ר' יודן ברבי

איבו אמר אמר להן הקב"ה חייכם אני עושה שנאמר (חבקוק ג ג) כסה שמים הודו. תדע לך שכן הוא אומר ...

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5 כמ"ש ברבות בראשית פרשה ח'

The Midrash on "Let us make man," where the ministering angels debate the creation of man. The Alter Rebbe cites it for the angels' accusation.

Bereshit Rabbah 8:5 ח': בראשית רבה

אמר רבי סימון: בשעה שבא הקב"ה לבראת את אדם הראשון, נעשו מלאכי השרת כיתים כיתים, וחבורות חבורות, מהם אומרים: אל יברא, ומהם אומרים: יברא, הדא הוא דכתיב (תהלים פה): חסד ואמת נפגשו צדק ושלום נשקו. חסד אומר: יברא, שהוא גומל חסדים. ואמת אומר: אל יברא, שכולו שקרים. צדק אומר: יברא, שהוא עושה צדקות. שלום אומר: אל יברא, דכוליה קטטה. מה עשה הקדוש ברוך הוא? נטל אמת והשליכו לארץ, הדא הוא דכתיב (דניאל ח: ח) ותשלך אמת ארצה. אמרו מלאכי השרת לפני הקב"ה: רבון העולמים! מה אתה מבזה תכסים אלטיכסייה שלך? תעלה ...

Rabbi Simon said: When the Holy One blessed be He came to create Adam the first man, the ministering angels divided into various factions and various groups. Some of them were saying: 'Let him not be created,' and some of them were saying: 'Let him be created.' That is what is written: "Kindness and truth met; righteousness and peace touched" (Psalms 85:11). Kindness said: 'Let him be created, as he performs acts of kindness.' Truth said: 'Let him not be created, as he is all full of lies.' Righteousness said: ...

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6 כשהקדימו ישראל נעשה לנשמע הודו

The Gemara relates that when Moshe went up to receive the Torah the angels asked what one born of woman was doing among them, and wanted the Torah kept in heaven. The Kehot note cites it for the angels' claim at Sinai.

Shabbat 89a:7 א': שבת פ"ט

אמר לקה ההוא מרבנן לרב קהנא: מי שמיע לך מאי "הר סיני"? אמר לקה: הר שנעשו בו נסים לישראל. "הר ניסאי" מיבעי לקה! אלא: הר שנעשה סימן טוב לישראל. "הר סימנאי" מיבעי לקה! אמר לקה: מאי טעמא לא שכיחת קמיה דרב כפא ורב הונא בריה דרב יהושע דמעיני באגדתא? דרב חסדא ורב הונא בריה דרב הונא דאמרי תרווייהו: מאי "הר סיני"? הר שירדה שגאָה לאמות העולם עליו. והיינו דאמר רבי יוסי בריה דרבינא: תמשה שמות יש לו: ...

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

KEHOT'S NOTE

בסה"מ תרל"ג מציין לגמי שבת פט, א. וראה בד"ה בשעה שעלה משה תשכ"א שיש לומר דזה שאיתא במדרש שהמלאכים היו מדיינים בשלשה מקומות הו"ע אחד עם מאמר הגמרא במס' שבת שטענת המלאכים היתה במ"ת, אלא שבמדרש מבואר הענין בפרטיות יותר, ע"ש [נדפס בקונטרס חג השבועות תשנ"ג].

קטע מובא באוה"ת בראשית כרך ג תקנו, א.

7 ולכן אמר דוד על בנין בהמ"ק

The Siddur's version reads "when David prepared the building of the Beis HaMikdash," since David prepared it and Shlomo built it.

KEHOT'S NOTE

בסידור עם דא"ח ערה, ב: "כשהכין דוד בנין בהמ"ק". וראה באוה"ת נ"ך כרך ב ע' תתקלא.

8 מאי את אויבים בשער

"They shall not be ashamed when they speak with enemies in the gate." The Gemara the Alter Rebbe cites expounds this verse.

Psalms 127:5: תהילים קכ"ז:

אֲשֶׁרִי הַגֶּבֶר אֲשֶׁר מָלֵא אֶת־אֲשָׁפְתּוֹ מֵהֶם לֹא־יִבְשׁוּ כִּי־יִדְבְּרוּ אֶת־אֹיְבָיִם בְּשַׁעַר:

Happy is the man that hath his quiver full of them; They shall not be put to shame, When they speak with their enemies in the gate.

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9 ולהבין ענין קטרוג הזה של המלאכים

A later discourse that reproduces this section of the maamar from here on.

KEHOT'S NOTE

קטע מכאן בסה"מ תרנ"ג ע' ריח. ובסה"מ תרנ"ד ע' רנג. וראה ד"ה בשעה שעלה משה — תשכ"א.

10 שהאדם הוא יותר נעלה

There the words "as is written in Midrash Tehillim there" are added, pointing to the Midrash as the source that man is more exalted.

KEHOT'S NOTE

בסה"מ שם נוסף: כמ"ש במד"ת שם.

11 "What is man, that You should remember him?" The Midrash puts this verse in the mouth of the angels who objected to the creation of man.

Psalms 8:5: תהילים ח':

מַה־אֲנוֹשׁ כִּי־תִזְכְּרֵנוּ וּבֶן־אָדָם כִּי תִפְקְדֵנוּ:

What is man, that Thou art mindful of him? And the son of man, that Thou thinkest of him?

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

12 Kehot's note points to Kiddushin 72 for these words.

Kiddushin 72: קידושין ע"ב

13 The Midrash on "When G-d favors a man's ways, even his enemies He makes at peace with him." It is cited as another place where "enemies" is read in an unexpected way.

Bereshit Rabbah 54: בראשית רבה נ"ד

PARAGRAPH 2

14 כי הנה מצינו שהמלאכים אומרים שירה

Or HaTorah quotes this section of the maamar.

KEHOT'S NOTE

15 שהמלאכים אומרים שירה

Kedoshim discusses the song of the created beings and the angels, and Emor speaks of two kinds of angels, both background for the song of the angels here.

KEHOT'S NOTE

ע' חגיגה (יג, ב) ובתוד"ה מזיעתן, ובחולין (צא, ב). ובס' עמק המלך שי קרית ארבע (פ"ה). ובשי' שבע תיקונים (פ"א). ובחדא"ג חולין (שם ד"ה לא חגיגה). וע"ע חגיגה (יב, ב) מלאכי השרת שאומרות שירה בלילה. ובחדא"ג (שם) העיר מע"ז (ג, ב) יושב ושומע שירה מפי חיות. וע"ל ס"פ קדושים (ל, ג) שירה של הנבראים ומלאכים, יעו"ש. ושם באמור רד"ה והניף [לו, א] כי מיני מלאכים, יעו"ש. [כ]. ראה אוה"ת בראשית כרך ג תתקנו, א.

16 שהמלאכים אומרים שירה

The Gemara describes the heaven Ma'on, where companies of ministering angels sing at night. Cited in the note for the angels' song.

חגיגה י"ב Chagigah 12b

17 שהמלאכים אומרים שירה

G-d "sits and hears song from the mouth of the Chayos," cited in the note as another reference to the angels' song.

עבודה זרה ג' Avodah Zarah 3b

18 הנשמות אומרים שירה

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

KEHOT'S NOTE

וע' בשח"ק להרח"ו ח"ג ש"ב. ע' ת"ז (תכ"ב) סה, ב. דיוקנו של יעקב חקוקה בכסא הכבוד וכ"ה בלקח טוב ויצא (כח, יג). ובמ' אגדה (שם). ובב"ר (פ"ח [ג]). ובמדב"ר (רפ"ד). ואיכ"ר (ב, א [ב]). ובתנחומא [במדבר יט] במדבר עה"פ כל בכור וזכר. ופדרי"א (פלי"ה). ובתרג' דה"א (כא, טו). וע' רש"י חולין (צא, ב). ד"ה בדיוקנו. שם בפ"י רגמ"ה. וע' שבת (קנב, ב) נשמתי של צדיקים גנוזות תחת כסה"כ. וכ"ה אדר"ג (פ"ב). ובזח"ג (כט, ב) אי כל הנשמות "גזורות". וכ"ה להלן (קכג, ב) "גזורות". ובפרדס לרמ"ק ז"ל שי עשר ולא תשע (פ"ז) ושם א"י חצובות. ועיין חולין (שם) שאין מ"ה או שירה למע' עד שיאמרו ישראל למטה. וראה ב"ב (עה, ב) עתיד צדיקים שיאמרו לפניו קדוש, וברש"י שם. [כ].

19 הנשמות אומרים שירה

The Gemara teaches that the ministering angels do not sing above until Israel sings below. The note cites it on the song of the souls.

חולין צ"א ב: Chullin 91b:15

מיתבי חביבין ישראל לפני הקב"ה יותר ממלאכי השרת שישאל אומרים שירה בכל שעה ומלאכי השרת אין אומרים שירה אלא פעם אחת ביום ואמרי לה פעם אחת בשבת ואמרי לה פעם אחת בחודש ואמרי לה פעם אחת בשנה ואמרי לה פעם אחת בשבוע ואמרי לה פעם אחת ביובל ואמרי לה פעם אחת בעולם

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20 הנשמות אומרים שירה

The souls of the righteous are stored beneath the Throne

of Glory; the note cites it on the source of the souls.

Shabbat 152b:13 שבת קנייב ב:י"ג

אמר לקה יהוא מינא לרבי אבהו: אמריתו נשמעתן של צדיקים גנוזות תחת כסא הכבוד. אוכא טמנא, היכא אסקיה לשמואל בנגידא? אמר לקה: התם בתוך שנים עשר חדש הנה, דתנא: כל שנים עשר חדש גופו קיים, ונשמעתו עולה ויורדת. לאחר שנים עשר חדש הגוף בטל

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

21 והי' מדי חודש בחדשו

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

KEHOT'S NOTE

ישע'י סוסי' סו.

22 והיה מדי חודש בחדשו

"And it shall be, from New Moon to New Moon and from Shabbos to Shabbos, all flesh shall come to bow before Me." Chassidus uses it for the souls' periodic ascent from the lower to the upper Gan Eden.

Isaiah 66:23 ישעיהו ס"ו:כ"ג

והיה מדי־חדש בחדשו ומדי שבת בשבתו יבוא כל־בשר להשתחוות לפני־אמר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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23 שו"ה שיר — דוקא

That discourse explains the nature of song and why ascent comes through song.

KEHOT'S NOTE

ע' תו"א ד"ה ושם אחיו יובל. ובד"ה שה"ש הא' פ"ג. [כ].

24 כל בעלי השיר יוצאין בשיר

The Mishnah rules that animals wearing a ring (shir) may go out with it and be led by it on Shabbos. The Alter Rebbe reads shir as song: all ascent is by song.

Shabbat 51b:8-10 שבת נ"א ב:ח-י"ג

וכל בעלי השיר יוצאין בשיר ונמשכין בשיר. ומזין עליהן, וטובלן במקומן. גמי מאי "נאקה בחטם"? אמר רבה בר בר חנה: נאקתא חיותי בזממא דפרזלא. "ולובדקים בפרומבא" — אמר רב הונא: חמרא לובא בפגי דפרזלא.

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

KEHOT'S NOTE

שבת נא, ב.

25 בלק"א הגדול

The editors suggest that the reference is to what is written at the end of that book, in its section of new collected teachings.

KEHOT'S NOTE

אפ"ל כוונתו הקי מ"ש לבסוף הסי' בליקושים חדשים. [כ].

26 כמבואר בלק"א הגדול

It suggests that "the possessors of a shir" are the angels: their ascent is a going out of the limits of their body, while

the souls, who have no body (as this maamar explains), need to ascend only because their comprehension is limited.

KEHOT'S NOTE

בד"ה באתי לגני תש"ל סעיף ח (נדפס בסה"מ מלוקט ח"ו ע' צה) מביא זה, וראה שם בהערה 48 שכאן מבאר (לקמן) שגם עליית הנשמות היא ע"י שיר: "ואולי יש לומר דזה שארז"ל "בעלי השיר יוצאין בשיר" ד"בעלי השיר" הם המלאכים — ראה שם הערה בשולי העמוד (שנקי בשם בהמות וחיות). הוא — כי העלי' דמלאכים היא שהם יוצאים מההגבלה דהגוף שמגביל אותם, משא"כ נשמות [שאינן להם גוף, כמבואר בלקו"ת ברכה שם] — כאן. זה שהם צריכין לעלי' הוא לפי שההשגה שלהם מצד עצמה היא בהגבלה. וכמארז"ל הנ"ל שאומר "יוצאין בשיר" מדבר ביציאה מההגבלה דהגוף [כדוגמת יציאה כפשוטה, שהיא יציאה מהמקום שהי' שם (ולא שיוצא מעצמות)], ועלי' זו ד"יוצאין בשיר" היא רק במלאכים ("בעלי השיר"). ולא בנשמות. עכ"ל שם. מובא גם בד"ה שירו לה' שיר חדש — תשל"ה (הנחה בלתי מוגה).

27 בסידור ערה, ד

The Siddur's version reads "on the Mishnah, All that have a shir go out with a shir," naming the source.

KEHOT'S NOTE

"על ענין המשנה כל בעלי השיר יוצאין בשיר". וראה בהמ"מ לסה"מ תרל"ג ע' רסט.

28 "They go from strength to strength; he appears before G-d in Zion." Chassidus reads it as the endless ascent of the souls.

Psalms 84:8 תהילים פ"ד:ח

יֵלְכוּ מִחֵיל אֶל־חֵיל יֵרָאֶה אֱלֹהִים בְּצִיּוֹן:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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PARAGRAPH 3

29 ואשמע אחרי קול רעש גדול

Kehot's note points to Ezekiel 1:12 for these words.

Ezekiel 1:12 יחזקאל א':י"ב

KEHOT'S NOTE

יחזקאל א, יב.

30 "And I heard behind me the sound of a great noise: 'Blessed be the glory of G-d from His place.'" The prophet hears the angels' praise as actual sound. (The Kehot note prints chapter 1, apparently for chapter 3.)

Ezekiel 3:12 יחזקאל ג':י"ב

וַתִּשָּׁאֲנִי רוּחַ וַאֲשַׁמַּע אַחֲרַי קוֹל רֵעַשׁ גָּדוֹל כְּבוֹד־ה' מִמְּקוֹמִי:

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

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

31 ואשמע את קול כנפיהם

Yechezkel hears the Chayos' wings like the sound of many

waters: another angelic sound heard by a prophet.

הזקאל א': כ"ד Ezekiel 1:24

וַאֲשַׁמְעוּ אֶת־קוֹל כְּנָפֵיהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל־שִׁידֵי בְּלָכְתָּם קוֹל הַמָּלְאָה
כְּקוֹל מְחִנָּה כְּעֶמְדָּם תִּרְפִּינָה כְּנָפֵיהֶן:

And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host; when they stood, they let down their wings.

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

KEHOT'S NOTE

יחזקאל א, כד.

32 ומשמיעים ביראה . . ברעש גדול

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

KEHOT'S NOTE

ברכת יוצר.

33 עושה מלאכיו רוחות משרתיו אש לוהט

"He makes His angels winds, His ministers flaming fire."
The Alter Rebbe reads it as describing the angels' bodies.

Psalms 104:4 תהילים ק"ד: ד'

עֲשֵׂה מְלָאכֶיךָ רוּחוֹת מְשָׁרְתֶיךָ אֵשׁ לֹהֵט:

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

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

KEHOT'S NOTE

תהלים קד, ד. ועי' לקי שה"ש ד"ה שניך פ"ג (לו, ב-ג). [כ].

34 וכמ"ש הרמב"ן

Torah Ohr also brings the Ramban's statement that angels have bodies of simple air and fire.

KEHOT'S NOTE

בסוף שער הגמול. מובא גם בתו"א ד, א. ראה תניא פרק מ. ראה לשון הרמב"ן באוה"ת בראשית כרך ג תקנו, סע"ב.

35 המלאכים . . לפי שיש להם גופים . . וכמ"ש הרמב"ן

The note cites it for the view that even the angels of Atzilus have a "body."

KEHOT'S NOTE

אפילו דאציילות (אגה"ק ס"ד). ראה ע"ח ש"נ פ"ח. וראה ג"כ פרדס שער כד פ"א. פט"ו. וכמ"ש הרמב"ן — (הובא בתו"א ד, ב. לקו"ת צה, א). ומש"כ הרמב"ם בהל' יסוה"ת פ"ב, ה"ג (הובא ברמב"ן סוף שער הגמול) ובמ"נ ח"א פמ"ט, עכצ"ל ששולל גוף גשמי. וראה מורה נבוכים ח"ב פ"ו. ובפרדס שער ו, פ"ו. ועדיין צ"ע. — לקו"ש ח"ט ע' 405. באוה"ת בראשית כרך ג תקנו, א ומצ"ן לסידור שער הק"ש בד"ה להבין ההפרש בין ק"ש לשמו"ע "כי כל מלאך יש לו חומר וצורה כמו נפש וגוף, וגם נתבאר שרש התהוותו הוא מבחי' כלים דו"נ דאצי' שנעשי' נשמה לע"ס דבי"ע" ע"ש.

36 המלאכים יש להם גוף

Cited in the Kehot note for the angels having a kind of body.

Sefer Etz Chaim 50:9-10 ט"ז-ט"י

... דאופני קודש דעשיה ואחר ה"יג שנה נכנסים הטו"ר שברוח דיצירה הנקרא עולם המלאכים לכן היצ"ט ויצה"ר נקרא מלאכים ממש שהם

רוח טוב ורוח רע כמ"ש עושה מלאכיו רוחות כי האדם עצמו הוא נפש הטוב מאופנים הנ"ל השורה על הגוף דאדמה דד' יסודין לכן נקי אדם לשון אדמה אך הרוח נקרא יצה"ט שהוא מעולם היצירה מהטוב שבהם שהם רקיעים של היצירה ורוח רע של יצה"ר משמרי היצירה נמצא כי האדם הוא הנפש דאופנים והתחלת יצה"ר הנכנס כשנולד הוא נפש היסודין והיצה"ט שהוא רוח טוב דיצירה נכנס אחר י"ג שנים ואז ...

Sefer Etz Chaim (Public Domain)

37

המלאכים יש להם גוף

Cited in the Kehot note, with chapter 15 of the same gate, on the nature of the angels' "body."

פרדס רמונים כ"ד: ט"ו-ט"ז Pardes Rimmonim 24:15-16

... עוד בארו המפרשים שכל מלאך שסוף שמו אל כמו מיכאל יניקתו מצד ספי' החסד, וכל שם שסופו י"ה יניקתו מצד הת"ת, וכל שם שסופו י' פשוטה יניקתו מצד הגבורה ואין לחפש אחריהם שכולם יוצאים מהפסוקים. אמנם יש להם סמך בפסוק ע"ד המספר וכיוצא בו. ושאר שמות שאין להם סימן מאלו הג' יוצאים מהפסוקים עכ"ל. עוד למדנו בתקונים שיניקת המלאכים מספירות ידועות ופעולתם כפעולות הספירות ושמן על שם הספי' כמו גבריאל על שם הגבורה וכן חסדיאל ע"ש החסד וכן אהביאל ע"ש החסד הנקרא אהבה. וכן ע"ש כל שאר הפעולות. והטעם ...

Pardes Rimmonim (Public Domain)

38

המלאכים יש להם גוף

The Rambam writes that angels have no body; the Kehot note says he must mean that they have no physical body.

משנה תורה, Foundations of the Torah 2:3 Mishneh Torah

הלכות יסודי התורה ב:ג

... וְאֵין גִּלְמֵם כְּשֶׁאֵר גִּלְמִים וְלֹא צוּרָתָם כְּשֶׁאֵר צוּרוֹת. וּמִהֵן בְּרוּאִים צוּרָה בְּלֹא גִלְמֵם כָּלֵל וְהֵם הַמְּלָאכִים. שֶׁהַמְּלָאכִים אֵינָם גּוּף וְגוּיָה אֶלָּא צוּרוֹת נִפְרָדוֹת זוּ מִזֹּ:

All that which the Holy One, blessed is He! created in His world, is divided into three types: (a) Composite creatures of matter and form; they are beings which undergo constant changes, as the bodies of man, beasts, plants and minerals; (b) Composite beings of matter and form which do not undergo changes of either body or form as the former, but their forms remain forever set in their body unchanged; they are: the planets and the stars around them; their matter is unlike other matter and their forms are ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

39

שיש מלאך גדול מהלך ת"ק שנה ויש מלאך בשליש העולם

The Gemara describes the enormous size of the Chayos, measured in journeys of five hundred years, cited for the spatial size of angels.

חגיגה י"ג Chagigah 13a

חולין צ"א Chullin 91b

KEHOT'S NOTE

ראה חגיגה יג, א. וראה ג"כ חולין צא, ב. עי' לעיל האזינו (עד, ד). ושי"נ. [כ].

PARAGRAPH 4

40 ולכן השירה שלהם . . שנשמעת לאזני הנביא

It adds that the angels are rooted in the Name Elokim, the level of vessels, which are measured and limited, whereas souls are rooted in the Name Havayah, the lights, which are not.

KEHOT'S NOTE

בדי"ה בשעה שעלה תשכ"א מוסיף תוספות ביאור: "לפי שהמלאכים שרשם משם אלקים בחי הכלים, הרי הכלים הם במדידה והגבלה, משא"כ הנשמות ששרשם משם הוי" בחי האורות הרי האורות אינם במדידה והגבלה" ע"ש. ובסה"מ תרנ"ג ותרנ"ד שם.

PARAGRAPH 5

41 וירא והנה שלשה

"He lifted his eyes and saw, and behold, three men...": the angels who visited Avraham appeared as men.

בראשית י"ח:ב' Genesis 18:2

וַיֵּשֶׁא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹכְדִים עָלָיו וַיֵּרָא וַיֵּרָץ לִקְרֹאתָם מִפֶּתַח הָאֵהָל וַיִּשְׁתַּחוּ אֲרָצָה:

and he lifted up his eyes and looked, and, lo, three men stood over against him; and when he saw them, he ran to meet them from the tent door, and bowed down to the earth, Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

בראשית יח, ב. וראה ברש"י שם.

42 וירא והנה שלשה

Rashi explains that the three were angels, each sent on a single mission. The Kehot note points to it.

Rashi on Genesis 18:2: רש"י על בראשית י"ח:ב'

והנה שלשה אנשים. אחד לבשר את שרה ואחד להפך את סדום ואחד לרפאות את אברהם, שאין מלאך אחד עושה שתי שליחויות (בראשית רבה). תדע לך, שכן כל הפרשה הוא מזכירן בלשון רבים ויאכלו, ויאמרו אליו, ובקשורה נאמר ויאמר שוב אשוב אליה, ובקפיכת סדום הוא אומר כי לא אוכל לעשות דבר לבקלי הפכי, ורפאל שרפא את אברהם הלה משם להציל את לוט; הוא שנאמר ויהי כהוציאם אתם החוצה ויאמר המלט על נפשך, למדת שהאחד היה מציל (בראשית ...

AND BEHOLD THREE MEN — one to announce to Sarah the birth of a son, one to overthrow Sodom, and one to cure Abraham, for one angel does not carry out two commissions (Genesis Rabbah 50:2). You may know that this is so because throughout this section it (Scripture) mentions them in the plural — "and they ate" (Genesis 18:8), "and they said unto him" (Genesis 18:9) — whilst in the case of the announcement it states, (Genesis 18:10) "And he said, I will certainly return unto ...

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

מזמור שיר חנוכת הבית כי ולא שמחת אויבי לי

43 להתלבש עד שיתגלו ויתראו משא"כ הנשמות

There a long explanation traces the difference to the source: angels come from the outer dimension of the vessels, mere revelation, and so can be clothed; souls come from the inner dimension of the vessels, truly one with the essence of the light, and so are free of all matter and body.

KEHOT'S NOTE

בסה"מ שם יש כאן ביאור ארוך בענין שרש ההפרש בין נשמות למלאכים הוא מצד שרשן ומקורן ומסיים: "דמלאכים שרשן מהאור וחיות דחיצונית הכלים שהוא רק בחי הגילוי לבד, ולכן ה"ה באים בבחי התלבשות. משא"כ הנשמות שהם מפנימיות הכלים שמיחדים ממש עם עצמות האור כנ"ל ה"ה מופשטים מכל בחי חומר וגוף" ע"ש.

44 קדוש

"Holy, holy, holy": the Serafim's praise, the first verse of the Kedushah.

ישעיהו ו'ג:3 Isaiah 6:3

וַיִּקְרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְלִי־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.

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

45 וברוך

"Blessed be the glory of G-d from His place": the second verse of the Kedushah.

יחזקאל ג'י"ב:12 Ezekiel 3:12

וַתֵּשָׂאנִי רוּחַ וַאֲשַׁמַּע אַחֲרַי קוֹל רֶעַשׁ גָּדוֹל בְּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ:

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

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46 סדר קדושה של המלאכים . . קדוש וברוך וימלוך

Or HaTorah writes that angels do not say "He shall reign," since Malchus dwells in Asiyah and angels are of Beriah and Yetzirah, but notes that this very maamar says the angels do say it.

KEHOT'S NOTE

באוה"ת פ' פנחס כרך ו ע' איתתקמו כ': "טעם שמלאכים אין אומרים ימלוך משום דמלי' מקנא בעשי' והמלאכים הם בריאה ויצירה. ובתורת חנוכת בהמ"ד דלאדי ע"פ מזמור שיר חנוכת [— הכוונה לכאן] ראיתי כי דמלאכים אומרים ימלוך" עכ"ל.

47 וימלוך

"G-d shall reign forever": the third verse of the Kedushah.

Psalms 146:10 תהילים קמ"ו:10

יְמֹלֵךְ הָאֵלֹהִים הָאֵלֶּיךָ צִיּוֹן לְדֹר וָדֹר הַלְלוּ־הָ:

The L-RD will reign for ever, Thy G-d, O Zion, unto all generations. Hallelujah.

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48 יש להם עת קבוע לומר שירה

The Gemara says that Israel sing at every hour, while the ministering angels sing only once a day, or by other opin-

ions once a week, a month, a year, or even once in all time.

Chullin 91b:13-14 ד"ה: ב"י-ג' חולין צ"א

(בראשית לב, כו) ויאמר שלחני כי עלה השחר אמר לו גנב אתה או קוביוסטוס אתה שמתירא מן השחר אמר לו מלאך אני ומיום שנבראתי לא הגיע זמני לומר שירה עד עכשיו מסייע ליה לרב חננאל אמר רב דאמר רב חננאל אמר רב שלש כתות של מלאכי השרת אומרות שירה בכל יום אחת אומרת קדוש ואחת אומרת קדוש ואחת אומרת קדוש הי צבאות

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

ראה חולין צא, ב.

49 סלה בלי הפסק

Kehot's note points to Eruvin 4a for these words.

Eruvin 4a ד' עירובין

KEHOT'S NOTE

עירובין ד, א.

50 וגם סלה בלי הפסק

The Gemara teaches that wherever "netzach," "selah" or "va'ed" is said, it means without interruption forever. The Kehot note prints folio 4a, apparently for 54a.

Eruvin 54a:12-13 ד"ה: ב"י-ג' עירובין נ"ד

רבא אמר מהכא: "תאנות לבו נתתה לו וארשת שפתיו כל מנעת סלה", אימתי תאנות לבו נתתה לו — בזמן שארשת שפתיו כל מנעת סלה. רבא רמי: כתיב "תאנות לבו נתתה לו". וכתביב "וארשת שפתיו כל מנעת סלה". וזה — תאנות לבו נתתה לו. לא וזה — וארשת שפתיו כל מנעת סלה.

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

PARAGRAPH 6

51 אמרו מה אנוש

The angels' question "What is man?", here understood as an objection to the soul's descent into a body.

Psalms 8:5 ד"ה: ח' תהילים

מה אנוש כי יתקדשנו וכו' אדם כי תפקדנו:

What is man, that Thou art mindful of him? And the son of man, that Thou thinkest of him?

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

52 ושתד דוקא בגוף גשמי ממש שע"י יהיה דירה בתחתונים

It explains that the limits of the angels' bodies are not enough: there must be limits of the kind in which an evil inclination is possible.

KEHOT'S NOTE

"היינו שאינו מספיק המצרים והגבולים של גופות המלאכים כי אם צריך למצרים וגבולים כאלו ששיך בו יצה"ר" — ד"ה בשעה שעלה משה תשכ"א (הנחה).

53 יהי דירה בתחתונים

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

KEHOT'S NOTE

תנחומא נשא טו. וראה שם בחקתי ג, ב"ר ספ"ג. במדב"ר פ"יג, ו.

54 שע"י יהיה דירה בתחתונים

The Midrash says G-d desired a dwelling place among the lower realms. This is the purpose the Alter Rebbe gives for the soul's descent.

Midrash Tanchuma, Nasso 16:1 ט"ז:א נשא

... באתי לגני אחותי כלה (שה"ש ה, א). אמר רבי שמואל בר נחמן, בשעה שברא הקדוש ברוך הוא את העולם, נתאנה שיהא לו דירה בתחתונים כמו שיש בעליונים. ברא את האדם וצוה אותו ואמר לו: מכל עץ הגן אכל תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ב, טז-יז). ועבר על צויו. אמר לקה הקדוש ברוך הוא, כך הייתי מתאנה שיהא לי דירה בתחתונים כמו שיש לי בעליונים, ודבר אהד צויתי אותך ולא שמרת אותו. מיד סלק הקדוש ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

55 יהיה דירה בתחתונים

Another place where the Midrash speaks of G-d's dwelling below; the Kehot note cites it together with the Tanchuma.

Bamidbar Rabbah 13:6 ג'ר:ג במדבר רבה

56 משא"כ במלאכים

They add the reason: the angels' body is finer and more spiritual.

KEHOT'S NOTE

"שהגוף שלהם הוא דק ורוחני יותר" — בסה"מ תרנ"ג ותרנ"ד שם.

57 ועמ"ש בדי"ה וייצר ה'

This is the discourse on the forming of man from dust to which the text itself refers.

KEHOT'S NOTE

תוי"א ג, ד. בסה"מ תרנ"ג וסה"מ תרנ"ד נעתק הלשון מתוי"א בענין שנשתנה יצירת גוף האדם משאר כל הנבראים.

58 וייצר ה' אלקים את האדם עפר

"And G-d formed man, dust from the ground." It is the opening of the Torah Ohr discourse to which the text refers.

Genesis 2:7 ז"ב:ב בראשית

וייצר ה' אלקים את האדם עפר מן האדמה ויפח באפיו נשמת חיים ויהי האדם לנפש חיה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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59 והיה בו גילוי מבחי שלמעלה מהשתלשלות

At this point they add an explanation of the difference between the Mishkan and the building at Shiloh.

KEHOT'S NOTE

בסה"מ תרנ"ג וסה"מ תרנ"ד יש כאן ביאור בענין ההפרש בין משכן לבנין שילה.

60 ועשו לי מקדש ושכנתי בתוכם

"They shall make Me a Sanctuary and I will dwell in their midst." The plural "their" shows that G-d dwells in the people.

Exodus 25:8: שמות כ"ה:ח

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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61 ואהי להם למקדש מעט

"I have been to them a small sanctuary" in exile: the synagogue and study hall carry the holiness of the Beis HaMikdash.

Ezekiel 11:16: יחזקאל י"א:ט"ז

לכן אמר כה-אמר אדני ה' כי הרחקתים בגוים וכי הפיצותים בארצות ואהי להם למקדש מעט בארצות אשר-באו שם:

therefore say: Thus saith the L-rd GOD: Although I have removed them far off among the nations, and although I have scattered them among the countries, yet have I been to them as a little sanctuary in the countries where they are come;

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PARAGRAPH 8

62 פני הוי

"Three times a year all your males shall appear before G-d your G-d"; the Alter Rebbe notes the plural "face(s)" of G-d, each person receiving the revelation according to his measure.

Deuteronomy 16:16: דברים ט"ז:ט"ז

שלוש פעמים בשנה יראה כל-זכורך את-פני ה' אלקיך במקום אשר יבחר בחג המצות ובחג השבועות ובחג הסוכות ולא יראה את-פני ה' ריקם:

Three times in a year shall all thy males appear before the L-RD thy G-d in the place which He shall choose; on the feast of unleavened bread, and on the feast of weeks, and on the feast of tabernacles; and they shall not appear before the L-RD empty;

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63 ולא יראו פני ריקם

"And they shall not appear before Me empty-handed": the command to bring an offering when appearing on the fes-

tivals. The Alter Rebbe explains that the heart of appearing is bowing, and the offering is added by this verse.

Exodus 23:15: שמות כ"ג:ט"ו

את-חג המצות תשמר שבועת ימים תאכל מצות כאשר צויתך למועד חדש האביב כי-בו יצאת ממצרים ולא-יראו פני ריקם:

The feast of unleavened bread shalt thou keep; seven days thou shalt eat unleavened bread, as I commanded thee, at the time appointed in the month Abib—for in it thou camest out from Egypt; and none shall appear before Me empty;

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64 ואומרים דבר שבקדושה כשיש עשרה

The law that Kaddish, Kedushah and other "matters of holiness" are said only with ten adult men. The Alter Rebbe explains why: ten gathered draw down Knesses Yisrael above.

Shulchan Arukh, Orach Chayim 55:1: שולחן ערוך, אורח חיים 55:1

דיני קדיש. וכו כב סעיפים: אומרים קדיש וא"א אותו בפחות מ"י זכרים בני חורין גדולים שהביאו ב' שערות וה"ה לקדושה וברכו שאין נאמרין בפחות מעשרה:

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

65 בנים אתם לה' אלקיכם

"You are children to G-d your G-d": the souls are as children of G-d, rooted in the Shechinah, and so can merge into it.

Deuteronomy 14:1: דברים י"ד:א

בנים אתם לה' אלקיכם לא תתגדדו ולא-תשימו קרחה בין עיניכם למות:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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66 הרי היו הנפילים

"The Nefilim were on the earth in those days." The tradition reads it as angels who fell when they came down into this world.

Genesis 6:4: בראשית ו':ד

הנפילים היו בארץ בימים ההם וגם אחרי-כן אשר יבאו בני האלקים אל-בנות האדם וילדו להם המה הגברים אשר מעולם אנשי השם:

The Nephilim were in the earth in those days, and also after that, when the sons of nobles came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

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PARAGRAPH 9

67 ה' אמר לשכון

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

KEHOT'S NOTE

מ"א ח, יב.

68

ה' אמר לשכון

Shlomo's words at the dedication of the Temple, "G-d said He would dwell in the thick cloud." The dedication prepared for that dwelling.

I Kings 8:12 מלכים א ח יב

אז אמר שלמה ה' אמר לשכון בערפל:

Then spoke Solomon: The L-RD hath said that He would dwell in the thick darkness.

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69

וענין חנוכה זו הוא מלשון חינוך

A Chanukah discourse in Torah Ohr that also explains chanukah as chinuch.

KEHOT'S NOTE

ראה תו"א כט, ד. לעיל נשא כט, ב. שער אורה ד"ה בכ"ה בכסלו פליי. לקו"ש חכ"ה ע' 383 ואילך.

70

חנוך לנער ע"פ דרכו

"Train a youth according to his way." The Alter Rebbe links chinuch, training, with chanukah, dedication.

Proverbs 22:6 משלי כ"ב ו

חנוך לנער על-פי דרכו גם כִּי־יָקִין לֹא־יָסוּר מִמֶּנּוּ:

Train up a child in the way he should go, And even when he is old, he will not depart from it.

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KEHOT'S NOTE

משלי כב, ו.

71

שני כבשים כהלכתם

The daily offering of two lambs, the regular service to which the dedication offerings were an addition.

Numbers 28:3 במדבר כ"ח ג

ואמרת להם זה האשה אשר תקריבו לה: כבשים בגי' שנה תמימים שנים ליום עלה תמיד:

And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering.

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KEHOT'S NOTE

ראה במדבר כח, ג.

72

פר בן בקר כו' ולזבח השלמים

The offerings of the princes at the dedication of the Mishkan, beginning with a young bull; the peace-offerings follow in verse 17.

Numbers 7:15 במדבר ז טו

פר אחד בן־בקר איל אחד כבש־אחד בן־שנתו לעלה:

one young bullock, one ram, one he-lamb of the first year, for a burnt-offering;

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KEHOT'S NOTE

במדבר ז, טו ואילך.

73

ויזבח שלמה מאה ועשרים אלף צאן

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

KEHOT'S NOTE

מ"א ח, סג.

74

ויזבח שלמה מאה ועשרים אלף צאן

Shlomo's vast offerings at the dedication of the Beis HaMikdash, the "addition" that marked its beginning.

I Kings 8:63 מלכים א ח ס"ג

ויזבח שלמה את זבח השלמים אשר זבח לה' בקר עשרים ושנים אלף וצאן מאה ועשרים אלף ויחנכו את־בית ה' המלך וכל־בני ישראל:

And Solomon offered for the sacrifice of peace-offerings, which he offered unto the L-RD, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the L-RD.

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75

סד"ה זאת חנוכת המזבח

This is the discourse on the dedication of the altar to which the text refers; the passage given deals with the "great noise" of the Ofanim and Chayos and the arousal it brings, background to the added lights of the dedication.

KEHOT'S NOTE

לעיל פ' נשא כט, סע"א.

76

ואומרים דבר שבקדושה כשיש עשרה

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

KEHOT'S NOTE

שו"ע או"ח רס"י נה.

77

בנים אתם לה' אלקיכם

The words here quote Deuteronomy 14:1; the passage is shown below.

Deuteronomy 14:1 דברים י"ד א'

בנים אתם לה' אלקיכם לא תתגדדו ולא־תשימו קרחה בין עיניכם למת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

78

המלאכים . . כשיוורדים למטה הרי היו הנפלים

Kehot's note points to Zohar I, 23a for these words.

Zohar I, 23a זח"א כג, א

KEHOT'S NOTE

ראה ילקוט שמעוני בראשית רמז מד. זח"א כג, א. כה, א-ב.

79

ובד"ה בכ"ה בכסלו

The Chanukah discourse to which the text refers for the additional lights of the dedication.

KEHOT'S NOTE

תו"א כט, ד.

PARAGRAPH 10

80 **זה קרבן נחשון**
 “This is the offering of Nachshon son of Amminadav”: the first prince’s offering, recorded in full.

במדבר ז':י"ז Numbers 7:17

וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתוּדִים חֲמִשָּׁה כִּבְשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קֶרְבֵּן נַחֲשֹׁן בֶּן־עַמִּינָדָב:

and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs of the first year. This was the offering of Nahshon the son of Amminadab.

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81 **זה קרבן נתנאל**
 “This is the offering of Nesanel son of Tzuar”: the second prince’s identical offering, again recorded in full.

במדבר ז':כ"ג Numbers 7:23

וּלְזֶבַח הַשְּׁלָמִים בָּקָר שְׁנַיִם אֵילִם חֲמִשָּׁה עֲתוּדִים חֲמִשָּׁה כִּבְשִׂים בְּנֵי־שָׁנָה חֲמִשָּׁה זֶה קֶרְבֵּן נְתַנָּאל בֶּן־צֻעַר:

and for the sacrifice of peace-offerings, two oxen, five rams, five he-goats, five he-lambs of the first year. This was the offering of Nethanel the son of Zuar.

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82 **והל"ל כן עשה נתנאל כו'**
 Or HaTorah discusses at length why the Torah repeats the identical offerings of the princes.

KEHOT'S NOTE

ראה אוה"ת נשא עי רנד ואילך. ובפי' במדבר עי לג.

83 **ונשלמה פרים שפתינו**
 “And we will render for bulls [the offering of] our lips”: in exile, words of prayer and study take the place of the offerings.

הושע י"ד:ג Hosea 14:3

קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֵלֵי ה' אָמְרוּ אֵלָיו כָּל־תִּשְׁאָא עֲזֹן וְקַח־טוֹב וְנִשְׁלְמָה פְּרִים שְׁפִתֵינוּ:

Take with you words, And return unto the L-RD; Say unto Him: ‘Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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KEHOT'S NOTE

הושע יד, ג.

84 **כל העוסק בתורת עולה**
 “Whoever occupies himself with the teaching of the burnt-offering is as if he offered a burnt-offering.” This is why the princes’ offerings were written for the generations.

מנחות ק"י א'-י"ג-י"ד Menachot 110a:13-14

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתני' נאמר בעולת בהמה (ויקרא א, ט) אשה ריח ניחוח ובעולת עוף (ויקרא א, ט) אשה ריח ניחוח ובמנחה

מזמור שיר חנוכת הבית כו' ולא שמחת אויבי לי

(ויקרא ב, ב) אשה ריח ניחוח לומר לך אחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים:

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות קי, א.

85 **וכמו שקורין בחנוכה ענין קרבנות הנשיאים**
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שו"ע או"ח רס"י תרפד.

86 **שקורין בחנוכה ענין קרבנות הנשיאים**
 The law that on Chanukah the Torah reading is the offerings of the princes.

שולחן ערוך, אורח חיים 684:1 Shulchan Arukh, Orach Chayim 684:1

תרפ"ד:א

סדר קריאת התורה בחנוכה. ובו ג סעיפים: קורים בקרבנות הנשיאים שבפרשת נשא שלשה בכל יום ומתחילים בברכת כהנים [וי"א שמחתילים ביום כלות משה [טור] וכן אנו נוהגין] וקורא אותו עם כהן ולוי וישראל קורא ביום הראשון [וי"א שהכהן קורא כל אותו הפרשה עד ביום הראשון והלוי והישראל קורין ביום הראשון] [מנהגים וכן נוהגין] ביום שני קורא כהן ביום השני עד פר אחד בן בקר ולוי עד ביום השלישי וישראל חוזר וקורא ביום השני ועל דרך זה בכל יום: הגה [וי"א שישראל קורא ביום שלאחריו דהיינו ביום הג' וכן בכל יום ...

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

87 **בקי"ס נקרא הים ליי"ב גזרים**
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה תנחומא בשלח י. וש"נ.

88 **בקי"ס נקרא הים ליי"ב גזרים**
 The Midrash that the Sea split into twelve paths, one for each tribe.

מדרש תנחומא, בשלח י':א' Midrash Tanchuma, Beshalach 10:1

וְאֵתָה הָרֶם אֶת מִשְׁחָה. עֲשֵׂהָ נְסִים וְנַעֲשׂוּ לָהֶם עַל הַיָּם. נִבְקַע לָהֶם הַיָּם וְנִבְקַע כְּמִין כְּפֶה, שֶׁנֶּאֱמַר: נִבְקַעַת בְּמִטּוֹ רֹאשׁ פְּרִזּוֹ וְגו' (חבקוק ג, יד). וְנִחַלְקָ לְשָׁנִים עֶשֶׂר שְׁבִילִים, שֶׁנֶּאֱמַר: וְנִטָּה אֶת יָדָךְ עַל הַיָּם וּבִקְעָהוּ. וְנַעֲשֶׂה יָבֵשָׁה, שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל הִלְכוּ בִּיבֵשָׁה (שמות טז, יד). וְנַעֲשֶׂה כְּמִין טִיט, שֶׁנֶּאֱמַר (שמות יד, כט): דָּרְכַת בָּיִם סוּסִידָה חֲמֹר מִיִּם רַבִּים (שמות יד, טו). וְנַעֲשֶׂה הַמִּים פְּרוּרִים, שֶׁנֶּאֱמַר: אֵתָה פּוֹרְרֶתָ כְּעֹזָה יָם (תהלים עד, יג). וְנַעֲשֶׂה סְלָעִים סְלָעִים, ...

And lift thou up thy rod (Exod. 14:16). Ten miracles were performed in their behalf at the sea. The sea was split asunder for them, and became a kind of vault, as it is said: Thou hast struck through with his own rods the heads, etc. (Hab. 3:14). It was divided into twelve paths, as it is said: And stretch out thy hand over the sea and divide it (Exod. 14:16). It was turned into dry land, as it is said: And the children of Israel walked upon dry land ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

89 וע"ש ברכות פ' נשא
Midrash Rabbah on Nasso explains the offering of each prince with its own meaning and intention.

Bamidbar Rabbah 13ג:יג

90 שמזמר בכלי זמר בנבל וכנור
A parallel discussion of instrumental music (zemer) in the Siddur's Chanukah section.

KEHOT'S NOTE

ראה גם סידור שער חנוכה רעו, ג. וראה גם באוה"ת בראשית כרך ה תתקנ, א. ובכ"מ.

PARAGRAPH 11

91 וזהו מזמור שיר פי' מזמור
A talk that takes up this explanation of mizmor and shir.

KEHOT'S NOTE

ראה ספר השיחות תשמ"ט ח"א ע' 394.

92 בתודה וקול זמרה
"Joy and gladness shall be found in her, thanksgiving and the sound of music": used here for the angels' instrumental praise.

ישעיהו נ"א:ג:3

כִּי־נָחַם ה' צִיּוֹן נָחַם כָּל־חֲרָבָתֶיהָ וַיֵּשֶׁם מִדְבָּרָהּ כְּעֵדֶן וְעֲרֻבָתָהּ כְּגִן־ה' שָׁשׂוֹן וְשִׂמְחָה יִמְצָא בָּהּ תוֹדָה וְקוֹל זִמְרָה:

For the L-RD hath comforted Zion; He hath comforted all her waste places, And hath made her wilderness like Eden, And her desert like the garden of the L-RD; Joy and gladness shall be found therein, Thanksgiving, and the voice of melody.

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93 שיר השירים
"The Song of Songs": the verse on which another discourse cited here explains the nature of shir.

Song of Songs 1:1א:א

שִׁיר הַשִּׁירִים אֲשֶׁר לְשֹׁלֹמֹה:

THE song of songs, which is Solomon's.

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94 ובלילה שירה עמי
"And at night His song is with me": the verse of the Torah Ohr discourse the text refers to.

Psalms 42:9ט:ט

יוֹמָם יִצְוֶה ה' חֲסִדּוֹ וּבִלְיָלָה שִׁירָה עָמִי תַפְלָה לְאֵל חַיִּי:

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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95 בוח"א ויצא (קמ"ח ב')
The same Zohar passage is brought there; the surrounding text speaks of the level before which "darkness and light

are alike," above revelation and concealment.

KEHOT'S NOTE

מובא גם לעיל פי' ואתחנן ה, ב.

96 ועיין בוח"א ויצא (קמ"ח ב')
As the text cites it: the Zohar in Vayeitzei on the difference between the Levites' song and the Kohanim's joy.

Zohar, Vayetzei 7:43-8:47ז:מ"ז:ח' ויצא ז':מ"ג:ח'

He said that prophecy is of the male world, whereas dreams are of the female world, and from the one to the other is a descent of six grades. Prophecy is from both the right side and the left side, but dreams are only from the left side. Dream branches out into many grades in reaching here below; hence dreams are universally diffused throughout the world, each man seeing the kind of dream that answers to his own grade. Prophecy, on the other hand, is confined to its own region.¹The ...

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

97 וחסידיך ירננו
"Your priests shall be clothed in righteousness, and Your pious ones shall sing for joy." The Zohar reads it as the Kohanim's higher song.

Psalms 132:9ט:ט

כְּהִנֵּךְ יְלִבְשׁוּ צֶדֶק וְחֲסִידֶיךָ יִרְנְנוּ:

Let Thy priests be clothed with righteousness; And let Thy saints shout for joy.

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98 מלכותך מלי כל עולמים
"Your kingship is a kingship over all worlds": Malchus, the Shechinah, is the source of every world, souls and angels alike.

Psalms 145:13ג:יג

מְלָכוּתְךָ מְלָכוּת כָּל־עֲלָמִים וּמַמְשְׁלָתְךָ בְּכָל־דּוֹר וָדוֹר:

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

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KEHOT'S NOTE

תהלים קמה, יג.

99 אם עיקר שירה בפה או בכלי
The Gemara's dispute whether the essence of the Temple song was the Levites' voices or the instruments.

Arakhin 11a:2-3ג:א-ב:ג

וְעַבְדֵי כְהֻנָּה הָיוּ כו'. לִימָא בְּהָא קַמִּיפְלָגִי, דְּמֵאן דְּאָמְרִי עֲבָדִים הָיוּ קִסְבֵּר: עִיקַר שִׁירָה בְּפֶה, וְכִלִּי לְבָסוּמִי קָלָא הוּא דְּעַבְדָּא, וּמֵאן דְּאָמְרִי לְוִיִּם הָיוּ קִסְבֵּר: עִיקַר שִׁירָה בְּכִלִּי! וְתַסְבְּרָא? רַבִּי יוֹסִי מֵאִי קִסְבֵּר? אִי קִסְבֵּר: עִיקַר שִׁירָה בְּפֶה — עֲבָדִים סִגְיָא, אִי קִסְבֵּר: עִיקַר שִׁירָה בְּכִלִּי — לְוִיִּם בְּעִינֵי!

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

KEHOT'S NOTE

ערכין יא, א. [כ].

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109 **שיסודתה בהררי קדש**

“Its foundation is in the holy mountains”: read as the soul’s root in supernal Chochmah.

Psalms 87:1:א"ו: תהילים

לְבִנְיָקֶרַח מִזְמוֹר שִׁיר יְסוּדָתוֹ בְּהַרְיִיקֶדֶשׁ:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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110 **ותורה שם בישראל**

“He established a testimony in Yaakov and set a Torah in Israel”: the Torah is placed within Israel.

Psalms 78:5:ה"ח: תהילים

וַיָּקֶם עֲדוּת בְּיַעֲקֹב וְתוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעֵם לְבָנֵיהֶם:

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

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KEHOT'S NOTE

תהלים עח, ה.

111 **וזאת לפנים בישראל**

“And this was formerly in Israel”: the Gemara reads “this” as the Torah.

Ruth 4:7:ד' רות

וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל־הַגָּאֵלָה וְעַל־הַתְּמוּרָה לְקַיֵּם כָּל־דְּבַר שְׁלֹחַ אִישׁ נָעִלוּ וְנָתַן לְרֵעֵהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל:

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the attestation in Israel.—

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KEHOT'S NOTE

רות ד, ז.

112 **ואין זאת אלא תורה**

The Gemara’s rule that “this” means Torah, as in “And this is the Torah that Moshe set.”

Avodah Zarah 2b:6-7:ז"ב: עבודה זרה

כְּלוּם יֵשׁ בְּכֶם מַגִּיד זֹאת? שֶׁנֶּאֱמַר: “מִי בְּכֶם יִגִּיד זֹאת”, וְאֵין “זֹאת” אֶלָּא תוֹרָה, שֶׁנֶּאֱמַר: “וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה”. מִיָּד יֵצְאוּ בְּפָחֵי נַפְשׁ. יֵצְאת מַלְכוּת רומי, וְנִכְנְסָה מַלְכוּת פָּרַס אַחֲרֶיהָ. מֵאִי טַעְמָא? דְּהָא חֲשִׁיבָא בְּתֵרָה. וּמִנָּלָן? דְּכַתִּיב: “וְאָרוּ חֵיוֹא אַחֲרֵי תַנְיָנָא דְמָא לְדָב”, וְתַנִּי רַב יוֹסֵף: אֵלּוּ פְּרָסִיִּים, שְׂאוּכְלִין וְשׁוֹתִין כְּדוּב, וּמְסוּרְכְּלִין [בְּשֹׁר] כְּדוּב, וּמִגְדְּלִין שְׁעָר כְּדוּב, וְאֵין לָהֶם מְנוּחָה כְּדוּב.

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KEHOT'S NOTE

ע"ז ב, ב.

מזמור שיר חנכת הבית לדוד

A psalm, a song of the dedication of the House, of David



What is lowest in the world has the highest root: food, clothing and houses correspond to the inner light, the encompassing light, and the “encompassing of the encompassing,” so the stone house, like Malchus and the self-effacing soul, draws from a level above will itself, and joy must be brought into it from outside.

THE MAAMAR IN BRIEF

The maamar asks why a house’s dedication is celebrated with a feast. It sets out three human needs: food, which becomes one with the body; clothing, which surrounds it closely; and a house, which surrounds it from a distance. Their prices rise in that order because the lower a thing descends, the higher its root. Food comes from the inner light that fills all worlds; clothing from Arich Anpin, the encompassing light of Keser; the house from Atik, the “encompassing of the encompassing,” which is why it is built of inanimate stone. The same three levels appear in Torah (food for the soul) and mitzvos (garments), and within the mitzvos: those done by choice draw from the supreme will, while those that come only without one’s knowledge, like the forgotten sheaf, draw from above will. Since joy belongs to will, the dedication of the stone Temple needed joy to be drawn in, hence “a song” and the feast. The principle explains why stone Shiloh is called “rest,” why protruding wood was forbidden in the Temple, why the Shema’s words are “stones,” and why Malchus is “the stone the builders rejected” that became the cornerstone.

OUTLINE

- 1 **The question and the three needs** ¶1-2
Why a house’s dedication is celebrated; food, clothing and houses as inner, near-encompassing and far-encompassing, and why the lower is dearer.
- 2 **Three levels in the divine** ¶3-5
Food from the inner light of Malchus (memalei kol almin); clothing from Arich Anpin; houses from Atik, the encompassing of the encompassing, hence built of inanimate stone.

3 Torah, mitzvos and mitzvos beyond will

¶6-9

Torah is the soul's food and mitzvos its garments; mitzvos done by will come from Arich Anpin, those beyond will (the forgotten sheaf, "we will do," fleeing honor) from Atik; Malchus as David's "house."

4 Joy at the dedication; children as a "house"

¶10

The Temple's root is above will, so joy had to be drawn in, hence "a song" and the feast; offspring, from mazal above reason, are also a "house."

5 Shiloh, the Temple and prayer

¶11-14

Stone Shiloh is "rest" and protruding wood is forbidden in the Temple; Pesukei Dezimra as wood, the Shema's 248 words as stones; Yaakov's stones and pillar.

6 The rejected stone and the wife as "house"

¶15-16

Malchus, the lowest, is the rejected stone that became the cornerstone through David's refinement; a man's blessing and livelihood come through his wife, his "house."

KEY CONCEPTS

Inner light and encompassing light (pnimi and makif) אור פנימי ומקיף

Divine light that enters and becomes one with what it envelops (like food) versus light that surrounds it from beyond (like clothing).

Encompassing of the encompassing מקיף דמקיף

A level so far beyond the worlds that even "surrounding" is too close a relation; the root of the house, of stone, and of mitzvos beyond will.

Arich Anpin and Atik אריך אנפין ועתיק

The two sides of Keser: Arich Anpin, the supreme will and first of the emanated; Atik, the lowest level of the Emanator, above will.

The inanimate (domem) דומם

The lowest kingdom of nature, stone and earth, whose root is the highest; also David's stilling of himself (domamti) and Malchus as "stone."

Mitzvos without one's knowledge מצוה שלא לדעתנו

Mitzvos, like the forgotten sheaf, that can only come about unintentionally; a gift from above, rooted beyond human will.

The filling of the hei מילוי הה"א

The lowest part of Malchus, which descends into the lower worlds; the "maidservant" and the rejected stone that becomes the cornerstone.

SECTION 1 • 11-2

The question and the three needs

1 מזמור שיר חנכת¹ הבית לדוד². להבין הטעם שעושים משתה ושמחה בחנוכת הבית הנה יש ג' בחיי מזון ולבושים ובתים.

“A psalm, a song of the dedication of the House, of David.” To understand the reason that a feast and rejoicing are made at the dedication of a house: now, there are three levels: food, garments and houses.

The maamar opens with the heading of Psalm 30, the psalm for the dedication (chanukah) of the House, and asks why the dedication of a house is marked with a feast and celebration. To answer, it first sets out three things a person needs, food, clothing and a home, which will later stand for three levels of divine light.

מזון הוא חיות פנימי לגוף האדם שנעשה פנימית וחיות לו ע"י הכרס והקיבה שהם מבשלים את המזון והמובחר עולה למוח ונעשה פנימית וחיות למוחין ואברים שמחזק את כל אבריו.

Food is inner life-force (chayus) for a person's body. It becomes internal to him and life-force for him by means of the belly and the stomach, which cook the food, and the choicest part rises to the brain and becomes internal [nourishment] and life-force for the mind and the limbs, strengthening all his limbs.

Food is the most inward of the three: it is digested and becomes the person's own flesh and vitality, its finest part even nourishing the brain. It is the model of an inner light that enters and becomes one with what it enlivens.

ולבושין הם מקיפים על האדם שמקיפו ומלבישו ומציל אותו מקור וחום לבד ואין נעשה פנימית וחיות כמו המזון אך הוא מקיף עליו ממש.

And garments are encompassing [things] upon a person: they encompass him and clothe him and protect him from cold and heat only, and they do not become internal [to him] and life-force like food; yet it encompasses him right upon him.

Clothing does not become part of the person; it surrounds him and protects him from outside. Still, it lies directly on his body, so it is a close, touching kind of “encompassing” (makif).

בתים הם ג"כ מקיפים³ על האדם רק לא כמו הלבושים שהם עליו ממש. משא"כ הבתים הן מרוחקים מן האדם בתכלית.

Houses are also encompassing [things] upon a person, only not like garments, which are right upon him. Houses, by contrast, are entirely removed from the person.

A house also surrounds a person, but at a distance: it does not touch him at all. So we have three degrees: inner (food), close encompassing (clothing) and distant encompassing (a house).

2 והנה אנו רואים שהמזון נקנה יותר בזול מן הלבושים ולבושים יותר בזול מן הבתים. ולכאורה היה נצרך להיות בהפך שהמזון הוא פנימי וחיות לו

Now we see that food is bought more cheaply than garments, and garments more cheaply than houses. Seemingly it ought to have been the reverse, since food is internal and life-force for him,

An observation from ordinary life: food is the cheapest of the three, clothing costs more, and a house most of all. One would expect the reverse, since food is the most vital.

שנכלל ונתבטל עמו והיו לאחדים ממש וחיות נפשו שא"א לחיות כלל בלי מזון והיה נצרך להיות ביוקר מלבושים שהם אינם חיות לו רק מקיפים עליו.

absorbed and dissolved within him so that they become truly one, and it is the life of his soul, for it is impossible to live at all without food; so it ought to have been dearer than garments, which are not life-force for him but only encompass him.

Food becomes one with the person and keeps him alive, so by rights it should be the most precious; clothing, which only surrounds him, should cost less.

וכן לבושים נגד הבתים ג"כ כמו ערך המזון לנגד הלבושים (אך הטעם ע"פ פשוט הוא מפני שהמזון אינו מתקיים הרבה שתיכף אחר שיעור עיכול המזון חוזר ונעשה רעב.

And likewise garments compared to houses, in the same proportion as food compared to garments. (But the reason, according to the plain sense, is that food does not last long, for immediately after the time it takes to digest the food, one becomes hungry again.

The same question applies to clothing versus houses. The parenthesis then gives the everyday explanation: food is used up quickly, since one is hungry again soon after digesting.

משא"כ הלבושים הם מתקיימים לערך שנה ויותר והבתים הם יותר מתקיימים גם מן הלבושים ולכן הבתים דמיהם יקרים מן הלבושים מפני שהם מתקיימים יותר וכן הלבושים יקרים מן המזון כנ"ל).⁴

Garments, by contrast, last about a year or more, and houses last longer even than garments. Therefore the price of houses is dearer than that of garments, because they last longer; and likewise garments are dearer than food, as said above.)

Clothing lasts a year or more and a house longer still, so on the simple level price follows durability. The Kehot edition notes that this parenthesis is found in the manuscript of the Alter Rebbe's maamarim.

אך באמת שרש ג' בחי' הנ"ל למעלה הבתים שרשם למעלה יותר גבוהים מן הלבושים והלבושים מן המזון כנודע שכל שנפל למטה במדרגה שרשו מבחי' ומדרגה יותר גבוה.

But in truth, as to the root above of the three above-mentioned levels: houses have their root higher above than garments, and garments than food, as is known that whatever has fallen lower in level has its root in a higher level and rank.

The deeper reason: the higher a thing's spiritual root, the lower it descends. Houses have the highest root and clothing a higher root than food, which is why they are dearer and longer-lasting.

SECTION 2 • 13-5

Three levels in the divine

3 והענין כי הנה ג' מדרגות הללו יש בבחי' עולם שנה נפש⁵ בבריאת העולמות וגם בתורה ומצות כי

The explanation is that these three levels are found in the dimensions of World, Year and Soul in the creation of the worlds, and also in Torah and mitzvos. For

The three levels are said to appear in all three dimensions of existence that Sefer Yetzirah names, World (space), Year (time) and Soul (the person), and also in Torah and mitzvos.

הנה נודע שיש בחי' ממכ"ע ובחי' סוכ"ע ממכ"ע הוא כח הפועל בנפעל שבחי' מל' דאצילות מחיה עולמות ב"ע אזי מתלבשת ממש בב"ע בבחי' פנימיות וחיות

it is known that there is the level of the light that fills all worlds (memalei kol almin) and the level of the light that encompasses all worlds (sovev kol almin). The light that fills all worlds is the power of the Maker within the thing made: when the level of Malchus of Atzilus gives life to the worlds of Beriah, Yetzirah and Asiyah, it then actually clothes itself in Beriah, Yetzirah and Asiyah as inwardness and life-force,

Memalei kol almin, the light that fills all worlds, works like a craftsman's power that is inside what he makes. Malchus, the last Sefirah of Atzilus, enters the lower worlds of Beriah, Yetzirah and Asiyah and becomes their inner life.

כמו הנפש המחיה את הגוף בכל פרטי אופני הגוף כח הראיה שמיעה ריח דיבור בראש וידיים והלב והכרס והקיבה והרגלים כפי סדר ההשתלשלות

like the soul that gives life to the body in all the particular modes of the body: the power of sight, hearing, smell and speech in the head, and the hands and the heart and the belly and the stomach and the feet, according to the order of the chain of descent (hishtalshelus).

The analogy is the soul in the body: one soul gives each organ its own specific power, sight to the eye, hearing to the ear and so on, each according to its place.

וכמו כן למעלה בחי' מלי' דאצילות שמתלבשת בבי"ע להחיות העולמות הוא ג"כ בבחינת פנימיות החיות בכל פרטי ההשתלשלות

And likewise above: the level of Malchus of Atzilus that clothes itself in Beriah, Yetzirah and Asiyah to give life to the worlds is also in the manner of the inner dimension of the life-force in all the particulars of the chain of descending worlds.

So too Malchus of Atzilus gives life to every detail of the lower worlds from within, adapting itself to each one. This inner, particularized life corresponds to food.

וזוהו כבוד מלכותך יאמרו⁶ וגבורתך ידברו להודיע כו' גבורותיו⁷ שנקראו גבורות וצמצומים להתהוות עולמות נפרדים בהתחלקות לכמה פרטים עד אין קץ.

This is [the meaning of] “They will speak of the glory of Your kingdom and tell of Your might, to make known etc. His mighty acts”: [His] mighty acts are what are called gevuros and contractions (tzimtzumim), so that separate worlds come into being, divided into many particulars without end.

The verse speaks of “Your kingdom” (Malchus) together with “might” (gevuros): it is through contractions and limitations that the one divine life is divided into countless separate creations.

4 ולכן נקרא ממכ"ע שהוא בבחי' חיות פנימי כח הפועל בנפעל כו'. ובחי' סוכ"ע הוא שאינו מתלבש בתוך עלמין כלל בבחינת פנימי

Therefore it is called the light that fills all worlds (memalei kol almin), for it is in the manner of inner life-force, the power of the Maker within the thing made, etc. And the level of the light that encompasses all worlds (sovev kol almin) is that which does not clothe itself within the worlds at all in an inner manner,

Because Malchus enlivens each creature from inside, like the soul in the body, it is called the light that “fills” all worlds. The other kind of divine light, the one that “encompasses” all worlds, never enters them as their inner life.

רק סובב ומקיף עליהם כמ"ש בס"ב להחיותן שעיקר החיות הוא בבחי' מקיף שלמעלה מ"ס דאצילות שהם מתלבשים בתוך י"ס דבי"ע חסד דאצילות בחסד דבריאה כנ"ל ונקר א כתר עליון

but only surrounds and encompasses them, as is written in Sefer Shel Beinonim, to give them life. For the main life-force is from the level of the encompassing [light] that is above the ten Sefiros of Atzilus, which clothe themselves within the ten Sefiros of Beriah, Yetzirah and Asiyah, Chesed of Atzilus in Chesed of Beriah, as above; and it is called Keser Elyon (the Supreme Crown).

Sefer Shel Beinonim is the Tanya. The Alter Rebbe adds that the main life of the worlds actually comes from the encompassing light above the ten Sefiros of Atzilus; the Sefiros themselves are drawn down level by level, each into its counterpart below (Chesed of Atzilus into Chesed of Beriah). That higher, surrounding source is called Keser Elyon, the Supreme Crown.

(וזהו כל אשר חפץ⁸ ה' עשה שעיקר ההתהוות הוא מבחי' חפץ ה' ורצונו העליון וכמשנ"ת בביאור ע"פ⁹ יביאו לבוש מלכות שבכל נברא יש המשכת החיות מבחי' ממכ"ע וסוכ"ע ושעיקר ההתהוות הוא מבחי' סוכ"ע ע"ש)

(And this is [the meaning of] “Whatever G-d desired, He did,” for the main [act of] bringing into being is from the level of G-d’s desire and His supernal will; and as is explained in the Explanation on “They shall bring a royal garment,” that in every creature there is a drawing of life-force from the level of memalei kol almin and of sovev kol almin, and that the main bringing into being is from the level of sovev kol almin; see there.)

A parenthetical proof: “Whatever G-d desired, He did” places creation in G-d’s will, which is Keser, above the Sefiros. The Explanation on “They shall bring a royal garment” (in Torah Ohr) shows that every creature receives from both the filling and the encompassing light, but its very coming into being is from the encompassing light.

אך יש בכתר ב' בחי' היינו בחי' התחתונה שבמאציל וראש וראשון לנאצלים כנודע¹⁰ שכתר הוא הממוצע בין המאציל לנאצלים. וכנודע שכל דבר הממוצע צריך להיות כלול משניהם וכמ"ש בע"ח (שמי"א פ"ג).¹¹

But in Keser there are two levels, namely, the lowest level of the Emanator and the very first of the emanated, as is known that Keser is the intermediary between the Emanator and the emanated. And it is known that every intermediary must comprise both of them, as is written in Etz Chaim (Sha’ar 41, chapter 3).

Keser has two sides because it stands between the Emanator (G-d Himself) and the emanated Sefiros, and a true intermediary must share in both. Its upper side is the lowest level of the Emanator; its lower side is the first of what is emanated. The Etz Chaim reference is, according to the Kehot edition, Sha’ar 41, chapter 3 in the Shklov 1800 printing, which in current editions is Sha’ar 42, chapter 1.

והנה ראש וראשון לנאצלים הוא הנקרא א"א שהוא מקור שממנו נמשכים התהוות עשר תיקונים י"ס דאצילות בחי' השתלשלות חד אריך¹² כו'¹³ משא"כ א"א עצמו הוא מקיף סוכ"ע בהשוואה אחת.

Now, the very first of the emanated is what is called Arich Anpin, which is the source from which is drawn the coming into being of the ten tikkunim, the ten Sefiros of Atzilus, in the manner of a chain of descent (hishtalshelus): "one long," etc. Arich Anpin itself, by contrast, is an encompassing [light], sovev kol almin, equally [over all].

The lower side of Keser is Arich Anpin (the "Long Countenance"), the source from which the ten Sefiros of Atzilus unfold in order, as in the Tikkunei Zohar's words "one long, one short" describing the lines of the Sefiros. Yet Arich Anpin in itself surrounds everything equally, like a garment around the whole body.

אמנם בחי' התחתונה שבמאציל הוא הנקרא עתיק מלשון המעתיק הרים¹⁴ שאין ערוך כלל ליי"ס הנאצלים ואין שייך לקרוא אף בשם מקיף שכל מקיף הוא שיש לו איזה שייכות רק נקרא מקיף דמקיף כו'

However, the lowest level of the Emanator is what is called Atik, from the expression "He who removes (ha-ma'tik) mountains," for it bears no comparison at all to the ten emanated Sefiros, and it is not even fitting to call it by the name "encompassing," for every encompassing [light] is one that has some relation [to what it encompasses]; rather it is called "an encompassing of an encompassing," etc.

The upper side of Keser is Atik (the "Ancient One"), named from a root meaning "removed, detached," as in the verse about G-d removing mountains. It is so far beyond the Sefiros that even "surrounding" is too close a word, since whatever surrounds something still relates to it; so it is called a "makif of a makif," an encompassing of the encompassing.

וזוהו כמו בית שאינו בחי' מקיף הסמוך וקרוב לגוף כמו הלבוש רק הוא מקיף רחוק מגוף האדם והיינו And this is like a house, which is not the level of an encompassing that is adjacent and close to the body, like a garment, but is an encompassing that is distant from a person's body; that is,

Here the analogy returns: a garment touches the body and is like Arich Anpin; a house surrounds the person from a distance and is like Atik.

כמו בחיי מקיף למקיף (ועמ"ש סד"ה השמים כסאי¹⁵ בענין איזה בית אשר תבנו לי.¹⁶ ועמ"ש בפ' פנחס סד"ה צו את בניי כו' את קרבני לחמי בענין הטעם שאין הקרבנות נוהגין אלא בפני הבית ע"ש)

like the level of an encompassing of an encompassing. (And see what is written at the end of the discourse beginning "The heavens are My throne," on the subject of "What house could you build for Me?" And see what is written in Parshas Pinchas at the end of the discourse beginning "Command the children of Israel... My offering, My bread," on the subject of the reason that the offerings are practiced only when the Temple stands; see there.)

The two cross-references point to discussions of the Temple as G-d's "house": the verse "What house could you build for Me?" and the rule that the offerings apply only when the Temple stands, both consistent with the house being rooted in the most transcendent level.

והנה נגד ג' בחינות הנ"ל נשתלשלו למטה ג' בחי' מזון ולבושים והיכלות¹⁷ וכל דבר היותר גבוה ירידתו והתלבשותו למטה ביותר.

Now, corresponding to the three levels above-mentioned, three levels came down below: food, garments and dwellings; and the higher anything is, the lower is its descent and its enclothement below.

So the three levels above (the inner light, Arich Anpin and Atik) come down as food, clothing and houses. By the principle already stated, the higher the source, the lower and more physical its expression.

והנה מזון שהוא חיות פנימי נמשך מבחי' ממכ"ע ולכן יש כמה טעמים וכמה גוונים כמו מר מתוק כו'

Now food, which is inner life-force, is drawn from the level of memalei kol almin; therefore there are many tastes and many varieties, such as bitter, sweet, etc.,

Food comes from the inner, filling light, which is divided and particular. That is why food comes in so many tastes and kinds, bitter, sweet and so on.

ורבוי התחלקות פרטי המאכלים היינו שכל התכללות הי"ס חסד שבחסד גבורה שבגבורה כו' ולכן המזון יש לו כליון מאור פנימי המלוכש ומוגבל בכלים כו'

and the great division into particular foods, that is, the whole inter-inclusion of the ten Sefiros, Chesed of Chesed, Gevurah of Gevurah, etc. Therefore food is subject to being used up, [coming] from the inner light that is clothed and limited in vessels, etc.

The many kinds of food reflect how every Sefirah contains all the others (kindness within kindness, restraint within restraint, and so on). And because this light is held in "vessels" that limit it, food is finite and gets used up.

(ועמ"ש בד"ה המגיד מראשית אחרית^{19, 18} בענין שארה כסותה²⁰ כ"י דבחי שארה שהוא המזון נמשך משם אלקים דהיינו מבחי הכלים כ"י ע"ש)

(And see what is written in the discourse beginning “Declaring the end from the beginning,” on the subject of “her food, her clothing,” etc.: that the level of “her food,” which is food, is drawn from the Name Elokim, that is, from the level of the vessels, etc.; see there.)

The verse on a husband's duties to his wife, “her food, her clothing and her conjugal rights,” is elsewhere read to show that food comes from the Name Elokim, the Name of limitation, that is, from the vessels rather than the lights.

ולכן הם למטה מתאחדים לאחדים עם האדם בחיות פנימי לפי ששרשו בבחי ממלא כל עלמין כח הפועל כ"י.

Therefore, below, they become united as one with the person as inner life-force, because its root is in the level of memalei kol almin, the power of the Maker, etc.

This is why food becomes one with the person: its root is the inner light that enters and enlivens from within.

ולכן הם יותר בזול ואינם הכרחים²¹ כ"כ במיני מטעמים שאפשר בפת חריבה כ"י. שיכולים לחיות מפת במלח

And therefore they are cheaper, and they are not so necessary in the matter of various delicacies, since it is possible [to manage] with dry bread, etc., for one can live on bread with salt,

Food is cheaper because variety in food is not essential: one can survive on bread and salt, as the Mishnah in Avos describes the life of Torah study. According to the Kehot note (quoting Likkutei Sichos), “not so necessary” refers only to fancy foods, not to food as such.

וגם יכולים לאכול מיני מטעמים מפני ששרשו בבחי כח הפועל כ"י שהוא מבחי גבול וכלי שמוגבל בכלי

and one can also eat various delicacies, because its root is from the level of the power of the Maker, etc., which is from the level of limit and vessel, limited in a vessel;

Its great range, from bare bread to delicacies, again reflects its root in the limited, divided power that works within things.

ולכן גם במזון הוא כן משא"כ הלבושים שרשם למעלה הוא מבחי כתר ראש לנאצלים בחי מקיף
therefore it is so with food as well. Garments, by contrast, have their root above in the level of Keser, the head of the emanated, the level of an encompassing [light];

Clothing, by contrast, comes from Keser in its role as “head of the emanated,” that is, Arich Anpin, an encompassing light.

ולכן הם למטה ג"כ מקיפים על האדם ולא כחיות פנימי ונצרכים יותר לאדם כי א"א בחורף בלי מלבוש כו' וכן בקיף כו'

therefore below, too, they encompass the person and are not inner life-force, and they are more needed by a person, for it is impossible [to be] in winter without clothing, etc., and likewise in summer, etc.;

So clothing surrounds the body and is in a sense more necessary: one cannot go without it in winter, nor in summer. The printed text reads "בקיף", which apparently should read "בקיץ" (summer); the Kehot note quotes the line as "וכן בקיץ".

ולכן הם יותר ביוקר ומתקיים יותר לפי ששרשו למעלה גבוה יותר ממזון כנ"ל שהוא מאור המוגבל בכלים משא"כ לבושים שרשם מבחי' סובב שאינו מוגבל בכלים

therefore they are dearer and last longer, because their root above is higher than food, which, as above, is from the light that is limited in vessels, whereas garments have their root in the level of sovev, which is not limited in vessels;

Clothing costs more and lasts longer than food because its root, the encompassing light, is not confined in vessels.

ולכן אין לו כליון כ"כ [וע מ"ש בביאור ע"פ באתי לגני בענין אריתי מורי²² שעדי"ז הוא ג"כ ההפרש בין טעם לריח ע"ש וז"ש ריח בגדיו²³

therefore it is not so subject to being used up. [And see what is written in the Explanation on "I have come into My garden," on the subject of "I have gathered My myrrh," that the difference between taste and smell is also along these lines; see there. And this is [the meaning of] "the smell of his garments,"

Because it is not confined, clothing does not wear out so fast. The bracket adds that the same contrast holds between taste (inner, like food) and smell (more surrounding, like clothing), as explained on "I have come into My garden," and connects it with Yitzchak smelling "the smell of his garments."

וזוהו גם כן ענין בריחא דלבושייכו בזהר פ' בלק דקפ"ו ע"א^{24, 25} ובתים שהם רחוקים יותר מגוף האדם שרשם למעלה הוא מבחי' תחתונה שבמאציל שהוא בחי' מקיף דמקיף כנ"ל.^{26, 27}

and this is also the meaning of "with the fragrance of your garments" in the Zohar, Parshas Balak (186a).] And houses, which are further from a person's body, have their root above in the lowest level of the Emanator, which is the level of an encompassing of an encompassing, as above.

The Zohar likewise speaks of the fragrance of garments. Houses, furthest from the body, come from the lowest level of the Emanator, Atik, the encompassing of the encompassing.

5 ולכן ירדה למטה במדרגה היותר תחתונה אבנים ועפר בחי' דומם מה שאין כן הלבושים הן מבחי' צומח

Therefore it came down below to the very lowest level, stones and earth, the level of the inanimate, whereas garments are from the level of the vegetative.

Because the house is rooted in the highest level, Atik, it is made from the lowest kind of matter, stone and earth, the inanimate. Clothing, from a lower root, belongs to the vegetative level.

ולכן הם למטה גם כן מרוחקים מגוף האדם והם יותר נצרכים לאדם גם מהלבושים כי א"א לדור בלא בית אף רגע²⁸ והוא יותר ביוקר ומתקיים ביותר מפני ששרשם למעלה מעלה מבחי' מקיף דמקיף וד"ל:

Therefore they, below, are also distant from a person's body, and they are more needed by a person even than garments, for it is impossible to live without a house even for a moment; and it is dearer and lasts the longest, because their root above is exceedingly high, from the level of an encompassing of an encompassing. And this suffices for one who understands.

A house stands apart from the body, yet a person cannot live without one even for a moment; it costs most and lasts longest, all because its root is the highest, the encompassing of the encompassing.

SECTION 3 • ¶6-9

Torah, mitzvos and mitzvos beyond will

6 ב וכן יש גי' בחי' הנ"ל בתורה ומצות כנודע דאורייתא היא בחי' מזון לנשמה ומצות הם לבושים לנשמה (וכמ"ש בד"ה אלה מסעי²⁹ ובד"ה אני לדודי ובד"ה יונתי כו' ושאר דוכתי)

2. And likewise the three above-mentioned levels are found in Torah and mitzvos. As is known, the Torah is the level of food for the soul and the mitzvos are garments for the soul (as is written in the discourse beginning "These are the journeys," and in the discourse beginning "I am my Beloved's," and in the discourse beginning "My dove," etc., and in other places).

The second section applies the three levels to Torah and mitzvos. Torah study is "food" for the soul, because the soul absorbs and unites with what it understands; the mitzvos are its "garments," surrounding it rather than entering it. The text refers to other discourses where this is developed.

והנה אף שלמטה בהשתלשלות המצות הם במדרגה יותר תחתונה מהתורה שהם במעשה גשמיות אעפ"כ אנו רואים שגבוהים הם יותר בשרשן

Now, although below, in the chain of descent (hishtalshelus), the mitzvos are on a lower level than the Torah, since they are in physical action, nevertheless we see that they are higher in their root.

The same paradox as with food and clothing: mitzvos are physical deeds and so seem lower than study, yet by the rule already given, what descends lower has the higher root.

ולכן כל התורה היא פ"י המצות הן בנגלה הן בנסתר כמו ספר הזהר וכן ארז"ל גדול תלמוד שמביא לידי מעשה³⁰ וכן לא המדרד עיקר אלא המעשה³¹ כ"י וכן ארז"ל (בכתובות דפ"ו)³²

Therefore the whole Torah is an explanation of the mitzvot, both in the revealed [part] and in the hidden [part], such as the book of the Zohar. And so our Sages said, "Great is study, for it leads to action"; and likewise, "Not study is the main thing, but action," etc. And likewise our Sages said (in Kesubos 86a):

Evidence that the mitzvot are the higher: all of Torah, both the revealed law and the Kabbalah of the Zohar, serves to explain the mitzvot. The Sages praise study because it leads to action, and state that action, not study, is the main thing.

אבל במצות עשה כגון שאומרים לו עשה סוכה ואינו עושה³³ כ"י היו מכין אותו עד שתצא נפשו "But with positive commandments, for example when they tell him, 'Make a sukkah,' and he does not make it, etc., they would beat him until his soul departs."

A further proof from the Talmud: a court would compel a person who refused to perform a positive commandment such as building a sukkah, even by lashes without limit. Such force shows how essential the deed is.

ואף שאמרו שמי שתורתו אומנתו כגון רשב"י וחביריו אין מפסיקין לתפלה³⁴ ובירושלמי פ"ק דשבת³⁵ אמרו שפ"י לק"ש אין מפסיקין היינו דוקא לק"ש

And although they said that one whose Torah is his occupation, such as Rabbi Shimon bar Yochai and his colleagues, does not interrupt [his study] for prayer, and in the Jerusalem Talmud, chapter 1 of Shabbos, they said that the meaning is that for the recitation of the Shema they do not interrupt, that is only for the recitation of the Shema;

An objection: Rabbi Shimon bar Yochai and his colleagues, whose whole occupation was Torah, did not interrupt their study even for prayer. But the Jerusalem Talmud limits this to the recitation of the Shema.

אבל למ"ע כמו לסוכה ולולב³⁶ מחוייב להפסיק כמבואר בירושלמי שם הובא בבעל המאור פ"ק דשבת ולא מודה רשב"י שמפסיקין³⁷ לעשות סוכה כ"י טעמיה דרשב"י שזה שנון

but for a positive commandment, such as for sukkah and lulav, he is obligated to interrupt, as is explained in the Jerusalem Talmud there, cited by the Baal HaMaor on chapter 1 of Shabbos: "Does not Rabbi Shimon bar Yochai concede that one interrupts to make a sukkah, etc.? The reason of Rabbi Shimon bar Yochai is: this is study

For a mitzvah that requires action, such as sukkah or lulav, even they would stop learning. The Jerusalem Talmud asks rhetorically whether Rabbi Shimon would not stop to make a sukkah, and the Baal HaMaor (a medieval commentator on the Talmud) quotes this. According to a note from Likkutei Sichos, sukkah and lulav are chosen because both are bound up with Daas, knowledge ("so that your generations will know").

וזה שנון אין מבטלין שנון מפני שנון וכל הנ"ל הוא שאף שלמטה בהשתלשלות הם יותר תחתונים
שהמה בחי' לבושים מקורם ושרשם למעלה הוא יותר גבוה שהתורה

and that is study, and one does not set aside study for study.” And all the above [shows] that although below, in the chain of descent, they are lower, being the level of garments, their source and root above is higher. For the Torah,

Rabbi Shimon's reason for not stopping for the Shema: the Shema is itself Torah recitation, so one study is not set aside for another. A deed, however, does override study, which shows its higher root even though, as a “garment,” it is lower in its outward form.

שהיא בחי' מזון שרשו מבחי' פנימית י"ס דאצילות אורייתא מחכמה נפקת^{38, 39, 40, 41} כו' ולכן לימוד
התורה אין לה שיעור

which is the level of food, has its root in the level of the inner dimension (pnimiyus) of the ten Sefiros of Atzilus: “The Torah comes forth from Chochmah,” etc. Therefore the study of the Torah has no fixed measure,

Torah, the soul's “food,” comes from Chochmah (wisdom), the inner dimension of the Sefiros, as the Zohar says, “The Torah comes forth from Chochmah.” Like food, it therefore has no fixed quantity.

כי גם בפרק אחד שחרית⁴² ופרק אחד ערבית יצא ידי חובת ת"ת וגם והגית בו יומם ולילה⁴³
for even with one chapter in the morning and one chapter in the evening one has fulfilled the obligation of Torah study, and [yet] also, “You shall meditate in it day and night.”

The Talmud rules that even one chapter morning and evening fulfills the duty of Torah study, yet the verse asks us to meditate in it day and night. The range, from minimum to without limit, matches food.

והיינו שהוא בחי' מזון שדי לו כפת חריבה וגם יכול לאכול מיני מטעמים ששרשם ומקורם הוא
מבחינת ממלא

That is, it is the level of food, for which dry bread suffices and one can also eat various delicacies, for their root and source is from the level of memalei.

Just as one can live on dry bread or enjoy many delicacies, Torah study can be minimal or vast, because its root is the inner, filling light (memalei), which is divided into many particulars.

אבל המצות הם מבחינת מקיף העליון בחי' כתר אחד כו' שהוא למעלה מהחכמה דאצילות ולכן נעשים לבושים לנשמה כנ"ל בלבושים.⁴⁴

But the mitzvos are from the level of the supreme encompassing [light], the level of Keser, “one,” etc., which is above the Chochmah of Atzilus; therefore they become garments for the soul, as said above about garments.

The mitzvos come from Keser, the encompassing light above Chochmah. That is why they are garments for the soul: they surround it with G-d's will, which is above intellect. The abbreviated words “one, etc.” are not spelled out in the text.

7 והנה כמו שבכתר עליון הממוצע בין מאציל לנאצלים יש בו שני בחי' כנ"ל מקיף ומקיף דמקיף כנ"ל כך המצות יש ב' מיני מצות⁴⁵ הא' סתם כל המצות שהם ברצונו של אדם לעשותם

Now, just as in Keser Elyon, the intermediary between the Emanator and the emanated, there are two levels, as above, an encompassing and an encompassing of an encompassing, as above, so with the mitzvos there are two kinds of mitzvos. The first: ordinary mitzvos, all those that are [done] by a person's will to do them,

Keser has two levels, the encompassing (Arich Anpin) and the encompassing of the encompassing (Atik). Likewise there are two kinds of mitzvos. The first kind, most mitzvos, are done by a person's own will and decision.

כמו סוכה ולולב וכה"ג ויש מצות שהם אינם תלויים ברצונו כלל רק דוקא שלא בדעתו כמו מצות שכחה וכה"ג.⁴⁶

such as sukkah and lulav and the like. And there are mitzvos that do not depend on his will at all, but [come about] specifically without his knowledge, such as the mitzvah of the forgotten sheaf and the like.

The second kind cannot be done by choice at all, only when they happen without one's knowledge. The classic case is shich'chah: a sheaf forgotten in the field must be left for the poor, and one can fulfill this only by genuinely forgetting.

8 וכמו שמצינו בתוספתא פ"ג דפאה⁴⁷ מעשה בחסיד⁴⁸ א' ששכח עומר בתוך שדהו ואמר לבנו צא והקריב עלי פר לעולה ופר לשלמים אמר לו אבא מה

As we find in the Tosefta, chapter 3 of Pe'ah: It once happened that a certain pious man forgot a sheaf in the midst of his field, and he said to his son, “Go and offer on my behalf a bull as a burnt-offering and a bull as a peace-offering.” He said to him, “Father, what

The Tosefta tells of a pious man who, on discovering that he had forgotten a sheaf in his field, celebrated by offering two bulls, one a burnt-offering and one a peace-offering.

ראית לשמוח בשמחת מצוה זו מכל מצות שבתורה אמר לו כל מצות שבתורה נתן להם המקום לדעתנו
זו שלא לדעתנו שאלו עשינוהו ברצון לפני המקום לא באת מצוה זו לידינו

did you see to rejoice in the joy of this mitzvah more than all the mitzvos in the Torah?” He said to him, “All the mitzvos in the Torah the Omnipresent gave to us [to fulfill] with our knowledge; this one [is] without our knowledge. For had we done it willingly before the Omnipresent, this mitzvah would not have come into our hands.

His son asks why this mitzvah deserved more celebration than any other. The father answers that every other mitzvah is given to our conscious choice; this one can only come about unintentionally, so it is a mitzvah we could never have arranged for ourselves.

אלא הרי הוא אומר כי תקצור וגו' ⁴⁹ קבע לו הכתוב ברכה עכ"ל התוספתא ור"ל שא"כ קיום מצוה זו
היא בחיי מתנה מלמעלה לכן אני מקריב פר.

Rather, it says, ‘When you reap,’ etc.; Scripture set a blessing for it.” [Thus far] the words of the Tosefta. And he meant: if so, the fulfillment of this mitzvah is a gift from above; therefore I offer a bull.

The Torah attaches a blessing to it (“so that the L-rd your G-d may bless you”). The Alter Rebbe explains the father’s meaning: such a mitzvah is a gift from Above, and that is why he offered a bull in thanks.

9 והיינו שהמצות שהם תלויים בדעתנו ורצונו של אדם שרשם למעלה ג"כ בכתר מבחי' א"א שהוא בחי'
רצון העליון שהוא שרש הנאצלים אנת הוא דאפיקת ⁵⁰ כו' ⁵¹

That is, the mitzvos that depend on a person’s knowledge and will have their root above, likewise, in Keser, from the level of Arich Anpin, which is the level of the supreme will (ratzon), the root of the emanated: “You are He who brought forth,” etc.

Mitzvos done by conscious choice come from Arich Anpin, the lower side of Keser. Arich Anpin is the supreme will, the source from which the Sefiros emerge, as the Tikkunei Zohar says, “You are He who brought forth [the ten Sefiros].”

ולכן הם למטה ג"כ תלויים ברצונו ובעשותם ממשיך מבחי' רצון העליון וזהו אשר קדשנו במצותיו ויכול לעשותם בשמחה גדולה שממשיך בחי' רצון העליון בבחי' מקיף עליו משא"כ המצות שהם דייקא שלא מדעת ורצון

Therefore below, too, they depend on his will, and by doing them he draws down from the level of the supreme will. And this is [the meaning of] “Who has sanctified us with His commandments.” And he can do them with great joy, for he draws down the level of the supreme will as an encompassing [light] upon him. By contrast, the mitzvos that are specifically without knowledge and will,

Because they come from G-d's will, such mitzvos are done with a person's will, and doing them draws that will down upon him like a surrounding garment. This is why the blessing says “Who has sanctified us with His commandments,” and why they can be done with great joy. The mitzvos that happen without one's will are different.

כמו מצות שכחה הנ"ל שרשה מבחי' תחתונה שבמאציל שהוא למעלה מן הרצון ונקרא מקיף דמקיף such as the above-mentioned mitzvah of the forgotten sheaf, have their root in the lowest level of the Emanator, which is above will and is called an encompassing of an encompassing

A mitzvah like the forgotten sheaf comes from Atik, the lowest level of the Emanator, which is above will altogether: the “encompassing of the encompassing,” the house of the analogy.

(ואפשר זהו בחי' רעוא דכל רעוין דהיינו רצון לרצון כו') ולכן הוא למטה ג"כ למעלה מן הדעת ורצון האדם.

(and possibly this is the level of “the Will of all wills,” that is, a will for will, etc.); therefore below, too, it is above a person's knowledge and will.

The Alter Rebbe suggests, tentatively (“possibly”), that this is “the Will of all wills,” the source of will itself. Because its root is above will, such a mitzvah can come only when it bypasses a person's knowledge and will.

וכה"ג מצינו כמה מצות שהם דוקא שלא מרצון כמו ר"ש בן שטח שברח למצרים על שרצו למנותו נשיא ולא היה ברצונו לקבל בחי' הנשיאות וברח כו'

And similarly we find several mitzvos that are specifically not by will, such as Rabbi Shimon ben Shetach, who fled to Egypt because they wanted to appoint him Nasi, and it was not his will to accept the office of Nasi, and he fled, etc.;

A second example: a sage who fled to avoid appointment as Nasi (head of the Sanhedrin). The Jerusalem Talmud tells this story of Yehudah ben Tabai; the Rebbe's note on this passage records that Likkutei Torah has Shimon ben Shetach and leaves it for further study, suggesting it may follow the view that Shimon ben Shetach was the Nasi.

ורדפו אחריו ונעשה נשיא⁵² ואם לא היה בורח והיה ברצונו לקבל הנשיאות לא היו ממנים אותו להיות נשיא

and they pursued him, and he became Nasi. Had he not fled, and had it been his will to accept the office of Nasi, they would not have appointed him to be Nasi,

His flight is exactly what made him Nasi: had he wanted the office, he would not have been given it.

כי כל הרודף אחר הכבוד⁵³ כוי והיינו שמצוה הזאת היא גם כן שרשה מבחי מקיף דמקיף למעלה כנ"ל
for whoever pursues honor, etc. That is, this mitzvah too has its root above in the level of an encompassing of an encompassing, as above.

As the Talmud says, honor flees from one who pursues it and pursues one who flees from it. Accepting leadership in this way is a mitzvah that comes against one's will, and so it too is rooted in the encompassing of the encompassing.

(ועמ"ש בד"ה צאינה וראינה^{54,55} בענין נעשה ונשמע שבחי נעשה זהו ביטול רצון לגמרי למעלה מהדעת והשכל ואפשר זהו בחי הנמשך מרעוא דכל רעיון שהוא בחי הנ"ל

(And see what is written in the discourse beginning "Go forth and see" on the subject of "We will do and we will hear": that the level of "we will do" is a complete nullification (bittul) of will, above knowledge and intellect; and possibly this is the level drawn from "the Will of all wills," which is the above-mentioned level.

The parenthesis refers to a discourse on "Go forth and see" (in Likkutei Torah, Shir HaShirim) about Israel's words at Sinai, "We will do and we will hear." "We will do" means committing before understanding, a total setting aside of one's own will, above intellect; this may be what draws from "the Will of all wills."

ולכן קשרו להן ב' כתרים אחד כנגד נעשה⁵⁶ ואחד כנגד נשמע היינו ב' בחי שבכתר עליון שהם בחי מקיף הנמשך ע"י נשמע ובחי מקיף למקיף הנמשך ע"י נעשה שהוא בטול הרצון שמבטל דעתו ורצונו לגמרי.

And therefore they tied on them two crowns, one corresponding to "we will do" and one corresponding to "we will hear": that is, the two levels in Keser Elyon, which are the level of an encompassing, drawn down through "we will hear," and the level of an encompassing of an encompassing, drawn down through "we will do," which is the nullification of will, in which one sets aside his knowledge and will entirely.

The Talmud says that when Israel said "We will do and we will hear," angels tied two crowns on each of them. The two crowns are the two levels of Keser: "we will hear" (understanding and accepting) draws the encompassing light, Arich Anpin; "we will do" (self-surrender beyond understanding) draws the encompassing of the encompassing, Atik.

וע"כ הקדימו נעשה לנשמע. כי כן בחי' עתיק הוא מבחי' א"ס קדמון לכל הקדומים וממנו נמשך בחי' א"א ועד"ז הוא משארז"ל רפ"ו דברכות⁵⁷ כמ"ש ואספת דגנך מיירי

And therefore they put "we will do" before "we will hear." For so the level of Atik is from the level of the Infinite One (Ein Sof), prior to all that is prior, and from it the level of Arich Anpin is drawn. And along these lines is what our Sages said at the beginning of chapter 6 of Berachos, that [the verse] "and you shall gather in your grain" speaks

"We will do" came first because Atik, directly from the Infinite One, precedes Arich Anpin. The same idea explains a passage in Berachos 35b, where the verse "you shall gather in your grain," which implies working for a living, is said to describe those who do not do G-d's will.

כשאינ עושין רצונו של מקום⁵⁸ אע"פ דקאי על והיה אם שמוע תשמעו אל מצותי⁵⁹ כו' כי פי עושין רצונו להמשיך בחינת הרצון מבחי' רעוא דכל רעוין וזהו ע"י בכל מאדך⁶⁰ שהוא ביטול רצון למעלה מהדעת.

of when they do not do the will of the Omnipresent, even though it stands on [the passage] "And it will be, if you will diligently listen to My commandments," etc. For the meaning of "doing His will" is to draw down the level of will from the level of "the Will of all wills," and this is through "with all your might," which is the nullification of will above knowledge.

That is surprising, since the verse belongs to the passage about those who do keep the commandments. The answer: "doing G-d's will" in the full sense means drawing from "the Will of all wills," which requires loving G-d "with all your might" (me'odecha), a love beyond measure and beyond one's own will and understanding.

משא"כ ע"י בכל לבבכם ובכל נפשכם כו'. ולכן לגבי ההמשכה שמבחי' עתיק שהוא א"ס ממש לא נקי עדיין עושים רצונו של מקום כו'.

Not so through "with all your heart and with all your soul," etc. Therefore, relative to the drawing down from the level of Atik, which is the Infinite One Himself, they are not yet called "doing the will of the Omnipresent," etc.

The second paragraph of the Shema says only "with all your heart and with all your soul," without "with all your might." So, measured against the level of Atik, those who serve at that level are not yet called "doing G-d's will." (The printed "לבבכם" apparently reads "לנפשכם".)

וקרוב לזה י"ל ג"כ מעלת מצות ל"ת על מ"ע שבקיום מצות ל"ת הוא בחי אתכפיה סט"א וכמארז"ל אל
יאמר אדם⁶¹ אי אפשרי כו'

And close to this, one may also explain the superiority of the prohibitive commandments over the positive commandments: in fulfilling the prohibitive commandments there is the level of subduing (iskafya) the sitra achra (the other side), as our Sages said: "A person should not say, 'I have no desire for it,' etc.,

A related point: prohibitions can be higher than positive commands, because keeping them means subduing the sitra achra (the forces opposed to holiness) against one's own desire. The Sages teach that one should not say "I dislike forbidden food"...

אלא אפשרי ומה אעשה אבי שבכשמים גזר עלי ועי"ז אסתלק יקרא דקוב"ה לעילא⁶² ועמ"ש בביאור
ע"פ שחורה אני⁶³ ונאווה⁶⁴ וע"פ שימני כחותם.^{65, 66} וע"פ ראיתי והנה מנורת זהב⁶⁷ כו' מענין מצות
ל"ת.

but rather, 'I do desire it, but what can I do? My Father in heaven has decreed upon me.'" And through this, the glory of the Holy One, blessed be He, is exalted above. And see what is written in the Explanation on "I am black yet comely," and on "Set me as a seal," and on "I saw, and behold, a menorah all of gold," etc., on the subject of the prohibitive commandments.

...but "I would like it, yet my Father in heaven forbade it." Refraining purely because of G-d's decree, beyond one's own will, is what the Zohar says causes G-d's glory to be exalted in all the worlds. (The printed "שבכשמים" apparently reads "שבשמים", "in heaven".) The cross-references are to discourses in Likkutei Torah on these themes.

ועד"ז יובן ג"כ מ"ש במ"א סד"ה ראה ריח בני^{68, 69} בענין הברכות שקבל יעקב מיצחק שהיו דייקא בלי
דעתו של יצחק רק בא אחיך במרמה⁷⁰ כו'

And along these lines one will also understand what is written elsewhere, at the end of the discourse beginning "See, the smell of my son," on the subject of the blessings that Yaakov received from Yitzchak, which were specifically without Yitzchak's knowledge, but rather "your brother came with guile," etc.,

Another case: Yitzchak's blessings reached Yaakov without Yitzchak's knowledge ("your brother came with guile"). This is discussed in Torah Ohr, at the end of the discourse on "See, the smell of my son."

שא"א להתלבש בבחינת הדעת כו' ע"ש שזהו ע"ד הנ"ל בשם התוספתא זו שלא לדעתנו כו' והיינו לפי ששרש ברכות אלו הוא ג"כ מבחי' טלא דנטיף מעתיקא.

for it is impossible [for them] to be clothed in the level of knowledge (Daas), etc.; see there. For this is along the lines of what was said above in the name of the Tosefta, "this one without our knowledge," etc. That is, because the root of these blessings too is from the level of "the dew that drips from Atika."

Those blessings could not pass through conscious knowledge (Daas), just as the forgotten sheaf comes "without our knowledge." Their root is the "dew that drips from Atik," a Kabbalistic image for blessing from the highest level.

וז"ש במדרש ריח בגדיו ריח בוגדיו^{71,72,73} שהוא בחי' תשובה שלמעלה מבחי' ריח בגדיו שהם בחי' לבושים וכנ"ל שהלבוש הוא מקיף הקרוב כו'.

And this is what is said in the Midrash: "The smell of his garments' (begadav): the smell of his rebels (bogdav)," which is the level of teshuvah (return), which is above the level of "the smell of his garments," which are the level of garments; and, as above, the garment is the close encompassing [light], etc.

The Midrash reads "the smell of his garments (begadav)" as "the smell of his rebels (bogdav)," meaning those who sinned and returned. Teshuvah, return from the depths, reaches higher than "garments," which are the close encompassing light (Arich Anpin).

ועמ"ש בד"ה וישלח יעקב^{74,75} בפ"י עובר לסוחר.⁷⁶ ועמ"ש בביאור ע"פ כי תצא^{77,78} בענין ב' מקיפים ל' מי ע"ש)

And see what is written in the discourse beginning "And Yaakov sent," on the explanation of "current with the merchant." And see what is written in the Explanation on "When you go out," on the subject of the two encompassing [lights], lamed and mem; see there.)

Two more cross-references: a discourse in Torah Ohr on "current with the merchant," and one in Likkutei Torah on the two encompassing lights symbolized by the letters lamed and final mem (the lamed can sometimes enter the vessels; the mem, the encompassing of the encompassing, never does).

ולכן נאמר בדוד והקמותי לך בית נאמן^{79,80} הרי נקי בחי' מלכות בשם בית והיינו מפני שאמר לא גבה לבי⁸¹ כוי ודוממתי⁸²

Therefore it is said of David, “And I will establish for you a faithful house.” Thus the level of Malchus is called by the name “house.” And this is because he said, “My heart was not haughty,” etc., “and I stilled (domamti) [my soul].”

Back to the main thread: David’s kingship (Malchus) is called a “faithful house.” David earned this because he said “My heart was not haughty... I stilled my soul”; the word for “stilled” (domamti) shares its root with domem, the inanimate, the stone of which a house is built.

וכמו הבית נעשה מבחי' אבנים ועפר שהוא בחי' דומם ושרשו מבחי' מקיף דמקיף כך המלי' היא בחי' הספירה האחרונה שבע"ס דאצי' ושרשה הוא מאד נעלה מבחי' מקיף דמקיף כנ"ל.^{83,84}

And just as a house is made from the level of stones and earth, which is the level of the inanimate (domem), and its root is from the level of an encompassing of an encompassing, so Malchus is the level of the last Sefirah of the ten Sefiros of Atzilus, and its root is very exalted, from the level of an encompassing of an encompassing, as above.

Just as a house, made of inanimate stone and earth, is rooted in the encompassing of the encompassing, so Malchus, the last and lowest Sefirah, is rooted very high, in that same level. David’s self-effacement, like the silence of stone, is what connects Malchus to it.

SECTION 4 • ¶10

Joy at the dedication; children as a “house”

10 ולכן בחנוכת הבהמ"ק שנמשך לשם מבחי' מקיף דמקיף כנ"ל שהוא למעלה מן הרצון בחי' כתר כוי.

Therefore, at the dedication of the Holy Temple, when there is drawn there from the level of an encompassing of an encompassing, as above, which is above will, the level of Keser, etc.,

Now the opening question is answered. At the dedication of the Temple, the light drawn down is from Atik, the “encompassing of the encompassing,” which is above will, the highest level of Keser.

ואין שייך שם שמחה כלל כמו במצות שהוא ברצון האדם דכתיב אשר לא עבדת בשמחה⁸⁵ כו' אשר קדשנו במצותיו כו'

joy does not apply there at all, as it does with the mitzvos, which are by a person's will, as it is written, "[Because] you did not serve with joy," etc., [and] "Who has sanctified us with His commandments," etc.,

Joy belongs naturally to what a person does by choice: ordinary mitzvos are done willingly and so with joy, as the Torah rebukes those who "did not serve with joy," and as the blessing "Who has sanctified us with His commandments" expresses.

מפני ששרשה הוא מבחי' רצון העליון כנ"ל משא"כ חנוכת הבית חומה בחינת דומם ששרשם למעלה מן הרצון כנ"ל אין שייך כלל שמחה

because its root is from the level of the supreme will, as above. The dedication of the House, by contrast, a wall, the level of the inanimate, whose root is above will, as above: joy does not apply to it at all.

Those mitzvos come from the supreme will, so joy, an expression of will, fits them. A house, made of stone walls, the inanimate, comes from a level above will, so joy does not arise there by itself. (The word "חומה", a wall, apparently refers to the stone walls of the House.)

לכן היו נצרכים להמשיך שם בחי' שמחה (ועמ"ש ע"פ ושאתם מים בששון^{86,87} שלפי שניסוך המים הוא מבחי' שלמעלה מבחי' ניסוך היין שהיין משמח כו' ע"כ צריך לחברו עם בחי' שמחה. וזהו ענין ושאתם מים דייקא בששון ע"ש)

Therefore it was necessary to draw down the level of joy there. (And see what is written on "You shall draw water with joy": that because the water libation is from a level that is above the level of the wine libation, for wine gladdens, etc., therefore it must be joined with the level of joy. And this is the meaning of "You shall draw water" specifically "with joy"; see there.)

So joy had to be deliberately brought into the dedication. The parallel is the water libation on Sukkos: water is from a higher source than wine, and wine by nature gladdens while water does not, so the drawing of the water had to be done "with joy."

וזהו מזמור שיר חנוכת הית להמשיך בחנוכת הבית בחינת שמחה ולכן עושים משתה ושמחה בעת חנוכת הבית

And this is [the meaning of] “A psalm, a song of the dedication of the House”: to draw down the level of joy into the dedication of the House. And therefore a feast and rejoicing are made at the time of the dedication of a house.

That is why the psalm of the dedication of the House is called “a song”: song brings joy into the dedication. And this is why people make a feast and celebrate when they dedicate a house, the question with which the maamar opened. (The printed "הית" apparently reads "הבית", the House.)

(וזהו ג"כ ענין מזמור שיר שהוא נראה כפל ענין כמ"ש באלשיך.⁸⁸ והיינו ע"ד הנ"ל במעשה דחסיד א' כו' מה ראית לשמוח בשמחת מצוה זו מכל מצות כו' וכנ"ל וכ"ש בחנוכת בית המקדש שזהו כללות בחינה זו ועמש"ל מזה לעיל)

(And this is also the meaning of “a psalm, a song,” which seems a doubling of the matter, as the Alshich writes. That is, along the lines of what was said above in the story of a certain pious man, etc., “What did you see to rejoice in the joy of this mitzvah more than all the mitzvos,” etc., and as above; and all the more so at the dedication of the Holy Temple, which is the sum of this level. And see what has been written about this above.)

The Alshich notes that “a psalm, a song” seems redundant. The double expression fits the special joy of the pious man over the forgotten sheaf, a mitzvah from above will; how much more so the Temple’s dedication, the whole of this level.

וזהו ויהי ביתך כבית פרץ⁸⁹ אשר כינה הולדת הולד לבחי' בית כי בני לאו בזכותא תליא מלתא

And this is [the meaning of] “And may your house be like the house of Peretz,” where [the verse] called the birth of a child by the term “house.” For [with] children, the matter does not depend on merit

The blessing to Boaz, “may your house be like the house of Peretz,” uses “house” for having children. The Sages say that children do not depend on merit but on mazal.

אלא במזלא כו' זכות הוא בחינת התפשטות י"ס דאצילות שהם בבחי' אור פנימי השכלה שכל לזכות כו'

but on mazal, etc. Merit is the level of the spreading forth of the ten Sefiros of Atzilus, which are in the level of inner light, intellectual understanding, reasoning to find merit, etc.;

“Merit” belongs to the inner light of the Sefiros, the realm of reason and judgment, where one weighs whether a person deserves something.

אבל בני שרשם למעלה מן השכל ובחי מזלא שהוא בחי מקיף העליון כי פי מזלא היינו המקור שהוא המשפיע ומזיל להיות יזל מים⁹⁰ כו' ונוזלים מן לכנון⁹¹ כו'

but children have their root above intellect, in the level of mazal, which is the level of the supreme encompassing [light]. For the meaning of mazal is the source, which is what bestows and makes flow (mazil), so that “water shall flow,” etc., and “flowing from Lebanon,” etc.

Children come from mazal, which here means not “luck” but the source that “flows” (the root nazal): an encompassing light above reason. The verses about water flowing illustrate the word.

ולכן נקרא בשם בית ששרשו ג"כ מבחי מקיף עליון כו' וז"ש והתקין לו ממנו בנין עדי עד כו'

And therefore it is called by the name “house,” whose root is also from the level of the supreme encompassing [light], etc. And this is what is said, “and prepared for him from him an everlasting edifice,” etc.

So offspring are called a “house,” since both come from the supreme encompassing light. The wedding blessing “and prepared for him from him an everlasting edifice” likewise speaks of the family as a “building.”

ועמ"ש בפי' ואתחנן בד"ה וזאת המצוה⁹² דתורה שבעל פה נקרא בית אל תקרי בניך אלא בוניך כו' ע"ש:

And see what is written in Parshas Va'eschanan, in the discourse beginning “And this is the commandment,” that the Oral Torah is called a “house”: “Do not read ‘your children’ (banayich) but ‘your builders’ (bonayich),” etc.; see there.

A cross-reference: in Likkutei Torah, Va'eschanan, the Oral Torah is called a “house,” based on the Sages' reading “your children” (banayich) as “your builders” (bonayich).

SECTION 5 • ¶11-14

Shiloh, the Temple and prayer

11 ג והנה עפ"י יובן מ"ש כי לא באתם עד עתה אל המנוחה ואל הנחלה⁹³ מנוחה זו בנין שילה כו'.

3. Now, according to this one will understand what is written, “For you have not yet come to the rest and to the inheritance”: “the rest” is the building of Shiloh, etc.

The third section applies the same principle to the Sanctuaries. Moshe tells Israel they have not yet come “to the rest and to the inheritance,” and the Sages read “the rest” as the Sanctuary at Shiloh.

ולהבין ההפרש שבין בנין המשכן לבין בנין שילה כי לכאורה הם שוין ממש בארכן וברחבן ובכל פרטים כמו צורת המשכן כן נעשה בנין שילה

And [we need] to understand the difference between the building of the Mishkan and the building of Shiloh, for seemingly they were exactly equal in their length and in their width and in all details: as the form of the Mishkan, so was the building of Shiloh made.

The question: Shiloh was built to the same dimensions and plan as the Mishkan in the desert. Why then is only Shiloh called “rest”?

אך ההפרש שבמשכן היו הקרשים עצי ארז ומצופים זהב ובבנין שילה היו היריעות מאבנים דוקא.

But the difference is that in the Mishkan the boards were cedar wood overlaid with gold, whereas in the building of Shiloh the curtains were specifically of stones.

The one difference: the Mishkan’s walls were gold-plated cedar boards (wood), while Shiloh’s walls were of stone.

12 ולהבין זאת הלא הקרשים שבמשכן היו יקרים הרבה יותר מן היריעות שבשילה שהיו מאבנים ומדוע המשכן לא נקרא מנוחה ובנין שילה נקרא מנוחה.

And to understand this: surely the boards of the Mishkan were far more precious than the curtains in Shiloh, which were of stones; so why is the Mishkan not called “rest,” while the building of Shiloh is called “rest”?

Cedar overlaid with gold is far costlier than stone, so why is the stone Shiloh called “rest”?

והטעם כנ”ל כי אבנים שהוא בחי' דומם ממש בחי' היותר תחתונה שרשם מבחי' היותר גבוה מקיף דמקיף כנ”ל.

The reason is as above: stones, which are the level of the truly inanimate, the lowest level, have their root in the highest level, an encompassing of an encompassing, as above.

The answer follows the principle already given: stone, the inanimate and lowest, has the highest root, the encompassing of the encompassing (Atik).

משא”כ עצי ארז כו' הוא בחי' צומח שרשה הוא מבחי' מקיף כנ”ל ולכן מנוחה זו שילה שהיה בנין

Cedar wood, etc., by contrast, is the level of the vegetative, whose root is from the level of an encompassing, as above. Therefore “the rest” is Shiloh, which was a building

Wood, the vegetative, is rooted only in the ordinary encompassing light (Arich Anpin). So “rest” means Shiloh.

אבנים בחי' דומם שלא היה בו שום עץ בולט בחי' צומח והיה שורה בו בחי' מקיף דמקיף כנ"ל (ועמ"ש מזה ע"פ ויגש אליו יהודה⁹⁴ ע"ש)

of stones, the level of the inanimate, in which there was no protruding wood at all, the level of the vegetative, and the level of an encompassing of an encompassing rested in it, as above. (And see what is written about this on “And Yehudah approached him”; see there.)

Shiloh was of stone with no protruding wood, and so the highest level, the encompassing of the encompassing, rested there. “Rest” (menuchah) is where that level settles.

ולכן מנה הרמב"ם ז"ל וספר החניוך סי' תצ"ב⁹⁵ בלאוין לא תטע לך אשרה כו'⁹⁶ שאסור לעשות בבנין בהמ"ק שום עץ בולט ועובר על לאו לא תטע כו'

And therefore the Rambam, of blessed memory, and Sefer HaChinuch (section 492) counted among the prohibitions “You shall not plant for yourself an asherah,” etc., that it is forbidden to make any protruding wood in the building of the Holy Temple, and one transgresses the prohibition “You shall not plant,” etc.;

This is why the Rambam and Sefer HaChinuch count as a prohibition, under “Do not plant for yourself an asherah... beside the altar,” any wooden beam protruding in the Temple building.

רק עץ שקוע מותר כמו התקרות כו' מפני שהיה דוקא מאבנים בחי' דומם ששרשם למעלה מעלה כו' only sunken wood is permitted, such as the ceilings, etc., because it was specifically of stones, the level of the inanimate, whose root is exceedingly high, etc.

Wood set flush into the stone, such as ceiling beams, is allowed. The building had to be of stone, whose root is highest.

(והפרש בין בולט לשוקע עמ"ש ע"פ שימני כחותם) ולכן ארז"ל על כורש שהחמיץ כי ציוה לעשות תלתא די אבן וחד דאעא כו'

(And for the difference between protruding and sunken, see what is written on “Set me as a seal.”) And therefore our Sages said of Cyrus that he turned sour, for he commanded to make three [rows] of stone and one of wood, etc.;

For the difference between protruding and sunken, the text refers to its discourse on “Set me as a seal” (a seal can be raised or engraved). The Sages faulted Cyrus, whose decree for the Second Temple called for three rows of stone and one of wood, saying he “turned sour.”

וזה אסור כנ"ל להיות בו שום עץ בולט רק עץ שוקע שהוא בחי' פנימי ולא בולט שהוא בחי' מיקף היה דוקא מאבנים כנ"ל.

and this is forbidden, as above, to have any protruding wood in it, only sunken wood, which is the inner level, and not protruding, which is the encompassing level; it had to be specifically of stones, as above.

Protruding wood stands out like an encompassing light; wood sunk into the wall is inward. The Temple had to be of stone only, with no protruding wood. (The printed "מיקף" apparently reads "מקיף", encompassing.)

13 וזהו עצי שטים עומדים⁹⁷ קרשים עומדים שרפים עומדים⁹⁸ והאופנים וחיות הקדש ברעש גדול כו' והיינו פסוקי דזמרה עד

And this is [the meaning of] "acacia wood, standing": boards standing, seraphim standing; and "the ofanim and the holy chayos with a great noise," etc. That is, Pesukei Dezimra until

The Mishkan's boards are described as "acacia wood, standing," and the seraphim are also "standing" above Him. The morning prayer says the ofanim and holy chayos (kinds of angels) rise "with a great noise." All this is applied to the order of prayer: the Pesukei Dezimra (the psalms of praise)...

ק"ש הוא בחי' עצי שטים עומדים הוא בחי' צומח כנ"ל וחיות הקדש ברעש גדול על שמרגישים היש מן העולם

the recitation of the Shema is the level of "acacia wood, standing," the level of the vegetative, as above. And the holy chayos are "with a great noise" because they sense the existence (yesh) of the world;

...up to the Shema, correspond to the "standing" wood boards, the vegetative level. The holy chayos make a great noise because they still sense the world as a real existence (yesh).

ולכן כשמשיגים את ביטול ה' צבאות קדוש כו'⁹⁹ הם ברעש גדול משא"כ שרפים שהם אינם מרגישים את היש כמו האופנים

and therefore, when they grasp the self-nullification (bittul) of "Holy... is the G-d of hosts," etc., they are in a great noise. Not so the seraphim, who do not sense the yesh as the ofanim do;

When they grasp that all is nullified before G-d, "Holy, holy, holy," they are shaken with a great noise. The seraphim do not sense the world's existence at all.

לכן הם עומדים ממעל לו ממעל לשכינתא וזהו עד ק"ש אבל הרמ"ח תיבין שבק"ש נקרא רמ"ח אבנים בחי דומם כנ"ל.

therefore they stand "above Him," above the Shechinah (Divine Presence). And this is until the recitation of the Shema; but the 248 words in the recitation of the Shema are called 248 stones, the level of the inanimate, as above.

So the seraphim stand "above Him," above the Shechinah. This is the level of prayer until the Shema. The 248 words of the Shema, however, are called "248 stones," the inanimate level, which is higher still.

14 וזהו ויקח מאבני המקום רמ"ח תיבין שבק"ש בחינת מלי' שהיא מדרג' היותר תחתונה וישם מראשותיו¹⁰⁰ לא תימא תחת מראשותיו

And this is [the meaning of] "And he took of the stones of the place": the 248 words of the Shema, the level of Malchus, which is the lowest level. "And he put [them] at his head (mera'ashosav)": do not say "under his head," but "mera'ashosav,"

Yaakov at Beis El "took of the stones of the place": these stones are the 248 words of the Shema, the level of Malchus, the lowest Sefirah. He placed them mera'ashosav, which the text reads not as "under his head"...

אלא מראשותיו ששרשה מבחי' היותר גבוה למעלה מבחי' מוחין שהוא מראשותיו וזהו וישם אותה מצבה ויצוק שמן¹⁰¹ שמתחלה הוא

[meaning] that its root is from the highest level, above the level of the intellect (mochin), which is "his head." And this is [the meaning of] "And he set it up as a pillar, and poured oil": for at first it is

...but as "from above his head": the stones' root is higher than the head, that is, above the intellect. Then he set the stone up as a pillar and poured oil on it.

רק נקודה תחת היסוד ויעקב הרימה ועשאה מצבה ויצוק עליה שמן המשיך בחי' מוחין עליונים שמן משחת קדש¹⁰² בחי' חכמה עילאה.

only a point beneath Yesod, and Yaakov raised it and made it a pillar, "and poured oil upon it": he drew down the level of the supernal intellect, "oil of holy anointing," the level of supernal Chochmah.

Malchus begins as a mere "point" beneath Yesod, the Sefirah above it. Yaakov raised it into a standing pillar and anointed it with oil, drawing into it the supernal intellect, the level of supernal Chochmah, symbolized by the holy anointing oil.

SECTION 6 • ¶15-16

The rejected stone and the wife as “house”

15 וזהו אבן מאסו הבונים היתה לראש פינה¹⁰³ שבחיי מלי נקי בחיי אבן¹⁰⁴ בחיי דומם בחיי אותיות שתי אבנים כו¹⁰⁵ שהן בחיי דומם והיינו שבחיי מלי הוא בחיי התחתונה מכל היי”ס

And this is [the meaning of] “The stone the builders rejected has become the cornerstone.” For the level of Malchus is called the level of “stone,” the level of the inanimate, the level of letters: “two stones,” etc., which are the level of the inanimate. That is, the level of Malchus is the lowest level of all the ten Sefiros,

The psalm’s “stone the builders rejected” is read as Malchus. Malchus is called “stone” because it is the level of speech, the letters, which Sefer Yetzirah calls “stones” (“two stones build two houses”): like stone, it is the inanimate level, the lowest of the Sefiros.

כמו דומם שהוא יותר תחתון מכל הדי יסודות עכ”ז היתה לראש פינה ששרש בחיי דומם הנ”ל הוא למעלה מעלה מכל היי”ס דאצילות בחיי כתר עליון (ועמ”ש מזה בביאור ע”פ זאת חקת התורה).¹⁰⁶

like the inanimate, which is lower than all the four elements; nevertheless it “has become the cornerstone,” for the root of the above-mentioned inanimate level is exceedingly high above all the ten Sefiros of Atzilus, the level of Keser Elyon (and see what is written about this in the Explanation on “This is the statute of the Torah”).

Stone is even lower than the four elements (fire, air, water, earth) in their pure form. Yet it becomes “the cornerstone,” because its root is the highest, above all the Sefiros, in Keser Elyon. The text refers to its Explanation on “This is the statute of the Torah” for more on this.

וענין מאסו הבונים כי הנה שרה נתנה את שפחתה הגר לאברהם ואמרה אולי אבנה ממנה¹⁰⁷ וכן רחל את שפחתה בלהה ואמרה אולי אבנה גם אנכי ממנה^{108, 109} היינו מילוי הה”א

And the meaning of “the builders rejected”: for behold, Sarah gave her maidservant Hagar to Avraham and said, “Perhaps I will be built up through her”; and likewise Rachel [gave] her maidservant Bilhah and said, “Perhaps I too will be built up through her.” That is, the filling of the hei.

Who are “the builders” who rejected it? Sarah and Rachel each gave their maidservant to their husband, saying “perhaps I will be built up through her.” This “building” through a maidservant is linked to the “filling” of the letter hei, the extra letters used when the letter hei is spelled out in full.

כי יש ה' עילאה בחי' בינה ה"א תתאה בחי' מל' ויש מילוי הה"א והוא בחי' התחתונה שבמל' שיורדת ומתלבשת בבי"ע להיות ראש לשועלים^{110, 111} ונקרא בחי' שפחה נגד עצמיות מל'

For there is the upper hei, the level of Binah, [and] the lower hei, the level of Malchus; and there is the filling of the hei, which is the lowest level within Malchus, which descends and clothes itself in Beriah, Yetzirah and Asiyah to become “a head to foxes,” and it is called the level of a “maidservant” relative to the essence of Malchus.

In the Name Havayah, the first hei stands for Binah and the last hei for Malchus. The “filling” of the hei is the lowest part of Malchus, which descends into the lower worlds and becomes “a head to foxes” (a ruler among lesser beings). Compared to Malchus itself, this part is like a maidservant compared to her mistress.

(ועמ"ש מענין מילוי הה"א בד"ה יגלה לן טעמיה¹¹² וע' בזהר פ' בראשית דכ"ז ע"ב)¹¹³ ועד"ז יובן מ"ש בספר עשרה מאמרות במאמר חקור דין פ"י שאמרו באגדה בענין דוד

(And see what is written on the subject of the filling of the hei in the discourse beginning “May He reveal to us its reasons,” and see the Zohar, Parshas Bereishis, 27b.) And along these lines will be understood what is written in the book Asarah Maamaros, in the Maamar Chakor Din, chapter 10, that they said in the Aggadah concerning David

After cross-references on the filling of the hei (a Torah Ohr discourse and the Zohar), the Alter Rebbe cites Asarah Maamaros, a Kabbalistic work, which quotes an Aggadah about David's birth.

כי ישי חשב שבא על שפחתו המשוחררת ובאמת השפחה מסרה סימנין לאשתו ע"ד רחל ללאה וע"ש that Yishai thought he was coming to his emancipated maidservant, but in truth the maidservant had passed the signs to his wife, in the manner of Rachel to Leah; see there.

According to that Aggadah, Yishai (Jesse) believed he was with his freed maidservant, but the maidservant had secretly given his wife the signs, just as Rachel gave Leah the signs so she could marry Yaakov; so David was born of Yishai's wife.

(ובגמרא וברבות לא נמצא אגדה זו ואדרבה ממ"ש ברבות תזריע פי"ד כלום נתוין אבא ישי¹¹⁴ כו' משמע דלא כדרשה זו)

(And in the Gemara and in the Midrash Rabbah this Aggadah is not found; on the contrary, from what is said in the Midrash Rabbah on Tazria, chapter 14, “Did father Yishai intend...,” etc., the implication is not like this exposition.)

The Alter Rebbe notes that he did not find this Aggadah in the Talmud or the Midrash Rabbah, and that a Midrash on Tazria, where David says his father did not intend [to bring him into being], seems to imply otherwise. (The printed "נתוין" apparently reads "נתכוין", “intend.”)

ועכ"פ פי' וענין שפחה זו היינו בחי' מילוי הה"א כנ"ל שהוא בחי' התחתונה שבמלי' בחי' דומם ונקרא
אבן

In any case, the meaning and subject of this maidservant is the level of the filling of the hei, as above, which is the lowest level within Malchus, the level of the inanimate, and is called "stone."

Whatever the historical account, the meaning of the "maidservant" is the lowest level of Malchus, the inanimate, called "stone."

ולכן אמר אבן מאסו הבונים שהבונים הנ"ל מאסו אותה להיותה ראש לשועלים רגליה יורדות¹¹⁵ והיא
בחי' התחתונה בחי' דומם ממש

Therefore he said, "The stone the builders rejected": the above-mentioned builders rejected it because it is "a head to foxes," "her feet go down," and it is the lowest level, the level of the truly inanimate.

The "builders" rejected this stone because it descends so low, to where "her feet go down," into the lowest realms: the truly inanimate.

ולא יוכל להבנות בחינה זו רק בבחי' דוד מטעם המבואר בספר הגלגולים ומטעם המבואר בספר ע"ש
שם ומ"מ כשנבנה בנין זה

And this level can be built only through the level of David, for the reason explained in Sefer HaGilgulim and for the reason explained in the book Asarah Maamaros there. Nevertheless, when this building is built,

Only through David could this lowest level be "built" into holiness; for the reasons, the text refers to Sefer HaGilgulim and Asarah Maamaros. When this is achieved...

אזי היה עלייה יתירה בה ועל ידה לבחי' המלי' שבאצילות שתהיה היא עי"ז לראש פנה והיינו כמ"ש
הרמ"ז פ'

then there is an extra elevation in it, and through it to the level of Malchus of Atzilus, so that thereby it becomes the cornerstone. That is, as the Ramaz writes on Parshas

...it raises not only the lowest Malchus but also Malchus of Atzilus, so that it becomes "the cornerstone." The Ramaz (Rabbi Moshe Zacuto, a commentator on the Zohar) explains why.

כי תשא (דקפ"ט ע"ב) מפני שכל הבירורים המתעלים מלמטה ע"י מלכות החתונה עולים עד מלכות דאצילות והיא מעלה הבירורים למעלה ובכח זה היתה לראש פנה והיינו כי באצילות מתבררים בירור נעלה יותר

Ki Sisa (189b): because all the refinements (beirurim) that are raised up from below by the lower Malchus rise up to Malchus of Atzilus, and it raises the refinements above, and by this power it became the cornerstone. That is, in Atzilus they are refined with a higher refinement.

All the sparks refined (beirurim) from below are raised by the lower Malchus to Malchus of Atzilus, which lifts them higher still and refines them at a higher level. That power is what makes it the cornerstone. (The printed "החתונה" apparently reads "התחתונה", "the lower.")

והנה הבירורים הם מעולם התהו שלמעלה מעולם התיקון (וכמ"ש מזה בביאור ע"פ שחורה אני ונאווה הנזכר לעיל) ועיקר הבנין הוא דוקא על ידי הבירורים

Now, the refinements are from the World of Tohu, which is above the World of Tikkun (and as is written about this in the Explanation on "I am black yet comely," mentioned above), and the main building is specifically through the refinements,

The sparks being refined come from the World of Tohu (chaos), which was higher than the World of Tikkun (order). The whole "building" of holiness is made by raising them.

כי נעוץ תחלתן בסופן¹¹⁶ וסופן בתחלתן¹¹⁷ ויש כמה בחי' אבנים מפולמים אבנים נקובים¹¹⁸ כו'.

for "their beginning is wedged in their end and their end in their beginning." And there are several levels of stones: kneaded stones, perforated stones, etc.

As Sefer Yetzirah says, the end is wedged into the beginning: the lowest is joined to the highest. The kinds of "stones" named (kneaded, perforated) are listed without elaboration here.

ובכל זה יובן מארז"ל (ביבמות דס"ב ע"ב) ע"פ להניח ברכה אל ביתך^{119, 120} [יחזקאל סי' מ"ד] שהברכה לאדם היא בשביל אשתו.

And with all this will be understood what our Sages said (in Yevamos 62b) on "to bring a blessing to rest upon your house" [Ezekiel, chapter 44], that a man's blessing is on account of his wife.

This explains the Talmud's teaching, based on Ezekiel's words "to bring a blessing to rest upon your house," that a man is blessed on account of his wife.

וזהו מימי לא קראתי לאשתי אלא לאשתי ביתי¹²¹ (בשבת קי"ח ב') וצ"ל דהרי בכתובה כותב האיש לאשתו אנא אוקיר ואוזין כו'

And this is [the meaning of] "In all my days I did not call my wife 'my wife,' but [I called] my wife 'my house'" (in Shabbos 118b). And it needs to be explained, for in the kesubah the man writes to his wife, "I will honor and sustain," etc.

A sage said he never called his wife "my wife" but "my house," identifying wife and home. Yet the marriage contract (kesubah) has the husband write to his wife, "I will honor and sustain," as though he provides for her.

ולכאורה תמוה איך כותב אנא אוקיר ואוזין הלא אמרו אין אדם ניזון¹²² אלא בשביל אשתו

And seemingly it is puzzling: how does he write, "I will honor and sustain"? Surely they said, "A man is sustained only on account of his wife."

That seems to contradict the saying that a man is sustained only because of his wife. The Kehot note records that the Tzemach Tzedek, in Or HaTorah, also cites a saying of this kind and notes that he did not find its source.

אך באמת שניהם אמת כי העיקר העבודה להמשיך בחי' חסדים העליונים הוא מבחי' דוכרא רק שיכול להיות שיהיו החסדים רק בגילוי אלהות וכדומה

But in truth both are true. For the main work of drawing down the level of the supernal kindnesses (chasadim) is from the level of the male; except that it could be that the kindnesses would be only in a revelation of G-dliness and the like,

Both are true. On the spiritual level, the drawing down of the supernal kindnesses comes from the "male" side (the giving Sefiros). But those kindnesses might remain only as spiritual revelation of G-dliness...

ולא ישתלשל למטה כלל בפרנסה גשמי ושיומשך מ בחי' חסד ורחמים דאצילות למטה נותן לחם לכל בשר¹²³ גשמי זהו בשביל אשתו בחי' נוק' מלי' דאצי' המחיה בי"ע

and would not descend below at all into physical livelihood. That there be drawn from the level of Chesed and compassion of Atzilus below, "He gives bread to all flesh," physical [bread], this is on account of his wife, the level of Nukva, Malchus of Atzilus, which gives life to Beriah, Yetzirah and Asiyah,

...without ever reaching physical livelihood. For G-d's kindness to reach down as actual bread, "He gives bread to all flesh," requires the "wife," Nukva, Malchus of Atzilus, which gives life to the lower worlds. (The printed "מ בחי'" apparently reads "מבחי".)

שהיא נק' ביתי שהוא המשכת מקיף העליון שהוא הנותן כח להיות ההמשכה למטה בגשמיות ועמ"ש

בפ' קרח ע"פ ויגמול שקדים¹²⁴ ועמ"ש סד"ה ועשית בגדי

קדש: ^{125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142}

which is called “my house,” which is the drawing down of the supreme encompassing [light], which gives the power for the drawing down to be below in physicality. And see what is written in Parshas Korach on “And it bore ripe almonds,” and see what is written at the end of the discourse beginning “And you shall make garments of holiness.”

Malchus is called “my house” because it draws down the supreme encompassing light (the house-level), which gives the power for divine blessing to reach the physical world. So the man provides the spiritual kindness, but the physical blessing comes through the wife. Two final cross-references close the maamar.

16 סליק

Concluded.

“Concluded”: the customary word marking the end of the maamar.

IN ONE'S AVODAH

The maamar draws its lessons from how a person serves: mitzvos done by choice are done with joy, but the highest service is self-surrender beyond one's own will and understanding (“we will do” before “we will hear,” “with all your might,” keeping the prohibitions because G-d decreed them, fleeing honor). Like David, who stilled himself like stone, one who sets aside his own sense of self becomes a “house” for the highest level, and joy must then be consciously brought into that service.

QUESTIONS FOR DISCUSSION

1. Why, according to the maamar, is a house dearer than clothing and clothing dearer than food, and what principle does this illustrate?
2. How do the two sides of Keser, Arich Anpin and Atik, correspond to clothing and houses, and to the two kinds of mitzvos?
3. Why did the dedication of the Temple need joy to be drawn into it, when ordinary mitzvos are naturally done with joy?
4. What makes the stone Sanctuary of Shiloh “rest,” and how does this connect to the words of the Shema as “stones”?
5. How does the maamar reconcile “I will honor and sustain” in the kesubah with the saying that a man is sustained on account of his wife?

FOR CHILDREN • AGES 9-13

For the children at the table

Why we celebrate a new house

THE BIG IDEA

What is lowest in the world often comes from the highest place, so a house of plain stone, and a mitzvah we do beyond our own wishes, draw from a level even higher than our will.

King David wrote “A psalm, a song for the dedication of the House.” Why do people make a feast when a new house is dedicated? The maamar looks at three things a person needs: food, which becomes part of us; clothing, which wraps close around us; and a house, which surrounds us from a distance. Food costs less than clothing, and clothing less than a house. The deeper reason is that the lower a thing comes down, the higher its root above. A house is built of stone, the plainest material of all, yet its root is the highest. It is the same with mitzvos. Most mitzvos we do because we want to, and so we do them with joy. But some come to us without our planning, like a sheaf of grain forgotten in the field that must be left for the poor. Such a mitzvah comes from a level above our will. Joy does not come there by itself, so it must be brought in. That is why the dedication of the Beis HaMikdash needed “a song,” and why we celebrate a new house.

THE MASHAL

A pious man once forgot a sheaf of grain in his field, and so he could keep the mitzvah of leaving it for the poor. He was so happy that he asked his son to bring offerings in thanks. He explained that every other mitzvah we do knowingly, but this one came to him without his knowledge, as a gift from above.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the maamar say that the lowest things, like stone, have the highest root?
2. Why was the pious man so happy that he forgot a sheaf in his field?
3. This week, when something comes to you that you did not plan, like a chance to help someone, how can you do it with joy?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 מזמור שיר חנוכת

The note records that this maamar was delivered in the year 5567 (1806-1807) and points to the list of that year's maamarim, where it is catalogued.

KEHOT'S NOTE

נאמר בשנת תקס"ז. ראה רשימת המאמרים בריש ס' תקס"ז הע' 25*. הנחת כ"ק אדמו"ר האמצעי בסידור יט, ד. ועוד הנחה כס' הנחות הר"פ ע' עט. וראה הוספות להערות וציונים שם. חלק מהמאמר נדפס ג"כ שם ע' פא ומתחיל: אנה אוקיר.

2 The heading of Psalm 30, "A psalm, a song of the dedication of the House, of David." The maamar asks why the dedication of the House is linked with song and joy.

תהילים 30:1א:לי

מזמור שיר-חנכת הבית לדוד:

A Psalm; a Song at the Dedication of the House; of David.

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3 ולבושין הם מקיפים . . בתים הם ג"כ מקיפים

The note points to a later discussion of garments and houses as two kinds of encompassing, parallel to the distinction drawn here.

KEHOT'S NOTE

ראה בסה"מ תשי"ד ע' 113 ואילך.

PARAGRAPH 2

4 [אך הטעם . . מן המזון כנ"ל]

The note says this parenthetical remark on the plain reason for prices appears in the manuscript of the Alter Rebbe's maamarim, i.e. it is part of the text as transmitted in manuscript.

KEHOT'S NOTE

מוסגר זה נמצא בכתי"י מאמרי אדה"ז.

PARAGRAPH 3

5 בבחי' עולם שנה נפש

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

KEHOT'S NOTE

ס"י פ"ג, מ"ג ואילך.

6 כבוד מלכותך יאמרו גוי להודיע גוי

The words here quote Psalms 145:11; the passage is shown below.

תהילים קמ"ה:11א:145:Psalms

כבוד מלכותך יאמרו וגבורתך ידברו:

They shall speak of the glory of Thy kingdom, And talk of Thy might;

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KEHOT'S NOTE

תהלים קמה, יא-יב.

7 כבוד מלכותך יאמרו וגבורתך ידברו להודיע כו' גבורותיו

"They will speak of the glory of Your kingdom and tell of Your might, to make known to people His mighty acts." The Alter Rebbe reads it as linking Malchus with the gevuros, the contractions that produce many separate worlds.

תהילים קמ"ה:י"א-י"ב145:11:Psalms

כבוד מלכותך יאמרו וגבורתך ידברו: להודיע לבני האדם גבורותיו וכבוד ה' מלכותו:

They shall speak of the glory of Thy kingdom, And talk of Thy might; To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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PARAGRAPH 4

8 כל אשר חפץ ה' עשה

"Whatever G-d desired, He did, in heaven and on earth." Cited to show that creation flows from G-d's will, the level of Keser, the encompassing light.

תהילים קל"ה:6135:Psalms

כל אשר-חפץ ה' עשה בשמים ובארץ בימים וכל-תהמות:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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KEHOT'S NOTE

תהלים קלה, ו.

9 בביאור ע"פ יביאור לבוש מלי

The text itself summarizes that Explanation: every creature receives life-force from both memalei and sovev kol almin, but its coming into being is mainly from sovev.

KEHOT'S NOTE

תו"א צב, ב.

10 שו"ה בחי' — כנודע

The note points to an earlier Likkutei Torah discussion of Keser as the intermediary, both the lowest of the Emanator and the first of the emanated.

KEHOT'S NOTE

ע"ל בחקותי (מו, ג). וש"נ. [כ].

11 שמ"א פ"ג

That passage describes how Malchus of Atzilus becomes the "Atik" of Beriah and Chochmah becomes the "Atik" of

Atzilus: the lowest of a higher level becomes the transcendent source of the next.

Song of Songs 7:4: שיר השירים ז'ד:

שְׁנֵי שְׁדֵיךְ כְּשְׁנֵי עֲפָרַיִם תְּאֵמִי צְבִיָּה:

Thy two breasts are like two fawns that are twins of a gazelle.

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. לפננו [שמ"ב] פ"א. [כ]. ראה לקמן שה"ש ז, ד.

12

חד אריך

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

KEHOT'S NOTE

ת"ז בהקדמה.

13

חד אריך כו'

In the introduction to Tikkunei Zohar (Patach Eliyahu), the ten Sefiros are described as "one long, one short and one in between." The Alter Rebbe cites it for the ordered unfolding of the Sefiros from Arich Anpin.

Tikkunei Zohar 17a:13-15 ט"ו-ט"ז: תקוני זוהר י"ז א: י"ג-ט"ו

ואלין עשר ספירין. אינון אזלין כסדרן. חד אריך וחד קצר וחד בינוני ואנת הוא דאנהיג לון. ולית מאן דאנהיג לך לא לעילא ולא לתתא ולא מכל סטרא. *לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון.

Constantinople, 1740 (CC-BY-NC)

14

המעתיק הרים

"He who removes mountains and they know it not." The word ma'tik (removes) is used to explain the name Atik: a level removed from and beyond the Sefiros.

איוב ט:ה' Job 9:5

הַמַּעֲתִיק הָרִים וְלֹא יָדְעוּ אֲשֶׁר הִפְכָם בְּאַפּוֹ:

Who removeth the mountains, and they know it not, When He overturneth them in His anger.

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KEHOT'S NOTE

איוב ט, ה.

15

סד"ה השמים כסאי

The text refers there for the subject of "What house could you build for Me?", the house as the level beyond all encompassing.

KEHOT'S NOTE

תו"א א, ג.

16

השמים כסאי בענין איזה בית אשר תבנו לי

"The heavens are My throne and the earth My footstool; what house could you build for Me?" The text refers to a discourse on this verse about the Temple as G-d's house.

Isaiah 66:1 ט"ו: שעייהו

כה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ רִגְלִי אֵיזֶה בַּיִת אֲשֶׁר תִּבְנוּ לִי וְאֵיזֶה מְקוֹם מִנוּחָתִי:

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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17

ג' | בחי' מזון ולבושים והיכלות

The note says the three levels of food, clothing and dwellings are explained at length there.

KEHOT'S NOTE

נתבאר בלקו"ש ח"ט ע' 138 בהערה 31 בארוכה.

18

בד"ה המגיד מראשית אחרית

This is where the discourse referred to in the text is printed: on "her food, her clothing," with food drawn from the Name Elokim, the level of vessels.

KEHOT'S NOTE

סה"מ תקס"ה ובאוה"ת משפטים ע' א"ש.

19

המגיד מראשית אחרית

"Declaring the end from the beginning." The opening words of the discourse the text refers to.

Isaiah 46:10 ט"ו: ישעיהו

מְגִיד מֵרָאשִׁית אַחֲרִית וּמִקֶּדֶם אֲשֶׁר לֹא-נַעֲשׂוּ אִמְרַי עֲצָתִי תְקוּם וְכָל-חֲפְצֵי אֲעָשֶׂה:

Declaring the end from the beginning, and from ancient times things that are not yet done; Saying: 'My counsel shall stand, and all My pleasure will I do';

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20

שארה כסותה

"Her food, her clothing and her conjugal rights he shall not diminish." That discourse reads "her food" as drawn from the Name Elokim, the level of vessels.

Exodus 21:10 י"א: שמות

אִם-אֶחָדָה יִקַּח-לוֹ שְׂאֵרָה כְּסוּתָהּ וְעֹנֶתָהּ לֹא יִגְרַע:

If he take him another wife, her food, her raiment, and her conjugal rights, shall he not diminish.

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21

שו"ה כל — ואינם הכרחים

The note, quoted from there, answers why food is called less necessary than clothing: it means the variety of foods, which belongs to food itself, while fine and plain clothes are equally "clothing"; and a person needs clothing constantly but eats only at times.

Yevamot 63a:4 ד"א: יבמות

אֲשֶׁכְּחִיהָ רַבִּי יוֹסִי לֹא-לֵהוּ, אָמַר לָקָה, כְּתִיב: "אֲעָשֶׂה לּוֹ עֹזָר", בְּמָה אֲשֶׁה עֹזְרָתוֹ לְאָדָם? אָמַר לָקָה: אָדָם מְבִיא חֵיטִין — חֵיטִין כּוֹסֵס? פֶּשֶׁתָּן — פֶּשֶׁתָּן לּוֹבֵשׁ? לֹא נִמְצְאָה מְאִירָה עֵינָיו וּמַעֲמִידָתוֹ עַל רִגְלָיו?

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

KEHOT'S NOTE

ואין סתירה לזה ממ"ש בלקו"ת ברכה צט, סע"א ואילך. כי הכוונה שם במ"ש שהמזון אינו מוכרח כ"כ כלבוש, הוא כמפורש שם להדיא "ואינם הכרחים כ"כ במיני מטעמים כו'" [ואף שגם בנוגע ללבושים, מה ש"א"א בחורף בלי מלבוש כו' וכן בקיץ כו' "א"צ לזה ללבושים נאים דוקא — יש

30

גדול תלמוד שמביא לידי מעשה

The Sages conclude that study is greater because it leads to action. The Alter Rebbe reads this as showing that action is the goal of study.

Kiddushin 40b:8-ט"ח-ב:ח

וכבר היה רבי טרפון וזקנים מסובין בעליית בית נתנה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנא, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמיטים ששים ואחת, ליובלות מאה ושלש.

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

KEHOT'S NOTE

קידושין מ, ב.

31

לא המדרר עיקר אלא המעשה

"Not study is the main thing, but action." The printed word "המדרר" apparently reads "המדרש", as in the Mishnah.

Pirkei Avot 1:17-ז"ז-א:ט

שמעון בנו אומר, כל ימי גדלתי בין החכמים, ולא מצאתי לגוף טוב אלא שתילה. ולא המדרש הוא העקר, אלא המעשה. וכל המרבה דברים, מביא חטא:

Shimon, his son, used to say: all my days I grew up among the sages, and I have found nothing better for a person than silence. Study is not the most important thing, but actions; whoever indulges in too many words brings about sin.

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

32

לא המדרר עיקר אלא המעשה

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

KEHOT'S NOTE

אבות פ"א, מ"ז.

33

The Talmud rules that a court compels one who refuses a positive commandment, such as making a sukkah, by lashes "until his soul departs." It shows how central the act of a mitzvah is.

Ketubot 86a:10-א:י

אמר לקה רב כהנא לרב פפא: לדידה דאמרת פריעת בעל חוב מצוה, אמר: לא ניחא לי דאיעביד מצוה, מאי? אמר לקה, תנינא: במה דברים אמורים — במצות לא תעשה, אכל במצות עשה, כגון שאומרים לו עשה סוכה ואינו עושה, לולב ואינו עושה —

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

34

מי שתורתו אומנתו כגון רשב"י וחביריו אין מפסיקין לתפלה

The Talmud says that those whose Torah is their occupation, like Rabbi Shimon bar Yochai and his colleagues, do not interrupt their study for prayer.

Shabbat 11a:8-ח:א

ואם התחילו אין מפסיקין, מפסיקין לקריאת שמע. הא תנא לקה רישא אין מפסיקין? סיפא אטאן לדברי תורה. דתניא: חברים שהיו עוסקין בתורה — מפסיקין לקריאת שמע, ואין מפסיקין לתפלה. אמר רבי

יוחנן: לא שנו אלא כגון רבי שמעון בן יוחי וחביריו שתורתן אומנתן. אבל כגון אנו, מפסיקין לקריאת שמע ולתפלה.

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

KEHOT'S NOTE

שבת י"א, א.

35

ובירוש' פ"ק דשבת

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

KEHOT'S NOTE

ה"ב.

36

שו"ה למ"ע — לסוכה ולולב

The note, quoted from there, explains why sukkah and lulav are the examples: both are about Daas, knowledge.

KEHOT'S NOTE

הטעם שתפס ב' מצות אלו י"ל כי במצות אלו תוכנם וענינם הר"ע הדעת: בסוכה נאמר (אמור כג, מג) "למען ידעו דורתכם כי בסוכות" (ולכן הכוונה במצות סוכה היא לא רק כוונת המצוה אלא גם החלק מקיום המצוה כתיקונה*). — ראה ב"ח או"ח ר"ס תרכ"ה שו"ע אדה"ז שם): ו"לולב ומיניו הוא המשכת הדעת כו". (*אף שכ"ה גם בתפילין וציצית כב"ח שם, הרי בהנ"ל הוא כפי שנאמר "למען תזכרו גוי", "למען תהי תורת ה' בפיך" ולא כבסוכה למען ידעו גוי" — לקו"ש חט"ו ע' 261.

37

ולא מודה רשב"י שמפסיקין כו' טעמי דרשב"י שזה שנון כו'

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

KEHOT'S NOTE

ירושלמי שבת פ"א סוף ה"א.

38

אורייתא מחכמה נפקת

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

KEHOT'S NOTE

זח"ב (סב, א. פה, א). זח"ג (קפב, א). וע' זח"א (קנו, ב). [כ].

39

אורייתא מחכמה נפקת

"The Torah comes forth from Chochmah." The Kehot edition gives this Zohar passage (and parallels) for the principle that Torah is rooted in divine wisdom.

ספר זוהר, בשלח כ"ח:שע"ז-שפ"ח Zohar, Beshalach 28:377-388

but the food of those absorbed in the Torah nourishes only the soul and the spirit, but not the body, coming as it does from the sphere of "Wisdom", from the highest and most glorious supernal region. Hence it is hardly to be wondered at that Wisdom's children are more frail than other men, for they do not eat the food of the body at all. Truly, "Wisdom keeps alive her owners"! Blessed is that body which can derive benefit from the food of the soul! R. Eleazar thereupon remarked: ...

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

40

אורייתא מחכמה נפקת

A parallel Zohar passage for "The Torah comes forth from Chochmah."

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

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing,

for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

41 אוריינתא מחכמה נפקת

A further parallel given by the Kehot edition for the Torah's root in Chochmah.

Zohar, Chukat 6:43-9:54ד"ג:ט"ז-ח"ג:ט"ז חקת ר' מ"ג:ט"ז-ח"ג:ט"ז

42 גם בפרק אחד שחרית ופ"א ערבית יצא ידי חובת ת"ת

The Talmud says that one who learns one chapter in the morning and one in the evening has fulfilled "it shall not depart from your mouth." The Kehot edition also cites the Alter Rebbe's Shulchan Aruch, Laws of Torah Study 3:4.

Menachot 99b:16-17י"ז-י"ז ב:ט"ז-י"ז

אמר ר' אמי מדבריו של ר' יוסי נלמוד אפילו לא שנה אדם אלא פרק אחד שחרית ופרק אחד ערבית קיים מצות (יהושע א, ח) לא ימוש (את) ספר התורה הזה מפיו אמר רבי יוחנן משום רבי שמעון בן יוחי אפילו לא קרא אדם אלא קרית שמע שחרית וערבית קיים לא ימוש ודבר זה אסור לאומרו בפני עמי הארץ ורבה אמר מצוה לאומרו בפני עמי הארץ

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KEHOT'S NOTE

מנחות צ"ט, ב. שו"ע אדה"ז הל' ת"ת פ"ג ה"ד.

43 והגית בו יומם ולילה

"You shall meditate in it day and night." The other extreme of the duty of study, showing that Torah, like food, has no fixed measure.

Joshua 1:8ח"ח:א' יהושע

לא ימוש ספר התורה הזה מפיו והגית בו יומם ולילה למען תשקל לעשות ככל הכתוב בו כי יאז תצליח את דרכך ואז תשקל:

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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KEHOT'S NOTE

יהושע א, ח.

44 The Jerusalem Talmud explains that Rabbi Shimon did not stop for the Shema because both are Torah recitation, but he would stop to make a sukkah or take a lulav.

Jerusalem Talmud Shabbat 1:2:11א"ב:י"א

רבי יוחנן אמר בשם רבי שמעון בן יוחי. כגון אנו שעסקין בתלמוד תורה אפילו לקרית שמע אין אנו מפסיקין. רבי יוחנן אמר על גרמיה. כגון אנו שאין אנו עסקין בתלמוד תורה אפילו לתפילה אנו מפסיקין. דין כדעתיה ודין כדעתיה. רבי יוחנן כדעתיה. דרבי יוחנן אמר. הלואי מתפללין כל היום. למה. שאין תפילה מפסקת. רבי שמעון בן יוחי כדעתיה. דרבי שמעון בן יוחי אמר. אילו הוינא קאים על טורא דסיני בשעתא ...

Rebbi Johanan said in the name of Rebbi Simeon ben Yoḥai: "For example we, who are engaged in the study of Torah, do not interrupt even for the recitation of the Shema". Rebbi Johanan used to say about himself: "For example we, who are not engaged in the study of Torah, do interrupt even for prayer." This one follows his own opinion and that one follows his own opinion. Rebbi Johanan follows his own opinion since Rebbi Johanan said, if only a man prayed the entire day. Why? Because prayer is ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

PARAGRAPH 7

45 יש ב' מיני מצות

A parallel discussion of the two kinds of mitzvos, those done by will and those beyond it.

KEHOT'S NOTE

ראה אה"ת פנחס ע' א"סג.

46 כמו מצות שכחה וכה"ג

According to the note, Sha'arei Kedushah divides the mitzvos into five groups: those done at prayer every week-day, those bound to a time, those that may happen to come a person's way, those one must seek out, and those one cannot seek unless the Holy One, blessed be He, brings them.

KEHOT'S NOTE

ראה בשערי קדושה להר"ו שער ד' בתחלתו שמחלק המצות לה' חלקים: א', מצות הנוהגות בזמן התפלה בכל ימי החול. ב', מצות התלויות בזמן. ג', מצות האפשריות להזדמן ליד האדם. ד', מצות שצריך האדם לחפש אחריהן לקיימן. ה', מצות שאין ביד האדם לחפש אחריהן אלא יומינם הקב"ה, וראה בסה"מ תרס"ח בסופו בהוספה ג' (הגהות על שעה"ק להר"ו) ע' רמז (בהוצאת תשמ"ט).

PARAGRAPH 8

47 פ"ג דפאה

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

KEHOT'S NOTE

(ה"יג). [כ].

48 בתוספתא פ"ג דפאה מעשה בחסיד א' ששכח עומר בתוך שדהו

The story of the pious man who celebrated the mitzvah of the forgotten sheaf with offerings, because it alone comes without our knowledge.

Tosefta Peah 3:13ג"ג:י"א

... המעמר מפני הדליקה ומפני אמת המים אין להם שכחה מפני [שעתיד] לאבדן מעשה בחסיד אחד ששכח עומר בתוך שדהו ואמר לבנו צא והקריב עלי פר לעולה ופר לשלמים אמר לו אבא מה ראית לשמוח בשמחת מצוה זו [יותר] מכל מצות שבתורה אמר לו כל מצות שבתורה נתן [להם המקום] לדעתנו זו שלא לדעתנו שאילו [עשינוהו ברצון לפני המקום לא באת מצוה זו לידנו] [אלא] הרי הוא אומר (דברים כד)

כי תקצור וגוי קבע לו הכתוב ברכה והלא דברים קל וחומר מה אדם שלא נתכוין לזכות וזכה מעלין עליו כאילו ...

Tosefta Pei'ah - Machon Mamre (Public Domain)

49 כי תקצור וגוי
 “When you reap your harvest in your field and forget a sheaf in the field, do not go back to take it... so that the L-rd your G-d may bless you.” The verse sets a blessing for this mitzvah.

דברים כ"ד:19ט

כי תקצור קצירך בשדה ושכחת עמר בשדה לא תשוב לקחתו לגר ליתום ולאלמנה יהיה למען יברכה ה' אלקיך בכל מעשה ידיך:

When thou reapest thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go back to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the L-RD thy G-d may bless thee in all the work of thy hands.

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PARAGRAPH 9

50 אנת הוא דאפיקת
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 ת"ז בהקדמה.

51 אנת הוא דאפיקת כו'
 From Patach Eliyahu in the introduction to Tikkunei Zohar: “You are He who brought forth ten tikkunim, and we call them ten Sefiros.” Cited for Arich Anpin as the source of the emanated Sefiros.

תקוני זוהר י"ז א:י"א-י"ב11-12a Tikkunei Zohar

אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בר.

Constantinople, 1740 (CC-BY-NC)

52 ר"ש בן שטח שברח למצרים . . ורדפו אחריו ונעשה נשיא
 The Rebbe's note there says the same name appears in Likkutei Torah, points to the Jerusalem Talmud, Chagigah 2:2 (cited in Tosafos, Chagigah 16b), where the story is told of Yehudah ben Tabbai, and leaves it for further study; a possible resolution is that it follows the view that Shimon ben Shetach was the Nasi.

חגיגה ט"ז ב16b Chagigah

KEHOT'S NOTE

ראה בהערות וציונים מכ"ק אדמו"ר להנחות הר"פ לע' פ' (נדפס בע' קצנ): "וכן הוא גם בלקו"ת. וראה ירושלמי חגיגה פ"ב ה"ב (הובא בתוס' חגיגה טז, ב). וזע"ג עכ"ל. ראה גם בהערות וציונים לעיל. ראה ירושי חגיגה פ"ב, ה"ב. ר' יהודה בן טבאי כמ"ש בסידור שלו עז"פ קודם התפלה ד"ה מזמור [כא, א]. ועי' בסה"ד בשם הירושלמי (פ"ב דחגיגה ה"ב). ואפ"ל דה"ק כאן לפי"ד חכמים שם (טז, ב) במשנה ובפ' גמר הדין (ה"ט [ה"ו]) שר שמעון בן שטח הי' נשיא. [כ].

53 כל הרודף אחר הכבוד
 “Whoever pursues honor, honor flees from him; whoever flees from honor, honor pursues him.” Cited to explain why the sage who fled was made Nasi.

עירובין י"ג ב13b Eruvin

KEHOT'S NOTE

ראה עירובין יג, ב.

54 בד"ה צאינה וראינה
 That discourse explains the crown as above the king's body, made of precious stones that are inanimate yet become a crown, and explains the two crowns for “we will do” and “we will hear,” with “we will hear” as nullification before the words of Torah.

KEHOT'S NOTE

לקמן ש"ש כב, א.

55 בד"ה צאינה וראינה
 “Go forth and see, daughters of Zion, King Shlomo, with the crown with which his mother crowned him.” The opening of the discourse the text refers to.

שיר השירים ג:11א Song of Songs

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה"ל אמו ביום חתנתו וקיום שמחת לבו:

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

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56 קשרו להן ב' כתרים אחד כנגד נעשה כו'
 When Israel put “we will do” before “we will hear,” ministering angels tied two crowns on each of them. The Alter Rebbe reads the two crowns as the two levels of Keser.

שבת פ"ח א:ז78a Shabbat

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

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KEHOT'S NOTE

שבת פח, א.

57 רפ"ו דברכות
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 (לה, ב). [כ].

58 The Talmud says “and you shall gather in your grain” refers to a time when Israel does not do G-d's will, since

when they do, their work is done by others.

ברכות ל"ה ב:7 Berakhot 35b

רבי שמעון בן יוחאי אומר: אפשר אדם חורש בשעת חרישה, וזורע בשעת זריעה, וקוצר בשעת קצירה, ודש בשעת דשה, וזורע בשעת הרוח, תורה מה תהא עליה? אלא בזמן שישראל עושין רצונו של מקום — מלאכתו נעשית על ידי אחרים, שנאמר: "ועמדו זרים ורעו צאנכם וגו'", ובזמן שאין ישראל עושין רצונו של מקום — מלאכתו נעשית על ידי עצמן, שנאמר: "ואספת דגנה". ולא עוד אלא שמלאכת אחרים נעשית על ידן, שנאמר: "ועבדת את ...

R. Simeon b. Johai says : Is it possible for a man to plough at the time of ploughing, sow at seed-time, reap at harvest-time, thresh at the time of threshing, and winnow at the time of wind — what is to become of Torah? But when Israel perform the will of the All-present, their work is done by others; as it is said, "And strangers shall stand and feed your flocks," etc. (Is. Ixi. 5) ; and at the time when Israel perform not the will of the All-present, ...

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והיה אם שמוע תשמעו אל מצותי

The second paragraph of the Shema, which includes "with all your heart and with all your soul" but not "with all your might," and continues "and you shall gather in your grain" (11:14).

דברים י"א:13 Deuteronomy 11:13

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר
אֶת־יְיָ אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־לִבְכֶּם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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בכל מאדך

"And you shall love the L-rd 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 one's own measure and will.

דברים ו':5 Deuteronomy 6:5

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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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אל יאמר אדם אי אפשר

Another place where the saying "A person should not say, 'I have no desire for it'" is discussed.

KEHOT'S NOTE

ע"ל האזינו (ע"ד, א). וש"נ. [כ].

אתכפיא סט"א . . אסתלק יקרא דקוב"ה לעילא

The Zohar says that when the sitra achra is subdued, the glory of the Holy One, blessed be He, is exalted in all the

worlds. Applied to keeping the prohibitions out of submission.

Zohar II, 128b, כח"ב קכח,

KEHOT'S NOTE

זח"ב קכח, ב.

בביאור ע"פ שחורה אני

There the positive mitzvos make the soul's garments, while keeping the prohibitions ("I am black") draws the revelation of G-d's essence, which cannot even be called sovev kol almin.

KEHOT'S NOTE

לקמן שה"ש י, ב.

בביאור ע"פ שחורה אני ונאורה

"I am black yet comely." The opening of the Explanation the text refers to, on the prohibitive commandments.

שיר השירים א':5 Song of Songs 1:5

שְׁחֹרָה אֲנִי וְנָאוֹה בָנוֹת יְרוּשָׁלַם כְּאֶהְיֶה קֶדֶר כִּירְעוֹת שְׁלֹמֹה:

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

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וע"פ שימני כחותם

That discourse speaks of lights clothed in vessels as a "sunken seal" and of how love from below draws down the Infinite Light into the ten Sefiros; the text sends the reader there for the subject of the prohibitive commandments.

KEHOT'S NOTE

לקמן שה"ש מו, ב.

וע"פ שימני כחותם

"Set me as a seal upon your heart." The opening of another discourse the text refers to.

שיר השירים ח':6 Song of Songs 8:6

שִׁימֵנִי כְחוֹתֶם עַל־לִבְּךָ כְחוֹתֶם עַל־זְרוֹעֶךָ כִּי־עֲזָה כְמוֹת אֶהְיֶה קֶשֶׁה כְּשֹׁאֵל קִנְיָה רֶשֶׁפִּיהָ רֶשֶׁפִּי אֵשׁ שֶׁלֹּהֲבָתֶיהָ:

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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וע"פ ראיתי והנה מנורת זהב

"I saw, and behold, a menorah all of gold." The opening of a third discourse the text refers to.

זכריה ד':2 Zechariah 4:2

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וַאֲמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עָלֶיהָ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצְאוֹת לְנֹרוֹת אֲשֶׁר עָלֶיהָ:

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

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- 68** **סד"ה ראה ריח בני**
- The discourse on Yitzchak's blessings, which came without his knowledge because they could not be clothed in Daas.

KEHOT'S NOTE

תו"א כא, א.

- 69** **סד"ה ראה ריח בני**
- "See, the smell of my son is like the smell of a field." Yitzchak's words as he blessed Yaakov; also the verse of "the smell of his garments."

בראשית כ"ז:27

וַיָּגֶשׁ וַיִּשְׁקֵלּוּ וַיְרַח אֶת־רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רִיחַ בְּנִי כְרִיחַ שָׂדֶה אֲשֶׁר בָּרַכְוּ הִי

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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- 70** **רק בא אחיר במרמה**
- "Your brother came with guile and took your blessing." Shows the blessings came without Yitzchak's knowledge.

בראשית כ"ז:35

וַיֹּאמֶר בָּא אַחִירָה בְּמַרְמָה וַיִּקַּח בְּרַכְתְּךָ:

And he said: 'Thy brother came with guile, and hath taken away thy blessing.'

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- 71** **ריח בגדיו ריח בוגדיו**
- Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ב"ר (פס"ה) (כב וברשי"י שם). ובילקוט ר' (קטו). ועי' סנהדרין (לו, א). וכ"ה במדרש אגדה פ' תולדות א"ת בגדיו אלא בוגדיו. [כ].

- 72** **וז"ש במדרש ריח בגדיו ריח בוגדיו**
- The Midrash reads begadav (his garments) as bogdav (his rebels), referring to sinners of Yaakov's line who returned. The Kehot edition also points to Sanhedrin 37a.

בראשית רבה ס"ה:כ"ב

... את נושקני בקבורה, ואין אחר נושקני בקבורה. ויגש וישק לו וירח את ריח בגדיו אמר רבי יוחנן: אין לך דבר שריחו קשה מן השטף הזה של עזים, ואת אמרת וירח את ריח בגדיו ויברכהו?! אלא, בשעה שנכנס אבינו יעקב אצל אביו, נכנסה עמו גן עדן, הדא הוא דאמר לו: ראה ריח בני כריח שדה. ובשעה שנכנס עשו אצל אביו, נכנסה עמו גיהנום, היך מה דאת אמר: (משלי כ): בא זון ויבא קלון. דבר אחר: וירח את ריח בגדיו ויברכהו, כגון יוסף משיטא, ויקום איש צרורות יוסף משיטא. בשעה שבקשו ...

"He did not recognize him, because his hands were hairy like the hands of his brother Esau, and he blessed him" (Genesis 27:23). "He did not recognize him" - when wicked people were produced from him, he [Isaac] did not recog-

nize them. "His father Isaac said to him: Approach and kiss me, my son" (Genesis 27:26). "Approach and kiss me" - he said to him: 'You will be adjacent to me in burial, but no other will be adjacent to me in burial.' "He approached and kissed him, and he ...

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- 73** **וז"ש במדרש ריח בגדיו ריח בוגדיו**
- The Talmud also expounds "his garments" (begadav) as "his rebels" (bogdav), cited by the Kehot edition as a parallel.

סנהדרין ל"ז א:ז-ח'7-8

ריש לקיש אמר: מהבא, "כפלח הרמון וקתה" - אפילו ריקנין שפך מלאין מצות קרמון. רבי זירא אמר: מהבא, "וירח את ריח בגדיו". אל תיקרי "בגדיו" אלא "בוגדיו". הנהו בריוני דהו בשיבכותיה דרבי זירא, דהנה מקרב להו כי היכי דניהדרו להו בתיבתא, והו קפדי רבנן. כי נח נפשיה דרבי זירא, אמרי: עד האידנא הנה חריקא קטין שקיה דהנה בעי עלון רחמי, השתא מאן בעי עלון רחמי? הרהרו בלביהו ועבדו תשובה.

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- 74** **בד"ה וישלח יעקב**
- The discourse the text cites for its explanation of "current with the merchant."

KEHOT'S NOTE

תו"א כד, ג.

- 75** **בד"ה וישלח יעקב**
- "And Yaakov sent messengers." The opening of the discourse the text refers to.

בראשית ל"ב:ד

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לִפְנֵי אֶלְעִשׁוֹ אָחִיו אֲרֻצָּה שְׂעִיר שָׂדֶה אֱדוֹם:

And Jacob sent messengers before him to Esau his brother unto the land of Seir, the field of Edom.

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- 76** **עובר לסוחר**
- "Four hundred shekels of silver, current with the merchant." The phrase explained in that discourse.

בראשית כ"ג:16

וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן אֶת־הַכֶּסֶף אֲשֶׁר דָּבַר בְּאָזְנֵי בְנֵי־חֶת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לְסוֹחֵר:

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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- 77** **בביאור ע"פ כי תצא**
- There the lamed is the encompassing light that can at times enter the vessels, and the final mem is the encompassing of the encompassing, which cannot; it refers back to this maamar on garment and house.

KEHOT'S NOTE

לעיל לו, ד.

78

בביאור ע"פ כי תצא

"When you go out to war." The opening of the Explanation in Likkutei Torah on the two encompassing lights, lamed and mem.

Deuteronomy 21:10 כ"א: דברים

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַיִּתְּנֶנּוּ ה' אֱלֹהֶיךָ בְּיָדְךָ וּשְׁבִיתָ שְׂבִי:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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79

והקימותי לך בית נאמן

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

KEHOT'S NOTE

ש"א כא, כח.

80

והקמותי לך בית נאמן

Abigail tells David, "The L-rd will surely make my lord a faithful house." The Kehot note gives the place as I Samuel 21:28, apparently a slip for 25:28. The Alter Rebbe reads "house" as David's Malchus.

I Samuel 25:28 כ"ח: שמואל א

שָׁא נָא לְפָשַׁע אֲמַתְךָ כִּי עָשָׂה יַעֲשֶׂה ה' לְאֹדְנִי בֵּית נֶאֱמָן כִּי־מִלְחָמוֹת ה' אֲדֹנִי נִלְחָם וְרָעָה לֹא־תִמָּצָא בָּהּ מִיָּמֶיהָ:

Forgive, I pray thee, the trespass of thy handmaid; for the L-RD will certainly make my lord a sure house, because my lord fighteth the battles of the L-RD; and evil is not found in thee all thy days.

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81

לא גבה לבי גוי ודוממתי

The words here quote Psalms 131:1; the passage is shown below.

Psalms 131:1 א: תהילים קל"א

שִׁיר הַמַּעֲלוֹת לְדָוִד ה' לֹא־גִבָּה לִבִּי וְלֹא־רָמוּ עֵינַי וְלֹא־הִלַּכְתִּי בְּגִדְלוֹת וּבִנְפִלְאוֹת מִמֶּנִּי:

A Song of Ascents; of David. L-RD, my heart is not haughty, nor mine eyes lofty; Neither do I exercise myself in things too great, or in things too wonderful for me.

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KEHOT'S NOTE

תהלים קלא, א-ב.

82

לא גבה לבי כו' ודוממתי

"My heart was not haughty... I stilled and quieted my soul." David's self-effacement, "stilled" (domamti) echoing domem, the inanimate.

Psalms 131:1-2 ב"א: תהילים קל"א

שִׁיר הַמַּעֲלוֹת לְדָוִד ה' לֹא־גִבָּה לִבִּי וְלֹא־רָמוּ עֵינַי וְלֹא־הִלַּכְתִּי בְּגִדְלוֹת וּבִנְפִלְאוֹת מִמֶּנִּי: אִם־לֹא שְׁוִיתִי וְדוֹמַמְתִּי נִפְשִׁי כְּגֹמֶל עָלַי אֲמוּ כְּגֹמֶל עָלַי נִפְשִׁי:

A Song of Ascents; of David. L-RD, my heart is not haughty, nor mine eyes lofty; Neither do I exercise myself in things too great, or in things too wonderful for me. Surely I have stilled and quieted my soul; Like a weaned child with his mother; My soul is with me like a weaned child.

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83

בלקו"ת מבאר

It notes that Likkutei Torah treats leadership as a whole as beyond reason (fleeing honor) and links it with putting "we will do" before "we will hear"; since "By Me kings reign," all leadership is bound up with self-nullification.

KEHOT'S NOTE

"שגם כללות ענין הנשיאות הוא ענין שלא ע"פ טעם ודעת (הבורה מן הכבוד כו') ומקשר זה עם ענין הקדמת נעשה לנשמע, עיי"ש, וי"ל, שכיון ש"בי מלכים ימלוכו" לכן כל נשיאות קשורה דוקא עם ענין הביטול (הבורה מן הכבוד כו') — לקו"ש חל"ג ע' 46 הערה 40.

84

Kehot's note points to Deuteronomy 21:10-25:19 for these words.

Deuteronomy 21:10-25:19 ט"ט: דברים כ"א-כ"ה

PARAGRAPH 10

85

תחת אשר לא עבדת בשמחה

"Because you did not serve the L-rd your G-d with joy." Shows that the mitzvos, done by will, call for joy.

Deuteronomy 28:47 כ"ח: דברים

תַּחַת אֲשֶׁר לֹא־עַבַדְתָּ אֶת־ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרַב מֵכָל:

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

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KEHOT'S NOTE

דברים כח, מז.

86

ע"פ ושאתם מים בששון

That discourse contrasts the wine libation, explicit in the Written Torah, with the water libation, a law given to Moshe at Sinai, and explains why the water was drawn with great joy.

KEHOT'S NOTE

לעיל עט, ד ואילך.

87

ע"פ ושאתם מים בששון

"You shall draw water with joy from the wellsprings of salvation." The verse of the Sukkos water-drawing, which had to be joined with joy.

ישעיהו י"ב:ג: Isaiah 12:3

וּשְׁאַבְתֶּם־מִּים בְּשִׂשׂוֹן מִמַּעַיְנֵי הַיְּשׁוּעָה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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88 מזמור שיר שהוא נראה כפל ענין כמ"ש באלשיך

The heading of the psalm of the dedication of the House; the Alshich comments on the seeming redundancy of "a psalm, a song."

Psalms 30:1 א"ל: תהילים

מזמור שיר־חֲנֻכַּת הַבַּיִת לְדָוִד:

A Psalm; a Song at the Dedication of the House; of David.

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KEHOT'S NOTE

תהלים ל, א.

89 ויהי ביתך כבית פרץ

"May your house be like the house of Peretz." The blessing to Boaz, where "house" means offspring.

Ruth 4:12 ב"ד: רות

וַיְהִי בֵיתְךָ כְּבֵית פֶּרֶץ אֲשֶׁר־יָלְדָה תָמָר לַיהוָה מִן־הַרְעָה אֲשֶׁר יָתַן ה' לָךְ מִן־הַנְּעֻרָה הַזֹּאת:

and let thy house be like the house of Perez, whom Tamar bore unto Judah, of the seed which the L-RD shall give thee of this young woman.'

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90 יזל מים

"Water shall flow from his buckets." Illustrates the root nazal (to flow) in mazal.

Numbers 24:7 ו"ד: במדבר

יִזְלִי־מֵיִם מִדִּלְקֵי וְזָרְעוּ בְּמֵיִם רַבִּים וְיָרֵם מֵאֲגַג מְלָכָיו:

Water shall flow from his branches, And his seed shall be in many waters; And his king shall be higher than Agag, And his kingdom shall be exalted.

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91 ונוזלים מן לבנון

"And flowing streams from Lebanon." Another use of the root nazal.

Song of Songs 4:15 ו"ט: שיר השירים

מַעְיָן גִּנִּים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִן־לְבָנוֹן:

Thou art a fountain of gardens, A well of living waters, And flowing streams from Lebanon.

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92 בד"ה וזאת המצוה

"And this is the commandment, the statutes and the ordinances." The opening of the discourse in Va'eschanan the text refers to.

Deuteronomy 6:1 ו"א: דברים

וְזֹאת הַמִּצְוָה הַחֲקִים וְהַמְשָׁפְטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵיכֶם לִלְמַד אֶתְכֶם לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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PARAGRAPH 11

93 כי לא באתם עד עתה אל המנוחה ואל הנחלה

"For you have not yet come to the rest and to the inheritance." The Sages read "the rest" as Shiloh.

Deuteronomy 12:9 ט"ב: דברים

כִּי לֹא־בִאתֶם עַד־עֵתָה אֶל־הַמְנוּחָה וְאֶל־הַנַּחְלָה אֲשֶׁר־ה' אֱלֹהֵיךָ נָתַן לָךְ: for ye are not as yet come to the rest and to the inheritance, which the L-RD your G-d giveth thee.

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PARAGRAPH 12

94 ע"פ ויגש אליו יהודה

"And Yehudah approached him." The opening of the discourse the text refers to on this subject.

Genesis 44:18 ח"י: בראשית

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי יְדִבְרֶנָּה עִבְדְּךָ דָּבָר בְּאָזְנֵי אֲדֹנָי וְאֶל־יָחִיד אָפֶה בְּעִבְדְּךָ כִּי כְמוֹהַ כְּפָרְעָה:

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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95 וספר החניוך סי תצ"ב

Sefer HaChinuch's commandment 492, the prohibition of planting a tree by the altar, which includes wooden structures in the Temple. The printed "החניוך" apparently reads "החניוך".

ספר החינוך תצ"ב Sefer HaChinukh 492

96 לא תטע לך אשרה כו'

"You shall not plant for yourself an asherah, any tree, beside the altar of the L-rd your G-d." Counted as the source of the ban on protruding wood in the Temple.

Deuteronomy 16:21 ט"ז: דברים

לֹא־תִטַּע לָךְ אֲשֶׁרֶה כָּל־עֵץ מִזֶּבֶחַ ה' אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה־לָּךְ:

Thou shalt not plant thee an Asherah of any kind of tree beside the altar of the L-RD thy G-d, which thou shalt make thee.

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PARAGRAPH 13

97 עצי שטים עומדים

"And you shall make the boards for the Mishkan of acacia wood, standing." The wooden boards represent the vegetative level.

Exodus 26:15 ו"ט: שמות

וַעֲשִׂיתָ אֶת־הַקְּרָשִׁים לְמִשְׁכֹּן עֲצֵי שִׁטִּים עֹמְדִים:

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

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98

שרפים עומדים

“Seraphim stood above Him.” Read here as the seraphim standing above the Shechinah.

ישעיהו ו:ב'2: Isaiah 6:2

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשתים יכסה פניו ובשתים יכסה רגליו ובשתים יעופף:

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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99

קדוש כו

“Holy, holy, holy is the L-rd of hosts; the whole earth is full of His glory.” The angels’ proclamation of G-d’s holiness.

ישעיהו ו:ג'3: Isaiah 6:3

וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְלֵהָאָרֶץ 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 14

100

ויקח מאבני המקום ... וישם מראשותיו

“And he took of the stones of the place and put them at his head.” Read as the words of the Shema, rooted above the head.

בראשית כ"ח:11 Genesis 28:11

וַיִּפְגַּע בַּמָּקוֹם וַיִּלֶן שָׁם כִּי־בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשֶׁם מִרְאֲשֵׁתוֹ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:

And he lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

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101

וישם אותה מצבה ויצוק שמן

“And he set it up as a pillar and poured oil on its top.” Read as raising Malchus and drawing supernal Chochmah into it.

בראשית כ"ח:18 Genesis 28:18

וַיִּשְׁכֶּם יַעֲקֹב בִּבְקָר וַיִּקַּח אֶת־הָאֶבֶן אֲשֶׁר־שָׁם מִרְאֲשֵׁתוֹ וַיִּשֶׁם אֹתָהּ מִצְבָּה וַיִּצַק שָׁמֶן עַל־רֹאשָׁהּ:

And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

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102

שמן משחת קדש

“This shall be a holy anointing oil to Me.” Oil symbolizes supernal Chochmah.

שמות ל"א:31 Exodus 30:31

וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה זֶה לִי לְדֹרֹתֵיכֶם:

And thou shalt speak unto the children of Israel, saying: This shall be a holy anointing oil unto Me throughout your generations.

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PARAGRAPH 15

103

אבן מאסו הבונים היתה לראש פינה

“The stone the builders rejected has become the corner-stone.” Read as Malchus, the lowest level, rooted in the highest.

תהילים קי"ח:22 Psalms 118:22

אָבֶן מָאֲסוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּינָה:

The stone which the builders rejected Is become the chief corner-stone.

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KEHOT'S NOTE

תהלים קיח, כב.

104

מלי נקי בחיי אבן

A parallel discussion of Malchus as “stone.”

KEHOT'S NOTE

ראה אוה"ת פ' ויחי כרך ב שצד, ב. וראה בד"ה וישלח תרע"ג.

105

שתי אבנים כו

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

KEHOT'S NOTE

ס"י פ"ד, מט"ז.

106

בביאור ע"פ זאת חקת התורה

“This is the statute of the Torah.” The opening of the Explanation the text refers to.

במדבר י"ט:2 Numbers 19:2

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֵיהֶם פָּרָה אֲדָמָה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוֹם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עַל:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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107

אולי אבנה ממנה

Sarah: “Perhaps I will be built up through her.” “Building” through a maidservant is linked to the lowest level of Malchus.

בראשית ט"ז:2 Genesis 16:2

וַתֹּאמֶר שָׂרִי אֶל־אַבְרָם הִנֵּה־נָא עֲצָרְנִי ה' מִלֵּדָת בִּאֵנָה אֶל־שִׁפְחָתִי אוּלַי אֲבָנָה מִמֶּנָּה וַיִּשְׁמַע אַבְרָם לְקוֹל שָׂרִי:

And Sarai said unto Abram: ‘Behold now, the L-RD hath restrained me from bearing; go in, I pray thee, unto my hand-maid; it may be that I shall be builded up through her.’ And Abram hearkened to the voice of Sarai.

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KEHOT'S NOTE

בראשית טז, ב.

108 אולי אבנה גם אנכי ממנה

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

KEHOT'S NOTE

ראה שם ל, ג.

109 וכן רחל את שפחתה בלהה ואמרה אולי אבנה גם אנכי ממנה

Rachel: "that I too may be built up through her." A parallel to Sarah's words.

בראשית ל:3:3

ותאמר הנה אִמִּי בִלְהָה בֵּא אֵלַיָּה וְתִלְדַּעַל־כִּרְכִּי וְאֶבְנֶנָּה גַם־אֲנֹכִי מִמֶּנָּה:

And she said: 'Behold my maid Bilhah, go in unto her; that she may bear upon my knees, and I also may be builded up through her.'

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110 ראש לשועלים

The Kehot edition points to the Zohar here for the expression "a head to foxes" applied to the lowest level of Malchus as it rules over lower realms.

Zohar II, 148b

KEHOT'S NOTE

ראה זח"ב קמח, ב (אבות פ"ד, מט"ו).

111 להיות ראש לשועלים

"Be a tail to lions rather than a head to foxes." The source of the expression.

Pirkei Avot 4:15

רַבִּי יַנַּאי אוֹמֵר, אֵין בְּיַדְנֵנוּ לֹא מְשַׁלְּתֵי הָרָשָׁעִים וְאֵף לֹא מִסְוִי הַצְדִּיקִים. רַבִּי מַתִּיָּא בֶן חָרֶשׁ אוֹמֵר, הָיוּ מְקַדִּים בְּשִׁלּוֹם כָּל אָדָם. וְהָיוּ זָנְבֵי לְאֲרִיּוֹת, וְאֵל תְּהִי רֹאשׁ לְשׁוּעָלִים:

Rabbi Yannai said: it is not in our hands [to explain the reason] either of the security of the wicked, or even of the afflictions of the righteous. Rabbi Mathia ben Harash said: Upon meeting people, be the first to extend greetings; And be a tail unto lions, and not a head unto foxes.

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

112 בד"ה יגלה לן טעמי

The discourse the text refers to for the "filling" of the hei, the lowest level of Malchus.

KEHOT'S NOTE

תו"א טו, ג.

113 ועי' בזהר פ' בראשית דכ"ז ע"ב

The Zohar passage the text refers to for the "filling" of the hei, the maidservant level of Malchus.

ספר הזהר, בראשית כ"ז:273-25:264:24 Zohar, Bereshit

כ"ה:ער"ג

114 ממ"ש ברכות תזריע פ"ד כלום נתוין אבא ישי

David says, "Did father Yishai intend [to bring me into being]?" The Alter Rebbe notes that this implies the Aggadah

of the maidservant is not followed there.

Vayikra Rabbah 14:5

115 רגלי יורדות

"Her feet go down to death." Describes the lowest level, which descends into the lower worlds.

Proverbs 5:5

רגליה ירדות מות שְׁאוֹל צָעָדֶיהָ יִתְמָכוּ:

Her feet go down to death; Her steps take hold on the nether-world;

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KEHOT'S NOTE

משלי ה, ה.

116 נעוץ תחלתו בסופו

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

117 כי נעוץ תחלתו בסופו וסופו בתחלתו

"Their end is wedged in their beginning and their beginning in their end." The lowest is bound to the highest.

Sefer Yetzirah 1:7

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

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

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

118 אבנים מפולמים אבנים נקובים

A discourse on the difference between the Shema and the Amidah, where the kinds of "stones" are discussed; it fits the reading here of the Shema's words as stones.

KEHOT'S NOTE

ראה סידור ד"ה להבין ההפרש בין ק"ש לתפלה. ראה ביאורה"ז לאדה"א מד, ג. ואילך.

119 The Talmud derives from Ezekiel's words that blessing rests on a man's home only on account of his wife.

Yevamot 62b:13

אָמַר רַבִּי תַנְחוּם אָמַר רַבִּי חֲנִילָאִי: כָּל אָדָם שֶׁאֵין לוֹ אִשָּׁה — שְׂרָוִי בְּלֹא שְׂמִחָה, בְּלֹא בְּרָכָה, בְּלֹא טוֹבָה. בְּלֹא שְׂמִחָה, דְּכַתִּיב: "וְשִׂמְחַת אֶתְּהָ וּבִיתָהּ". בְּלֹא בְּרָכָה, דְּכַתִּיב: "לְהַנִּיחַ בְּרָכָה אֶל בֵּיתְךָ". בְּלֹא טוֹבָה, דְּכַתִּיב: "לֹא טוֹב הָיִית הָאָדָם לְבָדּוּ".

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

120

להניח ברכה אל ביתך

“To bring a blessing to rest upon your house.” The verse the Talmud expounds.

יחזקאל מ"ד:ל"ז

וְרֵאשִׁית כָּל־בְּבוּרֵי כָל וְכָל־תְּרוּמַת כָּל מִכָּל תְּרוּמוֹתֵיכֶם לַכֹּהֲנִים יִהְיֶה וְרֵאשִׁית עֲרוֹסוֹתֵיכֶם תִּתְּנוּ לַכֹּהֵן לְהַנִּיחַ בְּרָכָה אֶל־בֵּיתְךָ:

And the first of all the first-fruits of every thing, and every heave-offering of every thing, of all your offerings, shall be for the priests; ye shall also give unto the priest the first of your dough, to cause a blessing to rest on thy house.

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121

Rabbi Yosei: “I never called my wife ‘my wife,’ but ‘my house.’” Identifies the wife with the “house.”

שבת קי"ח ב:י"ח

אמר רבי יוסי: מִיָּמֵי לֹא קָרִיתִי לְאִשְׁתִּי “אִשְׁתִּי” וְלִשְׁוֹרִי “שְׁוֹרִי”, אֶלָּא לְאִשְׁתִּי — “בֵּיתִי”, וְלִשְׁוֹרִי — “שְׁוֹרִי”.

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

122

אין אדם ניוון

The Tzemach Tzedek there quotes the Sages’ saying that a person is given livelihood [only on account of his wife] and remarks that he too did not find its source.

KEHOT’S NOTE

ע' בס' אור התורה מאדמו"ר הצי"צ נ"ע בפי' ויצא ד"ה וירא והנה באר סי' ה' בזה"ל הביא מאדמו"ר אין נותנין לאדם פרנסה כו' (וגי' ל"מ). עו"ש בפי' בראשית ד"ה במ"ר בראשית ויברך (מה, א). [כ].

123

נותן לחם לכל בשר

“He gives bread to all flesh.” Physical sustenance drawn down from divine kindness.

Psalms 136:25 תהילים קל"ו כ"ה

נָתַן לָהֶם לֶכֶל־בָּשָׂר כִּי לְעוֹלָם חֶסֶד:

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

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KEHOT’S NOTE

תהלים קלו, כה.

124

בפי' קרח ע"פ ויגמול שקדים

“And it bore ripe almonds.” The opening of the discourse in Korach the text refers to.

Numbers 17:23 במדבר י"ז כ"ג

וַיְהִי מִמָּחָרֵת וַיָּבֹא מֹשֶׁה אֶל־אֱהֱלֵ הָעֵדוּת וַהֲנִה פָּרַח מִטֶּה־אֶהָרָן לְבֵית לְוִי וַיֵּצֵא פָּרַח וַיֵּצֵא צִיץ וַיִּגְמַל שְׁקָדִים:

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

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125

בד"ה מנורת זהב

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

KEHOT’S NOTE

לעיל פי' בהעלותך לד, א.

126

אור זרוע לצדיק

The words here quote Psalms 97:11; the passage is shown below.

Psalms 97:11 תהילים צ"ז י"א

אור זָרַע לְצַדִּיק וְלִישְׁרֵי־לֵב שִׂמְחָה:

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT’S NOTE

תהלים צז, יא.

127

ופי' ברבות תרומה פל"ה

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

KEHOT’S NOTE

הלשון נעתק ביהל אור ע' שנב

128

ובזהר תרומה (קס"ו סע"ב)

KEHOT’s note points to where this is explained further: Or HaTorah.

KEHOT’S NOTE

”שזהו”ע מ”ש אור זרוע לצדיק, דהיינו אור שנברא ביום ראשון שזרעו הקב”ה בגי’ ע”י צדיק יסור”א שהוא גננא דגנתא ואוליד ואצמח ועביד פירין וזהו וכגנה זרועיה תצמיח” — אוה”ת נ”ך כרך א ע' רפט.

129

וכ”מ ברבות ס”פ שלח

KEHOT’s note points to where this is explained further: Or HaTorah.

KEHOT’S NOTE

”ע”פ ועשו להם ציצית ה”ה”ד אור זרוע לצדיק, וכתוב ה' חפץ למען צדקו וגו' זרע הקב”ה את התורה ואת המצות להנחילם לישראל לחיי העוה”ב ולא הניח דבר בעולם שלא נתן בו מצוה לישראל יצא לחרוש לא תחרוש בשור ובחמור כו' עכ”ל. לפי”ז פי' אור זרוע אור היינו התורה ומצות, זרוע מה שנתלכשו בכל פרטי הענינים שבעוה”ז בחרישה וזריעה כו', ולבושי כמו ציצית, ובבתים מזוזה וכן בכל שא”ד” — יהל אור ע' שנב. וראה אוה”ת נ”ך כרך א ס”ע רפט ואילך.

130

ואור החמה יהי' שבעתיים כאור שבעת הימים

The words here quote Isaiah 30:26; the passage is shown below.

Isaiah 30:26 ישעיהו ל' כ"ו

וְהָיָה אֹרֶן־הַלְבָנָה כְּאֹרֶן הַחֲמָה וְאֹרֶן הַחֲמָה יִהְיֶה שִׁבְעָתַיִם כְּאֹרֶן שְׁבַע הַיָּמִים כִּי־וַיִּשְׁכַּר עָמּוֹ וּמִחֵץ מִכְתּוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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KEHOT’S NOTE

ישע”י ל, כו.

131

ברכות נשא פי”ג . . תרי”ג אותיות

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

KEHOT’S NOTE

ראה גם לעיל פי' בחקותי מו, ד.

132 וזהו שפי' בזהר ויקרא (די"ב ע"א)

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

KEHOT'S NOTE

באוה"ת בראשית כרך ז תתשס, ב מביא לשון המדרש ומקשה "קשה איך דבור זכור את יום השבת לקדשו מכוון נגד תדשא הארץ דשא, אדרבה זהו עשיית מלאכה וא"כ זהו הפך לקדשו, לכאורה". וראה גם באוה"ת נ"ך ע"רצ.

133 יוצר משרתים ואשר משרתיו

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

KEHOT'S NOTE

ברכת יוצר.

134 וגילוי זהו בשבת

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

KEHOT'S NOTE

ראה באוה"ת נ"ך ע"רצ בסעי' ב בענין נשמה יתירה.

135 בד"ה ראה כי ה' נתן לכם השבת

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

KEHOT'S NOTE

לעיל פי' בשלה ב, א.

136 קדושתו למע' מקדושתכם

Kehot's note points to Vayikra Rabbah 24:9 for these words.

Vayikra Rabbah 24:9 ט"ז: רבה כ"ד: ויקרא

KEHOT'S NOTE

ויק"ר כד, ט.

137 שמש צדקה ומרפא

The words here quote Malachi 3:20; the passage is shown below.

מלאכי ג:כ' Malachi 3:20

וְזָרְחָה לָכֶם יְרָאִי שְׁמִי שֶׁמֶשׁ צִדְקָה וּמִרְפָּא בְּכַנְפֶּיהָ וַיֵּצְאֲתָם וּפְשָׁתָם כְּעֶגְלֵי מִרְבָּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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KEHOT'S NOTE

מלאכי ג, כ.

138 ברבות בא פט"ו (דקל"א ע"ד)

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

KEHOT'S NOTE

ראה לעיל פי' ראה כה, ג. ל, ד. ובאוה"ת פי' וירא כרך א פח, ב: "ובסדר בא פט"ו מבואר ענין שמש צדקה היינו מה שיהי' ואור החמה שבעתים כאור שבעת הימים, והוא ענין אור ג"ר דעתיק, ולכן הוא מרפא כי משם מקור החיים". ע"ש.

139 ותהלתי אחטם לך

The words here quote Isaiah 48:9; the passage is shown below.

ישעיהו מ"ח:ט"ז Isaiah 48:9

לְמַעַן שְׁמִי אֶאֱרִיךְ אִפִּי וְתִהְיֶה לִּי אַחֲטָם לְךָ לְבִלְתִּי הַכְרִיתְךָ:

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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KEHOT'S NOTE

ישע"י מח, ט.

140 וברכות במדבר פרשה ה'

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

KEHOT'S NOTE

"דורש אחתם לשון חותם קץ הגאולה החתום . . גם חותמה לטובה" — אוה"ת נ"ך כרך א ע"קעט. וראה לעיל פי' שלח נא, ד.

141 בספד"צ פ"ב

Kehot's note points to Zohar II, 177a for these words.

Zohar II, 177a זח"ב קעז, א

KEHOT'S NOTE

זח"ב קעז, א. "בזמנא דמטא תשרי ירחא שביעה משתכחי אילין תליסר בעלמא עילאא ומתפתחין תליסר תרעא דרחמי בההוא זמנא דרשו ה' בהמצאו כתיב ויאמר אלקים תדשא הארץ דשא עשב מזריע זרע עץ פרי וגו' היינו דכתיב ועניתם את נפשותיכם בתשעה לחודש בערב" — אוה"ת ויקרא כרך א ע"פד. וראה לעיל פי' האזינו עז, א ג"כ חלק מהלשון שבסד"צ. וראה גם אוה"ת בראשית כרך א לד, א.

142 סד"ה ועשית בגדי קדש

"And you shall make garments of holiness." The opening of the discourse the text refers to.

שמות כ"ח:ב' Exodus 28:2

וְעָשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאֳרָתָ:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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Likkutei Torah

THE CHASSIDISHE PARSHA

About this edition

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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