



TORAH OHR • PARSHAS MIKEITZ • MAAMAR 7

# רני ושמחי בת ציון כו'

“Sing and rejoice, O daughter of Zion”



The Midrash's three names for Israel, daughter, sister and mother, are three ranks of divine service: the one who receives love from above, the master of Torah who refines the world, and the one whose self-sacrifice gives birth to the revelation of G-dliness. In the Time to Come the “daughter,” the one refined, will be raised highest of all.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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## THE BIG IDEA

The Midrash's three names for Israel, daughter, sister and mother, are three ranks of divine service: the one who receives love from above, the master of Torah who refines the world, and the one whose self-sacrifice gives birth to the revelation of G-dliness. In the Time to Come the "daughter," the one refined, will be raised highest of all.

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

## THE MAAMAR IN BRIEF

The maamar asks why Israel is called "daughter," and why the soul is called "the lamp of Havayah" while G-d is called the soul's lamp. G-d does not change through creation; His knowledge of the world is a "revealed and known" that does not enclose Him. The threefold "Holy" corresponds to the letters of the Name Havayah: the yud is the tzimtzum through which the worlds and the souls' delight in the World to Come can exist. The soul "praises," that is, illuminates, by drawing down this yud through the mitzvos. The neshamah breathes in running and returning: the running is self-sacrifice in the Shema, giving over one's will; the returning is Torah and halachah, which make G-d's dwelling below. One who cannot reach this love by contemplation needs Torah and mitzvos, "You are my lamp," and self-reckoning; this is the "daughter," who receives truth and love from above. The "sister" is the master of Torah, whose halachic rulings separate good from evil and cast down kelipah. The "mother" is self-sacrifice at "One," which draws Torah from its root. An appendix ties the three to the unifications hinted in the Chanukah lamp.

## OUTLINE

- |          |                                                                                                                                         |      |
|----------|-----------------------------------------------------------------------------------------------------------------------------------------|------|
| <b>1</b> | <b>Daughter, sister, mother</b>                                                                                                         | ¶1-2 |
|          | The Midrash's three names for Israel are three ranks of service; and the puzzle of the two verses about the "lamp."                     |      |
| <hr/>    |                                                                                                                                         |      |
| <b>2</b> | <b>G-d unchanged by creation</b>                                                                                                        | ¶3-6 |
|          | "Let every soul praise" means illuminate; G-d is not affected by the worlds, and knows them as "revealed and known," being thrice holy. |      |
| <hr/>    |                                                                                                                                         |      |
| <b>3</b> | <b>The letters of the Name and the tzimtzum</b>                                                                                         | ¶7-9 |
|          | The two heis are thought and speech; the yud is tzimtzum, through which the worlds and the souls' delight in the World to Come exist.   |      |

|   |                                                                                                                                                                             |        |
|---|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| 4 | <b>The mitzvos make the Garden of Eden</b>                                                                                                                                  | ¶10    |
|   | The reward of a mitzvah is the mitzvah: by mitzvos the soul draws down the yud into the higher hei and so shines as a lamp.                                                 |        |
| 5 | <b>Breath: running and returning</b>                                                                                                                                        | ¶11-16 |
|   | The neshamah lives in running and returning; running is giving over the will in the Shema, returning is Torah and halachah; above, they bring contraction and drawing down. |        |
| 6 | <b>“You are my lamp”: the daughter</b>                                                                                                                                      | ¶17-21 |
|   | Contemplation alone cannot produce this love; Torah, mitzvos and self-reckoning remove the darkness, and the “daughter” receives truth and love from above, as Yaakov.      |        |
| 7 | <b>The sister: masters of Torah</b>                                                                                                                                         | ¶22-25 |
|   | Torah study separates good from evil and casts down kelipah; G-d’s word speaks in the learner’s voice, and Israel become G-d’s twins.                                       |        |
| 8 | <b>The mother: self-sacrifice at “One”</b>                                                                                                                                  | ¶26-27 |
|   | Torah must be joined to self-sacrifice, which draws Torah from its root; this is “mother,” and in the future the “daughter” will rise highest.                              |        |
| 9 | <b>Appendix: the Chanukah lamp</b>                                                                                                                                          | ¶28-29 |
|   | The refined and the refiner; three unifications of Havayah adding up to ner; the future rise of the “daughter” as a crown.                                                  |        |

#### KEY CONCEPTS

##### Running and returning (ratzo vashov) רצוא ושוב

The soul’s rhythm, like breathing and the heartbeat: the yearning to rise to G-d and the return to serve Him below.

##### Self-sacrifice (mesirus nefesh) מסירות נפש

Here, giving over one’s will entirely to G-d, especially at the word “One” in the Shema.

##### Tzimtzum (contraction) צמצום

The concealment of the Infinite Light, symbolised by the yud, without which neither the worlds nor the souls’ delight could exist.

##### Four cubits of halachah ד’ אמות של הלכה

Torah law, through which the holy, separate G-d comes to dwell in the world.

##### Yaakov and Yisrael יעקב וישראל

Two levels of soul: Yaakov is still struggling and receives truth from above; Yisrael has already prevailed.

##### Refined and refiner מתברר ומברר

The “daughter” is what is purified; the “sister,” the master of Torah, does the purifying.

## SECTION 1 • ¶1-2

## Daughter, sister, mother

1 רני ושמחי<sup>1</sup> בת ציון<sup>2</sup> כו'. להבין למה נק' כנס"י בשם בת כמו בת ציון בת ירושלים.<sup>3</sup>

"Sing and rejoice, O daughter of Zion," etc. [We need] to understand why the Congregation of Israel is called by the name "daughter," as in "daughter of Zion," "daughter of Jerusalem."

The maamar opens with the verse from Zechariah read in the Haftarah of Shabbos Chanukah, which calls the Jewish people a "daughter." The question is why the Congregation of Israel, the people as a whole in their bond with G-d, is named a daughter of all things.

הנה איתא במדרש משל למלך<sup>4</sup> כו' לא זו מחבבה עד שקראה בתי כמ"ש שמעי בת<sup>5</sup> וראי והטי אנך ושכחי עמך ובית אביך ויתאו המלך יפיך כו'

Now, it is stated in the Midrash: "[A parable] of a king," etc.: "He did not cease cherishing her until he called her 'my daughter,'" as it is written, "Hear, O daughter, and see, and incline your ear; forget your people and your father's house, and the king will desire your beauty," etc.

The Midrash compares G-d's love for Israel to a king whose affection for a young girl grew step by step, until he called her his daughter. The verse from Psalms that speaks to a "daughter" and promises that the king will desire her beauty is brought as the scriptural echo of that first name.

(ופי' יפיך הוא כמו בחי' רעיתי יפתי). לא זו מחבבה עד שקראה אחותי וכמ"ש אחותי רעיתי.<sup>6</sup>

(And the meaning of "your beauty" is like the level of "my beloved, my fair one.") "He did not cease cherishing her until he called her 'my sister,'" as it is written, "My sister, my beloved."

A brief aside says that the "beauty" the king desires is the same quality the Song of Songs names "my beloved, my fair one." The king's love then grows further and he calls her "my sister," as the Song of Songs says, "My sister, my beloved."

לא זו מחבבה עד שקראה אמי וכמ"ש צאנה וראנה בנות ציון<sup>7</sup> במלך שלמה בעטרה שעטרה<sup>8</sup> לו אמו<sup>9</sup> כו' וכתוב הקשיבו אלי עמי ולאומי אלי האזינו<sup>10</sup> ולאמי כתיב:<sup>11,12</sup>

"He did not cease cherishing her until he called her 'my mother,'" as it is written, "Go forth and see, O daughters of Zion, King Shlomo, with the crown with which his mother crowned him," etc.; and it is written, "Listen to Me, My people, and give ear to Me, My nation (le'umi)": it is written [so that it can be read] le'imi, "My mother."

At the height of his love the king calls her "my mother." The Song of Songs speaks of the crown with which King Shlomo's mother crowned him, and the verse in Isaiah writes the word "My nation" (le'umi) in a way that can be read le'imi, "My mother." So there are three names, daughter, sister and mother, which the maamar will explain.

**2** והנה להבין ענין ג' בחי' אלו בעבודת ה' שיש ג' מדרגות בישראל שע"ש כך נקראו בבחי' הללו.

Now, [we need] to understand the matter of these three levels in the service of G-d: that there are three ranks among Israel, on account of which they are called by these names.

The three names, daughter, sister and mother, are now taken as three ranks of Jews in their service of G-d. Each group is called by the name that fits its way of serving.

וצריך להבין מ"ש נר הוי"ה נשמת אדם<sup>13</sup> שהנשמה קרויה נרה של שם הוי"ה.<sup>14</sup> והרי פעם אמר הכתוב כי אתה נרי<sup>15</sup> ה' שהוא ית' נקי נר של נש"י.

And we must understand what is written, "The soul of man is the lamp of Havayah": the soul is called the lamp of the Name Havayah. Yet elsewhere Scripture says, "For You are my lamp, O G-d": He, may He be blessed, is called the lamp of the souls of Israel.

A second question opens: one verse calls the human soul "the lamp of Havayah," as if the soul gives light to G-d, while another verse says to G-d, "You are my lamp," as if G-d gives light to the soul. The maamar will show how both are true.

## SECTION 2 • 13-6

### G-d unchanged by creation

**3** והענין כי הנה כתיב כל הנשמה תהלל<sup>16</sup> יה. פי' תהלל<sup>17</sup> מלשון בהלו נרו<sup>18</sup> כו' לשון הארה.<sup>19</sup>

The explanation is this. It is written, "Let every soul praise (tehallel) Yah." Tehallel is from the expression "when His lamp shone (behilo)," etc., a term for illumination.

The verse "Let every soul praise Yah" is read not only as "praise" but as "make shine," since tehallel shares a root with behilo, "when His lamp shone." So the soul's task is to bring light, which is how the soul can be called G-d's lamp.

וביאור הדבר כי הנה כתיב אני ה' לא שניתי<sup>20</sup> ואתה הוא קודם שנבה"ע<sup>21</sup> ואתה הוא<sup>22</sup> כו'.

And the elucidation of the matter: it is written, "I, G-d, have not changed"; and "You are He before the world was created, and You are He," etc.

To explain how anything could "give light" to G-d, the maamar first states that G-d does not change: "I, G-d, have not changed," and, as the morning prayers say, He is the same before and after creation. This prepares the ground for explaining what the soul's light adds.

4 ואינו כדמיון הנשמה שמתפעלת ומקבלת שינויים ממקרי הגוף לפי שמלובשת ממש בתוך לבושי הגוף בגי לבושיה

He is not like the soul, which is affected and undergoes changes from the happenings of the body, because it is truly vested within the garments of the body, in its three garments,

The human soul does change with what happens to the body, because it is enclosed in garments. Its three garments are its means of expression: thought, speech and action.

שהם מחדו"מ שמחשבתו של האדם מלבשת את הנשמה ומקיפה מכל צד וממשיכה להטותה אל כל אשר תחפוץ ששם תהא משכן הנשמה והשראתה וכן בדו"מ.<sup>23</sup>

which are thought, speech and action: a person's thought vests the soul and surrounds it on every side, and draws it to turn wherever [the thought] desires, so that there the soul will dwell and rest; and so too with speech and action.

A person's thought surrounds the soul and carries it wherever the thought goes, so the soul is "where" its thought is. Speech and action do the same.

משא"כ אצלו ית' כתיב כי לא מחשבותי מחשבותיכם<sup>24</sup> שאינו מקבל שום שינוי ח"ו מבריאת העולמות.

With Him, may He be blessed, however, it is written, "For My thoughts are not your thoughts": He undergoes no change at all, G-d forbid, through the creation of the worlds.

G-d is not like this: "My thoughts are not your thoughts." Creating the worlds does not draw Him into them or change Him in any way.

5 וכמו שהיה הוא לבדו קודם שנבה"ע. כך הוא לבדו אחר שנבה"ע. שאין העולמות תופסים מקום אצלו ית' כלל.

And just as He was alone before the world was created, so He is alone after the world was created, for the worlds take up no place at all in relation to Him, may He be blessed.

G-d is as alone after creation as before it, since the worlds do not count as anything in relation to Him. They add nothing and take up no "room" beside Him.

והגם שהוא מחי את כולם וצופה ומביט עד סוף כל הדורות בהשגחה פרטית על כל דרכי איש ועלילות מצעדי גבר.

And even though He gives life to them all, and looks and gazes to the end of all generations with individual providence over all the ways of man and the doings of a person's steps,

Yet He gives life to everything and watches over every person's path with individual providence. The sentence continues into the next paragraph, which explains how He can know all this without being changed.

**6** וכמ"ש עיניך פקוחות על כל דרכי<sup>25</sup> כו'. אין זה אלא כמאמי לפניך נגלו כל תעלומות. הכל גלוי וידוע לפניך.

as it is written, "Your eyes are open upon all the ways," etc., this is only as in the saying, "Before You all hidden things are revealed"; "All is revealed and known before You."

The verse says G-d's eyes are open to all human ways, and the prayers say everything hidden is "revealed and known" before Him. This phrase is the key to the answer.

פ"י הכל גלוי וידוע.<sup>26</sup> שהם נעשים בבחי' גילוי וידיעה<sup>27</sup> לפניו אבל לא שייך עליו לומר שידוע בהם כידיעת האדם שידיעתו מלכשתו ומקפתו

The meaning of "all is revealed and known" is that they become revealed and known before Him; but it does not apply to say of Him that He knows them like the knowledge of a person, whose knowledge vests him and surrounds him.

"Revealed and known" means that things simply stand revealed before Him. It does not mean He knows them as a person knows, where the knowledge encloses the knower.

שהוא ית' רם ונשא מזה רכבות מדרגות עד אין קץ והוא קדוש ומוכדל וג"פ קדוש ק"ק עד שהוי"ה צבאות<sup>28</sup> להוות עולמות מלאכים ונשמות:

For He, may He be blessed, is high and exalted above this by myriads of levels without end; and He is holy and separate, and three times holy, "Holy, holy, holy," until [He is] "Havayah of hosts," to bring into being (lehavos) worlds, angels and souls.

G-d is infinitely above that kind of knowing; this is the meaning of "holy," separate. The threefold "Holy" of Isaiah marks the stages of descent until He is "Havayah of hosts," the Name that brings the worlds, angels and souls into being.

### SECTION 3 • 7-9

## The letters of the Name and the tzimtzum

**7** וביאור ענין ג"פ קדוש.<sup>29</sup> הוא כי הנה ב' ההי"ן שבשם<sup>30</sup> הוי"ה. ה' הראשונה בחי' מחשבה. וה' השניה בחי' דבור.

And the explanation of the matter of "three times holy" is this. The two letters hei in the Name Havayah: the first hei is the level of thought, and the second hei is the level of speech.

The Name Havayah has two letters hei. The first stands for divine thought and the second for divine speech.

והנה בחי' דבור הוא מקור התהוות העולמות מלאכים ונשמות. וכמ"ש בדבר ה' שמים נעשו<sup>31</sup> וברוח פיו כל צבאם.

Now, the level of speech is the source of the coming into being of the worlds, angels and souls, as it is written, "By the word of G-d the heavens were made, and by the breath of His mouth all their host."

Divine speech is what brings the worlds, angels and souls into being, as the verse says the heavens were made "by the word of G-d." So the last hei is the immediate source of creation.

8 וג' אותיות הראשונות<sup>32</sup> הם ג"פ קדוש שהוא השתלשלות מעילה לעילה כו' עד שיהיה בחי' ה' אחרונה בחי' דבור.

And the first three letters are the "three times holy," which is the chain of descent (hishtalshelus) from cause to cause, etc., until there comes to be the level of the last hei, the level of speech.

The first three letters of the Name, yud, hei and vav, correspond to the three "holies." They are stages of descent, each level the cause of the next, down to the last hei, divine speech.

כי כדי להיות ה' ראשונה בחי' מחשבה והתפשטות החיות והתהוות איזו הארה צ"ל תחלה בחי' יו"ד

For in order for there to be the first hei, the level of thought, and the spreading forth of life-force and the coming into being of any illumination at all, there must first be the level of the yud,

Even the first hei, divine thought and the first spreading of life, cannot exist unless the yud comes first. The yud, the smallest letter, is a single point.

שהוא צמצום שמא"ס ב"ה בעצמו לא היו העולמות יכולים לקבל הארה כלל ולא הי' יכול להתהוות יש מאין כלל אלא ע"י צמצום וכמאמר מכלכל חיים בחסד.

which is tzimtzum (contraction). For from the Infinite One (Ein Sof), blessed be He, Himself, the worlds could not receive any illumination at all, and nothing could come into being as something from nothing at all, except through tzimtzum, as the saying goes, "He sustains (mechalel) life with kindness."

The yud stands for tzimtzum, the contraction of the Infinite. Without it the worlds could not receive any light and nothing could exist as a separate "something"; this is why the prayer says G-d "sustains life with kindness."

ופי מכלכל מלשון כלי תוך כלי שלהיות חיים להחיות העולמות צ"ל צמצום בכ"י כלי תוך כלי כי הוא ית' חיי החיים כו':

And the meaning of mechalkel is from the expression "a vessel (kli) within a vessel": in order for there to be life to give life to the worlds, there must be tzimtzum in the manner of a vessel within a vessel, for He, may He be blessed, is the Life of all life, etc.

Mechalkel, "sustains," is read as related to kli, a vessel: life reaches the worlds by being placed in vessel within vessel, layer after layer of contraction. This is needed because G-d is the Life of all life, too great to be received directly.

9 והנה כתיב כי ביה ה' צור עולמים.<sup>33</sup> ביו"ד נברא העוה"ב.<sup>34</sup> פי' העוה"ב הוא תענוג הנשמות שנהנין מזיו השכינה<sup>35</sup> כו'.

Now, it is written, "For with Yah, G-d is the Rock of worlds": with the yud the World to Come was created. The World to Come is the delight of the souls, who take pleasure in the radiance of the Shechinah, etc.

The Talmud reads the verse "with Yah" to mean that with the letter yud the World to Come was created. The World to Come is the souls' delight in the radiance of the Shechinah.

והתגלות תענוג זה הוא ע"י צמצום אא"ס ב"ה שהוא כח"י יו"ד כי מאא"ס ב"ה בעצמו ובכבודו כביכול לא היו הנשמות יכולים לקבל<sup>36</sup> מאחר שהם בכח"י נברא וגבול והעוה"ב עצמו הוא כח"י ה"א.

And the revelation of this delight is through the tzimtzum of the Infinite Light (Or Ein Sof), blessed be He, which is the level of the yud. For from the Infinite Light, blessed be He, itself, and in its glory, as it were, the souls could not receive, since they are in the state of created and bounded beings. And the World to Come itself is the level of the hei.

Souls, being created and finite, could not receive the Infinite Light directly, so their delight is revealed only through the contraction that the yud represents. The World to Come itself corresponds to the letter hei.

וע"י יו"ד נברא שתענוג זה שמשגיגים הוא כח"י יש. כמ"ש להנחיל אוהבי יש. ש"י<sup>37</sup> עולמו. וכדי להתהוות יש מאין המוחלט צ"ל כח"י צמצום.

And through the yud it was created, [meaning] that this delight which [the souls] grasp is the level of yesh (something), as it is written, "to bequeath to those who love Me yesh": [yesh is] three hundred and ten worlds. And to bring a yesh into being from absolute nothing, there must be the level of tzimtzum.

Because it comes through tzimtzum, the delight of the souls is a "something" (yesh) that can be grasped, which the Mishnah reads in the verse about the 310 (yesh) worlds the righteous inherit. To bring a "something" out of absolute nothing, there must be a contraction.

## SECTION 4 • ¶10

## The mitzvos make the Garden of Eden

10 והנה שכר מצוה מצוה. <sup>38,39</sup> פ"י שהמצוה בעצמה ממשכת מתן שכרה וכמ"ש יגיע כפ"ך כי תאכל <sup>40</sup>

שע"י המצות שאדם עושה בעוה"ז הוא ממשיך להיות גילוי הג"ע שיומשך התגלות תענוג הנשמות.

Now, "the reward of a mitzvah is the mitzvah." This means that the mitzvah itself draws down the giving of its reward, as it is written, "When you eat the toil of your hands": through the mitzvos that a person does in this world he draws down the revelation of the Garden of Eden, so that the revelation of the delight of the souls will be drawn forth.

"The reward of a mitzvah is the mitzvah" means that the mitzvah itself brings down its reward. By doing mitzvos in this world a person draws down the revelation of the Garden of Eden, the delight of the souls.

וכמ"ש ויניחהו בג"ע לעבדה אלו רמ"ח מ"ע. <sup>41</sup> שע"י הוא עושה את הג"ע. וזהו כל הנשמה תהלל יה.

As it is written, "He placed him in the Garden of Eden to work it": these are the 248 positive commandments, for through them he makes the Garden of Eden. And this is "Let every soul praise Yah."

The Zohar reads "to work it" in the verse about Adam in Eden as the 248 positive commandments, so a person's mitzvos "make" the Garden of Eden. This is the soul "praising," that is, illuminating.

פ"י תהלל ותאיר הארת והמשכת היו"ד שהיא בחי' הצמצום להיות בה' עלאה בחי' עוה"ב שהיא בחי' יש מאין להנחיל אוהבי יש כנ"ל:

It means: [let every soul] make shine and illuminate the illumination and drawing down of the yud, which is the level of tzimtzum, so that there will be in the higher hei the level of the World to Come, which is the level of something from nothing, "to bequeath to those who love Me yesh," as mentioned above.

The soul shines by drawing down the yud, the contraction, into the higher hei, the World to Come. In this way it brings about the "something from nothing" that is the souls' reward.

## SECTION 5 • 11-16

**Breath: running and returning**

**11** אך היינו כל הנשמה דייקא. כי נשמה מלשון נשימה<sup>42,43</sup> שבאדם שהיא בחי' ר"ש. כי הנשמה היא כמ"ש אשום ואשוף יחד.

But this is "every soul (neshamah)" specifically. For neshamah is from the word for the breathing (neshimah) in a person, which is the level of "running and returning." For the soul is as it is written, "I will breathe out and draw in breath together":

The verse says "every neshamah," and neshamah comes from neshimah, breathing. Breathing in and out is the pattern of "running and returning," as Isaiah's words about breathing out and in suggest.

ששואף ההכל ונכנס ויוצא. וע"ש זה נק' נשמה שהיא מקור כל הנשימות וכללותן. ולכן הלב דופק תמיד ברו"ש.

one draws in the breath, and it enters and goes out. On account of this it is called neshamah, for it is the source of all breaths and their sum. Therefore the heart beats constantly in running and returning.

Breath goes in and goes out, and the soul is called neshamah because it is the source of all breathing. That is why the heart beats constantly in a rhythm of running and returning.

משא"כ שאר כל האברים שוקטים ונחים. ועל עמדם יעמודו כי רוח החיות של הנפש הוא בדם הלב דוקא.

This is not so with all the other limbs, which are quiet and at rest and stay standing in their place; for the spirit of life of the soul is in the blood of the heart specifically.

The other limbs can rest, but the heart cannot, because the life of the soul is in the blood of the heart. So the rhythm of running and returning is the very pulse of life.

**12** והנה בחי' הרצוא של הנשמה הוא בחי' מס"נ בק"ש. והיינו מסירת הרצון<sup>44</sup> כי נפש הוא הרצון

Now, the level of the "running" of the soul is the level of self-sacrifice (mesirus nefesh) in the reading of the Shema. That is, the giving over of the will, for nefesh is will,

The soul's "running" is the self-sacrifice of the Shema, the readiness to give one's whole self to G-d. Self-sacrifice here means giving over one's will, because nefesh, "soul," also means will.

כמ"ש אין נפשי אל העם הזה<sup>45</sup> כו'. דהיינו שיעקור רצונו המלובש בהבלי עולם. ולהיות לו רק רצון אי לאביו שבשמים.

as it is written, "My soul (nafshi) is not toward this people," etc. That is, that he uproot his will that is vested in the vanities of the world, and have only one will: for his Father in heaven.

Jeremiah's words "My nefesh is not toward this people" show that nefesh means will. So self-sacrifice is uprooting one's will from the vanities of the world and having one single will, for one's Father in heaven.

13 וכמ"ש מי לי בשמים<sup>46</sup> ועמך לא חפצתי בארץ. שאין לו חפץ ורצון אחר כלל.

As it is written, "Whom have I in heaven? And with You I desire nothing on earth": he has no other desire or will at all.

The Psalmist's words, "Whom have I in heaven ... I desire nothing on earth," describe this single will. The person who gives over his will wants nothing at all apart from G-d.

והיינו בשומו ללבו שאין עוד מלבדו<sup>47</sup> והכל בטל אליו ית'. וכל הדברים שבעוה"ז הנפרדים ליש ודבר בפ"ע הוא רק לפי שנפלו בשבה"כ.

That is, by setting it to his heart that there is nothing else besides Him, and everything is nullified to Him, may He be blessed. And all the things of this world that are separate, a yesh and a thing unto themselves, are so only because they fell in the breaking of the vessels.

He reaches this by taking to heart that there is nothing besides G-d and that everything is nullified before Him. Things in this world seem separate and independent only because they come from the sparks that fell in the "breaking of the vessels," the Kabbalistic account of how divine light came to be hidden in a world that seems separate.

14 וכמ"ש לי הכסף ולי הזהב<sup>48</sup> נאם ה' שהכסף והזהב הגשמיים הם נתגשמו כירידתם מטה מטה בהשתלשלות רבות ועצומות. אבל במקורם למעלה הם לי ובטלים אלי לפי ששרשם הוא מבחי' נאם ודבר<sup>49</sup> ה'.

As it is written, "Mine is the silver and Mine is the gold, says G-d": the physical silver and gold became physical in their descent lower and lower through many and immense stages of the chain of descent (hishtalshelus); but in their source above they are "Mine," and nullified to Me, because their root is from the level of "says" (ne'um) and the word of G-d.

Physical silver and gold became material only through a long descent through many levels. In their source they are still G-d's, "Mine," and nullified before Him, because their root is G-d's word, which brings everything into being; so they are no reason to be drawn away from Him.

15 וכל מה שיעמיק בזה ויותר מזה לכבו יבין שלא לנטות ולא לימשך בלתי לה' לבדו. ויהיה רצונו רק אליו ית' לדבקה בו עד מיצוי הנפש.

And the more he goes deeply into this, and his heart understands even more than this, he will understand not to incline and not to be drawn after anything other than G-d alone. And his will shall be only toward Him, may He be blessed, to cleave to Him until the soul pours itself out.

The deeper one contemplates G-d's oneness, the clearer it becomes that nothing but G-d is worth turning toward. The will then reaches out only to G-d, to cleave to Him to the point of the soul's "expiry," the utmost longing.

ואחר שיהיה כך ברצוא יהיה כך בשוב להיות והיו הדברים האלה<sup>50</sup> אשר אנכי מצוך היום על לבבך ודברת בם בשבתך בביתך ובלכתך בדרך<sup>51</sup> כו'

And after he is thus in "running," he shall be thus in "returning": so that "these words which I command you this day shall be upon your heart, and you shall speak of them when you sit in your house and when you walk on the way," etc.

But "running" must be followed by "returning." The return is to bring G-d's words into the heart and into daily life, at home and on the road, through Torah study.

כי אין לו להקב"ה בעולמו אלא ד"א של הלכה<sup>52</sup> בלבד. פי' מאחר שהוא קדוש כו'.

For "the Holy One, blessed be He, has in His world nothing but the four cubits of halachah alone." This means: since He is holy, etc.,

The Talmud says G-d has in His world only "the four cubits of halachah," the laws of the Torah. Since G-d is holy, separate from the world, there must be a special channel through which He enters it.

אין לו שייכות להיות שורה ומתלבש בעולם אלא ע"י ד"א של הלכה שע"י נעשה דירתו ממש בתחתונים

He has no connection to rest and be vested in the world except through the four cubits of halachah, through which His very dwelling place among the lower realms is made,

That channel is halachah: through the laws of the Torah, studied and kept in this world, G-d comes to rest in it. This is how His "dwelling place among the lower realms" is made.

שהיא חכמתו ורצונו כו' וזה כל האדם להיות רץ לבך ושוב<sup>53</sup> לאחד<sup>54</sup> כו' כי בע"כ אתה חי<sup>55,56</sup> כו'.

which is His wisdom and His will, etc. And this is the whole of man: to be [in the state of] "your heart runs, and return to the One," etc., "for against your will you live," etc.

Halachah is G-d's own wisdom and will, which is why it can make His dwelling place. The whole purpose of a person is to "run" and then "return to the One," for, as the Mishnah says, "against your will you live": the soul must stay in the body and fulfil its mission here.

**16** ובוזה תהיה כל הנשמה תהלל יה כי ע"י אתעדל"ת אתעדל"ע. שע"י בחי' רצוא שבעבודת האדם כך הוא למעלה בחי' הסתלקות וצמצום וא"ס ב"ה.

And by this “every soul will praise Yah,” for through an arousal from below [there comes] an arousal from above. Through the level of “running” in a person’s service, so above there is the level of the withdrawal and tzimtzum of the Infinite Light (Or Ein Sof), blessed be He.

What a person does below sets off a matching response above. His “running,” his yearning to rise, brings about above the withdrawal and contraction of the Infinite Light, the yud described earlier.

וע"י בחי' שוב כך הוא בחי' המשכת וא"ס ב"ה בהשתלשלות המדרגות למטה מטה כדי להאיר התגלות התענוג של הנשמות להתענג על ה'.

And through the level of “returning,” so there is the level of drawing down the Infinite Light, blessed be He, through the chain of descending levels lower and lower, in order to make shine the revelation of the delight of the souls, to delight in G-d.

His “returning” brings about the drawing down of the Infinite Light through all the levels. This reveals the delight of the souls in G-d, the World to Come.

וזהו ה' צלך כצל שהוא פונה אחרי האדם. כך הוא ית' כביכול צל שלך.<sup>57</sup> והיינו על יד ימינך דהיינו ע"י אהבה במס"נ בבחי' רצוא כנ"ל.

And this is “G-d is your shadow”: like a shadow, which turns after a person, so He, may He be blessed, is, as it were, your shadow. And that is “at your right hand,” meaning through love with self-sacrifice (mesirus nefesh), in the level of “running,” as mentioned above.

This is the meaning of “G-d is your shadow”: as a shadow follows a person’s movements, G-d’s response follows a person’s service. “At your right hand” refers to the right side, love, here the love of self-sacrifice in the state of “running.”

וזהו נר הוי"ה נשמת אדם שנשמת אדם שהוא בחי' נשימה ברו"ש היא בחי' נר להאיר ולהמשיך וא"ס ב"ה בגי' כו':<sup>58</sup>

And this is “The soul of man is the lamp of Havayah”: the soul of man, which is the level of breathing in running and returning, is the level of a lamp, to illuminate and draw down the Infinite Light, blessed be He, in the Garden of Eden, etc.

Now the first verse is explained: the soul, breathing in running and returning, is a “lamp” that draws the Infinite Light into the Garden of Eden. So the soul really is “the lamp of Havayah.”

## SECTION 6 • ¶17-21

**“You are my lamp”: the daughter**

**17** אך כדי לבא למדרגת בחי רי"ש הנ"ל א"א לאדם להגיע ע"י התבוננות בה' אחד ברוח בינתו לבד שמשכלו ובינתו לא תוליד אהבה כזו.

But to come to the rank of the level of running and returning mentioned above, a person cannot reach it through contemplating that G-d is One with the spirit of his understanding alone, for his intellect and understanding will not give birth to such a love.

Yet running and returning cannot be reached by intellectual contemplation alone. Understanding that G-d is One does not by itself give birth to such a love.

הגם שע"פ שכלו ותבונתו יבין שכך יאתה מ"מ לא יגרום כח המושך בפו"מ אלא עז"נ

Even though by his intellect and understanding he will understand that this is fitting, nevertheless it will not produce the power that draws [him] in actual practice. Rather, of this it is said,

A person may fully understand that he ought to love G-d this way, and still the understanding does not move him in practice. This is why David says, "You are my lamp."

כי אתה נרי הוי"ה. <sup>59</sup> אתה הוא בחי תומ"צ. כי א"ת הם בחי אותיות התורה מא' ועד תי"ו.

"For You (atah) are my lamp, Havayah." Atah is the level of Torah and mitzvos: for alef and tav are the level of the letters of the Torah, from alef to tav.

Atah, "You," is read as the letters alef to tav, all the letters of the Torah. So the verse means that Torah and mitzvos are the lamp that lights up the soul, the reverse of the first verse.

**18** וה' הוא בחי המצות. ועי"ז וה' יגיה חשכי שיש חשך המחשיך ומונע מלהאיר אור האהבה לה' הגם שיתבונן שכך יאתה. והוא חשך הגוף ונפש החיונית המלבישים את נפש האלקית.

And the hei is the level of the mitzvos. And through this, "and G-d lights up my darkness": for there is a darkness that darkens and prevents the light of love for G-d from shining, even though he contemplates that this is fitting. And this is the darkness of the body and of the vital soul, which clothe the G-dly soul.

The final hei of atah stands for the mitzvos, and through Torah and mitzvos "G-d lights up my darkness." The darkness is the body and the vital soul, which surround the G-dly soul and keep the light of love from shining even when a person understands he should love G-d.

וצי"ל תחלה סומוע"ט ע"י שיה"י ממארי דחושבנא<sup>60</sup> ממעשים ודבורים ומחשבו' אשר לא לה' המה כל ימי חיי הבלו כל חד לפום מאי דידע בנפשו נגעי לכבו

And there must first be “turn away from evil and do good,” by his being one of the “masters of the reckoning,” [reckoning up] the deeds, words and thoughts that were not for G-d all the days of his vain life, each one according to what he knows in his own soul, “the afflictions of his heart,”

First comes “turn away from evil and do good”: a person must be one of the “masters of the reckoning,” honestly accounting for every deed, word and thought not done for G-d. Each person knows his own “afflictions of the heart.”

שהם המונעים ומעכבים את אור האהבה כי כל איש אשר בו מום לא יקרב לחם אלקיו לא יגש להקריב<sup>61,62</sup> כו'.

which are what prevent and hold back the light of love. For “any man who has a blemish shall not draw near to offer the bread of his G-d; he shall not approach to offer,” etc.

These flaws are what hold back the light of love. The Torah says a priest with a blemish may not offer the bread of G-d; so too a flawed soul cannot draw near.

19 וכדכתיב ותמימים ינחלו טוב ואין טוב<sup>63,64</sup> כו'. משא"כ בעלי מומין שבעלי מומין פסולין לגבי מזבח.

As it is written, “And the perfect shall inherit good,” and “there is no good,” etc. This is not so with blemished ones, for blemished [animals] are disqualified for the altar.

The verse says “the perfect shall inherit good,” and the Mishnah says the only true good is Torah. An unblemished animal can be offered, but a blemished one is disqualified for the altar.

ואף אם עלו ע"ג מזבח מורידין אותן. וכשם שהוא בקרבנות כך הוא בכל אשר יקריב נפשו לה' כל איש אשר בו מום לא יוכל ליקרב בק"ש

And even if they were brought up onto the altar, they are taken down. And just as it is with the offerings, so it is with everyone who offers his soul to G-d: any man who has a blemish cannot draw near in the reading of the Shema

A blemished offering that was placed on the altar is taken down again. The same holds for a person who tries to offer his soul to G-d in the Shema: if he has a flaw, he cannot truly draw near.

להיות לו מס"נ באמת ומורידים אותו מלמעלה ומפילים אותו למטה<sup>65</sup> עד אשר ישוב אל<sup>66</sup> ה' וירחמהו כו'. ואז נותנים לו סיוע מלמעלה להיות מעורר את האהבה לה' בק"ש.

to have true self-sacrifice, and he is brought down from above and cast down below until he returns to G-d and He has mercy on him, etc. And then he is given help from above to arouse love for G-d in the reading of the Shema.

Such a person cannot reach true self-sacrifice; he is pushed back down as he tries to rise, until he returns to G-d in teshuvah and G-d has mercy on him. Then he is given help from above to arouse his love in the Shema.

20 והנה בחי' זו נק' בת בחי' מקבל שאין נפשו בטילה לה' במס"נ בטבע<sup>67</sup> עד אשר יערה עלי' רוח ממרום<sup>68</sup> ועז"נ שמעי בת וראי<sup>69</sup> והטי אזנך ושכחי עמך ובית אביך.

Now, this level is called "daughter," the level of a recipient: one whose soul is not by nature nullified to G-d with self-sacrifice "until a spirit is poured upon [it] from on high." Of this it is said, "Hear, O daughter, and see, and incline your ear, and forget your people and your father's house."

This is the first rank, called "daughter": one who receives. His soul is not by nature ready for self-sacrifice until a spirit is poured on him from above, and to him the verse says, "Hear, O daughter ... forget your people and your father's house."

פ"י עמך ובית אביך. היינו מה שהורגלת בו ונמשכת אחריהם בהבלי העולם. עכ"פ שכחי לפנות דעתך לקבל ע"ע עומ"ש שצריך להיות<sup>70</sup> כלי לקבל את אור האהבה הבאה מלמעלה.

The meaning of "your people and your father's house": what you have been accustomed to and drawn after in the vanities of the world. At the least, forget [them], to clear your mind to accept upon yourself the yoke of the kingdom of heaven, for one must be a vessel to receive the light of the love that comes from above.

"Your people and your father's house" are the worldly habits a person has grown used to. At the very least he must forget them enough to accept the yoke of heaven, so that he becomes a vessel for the love that comes from above.

21 ואזי ויתאו המלך יפיך. יופי ההארה שיאיר את האהבה שהיא בחי' נר כנ"ל. ועז"נ תתן אמת ליעקב.<sup>71</sup>

And then "the king will desire your beauty": the beauty of the illumination that will light up the love, which is the level of a lamp, as mentioned above. And of this it is said, "You will give truth to Yaakov."

Once the receiver becomes a vessel, "the king will desire your beauty": the beauty is the light that kindles his love, his "lamp." Of him Micah says, "You will give truth to Yaakov," truth given as a gift.

כי נש"י הם ב' בחי' יעקב וישראל. ישראל הוא בחי' כי שרית ותוכל<sup>72</sup> שכבר גבר ונצח המלחמה

For the souls of Israel are of two levels, Yaakov and Yisrael. Yisrael is the level of "for you have striven and have prevailed": he has already overcome and won the battle.

There are two kinds of Jewish souls, called Yaakov and Yisrael. Yisrael, named for "you have striven and prevailed," has already won the inner battle.

משא"כ יעקב יו"ד עקב דהיינו שירד מטה<sup>73</sup> בבחי' עקב אלא שיש לו בחי' יו"ד בראשו שאליו יומשך ממטה למעלה.

Yaakov, by contrast, is yud-akev (yud, heel): that is, he has gone down below to the level of the heel, except that he has the level of a yud at his head, toward which he will be drawn from below upward.

The name Yaakov is read as yud and akev, "heel": he stands low, at the level of the heel, but has a yud, a point of G-dliness, at his head that draws him upward.

ועדיין אין לו בחי' אמת בנפשו בטבע ממש. רק שה' יתן אמת ע"י סיוע מלמעלה.

And he does not yet have the level of truth in his soul by his very nature; it is only that G-d will give truth, through help from above.

Yaakov does not yet have truth in his own nature. G-d gives it to him as help from above.

וחסד לאברהם פי' שיהיה בחי' אברהם הוא בחי' האהבה שהיא באה בתורת חסד מלמעלה. וכ"ז הוא מימי קדם מבחי' תשובה שקדמה לעולם:<sup>74</sup>

"Kindness to Avraham": this means that the level of Avraham is the level of the love that comes as a gift of kindness from above. And all this is "from the days of old," from the level of teshuvah, which preceded the world.

"Kindness to Avraham" means that love, the trait of Avraham, also comes to him as a gift from above. All this flows "from the days of old," from teshuvah, which preceded the world and can reach beyond a person's present state.

## SECTION 7 • ¶22-25

## The sister: masters of Torah

22 וביאור ענין אחותי. הוא בחי' ומדרגת מארי תורה שתורתם אומנתם כי במעלת התורה איתא במדרש

מצינו שויתר הקב"ה על ג"ע וש"ד.<sup>75</sup>

And the explanation of the matter of “my sister”: it is the level and rank of the masters of Torah, whose Torah is their occupation. For regarding the greatness of Torah, it is stated in the Midrash: “We find that the Holy One, blessed be He, overlooked forbidden relations and bloodshed,

The second name, “sister,” is the rank of those whose Torah is their occupation, who devote themselves wholly to study. The Midrash says G-d overlooked even grave sins such as forbidden relations and bloodshed, but not the neglect of Torah.

ולא ויתר על בטול תורה. והענין כי הנה עסק התורה הוא המשכת דירתו ית' בתחתונים כי כל עניני התורה אסור ומותר. כשר ופסול.

but did not overlook the neglect of Torah.” The explanation is that occupation with Torah is the drawing down of His dwelling place, may He be blessed, among the lower realms. For all the matters of the Torah, forbidden and permitted, kosher and unfit,

Torah study is so central because it draws down G-d's dwelling in the lower realms. All of Torah law, forbidden and permitted, kosher and unfit, is about drawing distinctions.

טמא וטהור. הוא רק הבדלה בין טוב לרע. וכמ"ש להבדיל בין החיה<sup>76</sup> הנאכלת ובין כו'.

impure and pure, are only a separation between good and evil, as it is written, “to separate between the animal that may be eaten and between,” etc.

Impure and pure too are distinctions, and every such ruling separates good from evil. The verse “to separate between the animal that may be eaten and the one that may not” states this principle.

23 והנה כתיב בי מלכים ימלכו.<sup>77</sup> ואמרו מתניתין מלכתא<sup>78</sup> שהיא כמלך שמצוה לעשות כך וכך כו'

כמ"ש במ"א.

Now, it is written, “Through me kings reign,” and it was said, “The Mishnayos are queens,” for [halachah] is like a king who commands to do thus and thus, etc., as explained elsewhere.

The Torah says, “Through me kings reign,” and the Sages call the Mishnayos “queens.” Halachah has royal authority: like a king, it commands what must be done.

והנה כתיב אם תגביה כנשר<sup>79</sup> כ"י. משם אורידך נאם ה' שנאם ה' ודבורו הוא המוריד ומשפיל הקליפות וס"א למטה ויתפרדו כל פועלי און.<sup>80</sup> וכך האדם ע"י עסקו בתורה.

And it is written, "Though you soar aloft like the eagle," etc., "from there I will bring you down, says G-d": the "saying" of G-d and His speech is what brings down and lowers the kelipos and the sitra achra below, and "all the workers of iniquity will be scattered." And so it is with a person, through his occupation in Torah.

G-d says to the haughty, "Though you soar like the eagle ... from there I will bring you down." G-d's word is what casts down the kelipos and the sitra achra, the forces opposed to holiness; and a person who studies Torah does the same.

ומבדיל בין איסור והיתר.<sup>81</sup> ובין כשר לפסול כנ"ל. הנה הוא מוריד האיסור והפסול ומדחהו למטה ע"י דבר ה' אשר בפיו זו דבר הלכה<sup>82</sup> נתקיים בו

He distinguishes between forbidden and permitted, and between kosher and unfit, as mentioned above; he thereby brings down the forbidden and the unfit and pushes it away below through "the word of G-d" that is in his mouth, "this is the word of halachah." [Thus] it is fulfilled in him

When a person rules on what is forbidden and permitted, kosher and unfit, he pushes the forbidden and the unfit down and away. He does it with "the word of G-d" in his mouth, which the Sages identify as halachah.

ועל ידו משם אורידך נאם ה' ולכן נק' ישראל אחים וריעים להקב"ה. וכמ"ש להנחיל אוהבי יש.<sup>83</sup> למען אחי וריעי<sup>84</sup> כ"י:

and through him: "from there I will bring you down, says G-d." Therefore Israel are called brothers and companions of the Holy One, blessed be He, as it is written, "to bequeath to those who love Me yesh," and "for the sake of my brothers and companions," etc.

So the verse "from there I will bring you down, says G-d" is fulfilled through the person himself. Because he does G-d's own work in this way, Israel are called G-d's "brothers and companions."

24 וזהו הקל קול יעקב<sup>85</sup> והידים ידי עשו. שבזמן שהקל קול יעקב אין ידי עשו שולטות בו.

And this is "The voice is the voice of Yaakov, and the hands are the hands of Esav": at the time that the voice is the voice of Yaakov, the hands of Esav do not rule over him.

Yitzchak's words "The voice is the voice of Yaakov, and the hands are the hands of Esav" are read by the Sages to mean that when Yaakov's voice is heard in Torah study, Esav's hands have no power over him.

כי אין יניקה לחיצונים מאחר שמבדילים ומבררים. והיינו בזמן שהקל קול. פ"י שהקול עליון הוא דבר ה' מתחבר בקול שלמטה להיות

For the external forces have no nurture, since [one] separates and refines. And that is "at the time that the voice is a voice": meaning that the supernal voice, which is the word of G-d, is joined with the voice below, so that it is

The reason is that Torah study separates and refines good from evil, so the "external forces" of kelipah have nothing to draw life from. In the verse, "voice" (kol) appears twice: the voice above, G-d's word, joins the voice below, the person's study.

כמ"ש ואשים דברי בפ"ך<sup>86</sup> וכתוב ודברי אשר שמת בפ"ך<sup>87</sup> דברי ממש שאז הוא בחי מתניתין מלכתא.

as it is written, "And I have put My words in your mouth," and it is written, "And My words which I have placed in your mouth": truly "My words." For then it is the level of "the Mishnayos are queens."

This is what Isaiah means by "My words which I have placed in your mouth": the words a person speaks in Torah are truly G-d's words. Then halachah has its royal power, "the Mishnayos are queens."

25 ובחי זו נקי אחותי רעיתי יונתי תמתי.<sup>88</sup> א"ת תמתי אלא תאומתי<sup>89,90</sup> שנעשו בחי אחים תאומים ממש כביכול.

And this level is called "my sister, my beloved, my dove, my perfect one (tamasi)." Do not read tamasi but te'omasi (my twin): they become, as it were, truly twin brothers.

This rank is called "my sister, my beloved, my dove, my perfect one," and the Midrash reads tamasi, "my perfect one," as te'omasi, "my twin." Through Torah, Israel and G-d become, as it were, twins.

אך כל האומר אין לי אלא תורה<sup>91</sup> אפי' תורה אין לו. כי מעלת התורה היא משום דאורייתא וקוב"ה כולא חד.<sup>92</sup>

However, "whoever says, 'I have nothing but Torah,' does not have even Torah." For the greatness of the Torah is because the Torah and the Holy One, blessed be He, are entirely one.

Yet Torah alone is not enough: "whoever says, 'I have nothing but Torah,' does not have even Torah." Torah is great because it is one with G-d, so one must also connect to G-d Himself, as the next paragraph explains.

## SECTION 8 • ¶26-27

## The mother: self-sacrifice at “One”

26 וצ"ל גם באדם למס"נ באחד<sup>93</sup> שמשם מקור התורה ולהיות לו רק רצון אי כו' כנ"ל.

And there must also be in the person self-sacrifice (mesirus nefesh) in “One,” for from there is the source of the Torah, and [he must] have only one will, etc., as mentioned above.

So the person of Torah also needs the self-sacrifice of the Shema, giving himself over at the word “One” and having only one will. That is where Torah comes from.

שע"ז הוא ממשיך גילוי התורה שמשם מקור חוצבה ושרשה דאורייתא מחכ' נפקת. וכתוב ויקם עדות ביעקב<sup>94</sup> ותורה שם בישראל. פ"י כי הנה יש ב' בחי' ישראל ויעקב.<sup>95</sup>

For through this he draws down the revelation of the Torah, since from there is the source from which it is hewn and its root: “the Torah comes forth from Chochmah.” And it is written, “He established a testimony in Yaakov and set a Torah in Yisrael.” The meaning: there are two levels, Yisrael and Yaakov.

Through this self-sacrifice he draws down the revelation of the Torah from its root, since “the Torah comes forth from Chochmah,” and Chochmah is where the soul’s self-nullification reaches. The verse “testimony in Yaakov ... Torah in Yisrael” introduces two levels in the Torah, matching Yaakov and Yisrael.

27 וכנגד זה יש ב' בחי' בתורה עדות ותורה. ומבחי' יעקב נמשך בחי' עדות ומבחי' ישראל נמשך בחי' תורה.<sup>96</sup>

And corresponding to this there are two levels in the Torah, testimony and Torah. From the level of Yaakov the level of testimony is drawn forth, and from the level of Yisrael the level of Torah is drawn forth.

Torah has two levels, “testimony” and “Torah.” The lower, “testimony,” comes through Yaakov, and the higher, “Torah,” through Yisrael.

וכמ"ש ועשיתם אתם<sup>97</sup> אתם כתיב.<sup>98</sup> וכתוב אשר יעשה אתם האדם.<sup>99</sup> כי ע"י האדם נמשך בחי' תומ"צ.<sup>100</sup>

As it is written, “And you shall do them (osam)”: it is written [so that it can be read] atem, “you.” And it is written, “which a man shall do (osam).” For through man the level of Torah and mitzvos is drawn forth.

The Sages read “you shall do them (osam)” as “you shall make yourselves (atem),” and the verse about “a man” doing the mitzvos makes the same point. Through man the Torah and mitzvos are drawn into the world.

והיינו ע"י מס"נ באחד שאז כל הנשמה תהלל<sup>101</sup> יה כו' כנ"ל. ובחי' זו נקראת אמי שהוא בחי' אם הבנים.<sup>102</sup>

That is, through self-sacrifice in "One," for then "every soul will praise Yah," etc., as mentioned above. And this level is called "my mother," which is the level of "the mother of the children."

This happens through self-sacrifice at "One," when the soul becomes a lamp, as explained above. This level is called "my mother," as in "the mother of the children," the highest of the three names.

שהיא היא המוליד הגילוי אלקות אוא"ס ב"ה בג"ע ותענוג הנשמות זו תורה ועבודה כו'. ולע"ל כתיב רני ושמחי בת<sup>103</sup> כו'. שבחי' בת תעלה ביתר שאת<sup>104, 105</sup> כנ"ל. ולהיות אשת חיל עטי"ב<sup>106</sup> כו'<sup>107</sup> כמ"ש במ"א:<sup>108</sup>

For she is the one that gives birth to the revelation of G-dliness, the Infinite Light (Or Ein Sof), blessed be He, in the Garden of Eden, and to the delight of the souls; this is Torah and service, etc. And of the Time to Come it is written, "Sing and rejoice, O daughter," etc.: the level of "daughter" will rise "with surpassing dignity," as mentioned above, and will be "a woman of valor, the crown of her husband," etc., as explained elsewhere.

The "mother" gives birth to the revelation of G-dliness in the Garden of Eden and to the delight of the souls, through Torah and divine service. In the Time to Come, the "daughter" will rise even higher, as the Haftorah promises, and will be "a woman of valor, the crown of her husband."

#### SECTION 9 • ¶28-29

### Appendix: the Chanukah lamp

#### 28 קצת ביאור על זה<sup>109</sup>

#### A brief explanation of this

This heading opens a short appended explanation of the maamar, which adds the Kabbalistic background of the three levels.

29 הנה בת הוא בחי המתברר. ואחותי שהוא בחי מארי תורה הוא המברר. וכמ"ש בת"ז פקודא לאפרשא בין דכיא כו' (שהוא בחי תורה להבדיל בין הטמא לטהור<sup>110</sup> כו') ודברי אשר שמתו בפיו.<sup>111</sup>

Now, "daughter" is the level of what is refined, and "my sister," which is the level of the masters of Torah, is the one who refines. As it is written in the Tikkunei Zohar, "The commandment to distinguish between the pure," etc. (which is the level of Torah, "to separate between the impure and the pure," etc.), and "My words which I have placed in your mouth."

The "daughter" is what is refined, the one who is purified; the "sister," the master of Torah, is the one who refines, separating good from evil. The Tikkunei Zohar calls this the commandment to distinguish pure from impure, and Torah is G-d's word in the person's mouth.

והוא ענין כשר לפני המלך. משא"כ בת בחי מצות כעבד לפני המלך.<sup>112, 113</sup> והכל נרמז בנר חנוכה.

And this is the matter of "like a minister before the king"; whereas "daughter" is the level of mitzvos, "like a servant before the king." And all of this is alluded to in the Chanukah lamp.

The Talmud contrasts one who is "like a minister before the king," at ease in the palace, with one who is "like a servant before the king." The master of Torah is the minister; the "daughter," whose service is the mitzvos, is the servant; and all this is hinted in the Chanukah lamp.

(עיי' פער"ח שער חנוכה פ"ד וכן בשער השבת בתחלת פ"ד) גי' יחודים הוי' אהיה. הוי' אלקים.

(See Pri Etz Chaim, Sha'ar Chanukah, chapter 4, and likewise in Sha'ar HaShabbos at the beginning of chapter 4.) Three unifications: Havayah and Ehe-yeh; Havayah and Elokim;

The Arizal, in Pri Etz Chaim, speaks of three unifications of the Name Havayah: with Ehe-yeh, with Elokim and with Ado-nai.

הוי' אדני. גימ' נר. יחוד הוי' אהיה שהוא יחוד או"א הוא ע"י מס"נ בק"ש הארת הכתר.<sup>114</sup>

Havayah and Ado-nai: [together] the numerical value of ner (lamp). The unification of Havayah and Ehe-yeh, which is the unification of Abba and Imma, comes through self-sacrifice in the reading of the Shema, the illumination of Keser.

Together these pairs of Names add up to 250, the numerical value of ner, "lamp." The first, Havayah with Ehe-yeh, joins Abba and Imma, Chochmah and Binah, and is reached through self-sacrifice in the Shema, which draws light from Keser.

ויחוד זו"נ (היינו יחוד הוי"ה אלקים) הוא ע"י התורה ויחוד הגי' (הוי' אדני) בחי' המצות הוא כשבאים כל האורות בבחי' חותם. והוא ענין תתן אמת ליעקב.<sup>115</sup>

And the unification of Z'eir Anpin and Nukva (that is, the unification of Havayah and Elokim) comes through the Torah; and the third unification (Havayah and Ado-nai), the level of the mitzvos, is when all the lights come in the manner of a seal. And this is the matter of "You will give truth to Yaakov."

The second, Havayah with Elokim, joins Z'eir Anpin and Nukva and comes through Torah. The third, Havayah with Ado-nai, comes through the mitzvos, when the lights arrive like the impression of a seal, and this is "You will give truth to Yaakov."

כי תורת אמת הוא בז"א ומלכות מקבלת בבחי' חותם. ולע"ל יתעלה בחי' בת כי יהיה גדול כח המתברר שהוא משם ס"ג כנודע

For the Torah of truth is in Z'eir Anpin, and Malchus receives in the manner of a seal. And in the Time to Come the level of "daughter" will be raised, for the power of what is refined will be greater, since it is from the Name Sag, as is known,

The Torah of truth is in Z'eir Anpin, and Malchus receives it as a seal's imprint. In the Time to Come the "daughter" will be raised, because what is refined has a power rooted in the Name Sag, which is very high.

כי נעוץ סופן כו' וסוף מעשה כו' ויהי בבחי' תגא על רישיה (כמ"ש ברע"מ פ' תרומה ד' קנ"ח א' ושאר דוכתי):

for "their end is embedded [in their beginning]," etc., and "last in deed," etc. And it will be in the manner of "a crown on his head" (as stated in the Ra'aya Mehemna, Parshas Terumah, page 158a, and in other places).

"Their end is embedded in their beginning," and what is last in deed was first in thought. So the receiving level will become "a crown on his head," as the Zohar teaches.

**IN ONE'S AVODAH**

A person cannot reach true love of G-d by understanding alone. He must first take honest account of his deeds, words and thoughts and clear away his worldly habits, accept the yoke of heaven, and give over his will in the Shema. Then he must return to Torah and mitzvos, through which G-d dwells in the world.

**QUESTIONS FOR DISCUSSION**

1. Why does the soul need Torah and mitzvos as its “lamp” if it can understand by itself that it should love G-d?
2. How does the rhythm of breathing and the heartbeat illustrate running and returning in divine service?
3. Why is giving over one’s will the essence of self-sacrifice, according to the maamar?
4. In what way does a halachic ruling “cast down” the forces of evil?
5. Why will the “daughter,” the lowest of the three, be raised highest in the Time to Come?

## SOURCES AND REFERENCES

## Notes

## PARAGRAPH 1

## 1 רני ושמחי

This is another listener's transcript of the same maamar, with an explanation of it a few pages later.

## KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' כד. ביאור שם ע' קל. עוד הנחה בתו"א לעמבערג יד, א. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. בארוכה במאמרי אדמו"ר בראשית ע' שכת. אוה"ת חנוכה שיג, ב. הערה באוה"ת בראשית כרך ה תתקלא, א. ביאור באוה"ת נ"ך כרך ג ע' אירסט. ע' ארעו. סה"מ תרכ"ז (הוצאת תש"ס) ע' שכא המאמר עם הגהות, ובע' שכת קיצורים. ד"ה רני ושמחי תשמ"ה. בסה"מ תרכ"ז (הוצאת תש"ס) ע' קיג מציין לכאן.

## 2 רני ושמחי בת ציון

"Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The maamar asks why Israel is called "daughter" here.

זכריה ב' י"ד Zechariah 2:14

רני ושמחי בת ציון כי הנני בא בשכנתי בתוכך נאם ה'

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

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## KEHOT'S NOTE

זכריה ב' יד.

## 3 בת ירושלים

Isaiah's prophecy against Sancheriv speaks of "the daughter of Jerusalem." It is brought as another place where the people are called "daughter."

II Kings 19:21 מלכים ב' כ"א

זה הדבר אשר דבר ה' עלי בן זה לך לענה לך בתולת בת ציון אחריו ראש הניצה בת ירושלים:

This is the word that the L-RD hath spoken concerning him: The virgin daughter of Zion hath despised thee and laughed thee to scorn; The daughter of Jerusalem hath shaken her head at thee.

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## KEHOT'S NOTE

מלכים ב' יט, כא.

## 4 איתא במדרש משל למלך

The Midrash on the crown of Shlomo's mother: a king loved his daughter, and did not stop showing her love until he called her "my daughter," then "my sister," then "my mother." (The Kehot note gives it as 52:4.)

Shemot Rabbah 52:5 שמות רבה נ"ב ה'

... רשב"י שאל את ר' אלעזר ברבי יוסי: איפשר ששמעת מאב"ך, מהו בעטרה שעטרה לו אמו? אמר לו: הן. משל למלך, שהיתה לו בת יחידה, והיה מחבבה ביותר מדאי, והיה קורא אותה בתי. לא זו מחבבה, עד שקראה אחותי, ועד שקראה אמי. כך הקב"ה, בתחילה

קרא לישראל בת, שנאמר (תהלים מה): שמעי בת וראי והטי אזנך ושכחי עמך ובית אב"ך, לא זו מחבבך עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זו מחבבך, עד שקראן אמי, שנאמר (ישעיה נא): ...

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

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## KEHOT'S NOTE

שמו"ר נב, ד (כן מצויין בתרכ"ז ע' שכא ומעתיק משם הלשון). שה"ש ספ"ג.

## 5 שמעי בת

"Hear, O daughter, and see, and incline your ear; forget your people and your father's house." The Midrash ties the name "daughter" to this verse, and the maamar later explains it as the service of the one who receives.

Psalms 45:11 תהילים מ"ה י"א

שמעי בת וראי והטי אזנך ושכחי עמך ובית אב"ך:

'Hearken, O daughter, and consider, and incline thine ear; Forget also thine own people, and thy father's house;

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## KEHOT'S NOTE

תהלים מה, יא.

## 6 אחותי רעייתי

"Open to me, my sister, my beloved, my dove, my perfect one." This is the scriptural source for the name "sister," which the maamar later explains as the masters of Torah.

Song of Songs 5:2 שיר השירים ה' ב'

אני ושלחתי לך ער קול דודי דופק פתחי לי אחתי רעייתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה:

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

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## KEHOT'S NOTE

שה"ש ה, ב.

## 7 צאינה וראינה בנות ציון

"Go forth and see, O daughters of Zion, King Shlomo with the crown with which his mother crowned him." The

Midrash reads the “mother” as Israel, the highest of the three names.

Song of Songs 3:11א"י: שיר השירים

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה 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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KEHOT'S NOTE

שה"ש ג, יא.

- 8 Kehot's note points to Shemot Rabbah 52:5 for these words.

Shemot Rabbah 52:5ה"ה: שמות רבה

דבר אחר: ויביאו את המשכן, הה"ד (שיר ד): צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתונתו וביום שמחת לבו. אימתי נאמר הפסוק הזה? ביום שעמד המשכן, שהיתה שמחה גדולה בישראל, שהקבי"ה שורה אצלם. בנות ציון, בנים המצוינים לי, ע"י עובדי כוכבים. מה ציון הזה נראה באצבע, כך ישראל נראין באצבע. הוי, בנות ציון המצוינים לי. במלך שלמה, במלך שהשלום שלו, זה ממ"ה הקב"ה. בעטרה שעטרה לו אמו, זה המשכן. למה קראו עטרה? אלא, מה העטרה מצויירת, כך המשכן היה מצוייר, שנאמר (שמות לה): ורוקם בתכלת ובארגמן ...

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

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- 9 בעטרה שעטרה לו אמו

The Midrash on the last verse of chapter 3 of the Song of Songs gives the same parable of daughter, sister and mother, and reads “My nation” as “My mother.” The Kehot note points here.

Shir HaShirim Rabbah 3:11א"י: שיר השירים רבה

- 10 הקשיבו אלי עמי . . האזינו

“Listen to Me, My people, and give ear to Me, My nation.” The spelling of “My nation” allows the reading “My mother,” and so supports the third name.

Isaiah 51:4ד"א: ישעיהו

הַקְשִׁיבוּ אֵלַי עַמִּי וְלְאוֹמֵי אֶלִי הֶאֱזִינוּ כִּי תוֹרָה מֵאִתִּי תֵצֵא וּמִשְׁפָּטִי לְאוֹר עַמִּים אֲרַגֵּעַ:

Attend unto Me, O My people, And give ear unto Me, O My nation; For instruction shall go forth from Me, And My right on a sudden for a light of the peoples.

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KEHOT'S NOTE

ישע"י נא, ד.

- 11 (ופי' . . יפתי)

Kehot's note points to where this is explained further: Maamarei Admur HaZaken.

KEHOT'S NOTE

מוסגר זה גם בכת"י מאמרי אדה"ו, ובכמה כת"י בלי מוסגר.

- 12 ולאמי כתיב

The Kehot note cites this passage of the Zohar for the reading of le'umi as le'imi, “My mother.”

Zohar III, 262א, רסב, זח"ג

KEHOT'S NOTE

בתו"א דפוס לעמבערג שנת תור"ה ע' יד, א ובבוכ' באב' 17. בבוכ' רני ושמחי — ירות"ו ובבוכ' אדה"ו 633, נוסף: א"ת לאומי אלא לאמי. ראה במאמרי אדה"א בראשית ע' שכת. זח"ג רסב, א. שהש"ר ספ"ג.

## PARAGRAPH 2

- 13 נר הוי' נשמת אדם

“The soul of man is the lamp of G-d, searching all the inner chambers.” The maamar reads it as the soul giving light to the Divine.

Proverbs 20:27כ"ז: משלי

נר ה' נשמת אדם הפש כל־חֲדָרֵי־כֶסֶד:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כז.

- 14 נרה של שם הוי"ה

Other manuscripts read “His lamp of G-d” or “the lamps of Havayah.” One copy, dated Shabbos Vayigash 5623, adds a gloss: the soul draws light into the Name Havayah, which is Z'eir Anpin, and this light comes from Atik, which is called “the light of Havayah.”

KEHOT'S NOTE

בבוכ' תניא-ברוק ובבוכ' אדה"ו הנ"ל הגי': נירו של ה'. ובבוכ' באב' 17: נורות של הוי'. בבוכ' מקול מחצצים גרוסמאן (נט, א) נמצא מאמר זה ורשום עליו: שבת פי' יגש דשנת תרכ"ג לפ"ק, נמצאת שם הגהה זו: (ה' דהיינו שהיא ממשכת אור בשם הוי' שהוא ז"א וא"כ ההמשכה זו באה מע"ק דוגמת מ"ש במא"א אות א' סעיף כ"ח וז"ל אור הוי' נק' עתיקא דמתמן נהורא לז"א הנק' הוי' ולפעמים גם הבינה נק' כן עכ"ל. והיינו כתב וז"ל עיין באד"ר דק"ל ע"א בדרוש הפסוק בית יעקב לכו ונלכה באור ה' עכ"ל עכ"ה).

- 15 כי אתה נרי ה'

David's song: “For You are my lamp, O G-d, and G-d lights up my darkness.” Here G-d is the lamp of the soul, the reverse of the verse in Proverbs.

II Samuel 22:29ט"ב: שמואל ב

כִּי־אַתָּה נִרְיָי Havayah Havayah יְגִיָּה חֲשִׁכִּי:

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

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KEHOT'S NOTE

שמואל-ב כב, כט.

### PARAGRAPH 3

#### 16 כל הנשמה תהלל יי"ה

The last verse of Psalms. The maamar reads tehallem as "will illuminate" and makes the verse the key to the soul as a lamp.

Psalms 150:6: ויזכרו

כל הנשמה תהלל קה הלהלל קה:

Let every thing that hath breath praise the L-RD. Hallelujah.

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KEHOT'S NOTE

תהלים קנ, ו. ובס"מ תרכ"ז (הוצאת תש"ס) ע' שכב: "ומה שהקדים רבינו ז"ל בפסוק כל הנשמה מפני כי עליית המלי' בבחי' אמי הוא בינה ונשמה הוא ג"כ בחי' בינה כמ"ש ונשמת שדי תבינם לכן הקדים בפסוק זה" עכ"ל ע"ש. ראה אוה"ת נ"ך כרך ב ע' תתקמב.

#### 17 שו"ה והענין — פי תהלל

The other transcript asks explicitly why the verse says tehallem and not "praise" (teshabach), which is the question this part answers.

KEHOT'S NOTE

בס"מ תקס"ה ע' קכד "וגם מהו לשון תהלל ולא אמר תשבח כו'".

#### 18 בהלו נרו

"When His lamp shone over my head." It shows that the root of tehallem means to shine.

איוב כ"ט:ג Job 29:3

בהלו נרו עלי ראשי לאורו אלה חשך:

When His lamp shined above my head, And by His light I walked through darkness;

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KEHOT'S NOTE

איוב כט, ג.

#### 19 לשון הארה

There the word is explained as "brightness and gleaming and extra radiance, as in yahel or." The 5565 transcript (p. 124) reads the same.

KEHOT'S NOTE

במאמרי אדה"א שם ע' שלב "לשון בהירות והבהקה וזהרורי יתירה כמו יהל אור". וכ"ה בתקס"ה ע' קכד.

#### 20 אני ה' לא שנית

"For I, G-d, have not changed." Chassidus uses it for the principle that creation brings no change in G-d.

Malachi 3:6: ג' לאכי

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

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

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KEHOT'S NOTE

מלאכי ג, ו.

#### 21 ואתה הוא קודם שנבה"ע

The later Miketz maamar also explains "Sing and rejoice, O daughter of Zion": the level of "daughter," which receives from an arousal from above, will be raised very high, and this is linked to the Chanukah lamp lit at the door, facing outward.

KEHOT'S NOTE

נוסח תפלת השחר. וראה גם לקמן לה, ב. ו, ד. ובמאמרי אדה"א על מארז"ל ע' שלו.

#### 22 ואתה הוא קודם שנבה"ע ואתה הוא

The morning prayer: "You are He before the world was created; You are He since the world was created." It states the same principle in the words of the liturgy.

Weekday Siddur Chabad, Shacharit, Morning Prayer 16

חב"ד לימות החול, שחרית, תפלת השחר ט"ז

### PARAGRAPH 4

#### 23 וממשיכה להטותה אל כל אשר תחפוץ . . וכן בדו"מ

The Mittler Rebbe explains the example at length: when the intellect grasps a thought it is caught up in it, so that at that moment it cannot grasp another.

KEHOT'S NOTE

במאמרי אדה"א שם מבאר בארוכה הדוגמא כשהשכל נתפס בענין מחשבה זו נתפס בה ממש שבאותה שעה לא יוכל להשכיל שכל אחר ע"ש.

#### 24 כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts." Here it means that G-d's "thought" about the worlds does not enclose Him as a person's thought encloses his soul.

Isaiah 55:8: ה' שעי'הו

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם 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

ישעי' נה, ח.

### PARAGRAPH 6

#### 25 עיניך פקוחות על כל דרכי

"Your eyes are open upon all the ways of the children of man, to give each according to his ways." It states G-d's detailed providence.

Jeremiah 32:19: ירמיהו ל"ב:ט"ט

גדל העצה ורב העליה אשר עיניך פקחות על כל דרכי בני אדם לתת לאיש כדרכיו וכפרי מעליו:

great in counsel, and mighty in work; whose eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings;

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## KEHOT'S NOTE

ירמיי לב, יט.

26

## פני הכל גלוי וידוע

There the Alter Rebbe explains that G-d's knowledge of all the worlds is not His mind being clothed in them but "revealed and known" of itself, and that only human knowledge must be clothed in what it knows.

## KEHOT'S NOTE

ראה לעיל יד, ד ובמ"מ שם. וראה בסה"מ תקס"ה ע' קכד ואילך. אוה"ת ענינים ע' קטו. באוה"ת סידור ע' נ מציין לכאן. מאמרי אדה"א בראשית ע' שלד.

27

## שו"ה שהם — בבחי' גילוי וידעה

The author says that with these words the Alter Rebbe answered the question: this is not a clothing of thought at all, only "revealed and known."

## KEHOT'S NOTE

בסה"מ תרכ"ז ע' רחצ בסופו שבזה תירץ רבינו ז"ל שאין זו בחי' התלבשות המחשבה כלל כ"א שהוא בדרך גלוי וידוע ע"ש.

28

## ק"ק עד שהו"ה צבאות

The angels' call, "Holy, holy, holy is the G-d of hosts." The maamar reads the three "holies" as three levels of separation before G-d becomes the Creator of the hosts.

ישעיהו ו:ג:ג

וְקָרָא זֶה אֱלֹהִים וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ הִי צְבָאוֹת מְלֵא כְּלֵהָרָץ 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 7

29

## ביאור ענין ג"פ קדוש

The maamar in Emor asks about the three groups of angels who say "holy" once, twice and three times, and explains that "holy" means separate, as in "I, G-d, have not changed," with no change in Him before and after creation.

## KEHOT'S NOTE

ראה לקו"ת אמור לא, א ואילך. נשא כח, ד. ראה כח, ד ואילך. מאמרי אדה"א בראשית ע' שלה. תקא.

30

## ג"פ קדוש . . . ב' ההי"ן שבשם ה'

The Tzemach Tzedek cites this passage there and lists several other places where the threefold "Holy" is explained.

## KEHOT'S NOTE

מצויין באוה"ת נ"ך כרך א ע' קסח ושם מציין לכמה מקומות שמוכח הענין ג"פ קדוש.

31

## דבר ה' שמים נעשו

"By the word of G-d the heavens were made, and by the breath of His mouth all their host." It shows that creation

comes from divine speech.

Psalms 33:6 י"ג:ו'

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְּאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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## KEHOT'S NOTE

תהלים לג, ו.

## PARAGRAPH 8

32

## וג' אותיות הראשונות

The Tzemach Tzedek quotes this passage about the first three letters of the Name.

## KEHOT'S NOTE

מובא באוה"ת נ"ך כרך ב ע' תשמב.

## PARAGRAPH 9

33

## בי"ה ה' צור עולמים

"Trust in G-d forever, for with Yah, G-d is the Rock of worlds." The Talmud reads "with Yah" as "with the yud and the hei."

Isaiah 26:4 ד:ו' כ"ו:ד'

בְּטַחוּ בַּה' עַד־עֶד כִּי בְקָהּ הִי צוֹר עוֹלָמִים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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## KEHOT'S NOTE

ישע"י כו, ד. באוה"ת בראשית כרך ב ע' שיד, ב מבאר זה "ר"ל אחר שביאר איך שצ"ל צמצומים שימשך מא"ס להיות ה' צבאות, עכשיו יבאר שהמשכה זו צ"ל ע"י אתעדל"ת וזהו ויניחהו בג"ע לעבדה ולשמרה ב' ההי"ן להמשיך בחי' יו"ד שנברא בו העוה"ב שהוא ה', והיינו לעבדה, ולהמשיך ה' שנברא בו עוה"ז וזהו ולשמרה".

34

## ביו"ד נברא העוה"ב

The Talmud says this world was created with the hei and the World to Come with the yud. The maamar reads the yud as tzimtzum.

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

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

Wikisource Talmud Bavli (CC-BY-SA)

## KEHOT'S NOTE

מנחות כט, ב.

35

## שנהגין מזיו השכינה

"In the World to Come ... the righteous sit with their crowns on their heads and take pleasure in the radiance of

the Shechinah." This is the definition of the World to Come used here.

ברכות י"א:י"ב:17a: Berakhot

מרגל לא בפומיה דרב: לא בעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרתיהם כראשיהם 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).

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

36

מאמ"ס ב"ה . . לקבל

The Tzemach Tzedek suggests that the three things that preceded the world, water, wind and fire, are three Sefiros or three lines, the contractions through which the Infinite shines in a way the worlds can receive.

KEHOT'S NOTE

ביהל אור עי שפט: ואפ"ל שזהו ענין ג' בריות שקדמו לעולם מים רוח ואש, שהם ג' ספירות ג' קווין, כי מאמ"ס ב"ה א"א לבע"ג לקבל כ"א ע"י צמצומים דהיינו ע"י הספירות שבהן ועל ידם מאיר הא"ס באופן שיוכלו העולמות לקבל כו' עכ"ל.

37

להנחיל אוהבי יש ש"י עולמות

"To bequeath to those who love Me yesh (substance)." Yesh here becomes a name for the "something" that the souls receive.

Proverbs 8:21א"ח: משלי

להנחיל אוהבי יש ואצרתיהם אמלא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא. סוף עוקצין.

## PARAGRAPH 10

38

שכר מצוה מצוה

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

KEHOT'S NOTE

אבות ד, ב.

39

שכר מצוה מצוה

Ben Azzai: "The reward of a mitzvah is a mitzvah." Here it means the mitzvah itself draws down the revelation that is its reward.

Pirkei Avot 4:2ב"ח: משנה אבות

בן עזאי אומר, הוי רץ למצוה קלה כבחמורה, ובורח מן העברה. שמצוה גוררת מצוה, ועברה גוררת עברה. ששכר מצוה, מצוה. ושכר עברה, עברה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

40

גייע כפיד כי תאכל

"When you eat the toil of your hands, you are fortunate." The reward is the fruit of a person's own work.

Psalms 128:2ב"ח: תהילים

גייע כפיד כי תאכל אשריך וטוב לך:

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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KEHOT'S NOTE

תהלים קכח, ב.

41

ויניחהו בגייע לעבדה אלו רמ"ח מ"ע

"And He placed him in the Garden of Eden to work it and to guard it."

Genesis 2:15י"ט: בראשית

ויקח ה' אלקים את האדם ויניחהו בגן עדן לעבדה ולשמרה:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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Zohar I, 27aז, זח"א כז

Tikkunei Zohar, Tikkun 54 • 87b: תקוני זיקון נד

בראשית ברא אלקים, את השמים עץ החיים, ואת הארץ כל עץ נחמד למראה, והארץ היתה תהו ובהו דא עץ הדעת טוב ורע, ודא רזא תהו עמק רע, בהו עמק טוב, ודא עץ הדעת טוב ורע, כי שם בלל יהוה שפת כל הארץ (שם יט), ומתקא נפק כל ערובקא דטוב ורע, דאיהו רזא דצדיק ורע לו רשע וטוב לו.

Tikkunei Zohar - Vocalized (Public Domain)

Zohar III, 165ב, זח"ג קסה, בב"ב

KEHOT'S NOTE

בראשית ב, טו. ראה זח"א כז, א. תיז תי נד. זח"ג קסה, ב.

## PARAGRAPH 11

42

נשמה מלשון נשימה . . אשם ואשאף יחד

"I will breathe out and draw in breath together." The maamar reads it as the rhythm of breathing, running and returning.

Isaiah 42:14ד"ב: ישעיהו

החשייתי מעולם אתריש אתאפק כילדה אפעא אשם ואשאף יחד:

I have long time held My peace, I have been still, and refrained Myself; Now will I cry like a travailing woman, Gasping and panting at once.

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KEHOT'S NOTE

ישעיהו מב, יד. ע' בת"ז תי טז. אוה"ת ענינים ע' כ. ובתורת שמואל תרכ"ז ע' שכה "פ"י אשום ואשוף הוא ענין ר"ש, כי כדי לשאוף את ההבל שהוא חיות האדם צ"ל ברו"ש דוקא" ע"ש. ובסו"מ תשי"ד ע' 254 מצוין כ"ק אדמו"ר זי"ע "וראה רש"י חגיגה יב, ב ד"ה ורוחות. בראשית רבה פ"ד, ט. רמב"ם הל' יסוה"ת פ"ד ה"ט".

43

## נשמה מלשון נשימה

The Midrash on the five names of the soul, pointed to in the Rebbe's note quoted by Kehot, which connects the soul with breath.

Bereshit Rabbah 14:9 ט"ד: רבה

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, דברייטא 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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## PARAGRAPH 12

44

## והיינו מסירת הרצון

The Tzemach Tzedek quotes this definition of self-sacrifice as giving over the will, and refers to Likkutei Torah, Re'eh.

## KEHOT'S NOTE

מובא באוה"ת תרומה ע' אישסח, ושם מצוין לעיין בלקו"ת פ' ראה כה, א. ראה מאמרי אדה"י הקצרים ע' תקו. בונה ירושלים סי' עא. מאה שערים לז, א. וראה גם סד"ה עתידין צדיקים ה'תש"ב.

45

## נפש הוא הרצון כמ"ש אין נפשי אל העם הזה

"My soul (will) is not toward this people." Chassidus uses it to show that nefesh means will, so that self-sacrifice is giving over the will.

Jeremiah 15:1 ט"ו:א' ירמיהו

וַיֹּאמֶר ה' אֱלֹהֵי אֲמִיעֶזְקֵל מֹשֶׁה וְשִׁמְשׁוֹן לִפְנֵי אֵין נַפְשִׁי אֶל־הָעָם הַזֶּה שְׁלַח מַעֲלִיפְנֵי יָצְאוּ:

Then said the L-RD unto me: 'Though Moses and Samuel stood before Me, yet My mind could not be toward this people; cast them out of My sight, and let them go forth.

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בראשית כ"ג:ח' Genesis 23:8

וַיְדַבֵּר אִתָּם לֵאמֹר אִם־יִשׁ אֶת־נַפְשְׁכֶם לְקַבֵּר אֶת־מָתִי מִלְּפָנַי שְׁמַעוּנִי וּפְגַעוּלִי בְּעֶפְרוֹן בֶּן־צֹחַר:

And he spoke with them, saying: 'If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,

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תהילים כ"ז:י"ב Psalms 27:12

אַל־תִּתַּנְנִי בְּנַפְשׁ צָרִי כִּי קְמוּ־בִי עַד־יִשְׁקָר וַיִּפְחֵ חֲמָס:

Deliver me not over unto the will of mine adversaries; For false witnesses are risen up against me, and such as breathe out violence.

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## KEHOT'S NOTE

ירמ"י טו, א. ראי זו הובאה בכ"מ בדא"ח. ולכאורה צ"ע מפני מה אין מסתייעין ממה שנכתב בתורה (בראשית כג, ח) אם יש את נפשכם. וי"ל דשם מדבר בלעז"ו וסט"א, אשר בבואה דבבואה לית להו (ראה לקו"ת סד"ה כי תצא — השני — וביאורו), ולכן אין מזה ראי גמורה לפי ובכל נפשך דקדושה. וע"פ חילוק זה מובן ג"כ דאין ראי ממש"נ (תהלים כז, יב) אל תתנני בנפש צרי. — וגם בזה נראה עד כמה מדויקים בתורת דא"ח אפילו פרטים שבאו בטפל ובדרך אגב (הערת כ"ק אדמו"ר זי"ע בספר המאמרים תשי"ט ע' 227. לקו"ש ח"ב ע' 456). ראה במאמרי אדה"י הקצרים ע' תקו. בונה ירושלים סי' עא ובמאה שערים לז, א שם מביא כמו חשקה נפשי כלתה נפשי. במאמרי אדה"א בראשית ע' שלט מביא קודם הפסוק "כמו היש את נפשך [בראשית כג, ח] כלוי רצונך וכן אין נפשי . . .". וראה סד"ה עתידין צדיקים תש"ב.

## PARAGRAPH 13

46

## מי לי בשמים

"Whom have I in heaven? And with You I desire nothing on earth." It describes a person whose only desire is G-d.

Psalms 73:25 ה"ג:כ"ה Psalms 73:25

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חִפְצָתִי בָאָרֶץ:

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

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## KEHOT'S NOTE

תהלים עג, כה.

47

## שאין עוד מלבדו

"Havayah is G-d; there is nothing else besides Him." Chassidus reads it as meaning that nothing exists apart from Him.

Deuteronomy 4:35 ד'ל"ה:ג' Deuteronomy 4:35

אַתָּה הָרָאָתָ לְדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבָדוֹ:

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

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## PARAGRAPH 14

## 48 לי הכסף ולי הזהב

"Mine is the silver and Mine is the gold, says G-d of hosts." Here "says" (ne'um) points to G-d's word as the root of all material things.

חגי ב"ה: Hagai 2:8

לי הכסף ולי הזהב נאם ה' צבאות:

Mine is the silver, and Mine the gold, saith the L-RD of hosts.

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KEHOT'S NOTE

חגי ב, ח. ראה באוה"ת נ"ך חגי עי תקה.

## 49 מבחי' נאם ודבר ה'

A discussion of the level of "says" (ne'um) and the word of G-d as the root of things.

KEHOT'S NOTE

ראה אוה"ת כי תצא עי תתרכ.

## PARAGRAPH 15

## 50 והיו הדברים האלה

"And these words which I command you this day shall be upon your heart." From the Shema; here, the "returning" that follows the self-sacrifice of "One."

דברים ו: Deuteronomy 6:6

והיו הדברים האלה אשר אנכי מצוה היום עליך ללכת:

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

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KEHOT'S NOTE

דברים ו, ו.

## 51 ודברת כם בשבתך בביתך ובלכתך בדרך

"And you shall speak of them when you sit in your house and when you walk on the way." It brings the Torah into every part of life.

דברים ו: Deuteronomy 6:7

ושננתם לבניך ודברת כם בשבתך בביתך ובלכתך בדרך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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## 52 אין לו להקב"ה בעולמו אלא ד"א של הלכה

"Since the day the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of ha-

lachah alone." Here it explains how the holy, separate G-d dwells in the world.

ברכות ח' א:י"ח-ט"ט Berakhot 8a:18-19

והיינו דאמר רבי חייא בר אמי משמיה דעולא: מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד. ואמר אביי: מריש הנה גריסנא בגו ביתא ומצלינא בבי כנישתא. כיון דשמענא להא דאמר רבי חייא בר אמי משמיה דעולא — מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד — לא הוה מצלינא אלא היכא דגריסנא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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

KEHOT'S NOTE

ברכות ח, א.

## 53 רץ לבך ושוב

Sefer Yetzirah's "if your heart runs, return to the Place," the root of the teaching of running and returning; the Kehot note points here.

ספר יצירה א:ח"ט Sefer Yetzirah 1:8

עשר ספירות בלימה בלום פיר מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

## 54 רץ לבך ושוב לאחד

The introduction to Tikkunei Zohar: if your heart runs, return. The Alter Rebbe applies it to the rhythm of running and returning in divine service.

תקוני זוהר ד' א:ג' Tikkunei Zohar 7a:3

תננינא (יחזקאל א כו), ועל דמות הפסא דמות כמראה אדם עליו מלמעלה דא איהו יוד הא ואו הא כליל תשע נקודין, ועשר דא שכינתא כלילא מלקהו, וכלא א, דלית אדם בלא א, וכלא איהו עמודא דאמצעיטא, איהו יהו"ה דכליל א, ואיהו שמה מפרש דכליל א לאחזא דאם רץ לבך שוב לאחור.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ז, א). ראה ס"י פ"א.

## 55 בע"כ אתה חי

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

KEHOT'S NOTE

אבות ד, כב.

56

בע"כ אתה חי

"Against your will you are born, and against your will you live." Here it means the soul stays in the body in order to fulfil its purpose below.

משנה אבות ד:כ"ב Pirkei Avot 4:22

הוא היה אומר, הילודים למוות, והמתים להחיות, והחיים לדון. לידע להודיע ולהודע 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 יצרר 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 ...

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## PARAGRAPH 16

57

הי צלך .. כך הוא ית' כביכול צל שלך

"G-d is your guardian; G-d is your shadow at your right hand." Read as: G-d responds to a person as a shadow follows his movements.

תהילים קכ"א:ה' Psalms 121:5

הי שמך הי צלך עליך ימינך:

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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## KEHOT'S NOTE

תהלים קכא, ה. וראה בסה"מ תרכ"ו (הוצאת תש"ס) ע' שכו וראה במ"מ לשם: ופי' הבעש"ט ז"ל ונמצא פי' זה במדרש שמואל ג"כ. ע' באוה"ת פי' ואתחנן ע' קכא.

58

להאיר ולהמשיך וא"ס ב"ה בגי' כו

The Tzemach Tzedek adds here: as explained in the maamar "Tze'enah U're'enah" on "and bless Havayah," which means drawing blessing and added light into the Name Havayah.

## KEHOT'S NOTE

באוה"ת תצוה ע' איתקנג מוסיף "כמ"ש בד"ה צאינה וראינה בפי' וברכו את הוי" שממשיכים ברכה ותוס' אור בשם הוי"ו."

## PARAGRAPH 17

59

כי אתה נרי הוי"ה

"For You are my lamp, O G-d." The word atah is read as

alef-tav (the Torah's letters) plus hei (the mitzvos).

II Samuel 22:29 כ"ב:כ"ט

כ"י-אתה נירי Havayah Havayah גי'ת השכי:

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

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## PARAGRAPH 18

60

שו"ה וצ"ל — ממארי דחושבנא

Tanya explains that at times the heart is dull as stone even though the mind understands G-d's greatness, because the coarseness of kelipah darkens the soul's light.

תניא, חלק ראשון; ליקוטי אמרים 29:15 Tanya, Likkutei Amarim

וגם מי שהוא נקי מחטאות נעורים החמורים, ישים אל לבו לקיים מאמר זה הקדוש, להיות מ"מארי דחושבנא", דהיינו, לעשות חשבון עם נפשו, מכל המחשבות והדיבורים והמעשים שחלפו ועברו מיום היותו עד היום הזה, אם היו כולם מצד הקדושה, או, מצד הטומאה רחמנא לצלן, דהיינו, כל המחשבות והדיבורים והמעשים אשר לא להי' המה ולרצונו ולעבודתו, שזהו פירוש לשון "סטרך אחרך", כנזכר לעיל [בפרק ו'].

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## KEHOT'S NOTE

ראה תניא פכ"ט.

61

כי כל איש אשר בו מום .. לחם אלקיו לא יגש להקריב

"For any man who has a blemish shall not draw near." A blemished priest may not serve; the maamar applies it to the soul.

ויקרא כ"א:י"ח Leviticus 21:18

פי' כל-איש אשר-בו מום לא יקרב איש עור או פסח או חרם או שרוע:

For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath any thing maimed, or anything too long,

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## KEHOT'S NOTE

ויקרא כא, יח. כא. ראה אוה"ת שופטים ע' תתלט. ובמאמרי אדה"א בראשית ע' שמב מוסיף "ופי' מום ברוחניות הוא אפי' פגם כל שהוא בעין ואזן שהוא ראוי ושמיעה".

62

לחם אלקיו לא יגש להקריב

"He has a blemish; he shall not approach to offer the bread of his G-d."

ויקרא כ"א:כ"א Leviticus 21:21

פ'ל-איש אשר-בו מום מזרע אהרן הכהן לא יגש להקריב את-אשי ה' מום בו את לחם אלקיו לא יגש להקריב:

no man of the seed of Aaron the priest, that hath a blemish, shall come nigh to offer the offerings of the L-RD made by fire; he hath a blemish; he shall not come nigh to offer the bread of his G-d.

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## PARAGRAPH 19

**63** ותמימים ינחלו טוב, ואין טוב  
 “And the perfect shall inherit good.” Only what is whole can receive the good.

Proverbs 28:10: משלי כ"ח:י

משנה ישרים בדרך רע בשחיתותו הוא יפול ותמימים ינחלו טוב:

Whoso causeth the upright to go astray in an evil way, He shall fall himself into his own pit; But the whole-hearted shall inherit good.

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

KEHOT'S NOTE

משלי כח, י. אבות ו, ג.

**64** ואין טוב  
 “And there is no good but Torah, as it is said, ‘For I have given you good teaching.’”

Pirkei Avot 6:3: משנה אבות ו:ג:3

... וכמה שצריך לנהוג בו כבוד. ואין כבוד אלא תורה, שנאמר (משלי ג) כבוד חכמים ינחלו, (משלי כח) ותמימים ינחלו טוב, ואין טוב אלא תורה, שנאמר (משלי ד) כי לקח טוב נתתי לכם תורתי אל תעזבו:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, “But it was you, a man mine equal, my guide and my beloved friend” (Psalms 55:14). Is this not [an instance of the argument] “from the less to the ...

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**65** שו"ה מס"נ — ומפילים אותו למטה  
 The Mitteler Rebbe explains that the soul is cast down and humbled as it rises in prayer, so that it cannot come close to G-d with the love and awe of running and returning.

KEHOT'S NOTE

במאמרי אדה"א ע' שמב "היינו שמפילים ומשפילי את הנשמה בעלותה למעלה בתפלה לבלתי תוכל להתקרב לה' לעולם באוי"ר דרו"ש."

**66** ישוב אל ה' וירחמהו  
 “Let him return to G-d, and He will have mercy on him.” Teshuvah is what removes the obstacle.

Isaiah 55:7: ישעיהו נ"ה:ז

יעזוב רשע דרכו ואיש און מחשבתי וישב אליה וירחמהו ואליאליקינו כיי"רפה לסלוח:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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KEHOT'S NOTE

ישעיי נה, ז.

## PARAGRAPH 20

**67** שו"ה בחי מקבל — בטבע  
 The manuscript reads “by her nature” instead of “by nature.”

KEHOT'S NOTE

בבוכ 633. בטבעה.

**68** עד אשר יערה עלי' רוח ממרום  
 “Until a spirit is poured upon us from on high.” It describes help that comes from above.

Isaiah 32:15: ישעיהו ל"ב:ט"ו

עד יערה עלינו רוח ממרום והיה מדבר לכרמל והכרמל ליצר יחשב:

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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KEHOT'S NOTE

ע"פ ישעיי לב, טו.

**69** שמעי בת וראי  
 “Hear, O daughter, and see ... forget your people and your father's house.” Here, the call to the receiver to leave worldly habits behind.

Psalms 45:11: תהילים מ"ה:יא

שמעייבת וראי והטי אונך ושכחי עמך ובית אביך:

'Hearken, O daughter, and consider, and incline thine ear; Forget also thine own people, and thy father's house;

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KEHOT'S NOTE

תהלים מה, יא.

**70** שו"ה להיות — והנה בחי זו נקי בת  
 The Tzemach Tzedek quotes a section from this point of the maamar and from the explanation that follows it.

KEHOT'S NOTE

קטע מכאן ומהביאור מובא באוה"ת פ' בא ע' רנח.

## PARAGRAPH 21

**71** תתן אמת ליעקב  
 “You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers from the days of old.” Each phrase is read as a gift from above to the one who cannot reach it alone.

Micah 7:20: מיכה ז:כ

תתן אמת ליעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ. וראה לקו"ת משע"צ פג, ב. מאמרי אדה"א ע' שמג.

ויקרא יא, מז.

72

כי שרית ותוכל

"Your name shall no longer be Yaakov but Yisrael, for you have striven with G-d and with men and have prevailed." Yisrael is the one who has already won.

בראשית ל"ב:כ"ט Genesis 32:29

ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כִּי־שָׁרִיתָ עִם־אֱלֹקִים וְעַם־אֲנָשִׁים וְתוֹכַל:

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.

73

שו"ה המלחמה — שירד מטה

The manuscript reads "he has gone down lower and lower."

KEHOT'S NOTE

בבוכ 633: שירד מטה מטה.

74

תשובה שקדמה לעולם

Teshuvah is among the seven things created before the world. Here it is the source, beyond the world's order, of the help given from above.

פסחים נ"ד א'-ח:ט'-9 Pesachim 54a:8-9

לֹא קָשָׁא: הָא בָּאוּר דִּידָן, הָא בָּאוּר דְּגִיְהָנָם. אִין דִּידָן — בְּמוֹצָאֵי שְׁבִיתָ, אִין דְּגִיְהָנָם — בְּעֶרְבַּי שְׁבִיתָ. וְאִין דְּגִיְהָנָם בְּעֶרְבַּי שְׁבִיתָ אִיבְרִי? וְהָא תִּנְיָא: שְׁבִיעָה דְּבָרִים נִבְרָאוּ קֹדָם שְׁנִבְרָא הָעוֹלָם, וְאִין הָא: תוֹרָה, וְתִשְׁבּוּבָה, וְגַן עֵדֶן, וְגִיְהָנָם, וְכִסֵּא הַכְּבוֹד, וּבֵית הַמִּקְדָּשׁ, וְשִׁמּוֹ שֶׁל מֹשֶׁה. תוֹרָה, דְּכַתִּיב: "ה' קִנְיֵי רֵאשִׁית דְּרֹכּוֹ". תִּשְׁבּוּבָה, דְּכַתִּיב: "בְּטָרְם הָיִים יִלְדוּ", וְכַתִּיב: "תֵּשֶׁב אֲנוֹשׁ עַד דְּכָא וְתֵאמַר שׁוּבוּ בְנֵי אָדָם".

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## PARAGRAPH 22

75

שויתר הקב"ה על ג"ע ושי"ד

The Tzemach Tzedek explains at length why G-d overlooked these sins but not the neglect of Torah.

KEHOT'S NOTE

פתיחתא דאיכ"ר ב. ראה בארוכה באוה"ת פי' ואתחנן ע' רמו.

76

להבדיל בין החיי

"To separate between the impure and the pure, and between the animal that may be eaten and the animal that may not be eaten." Torah law as the separation of good from evil.

ויקרא י"א:מ"ז Leviticus 11:47

לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהוֹר וּבֵין הַחַיָּה הַנֹּאכְלָת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֹאכַל:

to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

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KEHOT'S NOTE

## PARAGRAPH 23

77

בי מלכים ימלכו

The Torah speaks: "Through me kings reign." The Sages read "kings" as the Rabbis and their teachings.

משלי ח':ט"ו Proverbs 8:15

בִּי מְלָכִים יִמְלְכוּ וְרוֹזְנִים יַחְקִקוּ צְדָקָה:

By me kings reign, And princes decree justice.

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KEHOT'S NOTE

משלי ח, טו.

78

מתניתין מלכתא

The Talmud's phrase "the Mishnayot are queens," cited by the Kehot note. Here, halachah carries royal authority.

ביצה כ"ח ב' י"ד-ט"ו Beitzah 28b:14-15

רַב פִּסָּא אָמַר: מִתְּנִיתִין וּמִתְּנִיתָא — רַב מְלָכִיא. שְׁמַעְתָּתָא — רַב מְלָכִיו. וְסִימְנִיה: מִתְּנִיתִין מְלָכִיתָא. מֵאֵי בִינְיָהוּ? אִיכָא בִינְיָהוּ שְׁפָחוֹת. מִתְּנִי לֹא יֵאמַר אָדָם לְטַבַּח: שְׁקוּל לִי בְּדִינָר בָּשָׂר, אֲכַל שׁוֹחֵט וּמַחְלֵק בִּינְיָהוּ.

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KEHOT'S NOTE

ביצה כח, ב. וראה בהנסמן לקמן מט, ב.

79

אם תגבי כנשר

"Though you soar aloft like the eagle, and though you set your nest among the stars, from there I will bring you down, says G-d." Said of Edom; here, G-d's word casting down kelipah.

עובדיה א':ד' Obadiah 1:4

אִם־תִּגְבֶּיהָ כְּנֶשֶׁר וְאִם־פִּין כּוֹכְבִּים שָׁמַיִם קִנְיָה אוֹרִיךָ נְאֻם־ה'

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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KEHOT'S NOTE

עובדי' א, ד.

80

ויתפרדו כל פועלי און

"For behold, Your enemies shall perish; all the workers of iniquity shall be scattered."

תהילים צ"ב:י"ז Psalms 92:10

כִּי הִנֵּה אֵיבֶיךָ ה' כִּי־הִנֵּה אֵיבֶיךָ יֵאָבְדוּ יִתְפָּרְדּוּ כָּל־פְּעָלֵי אֱוֹן:

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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KEHOT'S NOTE

תהלים צב, י.

81

שו"ה בתורה — בין איסור והיתר

The manuscript reads "between permitted and forbidden," in the reverse order.

KEHOT'S NOTE

בבוכ 633: בין היתר לאיסור.

## 82 דבר ה' אשר בפיו זו דבר הלכה

The Sages read “the word of G-d” in Amos as halachah. Here it means the halachic ruling in a person’s mouth is G-d’s own word.

Shabbat 138b:11-12 ב”א-י”א-י”ב שבת קל”ח

”דבר ה'” — זו הלכה, ”דבר ה'” — זה הקץ, ”דבר ה'” — זו נבואה. ומאי ”ישוטטו לבקש את דבר ה'”? אמרו: עתידה אשה שתטול כפר של תרומה ותחזור בבתי כנסיות ובבתי מדרשות לידע אם טמאה היא ואם טהורה היא, ואין מכין.

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## 83 להנחיל אוהבי יש

“To bequeath to those who love Me yesh.” Israel are “those who love” G-d.

Proverbs 8:21 משלי ח':כ"א

להנחיל אתבי יש ואצרתיהם אמלא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

## 84 למען אחי ורעי

“For the sake of my brothers and companions, I will speak peace within you.” Read as G-d calling Israel His brothers and companions.

Psalms 122:8 תהילים קכ"ב:ח

למען אחי ורעי אדברה נא שלום בך:

For my brethren and companions' sakes, I will now say: 'Peace be within thee.'

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KEHOT'S NOTE

תהלים קכב, ח.

## PARAGRAPH 24

## 85 הקל קול יעקב

Yitzchak: “The voice is the voice of Yaakov, but the hands are the hands of Esav.”

Genesis 27:22 בראשית כ"ז:כ"ב

ויגש יעקב אליצחק אביו וימשהו ויאמר הקל קול יעקב והידים ידי עשו:

And Jacob went near unto Isaac his father; and he felt him, and said: ‘The voice is the voice of Jacob, but the hands are the hands of Esau.’

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KEHOT'S NOTE

בראשית כז, כב.

## 86 ואשים דברי בפיו

“And I have put My words in your mouth.” G-d’s words in

the mouth of the one who learns.

ישעיהו נ"א:ט"ז Isaiah 51:16

ואשים דברי בפיו ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון צמיאתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: ‘Thou art My people.’

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KEHOT'S NOTE

ישע"י נא, טז.

## 87 ודברי אשר שמתי בפיו

“And My words which I have placed in your mouth shall not depart from your mouth.” Read as: the words of Torah a person speaks are truly G-d’s.

ישעיהו נ"ט:כ"א Isaiah 59:21

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר שמתי בפיו לא ימוש מפיו ומפי זרע וזרע אמר ה' מעתה ועד עולם:

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.

## PARAGRAPH 25

## 88 אחותי רעיתי יונתי תמתי

“Open to me, my sister, my beloved, my dove, my perfect one.”

Song of Songs 5:2 שיר השירים ה:ב

אני ישנה ולבי ער קול דודי דופק פתח לי אחתי רעיתי יונתי תמתי שראשי נמלא טל קנאותי רסיסי לילה:

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

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KEHOT'S NOTE

שה"ש ה, ב.

## 89 א"ת תמתי אלא תאומתי

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

KEHOT'S NOTE

שה"ש רבה ע"פ אני ישנה.

90

## א"ת תמתי אלא תאומתי

The Midrash on "I am asleep": do not read "my perfect one" but "my twin," as if G-d and Israel were twins.

Shir HaShirim Rabbah 5:3: שיר השירים רבה ה'ג:3

פשטתי את כתנתי, אמר רבי יוחנן אפלו תמה שבתמות יודעת לפשט וללבש, ואת אמרת פשטתי את כתנתי, רבי חנינא ורבי יוחנן אמרי יום שנגדוג להם נבוכדנצר הרשע לישאל פשט מהם שני לבושים גדולים, לבוש כהנה ולבוש מלכות. רחצתי את רגלי, משנוף עבודת כוכבים, יודעת הייתי שאבק של אותו מקום משיאני לעבודת כוכבים, אף על פי כן דודי שלח ידו מן החור. אמר רבי אבא בר כהנא, וכי מה טיבו של חור זה להיות ...

"I have removed my tunic; how can I don it? I have washed my feet; how can I soil them? My beloved extended his hand through the hole, and my core was stirred for him" (Song of Songs 5:3-4). "I have removed my tunic" - Rabbi Yohanan said: Even the simplest of the simple knows how to undress and dress, and you say: "I have removed my tunic"? Rabbi Hanina and Rabbi Yohanan say: On the day that the wicked Nebuchadnezzar attacked Israel, he removed from them two great garments: ...

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91

## כל האומר אין לי אלא תורה

"Whoever says, 'I have nothing but Torah,' does not have even Torah." Here, Torah needs the bond with G-d that self-sacrifice gives.

Yevamot 109b:4-5: יבמות ק"ט ב'ד'ה'4-5

ערבי שלציון — דעבדי שלוף דוי. תוקע עצמו לדבר הלכה — דתנא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: "ולמדתם ועשיתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

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KEHOT'S NOTE

יבמות קט, ב.

92

## דאורייתא וקב"ה כולא חד

There the Alter Rebbe explains that through the Torah and mitzvos G-d Himself is present, "the Torah and the Holy One, blessed be He, are entirely one," and that "the Holy One, blessed be He" means G-d as holy and wholly separate from the worlds.

KEHOT'S NOTE

נסמן לקמן נו, ג.

## PARAGRAPH 26

93

## למס"נ באחד

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

KEHOT'S NOTE

ראה שו"ת הרשב"א ח"ה תשובה נה. ב"ח טוא"ח רסס"א. פע"ח שער הק"ש פ"ב.

94

## ויקם עדות ביעקב

"He established a testimony in Yaakov and set a Torah in Yisrael." Read as two levels in Torah matching the two names.

Psalms 78:5: תהילים ע"ח:ה'5

ויקם עדות ביעקב ותורה שם בישאל אשר צוה את אבותינו להודיעם לבניהם:

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.

95

## דאורייתא מחכמה נפקת

The Zohar: "The Torah comes forth from Chochmah." Here, self-sacrifice reaches the root from which Torah is drawn.

Zohar II, 121a: זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

## PARAGRAPH 27

96

## ומבחי ישראל נמשך בחי תורה

A parallel discussion of "testimony in Yaakov, Torah in Yisrael."

KEHOT'S NOTE

ראה אוה"ת לך לך עג, ב.

97

## ועשיתם אתם

"And you shall do them." The Kehot note cites the Sages' reading of "them" as "you": by doing mitzvos, a person "makes" himself.

Leviticus 26:3: ויקרא כ"ו:3

אם-בחקתי תלכו ואת מצותי תשמרו ועשיתם אתם:

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

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98

## ועשיתם אתם אתם כתיב

The Zohar reads "you shall do them" as "you shall make yourselves," a reading cited in the Kehot note.

Leviticus 22:31: ויקרא כ"ב:ל"א

ושמרתם מצותי ועשיתם אתם אני ה'

And ye shall keep My commandments, and do them: I am the L-RD.

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Zohar III, 113b: זח"ג קיג, ב

Vayikra Rabbah 35:6: ויקרא רבה ל"ה:ו

KEHOT'S NOTE

ויקרא כב, לא. ג. זח"ג קיג, ב. וראה ויק"ר לה, ו.

99

### אשר יעשה אתם האדם

"Which a man shall do and live by them." Here, through man the Torah and mitzvos are drawn down.

ויקרא י"ח:ה' Leviticus 18:5

ושמרתם את־חקתי ואת־משפטי אשר יַעֲשֶׂה אִתְּם הָאִדָּם וְחִי בָהֶם אָנִי

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.

100

### כי ע"י האדם נמשך בחי' תומ"צ

The Rebbe's maamar on the same verse discusses this point in a footnote.

KEHOT'S NOTE

ראה ד"ה רני ושמחי תשכ"ז (סה"מ מלוקט ח"ד) ע' רפג סעי' ב הערה 11.

101

### כל הנשמה תהלל י"ה

"Let every soul praise Yah," read earlier as the soul giving light.

Psalms 150:6 תהילים ק"ז:ו

כל הנשמה תהלל קה תללוֹקָה:

Let every thing that hath breath praise the L-RD. Hallelujah.

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KEHOT'S NOTE

תהלים קנ, ו.

102

### אם הבנים

"A joyful mother of children." The level of "mother," which gives birth to the revelation of G-dliness.

Psalms 113:9 תהילים קי"ג:ט

מוֹשִׁיבִי עֲקֶרֶת הַבֵּית אִם־הַבָּנִים שְׂמִיחָה תִּלְלוּ־קָה:

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

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103

### רני ושמחי בת

The opening verse, now applied to the Time to Come, when the "daughter" will rise.

Zechariah 2:14 זכריה ב':יד

רְנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי־בָא וְשִׁכְנִתִּי בְּתוֹכָךְ נְאֻמָּה:

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

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104

### שבחי' בת תעלה ביתר שאת

The note points to a parallel discussion in Likkutei Torah of the future elevation of the receiving level.

KEHOT'S NOTE

ע' לקו"ת שלח לה, ג. ובביאורי זוהר להצ"צ כרך א פ' שלח ע' קעא. תל.

ובאור"ת פ' חיי שרה קכו, א. שמות כרך ז' ע' ב'תקא. נ"ך ע' רסה.

105

### ביתר שאת

"Excelling in dignity and excelling in power." The "daughter" will be raised beyond the others.

בראשית מ"ט:ג' Genesis 49:3

רְאוּבֵן בְּכֹרִי אַתָּה כְּחֵי וְרֵאשִׁית אוֹנִי יִתֵּר שְׂאֵת וְיִתֵּר עֹז:

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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106

### אשת חיל עט"ב

"A woman of valor is the crown of her husband." The receiving level will itself become a crown.

Proverbs 12:4 משלי י"ב:ד

אִשְׁת־חַיִל עֲטֶרֶת בְּעֶלְהָ וּכְרָקָב בְּעֲצָמוֹתֶיהָ מִכִּישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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### ולהיות אשת חיל עט"ב כו'

The Tzemach Tzedek quotes this passage and adds that she herself becomes the crown of her husband, Z'eir Anpin, higher than Binah, of which it is said "the crown with which his mother crowned him," and not only that she is the crown.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך ב ע' תשסד ושם מציין לכאן ומוסיף "שהיא עצמה נעשה עטרה וכתר לבעלה שהוא ז"א ולמעלה מבחי' בינה שעליה נאמר בעטרה שעטרה לו אמו ולא שהיא עצמה העטרה".

108

### כמ"ש במ"א

The note suggests this as the "elsewhere" the maamar refers to.

KEHOT'S NOTE

ע' באוה"ת פ' ראה ע' תרעג ואילך.

## PARAGRAPH 28

109

### קצת ביאור על זה

Another transcript of this explanation appears there.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' קל. מאמרי אדה"א בראשית ע' שנג.

## PARAGRAPH 29

110

### להבדיל בין הטמא לטהור

"To separate between the impure and the pure." Torah as the power that separates.

ויקרא י"א:מ"ז Leviticus 11:47

לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהוֹר וּבֵין הַחַיָּה הַנֶּאֱכָלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאֱכַל:

to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

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111

## ודברי אשר שמתו בפיו

"And My words which I have placed in your mouth." The words of Torah a person speaks are G-d's own.

ישעיהו נ"ט:כ"א Isaiah 59:21

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר-שָׁמַעְתִּי בְּפִיךָ לֹא-יִמָּוֶשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּמִפִּי זֶרַע וְרֵעַ אָמַר ה' מִעַתָּה 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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## מצות כעבד לפני המלך

A parallel discussion of the servant and the minister before the king.

KEHOT'S NOTE

עי באוה"ת פי' ראה עי' תרסב. וראה לקו"ת צו טז, ב שכי בהתגלות המלך אזי בחי' שר שעבודתו בשמחה. . ובחי' עבד שעבודתו ביראה, ע"ש.

113

## כשר לפני המלך . . כעבד לפני המלך

Rabban Yochanan ben Zakkai's wife asked why Rabbi Chanina's prayer was answered and his was not; he said Rabbi Chanina is "like a servant before the king" and he himself "like a minister before the king." Here the two images describe the masters of Torah and those whose service is the mitzvos.

ברכות ל"ד ב:כ"ח Berakhot 34b:28

וְשׁוּב מַעֲשֵׂה בְּרַבִּי חֲנִינָא בֶן דּוּסָא שֶׁהָלַךְ לְלִמּוּד תּוֹרָה אֶצְל רַבִּי יוֹחָנָן בֶּן זַכַּאי, וְחָלָה בְּנֹו שֶׁל רַבִּי יוֹחָנָן בֶּן זַכַּאי. אָמַר לוֹ: חֲנִינָא בְנִי, בְּקֶשׁ עָלַי רַחֲמִים וְיִחְיֶה. הִנֵּיחַ רִאשׁוֹ בֵּין בְּרַכּוֹ וּבְקֶשׁ עָלַי רַחֲמִים, וְיִחְיֶה. אָמַר רַבִּי יוֹחָנָן בֶּן זַכַּאי: אֵלֶּמְלִי הִטִּיחַ בֶּן זַכַּאי אֶת רִאשׁוֹ בֵּין בְּרַכּוֹ כָּל הַיּוֹם כּוּלוֹ — לֹא הָיוּ מְשַׁגְּחִים עָלָיו. אָמְרָה לוֹ אִשְׁתּוֹ: וְכִי חֲנִינָא גָדוֹל מִמֶּךָ? אָמַר לָהּ: לֹא, אֲלֹא הוּא דוֹמָה כְּעַבֵּד לִפְנֵי הַמֶּלֶךְ, וְאֲנִי דוֹמָה כְּשֶׁר לִפְנֵי הַמֶּלֶךְ.

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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114

## יחוד הוי' אהי' . . הארת הכתר

The Mitteler Rebbe explains Ehe-yeh as "I am ready to be revealed" from the hidden essence of the Infinite Light that shines in the inner dimension of Keser.

KEHOT'S NOTE

"דפי' אהי' אנה זמין לאתגלאה מן ההעלם העצמות דאוא"ס שמאיר בפנימית הכתר" — מאמרי אדה"א בראשית ע"י שנג.

115

## תתן אמת ליעקב

"You will give truth to Yaakov," here the third unification, received like a seal.

מיכה ז':כ" Micah 7:20

תַּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר-נִשְׁפָּעַת לְאַבְתָּיִנוּ מִיָּמֵי קָדָם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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**Likkutei Torah**

THE CHASSIDISHE PARSHA

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