



TORAH OHR • THE CHASSIDISHE PARSHA

פרשת ויקהל

Parshas Vayakhel



The 2 maamarim of Torah Ohr on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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ויקהל משה את כל עדת בני ישראל ויאמר אליהם וגו'

“And Moshe assembled the whole congregation of the
children of Israel”



G-d dwells within Israel through Torah and mitzvos, which are the Mishkan's vessels (inner light) and curtains (encompassing light). But a person below can draw that light down only after first rising, through Shabbos, when the will above the intellect is revealed, and through prayer, which carries it into the week. So Moshe told the people about Shabbos first, while G-d, who was describing how light comes down from above, put Shabbos last.

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

Why is Shabbos placed beside the building of the Mishkan, and why did Moshe put it first when G-d had put it last? G-d dwells “within them,” in Israel, through Torah and mitzvos. The mitzvos are the Mishkan's curtains: garments of encompassing light, drawn from G-d's Malchus, which itself is infinite and encompasses the worlds as the sun's rays surround what they light. The Torah is the Mishkan's vessels: food, an inner light. Shabbos is the additional soul: on weekdays a person's love of G-d comes from contemplation, the lower will; on Shabbos the supernal will, above the intellect, is revealed and rests within that lower will, “Shabbos Shabbason.” Prayer, the ladder, carries that light into the weekdays, and Torah study, the Menorah and the Table, draws the supernal will into the lower will. In G-d's drawing down of light into the worlds the order is vessels, curtains, then Shabbos as the returning light. In a person's service the ascent must come first: Shabbos, then the encompassing mitzvos, then the inner light of the Torah.

OUTLINE

1 Two questions, and the Mishkan within

¶11-4

Why Shabbos stands beside the Mishkan, and why G-d's order (vessels, curtains, Shabbos) differs from Moshe's (Shabbos, curtains, vessels). G-d dwells "within them" through Torah and mitzvos: the Torah is the vessels, inner food for the soul; the mitzvos are the curtains, encompassing garments.

2 Malchus, sovev and memalei

¶15-14

Creation does not change G-d, since the worlds live only from an illumination, His Malchus, while His essence is holy and set apart. Malchus is itself infinite, so its light is mostly encompassing (sovev), and only a contracted portion fills the worlds (memalei); like sunlight, an illumination is a revelation that surrounds. "I will exalt You" is sovev; "I will bless Your Name" is memalei.

3 The mitzvos as garments of Malchus

¶15-21

Torah and mitzvos draw down the same two modes. The mitzvos are "the King's limbs" and "garments of kingship": like tefillin, which draw the supernal mochin upon the head without entering the mind, they encompass the soul. In general they are seven, like the seven materials of the curtains.

4 Shabbos and the additional soul

¶22-33

Weekday love of G-d is born of contemplating His oneness: the lower will, gained through toil. On Shabbos a love above the intellect, from the yechidah, is revealed: the supernal will, the "gate facing kadim." It rests within the lower will as light within a vessel; the two wills joined are "Shabbos Shabbason" and the "G-d of knowledges."

5 Prayer, the ladder

¶34-36

An illumination of Shabbos reaches the weekdays through prayer, the ladder on which the soul rises to the supernal will and then draws it down into the lower will, so that the weekdays become "ordinary food in the purity of holy things."

6 Torah: the Menorah and the Table

¶37-44

The Torah, rooted in the supernal will and revealed through Chochmah, draws that will into the lower will. It is the light of the Menorah, a shining face of new delight; the six branches are the Oral Torah coming out of the Written, with knobs where giver and receiver meet. It is the bread of the Table, inner food, while the mitzvos remain encompassing.

7 The two orders explained

¶45-55

A person below cannot reach the supernal will without first ascending: Shabbos (tashev, return), then prayer, and only then Torah and mitzvos can draw down light, first the encompassing curtains and then the inner vessels, as with tefillin and the Shema. In G-d's descent the order is reversed: vessels, curtains, and Shabbos last, as the returning light.

KEY CONCEPTS

Encompassing and inner light (makif and pnimi) מקיף ופנימי

Light that surrounds a person or world without entering it, like garments or the curtains of the Mishkan, as against light that is taken within, like food or the Mishkan's vessels. The mitzvos bring the first, the Torah the second.

Sovev and memalei סובב כל עלמין וממלא כל עלמין

The light that encompasses all worlds and the light that fills all worlds. Because even Malchus is infinite, most of its light is encompassing, and only a contracted portion is invested within the worlds.

The supernal will and the lower will רצון העליון ורצון התחתון

"There is will and there is will": the lower will is born of understanding and contemplation; the supernal will is above Chochmah and has no reason. On Shabbos the supernal will is revealed and rests in the lower will as in a vessel.

The additional soul (neshamah yeseirah) נשמה יתירה

What is added on Shabbos: a love and will for G-d above the intellect, from the yechidah, the essence of the soul; it is "Shabbos Shabbason," the joining of the two wills.

Garment of Malchus (levush malchus) לבוש מלכות

G-d's kingship as it relates to the worlds: it does not enter them but surrounds them like a garment. Each mitzvah draws such a garment upon the soul.

Arousal from below אתערותא דלתתא

The receiver's longing that must come before the giver's flow. In service, the ascent of Shabbos and prayer is the arousal from below that lets Torah and mitzvos draw light down.

Direct light and returning light אור ישר ואור חוזר

Light coming down from above, and light rising back to its source. In G-d's order, Shabbos is the returning light after the descent through vessels and curtains.

SECTION 1 • ¶1-4

Two questions, and the Mishkan within

1 ויקהל משה¹ את כל עדת בני ישראל ויאמר² אליהם וגו'. ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לה.³

“And Moshe assembled the whole congregation of the children of Israel and said to them,” etc. “Six days shall work be done, and on the seventh day there shall be to you a holy [day], a Shabbos of complete rest (Shabbos Shabbason) to Havayah.”

The maamar opens with the first verses of Parshas Vayakhel, where Moshe gathers the people and, before passing on the instructions for building the Mishkan, first commands them about Shabbos. The phrase “a Shabbos of complete rest” (Shabbos Shabbason) will itself be explained later in the maamar.

להבין מארז"ל [מאמר רבותינו זכרונם לברכה] ע"ז למה נסמכה פ' שבת למלאכת המשכן.⁴ גם צ"ל מפני מה בצווי הקב"ה למשרע"ה [למשה רבינו עליו השלום] בפ' תרומה ותצוה נאמר תחלה מלאכת כלי המשכן דהיינו הארון והשולחן והמנורה כו'.⁵

[We need] to understand the saying of our Sages, of blessed memory, on this: why the section of Shabbos was placed next to the work of the Mishkan. We must also understand why, in the command of the Holy One, blessed be He, to Moshe our teacher, peace be upon him, in Parshas Terumah and Tetzaveh, the work of the vessels of the Mishkan, namely the Ark, the Table and the Menorah, etc., is stated first,

The Sages learned from the placement of the Shabbos section beside the work of the Mishkan that the kinds of creative work used in building the Mishkan are the work forbidden on Shabbos; the Alter Rebbe asks what this closeness means inwardly. He adds a second question about order: in G-d's own instructions to Moshe in Terumah and Tetzaveh, the furnishings of the Mishkan, the Ark, the Table and the Menorah, are described first. Likkutei Torah (Shir HaShirim, 51b) sums up, in the name of this maamar, why Shabbos stands beside the Mishkan: after a drawing down there must be a returning light, so that the light is not drawn down too far.

2 ואח"כ מלאכת המשכן עצמו הן היריעות של המשכן ואח"כ לבסוף הכל נאמר בפ' כי תשא אך את שבתותי תשמרו כו' הרי הקדים הכלים ואח"כ היריעות ואח"כ שמירת שבת.⁶

and afterwards the work of the Mishkan itself, namely the curtains of the Mishkan; and afterwards, last of all, it is said in Parshas Ki Sisa, “But My Shabbosos you shall keep,” etc. Thus He put the vessels first, afterwards the curtains, and afterwards the keeping of Shabbos.

Only after the furnishings does G-d describe the structure of the Mishkan itself, its curtains, and only at the end, in Parshas Ki Sisa, does He command the keeping of Shabbos. So in G-d's words the order is: vessels, curtains, Shabbos.

3 ובצווי משרע"ה [משה רבינו עליו השלום] לישראל דהיינו בפ' זו דויקהל משה הפך הסדר⁷ שאמר להם תחלה שמירת שבת. ואח"כ מלאכת המשכן ואח"כ הכלים.

But in the command of Moshe our teacher, peace be upon him, to Israel, that is, in this section of "And Moshe assembled," he reversed the order: he told them first [about] the keeping of Shabbos, afterwards the work of the Mishkan, and afterwards the vessels.

When Moshe passes the commands on to the people in Vayakhel, the order is reversed: Shabbos first, then the structure of the Mishkan, and its furnishings last.

והענין דהנה כתיב ועשו לי מקדש ושכנתי בתוכם.⁸ בתוכו לא נאמר⁹ אלא בתוכם¹⁰

The explanation is this. It is written, "And they shall make Me a Sanctuary, and I will dwell within them." It does not say "within it," but "within them,"

To explain this, the Alter Rebbe turns to the verse that states the purpose of the Mishkan: G-d says He will dwell "within them," in the people, and not "within it," in the building. An earlier maamar of Torah Ohr (Vayeshev, 30d) reads the verse the same way: the souls of Israel are themselves G-d's sanctuary.

דהיינו בתוך כללות נשמות ישראל ישכון כבוד הוי"ה ית' ע"י המשכן ועכשיו ג"כ הוא ע"י עסקם בתורה ומצות. שהתורה היא כמו בחי' כלי המשכן.

that is, within the souls of Israel as a whole the glory of Havayah, may He be blessed, will dwell, through the Mishkan; and now, too, this is through their occupation with Torah and mitzvos. For the Torah is like the level of the vessels of the Mishkan,

G-d's glory dwells within the souls of Israel as a whole. In the time of the Mishkan this was through the Mishkan; today it is through the study of Torah and the keeping of mitzvos. The two parts of the Mishkan correspond to these two: the Torah to its vessels.

4 והמצות הם בחי' יריעות המשכן כי ע"י המצות נעשה בחי' לבושים לנפש. כמ"ש והלך לפניך צדקך¹¹ כבוד ה' יאספך.

and the mitzvos are the level of the curtains of the Mishkan. For through the mitzvos the aspect of garments is made for the soul, as it is written, "And your righteousness shall go before you; the glory of Havayah shall gather you in."

The mitzvos correspond to the curtains of the Mishkan: as the curtains surrounded the Sanctuary, the mitzvos become garments around the soul. Isaiah's words, "your righteousness shall go before you; the glory of Havayah shall gather you in," picture a person surrounded by the good he has done.

וזהו כמו בחי' יריעות שהן בחי' מקיפים והתורה היא בחי' מזון לנפש כמ"ש ותורתך בתוך מעי.¹² וזהו בחי' כלי המשכן שהן בחי' פנימיים:

This is like the level of the curtains, which are the level of encompassing [lights] (makifim). And the Torah is the level of food for the soul, as it is written, "And Your Torah is within my innards." This is the level of the vessels of the Mishkan, which are the level of inner [lights] (pnimiyim).

Garments and curtains surround from outside, so they are "encompassing" (makif). The Torah is like food, which enters a person and becomes part of him, as in "Your Torah is within my innards"; so it is "inner" (pnimi), like the vessels that stood inside the Mishkan.

SECTION 2 • ¶5-14

Malchus, sovev and memalei

5 ולהבין זה יש להקדים להבין מ"ש אני ה' לא שניתי¹³ שאין בו ית' שום שינוי והתפעלות ח"ו [חס ושלום] ע"י בריאת העולם שכמו שהיה יחיד ומיוחד קודם בריאת העולם כך הוא ג"כ אחר בריאת העולם

To understand this, we must first understand what is written, "I, Havayah, have not changed": that there is no change or being affected whatsoever in Him, may He be blessed, G-d forbid, through the creation of the world; that just as He was singular and unique before the creation of the world, so is He also after the creation of the world,

Before explaining how Torah and mitzvos bring G-d's presence, the Alter Rebbe sets out a principle from Malachi: "I, Havayah, have not changed." Creating the world made no difference to G-d Himself; He is as singular and unique after creation as before it.

וכמאמר אתה הוא קודם שנברא העולם ואתה הוא משנברא¹⁴ כו'. ר"ל [רוצה לומר] בזה שאין בריאת העולמות פועל בו שום שינוי ח"ו [חס ושלום].

as in the saying, "You are He before the world was created, and You are He since it was created," etc. By this it means that the creation of the worlds brings about no change at all in Him, G-d forbid.

The daily prayers say the same: "You are He before the world was created, and You are He since it was created." Bringing worlds into being does not affect Him at all.

6 והיינו לפי שהחיות הנמשך ממנו ית' להחיות העולמות כללות אור וחיות זה הוא רק בחי' הארה בעלמא ממהו"ע [ממהותו ועצמותו] ית' שהאיר והמשיך ממנו עד"מ הארה בעלמא.¹⁵

That is, because the life-force (chayus) drawn from Him, may He be blessed, to give life to the worlds, this light and life-force as a whole, is only the level of a mere illumination (he'arah) from His being and essence, may He be blessed, which He shone forth and drew from Himself, by way of analogy, as a mere illumination.

This is why creation does not change G-d: the whole life-force that sustains the worlds is only a “mere illumination” (he'arah) that shines from Him, not His essence itself. In Iggeres HaKodesh (section 20) the Alter Rebbe spells this out: what spreads into the creatures to give them life is only “an illumination of an illumination of an illumination” of the line of light (the kav), while the essence of the Infinite Light is not within the bounds of place at all.

וע"י זו ההארה הוא ית' מחיה אותן ומהוה אותן מאין ליש. אבל הוא ית' במהותו ועצמותו מרומם ומתנשא מגדר עלמין.

And through this illumination He, may He be blessed, gives them life and brings them into being from nothing to something. But He, may He be blessed, in His being and essence, is exalted and uplifted beyond the bounds of worlds.

Through that illumination He gives the worlds life and brings them into being from nothing. But He Himself, in His essence, remains entirely beyond the category of worlds.

7 וזהו שנק' הקב"ה שהוא קדוש ומובדל. והגם שנאמר ואתה מחיה את כלם.¹⁶ הנה עיקר חיותם וקיומם הוא רק מבחי' הארה בעלמא כנ"ל.

This is why He is called “the Holy One, blessed be He”: for He is holy and set apart. And although it is said, “And You give life to them all,” the main part of their life and existence is only from the level of a mere illumination, as mentioned above.

This is why G-d is called “the Holy One”: “holy” (kadosh) means set apart. Although the verse in Nehemiah says, “You give life to them all,” what gives the worlds their life is only that mere illumination.

והארה זו היא בחינת מדת מלכותו יתברך כמ"ש מלכותך מלכות כל עולמים.¹⁷ שחיות כל העולמים הוא מבחינת מלכותך דהיינו שמה שנקי הוא יתברך מלך עליהם מזה עצמו הם חיים וקיימים.

And this illumination is the level of the attribute of His Malchus (sovereignty), may He be blessed, as it is written, "Your kingship is a kingship of all worlds": the life-force of all the worlds is from the level of "Your kingship." That is, from the very fact that He, may He be blessed, is called King over them, from this itself they live and exist.

That illumination is G-d's attribute of Malchus, kingship. As the psalm says, "Your kingship is a kingship of all worlds": the very fact that G-d is called King over the worlds is what gives them life and existence.

8 וז"ש [וזהו שכתוב] ישתבח שמך לעד מלכנו. פי' שהתפשטות מדת מלכותו ית' הנקי ג"כ שמו הוא לעד

And this is [the meaning of] what is said, "May Your Name be praised forever, our King." That is, the spreading forth of the attribute of His Malchus, may He be blessed, which is also called His Name, is "forever,"

The prayer Yishtabach, "May Your Name be praised forever, our King," is read in this light: "Your Name" is Malchus, which is also called G-d's Name, and its spreading forth to the worlds is what lasts "forever." In the version of this maamar in Sefer HaMaamarim 5565 (the Mittlerer Rebbe's transcript), this is explained as what is called "the garment of Malchus" (levush malchus), a term the maamar takes up below.

דהיינו עד אין קץ ותכלית כי מדת מלכותו היא ג"כ בחי' א"ס ממש כיון שהיא הארה ממנו ית'.

that is, without end or limit; for the attribute of His Malchus is also truly the level of the Infinite One (Ein Sof), since it is an illumination from Him, may He be blessed.

"Forever" means without end, because even Malchus, being an illumination from G-d, is itself infinite (Ein Sof). This prepares the next point: the light drawn from Malchus is too great for the worlds to hold.

9 וז"ש [וזהו שכתוב] בברכת יוצר ומשמיעים ביראה יחד בקול דברי אלקים חיים ומלך עולם¹⁸ שאין משיגים

רק ההמשכה שנמשכ' [שנמשכת] מאלקים חיים ומלך עולם שקול הוא המשכה כנודע.

And this is [the meaning of] what is said in the blessing of Yotzer, "And they proclaim in awe, together, with a voice (bekol), the words of the living G-d and King of the world": they grasp only the drawing forth that is drawn from "the living G-d and King of the world," for a voice is a drawing forth, as is known.

In the Yotzer blessing before the morning Shema, the angels proclaim "the words of the living G-d and King of the world." The Alter Rebbe stresses the word "voice": a voice is something drawn outward from the speaker, so the angels grasp only what is drawn forth from G-d as "King of the world," not G-d Himself.

אבל עצמותו ומהותו ית' הוא קדוש ומובדל דלמחת"ב [דלית מחשבה תפיסא ביה] כלל ולכן לא שניתני כנ"ל.

But His essence and being, may He be blessed, is holy and set apart, so that no thought can grasp Him at all; and therefore "I have not changed," as mentioned above.

G-d's essence is holy and set apart: "no thought can grasp Him at all," in the words of Eliyahu in the Tikkunei Zohar, which the Tanya (chapter 5) explains. Since the worlds receive only from His Malchus, creating them made no change in Him: "I have not changed."

וזהו והחיות נושאות את הכסא^{19,20} כו' זעות מחיל כסא.²¹ שתפול עליהם אימה ופחד של מדת מלכותו

ית' שהוא בחינת מלך יושב על כסא רם ונשא ולכן הם מקבלים עליהם עול מלכות שמים כו':²²

And this is [the meaning of] "And the living creatures (Chayos) carry the Throne," etc., "trembling with dread of the Throne": for awe and dread of the attribute of His Malchus, may He be blessed, fall upon them, which is the level of "a King sitting upon a high and exalted throne"; and therefore they accept upon themselves the yoke of the kingdom of Heaven, etc.

The highest angels, the Chayos, are said to carry the Throne of Glory, and yet to tremble with dread of the Throne. Their trembling is awe before G-d's kingship, pictured as a King on a high and exalted throne, and out of this awe they accept the yoke of Heaven's kingdom: even these angels relate to G-d's Malchus, not to His essence.

10 והנה מבחי' מדת מלכותו ית' נמשך האור והחיות ג"כ בב' בחי' והוא בחי' סוכ"ע וממכ"ע [וממלא כל

עלמין].

Now, from the level of the attribute of His Malchus, may He be blessed, the light and life-force are also drawn in two levels, namely the level of the light that encompasses all worlds (sovev kol almin) and [that of] the light that fills all worlds (memalei kol almin).

From Malchus the light and life-force come in two ways: sovev kol almin, light that "encompasses" all worlds, and memalei kol almin, light that "fills" all worlds.

דהיינו שלהיות כי בחי' מלי' הוא ג"כ בחי' א"ס ממש. וזהו פי' וענין אוא"ס [אור אין סוף] הנזכר בספרים.

כי אור הוא בחי' גילוי והמשכה מעצמותו ומהותו.²³

That is, since the level of Malchus is also truly the level of the Infinite One (Ein Sof). And this is the meaning and the matter of the "Infinite Light" (Or Ein Sof) mentioned in the books: for light is the level of revelation and drawing forth from His essence and being.

There are two ways because Malchus too is truly infinite, as said above. This also explains the Kabbalists' term "Infinite Light" (Or Ein Sof): "light" means something revealed and drawn forth from the essence, not the essence itself.

11 וכנודע דהשמש עצמו נק' מאור. אבל אור היינו הזיו הנמשך ממאור השמש ומאיר לארץ ולדרים עליה.

As is known, the sun itself is called a “luminary” (maor), whereas “light” (or) is the radiance drawn from the luminary of the sun that shines upon the earth and upon those who dwell on it.

The analogy: the sun itself is called the “luminary” (maor), while “light” (or) is the radiance that spreads from it to the earth. The wording echoes the morning blessing over the luminaries.

וכך בחי' אוא"ס [אור אין סוף] הוא עד"מ זיו הנמשך ממהו"ע [ממהותו ועצמותו] ית'. אבל על מהו"ע [מהותו ועצמותו] ית' ממש לא שייך כלל לשון אור.

So too the level of the Infinite Light (Or Ein Sof) is, by way of analogy, a radiance drawn from His being and essence, may He be blessed; but to His actual being and essence, may He be blessed, the term “light” does not apply at all.

So too the Infinite Light is like a radiance from G-d's essence. The word “light” does not apply to the essence itself, just as the sun's body is not its rays.

ולהיות כי האור הוא גי' בחי' א"ס ממש ע"כ א"א להעולמות להכיל בתוכן האור שלא יתבטלו ממציאות ממש.

And since the light, too, is truly the level of Ein Sof, therefore it is impossible for the worlds to contain the light within themselves without being utterly nullified out of existence.

Since even this light is infinite, the finite worlds cannot contain it; if it entered them in full, they would cease to exist.

לכך עיקר האור הוא בחי' סובב ומקיף עליהן רק שע"י צמצום רב ועצום נמשך איזה המשכה מצומצמת מהאור להיות מתלבש בתוך העולמות ונק' ממכ"ע [ממלא כל עלמין] כו':

Therefore the principal [part] of the light is the level of encompassing (sovev) and surrounding (makif) them; only, through a great and mighty contraction (tzimtzum), some contracted flow is drawn from the light to be enclothed within the worlds, and this is called the light that fills all worlds (memalei kol almin), etc.

So most of the light stays “encompassing” (sovev), affecting the worlds from beyond them, and only a small portion, greatly contracted (tzimtzum), is invested within them; this is the light that fills all worlds (memalei kol almin).

12 ובוזה יובן ג"כ טוב טעם למה שכינו המקובלים²⁴ לבחיי המשכת החיות מהבורא ית' בשם אור כנ"ל בענין לשון אור א"ס.

With this one will also understand the good reason why the Kabbalists called the drawing forth of the life-force from the Creator, may He be blessed, by the name "light," as mentioned above regarding the term "Infinite Light" (Or Ein Sof).

This also explains why the Kabbalists used the word "light" for the life-giving flow from the Creator. Likkutei Torah (Pekudei, 7b) takes up the same question with R. Menachem Azariah of Fano: "Infinite" describes not G-d's essence but His Name, which is light and radiance drawn from Him as rays are drawn from the sun.

(וכן בתניא) (פמ"ח) אמר על ענין הסובב לשון הארה²⁵ כו' ע"ש.

(And similarly in the Tanya (chapter 48) he used the term "illumination" (he'arah) for the matter of the sovev, etc.; see there.)

A parenthesis in the text notes that in the Tanya, chapter 48, the Alter Rebbe too called the encompassing light (sovev) an "illumination" (he'arah).

והגם שיש הרבה טעמים על זה. אך אחד מן הטעמים הוא זה.

And although there are many reasons for this, yet one of the reasons is this.

The text grants that there are many reasons for calling the divine flow "light," and sets out to give one of them.

והיינו כי כמו בגשמיות ענין הארה שהוא המשכת זיו השמש על איזה דבר. הנה הרי הזיו הוא רק בחי' מקיף על אותו הדבר ואינו נכנס בפנימיותו. נמצא שההארה היא המשכה וגילוי מההעלם.

That is, [it is] as with illumination in physical terms, which is the drawing of the sun's radiance upon some object: the radiance is only [in] the aspect of encompassing (makif) that object, and does not enter its interior. It follows that the illumination is a drawing forth and a revelation out of concealment.

In the physical world, illumination is the sun's radiance falling on an object. Such radiance only surrounds the object and does not enter its inside, so it is encompassing; yet it is also a revelation, since illumination is what brings the sun out of hiding.

שהרי כשיש ענן ואין השמש מאיר זהו העלם גמור. כשהזיו נמשך ומאיר לארץ ולדרים עליה זהו גילוי.

For when there is a cloud and the sun does not shine, that is complete concealment; when the radiance is drawn forth and shines upon the earth and those who dwell on it, that is revelation.

When a cloud covers the sun, the sun is completely hidden; when its rays reach the earth, it is revealed. So "illumination" names something that is both revealed and encompassing, which is just what sovev is.

13 ועכ"ז [ועם כל זה] גילוי זה הוא בחי' מקיף שאין הזיו נכנס בתוכיות הארץ והאדם כו'.

Nevertheless, this revelation is [in] the aspect of encompassing (makif), for the radiance does not enter the inside of the earth and of man, etc.

Although the sun's radiance is a revelation, it remains encompassing: it does not enter the inside of the earth or of a person.

וכך יובן ענין אור א"ס שהוא בחי' סוכ"ע שהרי הוא גילוי להחיות בחי' עולמות. וקודם בריאת העולם היה שמו נכלל בבחי' לבדו במהו"ע [במהותו ועצמותו].

So too one will understand the matter of the Infinite Light (Or Ein Sof), which is the level of the light that encompasses all worlds (sovev kol almin): for it is a revelation, to give life to the level of worlds. And before the creation of the world, His Name was included in the level of "He alone," in His being and essence.

So too the Infinite Light, sovev kol almin: it is a revelation, since it exists to give life to worlds, and yet it only surrounds them. Before creation, however, G-d's "Name," the power by which He relates to what is outside Him, was absorbed within His being, in the state called "He alone."

וזוהו מארז"ל [מאמר רבותינו זכרונם לברכה] עד שלא נברא העולם ²⁶ היה ²⁷ הוא ושמו בלבד שהיה שמו בבחי' לבדו. ²⁸ ובבריאת העולם נמשך להיות גילוי שיהיה בחי' סוכ"ע.

This is [the meaning of] the saying of our Sages, of blessed memory, "Before the world was created, there were only He and His Name": His Name was in the level of "He alone." And with the creation of the world it was drawn forth to become a revelation, so as to be the level of sovev kol almin.

This is the meaning of the saying that before the world was created there were only "He and His Name": the Name was not yet revealed but included in Him. With creation it came forth as a revelation, as sovev kol almin. Likkutei Torah (Behar, 41c and 43b) explains a name the same way: a person needs his name only to turn to those who call him, and the level that the Zohar calls "light" is also called "Name."

אבל מ"מ הגילוי הזה הוא רק בבחי' מקיף ולכן נק' הארה כמשל הארת השמש שההארה מקפת כו':

But nevertheless this revelation is only [in] the aspect of encompassing, and therefore it is called "illumination" (he'arah), like the analogy of the sun's illumination, where the illumination surrounds, etc.

Yet this revelation remains encompassing, which is why it is called "illumination," like sunlight that surrounds an object without entering it.

14 וזהו ארוממך אלוהי המלך ואברכה שמך לעולם ועד. דלכאורה לשון לעולם ועד אינו מובן שהרי ימי שנותינו בהם שבעים שנה.²⁹

And this is [the meaning of] “I will exalt You, my G-d the King, and I will bless Your Name forever and ever (le’olam va’ed).” For at first glance the expression “forever and ever” is not understood, since “the days of our years are seventy years.”

The psalm says, “I will exalt You ... and I will bless Your Name forever and ever.” The Alter Rebbe asks how a person can bless G-d “forever” when a human life lasts about seventy years.

אלא דפיי אברכה שמך היינו להמשיך גילוי אלהותו בתוך העולמות ממש וזהו לעולם ועד. אך כדי להיות המשכה זו ממקורה ושרשה הוא עיי שבתחלה ארוממך כו'.

Rather, the meaning of “I will bless Your Name” is to draw the revelation of His G-dliness into the worlds themselves, and this is “forever and ever” (le’olam va’ed). But for this drawing forth to come from its source and root, it is through [there being] first “I will exalt You,” etc.

The answer: to “bless” G-d’s Name here means to draw the revelation of G-dliness into the worlds themselves, and this is le’olam va’ed: the word olam means “world” as well as “forever,” and here it is read as “into the world.” For that drawing down to come from its true source, it must be preceded by “I will exalt You.”

דפיי ארוממך רוממות והתנשאות של בחי המלך והוא בחי סוכ"ע כמשל התנשאות המלך על עמו הוא בחי מקיף כו' ומשם יומשך אח"כ להיות ואברכה שמך לעולם ועד בבחי ממכ"ע [ממלא כל עלמין] כו'.

For the meaning of “I will exalt You” is the exaltation and elevation of the level of the King, which is the level of sovev kol almin, as in the analogy of a king’s elevation over his people, which is [in] the aspect of encompassing, etc.; and from there it will afterwards be drawn down, to become “and I will bless Your Name forever and ever,” in the level of the light that fills all worlds (memalei kol almin), etc.

“I will exalt You” is the exaltation of G-d as King, which is sovev: a king is raised above his people and relates to them from above, surrounding rather than entering. From that exalted level the light then comes down into the worlds as memalei, which is “I will bless Your Name.”

וזהו בקול דברי אלקים חיים ומלך עולם.³⁰ קול הוא המשכה בפנימיות כו':³¹

And this is [the meaning of] “with a voice, the words of the living G-d and King of the world”: a voice is a drawing forth into the inner [dimension], etc.

The angels’ praise in the Yotzer blessing, “with a voice, the words of the living G-d and King of the world,” shows the same: a voice carries what is within the speaker inward to the listener.

SECTION 3 • ¶15-21

The mitzvos as garments of Malchus

15 והנה כמו שבכללות אור וחיות הנמשך מהא"ס ב"ה להחיות העולמות יש ב' בחינות סובב וממלא כנ"ל.

Now, just as in the light and life-force as a whole, which is drawn from the Infinite One (Ein Sof), blessed be He, to give life to the worlds, there are two levels, sovev and memalei, as mentioned above,

The general flow of G-dly light into the worlds comes in two modes, encompassing (sovev) and filling (memalei), as explained above.

כך ג"כ בענין המשכת גילוי אלהות ית' שאנו ממשיכים ע"י תורה ומצות יש ג"כ ב' בחינות אלו. so too in the drawing forth of the revelation of G-dliness, may He be blessed, which we draw down through Torah and mitzvos, there are likewise these two levels.

The same two modes appear in the G-dliness that we ourselves draw down through Torah and mitzvos.

כי ע"י המצות נמשך בחי' לבושים שהוא בחי' מקיף וע"י התורה נמשך בחי' מזון שהוא בחי' או"פ [אור פנימי]³² כנ"ל.

For through the mitzvos the aspect of garments is drawn down, which is the aspect of encompassing (makif); and through the Torah the aspect of food is drawn down, which is the aspect of inner light (or pnimi), as mentioned above.

The mitzvos draw down "garments," an encompassing light; the Torah draws down "food," an inner light, as said at the start of the maamar. The Tzemach Tzedek's Derech Mitzvosecha (the mitzvah of building the Sanctuary) explains the Mishkan in the same way: its curtains and boards stand for the encompassing lights, and its vessels for the inner lights.

16 והענין כי הנה רמ"ח מ"ע [מצות עשה] נק' רמ"ח אברין דמלכא.^{33,34} וגם נק' מצות המלך.³⁵ ופ"י אברין דמלכא היינו כמו שהאבר הוא לבוש שבו מתלבשת הנשמה

The explanation is this. The 248 positive commandments are called "the 248 limbs of the King" (ramach evarin demalka), and they are also called "the commands of the King." The meaning of "limbs of the King" is this: just as a limb is a garment in which the soul is encloded,

The 248 positive commandments are called "the 248 limbs of the King" and "the King's commands." A limb is like a garment in which the soul is clothed.

שכח המעשה מלובש בידים. וכח ההילוך מלובש ברגלים והאבר ההוא נעשה כלי ולבוש מיוחד אל הכח ההוא המתלבש בתוכו.

for the power of action is enlothed in the hands and the power of walking is enlothed in the feet, and that limb becomes a vessel and garment specific to that power which is enlothed within it,

The soul's power to act is clothed in the hands and its power to walk in the feet; each limb is a vessel made for the particular power that dwells in it.

כך עדי"מ למעלה הרמ"ח מ"ע [מצות עשה] הם בחי' כלים ולבושים לבחי' אור א"ס ב"ה הנמשך בהן ועל ידן.

so, by way of analogy, above: the 248 positive commandments are the level of vessels and garments for the level of the Infinite Light (Or Ein Sof), blessed be He, which is drawn into them and through them.

So too above: each positive commandment is a vessel and a garment for a particular drawing down of the Infinite Light.

כי הנה כתיב שום תשים עליך מלך.³⁶ פ"י להמשיך על עצמו עול מלכות שמים והיינו ע"י מעשה המצות שהם מצות המלך

For it is written, "You shall surely set a king over you." The meaning is to draw upon oneself the yoke of the kingdom of Heaven, and this is through the doing of the mitzvos, which are the commands of the King;

"You shall surely set a king over you" is read as a call to draw upon oneself the yoke of Heaven's kingship. This happens through doing the mitzvos, which are "the King's commands." Likkutei Torah (Va'eschanan, "Lema'an Tira") opens with the same point: the mitzvos, called "the King's commands," are rooted in Malchus, and so they are garments and encompassing lights.

וכמו ע"י לבישת הטלית שממשיך עליו עול מלכותו ית' ונמשך ע"י המשכה מלמעלה ממדת מלכותו ית' על הנפש.

just as, through putting on the tallis, one draws upon himself the yoke of His kingship, may He be blessed, and through this a flow is drawn from above, from the attribute of His Malchus, may He be blessed, upon the soul.

Wrapping oneself in the tallis is an example: one takes on the yoke of G-d's kingship, and a flow from His Malchus is drawn down upon the soul.

17 והמשכה זו היא בחינת מקיף. וזהו תשים עליך בבחי' מקיף שמתלבשת במעשה המצות הנקי אברין דמלכא.

And this flow is the aspect of encompassing (makif). This is [the meaning of] “set over you” (tasim alecha): in the aspect of encompassing, which is encloded in the doing of the mitzvos, which are called “the limbs of the King.”

The flow drawn by the mitzvos is encompassing: “set over you” means placed upon a person from above, not inside him, and it comes through the mitzvos, the King’s “limbs.” Likkutei Torah (Bamidbar, the explanation of “Vayedaber... Anochi”) gives the reason: a king is exalted over his servants and relates to them from above, so the King’s commands are an encompassing light.

ועיי' נמשך על הנפש בבחי' מקיף מלמעלה וכמ"ש יביאו לבוש מלכות³⁷ כו'. וכן ומרדכי יצא מלפני המלך³⁸ בלבוש מלכות כו'.

And through this it is drawn upon the soul in the aspect of encompassing, from above, as it is written, “Let them bring a garment of kingship (levush malchus),” etc.; and so too, “And Mordechai went out from before the king in a garment of kingship,” etc.

Two verses in the Book of Esther speak of a “garment of kingship” (levush malchus): the royal garment brought for the man the king wished to honor, and the royal garment in which Mordechai went out from the king.

שמדת מלכותו ית' נקראת בחי' לבוש מל' מפני שהיא אינה מתלבשת לגמרי בגילוי בתוך העולמוי [העולמות] בבחי' פנימיוי [פנימיות] ממש רק שמתלבשת בבחי' לבוש ומקיף עליהם מלמעלה³⁹

For the attribute of His Malchus, may He be blessed, is called the level of “a garment of Malchus,” because it is not encloded entirely, in a revealed way, within the worlds, in the manner of actual inwardness; it is only encloded in the manner of a garment, and encompasses them from above;

G-d’s Malchus is called a “garment” because it does not enter the worlds in a revealed, inner way; it encompasses them from above, as a garment surrounds a body. A manuscript of the maamar adds here that this garment is sovev kol almin, while what enters within as memalei kol almin is only “an illumination of an illumination.”

והיינו עיי' מעשה המצות שהם הלבושין שבהן ועל ידן נמשך ומתלבש מדת מלכותו ית' להיות בחי' לבוש מלכות ובחי' מקיף כו'.

that is, through the doing of the mitzvos, which are the garments in which and through which the attribute of His Malchus, may He be blessed, is drawn down and encloded, to become the level of “a garment of Malchus” and the aspect of encompassing, etc.

The mitzvos are the garments through which this Malchus is drawn down and becomes a “garment of kingship,” encompassing the soul.

שכאשר יקיים האדם מצוה אי ימשיך עליו בחי לבוש מלי שיהי [שיהיה] נמשך עליו בבחי מקיף

For when a person fulfills one mitzvah, he draws upon himself the level of “a garment of Malchus,” which will be drawn upon him in the aspect of encompassing;

Each mitzvah a person performs draws such a garment of Malchus upon him, surrounding him.

כמו עד"מ ע"י הנחת תפלין שבזרועו ועל ראשו שיש בהן די פרשיות ממשך עליו בחי די מוחין עליונים. כי פי קדש הוא כנגד מוח החכמה.

as, for example, through putting on tefillin on his arm and on his head, which contain four sections, he draws upon himself the level of the four supernal mochin (intellectual faculties). For the section “Sanctify” (Kadesh) corresponds to the faculty (mo'ach) of Chochmah;

Tefillin illustrate this: their four sections, worn on the arm and the head, draw down the four supernal mochin, the powers of the mind above. The section “Kadesh” corresponds to Chochmah.

18 והיה כי יביאך בחי בינה כו'. אך המשכה זו הוא בחי מקיף בלבד

[the section] “And it shall be when He brings you” is the level of Binah, etc. But this flow is only the aspect of encompassing,

The section “And it shall be when He brings you” corresponds to Binah, and so on with the others. But the light drawn this way only encompasses.

שהרי ע"י הנחת התפלין הכתובים בקלף ודיו גשמיים אין נכנס האור דדי מוחין עליונים בבחי גילוי ממש בשכל האדם רק ששורה על המוח בבחי מקיף בלבד.

for through putting on the tefillin, which are written on physical parchment with physical ink, the light of the four supernal mochin does not enter the person's intellect in an actually revealed way; it only rests upon the brain in the aspect of encompassing alone.

Physical tefillin, parchment and ink, do not make the light of the supernal mochin enter a person's understanding in a revealed way; it rests upon the brain from above.

19 ועד"ז ע"י כל המצות כולן נמשך מבחי מלכותו ית' בבחי מקיף על הנפש.

In the same way, through all the mitzvos, [a flow] is drawn from the level of His Malchus, may He be blessed, upon the soul in the aspect of encompassing.

So it is with all the mitzvos: each draws a flow from G-d's Malchus that surrounds the soul.

ונקראו המצות אברים כמו עד"מ באברי הגוף כאשר יאחז את חברו באחד מאבריו ביד או ברגל יוכל להמשיך אליו כל גוף האדם על ידי שאוחזו באחד מאבריו

And the mitzvos are called "limbs," as, by way of analogy, with the limbs of the body: when one takes hold of his fellow by one of his limbs, by the hand or by the foot, he can draw the whole body of the person to himself by holding him by one of his limbs.

The mitzvos are called "limbs" for this reason: when you take hold of someone by the hand or the foot, you can pull the whole person toward you.

כך על דרך משל זה בענין המצות שנק' רמ"ח אברים דמלכא שע"י קיום כל מצוה ממשיך עליו אור א"ס ב"ה.

So, by way of this analogy, with the mitzvos, which are called "the 248 limbs of the King": through fulfilling each mitzvah, one draws upon himself the Infinite Light (Or Ein Sof), blessed be He.

So too, through any single mitzvah, one of "the King's limbs," a person draws the Infinite Light itself upon himself.

(ובכל הדרושים מבואר שהמצות הן המשכות מבחי' אנכי מי שאנכי שלמעלה מבחי' מל'. אך באמת גם כאן ר"ל [רוצה לומר] ההמשכה מבחי' סוכ"ע שהוא בחי' יותר שנק' ג"כ כתר מלכות כו').

(In all the discourses it is explained that the mitzvos are flows drawn from the level of "I am who I am" (Anochi mi she'Anochi), which is above the level of Malchus. But in truth here, too, the flow meant is from the level of sovev kol almin, which is the level of Keser, which is also called "the Crown of Malchus" (Keser Malchus), etc.)

A parenthesis in the text notes that elsewhere the mitzvos are said to draw from the level of "I am who I am," which is higher than Malchus. Here too, it says, the flow is from sovev kol almin, which is Keser, and Keser is also called "the Crown of Malchus," so the two accounts agree.

וזהו ארוממך אלקי המלך⁴⁰ בבחי' רוממות ומקיף עי"ז ואברכה שמך בבחי' גילוי פנימי. וזהו ויעש דוד שם⁴¹ שע"י מעשה המצות נמשך בחי' מלכותו ית' להיות מלכות כל עולמים⁴² בזמן ומקום כו'.

And this is [the meaning of] "I will exalt You, my G-d the King," in the aspect of exaltation and encompassing; through this, "and I will bless Your Name," in the aspect of inner revelation. And this is [the meaning of] "And David made a name": through the doing of the mitzvos the level of His Malchus, may He be blessed, is drawn down to be "a kingship of all worlds," in time and space, etc.

This is "I will exalt You, my G-d the King": the mitzvos first draw G-d as exalted and encompassing, and through this comes "I will bless Your Name," an inner revelation. "And David made a name" is read as making G-d's Name: through the mitzvos His kingship comes to rule over "all worlds," within time and space.

20 והנה ענין המשכה זו דבחי מקיפים שע"י המצות זהו ג"כ ענין יריעות המשכן.

Now, this drawing forth of the level of encompassing [lights] (makifim) through the mitzvos is also the matter of the curtains of the Mishkan.

The encompassing light drawn down by the mitzvos is what the curtains of the Mishkan stand for.

כי הנה הגם שבדרך פרט הן רמ"ח מ"ע [מצות עשה] רמ"ח אברים כו'. אך דרך כלל מתחלקים לז' חלקים כמ"ש חצבה עמודיה שבע' [שבעה].⁴³ פ"י עמודיה הן המצות כי תרי"ג מצות דאורייתא עם ז' מצות דרכנן הם נקראים תרי"ך עמודי אור.^{44, 45}

For although in detail they are 248 positive commandments, 248 limbs, etc., yet in general they divide into seven parts, as it is written, "She has hewn out her seven pillars." The meaning: "her pillars" are the mitzvos, for the 613 commandments of the Torah, together with the seven commandments of the Rabbis, are called "the 620 pillars of light."

Though in detail the positive commandments are 248, like the limbs, in general they fall into seven groups, as Proverbs says of Wisdom, "She has hewn out her seven pillars." The "pillars" are the mitzvos: 613 from the Torah and seven from the Rabbis make 620, called "the 620 pillars of light." The phrase comes from the Pardes of R. Moshe Cordovero, who places these pillars in Keser, whose numerical value is 620.

21 וכללותן הוא שבעה בחינות שהן שבעה מדות עליונות וע"כ היו ביריעות המשכן שבעה מינים תכלת וארגמן תולעת שני ושש ועזים ועורות אילים ועורות תחשים כו'.

Their general and collective expression (klalus) is seven levels, which are the seven supernal attributes (middos); and therefore in the curtains of the Mishkan there were seven kinds: blue wool, purple wool, scarlet wool, fine linen, goats' hair, rams' skins and tachash skins, etc.

In general the many mitzvos come down to seven, matching the seven supernal attributes (middos). That is why the curtains and coverings of the Mishkan were made of seven materials: blue, purple and scarlet wool, fine linen, goats' hair, rams' skins and tachash skins.

כי היריעות הם בחי' המקיפים ע"ד המקיפים הנמשך ע"י מעשה המצות שהן בחי' חצבה עמודיה שבעה⁴⁶ כו'.

For the curtains are the level of the encompassing [lights] (makifim), in the manner of the encompassing [lights] drawn down through the doing of the mitzvos, which are the level of "She has hewn out her seven pillars," etc.

The curtains surround the Mishkan as the encompassing lights drawn down by the mitzvos surround the soul, and both are sevenfold, like Wisdom's "seven pillars."

וזהו ג"כ ענין לבושים דמרדכי שנאמר ומרדכי יצא בלבוש מלכות תכלת וחור⁴⁷ כו' (וצ"ע [וצריך עיון] דכאן לא נזכר רק וי לבושים ואולי הוא ע"ד מ"ש במ"א בפ"י לשון הזהר שיתא אינון שבע אינון כו' ע"ש).

And this is also the matter of Mordechai's garments, as it is said, "And Mordechai went out in a garment of kingship, blue and white," etc. (This needs examination, for here only six garments are mentioned. Perhaps it is along the lines of what is written elsewhere in explaining the Zohar's expression, "Six they are, seven they are," etc.; see there.)

Mordechai's "garment of kingship" belongs here too, since it is the same encompassing Malchus. A parenthesis in the text notes a difficulty, that the verse names only six garments, not seven, and suggests that the answer lies in a Zohar expression explained elsewhere, "six they are, seven they are."

וכ"ז [וכל זה] הוא בחי' מעשה המצות שהן המשכת בחי' מקיפים בחי' יריעות כו'.

All this is the level of the doing of the mitzvos, which are the drawing forth of the level of encompassing [lights], the level of curtains, etc.

All this is the work of the mitzvos, which draw down encompassing lights, the "curtains."

ואין הגילוי בנפש בבחי' או"פ [אור פנימי] ממש אך ע"י התורה נמשך בחינת אור פנימי שיכנס לנפש בפנימיותה ממש בבחי' מזון וחיות וכמ"ש ותורתך בתוך מעי⁴⁸ כו' וית' לקמן אי"ה [אם ירצה השם]:

And the revelation in the soul is not in the manner of an actual inner light (or pnimi); but through the Torah the level of inner light is drawn down, to enter the soul, into its very inside, in the manner of food and life-force, as it is written, "And Your Torah is within my innards," etc.; and this will be explained below, G-d willing.

The mitzvos do not bring a truly inner revelation into the soul; the inner light comes through the Torah, which enters the soul like food and gives it life, as in "Your Torah is within my innards." The maamar promises to explain this further on.

SECTION 4 • ¶22-33

Shabbos and the additional soul

22 והנה קודם שיתבאר בפרט בענין בחי' ומדרגת התורה צריך לבאר כללות ענין בחי' השבת מהו

Now, before the level and rank of the Torah is explained in detail, we must explain in general what the matter of the level of Shabbos is

Before explaining the Torah, the inner light, in detail, the maamar turns to Shabbos.

(שסמכו ענין לו למלאכת המשכן הן בצווי הקב"ה למשה רבינו ע"ה [עליו השלום] והן בצווי משה לישראל נזכרו ג' דברים אלו יריעות וכלים דמשכן ושבת רק שמשרבע"ה [שמשה רבינו עליו השלום] הקדים השבת כו' ושינה הסדר כדלעיל)

(for it was placed next to the work of the Mishkan: both in the command of the Holy One, blessed be He, to Moshe our teacher, peace be upon him, and in Moshe's command to Israel these three things are mentioned, the curtains and vessels of the Mishkan, and Shabbos; only that Moshe our teacher, peace be upon him, put Shabbos first, etc., and changed the order, as [explained] above).

Shabbos needs explaining here because it stands beside the curtains and the vessels of the Mishkan in both commands; the only difference is that Moshe put it first.

דהנה ידוע מארז"ל [מאמר רבותינו זכרונם לברכה] שבשבת נתוסף בכל אחד ואחד מישראל נשמה יתירה.⁴⁹ ולכאורה אינו מובן מהו ענין הנשמה יתירה⁵⁰ הלא אין נרגש בנפש האדם תוס' [תוספת] חיותו בשבת יותר מבכל השבוע.

For it is known from the saying of our Sages, of blessed memory, that on Shabbos an additional soul (neshamah yeseirah) is added to each and every one of Israel. At first glance it is not understood what the additional soul is, for a person does not feel in his soul any addition to his life-force on Shabbos more than in the whole week.

The Sages teach that on Shabbos each Jew receives an "additional soul" (neshamah yeseirah). The Alter Rebbe asks what this means, since people do not feel more alive on Shabbos than during the week. As a Kehot note sums up, the answer will explain the additional soul through two kinds of will, one born of the intellect and one above it, as Torah Ohr does in the maamar "Ki Tovim Dodecha" (Shemos).

הענין הוא דהנה כתיב בפ' ראשונה דק"ש [דקריאת שמע] שמע ישראל כו' אחד⁵¹ ואהבת ככל לבבך⁵² כו'. פ"י שאהבה זו נולדה ונמשכה מן ההתבוננות בגדולתו ית' איך שהוי"ה אחד.

The explanation is this. It is written in the first section of the Shema, "Hear, O Israel," etc., "One," "And you shall love with all your heart," etc. That is, this love is born and drawn forth from contemplating His greatness, may He be blessed: how Havayah is One.

The answer begins with the Shema: "Hear, O Israel ... Havayah is One" is followed by "And you shall love." The love of G-d is born from contemplating His greatness, how He is One.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] תמליכהו בשמים וארץ⁵³ ודי רוחות העולם⁵⁴. שע"ז מורה החי והדי דאחד. החי הוא בחי ז' רקיעים והארץ.

As our Sages, of blessed memory, said, "Make Him King in the heavens and the earth and the four directions of the world"; this is what the ches and the dalet of echad ("One") indicate. The ches is the level of the seven heavens and the earth,

The Sages taught that in saying "One" (echad) one should make G-d King in heaven and earth and the four directions. The letters of echad hint at this: the ches, whose value is eight, stands for the seven heavens and the earth.

23 והדי הוא ד' רוחות העולם שהן בטלים ליחודו ית' המרומו באות אל"ף.

and the dalet is the four directions of the world, which are nullified to His unity, may He be blessed, which is alluded to in the letter alef.

The dalet, whose value is four, stands for the four directions, all of them nullified before G-d's unity, which the alef, whose value is one, hints at.

וכמו כן למעלה עד רום המעלות יש בחי ז' רקיעים והארץ רוחניים בחי לך ה' הגדולה כו' וכולם מקבלים חיות רק מבחי שם כבוד מלכותו כו'.⁵⁵

And so too above, up to the highest heights, there is the level of seven spiritual heavens and earth, the level of "Yours, Havayah, is the greatness," etc.; and all of them receive life-force only from the level of "the Name of the glory of His kingdom," etc.

The same pattern exists in the spiritual worlds: seven "heavens" and an "earth," the seven attributes listed in "Yours, Havayah, is the greatness ..."; all of them live only from "the Name of the glory of His kingdom," that is, from His Malchus.

24 ועל ידי התכוננות זו יבא לבחי' ואהבת ככל לבבך. ע"ד מ"ש השבטים ליעקב כשם שאין בלבך אלא

אחד⁵⁶ כך אין בלבנו אלא אחד⁵⁷

And through this contemplation one will come to the level of "And you shall love with all your heart," in the manner of what the tribes said to Yaakov: "Just as there is nothing in your heart but One, so there is nothing in our heart but One."

Contemplation of G-d's oneness leads to "And you shall love with all your heart." The Talmud relates that when the dying Yaakov feared that one of his sons was unworthy, they answered with "Hear, O Israel," meaning: just as there is only One in your heart, so in ours.

פִּי כֶשֶׁם שֶׁאֵין בְּלִבְךָ אֶלָּא אֶחָד כִּי שֶׁרָשׁוּ שֶׁל יַעֲקֹב הִי [הִיָּה] גְבוּהָ מְאֹד נִעְלָה שֶׁהִי [שֶׁהִיָּה] בְּחִי מִרְכָּבָה מִמֶּשׁ לִיחֻדּוֹ וְאֶחָדוּתוֹ יִת'.

That is: “just as there is nothing in your heart but One,” for Yaakov’s root was very high and exalted, for he was truly the level of a chariot (merkavah) for His unity and oneness, may He be blessed;

For Yaakov this came naturally, since his soul was rooted so high that he was a “chariot,” wholly given over to G-d’s unity, as a chariot has no will of its own.

כֹּךְ אֵין בְּלִבְנוּ אֶלָּא אֶחָד אִף שֶׁאֲנַחְנוּ לְמִטָּה בְּעִלְמָא דְּפִרּוּדָא אַעפִּיכָ [אִף עַל פִּי כֵן] עֵיִי הַבְּטוּל רְצוֹן לְאַכְפִּיָּא לְסִטִּיָּא [לְסִטְרָא אַחֲרָא] שֶׁלֹּא יַחְפוּץ בְּשׁוּם חֲפֵץ בְּעוֹלָם זֹלָת לֵה' לְבָדוּ נַעֲשֶׂה לֵהם גִּיכָ לֵב אֶחָד לְאַבְיָהֶם שְׁבִשְׁמִים

“so there is nothing in our heart but One”: although we are below, in the world of separation (alma deperuda), nevertheless, through the nullification of the will, to subdue the sitra achra (the other side), so that one desires nothing whatsoever in the world except G-d alone, they too come to have one heart for their Father in Heaven

His sons, though living in this world of separation, reached the same by setting aside their own will and subduing the sitra achra, the side opposed to holiness, until they wanted nothing but G-d; so they too came to have one heart for their Father in Heaven. Torah Ohr (Parshas Zachor, 84d) explains the saying the same way: the tribes are all the souls of Israel to the end of the generations, even those below Yaakov’s level, and they too have “only One” in their heart by subduing the other side (iskafya).

(וְעֵיִין בְּזוּהַר פִּי תְּרוּמָה דְּקִלִּיד עֵיִב⁵⁸ מִזֶּה) דִּהֵיִינוּ רְצוֹן אִי פִּשׁוּט הַתְּקוּעַ בְּלֵב שֶׁלֹּא לַחְפוּץ בְּשׁוּם חֲפֵץ בְּעוֹלָם זֹלָת לֵה' לְבָדוּ

(and see the Zohar, Parshas Terumah, page 134b, on this), that is, a single, simple will fixed in the heart, to desire nothing whatsoever in the world except G-d alone.

A parenthesis refers the reader to the Zohar (Terumah, 134b), where Yaakov’s heart stands for the upper world and his sons’ heart for the lower world, both of them one; hence two hearts are spoken of. “One heart” means a single, simple will fixed in the heart, to want nothing in the world but G-d.

לכך אין בלבנו אלא א' בלבד הגם שאנחנו למטה נעשה למטה אחד כמו למעלה (באצ"י ששם הוא בחי' רה"י [רשות היחיד]). וזהו ישראל גוי אחד בארץ שיהיה גלוי אחד גם בעשי' [בעשיה] הגשמית

Therefore “there is nothing in our heart but One” alone: although we are below, below becomes one as above (in Atzilus, where it is the level of the private domain (reshus hayachid); and this is [the meaning of] “Israel, one nation in the earth”: that there be a revelation of One also in physical Asiyah).

So even below, the oneness of above is formed. A parenthesis explains that above, in Atzilus, all is reshus hayachid, the halachic “private domain,” whose name also means “the domain of the One”; Israel, “one nation in the earth,” bring that oneness down into the physical world.

וזהו שאמר ואהבת בכל לבבך בשני יצריך⁵⁹ שיתהפך גם הרצון של הנה"ב [הנפש הבהמית] הנק' יצה"ר [יצר הרע] להיות לה' לבדו.

And this is what it says, “And you shall love with all your heart (levavcha)”: with both your inclinations, so that the will of the animal soul, which is called the evil inclination, also be transformed to be for G-d alone.

This is why the verse says levavcha, “your heart,” with a doubled letter beis, which the Sages read as “with both your inclinations”: even the will of the animal soul, the evil inclination, is to be turned to G-d.

ורצון זה ואהבה זו נולדים ונמשכים מהשכל⁶⁰ דהיינו ע"י ההתבוננות שמתבונן בגדולתו ורוממותו ית' איך דכולא קמיה כלא חשיבי ואפס בלעדו שמזה יומשך בטול הרצון.

And this will and this love are born and drawn forth from the intellect, that is, through the contemplation in which one contemplates His greatness and exaltedness, may He be blessed: how “all before Him is considered as nothing,” and there is nothing besides Him; from this the nullification of the will will come.

This will and this love are born of the intellect, from contemplating that before G-d everything is as nothing; from that understanding comes the setting aside of one's own will. Likkutei Torah (Emor, 36b) adds that a love born of contemplation can lapse, and is guarded by a higher contemplation of G-d's greatness that surrounds the heart.

ולכן נסמך פסוק ואהבת לפסוק הוי"ה אחד דלעיל מניה כי ע"י ההתבוננות איך שהוא ית' אחד בז' רקיעים והארץ כנ"ל הרוחניי והגשמיי [והגשמיים] יומשך ואהבת בכל לבבך כו':⁶¹

Therefore the verse "And you shall love" is placed next to the verse before it, "Havayah is One": for through contemplating how He, may He be blessed, is One in the seven heavens and the earth, as mentioned above, the spiritual and the physical, will come "And you shall love with all your heart," etc.

That is why "And you shall love" follows "Havayah is One": the love grows out of contemplating His oneness in the seven heavens and the earth, spiritual and physical.

25 והנה כ"ז [כל זה] הוא בכל ששת ימי המעשה שנאמר בהו ששת ימים תעבד.

Now, all this is during all the six days of work, of which it is said, "Six days you shall labor."

All this, the love born of contemplation, belongs to the six weekdays, of which it is said, "Six days you shall labor."

והעבודה היא בחי' פולחנא דרחימותא כי היא בחי' עבודה ויגיעה שא"א להיות הולדת והמשכת האהבה מההתבוננות אא"כ [אלא אם כן] ייגע א"ע [את עצמו] לקשר דעתו בחוץ ונצרך לזה כל ה"ט מלאכות ברוחניות הזורע והחורש⁶² כו' כמו שכתוב במ"א.

And the labor (avodah) is the level of "service out of love" (pulchana derechimusa), for it is the level of labor and toil: it is impossible for love to be born and drawn forth from contemplation unless one toils to bind his mind with strength; and for this all the thirty-nine labors (melachos) are needed, in the spiritual sense, sowing and plowing, etc., as written elsewhere.

The word for labor, avodah, also means divine service: the weekday "labor" is "service out of love" (pulchana derechimusa), a love that has to be worked for. It takes toil to bind one's mind firmly to the subject, and the thirty-nine kinds of creative work forbidden on Shabbos have spiritual counterparts in this inner labor, sowing, plowing and the rest, as explained elsewhere.

26 ובחי' אהבה זו שבחול היא רק האהבה הנמשכת מהשכל וההתבוננות כו'. אבל בשבת נתוסף בכל⁶³ א'

נשמה יתירה והיינו שנולד בכנס"י [בכנסת ישראל] דבר חדש ממש מה שאין נמצא בהם בחול.

And this level of love on weekdays is only the love drawn from the intellect and contemplation, etc. But on Shabbos an additional soul is added in each one; that is, something truly new is born in the Congregation of Israel (Knesses Yisrael), which is not found in them on weekdays:

The weekday love comes from the intellect. On Shabbos something truly new is born in Knesses Yisrael, the whole people of Israel; this is the "additional soul."

והיינו בחיי אהבה ורצון לה' שלמעלה מן השכל⁶⁴ וההתבוננות.

namely, the level of love and will for G-d that is above intellect and contemplation.

The additional soul is a love and will for G-d that is above intellect and contemplation.

כי הנה אית רצון ואית רצון⁶⁵ פיי אית רצון שנולד מהשכל וההתבוננות ונקי רצון התחתון לפי שבחיי רצון זה נולד מהשכל אי"כ הוא למטה מהחכמה וכינה ונולד ונמשך מהם. אבל אית בחינת רצון העליון שלמעלה מעלה מהחכמה.

For there is will and there is will (is ratzon ve'is ratzon). That is: there is a will that is born of intellect and contemplation, and it is called the lower will, because this level of will is born of the intellect; if so, it is below Chochmah and Binah, and is born and drawn from them. But there is the level of the supernal will, which is far above Chochmah.

"There is will and there is will": one will comes from understanding, when a person wants something because he has understood that it is good; it is called the lower will, since it comes after Chochmah and Binah and from them. The supernal will is far above Chochmah: it is not produced by reasons but comes before them. Likkutei Torah (Beha'aloscha, 29d) refers to this passage and adds that even the lower will is above the emotions, and is the vessel for the supernal will.

27 וגילוי בחיי זו בנפש האדם הוא בחינת האהבה שאינה נולד' מהתבוננות השכל כ"א היא אהבה פשוטה

שלמעלה מן השכל שזהו בחיי יחידה שבנפש שלמעלה מהחכמה

And the revelation of this level in a person's soul is the level of the love that is not born of the intellect's contemplation, but is a simple love above the intellect; this is the level of yechidah in the soul, which is above Chochmah;

In the soul, the supernal will shows itself as a simple love that reasoning did not produce. It comes from the yechidah, the innermost of the soul's five levels, which is above Chochmah.

וכמו עד"מ כאשר יחפוץ האדם בחפץ ורצון לאיזה דבר הנוגע לעצם הנפש ממש

as, for example, when a person desires, with desire and will, something that touches the very essence of the soul,

An example from life: a person can want something that touches his very essence.

וגורם לו לעשות דברים שלא ע"פ הדעת והשכל כלל כי רצון זה עמוק עמוק מהשכל כו' וכנודע שיש בחי' רצון שלמעלה מהשכל ע"ד אמרם כך עלה במחשבה⁶⁶ ואין טעם לרצון.

and it causes him to do things not according to reason and intellect at all, for this will is deep, deep beyond the intellect, etc. As is known, there is a level of will above the intellect, in the manner of their saying, "So it arose in thought," and "there is no reason for will."

Such a will can drive him to act against all reason, for it lies far deeper than the intellect. So too it is said "So it arose in thought" and "there is no reason for will": a will that is not the product of reasons.

28 ובחינת אהבה ורצון זה לה' מתגלה בנפש אדם ביום השבת דוקא. והיא בחינת אהבה רבה שהיא באה מלמעלה למטה בנפש האלקית בשבת

And this level of love and will for G-d is revealed in a person's soul on the day of Shabbos specifically. It is the level of great love (ahavah rabbah), which comes from above to below into the G-dly soul on Shabbos;

This love above the intellect is revealed specifically on Shabbos. It is called "great love" (ahavah rabbah): a love that comes from above into the G-dly soul, rather than one a person builds up by his own effort.

דהיינו שאין האהבה לפי ערך השכל וההתבוננות לבד רק היא למעלה מהשכל ונמשכת מבחי' רצון העליון שלמעלה מהחכמה.

that is, the love is not only in proportion to the intellect and contemplation; rather, it is above the intellect and is drawn from the level of the supernal will (ratzon ha'elyon), which is above Chochmah.

It is not measured by how much a person understands and contemplates; it comes from the supernal will, which is above Chochmah.

(וזהו שמבואר בפע"ח [בפרי עץ חיים] דהיכל האהבה המאיר⁶⁷ בק"ש [בקריאת שמע] דשבת הוא למעלה מעלה מבחי' היכל האהבה המאיר בק"ש [בקריאת שמע] דחול ע"ש) שבחי' גילוי רצה"ע [רצון העליון] הוא בשבת דוקא

(And this is what is explained in the Pri Etz Chaim: that the Chamber of Love (heichal ha'ahavah) that shines in the Shema of Shabbos is far above the level of the Chamber of Love that shines in the Shema of the weekdays; see there.) For the revelation of the level of the supernal will is on Shabbos specifically.

The Pri Etz Chaim, the Arizal's teachings on the prayers from the writings of R. Chaim Vital, likewise says that the "Chamber of Love" that shines in the Shema of Shabbos is far higher than that of the weekdays. The supernal will is revealed on Shabbos specifically.

דהנה כתיב שער החצר הפנימית הפונה קדים⁶⁸ כו'. פ"י כי בעשרה מאמרות נברא העולם^{69,70} בשימ"ב [בששת ימי בראשית] ובראשית שהיא ח"ע [חכמה עילאה] נמי מאמר הוא⁷¹ ונשפלה הח"ע [החכמה עילאה] והמדות להתלבש בבחי' הדבור לומר יהי אור כו'. עד"מ אדם הכותב או מצייר כו'.

For it is written, "The gate of the inner court that faces east (kadim)," etc. The meaning: "With ten utterances the world was created," in the six days of Bereishis; and "In the beginning" (Bereishis), which is the higher Chochmah (Chochmah Ila'ah), "is also an utterance"; and the higher Chochmah and the attributes (middos) descended to be en clothed in the level of speech, to say "Let there be light," etc.; by way of analogy, like a person who writes or draws, etc.

Why on Shabbos? In Ezekiel's vision of the future Temple, the gate of the inner court facing east (kadim) is shut on the six working days and opened on Shabbos. The world was created with ten divine utterances, and even the first word of the Torah, "In the beginning" (Bereishis), counts as one, corresponding to the higher Chochmah; in creation Chochmah and the attributes descended into speech, "Let there be light," as a person's wisdom descends into what he writes or draws.

29 ונקי לכך וי' ימ"ב [ימי בראשית] שמקבלי' [שמקבלים] מבחי' ראשית היא הח"ע [החכמה עילאה] ובשבת כתיב וינפש שגמר המלאכה ונתעלו החכמה ומדות לבחי' שלמעלה מהחכמה הוא בחי' רצון ותענוג העליון.

Therefore they are called the six "days of Bereishis" (yemei Bereishis), for they receive from the level of reishis ("beginning"), which is the higher Chochmah. And of Shabbos it is written, "and He rested" (vayinafash): for the work was finished, and Chochmah and the attributes ascended to the level that is above Chochmah, which is the level of the supernal will and delight.

The six days are called "the days of Bereishis" because they draw from reishis, "beginning," which is Chochmah. Of Shabbos it says "and He rested": the work was done, and Chochmah and the attributes rose back to their source above Chochmah, the supernal will and delight.

וזהו בחי' הפונה קדים בחי' שלמעלה מהחכמה נקי קדם שלמעלה מבחי' ראשית⁷² כו' כי הראשית יש שני לו משא"כ בחי' קדמונו של עולם כו' וכנודע ג"כ ע"פ המגיד מראשית כו' ומקדם⁷³ כו' ע"ש

And this is the level of "that faces kadim": the level that is above Chochmah is called kedem ("before"), which is above the level of reishis ("beginning"), etc.; for a "beginning" has a second to it, which is not so with the level of "the Primordial One of the world" (Kadmono shel olam), etc.; and as is also known on [the verse] "Declaring from the beginning," etc., "and from before," etc.; see there.

"Facing kadim" is read as kedem, "before": the level above Chochmah, which comes even before the "beginning." A beginning is the first of a series and has a second after it, but G-d as "the Primordial One of the world" comes before everything and has no second; Isaiah's "declaring from the beginning ... and from before" names both levels. A manuscript of the maamar adds that although kadim plainly means "east," it can truly be read as kedem, as the Zohar (Noach, 74b and 75b) and the Pardes (Sha'ar 16, chapter 5) read it.

ובשבת נפתח השער הפונה קדים הוא גילוי רצה"ע [רצון העליון] ותענוג העליון לפי ששבת וינפש⁷⁴ עליית החכמה בלמעלה מהחכמי [מהחכמה] משא"כ בששת ימי המעשה שנקי וי"ב שמקבלים מחכמה ולא מבחי קדם שלמעלה מהחכמה שאינו אז בבחי גילוי

And on Shabbos the gate that faces kadim is opened, which is the revelation of the supernal will and the supernal delight; because "He ceased and rested" (shavas vayinafash) is the ascent of Chochmah into what is above Chochmah, which is not so in the six days of work, which are called the six days of Bereishis, for they receive from Chochmah and not from the level of kedem that is above Chochmah, which is not then in a revealed state;

On Shabbos the "gate facing kadim" opens: the supernal will and delight are revealed, because Shabbos is the ascent of Chochmah into what is above it. On the weekdays, the "days of Bereishis," creation draws only from Chochmah, and the level above it stays hidden.

כמו עד"מ שבשעת המלאכה אין מתגלה עדיין התענוג רק כשנגמר כו'.

as, by way of analogy, while work is being done the delight is not yet revealed, only when it is finished, etc.

As with a craftsman: while he is at work his delight in it is not yet revealed; it shows only when the work is complete.

ולכן נמשך גילוי בחי רצה"ע [רצון העליון] ג"כ בנפש האדם שהיא גילוי האה"ר [האהבה רבה] שלמעלה מהשכל כו'.

Therefore the revelation of the level of the supernal will is also drawn into a person's soul, which is the revelation of the great love (ahavah rabbah) that is above the intellect, etc.

So on Shabbos the supernal will is revealed in the human soul too, as ahavah rabbah, the great love above the intellect.

כמ"ש ע"פ כי טובים דודיך מיין.⁷⁵ ומארו"ל [ומאמר רבותינו זכרונם לברכה] עריבים עלי⁷⁶ כו' (וזהו שאנו אומרים בקדוש דשבת ורצה בנו ע"ש [על שם] התגלות רצה"ע [רצון העליון] בנו ממש):

As is explained on [the verse] "For your love is better than wine," and the saying of our Sages, of blessed memory, "They are sweeter to me," etc. (And this is what we say in the Kiddush of Shabbos, "and He has desired us" (veratzah vanu): on account of the revelation of the supernal will truly in us.)

This is explained on the verse "For your love is better than wine," which the Sages read as Knesses Yisrael telling G-d that the words of His beloved ones are sweeter to her than the wine of the Torah; Torah Ohr's maamar on that saying (Shemos, "Ki Tovim Dodecha") explains that on Shabbos the hidden love above reason comes into the open. In the Shabbos Kiddush we say "and He has desired us" (ratzah), because on Shabbos the supernal will (ratzon) is revealed in us.

30 וזהו ענין שבת שבתון להי"ך⁷⁷ כי הנה המשכת הרצון העליון שהוא בחי' הרצון שלמעלה מהשכל הנמשך ומתגלה בשבת הוא דוקא כשיש כלי לגילוי אור זה

And this is the matter of "a Shabbos of complete rest (Shabbos Shabbason) to Havayah." For the drawing down of the supernal will, which is the level of the will that is above the intellect, which is drawn down and revealed on Shabbos, is specifically when there is a vessel for the revelation of this light;

This explains "Shabbos Shabbason." The supernal will can be revealed on Shabbos only if there is a vessel to receive it.

והכלי הוא בחינת הרצון התחתון שנולד מן השכל וההתבוננות בכל ששת ימי המעשה שזה הרצון התחתון נעשה בחינת כלי לגבי זה הרצה"ע [הרצון העליון] שיומשך בתוכו ממש בבחי' השראה כהשראת האור בתוך הכלי ממש.

and the vessel is the level of the lower will, born of the intellect and contemplation during all six days of work. For this lower will becomes the level of a vessel for this supernal will, so that it will be drawn truly into it, in the manner of indwelling (hashra'ah), like the indwelling of light truly within a vessel.

The vessel is the lower will, the love built up by contemplation during the six weekdays; the supernal will comes to rest within it, as light rests in a vessel.

מפני שהרצון התחתון אע"פ [אף על פי] שהוא למטה מבחינת רצה"ע [רצון העליון] אבל עכ"פ [על כל פנים] כלי הוא לגילוי רצון העליון⁷⁸ שיהיה מתלבש בו בהתחברות ויחוד אמתי ביום השבת.

For the lower will, although it is below the level of the supernal will, is at any rate a vessel for the revelation of the supernal will, so that it will be enclothed in it, in a true joining and union, on the day of Shabbos.

Though the lower will is beneath the supernal will, it can still be its vessel, so that on Shabbos the two are truly joined and united.

31 וע"ז נאמר שבת שבתון להוי"ה. פי' שבת שבתון הם ב' רצונות הנ"ל שמתחברים כאחד והיו לאחד^י [לאחדים] ממש

And of this it is said, "a Shabbos of complete rest (Shabbos Shabbason) to Havayah." The meaning: "Shabbos Shabbason" is the two wills mentioned above, which join as one and become truly one.

"Shabbos" and "Shabbason" are the two wills, the supernal and the lower, joined into one.

ולשון שבתון להוי"ה היינו כי שם הוי"ה הנה היו"ד בחי' חכמה כו' ובשבת הוא בחי' שבת להוי"ה שמתגלה הרצה"ע [הרצון העליון] שלמעלה משם הוי"ה כו'.

And the expression “Shabbason to Havayah” is because, in the Name Havayah, the yud is the level of Chochmah, etc.; and on Shabbos it is the level of “Shabbos to Havayah,” for the supernal will, which is above the Name Havayah, is revealed, etc.

The words “to Havayah” add a further point. The first letter of the Name Havayah, the yud, stands for Chochmah; on Shabbos what is revealed is the supernal will, which is higher than the Name Havayah itself.

32 וז"ש [וזהו שכתוב] כי אל דעות⁷⁹ הוי"ה שיש ב' בחי' דעת. הא' דעת עליון והב' דעת תחתון.

And this is [the meaning of] what is written, “For Havayah is a G-d of knowledges (de’os)”: there are two levels of Daas (knowledge), the first the higher Daas, and the second the lower Daas.

Chanah’s prayer says, “For Havayah is a G-d of knowledges” (de’os, in the plural). The plural is read as two levels of Daas, a higher and a lower.

פי' דעת הוא לשון רצון שדעת ורצון הכל ענין א'

That is, daas is a term for will, for knowledge and will are all one matter.

Here “knowledge” (daas) means will: knowing and willing are one matter.

כמ"ש רק אתכם ידעתי מכל משפחות⁸⁰ כו'. שהכוונה הוא שבחרתי ורציתי אתכם לבחור לי לעם סגולה כי דעת הוא ענין הכרה שזהו בחי' התקשרות המביא לידי הרצון כו'.

As it is written, “Only you have I known of all the families,” etc.: the intent is, I have chosen and willed you, to choose you for Myself as a treasured people. For knowledge is a matter of recognition, which is the level of attachment that brings about will, etc.

As Amos says, “Only you have I known of all the families of the earth,” meaning “only you have I chosen.” To know is to recognize and become attached, and attachment brings desire; so “I have known you” means “I have chosen you and wanted you as My treasured people.”

33 וכן והאדם ידע⁸¹ לי' [לשון] התקשרות⁸² והתחברות כו'. וענין אל דעות היינו התחברות ב' דעות הנ"ל שהם ב' הרצונות הנ"ל.

And similarly, “And Adam knew” is a term for attachment and union, etc. And the meaning of “a G-d of knowledges” is the joining of the two levels of knowledge mentioned above, which are the two wills mentioned above.

Likewise “And Adam knew” Chavah speaks of attachment and union, which is how the Tanya (chapter 3) also explains Daas. So “a G-d of knowledges” is the joining of the two levels of knowledge, which are the two wills.

ואז הוא בחיי שבת שבתון לשם הוי"ה והוא ג"כ פ"י אל דעות הוי"ה שמתחברים ב' הרצונות שהרצון העליון שלמעלה מהחכמה מאיר ומתגלה ג"כ ברצון התחתון כו'.

And then it is the level of "Shabbos Shabbason to the Name Havayah"; and this is also the meaning of "Havayah is a G-d of knowledges": that the two wills join, so that the supernal will, which is above Chochmah, shines and is revealed also in the lower will, etc.

That joining is "Shabbos Shabbason to Havayah": the supernal will, above Chochmah, shines into the lower will and is revealed within it.

וזהו ענין הנשמה יתירה דשבת⁸³ שהוא גלוי רצה"ע [רצון העליון] מבחי' יחידה כנ"ל. וזהו שנק' נשמת כל חי.

And this is the matter of the additional soul of Shabbos: it is the revelation of the supernal will from the level of yechidah, as mentioned above. And this is what is called "Nishmas kol chai" ("the soul of every living being").

This is the additional soul of Shabbos: the revelation of the supernal will from the yechidah, the essence of the soul. It is the "soul of every living being" of the Shabbos prayer Nishmas kol chai.

וכמ"ש ומשביע לכל חי רצון⁸⁴ שגלוי רצה"ע [רצון העליון] נמשך בבחי' הנק' כל חי כו' ומשם נמשך להיות רצון יראיו יעשה⁸⁵ שיתגלה בהם הרצון העליון:

And as it is written, "and You satisfy every living being [with] will (ratzon)": that the revelation of the supernal will is drawn into the level that is called "every living being" (kol chai), etc.; and from there it is drawn to be "He does the will of those who fear Him," that the supernal will be revealed in them.

Psalm 145 says that G-d "satisfies every living being [with] will (ratzon)": the supernal will flows into the level called "every living being," and from there to "He does the will of those who fear Him," the supernal will revealed in them.

SECTION 5 • ¶ 34-36

Prayer, the ladder

34 והנה כשנמשך הרצה"ע [הרצון העליון] להתלבש ברצון התחתון ביום השבת אזי נמשך ממנו ג"כ הארה בכל ששת ימי המעשה להיות נמצא בהאדם בחינת הארה מרצה"ע [מרצון העליון] שלמעלה מהשכל.

Now, when the supernal will is drawn down to be en clothed in the lower will on the day of Shabbos, then an illumination is also drawn from it into all six days of work, so that there is found in a person the level of an illumination from the supernal will, which is above the intellect.

When the supernal will is joined to the lower will on Shabbos, an illumination from it carries over into the six weekdays, so that even then a person has a glimmer of the will above the intellect.

וגילוי הארה זו היא בזמן התפלה דחול כשמתעורר באהבה וחפץ לה' ית' שהוא בחי' הארה מקדושת שבת⁸⁶ המאיר בימי החול

And the revelation of this illumination is at the time of weekday prayer, when one is aroused with love and desire for G-d, may He be blessed; which is the level of an illumination from the holiness of Shabbos that shines in the weekdays,

This illumination appears during weekday prayer, when a person is stirred with love and longing for G-d. It is a light from the holiness of Shabbos shining into the week; Torah Ohr (Noach, 9b) likewise calls every weekday prayer an illumination from Shabbos, the "lower Shabbos."

כמ"ש בזוה"ק [בזוהר הקדוש] יומא דא יהיב חילא לשאר יומי כו'. ולכן יכול להאיר בהן מבחי' רצה"ע [רצון העליון] הנ"ל.

as it is written in the holy Zohar, "This day gives strength to the other days," etc. Therefore it can shine in them from the level of the supernal will mentioned above.

As the Zohar says, Shabbos "gives strength to the other days." That is how the supernal will can shine on weekdays.

(וכמו שהביא בר"ח [בראשית חכמה] שער הקדושה פ"ב [פרק ב'] מאמרי הזוהר המבארים איך שצריך להתקדש ולהמשיך עליו בכל יום מקדושת שבת.⁸⁷ וזהו פי' מ"ש קדושים תהיו⁸⁸ כו' להמשיך עליו מבחי' שבת שהוא קדש בעצם.

(As he brought in Reishis Chochmah, Sha'ar HaKedushah, chapter 2, the sayings of the Zohar that explain how one must sanctify oneself and draw upon oneself, every day, from the holiness of Shabbos. And this is the meaning of what is written, "You shall be holy," etc.: to draw upon oneself from the level of Shabbos, which is holy in essence.

A long parenthesis begins here. Reishis Chochmah, R. Eliyahu de Vidas's classic work of musar built on the Zohar, gathers passages of the Zohar that teach a person to sanctify himself every day by drawing on the holiness of Shabbos, and reads "You shall be holy" as drawing from Shabbos, which is holy in itself.

וכ"כ [וכן כתב] בפע"ח [בפרי עץ חיים] שתוספת נר"נ [נפש רוח נשמה] המאירים בשבת אינן מסתלקין ג"כ בימות החול רק בחי' תוס' [תוספת] ח"י מסתלקים במוש"ק [במוצאי שבת קודש] כו'. אך צריך להכין א"ע [את עצמו] לקבל בחי' זו דתוס' [דתוספת] נר"נ [נפש רוח נשמה]. והיינו ע"י מחדו"מ [מחשבה דבור ומעשה] דתומ"צ [דתורה ומצות] שהם כלים לבחי' נר"נ [נפש רוח נשמה].

And so it is written in the Pri Etz Chaim: that the additional nefesh, ruach and neshamah that shine on Shabbos do not depart on the weekdays either; only the level of the additional chayah and yechidah departs at the close of the holy Shabbos, etc. But one must prepare oneself to receive this level of additional nefesh, ruach and neshamah; and this is through thought, speech and action in Torah and mitzvos, which are vessels for the level of nefesh, ruach and neshamah.

The Pri Etz Chaim likewise says that the additional nefesh, ruach and neshamah of Shabbos remain during the week; only the additional chayah and yechidah, the highest levels, leave when Shabbos ends. But a person must prepare to receive them through thought, speech and action in Torah and mitzvos, which are their vessels.

וכמשי"ת [וכמו שיתבאר] לקמן בענין ז' קני המנורה איך שע"י התומ"צ [התורה ומצות] ממשיכים גילוי בחי' רצה"ע [רצון העליון] כו'. וזהו ענין חולין שנעשו על טהרת הקודש היינו כשבימי החול מאיר ג"כ מעין קדושת השבת כו').

As will be explained below regarding the seven branches of the Menorah, how through Torah and mitzvos one draws down the revelation of the level of the supernal will, etc. And this is the matter of "ordinary food prepared in the purity of holy things": that is, when on the weekdays, too, something of the holiness of Shabbos shines, etc.)

This will be explained below with the seven branches of the Menorah. It is also the meaning of "ordinary food prepared in the purity of holy things," everyday food eaten with the purity required for sacred food: weekdays touched by the holiness of Shabbos.

והנה התפלה של חול היא בחי' הממוצע בין שבת ליומין דחול הממשיך ההארה מבחי' רצה"ע [רצון העליון] המתגלה בשבת בכל יומין דחול כו'.

Now, weekday prayer is the level of the intermediary between Shabbos and the weekdays, which draws the illumination from the level of the supernal will that is revealed on Shabbos into all the weekdays, etc.

Weekday prayer is the link between Shabbos and the weekdays: it draws the illumination of the supernal will, revealed on Shabbos, into each day of the week.

ולכן נמשלה התפלה לסולם⁸⁹ דכתיב והנה סלם מוצב ארצה⁹⁰ וראשו מגיע השמימה כו' כמשל הסולם שבו ועל ידו עולה התחתון מלמטה מהארץ על הגג.^{91,92}

Therefore prayer is likened to a ladder, as it is written, "And behold, a ladder set up on the earth, and its top reaching to heaven," etc.; as in the analogy of a ladder, on which and by which one who is below goes up from the ground below onto the roof.

That is why prayer is likened to Yaakov's ladder, "set on the earth, with its top reaching heaven": a ladder is how someone below climbs up to the roof. In Torah Ohr (Bereishis, 2b) the ladder "set on the earth" is the ascent of prayer, and "its top reaching heaven" is where the descent begins, in the Amidah.

35 וכן בו יורד העליון מלמעלה למטה. כך עד"מ התפלה נמשלה לסולם שע"י התפלה עולה הנפש מלמטה למעלה במעלות ומדרגות עליונות דרגא בתר דרגא עד רום המעלות.

And likewise by it one who is above comes down from above to below. So, by way of analogy, prayer is likened to a ladder: through prayer the soul ascends from below to above, in higher steps and levels, level after level (darga basar darga), up to the highest heights.

A ladder works both ways: on it one below can climb up and one above can come down. Prayer is such a ladder: through it the soul climbs, step by step, to the highest levels.

והיינו ע"י צעקת הלב ברעותא דלבא לכלות נפשו אליו ית' שזהו בחי' העלאת מ"נ [מיינ נוקבין] מלמטה למעלה לעלות בעילוי אחר עילוי עד רום המעלות ליכלל באוא"ס [באור אין סוף] ב"ה.

That is, through the cry of the heart, with the heart's desire (re'usa deliba), for one's soul to expire [in longing] for Him, may He be blessed; this is the level of raising mayin nukvin ("feminine waters") from below to above, to rise from elevation to elevation up to the highest heights, to be included in the Infinite Light (Or Ein Sof), blessed be He.

The climb is the cry of the heart, a longing so strong that the soul would expire into G-d. In the language of the Kabbalah this is "raising mayin nukvin," the "feminine waters" of the receiver's longing, which rise until the soul is included in the Infinite Light.

36 וכן נמצא בה בחי הירידה מלמעלה למטה

And likewise there is found in it the level of descent from above to below.

Prayer has a descent as well as an ascent.

דהיינו כאשר כבר נתעלה בתכלית העילוי ברום המעלות בהגיעו אל בחי רצה"ע [רצון העליון] כ"ה אזי יעוררו וימשיכו שירד בהשתלשלות המדרגות מלמעלה למטה להתלבש ברצון התחתון וממנו יתפשט ההארה בכל ו' יומין.

That is, when one has already risen to the utmost elevation, in the highest heights, on reaching the level of the supernal will, blessed be He, then they will arouse and draw [it] down, so that it descends through the chain of levels (hishtalshelus) from above to below, to be en clothed in the lower will; and from it the illumination will spread through all six days.

Once a person has risen to the very top, to the supernal will, the descent begins: the supernal will is drawn down through all the levels into the lower will, and from it its light spreads through the six weekdays.

וז"ש [וזהו שכתוב] ומלאכי אלקים עולים ויורדים בו⁹³ שבהסולם ימצא ב' בחי ומדרגות שונות בחי העלייה מלמטה למעלה ובחי הירידה מלמעלה למטה.

And this is [the meaning of] what is written, "And angels of G-d were going up and coming down on it": on the ladder there are found two different aspects and levels, the aspect of ascent from below to above and the aspect of descent from above to below.

That is why the angels on Yaakov's ladder are "going up and coming down": the ladder carries movement both ways, ascent and descent.

והיינו בחי התפלה כו' שמחברת בחינת קדושת השבת עם ו' יומין דחול להיות מאיר הארת רצה"ע [רצון העליון] שבשבת בכל יומין דחול להיות חולין שנעשו עטה"ק [על טהרת הקודש].

And this is the level of prayer, etc., which joins the holiness of Shabbos with the six weekdays, so that the illumination of the supernal will that is on Shabbos shines in all the weekdays, for them to be "ordinary food prepared in the purity of holy things."

Prayer joins the holiness of Shabbos to the six weekdays, so that the supernal will revealed on Shabbos shines in them and makes them, as it were, "ordinary food prepared in the purity of holy things."

והיינו על ידי עלייה וירידה (ועבמ"ש [ועיין במה שכתוב]⁹⁴ בפסוק יונתי⁹⁵ כו' איך שיש בחי' נשמה שבגוף ויש בחי' שרש הנשמה ושם נתבאר דשרש הנשמה היא בבחי' מחשבה הקדומה שלמעלה אפי' [אפילו] מבחי' תורה והיא בחי' רצה"ע [רצון העליון] הנ"ל וגם נתבאר דע"י התפלה עולה נשמה שבגוף לשרשה הנ"ל.

And this is through ascent and descent. (And see what is written on the verse "My dove," etc.: how there is the level of the soul within the body, and there is the level of the root of the soul; and it is explained there that the root of the soul is in the level of the primordial thought (machshavah hake-dumah), which is above even the level of Torah, and this is the level of the supernal will mentioned above. And it is also explained there that through prayer the soul within the body ascends to its root mentioned above.

This happens through ascent and descent. A parenthesis refers to Likkutei Torah's explanation of the verse "My dove, in the clefts of the rock" (Shir HaShirim, 19a): the soul in the body is distinct from its root, which lies in the "primordial thought," the supernal will, higher even than the Torah, and which Likkutei Torah calls the intermediary between the essence of the Infinite Light and the worlds. Prayer lifts the soul in the body up to that root.

וא"כ נראה בענין תוס' נשמה יתירה דשבת דהיינו גם מבחי' שרש הנשמה הנ"ל. וכ"מ [וכן משמע] בפע"ח [בפרי עץ חיים] שער השבת פ"ט דהמקיפים נכנסים בשבת בבחי' פנימיים והארה ממנה מאיר בכל יום כו' על ידי התפלה כנ"ל):^{96, 97}

If so, it appears regarding the addition of the additional soul of Shabbos that it is also from the level of the root of the soul mentioned above. And so it is implied in the Pri Etz Chaim, Sha'ar HaShabbos, chapter 19: that on Shabbos the encompassing [lights] (makifim) enter in the manner of inner [lights], and an illumination from it shines every day, etc., through prayer, as mentioned above.)

From this the parenthesis suggests that the additional soul of Shabbos also comes from that root of the soul. The Pri Etz Chaim implies the same: on Shabbos the encompassing lights enter within, and through prayer an illumination of them shines every day.

SECTION 6 • ¶37-44

Torah: the Menorah and the Table

37 והנה ע"י התורה ממשיכים ג"כ רצון העליון שיתלבש ברצון התחתון כי התורה נמשכה מבחי' רצה"ע

[רצון העליון].

Now, through the Torah, too, one draws down the supernal will to be enclothed in the lower will, for the Torah is drawn from the level of the supernal will.

Torah study also draws the supernal will down into the lower will, because the Torah comes from the supernal will.

והגם דאורייתא מחכמה נפקת. נפקת דוקא שיציאתה מהעלם אל הגילוי הוא מבחי' חכמה אבל שרשה

מבחי' רצה"ע [רצון העליון] ית' (כי תרי"ג מצות דאורייתא עם ז' דרבנן בגימטריא כתר)

And although "the Torah comes forth from Chochmah," it is specifically "comes forth": its emergence from concealment into revelation is from the level of Chochmah, but its root is from the level of the supernal will, may He be blessed (for the 613 commandments of the Torah, with the seven of the Rabbis, equal Keser in gematria),

True, the Torah is said to "come forth from Chochmah," but "comes forth" is the key word: Chochmah is where the Torah emerges from concealment into revelation, while its root is in the supernal will. A numerical hint: the 613 commandments of the Torah and the seven of the Rabbis make 620, the value of Keser (כתר), the "crown" above Chochmah.

רק שנתלבשה למטה בבחי' המדות חג"ת [חסד גבורה תפארת] דאצי' שמבחי' חסד נמשך להקל להיות כשר

ומותר וזכאי ומבחי' גבורה נמשך להחמיר כו'. ובחי' המדות הם למטה מהחכמה.

only that below it was enclothed in the level of the attributes, Chesed, Gevurah and Tiferes of Atzilus: from the level of Chesed comes leniency, that a thing be kosher, permitted and innocent, and from the level of Gevurah comes stringency, etc. And the level of the attributes is below Chochmah.

Lower down, the Torah is clothed in the attributes of Atzilus: Chesed is the source of the lenient rulings (kosher, permitted, innocent), Gevurah of the strict ones. The attributes are below Chochmah.

נמצא ענין התורה הוא המשכת רצה"ע [רצון העליון] שלמעלה ברצון התחתון שהוא בחי' דעת תחתון שהוא בחי' פנימיות המדות כנודע

It follows that the Torah is the drawing of the supernal will, which is above, into the lower will, which is the level of the lower Daas, which is the level of the inner dimension (pnimiyus) of the attributes, as is known

So the Torah draws the supernal will into the lower will, which is the lower Daas, the inner core of the attributes.

(רק שהמשכה זו ע"י התורה א"א להמשיך כ"א ע"י הקדמת התפלה שהוא בחי' הסולם לעלות מלמטה למעלה וגם דוקא ע"י קדימת בחי' שבת שהוא ג"כ אותיות תשב⁹⁸ עליית רצון התחתון ברצה"ע [ברצון העליון] וירידת רצה"ע [רצון העליון] ברצה"ת [ברצון התחתון])

(only that this drawing down through the Torah cannot be drawn except by prayer coming first, which is the level of the ladder, to ascend from below to above; and also only by the level of Shabbos coming first, whose letters are also those of tashev ("return"): the ascent of the lower will into the supernal will, and the descent of the supernal will into the lower will;

A parenthesis: this drawing down through the Torah requires prayer first, the ladder of ascent, and Shabbos first, whose letters spell tashev, "return": the lower will rising into the supernal will, and the supernal will coming down into the lower will.

וזהו כעין בחי' אתעדל"ת [אתערותא דלתתא] שע"י יוכל להמשיך אח"כ ע"י תומ"צ [תורה ומצות] כ"י מלמעלה למטה וכדלקמן אי"ה [אם ירצה השם]. והנה התורה היא נגד בחי' כלי המשכן שהם מנורה ושולחן.

and this is like the level of an arousal from below (isarusa dilesata), through which one will afterwards be able to draw down through Torah and mitzvos, etc., from above to below, as [explained] below, G-d willing). Now, the Torah corresponds to the level of the vessels of the Mishkan, which are the Menorah and the Table.

Prayer and Shabbos come first as an "arousal from below," which then lets Torah and mitzvos draw the light down from above. Returning to the Mishkan: the Torah corresponds to its vessels, the Menorah and the Table.

(וכ"ש [וכל שכן] הארון שבו היו מונחים הלוחות ממש רק שבח"י הארון שהיה בבית קדש"ק [קודש הקדשים] הוא כמו שהתורה בשרשה. ובח"י המנורה שהיה בהיכל הוא בח"י גילוי התורה במדות.

(And all the more so the Ark, in which the Tablets themselves lay; only that the level of the Ark, which was in the Holy of Holies, is like the Torah in its root, and the level of the Menorah, which was in the Sanctuary (heichal), is the level of the revelation of the Torah in the attributes.

Even more so the Ark, which held the Tablets themselves; but the Ark in the Holy of Holies is the Torah in its root, while the Menorah in the Sanctuary is the Torah revealed in the attributes. A Kehot note, citing Likkutei Sichos (vol. 6, p. 217), explains that "the Torah in its root" here means the root of its revelation, Chochmah, which is still within "comes forth"; the Torah's true root, the supernal will, is higher still.

וז"ש [וזהו שכתוב] בתורה פיה פתחה בחכמה⁹⁹ ותורת חסד על לשונה הנה נקראת בח"י חכמה ובחינת חסד כי אורייתא מחכמה נפקת. וזהו בח"י הארון ומתלבשת במדות שכללותם הוא החסד. וזהו בחינת המנורה שה"י [שהיה] בדרום בח"י חסד כו')

And this is [the meaning of] what is written of the Torah, "She opens her mouth with wisdom (Chochmah), and the Torah of kindness (Chesed) is on her tongue": it is called the level of Chochmah and the level of Chesed. For "the Torah comes forth from Chochmah," and this is the level of the Ark; and it is enclothed in the attributes, whose general and collective expression is Chesed, and this is the level of the Menorah, which was in the south, the level of Chesed, etc.)

So the verse says of the Torah, "She opens her mouth with wisdom (Chochmah), and the Torah of kindness (Chesed) is on her tongue." Chochmah is the Ark; Chesed, the general expression of all the attributes, is the Menorah, which stood on the south side, the side of Chesed.

כי הנה כמו שהמנורה מדליקין בה אור. כמו"כ [כמו כן] בתורה כתיב ותורה אור.¹⁰⁰ ופי' אור דתורה הוא כמ"ש חכמת אדם תאיר פניו.¹⁰¹

For just as in the Menorah one kindles light, so too of the Torah it is written, "and the Torah is light." And the meaning of the light of the Torah is as it is written, "A man's wisdom makes his face shine."

The Menorah holds light, and the Torah is called "light." The light of the Torah is the shining face of "A man's wisdom makes his face shine."

כי ארז"ל [אמרו רבותינו זכרונם לברכה] חכמת זו סדר קדשים¹⁰² שע"י למוד סדר קדשים מעורר וממשיך הגילוי בבחי' ח"ע [חכמה עילאה] להיות חכמת אדם תאיר פניו.

For our Sages, of blessed memory, said, "‘Wisdom’ (chochmas): this is the Order of Kodashim"; for through studying the Order of Kodashim one arouses and draws down the revelation in the level of the higher Chochmah (Chochmah Ila'ah), so that "a man's wisdom makes his face shine."

The Talmud reads a verse that lists six virtues as the six orders of the Mishnah, and its "wisdom" (chochmas) as the Order of Kodashim, the laws of the Temple service. Studying it draws revelation from the higher Chochmah, so that "a man's wisdom makes his face shine."

38 וענין הארת פנים למעלה הוא כמו עד"מ למטה באדם כשמשכיל השכלה חדשה יצהבו פניו כמ"ש רז"ל [רבותינו זכרונם לברכה] גבי ר' [רבנן] אבהו שצהבו פניו¹⁰³ מחמת שראה תוספתא חדתא.¹⁰⁴

And the matter of the shining of the face above is, by way of analogy, like a person below: when he grasps a new insight his face glows, as our Sages, of blessed memory, said of Rabbi Abahu, that his face glowed because he had seen a new teaching (tosefta chadta).

A shining face above is understood from a person below: when he grasps a new insight, his face lights up. The Talmud tells that Rabbi Abahu's face shone because he had found a new teaching.

והוא מחמת גילוי התענוג שמתגלה ומתלבש בהשכלה חדשה ונמשך ומתגלה בפנים ממש עד שצהבו פניו ומאירים.

This is because of the revelation of the delight that is revealed and enclothed in the new insight; it is drawn and revealed in the face itself, until his face glows and shines.

What shines is the delight revealed in the new insight, and it shows in the face itself.

כך עד"מ למעלה ע"י עסק התורה ממשיכים גילוי אור התענוג עליון להיות מאיר ונמשך בח"ע [בחכמה עילאה] והוא בחי' אור חדש מעצמות א"ס ב"ה שמתלבש בחכמת התורה.

So, by way of analogy, above: through occupation with the Torah one draws down the revelation of the light of the supernal delight, to shine and be drawn into the higher Chochmah; and this is the level of a new light from the essence of the Infinite One (Ein Sof), blessed be He, which is enclothed in the wisdom of the Torah.

So above: through Torah study a new light of the supernal delight, from G-d's own essence, shines into the higher Chochmah and is clothed in the wisdom of the Torah.

39 וזהו ענין יאר ה' פניו אליך¹⁰⁵ כו'. וזהו ג"כ ענין אור דמנורה. ובוזו יובן ג"כ ענין ז' קני המנורה

And this is the matter of “May Havayah make His face shine upon you,” etc. And this is also the matter of the light of the Menorah. And with this one will also understand the seven branches of the Menorah:

This shining face is the priestly blessing, “May Havayah make His face shine upon you,” and it is the light of the Menorah. It also explains the form of the Menorah.

היינו קנה האמצעי שהוא גוף המנורה ושלושה קנים יוצאים¹⁰⁶ מצדה האחד. ושלושה קנים מצדה השני וכפתר תחת שני הקנים ממנה כו'.

namely, the middle branch, which is the body of the Menorah, and three branches going out of its one side, and three branches out of its other side, and “a knob under two branches of it,” etc.;

The Menorah had a central shaft, its body, with three branches coming out of each side, and a knob beneath each pair of branches.

דהיינו שבמקום שיוצאים שני קנים מקנה האמצעי אי לכאן ואי לכאן שם יש כפתור כו' וכן תחת שני הקנים השניים ותחת שני הקנים השלישיי [ההשלישיים].

that is, at the place where two branches go out from the middle branch, one to this side and one to that side, there is a knob, etc.; and so too under the second two branches, and under the third two branches.

Where a pair of branches leaves the central shaft, one to each side, there is a knob; so too beneath the second pair and the third pair.

40 והענין כי כל זה רומז על כללות התורה שהיא תושב"כ [תורה שבכתב] ותושבע"פ [ותורה שבעל פה]. וזהו ענין

ששה קנים היוצאים מן קנה האמצעי הם שיתא סדרי משנה שמקבלים מקנה האמצעי שהוא בחי' תושב"כ [תורה שבכתב].

The explanation is that all this alludes to the Torah as a whole, which is the Written Torah and the Oral Torah. And this is the matter of the six branches that go out from the middle branch: they are the six orders of the Mishnah, which receive from the middle branch, which is the level of the Written Torah.

The Menorah stands for the whole Torah, Written and Oral. The central shaft is the Written Torah; the six branches that come out of it are the six orders of the Mishnah, the Oral Torah.

שהרי למדין הכל מן המקרא כמ"ש בגמ' [בגמרא] מאי טעמא אמר קרא כו' נמצא התושבע"פ [התורה שבעל פה] יוצאת ונמשכת מבחי' תושב"כ [תורה שבכתב]. כמו שששת הקנים יוצאים מן המנורה כו'.

For everything is learned from Scripture, as is said in the Gemara, "What is the reason? Because the verse says," etc. It follows that the Oral Torah comes forth and is drawn from the level of the Written Torah, just as the six branches go out from the Menorah, etc.

The Oral Torah grows out of the Written: the Talmud constantly asks, "What is the reason?" and answers, "Because the verse says." So the six branches come out of the central shaft.

41 וענין הכפתור תחת שני הקנים הענין דכל השפעה הנמשכת ממשפיע למקבל אי"א להיות כ"א ע"י אתעדל"ת [אתערותא דלתתא] מן המקבל אל המשפיע ועי"ז נמשך אתעדל"ע [אתערותא דלעילא] מהמשפיע ונק' מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין].

And the matter of the knob under two branches: the point is that any flow drawn from a giver (mashpia) to a receiver (mekabel) can only come about through an arousal from below, from the receiver toward the giver; and through this an arousal from above is drawn from the giver. These are called mayin nukvin and mayin duchrin ("feminine waters" and "masculine waters").

The knob beneath each pair of branches: every flow from a giver to a receiver needs first an arousal from the receiver, which then calls forth an arousal from the giver. The Kabbalah calls these the "feminine waters" and the "masculine waters."

וכמו"כ [וכמו כן] בענין ההשפעה מתושב"כ [מתורה שבכתב] לתושבע"פ [לתורה שבעל פה] יש ג"כ ב' בחי' אלו. שהרי נודע שתושב"כ [שתורה שבכתב] נק' מוסר אביך.¹⁰⁷ בחי' אב הוא בחי' דכורא המשפיע.

So too in the flow from the Written Torah to the Oral Torah there are likewise these two levels. For it is known that the Written Torah is called "the instruction of your father": the level of father is the level of the masculine (dechura), the giver;

The same holds between the Written Torah and the Oral Torah. The Written Torah is called "the instruction of your father," the father being the giver.

42 ותורה שבעל פה נקי תורת אמך בחי' נוקי' [נוקבא] ומקבל מתושב"כ [מתורה שבכתב] רק דשם נגדל ההשפעה

כוי. וא"כ יש בזה בחינת העלאת מ"ן [מ"ן נוקבין] והמשכת מ"ד [מ"ן דוכרין] ונקי' אתעדל"ת [אתערותא דלתתא] ואתעדל"ע [ואתערותא דלעילא].

and the Oral Torah is called "the Torah of your mother," the level of the feminine (Nukva), which receives from the Written Torah, only that there the flow grows, etc. If so, there is in this the level of raising mayin nukvin and drawing down mayin duchrin, which are called an arousal from below and an arousal from above.

The Oral Torah is called "the Torah of your mother": like a mother, it receives from the Written Torah, the "father," and in it what was received grows and develops. So between them there is a raising of "feminine waters" and a drawing down of "masculine waters," an arousal from below and an arousal from above. Iggeres HaKodesh (section 29) explains the image: as all the limbs of a child lie hidden in the father's seed and the mother brings them out as a whole child, so all the commandments come out of concealment into revelation in the Oral Torah.

וזהו ענין הכפתור תחת שני הקנים שבמקום יציאת הקנה מהקנה האמצעי שם הוא ענין התחברות

המ"ן [המ"ן נוקבין] והמ"ד [והמ"ן דוכרין] שמתחברין אתעדל"ת [אתערותא דלתתא] ואתעדל"ע [ואתערותא דלעילא]

And this is the matter of the knob under two branches: at the place where the branch goes out from the middle branch, there is the joining of the mayin nukvin and the mayin duchrin, where the arousal from below and the arousal from above join;

The knob under each pair of branches marks this meeting: where a branch leaves the central shaft, the arousal from below and the arousal from above join.

לכן יש שם אור כפול עד"מ מהתחברות ב' הבחי' לכן היה כפתור שהוא עב יותר משאר מקום המנורה כיון שבבחי' זו מתחברים ב' בחינות משפיע ומקבל כוי.¹⁰⁸

therefore there is a double light there, by way of analogy, from the joining of the two levels. Therefore there was a knob, which is thicker than the rest of the Menorah, since at this level the two levels of giver and receiver join, etc.

So there is a double light there, which is why the knob is thicker than the rest of the Menorah: giver and receiver meet at that point.

43 ונקי בחי' זו קשרין בזהר עד"מ הקשר שמתקשרים שני דברים יחד הנה במקום הקשר הוא עב יותר מחמת ששם יש חבור שני הדברים יחד. וכן השולחן ג"כ רומז לבחי' התורה שעליו מניחים לחם הפנים.

And this level is called “knots” (kishrin) in the Zohar: by way of analogy, a knot that ties two things together is thicker at the place of the knot, because there two things are joined together. And so too the Table also alludes to the level of the Torah, for upon it the showbread (lechem hapanim) is placed.

The Zohar calls such meeting points “knots”: where two things are tied together, the knot is thicker. The Table of the Mishkan, which held the showbread, also stands for the Torah.

44 והתורה נקי' לחם לכו לחמו בלחמי¹⁰⁹ כי היא בחי' מזון לנפש להמשיך הגלוי בפנימית שמשיג החכמה בפנימיותו ששכלו משיג חכמת התורה שבה משובש אוא"ס [אור אין סוף] ב"ה כו'.

And the Torah is called bread: “Come, eat of my bread”; for it is the level of food for the soul, to draw the revelation inward: one grasps the wisdom within himself, for his intellect grasps the wisdom of the Torah, in which the Infinite Light (Or Ein Sof), blessed be He, is en clothed, etc.

The Torah is called bread, as Wisdom calls out, “Come, eat of my bread”: it is food for the soul, because the mind takes it in and grasps it, and the Infinite Light is clothed in that wisdom.

לכן נעשה לו מזה מזון וחיות ממש לנפש. וכן למעלה הוא בחי' ישראל מפרנסין^{110, 111} כו' שיהיה התלבשות א"ס בחי' ע"ע [בחכמה עילאה] כו'.

Therefore from this there is made for him actual food and life-force for the soul. And so too above, it is the level of “Israel sustain,” etc.: that there be an enclothing of the Infinite One (Ein Sof) in the higher Chochmah (Chochmah Ila'ah), etc.

So it becomes real nourishment and life for the soul. Above, too, the Sages say that “Israel sustain” their Father in Heaven: through their Torah study the Infinite One is clothed in the higher Chochmah.

אבל המצות הם בחי' לכושים ומקיפים לנפש שהן המשכות מבחי' שאין הגלוי יכול להתלבש בפנימיותו רק שאור ה' מקיפו מראשו ועד רגלו והן בחי' יריעות המשכן כמשנת"ל [כמו שנתבאר לעיל]

But the mitzvos are the level of garments and encompassing [lights] for the soul, for they are flows from a level whose revelation cannot be en clothed within him; only the light of G-d encompasses him from his head to his foot. And they are the level of the curtains of the Mishkan, as was explained above

The mitzvos, by contrast, are garments: they draw a light that cannot be taken inside, so G-d's light surrounds the person from head to foot. They are the curtains of the Mishkan, as explained above.

(ולשם נתי [נתבאר] דבמצות יש ג"כ ז' בחי חצבה עמודיה שבעה. וכן ז' מינים ביריעות רק שהם מקיפים ובתורה ז' קני המנורה הם בחי פנימיים):

(and there it was explained that in the mitzvos, too, there are seven levels, "She has hewn out her seven pillars," and likewise seven kinds in the curtains, only that they are encompassing; and in the Torah, the seven branches of the Menorah are the level of inner [lights]).

A parenthesis recalls that the mitzvos also come in sevens, like the seven materials of the curtains, but as encompassing light; while in the Torah the seven branches of the Menorah are inner light.

SECTION 7 • ¶45-55

The two orders explained

45 ועי"פ כל הנ"ל בביאור בחי היריעות וכלים דמשכן שהם בחינת תומ"צ [תורה ומצות] כנ"ל. ובביאור ענין השבת שהוא בחי הנשמה יתירה התחברות רצה"ע [רצון העליון] ברצה"ת [ברצון התחתון].

And according to all that has been said in explaining the level of the curtains and vessels of the Mishkan, which are the level of Torah and mitzvos, as mentioned above, and in explaining the matter of Shabbos, which is the level of the additional soul, the joining of the supernal will with the lower will,

Everything is now in place: the curtains and the vessels of the Mishkan are the mitzvos and the Torah, and Shabbos is the additional soul, the joining of the supernal will with the lower will.

יובן בטוב טעם ענין שייכות הצווי במצות שבת סמוך לצווי דמלאכת המשכן כמ"ש בפ' תשא אך את שבתותי תשמרו¹¹² כו'.

one will understand with good reason the connection of the command of the mitzvah of Shabbos, placed next to the command of the work of the Mishkan, as it is written in Parshas [Ki] Sisa, "But My Shabbosos you shall keep," etc.

With this one can understand why the command of Shabbos stands beside the command to build the Mishkan, as in "But My Shabbosos you shall keep" in Ki Sisa.

46 וגם מה שמשרבע"ה [שמשה רבינו עליו השלום] הקדים הצווי על השבת למלאכת המשכן הפך ממה שנוצר בצווי הקב"ה למשרע"ה [למשה רבינו עליו השלום].

And also [why] Moshe our teacher, peace be upon him, put the command about Shabbos before the work of the Mishkan, the reverse of what is mentioned in the command of the Holy One, blessed be He, to Moshe our teacher, peace be upon him.

It also explains the second question: why Moshe put Shabbos first, reversing the order of G-d's command to him.

והענין כי עם היות שע"י תומ"צ [תורה ומצות] ממשיכים בחינת מקיפים ופנימיים שהם בחי' לכושים וכו"י מזון לנפש שיהיה גלוי רצה"ע [רצון העליון] בנפש בבחי' פנימי ע"י התורה ובבחי' מקיף ע"י המצות.

The explanation is this. Although through Torah and mitzvos one draws down the level of encompassing and inner [lights], which are the level of garments and the level of food for the soul, so that there will be a revelation of the supernal will in the soul, in an inner manner through the Torah and in an encompassing manner through the mitzvos,

Torah and mitzvos do draw down inner and encompassing light, food and garments for the soul: the supernal will is revealed within the soul through the Torah and around it through the mitzvos.

אך באמת כיון שהאדם הוא מלמטה בגוף גשמי א"א לו להגיע לבחי' רצה"ע [רצון העליון] שלמעלה מעלה מכל העולמות להמשיך משם האור למטה.

yet in truth, since a person is below, in a physical body, it is impossible for him to reach the level of the supernal will, which is far above all the worlds, to draw the light down from there.

But a person in a physical body, far below, cannot by himself reach the supernal will, which is far above all worlds, to draw its light down from there.

47 ולזאת צ"ל תחלה בחי' אתעדל"ת [אתערותא דלתתא] שיעורר בנפשו ויעלה להגיע לגלוי בחי' רצה"ע [רצון העליון]

Therefore there must first be the level of an arousal from below: that one arouse his soul and ascend, to reach the revelation of the level of the supernal will.

So there must first be an arousal from below: the person stirs his soul and rises toward the revelation of the supernal will.

ועלייה זו היא בחי' שבת אותיות תשב¹¹³ עליות העולמות מלמטה למעלה מעלה עד רום המעלות שהוא בחינת רצה"ע [רצון העליון] המתגלה במנחה בשבת כמ"ש ואני תפילתי לך¹¹⁴ ה' עת רצון כו'.

And this ascent is the level of Shabbos, whose letters are tashev ("return"): the ascents of the worlds from below to far above, up to the highest heights, which is the level of the supernal will that is revealed at Minchah on Shabbos, as it is written, "And as for me, my prayer is to You, Havayah, at a time of will (eis ratzon)," etc.

That ascent is Shabbos, whose letters spell tashev, "return": on Shabbos the worlds rise back to their source, up to the supernal will, which is revealed at the Shabbos afternoon prayer, called "a time of will" (eis ratzon) in the verse said at that prayer. The Tanya (Iggeres HaTeshuvah, chapter 10) also reads the letters of Shabbos as tashev enosh, "You return man," since on Shabbos the worlds ascend to their source, especially in the Shabbos prayers.

48 וגם בנפש האדם יש בחי' עלייה זו וגלוי זה שזהו ענין הנשמה היתירה כדלעיל.

And in a person's soul, too, there is this level of ascent and this revelation, which is the matter of the additional soul, as [explained] above.

The same ascent and revelation happen in the human soul: that is the additional soul of Shabbos.

ואח"כ נמשך מבחי' הארה זו לכל ימות החול ע"י התפלה הנק' סולם ועי"ז יוכלו להמשיך אח"כ ע"י התומ"צ [התורה ומצות] גלוי והמשכת האור מלמעלה למטה

And afterwards [a flow] is drawn from this level of illumination to all the weekdays through prayer, which is called a ladder; and through this they will afterwards be able to draw down, through Torah and mitzvos, the revelation and flow of the light from above to below;

From it an illumination reaches the weekdays through prayer, the "ladder"; and only then can Torah and mitzvos draw the light down from above.

משא"כ בלא קדימת בחי' ההעלאה שע"י השבת א"א להמשיך וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה¹¹⁵ כו'.

which is not so without the level of ascent through Shabbos coming first: then it is impossible to draw down. As our Sages, of blessed memory, said, "Whoever says, 'I have only Torah,'" etc.

Without the ascent of Shabbos first, nothing can be drawn down. The maamar applies the Sages' words about one who says "I have only Torah," who, the Talmud concludes, does not have even Torah: Torah alone, without the ascent that comes before it, cannot draw down the light.

49 ולזאת בצווי משרבע"ה [משה רבינו עליו השלום] לישראל בעשיית המשכן הקדים הצווי על השבת ואח"כ צוה ענין יריעות המשכן שהם בחי' מקיפים הנמשכים ע"י המצות ואח"כ על כלי המשכן שהוא בחי' פנימיים.

Therefore, in the command of Moshe our teacher, peace be upon him, to Israel concerning the making of the Mishkan, he put first the command about Shabbos, and afterwards he commanded about the curtains of the Mishkan, which are the level of the encompassing [lights] drawn down through the mitzvos, and afterwards about the vessels of the Mishkan, which are the level of inner [lights].

This is why Moshe, teaching the people to build the Mishkan, began with Shabbos, then the curtains, the encompassing light of the mitzvos, and then the vessels, the inner light.

והענין שכל המשכה מלמעלה למטה מתחלה נמשך האור בבחי' מקיף על המקבל ואח"כ נשפע ונמשך ממנו הארה בפנימיותו כו'.

The point is that in every drawing down from above to below, the light is first drawn in an encompassing manner upon the receiver, and afterwards an illumination from it flows and is drawn into his interior, etc.,

In every drawing down from above, the light first surrounds the receiver, and only afterwards does some of it enter within.

50 והשאר נשאר בבחי' מקיף לכן הקדים היריעות להכלים וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] כל הקורא ק"ש [קריאת שמע] בלא תפלין¹¹⁶ כאלו מעיד עדות שקר בעצמו.

and the rest remains encompassing. Therefore he put the curtains before the vessels. And this is what our Sages, of blessed memory, said: "Whoever recites the Shema without tefillin is as though he gives false testimony about himself."

The rest stays encompassing, so the curtains come before the vessels. The Talmud's teaching that one who recites the Shema without tefillin "gives false testimony about himself" shows the same order; Likkutei Torah (Sh'lach, 41c) brings it with its companion saying, that this is like a sacrifice without libations, and refers to this maamar.

כי הנה בתפלין הם ג"כ הפרשיות שמע והיה דק"ש [דקריאת שמע] רק בתפלין הם בחי' מקיף. ובק"ש [ובקריאת שמע] שאומר אחד ואהבת הוא בחי' גלוי בפנימיות.

For in the tefillin, too, are the sections "Shema" and "Vehayah" of the Shema; only that in the tefillin they are the aspect of encompassing, while in the Shema, when one says "One" and "And you shall love," it is the aspect of revelation within.

The tefillin hold the same sections as the Shema, "Shema" and "Vehayah," but in the tefillin they are encompassing, while saying "One" and "And you shall love" in the Shema brings the revelation inside.

ולכן תחלה צ"ל המקיף ואח"כ הפנימי. וכשקורא ק"ש [קריאת שמע] בלא תפלין להמשיך הפנימי בלא המקיף זהו עדות שקר כו':¹¹⁷

Therefore first there must be the encompassing and afterwards the inner. And when one recites the Shema without tefillin, to draw down the inner without the encompassing, this is false testimony, etc.

The encompassing must come before the inner. Reciting the Shema without tefillin tries to draw the inner without the encompassing, and so it is "false testimony."

51 וכ"ז [וכל זה] הסדר הוא בענין עבודת האדם. וזהו צווי משרבע"ה [משה רבינו עליו השלום] לישראל בפ' ויקהל. אבל בענין סדר ההמשכה מאור א"ס ב"ה בעולמות הוא להפך שמתחלה צ"ל הכלים ואח"כ היריעות ואח"כ בחי' שבת.

All this order concerns a person's divine service, and this is the command of Moshe our teacher, peace be upon him, to Israel in Parshas Vayakhel. But in the order of the drawing down of the Infinite Light (Or Ein Sof), blessed be He, into the worlds, it is the reverse: first there must be the vessels, afterwards the curtains, and afterwards the level of Shabbos.

All this is the order of a person's service, which Moshe taught the people in Vayakhel. In the order by which the Infinite Light comes down into the worlds, it is the reverse: the vessels first, then the curtains, then Shabbos.

כי להיות ההמשכה מאוא"ס [מאור אין סוף] בעולמות הוצרך להיות צמצום רב ועצום ושיהיה הגלוי רק הארה מועטת כדי שיוכלו העולמות לקבל ולא יתבטלו ממציאותן ובחי' גלוי זה זהו ענין כלי המשכן שהם בחינת פנימיי'.

For in order for there to be a drawing down from the Infinite Light into the worlds, there had to be a great and mighty contraction (tzimtzum), so that the revelation would be only a small illumination, so that the worlds could receive [it] and not be nullified out of existence; and this level of revelation is the matter of the vessels of the Mishkan, which are the level of inner [lights].

For the light to come down into the worlds there had to be a great contraction, so that only a small illumination would be revealed, one the worlds could receive without ceasing to exist. That revealed, inner light is the vessels of the Mishkan.

52 ואח"כ מבחי' גלוי זה נמשך אח"כ להיות בחי' מקיף וסובב על העולמות. וזהו ענין היריעות המשכן.

And afterwards, from this level of revelation, it is then drawn to be the level of encompassing and surrounding the worlds; and this is the matter of the curtains of the Mishkan.

From that revealed light, an encompassing light then extends around the worlds: this is the curtains.

וזהו דבפ' תרומה ותצוה שהוא צווי הקב"ה למשרבע"ה [למשה רבינו עליו השלום] נאמר תחלה הכלים ואח"כ היריעות דכך הוא סדר ההמשכה מלמעלה למטה ואח"כ נאמר צווי השבת בפ' תשא.¹¹⁸

And this is why in Parshas Terumah and Tetzaveh, which is the command of the Holy One, blessed be He, to Moshe our teacher, peace be upon him, the vessels are stated first and afterwards the curtains, for such is the order of the drawing down from above to below; and afterwards the command of Shabbos is stated, in Parshas [Ki] Sisa.

That is why, in G-d's command to Moshe in Terumah and Tetzaveh, the vessels come first and then the curtains, following the order of descent from above; and the command of Shabbos comes afterwards, in Ki Sisa.

53 והענין כי הכלים והיריעות הם סדר ההמשכה מלמעלה למטה ואח"כ בגמר ותכלית ירידת השפע העליונה אז הוא בחי' השבת שהיא המנוחה וההסתלקות אל עצמותו

The point is that the vessels and the curtains are the order of the drawing down from above to below; and afterwards, at the completion and end of the descent of the supernal flow, there is then the level of Shabbos, which is the rest and the withdrawal into His essence,

Vessels and curtains are the order of descent. When the supernal flow has completed its descent, Shabbos follows: rest, the withdrawal back into His essence.

כמ"ש כי בו שבת¹¹⁹ וינפש¹²⁰ כאדם ששובת ונח שהוא בחי' עליית כחות הנפש מהשפלתן לעצמותן כו'.

as it is written, "for on it He ceased and rested": like a person who ceases [work] and rests, which is the level of the ascent of the powers of the soul from their lowering back to their essence, etc.

As the Torah says, "for on it He ceased ... and rested": like a person who stops working and rests, when his powers, lowered into the work, rise back to their essence.

54 ולכן נאמר צווי השבת אח"כ כי לא שייך בחי' שביתה ואור חוזר רק אם מתחלה נמשך בחי' או"י [אור]

ישר] והמשכה מלמעלה למטה ע"י הכלים והיריעות אז צ"ל אח"כ או"י [אור חוזר] ע"י השבת

Therefore the command of Shabbos is stated afterwards. For the level of ceasing and of returning light (or chozer) applies only if first the level of direct light (or yashar), a drawing down from above to below, has been drawn through the vessels and the curtains; then afterwards there must be returning light, through Shabbos;

Hence in G-d's command Shabbos comes last. Ceasing and "returning light" (or chozer), light that rises back to its source, make sense only after the "direct light" (or yashar) has been drawn down through the vessels and the curtains; only then can the return come, through Shabbos.

משא"כ בעבודת האדם מלמטה למעלה צ"ל תחלה ההעלאה דהיינו בחי' השבת לעלות למעלה מעלה עד רום המעלות.

which is not so in a person's service from below to above: there must first be the ascent, that is, the level of Shabbos, to rise far above, up to the highest heights.

In a person's service, which goes from below upward, it is the reverse: the ascent, Shabbos, must come first, rising to the very highest level.

55 ואח"כ ימשיך השפע מלמעלה למטה היינו מבחי' רצה"ע [רצון העליון] המתגלה ביום השבת

And afterwards he will draw the flow from above to below, that is, from the level of the supernal will that is revealed on the day of Shabbos.

After that ascent, the person draws the flow down from the supernal will revealed on Shabbos.

והמשכה מבחי' זו היא מתחלה בבחי' מקיף ולבוש שזהו ענין יריעות המשכן ואח"כ בחינת הכלים דהיינו בחי' התורה שהיא חכמתו ית' ומחכמה נמשך מדת החסד שנמשל למים

And the drawing down from this level is first in the manner of encompassing and garment, which is the matter of the curtains of the Mishkan, and afterwards the level of the vessels, that is, the level of the Torah, which is His wisdom (Chochmah), may He be blessed; and from Chochmah is drawn the attribute of Chesed, which is likened to water:

It comes first as an encompassing garment, the curtains of the Mishkan, that is, the mitzvos; then come the vessels, the Torah, which is G-d's wisdom. From Chochmah flows Chesed, kindness, which is likened to water.

כמו המים היורדים ממקום גבוה למקום נמוך כך התורה נמשכה ממקום גבוה מאד וירדה למטה לכך נמשלה למים.

as water descends from a high place to a low place, so the Torah was drawn from a very high place and descended below; therefore it is likened to water.

As water flows from a high place to a low one, the Torah came down from a very high place into this world; that is why it is likened to water.

וזהו פיה פתחה בחכמה¹²¹ ותורת חסד על לשונה. שנקראת התורה תורת חסד ע"ש [על שם] ההמשכה כו' שנמשכה חכמתו ית' למטה מטה

And this is [the meaning of] "She opens her mouth with wisdom, and the Torah of kindness is on her tongue": the Torah is called "the Torah of kindness" on account of the drawing down, etc., for His wisdom, may He be blessed, was drawn down far below.

This is why the verse speaks of "wisdom" and then of "the Torah of kindness": the Torah is called the Torah of kindness because G-d's wisdom was drawn down far below.

כנודע שחכמה וחסד הם קו א' והיינו בחי' תורה וגמילות חסדים:¹²²

As is known, Chochmah and Chesed are one line; and this is the level of Torah and acts of kindness (gemilus chasadim).

Chochmah and Chesed stand on one line, the right side of the Sefiros; in a person's service this pairing is Torah together with acts of kindness.

IN ONE'S AVODAH

The weekday work of contemplating G-d's greatness, with real toil of the mind, builds the "lower will" that becomes the vessel for the love above reason revealed on Shabbos. Each day's prayer is the ladder that carries that Shabbos light into the week, and one prepares to keep it through thought, speech and action in Torah and mitzvos. Torah study and mitzvos draw G-d's light down only after this ascent comes first: one who says "I have only Torah" lacks even that. And the encompassing comes before the inner, as the Shema is said with tefillin.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that a person below cannot draw the supernal will down by Torah and mitzvos alone, and what must come first?
2. How can the love above the intellect revealed on Shabbos need a vessel made of the weekday love that comes from contemplation?
3. In what sense are the mitzvos "garments" that surround the soul, while the Torah is "food" that enters it? How do tefillin show the difference?
4. Why is the order of G-d's drawing down (vessels, curtains, Shabbos) the reverse of the order of a person's service (Shabbos, curtains, vessels)?
5. What does it mean that prayer is a ladder with both an ascent and a descent, and how does it join Shabbos to the weekdays?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויקהל משה

The note says that this volume has the Mittlerer Rebbe's transcript of this maamar, with an explanation.

KEHOT'S NOTE

הנחת כ"ק אדו"א בטה"מ תקס"ה ח"א ע' שלט עם ביאור. הנחה אחרת במאמרי אדו"א פרשיות ע' תז. ראה לעיל ציונים לכ"ק אדמו"ר זי"ע. הערה — באוה"ת פ' ויקהל ע' ב'קכט. קיצורים בכרך ז ע' ביתשצט. ובכרך ח ע' ג'קכא. וראה בכרך ז ע' ביתשצא. בלקו"ת שה"ש נא, ב מציין לד"ה זה.

- 2 Moshe gathers the people to pass on G-d's commands: "And Moshe assembled the whole congregation of the children of Israel and said to them, These are the things that Havayah has commanded, to do them." The opening verse of the parshah and of this maamar.

שמות ל"ה:א: Exodus 35:1

ויקהל משה את־כל־עדת בני ישראל ויאמר אליהם אלה הדברים אשר־צוה ה' לעשות אתם:

And Moses assembled all the congregation of the children of Israel, and said unto them: "These are the words which the L-RD hath commanded, that ye should do them.

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- 3 ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לה'

Moshe tells the assembled people: "Six days shall work be done, and on the seventh day there shall be to you a holy [day], a Shabbos of complete rest to Havayah; whoever does work on it shall be put to death." Only then does he turn to the building of the Mishkan. The maamar asks why Shabbos comes first here, and later reads "Shabbos Shabbason," plainly "a complete rest," as the joining of two levels of will.

שמות ל"ה:ב: Exodus 35:2

ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לה' כִּלְיָהֶעֱשֶׂה בו מלאכה יומת:

Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to the L-RD; whosoever doeth any work therein shall be put to death.

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- 4 שבת למלאכת המשכן

Rashi explains that the Torah forbade on Shabbos "purposeful creative work" (melech machsheves) because the section of Shabbos was placed beside the work of the Mishkan in Vayakhel, and there "purposeful work" is writ-

ten. This is the teaching of the Sages that the maamar sets out to understand.

Rashi on Beitzah 13b:13:א:י"ג ב:י"ג א:א' 13b:13:א:י"ג ב:י"ג א:א'

אלא מאי אית לך למימר - אע"ג דלמעשה הו"א מלאכה לשבת מלאכת מחשבת שהיא מלאכת אומנות אסרה תורה שנשמכה פרשת שבת למלאכת המשכן בויקהל והתם מלאכת מחשבת כתיב:

Vilna Edition (Public Domain)

- 5 Kehot's note points to Exodus 27:20 for these words.

שמות כ"ז:כ: Exodus 27:20

ואתה תצוה את־בני ישראל ויקחו אליה שמן זית זך כתית למאור להעלות נר תמיד:

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

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PARAGRAPH 2

- 6 At the close of the instructions for the Mishkan, G-d tells Moshe to say to Israel: "But My Shabbos you shall keep, for it is a sign between Me and you throughout your generations." Rashi reads the limiting word "but" (ach) as teaching that even the building of the Mishkan does not override Shabbos. In G-d's command, then, Shabbos comes last.

שמות ל"א:י"ג: Exodus 31:13

ואתה דבר אלי־בני ישראל לאמר אך את־שבתתי תשמרו כי אות הוא ביני וביניכם לדתיתכם לדעת כי אני ה' מקדשכם:

'Speak thou also unto the children of Israel, saying: Verily ye shall keep My sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am the L-RD who sanctify you.

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PARAGRAPH 3

- 7 הפך הסדר

The note points to the Tzemach Tzedek's Or HaTorah on Vayakhel for a parallel discussion of why Moshe reversed the order.

KEHOT'S NOTE

ראה באוה"ת פ' ויקהל ע' ב'קלב.

- 8 ועשו לי מקדש ושכנתי בתוכם

G-d tells Moshe to have Israel build the Mishkan: "And they shall make Me a Sanctuary, and I will dwell within them." Plainly, G-d will dwell among the people through the Sanctuary they build; but the verse speaks of a build-

ישע"י נח, ח.

ing and says "within them," in the plural, and the maamar reads it as G-d dwelling within the people themselves.

Exodus 25:8 ח"ח:25

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

9

בתוכו לא נאמר

An earlier maamar in Torah Ohr uses the same reading of "within them" and not "within it": there "My house" is the G-dly soul, for they are the sanctuary of G-d.

KEHOT'S NOTE

נסמן לעיל ל, ד.

10

בתוכו לא נאמר אלא בתוכם

The Shelah notes that the verse does not say "within it" but "within them," and teaches that a person's heart must be a Holy of Holies in which the Shechinah rests. The Alter Rebbe uses the same reading: G-d dwells within the souls of Israel.

שני לוחות HaBerit, Shaar HaOtiyot, Lev Tov 3 שני לוחות
הברית, שער האותיות, אות ל' לב טוב ג'

ובארו במקום אחר, כי משכן הנשמה במוח, רוח בכנפי ריאה, ונפש בלב. וכבר נודע כי נשמה בכינה, רוח בתפארת, נפש במלכות. וכן כנפי ריאה חמשה אונ'י, ועם הוורדא הם ששה, נגד ו' שבשם. והלב הוא מלכות כמבואר בכל מקומות, על כן צריך הלב להיות תמיד קודש קדשים שישרה בו השכינה, כמו שכתוב (שמות כה, ח) ועשו לי מקדש ושכנתי בתוכם. לא אמר בתוכו, אלא בתוכם, דהיינו בקדש קדשים שהוא הלב, כי פי התעוררות הלב בא התפשטות לכל המדות והנהגות. וזהו (יחזקאל א, יב) אל אשר יהיה שמה הרוח ללכת ילכו, ...

Shenei Luchot HaBrit, based on Amsterdam, 1698 ed. Part I (Public Domain)

PARAGRAPH 4

11

והלך לפניך צדקך

Isaiah tells the people that the fast G-d wants is feeding the hungry and clothing the naked; then "your light shall break forth like the dawn ... and your righteousness shall go before you; the glory of Havayah shall gather you in": your good deeds will lead the way, and G-d's glory will bring up your rear. The Alter Rebbe brings it for the mitzvos as garments that surround the soul.

ישעיהו נ"ח:8 ח"ח:58

אֲזַיִקֶּעַ כְּשֶׁחַר אֹרֶךְ וְאַרְכָּתָהּ מִהֵרָה תִצְמַח וְהָלָה לְפָנֶיךָ צְדָקָה כְּבוֹד ה' יִאֲסָפֶה:

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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KEHOT'S NOTE

12

ותורתך בתוך מעי

David, thanking G-d for His help, says: "To do Your will, my G-d, I desire, and Your Torah is within my innards," deep inside him. The Torah is taken inside a person like food.

Psalms 40:9 ט"ט:40

לְעִשׂוֹת־רְצוֹנָה אֶלְקֵי הַפִּצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מְעִי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

תהלים ט, ט.

PARAGRAPH 5

13

אני ה' לא שנית

G-d, speaking through Malachi to a people who doubted His justice, says: "For I, Havayah, have not changed; and you, children of Yaakov, have not been consumed": He is constant, and so His people endure. The Alter Rebbe reads it as a statement that creating the world brought no change in Him.

Malachi 3:6 ו"ג:3

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא כִלִיתֶם:

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.

14

אתה הוא קודם שנברא העולם ואתה הוא משנברא

The daily morning prayer, as the Rambam records it: "You are He before the world was created, You are He after the world was created."

משנה תורה, סדר התפילה Mishneh Torah, The Order of Prayer 1:3

א"ג:

... אשרנו שאנו משכימין ומעריבין בכל יום תמיד ערב ובוקר ואומרים שמע ישראל יי אלקינו יי אחד אתה הוא קודם שנברא העולם אתה הוא אחר שנברא העולם אתה הוא בעולם הזה ואתה הוא לעולם הבא אתה הוא ראשון ואתה הוא אחרון קדש שמך הגדול והקדוש בעולמך וביושועתך תרום ותגביה קרננו ברוך המקדש שמו ברכים אתה הוא יי אלקינו בשמים ממעל ועל הארץ מתחת ובשמי השמים העליונים אתה הוא ראשון ואתה הוא אחרון ומבלעדיך אין אלקים קבץ קוץ מארבע כנפות הארץ יכירו וידעו כל באי עולם כי אתה הוא האלקים לבדך ...

Wikisource Mishneh Torah (CC-BY-SA)

PARAGRAPH 6

15

שו"ה רק — עד"מ הארה בעלמא

The note points to Or HaTorah on Shir HaShirim for a parallel discussion of the life of the worlds as a mere

illumination.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך ג ע' תתקנ. ובאגה"ק סי' כ (קלא, ב) ובליקוט פי' שם.

PARAGRAPH 7

16

ואתה מחי את כולם

The Levites, leading the people in prayer in the days of Ezra and Nechemiah, begin: "You alone are Havayah; You made the heavens, the heaven of heavens and all their host ... and You give life to them all." The Alter Rebbe explains that this life comes only from an illumination.

Nehemiah 9:6 ט"ו:חמיה

אתה הוא הי לבדך אתה עשית את השמים שמי השמים וכל צבא הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לה משתחווים:

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

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KEHOT'S NOTE

נחמ"י ט, ו.

17

מלכותך מלכות כל עולמים

David's psalm of praise (Ashrei): "Your kingship is a kingship of all worlds (olamim), and Your dominion is in every generation"; plainly, G-d's kingship is everlasting. The maamar reads olamim as "worlds": the life of all the worlds comes from G-d's kingship.

Psalms 145:13 י"ג:טוהילים

מלכותך מלכות כל עולמים וממשיךך בכל דור ודור:

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

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KEHOT'S NOTE

תהלים קמ"ה, יג.

PARAGRAPH 9

18

Jeremiah, setting G-d against the idols of the nations, says: "But Havayah is the true G-d; He is the living G-d and King of the world (melech olam)," plainly "the eternal King," before whose anger the earth quakes. The Yotzer blessing borrows these words, and the maamar reads melech olam as "King of the world," G-d's Malchus as it relates to the world.

Jeremiah 10:10 י"י:יחירמיהו

והי אלקים אמת הוא אלקים חיים ומלך עולם מקצפו תרעש הארץ ולא יכלו גוים זעמו:

But the L-RD G-d is the true G-d, He is the living G-d, and the everlasting King; At His wrath the earth trembleth, And the nations are not able to abide His indignation.

ויקהל משה את כל עדת בני ישראל ויאמר אליהם וגו'

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19

והחיות נושאות את הכסא

The Midrash says that the Chayos who carry the Throne do not perceive the Image. This fits the maamar's point that they grasp only what is drawn from His kingship.

Shemot Rabbah 23:15 ט"ו:כגמות רבה

KEHOT'S NOTE

בחי' תרומה כה, י בשם פדר"א. וראה פדר"א ספ"ד. שמו"ר כג, טו.

20

והחיות נושאות את הכסא

Rabbeinu Bachya cites Pirkei DeRabbi Eliezer that "the Chayos carry the Throne," and explains that they only seem to carry it, while in truth they are carried by it.

Rabbeinu Bahya, Shemot 25:10:9 ט"ו:כ"ה:י:בנו בחי'

ויש לך להתבונן בנפלאות הארון כי כשם שכסא הכבוד נושאות אותו החיות והוא נושא אותם שכן דרשו רבותינו ז"ל בפרקי ר' אליעזר והחיות נושאות את הכסא פירוש נושאות נראות כאלו נושאות והן נושאות ומזה אמר הפייטן חיות נראות כנושאות והכ"ף בשו"א, וכן הארון היה נושא הכהנים הנושאים אותו על כתפיהם, שכן דרשו רז"ל במסכת סוטה כשעברו ישראל את הירדן נשא ארון את נושאי ועבר שנאמר (יהושע ד':י"א) ויהי כאשר תמו כל העם לעבור ויעבור ארון ה' והכהנים לפני העם, וכת"ב (שם) נתקו כפות רגלי הכהנים אל החרבה וישבו מי הירדן ...

One of the peculiarities of the Holy Ark which we must try and understand has been described in Pirke d'Rabbi Eliezer (chapter 4?) in connection with the Ark's uncanny ability to carry its carriers as we know from Joshua 4,11. According to Rabbi Eliezer, just as the chayot appeared to be carrying (supporting) the throne of G'd whereas in fact the throne carried them (supported them), so something similar occurred with the people assigned to transport the Holy Ark. Our sages in Sotah 35 explained Joshua 4,11: "when all the ...

Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

21

זעות מחיל כסא

A liturgical poem of the Rosh Hashanah Musaf describes the Chayos as "trembling tirelessly with dread of the Throne."

Machzor Rosh Hashanah Sefard, Musaf, First Day of Rosh Hashana, Reader's Repetition 70 תפלת ספרד, מחזור ראש השנה ספרד, ליום ראשון של ראש השנה, חזרת הש"ץ עי' מוסף,

22

ישתבח שמך . . ומלך עולם

KEHOT's note points to where this is explained further: Maamarei Admur HaZaken 5565.

KEHOT'S NOTE

בסה"מ תקס"ה ח"א ע' שלט מבאר שזה נקי לבוש מל', ודילג שם מכאן עד פז, ב שו"ה נמשך — והענין כי הנה רמ"ח מ"ע.

PARAGRAPH 10

- 23** הוא — פ"י וענין אוא"ס
- The note points to this maamar for a further discussion of what the "Infinite Light" means.

KEHOT'S NOTE

ראה בד"ה ביום השמיני תרס"ו ע' לו. ובאזה"ת ענינים ע' קמז. וע' קסא.

PARAGRAPH 12

- 24** למה שכינו המקובלים
- On that page Likkutei Torah brings the question of R. Menachem Azariah of Fano (in Pelach HaRimon, Sha'ar 4): why the Kabbalists say "Infinite" (Ein Sof) rather than "without beginning." The answer: "Infinite" does not describe G-d's essence but His Name, which is light and radiance drawn from Him like rays from the sun; before creation, "He and His Name alone" means the light was still included in the Luminary.

KEHOT'S NOTE

ראה לקו"ת פקודי ז, ב. אזה"ת ענינים ע' קסא.

- 25** אמר על ענין הסובב לשון הארה
- In chapter 48 of the Tanya the infinite light is called "an illumination without limit or end"; this hidden light, which does not enter the worlds in a revealed way but encompasses them from above, is called sovev kol almin.

תניא, חלק ראשון; ליקוטי אמרים 48:5-6 מ"ח:הי-ו

ואין הפירוש סובב ומקיף מלמעלה בבחינת מקום חס ושלום, כי לא שייך כלל בחינת מקום ברוחניות. אלא רוצה לומר, סובב ומקיף מלמעלה לענין בחינת גילוי השפעה, כי ההשפעה שהוא בבחינת גילוי בעולמות - נקראת בשם "הלבשה", שמתלבשת בעולמות, כי הם מלבישים ומשיגים ההשפעה שמקבלים, מה שאין כן ההשפעה שאינה בבחינת גילוי אלא בהסתתר והעלם, ואין העולמות משיגים אותה - אינה נקראת "מתלבשת" אלא מקפת ...

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PARAGRAPH 13

- 26** עד שלא נברא העולם
- In Torah Ohr on Beshalach the same saying is explained: "His Name alone" is like a person's name, which is not his essence, and "alone" means in concealment; for Havayah to be revealed, G-d's goodness and compassion had to be drawn forth.

KEHOT'S NOTE

פדר"א פ"ג. ראה לעיל סג, ב. לקו"ת בהר מג, ב. אזה"ת ענינים ע' קעה.

- 27** "Before the world was created, there were only the Holy One, blessed be He, and His great Name." The Alter Rebbe

ויקהל משה את כל עדת בני ישראל ויאמר אליהם וגי

reads it as the Name included in G-d's essence before it was revealed through creation.

פרקי דרבי אליעזר ג:ב'2:3 Pirkei DeRabbi Eliezer

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחרית את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחרית בארץ יסודותיו ומובאיו ומוצאיו, אינו מתחיל לבנות, כך הקדוש ברוך הוא החרית לפניו את העולם ולא היה עומד עד שברא את התשובה.

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

- 28** בבחי' לבדו

A close parallel: there too the Infinite Light is compared to the sun's light shining on the earth, which is as nothing next to the sun itself and brings no change in it; and this level, called "light" in the Zohar, is also called "Name," as in Pirkei DeRabbi Eliezer, "before the world was created there were only the Holy One, blessed be He, and His great Name."

KEHOT'S NOTE

ראה לקו"ת בהר מא, ג.

PARAGRAPH 14

- 29** ימי שנותינו בהם שבעים שנה

In the psalm called "a prayer of Moshe," he laments how short life is: "The days of our years are seventy years, and if with strength, eighty years." Brought to show that "for-ever and ever" cannot mean the length of a person's life.

תהילים צ"י:10 Psalms 90

ימי־שנותינו בהם שבעים שנה ואם בגבורת שמונים שנה וירבה עמל ואין כִּיגֵן חֵישׁ וְנִצָּעָה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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

KEHOT'S NOTE

תהלים צ, י.

- 30** אלקים חיים ומלך עולם

"He is the living G-d and King of the world," the words the angels proclaim in the Yotzer blessing; here the "voice" in

which they proclaim it stands for the inward drawing down.

Jeremiah 10:10:

וְהָיָה אֱלֹקִים אֱמֶת הוּא־אֱלֹקִים חַיִּים וְמֶלֶךְ עוֹלָם מִקְצֵפוֹ תִרְעַשׂ הָאָרֶץ וְלֹא־יָכְלוּ גוֹיִם וְעַמּוֹ:

But the L-RD G-d is the true G-d, He is the living G-d, and the everlasting King; At His wrath the earth trembleth, And the nations are not able to abide His indignation.

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31 ארוממך אלקי המלך

David opens his psalm of praise: “I will exalt You, my G-d the King, and I will bless Your Name forever and ever (le’olam va’ed)”; plainly, he will praise G-d always. The maamar reads olam as “world” as well, and the two halves of the verse as sovev and memalei.

Psalms 145:1:

תְּהַלֵּה לַדָּוִד אֲרוֹמְמָךְ אֱלֹהֵי הַמֶּלֶךְ וְאֶכְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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KEHOT’S NOTE

תהלים קמה, א.

PARAGRAPH 15

32 בחי' מקיף . . בחי' או"פ

There the Mishkan is explained as made after the pattern of the chain of worlds: its curtains and boards correspond to the encompassing lights, and its vessels to the inner lights drawn from the line of light (the kav).

KEHOT’S NOTE

ראה דרמ"צ מצות בנין מקדש אות א.

PARAGRAPH 16

33 רמ"ח מ"ע נקי רמ"ח איברין דמלכא

A collection of explanations on the Tanya; the note points to its comments on chapter 4, where the Tanya speaks of the 248 commandments as the King’s limbs.

Tikkunei Zohar, Tikkun 30 • 74a:8

וְעוֹד מִצְוָה דָּא עֲמוּדָא דְאִמְצָעִיתָא, דְּאִיהוּ מִצְוָה מְסֻטָּרָא דְאִבָּא דְאִיהוּ רִאשִׁי, וּמְסֻטָּרָא דְאִימָא דְאִיהִי אֶשֶׁר, וְהָכִי צְדִיק מִצְוָה וְעוֹשֶׂה מִתְרַוֵּייהוּ, וּבִגְזִין דָּא אֶתְמַר עַל תְּרַוֵּייהוּ אֶשֶׁר קִדְשֵׁנוּ, אִמָּא קִדְשֵׁנוּ וְאִבָּא צִנּוּנוּ, עַל מָאן עַל שְׂכִינְתָא תַתָּא, דְּאִיהִי פֶטֶר כָּל רַחֵם, פְּתִיחוּ דְרַחֵם, דְּאִיהוּ רַמ"ח פְּקוּדִין, אִיהִי מִצְוֹת יְהוּיָהּ בְּכָל אֶבֶר וְאֶבֶר דְּמִלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֶשֶׁר קִדְשֵׁנוּ מְסֻטָּרָא דְאִבָּא

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KEHOT’S NOTE

ראה ת"ז ת"ל. ליקוט פירושים — חסידות ליתניא פ"ד.

34 רמ"ח מ"ע נקי רמ"ח איברין דמלכא

In Tikkun 30, the place the Kehot note gives, the Tikkunei Zohar speaks of the 248 commandments as G-d’s com-

mandment in each and every limb of the King. The Alter Rebbe builds on the image of the mitzvot as the King’s limbs.

Tikkunei Zohar 74a:8:

וְעוֹד מִצְוָה דָּא עֲמוּדָא דְאִמְצָעִיתָא, דְּאִיהוּ מִצְוָה מְסֻטָּרָא דְאִבָּא דְאִיהוּ רִאשִׁי, וּמְסֻטָּרָא דְאִימָא דְאִיהִי אֶשֶׁר, וְהָכִי צְדִיק מִצְוָה וְעוֹשֶׂה מִתְרַוֵּייהוּ, וּבִגְזִין דָּא אֶתְמַר עַל תְּרַוֵּייהוּ אֶשֶׁר קִדְשֵׁנוּ, אִמָּא קִדְשֵׁנוּ וְאִבָּא צִנּוּנוּ, עַל מָאן עַל שְׂכִינְתָא תַתָּא, דְּאִיהִי פֶטֶר כָּל רַחֵם, פְּתִיחוּ דְרַחֵם, דְּאִיהוּ רַמ"ח פְּקוּדִין, אִיהִי מִצְוֹת יְהוּיָהּ בְּכָל אֶבֶר וְאֶבֶר דְּמִלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֶשֶׁר קִדְשֵׁנוּ מְסֻטָּרָא דְאִבָּא

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35 נקי מצות המלך

There the revelation of the mitzvot is called “the King’s commands” because it is encompassing: a king is exalted over his servants, beyond comparison with them, and this exaltation surrounds them rather than entering within.

KEHOT’S NOTE

ראה לקו"ת פ' במדבר ביאור לד"ה וידבר גו' אנכי ס"ב. ופ' ואתחנן ד"ה למען תירא.

36 שום תשים עליך מלך

Moshe gives the law of the king: when the people ask for a king, “You shall surely set a king over you, whom Havayah your G-d shall choose,” one of their own brethren. Read here as accepting G-d’s kingship “over you,” from above, that is, as an encompassing light.

Deuteronomy 17:15:

שׁוּם תִּשִּׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקִּרְבִּי אֲחִיךָ תִּשִּׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֲחִיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT’S NOTE

דברים יז, טו.

PARAGRAPH 17

37 יביאו לבוש מלכות

Haman, sure that the king means to honor him, advises Achashverosh: “Let them bring a garment of kingship (levush malchus) that the king has worn,” and the horse the king has ridden; in the end it is Mordechai who is so honored. Here the “garment of kingship” is an image of Malchus as a garment.

Esther 6:8:

יְבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לְבָשׁוּ הַמֶּלֶךְ וְסוֹס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וְאֲשֶׁר נָתַן פֶּתֶר מַלְכוּת בְּרֹאשׁוֹ:

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

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lars.” The seven pillars are the mitzvos in their seven general groups.

משלי ט:א: Proverbs 9:1

חַכְמוֹת בְּנִתָּהּ בֵּיתָהּ חָצְבָה עֲמוּדֶיהָ שִׁבְעָה:

Wisdom hath builded her house, she hath hewn out her seven pillars;

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47 ומרדכי יצא בלבוש מלכות תכלת וחור

After Haman's fall, “Mordechai went out from before the king in a garment of kingship, blue and white, with a great crown of gold, and a wrap of fine linen and purple.” The text counts its garments and finds six.

אסתר ח:ט"ו: Esther 8:15

וּמֶרְדֵּכַי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בְּלִבוּשׁ מַלְכוּת תְּכֵלֶת וְחֹר וְעֹטְרָת זָהָב גְּדוֹלָה וְתִכְרִיךְ בֹּץ וְאַרְגָּמָן וְהָעִיר שׁוֹשֵׁן צָהָלָה וְשִׁמְחָה:

And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

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48 ותורתך בתוך מעי

David says: “To do Your will, my G-d, I desire, and Your Torah is within my innards.” The Torah is an inner light that enters the soul like food.

תהילים מ:ט: Psalms 40:9

לְעִשׂוֹת רְצוֹנָה אֱלֹקֵי חֲפָצָתִי וְתוֹרָתְךָ כְּתוֹרַת מִעֵי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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PARAGRAPH 22

49 מארז"ל שבשבת נתוסף . . נשמה יתירה

Reish Lakish: “The Holy One, blessed be He, gives a person an additional soul on the eve of Shabbos, and at the end of Shabbos it is taken from him,” as it says, “He ceased and rested (vayinafash): once Shabbos has ceased, vai, avdah nefesh, “woe, the soul is lost.”

ביצה ט"ז א: Beitzah 16a:12b

דָּאָמַר רַבִּי שְׁמַעוֹן בֶּן לֵקִישׁ: נִשְׁמָה יִתְיָרָה נּוֹתֵן הַקָּדוֹשׁ בְּרוּךְ הוּא בְּאַדָּם עָרַב שֶׁבֶת, וְלִמּוּצָאֵי שֶׁבֶת נּוֹטְלִין אוֹתָהּ הַיָּמָנוּ, שְׁנֵאָמַר: “שֶׁבֶת וַיִּנָּפֶשׁ”, כִּיּוֹן שֶׁשֶׁבֶת וַיִּי אֲבָדָה נֶפֶשׁ.

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תענית כ"ז ב: Taanit 27b:9

רִישׁ לֵקִישׁ אָמַר: מִפְּנֵי נִשְׁמָה יִתְיָרָה, דָּאָמַר רִישׁ לֵקִישׁ: נִשְׁמָה יִתְיָרָה נִיִּתְנָה בּוֹ בְּאַדָּם בְּעָרַב שֶׁבֶת, בְּמוּצָאֵי שֶׁבֶת נּוֹטְלִין אוֹתָהּ מִיָּמָנוּ, שְׁנֵאָמַר: “שֶׁבֶת וַיִּנָּפֶשׁ”. כִּיּוֹן שֶׁשֶׁבֶת — וַיִּי אֲבָדָה נֶפֶשׁ.

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KEHOT'S NOTE

ביצה טז, א. תענית כז, ב. ראה בארוכה בלקו"ש ח"א ע' 191 ואילך בענין נשמה יתירה ע"פ נגלה וע"פ זוהר. בלקו"ת בהר מד, ג. שה"ש ט, א.

ויקהל משה את כל עדת בני ישראל ויאמר אליהם וגו'

באוה"ת בלק כרך ג ע' אימב. סה"מ תרל"ג ע' רפ וע' שב מצוין לכאן. וראה לקו"ת מטות פד, ג.

50

מהו ענין הנשמה יתירה

the passage shares nothing with the note

Zohar III, 242b זח"ג רמב, כב

KEHOT'S NOTE

ע"י בסידור ע"פ נשמת כל חי תברך את שמך, וכאן פ"י ענין הנשמה יתירה ע"ד אית רצון הנמשך מהשכל ואית רצון שלמעלה מהשכל, ע"י בתו"א פ' שמות בד"ה כי טובים דודיק, ובד"ה במדבר סיני דרוש הראשון (כ"ק אדמו"ר הצ"צ בכוך באב"י 57 קלג, א). ושם בדף שנח כ' "ואף שהנשמה מבינה ואיך הוא למעלה מהשכל, צ"ל ע"ד שבינה לגבי ז"א כמו תתר, ולכן נק' הוא". ראה זח"ג רמב, ב. קטע מובא בסה"מ תרכ"ז ע' עד.

51

שמע ישראל כו אחד

Moshe's call to Israel: “Hear, O Israel, Havayah is our G-d, Havayah is One.” The first verse of the Shema, whose “One” the maamar explains.

דברים ו:ד: Deuteronomy 6:4

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

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

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52

ואהבת בכל לבבך

The next verse: “And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The love that follows from contemplating G-d's oneness.

דברים ו:ה: Deuteronomy 6:5

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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53

תמליכהו בשמים וארץ

Kehot's note points to Berakhot 13b for these words.

ברכות י"ג ב: Berakhot 13b

KEHOT'S NOTE

ברכות יג, ב.

54

Rabbi Zeira told Rabbi Yirmiyah, who drew out the word “One” at length, that he need only draw it out enough “to make Him King in the heavens and the earth and the four directions of the world.” The Babylonian Talmud tells the same of Rabbi Yirmiyah and Rabbi Chiya bar Abba in other words: “once you have made Him King above and below and in the four directions of the heavens.” (Kehot: Berakhot 13b)

תלמוד ירושלמי ברכות ב:א: Jerusalem Talmud Berakhot 2:1:7

תני צריה להאריה באחד. רב נחמן בר יעקב אמר ובלבד בדי. סומכוס בר יוסף אומר כל המאריך באחד מארבעין לו ימיו ושנותיו בטובה. רבי ירמיה הוה מאריך סגין. אמר לקה רבי זעירא לית את צריה כל הדין אלא כדי שתמליכהו בשמים ובארץ ובארבע רוחות העולם.

It was stated: One has to prolong “is One”.. The composition here is difficult to understand since one starts with a tan-

naïtic statement ("It was stated"), continues with the opinion of an Amora (Rav Nahman bar Jacob), and then returns to a Tanna (Symmachos, an outstanding student of Rabbi Meir). The parallel Babli (13b) starts with the statement of Symmachos and then continues with the statement of Rav Nahman bar Jacob which is quoted there in the name of Rav Aha bar Jacob. It is possible that "Aha", a name ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

PARAGRAPH 23

55

לך ה' הגדולה

David, blessing G-d before the whole assembly as the gifts for the Temple are brought: "Yours, Havayah, are the greatness and the might, the beauty, the victory and the splendor, for all in heaven and on earth; Yours, Havayah, is the kingdom." The verse lists the seven supernal attributes, the spiritual "seven heavens and earth" of the maamar.

I Chronicles 29:11א"י:ט"ז דברי הימים א

לך ה' הגדולה והגבורה והתפארת והנצח והוד כִּי כָל בְּשָׁמַיִם וּבְאָרֶץ לך ה' הממלכה והמתנשא לְכָל לְרָאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 24

56

כשם שאין בלבך אלא אחד

When Yaakov wished to reveal the end of days and the Shechinah left him, he feared one of his sons was unworthy. They said, "Hear, O Israel, Havayah is our G-d, Havayah is One: just as there is only One in your heart, so there is only One in ours."

Pesachim 56a:7א"י:א פסחים

דאמר רבי שמעון בן לקיש: "ויקרא יעקב אל בניו ויאמר האספו ואגידה לכם." ביקש יעקב לגלות לבניו קץ הימים, ונסתלקה ממנו שכינה. אמר: שמא חס ושלום יש במשתי פסול, כאברהם שיצא ממנו ישמעאל, ואבי יצחק שיצא ממנו עשו? אמרו לו בניו: "שמע ישראל, ה' אלקינו ה' אחד." אמרו: כשם שאין בלבך אלא אחד, כך אין בלבנו אלא אחד. באותה שעה פתח יעקב אבינו ואמר: "ברוך שם כבוד מלכותו לעולם ועד."

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

KEHOT'S NOTE

פסחים נו, א. ראה לעיל פד, ד.

57

כשם שאין בלבך אלא אחד כך אין בלבנו אלא אחד

The Zohar the text cites: the sons told Yaakov that just as there is only One in his heart, for he is of the mystery of the upper world, so too they, of the mystery of the lower

ויקהל משה את כל עדת בני ישראל ויאמר אליהם וגו'

world, are one; hence the verse mentions two hearts, Yaakov's heart and his sons'.

Sforno, Terumah 12:143-13:153ג"קמ"ג-י"ג:קנ"ג

Jacob symbolized the six sides of the supernal world as a single whole, and his sons were shaped to the likeness of the six aspects as manifested in the lower world. Now he desired to reveal to them a certain "end", for, as we have pointed out elsewhere, Zohar, Genesis, 62b. there is one "end of days" (kez ha-yamin), which refers to the Holy Kingdom, the mystery of Faith, the mystery of the King of Heaven; and another "end of days" (kez ha-yamim), which is the mystery of the Guilty ...

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

58

ועיין בזהר פ' תרומה דקל"ד ע"ב

The note quotes the Zohar passage and says that it is copied in Or HaTorah on Bamidbar.

KEHOT'S NOTE

אינון אמרו כמה דלית בליבך אלא אחד דאנת ברוא דעלמא עילאה ואיהו אחד אוף אנן דאנן ברוא דעלמא תתאה איהו אחד וע"ד אדכרו תרי לבבות רוא דעלמא עילאה דאיהו ליבא דיעקב ורוא דעלמא תתאה דאיהו ליבא דבנוי — נעתק באוה"ת במדבר כרך א ע"מב.

59

ואהבת בכל לבבך בשני יצריך

"And you shall love Havayah your G-d with all your heart."

Deuteronomy 6:5ה"ו:ה דברים

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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Berachot 54a:6ר"א:א ברכות

חייב אדם לברך על הרעה כשם שמברך על הטובה, שנאמר: "וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וגו'". "בְּכָל־לִבְּךָ" — בשני יצריך, כיצד טוב וביצור הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך" — בכל ממונה. דבר אחר: "בְּכָל־מְאֹדְךָ" — בכל מדה ומדה שהוא מודד לך הוי מודה לו.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

דברים ו, ה. ברכות נד, א.

60

ואהבה זו נולדים ונמשכים מהשכל

Likkutei Torah explains that love and longing born of intellect and contemplation can be interrupted, and other desires can arise; what guards a person is a higher contemplation of the greatness of the Infinite One, too great for the heart to contain, which surrounds the emotions so that he wants nothing but G-d alone.

KEHOT'S NOTE

עיי לקו"ת ויקרא לו, ב.

- 61 Kehot's note points to Zohar, Terumah 12:144 for these words.

ספר הזהר, תרומה י"ב:קמ"ד Zohar, Terumah 12:144

PARAGRAPH 25

- 62 הל"ט מלאכות ברוחניות הזורע והחורש

"The main categories of labor are forty less one: sowing, plowing, reaping ..." The Alter Rebbe applies the list to the spiritual labor of the weekdays.

Mishnah Shabbat 7:2'ב:ז' משנה שבת ז'

אבות מלאכות ארבעים חסר אחת. הזורע. החורש. הקוצר. המעמר. הקש. האורג. הבורר. השוחן. המרקד. הקלש. האופה. הגוזז את הצמר. המלבנן. המנפצו. והצובעו. והטווה. והמסך. והעושה שני בתי גירין. והאורג שני חוטין. והפוצע שני חוטין. הקושר. והמתיר. והתופר שתי תפירות. הקורע על מנת לתפר שתי תפירות. הצד צבי. השוחטו. והמפשיטו. המולחו, והמעבד את עורו. והמוחקו. והמתכוו. הכותב שתי אותיות. ...

The primary labors are forty less one: sowing, plowing, reaping, binding sheaves, threshing, winnowing, selecting, grinding, sifting, kneading, baking, shearing wool, bleaching, hackling, dyeing, spinning, weaving, the making of two loops, weaving two threads, dividing two threads, tying and untying, sewing two stitches, tearing in order to sew two stitches, capturing a deer, slaughtering, or flaying, or salting it, curing its hide, scraping it [of its hair], cutting it up, writing two letters, erasing in order to write two letters [over the erasure], building, tearing down, extinguishing, kindling, striking with ...

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PARAGRAPH 26

- 63 בשבת ניתוסף בכל אי נשמה יתירה

The note points to Or HaTorah on Beshalach for a further discussion of the additional soul.

KEHOT'S NOTE

ראה אוה"ת פי בשלח עי תרנה.

- 64 והיינו בחיי אהבה ורצון להי שלמעלה מן השכל

The note says that this passage is quoted in Or HaTorah on Nach, and points to a related discussion in Or HaTorah's discourses for Shavuot.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א עי רצ. אוה"ת דרושים לשבועות עי קא.

- 65 אית רצון ואית רצון

Likkutei Torah on Beha'aloscha says that will is Keser and that "there is will and there is will," referring to this maamar on "Vayakhel Moshe"; it adds that even the lower will, drawn from the intellect, is above the emotions, and is the vessel for the supernal will that is above the intellect.

KEHOT'S NOTE

בלקו"ת בהעלותך כט, ד מציין לכאן. ראה דרמ"צ מצות לא תבערו אש אות א. אוה"ת שמות כרך ז עי ב'תרצב שמביא קטע מכאן. בכמה מקומות מובא זה בשם הזהר. וראה הערת כ"ק אדמו"ר זי"ע בסה"מ תשי"ט עי 113 שמציין לזח"ג קכט, א. ע"ש. ראה ד"ה החודש הזה לכם תש"ל.

PARAGRAPH 27

- 66 כך עלה במחשבה

When Moshe asked why the Torah was given through him and not through Rabbi Akiva, and again when he saw Rabbi Akiva's martyrdom, G-d answered, "Be silent; so it arose in thought before Me." The maamar brings it for a will that has no reason above it.

Menachot 29b:5'ה:ב' מנחות כ"ט ב'

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

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PARAGRAPH 28

- 67 יהי אור

"And G-d said, Let there be light, and there was light": the first of the utterances by which the world was made, an example of creation through speech.

Genesis 1:3'ג:א' בראשית א'

ויאמר אלקים יהי אור ויהי אור:

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

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- 68 שער החצר הפנימית הפונה קדים

In Ezekiel's vision of the future Temple, G-d says: "The gate of the inner court that faces east shall be closed the six working days, and on the Shabbos day it shall be opened," and on Rosh Chodesh too. The Alter Rebbe reads kadim, east, as kedem, what comes before, the level above Chochmah.

Ezekiel 46:1'א:א' יחזקאל מ"ו א'

כה-אמר אדני ה' שער החצר הפנימית הפנה קדים יהיה סגור ששת ימי המעשה וקיום השבת יפתח וקיום החדש יפתח:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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KEHOT'S NOTE

יחזקאל מו, א.

- 69 בעשרה מאמרות נברא העולם

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

KEHOT'S NOTE

אבות פ"ה מ"א.

70 | “With ten utterances the world was created.”

משנה אבות ה':א"ל 5:1 Pirkei Avot

בעשרה מאמרות נברא העולם. ומה תלמוד לומר, ויהלא במאמר אחד יכול להבראות, אלא להפרע מן הרשעים שמאבדיו את העולם שנברא בעשרה מאמרות, ולתן שכר טוב לצדיקים שמקמיז את העולם שנברא בעשרה מאמרות:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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71 | ובראשית . . נמי מאמר הוא

The Talmud counts only nine times “And He said” in the account of creation, and answers that “In the beginning” is also an utterance, as it is written, “By the word of Havayah the heavens were made.”

ראש השנה לייב א"י:כ"ט-20:19 Rosh Hashanah 32a

“ויאמר” דבראשית תשעה הו! “בראשית” נמי מאמר הוא, דכתיב: “בדבר ה' שמים נעשו”. רבי יוחנן בן נורי אומר: אם אמר שלש שלש מכולן — יצא. איבעיא להו, היכי קתני: שלש מן התורה, שלש מן הנביאים, ושלש מן הכתובים — דהווי תשע, ואיכא ביניהו קדא, או דלמא: אחד מן התורה, ואחד מן הנביאים, ואחד מן הכתובים — דהוויין להו שלש, ואיכא ביניהו טובא?

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KEHOT'S NOTE

ר"ה לב, א.

PARAGRAPH 29

72 | קדים . . שלמעלה מבחי ראשית

This manuscript adds a gloss here: although kadim in the verse plainly means east, in truth it can also be read as kedem, the Primordial One of the world; so the Zohar on Noach (74b) explains mikedem, and there (75b) it explains this kadim as “before”; so too the Pardes, Sha'ar 16, chapter 5; and so the known explanation of the east wind (ruach kadim) at the splitting of the sea.

KEHOT'S NOTE

בבבך באב' 13 נוסף: “(ואע”ג דקדים דכאן פירושו לפי פשוטו מזרח מ”מ לפי האמת יש לפרשו ג”כ למי בחי קדם דהיינו קדמונו של עולם וע”ד דפי בזהר פ’ נח דף ע”ד ב’ לשון מקדם וע”ש דף ע”ה ב’ קדים דכאן מפרשו ג”כ לשון קודם וכ”ה בפרדס שט”ז פ”ה וכנודע ג”כ הפי בענין רוח קדים דקריעת ים סוף).”

73 | המגיד מראשית כו' ומקדם

G-d, setting Himself against the idols, says through Isaiah that He is the One “declaring the end from the beginning (reishis), and from before (kedem) what has not yet been

done.” The verse names both reishis, “beginning,” and kedem, “before.”

ישעיהו מ"ו:10 Isaiah 46:10

מגיד מראשית אחרית ומקדם אשר לא-נעשו אמר עצתי תקום וכל-תפצי אעשה:

Declaring the end from the beginning, and from ancient times things that are not yet done; Saying: ‘My counsel shall stand, and all My pleasure will I do’;

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74 | שבת וינפש

G-d tells Moshe that Shabbos is a sign between Him and Israel, “for in six days Havayah made the heavens and the earth, and on the seventh day He ceased and rested (vayinafash).” The maamar reads the rest as the ascent of Chochmah to what is above it.

שמות ל"א:17 Exodus 31:17

ביני ובין בני ישראל אות הוא לעולם כייששת ימים עשה ה' את-השמים ואת-הארץ וביום השביעי שבת וינפש:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.’

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75 | כי טובים דודיך מין

The opening words of the Song, spoken by the maiden to her beloved: “Let him kiss me with the kisses of his mouth, for your love is better than wine.” The Sages read it as Knesses Yisrael speaking to G-d, and Chassidus explains it as the love above the intellect. (context: Steinsaltz Tanakh)

שיר השירים א':2 Song of Songs 1:2

ישקני מנשקות פיהו כייטובים דדיך מין:

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

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76 | עריבים עלי

On “For your love is better than wine”: Knesses Yisrael said before the Holy One, blessed be He, “Master of the world, the words of your beloved ones are sweeter to me than the wine of the Torah.”

עבודה זרה ל"ה א:6 Avodah Zarah 35a:6

השיאו לדבר אחר וכו'. מאי “כי טובים דדיך מין”? כי אתא רב דימי אמר: אמרה כנסת ישראל לפני הקדוש ברוך הוא: רבוננו של עולם, עריבים עלי דברי דודיך יותר מיינה של תורה.

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KEHOT'S NOTE

שהש”ר א’ ע”פ כי טובים דודיך. ראה ע”ז לה, א.

PARAGRAPH 30

77

שבת שבתון לה'

Moshe's words to the people: "on the seventh day there shall be to you a holy [day], a Shabbos of complete rest to Havayah": the opening verse of the maamar, now explained as the two wills joined.

Exodus 35:2: שבות ליה:ב'2

ששת ימים תעשה מלאכה וכיום השביעי יהיה לכם קדש שבת שבתון לה' כל-העשה בו מלאכה יומת:

Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of solemn rest to the L-RD; whosoever doeth any work therein shall be put to death.

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78

שהרצון התחתון . . כלי הוא לגילוי רצון העליון

The note says that this maamar refers to this passage, on the lower will as the vessel for the supernal will.

KEHOT'S NOTE

בד"ה טוב טעם תרס"ה ע"י יב מצוין לכאן.

PARAGRAPH 32

79

אל דעות ה'

Chanah, in her song of thanks after Shmuel's birth, warns the arrogant: "For Havayah is a G-d of knowledges (de'os), and by Him actions are weighed": He knows all. The plural de'os is read as two levels of Daas.

I Samuel 2:3: שמואל א ב'3:ג'1

אֶל־תִּרְבוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל דְּעוֹת ה' וְלֹא נִתְּכֵנוּ עֲלֵלוֹת:

Multiply not exceeding proud talk; Let not arrogance come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

שמואל א-ב, ג.

80

רק אתכם ידעתי מכל משפחות

G-d tells Israel through Amos: "Only you have I known of all the families of the earth; therefore I will hold you to account for all your sins." Here "known" means chosen and drawn close.

Amos 3:2: עמוס ג'2:ב'2

רַק אֶתְכֶם יָדַעְתִּי מִכָּל מִשְׁפְּחוֹת הָאָדָמָה עַל־כֵּן אֶפְקֹד עֲלֵיכֶם אֶת כָּל־עֲוֹנֹתֵיכֶם:

You only have I known of all the families of the earth; Therefore I will visit upon you all your iniquities.

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KEHOT'S NOTE

עמוס ג, ב.

PARAGRAPH 33

81

והאדם ידע

"And Adam knew Chavah his wife, and she conceived and bore Kayin": knowing as attachment and union.

Genesis 4:1: בראשית ד'1:א

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־ה'

And the man knew Eve his wife; and she conceived and bore Cain, and said: 'I have agotten a man with the help of the L-RD.'

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82

והאדם ידע לי התקשרות

Chapter 3 of the Tanya explains Daas in the same way, from "And the man knew Chavah": a term of attachment and union, a person binding his mind firmly to the greatness of the Infinite One.

Tanya, Likkutei Amarim ג'13:ג'13

והדעת, הוא מלשון "והאדם ידע את חוה", והוא לשון התקשרות והתחברות, שמקשר דעתו בקשר אמיץ ותוק מאד, ויתקע מחשבתו בחזק בגדולת אינסוף ברוך-הוא, ואינו מסיח דעתו.

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KEHOT'S NOTE

ראה תניא פ"ג ובלקוט פ"י ומ"מ — חיסריק שם

83

וזהו ענין הנשמה יתירה דשבת

Likkutei Torah on Shir HaShirim speaks of the soul's root in the "primordial thought" and says the soul has a "back" and a "front": will is called "back" relative to delight.

KEHOT'S NOTE

ראה גם לקו"ת שה"ש יט, א [אוה"ת דרושים לשבועות ע"י קא].

84

ומשביע לכל חי רצון

David praises G-d: "You open Your hand and satisfy every living being [with] will (ratzon)," plainly, You satisfy the desire of every living thing. The maamar reads ratzon as the supernal will flowing into "every living being."

Psalms 145:16: תהילים קמ"ה:ט"ז16

פֹּתַח אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן:

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT'S NOTE

תהלים קמה, טז.

85

רצון יראיו יעשה

"He does the will (ratzon) of those who fear Him, and hears their cry and saves them": plainly, He fulfills their wishes. Read here as the supernal will revealed in those who fear G-d.

Psalms 145:19: תהילים קמ"ה:י"ט19

רָצוֹן־יֵרְאִיו יַעֲשֶׂה וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיִוֹשִׁיעַם:

He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them.

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PARAGRAPH 34

86 בחי' הארה מקדושת שבת

There too every prayer of the six weekdays is called an illumination from Shabbos.

KEHOT'S NOTE

ראה לעיל ט, ב. וש"נ.

87 להתקדש ולהמשיך עליו בכל יום מקדושת שבת

Reishis Chochmah writes that since Shabbos is the root of all holiness, the command "You shall be holy" means that we sanctify ourselves and draw upon ourselves, every day, from the light of the holiness of Shabbos.

ראשית חכמה, שער 2:5 Reshit Chochmah, Gate of Holiness הקדושה ב'ה'

ואחר שהשבת הוא שורש לכל הקדושות, נאמר שמה שצוה תורה קדושים תהיו כי קדוש אני, הוא שנתקדש ונמשיך עלינו בכל יום ויום מאור קדושת שבת, אם נקדש עצמינו מעשיית מלאכה וטהרת המחשבות ושאר פרטים שיתבארו בקדושת שבת.

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88 קדושים תהיו

G-d tells Moshe to say to the whole congregation of Israel: "You shall be holy, for I, Havayah your G-d, am holy." Read as drawing from the holiness of Shabbos into every day.

ויקרא י"ט:2' Leviticus 19

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

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

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89 נמשלה התפלה לסולם

There prayer is called "a ladder set on the earth with its top reaching heaven": the ladder is the ascent, but its top reaches heaven, for in the Amidah the descent begins, and it comes mainly afterwards through Torah and mitzvos.

תקוני תיקון מה:83a • Tikkunei Zohar, Tikkun 45

ובצעאן לאחורא עלמא לתהו ובהו, ובמנא דמסתכלין בשכינתא דאיהי תחום נא חזרין לאתרייהו, תא חזי "איהי אמינה דבור וקריאה, וי קול, ה"ה הכל נחית בדבור, הכל סליק בקול, קול סליק, דבור נחית, וכד איהו סליק ונחית מלאכי אלקיים סלקין ונחתין בקה, דאינון משריינו וחיילין דיליה, ודא איהו רוא מי עלה שמים וירד (משלי ל ד), וקאה איהו מאן דסליק צלותין בקה, דהא צלותא איהי סלם, דכה מלאכי אלקיים סלקין ונחתין לה.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ויקהל משה את כל עדת בני ישראל ויאמר אליהם וגו'

ת"ז תי' מה. וראה זח"א בהשמטות רסו, ב. זח"ג שו, ב. לקו"ת בשלח ב, ב. באוה"ת ויצא כרך ה תתמ, ב ואילך ע"פ ויחלום. ראה לעיל ב, ב.

90

והנה סלם מוצב ארצה

Yaakov's dream as he leaves Be'er Sheva for Charan: "And behold, a ladder set up on the earth, and its top reaching to heaven, and behold, angels of G-d going up and coming down on it." Prayer is the ladder.

בראשית כ"ח:12' Genesis 28

ויחלם והנה סלם מוצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עלים וירדים בו:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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KEHOT'S NOTE

בראשית כח, יב.

91 Kehot's note points to Zohar, Addenda, Volume I 50:362 for these words.

ספר זוהר, תוספות, כרך א 50:362 Zohar, Addenda, Volume I 50:362

92 Kehot's note points to Zohar, Yitro 27:450 for these words.

ספר זוהר, יתרו כ"ז:ת"נ 27:450 Zohar, Yitro 27:450

PARAGRAPH 36

93 ומלאכי אלקים עולים ויורדים בו

In Yaakov's dream the angels of G-d are "going up and coming down" on the ladder; the two directions are the ascent and descent of prayer.

בראשית כ"ח:12' Genesis 28

ויחלם והנה סלם מוצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עלים וירדים בו:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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94 שו"ה שנעשו — (ועבמ"ש

In this manuscript the parenthesis opens differently: "(And the matter of the additional soul can also be explained according to what is written on the verse 'My dove').".

KEHOT'S NOTE

בבזך באב' 13: "(וביאור ענין תוס' נשמה יתירה יש לבאר ג"כ עפמ"ש בפסוק יונתי)".

95 ועבמ"ש בפסוק יונתי

This is the explanation of "My dove" that the parenthesis refers to.

KEHOT'S NOTE

לקו"ת שו"ה יט, א.

96

התורה היא נגד בחי כלי המשכן

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

היינו בחי התורה כמו שנמשכה בחכמה ובמדות, אבל שרש התורה היא בחי רצה"ע. (ואף שלענין הארון מבואר שם [בתרי"א כאן] שהוא "כמו שהתורה בשרשה" — הכוונה בזה הוא שבבחי ההתגלות גופא, ראשית ושרש הגילוי הוא בחכמה (ארון), אבל גם זה הוא בכלל "נפקת" (לקוי"ש ח"ו ע' 217 הערה 47 בשוה"ג).

97

The Pri Etz Chaim writes that on Shabbos the mochin that were above the head as tefillin, encompassing, enter the head and become inner mochin; that is why tefillin are not worn on Shabbos.

Pri Etz Chaim, Gate of the Sabbath 19:2 שער חיים, שער השבת 2:19

והנה כמו שלמטה בסוד צי' דצלם, שכבר יש בהם מלכות דתבונה, משא"כ במי' דצלם שלא נתלבשו המוחין עדיין, אך בלי של צלם, בטש קוצי דשערי דאריך אנפין, ויצאו תפילין בכח ובדקות דק ביותר משל מעלה, ואז נעשה גם כן לאה בסוד אור פנימי, ואלו הם סוד התפילין של שבת, שהם למעלה מן הראש, שהם לי' דצלם. וכשבת בא פנים חדשות, שהם אלו המוחין שבסוד לי' דצלם שהיו למעלה בראשו בסוד תפילין. ועתה בשבת נכנסו בראשו, ונעשין מוחין חדשים לאחד מהבחינות, והם פנימים עתה, ולזה אין אנו מניחין תפילין בשבת. ...

Pri Etz Chaim (Public Domain)

PARAGRAPH 37

98

שבת . . אותיות תשב

The note says that the sources for reading "Shabbos" as tashuv are given below, at 88c, where this maamar returns to it (paragraph 47).

KEHOT'S NOTE

נסמן להלן פה, ג.

99

פיה פתחה בחכמה

Of the woman of valor at the close of Proverbs: "She opens her mouth with wisdom, and a teaching of kindness (toras chesed) is on her tongue." The maamar reads it of the Torah, "the Torah of kindness," with its two levels, Chochmah and Chesed: the Ark and the Menorah.

Proverbs 31:26 משלי ל"א:כ"ו

פיה פתחה בחכמה ותורת חסד עלי לשונה:

She openeth her mouth with wisdom; And the law of kindness is on her tongue.

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KEHOT'S NOTE

משלי לא, כו.

100

ותורה אור

A father's counsel to his son: "For a mitzvah is a candle, and the Torah is light, and the reproofs of instruction are

the way of life." The Torah is the light of the Menorah.

משלי ו':כ"ג Proverbs 6:23

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

101

חכמת אדם תאיר פניו

Kohleles: "Who is like the wise man? ... A man's wisdom makes his face shine." The light of the Torah is a shining of the face.

Ecclesiastes 8:1 קהלת ח':א

מי כהחכם ומי יודע פשר דבר חכמת אדם תאיר פניו ועז פניו ישנא:

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

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KEHOT'S NOTE

קהלת ח, א.

102

ארו"ל חכמת זו סדר קדשים

Reish Lakish reads the words of the verse "the faith of your times, strength, salvations, wisdom and knowledge" as the six orders of the Mishnah: "wisdom" is the Order of Kodashim.

Shabbat 31a:10 שבת ל"א:א:10

אמר ריש לקיש: מאי דכתיב "והיה אמונת עתיד חוסן ישועות חכמת ודעת וגו'". "אמונת" — זה סדר זרעים. "עתיד" — זה סדר מועד. "חוסן" — זה סדר נשים. "ישועות" — זה סדר נזיקין. "חכמת" — זה סדר קדשים. "ודעת" — זה סדר טהרות. ואפילו הכי, "יראת ה' היא אוצרו".

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

KEHOT'S NOTE

שבת לא, א.

PARAGRAPH 38

103

גבי ר' אבהו שצהבו פניו

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

KEHOT'S NOTE

ירושלמי שבת פ"ח ה"א.

104

ר' אבהו שצהבו פניו מחמת שראה תוספתא חדתא

Rabbi Yochanan's students saw that Rabbi Abahu's face was shining. Asked what new teaching he had heard, he answered, "an old Tosefta," and Rabbi Yochanan applied to him, "A man's wisdom makes his face shine." (In this version the Tosefta is called old.)

Jerusalem Talmud Shabbat 8:1:7 ירושלמי שבת ח':א:7:1

רבי אבהו נחת לטיבא. חמוניה תלמידיו דרבי יוחנן אפוי נהירו. אמרון קומי רבי יוחנן. אשכח רבי אבהו סימא. אמר לון. למה. אמרון לקה. אפוי נהירו. אמר לון. דילמא אורייתא חדתא שמעתה. סליק

לגביה. אמר לקה. מאי אורייתא חדתא שמעת. אמר לקה. תוספתא עתיקתא. וקרא עליו. חכמת אדם תאיר פניו.

Rebbi Abbahu descended to Tiberias. The students of Rebbi Johanan saw that his face was shiny. They said before Rebbi Johanan, Rebbi Abbahu found a treasure. He asked them, why? They told him, his face is shiny. He said to them, maybe he understood a new teaching. He came to visit him. He asked him, what new teaching did you hear? He said, an old Tosephta. He recited about him, a man's wisdom illuminates his face.

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

PARAGRAPH 39

105

יאר ה' פניו אליך

The priestly blessing that G-d gives Aharon and his sons for blessing Israel: "May Havayah make His face shine upon you and be gracious to you."

Numbers 6:25ה"כ: במדבר ו'

יאר ה' פניו אליך ויהנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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106

ושלשה קנים יוצאים

G-d's instructions to Moshe for the Menorah: "And six branches shall go out of its sides: three branches of the Menorah out of its one side, and three branches of the Menorah out of its other side."

Exodus 25:32ה"ל: שמות כ"ה

ושלשה קנים יוצאים מצדיה שלשה קני מנרה מצדה האחד ושלשה קני מנרה מצדה השני:

And there shall be six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candle-stick out of the other side thereof;

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KEHOT'S NOTE

שמות כה, לב.

PARAGRAPH 41

107

מוסר אביר

The opening counsel of Proverbs: "Hear, my son, the instruction of your father, and do not forsake the Torah of your mother." The Written Torah is the father's instruction, the Oral Torah the mother's teaching.

Proverbs 1:8ה"ח: משלי א'

שמע בני מוסר אביר ואלי-תטש תורת אמה:

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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PARAGRAPH 42

108

שתושב"כ נקי מוסר אביר . . ותורה שבעל פה נקי תורת אמה

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

KEHOT'S NOTE

אנה"ק סכ"ט.

PARAGRAPH 44

109

לכו לחמו בלחמי

Wisdom calls to the simple: "Come, eat of my bread, and drink of the wine I have mixed." The Torah is bread, food for the soul.

Proverbs 9:5ה' ט': משלי ט'

לכו לחמו בלחמי ושתו כין מסכתי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

110

ישראל מפרנסין

The Zohar says that the King's meal waits for the meal of His servants, the fragrance of the offerings, "and so we have learned: Israel sustain their Father in Heaven."

Zohar III, 7bז, בח"ג ז,

KEHOT'S NOTE

שהשיר א ע"פ לסוסתי. זח"ג ז, ב. וראה ילקו"ש פי פקודי רמז תיח.

111

ישראל מפרנסין

On "I have likened you, my beloved," the Midrash reads ra'yasi, "my beloved," as "those who sustain Me," for Israel offered the two daily offerings. Chassidus applies the idea of Israel "sustaining" G-d to Torah and mitzvos.

שיר השירים רבה א:י"ב-י"ג: Shir HaShirim Rabbah 1:12-13

עד שהמלך במסבו, רבי מאיר ורבי יהודה, רבי מאיר אומר עד שהמלך מלכי המלכים הקדוש ברוך הוא במסבו, ברכיע, נתנו ישראל ריח רע, ואמרו לעגל (שמות לב, ד): אלה אלקיה ישראל. אמר לקה רבי יהודה דיה מאיר אין דורשין שיר השירים לגנאי אלא לשבח, שלא נתן שיר השירים אלא לשבחן של ישראל, ומהו עד שהמלך במסבו, עד שהמלך מלכי המלכים הקדוש ברוך הוא במסבו, ברכיע, נתנו ישראל ריח טוב לפני הר סיני, ואמרו ...

"While the king was at his feast, my nard released its fragrance" (Song of Songs 1:12). "While the king was at his feast," Rabbi Meir and Rabbi Yehuda, Rabbi Meir says: While the King of kings was at His feast, in the firmament, Israel released a foul odor and said to the calf: "This is your god, Israel" (Exodus 32:4). Rabbi Yehuda said to him: 'Enough, Meir, one does not expound Song of Songs disparagingly, but rather, favorably, as Song of Songs was given only in praise of Israel. What ...

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PARAGRAPH 45

112

אך את שבתותי תשמר

"But My Shabbosos you shall keep": said in Ki Sisa, right after the instructions for the Mishkan.

Exodus 31:13: שמות ל"א:י"ג

ואתה דבר אל־בני ישראל לאמר אך את־שבתתי תשמרו כי אות הוא ביני וביניכם לדת־יכם לִדְעַת כי אני ה' מְקַדְשְׁכֶם:

'Speak thou also unto the children of Israel, saying: Verily ye shall keep My sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am the L-RD who sanctify you.

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PARAGRAPH 47

113

שבת אותיות תשב

Iggeres HaTeshuvah says that Shabbos is the level of the higher teshuvah, and that the letters of "Shabbos" are those of tashev enosh ("You return man"), for on Shabbos the worlds ascend to their source, especially in the Shabbos prayers.

KEHOT'S NOTE

ראה אגה"ת פ"י. ד"ה מזמור שיר ליוה"ש לאדהאמ"צ. ב"ר ספכ"ב (ביפ"ת שם).

114

ואני תפלתי לך ה' עת רצון

David, in distress, prays: "And as for me, my prayer is to You, Havayah, at a time of will (eis ratzon)," plainly "at a favorable time." The verse is said at the Shabbos afternoon prayer, and the maamar reads ratzon as the revelation of the supernal will.

Psalms 69:14: תהילים ס"ט:יד

ואני תפִלְתִּי־לְךָ ה' עַת רָצוֹן אֱלֹקִים בְּרַב־חֶסֶדְךָ עֲנֵי בְּאֵמַת יִשְׁעֶךָ:

But as for me, let my prayer be unto Thee, O L-RD, in an acceptable time; O G-d, in the abundance of Thy mercy, Answer me with the truth of Thy salvation.

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KEHOT'S NOTE

תהלים סט, יד.

PARAGRAPH 48

115

כל האומר אין לי אלא תורה

Rabbi Yose: "Whoever says he has only Torah has only Torah," and the Gemara goes on to say that he does not have even Torah, for "whoever is engaged in doing is engaged in learning."

Yevamot 109b:4-5: במות ק"ט ב:ד-ה

עֲרַבִי שְׁלֵצִיּוֹן — דַּעֲבָדִי שְׁלוֹף דּוּץ. תּוֹקַע עֲצָמוֹ לְדַבֵּר הִלְכָּה — דַּתְנִיָּא, רַבִּי יוֹסִי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֵלֹא: כָּל הָאוֹמֵר אֵין לוֹ אֵלֹא תוֹרָה — אֵין לוֹ אֵלֹא תוֹרָה. הָא נִמִּי פְּשִׁיטָא! אֵלֹא דַּאֲפִילוּ תוֹרָה אֵין לוֹ. מַאי טַעֲמָא? אֲמַר רַב פִּפְא, אֲמַר קְרָא:

ויקהל משה את כל עדת בני ישראל ויאמר אליהם וגו'

"וְלִמְדַתְּם וְעִשִּׂיתֶם" — כָּל שֶׁשָּׂנֹו בַּעֲשִׂיָּה שָׁנֹו בְּלִמְדָּה, כָּל שֶׁאֵיןֹו בַּעֲשִׂיָּה אֵיןֹו בְּלִמְדָּה.

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

KEHOT'S NOTE

יבמות קט, ב.

PARAGRAPH 50

116

כל הקורא ק"ש בלא תפלין

Ulla: "Whoever recites the Shema without tefillin is as though he gives false testimony about himself." Rabbi Yochanan: as though he brought a burnt offering without a meal offering, a sacrifice without libations.

Berakhot 14b:24-25: ברכות י"ד ב:כ"ד-כ"ה

אָמַר עוּלָא: כָּל הַקּוֹרֵא קְרִיאַת שְׁמַע בְּלֹא תְּפִלִּין, כְּאִילוּ מַעֲיד עֵדוּת שְׁקֵר בְּעַצְמוֹ. אָמַר רַבִּי חִיָּיא בְּרַ אָבָא אָמַר רַבִּי יוֹחָנָן: כְּאִילוּ הִקְרִיב עוֹלָה בְּלֹא מִנְחָה, וְזָבַח בְּלֹא נִסְכִּים. וְאָמַר רַבִּי יוֹחָנָן: הָרוּצָה שֶׁיִּקְבֹּל עָלָיו עוֹל מַלְכוּת שָׁמַיִם שְׁלָמָה

'Ulla said : Whoever reads the Shema' without Tefillin is as though he spoke false testimony against himself. R. Hiyya b. Abba said in the name of R. Johanan : It is as though he had offered a burnt-offering without a meal-offering (cf. Num. xxviii. 5) and a sacrifice without drink-offerings (ibid. v. 14). R. Johanan also said: Whoever wishes to receive upon himself the yoke of the kingdom of heaven in perfection

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KEHOT'S NOTE

ברכות יד, ב. בלקו"ת שלח מא, ג. מציין לכאן.

117

זהו עדות שקר כו'

This manuscript adds here: "And therefore 'a head that has not put on tefillin' is among the sinners of Israel with their bodies; and see the Siddur on 'He is brazen in my eyes who prays in an open valley,' etc."

KEHOT'S NOTE

בבוכר באב' 13 נוסף: "ולכן קרקפתא דלא מנח תפילין הוא פושעי ישראל בגופן ועיין בסידור בענין חציף עלי מאן דמצלי בבקתא כו'".

PARAGRAPH 52

118 | Kehot's note points to Exodus 27:20-30:10 for these words.

Exodus 27:20-30:10: שמות כ"ז-כ"י:י-ל

PARAGRAPH 53

119

כי בו שבת

"And G-d blessed the seventh day and sanctified it, for on it He ceased from all His work."

Genesis 2:3: בראשית ב:ג

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ אֹתוֹ כִּי בּו שַׁבַּת מְקַלְמְלָאֲתוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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120

שבת וינפש

“And on the seventh day He ceased and rested.” Rest is the return of the powers to their essence.

Exodus 31:17 ל"א:י"ז

בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעֹלָם כִּי־שָׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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PARAGRAPH 55

121

פיה פתחה בחכמה

“She opens her mouth with wisdom, and the Torah of kindness is on her tongue.” The Torah is wisdom drawn down as kindness.

Proverbs 31:26 ל"א:כ"ו

פִּיהָ פִּתְחָה בְּחָכְמָה וְתוֹרַת חֶסֶד עַל־לְשׁוֹנָה:

She openeth her mouth with wisdom; And the law of kindness is on her tongue.

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KEHOT'S NOTE

משלי לא, כו.

122

בחי תורה וגמילות חסדים

This manuscript adds: “(With this one will understand what is written, ‘Arise, my beloved, my fair one, and go’: for her to be ‘my beloved,’ the level of Torah and food, and ‘my fair one,’ the level of the garments of doing the mitzvos, comes about through first ‘arise,’ from below to above; and through this she will afterwards be ‘my beloved, my fair one,’ and ‘go,’ from above to below, to draw down the revelation of the Infinite Light, blessed be He).”

KEHOT'S NOTE

בבוכך באב' 13 נוסף: ”(ובזה יובן מ”ש קומי לך רעיתי יפתי ולכי לך שכדי שתהי רעיתי יפתי בחי תורה ומזון בחי לבושים דמעשה המצות יפתי הוא על ידי שמתחלה קומי לך ממטה למעלה ועי”ז אח”כ תהי רעיתי יפתי ולכי לך מלמעלה למטה להמשיך גילוי אור א”ס ב”ה).”

קחו מאתכם תרומה להוי' כל נדיב לבו יביאה...

“Take from among you an offering to Havayah; whoever is generous of heart”



The verse's two offerings are two directions: “an offering to Havayah” is self-nullification rising from below, which draws G-d's essence into the exaltation of kingship (sovev kol almin); “the offering of Havayah” is the drawing down from above, through the Patriarchs' love and awe, of the Torah.

THE MAAMAR IN BRIEF

The verse asks for “an offering to Havayah” and “the offering of Havayah”; terumah means both “exaltation” and “setting aside.” The maamar distinguishes two modes of divine life-force. Memalei kol almin enters each world according to its capacity, like the soul in the body's limbs; the manna, a supernatural “dew of lights” that became physical food, and the fruit of the Land of Israel show how a lofty light is clothed through many levels. Sovev kol almin is present without being clothed or divided, like a king's exaltation over his people: “I will exalt You, my G-d the King” is G-d's essence drawn into kingship, which needs a people. Self-nullification draws it: matzah before the Omer and the Torah, and the constant acceptance of the yoke of Heaven, which, unlike love, does not change, since Malchus did not shatter. This is the first offering, from below upward, which the Zohar calls “the glory of the Holy One is raised up.” The second is drawn from above, from Havayah, which constantly brings all into being, through the Patriarchs, the “generous ones” who dig wells and set the heartbeat of ratzo and shov with love and awe: the Torah, a “rich matzah.”

OUTLINE

1 Two offerings; the light that fills all worlds

¶11-6

The question of the two offerings; terumah as exaltation; memalei kol almin as the soul in the limbs, with the angels as hands and heart; the manna and the fruit of the Land of Israel show how the highest light is clothed level by level.

- 2 The light that encompasses all worlds and the King** ¶7-8
Sovev kol almin is present but neither clothed nor divided; “I will exalt You, my G-d the King”: G-d’s essence drawn into exaltation and kingship, which comes through Israel.
-
- 3 Matzah, the Omer and self-nullification** ¶9-15
Matzah before and during the counting; the seven traits transformed by light from above; transformation needs prior subjugation, like the seed that rots; subjugation has its own advantage and draws down Malchus.
-
- 4 The yoke of Heaven that does not change** ¶16-18
“Blessed be the Name of the glory of His kingdom forever”: constant submission against changing love; change comes from the shattering of the vessels, which did not reach Malchus.
-
- 5 The first offering: from below upward** ¶19-20
The lamed of “to Havayah”; the Zohar’s istalek as a revelation of sovev kol almin in exaltation, not a withdrawal of light.
-
- 6 The second offering: through the Patriarchs** ¶21-25
Havayah as sovev, constantly bringing into being; the Patriarchs as “generous ones” who dig wells and set the heartbeat of ratzo and shov; love and awe together; the Torah as “rich matzah.”
-

KEY CONCEPTS

memalei kol almin ממלא כל עלמין

G-d’s life-force as it enters each world and creature according to its capacity, like the soul revealed differently in each limb.

sovev kol almin סובב כל עלמין

G-d’s light present in all worlds without being clothed or divided in them, like a king’s exaltation over his people; not “above” them in space.

terumah תרומה

Both “exaltation” and “a portion set aside”: the offering “to Havayah,” rising from below, and the offering “of Havayah,” drawn from above.

iskafya and is’hapcha אתכפייה ואתהפכא

Subjugating the animal soul’s traits, and transforming them into love of G-d. Subjugation must come first, and it has the advantage of being whole and constant.

accepting the yoke of the Kingdom of Heaven קבלת עול מלכות שמים

Setting one’s will aside before G-d; unlike love, it can remain the same all day, and it draws down “Blessed be the Name of the glory of His kingdom forever.”

ratzo and shov רצוא ושוב

Running forth and returning: the pulse of the soul and of the life-force of the worlds. Ratzo without shov cannot last, as in the shattering of the vessels.

the shattering of the vessels שבירת הכלים

The fall of the seven kings of Tohu, the source of all change; it affected the emotive attributes but not Malchus.

SECTION 1 • 11-6

Two offerings; the light that fills all worlds

1 קחו מאתכם תרומה¹ להוי" כל נדיב לבו יביאה את תרומי [תרומת] הוי"ה. ולהבין ענין ב' תרומות אלו. אחת להוי"ה והב' תרומת הוי"ה.

"Take from among you an offering (terumah) to Havayah; whoever is generous of heart (nediv libo), let him bring it, the offering of Havayah." [We need] to understand the matter of these two offerings: one is "to Havayah," and the second is "the offering of Havayah."

The maamar opens with Moshe's call for gifts for the Mishkan. The verse names the offering twice, first "to Havayah" and then "the offering of Havayah," and the Alter Rebbe asks what these two offerings are.

הנה תרומה לשון רוממות.³ ארוממך אלקי המלך⁴ כו' וגם תרומה לשון הפרשה להפריש תרומה. ולהבין ענין הרוממות הוא כי הנה נודע שיש ב' בחי' בהשתלשלות⁵ ממכ"ע [ממלא כל עלמין] וסוכ"ע.

Now, terumah is a term of exaltation (romemus), [as in] "I will exalt You, my G-d the King," etc. And terumah is also a term of separating, [as in] "to separate terumah." And to understand the matter of exaltation: it is known that there are two levels in the chain of descending worlds (hishtalshelus), the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

The word terumah carries two meanings: "raising up," from the same root as romemus (exaltation) and aromimcha ("I will exalt You"), and "setting aside," as one sets aside the priestly portion (terumah) from produce. Another record of this maamar (Sefer HaMaamarim 5568) supports the first meaning from the Zohar, which calls terumah aramusa, "a raising up" (Zohar 2:147a). To explain exaltation, the Alter Rebbe introduces the two basic ways G-d's life-force relates to the worlds: memalei kol almin, which enters each world in its own measure, and sovev kol almin, which relates to them without entering them.

שבחי ממכ"ע [ממלא כל עלמין] הוא כמשל הנשמה שמחי את הגוף ומתלבשת בו להחיות בבחי' התחלקות מחשבה ודבור ומעשה והתלכשות המוחין בראש כו'.

The level of memalei kol almin is like the analogy of the soul, which gives life to the body and clothes itself in it to give it life in the mode of division: thought, speech and action, and the enclothing of the intellect (mochin) in the head, etc.

Memalei kol almin is compared to the soul in the body. The soul gives life to the whole body, but not in a uniform way: it divides into thought, speech and action, and the intellect is lodged specifically in the head.

וכן בכל אבר חיות פרטי (שהחיות מתלבש בכל אבר לפי מזגו ותכונתו דהיינו שכללות גילוי חיות הנשמה היא במוחין ומשם נמשך הארה לכל כלי ואבר כפי בחינתו.

And likewise in each limb [there is] a particular life-force. (For the life-force clothes itself in each limb according to its temperament and character: that is, the revelation of the soul's life-force as a whole is in the brain, and from there a radiance is drawn to each vessel and limb according to its level.

Each limb receives its own particular life-force. A long parenthesis begins here: the soul's life-force is revealed as a whole in the brain, and from there a ray of it reaches every organ according to that organ's capacity.

בעין נמשך ומתלבש כח הראיה. ובאוזן נמשך ומתלבש כח השמיעה. וכח המעשה נמשך ומתלבש בידים עד כח ההילוך שנמשך ומתלבש ברגלים. נמצא האור והחיות מאיר ומתלבש בכל כלי לפי בחינתו ומהותו.

In the eye the power of sight is drawn and clothed; in the ear the power of hearing is drawn and clothed; and the power of action is drawn and clothed in the hands, down to the power of walking, which is drawn and clothed in the feet. It follows that the light and life-force shines and clothes itself in each vessel according to its level and its nature.

Each organ receives the power that suits it: sight in the eye, hearing in the ear, action in the hands, walking in the feet. One and the same life-force shines into each vessel according to the vessel's nature.

ועל כן בהמוחין מאיר הארה וחיות יותר גדול מפני שהכלי מזוכך ונעלה יותר. ע"כ יכול לקבל הארה יותר גדולה והיא גילוי השכל והמחשבה.

Therefore a greater radiance and life-force shines in the brain, because the vessel is more refined and more elevated. Therefore it can receive a greater radiance, and this is the revelation of intellect and thought.

The brain receives the fullest revelation of the soul, intellect and thought, because it is the most refined and elevated vessel and so can receive a greater radiance.

משא"כ בידים אין הכלי יכול לקבל בחיי גילוי זה לכן אין נמשך ומתלבש בהם רק גילוי כח המעשה. ואעפ"כ [ואף על פי כן] יש בהם הארה יותר גדולה מבכח הנמשך ומלובש ברגלים שאין בהם רק כח ההילוך.

This is not so in the hands: the vessel cannot receive this level of revelation, and therefore nothing is drawn and clothed in them but the revelation of the power of action. Nevertheless, there is in them a greater radiance than in the power drawn and clothed in the feet, in which there is only the power of walking.

The hands, a coarser vessel, cannot hold the revelation of intellect, only the power of action. Yet they still hold more of the soul's light than the feet, which hold only the power of walking.

משא"כ ביד יוכל לעשות כל מלאכת מחשבת ולכתוב דברי חכמה. הרי שהשכל אע"פ [אף על פי] שאינו מלובש בגילוי ביד נמשך הוא ומתגלה ע"י אמצעות כח המעשה שבידים. משא"כ בכח ההילוך שברגל אין שייך בו המשכה זו.

Whereas with the hand one can do every work of skilled design (meleches machsheves) and write words of wisdom. Thus the intellect, although it is not clothed in the hand in a revealed way, is drawn and revealed through the medium of the power of action in the hands. Whereas to the power of walking in the foot, this drawing-down does not apply.

The proof that the hands carry more: with the hand a person does skilled work and writes down wisdom, so the intellect, though not openly present in the hand, comes to expression through it. Walking has no such link to the intellect.

ואעפ"כ [ואף על פי כן] כבחי אחרת יש מעלה ברגל שנושא את הראש. וזהו משום דנעוץ סופן בתחלתן⁶ ויש בחיי בהסוף מבחי תחלתן אך מ"מ נקרא הרגל סוף ולא כן היד.

Nevertheless, in another respect the foot has an advantage, in that it carries the head. This is because "their end is wedged in their beginning," and in the end there is something of the level of their beginning. Nevertheless, the foot is called the end, which is not so of the hand.

Still, the foot has an advantage of its own: it carries the head. This reflects the principle that "their end is wedged in their beginning," so that the lowest level has a hidden bond with the highest. Even so, the foot remains "the end," which the hand is not.

והיינו שביד יש גילוי החיות יותר מברגל כנ"ל ממשל כתיבת השכל ע"י הידים דייקא. וכ"ז [וכל זה] מפני שהחיות נמשך ומתלבש בכל אבר לפי ערכו ותכונתו:)

That is, in the hand there is more revelation of the life-force than in the foot, as mentioned above from the example of writing down the intellect specifically by the hands. And all this is because the life-force is drawn and clothed in each limb according to its measure and its character.)

The parenthesis is summed up: the hand reveals more of the life-force than the foot, as writing shows. All these differences arise because one life-force enters each limb according to that limb's capacity.

ומזה יובן הנמשל בענין סדר השתלשלות והמשכת החיות מאוא"ס [מאור אין סוף] ב"ה הנמשך בתוך כל עלמין. בכל עולם⁷ ובכל נברא לפשע"ד [לפום שיעורא דיליה] כפי אשר יוכל שאת.

From this the parallel will be understood, in the matter of the order of the chain of descending worlds and the drawing down of the life-force from the Infinite Light (Or Ein Sof), blessed be He, which is drawn within all worlds: in each world and in each creature according to its own measure, as much as it is able to bear.

Now the analogy is applied. G-d's life-force, drawn from the Infinite Light into all the worlds, reaches each world and each creature only according to its own measure, as much as it can bear.

וכללות חיות זה נק' בזוה"ק [בזוהר הקדוש] ממלא כל עלמין. שבגעה"ע [שבגן עדן העליון] מדור הצדיקים הגדולים מאיר בגילוי יותר והוא כמשל השכל המתגלה במוחין שבראש.

This life-force as a whole is called in the holy Zohar memalei kol almin ("filling all worlds"). In the Upper Gan Eden, the abode of the great tzaddikim, it shines in greater revelation, and this is like the analogy of the intellect, which is revealed in the brain in the head.

This life-force that enters the worlds is what the Zohar calls memalei kol almin, "filling all worlds." In the Upper Gan Eden, the higher Garden of Eden where the souls of the great tzaddikim enjoy the radiance of the Divine Presence, it shines most openly, like the intellect revealed in the head.

2 ואח"כ בעולם המלאכים שעיקר מהותם באהוי"ר [באהבה ויראה] טבעיים ואין להם השגה כמו נשמות הצדיקים הגדולים זהו כמשל החיות הנמשך ומלוכש בידים חסד דרועא ימינא⁸ בחי' אהבה. מחנה מיכאל. וגבורה דרועא שמאלא. היא בחי' יראה מחנה גבריאל.

Afterwards, in the world of the angels, whose essence lies chiefly in natural love and awe, and who do not have comprehension like [that of] the souls of the great tzaddikim: this is like the analogy of the life-force drawn and clothed in the hands. Chesed (kindness) is "the right arm" (dero'a yemina), the level of love, the camp of Michael; and Gevurah (restraint) is "the left arm" (dero'a smala), the level of awe, the camp of Gavriel.

Below the souls in Gan Eden are the angels. Their service is a natural love and awe of G-d, without the comprehension that the souls of the great tzaddikim have, so they correspond to the life-force in the hands. The two arms are Chesed and Gevurah: love, the camp of the angel Michael, and awe, the camp of the angel Gavriel.

3 ואעפ"כ [ואף על פי כן] יש להם השגה ג"כ כמו שהשכל נמשך על ידי הידים.

Nevertheless, they too have comprehension, just as the intellect is drawn through the hands.

Even so, the angels do have some comprehension, just as the intellect reaches out through the hands, for example in writing.

וגם כמו שהשכל נמשך ומתלבש במדות שכלב שהוא גילוי פנימי יותר מבידים כי הידים הם חיצוניות המדות. וכך יש מלאכים מבחי' פנימיות מיכאל וגבריאל אש ומים שהם מדות שכלב.

And also, just as the intellect is drawn and clothed in the emotive attributes (middos) in the heart, which is a more inward revelation than in the hands, for the hands are the outer dimension (chitzoniyus) of the emotive attributes, so too there are angels from the level of the inner dimension (pnimiyus), Michael and Gavriel, fire and water, which are the emotive attributes in the heart.

There is also a closer analogy: the intellect is drawn into the emotions of the heart, a more inward expression than the hands, which are only the outward side of the emotions. Correspondingly, Michael and Gavriel themselves, "fire and water," are angels of the inner level, corresponding to the emotions in the heart: Michael, the angel of kindness, is associated with water, and Gavriel, the angel of severity, with fire.

4 ויש מבחי' חיצוניות דרועא ימינא דהיינו להיות ההשפעה למטה מכלכל חיים בחסד כו'. וכן יורד עוד החיות בבחי' עשייה בכל עולם לפי ערכו.

And there are [angels] from the level of the outer dimension of “the right arm,” that is, for the flow to go below: “He sustains the living with kindness,” etc. And likewise the life-force descends further, into the level of making (asiyah), in each world according to its measure.

Other angels come from the outer side of “the right arm,” whose task is to pass the flow of kindness downward, as in the words of the daily prayer, “He sustains the living with kindness.” The life-force descends still further, into the level of making (asiyah), in every world according to its capacity.

וכך כתיב אתה עשית את השמים⁹ ושמי השמים כו' הימים וכל אשר בהם ואתה מחיה את כלם.

And so it is written, “You have made the heavens and the heavens of the heavens,” etc., “the seas and all that is in them, and You give life to them all.”

The verse, from the Levites' prayer in the days of Nehemiah, lists every level of creation, from the heavens of the heavens down to the seas and what is in them, and then says that G-d “gives life to them all.” One life-force is received at every level.

שהחיות ההוא מבחי' ואתה מחיה את כולם מתלבש תוך עלמין וממלא הוא בכל עולם לפי ערכו בשמי השמים גילוי בחי' עליונה יותר מבשמים.

For that life-force, from the level of “and You give life to them all,” clothes itself within the worlds, and it fills each world according to its measure: in the heavens of the heavens [there is] a revelation of a higher level than in the heavens.

This life-force of “You give life to them all” is memalei kol almin: it is clothed within each world and fills it according to its measure. So the higher heavens receive a higher revelation than the lower heavens.

וכן בשמים יש גילוי בחי' יותר עליונה מבארץ כמו שנראה בחוש:(ויובן זה יותר ממה שהיה נראה בחוש בענין המשכת המן דכתיב הנני ממטיר לכם לחם מן השמים.¹⁰ וכתיב וברדת הטל ירד המן.¹¹

And likewise in the heavens there is a revelation of a higher level than on the earth, as is seen with the senses. (This will be understood further from what was seen with the senses in the matter of the drawing down of the manna, as it is written, “Behold, I will rain down for you bread from heaven,” and it is written, “And when the dew descended, the manna descended.”)

That the heavens hold a higher revelation than the earth is plain to the senses. A long parenthesis now proves the point further from the manna, the “bread from heaven” that came down with the dew.

והנה המן נקי גי'כ לחם אבירים¹² שמלאכי השרת נזונים בו.¹³ והוא תמוה דאיך המלאכים שהם רוחניים יאכלו המן שהיה דבר גשמי כמ"ש וטחנו ברחים¹⁴ או דכו במדוכה.

Now, the manna is also called "the bread of the mighty (lechem abirim)," on which the ministering angels are nourished. And this is puzzling: how could the angels, who are spiritual, eat the manna, which was a physical thing, as it is written, "And they ground [it] in mills, or pounded [it] in a mortar"?

The manna is called "bread of the mighty (abirim)," which the Sages understood as the bread the angels eat. This raises a question: how could spiritual angels eat something physical, which was ground in mills and pounded in mortars? Earlier in Torah Ohr (Chayei Sarah) the Alter Rebbe uses the same words for Moshe's forty days on the mountain, when his physical body was nourished by spiritual food alone, like the angels.

אך הענין שהמן שרשו גבוה מאד שנמשך מבחינת טל השמים והוא בחי' טלא דבדולחא שהוא בחי' אורות עליונים ממש וכמ"ש כי טל אורות טלך¹⁵ נמצא שהוא ממש אורות עליונים הרוחניים.

But the explanation is that the root of the manna is very high, for it is drawn from the level of "the dew of the heavens," which is the level of "the crystalline dew" (tala di'vedolcha), the level of the actual supernal lights, as it is written, "For your dew is a dew of lights." It follows that it is actually the spiritual supernal lights.

The answer is that the manna had a very high root, "the dew of the heavens," which Kabbalah calls "the crystalline dew": the supernal lights themselves. The maamar reads Isaiah's "your dew is a dew of lights" as saying so.

ונקי' בזה"ק [בזהר הקדוש] טלא דנטיפ מעתיקא לז"א.^{16,17} וזהו טל השמים. הן ממש נמשכו ונתלבשו במן.

In the holy Zohar it is called "the dew that drips from Atik to Z'eir Anpin," and this is "the dew of the heavens." These very [lights] were drawn down and clothed in the manna.

In the Zohar this dew is described as dripping from Atik, the innermost level of Keser, to Z'eir Anpin; it is "the dew of the heavens." These very lights were clothed in the manna.

ואיך יהיה ההמשכה זו ממקום עליון כ"כ [כל כך] למטה הוא ודאי לא כמו שהאור ממש למעלה נמשך ומתגלה למטה. כי הרי בחי' טל אורות הוא אורות עליונים ממש שלמעלה אפי' [אפילו] מבחי' הכלים דע"ס [דעשר ספירות] דאצילות. ולכן נק' טל אורות דוקא וא"כ איך יומשך למטה כמו שהוא.

And how could this drawing down be from so high a place to below? It is certainly not that the light itself, [as it is] above, is drawn down and revealed below. For the level of "a dew of lights" is the actual supernal lights, which are above even the level of the vessels of the Ten Sefiros of the World of Atzilus (Emanation); that is why it is called specifically "a dew of lights." If so, how could it be drawn down below as it is?

But how could lights from so high a place come down below? Not as they are above: these lights are higher even than the vessels of the Sefiros of Atzilus, which is why the verse says specifically "lights," not vessels, and such lights cannot simply be drawn down as they are.

אלא ודאי היינו ע"י התלבשות בסדר ההשתלשלות ממדרגה למדרגה שמי השמים לבחי' שמים. ואח"כ לבחי' ארץ. ולכן בעודו למעלה מלאכי השרת נזונים בו שאז עדיין היה מזון רוחני ולא גשמי כלל.

Rather, it is certainly through being clothed in the order of the chain of descending worlds (hishtalshelus), from level to level: [from] the heavens of the heavens to the level of heavens, and afterwards to the level of earth. Therefore, while it is still above, the ministering angels are nourished by it, for then it was still spiritual food and not physical at all.

They came down by being clothed step by step through the chain of descent: from the heavens of the heavens to the heavens, and then to the earth. While still above, the manna was spiritual food, and on it the angels are nourished.

ואח"כ נתגשם ונעשה מזון גשמי. ומ"מ מלוכש בו אורות העליונים ממש. ולכן הוא ג"כ למטה לחם אבירים שנבלע ברמ"ח אברים¹⁸ ואין ממנו פסולת וע"כ בשבת לא ירד¹⁹ מן.

Afterwards it became physical and turned into physical food. Nevertheless, the actual supernal lights are clothed in it. Therefore below, too, it is "the bread of the mighty (abirim)," which is absorbed into the 248 limbs (evarim) and has no waste. And therefore on Shabbos the manna did not descend.

Below it became physical food, yet the supernal lights were still clothed in it. That is why even below it was "bread of the mighty," which the Sages also read as bread absorbed into the 248 limbs (reading abirim as evarim, "limbs"), leaving no waste; and for the same reason it did not fall on Shabbos.

משא"כ שאר השפעות נמשכים גם בשבת אע"פ [אף על פי] שאין לך עשב שאין לו מזל²⁰ מלמעלה המכה בו ואומר לו גדל²¹ גם בשבת משא"כ במן.

Whereas other kinds of influence are drawn down on Shabbos as well: although "there is no blade of grass that does not have a mazal above that strikes it and says to it, 'Grow,'" [it does so] on Shabbos as well. Not so with the manna.

Other kinds of divine influence do come on Shabbos. The Sages taught that every blade of grass has a heavenly force (mazal) that strikes it and tells it to grow, and grass grows on Shabbos too; the manna was different.

והיינו משום דבמן היה נמשך מבחי' טל אורות. ובחי' זו א"א לה לירד בשבת לפי שאז הוא עליית העולמות למעלה.

This is because in the manna there was drawn down [light] from the level of "a dew of lights," and this level cannot descend on Shabbos, because that is the time of the ascent of the worlds above.

The manna came from the "dew of lights," and that level cannot descend on Shabbos, because on Shabbos the worlds ascend.

רק שלפי שעלייה זו רק בפנימיות ולא בחיצוניות. לכן שאר השפעות יורדים בשבת לפי שהם מבחי' חיצוניות. וא"כ מובן מזה איך שבמן היה התלבשות טל אורות. והיינו ע"י השתלשלות ממדרגה למדרגה.

However, since this ascent is only in the inner dimension (pnimiyus) and not in the outer dimension (chitzoniyus), therefore the other kinds of influence do descend on Shabbos, since they are from the level of the outer dimension. If so, it is understood from this how in the manna there was an enclothing of "a dew of lights," and this was through a chain of descent from level to level.

That ascent, however, is only in the inner dimension of the worlds, not in their outer dimension, and ordinary influence comes from the outer dimension, so it continues on Shabbos. This confirms that the manna held the "dew of lights" itself, brought down through the chain of levels.

ולכן אין דומה המן שלמטה לכמו שהוא למעלה. שלמטה נעשה גשמי. משא"כ בעודו למעלה בעולם הרוחני הוא רוחני ולחם שמלאכי השרת נוזנין בו. והיינו מן כמו שהוא עדיין למעלה בבחי' עליונות טרם ירידתו למטה.

Therefore the manna below is not like [the manna] as it is above: below it became physical, whereas while it is still above, in the spiritual world, it is spiritual, bread on which the ministering angels are nourished. That is, the manna as it still is above, in the level of loftiness, before their descent below.

So the manna below is not like the manna above: below it is physical, while above, in the spiritual world, it is spiritual food for the angels. "The manna above" means the lights in their lofty state, before they came down.

נמצא מזה יוכל האדם להשכיל ענין בחי' ממכ"ע [ממלא כל עלמין] שהוא ירידת החיות מרום המעלות להיות יורד ונמשך ומתלבש בכל עולם לפי ערכו ובחינתו. והוא מ"ש ואתה מחיה את כולם²² כו':)

From this, then, a person can comprehend the matter of the level of the light that fills all worlds (memalei kol almin): it is the descent of the life-force from the highest of heights, so that it descends, is drawn down and clothes itself in each world according to its measure and its level. And this is what is written, "And You give life to them all," etc.)

The parenthesis closes with its lesson: memalei kol almin is life-force from the highest heights that descends and is clothed in each world according to that world's measure, as the verse says, "You give life to them all."

עוד יובן זה ממ"ש בפי' שלח היש בה עץ אם אין.^{23, 24}

This will be understood further from what is written in Parshas Shelach, "Is there a tree (etz) in it or not (ayin)?"

A second proof comes from the spies. Moshe told them to see whether the land had "a tree" (etz) "or not" (ayin); plainly, he wanted to know whether it was wooded.

ופי' הזוה"ק [הזוהר הקדוש] שם²⁵ שרצו לידע מהות ההשפעה הנמשך בארץ ישראל אם היא רק מבחינת עץ הוא בחי' עץ החיים שהוא בחי' חכמה כמ"ש והחכמה תחיה²⁶ כוי וגם עץ ל' [לשון] עצה ותושיה²⁷ והוא בחי' חכמה. או שנמשך מבחי' אין שהוא בחי' שלמעלה מעלה ממדרגת החכמה כמ"ש והחכמה מאין תמצא.²⁸

The holy Zohar there explains that they wanted to know the nature of the flow drawn down into the Land of Israel: whether it is only from the level of "tree," which is the level of the Tree of Life, the level of Chochmah (wisdom), as it is written, "And wisdom gives life," etc.; and also etz ("tree") is a term for "counsel (etzah) and sound wisdom," which is the level of Chochmah; or whether it is drawn from the level of ayin ("nothing"), which is a level far above the rank of Chochmah, as it is written, "And wisdom, from ayin (nothing) it is found."

The Zohar reads Moshe's words as a question about the source of the land's blessing. Etz, "tree," is the Tree of Life, which is Chochmah, linked to it both by "wisdom gives life" and by etzah, "counsel"; ayin, "nothing," is the level far above Chochmah, from which, as Chassidus reads Iyov's words, wisdom itself comes forth.

5 והסימן היה אם יראו גידול הפירות ע"ד שאר הארצות לבד אז היא רק מבחי' עץ

And the sign was: if they would see the growth of the fruit in the manner of other lands only, then it is only from the level of "tree,"

The test was the fruit: if it grew as in other lands, the land's blessing came only from "tree," Chochmah.

וכמו דכתיב כלם בחכמה עשית²⁹ מלאה הארץ קנייך שכל העולם ומלואו שרשו מבחי' ח"ע [חכמה עילאה] בראשית ות"י [ותרגום ירושלמי] בחוכמתא.

as it is written, "You have made them all with wisdom; the earth is full of Your possessions": for the whole world and its fullness has its root in the level of the higher Chochmah (Chochmah Ila'ah): "In the beginning (bereishis)," and the Targum Yerushalmi [renders it] "with wisdom" (bechochmesa).

Chochmah is the source of all ordinary existence, as the psalmist says, "You made them all with wisdom"; and the Targum Yerushalmi, an ancient Aramaic translation, renders the first word of the Torah, bereishis, as "with wisdom." So natural fruitfulness reflects Chochmah.

אבל אם יראו גידול הפירות וההשפעה בעילוי רב שלא בערך כל הארצות וכנזכר בדברי רז"ל [רבותינו זכרונם לברכה] סוף מס' [מסכת] כתובות.

But if they would see the growth of the fruit and the flow with great excellence, beyond comparison with all the lands, as is mentioned in the words of our Sages, of blessed memory, at the end of the tractate Kesubos,

If, however, the fruit and the blessing were beyond comparison with any other land, as the Sages describe at the end of tractate Kesubos, that would show a higher source. The Talmud there tells, for example, of a mustard plant in Shichin whose one split stalk held nine kav of seed, and of a cabbage stalk climbed with a ladder.

אז יובן שההשפעה לשם נמשך מבחי' אין שהוא למעלה מבחי' חכמה שמשם נמשך בגילוי יותר שלא על ידי צמצומים כו'.

then it would be understood that the flow there is drawn from the level of ayin, which is above the level of Chochmah, from where it is drawn in greater revelation, not through contractions (tzimtzumim), etc.

Then the blessing would come from ayin, the level above Chochmah. From there the flow comes with greater revelation, without passing through the contractions that limit what comes through Chochmah.

הרי מובן מזה ג"כ איך אפי' [אפילו] בהשפעה גשמית ממש נמשך ומתלבש מבחי' אין שלמעלה אפי' [אפילו] מבחי' חכמה

From this it is also understood how even in an actually physical flow, [something] from the level of ayin, which is above even the level of Chochmah, is drawn down and clothed.

This shows that even physical blessing can contain something of ayin, a level above Chochmah.

ואיך הוא אלא ודאי ע"י השתלשלות מדרגות רבות עד אין קץ רק שמ"מ מלובש בזה ממש מבחי' אין ומזה נמשך תוספת הברכה והגידול בתוספת מרובה.

And how is this? It is certainly only through a chain of descent (hishtalshelus) through many levels without end, except that, even so, [something] from the level of ayin itself is clothed in it; and from this comes the added blessing and growth, with great increase.

How can so high a level be present in something physical? Again through the chain of descent: the flow passes through countless levels, yet something of ayin itself remains clothed in it, and that is the source of the land's added blessing and abundant growth.

א"כ מכ"ז [מכל זה] יובן למשכיל ענין בחינת ממכ"ע [ממלא כל עלמין] שהשפעה נמשך מרום המעלות ממש רק שנמשך ומתלבש בכל עולם ובכל נברא לפי ערכו.³⁰

If so, from all this the discerning person will understand the matter of the level of the light that fills all worlds (memalei kol almin): the flow is drawn from the very highest of heights, except that it is drawn and clothed in each world and in each creature according to its measure.

The conclusion: memalei kol almin is a flow from the very highest level, clothed in each world and each creature according to its measure.

6 ולכן יש באור וחיות זה התחלקות מדרגות רבות אין קץ ממש שאפי" [שאפילון] בכל עולם מתחלק לדי בחי' דצח"מ [דומם צומח חי מדבר].

Therefore in this light and life-force there is a division into many levels, truly without end: even in each world it divides into four levels, inanimate, vegetative, animal and speaking.

Because memalei kol almin descends through levels, it divides into countless gradations. Even within one world it divides into four kinds of creation: inanimate, vegetative, animal and speaking (human).

וגם בכל בחי' מד' בחי' אלה יש מדרגות שונות עד אין קץ ומספר ולכל בחי' לפי ערכה כך היא ההמשכה וזהו לכל חד לפום שיעורא דיליה:

And also within each of these four levels there are different gradations without end or number; and to each level, according to its measure, so is the drawing down. This is [the meaning of] "to each one according to his own measure."

Each of these four kinds has endless further gradations, and each receives the flow according to its measure. This is the meaning of the Aramaic phrase "to each one according to his own measure."

SECTION 2 • ¶7-8

The light that encompasses all worlds and the King

7 ובחינת סוכ"ע הוא אור וחיות אלקי שאינו מתלבש תוך עלמין ממש ואין פי' סוכב³¹ עולה וסוכב מלמעלה אלא שהוא ג"כ תוך עלמין אלא שאינו מתלבש בהם

And the level of the light that encompasses all worlds (sovev kol almin) is a G-dly light and life-force that does not actually clothe itself within the worlds. The meaning of "encompasses" is not that it rises and encompasses from above; rather, it too is within the worlds, only it does not clothe itself in them.

Now the second mode, sovev kol almin. It is G-dly light and life-force that is not clothed within the worlds; "encompassing" does not mean that it hovers above or around them in space, for it too is within the worlds, only it is not clothed in them. Tanya, ch. 48, makes the same point: this light is called "encompassing" not in terms of place, but because its influence is hidden in the worlds rather than revealed, though it is truly within them.

וכמ"ש הלא את השמים ואת הארץ אני מלא³² אני דוקא שאין בחיות ההוא בחי' התחלקות כלל אני ראשון ואני אחרון³³ קדמון לכל הקדומים^{34, 35, 36, 37} כוי

As it is written, "Do I not fill the heavens and the earth?": "I" specifically, for in that life-force there is no level of division at all: "I am first and I am last," "primordial before all that is primordial," etc.

The verse "Do I not fill the heavens and the earth?" stresses "I," G-d Himself, in whom there is no division at all. "I am first and I am last" and "primordial before all that is primordial" say the same: He is beyond all time and division.

משא"כ בחי' ממכ"ע [ממלא כל עלמין] הוא בבחי' גבול מהלך ת"ק שנה כוי רגלי החיות³⁸ כוי.

Whereas the level of the light that fills all worlds (memalei kol almin) is in the mode of limitation: "a journey of five hundred years," etc., "the feet of the Chayos," etc.

Memalei kol almin, by contrast, is limited: the Sages measure the heavens in distances, "a journey of five hundred years," up to "the feet of the Chayos," the holy beings of Ezekiel's vision who bear the Divine Chariot.

8 וזהו ארוממך שעצמותו ומהותו מרומם ומנושא עד אין קץ ותכלית. אלקי שבחי האור וחיות שנמשך מבחי סוכ"ע הוא ע"י המלך שמלך שמו נקרא^{39,40} עליהם כמשל המלך שרק שמו והתפשטותו על מדינות ממשלתו.

And this is [the meaning of] "I will exalt You": His essence and being is exalted and uplifted without end or limit. "My G-d": the level of the light and life-force drawn from the level of the light that encompasses all worlds (sovev kol almin) is through "the King," for "His name was called King" over them, like the analogy of a king, of whom only his name and his extension [rest] over the provinces of his dominion.

Now each word of the verse is explained. "I will exalt You" refers to G-d's own essence, exalted without end. "My G-d," the light drawn from sovev kol almin, comes through "the King": as the hymn says, "His name was called King." A king's essence is not in his provinces; only his name and authority extend over them.

והמשכה זו שמבחי סוכ"ע להיות בחי מל' מכ"ע הוא ע"י ישראל אין מלך בלא עם⁴¹ כוי

And this drawing down, from the level of sovev kol almin to become the level of Malchus (sovereignty), "a kingship of all worlds," is through Israel: "There is no king without a people," etc.

This drawing down, from sovev kol almin to become Malchus, "a kingship of all worlds," depends on Israel, because "there is no king without a people": a king is a king only through those who accept his rule. Earlier in Torah Ohr (Shemos) the Alter Rebbe adds that kingship is revealed chiefly through Israel below, who turn their separate existence into self-nullification.

ודוד אמר המקרא הזה בעד כלל ישראל ארוממך אלקי הוא ע"י המלך כוי: (ופי הענין הוא דבחי סוכ"ע זהו המשכה מא"ס ב"ה שנמשך להיות מתנשא על העלמין).

And David said this verse on behalf of the whole of Israel: "I will exalt You, my G-d" is through "the King," etc. (The explanation of the matter is that the level of sovev kol almin is a drawing down from the Infinite One (Ein Sof), blessed be He, that is drawn down so as to be exalted over the worlds.

David said this verse on behalf of all Israel: through them, "I will exalt You, my G-d" comes about through "the King." A parenthesis now explains that sovev kol almin is a flow from the Infinite One that is exalted over the worlds.

ובהתנשאות זו הוא מחיה אותם והוא החיות בבחי' מקיף שהרי ההתנשאות והרוממות שהמלך מרומם ומתנשא על עמו אין זה בחי' המשכה בפנימיותן כ"א הוא כמו ענין הארה מבחוץ ובדרך מקיף.

And through this exaltation He gives them life, and this is the life-force in the mode of makif (encompassing). For the exaltation and loftiness with which a king is exalted and uplifted over his people is not a drawing down into their inner dimension (pnimiyus), but is rather like a radiance from outside, in the manner of makif.

This exaltation itself gives the worlds life, as an encompassing light (makif): a king's exaltation over his people does not enter them inwardly, but affects them from outside. The explanation (biur) of this maamar printed later in Torah Ohr (113a), from the transcript of the Mittlerer Rebbe, the Alter Rebbe's son, develops the point: the other attributes give by cause and effect, in proportion to the receiver, while Malchus gives life through its very exaltation, standing apart from those who receive it.

ולמעלה עי"ז נמשך להם חיות וקיום מבחי' התנשאותי [התנשאות] ומקיף זה. וזהו הנק' סוכ"ע והוא בחי' מלכותך מכ"ע [מלכות כל עולמים].⁴²

And above, through this, life-force and existence are drawn to them from this level of exaltation and makif. And this is what is called sovev kol almin, and it is the level of "Your kingship is a kingship of all worlds."

Through this exaltation the worlds receive life and existence. This is sovev kol almin, and it is what the verse calls "Your kingship is a kingship of all worlds."

והחיות המתלבש בפנימיותן שזהו בחינת ממכ"ע [ממלא כל עלמין] היא מבחינת דבר ה' ואתה מחיה את כולם⁴³ היינו האותיות מאל"ף עד תי"ו⁴⁴ והי' מוצאות וזהו פי' אתה. הוא המתלבש בפנימיותם.

And the life-force that clothes itself in their inner dimension, which is the level of the light that fills all worlds (memalei kol almin), is from the level of "the word of Havayah," "and You (ve'atah) give life to them all," that is, the letters from alef to tav and the five places of articulation; and this is the meaning of atah ("You"): it is what clothes itself in their inner dimension.

The inner life-force of the worlds, memalei kol almin, is "the word of Havayah," the letters of divine speech. The word atah ("You") hints at this: alef to tav, all the letters, and hei, which is five, for the five places in the mouth where speech is formed. Shaar HaYichud VebaEmunah, the second part of Tanya (ch. 2), reads the verse the same way: these are the letters of the Ten Utterances by which all things were created.

משא"כ בחי' מלכותך וההתנשאות זהו בחי' סוכ"ע. אבל מהותו ועצמותו ית' הוא למעלה מעלה מבחי' סוכ"ע. וכמשל המלך שמהותו ועצמותו אינו מה שמתנשא על עם כי התנשאות זו היא רק התפשטות הארה ממנו לבד.

Whereas the level of "Your kingship," and the exaltation, is the level of sovev kol almin. But His being and essence, may He be blessed, is far, far above the level of sovev kol almin. It is like the analogy of a king, whose being and essence is not [the fact] that he is exalted over a people, for this exaltation is only an extension of a radiance from him, no more.

Kingship and exaltation are sovev kol almin, but G-d's own essence is far above even that. A king's essence is not his being exalted over a people; that is only a ray that extends from him.

וזהו ארוממך אלקי המלך.⁴⁵ דבחי' רוממות זהו בחי' סוכ"ע לפי שבחינה זו הוא ענין הרוממות וההתנשאות שזהו מקיף על כל עלמין ומחי' אותם עי"ז והוא ג"כ רק מבחי' המלך מדת מלכותו ית'.

And this is [the meaning of] "I will exalt You, my G-d the King": the level of exaltation is the level of sovev kol almin, since this level is a matter of exaltation and uplifting, which encompasses all worlds and gives them life through this; and it, too, is only from the level of "the King," the attribute of His kingship, may He be blessed.

So the verse reads: "I will exalt You" is the exaltation, sovev kol almin, which surrounds all worlds and gives them life; and this too comes only from "the King," G-d's attribute of kingship.

ואלהי הוא בחי' ההארה המתלבשת בתוך כל עלמין והיא הארה מבחי' מלכות. ועל כן פי' ארוממך היא ההמשכה ממהותו ועצמותו ית' להיות בחי' סוכ"ע. ודהע"ה [ודוד המלך עליו השלום] שהיה מרכבה למדת מלכותו אמר זה וכנ"ל):

And "my G-d" is the level of the radiance that clothes itself within all worlds, and it is a radiance from the level of Malchus. Therefore the meaning of "I will exalt You" is the drawing down from His being and essence, may He be blessed, to become the level of sovev kol almin. And David the King, peace be upon him, who was a chariot (merkavah) for the attribute of His kingship, said this, as mentioned above.)

"My G-d" is the light clothed within the worlds, which is a radiance from Malchus. So "I will exalt You" means drawing from G-d's essence to form sovev kol almin. King David, a "chariot" for G-d's kingship, a vehicle with no will of its own, is the one who said it.

SECTION 3 • 19-15

Matzah, the Omer and self-nullification

9 אך להיות הכח הזה בנפש שע"י יומשך בחי' סוכ"ע להיות בבחי' מלכות להחיות נבראים בע"ג [בעלי גבול]

/ [בעל גבול] הוא ע"פ מ"ש שבעת ימים⁴⁶ תאכל מצות לחם עוני כו'

But for there to be this power in the soul, through which the level of the light that encompasses all worlds (sovev kol almin) will be drawn down to become the level of Malchus (sovereignty), to give life to finite creatures, it is according to what is written, "Seven days you shall eat matzos, bread of poverty," etc.:

The maamar turns to the person: what power in the soul draws sovev kol almin down to become Malchus, which gives life to finite creatures? The answer begins with the mitzvah "Seven days you shall eat matzos, bread of poverty."

שכדי לקבל התורה בשבועות פנים בפנים⁴⁷ כו' אחרי יציאתן ממצרים שהי' [שהיה] בבחי' אחוריים נצטוו לספור ספירת העומר ז' שבועות.

for in order to receive the Torah on Shavuot "face to face," etc., after their going out of Egypt, which was in the mode of "the back" (achorayim), they were commanded to count the counting of the Omer, seven weeks.

To receive the Torah on Shavuot "face to face," the people, who left Egypt in a state of "the back" (achorayim), without inner closeness, had to count the Omer for seven weeks: the forty-nine days counted from the second day of Pesach to Shavuot.

10 ובשבוע ראשונה לאכול מצה דייקא. והענין שיש בנפש הבהמית ז' מדות רעות כו' וכ"א [וכל אחד / וכל

אחת] כלולה מכולם זפ"ז [ז' פעמים ז'] הם מ"ט.

And in the first week [they were commanded] to eat matzah specifically. The explanation is that in the animal soul there are seven bad traits (middos), etc., and each one is comprised of all of them: seven times seven, they are forty-nine.

In the first week of the counting one must eat matzah specifically. The animal soul has seven bad traits, the counterparts of the seven holy emotive attributes, and each one includes all seven, making forty-nine.

והוא ענין הספירה להיות המדות בחי' אתהפכא כו'. וזהו ענין העומר שבא מן השעורים מאכל בהמה בחי' נה"ב [נפש הבהמית] כו'.

And this is the matter of the counting: that the traits come to the level of transformation (is'hapcha), etc. And this is the matter of the Omer, which comes from barley, the food of animals, the level of the animal soul, etc.

The forty-nine days of counting are meant to transform these traits. The Omer offering itself is of barley, which is animal fodder, alluding to the animal soul.

11 ובז' שבועות אלו מהפכן מעט מעט חסד שבחסד כו'. ע"י שמאיר וממשיך בהן בחי' אור כמשל הנר שדוחה החושך כו'. וזהו וספרתם לשון הארה ואור ואומרים בכל יום היום כו'. היום כו'.

And in these seven weeks one transforms them little by little, Chesed (kindness) of Chesed, etc., by shining and drawing into them the level of light, like the analogy of a candle that pushes away the darkness, etc. And this is [the meaning of] u'sefartem ("and you shall count"), a term of illumination and light; and each day we say, "Today is," etc., "Today is," etc.

Over the seven weeks the traits are transformed little by little, one combination each day, beginning with "Chesed of Chesed." This is done by shining light into them, as a candle pushes away darkness; so the Torah says u'sefartem ("you shall count"), a word that also means shining, as in sapir, the brilliance of sapphire, and each day we count, "Today is..."

12 והמשכת האור הוא מלמעלה מבחי' המדות שע"י מתהפכים המדות מבחי' אהבה שבלעו"ז [שבלעומת זה] לאהבת ה' כו'. וכמ"ש וספרתם לכם ממחרת השבת⁴⁸ מלמעלה מבחי' המדות.

And the drawing down of the light is from above the level of the traits (middos), through which the traits are transformed, from the level of the love that is on the opposing side to love of G-d, etc. As it is written, "And you shall count for yourselves from the morrow of the Shabbos": from above the level of the traits.

The light that transforms the traits comes from above them, from a level higher than emotion: through it, love directed to the opposing side, the love of worldly desires, is turned into love of G-d. The maamar finds this in the verse of the count, "And you shall count for yourselves from the morrow of the Shabbos," which it reads as "from above the level of the traits."

אך א"א להיות בחי' אתהפכא מבלי שתקדים תחלה בחי' אתכפייא שהיא בחי' בטול בטל רצונך⁴⁹ כו'.

But there cannot be the level of transformation (is'hapcha) unless the level of subjugation (iskafya) first precedes it, which is the level of self-nullification (bittul): "Nullify your will," etc.

But transformation (is'hapcha) requires subjugation (iskafya) first: setting one's own will aside, as the Mishnah says, "Nullify your will before His will."

13 וכנודע שא"א להיות התהוות יש מיש כמשל הגרעין הנזרע בארץ שמתרקב תחלה ונעשה בחי אין ואז יכול להיות צומח גם בתוספת מרובה ע"י כח הצומח שבארץ.

As is known, there cannot be the coming into being of something from something, as in the analogy of a seed sown in the earth: it first rots and becomes the level of "nothing" (ayin), and then it can grow, even with great increase, through the power of growth in the earth.

A general principle: one existing thing cannot come directly from another existing thing. A seed must first rot in the ground and become "nothing"; only then can the earth's power of growth make it sprout, even many times over. In Likkutei Torah (Pekudei), referring to this maamar, the Alter Rebbe applies the rotting seed to the Jewish people in Egypt: their utter subjugation there made them "nothing," and through it they grew and came to receive the Torah.

משא"כ קודם הרקבון שהוא עדיין בבחי יש לכן ארז"ל [אמרו רבותינו זכרונם לברכה] ביציא' [ביציאת] אפרוח מן הביצה כי קא גביל עפרא בעלמא הוא^{50, 51} כו'.

This is not so before the rotting, while it is still at the level of "something" (yesh). Therefore our Sages, of blessed memory, said, concerning the emergence of a chick from the egg, "for when it takes shape, it is mere dust," etc.

Before it rots the seed is still "something" and cannot grow. So too the Sages say of a chick that it takes shape only when the egg has decayed: "when it takes shape, it is mere dust."

14 וכך א"א להיות מבחי אהבה שבלעומת זה בחי אהבת ה' אם לא שתקדים תחלה בחי בטול.

So too, from the level of the love that is on the opposing side there cannot come to be the level of love of G-d, unless the level of self-nullification (bittul) first precedes it.

The same is true of love: love directed to the opposing side cannot become love of G-d unless self-nullification comes first.

וכמ"ש בק"ש [בקריאת שמע] אחד ואהבת⁵² שתחלה צ"ל מס"נ [מסירות נפש] בחי בטול למסור נפשו באחד ועי"ז ואהבת בכל לבבך בשני יצריך⁵³ כו' שהוא ענין אתהפכא כו'

As it is written in the Shema, "One," [and then] "And you shall love": first there must be self-sacrifice (mesirus nefesh), the level of self-nullification, to give over one's soul in [saying] "One"; and through this, "And you shall love with all your heart," with both your inclinations, etc., which is the matter of transformation (is'hapcha), etc.

The order of the Shema shows it: first "One," then "And you shall love." Saying "One" means giving oneself over completely (mesirus nefesh); only then comes "with all your heart," which the Sages read as "with both your inclinations," the good and the evil, and loving G-d even with the evil inclination is transformation (is'hapcha).

וזהו ענין המצה שנצטוו לאכול בשבוע הא' של ספירה וגם קודם ספירה כי מצה בחי' אתכפייא ובטול.

And this is the matter of the matzah, which they were commanded to eat in the first week of the counting and also before the counting: for matzah is the level of subjugation (iskafya) and self-nullification.

That is why matzah, which is subjugation (iskafya) and self-nullification, was commanded before the counting and during its first week. In Likkutei Torah (Pekudei), referring to this maamar, the Alter Rebbe calls the eating of matzah the self-nullification that prepares for receiving the Torah on Shavuot.

כי המצה אין בה התנשאות להיות תופח ועולה וגם אין בה טעם כמו החמץ והא' בהא' תליא כנודע שמי שאין בו בחי' התנשאות אינו רוצה למצא טעם בעבודתו כו'.

For matzah has no self-elevation, to swell and rise, and it also has no taste like chametz. And the one depends on the other, as is known: one who has no level of self-elevation does not want to find taste in his service, etc.

Matzah does not rise and has no flavor, unlike chametz, and the two go together: a person without self-importance does not look for his own satisfaction in serving G-d. Likkutei Torah (Vayikra) explains why the matzah at the start of the service must be specifically "bread of poverty": one begins as "poor in knowledge" before G-d, in simple faith.

וזהו ענין המצה לחם עוני לפני קבלת התורי' [התורה] כמ"ש ונפשי כעפר לכל תהיה⁵⁴ ואח"כ פתח לבי בתורתך כו' שע"י נפשי כעפר יוכל להיות אח"כ בחי' אתהפכא ולהיות פב"פ [פנים בפנים].

And this is the matter of matzah, "bread of poverty," before the receiving of the Torah, as it is written, "And let my soul be like dust to all," and afterwards, "Open my heart to Your Torah," etc.: through "my soul like dust" there can afterwards be the level of transformation, and to be face to face.

Matzah, "bread of poverty," comes before receiving the Torah, as in the prayer "Let my soul be like dust to all," followed by "Open my heart to Your Torah." Making oneself like dust allows transformation afterwards, and a "face to face" relationship; in Likkutei Torah (Bamidbar) the Alter Rebbe adds that this is why the Torah was given on Sinai, the low mountain.

15 והנה בבחי' זו בחינת אתכפייא הוא למעלה מבחי' אתהפכא. כי הגם שאינו מהפך את המדות עדיין מ"מ הרי הוא בטול מכל וכל.

Now, in this respect, the level of subjugation (iskafya) is above the level of transformation (is'hapcha): for although one does not yet transform the traits (middos), nevertheless this is self-nullification (bittul) utterly and completely.

In one respect subjugation (iskafya) is higher than transformation (is'hapcha): even before the traits have been changed, the person is wholly given over, completely nullified.

ובאתעדל"ת [ובאתערותא דלתתא] זו בבחי' בטול שמסלק א"ע [את עצמו] מכל בבחי' אתכפייא אתעדל"ע [אתערותא דלעילא] להיות נמשך מבחי' סוכ"ע בחי' מלי שהוא ג"כ בחי' הסתלקות עצמותו ומהותו ית' להחיות רוח שפלים ולב נדכאים⁵⁵ כו'.

And through this arousal from below (isarusa dilesata), in the mode of self-nullification, in which one withdraws oneself from everything in the mode of subjugation, [there is] an arousal from above (isarusa dile'eila), so that there is drawn from the level of the light that encompasses all worlds (sovev kol almin) the level of Malchus (sovereignty), which is also the level of a withdrawal (histalkus) of His essence and being, may He be blessed, "to revive the spirit of the lowly and the heart of the crushed," etc.

This arousal from below, withdrawing oneself from everything in submission, brings an arousal from above: from sovev kol almin the level of Malchus is drawn. Malchus is itself a "withdrawal" of G-d's essence, as a king stands above his people, and this is the light that "revives the spirit of the lowly and the heart of the crushed."

SECTION 4 • ¶16-18

The yoke of Heaven that does not change

16 וזהו בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד]. היינו להיות בחי' ברכה והמשכה בבחי' מלכותו לעולם ועד. כי ועד בחילופי אתון אחד.⁵⁶

And this is [the meaning of] "Blessed be the Name of the glory of His kingdom forever and ever (le'olam va'ed)": that there be the level of blessing and drawing down into the level of His kingship forever and ever. For va'ed, by an interchange of letters, is echad ("One").

This explains the response to the Shema, "Blessed be the Name of the glory of His kingdom forever and ever." "Blessed" (baruch) is read as drawing down, so the words speak of drawing G-d's kingship down forever. And va'ed ("and ever"), by an interchange of letters, is echad ("One") of the Shema: as the Ramaz (Rabbi Moshe Zacuto) explains the Zohar there, vav and alef interchange (both among the letters אהוי), and ayin and ches (both throat letters, ע אחה"ע).

וארז"ל [ואמר רבותינו זכרונם לברכה] כ"מ [כל מקום] שנאמר ועד אין לו הפסק⁵⁷ היינו להיות מלך מלך ימלוך עד אין קץ כו'.

And our Sages, of blessed memory, said, "Wherever it says va'ed, there is no interruption": that is, that it be "[G-d] reigns, [G-d] reigned, [G-d] will reign," without end, etc.

The Sages said that va'ed always means without interruption. So the drawing down into kingship is to be unbroken: "G-d reigns, G-d reigned, G-d will reign," without end.

ובנפש היינו שלא להיות בחי' שינויים תוך התפלה ואחר התפלה כל היום שהשינויים הוא מבחי' וימלך וימת כו'. וזהו ענין תרומה להוי' שהוא בחי' הבטול מלמטה למעלה.

And in the soul, this means that there not be the level of changes [from] within prayer to after prayer, the whole day; for changes come from the level of “and he reigned... and he died,” etc. And this is the matter of “an offering to Havayah,” which is the level of self-nullification (bittul) from below upward.

In a person's soul this means there should be no change between the time of prayer and the rest of the day, for change comes from the realm of the kings of Edom (Genesis 36), of whom it says, one after another, that each “reigned... and died.” Such unchanging submission is the first offering, “to Havayah,” self-nullification rising from below upward.

(והענין שהמשכה זו להיות בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] הוא ע"י אתעדל"ת [אתערותא דלתתא] ג"כ בבחי' זו שאין לה הפסק דהיינו בחי' קבלת עומ"ש [עול מלכות שמים] שענין עול הוא בחי' אתכפייא ובטול רצון שבחינה זו אין לה הפסק כי בחי' זו יוכל להיות בשוה כל היום כולו.

(The explanation: this drawing down, so that there be “Blessed be the Name of the glory of His kingdom forever and ever,” comes through an arousal from below (isarusa dilesata) that is also of this kind, which has no interruption, namely the level of accepting the yoke of the Kingdom of Heaven (kabbalas ol malchus shamayim). For a yoke is the level of subjugation (iskafya) and nullification of the will, and this level has no interruption, for this level can be the same the whole day long.

A parenthesis explains that what draws down “Blessed be the Name...” without interruption is an arousal from below that is itself uninterrupted: accepting the yoke of the Kingdom of Heaven. A yoke means submission and setting one's will aside, and that can stay the same all day.

היינו שגם אחר התפלה אע"פ [אף על פי] שאינו עוסק בעומק ההתבוננות מ"מ יוכל להיות בבחי' אתכפייא מצד ההסכם שנשאר אצלו בשעת התפלה.

That is, even after prayer, although one is not occupied in deep contemplation, nevertheless one can be in the mode of subjugation by virtue of the resolve that remained with him [from] the time of prayer.

Even after prayer, when a person is no longer in deep contemplation, he can remain in submission because of the resolve he made during prayer.

משא"כ בבחינת אהבה יש שינוי בין שעת התפלה לאחר התפלה כו' ונמצא מעלת בטול רצון ואתכפייא
יש לה מעלה יתירה בבחי' זו גם כן והוא מה שאין בה ⁵⁸ שינויים: ⁵⁹

Whereas in the level of love there is change between the time of prayer and after prayer, etc. So it emerges that the quality of nullification of the will and subjugation has an added superiority in this respect as well, namely that it has no changes.)

Love, by contrast, changes between prayer and afterwards, so submission has a further advantage: it does not change. The Kehot note compares Torah Ohr (Vayigash), where Malchus is "the inanimate," which holds the most self-nullification, while the emotive attributes are like plants, which grow and pass through smallness and greatness.

והענין הוא כי הנה ידוע דכל השינויים הוא מבחי' שבה"כ [שבירת הכלים] וכמ"ש בזה"ק [בזוהר הקדוש]
בענין וימלך וימת כו' דז' מלכין דתהו דמאן דנפיל מדרגיה אקרי מות. ⁶⁰

The explanation is that, as is known, all changes come from the level of the shattering of the vessels (sheviras hakeilim), as is written in the holy Zohar on "and he reigned... and he died," etc., [said] of the seven kings of Tohu: whoever falls from his level is called "dead."

Why is there change at all? All change derives from the shattering of the vessels. The Zohar reads the kings of Edom who "reigned... and died" as the seven kings of Tohu, the first, unstable world, whose vessels could not hold their lights and shattered; and it explains that whoever falls from his level is called "dead."

וענין נפילה זו שלהם הוא שהיו בבחי' רצוא לבד ולא היה בהם בחי' השוב. ולכן אין קיום לבחי' זו.

And the meaning of this fall of theirs is that they were in the mode of ratzo (running forth) alone, and the level of shov (returning) was not in them. Therefore this level has no permanence.

The kings of Tohu fell because they had only ratzo, the surge upward, without shov, the return and settling down. Such a state cannot last.

וכן כנפש האדם צ"ל בחי' רוי"ש [רצוא ושוב] דייקא כמ"ש ואהבת ואח"כ ודברת במ ⁶¹ בד"ת [בדברי תורה] כו'
כנודע. ^{62, 63, 64, 65, 66, 67, 68, 69, 70, 71}

So too in the human soul there must be specifically ratzo and shov (running and returning), as it is written, "And you shall love," and afterwards, "And you shall speak of them," in words of Torah, etc., as is known.

A person's soul likewise needs both, ratzo and shov: first "And you shall love," the surge of love in prayer, and then "And you shall speak of them," the return into the study of Torah.

17 והנה מצד בחי' שבה"כ [שבירת הכלים] הנ"ל נמשכים כל השינויים ג"כ באדם שאע"פ [שאף על פי] שמתפלל באהבה עכ"ז [עם כל זה] אחר התפלה יוכל להיות נמשך ח"ו [חס ושלום] אחר תאוות עוה"ז אלא השמירה לזה היא בחי' השוב ודברת במ⁷² ובקיום המצות כו'.

Now, because of the level of the shattering of the vessels mentioned above, all the changes are drawn into man as well: although he prays with love, nevertheless after prayer he can be drawn, G-d forbid, after the desires of this world. But the safeguard against this is the level of shov (returning), "And you shall speak of them," and the keeping of the mitzvos, etc.

The shattering of the vessels is also the source of change in man: someone can pray with love and afterwards, G-d forbid, be drawn after worldly desires. The safeguard is shov, returning: "And you shall speak of them," the study of Torah, and keeping the mitzvos.

אך הנה ידוע דהשכירה היה בז' מדות לבד אבל בבחי' מלכות לא היה כלל שכירה ממש וכמ"ש בספרא דצניעותא ובפי' האר"י [האלקי רבי יצחק] ז"ל [זכרונו לברכה / זכרונום לברכה] שם.

But, as is known, the shattering was in the seven emotive attributes (middos) alone; in the level of Malchus (sovereignty) there was no actual shattering at all, as is written in the Sifra DeTzniusa and in the commentary of the Arizal, of blessed memory, there.

But the shattering affected only the seven emotive attributes; Malchus did not truly shatter. The Alter Rebbe cites the Sifra DeTzniusa ("the Book of Concealment"), a short and cryptic section of the Zohar, and the Arizal's commentary on it.

18 וזהו הענין שבחי' קבלת עומ"ש [עול מלכות שמים] שהוא בחי' בטול רצון אין בה שינוי והוא בחי' ועד שאין לה הפסק.

And this is why the level of accepting the yoke of the Kingdom of Heaven (kabbalas ol malchus shamayim), which is the level of nullification of the will, has no change: it is the level of va'ed, which has no interruption.

That is why accepting the yoke of the Kingdom of Heaven, the setting aside of one's will, does not change: it belongs to Malchus, which did not shatter. It is va'ed, which has no interruption.

ועי"י אתערותא דלתתא בבחי"י זו מעורר ג"כ למעלה להיות בשכמל"י [ברוך שם כבוד מלכותו לעולם ועד]
דהיינו שיהיה ברכה והמשכה מעצמות א"ס ב"ה להיות בחי"י שם כבוד מלכותו.

And through an arousal from below (isarus dilesata) in this level, one also arouses above, that there be "Blessed be the Name of the glory of His kingdom forever and ever": that is, that there be blessing and drawing down from the essence of the Infinite One (Ein Sof), blessed be He, to become the level of "the Name of the glory of His kingdom."

Through this arousal from below a person also arouses the response above, "Blessed be the Name of the glory of His kingdom forever": a drawing down from the very essence of the Infinite One to become "the Name of the glory of His kingdom."

SECTION 5 • ¶19-20

The first offering: from below upward

19 וכענין המבואר למעלה בפירוש ארוממך אלקי המלך.⁷³

This is like what was explained above on the meaning of "I will exalt You, my G-d the King."

This matches the explanation above of "I will exalt You, my G-d the King."

וזהו ענין תרומה הא' להוי". הלמ"ד מורה על ההעלאה ממטה למעלה.

And this is the matter of the first offering, "to Havayah": the lamed ("to") indicates elevation from below upward.

Now the first offering, "to Havayah," is explained: the letter lamed ("to") indicates elevation from below upward.

והיינו מפני שהמשכת הרוממות ובחי"י מלכות ממהותו ועצמותו ית' עם היות שזהו המשכה וירידה מעצמותו להיות סוכ"ע אך מהות המשכה זו הרי אינה בהתלבשות בהעלמין רק בחי"י רוממות והתנשאות עליהם שזהו כעין העלאה ממטה למעלה.

That is because, as for the drawing down of the exaltation and of the level of Malchus (sovereignty) from His being and essence, may He be blessed: although this is a drawing down and descent from His essence to become the light that encompasses all worlds (sovev kol almin), yet the nature of this drawing down is not an enclothing in the worlds, but only the level of exaltation and uplifting over them, which is like an elevation from below upward.

Drawing exaltation and kingship from G-d's essence is in fact a drawing down, a descent from His essence to become sovev kol almin. Yet this drawing down does not enter into the worlds; it is exaltation over them, so it resembles an ascent from below upward, which is why it is called an offering "to" Havayah.

לכן נקי המשכה זו בזהר בלי [בלשון] אסתלק יקרא דקוב"ה [דקודשא בריך הוא] כמאמר הידוע כד אתכפייא סט"א [סטרא אחרא]⁷⁴ אסתלק יקרא דקוב"ה [דקודשא בריך הוא] בכולהו עלמין.

Therefore the Zohar calls this drawing down by the expression "the glory of the Holy One, blessed be He, istalek (is raised up)," as in the well-known saying, "When the sitra achra (the other side) is subdued, the glory of the Holy One, blessed be He, is raised up (istalek) in all the worlds."

That is why the Zohar describes this drawing down with the word istalek: "When the sitra achra is subdued, the glory of the Holy One, blessed be He, is raised up (istalek) in all the worlds." Istalek can mean both "is raised up" and "departs"; the next paragraph explains which is meant. Subduing the other side, iskafya, is what brings it about.

20 ואין זה ענין סילוק האור ממש ח"ו [חס ושלום]. דא"כ מאי מעליותא אלא אדרבה ודאי היא המשכת וגילוי אור א"ס ב"ה

This is not an actual withdrawal of the light, G-d forbid, for if so, what virtue is there [in it]? Rather, on the contrary, it is certainly a drawing down and revelation of the Infinite Light (Or Ein Sof), blessed be He.

The Zohar's word istalek could mean "departs," but it cannot mean that the light actually withdraws, for then what would be the virtue of subduing the sitra achra? On the contrary, it is a drawing down and revelation of the Infinite Light.

רק שהוא בחי' גילוי אור הסוכ"ע שא"א שיהיה הגילוי בפנימיות בתוך הכלי כ"א בבחינת רוממות ולכן נקי אסתלק כאלו האור מתגלה רק מעט ומסתלק.

It is only that it is the level of the revelation of the light that encompasses all worlds (sovev kol almin), which cannot be revealed inwardly, within the vessel, but only in the mode of exaltation. Therefore it is called istalek, as though the light is revealed only a little and withdraws.

But it is the revelation of sovev kol almin, which cannot be revealed inwardly, within a vessel, only as exaltation above it. That is why it is called istalek, as if the light shows itself only slightly and rises away. In Likkutei Torah (Chukas) the Alter Rebbe says the same: this revelation of sovev kol almin is called istalek "from the word for exaltation," and he refers there to this maamar.

ע"כ נאמר תרומה להוי"ה⁷⁵ שיהיי [שיהיה] בבחינת רוממות והתנשאו' [והתנשאות] והוא המשכת אור הסוכ"ע ממקורו שהמשכה זו היא כמו העלאה.

Therefore it is said, "an offering to Havayah": that it be in the mode of exaltation and uplifting, and this is the drawing down of the light of sovev kol almin from its source; for this drawing down is like an elevation.

This is why the verse says an offering "to Havayah": the light of sovev kol almin is drawn from its source in the mode of exaltation, so the drawing down itself resembles an elevation.

ועוד שהמשכה זו היא ע"י אתעדל"ת [אתערותא דלתתא] שבבחי העלאה ובטול מלמטה למעלה כנ"ל. וזהו ענין תרומה האחת שהיא מלמטה למעלה:

Moreover, this drawing down comes through an arousal from below (isarusa dilesata), which is in the mode of elevation and self-nullification (bittul) from below upward, as mentioned above. And this is the matter of the one offering [of the two], which is from below upward.

Moreover, it is brought about by the arousal from below, which is itself an elevation and self-nullification from below upward. So the first offering is from below upward.

SECTION 6 • ¶21-25

The second offering: through the Patriarchs

21 ואח"כ כתי' [כתיב] כל נדיב לבו יביאה את תרומת⁷⁶ הוי'. היא בחי' ההמשכה מלמעלה למטה תרומה ל' [לשון] הפרשה כנ"ל. תרי ממאה כו'.

And afterwards it is written, "Whoever is generous of heart, let him bring it, the offering of Havayah." This is the level of drawing down from above to below, terumah as a term of separating, as mentioned above: "two out of a hundred," etc.

The verse continues, "Whoever is generous of heart, let him bring it, the offering of Havayah." This second offering is a drawing down from above to below, terumah in the sense of setting aside a portion. The words "two out of a hundred," *trei mi-me'ah*, echo the sound of terumah and give the measure set aside: one-fiftieth, the average measure of the priestly portion.

היינו להיות נמשך מבחי' הוי' הוא בחי' סוכ"ע מהווה תמיד כי היו"ד שבראש מורה על הפעולי' [הפעולה] כמו ככה יעשה איוב⁷⁷ כו' בבחי' הוי' שבחי' ממכ"ע [ממלא כל עלמין] יו"ד צמצום כו'.

That is, that there be drawn [down] from the level of Havayah, which is the level of the light that encompasses all worlds (sovev kol almin), constantly bringing into being (mehaveh); for the yud at the beginning indicates action, as in "Thus would Iyov do," etc. [Whereas] in the level of Havayah that is [in] the level of the light that fills all worlds (memalei kol almin), the yud is tzimtzum (contraction), etc.

This drawing comes from Havayah, which is sovev kol almin, constantly bringing everything into being (mehaveh). The yud at the head of the Name, like the yud of ya'aseh in "Thus would Iyov do," indicates continuous action. In the Name Havayah as it is in memalei kol almin, by contrast, the yud, a single point, stands for tzimtzum (contraction).

22 והמשכה זו ע"י נדיבים בחי' האבות שנקראים נדיבים ורועים. כי נדבן הוא בחי' משפיע מטובו לזולתו.

And this drawing down is through "the generous" (nedivim), the level of the Patriarchs, who are called "generous ones" and "shepherds." For a generous giver (nadvan) is the level of one who bestows of his goodness on another.

This second drawing down comes through "the generous ones," the Patriarchs, who are called both "generous" (nedivim) and "shepherds." A generous person is one who gives of his own goodness to others.

וכן הרועה רועה צאנו במרעה טוב ומאכיל ומשקה אותם.

And likewise a shepherd tends his flock in good pasture and feeds them and gives them drink.

A shepherd likewise leads his flock to good pasture and feeds and waters them: he too gives of his own.

וכמ"ש נדיבי עמים נאספו⁷⁸ עם אלקי אברהם כו' להושיבי עם נדיבים⁷⁹ עם נדיבי עמו כו' כרוה נדיבי עם⁸⁰ שמעשה האבות היה לחפור בארות ויחפור אברהם כו'.

And as it is written, "The generous of the peoples are gathered, the people of the G-d of Avraham," etc.; "to seat him with the generous, with the generous of His people," etc.; "the generous of the people dug it." For the work of the Patriarchs was to dig wells: "And Avraham dug," etc.

The maamar reads several verses as calling the Patriarchs "the generous": "The generous of the peoples are gathered, the people of the G-d of Avraham," "to seat him with the generous," and, of the well, "the generous of the people dug it"; plainly, nedivim means "nobles." The Patriarchs' work was digging wells, as the Torah relates of Avraham.

23 וכל הבארות אשר חפרו⁸¹ בימי אברהם כו' שהבאר הוא⁸² בחינת גילוי המים מן ההעלם תוך הארץ שכל מעשיהם היה להביא בחינת סוכ"ע בחינת העלם בגילוי בחינת ממכ"ע [ממלא כל עלמין] שזה היה תכלית כל מעשיהם ועבודתם.

"And all the wells that they dug in the days of Avraham," etc. For a well is the level of the revelation of the water out of concealment within the earth; for all their deeds were to bring the level of the light that encompasses all worlds (sovev kol almin), the level of concealment, into revelation in the level of the light that fills all worlds (memalei kol almin). This was the purpose of all their deeds and their service.

The verse speaks of the wells "dug in the days of Avraham." A well reveals water that was hidden in the earth; so the Patriarchs' whole work was to bring sovev kol almin, which is hidden, into revelation in memalei kol almin.

24 ונקי נדיבי לב כי הקב"ה נקי בשם לב עדי"מ כמ"ש צור לבבי⁸³ כו'.

And they are called "generous of heart" (nedivei lev), because the Holy One, blessed be He, is called by the name "heart," by way of analogy, as it is written, "the Rock of my heart," etc.

The Patriarchs are called "generous of heart" because G-d is called, figuratively, "heart," as in "the Rock of my heart." The Zohar on Parshas Terumah, explaining "whose heart moves him," likewise counts "the Rock of my heart" among the verses in which "heart" refers to the Holy One, blessed be He.

כי הנה הלב מחיה את כל הגוף ע"י דם הנפש שנסגר בתוכו ואח"כ נפתח ויוצא לכל האברים שתמיד סוגר ופותח פותח וסוגר כו' שהוא בחי רצוא ושוב⁸⁴ משפיע ומקבל.

For the heart gives life to the whole body through the blood of the soul, which is closed up within it, and afterwards it is opened and goes out to all the limbs; for it constantly closes and opens, opens and closes, etc., which is the level of ratzo and shov (running and returning), giving and receiving.

The heart gives life to the body through the blood, the seat of the soul, which it first gathers within itself and then sends out to all the limbs: it is always closing and opening, opening and closing. This is ratzo and shov, giving and receiving.

כך הנה החיות של כל העולמוי [העולמות] היא בדרך רוי"ש [רצוא ושוב] כו' והמשכה זו להיות בחי רוי"ש [רצוא ושוב] הוא ע"י בחי האבות

So too, the life-force of all the worlds is in the manner of ratzo and shov, etc.; and this drawing down, that there be the level of ratzo and shov, is through the level of the Patriarchs,

The life-force of all the worlds likewise pulses in ratzo and shov, and this pulse is drawn down through the Patriarchs.

ולכן נקי נדיבים כי מדתו של אברהם מדת האהבה הלוח ונסוע^{85,86} רצוא ושוב ע"י זה מעורר למעלה כמים הפנים⁸⁷ כו' בבחינת אהבה עליונה.

and therefore they are called "generous ones." For the attribute of Avraham is the attribute of love, "going on and journeying," running and returning; through this he arouses above, "as water [reflects] the face," etc., in the level of supernal love.

That is why they are called "generous." Avraham's attribute was love, "going on and journeying," running and returning; through it he aroused a matching supernal love above, "as water reflects a face."

25 ומדתו של יצחק ביראה. ופחד יצחק היה לי⁸⁸ ע"י בחי יראה כו'.

And the attribute of Yitzchak lies in awe: "And the Fear of Yitzchak was with me," through the level of awe, etc.

Yitzchak's attribute was awe, as Yaakov said, "the Fear of Yitzchak was with me."

ולכן אומרים אלקי אברהם אלקי יצחק כוי אלקי אצל כא"א [כל אחד ואחד] לפי שמדתו של זה לא כמדתו של זה.

Therefore we say, "the G-d of Avraham, the G-d of Yitzchak," etc., [saying] "G-d of" with each and every one, because the attribute of this one is not like the attribute of that one.

That is why in prayer we say "the G-d of Avraham, the G-d of Yitzchak," repeating "the G-d of" for each: each one's attribute is different.

וצ"ל ב' הבחי'. כי שמאלו תחת לראשי וימינו תחבקני.⁸⁹ שגם ע"י בחי' שמאל דוחה גורם נשיאת ראש כוי.

And there must be both levels: for "His left hand is under my head, and His right hand embraces me." For even through the level of "the left [hand] pushes away," the lifting of the head is brought about, etc.

Both are needed, as the verse says, "His left hand is under my head, and His right hand embraces me." The left, which in the Sages' words "pushes away," is the one "under my head": it too brings about the "lifting of the head."

וזהו כל נדיב לבו יביאה את תרומת הוי"ה.⁹⁰ היינו המשכת התורה מלמעלה למטה שנק' יין ושמן כוי שהיא בחי' מצה עשירה הנלושה ביין ושמן שאינה באה לידי חמוץ כלל כנ"ל וד"ל [ודי למבין]:

And this is [the meaning of] "Whoever is generous of heart, let him bring it, the offering of Havayah": that is, the drawing down from above to below of the Torah, which is called "wine and oil," etc.; and it is the level of "rich matzah," kneaded with wine and oil, which does not come to leavening at all, as mentioned above. And this suffices for one who understands.

This, then, is "Whoever is generous of heart, let him bring it, the offering of Havayah": the Patriarchs' love and awe draw down the second offering, the Torah, which is called "wine and oil." The Torah is "rich matzah," matzah kneaded with wine and oil instead of water, which never leavens: richness without the swelling of chametz described above.

IN ONE'S AVODAH

Begin with self-nullification: like matzah and “let my soul be like dust,” set your own will aside before looking for feeling or understanding. Let the acceptance of the yoke of Heaven made during prayer stay with you all day, since love rises and falls but submission need not; and after the ratzo of prayer, return (shov) to Torah study and the mitzvos, so that the uplift does not collapse.

QUESTIONS FOR DISCUSSION

1. Why does memalei kol almin reach each world in a different measure, while sovev kol almin has no division at all?
2. How could the manna be both the food of angels and physical bread, and why did it not fall on Shabbos?
3. In what respect is subjugation (iskafya) higher than transformation (is'hapcha), and why must it come first?
4. Why does love change after prayer while the acceptance of the yoke of Heaven does not?
5. How do the two offerings, “to Havayah” and “of Havayah,” correspond to plain matzah and “rich matzah”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 קחו מאתכם תרומה

The note says this volume has the Mittler Rebbe's transcript (hanachah) of this maamar: another record of the same discourse.

KEHOT'S NOTE

הנחת אדה"א בסה"מ תקס"ח ע' ככה. וראה לקמן קיג, א ביאור מהנחת כ"ק אדה"א עם הגהות מהצ"צ. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הנחה אחרת מהמאמר עם הגהות באוה"ת ע' ביקנב (ההגהות נכתבו אחר הדפסת התו"א). קיצורים או הערות בכרך ז ע' ביתת. בסה"מ תרל"ב ח"ב ע' תריא.

2 קחו מאתכם תרומה לה'

Moshe gathers the whole congregation and conveys G-d's command: "Take from among you an offering to Havayah; whoever is generous of heart, let him bring it, the offering of Havayah: gold, silver and copper." Plainly, the Mishkan was to be built from freewill gifts; the maamar asks why the verse names the offering twice. (context: Steinsaltz Tanakh)

שמות ל"ה:5

קחו מאתכם תרומה לה' כל נדיב לבו יביאה את תרומת ה' זהב וכסף ונחשת:

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

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

KEHOT'S NOTE

שמות לה, ה.

3 תרומה לשון רוממות

The note says the version there brings a proof for this reading: "as is written in the Zohar: what is terumah? Aramusa (a raising up)" (Zohar 2:147a).

Zohar II, 147a, קמו, זח"ב

KEHOT'S NOTE

בסה"מ תקס"ח מביא ראיי "כמ"ש בזהר מאי תרומה ארמוטא". זח"ב קמו, א.

4 ארוממך אלקי המלך

David's psalm of praise opens: "I will exalt You, my G-d the King, and I will bless Your Name forever and ever." Aromimcha ("I will exalt You") shares its root with terumah, so the verse shows that terumah means exaltation; the maamar later explains each word of it.

Psalms 145:1 תהילים קמ"ה:א

תהלה לך יהוה ארוממך אלוהי המלך ואברכך שמך לעולם ועד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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KEHOT'S NOTE

תהלים קמה, א.

5 כי הנה נודע שיש ב' בחי' בהשתלשלות

The note says a passage beginning here, on the two levels memalei and sovev, is quoted in Sefer HaChakirah.

KEHOT'S NOTE

קטע מכאן הובא בספר החקירה נה, א. בסה"מ תרל"ה ח"ב ע' תג.

6 דנעוץ סופן בתחלתן

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The maamar applies it to the foot, the body's end, which carries the head.

ספר יצירה א':7:1 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

7 (שהחיות מתלבש . . בכל עולם לפי ערכו)

The note says this parenthetical gloss is not found in the passage as quoted in Sefer HaChakirah.

KEHOT'S NOTE

הגה"ה זו ליתא בספר החקירה שם ובסה"מ תרל"ה שם.

PARAGRAPH 2

8 חסד דרועא ימינא

Eliyahu's opening prayer in the Tikkunei Zohar (Patach Eliyahu) describes the Sefiros as the limbs of one figure: "Chesed is the right arm, Gevurah the left arm, Tiferes the body." The maamar uses these names for the angels, who correspond to the arms: love and awe.

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

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

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PARAGRAPH 4

9 אתה עשית את השמים

The Levites lead the people in prayer in Nehemiah's day: "You alone are Havayah; You made the heavens, the heavens of the heavens and all their host, the earth and all that is on it, the seas and all that is in them, and You give life to

them all.” The maamar reads the last words as memalei kol almin, the one life-force clothed in every level of creation.

Nehemiah 9:6 ט"ו:9

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

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

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KEHOT'S NOTE

נחמ"י ט, ו.

10

הנני ממטיר לכם לחם מן השמים

G-d tells Moshe, before the manna began, “Behold, I will rain down for you bread from heaven,” and the people are to gather each day’s portion. The maamar brings it, with the verse of the dew (Numbers 11:9), to show that the manna came down from heaven.

Exodus 16:4 ד"ד:16

ויאמר ה' אל-משה הנני ממטיר לכם לחם מן-השמים ויצא העם ולקטו דבר-יום ביום למען אנסנו הילך בתורת א-ל:

Then said the L-RD unto Moses: ‘Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day’s portion every day, that I may prove them, whether they will walk in My law, or not.

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Yoma 75a:20-21 א"כ:כ"א

”והיה טעמו כטעם לשד השמן”. אמר רבי אבהו: מה שד זה תינוק טועם בה כמה טעמים, אף המן, כל זמן שישאל אוכלין אותו מוצאין בו כמה טעמים. איכא דאמרי: לשד ממשי. מה שד זה מתהפך לכמה גוונים — אף המן מתהפך לכמה טעמים. ”ויאמר משה בתת ה' לכם בערב כשר לאכול ולחם בבקר לשבוע”, תנא משמיה דרבי יהושע בן קרחה: כשר ששאלו שלא כהוגן — ניתן להם שלא כהוגן.

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

KEHOT'S NOTE

שמות טז, ד. ראה יומא עה, א.

11

וברדת הטל ירד המן

The Torah describes the manna: “And when the dew descended upon the camp at night, the manna descended upon it.” The manna came with the dew, which the maamar connects with the supernal “dew of lights.”

Numbers 11:9 ט"ט:11

וברדת הטל על-המחנה לילה ירד המן עליו:

And when the dew fell upon the camp in the night, the manna fell upon it.—

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KEHOT'S NOTE

במדבר יא, ט.

12

לחם אבירים

The psalmist (Asaf), recounting the wonders of the wilderness, says of the manna: “Man ate the bread of the mighty (lechem abirim); He sent them provision to the full.” Plainly, the “mighty” are the angels, and the manna was angels’ bread; the Sages also read abirim as evarim, “limbs” (Yoma 75b), and the maamar uses both readings. (context: Steinsaltz Tanakh)

Psalms 78:25 כ"ה:78

לחם אבירים אכל איש צידה שלח להם לשבע:

Man did eat the bread of the mighty; He sent them provisions to the full.

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13

לחם אבירים שמלאכי השרת נזונים בו

Earlier in Torah Ohr, “bread of the mighty” is used for Moshe’s forty days on the mountain: his physical body was nourished by spiritual food, like the angels, through the cloud, whose root was very high but which descended and became physical so that it could clothe him.

KEHOT'S NOTE

נסמן לעיל טז, א.

14

ושתנו ברחים

The Torah describes how the people handled the manna: “The people went about and gathered it, and ground it in mills or pounded it in a mortar,” and cooked it and made cakes of it. It was handled as physical food, which is why it is puzzling that angels eat it.

Numbers 11:8 ח"ח:11

שטו העם ולקטו וטחנו ברחים או דכו במדכה ובשלו בפרור ועשו אתו עגות והיה טעמו כטעם לשד השמן:

The people went about, and gathered it, and ground it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it; and the taste of it was as the taste of a cake baked with oil.

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KEHOT'S NOTE

במדבר יא, ח.

15

כי טל אורות טלך

Isaiah prophesies the revival of the dead: “Your dead shall live... for your dew is a dew of lights.” Orot can mean “lights” or “herbs” (as in II Kings 4:39), so plainly it may be a dew of light or the dew that waters the plants; the maamar takes it as “lights,” the supernal lights themselves, the root of the manna. (context: Steinsaltz Tanakh)

Isaiah 26:19 ט"ט:26

יחיו מתיה נבלתי יקומו וקיצו ורננו שכני עפר כי טל אורת טלך וארץ רפאים תפיל:

Thy dead shall live, my dead bodies shall arise—Awake and sing, ye that dwell in the dust— For Thy dew is as the dew of light, And the earth shall bring to life the shades.

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KEHOT'S NOTE

ישע"י כו, יט.

16

טלא דנטיף מעתיקא לז"א

The Idra Rabba describes the dew that drips from the head of Atik to Z'eir Anpin: by it the holy beings above are sustained, from it the manna is ground for the righteous in the World to Come, and it is white like crystal (bedolach), as the manna looked "like bedolach."

Zohar III, 128b
זח"ג קכח, בבזח
KEHOT'S NOTE

זח"ג קכח, ב. קלה, ב.

17

טלא דנטיף מעתיקא לז"א

The Idra Rabba returns to the dew that drips from the white head of Atik and rests on the head of Z'eir Anpin, white like crystal with red seen within it. The Kehot note cites both Idra passages for "the dew that drips from Atik to Z'eir Anpin."

ספר זוהר, האדרא רבא כ"ד:קע"ז-188-25:177-24:Idra Rabba
כ"ה:קפ"ח

18

לחם אבירים שנבלע ברמ"ח אברים

Rabbi Akiva says "bread of the mighty" is bread the ministering angels eat; Rabbi Yishmael objects and reads abirim as evarim, limbs: bread absorbed into the 248 limbs. The maamar uses both readings: the manna fed the angels above and was absorbed without waste below.

Yoma 75b:11א"ב:י"א

תנו רבנן: "לחם אבירים אכל איש", לחם שמלאכי השרת אוכלין אותו, דברי רבי עקיבא. וכשנאמרו דברים לפני רבי ישמעאל, אמר להם: צאו ואמרו לו לעקיבא: עקיבא טעית! וכי מלאכי השרת אוכלין לחם? והלא כבר נאמר: "לחם לא אכלתי ומים לא שתיתי!" אלא, מה אני מקיים "אבירים" — לחם שנבלע במאמץ וארבעים ושמונה אברים.

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KEHOT'S NOTE

יומא עה, ב.

19

בשבת לא ירד המן

The note points to this footnote in connection with the manna's not falling on Shabbos.

KEHOT'S NOTE

ראה לקו"ש ח"ד ע' 1037 בהערה 19.

20

שאיין לך עשב שאין לו מזל

Earlier in Torah Ohr the same saying appears in the context of subduing the sitra achra and turning darkness to light: a person busy all day with material matters, which are called "darkness," afterwards contemplates in prayer that there is no blade of grass without a heavenly force over it.

KEHOT'S NOTE

נסמן לעיל ח, ד.

21

שאיין לך עשב שאין לו מזל מלמעלה המכה בו ואומר לו גדל

Rabbi Simon: "There is no blade of grass that does not have a mazal in the firmament that strikes it and says to it,

"Grow." The maamar adds that this continues on Shabbos too, unlike the manna.

בראשית רבה י"ז:6

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייה ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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22

ואתה מחיה את כולם

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

Nehemiah 9:6ט:ו

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

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

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KEHOT'S NOTE

נחמ"י ט, ו.

23

היש בה עץ אם אין

Moshe instructs the spies: "Is the land fat or lean, is there a tree in it or not?" Plainly, he asks whether the land is wooded. The Zohar reads etz and ayin ("not," also "nothing") as two spiritual sources of the land's blessing. (context: Steinsaltz Tanakh)

Numbers 13:20ג:כ

ומה הארץ השמנה הוא אמרנו היש בה עץ אם אין והתחזקתם ולקחתם מפרי הארץ והימים ימי בכורי ענבים:

and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land.—Now the time was the time of the first-ripe grapes.—

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KEHOT'S NOTE

במדבר יג, כ.

24

היש בה עץ אם אין

Rabbi Shimon explains Moshe's hint: if the fruit of the land is like that of other lands, it has "a tree," the Tree of Life, and no higher source; if it is far greater than anywhere else, its blessing comes from Atika Kadisha, the level of ayin. He links it to the people's earlier question, "Is Havayah among us or not (ayin)?" (Exodus 17:7).

Zohar, Sh'lach 6:31-39ט"א-ל"א: שלח לך ו'ל"א-ט"א: WHETHER THERE ARE TREES (lit. tree) IN IT OR NOT (ayin). Said R. Hiya: 'Did not Moses know that there were trees in it, seeing that G-d had told him that it was a land flowing with milk and honey?'

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

25

ופי הווה"ק שם

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

KEHOT'S NOTE

קנה, ב.

26

והחכמה תחי

Koheles weighs wisdom against wealth: "...and the advantage of knowledge is that wisdom gives life to those who have it." This links "tree," the Tree of Life, with Chochmah.

Ecclesiastes 7:12ב"ז: קהלת ז'

כי בצל החכמה בצל הכסף ויתרון דעת החכמה תחיה בעליה:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

27

עצה ותושיה

Wisdom speaks: "Counsel and sound wisdom are mine; I am understanding, strength is mine." So etz, read as etzakh ("counsel"), points to Chochmah.

Proverbs 8:14ד"ח: משלי ח'

ל"עצה ותושיה אני בינה לי גבורה:

Counsel is mine, and sound wisdom; I am understanding, power is mine.

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28

והחכמה מאין תמצא

In his poem on wisdom Iyov asks: "But wisdom, where shall it be found? And where is the place of understanding?" Plainly, unlike treasures hidden in the earth, wisdom cannot be found by searching; Chassidus reads me'ayin as "from ayin (nothing)": wisdom comes forth from the level above Chochmah. (context: Steinsaltz Tanakh)

איוב כ"ח: Job 28:12ב"ח

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

PARAGRAPH 5

29

כולם בחכמה עשית

The psalmist marvels at the variety of creation: "How many are Your works, Havayah! You made them all with wisdom; the earth is full of Your possessions." The maamar brings it to show that all of nature has its root in Chochmah.

Psalms 104:24ד"כ: תהלים ק"

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חנינה:

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

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KEHOT'S NOTE

תהלים קד, כד.

30

Kehot's note points to Ketubot 111b:11 for these words.

Ketubot 111b:11א"ב: כתובות ק"א ב'

ואמר רבי חייא בר יוסף: עתידה ארץ ישראל שתוציא גלוסקאות וכלי מילת, שנאמר: "יהי פסת בר בארץ".

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

PARAGRAPH 7

31

ואין פי סובב

Tanya ch. 48 explains that had the worlds come from the Infinite Light by gradual descent alone, without contractions, this world could not exist in its limits, "from the earth to the firmament is a journey of five hundred years"; even Gan Eden and the angels are limited.

תניא, חלק ראשון; ליקוטי אמרים 48:4-5 מ"ח:ד"ה

וככה ממש היא בחינת ההארה מועטת זו, המתלבשת בעולמות עליונים ותחתונים להשפיע בהם להחיותם, לגבי ערך אור הגנוז ונעלם, שהוא בבחינת "אין-סוף", ואינו מתלבש ומשפיע בעולמות בבחינת גילוי להחיותם, אלא מקיף עליהם מלמעלה, ונקרא - "סובב כל עלמין". ואין הפירוש סובב ומקיף מלמעלה בבחינת מקום חס ושלום, כי לא שייך כלל בבחינת מקום ברוחניות. אלא רוצה לומר, סובב ומקיף מלמעלה לענין בחינת גילוי השפעה, כי ...

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KEHOT'S NOTE

ראה תניא פמ"ח. שורש מצות התפלה פ"מ. שם מצות פו"ר ב, ב.

32

הלא את השמים ואת הארץ אני מלא

Through Jeremiah, rebuking the false prophets, G-d asks: "Can a man hide in secret places and I not see him?" says Havayah. Do I not fill the heavens and the earth? says Havayah." Plainly, nothing is hidden from Him, and near and far are alike to Him; the maamar stresses "I": G-d

Himself fills all, without being divided by what He fills.
(context: Steinsaltz Tanakh)

ירמיהו כ"ג:כ"ד

אִם־יִסְתַּר אִישׁ בַּמִּסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמיה' כג, כד.

33

אני ראשון ואני אחרון

G-d, the King and Redeemer of Israel, says through Isaiah:
"I am first and I am last, and besides Me there is no G-d."
The maamar cites it for the level in which there is no division or change.

ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֵאֲלוֹ הִי צְבָאוֹת אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרֹן
וּמִבְּלִעְדֵי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישעיה' מד, ו.

34

קדמון לכל הקדומים

The words here quote Tikkunei Zohar, Tikkun 19 • 40b:8-9; the passage is shown below.

Tikkunei Zohar, Tikkun 19 • 40b:8-9

ומלכות היא דמיון כלם. שנאמר וכיד הנביאים אדמה כמ"ש הנביא
ודברתי על הנביאים וגו' שהיא כמו האספקלריאה שכל הפנים נראין
בה. כן כל הספירות מראין בה כחם ודמיונם וצורתם לכל נביא כפי
השגתו למעלה וכמו כן למטה היא מתלבשת בכסא הכבוד ובכל
המלאכים והאופנים חיות הקדש ובכל הרקיעים והכסאות שבהם
והמלאכים התלויים מהם

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ראה ת"ז ת"י יט (מב, א). ת"י ע' (קב, א). וראה ג"כ בע"ה ש"א ענף א-ב.

35

קדמון לכל הקדומים

In Tikkun 19 the Tikkunei Zohar speaks of "a man primordial before all that is primordial," as distinct from another "man." The Kehot note cites it for this phrase.

Tikkunei Zohar 42a:17-19

א"ל אי הכי אשתמודע דאית אדם קדמון לכל קדומים ואית אדם אחרא.
א"ל ברי הכי הוא ודאי. אדם דברא ליה עלת העלות בדיוקנא דיליה
סתים וגו' האי גרם דאסתלק עלת העלות. אדם תניינא חאב במחשבה.
ואדם תליתאה חאב במעשה. דתלת אדם אינון. אדם דבריא. אדם
דיצירה. אדם דעשיה. דלאו כל חובין שוין.

Constantinople, 1740 (CC-BY-NC)

36

קדמון לכל הקדומים

In Tikkun 70 the phrase describes the highest level, the Supernal Keser, hidden and concealed, the Cause of causes, "primordial before all that is primordial."

Tikkunei Zohar 120a:5

... אדם קדמא עלאה דכלהו, כתר עליון, סתים וטמיר, סתים דכל
סתמיון, עלת העלות, קדמון לכל קדומים, בגין האי אדם קדמון אתמר
בעלת העלות, ואהיה אצלו אמן, ולהוא קדמון אמר (בראשית א כו)
נעשה אדם בצלמנו קדמותנו, אנת יהיב כל ציורין וכל דיוקנין וכל
תקונין סתמיון, וכל אברין דכל מינין, ואנת (ג"א ואנא) יהיב חילא
בקה דאשתמודענא (דישתמודע) בקה. דאם לא יהיב לקה שכל הא לא
יכיל למנדע אמונה דילי, ובדא יהא שליט על כל חילי ...

Tikkunei Zohar - Vocalized (Public Domain)

37

קדמון לכל הקדומים

The Arizal explains that in the empty space left by the tzimtzum there was first emanated Adam Kadmon, "primordial before all that is primordial," from which all the worlds extend. The Kehot note points to the first gate of Etz Chaim.

Sefer Etz Chaim 1:2

38

מהלך ת"ק שנה כו' רגלי החיות

The Talmud measures the heavens: from the earth to the firmament is a journey of five hundred years, and so from each firmament to the next; above them are the holy Chayos, and "the feet of the Chayos" equal all of these. The maamar cites it to show that memalei kol almin is measured and limited.

Chagigah 13a:4

למעלה מהן — חיות הקדש. רגלי החיות כנגד כולם, קרסולי החיות
כנגד כולם, שוקי החיות כנגד כולם, רכובי החיות כנגד כולם, ירכי
החיות כנגד כולם, גופי החיות כנגד כולם, צוארי החיות כנגד כולם,
ראשי החיות כנגד כולם, קרני החיות כנגד כולם. למעלה מהן — כסא
כבוד. רגלי כסא הכבוד כנגד כולם, כסא הכבוד כנגד כולם, מלך אל חי
וקדם רם ונשא שוכן עליהם, ואתה אפרת: "אעלה על כמתי עב אדמה
לעליון" — ...

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

PARAGRAPH 8

39

שמלך שמו נקרא

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

KEHOT'S NOTE

פיוט אדון עולם.

40 שמלך שמו נקרא

The hymn Adon Olam: "When all was made by His will, then His name was called King." Kingship is a "name," the king's extension over others, not his essence.

Weekday Siddur Chabad, Shacharit, Morning Prayer 4
סידור "ד לימות החול, שחרית, תפלת השחר ד"

41 אין מלך בלא עם

the passage shares nothing with the note

KEHOT'S NOTE

נסמן לעיל ה, א. נג, ד.

42 מלכותך מכ"ע

In the same psalm David says: "Your kingship is a kingship of all worlds, and Your dominion is in every generation." The maamar identifies this kingship with sovev kol almin.

Psalms 145:13 קמ"ה:י"ג

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

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

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

43 ואתה מחי את כולם

"...and You give life to them all." The maamar reads atah, "You," as the letters from alef to tav and the five places of articulation: the divine speech that is memalei kol almin.

Nehemiah 9:6 ט:ו

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

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

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KEHOT'S NOTE

נחמ"י ט, ו.

44 האותיות מאל"ף עד תי"ו

Shaar HaYichud VahaEmunah reads "and You give life to them all" the same way: atah is the letters from alef to tav, and the hei the five places of articulation in the mouth, the source of the letters.

KEHOT'S NOTE

ראה שעהיוה"א פ"ב.

45 ארוממך אלקי המלך

David's psalm of praise opens: "I will exalt You, my G-d the King." The maamar explains each word: aromimcha, G-d's essence drawn into exaltation; Elokai, the light within the worlds; haMelech, the attribute of kingship.

Psalms 145:1 א:י"א

תהלה לדוד ארוממך אלוהי המלך ואברכה שמך לעולם ועד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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PARAGRAPH 9

46 Moshe gives the laws of Pesach: "Seven days you shall eat matzos with it, bread of poverty, for in haste you went out of the land of Egypt." Plainly, the flat bread recalls the haste of the Exodus and the affliction before it; the maamar reads "bread of poverty" as self-nullification, the preparation for receiving the Torah. (context: Steinsaltz Tanakh)

דברים ט"ז:3

לא-תאכל עליו חמץ שבועת ימים תאכל-עליו מצות לחם עני כי בחפזו יצאת מארץ מצרים למען תזכר את-יום צאתך מארץ מצרים כל ימי חייך:

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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47 פנים בפנים

Moshe reminds the people of Sinai: "Face to face Havayah spoke with you at the mountain, out of the midst of the fire." The maamar calls the giving of the Torah "face to face," unlike the Exodus, which it calls "the back."

דברים ה:4

פנים בפנים דבר ה' עמכם בהר מתוך האש:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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PARAGRAPH 12

48 וספרתם לכם ממחרת השבת

G-d commands the count: "And you shall count for yourselves from the morrow of the Shabbos, from the day you bring the Omer of waving: seven complete weeks." Plainly, "the Shabbos" here is the first day of Pesach, and the count begins the next day; the maamar reads the verse as pointing to a light from above the seven traits. (context: Steinsaltz Tanakh)

ויקרא כ"ג:ט"ז

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבועות תמימות תהיינה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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49

בטל רצונך

Rabban Gamliel, son of Rabbi Yehudah HaNasi, teaches: "Nullify your will before His will, so that He will nullify the will of others before your will." Here it defines iskafya: setting one's own will aside.

Pirkei Avot 2:4 כ"ד: אבות ב"ד

הוא ה"ה אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע, שסופו להשמע. ואל תאמר לכשאפנה אשנה, שמה לא תפנה:

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

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PARAGRAPH 13

50

כי קא גביל עפרא בעלמא הוא

Halachos Gedolos quotes the Talmud: an egg of a treifah hen is forbidden, but its chick is permitted, because as long as the egg has not decayed the chick does not form, and "when it takes shape, it is mere dust."

Halakhot Gedolot 16:4 ט"ז: הלכות גדולות

... (תמורה לא.) א"ר יצחק בר יוסף א"ר יוחנן ביצה טריפה אסורה אפרוח של ביצה טריפה מותר מאי טעמא דכמה דלא מסרח לא גביל אפרוח בעידנא דקא גביל עפרא בעלמא הוא וכן הלכה ועוד תניא בהדיא מודה רבי אליעזר לחכמים באפרוח ביצה טריפה שמותר והיכא דמיססקי במיתא ביום טוב ראשון משמתינן להו (סנהדרין כו:) דהנהו קבוראי דקברו שכבא ביו"ט ראשון שמתיהו רב פפא. ואף על גב דאישתהי אסיר לאיעסוקי ביה דכי אמור רבנן (ברכות יט:) גדול כבוד הבריות שדוחה את לא תעשה שבתורה לאו דלא תסור אבל לא דאורייתא לא ...

Halakhot Gedolot, Warsaw 1874 (Public Domain)

51

כי קא גביל עפרא בעלמא הוא

The Talmud's discussion of the chick of a treifah egg: when the egg has decayed, "it is mere dust." The Kehot note says the wording quoted in the maamar is the early authorities' reading of this passage.

Temurah 31a:7 י"א: תמורה

אכל גבי ביצה, אימת גדלה? לכי מסרחא, וכי אסרחא — עפרא בעלמא הוא, אפילו רבי אליעזר מודה! ועוד, תניא בהדיא: מודה רבי אליעזר לחכמים באפרוח ביצת טריפה שמותר! אמר ליה: אי תניא — תניא.

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PARAGRAPH 14

52

אחד ואהבת

Moshe declares the Shema: "Hear, O Israel, Havayah is our G-d, Havayah is One. And you shall love Havayah your G-d with all your heart..." The Shema places "One," self-surrender, before love.

Deuteronomy 6:4-5 ה'י"ד: דברים

שמע ישראל ה' אלקינו ה' אחד: ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE. And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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53

בכל לבבך בשני יצריך

"With all your heart: with both your inclinations, the good inclination and the evil inclination." Loving G-d with the evil inclination is the transformation of the animal soul.

Mishnah Berakhot 9:5 ט"ה: משנה ברכות

חייב אדם לברך על הרעה כשם שהוא מברך על הטובה, שנאמר (דברים ו) ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך. בכל לבבך, בשני יצריך, כיצור טוב וביצור רע. ובכל נפשך, אפילו הוא נוטל את נפשך. ובכל מאדך, בכל ממונה. דבר אחר בכל מאדך, בכל מדה ומדה שהוא מויד לה הוי מודה לו במאד מאד. לא יקל אדם את ראשו כנגד שער המזרח, שהוא מכון כנגד בית קדשי הקדשים. לא יכנס להר הבית במקלו, ובמנעלו, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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54

Mar the son of Ravina ended his prayer: "...and let my soul be like dust to all. Open my heart to Your Torah..." This is said at the end of the Amidah; the maamar reads its order as humility first, then Torah.

Berakhot 17a:4 ד"א: ברכות

מר בריה דרביןא בי הנה מסיים צלותיה אמר הכי: "אלקי, נצור לשוני מרע ושפתותי מדבר מרמה, ולמקללי נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. ותצילני מפגע רע. מיצר הרע, ומאשה רעה, ומכל רעות המתרגשות לבא בעולם. וכל החושבים עלי רעה מהרה הפר עצמתם וקלקל מחשבותם. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלתי."

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my

heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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PARAGRAPH 15

55 להחיות רוח שפלים ולב נדכאים

G-d speaks through Isaiah: “For thus says the High and Exalted One...: I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly and to revive the heart of the crushed.” The exalted One gives life specifically to the self-effacing.

Isaiah 57:15 ט"ו:ט"ו

כי כה אָמַר רַם וְנִשָּׂא שָׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשֶׁכּוֹן וְאֶת־דִּכָּא וְשִׁפְלֵי־רוּחַ לְהַחְיֹת רוּחַ שְׁפִלִים וְלְהַחְיֹת לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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PARAGRAPH 16

56 ועד בחילופי אתון אחד

The Zohar on the Shema: “va’ed is echad by an interchange of letters,” said quietly because the lower unity is not yet openly “One.” The Kehot note adds the Ramaz’s explanation of the interchange: vav with alef (both among the letters אהוויי) and ayin with ches (both gutturals, אההע).

Zohar II, 134a כ"ב קלד,

KEHOT’S NOTE

זח"ב קלד, א (הוא"ו מתחלף באל"ף בחילופי אהוויי והעיי"ן בחיית"ן באותיות אההע — רמ"ז הובא בניצוצי אור שם). הערת כ"ק אדמו"ר זי"ע בסה"מ תש"ח ע' 242. ובכ"מ.

57 כ"מ שנאמר ועד אין לו הפסק

“Wherever it says netzach, selah or va’ed, it has no interruption, forever.” So “forever and ever (va’ed)” means a drawing down that never stops.

Eruvin 54a:14 ד"א:ט"ד

תָּנָא דְּבִי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: כָּל מְקוֹם שֶׁנֶּאֱמַר “נֶצַח” “סֶלָה” “וְעַד” — אֵין לוֹ הַפְּסֵק עוֹלָמִית. נֶצַח, דְּקָתִיב: “כִּי לֹא לְעוֹלָם אָרִיב וְלֹא לְנֶצַח אֶקְצוּרִי.”

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KEHOT’S NOTE

עירובין נד, א. נתבאר בארוכה באוה"ת בשלח ע' תקסז: “כ"מ שנאמר נצח סלה ועד אין לו הפסק כ"ו ועד שנאמר ה' ימלוך לעולם ועד”. בלקו"ת חקת סא, ד. מציין לכאן.

...קחו מאתכם תרומה להוי" כל נדיב לבו יביאה

58 אין בה טעם כמו החמץ

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

KEHOT’S NOTE

ראה לקו"ת ויקרא ו, ד.

59 והוא מה שאין בה שינויים

the passage shares nothing with the note

KEHOT’S NOTE

להעיר מלעיל מד, א — שענין ההודאה הוא בחי' דומם — לקו"ש חכ"א ע' 23.

60 דמאן דנפיל מדרגיה אקרי מות

The Idra Rabba on the kings who “reigned and died”: they were not wholly destroyed, but whoever descends from his former level is called dead, as in “and the king of Egypt died.”

Zohar III, 135b זח"ג קלה, ב

KEHOT’S NOTE

ראה זח"ג קלה, ב. הובא בע"ח שער שבה"כ פ"ב ובכ"מ. ובמד"ר ר"פ ויחי: ואין מות אלא [לשון] השפלה. ראה גם לקמן קיז, ב.

61 ואהבת ואח"כ ודברת בם

Moshe continues the Shema: “And you shall love Havayah your G-d with all your heart... and you shall speak of them.” First the love, then speaking words of Torah: ratzo and then shov.

Deuteronomy 6:5-7 ו'ה:ו-ו'ה:ו

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מַאֲדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ: וְשָׁנַנְתָּם לְבְנֶיךָ וּדְבַרְתָּ בָם מִשְׁכְּתֶךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; 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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62 שבעת ימים תאכל מצות

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

KEHOT’S NOTE

פי' ראה טז, ג.

63 והענין שיש בנפש הבהמית ז' מדות רעות

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

KEHOT’S NOTE

קטע מכאן מובא באוה"ת ויקרא כרך ב ע' תנו עם הגהות.

64 וספרתם לכם ממחרת השבת

The words here quote Leviticus 23:15; the passage is shown below.

ויקרא כ"ג:ט"ו Leviticus 23:15

וספרתם לכם ממחרת השבת מיום הביאכם את-עמר התנופה שבע שבתות תמימת תקיינה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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KEHOT'S NOTE

ויקרא כג, טו.

65 שתקדים תחלה בחי אתכפיא . . בטול

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

KEHOT'S NOTE

עי באוה"ת פי עקב עי תקפב.

66 כמשל הגרעין הנורע

Kehot's note points to where this is explained further: Sefer HaMaamarim 5632.

KEHOT'S NOTE

בלקו"ת פקודי ד, ד. סה"מ תרל"ב עי יח מציין לכאן.

67 כי קא גביל עפרא בעלמא הוא

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

KEHOT'S NOTE

ראה בה"ג הלי יו"ט. גירסת ראשונים בתמורה לא, א. ועוד.

68 כי מצה בחי אתכפיא

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

KEHOT'S NOTE

בלקו"ת פקודי ה, ב מציין לכאן. בלקו"ת במדבר ג, א. ופי' נשא כ, ג מצינים לכאן בענין שיש בה מעלה לבחי אתהפכא.

69 ונפשי כעפר לכל תהי . . פתח לבי בתורתך

The words here quote Berakhot 17a:4; the passage is shown below.

Berakhot 17a:4 י"א אד"ד

מר בריה דרבנא כי הוה מסיים צלותיה אמר הכי: "אלקי, נצור לשוני מרע וּשְׁפֹתַי מִדִּבֶּר מַרְמָה, וְלִמְקַלְלֵי נֶפֶשׁ תִּדּוֹם, וְנִפְשִׁי כְעֹפֶר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְתַצִּילֵנִי מִפְּנֵעַ רָע, מִיָּצָר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לְבָא בְּעוֹלָם. וְכָל הַחוֹשְׁבִּים עָלַי רָעָה מִהֲרָה הֲפֹר עֲצָתָם וְקִלְקַל מַחֲשַׁבוֹתָם. יִהְיוּ לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לִפְנֵיךָ ה' צוּרִי וְגֹאֲלִי."

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

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KEHOT'S NOTE

ברכות יז, א. בסיום תפלת שמו"ע. וראה לקו"ת במדבר טו, ג. ש"ש סה, ג. בסה"מ תקס"ח עי קכח: דלכאורה אינם שייכים זה לזה. בלקו"ת בלק סה, ב מציין לכאן.

70 In the gate of the shattering of the vessels, the Arizal explains that only one who goes from one world to another is called dead: the seven kings, which were in Atzilus, fell to Beriah. He quotes the Idra's words, "whoever descends from his former level is called dead."

Sefer Etz Chaim 9:2:1א"ב:ט"ב

71 Kehot's note points to Bereshit Rabbah 96:3 for these words.

Bereshit Rabbah 96:3 ג"ו צ"ו:ר"א

ויקראו ימי ישראל - כתיב (קהלת ח) אין אדם שליט ברוח לכלוא את הרוח ואין שלטון ביום המות רבי יהושע דסכנין בשם ר' לוי: חצוצרות שעשה משה במדבר, בשעה שנטה למות גנוס הקדוש ברוך הוא, שלא יחא אחר תוקע בהן, והן באים אצלו, דכתיב (דברים לא): הקהילו אלי את כל זקני שבטיכם, לקיים מה שנאמר: ואין שלטון ביום המות. דבר אחר: ואין שלטון ביום המות כשעשה זמרי אותו מעשה, מה כתיב שם (במדבר כה): ויבא אחר איש ישראל אל הקֶּבֶה. והיכן היה משה ופנחס מדבר לפני משה? אלא, לקיים ואין ...

"The time for Israel...approached." It is written: "There is no person who rules the spirit to retain the spirit, and there is no dominion on the day of death" (Ecclesiastes 8:8). Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: The trumpets that Moses crafted in the wilderness, when he was tending toward death, the Holy One blessed be He sequestered them so that another would not sound it, and they would come to him, as it is written: "Assemble to me all the elders of your tribes" (Deuteronomy ...

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PARAGRAPH 17

72 ודברת בם

In the first paragraph of the Shema Moshe commands: "And you shall teach them to your children and speak of them..." Speaking words of Torah after prayer is the shov that guards the soul from change.

דברים ו:7:ו

וּשְׁנַנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבִלְקַחְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

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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PARAGRAPH 19

73 ארוממך אלקי המלך

"I will exalt You, my G-d the King." The first offering is explained in the light of this verse, as above.

Psalms 145:1: תהילים קמ"ה:א

תהלה לדוד ארוממך אלוהי המלך ואכרעה שמך לעולם ועד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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74 כד אתכפיא סט"א

The Zohar teaches that one who brings a wicked person back subdues the sitra achra, and through this the glory of the Holy One, blessed be He, is raised up more than by any other praise. Chassidus quotes it as: when the sitra achra is subdued, the glory of the Holy One is raised up in all the worlds.

Zohar II, 128b: זח"ב קכח, ב

תניא, חלק ראשון; ליקוטי אמרים 27:5 Tanya, Likkutei Amarim

וכמו שהפליג בזהר פרשת תרומה [דף קכח], בגודל נחת רוח לפניו יתברך כד אתכפיא סט"א אחרת לתתא, דאסתלק יקרא דקודשא בריך הוא לעילא על כולא, יתיר משכחא אחרת, ואסתלקותא דא יתיר מכולא וכד.

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KEHOT'S NOTE

ראה זח"ב קכח, ב ואילך. תניא פכ"ז. לקוית ר"פ פקודי. שם פי' בהעלותך לו, ב. שם פי' חקת ד"ה על כן יאמרו פ"ב סה, ג. סה"מ תשיי ד"ה באתי לגני פ"א ואילך. נתבאר בארוכה בסה"מ אעת"ר ע' קנו ואילך.

PARAGRAPH 20

75 תרומה להוי'

"Take from among you an offering to Havayah." The lamed of "to Havayah" marks this offering as moving from below upward.

Exodus 35:5: שמות ל"ה:ה

קחו מאתכם תרומה לה' כל נדיב לבו יביאה את תרומת ה' זהב וכסף ונחשת:

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

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PARAGRAPH 21

76 כל נדיב לבו יביאה את תרומת הוי'

"...whoever is generous of heart, let him bring it, the offering of Havayah." The second offering, drawn from above to below.

Exodus 35:5: שמות ל"ה:ה

קחו מאתכם תרומה לה' כל נדיב לבו יביאה את תרומת ה' זהב וכסף ונחשת:

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

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77 ככה יעשה איוב

The narrator tells of Iyov's piety: after each round of his children's feasts he would offer burnt offerings for them, "for Iyov said, Perhaps my sons have sinned... Thus would Iyov do all the days." The future form ya'aseh, with its leading yud, describes a repeated, continual action, as does the yud at the head of the Name Havayah. (context: Steinsaltz Tanakh)

איוב א:ה: Job 1:5

ויקח יי' הקיפו ימי המשטה וישלח איוב ויקדשם והשכים בבקר והעלה עלות מספר כלם כי אמר איוב אולי חטאו בני וברכו אלקים בלבכם ככה יעשה איוב כל ימיו:

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said: 'It may be that my sons have sinned, and blasphemed G-d in their hearts.' Thus did Job continually.

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KEHOT'S NOTE

איוב א, ה.

PARAGRAPH 22

78 נדיבי עמים נאספו

The psalmist celebrates G-d's kingship over all the nations: "The nobles of the peoples are gathered, the people of the G-d of Avraham; for the shields of the earth belong to G-d." Plainly, the leaders of the nations join Avraham's people in honoring G-d; nedivim means "nobles," and the maamar reads it as "the generous," the Patriarchs. (context: Steinsaltz Tanakh)

Psalms 47:10: תהילים מ"ז:י

נדיבי עמים נאספו עם אלקי אברהם כי לאלקים מגני ארץ מאד נעלה:

The princes of the peoples are gathered together, the people of the G-d of Abraham; for unto G-d belong the shields of the earth; He is greatly exalted.

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KEHOT'S NOTE

תהלים מז, י.

79

להושיבי עם נדיבים

The psalmist praises G-d, who raises the poor from the dust "to seat him with nobles, with the nobles of His people." The maamar reads nedivim here too as "the generous." (context: Steinsaltz Tanakh)

Psalms 113:8 תהילים קי"ג:ח

להושיבי עם נדיבים עם נדיבי עמו:

That He may set him with princes, Even with the princes of His people.

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KEHOT'S NOTE

תהלים קיג, ח.

80

כרוה נדיבי עם

Israel's song to the well in the wilderness: "The well that the princes dug, that the nobles of the people delved." Here the nedivim are joined with digging a well, which the maamar takes as the Patriarchs' work.

Numbers 21:18 במדבר כ"א:י"ח

באר חפרוה שרים כרוה נדיבי העם במחלק במשענתם וממדבר מתנה:

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

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KEHOT'S NOTE

במדבר כא, יח.

PARAGRAPH 23

81

וכל הבארות אשר חפרו

The Torah tells that the Philistines stopped up "all the wells that his father's servants had dug in the days of Avraham his father," and Yitzchak later dug them again (26:18). For the maamar, digging a well, revealing hidden water, is the Patriarchs' work of revealing the hidden light. (Kehot: Genesis 26:9)

Genesis 26:15 בראשית כ"ו:ט

וכל הבארות אשר חפרו עבדי אביו בימי אברהם אביו סתמום פלשתים וימלאום עפר:

Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

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KEHOT'S NOTE

בראשית כו, ט.

82

שהבאר הוא בחיי גילוי

The note says a passage beginning here, on the well as the revealing of hidden water, is quoted there.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת פ' תולדות כרך ד תתיד, ב.

PARAGRAPH 24

83

צור לבבי

The psalmist (Asaf), having found his way back to faith, says: "My flesh and my heart fail, but G-d is the Rock of my heart and my portion forever." Plainly, G-d is the strength of his heart; the maamar, like the Zohar, reads "my heart" as a name for G-d Himself. (context: Steinsaltz Tanakh)

Psalms 73:26 תהילים ע"ג:כ"ו

כלה שארי ולבבי צור-לבבי וחקלי אלקים לעולם:

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

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KEHOT'S NOTE

תהלים עג, כו.

84

רצוא ושוב

In Ezekiel's vision of the Chariot: "And the Chayos ran and returned (ratzo vashov), like the appearance of lightning." Plainly, the holy beings darted to and fro like flashes of fire; Chassidus takes the phrase as the name for the soul's running forth and returning. (context: Steinsaltz Tanakh)

Ezekiel 1:14 יחזקאל א':יד

והחיות רצוא ושוב כמראה הקזק:

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

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85

הלוח ונסוע

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

KEHOT'S NOTE

לך לך יב, ט.

86

הלוח ונסוע

Having come into the land, Avram moves on: "And Avram journeyed, going on and journeying toward the south." Plainly, he kept moving from place to place; the maamar reads his constant journeying as the movement of love, ratzo and shov. (context: Steinsaltz Tanakh)

Genesis 12:9 בראשית י"ב:ט

ויסע אברהם הלוח ונסוע הנגבה:

And Abram journeyed, going on still toward the South.

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87

כמים הפנים

Shlomo's proverb: "As water reflects a face to a face, so is the heart of man to man." Plainly, the feeling one shows another is returned, as water returns a face; the maamar applies it to love below awakening love above. (context: Steinsaltz Tanakh)

Proverbs 27:19 משלי כ"ז:י"ט

כמים הפנים לפנים כן לב-האדם לאדם:

As in water face answereth to face, So the heart of man to man.

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PARAGRAPH 25

88

ופחד יצחק היה לי

Yaakov answers Lavan, who had pursued him: "Had not the G-d of my father, the G-d of Avraham and the Fear of Yitzchak, been with me, you would now have sent me away empty-handed." G-d is called "the Fear of Yitzchak," the One Yitzchak feared, and so Yitzchak's attribute is awe. (context: Steinsaltz Tanakh)

בראשית ל"א:מ"ב:31:Genesis

לולי אֱלֹהֵי אָבִי אֱלֹהֵי אַבְרָהָם וַפֶּחַד יִצְחָק הָיָה לִי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי
אֶת־עֲנִי וְאֶת־יָגִיעַ כְּפִי רָאָה אֱלֹהִים וַיּוֹכַח אִמְשׁ:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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89

שמאלו תחת לראשי וימינו תחבקני

The beloved, whom the Sages read as the Jewish people speaking of G-d, longs for her lover: "His left hand is under my head, and His right hand embraces me." The maa-mar reads the left as awe (Gevurah), which supports and lifts the head, and the right as love (Chesed); both are needed. (context: Steinsaltz Tanakh)

שיר השירים ב':6:Song of Songs 2:6

שְׁמָאלוֹ תַּחַת לְרֹאשִׁי וַיְמִינִי תַּחְבֵּקֵנִי:

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

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90

כל נדיב לבו יביאה את תרומת הוי"ה

The second half of the opening verse, now explained as the drawing down of the Torah through the Patriarchs.

שמות ל"ה:5:Exodus 35:5

קחו מאתכם תרומה לה' כל נדיב לבו יביאה את תרומת ה' זהב וכסף
ונחשת:

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

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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/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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