LIKKUTEI TORAH · PARSHAS BEHAALOSCHA · MAAMAR 6

ראיתי והנה מנורת זהב כולה וגולה על ראשה...

"I saw, and behold, a menorah all of gold, with its bowl upon its top..." (Zechariah 4:2)

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Israel is Zechariah's menorah all of gold even now: the souls are the lamps, the mitzvos, G-d's will in which His delight is hidden, are their oil and wick, and the Torah is the light that reveals that delight. The oil reaches the lamps through the acceptance of the yoke of Heaven in the Shema, and through the "crushing" of the olives in bitterness and mercy, and with it comes the gold of the joy of the mitzvah; and it is exile itself, as in Babylon, that brings out the soul's love and turns it to gold.

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

THE BIG IDEA

Israel is Zechariah's menorah all of gold even now: the souls are the lamps, the mitzvos, G-d's will in which His delight is hidden, are their oil and wick, and the Torah is the light that reveals that delight. The oil reaches the lamps through the acceptance of the yoke of Heaven in the Shema, and through the "crushing" of the olives in bitterness and mercy, and with it comes the gold of the joy of the mitzvah; and it is exile itself, as in Babylon, that brings out the soul's love and turns it to gold.

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

Yirmeyahu called Israel "rejected silver," but Zechariah saw "a menorah all of gold," and the Midrash implies that this describes Israel already now. Like the Menorah hammered from one piece, all Israel are one body whose higher and lower members need each other, and all receive from the seven shepherds, its seven lamps. The soul is the lamp's vessel, the mitzvos its oil and wick, the Torah its light. The mitzvos are G-d's will, clothing His delight; so their joy is "more than the abundance of all," beyond the 310 worlds of reward, for they reach the 620 pillars of light in Keser, and only Israel, "sanctified with His mitzvos," can draw this delight down. To bring it into the soul, "wisdom gives life to its possessors": the Shema's acceptance of the yoke of Heaven is the Menorah's bowl and its love the seven lamps; the two olives beside the bowl are the crushing of the heart, through its heaviness and the plea for great mercy, and they yield the oil of love and of awe; the second pipe of each lamp carries the gold of joy. And as a son sent from home finds his love for his father, the Babylonian exile made Israel gold.

OUTLINE

1 **The menorah all of gold** ¶1–4

Zechariah's menorah is the souls of Israel and its seven lamps the seven shepherds; the Midrash implies that "all of gold" is true even now. Like the Menorah hammered from one piece, "to its base, to its flower," all Israel are one body, higher and lower intermingled, and all receive from the seven shepherds.

2 **Lamp, oil and light** ¶5–11

The soul is the lamp's vessel, the mitzvos its oil and wick, and the Torah the light that takes hold of them. The mitzvos are G-d's will with His delight clothed in it, so they must be done with joy, "more than the abundance of all"; the delights of Gan Eden rise without end, and the 310 worlds of reward, drawn from Chochmah and Binah, are vessels for that delight.

3 More than the abundance of all

¶12–14

The joy of a mitzvah exceeds the 310 worlds, because the mitzvos come from the 620 pillars of light in Keser, whose upper half is above all worlds; so one hour of teshuvah and good deeds in this world is better than all the World to Come. By turning his own yesh into ayin through the mitzvos, a person draws the true yesh, the Infinite Light, into the worlds.

4 Who has sanctified us with His mitzvos

¶15–23

The blessing over a mitzvah praises the supernal delight, holy and set apart, which is "taken" with the mitzvah as a treasure is taken with its locked chest. Only Israel, who arose in G-d's thought, can draw it down, not the angels; through the mitzvos and the yoke of Heaven the "good oil" comes down on the "head," the Name Havayah, and through the "beard" of the Torah, which is the light that reveals the delight.

5 Wisdom gives life: the bowl upon its top

¶24–26

To draw Torah and mitzvos into the soul, one first accepts the yoke of Heaven in the Shema, which draws down the higher crown. The contemplation of "Hear, O Israel" is the Menorah's bowl, and the passage of love that follows is its seven lamps; gulah is also a spring, Binah, and the skull, the will above intellect.

6 The olives crushed: heaviness of head and mercy

¶27–32

Love is fixed in the heart only through crushing, like olives in the press: the "heaviness of head" of feeling one's sins and the Shechinah's exile (gulah as golus). The blessings before the Shema arouse great mercy from G-d, who is above all limits, and through felt lack and bitterness the inner "good oil" of the Attributes of Mercy is drawn down.

7 Two olives and redemption

¶33–36

The two olives yield love, the soul's running forth (ratzo), and awe, its return (shov), which is speaking words of Torah with self-nullification. Gulah is also ge'ulah, redemption: the alef of wonder joins redemption to prayer, and the inner point of the heart goes free.

8 The yoke of the mitzvos and the gold

¶37–42

After the yoke of Heaven comes the yoke of the mitzvos, and each lamp's second pipe carries the gold of the joy of the mitzvah. Wisdom and the "all your might" of the first section give the mitzvos inner life, so that they become "doing the will of the Omnipresent." The gold of Babylon, the "head of gold," was refined in exile, as a son sent away discovers his love for his father, though its full revelation awaits the Time to Come.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

Several of the Rebbe's teachings on this maamar turn on what exile draws out of Israel. In his maamar Re'isi v'hinei menoras zahav (Shabbos Chanukah 5732) he takes its opening inference further: Zechariah called Israel „מנורת זהב כולה" ("a menorah all of gold") during the Babylonian exile, and the exile is itself the reason. The hammered Menorah, in which upper and lower are mixed, he reads in more than one way, each in its own setting: as several degrees of unity (Likkutei Sichos vol. 30), as uni-

ty made among Jews who remain different (a sicha of Shabbos Chanukah 5747), as the souls' oneness at their root, which he notes Likkutei Torah explains somewhat differently (Likkutei Sichos vol. 28), and, following the Tzemach Tzedek, as one from the start, above the unity of Nitzavim (5732). In a sicha of Shabbos Mikeitz 5735 the crushed olives become a bitterness that must be warm to bring out the good oil. And on the alef that turns „גולה" into „גאולה" he explains that redemption does not abandon the exile but redeems it (Sefer HaSichos 5751), and that since the exile itself is turned into redemption, it lasts forever (Likkutei Sichos vol. 25). Perhaps (biur b'derech efshar) the thread is that the gold, the unity and the oil are all drawn from the narrow place itself.

KEY CONCEPTS

lamp (ner) נר

The soul is the lamp's vessel, the mitzvos are the oil and wick it holds, and the Torah is the light that burns on them; the 248 positive commandments with the two arms equal ner (250).

supernal delight עונג העליון

G-d's delight, clothed in His will, the mitzvos; joy is that delight revealed, and the Torah, as Chochmah, is what reveals it.

the 310 worlds ש"י עולמות

The reward of the righteous, drawn from Chochmah and Binah, which veil the infinite delight so that a created soul can receive it; they are the lower half of the 620 pillars of light, below the source of the mitzvos.

the 620 pillars of light תר"ך עמודי אור

The 613 mitzvos of the Torah and the seven of the Rabbis, drawn from Keser; their upper half is above all worlds, and so the joy of a mitzvah is "more than the abundance of all."

accepting the yoke of the Kingdom of Heaven (kabbalas ol) קבלת עול מלכות שמים

The first section of the Shema, which comes before the yoke of the mitzvos; its contemplation of G-d's oneness is the Menorah's "bowl upon its top," and its "with all your might" gives the mitzvos inner life.

heaviness of head כובד ראש

The weight of feeling one's sins and the Shechinah's exile, the "crushing" of the olives, which arouses great mercy and draws down the inner "good oil."

the joy of the mitzvah שמחה של מצוה

The gold carried by each lamp's second pipe: the revealed delight in keeping the mitzvos, beyond the limits of the soul.

doing the will of the Omnipresent עושין רצונו של מקום

Keeping the mitzvos so that their light is drawn inward, from an encompassing light into the light that fills all worlds, which is called Makom, "the place of the world."

SECTION 1 · ¶1–4

The menorah all of gold

1 ראיתי והנה מנורת זהב כולה וגולה על ראשה ושבעה נרותיה עליה כו'. הנה נרות נקי' נשמות כמ"ש נר ה' נשמת אדם[1], ושבעה נרותיה הם נשמות השבעה רועים[2]

"I saw, and behold, a menorah all of gold, with its bowl upon its top, and its seven lamps upon it," etc. Now, lamps are called souls, as it is written, "The soul of man is the lamp of Havayah"; and "its seven lamps" are the souls of the seven shepherds,

> The maamar opens with the prophet Zechariah's vision of a golden menorah with a bowl on its top and seven lamps (Zechariah 4:2). The Alter Rebbe begins to decode it: lamps stand for souls, as Proverbs calls the soul "the lamp of Havayah," and the seven lamps are the souls of "the seven shepherds," the great leaders of Israel.

שהם המשפיעים אלקות לכללות נשמות ישראל כי הנה לית מחשבה תפיסא ביה אלא ע"י השבעה רועים כמ"ש במ"א.

who are the ones who impart G-dliness to the souls of Israel as a whole. For "no thought can grasp Him" except through the seven shepherds, as is explained elsewhere.

> The seven shepherds are the channels through which G-dliness reaches every Jewish soul. "No thought can grasp Him," as the Tikkunei Zohar says: no created mind can reach G-d by itself, so the souls of Israel receive their bond with Him through these shepherds.

(ועיין מענין שבעה רועים ברבות נשא) (ר"פ י"ד) שהביאו מפסוק והקמנו עליו שבעה[3] רועים[4,5] (במיכה סי' ה' ד')

(And on the matter of the seven shepherds, see Midrash Rabbah, Nasso) (beginning of chapter 14), which brings it from the verse "And we will raise up against him seven shepherds" (in Micah, chapter 5[, verse] 4);

> The parenthesis gives the sources for the "seven shepherds." The Midrash on Parshas Nasso brings the phrase from Micah's prophecy that when Assyria invades, "we will raise up against him seven shepherds."

ובשה"ש [ובשיר השירים] רבה ס"פ אם חומה היא ובמדרש (איכה ס"ו ג') בפסוק פרש רשת לרגלי[6,7] ושם משמע דקאי על לע"ל [לעתיד לבוא].

and in Shir HaShirim Rabbah, at the end of the section "If she be a wall"; and in the Midrash (Eichah, 66c) on the verse "He spread a net for my feet," and there it is implied that it refers to the Time to Come.

> Two more Midrashim, Shir HaShirim Rabbah (on "If she be a wall") and Midrash Eichah (on "He spread a net for my feet"), bring the same verse of Micah among the signs that Mashiach's footsteps are near, reading "for my feet" (leraglai) as his footsteps. From them it is clear that the seven shepherds belong to the Time to Come.

וכ"ה פ"ה דסוכה (דנ"ב ע"ב) וע"ש בפרש"י [בפירש רש"י / בפירוש רש"י] מ"ש כמדומה לי[8] כו' והוא מפורש בשה"ש [בשיר השירים] רבה שם.

And so it is in chapter 5 of Sukkah (folio 52b); and see there in Rashi's commentary what he writes, "It seems to me," etc.; and it is stated explicitly in Shir HaShirim Rabbah there.

> The Talmud in Sukkah names the seven shepherds: David in the middle, Adam, Shes and Mesushelach on his right, and Avraham, Yaakov and Moshe on his left. Rashi says he does not know why they were chosen and offers a guess ("It seems to me") about why Yitzchak is missing; the Alter Rebbe notes that Shir HaShirim Rabbah says it explicitly: Yitzchak went to sit at the entrance of Gehinnom to save his children from its judgment.

ויש להעיר לזה מענין מ"ש ע"פ והניף ידו על הנהר כו' והכהו לשבעה נחלים[9] שהוא ענין התגלות ז"ת [ז' תחתונות] דע"י [דעתיק יומין]

And in connection with this one may note the matter of what is written on the verse "And He will wave His hand over the River," etc., "and will strike it into seven streams," which is the matter of the revelation of the seven lower [Sefiros] of Atik Yomin.

> Isaiah foretells that G-d will wave His hand over the River and split it into seven streams. The Alter Rebbe recalls that this was explained elsewhere as the revelation of the seven lower Sefiros of Atik Yomin, the inner dimension of the Crown (Keser), far above the ordinary flow into the worlds.

והיינו כי בנהר היוצא מעדן נאמר ומשם יפרד[10] כו' אבל ע"י והניף ידו על הנהר כו'

That is: of "the river that goes out of Eden" it is said, "and from there it divides," etc.; but through "And He will wave His hand over the River," etc.,

> The Torah says that a river goes out of Eden and "from there it divides" into four heads: below its source, the flow splits into separate channels. The future "waving of the hand over the River" changes this.

יהיה גם למטה גילוי הביטול כמו למעלה וזהו ענין והכהו לשבעה נחלים ע"ד מ"ש ונחל עדניך תשקם[11] (בתלים סי' ל"ו)

there will be below, too, a revelation of self-nullification (bittul) as there is above. And this is the matter of "and will strike it into seven streams," in the manner of what is written, "And from the stream of Your delights You give them drink" (in Psalms, chapter 36):

> Then the self-nullification (bittul) that exists at the source above will be revealed below as well. The seven streams are like "the stream of Your delights" in Psalms, and the Hebrew for "Your delights" (adanecha) shares its root with "Eden."

דהיינו נחל הנמשך מבחי' עדן עצמו שהיא למעלה ממדרגת נהר כו' וע"ד נחל איתן שנת' [שנתבאר] במ"א נחל הנמשך מבחי' איתן כו'.

that is, a stream drawn from the level of Eden itself, which is above the rank of a river, etc.; and in the manner of "nachal eisan" [a mighty stream], which was explained elsewhere [as] a stream drawn from the level of Eisan, etc.

> So "the stream of Your delights" flows from Eden itself, which is higher than the river that goes out of it. The same is said of "nachal eisan," a mighty stream: it is drawn from the level called Eisan (strong, enduring), again a source above the usual flow.

ועמ"ש מזה בביאור ע"פ בהעלותך כו' וזהו ע"ד בעבר הנהר ישבו אבותיכם[12] כמ"ש ע"פ אם בחקתי תלכו. וכללות נש"י [נשמות ישראל] נק' בשם מנורה מנורת זהב כולה ע"ש [על שם] כולך יפה רעיתי[13, 14].

And see what is written about this in the explanation on the verse "When you raise up," etc.; and this is in the manner of "Beyond the River your fathers dwelt," as is explained on the verse "If you walk in My statutes." And the souls of Israel as a whole are called by the name "menorah," "a menorah all of gold," on account of "You are all fair, my beloved."

> The Alter Rebbe refers to his explanation on "When you raise up [the lamps]," and links the high root of the seven streams to "Beyond the River your fathers dwelt" (Joshua 24:2), explained in the discourse on "If you walk in My statutes": the root of the fathers is above the River. He then returns to the main thread: all the souls of Israel together are the menorah, "all of gold," because "You are all fair, my beloved."

והנה במ"א אמרו במדרש דקאי על לע"ל [לעתיד לבוא] והוא ברבות אמור ס"פ ל"ב לפי שבעוה"ז יש בהן פסולת

Now, elsewhere in the Midrash they said that it refers to the Time to Come; this is in Midrash Rabbah, Emor, at the end of chapter 32: "Because in this world there is refuse in them,

> One Midrash (Vayikra Rabbah) reads Zechariah's golden menorah as a picture of the future. In this world there is refuse, impurity, mixed into Israel; only later will they be pure gold.

אבל לע"ל [לעתיד לבוא] אמר זכריה[15] כו' מנורת זהב כולה. וכ"ה בשה"ש [בשיר השירים] רבה ע"פ כולך יפה רעיתי.

but of the Time to Come, Zechariah said," etc., "'a menorah all of gold.'" And so it is in Shir HaShirim Rabbah on the verse "You are all fair, my beloved."

> Zechariah's "menorah all of gold" thus describes Israel in the Time to Come. Shir HaShirim Rabbah, on the verse "You are all fair, my beloved," also brings Zechariah's vision.

ובמ"א אמרו (ברבות נשא פי' י"ג) לפי שירמיה אומר כסף נמאס קראו להם[16] ויחזקאל קורא אותם סיגים[17] בן אדם[18] היו לי בית ישראל לסיג וגו'

And elsewhere they said (in Midrash Rabbah, Nasso, chapter 13): "Because Yirmeyahu says, 'Rejected silver they have called them,' and Yechezkel calls them dross, 'Son of man, the house of Israel has become dross to Me,' etc.,

> Another Midrash (Bamidbar Rabbah on Nasso) sets the prophets side by side. Yirmeyahu called Israel "rejected silver," and Yechezkel called them "dross," the waste left when metal is refined.

בא זכריה ואמר ראיתי והנה מנורת זהב[19] כולה. של זהב היא כולה לקיים מ"ש כולך יפה רעיתי.

Zechariah came and said, 'I saw, and behold, a menorah all of gold': it is all of gold, to fulfill what is written, 'You are all fair, my beloved.'"

> Against these harsh words, Zechariah saw a menorah made entirely of gold. That vision fulfills "You are all fair, my beloved": the whole people, without exception, is gold.

מזה משמע דקאי ג"כ על זמן עכשיו דהא ודאי ירמיה ויחזקאל לא כיוונו כ"א על זמן דעכשיו ולא אלע"ל [על לעתיד לבוא] וא"כ ע"ז בא זכריה ואמר מנורת זהב כולה כו'.

From this it is implied that it refers also to the present time. For Yirmeyahu and Yechezkel certainly meant only the present time, and not the Time to Come; and if so, it was about this that Zechariah came and said, "a menorah all of gold," etc.

> The Alter Rebbe draws the conclusion. Yirmeyahu and Yechezkel were rebuking the people of their own day, so Zechariah's answer must also speak of the present: even now, and not only in the future, the souls of Israel are "all of gold."

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE REBBE**
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> The maamar opens on Zechariah's vision of the menorah without saying why; a reader of the Beha'aloscha volume will not know that this is one of the Alter Rebbe's Chanukah discourses (the verse is in the haftarah of Shabbos Chanukah), or that Likkutei Torah prints its explanation with it.

In two maamarim of his own that expound this verse (Re'isi v'hinei, Shabbos Chanukah 5732, and Mai mevarech, Zos Chanukah 5736; unedited transcripts), the Rebbe remarks that this is one of the Alter Rebbe's Chanukah discourses: according to the manuscript notebooks it was said on Shabbos Chanukah (whose haftarah is Zechariah's vision). Discourses the Alter Rebbe said on Chanukah were printed in Beha'aloscha, the parsha of the Menorah, and since this verse was already explained in Torah Ohr (dibbur hamaschil Ki imcha mekor chaim) and in Shaarei Orah, the Tzemach Tzedek placed this one among the maamarim of Beha'aloscha. He adds that the notebook of 5568 has Likkutei Torah's explanation of this maamar (the next maamar, 'To explain the above'), headed as an explanation of the Chanukah discourse.

the Rebbe (bracketed remark in the transcript of his maamar dibbur hamaschil Mai mevarech, Shabbos Mikeitz, Zos Chanukah 5736; unedited): Sefer HaMaamarim 5736, vol. תשל"ו, p. 75 · the Rebbe (bracketed remark at the head of his maamar dibbur hamaschil Re'isi v'hinei menoras zahav, Shabbos Chanukah 5732; unedited): Sefer HaMaamarim 5732, vol. תשל"ב, p. 76

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

THE REBBE EXPLAINS

In his own maamar on this verse, said on Shabbos Mikeitz, Shabbos Chanukah and Rosh Chodesh Teves 5732, the Rebbe begins by going through this maamar of the Alter Rebbe and asks what it means that Zechariah's menorah is gold already now.

Our paragraph infers from the Midrash that „מנורת זהב כולה" ("a menorah all of gold") speaks of the present time too. The Rebbe takes the inference further: Zechariah came after Yirmeyahu and Yechezkel, in the Second Temple era when five things were missing, and he said it „בזמן גלות בבל" ("in the time of the Babylonian exile"). From this, he says, the exile is itself the cause („שהיא הנותנת"): precisely because they were in exile, the prophet called all of Israel gold.

The Alter Rebbe: מזה משמע דקאי ג"כ על זמן עכשיו דהא ודאי ירמיה ויחזקאל לא כיוונו כ"א על זמן דעכשיו

The Rebbe: ועוד, שזה אמר עוד בזמן גלות בבל, שמזה מובן, שהיא הנותנת, שדוקא מצד היותם בזמן הגלות אומר מנורת זהב כולה

Sefer HaMaamarim 5732 (unedited transcript), vol. תשל"ב, p. 76 · ש"פ מקץ, שבת חנוכה, אדר"ח טבת, ה'תשל"ב

2 וצריך להבין באמת מדוע ירמיה ויחזקאל אמרו כן. וזכריה אמר מנורת זהב[20] כולה. דהיינו כולך יפה.[21]

Now, one must understand: why, in truth, did Yirmeyahu and Yechezkel say so, while Zechariah said, "a menorah all of gold," that is, "You are all fair"?

The question is sharpened: Yirmeyahu and Yechezkel called Israel worthless silver and dross, yet Zechariah saw them as pure gold, "all fair." Since all three speak of the present, how can both descriptions be true?

ויש להקדים תחלה ענין מה שנקראו כנ"י [כנסת ישראל] מנורה כי כמו שהמנורה היא מקשה אי תעשה המנורה[22] שע"י המקשה שמקישים אותה נעשה מה שלמעלה למטה ומה שלמטה למעלה ונתערב הכל עליון בתחתון ותחתון בעליון,

First, one must preface the matter of why the Community of Israel (Knesses Yisrael) is called a menorah. For just as the Menorah is "one hammered piece," "of hammered work shall the Menorah be made," so that through the hammering by which it is beaten it comes about that what was above [goes] below and what was below [goes] above, and everything is intermingled, the upper in the lower and the lower in the upper,

> Before answering, the Alter Rebbe explains why the Community of Israel is called a menorah. The Menorah had to be hammered out of a single block of gold, and the hammering pushes metal from one part of the block to another, so that what was at the top ends up below and the reverse, all mixed in one piece.

כך כל ישראל ערבים זה בזה[23] כלומר מעורבים זה בזה כי אתם קרוים אדם,

so "all Israel are guarantors (areivim) for one another," meaning, intermingled (me'oravim) with one another. For "you are called adam (man)":

> The Jewish people are the same: the saying that all Israel are "guarantors" (areivim) for one another is read as "intermingled" (me'oravim), from the same root. And they are called "adam," one man.

כמו האדם שיש לו ראש ורגל והראש מקבל חיות גם מהרגל שצריך לו. כך כל ישראל ביחד הם נקי אדם אחד קומה אחת.

just as a man has a head and a foot, and the head receives life-force (chayus) from the foot as well, for it needs it, so all Israel together are called one man, one stature.

> In a body the head is the highest part, yet it also needs and receives life from the foot. So all Jews together form one body, "one stature," in which the higher depend on the lower as well.

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

THE REBBE EXPLAINS

In a sicha on Parshas Vayigash (from Shabbos Vayigash 5732 and Tu BiShvat 5745), the Rebbe asks how Rav Huna can learn the law of a guarantor in money matters from Yehudah's pledge for Binyamin, and answers from the guarantee of all Israel for one another, which he explains through this paragraph.

The Rebbe quotes this paragraph: „ערבין" ("guarantors") also means intermingled, for all Israel together are one man, „קומה אחת שלימה" (one whole stature). He then distinguishes three degrees of unity, in a body and in Israel: every kind of limb is present; each gives of its own virtue to the others until „לא ימצא בהם ראש וסוף" ("there is in them no head and end"); and, highest, each is simply part of the whole, from „נקודת היהדות" ("the point of Jewishness"), equal in all. In a note he suggests (yesh lomar) that the Alter Rebbe's explanation of the hammered Menorah here contains several of these degrees: the mixing of upper and lower, the one stature, and "to its base, to its flower, all one hammered piece".

The Alter Rebbe: כך כל ישראל ערבים זה בזה כלומר מעורבים זה בזה כי אתם קרוים אדם

The Rebbe: נכללו כמה דרגות: א) נעשה מה שלמטה למעלה ונתערב הכל עליון בתחתון ותחתון בעליון, ב) קומה אחת, ג) עד ירכה עד פרחה כולם מקשה א'

Likkutei Sichos, vol. ל, p. 217-219 (notes 31, 44) · ט"ו בשבט תשמ"ה; ש"פ ויגש תשל"ב

THE REBBE EXPLAINS

In a sicha of Shabbos Vayeshev, the first day of Chanukah and Shabbos Mevarchim Teves 5747, the Rebbe shows how each feature of that Shabbos stresses the unity of Israel, and comes to the Torah reading of the first day of Chanukah, where the princes all brought the same offering.

The Rebbe distinguishes two kinds of Jewish unity: from „עצם הנשמה" ("the essence of the soul"), equal in all, so that it is nothing new; and unity „גם מצד העבודה בפועל בכחות הגלויים" ("even in actual service, in the revealed powers"), where Jews differ in particulars and yet unity is made. As his example of the second he quotes this paragraph word for word: through the hammering upper and lower are intermingled, and all Israel are one man whose head receives life from the foot. Yet with this, he goes on, the Menorah has seven lamps, „ז' מדרגות חלוקות בעבודת ה'" ("seven distinct levels in the service of G-d").

The Alter Rebbe: שע"י המקשה שמקישים אותה נעשה מה שלמעלה למטה ומה שלמטה למעלה ונתערב הכל עליון בתחתון ותחתון בעליון

The Rebbe: גם מצד העבודה בפועל בכחות הגלויים, אשר, בענין זה ישנה התחלקות לפרטים, ואעפ"כ, נעשה ענין האחדות

Sefer HaSichos 5747, vol. א, p. 166 (§2, note 30) · א' דחנוכה ה'תשמ"ז, מבה"ח טבת, ש"פ וישב

3 וכמ"ש מזה ע"פ והארץ הדום רגלי בד"ה השמים כסאי[24]. ובד"ה אתם נצבים היום[25] כולכם. וזהו עד ירכה עד פרחה מקשה היא ירכה אלו הם מדרגות התחתונות ופרחה הם בחי' עליונות

And as is explained about this on the verse "and the earth is My footstool," in the discourse beginning "The heavens are My throne," and in the discourse beginning "You are standing this day, all of you." And this is "to its base, to its flower, it is hammered work": "its base" (yerechah) — these are the lower ranks; and "its flower" — these are the upper levels

The Alter Rebbe refers to two discourses that explain this mutual dependence: one on "The heavens are My throne, and the earth is My footstool," and one on "You are standing this day, all of you." He then reads the Torah's words that the Menorah was hammered work "to its base, to its flower": the base (yerechah, literally "its thigh") stands for the lower ranks among Jews, the flower for the higher ones.

(ע"ד יציץ ופרח ישראל.[26] הרי הפרח זהו בחי' ישראל כי שרית עם אלקים ועיין ברבות ס"פ וישב ע"פ והיא כפורחת[27,28] כו' גם ע"ד שע"י אהוי"ר [אהבה ויראה] פרחה לעילא כו'

(in the manner of "Israel shall blossom and flower": thus the flower is the level of Israel, "for you have striven with G-d"; and see Midrash Rabbah at the end of Vayeshev, on the verse "And it was as though it flowered," etc.; and also in the manner of [the teaching] that through love and awe "it flies upward," etc.;

> The parenthesis shows why the flower is the higher level. Isaiah says "Israel shall blossom and flower," and the name Israel itself means "for you have striven with G-d"; the Midrash reads the vine that "flowered" in the cupbearer's dream as the flowering of Israel's redemption. Also, the Hebrew "its flower" (pirchah) is spelled like the Aramaic word for "flies," as in the saying that through love and awe one's service "flies upward."

משא"כ בחי' ירכה ועכ"ז [ועם כל זה] כתיב חמוקי ירכיך כמו חלאים,[29] ועמ"ש סד"ה מה יפו פעמיך בנעלים לפי שיש מעלה ברגל ובירך מה שאינו בראש וכענין זבולן קודם ליששכר וזהו ענין מקשה א')

which is not so of the level of "its base." And even so, it is written, "The curves of your thighs (yerechayich) are like jewels"; and see what is written at the end of the discourse beginning "How beautiful are your steps in sandals," that there is a superiority in the foot and in the thigh that is not in the head, as in the matter of Zevulun [coming] before Yissachar; and this is the matter of "one hammered piece"):

> The base lacks that upward flight, yet the Song of Songs praises "the curves of your thighs" as jewels, and the discourse on "How beautiful are your steps in sandals" explains that the foot and thigh have a virtue the head does not. So Zevulun, whose trade supported Yissachar's Torah study, is named before Yissachar; this mutual dependence is what being "one hammered piece" means.

כולם מקשה א', וכולם מקבלים משבעה הנרות העליונות הם ז' רועים הנ"ל כל חד וחד לפום מדרגתו ולפום שעורא דיליה (מענין מקשה תעשה[30,31] נז' [נזכר] בזח"א [בזהר חלק א] דף ע"ד א' ח"ב [חלק ב'] קנ"ח א'):[32,33]

all of them are one hammered piece. And all of them receive from the seven upper lamps, which are the seven shepherds mentioned above, each and every one according to his rank and according to his own measure. (The matter of "of hammered work shall it be made" is mentioned in the Zohar, Part I, folio 74a, [and] Part II, 158a.)

> High and low are one piece, and all of them receive from the seven upper lamps, the seven shepherds, each according to his own level and capacity. The closing parenthesis gives two places in the Zohar that discuss the verse "of hammered work shall the Menorah be made."

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **A QUESTION THE REBBE RAISES**

In a sicha of Shabbos Beha'aloscha 5730, after explaining why Rashi and the Ramban read the verse „וזה מעשה המנורה מקשה זהב" ("And this is the work of the Menorah, hammered gold") differently, the Rebbe turns to its inner meaning, following, as his note says, the Beha'aloscha discourses of Likkutei Torah: the Menorah is the souls of Israel, and its seven lamps are seven ways of serving G-d.

The Rebbe reads "hammered gold, to its base, to its flower" as the unity of Jews as they stand in their root, a complete unity „בלי התחלקות מדריגות ביניהם" ("with no division of levels between them"); only afterward do they divide into seven branches, seven ways of service, and Aharon's lighting "toward the face of the Menorah" brings that root unity into each one's own service. In a note he sends the reader to this paragraph of Likkutei Torah, which, he says, explains it somewhat differently; here "its base" and "its flower" are lower and higher levels.

The Alter Rebbe: ירכה אלו הם מדרגות התחתונות ופרחה הם בחי' עליונות

The Rebbe: ווייזט אויף די התאחדות פון אידן ווי זיי שטייען בשרשם — „מקשה אחת זהב טהור", זיי שטייען בהתאחדות גמורה, בלי התחלקות מדריגות ביניהם

Likkutei Sichos, vol. כח, p. 65-66 (note 43) · ש"פ בהעלותך תש"ל

A QUESTION THE REBBE RAISES

In the same maamar on this verse (Shabbos Chanukah 5732), after showing that the menorah of gold belongs to the time of exile, the Rebbe turns to the hammered work of the Menorah, "to its base, to its flower", as this paragraph explains it.

Our paragraph itself points to the discourse on „אתם נצבים היום כולכם" ("You are standing this day, all of you"), where the head can receive from the foot. The Rebbe sets the hammered piece above that unity: there the head receives from the foot, yet the foot stays below, while in the hammered piece the upper truly goes down and the lower up. Following the Tzemach Tzedek (Or HaTorah, Beha'aloscha), he explains that a piece made from one block points to „יחיד" ("single"), above „אחד" ("one"): not two things that are joined, but one from the start. And this, he says, belongs specifically to the time of exile, when they are a menorah all of gold.

The Alter Rebbe: כולם מקשה א', וכולם מקבלים משבעה הנרות העליונות

The Rebbe: אבל עכ"ז נשאר הרגל למטה. אמנם בבחי' מקשה הרי העליון יורד למטה, והתחתון עולה למעלה וכו'

Sefer HaMaamarim 5732 (unedited transcript), vol. תשל"ב, p. 77 · ה'תשל"ב, אדר"ח טבת, שבת חנוכה, ש"פ מקץ

4 קיצור. נרות נק' נשמות ענין שזכריה אמר מנורת זהב[34] כולה ולא כירמיה ויחזקאל לפי' א' קאי גם אזמן דעכשיו.

Summary. Lamps are called souls. The matter of Zechariah saying "a menorah all of gold," and not as Yirmeyahu and Yechezkel [said]: according to one interpretation, it refers also to the present time.

The summary recalls that lamps are souls. Zechariah, unlike Yirmeyahu and Yechezkel, called Israel all gold, and according to one Midrash he spoke of the present time as well.

ענין מקשה תעשה[35] ירכה ופרחה. ופרח ישראל[36] חמוקי ירכיך[37] זבולן ויששכר. ראש ורגל. וכולם מקבלים משבעה נרותיה

The matter of "of hammered work shall it be made": "its base" and "its flower." "And Israel shall flower"; "the curves of your thighs"; Zevulun and Yissachar; head and foot. And all of them receive from "its seven lamps,"

> It then lists the images of unity: the Menorah hammered from one piece, from base to flower; Israel as the flower; the praise of the thighs; Zevulun and Yissachar; head and foot. All of them receive from the Menorah's seven lamps.

שהם שבעה רועים ששרשם גבוה מאד מבחי' בעבר הנהר[38] כו' והכהו לשבעה נחלים[39] כו' נחל עדניך[40] ואזי לא יהיה ומשם יפרד[41] כו' כמ"ש במ"א:

which are the seven shepherds, whose root is very high, from the level of "Beyond the River," etc.; "and will strike it into seven streams," etc.; "the stream of Your delights"; and then there will not be "and from there it divides," etc., as is explained elsewhere.

> The seven lamps are the seven shepherds, whose root is very high: "beyond the River," the seven streams, "the stream of Your delights" that flows from Eden itself. In the future the flow will no longer divide as it does when "from there it divides."

SECTION 2 · ¶5–11

Lamp, oil and light

5 ב והנה המצות קרויים ג"כ נרות כמ"ש כי נר מצוה ותורה אור[42] וגם כי רמ"ח מ"ע [מצות עשה] שהם רמ"ח אברים דמלכא עם תרין דרועין הם גימטריא נר וכמ"ש מזה בד"ה והיה לכם לציצית.

2. Now, the mitzvos too are called lamps, as it is written, "For a mitzvah is a lamp, and Torah is light." And also, because the 248 positive commandments, which are the 248 limbs of the King, together with the two arms, are the numerical value of ner (lamp); as is explained about this in the discourse beginning "And it shall be to you as tzitzis."

> The second section begins: the mitzvos too are called lamps, as Proverbs says, "a mitzvah is a lamp, and Torah is light." There is a numerical hint as well: the 248 positive commandments, called the 248 limbs of the King, plus the two arms make 250, the value of ner (nun = 50, reish = 200).

והענין כי בלשון תורה נקי' נר הכלי שבתוכה השמן והפתילה כמ"ש נרות המערכה ואת כל כליה, וגם השמן ופתילה עצמן קרוים נר כמ"ש בהיטיבו את הנרות[43] והיינו הטבת השמן והפתילה.[44]

The explanation is: in the language of the Torah, the vessel inside which are the oil and the wick is called ner, as it is written, "the lamps of the arrangement, and all its vessels." And the oil and wick themselves are also called ner, as it is written, "when he dresses the lamps," which means the dressing of the oil and the wick.

> In the Torah's language the word ner means two things. It is the vessel that holds the oil and wick, since the verse counts the lamps among the Menorah's vessels; and it is also the oil and wick themselves, for "dressing the lamps" means cleaning them and putting in fresh oil and wicks.

6 והנה נש"י [נשמות ישראל] נקי' ע"ש [על שם] כלי הנר שהוא בית קיבול לקבל בו את השמן והפתילה, כך הנשמות הם כלי קיבול לקבל המצות שהם בחי' השמן והפתילה שקרוים נר מצוה.

Now, the souls of Israel are called [lamps] on account of the vessel of the lamp, which is a receptacle to receive the oil and the wick. So the souls are vessels of reception to receive the mitzvos, which are the level of the oil and the wick, which are [what is] called "a mitzvah is a lamp."

> The souls are called lamps in the first sense of ner: the vessel. A soul is a receptacle for the mitzvos, and the mitzvos are the oil and the wick, the second sense of ner, which is why the verse says "a mitzvah is a lamp."

אבל ותורה אור[45] שהאור אינו עולה בשם אור אלא ע"י שנאחז בשמן ופתילה, ולפי ריבוי השמן והפתילה כך מאיר האור שאם הפתילה מן המובחר יהיה האור רב,

But "and Torah is light": for the light is not called "light" except by taking hold of the oil and the wick; and according to the abundance of the oil and the wick, so does the light shine. For if the wick is of the choicest, the light will be great;

> The Torah is the "light" of the verse. A flame counts as light only when it takes hold of oil and a wick, and how brightly it shines depends on them: a choice wick gives a great light.

וכן אם יהיה הרבה שמן יהיה האור נמשך משך זמן יותר, וכן אם יהיה ריבוי פתילות יהיה תוספת ריבוי האור,

and likewise, if there is much oil, the light will continue for a longer time; and likewise, if there are many wicks, there will be an added abundance of light.

> More oil makes the light last longer, and more wicks make it brighter. Everything about the light depends on what it burns on.

והרי עיקר גילוי האור הוא ע"י השמן והפתילה, כך התורה היא פי' וביאור המצות כמו למשל על מצות שבת יש מסכת שבת

Thus the main revelation of the light is through the oil and the wick. So the Torah is the commentary and explanation of the mitzvos: for example, on the mitzvah of Shabbos there is the tractate Shabbos,

> The Torah relates to the mitzvos as light relates to oil and wick: the light shows what the oil and wick hold. So the Torah explains the mitzvos; the tractate Shabbos, for example, explains the mitzvah of Shabbos.

ועל מצות פסח יש מסכת פסחים כך עד"מ כל התורה הוא אור וגילוי המצוה כיצד נעשית.

and on the mitzvah of Pesach there is the tractate Pesachim. So, by way of analogy, the whole Torah is the light and the revelation of the mitzvah: how it is done.

> In the same way the tractate Pesachim explains the mitzvah of Pesach. The whole Torah is the "light" that shows how each mitzvah is done, and it shines only through the mitzvos it explains.

7 והנה כמו שהוא בגשמיות כך הוא ברוחניות. כי המצות הם רצון העליון ב"ה ומלובש בהם עונג העליון כמ"ש ריח ניחוח להוי'.

Now, as it is in the physical, so it is in the spiritual. For the mitzvos are the supernal will, blessed be He, and the supernal delight is clothed in them, as it is written, "a pleasing fragrance to Havayah."

> The image of the lamp has a spiritual meaning. The mitzvos are G-d's will, and His delight is clothed within that will; this is why the Torah calls the offerings "a pleasing fragrance to Havayah," a sign of His pleasure.

וארז"ל [ואמרו רבותינו זכרונם לברכה] נחת רוח לפני שאמרתי ונעשה רצוני, שהתענוג נמשך לפי הרצון שבמה שאדם רוצה נמשך בו התענוג

And our Sages, of blessed memory, said: "It is a satisfaction before Me that I spoke and My will was done." For delight is drawn according to the will: in what a person wants, delight is drawn;

> The Sages explain the "pleasing fragrance": G-d takes satisfaction in having spoken and seen His will done. The principle behind it is that delight follows will: when what a person wants comes about, he takes delight in it.

ולהיפך במה שהוא נגד רצונו מקבל ממנו צער שהוא היפך התענוג, ועמ"ש מזה בד"ה בהעלותך את הנרות.

and conversely, from what is against his will he receives pain, which is the opposite of delight. And see what is written about this in the discourse beginning "When you raise up the lamps."

> The reverse is also true: what goes against a person's will causes him pain, the opposite of delight. The Alter Rebbe refers to the discourse on "When you raise up the lamps," where this is explained.

ונמצא שבחי' הרצון יש בו בחי' התלבשות התענוג (עמ"ש בד"ה ואהיה אצלו אמון[46] ובד"ה ובבואה לפני המלך).[47]

It follows that the level of will has within it the level of the clothing of delight (see what is written in the discourse beginning "And I was beside Him a nursling," and in the discourse beginning "And when she came before the king").

> So will is a garment for delight: the delight is hidden inside the will. The parenthesis points to two more discourses where this relationship is explained.

ולכך צריך האדם לעשות המצוה בשמחה כמ"ש תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב[48] מרוב כל,

Therefore a person must do the mitzvah with joy, as it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, more than the abundance of all."

> Since G-d's delight is clothed in the mitzvos, a person must do them with joy. In its plain sense the verse rebukes those who did not serve G-d gladly amid "an abundance of everything" (merov kol); the maamar reads merov kol as "more than the abundance of all," and now goes on to explain it.

כי השמחה היא התגלות התענוג שהעונג כשבא לידי גילוי אז נולדה ונתהוה השמחה בהתגלות הלב וכל מה שיש גילוי תענוג יותר הוא שש ושמח יותר כמ"ש מזה בד"ה שוש אשיש בהוי'.[49,50]

For joy is the revelation of delight: when delight comes to be revealed, then joy is born and comes into being, in the revelation of the heart; and the more revelation of delight there is, the more he rejoices and is glad, as is explained about this in the discourse beginning "I will greatly rejoice in Havayah."

> Joy is delight revealed: when an inner delight comes out into the open, joy is born in the heart. The more the delight is revealed, the greater the joy, as the discourse on "I will greatly rejoice in Havayah" explains.

8 ופי' מרוב כל אינו פי' מכל תענוגי עוה"ז בלבד, כי זהו פשיטא שהרי כל תענוגי עוה"ז אינן אלא פסולת ממה שנפלו בשבירת הכלים.

And "more than the abundance of all" does not mean [more] than all the delights of this world alone; for that is obvious, since all the delights of this world are nothing but refuse, from what fell in the breaking of the vessels.

> "More than the abundance of all" cannot mean only "more than worldly pleasures"; that would be too obvious to need saying. Worldly pleasures are only the refuse of holiness, from the sparks that fell at the breaking of the vessels, the cosmic shattering through which holy sparks came down into the lower realms.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] על ר"ע [רבי עקיבא] כשהיה ק"ך מילין מכרך גדול של רומי ושמע קול הקריה הומה בחדוה ושמחה רבה ר"א [רבי אלעזר] ור"י [ורבינו יצחק] בכו

And therefore our Sages, of blessed memory, said of Rabbi Akiva: when he was a hundred and twenty mil from the great city of Rome and heard the sound of the city tumultuous with gladness and great joy, Rabbi Elazar and Rabbi Yehoshua wept,

> The Talmud tells that Rabbi Akiva and his colleagues, a hundred and twenty mil from Rome, heard the noise of the city's celebrations. His companions wept, because the idolaters lived in ease while the Temple lay in ruins.

אבל ר"ע [רבי עקיבא] שחק ואמר אם לעוברי רצונו כך לעושי רצונו על אחת כמה וכמה[51] שאם זה התענוג נמשך אפי' [אפילו] לעוברי רצונו כו'.

but Rabbi Akiva laughed and said, "If for those who transgress His will it is so, for those who do His will, how much more so!" That is: if this delight is drawn even to those who transgress His will, etc.

> Rabbi Akiva laughed: if those who go against G-d's will enjoy so much, how much more will those who do His will. The Alter Rebbe reads his words as being about delight: if delight reaches even those who transgress His will, what is in store for those who do it?

כמארז"ל [כמאמר רבותינו זכרונם לברכה] שאין לך עשב מלמטה שאין לו מזל[52] מלמעלה כו' והמזל מקבל מע' שרים כו'

As our Sages, of blessed memory, said, "There is no blade of grass below that has no mazal above," etc.; and the mazal receives from the seventy princes, etc.,

> This is how worldly pleasure reaches the world. Every blade of grass has a mazal, a heavenly force, above it, and the mazalos receive from the seventy angelic princes that stand over the nations.

שהם מקבלים משמרי אופנים בחי' שמרים ופסולת ומזה משפיעים כל תענוגי עוה"ז, ואין ערוך לפנימיות החיות

who receive from the dregs of the Ofanim, the level of dregs and refuse; and from this they bestow all the delights of this world. And there is no comparison to the inner dimension of the life-force,

> These princes receive only from the "dregs" of the Ofanim, angels of the lowest world, Asiyah: mere waste and refuse, and from it come all the pleasures of this world. Such pleasure cannot be compared with the inner dimension of the divine life-force.

שהוא זיו השכינה המתגלה בג"ע [בגן עדן] שצדיקים יושבים ונהנים מזיו השכינה[53] עד שאמרו מוטב לידייניה וליתי לעלמא דאתי,[54] לפי שכל יסורי גיהנם כדאי לו בשביל שיקבל אח"כ עונג העליון הנמשך מזיו השכינה

which is the radiance of the Shechinah revealed in Gan Eden, where "the righteous sit and delight in the radiance of the Shechinah"; so much so that they said, "Better that he be judged and come to the World to Come": for all the sufferings of Gehinnom are worthwhile for him, so that afterward he will receive the supernal delight drawn from the radiance of the Shechinah.

> That inner life-force is the radiance of the Shechinah, which the righteous enjoy in Gan Eden. It is so great that the Talmud says of a sinner that it is better he be judged and then enter the World to Come: all the suffering of Gehinnom is worth it.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] אם לעוברי רצונו כך שנמשך כ"כ [כל כך] תענוג גדול בשפע השמרים והפסולת כש"כ [כל שכן] שימשך תענוג גדול בהגלות נגלות ענג העליון מזיו השכינה לע"ל [לעתיד לבוא].[55, 56]

And therefore our Sages, of blessed memory, said, "If for those who transgress His will it is so": if such great delight is drawn in the flow of the dregs and refuse, all the more so will great delight be drawn when the supernal delight from the radiance of the Shechinah is openly revealed in the Time to Come.

> This is the force of Rabbi Akiva's reasoning. If the dregs and refuse give such pleasure now, the open revelation of the supernal delight in the Time to Come will be incomparably greater.

9 והנה כמה גדול השמחה והתענוג המתגלה מזיו השכינה אפילו בג"ע [בגן עדן] התחתון עד שאמרו מוטב דלידייני' כו'

Now, how great is the joy and the delight revealed from the radiance of the Shechinah even in the lower Gan Eden, so much so that they said, "Better that he be judged," etc.;

> Even the lower Gan Eden, the first stage of the soul's reward, reveals such joy from the radiance of the Shechinah that it is worth the sufferings of Gehinnom. The Alter Rebbe uses this as the starting point for an argument from the lesser to the greater.

כ״ש [כל שכן] בג״ע [בגן עדן] העליון שהוא למעלה מעלה מג״ע [מגן עדן] התחתון עד שצריך לטבול בנהר דינור[57] לג״ע [לגן עדן] העליון ויש כמה מיני ג״ע [גן עדן] במדרגות גדולות עד רום המעלות ובכולם יש בחי׳ נהר דינור בין זה לזה עד רום המעלות.

all the more so in the upper Gan Eden, which is far, far above the lower Gan Eden, so much so that one must immerse in the River of Fire (Nehar Dinur) [to enter] the upper Gan Eden. And there are many kinds of Gan Eden, of great levels, up to the highest heights; and in all of them there is the level of a River of Fire between one and the next, up to the highest heights.

> The upper Gan Eden is far higher still; the distance is so great that the soul must immerse in the River of Fire (Nehar Dinur) before it can enter. And there are many levels of Gan Eden, one above the other, with a River of Fire between each, ever higher. The River of Fire comes from Daniel's vision of the heavenly court, "a river of fire flowed forth from before Him," and the Gemara (Chagigah 13b) says it issues from the sweat of the chayos, the angels who bear the Throne. Here it is the immersion that cleanses the soul of its former level so that it can bear the greater delight of the next.

10 וז״ש [וזהו שכתוב] רז״ל [רבותינו זכרונם לברכה] תלמידי חכמים אין להם מנוחה לא בעוה״ז ולא בעוה״ב [בעולם הבא] שנאמר ילכו מחיל[58] אל חיל[59] כו׳.

And this is [the meaning of] what our Sages, of blessed memory, said: "Torah scholars have no rest, neither in this world nor in the World to Come, as it is said, 'They go from strength to strength,'" etc.

> The Sages say that Torah scholars never rest, not even in the World to Come, because "they go from strength to strength." Their ascent never stops.

וזהו וקדושים בכל יום יהללוך סלה וקדושים הם הנשמות שיש להם עליות סלה בלי גבול ותכלית ומתענגים עונג למעלה מענג עד אין קץ,

And this is "and holy ones praise You every day, selah": the "holy ones" are the souls, which have ascents "selah," without limit or end, and take delight in a delight above delight, without end.

> The prayer "and holy ones praise You every day, selah," from the third blessing of the Amidah, says the same: the holy ones are the souls, and "selah" means forever. Their ascent has no end, and each new level brings a delight beyond the one before it.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] (סנהדרין דף ק' סע"א [סוף עמוד א] ובמשנה סוף עוקצין) עתיד הקב"ה להנחיל לכל צדיק וצדיק[60] ש"י עולמות[61] שנאמר להנחיל אוהבי יש[62,63] (במשלי סי' ח' כ"א),

Therefore our Sages, of blessed memory, said (Sanhedrin, folio 100, end of side a, and in the Mishnah at the end of Uktzin): "In the future the Holy One, blessed be He, will give each and every tzaddik 310 worlds as an inheritance, as it is said, 'To cause those who love Me to inherit yesh (substance)'" (in Proverbs, chapter 8[, verse] 21).

> This is why every tzaddik is promised 310 worlds, learned from "to cause those who love Me to inherit yesh," since the letters of yesh (yud = 10, shin = 300) add up to 310. The Alter Rebbe now explains why the reward takes the form of worlds at all.

כי כדי שיקבל תענוג ההוא שהוא עד אין קץ שאין כח בנשמה שהיא בחי' נברא יש מאין לקבל התענוג ההוא להיות נתפס ומתלבש עד שנהנין כו'

For in order that he receive that delight, which is without end, since the soul, which is on the level of a created being, [brought into being as] something from nothing, has no power to receive that delight so that it be grasped and clothed [in it], to the point that they enjoy [it], etc.,

> The delight the tzaddik is to receive is without end, but a soul is a created being, brought into existence from nothing, and so it is limited. It cannot take in an infinite delight directly and really enjoy it.

לכן הוצרך להיות ש"י עולמות שהם מעלימים בהעלם אחר העלם העונג העליון ההוא עד ש"י עולמות להיות נתפס ומתלבש בכח הנשמה.

therefore there had to be 310 worlds, which conceal that supernal delight with concealment after concealment, through 310 worlds, so that it can be grasped and clothed in the power of the soul.

> So the infinite delight is veiled, concealment after concealment, through 310 worlds, until it reaches a form the soul can grasp. The worlds of reward are vessels that make an infinite delight receivable.

(והיינו בחי' קנה חכמה קנה בינה[64] ב"פ [בי פעמים] קנה גימטריא ש"י שמבחי' חו"ב [חכמה ובינה] נמשכו עולמות אלו כו' שהם למעלה מבחי' עוה"ז ששרשו מתחיל מבחי' המדות שראשיתם החסד כמ"ש עולם חסד יבנה.[65]

(This is the level of "Acquire wisdom, acquire understanding": "acquire" (keneh) twice is the numerical value of 310, for these worlds are drawn from the level of Chochmah and Binah, etc. And they are above the level of this world, whose root begins from the level of the emotive attributes (middos), the first of which is Chesed, as it is written, "The world is built by kindness."

> The parenthesis explains the number: in "Acquire wisdom, acquire understanding," the word keneh (155) appears twice, making 310, so these worlds come from Chochmah and Binah. This world comes from a lower source, the emotive attributes, which begin with Chesed: "The world is built by kindness."

משא"כ בחי' חו"ב [חכמה ובינה] הם ענין אלפים שנה שקדמה התורה לעולם שהוא למעלה מחיות העולמות ועז"נ [ועל זה נאמר] מאד עמקו[66] מחשבותיך כו' שהם בבחי' עומק שלא בא לגילוי בסדר השתלשלות העולמות

Whereas the level of Chochmah and Binah is the matter of the two thousand years by which the Torah preceded the world, which is above the life-force of the worlds; and of this it is said, "Your thoughts are very deep," etc., for they are on the level of depth, which has not come into revelation in the order of the chain of descending worlds (hishtalshelus);

> Chochmah and Binah are the "two thousand years" by which the Torah preceded the world, a level above the life-force that sustains creation. They are "very deep," a depth that never comes out into the chain of worlds.

וכמ"ש מזה באריכות בד"ה באתי לגני[67] ומשם נמשך לעוה"ב [לעולם הבא] בחי' ש"י עולמות וזהו ענין עלמין דכסופין שנמשכו מבחי' עובר לסוחר[68] כו' כסופין ל' [לשון] כוסף ע"ד נכספה וגם כלתה נפשי[69] כו'

as is explained about this at length in the discourse beginning "I have come into My garden." And from there the level of the 310 worlds is drawn to the World to Come. And this is the matter of the "worlds of longing" (almin dechisufin), which are drawn from the level of "current with the merchant," etc.: kisufin is an expression of kosef (longing), in the manner of "My soul longs, indeed it pines," etc.

> The 310 worlds of the World to Come are drawn from there, as the discourse on "I have come into My garden" explains at length. They are also called "worlds of longing" (kisufin): they come from the silver "current with the merchant" that Avraham paid, and kesef, silver, is read as kosef, longing, as in "my soul longs."

גם ע"ד היכל קדה"ק [קודש הקדשים] שכנגד ג"ר [ג' ראשונות] הוא למעלה משאר היכלות שכנגד ז"ת [ז' תחתונות] היכל האהבה כו' וזהו ענין להנחיל אוהבי יש מה שבאמת למעלה היש ולמטה כלא חשיב משא"כ מבחי' המדות נמשך יש מאין שלמטה היש כו'.

Also, in the manner of the Chamber of the Holy of Holies, which corresponds to the first three [Sefiros] and is above the other chambers, which correspond to the seven lower [Sefiros], the Chamber of Love, etc. And this is the matter of "to cause those who love Me to inherit yesh": that in truth, above, it is the yesh (being), and below is accounted as nothing; whereas from the level of the emotive attributes is drawn something from nothing, where the yesh is below, etc.

> They are like the Chamber of the Holy of Holies, which corresponds to the first three Sefiros and stands above the chambers of the seven lower ones, such as the Chamber of Love. That is why the reward is called yesh, "being": on that level the true being is above and everything below counts as nothing, whereas in creation from the emotive attributes, "something from nothing," the created thing below seems to be the real being.

ועיין מענין ש"י עולמות אלו בזח"א [בזהר חלק א] ויצא דקנ"ו סע"ב [סוף עמוד ב] ע"פ לכן ישכב עמך[70] ישכב[71] י"ש כ"ב פי' י"ש היינו קנה חכמה קנה בינה הנמשך ע"י כ"ב אתוון דאורייתא.)

And on the matter of these 310 worlds, see the Zohar, Part I, Vayetze, folio 156, end of side b, on the verse "Therefore he shall lie (yishkav) with you": yishkav is yesh [and] kaf-beis (22); that is, yesh is "acquire wisdom, acquire understanding," drawn through the twenty-two letters of the Torah.)

> The Zohar reads the word yishkav ("he shall lie") as yesh plus kaf-beis, twenty-two. Yesh, the 310 worlds of "acquire wisdom, acquire understanding," is drawn down through the twenty-two letters of the Torah.

(ודקנ"ח רע"א ע"פ כי יש שכר[72] לפעולתך[73] ויגש דר"ו ע"א ויחי רמ"ב ב' תרומה קס"ו ב' ובע"ח [ובעץ חיים] שט"ז פ"א בהג"ה [בהגהה] ובלק"ת [ובלקוטי תורה (להאריז"ל)] בחבקוק ובהרמ"ז [ובהרב משה זכות] פ' בשלח דמ"ה ע"א ובעמה"מ [ובעמק המלך] שי"א ספ"א [סוף פרק א] שי"ג פ"ד):

(And folio 158, beginning of side a, on the verse "For there is a reward for your work"; Vayigash, folio 206a; Vayechi, 242b; Terumah, 166b; and in Etz Chaim, Sha'ar (Gate) 16, chapter 1, in the gloss; and in the Likkutei Torah [of the Arizal] on Habakkuk; and in the Ramaz, Parshas Beshalach, folio 45a; and in Emek HaMelech, Sha'ar (Gate) 11, end of chapter 1, [and] Sha'ar (Gate) 13, chapter 4.)

> A list of further places on the 310 worlds: another passage of the Zohar, on "For there is a reward for your work," and three more in the Zohar; Etz Chaim, the Arizal's teachings as recorded by Rabbi Chaim Vital; the Arizal's Likkutei Torah; the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist and commentator on the Zohar); and Emek HaMelech, a Kabbalistic work by Rabbi Naftali Bacharach.

11 קיצור. שנש"י [שנשמות ישראל] נקראו נר ע"ש [על שם] הכלי שבו השמן והמצות נק' נר מצוה ע"ש [על שם] השמן והפתילה. ותורה היא אור הנתלה בשמן ופתילה.

Summary. The souls of Israel are called a lamp on account of the vessel that holds the oil; and the mitzvos are called "a mitzvah is a lamp" on account of the oil and the wick. And the Torah is the light that depends on the oil and the wick.

> The summary recalls the image: the souls are the lamp as vessel, the mitzvos are the oil and wick, and the Torah is the light that depends on them.

כך ברוחניות כי המצות הם רצון העליון ומלובש בהם ענג העליון ולכך צריך האדם לעשות המצות בשמחה שהשמחה גילוי העונג.

So it is in the spiritual: for the mitzvos are the supernal will, and the supernal delight is clothed in them. Therefore a person must do the mitzvos with joy, for joy is the revelation of delight.

> In spiritual terms the mitzvos are G-d's will, with His delight clothed in it. That is why they must be done with joy, the revelation of delight.

וצ"ל השמחה מרוב כל. ר"ע [רבי עקיבא] שחק. מוטב דלידייניה.[74] ויש ג"ע [גן עדן] זה למעלה מזה יהללוך סלה ילכו מחיל.[75] לכן צ"ל ש"י עולמות להיות כלי לקבל העונג.

And the joy must be "more than the abundance of all." Rabbi Akiva laughed. "Better that he be judged." And there are [levels of] Gan Eden, one above the other: "praise You, selah"; "they go from strength [to strength]." Therefore there must be 310 worlds, to be a vessel to receive the delight.

> It then lists the steps of the argument: joy "more than the abundance of all"; Rabbi Akiva's laughter; "better that he be judged"; Gan Eden above Gan Eden in an endless ascent. Hence the 310 worlds, vessels for receiving the delight.

כי העולמות נמשכו מז"ת [מזי תחתונות] עולם חסד יבנה[76]. אבל ש"י עולמות נמשכו מקנה חכמה קנה בינה[77] עמקו מחשבותיך[78] וע"ד היכל קדה"ק [קודש הקדשים]:

For the worlds are drawn from the seven lower [Sefiros]: "The world is built by kindness." But the 310 worlds are drawn from "acquire wisdom, acquire understanding"; "Your thoughts are deep"; and in the manner of the Chamber of the Holy of Holies.

> This world comes from the seven lower Sefiros, "the world is built by kindness." The 310 worlds come from Chochmah and Binah, the "deep thoughts," like the Chamber of the Holy of Holies.

SECTION 3 · ¶12–14

More than the abundance of all

12 ג והנה על זה אמרה תורה מרוב כל[79, 80] פי' מכל מיני עונג עד רום המעלות שנתפס ומתלבש בכח הנשמה בבחי' ש"י עולמות.

3. Now, about this the Torah said, "more than the abundance of all": that is, more than all kinds of delight, up to the highest heights, that are grasped and clothed in the power of the soul on the level of the 310 worlds.

> The third section begins. The Torah's "more than the abundance of all" means more than every kind of delight, even the highest, that a soul can grasp in the 310 worlds of Gan Eden.

אבל שמחת המצוה עצמה היא למעלה מבחי' ש"י עולמות הללו שאינה מתלבשת בהם,

But the joy of the mitzvah itself is above the level of these 310 worlds, for it is not clothed in them.

> The joy of a mitzvah itself is higher than all 310 worlds, for it cannot be contained in them. The reason follows.

כי המצות הם רצון העליון ב"ה שבהם מלובש עונג העליון ב"ה שהוא למעלה מעלה מגדר התלבשות והוא בחי' עין לא ראתה[81] אלקים זולתך כו'

For the mitzvos are the supernal will, blessed be He, in which is clothed the supernal delight, blessed be He, which is far, far above the bounds of being clothed; and it is the level of "No eye has seen, O G-d, except You," etc.

> The mitzvos are G-d's will, and the delight within that will is too high to be clothed in any world. It is the level Isaiah calls "No eye has seen, O G-d, except You": something no created being can perceive.

(כי הנה ידוע דתרי"ג מצות דאורייתא עם ז' מצות דרבנן הם תר"ך עמודי אור הנמשכים מכתר עליון שהוא בחי' סוכ"ע והוא המחבר א"ס ב"ה לנאצלים ויש בו ב' בחי'.

(For it is known that the 613 mitzvos of the Torah, together with the seven mitzvos of the Rabbis, are the 620 pillars of light that are drawn from the supernal Keser (the Crown), which is the level of the light that encompasses all worlds (sovev kol almin); and it is what joins the Infinite One (Ein Sof), blessed be He, to the emanated [levels]. And it has two levels:

> The parenthesis explains in the language of Kabbalah. The 613 mitzvos of the Torah and the seven rabbinic mitzvos make 620, the numerical value of keser (Crown): they are "620 pillars of light" drawn from Keser, the encompassing light that joins the Infinite One to the emanated levels. Keser has two levels.

הא' הבחי' העליונה שבו מה שמאיר בו אור א"ס ב"ה. והב' הבחי' תחתונה שבו מה שהוא מאיר בחו"ב [בחכמה ובינה]. וזהו ענין ש"י עולמות היינו מחצית התחתון מבחי' תר"ך.

the first is its upper level, in which the Infinite Light (Or Ein Sof), blessed be He, shines; and the second is its lower level, which shines into Chochmah and Binah. And this is the matter of the 310 worlds: that is, the lower half of the level of 620.

> In the upper level of Keser the Infinite Light itself shines; the lower level shines down into Chochmah and Binah. The 310 worlds of the souls' reward are this lower half of the 620.

משא"כ הבחינה עליונה שבו הוא למעלה מבחי' ההתלבשות בחו"ב [בחכמה ובינה] כי חו"ג [חסד וגבורה] דא"א מתלבשים בחו"ב [בחכמה ובינה] משא"כ ג"ר [ג' ראשונות] כו'. ועמ"ש במ"א ע"פ שראשי נמלא טל.

Whereas its upper level is above the level of being clothed in Chochmah and Binah; for the Chesed and Gevurah of Arich Anpin are clothed in Chochmah and Binah, which is not so of the first three [Sefiros], etc. And see what is written elsewhere on the verse "For my head is filled with dew."

> The upper level of Keser is not clothed in Chochmah and Binah. In Kabbalistic terms, only the Chesed and Gevurah of Arich Anpin, the outer aspect of Keser, clothe themselves in Chochmah and Binah, while its first three Sefiros remain above; the reader is referred to the discourse on "For my head is filled with dew."

וזהו ענין ומעולם לא שמעו לא האזינו עין[82] לא ראתה אלקים זולתך יעשה למחכה לו ופי׳ ברבות משפטים) (ס״פ למ״ד) שאין העולם יכול לשמוע מהו מתן שכרן של מצות.[83]

And this is the matter of "And from of old they have not heard, they have not given ear; no eye has seen, O G-d, except You, what He will do for one who waits for Him"; and it is explained in Midrash Rabbah, Mishpatim) (end of chapter 30), that the world cannot hear what the reward given for the mitzvos is.

> This is the meaning of Isaiah's "they have not heard ... no eye has seen." The Midrash says that the world cannot even hear what the reward of the mitzvos is.

והיינו דלא מיבעי׳ [מיבעיא] בעוה״ז שהוא בעל גבול מן הארץ לרקיע ת״ק שנה ששרש התהוותו מספירות הבנין שאין יכול לקבל עכשיו הגילוי מבחי׳ סכ״ע [סובב כל עלמין] ועיין באגה״ק [באגרת הקודש] ע״פ וילבש צדקה[84] כשריון מ״ש מזה.

That is: it goes without saying that this world, which is bounded (from the earth to the firmament is [a journey of] five hundred years), and whose root of coming into being is from the Sefiros of the building, cannot now receive the revelation from the level of sovev kol almin (and see in Iggeres HaKodesh, on the verse "And He put on righteousness as a coat of mail," what is written about this);

> It goes without saying that this limited world, where the distance from earth to sky is a journey of five hundred years, cannot now receive the revelation of the encompassing light (sovev kol almin): it comes from the seven lower Sefiros that "build" the world. The reader is referred to Iggeres HaKodesh, on "And He put on righteousness as a coat of mail."

אלא אפילו בבחי׳ ש״י עולמות שעתיד הקב״ה להנחיל לכל צדיק ששרשן מבחי׳ חו״ב [חכמה ובינה] וזהו ענין ביו״ד נברא העוה״ב [העולם הבא][85] כו׳

but even the level of the 310 worlds that the Holy One, blessed be He, will in the future give each tzaddik as an inheritance, whose root is from the level of Chochmah and Binah (and this is the matter of "with the yud the World to Come was created," etc.),

> But even the 310 worlds of Gan Eden, rooted in Chochmah and Binah, fall short. This is why the Talmud says that the World to Come was created with the letter yud, the letter of Chochmah.

אינו יכול לקבל גילוי עצמות המצוה ממש שהוא בחי׳ תר״ך עמודי אור כנ״ל וזהו ענין מרב כל.

cannot receive the revelation of the very essence of the mitzvah, which is the level of the 620 pillars of light, as mentioned above. And this is the matter of "more than the abundance of all."

> Even those worlds cannot receive the essence of the mitzvah, the 620 pillars of light. That is why the joy of a mitzvah must be "more than the abundance of all."

כי בחי' כל היינו נש"ב [נ' שערי בינה] וכ"ז [וכל זה] הוא רק בבחי' ש"י עולמות כו'. ע"ל [עוד יש לומר] בפי' מרב כל ולכן נאמר תחת אשר כו' מרב כל.[86]

For the level of "all" (kol) is the fifty gates of Binah, and all this is only on the level of the 310 worlds, etc. It may further be said on the meaning of "more than the abundance of all," and therefore it is said, "Because," etc., "more than the abundance of all":

> "All" (kol, numerical value 50) stands for the fifty gates of Binah, and these belong to the 310 worlds. The Alter Rebbe now gives a second explanation of "the abundance of all."

פי' כל נק' יסוד כי כל בשמים ובארץ[87] דאחיד בשמיא ובארעא כו' ונק' כל לשון כללות שכולל בתוכו כל הו"ק [הו' קצוות] וכמ"ש יקוו המים[88] אל מקום אחד[89] דקאי על המשכת השפע מהע"ס [מהעשר ספירות] לבחי' יסוד

that is, Yesod is called kol (all), for "all that is in heaven and on earth" [means] "that which holds fast to heaven and to earth," etc.; and it is called kol, a term of general and collective expression (klalus), for it includes within itself all the six extremities (vav ketzavos). And as it is written, "Let the waters be gathered to one place," which refers to the drawing of the flow from the Ten Sefiros to the level of Yesod,

> In Kabbalah, kol is Yesod: the verse's "all that is in heaven and on earth" is read, in Aramaic, as "that which holds fast to heaven and earth," for Yesod connects above and below. It is "all" because it gathers the six emotive Sefiros into one, as in "Let the waters be gathered to one place," the gathering of the flow of all the Sefiros into Yesod.

כמו הטפה הנמשכת מהמוח וכל האברים וע' זח"א [זהר חלק א] י"ח א' ב' מענין יקוו כו' דפי' כנ"ל וד"ט ע"א ע"פ ואין נסתר[90] כו'

like the drop that is drawn from the brain and all the limbs. And see the Zohar, Part I, 18a [and] b, on the matter of "Let [the waters] be gathered," etc., which explains it as above; and folio 9a, on the verse "And nothing is hidden," etc.

> Yesod gathers from everything above it, as in the body the life-giving drop is drawn from the brain and from all the limbs. The Zohar (Part I, 18a–b) explains "Let the waters be gathered" in this way, and another passage (9a) does so on "nothing is hidden from its heat."

והמל' המקבלת נק' כלה וע' פע"ח [פרי עץ חיים] שער הסוכות פ"ב [פרק ב'] ע"פ מכל מלמדי[91] ולכן בהאבות נאמר בכל מכל כל.[92]

And Malchus, which receives, is called kallah (bride). And see Pri Etz Chaim, Sha'ar HaSukkos, chapter 2, on the verse "From all my teachers." And therefore of the Patriarchs it is said, "bakol, mikol, kol."

> Malchus, which receives from Yesod, is called kallah, "bride," a word built from kol: she receives the "all." Pri Etz Chaim explains this on "From all my teachers," and this is why the Patriarchs were blessed with the words bakol, mikol, kol, "in all, from all, all."

ורב כל היינו ריבוי היסודות שבהפרצופים עליונים אך ע"י קיום המצות שיומשך מבחי' עין לא ראתה היינו גילוי פנימית יסוד דע"י [דעתיק יומין]

And "the abundance of all" (rov kol) is the multitude of the Yesods in the upper configurations (partzufim). But through the fulfillment of the mitzvos there will be drawn [a revelation] from the level of "No eye has seen," which is the revelation of the inner dimension of the Yesod of Atik Yomin,

> "The abundance of all" (rov kol) is the many Yesods of the higher configurations (partzufim), all of them still within the chain of worlds. The mitzvos draw from higher: from "No eye has seen," the inner dimension of the Yesod of Atik Yomin.

כמ"ש בזח"א [בזהר חלק א] (דף ד' סע"ב [סוף עמוד ב]) בפ' הרמ"ז [הרב משה זכות] לשם שהוא ההמשכה מלמעלה לגמרי מכל סדר ההשתלשלות הרי זהו למעלה מעלה מבחי' רב כל הנ"ל שהוא ההמשכה שבסדר ההשתלשלות ועמ"ש בד"ה כי ההרים ימושו גבי וברית שלומי לא תמוט[93]

as is written in the Zohar, Part I (folio 4, end of side b), in the Ramaz's commentary there: that it is the drawing down from entirely above the whole order of the chain of descending worlds (hishtalshelus). Thus this is far, far above the level of "the abundance of all" mentioned above, which is the drawing down within the order of hishtalshelus. And see what is written in the discourse beginning "For the mountains may depart," on "and My covenant of peace shall not be removed."

> The Zohar (Part I, 4b), as the Ramaz explains it there, places this flow entirely above the chain of descending worlds, far above "the abundance of all," which flows within it. The reader is referred to the discourse on "For the mountains may depart ... My covenant of peace shall not be removed," the covenant being a name for Yesod.

ולכן נאמר יבוא כל בשר להשתחות לפני[94] כו' פי' כל בשר. היינו בחי' כל המאיר לבחי' בשר.

And therefore it is said, "All flesh shall come to bow down before Me," etc. The meaning of "all flesh" (kol basar) is the level of kol that shines into the level of basar (flesh),

> This also explains the prophecy "All flesh shall come to bow down before Me." "All" is kol, Yesod, shining into the level of "flesh."

כדכתיב עצם מעצמי ובשר מבשרי[95]. ויבוא להשתחוות ולהבטל נגד הגילוי שיהי' [שיהיה] לע"ל [לעתיד לבוא] מבחי' פנימית יסוד דעתיק כו' ועיין מענין מרב כל בד"ה ואתה תצוה[96] (זח"א [זהר חלק א] קי"ו א' קע"ז א').

as it is written, "bone of my bones and flesh of my flesh." And it will come to bow down and be nullified before the revelation that there will be in the Time to Come from the level of the inner dimension of the Yesod of Atik, etc. And on the matter of "more than the abundance of all," see the discourse beginning "And you shall command" (the Zohar, Part I, 116a, 177a).

> "Flesh" is the receiving level, as Adam called Chavah "flesh of my flesh." In the Time to Come it will bow down and be nullified before the revelation of the inner Yesod of Atik; more on "the abundance of all" is in the discourse on "And you shall command" and in the Zohar.

וזהו יפה שעה אחת בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא][97] שחיי העוה"ב [העולם הבא] ש"י עולמות שרשם מחצה התחתון דתר"ך

And this is [the meaning of] "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come": for the life of the World to Come, the 310 worlds, has its root in the lower half of the 620;

> This explains the Mishnah that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The World to Come is the 310 worlds, rooted only in the lower half of the 620.

אבל בקיום המעשה בעוה"ז ממשיך גילוי רצון העליון ממש מה שאין העולמות יכולים לשמוע ולקבל כו' כנ"ל.[98]

but through fulfilling the deed in this world one draws down the revelation of the supernal will itself, which the worlds cannot hear or receive, etc., as mentioned above.

> An actual deed in this world draws down G-d's will itself, which no world can "hear" or contain. So the deed below reaches higher than the reward above.

13 והנה בטעם מה שע"י קיום המצות ממשיכים גם מבחי' יש אורות העליונים דכתר מה שלמעלה מההתלבשות בחו"ב [בחכמה ובינה] אפי"ל [אפשר לומר] דהנה ענין תר"ך עמודי אור שהם ב' פעמים יש.

Now, as for the reason why through fulfilling the mitzvos one draws down, also from the level of yesh, the upper lights of Keser, which are above being clothed in Chochmah and Binah, it may be said: the 620 pillars of light are twice yesh.

> The Alter Rebbe asks why keeping the mitzvos draws down even the upper lights of Keser, above Chochmah and Binah. His answer begins from the number: 620 is twice 310, "twice yesh."

יש לומר שזהו כענין אל דעות[99] שמלמעלה למטה הנה למעלה היש ולמטה כלא ואין כו'

It may be said that this is like the matter of "a G-d of knowledges": that from above looking down, above is the yesh and below is as nothing and naught, etc.;

> The two yesh are like the two kinds of knowledge in "a G-d of knowledges." Seen from above, the true being (yesh) is above and everything below is as nothing; seen from below, it is the reverse.

ואף כי בי' בחי' אלו הם באצילות יחו"ע [יחודא עילאה] ויחו"ת [ויחודא תתאה] אך יש להן שרש ומקור גם למעלה באי"א ועמ"ש בד"ה כי תשמע בקול

and although in Atzilus these two levels are the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), they have a root and source higher too, in Arich Anpin. And see what is written in the discourse beginning "When you hearken to the voice."

> In the World of Atzilus these two views are the higher unity, in which the world is nothing before G-d, and the lower unity, in which G-d is present within the world's existence. Both have a root higher still, in Arich Anpin, as the discourse on "When you hearken to the voice" explains.

ולכן ע"י המצות שתכליתם ביטול היש לאין כמ"ש בד"ה את שבתותי תשמרו וע"ז שעושה מיש אין מעורר וממשיך כן מלמעלה שיומשך מבחי' יש האמתי בבחי' אין הם העולמות

Therefore, through the mitzvos, whose purpose is the nullification (bittul) of the yesh into ayin, as is explained in the discourse beginning "You shall keep My Sabbaths": through his making ayin out of yesh, he arouses and draws down the same from above, so that there will be drawn from the level of the true yesh into the level of ayin, that is, the worlds,

> The purpose of the mitzvos is to turn yesh into ayin, a person's sense of self into self-nullification, as explained in the discourse on "You shall keep My Sabbaths." By making ayin out of yesh below, a person arouses the same from above: the true yesh is drawn into the ayin, that is, into the worlds.

שהם בחי' אין אצלו יתי' יומשך בהם גילוי אור א"ס ב"ה בחי' יש האמיתי אשר אין עוד מלבדו[100] וכמ"ש מזה בד"ה ואהיה אצלו אמון[101] גבי אני תורתך שעשעתי[102]

which are the level of ayin before Him, may He be blessed: there will be drawn into them the revelation of the Infinite Light (Or Ein Sof), blessed be He, the level of the true yesh, besides whom there is nothing else. As is explained about this in the discourse beginning "And I was beside Him a nursling," on "I delight in Your Torah."

> Before G-d the worlds are ayin, nothing, and into them the Infinite Light, the true yesh beside which there is nothing else, is revealed. The discourse on "And I was beside Him a nursling," on "I delight in Your Torah," explains this.

ואינה מתלבשת בשום גדר השגה רק כאשר נתפס ונתלבש בבחי' המצות עצמן שהם רצונו יתי' ורצון זה הוא כלי לתענוג עליון ההוא:

And it is not clothed in any bound of comprehension, but only when it is grasped and clothed in the level of the mitzvos themselves, which are His will, may He be blessed; and this will is a vessel for that supernal delight.

> This delight is not clothed in any form of understanding; it is grasped only in the mitzvos themselves, which are G-d's will. His will is the vessel for His supernal delight.

14 קיצור. דענין ש"י עולמות הנ"ל זהו רוב כל כי כל שער החמשים המחבר חו"ב [חכמה ובינה]. אבל המצות נמשכים מבחי' רצון העליון כתר שלמעלה מחו"ב [מחכמה ובינה]. וזהו עין לא ראתה.[103]

Summary. The 310 worlds mentioned above are "the abundance of all," for kol is the fiftieth gate, which joins Chochmah and Binah. But the mitzvos are drawn from the level of the supernal will, Keser, which is above Chochmah and Binah. And this is "No eye has seen."

> The summary: the 310 worlds are "the abundance of all," since kol is the fiftieth gate, which joins Chochmah and Binah. The mitzvos come from higher, from the supernal will in Keser above Chochmah and Binah, which is "No eye has seen."

ודרך פרט בכתר יש תרי"ך עמודי אור הנמשכים ע"י תרי"ג מצות דאורייתא ושבע מצות דרבנן ובחי' ש"י עולמות הן בחי' תחתונה שבו המתלבשים בחו"ב [בחכמה ובינה] ולכן יפה שעה אחת בתומע"ט [בתשובה ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא].[104]

And in detail: in Keser there are 620 pillars of light, drawn down through the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis; and the level of the 310 worlds is its lower level, which is clothed in Chochmah and Binah. Therefore "one hour of teshuvah and good deeds in this world is better than all the life of the World to Come."

> In detail, Keser holds 620 pillars of light, drawn down through the 613 Torah mitzvos and the seven rabbinic ones, and the 310 worlds are only its lower level, clothed in Chochmah and Binah. Hence one hour of teshuvah and good deeds here is better than all the World to Come.

מכל דוקא מרב כל.[105] כל ימי חייך להביא לימוה"מ [לימות המשיח][106] כי ע"י בטול היש לאין מעורר וממשיך יש אמיתי כו':

"Than all," precisely: "more than the abundance of all." "All the days of your life," to include the days of Mashiach. For through the nullification of yesh into ayin one arouses and draws down the true yesh, etc.

> The Mishnah's "than all the life of the World to Come" is precise, matching "more than the abundance of all." And "all" takes in everything, as the Sages read "all the days of your life" to include the days of Mashiach. Through nullifying yesh into ayin one draws down the true yesh.

SECTION 4 · ¶15–23

Who has sanctified us with His mitzvos

15 ד וזהו ענין ברכות המצות, אשר קדשנו במצותיו, אשר מלשון אשרי יושבי ביתך[107] שהוא לשון שבח והילול על דבר המשובח ומהולל

4. And this is the matter of the blessings over the mitzvos: "Who (asher) has sanctified us with His mitzvos." Asher is from the expression "Happy (ashrei) are those who dwell in Your house," which is an expression of praise and acclaim for something praiseworthy and acclaimed,

> The fourth section applies all this to the blessing said over a mitzvah, "Who has sanctified us with His mitzvos." The word asher ("who") is read as related to ashrei, "happy" or "praiseworthy," as in "Happy are those who dwell in Your house": a term of praise for something praiseworthy.

דהיינו עונג העליון המשובח וקדשנו בעונג זה שהוא בבחי' קדוש ומובדל כי קדוש הוא לשון הבדלה, ולכן המלאכים אומרים ג"פ [ג' פעמים] קדוש.[108]

that is, the praiseworthy supernal delight. And "He has sanctified us" with this delight, which is on the level of holy (kadosh) and set apart; for kadosh is an expression of separation. And therefore the angels say "holy" three times.

> The praiseworthy thing is the supernal delight, and "He has sanctified us" means with this delight, which is holy, that is, set apart and beyond, for kadosh means separate. That is why the angels say "holy" three times: they declare that G-d is set apart from everything.

16 וזהו שאומרים הוי' צבאות.[109] כלומר שהוא למעלה מגדר התלבשות. וזהו קדשנו ונמשך לנו במצותיו.

And this is [the meaning of] what they say, "Havayah of Hosts": that is, that He is above the bounds of being clothed. And this is "He has sanctified us": and [this] is drawn down to us "with His mitzvos."

> The angels' words "Havayah of Hosts," after the threefold "holy," say that G-d is beyond being clothed in the worlds. Yet the blessing says "He has sanctified us": this transcendent holiness is drawn down to us through the mitzvos.

כי ע"י קיום המצות שהם רצונו ית' שבו מתלבש עונג העליון ההוא הגם שלא נמשך גילוי עונג זה למטה הלא קי"ל [קיימא לן] לקיחה ע"י ד"א [דבר אחר] שמה לקיחה,[110]

For through the fulfillment of the mitzvos, which are His will, may He be blessed, in which that supernal delight is clothed — even though the revelation of this delight is not drawn down below — do we not hold [as law] that "taking by means of another thing is called taking"?

> The mitzvos are G-d's will, and His delight is clothed in them; even when the delight is not revealed below, the one who does the mitzvah holds it. The halachah agrees: "taking by means of another thing is called taking," as with a lulav held through a cloth.

וכמו מי שמוצא אוצר כסף וזהב[111] סגור ומסוגר בתיבה הנה כאשר שלח ידו לקחת התיבה הרי גם האוצר כסף וזהב בידו.

It is like one who finds a treasure of silver and gold, closed and locked in a chest: when he stretches out his hand to take the chest, the treasure of silver and gold is also in his hand.

> The parable: a man who picks up a locked chest full of silver and gold is holding the treasure too, though he cannot see it. So one who does a mitzvah holds the hidden delight of G-d within it.

17 והנה כח זה להיות התלבשות עונג העליון בקיום המצות שהם רצונו יתי ניתן לישראל דוקא משא"כ המלאכים שבקשו תנה הודך על השמים[112, 113]

Now, this power, that the supernal delight be clothed in the fulfillment of the mitzvos, which are His will, may He be blessed, was given to Israel specifically. Which is not so of the angels, who asked, "Place Your majesty upon the heavens,"

> The power to draw down G-d's delight through the mitzvos was given only to Israel. When Moshe went up to receive the Torah, the angels asked G-d to keep it in heaven, "Place Your majesty upon the heavens," and their request was refused.

ולא ניתן להם מפני כי ישראל עלו במחשבה[114] שהם בחי' פנימיות העולמות אבל המלאכים הם מבחי' חיצוניות

and it was not given to them. For Israel "arose in [G-d's] thought," being the level of the inner dimension (pnimiyus) of the worlds, but the angels are from the level of the outer dimension (chitzoniyus);

> The reason is that Israel "arose in G-d's thought" before the world was created, so they are the inner dimension of the worlds. The angels come from the outer dimension.

ולכן אין כח בהם להמשיך עונג העליון בעשיית המצות כ"א ישראל דוקא (ועמ"ש מענין זה בד"ה זכור את יום השבת[115] בתו"א [בתורה אור] פ' יתרו ועמ"ש בד"ה הבאים ישרש),[116]

and therefore they have no power to draw down the supernal delight by doing the mitzvos, but only Israel (and see what is written on this matter in the discourse beginning "Remember the Shabbos day," in Torah Ohr, Parshas Yisro; and see what is written in the discourse beginning "Those who come, [Yaakov] shall take root").

> That is why angels cannot draw down the supernal delight by doing mitzvos, and only Israel can. The reader is referred to the discourse on "Remember the Shabbos day" in Torah Ohr, Yisro, and to the discourse on "Those who come, [Yaakov] shall take root."

ולכן הנשמות דוקא קרויים נר בחי' כלי קיבול לקבל בו את השמן ואת הפתילה בחי' נר מצוה שיומשך בהם ועל ידם עונג העליון ההוא.

Therefore the souls specifically are called a lamp: the level of a receptacle to receive the oil and the wick, the level of "a mitzvah is a lamp," so that that supernal delight will be drawn into them and through them.

> So it is the souls, specifically, that are called a "lamp": vessels for the oil and wick of the mitzvos. Through them the supernal delight is drawn into the souls and, through the souls, into the world.

וזהו שמברכים אשר קדשנו במצותיו פי' קדשנו כמו הרי את מקודשת לי שהברכה היא ההודאה על שנתן כח זה לישראל דוקא להמשיך עונג העליון ההוא בקיום מצותיו יתי וקדש והבדיל אותנו אליו יתי יותר מהמלאכים בזה,

And this is why we bless, "Who has sanctified us (kideshanu) with His mitzvos": kideshanu is as in "Behold, you are betrothed (mekudeshes) to me." For the blessing is the acknowledgment that He gave this power to Israel specifically, to draw down that supernal delight through the fulfillment of His mitzvos, may He be blessed; and in this He sanctified us and set us apart to Himself, may He be blessed, more than the angels.

> The blessing's word kideshanu ("sanctified us") is like the betrothal formula, "you are mekudeshes (betrothed) to me." The blessing thanks G-d for giving Israel alone this power, setting them apart for Himself, more than the angels, as a bride is set apart for her husband.

והיינו ע"י המשכת ז' רועים ואהרן בכללם שעליו נאמר בהעלותך את הנרות[117] שהוא המעלה את הנשמות אל מול פני המנורה כו'.

And this is through the drawing down by the seven shepherds, Aharon among them, of whom it is said, "When you raise up the lamps": for he is the one who raises up the souls "toward the face of the Menorah," etc.

> This power reaches the souls through the seven shepherds, among them Aharon: the Alter Rebbe counts him among the seven here and in other discourses, although he is not in the Talmud's list given at the start of the maamar (Sukkah 52b). Of him it is said, "When you raise up the lamps": he raises the souls "toward the face of the Menorah."

(ענין פני המנורה י"ל [יש לומר] פרצוף הפנימי דמלי הנקי כנס"י [כנסת ישראל] פנימית הדבור ונקי מחשבה ישראל עלו במחשבה ופרצוף החיצון בחי' דבור שמשם שרש המלאכים ועמ"ש מזה בביאור ע"פ אחת היא יונתי.[118]

(The matter of "the face of the Menorah" may be explained as the inner configuration (partzuf) of Malchus, which is called Knesses Yisrael, the inner dimension of speech, and is called thought: "Israel arose in thought"; and the outer configuration is the level of speech, from which the angels have their root. And see what is written about this in the explanation on the verse "She is one, my dove."

> The parenthesis explains "the face of the Menorah" as the inner configuration of Malchus, the Community of Israel, which is the inner dimension of speech and is called "thought," for "Israel arose in thought." The outer configuration of Malchus is speech itself, the root of the angels.

וע"כ היא בחי' מנורה כלי לקבל השמן והפתילה לתוכה שהוא היחוד העליון והמשכת אור א"ס ב"ה הסכ"ע [הסובב כל עלמין] בממכ"ע [בממלא כל עלמין] כמ"ש במק"מ [במקדש מלך] פ' פנחס) (דף ר"י"ט ע"א) **גבי דאתאחדא פתילה כו'**

And therefore it is the level of a menorah, a vessel to receive the oil and the wick into it: which is the supernal union and the drawing of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), into the light that fills all worlds (memalei kol almin), as is written in the Mikdash Melech, Parshas Pinchas) (folio 219a), on "the wick is held fast," etc.

> That inner level is a menorah, a vessel that receives the oil and the wick: the supernal union, in which the encompassing Infinite Light is drawn into the light that fills the worlds. The Mikdash Melech, a commentary on the Zohar, explains this on the words "the wick is held fast."

וזהו אשר קדשנו כו' כמו מקודשת לי ממש והשמן נמשך ממוחין דאבא ושרשו מבחי' כשמן הטוב על הראש[119, 120] **גלגלתא דא"א שמשם שרש המצות ועיין בזח"ג** [בזהר חלק ג] **אמור** (דפ"ח ע"ב).

And this is "Who has sanctified us," etc., literally as in "betrothed to me." And the oil is drawn from the intellect (mochin) of Abba, and its root is from the level of "like the good oil upon the head," the Gulgalta (skull) of Arich Anpin, from which the mitzvos have their root. And see the Zohar, Part III, Emor (folio 88b).

> So "sanctified us" is truly like betrothal. The oil comes from the intellect of Abba (Chochmah), and its root is "the good oil upon the head," the Gulgalta (skull) of Arich Anpin, from which the mitzvos come, as the Zohar in Emor explains.

וביאור הענין כי פי' ראש היינו כמ"ש והוי"ה בראשם[121] (במיכה סס"י [סוף סימן] ב').

The explanation of the matter: the meaning of "head" is as it is written, "and Havayah at their head" (in Micah, end of chapter 2).

> What is the "head" on which the oil is poured? It is as Micah says, "and Havayah at their head": the Name Havayah is the head over Israel.

והנה כתיב שאו ידיכם קדש וברכו את[122] **ה' שממשיכים ברכה בשם הוי' והיינו מעצמות אור א"ס ב"ה שהוא בחינת קדש העליון שלמעלה מבחי' קדוש בוא"ו.**

Now, it is written, "Lift up your hands [toward] holiness (kodesh) and bless Havayah": that one draws down blessing into the Name Havayah, that is, from the essence of the Infinite Light, blessed be He, which is the level of the supernal kodesh, which is above the level of kadosh with a vav.

> "Lift up your hands toward holiness (kodesh) and bless Havayah" is read as drawing blessing into the Name Havayah from the essence of the Infinite Light. That essence is kodesh, spelled without a vav, the supernal holiness above kadosh, spelled with a vav.

וזהו פי' הקב"ה שבחי' קדוש בוא"ו הוא ברוך מבחי' קדש העליון והיינו ע"י קיום המצות. שזהו ענין נר מצוה רמ"ח אברין.

And this is the meaning of "the Holy One (HaKadosh), blessed (baruch) be He": that the level of kadosh with a vav is blessed from the level of the supernal kodesh; and this is through the fulfillment of the mitzvos. For this is the matter of "a mitzvah is a lamp," the 248 limbs.

> This explains G-d's title "the Holy One, blessed be He": the level of kadosh is "blessed," receiving blessing, from the higher kodesh. It happens through the mitzvos, the "lamp" of the mitzvos with its 248 limbs.

18 ותרין דרועין זהו שאו ידיכם[123] והיינו קבלת עומ"ש [עול מלכות שמים] שבשני פסוקים הראשונים דשמע ישראל[124] ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד].

And the two arms are "Lift up your hands," that is, accepting the yoke (kabbalas ol) of the Kingdom of Heaven in the first two verses, "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever,"

> The two arms that, added to the 248 limbs, make 250, the value of ner, are "lift up your hands." They are accepting the yoke of the Kingdom of Heaven in the first two verses of the Shema: "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever."

וכמ"ש במ"א בד"ה צאינה וראינה[125] וברכה והמשכה זו זהו בחי' כשמן הטוב על הראש[126] כי השמן נק' שמן משחת קדש ומשם נמשך הברכה בשם הוי' הנקרא ראש.

as is explained elsewhere, in the discourse beginning "Go forth and gaze." And this blessing and drawing down is the level of "like the good oil upon the head"; for the oil is called "oil of holy (kodesh) anointing," and from there the blessing is drawn into the Name Havayah, which is called "head."

> This drawing down of blessing is "the good oil upon the head." The oil is called "oil of holy (kodesh) anointing," and from the supernal kodesh the blessing flows into the Name Havayah, which is called "head"; the discourse on "Go forth and gaze" explains this.

19 וזהו בשעה שישראל עונין אישי"ר [אמן יהא שמיה רבא] מברך הקב"ה מנענע בראשו.[127] ואח"כ יורד על הזקן[128] זהו הלכות התורה. כי י"ג מדות שהתורה נדרשת בהן הן י"ג תי"ד [תיקוני דיקנא].

And this is [the meaning of]: "When Israel answer 'Amen, yehei shmei rabba mevarach,' the Holy One, blessed be He, nods His head." And afterward, "running down upon the beard": these are the laws of the Torah. For the thirteen principles by which the Torah is expounded are the thirteen tikkunim of the beard (tikkunei dikna).

> The Talmud says that when Israel answer "Amen, yehei shmei rabba," the Holy One, blessed be He, nods His head: the blessing reaches the "head." Then the oil "runs down upon the beard," the laws of the Torah, for in Kabbalah the thirteen principles by which the Torah is expounded correspond to the thirteen features (tikkunim) of the supernal beard.

גם פי' זקן שקנה חכמה[129] וכענין הנ"ל בפי' קנה חכמה קנה בינה וב' פעמים הזקן זקן זהו תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] שיורד ע"פ מדותיו. להאיר בבחי' ממכ"ע [ממלא כל עלמין] כו'.

Also, zakan (beard; zaken, an elder) means "one who has acquired (kanah) wisdom," like the matter mentioned above in the explanation of "acquire wisdom, acquire understanding." And the twice [said] "the beard, the beard" is the Written Torah and the Oral Torah, which "runs down over the edge of his middos" (his garments, and also his attributes), to shine into the level of memalei kol almin, etc.

> The word zakan (beard), read as zaken (elder), is what the Sages define as "one who has acquired (kanah) wisdom," recalling "acquire (keneh) wisdom." The verse's doubled "the beard, the beard of Aharon" is the Written and the Oral Torah, which run down "over the edge of his middos": in the verse his garments, here also his middos, the emotive attributes, so that the Torah shines into the light that fills all worlds.

20 וכ"ז [וכל זה] הוא ענין השמן והפתילה הנמשך בהנר. וכ"ז [וכל זה] הוא ביאור נר הנשמה ונר המצות.

And all this is the matter of the oil and the wick that are drawn into the lamp; and all this is the explanation of the lamp of the soul and the lamp of the mitzvos.

> All of this has explained the oil and the wick: the lamp of the soul and the lamp of the mitzvos, the first half of the verse, "a mitzvah is a lamp."

ולהבין ביאור ותורה אור.[130] הוא כי הנה אורייתא מחכמה נפקת[131] וחכמה יש בה גילוי התענוג כנודע שכשנופל איזה דבר חכמה באדם מתמלא שמחה ותענוג

And to understand the explanation of "and Torah is light": it is that "the Torah comes forth from Chochmah," and in Chochmah there is the revelation of delight; as is known, when some point of wisdom occurs to a person, he is filled with joy and delight.

> Now the other half of the verse, "and Torah is light." The Torah comes from Chochmah, as the Zohar says, and Chochmah carries a revelation of delight: anyone knows the joy that fills a person when a new insight comes to him.

וכך התורה שהיא בחי' חכמה יש בה בחי' גילוי עונג העליון ב"ה ובה וע"י מתגלה עונג העליון המלובש במצות שהם בחי' רצון ששם מלובש העונג בהעלם וע"י התורה מתגלה העונג ההוא,

And so the Torah, which is the level of Chochmah, has in it the level of the revelation of the supernal delight, blessed be He; and in it and through it is revealed the supernal delight that is clothed in the mitzvos, which are the level of will, where the delight is clothed in concealment; and through the Torah that delight is revealed.

> So the Torah, which is Chochmah, reveals the supernal delight that lies hidden in the mitzvos. In the mitzvos, which are G-d's will, the delight is concealed; through the Torah it is revealed.

ולכן נמשלה התורה לאור שמאיר את השמן והפתילה ועולה בשם אור ע"י אחיזתה בשמן ופתילה.

Therefore the Torah is likened to light, which illuminates the oil and the wick, and is called by the name "light" through its taking hold of the oil and the wick.

> That is why the Torah is compared to light: it lights up the oil and the wick. And it is called light only because it takes hold of them, as a flame needs oil and a wick.

21 וכך התורה שהיא פי' וביאור המצוה הוא גילוי ההארה הצפונה וגנוזה במצות ובה וע"י נמשך עונג העליון מהעלם לגילוי.

And so the Torah, which is the commentary and explanation of the mitzvah, is the revelation of the illumination that is hidden and treasured away in the mitzvos; and in it and through it the supernal delight is drawn from concealment into revelation.

> As a flame reveals what the oil and wick hold, the Torah, which explains each mitzvah, reveals the light hidden in the mitzvos. Through the Torah the supernal delight comes out of concealment into revelation.

וזהו ע"ד ענין ש"י עולמות הנמשכים מחו"ב שבהם גילוי התענוג העליון כו' גם כי עיקר התגלות אור א"ס בבחינת אור פנימי הוא רק בחכמה כמ"ש הוי"ה בחכמה[132] כמ"ש במ"א ועי' בהרמ"ז [בהרב משה זכות] פ' פקודי (דף ר"כ ע"ב) פי' אור הוא חכמה שבחכמה כו

And this is in the manner of the 310 worlds drawn from Chochmah and Binah, in which is the revelation of the supernal delight, etc. Also, because the main revelation of the Infinite Light (Or Ein Sof) as an inner light is only in Chochmah, as it is written, "Havayah, with wisdom," as is explained elsewhere; and see in the Ramaz, Parshas Pekudei (folio 220b): the meaning of "light" is the Chochmah of Chochmah, etc.

> This is like the 310 worlds, drawn from Chochmah and Binah, in which the delight is revealed. The Infinite Light is revealed as an inner light mainly in Chochmah, as the verse says, "Havayah founded the earth with wisdom"; the Ramaz explains in Parshas Pekudei that "light" is the Chochmah within Chochmah.

ובענין הפתילה לפמ"ש [לפי מה שכתוב] במא"א [במאורי אור] אות פ' ס"ל שהוא בבחי' שם ב"ן וכ"כ [וכן כתב] בתו"א [בתורה אור] בביאור ע"פ כי אתה נרי.[133]

And as to the matter of the wick: according to what is written in Me'orei Or, the letter peh, section 30, that it is on the level of the Name Ban; and so it is written in Torah Ohr, in the explanation on the verse "For You are my lamp."

> As for the wick, Me'orei Or, a Kabbalistic lexicon arranged by letters, says under the letter peh, section 30 (on pesilah, "wick"), that it is the level of the Name Ban: the Name Havayah spelled out so that its letters total 52, associated in Kabbalah with Malchus. Torah Ohr says the same on "For You are my lamp."

אפ"ל [אפשר לומר] דזה שייך ג"כ לנש"י [לנשמות ישראל]

It may be said that this also applies to the souls of Israel.

> The Alter Rebbe applies this to the souls: the wick, the level of the Name Ban, belongs to them too.

כי הנה הגם שמה שנק' נר זהו מצד שהנשמות עלו במחשבה[134] ע"כ הם כלי לקבל את השמן והאור כנ"ל עכ"ז [עם כל זה] הרי לא נתנה להם התורה רק ע"י התלבשותה בגוף ונה"ב [ונפש הבהמית] לברר שם ב"ן כו'

For although their being called a lamp is because the souls "arose in thought," and therefore they are a vessel to receive the oil and the light, as mentioned above, even so, the Torah was given to them only through [the soul's] being clothed in the body and the animal soul, to refine the Name Ban, etc.

> The souls are called a lamp because they "arose in thought," and so they are vessels for the oil and the light. Yet the Torah was given to them only once they are clothed in a body and an animal soul, and their task there is to refine the Name Ban, the lower level that the soul raises up.

וזהו ענין הפתילה שבה דוקא נתלה האור של התורה כו', אך לפמש"ל [לפי מה שכתוב לעיל] בשם המק"מ [המקדש מלך] פ' פנחס דף ר"י"ט הפתילה היא יסוד כו' הממשיך השמן.

And this is the matter of the wick, on which specifically the light of the Torah depends, etc. But according to what is written above in the name of the Mikdash Melech, Parshas Pinchas, folio 219, the wick is Yesod, etc., which draws the oil.

> That is the wick: the light of the Torah takes hold only of it, the soul as it stands in the body and the animal soul. But according to the Mikdash Melech, cited above, the wick is Yesod, which draws the oil down.

וזהו ע"ד מ"ש כשמן הטוב כו' כטל חרמון שיורד על הררי ציון[135] כו' שבחי' ציון זהו מדת צדיק יסוד עולם[136] כו' ובו ועל ידו נמשך השמן הטוב כו':

And this is in the manner of what is written, "Like the good oil," etc., "like the dew of Hermon that comes down upon the mountains of Zion," etc.: the level of Zion is the attribute of "the tzaddik [who] is the foundation of the world," etc.; and in it and through it the good oil is drawn, etc.

> The same psalm continues, "like the dew of Hermon that comes down upon the mountains of Zion." Zion is the attribute of "the tzaddik, the foundation (yesod) of the world," that is, Yesod, and through it the good oil flows.

22 קיצור. וזהו אשר קדשנו. תענוג אשריך ישראל[137] קדשנו קדש הבדלה. והיינו במצותיו לקיחה ע"י ד"א [דבר אחר]

Summary. And this is "Who (asher) has sanctified us": delight, "Happy (ashrecha) are you, Israel"; kideshanu: kodesh, separation. And this is "with His mitzvos": taking by means of another thing.

> The summary recalls the reading of the blessing: asher means delight, as in "Happy are you, Israel"; kideshanu means kodesh, separation. And "with His mitzvos" is the principle that taking by means of another thing is called taking.

כי המלאכים בקשו אשר תנה הודך[138] בחי' אשר הנ"ל ולא נתנה להם לפי ששרשם מהדבור אינן נר וכלי להמשכה הנ"ל רק הנשמות לפי שעלו במחשבה הם נר.

For the angels asked, "Who (asher) place Your majesty" — the level of asher mentioned above — and it was not given to them: because their root is from speech, they are not a lamp and a vessel for the drawing down mentioned above; only the souls, because they arose in thought, are a lamp.

> The angels asked for this asher when they said, "who (asher) place Your majesty upon the heavens," but it was not given to them: rooted in speech, they cannot be a lamp for this drawing down. Only the souls, which arose in thought, are a lamp.

23 ופי' כשמן הטוב על הראש.[139] ע"ד והי' בראשם.[140] וכתיב שאו ידיכם קדש וברכו את[141] הי'.

And the meaning of "like the good oil upon the head" is in the manner of "and Havayah at their head." And it is written, "Lift up your hands [toward] holiness and bless Havayah."

> The summary continues: "the good oil upon the head" is as in "Havayah at their head." And "Lift up your hands toward holiness and bless Havayah" draws the blessing.

ידיכם תרין דרועין שהם קעומ"ש [קבלת עול מלכות שמים] עם רמ"ח מ"ע [מצות עשה] הם נר. וברכו זהו פי' הקב"ה וזהו כשמן הטוב על הראש שמן משחת קודש.

"Your hands" are the two arms, which are accepting the yoke (kabbalas ol) of the Kingdom of Heaven; with the 248 positive commandments they are ner. "And bless" is the meaning of "the Holy One, blessed be He"; and this is "like the good oil upon the head," "oil of holy anointing."

> The hands are the two arms, accepting the yoke of Heaven, which together with the 248 positive commandments make ner, 250. "And bless" is "the Holy One, blessed be He," and this is "the good oil upon the head," the "oil of holy anointing."

ואח"כ על הזקן שקנה חכמה קנה בינה[142] תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] והתורה היא אור שהיא חכמה שבה גילוי התענוג:

And afterward, "upon the beard": "one who has acquired wisdom"; "acquire wisdom, acquire understanding"; the Written Torah and the Oral Torah. And the Torah is light, for it is Chochmah, in which is the revelation of delight.

> Then the oil runs down "upon the beard": wisdom, the Written Torah and the Oral Torah. And the Torah is the light, for it is Chochmah, in which delight is revealed.

SECTION 5 · ¶24–26

Wisdom gives life: the bowl upon its top

24 ה אך הנה כ"ז [כל זה] היא בחי' התורה ומצות כאשר הן למעלה במקורן העליון שהמצות הן הן רצונו ית' שלמעלה מהחכמה והתורה היא בחי' חכמה שהיא פי' וביאור המצוה ומדרגתה למטה ממדרגת המצוה.

5. However, all this is the level of the Torah and mitzvos as they are above, in their supernal source: that the mitzvos are themselves His will, may He be blessed, which is above Chochmah, and the Torah is the level of Chochmah, which is the commentary and explanation of the mitzvah, and its rank is below the rank of the mitzvah.

> The fifth section begins. Everything so far has described the Torah and the mitzvos at their source above, where the mitzvos, G-d's will, stand above the Torah, which is Chochmah and only explains them.

אבל כדי להמשיך האדם על נפשו מלמעלה למטה להיות נמשך גילוי בחי' התורה ומצוה בנפש האדם

But in order for a person to draw down upon his soul, from above to below, so that the revelation of the level of Torah and mitzvah be drawn into the person's soul,

> Now the question is how a person draws all this down into his own soul. Here the order is different.

הנה כתיב והחכמה תחי' בעליה[143] (בקהלת סי' ז' י"ב) החכמה היא התורה תחיה בעליה פי' בעליה הן המצות שהן בעלים של תורה. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] גדול תלמוד שמביא לידי מעשה.[144]

it is written, "Wisdom gives life to its possessors" (in Ecclesiastes, chapter 7[, verse] 12): "wisdom" is the Torah; "gives life to its possessors": "its possessors" are the mitzvos, which are the possessors of the Torah. And as our Sages, of blessed memory, said, "Great is study, for it leads to action."

> Koheles says that "wisdom gives life to its possessors": in its plain sense, wisdom keeps alive the one who has it. Here the wisdom is the Torah, and its "possessors," the ones it belongs to, are the mitzvos, which the Torah explains. Below, the Torah gives life to the mitzvos, as the Sages say, "Great is study, for it leads to action."

וביאור ענין זה ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] למה קדמה שמע לוהי' [לוהיה (לפרשת והיה אם שמוע)] אם שמוע שבתחלה יקבל עליו עול מלכות שמים ואח"כ יקבל עליו עול מצות[145]

And the explanation of this matter is according to the saying of our Sages, of blessed memory: "Why does [the section of] Shema precede 'And it shall be, if you will hearken'? So that one first accept upon himself the yoke of the Kingdom of Heaven, and afterward accept upon himself the yoke of the mitzvos."

> The order of the Shema shows how. The Mishnah explains that its first section comes before the second so that a person first accepts the yoke of the Kingdom of Heaven and only then the yoke of the mitzvos.

(עמ"ש בביאור ע"פ ונקדשתי בתוך בני ישראל[146] ביאור ג"פ [ג' פעמים] קדוש דמשם מובן שבחי' קדוש הראשון זהו ענין קבלת עומ"ש [עול מלכות שמים] וב"פ [וב' פעמים] קדוש שאחר זה הם תומ"צ [תורה ומצות]

(See what is written in the explanation on the verse "And I shall be sanctified among the children of Israel," the explanation of the threefold "holy," from which it is understood that the level of the first "holy" is the matter of accepting the yoke of the Kingdom of Heaven, and the two [times] "holy" after it are Torah and mitzvos.

> The parenthesis cites a discourse on "And I shall be sanctified among the children of Israel": of the three "holy"s, the first is accepting the yoke of Heaven and the other two are Torah and mitzvos.

ועיין בסידור שער הק"ש [הקריאת שמע] בד"ה להבין ההפרש בין ק"ש [קריאת שמע] לשמו"ע [לשמונה עשרה] דלשם מבואר ג"כ דע"י ק"ש [קריאת שמע] שהיא קבלת עול מלכות שמים ממשיכים בחי' יחוד י"ה דשם הוי' שממשיכים יחוד זה ממקור הראשון מאור א"ס ממש ע"י בכל מאדך[147] כו' וע"י תומ"צ [תורה ומצות] ממשיכים יחוד ו"ה.

And see in the Siddur, in the Gate of the Shema, in the discourse beginning "To understand the difference between the Shema and the Shemoneh Esreh," for there too it is explained that through the Shema, which is accepting the yoke of the Kingdom of Heaven, one draws down the level of the union of yud-hei of the Name Havayah, drawing this union from the first source, from the very Infinite Light (Or Ein Sof), through "with all your might," etc.; and through Torah and mitzvos one draws down the union of vav-hei.

> A discourse in the Siddur (the Alter Rebbe's prayer book with his discourses), on the difference between the Shema and the Shemoneh Esreh, explains that the Shema draws down the union of the first two letters of the Name Havayah, yud-hei (Chochmah and Binah), from the Infinite Light itself, through loving G-d "with all your might," beyond all limits. Torah and mitzvos draw down the union of the last two letters, vav-hei.

ועמ"ש ע"פ אלה פקודי המשכן משכן העדות.[148] עו"ל [עוד יש לומר] בענין הקדמת עומ"ש [עול מלכות שמים] לעול מצות ע"ד שנתי' [שנתבאר] בד"ה צאינה וראינה[149] בפי' שקשרו להם שני כתרים[150] א' כנגד נעשה ואחד כנגד נשמע.

And see what is written on the verse "These are the accounts of the Tabernacle, the Tabernacle of the Testimony." One may further say, on the matter of the yoke of the Kingdom of Heaven coming before the yoke of the mitzvos, along the lines of what was explained in the discourse beginning "Go forth and gaze," on the meaning of "they tied on them two crowns, one corresponding to 'we will do' and one corresponding to 'we will hear.'"

> After one more reference, the Alter Rebbe gives a further reason why the yoke of Heaven comes first. The Talmud says that at Sinai each Jew was given two crowns, one for "we will do" (naaseh) and one for "we will hear" (nishma).

כי הנה ביאור מלת נשמע הוא להיות בטל לדבר תורה המדברת בפיו שהיא רצונו ית' כאילו שומע שהשכינה מדברת מתוך גרונו וכמ"ש תען לשוני אמרתך[151] כו'

For the explanation of the word nishma ("we will hear") is to be nullified to the word of Torah that speaks in his mouth, which is His will, may He be blessed, as though he hears the Shechinah speaking from within his throat; as it is written, "Let my tongue respond with Your word," etc.

> "We will hear" means being nullified to the words of Torah one speaks, which are G-d's will, as if hearing the Shechinah speak from one's own throat. So the psalm says, "Let my tongue respond with Your word," like one who repeats what he hears.

והקדימו לזה בחי' נעשה להיות בטל לבעל הרצון הוא אור א"ס ב"ה לבדו בעצמו שע"י ביטול זה נמשך בחינת נשמע המשכה מלמעלה למטה כי רוח אייתי רוח ואמשיך רוח.

And they put before this the level of naaseh ("we will do"): to be nullified to the Master of the will, who is the Infinite Light, blessed be He, alone, in Himself; for through this self-nullification (bittul) the level of nishma is drawn down, a drawing down from above to below, for "spirit draws spirit and brings down spirit."

> "We will do" came first: it is being nullified to the Master of the will, G-d Himself, beyond even His will. This deeper self-nullification draws down from above the level of "we will hear," for, as the Zohar puts it, "spirit draws spirit and brings down spirit."

עכ"ד [עד כאן דבריו] המבוארים שם. ועד"ז י"ל [יש לומר] ההפרש בין קבלת עומ"ש [עול מלכות שמים] שהוא להיות בטל לבעל הרצון ועול מצות הוא להיות בטל לרצונו יתי' המלובש בתומ"צ [בתורה ומצות]

Thus far the words explained there. And along these lines one may explain the difference between accepting the yoke of the Kingdom of Heaven, which is to be nullified to the Master of the will, and the yoke of the mitzvos, which is to be nullified to His will, may He be blessed, clothed in Torah and mitzvos.

> So accepting the yoke of Heaven is self-nullification to G-d Himself, and the yoke of the mitzvos is self-nullification to His will as it is clothed in Torah and mitzvos.

וכנגד זה נמשך שני כתרים. שהם בחי' סכ"ע [סובב כל עלמין] ומה שלמעלה מסכ"ע [מסובב כל עלמין] אדון הנפלאות גאה גאה[152] כו' ונק' ע"פ לשון הקבלה ע"י [עתיק יומין] ואי"א. והנה בבחי' כתר שע"י נשמע הם ג"כ תר"ך עמודי אור הנמשכים ע"י המצות. שמהם נמשך ש"י עולמות לצדיקים.

And corresponding to this, two crowns are drawn down, which are the level of sovev kol almin and what is above sovev kol almin, "the Master of wonders," "He is exalted, exalted," etc.; and in the language of the Kabbalah they are called Atik Yomin and Arich Anpin. Now, in the level of the crown that comes through nishma there are also the 620 pillars of light drawn down through the mitzvos, from which the 310 worlds are drawn for the tzaddikim.

> Corresponding to these two, two crowns are drawn down: the encompassing light (sovev kol almin) and what is above it, described as "the Master of wonders" (from the Yishtabach blessing) and "He is exalted, exalted"; in Kabbalah they are called Atik Yomin and Arich Anpin. The crown of "we will hear" holds the 620 pillars of light drawn down by the mitzvos, and from them come the 310 worlds of the tzaddikim.

אכן ע"י קבלת עומ"ש [עול מלכות שמים] נמשך ע"ד הכתר שכנגד נעשה כי כתר זה נמשך ממלכות דא"ס ממש שנמשך להיות כתר ועטרה על הראש ולכן הוא נמשך ע"י קבלת עול מלכות שמים דוקא כו' ונמשך אח"כ בבחי' ונשמע.

But through accepting the yoke of the Kingdom of Heaven there is drawn down [a level] in the manner of the crown that corresponds to naaseh; for this crown is drawn from the very Malchus of the Infinite One (Ein Sof), which is drawn to be a crown and diadem upon the head. And therefore it is drawn specifically through accepting the yoke of the Kingdom of Heaven, etc., and it is drawn afterward into the level of venishma.

> Accepting the yoke of Heaven draws down the crown of "we will do," which comes from the Malchus (Kingship) of the Infinite One Himself, becoming a crown on the head. That is why it is reached specifically by accepting G-d's Kingship, and afterward it flows down into "we will hear."

ולקשר זה עם מ"ש תחלה דע"י קבלת עומ"ש [עול מלכות שמים] נמשך יחוד י"ה וע"י עול מצות נמשך יחוד ו"ה.

And to connect this with what was said first, that through accepting the yoke of the Kingdom of Heaven the union of yud-hei is drawn down, and through the yoke of the mitzvos the union of vav-hei is drawn down,

> The Alter Rebbe now ties this to the earlier point. The yoke of Heaven draws down the union of yud-hei, and the yoke of the mitzvos the union of vav-hei.

י"ל [יש לומר] כמ"ש בעטרה שעטרה לו אמו זו כנסת ישראל ביום חתונתו זו מתן תורה[153] הרי הכתר והעטרה הוא מקור היחוד שע"י תומ"צ [תורה ומצות] וכמ"כ [וכמו כן] מקור יחוד י"ה.

it may be said: as it is written, "with the crown with which his mother crowned him" — this is the Community of Israel — "on the day of his wedding" — this is the giving of the Torah. Thus the crown and the diadem are the source of the union that comes through Torah and mitzvos; and so too [they are] the source of the union of yud-hei.

> The Song of Songs speaks of "the crown with which his mother crowned him on the day of his wedding." "His mother" is read as the Community of Israel, and "the day of his wedding," as the Mishnah says, is the giving of the Torah. So the crown is the source of the union drawn down by Torah and mitzvos, and likewise of the union of yud-hei.

ואי"כ בי' בחי' הנ"ל דיחוד י"ה ויחוד ו"ה שרשן נמשך ע"י גילוי בי' בחי' כתרים הנ"ל ועמ"ש בת"א [בתורה אור] בד"ה כי עמך מקור חיים[154] ובד"ה לכן אמור לבני ישראל,[155] ובהביאור בסופו).

If so, the two levels mentioned above, the union of yud-hei and the union of vav-hei, have their root drawn through the revelation of the two levels of crowns mentioned above. And see what is written in Torah Ohr, in the discourse beginning "For with You is the source of life," and in the discourse beginning "Therefore say to the children of Israel," and in the explanation at its end.)

> Both unions, yud-hei and vav-hei, are rooted in the revelation of the two crowns. The parenthesis closes with references to two discourses in Torah Ohr.

והענין כי הנה קבלת עומ"ש [עול מלכות שמים] הוא הפרשה ראשונה שמע ישראל[156] הוי' אלקינו הוי' אחד. פי' שמע לשון הבנה כמ"ש בברכת אהבת עולם ותן בלבנו בינה להבין ולהשכיל

And the matter is: accepting the yoke of the Kingdom of Heaven is the first section, "Hear, O Israel, Havayah is our G-d, Havayah is one." Shema is a term of understanding, as it says in the blessing Ahavas Olam, "And put into our hearts understanding, to understand and to discern."

> The main thread resumes: accepting the yoke of Heaven is the first section of the Shema, "Hear, O Israel, Havayah is our G-d, Havayah is one." "Hear" (shema) means "understand," as the blessing before the Shema asks G-d to "put understanding into our hearts."

להבין דבר מתוך דבר ולהשכיל בעיני ראיה דבר הנולד מאין ליש כו'. והתבוננות זו הוא ענין וגולה על ראשה.[157]

"To understand" one thing from another, and "to discern" with the eyes of sight a thing that comes into being from nothing to something, etc. And this contemplation is the matter of "and its bowl upon its top."

> "To understand" is to derive one thing from another; "to discern" is to see with the mind's eye how a thing comes into being from nothing. This contemplation is the Menorah's "bowl upon its top," the reservoir above the lamps.

כי המנורה שבעה נרותי' [נרותיה] עלי' [עליה] בחי' ז' מדות לך הוי' הגדולה והגבור' [והגבורה][158] כו' בחי' אהוי"ר [אהבה ויראה] כו'.

For the Menorah, "its seven lamps upon it," is the level of the seven attributes (middos), "Yours, Havayah, are the greatness and the might," etc., the level of love and awe, etc.

> The seven lamps on the Menorah are the seven emotive attributes, listed in the verse "Yours, Havayah, are the greatness and the might," which are love and awe. They are fed by the contemplation above them, as the lamps are fed from the bowl.

25 והנה קיום ואהבת[159] הוא ע"י התבוננות באחד בחי' יחו"ע [יחודא עילאה] איך דכולא קמי' [קמיה] כלא ובטלים במציאות ממש רק שבטובו מחדש בכל יום יש מאין ממש

Now, the fulfillment of "And you shall love" comes through contemplating "one," the level of the higher unity (yichuda ila'ah): how "all before Him is as nothing," and they are truly nullified in existence, except that "in His goodness He renews each day" something truly from nothing;

> The love of G-d, "And you shall love," comes from contemplating the word "one" in the Shema at the level of the higher unity: before G-d everything is as nothing, truly nullified in its very existence, and it exists only because He, in His goodness, renews it every day from nothing, as the morning blessing says.

ואי לזאת הוא אחד ממש בשמים ממעל ועל הארץ מתחת אין עוד.[160]

and therefore He is truly one, "in the heavens above and on the earth below; there is nothing else."

> So He alone is truly one, as the verse says, "Havayah is G-d in the heavens above and on the earth below; there is nothing else."

ועי"כ [ועל ידי כך] נמשך להיות ואהבת וזהו בחי' קבלת עומ"ש [עול מלכות שמים] שיהיה הוי' בבחי' אלקיך ממש כו' כמ"ש במ"א וכל המאריך באחד[161] בבחי' זו ממשיך גילוי אהבה זו ביתר שאת

And through this "And you shall love" comes to be. And this is the level of accepting the yoke (kabbalas ol) of the Kingdom of Heaven: that Havayah be truly on the level of "your G-d," etc., as is explained elsewhere. And whoever prolongs "one" on this level draws down the revelation of this love with surpassing strength.

> This contemplation brings about love, and it is the acceptance of the yoke of Heaven: Havayah becomes truly "your G-d." The Talmud praises one who prolongs the word "one" (echad); the more one dwells on it, the more strongly this love is revealed.

וזהו הענין וגולה על ראשה שמזה נמשך ז' נרותי' [נרותיה] (כי ראשה זהו כמ"ש והי' בראשם[162] כנ"ל. והוא כמ"ש ושכנתי בתוכם.[163] בתוכו לא נאמר אלא בתוכם וזהו ג"כ ענין ישראל לי ראש.

And this is the matter of "and its bowl upon its top (roshah)," from which "its seven lamps" are drawn. (For roshah is as it is written, "and Havayah at their head," as mentioned above; and it is as it is written, "and I will dwell within them": it does not say "within it" but "within them." And this too is the matter of "Yisrael: li rosh" ("a head for Me").

> This contemplation is the bowl on the Menorah's top, from which its seven lamps are fed. The "top" (roshah) is "Havayah at their head": G-d dwelling "within them," within each Jew. And Israel are, for G-d, the "head," for the letters of Yisrael spell li rosh, "a head for Me."

ובהגולה היה השמן בחי' כשמן הטוב על הראש[164] כוי כנ"ל ולעיל נתבאר בחינה זו בענין ההמשכה שע"י המצות. וכמ"כ [וכמו כן] בענין ההמשכה שע"י קבלת עול מלכות שמים.

And in the bowl was the oil, the level of "like the good oil upon the head," etc., as mentioned above. Above, this level was explained regarding the drawing down that comes through the mitzvos; and likewise [it applies] regarding the drawing down that comes through accepting the yoke of the Kingdom of Heaven,

> The bowl held the oil, "the good oil upon the head." Earlier this was applied to the drawing down through the mitzvos; now it is applied to the drawing down through accepting the yoke of Heaven.

דהיינו ענין שאו ידיכם[165] שהם שמע ישראל ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד] וע"ז ממשיכים מבחי' קדש העליון בחי' שמן משחת קדש להיות וברכו את הוי'. ובזח"ב [ובזהר חלק ב'] תרומה קנ"ח א' רישא דמנרתא בינה[166] כוי, והיינו ההתבוננות בשמע ישראל)

that is, the matter of "Lift up your hands," which are "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever"; and through this one draws down from the level of the supernal kodesh, the level of "oil of holy anointing," so that there be "and bless Havayah." And in the Zohar, Part II, Terumah, 158a: "the head of the Menorah is Binah," etc.; that is, the contemplation in "Hear, O Israel.")

> That is "lift up your hands," the two verses "Hear, O Israel" and "Blessed be the Name," which draw down from the supernal holiness, the "oil of holy anointing," so as to "bless Havayah." The Zohar calls the head of the Menorah Binah, which is the contemplation (binah, understanding) of the Shema.

והנה מואהבת עד ובשעריך[167] הם מ"ב תיבין כנגד שם מ"ב דאנא בכח גדולת שהוא ענין ההעלאה כוי ויש בו ז' פסוקים ובכל א' ששה תיבות ע"ד בשתים יכסה כוי ובשתים יעופף.[168]

Now, from "And you shall love" until "and upon your gates" there are forty-two words, corresponding to the Name of forty-two [letters] of Ana Bechoach Gedulas, which is the matter of ascent, etc. And it has seven verses, and in each one six words, in the manner of "with two he covered," etc., "and with two he flew."

> The paragraph from "And you shall love" to "and upon your gates" has forty-two words, matching the forty-two-letter Name of the prayer Ana Bechoach, a Name of ascent. That prayer has seven lines of six words each, like the six wings of the seraphim: "with two he covered his face … and with two he flew."

וזהו ענין עד פרחה[169] וזהו ענין שבעה נרותיה ז' מדות הנ"ל שהן ז' פסוקים דאנא בכח כוי

And this is the matter of "to its flower"; and this is the matter of "its seven lamps," the seven attributes (middos) mentioned above, which are the seven verses of Ana Bechoach, etc.

> This ascent is the Menorah's "flower" (pirchah, which also suggests flying upward, as in paragraph 3), and the seven lines are its seven lamps, the seven emotive attributes.

ורש"י [ורבי שלמה יצחקי] פי' וגולה כמו גולות עיליות[170] (ביהושע ט"ו) לשון מעיין הנובע כי בינה נק' נהר היוצא מעדן[171] כמ"ש בד"ה אם בחקותי

And Rashi explains vegulah ("and its bowl") as in "upper springs (gulos illiyos)" (in Joshua 15), an expression of a flowing spring; for Binah is called "the river that goes out of Eden," as is explained in the discourse beginning "If you walk in My statutes."

> Rashi reads gulah as a spring, as in the "upper springs" (gulos illiyos) of the book of Yehoshua. The spring is Binah, called "the river that goes out of Eden," the source of the flow, as the discourse on "If you walk in My statutes" explains.

ועמ"ש בת"א [בתורה אור] פ' בראשית בד"ה להבין ענין הברכות פי' יום ליום יביע אומר[172] ויש בחי' נחלי שמן[173] (מיכה סי' ו' ז').

And see what is written in Torah Ohr, Parshas Bereishis, in the discourse beginning "To understand the matter of the blessings," on the meaning of "Day to day pours forth speech." And there is the level of "rivers of oil" (Micah, chapter 6[, verse] 7).

> A discourse in Torah Ohr, Bereishis, explains "Day to day pours forth speech," where yabia, "pours forth," is the word for a flowing spring (mabua). Micah too speaks of "rivers of oil."

ובגמרא תליסר נהרא דאפרסמונא דכיא. גם י"ל [יש לומר] וגולה מענין גלגלתא ע"ד מ"ש במדרש רבה סוף קהלת ע"פ ותרוץ גולת הזהב[174] זה גולגולת

And in the Gemara: "thirteen rivers of pure balsam." It may also be said that vegulah is from the matter of Gulgalta (the skull), along the lines of what is said in the Midrash Rabbah at the end of Koheles, on the verse "and the golden bowl (gulas hazahav) be crushed": "this is the skull (gulgoles),"

> The Talmud speaks of "thirteen rivers of pure balsam" as a reward in the World to Come. Another reading links gulah with gulgalta, the skull: the Midrash on Koheles's "golden bowl" says that it is the skull.

והיא בחי' אהבה רבה והרצון שלמעלה מהשכל כמ"ש בד"ה שאו את ראש כו' לגלגלתם[175] ועוד יש פירושים בענין וגולה ויתבאר לקמן אי"ה [אם ירצה השם]:[176, 177]

which is the level of "great love" (ahavah rabbah) and of the will that is above intellect, as is explained in the discourse beginning "Lift up the head," etc., "by their skulls." And there are more interpretations of vegulah, and they will be explained below, G-d willing.

> The skull stands for "great love" (ahavah rabbah) and the will that is above intellect, as explained in the discourse on the census, "Lift up the head ... by their skulls." More meanings of gulah will be explained later.

26 קיצור. וכ"ז [וכל זה] הוא ענין המצות כמו שהן למעלה שאזי הן למעלה מהתורה שהם בחי' שמן למאור[178] ותורה אור.[179]

Summary. All this is the matter of the mitzvos as they are above, where they are above the Torah: they are the level of "oil for the light," and "Torah is light."

> The summary: all of this describes the mitzvos as they are above, where they stand higher than the Torah. They are the "oil for the light," and the Torah is the light.

אך כדי להמשיך הגילוי בנה"א [בנפש האלקית] הוא ע"י התורה כי החכמה תחיה בעליה.[180] שעל ידה יבא לקבלת עומ"ש [עול מלכות שמים] שקדם לעול מצות

But drawing the revelation into the G-dly soul is through the Torah, for "wisdom gives life to its possessors": through it he will come to accepting the yoke of the Kingdom of Heaven, which comes before the yoke of the mitzvos.

> To draw the revelation into the G-dly soul, the Torah comes first, for "wisdom gives life to its possessors": through it a person comes to accept the yoke of Heaven, which comes before the yoke of the mitzvos.

וקבלת עומ"ש [עול מלכות שמים] ממשיך ממקור הראשון להיות נמשך בבחי' י"ה דשם הוי' וע"י תומ"צ [תורה ומצות] ממשיכים משם בבחי' ו"ה להיות השם שלם גם בענין הקדמת נעשה לנשמע שע"ז נמשך שני כתרים.

And accepting the yoke of the Kingdom of Heaven draws down from the first source, so that it be drawn into the level of yud-hei of the Name Havayah; and through Torah and mitzvos one draws down from there into the level of vav-hei, so that the Name be whole. Also, the matter of "we will do" coming before "we will hear," through which two crowns are drawn down.

> Accepting the yoke of Heaven draws from the first source into yud-hei of the Name Havayah, and Torah and mitzvos draw from there into vav-hei, so that the Name is complete. The same order appears in "we will do" before "we will hear," which draws down two crowns.

וקעומ"ש [וקבלת עול מלכות שמים] זהו ענין שמע ישראל וזהו וגולה על ראשה[181] ומואהבת עד ובשעריך הן שבעה נרותיה פי' וגולה על ראשה ע"ד כשמן הטוב על הראש[182] שאו ידיכם קדש וברכו[183] כו' כנ"ל:

And accepting the yoke of the Kingdom of Heaven is the matter of "Hear, O Israel," and this is "and its bowl upon its top"; and from "And you shall love" until "and upon your gates" are "its seven lamps." The meaning of "and its bowl upon its top" is in the manner of "like the good oil upon the head," "Lift up your hands [toward] holiness and bless," etc., as mentioned above.

> The acceptance of the yoke of Heaven is "Hear, O Israel," the bowl on the Menorah's top, and the passage from "And you shall love" to "and upon your gates" is its seven lamps. The bowl on the top is "the good oil upon the head" and "lift up your hands toward holiness and bless."

SECTION 6 · ¶27–32

The olives crushed: heaviness of head and mercy

27 ו אך כדי להיות גילוי האהבה זו תקועה בלבו ונפשו של אדם להיות ובכל נפשך[184] הנה הוא ע"י בחי' ושנים זיתים עליה אחד מימין הגולה ואחד על שמאלה,[185]

6. But for the revelation of this love to be implanted in a person's heart and soul, so that there be "and with all your soul," it is through the level of "and two olives upon it, one on the right of the bowl and one on its left."

> The sixth section asks how this love becomes fixed in a person's heart and soul, so that he loves G-d "with all your soul." The answer lies in the two olives that stand beside the Menorah's bowl in Zechariah's vision.

והענין כי הנה זיתים הם שמובלעים בתוכם השמן רק שאינו יוצא אלא ע"י כתישה בבית הבד.

The matter is: olives have the oil absorbed within them, except that it comes out only through crushing in the olive press.

> Olives hold their oil inside them but give it up only when they are crushed in the olive press. The oil is there, but it must be pressed out.

וכן עד"מ צ"ל בחי' כתישה בנפש האדם והוא משארז"ל [מה שאמרו רבותינו זכרונם לברכה] אין עומדין להתפלל אלא מתוך כובד ראש.[186]

And so, by way of analogy, there must be the level of crushing in a person's soul. And this is from what our Sages, of blessed memory, said: "One may stand to pray only out of heaviness of head (koved rosh)."

> So too the soul needs to be "crushed." This is what the Sages meant when they said that one may stand to pray only with "heaviness of head," in a solemn and humbled frame of mind.

פי' ראש היינו בחי' ישראל לי ראש ובחינת כובד ראש זהו כמ"ש עונותי עברו ראשי כמשא כבד יכבדו ממני[187] (בתלים ל"ח ה').

The meaning of "head" is the level of "Yisrael: li rosh" ("a head for Me"); and the level of heaviness of head is as it is written, "For my iniquities have gone over my head; like a heavy burden they are too heavy for me" (in Psalms 38:5).

> The "head" is Israel, whose very name, Yisrael, has the letters of li rosh, "a head for Me." The "heaviness" is the weight of sin, as the psalm says, "my iniquities have gone over my head; like a heavy burden they are too heavy for me."

ומזה נמשך ג"כ מ"ש ובפשעכם שולחה אמכם[188] בחי' גלות שהשכינה יורדת למטה בהיכלות דנוגה כו'

And from this also follows what is written, "and for your transgressions your mother was sent away": the level of exile, in which the Shechinah descends below, into the chambers of nogah, etc.

> Sins also bring exile: "for your transgressions your mother was sent away." The Shechinah goes down into the chambers of nogah, the realm in which good and evil are mixed.

וזהו ג"כ ענין כובד ראש שהשכינה מקור כל נש"י [נשמות ישראל] נק' ראש כנ"ל מפסוק וה' בראשם.[189]

And this too is the matter of heaviness of head: for the Shechinah, the source of all the souls of Israel, is called "head," as mentioned above from the verse "and Havayah at their head."

> So the heaviness of head is also the burden borne by the Shechinah, the source of all Jewish souls. She too is called the "head," as in "Havayah at their head."

28 וזהו ענין שכינה מה הלשון אומרת קלני מראשי[190] כו' וזהו כי עונותינו רבו למעלה ראש[191] [בעזרא סי' ט'] ועיין ברבות ר"פ בא ע"פ כובד אבן ונטל החול וכעס אויל כבד משניהם[192, 193] כו'

And this is the matter of "The Shechinah — what expression does it use? 'My head is heavy upon Me,'" etc. And this is "for our iniquities have increased above [our] head" [in Ezra, chapter 9]. And see Midrash Rabbah, at the beginning of Parshas Bo, on the verse "A stone is heavy and sand is weighty, but a fool's anger is heavier than both," etc.

> The Mishnah teaches that even when a sinner is punished, the Shechinah says, "My head is heavy upon Me": G-d, as it were, shares the pain. Ezra's confession that "our iniquities have increased above our head" means that sins reach up to the "head" above, and the Midrash on Proverbs, "a fool's anger is heavier than both," explains what this heaviness is.

שבאמת אין שייך שום כובד ח"ו [חס ושלום] למעלה שהרי כל העולמות נבראו שלא בעמל ולא ביגיעה[194] כי"א במאמר וארז"ל [ואמרו רבותינו זכרונם לברכה] במאמר אחד יכול להבראות[195] כו' כי"א רק כעס אויל הוא נחשב בחי' כובד למעלה

For in truth no heaviness at all, G-d forbid, applies above, since all the worlds were created without toil and without effort, but by an utterance; and our Sages, of blessed memory, said, "With one utterance it could have been created," etc.; but only "a fool's anger" is accounted a level of heaviness above,

> Nothing is truly heavy for G-d: He created all the worlds without toil or effort, by a word alone, and the Mishnah even says that a single utterance would have been enough. Only "a fool's anger," sin, counts as heaviness above.

כמ"ש הוגעתם את[196] ה' בדבריכם כו' וזהו הנקרא כובד ראש.

as it is written, "You have wearied Havayah with your words," etc. And this is what is called heaviness of head.

> As Malachi says, "You have wearied Havayah with your words": that weariness is the "heaviness of head."

29 וזהו ג"כ פי' וגולה על ראשה שמבואר ברבות ס"פ אמור ס"פ ל"ב חד אמר וגולה לשון גלות[197] כו' דהיינו מה שהאלקות הוא מוסתר והעולם נראה יש ודבר נפרד כו'

And this is also the meaning of "and its bowl (gulah) upon its top," as is explained in Midrash Rabbah, at the end of Parshas Emor, end of chapter 32: "One said, gulah is an expression of exile (golus)," etc.: that is, that G-dliness is hidden and the world appears as a yesh, a separate thing, etc.

> The Midrash also reads gulah as golus, exile. In this world G-dliness is hidden, and the world seems to exist by itself as a separate thing.

וצריך להרגיש הצער ומרירות מזה. ולהשפיל ולהכניע גשמיות וחומריות הגוף שלא יהיה בבחי' יש ודבר נפרד

And one must feel the pain and bitterness of this, and lower and subdue the physicality and coarseness of the body, so that it will not be on the level of a yesh, a separate thing

> A person must feel pain and bitterness over this concealment. He must humble the coarseness of his body, so that it will not feel itself an independent being, separate from G-d.

(ועמ"ש מענין זה בד"ה בהעלתך את הנרות.[198] ובד"ה ואתה תצוה גבי כתית למאור.[199] ועיין בסש"ב [בספר של בינונים] פכ"ט. ועמ"ש בד"ה אוסרי לגפן.[200] ועז' זח"ג [זהר חלק ג] שלח קס"ח א' קרח קע"ח א' גבי ועבד הלוי הוא)[201, 202]

(see what is written on this matter in the discourse beginning "When you raise up the lamps," and in the discourse beginning "And you shall command," on "crushed for the light"; and see Sefer Shel Beinonim, chapter 29; and see what is written in the discourse beginning "Binding to the vine"; and see the Zohar, Part III, Shelach, 168a, [and] Korach, 178a, on "And the Levi shall serve").

> The parenthesis gives further references: the discourses on "When you raise up the lamps" and on "crushed for the light," the oil of crushed olives; Sefer Shel Beinonim (the first part of Tanya), chapter 29, which quotes the Zohar that a log that will not catch fire is splintered, and a body into which the soul's light does not shine is crushed; the discourse on "Binding to the vine"; and the Zohar on "And the Levi shall serve."

ולכן תקנו בברכת ק"ש [קריאת שמע] אבינו אב הרחמן וכן בברכה ראשונה ברחמיך הרבים רחם עלינו לעורר רחמים רבים על גשמיות הגוף

And therefore they instituted in the blessing of the Shema, "Our Father, merciful Father," and likewise in the first blessing, "In Your abundant mercy, have mercy on us": to arouse abundant mercy upon the physicality of the body.

> That is why the Sages placed pleas for mercy in the blessings before the Shema: "Our Father, merciful Father" and "In Your abundant mercy, have mercy on us." They arouse great mercy on the physical body.

ובזה יכנע לבבו ויבא לקרות ק"ש [קריאת שמע] ואהבת בכל נפשך[203] ע"י התבוננות באחד בבחי' יחודו ית' שמבלעדי בחי' כתישה וביטוש הגוף לא יפעול התבוננות בנפש לבא מההעלם אל הגילוי להיות ואהבת בכל נפשך ממש.

And by this his heart will be subdued, and he will come to recite the Shema, "And you shall love ... with all your soul," through contemplating "one," the level of His unity, may He be blessed. For without the level of crushing and pounding the body, contemplation will not have an effect in the soul to come from concealment into revelation, so that there truly be "And you shall love ... with all your soul."

> This humbles the heart, and then the contemplation of G-d's oneness in the Shema can come out of concealment into revelation, as love "with all your soul." Without crushing the body, the contemplation would remain hidden and not affect the soul.

30 וכיצד תהיה התעוררות רחמים רבים על גשמיות הגוף מקדימים לומר המלך המרומם לבדו מאז

And how will there be an arousal of abundant mercy upon the physicality of the body? We first say, "The King who alone is exalted from of old."

> How does one arouse great mercy upon the body? The first blessing before the Shema begins its praise with "The King who alone is exalted from of old."

פי' המלך שמבחי' מלך היינו מדת מלכותו ית' חיים וקיימים כל הנבראים וכל העולמות כדכתיב מלכותך מלכות כל עולמים[204] ואין זה אלא בבחי' זיו והארה כו',

The meaning of "the King" is that from the level of King, that is, the attribute of His Kingship (Malchus), may He be blessed, all the creatures and all the worlds live and endure, as it is written, "Your kingship is a kingship over all worlds"; and this is only on the level of a radiance and an illumination, etc.

> The word "King" refers to G-d's attribute of Kingship (Malchus): through it all creatures and all worlds live and exist, as the psalm says, "Your kingship is a kingship over all worlds." But this is only a glimmer, a radiance, of G-d.

אבל הוא לבדו יתי הוא המרומם שאינו בגדר התלבשות להיות ממכ"ע [ממלא כל עלמין] והוא המתנשא מימות עולם היינו ו"ק [ו' קצוות] מעלה ומטה מזרח ומערב כו' והוא מתנשא מהם שאינו בגדר מקום

But He alone, may He be blessed, is "exalted," for He is not within the bounds of being clothed so as to be memalei kol almin. And He is the One "elevated above the days of the world": that is, the six extremities, up and down, east and west, etc.; and He is elevated above them, for He is not within the bounds of place.

> G-d Himself "alone is exalted": He is beyond being clothed in the worlds as the light that fills them. The prayer's next words, plainly "exalted from days of old," are read as "elevated above the days of the world": the six days of creation, which are the six directions of space; for He is beyond place.

כי אין ערוך לך אלא הוא יתי סכ"ע [סובב כל עלמין] מעלה ומטה שוין לפניו יתי ואציעה שאול הנך[205] גם חשך לא יחשיך ממך כחשכה כאורה[206]

For "there is no comparison to You"; rather, He, may He be blessed, is sovev kol almin: above and below are equal before Him, may He be blessed. "If I make my bed in the netherworld, behold, You are there"; "even darkness is not dark for You … darkness is as light."

> "There is no comparison to You": He is the light that encompasses all worlds, and for Him above and below are the same. As the psalm says, even in the netherworld He is there, and darkness is like light to Him.

ואי לזאת ברחמיך הרבים רחם עלינו גם על בחי' הגשמיות שלא תהיה נראה יש ודבר בפ"ע [בפני עצמו] ונפרד מחמת שירדה בסתר המדרגה ובהסתר פנים והעלם אחר העלם כי לא שייך זה אלא בבחי' השתלשלות וסתר המדרגות שיש רוחניות וגשמיות,

And therefore, "In Your abundant mercy, have mercy on us": also on the level of physicality, that it not appear as a yesh, a thing by itself and separate, because it has descended into the concealment of the ranks, with the hiding of the Face and concealment after concealment. For this applies only on the level of the chain of descending worlds (hishtalshelus) and the concealment of the ranks, where there is spiritual and physical;

> Therefore one asks, "In Your abundant mercy, have mercy on us," even for the physical: that it should no longer seem to exist by itself, separate from G-d. That appearance comes only from the descent through the chain of worlds, where the levels hide G-d and there is a difference between spiritual and physical.

אבל בבחי' סוכ"ע רוחניות וגשמיות שוין וכמשל העיגול שסובב מעלה ומטה שחלק העליון ממנו הוא עליון מאד וחלק התחתון הוא תחתון מאד ומקיף ג"כ בחי' מטה

but on the level of sovev kol almin, spiritual and physical are equal. It is like the analogy of a circle that encompasses above and below: its upper part is very high and its lower part is very low, and it encompasses the level of below as well.

> For the encompassing light, spiritual and physical are equal. It is like a circle drawn around everything: its top is very high and its bottom very low, yet it surrounds the bottom as fully as the top.

וכך כתיב ומתחת זרועות עולם[207] וכתיב וימינו תחבקני[208] כאדם החובק את חבירו שמחבק ומקיף גם בחי' אחוריים וחיצוניות שלו ולכך לפי שהוא המתנשא מימות עולם יכול להיות ברחמיך הרבים רחם עלינו,

And so it is written, "and underneath are the everlasting arms"; and it is written, "and His right hand embraces me," like a person who embraces his fellow, who embraces and encompasses also his back and his outer side. And therefore, because He is "elevated above the days of the world," there can be "In Your abundant mercy, have mercy on us."

> So Moshe says, "and underneath are the everlasting arms," and the Song of Songs, "His right hand embraces me," like a hug that wraps around the back too. Because G-d is above all dimensions, His mercy can reach even physicality.

ולכן נקי' רחמים גדולים שנמשכים ומתפשטים גם למטה מטה אפילו בעוה"ז הגשמי, ועמ"ש סד"ה ואתה יגדל נא כח אדי[209] כו', ובברכה שניה אומרים ג"כ אבינו אב הרחמן כו' ולא נבוש כו' לעולם ועד.

And therefore it is called "great mercy," for it is drawn down and spreads also far, far below, even into this physical world (and see what is written at the end of the discourse beginning "And now, let the power of Ado-nai be great," etc.). And in the second blessing we also say, "Our Father, merciful Father," etc., "and may we not be ashamed," etc., "forever and ever."

> That is why it is called "great mercy": it reaches down even into this physical world. The second blessing before the Shema also says "Our Father, merciful Father," and asks "may we not be ashamed forever and ever."

דהנה עד"מ כשאדם עושה איזה דבר שטות ואח"כ בפתע פתאום רואה בן אדם שרואה אותו

For, by way of analogy, when a person does some foolish thing, and afterward, suddenly, he sees a person who is watching him,

> To explain that request, the Alter Rebbe gives a parable. A person does something foolish and suddenly notices that someone is watching him.

הרי תפול עליו בושה גדולה אפילו אם היה עושה דבר זה כשהוא לבדו בביתו לא היה בזה כדי בזיון מ"מ כשרואה שאחרים רואים אותו מתבייש מאד.

then great shame falls upon him: even though, had he done this thing while alone in his house, there would have been no great disgrace in it, nevertheless, when he sees that others see him, he is greatly ashamed.

> He is overcome with shame, though the same act done alone at home would not have been very disgraceful. What makes him ashamed is being seen.

31 וכך עד"מ הנה כעת השמים והארץ הגשמיים מעלימים ומסתירים אור ה' עד שנראה העולם ליש ודבר בפ"ע [בפני עצמו],

So too, by way of analogy: now the physical heavens and earth hide and conceal the light of G-d, until the world appears as a yesh, a thing by itself.

> So it is with us. Now the physical heavens and earth hide G-d's light, and the world seems to exist by itself, so we do not feel ashamed of our foolish deeds.

אבל לע"ל [לעתיד לבוא] כתיב ונגלו כספר השמים[210] ולא יהיה עוד השמים והארץ בבחי' העלם והסתר פנים רק השמים החדשים והארץ החדשה אשר אני עושה[211]

But of the Time to Come it is written, "and the heavens shall be rolled up (venigolu) like a scroll"; and the heavens and the earth will no longer be in a state of concealment and hiding of the Face, but [there will be] "the new heavens and the new earth that I am making."

> In the Time to Come the heavens will be "rolled up (venigolu) like a scroll," a word that also sounds like nigleh, "revealed": they will no longer hide anything. There will be "new heavens and a new earth."

ואזי יהיה גדול כח הבושה בהגלות נגלות אור הוי' וכן בהפרד הנפש מהגוף בג"ע [בגן עדן] שתזכה לחזות בנועם[212] ה' בגילוי זיו השכינה אזי יבוש ויכלם.

And then the power of shame will be great, when the light of Havayah is openly revealed. And likewise when the soul separates from the body, in Gan Eden, when it merits "to behold the pleasantness of Havayah" in the revelation of the radiance of the Shechinah: then he will be ashamed and humiliated.

> When G-d's light is openly revealed, the shame will be great. So too after death, in Gan Eden, when the soul sees the radiance of the Shechinah, it will be ashamed of what it did while G-d seemed hidden.

ואותה אנו מבקשים שלא נבוש לעולם ועד, (והנה הטעם שצ"ל התעוררות רחמים שע"ז דוקא נמשך ומתגלה בחי' כשמן הטוב.[213]

And it is for this that we ask, that we not be ashamed forever and ever. (Now, as for the reason there must be an arousal of mercy — that through it specifically the level of "like the good oil" is drawn down and revealed —

> This is what we pray for: "that we not be ashamed forever and ever." The parenthesis now explains why arousing mercy draws down the "good oil."

היינו כי יג"מ [י"ג מדות] הרחמים יש בהם חיצוניות ופנימיות החיצוניות נמשל לשערות ונק' י"ג ת"ד [תיקוני דיקנא] והפנימיות הוא בחי' כשמן הטוב כו'. יורד על הזקן כמ"ש באד"ר [באדרא רבא]) (קל"א א')

it is that the Thirteen Attributes of Mercy have an outer dimension (chitzoniyus) and an inner dimension (pnimiyus): the outer dimension is likened to hairs and is called the thirteen tikkunim of the beard (tikkunei dikna), and the inner dimension is the level of "like the good oil," etc., "running down upon the beard," as is written in the Idra Rabba) (131a).

> The Thirteen Attributes of Mercy have an outer and an inner dimension. The outer is like hairs, the thirteen features of the supernal beard, and the inner is the "good oil" that runs down the beard; the Idra Rabba, a section of the Zohar, describes thirteen springs of anointing oil flowing through these thirteen features.

ולכן ע"י התעוררות רחמים דוקא נמשך בחי' כשמן הטוב שע"י התעוררות רחמים נמשך שיתגלו פנימית רחמים גדולים.

And therefore through the arousal of mercy specifically the level of "like the good oil" is drawn down, for through the arousal of mercy it comes about that the inner dimension of the great mercy is revealed.

> So arousing mercy reveals the inner dimension of the great mercy. That inner dimension is the "good oil."

ומה שנק' התעוררות רחמים בשם כתישה וביטוש הגוף כמשל כתישת הזיתים, הענין יובן ע"פ מ"ש במ"א בד"ה קול דודי[214] בענין הטעם שהמרור הוא בקו האמצעי

And as for the arousal of mercy being called by the name of crushing and pounding the body, like the analogy of crushing the olives, the matter will be understood according to what is written elsewhere, in the discourse beginning "The voice of my beloved," on the reason the maror is in the middle line:

> Why is arousing mercy called "crushing" the body, like crushing olives? The discourse on "The voice of my beloved" explains why the maror (bitter herb) on the Seder plate is placed in the middle line, the line of mercy.

מפני שבחי' רחמים לא שייך אלא במקום שחסר ומר לו ע"כ נמשך עליו מדת הרחמים

because the level of mercy applies only where something is lacking and bitter for him, and therefore the attribute of mercy is drawn upon him.

> Mercy applies only where something is lacking and bitter: mercy is drawn to one who is in need.

וכמ"כ [וכמו כן] כאן שכדי שיעורר וימשיך גילוי י"ג מדה"ר [מדות הרחמים] זהו דוקא ע"י כובד ראש ושיטעום מרירות בנפשו על ריחוקו מה' שירגיש היטב איך שחסר לו ורע ומר עזבו את[215] ה' וזהו ענין הכתישה והביטוש להיות נשבר לבו בקרבו

And so too here: in order that one arouse and draw down the revelation of the Thirteen Attributes of Mercy, this is specifically through heaviness of head, and that he taste bitterness in his soul over his distance from G-d, so that he feel keenly how he is lacking, and that "it is evil and bitter, the forsaking of Havayah." And this is the matter of the crushing and pounding: that his heart be broken within him.

> So too, to arouse the Thirteen Attributes of Mercy a person needs "heaviness of head": he must taste bitterness over his distance from G-d and feel clearly what he lacks, "that it is evil and bitter, the forsaking of Havayah." That is the crushing: a heart broken within him.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] כל מי שאין בו דעה אסור לרחם עליו[216] ועי' בסש"ב [בספר של בינונים] פכ"ט שעי"ז יועיל לנפשו כו' בראיה חושיית

And therefore our Sages, of blessed memory, said, "Whoever has no understanding (de'ah), it is forbidden to have mercy on him." And see Sefer Shel Beinonim, chapter 29, that through this he will benefit his soul, etc., with sensory sight.

> The Alter Rebbe connects this to the Sages' saying that one may not have mercy on a person who has no understanding (de'ah): mercy is drawn where there is awareness of one's lack. Sefer Shel Beinonim (Tanya), chapter 29, says that through such crushing a person benefits his G-dly soul, so that it sees G-d's unity as with sensory sight, and not only by hearing and understanding.

כי בחי' ראיה נמשך מגילוי ח"ע [חכמה עילאה] שהוא בחי' שמן הנמשך ע"י הכתישה דייקא כנ"ל ועמ"ש בד"ה בהעלותך בענין כי עין בעין נראה כו':

For the level of sight is drawn from the revelation of the higher Chochmah (Chochmah Ila'ah), which is the level of the oil that is drawn out specifically through crushing, as mentioned above. And see what is written in the discourse beginning "When you raise up," on the matter of "for eye to eye ... seen," etc.

> Sight comes from the higher Chochmah, the "oil" that is pressed out only by crushing. The discourse on "When you raise up" discusses "eye to eye."

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

THE REBBE EXPLAINS

In a sicha of Shabbos Mikeitz 5735 on Rashi's explanation of „נכמרו רחמיו" (Yosef's mercy was "stirred"), where Rashi brings among his proofs the Mishnah's „כומר של זתים" (the heap of olives left to warm), the Rebbe turns to the inner meaning of mercy.

Mercy, the Rebbe explains (following the Mitteler Rebbe's Biurei HaZohar), is kindness that has taken in the warmth of Gevurah, and so it stands between the two. The olives are bitter, the bitterness of a soul that has contemplated its state; when that bitterness is warm, when a person feels well „ווי סיאיז רע ומר לו" ("how evil and bitter it is for him") and arouses mercy on his soul, which is also „כתישת הזית" ("the crushing of the olive"), then above is revealed the „שמן הטוב" ("good oil"), Chochmah Ila'ah, the supernal mercy. His notes send the reader to Likkutei Torah Beha'aloscha, and to this passage by its page (35b): through crushing and bitterness of soul there is a drawing down from the level of Chochmah and from the Thirteen Attributes of Mercy, and as this is drawn into the Sefiros it is the warmth of the attribute of mercy, Tiferes.

The Alter Rebbe: ושיטעום מרירות בנפשו על ריחוקו מהי שירגיש היטב איך שחסר לו ורע ומר עזבו את ה'

The Rebbe: אַז די מרירות איז מיט אַ חמימות וואָס ער איז מרגיש היטב ווי סיאיז רע ומר לו און ער איז מעורר רחמים על נפשו

Likkutei Sichos, vol. טו, p. 358 (§12, notes 58–61) · ש"פ מקץ תשל"ה

32 קיצור. אך כדי להיות האהוי"ר [האהבה ויראה] בלבו הוא ע"י כתישה וביטוש הגוף והתעוררות רחמים בשתים לפניה.[217] שיהיה בחי' כלי תיקון.

Summary. But for the love and awe to be in his heart, it is through crushing and pounding the body and the arousal of mercy in the two [blessings] before it, so that there be the level of a vessel of rectification (tikkun).

The summary: love and awe settle in the heart only through crushing the body and arousing mercy in the two blessings before the Shema. These make the heart a vessel fit to receive.

וזהו כובד ראש. עונותי עברו ראשי.[218] וכן למעלה קלני מראשי.[219] וגולה לי' [לשון] גלות[220] כו' וכיצד התעוררות רחמים מקדימים לומר המלך המרומם לבדו.

And this is heaviness of head: "my iniquities have gone over my head"; and likewise above, "My head is heavy upon Me"; and gulah is an expression of exile, etc. And how is mercy aroused? We first say, "The King who alone is exalted."

That is the "heaviness of head" of "my iniquities have gone over my head," matched above by the Shechinah's "My head is heavy upon Me," and gulah read as exile. Mercy is aroused by first saying, "The King who alone is exalted."

ואי לזאת ברחמיך הרבים רחם גם על הגשמיות. ולכן נקי' רחמים גדולים. ובאהבת עולם אומר ג"כ אבינו אב הרחמן כו'

And therefore, "In Your abundant mercy, have mercy," also upon the physicality; and therefore it is called "great mercy." And in Ahavas Olam one also says, "Our Father, merciful Father," etc.

> Therefore we ask for "abundant mercy" even on the physical, and it is called "great mercy." Ahavas Olam also says, "Our Father, merciful Father."

ופי' ולא נבוש לעולם ועד וע"י ממשיכים בחי' כשמן הטוב[221] כו'. והטעם שהתעוררות רחמים נק' כתישה ע"ד מרור בקו האמצעי כו':

And the meaning of "and may we not be ashamed forever and ever." And through this one draws down the level of "like the good oil," etc. And the reason the arousal of mercy is called crushing is in the manner of the maror in the middle line, etc.

> The summary recalls the plea "may we not be ashamed forever and ever," and that this mercy draws down the "good oil." Arousing mercy is called crushing for the same reason that the maror is in the middle line.

SECTION 7 · ¶33–36

Two olives and redemption

33 ז והנה בחי' כתישה וביטוש חומריות הגוף שהיא מבחי' הזיתים, יש שני זיתים אחד מימין הגולה ואחד על שמאלה,[222] ימין ושמאל תפרוצי[223, 224] ימין מקרבת[225] היא בחי' אהבה ושמאל דוחה היא בחי' יראה

7. Now, in the level of crushing and pounding the coarseness of the body, which is from the level of the olives, there are two olives, "one on the right of the bowl and one on its left": "right and left you shall spread out." "The right draws near," which is the level of love; and "the left pushes away," which is the level of awe.

> The seventh section explains why there are two olives, one on the right of the bowl and one on its left. The right stands for love ("the right draws near") and the left for awe ("the left pushes away").

כי יש בחי' זית המוציא שמן הוא הביטול זה והכנעה זו כדי לבא לבחי' ואהבת בכל לבבך[226] והוא בחי' רצוא.

For there is the level of an olive that yields oil — this self-nullification (bittul) and this submission — in order to come to the level of "And you shall love ... with all your heart"; and this is the level of ratzo (running forth).

> One olive yields the oil of self-nullification and submission that leads to love "with all your heart." This is ratzo, the soul's running toward G-d.

ויש בחי' זית לבא לבחי' יראה והוא בחי' שוב, ועמ"ש בביאור ע"פ כה תברכו[227] בענין והם מדקדקים על עצמם עד כזית[228]

And there is the level of an olive [through which] to come to the level of awe, and this is the level of shov (returning). And see what is written in the explanation on the verse "Thus shall you bless," on the matter of "and they are exacting with themselves to the size of an olive"

> The other olive leads to awe, which is shov, the soul's return to its place and its task. The discourse on "Thus shall you bless" connects this with the Talmud's statement that Israel are exacting with themselves to the size of an olive, saying Grace even for a small amount of food. In the Talmud (Berachos 20b) this is G-d's answer to the angels, who ask how He can "lift His face" to Israel, as the priestly blessing says, when the Torah says He shows no favor. The Torah requires Grace only when "you eat and are satisfied," yet Israel are exacting with themselves to the size of an olive or an egg; this is why the matter belongs to the discourse on the priestly blessing.

(ובמדרש שמות רבה פט"ו [פרק ט"ו / פרשה ט"ו] שני בני היצהר[229, 230] הם משה ואהרן וע' בבראשית רבה ס"פ א' בחוקותי פל"ו וע' בזח"ב [בזהר חלק ב'] וארא דכ"ז א' בפסוק הוא אהרן ומשה[231, 232] ובמק"מ [ובמקדש מלך] שם בשם האוצ"ח [האוצרות חיים] ובהרמ"ז [ובהרב משה זכות] פי' אמור דק"ב סע"ב [סוף עמוד ב] איתא באוצ"ח [באוצרות חיים] כו' ועמ"ש בד"ה קול דודי גבי מדלג ומקפץ),[233]

(and in the Midrash, Shemos Rabbah, chapter 15: "the two sons of oil" are Moshe and Aharon; and see in Bereishis Rabbah, at the end of [Parshas] Im Bechukosai, chapter 36; and see the Zohar, Part II, Va'era, folio 27a, on the verse "This is Aharon and Moshe," and in the Mikdash Melech there, in the name of Otzros Chaim; and in the Ramaz, Parshas Emor, folio 102, end of side b, it is [cited] from Otzros Chaim, etc.; and see what is written in the discourse beginning "The voice of my beloved," on "leaping ... skipping").

> The parenthesis adds sources: the Midrash identifies Zechariah's "two sons of oil" as Moshe and Aharon, and the Zohar on "This is Aharon and Moshe," with its commentators (the Mikdash Melech, the Ramaz, and Otzros Chaim, a work of Rabbi Chaim Vital), discusses the two together. It also points to the discourse on "The voice of my beloved," on G-d "leaping ... skipping."

והוא בחי' ודברת בם[234] בם דייקא דהיינו כמ"ש למעלה הדברים האלה אשר אנכי מצוך[235] אנכי ממש

And this is the level of "and you shall speak of them": "of them" specifically; that is, as it is written above, "these words which I (Anochi) command you," Anochi itself,

> The olive of awe is "and you shall speak of them," with the stress on "of them": the words that "I (Anochi) command you," G-d's own self speaking.

דהיינו להיות הדבור בד"ת [בדברי תורה] הוא בחי' ביטול ודברי אשר שמתי בפיך[236] ודברי ממש התקשרות מחשבה במחשבה דבור בדבור כו'.

that is, that speech in words of Torah be the level of self-nullification, and "My words which I have put in your mouth," literally "My words": the binding of thought with thought, speech with speech, etc.

> Speaking words of Torah should be an act of self-nullification, so that "My words which I have put in your mouth" are truly G-d's words. The person's thought and speech are bound with G-d's thought and speech.

34 והנה ברבות ס"פ אמור שם פי' ג"כ וגולה על ראשה לשון גאולה[237] היינו מבחי' כובד ראש הנ"ל שקודם התפלה יומשך בחי' וגאולה על ראשה וזהו ענין סמיכת גאולה לתפלה.

Now, in Midrash Rabbah, at the end of Emor, it also explains there "and its bowl (gulah) upon its top" as an expression of redemption (ge'ulah): that is, from the level of heaviness of head mentioned above, which precedes prayer, there will be drawn the level of "and ge'ulah upon its top." And this is the matter of joining redemption to prayer.

> The Midrash also reads gulah as ge'ulah, redemption. From the "heaviness of head" before prayer comes redemption, and this is why the blessing of redemption is joined directly to the Amidah prayer.

ותוספת האלף שעל ידו נעשה מבחי' גולה בחי' גאולה זהו ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] אל תקרי מה אלא מאה הוא המשכת סוכ"ע בחי' אלף שהוא פלא שנמשך במלכות ארוממך אלקי המלך.[238]

And the added alef, through which the level of gulah becomes the level of ge'ulah, is in the manner of the saying of our Sages, of blessed memory, "Do not read mah (what) but me'ah (a hundred)": it is the drawing down of sovev kol almin, the level of alef, which is pele (wonder), that is drawn into Malchus: "I will exalt You, my G-d the King."

> Gulah and ge'ulah differ by one letter, alef, whose letters rearranged spell pele, "wonder": the encompassing light drawn down into Malchus, as in "I will exalt You, my G-d the King." It is like the Sages' "do not read mah (what) but me'ah (a hundred)": adding an alef turns "what" into "a hundred."

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

In a sicha of Shabbos Acharei-Kedoshim, 13 Iyar 5751, speaking of the true and complete Redemption awaited every day, the Rebbe sets out to understand its content from its name, „גאולה" ("redemption").

The Rebbe quotes this paragraph, „תוספת האלף שעל ידו נעשה מבחי' גולה בחי' גאולה" ("the added alef, through which golah, exile, becomes ge'ulah, redemption"), and gives the known explanation that this is the alef of „אלופו של עולם" ("the Master of the world"), revealed by a Jew's service within exile; the Alter Rebbe here calls it the alef of wonder. Then he asks: redemption is the very opposite of exile, so how can its name be built of the word golah, keeping even its first letter, and, he adds in a note, even the order of its letters? His answer: redemption does not leave behind the life and the world that were in exile; the very reality that was enslaved is redeemed, not abolished.

The Alter Rebbe: ותוספת האלף שעל ידו נעשה מבחי' גולה בחי' גאולה

The Rebbe: גאולה הייסט, אַז די מציאות וואָס איז פריער געווען פאַרשקלאַפט אין גלות ווערט (ניט בטל ח"ו, נאָר) אויסגעלייזט

Sefer HaSichos 5751, vol. ב, p. 504–506 (§2–3, notes 11–13) · י"ג אייר התנש"א, ש"פ אחרי־קדושים

THE REBBE EXPLAINS

In a sicha of Shabbos Chukas 5741 on Rashi to „רועה ישראל האזינה נוהג כצאן יוסף" (all Israel are called by Yosef's name because he sustained them in the famine), the Rebbe explains Yosef's particular strength: he went down into exile, under Potiphar and Pharaoh, and stayed wholly bound to G-d.

That strength, the Rebbe says, passed from Yosef to every Jew: even in the darkness and concealment of exile his bond with G-d is not disturbed. Through it a Jew does not only end the exile; he brings the alef, „אלופו של עולם" ("the Master of the world"), into the exile itself, so that golah becomes ge'ulah. And because the exile itself is turned into redemption, he concludes, it is „גאולה נצחית שאין אחרי' גלות" ("an eternal redemption with no exile after it").

The Alter Rebbe: וגולה על ראשה לשון גאולה

The Rebbe: נאָר מ'טראָגט אַריין דעם „אל"ף" — אלופו של עולם — אין גלות גופא, ווערט פון „גולה" — „גאולה", אַז דער גלות גופא ווערט נהפך לגאולה

Likkutei Sichos, vol. כה, p. 257 (note 58) · ש"פ חוקת תשמ"א

35 והיינו ע"י מאה ברכות.[239] וכך בחי' זו זהו ענין גאולה. וכמו ביצי"מ [ביציאת מצרים] ע"י שנגלה עליהם מלך מלכי המלכים הקב"ה שעי"ז וגאלם

And this is through the hundred blessings. And so this level is the matter of redemption; as in the Exodus from Egypt, through the King of the kings of kings, the Holy One, blessed be He, revealing Himself to them, through which "He redeemed them."

This drawing down comes through the hundred blessings a Jew says each day. This is the meaning of redemption: at the Exodus, as the Haggadah says, the King of the kings of kings, the Holy One, blessed be He, revealed Himself to Israel and redeemed them.

ועמ"ש בד"ה נאוו לחייך בתורים[240] בפי' הפסוק כה אמר ה' צבאות כו' אני ראשון ואני אחרון[241] ע"ש.

(And see what is written in the discourse beginning "Your cheeks are comely with rows," on the meaning of the verse "Thus says Havayah of Hosts," etc., "I am the first and I am the last"; see there.)

> The reader is referred to the discourse on "Your cheeks are comely with rows," on the verse "Thus says Havayah ... I am the first and I am the last," in which Isaiah calls G-d Israel's Redeemer.

וענין בחי' זו בנפש בעבודה. היינו צאת פנימיות נקודת הלב שהיתה בבחי' גלות ושביה תוך תאוות נפש הבהמית ועתה יוצאה ועולה למעלה לדבקה בו בתשוקה עזה כמ"ש באגה"ק [באגרת הקודש] סי' ד':

And the matter of this level in the soul, in divine service, is the going out of the innermost point of the heart, which was in a state of exile and captivity within the desires of the animal soul, and now goes out and rises up to cleave to Him with an intense longing, as is written in Iggeres HaKodesh, section 4.

> Now the Alter Rebbe turns to redemption within a person's own service of G-d. In the soul, redemption is the inner point of the heart, held captive in the desires of the animal soul, going free and rising to cleave to G-d with intense longing, as Iggeres HaKodesh, section 4, explains.

36 קיצור. שיש ב' בחי' זיתים. א' המוציא שמן לבא לבחי' אהבה ורצוא ויש זית הממשיך בחי' יראה ושוב בחי' ודברת בם[242] וענין שמבחי' וגולה נמשך סמיכת גאולה לתפלה:

Summary. There are two levels of olives: one that yields oil, to come to the level of love and ratzo; and there is an olive that draws down the level of awe and shov, the level of "and you shall speak of them." And the matter that from the level of vegulah comes the joining of redemption to prayer.

> The summary: there are two olives, one yielding the oil of love and ratzo, the other drawing down awe and shov, which is "and you shall speak of them." And from gulah, read as redemption, comes the joining of redemption to prayer.

SECTION 8 · ¶37–42

The yoke of the mitzvos and the gold

37 ח וכ"ז [וכל זה] היא פרשה ראשונה שבק"ש [שבקריאת שמע] שהוא בחי' קבלת עול מלכות שמים כדי שאח"כ יקבל עליו עול מצות[243] פי' עול מצות שהמצות הן עול על האדם לקיים מצות המלך

8. And all this is the first section of the Shema, which is the level of accepting the yoke (kabbalas ol) of the Kingdom of Heaven, so that afterward he will accept upon himself the yoke of the mitzvos. The meaning of "the yoke of the mitzvos" is that the mitzvos are a yoke upon a person, to fulfill the commands of the King.

> The eighth section begins. All of this was the first section of the Shema, the acceptance of the yoke of Heaven, which prepares for the yoke of the mitzvos: the mitzvos are a yoke, the commands of a King.

כי הגם שהמצות הן רצון העליון ב"ה ונמשך מהם תענוג עליון, מ"מ צריך לקיים אותם מצד גזירות המלך בבחי' ביטול ג"כ כמ"ש בד"ה ועתה יגדל נא כח[244]

For although the mitzvos are the supernal will, blessed be He, and supernal delight is drawn from them, nevertheless one must fulfill them because they are the decrees of the King, in a state of self-nullification as well, as is explained in the discourse beginning "And now, let the power be great."

> Even though the mitzvos are G-d's will and carry His delight, a person must keep them because the King commanded them, with self-nullification. The discourse on "And now, let the power be great" explains this.

והיינו שכמו שבקבלת עול מלכות שמים יש ב' בחינות כך יש בקבלת עול מצות ב' בחי' וזהו ענין דחילו ורחימו רחימו ודחילו.

That is: just as in accepting the yoke of the Kingdom of Heaven there are two levels, so in accepting the yoke of the mitzvos there are two levels. And this is the matter of "awe and love" [and] "love and awe."

> Just as accepting the yoke of Heaven has two levels, so does accepting the yoke of the mitzvos: the double order "awe and love" and "love and awe" (dechilu urechimu, rechimu udechilu).

38 והנה כתיב שבעה ושבעה מוצקות[245] ב"פ [ב' פעמים] שבעה כי לכל נר יש ב' מוצקות שמציקות וממשיכות בנרות, מוצק א' הוא שמן מבחי' השני זיתים, ומוצק הב' הוא מ"ש המריקים מעליהם הזהב[246] והוא בחי' שמחה של מצוה

Now, it is written, "seven and seven pipes": twice seven, for each lamp has two pipes, which pour and draw [oil] into the lamps. The first pipe is oil from the level of the two olives; and the second pipe is what is written, "which empty the gold out of themselves," and this is the level of the joy of the mitzvah.

> Zechariah saw "seven and seven pipes," two for each lamp. One pipe brings oil from the two olives; the other brings the "gold" that the olive branches empty out, golden oil in the verse's plain sense, which the maamar reads as the joy of the mitzvah.

כי זהב הוא בחי' שמחה וחדוה כמ"ש מצפון זהב יאתה[247] ועל שמחה של מצוה הוא מ"ש ונתתי מטר ארצכם בעתו יורה[248] כו'

For gold is the level of joy and gladness, as it is written, "Out of the north comes gold." And of the joy of the mitzvah it is written, "And I will give the rain of your land in its season, the early rain," etc.,

> Gold stands for joy, as in "out of the north comes gold." The second section of the Shema, "I will give the rain of your land in its season," speaks of the joy of the mitzvah.

להיות קבלת המצות בגילה בחדוה בנועם[249] ה' והוא מ"ש באמת ויציב ונכון ונעים וטוב ויפה,

so that the acceptance of the mitzvos be with gladness, with rejoicing, in "the pleasantness of Havayah." And this is what is said in [the blessing] Emes Veyatziv: "and established, and pleasant, and good, and beautiful."

> So the mitzvos are taken on with gladness and joy, in "the pleasantness of Havayah." The blessing after the Shema says the same: "and pleasant, and good, and beautiful."

ולכן בפ' שניה של ק"ש [קריאת שמע] לא כתיב בכל מאדך[250] כמו בפ' ראשונה כי בפ' ראשונה הוא ממטה למעלה ולכן נאמר בכל מאדך

And therefore in the second section of the Shema "with all your might" is not written as in the first section. For in the first section it is from below upward, and therefore it says, "with all your might";

> That is why the second section of the Shema does not say "with all your might," as the first does. The first section is an ascent from below, the soul going beyond its limits, "with all your might."

אבל בפ' שניה הוא להיות דוקא גילוי התענוג והשמחה של מצוה בקיום המצות מבלי גבול הנפש להיות שש ועלז בה' מחמת שנעים וטוב כו'.

but in the second section it is specifically for there to be the revelation of the delight and the joy of the mitzvah in fulfilling the mitzvos, without the bounds of the soul: to rejoice and exult in G-d because it is pleasant and good, etc.

> The second section is about revealing the delight and joy of the mitzvah as one does it, a joy beyond the soul's limits. A person rejoices and exults in G-d because the mitzvah is pleasant and good.

39 וזהו והחכמה תחיה[251] כו' שהתורה שהיא בחי' חכמה בחי' ביטול שבפ' ראשונה שבק"ש [שבקריאת שמע] ודברת בם[252] מביאים לידי גילוי השמחה והתענוג שבפ' שניה היא שמחה של מצוה כו'.

And this is [the meaning of] "and wisdom gives life," etc.: that the Torah, which is the level of Chochmah, the level of self-nullification (bittul) in the first section of the Shema, "and you shall speak of them," leads to the revelation of the joy and the delight in the second section, which is the joy of the mitzvah, etc.

> The Alter Rebbe now reads "wisdom gives life to its possessors" through the two sections of the Shema. The Torah, which is Chochmah, spoken with the self-nullification of the first section ("and you shall speak of them"), leads to the revealed joy and delight of the second section, the joy of the mitzvah.

ולכן אע"ג [אף על גב] שהמצות הן בשרשן למעלה מהתורה ונק' בעליה שהרצון עליון הוא למעלה מהחכמה אעפ"כ [אף על פי כן] למטה החכמה תחיה את המצות להיות בחי' שמחה של מצוה וגילוי התענוג עליון בקיום המצוה.

And therefore, although the mitzvos in their root are above the Torah and are called "its possessors," for the supernal will is above Chochmah, nevertheless, below, "wisdom gives life" to the mitzvos, so that there be the level of the joy of the mitzvah and the revelation of the supernal delight in the fulfillment of the mitzvah.

> In their root the mitzvos are higher than the Torah, because they are G-d's will, which is above Chochmah; this is why they are called the Torah's "possessors." Yet in a person's service below, it is the Torah's wisdom that "gives life" to the mitzvos, bringing joy into them and revealing the supernal delight in doing them.

(לפ"ז [לפי זה] פי' תחי' כמו להחיות בהן נפש כל חי דהפי' פקוח נפש ותענוג וכמ"ש בד"ה וידעת היום[253] גבי פי' וצדיק באמונתו יחיה.[254]

(Accordingly, the meaning of "gives life" is as in "to give life through them to the soul of every living being," where the meaning is reviving of the soul and delight; and as is explained in the discourse beginning "And you shall know this day," regarding the meaning of "And the righteous shall live by his faith."

A long parenthesis opens here. To "give life" means to refresh and delight the soul, as in the blessing after food, which speaks of what G-d created "to give life through them to the soul of every living being." The discourse on "And you shall know this day" is cited for the same sense of "live" in "the righteous shall live by his faith."

ועו"ל [ועוד יש לומר] בענין והחכמה תחיה את המצות הנק' בעליה דהא בגמרא רפ"ו דברכות משמע שפ' והיה אם שמוע תשמעו אל מצותי[255] עדיין לא נק' עושים רצונו של מקום[256] כדבעי ומבואר הטעם במ"א לפי שלא נאמר בה בכל מאודך.[257]

One may further say, on the matter of "wisdom gives life" to the mitzvos, which are called "its possessors": for in the Gemara, at the beginning of chapter 6 of Berachos, it is implied that the section "And it shall be, if you will diligently hearken to My mitzvos" is still not called "doing the will of the Omnipresent (Makom)" as is fitting; and the reason is explained elsewhere: because "with all your might" is not said in it.

A second explanation of how wisdom "gives life" to the mitzvos. At the start of the sixth chapter of Berachos, the Talmud applies "and you shall gather in your grain," from the second section of the Shema, to a time when Israel do not do the will of the Omnipresent; so that section is not yet fully "doing His will," and the reason, explained elsewhere, is that it does not say "with all your might."

א"כ הרי ע"י בחי' בכל מאדך שבפ' ראשונה דק"ש [דקריאת שמע] שהיא קבלת עול מלכות שמים נמשך מעלה יתירה בקיום המצות להיות נק' עושים רצונו של מקום

If so, then through the level of "with all your might" in the first section of the Shema, which is accepting the yoke (kabbalas ol) of the Kingdom of Heaven, an added superiority is drawn into the fulfillment of the mitzvos, so that it be called "doing the will of the Omnipresent."

It follows that "with all your might," said only in the first section, the acceptance of the yoke of Heaven, adds a further quality to keeping the mitzvos, so that it becomes truly "doing the will of the Omnipresent."

וזהו ענין החכמה שבה ועל ידה נמשך בחי' בכל מאדך כנ"ל בענין וגולה על ראשה[258] היא תחי' בעליה שהם המצות. וביאור הענין היינו כמ"ש במ"א שבמצות יש ב' בחי' הא' מה שנמשך בבחי' אור מקיף ונק' לבושים.

And this is the matter of the wisdom that is in it, and through it the level of "with all your might" is drawn, as mentioned above in the matter of "and its bowl upon its top": it "gives life to its possessors," which are the mitzvos. And the explanation of the matter is as is explained elsewhere: that in the mitzvos there are two levels. The first is what is drawn on the level of an encompassing light (Or Makif), and is called garments (levushim).

> This is the wisdom in the first section: the contemplation of the Shema, earlier called the Menorah's "bowl upon its top," brings about "with all your might," and so it "gives life to its possessors," the mitzvos. To explain this he cites another discourse: the mitzvos have two levels, and the first is an encompassing light (Or Makif), called "garments" because, like clothing, it surrounds a person rather than entering within.

הב' מה שנמשך ומאיר מבחי' מקיף זה לתוך הא"פ [האור פנימי] בבחי' פנימיות ועל המשכה זו שבפנימית נק' עושין רצונו של מקום[259] שממשיכים הגילוי בפנימית בבחי' ממכ"ע [ממלא כל עלמין] הנק' מקום מקומו של עולם כו'

The second is what is drawn and shines from this encompassing level into the inner light (Or Pnimi), on the level of the inner dimension (pnimiyus). And on account of this drawing down, which is inward, it is called "doing the will of the Omnipresent": for they draw the revelation inward, into the level of the light that fills all worlds (memalei kol almin), which is called Makom, "the place of the world," etc.

> The second level is the light that shines from that encompassing light into the inner light, so that it is absorbed within. Because this inward drawing brings G-d's revelation into the light that fills all worlds, which is called Makom since G-d is "the place of the world," it is what is called "doing the will of the Makom (the Omnipresent)."

וזהו ע"י והחכמה תחיה החיות הוא שיומשך בגילוי להאיר בבחי' פנימיות כמו כי הדם הוא הנפש[260] כו'. גם י"ל [יש לומר] ע"ד מ"ש כי נר מצוה[261] כו' ודרך חיים.

And this is through "and wisdom gives life": life-force (chayus) means that it is drawn in revelation, to shine on the level of the inner dimension, as in "for the blood is the soul," etc. It may also be said [that this is] along the lines of what is written, "For a mitzvah is a lamp," etc., "and the way of life."

> This is what "wisdom gives life" means: life-force is light that is revealed and shines within, as the soul lives in the blood ("for the blood is the soul"). A second reading draws on the verse "For a mitzvah is a lamp ... and the way of life."

הרי דרך חיים הוא למעלה מהמצוה עצמה ועי"ז נאמר והחכמה תחיה בעליה. ומכי"ז [ומכל זה] יובן מ"ש ברבות נשא פי"ג) (ד' רנ"ב ד') ע"פ כלך יפה רעיתי[262] לפי שירמיה אומר כסף נמאס[263,264] כו' בא זכריה ואמר מנורת זהב כולה כו'

Thus "the way of life" is above the mitzvah itself, and of this it is said, "and wisdom gives life to its possessors." And from all this will be understood what is said in Midrash Rabbah, Nasso, chapter 13) (folio 252d), on the verse "You are all fair, my beloved": "Because Yirmeyahu says, 'Rejected silver,' etc., Zechariah came and said, 'a menorah all of gold,'" etc.

In that verse "the way of life" comes beyond the mitzvah itself, and this added life is what wisdom gives "to its possessors." From all this, the Alter Rebbe says, one can understand the Midrash quoted at the start of the maamar, which sets Yirmeyahu, who called Israel "rejected silver," against Zechariah, who saw "a menorah all of gold."

וי"ל [ויש לומר] עפמ"ש [על פי מה שכתוב] ברבות פ' תרומה וזאת התרומה זהב[265] זו בבל[266] שנאמר רישא דדהבא.[267]

And it may be said [that this is] according to what is said in Midrash Rabbah, Parshas Terumah: "'And this is the offering ... gold': this is Babylon, as it is said, 'the head of gold.'"

The Alter Rebbe connects this with another Midrash, which reads the gold of the offering for the Mishkan as Babylon, the "head of gold" of the statue in Nebuchadnezzar's dream as Daniel interpreted it.

EXPLAINED ELSEWHERE • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person

EXPLAINED BY THE ALTER REBBE AND THE REBBE

"And the reason is explained elsewhere": where, and why the second section of the Shema, without "with all your might", is not yet called doing the will of the Omnipresent.

The Alter Rebbe explains this, for one, in Likkutei Torah, Shelach (dibbur hamaschil Vayihyu vnei Yisrael bamidbar, 42c): because the second section of the Shema does not say "with all your might", as the first does, those who keep it are not yet called „עושין רצונו של מקום" ("doing the will of the Omnipresent"). In a maamar of Erev Shavuos 5736 (unedited) the Rebbe calls this „תורת הה"מ" ("the teaching of the Maggid"), and explains that the first section, which opens with the self-sacrifice of "Hear, O Israel", carries the love up to "with all your might".

the Alter Rebbe: Likkutei Torah, Shelach, dibbur hamaschil Vayihyu vnei Yisrael bamidbar, p. מב, ג · the Rebbe (maamar dibbur hamaschil B'shaah shehikdimu, Erev Shavuos 5736; unedited): Sefer HaMaamarim 5736, vol. תשל"ו, p. 229

40 ולכאורה תמוה דרישא דדהבא[268] זהו כתר דקליפה שהרי קאי על נבוכדנצר שהחריב את בית המקדש ומה ענין לזהב דתרומה

And at first glance this is puzzling: "the head of gold" is the Keser (the Crown) of kelipah (the husk), for it refers to Nebuchadnezzar, who destroyed the Holy Temple; so what has it to do with the gold of the offering?

> The question: "the head of gold" is the highest point, the "crown," of the forces opposed to holiness (kelipah), for it means Nebuchadnezzar, king of Babylon, who destroyed the Holy Temple. How can it be likened to the gold that Israel gave as an offering for the Mishkan?

אך כמ"ש ברבות ס"פ מצורע בירושלים לא קיימתם מצות זיבה[269] כו' עד על אותה שעה אומר כולך יפה רעיתי[270] כו'

But [it is] as is said in Midrash Rabbah, at the end of Parshas Metzora: "In Jerusalem you did not keep the mitzvah of zivah," etc., until: "Of that hour it says, 'You are all fair, my beloved,'" etc.

> The answer begins with a Midrash on the end of Parshas Metzora. When King Yechonyah was a prisoner in Babylon, he and his wife kept the laws of family purity, and G-d said, "In Jerusalem you did not keep the mitzvah of zivah, and now you keep it"; of that hour it says, "You are all fair, my beloved."

וזהו ע"ד מ"ש במ"א ע"פ כי נער ישראל[271] כו' וממצרים קראתי לבני כמשל בן נער שכל זמן שמראה לו אביו אהבתו כו' מתרהב בנפשו כו'

And this is along the lines of what is explained elsewhere on the verse "For Israel is a youth," etc., "and from Egypt I called My son": like the analogy of a young son, who, as long as his father shows him his love, etc., grows haughty in his soul, etc.;

> The Alter Rebbe compares this with what is explained elsewhere on Hosea's "For Israel is a youth ... and from Egypt I called My son": a young son, as long as his father shows him love, grows haughty and bold.

אכן אם אביו גוער בו ודוחהו חוץ לביתו כו' אזי מתעורר ומתגלה אהבת הבן אל אביו.

but if his father rebukes him and pushes him out of his house, etc., then the son's love for his father is aroused and revealed.

> When his father rebukes him and sends him out of the house, the son's hidden love for his father is awakened and comes into the open.

41 וצועק במר נפשו כו' וזהו שלפי שנער ישראל ע"כ ע"י מצרים קראתי לבני[272] ופרעה הקריב[273] כו'.

And he cries out in the bitterness of his soul, etc. And this is [the meaning]: because "Israel is a youth," therefore through Egypt "I called My son"; and "Pharaoh drew near (hikriv)," etc.

> Sent away, the son cries out in the bitterness of his soul. So too, because Israel was a "youth," G-d made them His son through Egypt. And "Pharaoh drew near (hikriv)": the word also means "brought near," and so the Sages read it: his pursuit at the sea brought Israel near, for they cried out to Havayah, as the verse goes on to say.

וזהו שדוקא ע"י גלות בבל נעשה מנורת זהב[274] וכמ"ש צמאה לך נפשי[275] כו' בארץ ציה דוקא

And this is why it was specifically through the exile of Babylon that a menorah of gold was made; and as it is written, "My soul thirsts for You," etc., "in a parched land," specifically,

> In the same way, it was precisely the Babylonian exile that made Israel a menorah of gold. So the verse says, "My soul thirsts for You ... in a parched land": the soul's thirst for G-d is felt most in a dry and weary land.

כמ"ש במ"א בד"ה להבין ענין יו"ט [יום טוב] שני. וגם כמ"ש ע"פ בשלח פרעה[276] כו' לכן ע"י בירורו רישא דדהבא.[277] ונעשו מנורת זהב.

as is explained elsewhere, in the discourse beginning "To understand the matter of the second day of Yom Tov." And also as is explained on the verse "When Pharaoh sent out," etc. Therefore, through this they refined "the head of gold" and became a menorah of gold.

> The reader is referred to the discourse "To understand the matter of the second day of Yom Tov," the festival day kept only outside the Land of Israel, and to the explanation of "When Pharaoh sent out." Through the exile Israel refined "the head of gold," separating the good within Babylon and raising it, and so became a menorah of gold.

אמנם מ"מ עיקר בחי' זו קא אלע"ל [על לעתיד לבוא] שיאמרו ליצחק כי אתה אבינו[278, 279] כמעלת הזהב כו':

Yet nevertheless, this level refers mainly to the Time to Come, when they will say to Yitzchak, "For you are our father," like the superiority of gold, etc.

> Still, this level belongs mainly to the Time to Come. The Talmud relates that then Yitzchak will plead for Israel, and they will say to him, "For you are our father"; this is "like the superiority of gold."

42 קיצור. וכ"ז [וכל זה] קבלת עול מלכות שמים ואח"כ צ"ל עול מצות[280] עול דוקא. שבעה ושבעה מוצקות[281] לכל נר שני מוצקות אחד ממשיך השמן מבחי' השני זיתים לבוא לבחי' רצוא ושוב[282] ומוצק בי' ממשיך הזהב

Summary. And all this is accepting the yoke (kabbalas ol) of the Kingdom of Heaven; and afterward there must be the yoke of the mitzvos, a "yoke" specifically. "Seven and seven pipes": for each lamp, two pipes. One draws the oil from the level of the two olives, to come to the level of ratzo and shov; and the second pipe draws the gold,

> The summary of the eighth section: all of the above is the acceptance of the yoke of Heaven, and after it must come the yoke of the mitzvos, kept precisely as a "yoke." Each lamp has two pipes: one brings the oil of the two olives, leading the soul to ratzo and shov, running forth in love and returning in awe, and the other brings the gold.

והוא שמחה של מצוה. וזהו והחכמה המביאה לקבלת עול מלכות שמים היא תחיה בעליה[283] שהם המצות:

and this is the joy of the mitzvah. And this is [the meaning of]: "and wisdom," which brings [one] to accepting the yoke of the Kingdom of Heaven, "gives life to its possessors," which are the mitzvos.

> The gold is the joy of the mitzvah. So the wisdom that leads a person to accept the yoke of Heaven is what "gives life to its possessors," the mitzvos.

IN ONE'S AVODAH

Before taking on the mitzvos, a person should first accept G-d's kingship in the Shema, contemplating His oneness "with all your might," and let the heart be crushed by feeling its distance from G-d and asking for His mercy. Then the mitzvos are kept both as a yoke, the King's command, and with joy, the revealed delight of the mitzvah; Torah studied with self-nullification is what gives them life. And distance and exile, like a son sent from his father's house, are where the soul's hidden love can come into the open.

QUESTIONS FOR DISCUSSION

1. How can Zechariah's "menorah all of gold" describe Israel even now, when Yirmeyahu and Yechezkel spoke of silver and dross?
2. Why are the souls compared to the lamp's vessel, the mitzvos to its oil and wick, and the Torah to its light?
3. Why is the joy of a mitzvah "more than the abundance of all," greater even than the 310 worlds of reward?
4. How do the crushing of the olives and the plea for mercy before the Shema prepare the heart for love and awe?
5. Why must the mitzvos be kept both as a "yoke" and with joy, and how does wisdom "give life" to them?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 Shlomo's proverb: "The soul of man is the lamp of Havayah, searching all the chambers of the innermost parts." This is the Alter Rebbe's proof that the lamps of the menorah are souls.

Proverbs 20:27 משלי כ:כ״ז

נֵר ה׳ נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

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

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2 **שבעה רועים**

Among the signs of Mashiach's coming, this Midrash quotes Micah's verse and lists the seven shepherds, and adds that Yitzchak sits at the entrance of Gehinnom to save his children from its judgment. The Alter Rebbe says this is what Rashi was guessing at.

Shir HaShirim Rabbah 8:9:3 שיר השירים רבה ח:ט:ג׳

... תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי אִם רָאִיתָ סוּס פַּרְסִי קָשׁוּר בְּקִבְרֵי אֶרֶץ יִשְׂרָאֵל, צַפֵּה לְרַגְלָיו שֶׁל מָשִׁיחַ, מַה טַּעַם (מיכה ה, ד): וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי יָבוֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמְנוּ עָלָיו שִׁבְעָה רֹעִים וגו', וְאֵלּוּ הֵן שִׁבְעָה רוֹעִים, דָּוִד בָּאֶמְצַע, אָדָם, שֵׁת, מְתוּשֶׁלַח מִימִינוֹ, אַבְרָהָם וְיַעֲקֹב וּמֹשֶׁה מִשְּׂמֹאלוֹ, וְיִצְחָק לְהֵיכָן הָלַךְ, הָלַךְ וְיָשַׁב עַל פִּתְחָהּ שֶׁל גֵּיהִנֹּם לְהַצִּיל בָּנָיו מִדִּינָהּ שֶׁל גֵּיהִנֹּם, (מיכה ה, ד): וּשְׁמָנָה נְסִיכֵי אָדָם, אֵלּוּ הֵן שְׁמוֹנָה נְסִיכִים, יִשַׁי, שָׁאוּל ...

The Rabbis interpreted the verse regarding the returning exiles. "We have a little sister" (Song of Songs 8:8) - this is [a reference to] the returning exiles. "Little" - because they were small in number. "And she has no breasts" (Song of Songs 8:8) - these are the five matters that were lacking in the latter Temple relative to the first, and these are: Heavenly fire, anointing oil, the Ark, the Divine Spirit, and the Urim and the Tummim. That is what is written: "I will accept it and be ...

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3 Micah prophesies that when Assyria invades the land, "we will raise up against him seven shepherds and eight princes of men." This is the source of the phrase "the seven shepherds."

Micah 5:4 מיכה ה׳:ד׳

וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי־יָבוֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמְנוּ עָלָיו שִׁבְעָה רֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם׃

And this shall be peace: When the Assyrian shall come into our land, And when he shall tread in our palaces, Then shall we raise against him seven shepherds, And eight princes among men.

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4 The Talmud asks who the seven shepherds of Micah's verse are and answers: David in the middle, Adam, Shes and Mesushelach on his right, Avraham, Yaakov and Moshe on his left.

Sukkah 52b:13 סוכה נ״ב ב:י״ג

"וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי יָבֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמְנוּ עָלָיו שִׁבְעָה רוֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם". מַאן נִינְהוּ "שִׁבְעָה רוֹעִים"? דָּוִד בָּאֶמְצַע, אָדָם שֵׁת וּמְתוּשֶׁלַח מִימִינוֹ, אַבְרָהָם יַעֲקֹב וּמֹשֶׁה בִּשְׂמֹאלוֹ. וּמַאן נִינְהוּ "שְׁמֹנָה נְסִיכֵי אָדָם"? יִשַׁי, וְשָׁאוּל, וּשְׁמוּאֵל, עָמוֹס, וּצְפַנְיָה, צִדְקִיָּה, וּמָשִׁיחַ, וְאֵלְיָהוּ.

And this shall be peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes among men" (Micah 5:4). Who are the "seven shepherds"? — David in the middle, Adam, Seth and Methuselah on his right, and Abraham, Jacob and Moses on his left. And who are the "eight princes among men"? — Yishai, Shaul, Shmuel, Amos, Zephaniah, Zedekiah, the Messiah, and Elijah.

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5 **והקמנו עליו שבעה רועים**

The Midrash on Parshas Nasso, discussing the anointed leaders of the future, brings this verse as one opinion: that there will be seven. The Alter Rebbe cites it for the matter of the seven shepherds.

Bamidbar Rabbah 14:1 במדבר רבה י״ד:א׳

6 **פרש רשת לרגלי**

Jerusalem laments that G-d "spread a net for my feet" and turned her back. The Midrash reads "for my feet" (leraglai) as the footsteps of Mashiach.

Lamentations 1:13 איכה א׳:י״ג

מִמָּרוֹם שָׁלַח־אֵשׁ בְּעַצְמֹתַי וַיִּרְדֶּנָּה פָּרַשׂ רֶשֶׁת לְרַגְלַי הֱשִׁיבַנִי אָחוֹר נְתָנַנִי שֹׁמֵמָה כָּל־הַיּוֹם דָּוָה׃

From on high hath He sent fire into my bones, And it prevaileth against them; He hath spread a net for my feet, He hath turned me back; He hath made me desolate And faint all the day.

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7 **פרש רשת לרגלי**

On "He spread a net for my feet," the Midrash gives signs of Mashiach's approach and quotes Micah's prophecy of the seven shepherds. This is why the Alter Rebbe concludes that the seven shepherds belong to the Time to Come.

Eikhah Rabbah 1:41 איכה רבה א׳:מ״א

... כִּי הוּא רֹדֶה בְּכָל עֵבֶר הַנָּהָר. דָּבָר אַחֵר, וַיִּרְדֶּנָּה, רִדְיָא, כִּדְתַנְיָא חָרַשׁ רוֹפֵשׁ אֶת הַהֵיכָל. רַבִּי בֵּיבָא מֵרַנְגְיָא אָמַר: וַיִּרְדֶּנָּה, רָאָה שֶׁמִּדַּת הַדִּין

ונחל עדניך תשקם 11

> **"And from the stream of Your delights You give them drink." The word for "delights" is related to "Eden," so the stream is read as flowing from Eden itself.**

Psalms 36:9 תהילים ל"ו:ט'

יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ וְנַחַל עֲדָנֶיךָ תַשְׁקֵם׃

They are abundantly satisfied with the fatness of Thy house; And Thou makest them drink of the river of Thy pleasures.

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12 > **Yehoshua tells the people in G-d's name, "Beyond the River your fathers dwelt," Terach and those before him, who served other gods. The Alter Rebbe uses the phrase for a root above the "river," the high source of the seven shepherds.**

Joshua 24:2 יהושע כ"ד:ב'

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים׃

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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13 > **"You are all fair, my beloved, and there is no blemish in you." The Midrash links this verse with Zechariah's menorah that is all of gold.**

Song of Songs 4:7 שיר השירים ד':ז'

כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ׃

Thou art all fair, my love; And there is no spot in thee.

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14 > **On "You are all fair, my beloved," the Midrash quotes Yechezkel's "dross" and Zechariah's golden menorah, and concludes with this verse.**

Shir HaShirim Rabbah 4:7:1 שיר השירים רבה ד':ז':א'

כֻּלָּךְ יָפָה רַעְיָתִי, זֶה יַעֲקֹב אָבִינוּ, שֶׁהָיְתָה מִטָּתוֹ שְׁלֵמָה לְפָנָיו וְלֹא נִמְצָא בָּהּ פְּסֹלֶת. מַהוּ כֻּלָּךְ יָפָה רַעְיָתִי, תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי, בְּשָׁעָה שֶׁעָמְדוּ יִשְׂרָאֵל לִפְנֵי הַר סִינַי וְאָמְרוּ (שמות כד, ז): כֹּל אֲשֶׁר דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמָע, אוֹתָהּ שָׁעָה לֹא הָיָה בָהֶם לֹא זָבִים וְלֹא מְצֹרָעִין וְלֹא חִגְּרִין וְלֹא סוּמִין לֹא אִלְּמִין וְלֹא חֵרְשִׁין, לֹא שׁוֹטִין וְלֹא שַׁמָּמִין, לֹא טִפְּשִׁין וְלֹא חֲלוּקֵי לֵב, עַל אוֹתָהּ שָׁעָה נֶאֱמַר: כֻּלָּךְ יָפָה רַעְיָתִי, כֵּיוָן שֶׁחָטְאוּ לֹא הָיוּ יָמִים קַלִּים וְהָיוּ בָם זָבִים וּמְצֹרָעִים ...

"All of you is fair, my love, and there is no blemish in you" (Song of Songs 4:7). "All of you is fair, my love" – this is Jacob our patriarch, whose bed was unflawed and no waste was found among it. What is, "all of you is fair, my love"? Rabbi Shimon ben Yoḥai taught: When Israel stood before Mount Sinai and said: "Everything that G-d spoke we will perform and we will heed" (Exodus 24:7), at that moment there were in their midst neither zav, nor leper, nor ...

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כמדומה לי 8

> **Rashi writes that he does not know the reason for the list, and that it seems to him to be connected to the teaching that Yitzchak went to save his children from the judgment of Gehinnom. The Alter Rebbe points out that Shir HaShirim Rabbah says this explicitly.**

Rashi on Sukkah 52b:13:1 רש"י על סוכה נ"ב ב':י"ג:א'

שבעה רועים ושמנה נסיכים - לא ידעתי בהם טעם כמדומה לי דאמרינן בעלמא ויצחק להיכן אזל להצייל בניו מדינה של גהינם כדכתיב כי אתה אבינו (מדרש ילקוט מיכה ה):

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9 > **Isaiah foretells the ingathering of the exiles: G-d will wave His hand over the River, the Euphrates, and strike it into seven streams, so that it can be crossed on foot. The Alter Rebbe reads it as a revelation of the seven lower Sefiros of Atik Yomin.**

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֶת לְשׁוֹן יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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10 **ומשם יפרד**

> **"A river goes out of Eden to water the garden, and from there it divides and becomes four heads." The Alter Rebbe contrasts this division with the undivided flow of the future.**

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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פּוֹגַעַת בָּהּ. פָּרַשׂ רֶשֶׁת לְרַגְלַי. אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא, אִם רָאִיתָ סַפְסָלִין מְלֵאִים בַּבְלִיִּים מְנֻחֵי בְּאֶרֶץ יִשְׂרָאֵל, צַפֵּה לְרַגְלָיו שֶׁל מָשִׁיחַ, מַה טַּעַם, פָּרַשׂ רֶשֶׁת לְרַגְלַי. תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחָאי אִם רָאִיתָ סוּס פָּרְסִי קָשׁוּר בְּאֶרֶץ יִשְׂרָאֵל, צַפֵּה לְרַגְלָיו שֶׁל מָשִׁיחַ, מַה טַּעַם (מיכה ה, ד): וְהָיָה זֶה שָׁלוֹם אַשּׁוּר וגו'. הֶשִּׁיבַנִי ...

"From on high He sent fire into my bones, and He crushed them; He spread a net for my feet, He turned me back. He rendered me desolate, suffering all day" (Lamentations 1:13). "From on high He sent fire into my bones." Rabbi Ami asked Rabbi Shmuel bar Naḥmani, he said to him: 'Because I heard about you, that you are a master of aggada, what is [the meaning of] that which is written: "For Your right-eousness [vetzikatekha], G-d, reaches on high"?' (Psalms 71:19). He said to him: 'Just as ...

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15 **לפי שבעוה"ז יש בהן פסולת אבל לע"ל אמר זכריה**

The Midrash says that in this world there is refuse among Israel, but of the Time to Come Zechariah said, "I saw, and behold, a menorah all of gold." This is the reading that applies the vision to the future.

Vayikra Rabbah 32:8 ויקרא רבה ל"ב:ח'

16 Yirmeyahu says of the people, "Rejected silver they have called them, for Havayah has rejected them."

Jeremiah 6:30 ירמיהו ו':ל'

כֶּסֶף נִמְאָס קָרְאוּ לָהֶם כִּי־מָאַס ה' בָּהֶם׃

Refuse silver shall men call them, Because the L-RD hath rejected them.

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17 **לפי שירמיה אומר כסף נמאס קראו להם ויחזקאל קורא אותם סיגים**

The Midrash contrasts Yirmeyahu's "rejected silver" and Yechezkel's "dross" with Zechariah's menorah all of gold, which fulfills "You are all fair, my beloved." From this the Alter Rebbe infers that Zechariah speaks of the present time too.

Bamidbar Rabbah 13:8 במדבר רבה י"ג:ח'

18 **בן אדם היו לי בית ישראל לסיג**

Yechezkel is told, "Son of man, the house of Israel has become dross to Me." Dross is the waste separated from metal in refining.

Ezekiel 22:18 יחזקאל כ"ב:י"ח

בֶּן־אָדָם הָיוּ־לִי בֵּית־יִשְׂרָאֵל לְסִיג כֻּלָּם נְחֹשֶׁת וּבְדִיל וּבַרְזֶל וְעוֹפֶרֶת בְּתוֹךְ כּוּר סִגִּים כֶּסֶף הָיוּ׃

'Son of man, the house of Israel is become dross unto Me; all of them are brass and tin and iron and lead, in the midst of the furnace; they are the dross of silver.

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19 In a night vision the angel asks Zechariah what he sees, and he answers: a menorah all of gold, with a bowl on its top and seven lamps on it. Zechariah prophesied after the return from Babylon, as the Second Temple was being built; the whole maamar is an explanation of this vision.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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PARAGRAPH 2

20 Zechariah's vision of "a menorah all of gold," set against Yirmeyahu's and Yechezkel's rebukes.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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21 **כולך יפה**

"You are all fair, my beloved," which the Midrash connects with the menorah that is all of gold.

Song of Songs 4:7 שיר השירים ד':ז'

כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ׃

Thou art all fair, my love; And there is no spot in thee.

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22 **מקשה אי תעשה המנורה**

Moshe is told: "You shall make a menorah of pure gold; of hammered work shall the Menorah be made," beaten out of a single block, not cast or joined from parts. The Alter Rebbe draws from this the unity of all Israel.

Exodus 25:31 שמות כ"ה:ל"א

וְעָשִׂיתָ מְנֹרַת זָהָב טָהוֹר מִקְשָׁה תֵּעָשֶׂה הַמְּנוֹרָה יְרֵכָהּ וְקָנָהּ גְּבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְרָחֶיהָ מִמֶּנָּה יִהְיוּ׃

And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it.

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23 **כל ישראל ערבים זה בזה**

The Talmud learns from "and they shall stumble one over another" that all Israel are guarantors (areivim) for one another, each answerable for the other's sins. The Alter Rebbe reads areivim as me'oravim, "intermingled."

Shevuot 39a:21–22 שבועות ל"ט א:כ"א-כ"ב

וְכָל עֲבֵירוֹת שֶׁבַּתּוֹרָה נִפְרָעִין מִמֶּנּוּ, וְכָאן מִמֶּנּוּ וּמִכָּל הָעוֹלָם כּוּלּוֹ; שֶׁנֶּאֱמַר: "אָלָה וְכַחֵשׁ", וּכְתִיב: "עַל כֵּן תֶּאֱבַל הָאָרֶץ". וְאֵימָא עַד דְּעָבֵיד לְהוּ לְכוּלְּהוּ! לָא סָלְקָא דַּעְתָּךְ, דִּכְתִיב: "מִפְּנֵי אָלָה אֶבְלָה הָאָרֶץ". וְכָל עֲבֵירוֹת שֶׁבַּתּוֹרָה - מִכָּל הָעוֹלָם לָא?! וְהָכְתִיב: "וְכָשְׁלוּ אִישׁ בְּאָחִיו" - אִישׁ בַּעֲוֹן אָחִיו; מְלַמֵּד שֶׁכָּל יִשְׂרָאֵל עֲרֵבִים זֶה בָּזֶה!

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

PARAGRAPH 3

24 Through Isaiah G-d says, "The heavens are My throne, and the earth is My footstool; what house could you build for

Me?" A discourse on this verse explains the virtue of the lower level, the "foot."

Isaiah 66:1 ישעיהו ס״ו:א׳

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

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

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25 Moshe addresses the whole people gathered for the covenant: "You are standing this day, all of you," from the heads of the tribes to the drawers of water. A discourse on this verse explains the unity of all Israel.

Deuteronomy 29:9 דברים כ״ט:ט׳

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה׳ אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל׃

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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26 **יציץ ופרח ישראל**

"Israel shall blossom and flower." This is why the Menorah's flower stands for the level of Israel.

Isaiah 27:6 ישעיהו כ״ז:ו׳

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

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

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27 **והיא כפורחת**

Pharaoh's cupbearer tells Yosef his dream: on the vine were three branches, and "it was as though it flowered, its blossoms shot forth."

Genesis 40:10 בראשית מ׳:י׳

וּבַגֶּפֶן שְׁלֹשָׁה שָׂרִיגִם וְהִוא כְּפֹרַחַת עָלְתָה נִצָּהּ הִבְשִׁילוּ אַשְׁכְּלֹתֶיהָ עֲנָבִים׃

and in the vine were three branches; and as it was budding, its blossoms shot forth, and the clusters thereof brought forth ripe grapes,

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28 **והיא כפורחת**

The Midrash reads the vine as Israel and its flowering as the flowering of Israel's redemption. The Alter Rebbe sends the reader here for the flower as the level of Israel.

Bereshit Rabbah 88:5 בראשית רבה פ״ח:ה׳

29 **חמוקי ירכיך כמו חלאים**

The beloved praises the maiden from her feet upward: "How beautiful are your steps in sandals ... the curves of your thighs (yerechayich) are like jewels." The verse praises the lower parts, the feet and thighs, and echoes the Menorah's yerechah.

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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30 **מקשה תעשה**

The Zohar asks why the verse says the Menorah "shall be made" if it was hammered work, and answers that it was formed by itself through a wonder.

Zohar, Noach 40:322–42:335 ספר הזהר, נח מ׳:שכ״ב-מ״ב:של״ה

R. Simeon said: 'Our colleagues are acquainted with a profound mystery concerning these garments.' AND THE WHOLE EARTH WAS OF ONE LANGUAGE AND OF ONE SPEECH. R. Simeon began his discourse with the verse: And the house in its being built, was built of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house in its being built (I Kings 6, 7). He said: The phrase "in its being built" (behibbonotho) implies self-building, as though without the hands ...

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

31 **מקשה תעשה**

The Zohar explains "of hammered work shall the Menorah be made" as the Shechinah, the vessel of the Holy One, blessed be He, whose seven lights are seven Sefiros.

Zohar, Terumah 54:575–585 ספר הזהר, תרומה נ״ד:תקע״ה-תקפ״ה

32 The Menorah was hammered gold "to its base, to its flower," beaten from one piece. Its base is yerechah, literally "its thigh"; the Alter Rebbe reads the base and the flower as the lower and higher levels of the people, all one piece.

Numbers 8:4 במדבר ח׳:ד׳

וְזֶה מַעֲשֵׂה הַמְּנֹרָה מִקְשָׁה זָהָב עַד־יְרֵכָהּ עַד־פִּרְחָהּ מִקְשָׁה הִוא כַּמַּרְאֶה אֲשֶׁר הֶרְאָה ה׳ אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמְּנֹרָה׃

And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers thereof, it was beaten work; according unto the pattern which the L-RD had shown Moses, so he made the candlestick.

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33 The angel who wrestled with Yaakov tells him that his name will be Israel, "for you have striven (sarisa) with G-d and with men and have prevailed." The name points to the higher level, the "flower."

Genesis 32:29 בראשית ל״ב:כ״ט׳

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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PARAGRAPH 4

34 **Zechariah's vision of a menorah all of gold with its seven lamps, the subject of the maamar.**

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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35 **"Of hammered work shall the Menorah be made," the image of the unity of all Israel.**

Exodus 25:31 שמות כ״ה:ל״א

וְעָשִׂיתָ מְנֹרַת זָהָב טָהוֹר מִקְשָׁה תֵּעָשֶׂה הַמְּנוֹרָה יְרֵכָהּ וְקָנָהּ גְּבִיעֶיהָ כַּפְתֹּרֶיהָ וּפְרָחֶיהָ מִמֶּנָּה יִהְיוּ׃

And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made, even its base, and its shaft; its cups, its knops, and its flowers, shall be of one piece with it.

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36 **ופרח ישראל**

"Israel shall blossom and flower," the source for the flower as the level of Israel.

Isaiah 27:6 ישעיהו כ״ז:ו׳

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

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

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37 **"The curves of your thighs are like jewels," the praise of the lower levels.**

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן׃

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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38 **בעבר הנהר**

"Beyond the River your fathers dwelt," used for the high root of the seven shepherds.

Joshua 24:2 יהושע כ״ד:ב׳

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה׳ אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים׃

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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39 **והכהו לשבעה נחלים**

The River struck into seven streams in the future, the revelation of the seven lower Sefiros of Atik Yomin.

Isaiah 11:15 ישעיהו י״א:ט״ו

וְהֶחֱרִים ה׳ אֶת לְשׁוֹן יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהִדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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40 **נחל עדניך**

"The stream of Your delights," a stream that flows from Eden itself.

Psalms 36:9 תהילים ל״ו:ט׳

יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ וְנַחַל עֲדָנֶיךָ תַשְׁקֵם׃

They are abundantly satisfied with the fatness of Thy house; And Thou makest them drink of the river of Thy pleasures.

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41 **ומשם יפרד**

The river from Eden that "from there divides," the division that will cease in the future.

Genesis 2:10 בראשית ב׳:י׳

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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PARAGRAPH 5

42 **Shlomo teaches his son: "For a mitzvah is a lamp, and Torah is light, and the reproofs of discipline are the way of life." The section builds on this verse: the mitzvos are the lamp, the Torah is the light.**

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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43 **בהיטיבו את הנרות**

Aharon burns the incense "when he dresses the lamps" each morning. Dressing the lamps means preparing the oil and the wick, so these too are called ner.

Exodus 30:7 שמות ל׳:ז׳

וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת יַקְטִירֶנָּה׃

And Aaron shall burn thereon incense of sweet spices; every morning, when he dresseth the lamps, he shall burn it.

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44 The verse lists the pure Menorah, "its lamps, the lamps of the arrangement, and all its vessels." The Alter Rebbe uses it to show that ner can mean the vessel.

Exodus 39:37 שמות ל״ט:ל״ז

אֶת־הַמְּנֹרָה הַטְּהֹרָה אֶת־נֵרֹתֶיהָ נֵרֹת הַמַּעֲרָכָה וְאֶת־כָּל־כֵּלֶיהָ וְאֵת שֶׁמֶן הַמָּאוֹר׃

the pure candlestick, the lamps thereof, even the lamps to be set in order, and all the vessels thereof, and the oil for the light;

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PARAGRAPH 6

45 **ותורה אור**

"For a mitzvah is a lamp, and Torah is light." The Alter Rebbe reads the two halves of the verse as the oil and wick and the light that burns on them.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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PARAGRAPH 7

46 Wisdom says, "And I was beside Him a nursling, and I was His delight every day." A discourse on this verse explains how delight is clothed in will.

Proverbs 8:30 משלי ח׳:ל׳

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

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

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47 **ובבואה לפני המלך**

"And when she came before the king," said of Esther. A discourse on these words is cited for the same theme.

Esther 9:25 אסתר ט׳:כ״ה

וּבְבֹאָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם־הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ הָרָעָה אֲשֶׁר־חָשַׁב עַל־הַיְהוּדִים עַל־רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת־בָּנָיו עַל־הָעֵץ׃

but when ashe came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

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48 Moshe warns that the curses will come "because you did not serve Havayah your G-d with joy and with gladness of heart" when there was "an abundance of everything" (merov kol), the plain sense. The maamar reads merov kol as "more than the abundance of all": the joy of a mitzvah must exceed every other delight.

Deuteronomy 28:47 דברים כ״ח:מ״ז

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

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

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49 G-d tells Moshe to say to Aharon, "When you raise up (kindle) the lamps, the seven lamps shall give light toward the face of the Menorah." It opens the parsha and gives its name to a discourse that explains how delight follows will.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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50 **שוש אשיש בהוי׳**

The prophet, speaking for Israel at the redemption: "I will greatly rejoice in Havayah, my soul shall exult in my G-d." A discourse on this verse explains how joy grows with the revelation of delight.

Isaiah 61:10 ישעיהו ס״א:י׳

שׂוֹשׂ אָשִׂישׂ בַּה׳ תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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PARAGRAPH 8

51 **ר״ע שחק ואמר אם לעוברי רצונו כך לעושי רצונו על אחת כמה וכמה**

Rabban Gamliel, Rabbi Elazar ben Azaryah, Rabbi Yehoshua and Rabbi Akiva heard the tumult of Rome from a hundred and twenty mil away; the others wept and Rabbi Akiva laughed: "If for those who transgress His will it is so, for those who do His will, how much more so!"

Makkot 24a:33–24b:1 מכות כ״ד א׳:ל״ג-כ״ד ב׳:א׳

... הַלָּלוּ גּוֹיִם שֶׁמִּשְׁתַּחֲוִים לַעֲצַבִּים וּמְקַטְּרִים לַעֲבוֹדָה זָרָה יוֹשְׁבִין בְּטַח וְהַשְׁקֵט, וְאָנוּ, בֵּית הֲדוֹם רַגְלֵי אֱלֹקֵינוּ שָׁרוּף בָּאֵשׁ, וְלֹא נִבְכֶּה?! אָמַר לָהֶן: לְכָךְ אֲנִי מְצַחֵק, וּמָה לְעוֹבְרֵי רְצוֹנוֹ כָּךְ, לְעוֹשֵׂי רְצוֹנוֹ עַל אַחַת כַּמָּה וְכַמָּה.

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52 **שאין לך עשב מלמטה שאין לו מזל**

"There is no blade of grass that has no mazal in the heavens that strikes it and tells it, Grow!" The Alter Rebbe uses

this to trace how the flow of life and pleasure reaches the world.

Bereshit Rabbah 10:6 בראשית רבה י׳:ו׳

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 ורי 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 חייא ...

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. 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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53 **ונהנים מזיו השכינה**

In the World to Come "the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." This is the inner life-force that cannot be compared with worldly pleasure.

Berakhot 17a:12 ברכות י״ז א׳:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: ״וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ״.

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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54 **מוטב לידייניה וליתי לעלמא דאתי**

Rabbi Meir said of Acher, the sage who left the path: "Better that he be judged and come to the World to Come." The Alter Rebbe learns from it that the radiance of the Shechinah is worth all the sufferings of Gehinnom.

Chagigah 15b:3 חגיגה ט״ו ב׳:ג׳

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאֵעָלֶה עָשָׁן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סְלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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55 At Adoniyahu's feast, as Shlomo was being anointed king, Yoav heard the shofar and asked, "Why is the sound of the city in an uproar?" The Alter Rebbe uses the phrase for the noise of Rome's celebrations.

I Kings 1:41 מלכים א׳:מ״א

וַיִּשְׁמַע אֲדֹנִיָּהוּ וְכָל־הַקְּרֻאִים אֲשֶׁר אִתּוֹ וְהֵם כִּלּוּ לֶאֱכֹל וַיִּשְׁמַע יוֹאָב אֶת־קוֹל הַשּׁוֹפָר וַיֹּאמֶר מַדּוּעַ קוֹל־הַקְּרִיָּה הוֹמָה:

And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the horn, he said: 'Wherefore is this noise of the city being in an uproar?'

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56 Michal's words to David, "as one ... openly uncovers himself." The Alter Rebbe borrows the phrase for the open revelation of the supernal delight in the Time to Come.

II Samuel 6:20 שמואל ב ו׳:כ׳

וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־שָׁאוּל לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אִמְּהוֹת עֲבָדָיו כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים:

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: 'How did the king of Israel get him honour to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! '

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PARAGRAPH 9

57 **נהר דינור**

In Daniel's night vision of the Ancient of Days on His throne, "a river of fire flowed and came out from before Him." This is the River of Fire through which the souls pass from one Gan Eden to the next.

Daniel 7:10 דניאל ז׳:י׳

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

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

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PARAGRAPH 10

58 The psalm of the sons of Korach describes pilgrims on the way to Zion: "They go from strength to strength; each appears before G-d in Zion." The Sages learn from it that Torah scholars never rest, even in the World to Come.

Psalms 84:8 תהילים פ״ד:ח׳

יֵלְכוּ מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹקִים בְּצִיּוֹן:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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59 **תלמידי חכמים אין להם מנוחה לא בעוה"ז ולא בעוה"ב שנאמר ילכו מחיל אל חיל**

> Near the end of Tractate Berachos, Rav says that Torah scholars have no rest, neither in this world nor in the World to Come, "as it is said, They go from strength to strength."

Berakhot 64a:12–13 ברכות ס"ד א:י"ב-י"ג

אָמַר רַבִּי חִיָּיא בַּר אָשֵׁי אָמַר רַב: תַּלְמִידֵי חֲכָמִים אֵין לָהֶם מְנוּחָה לֹא בָּעוֹלָם הַזֶּה וְלֹא בָּעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: "יֵלְכוּ מֵחַיִל אֶל חָיִל יֵרָאֶה אֶל אֱלֹקִים בְּצִיּוֹן". אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: "וְכָל בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ".

R. Hiyya b. Ashe said in the name of Rab[3] : The disciples of the wise have rest neither in this world nor in the world to come; as it is said, "They go from strength to strength, every one of them appeareth before G-d in Zion." R. Eleazar said in the name of R. Hannina: The disciples of the wise increase peace in the world; as it is said, "And all thy children shall be taught of the L-rd ; and great shall be the peace of thy children" ...

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60 In the future the Holy One, blessed be He, will give each tzaddik 310 worlds, learned from "to cause those who love Me to inherit yesh," since yesh has the numerical value 310.

Sanhedrin 100a:16 סנהדרין ק' א:ט"ז

אָמַר: מַאי טַעְמָא לָא שְׁכִיחַתְּ בְּאַגַּדְתָּא? דְּאָמְרִי בְּמַעְרְבָא מִשְׁמֵיהּ דְּרָבָא בַּר מָרִי: עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לִיתֵּן לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וַעֲשָׂרָה עוֹלָמוֹת, שֶׁנֶּאֱמַר: "לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא". "יֵשׁ" בְּגִימַטְרִיָּא תְּלָת מְאָה וַעֲשָׂרָה הָוֵי.

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61 **ש"י עולמות**

> The Zohar speaks of 310 worlds beneath the hidden supernal Throne: 207 on the right side and 103 on the left.

Zohar, Terumah 74:734–76:742 ספר הזהר, תרומה ע"ד:תשל"ד-ע"ו:תשמ"ב

62 **עתיד הקב"ה להנחיל לכל צדיק וצדיק ש"י עולמות שנאמר להנחיל אוהבי יש**

> The last Mishnah of Uktzin: Rabbi Yehoshua ben Levi says that the Holy One, blessed be He, will give each tzaddik 310 worlds as an inheritance.

Mishnah Oktzin 3:12 משנה עוקצים ג':י"ב

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וַעֲשָׂרָה עוֹלָמוֹת, שֶׁנֶּאֱמַר (משלי ח), לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא. אָמַר רַבִּי שִׁמְעוֹן בֶּן חַלַפְתָּא, לֹא מָצָא הַקָּדוֹשׁ בָּרוּךְ הוּא כְּלִי מַחֲזִיק בְּרָכָה לְיִשְׂרָאֵל אֶלָּא הַשָּׁלוֹם, שֶׁנֶּאֱמַר (תהלים כט), ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם:

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasuries" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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63 **להנחיל אוהבי יש**

> Wisdom says, "To cause those who love Me to inherit yesh, and I will fill their treasuries." The word yesh equals 310.

Proverbs 8:21 משלי ח':כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא:

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

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64 Shlomo urges his son: "Acquire wisdom, acquire understanding." Keneh ("acquire," 155) twice is 310, showing that the 310 worlds come from Chochmah and Binah.

Proverbs 4:5 משלי ד':ה'

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי:

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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65 **עולם חסד יבנה**

> "Olam chesed yibaneh": in its plain sense, "kindness is built forever," the psalmist's trust that G-d's kindness endures. The Alter Rebbe, as is usual in Chassidus, reads olam as "the world": "the world is built by kindness," so this world begins from Chesed, the first of the emotive attributes.

Psalms 89:3 תהילים פ"ט:ג'

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָּהֶם:

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

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66 "How great are Your works, Havayah; Your thoughts are very deep." The depth of the divine thought is Chochmah and Binah, which do not come out into the chain of worlds.

Psalms 92:6 תהילים צ"ב:ו'

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה' מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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67 **באתי לגני**

> The beloved says, "I have come into My garden, My sister, My bride," which the Midrash reads as the Shechinah's return to the lower world. A discourse on this verse explains

at length that Chochmah and Binah are above the life-force of the worlds.

Song of Songs 5:1 שיר השירים ה׳:א׳

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

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

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68 **עובר לסוחר**

Avraham weighs out four hundred shekels of silver, "current with the merchant." The worlds of longing (kisufin) are drawn from this level, kesef (silver) read as kosef (longing).

Genesis 23:16 בראשית כ״ג:ט״ז

וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקֹל אַבְרָהָם לְעֶפְרֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי־חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר׃

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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69 **נכספה וגם כלתה נפשי**

"My soul longs, indeed it pines for the courtyards of Havayah." The verse shows kisufin as a term for longing.

Psalms 84:3 תהילים פ״ד:ג׳

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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70 Rachel says to Leah, "Therefore he shall lie with you tonight." The Zohar reads yishkav as yesh plus twenty-two.

Genesis 30:15 בראשית ל׳:ט״ו

וַתֹּאמֶר לָהּ הַמְעַט קַחְתֵּךְ אֶת־אִישִׁי וְלָקַחַת גַּם אֶת־דוּדָאֵי בְנִי וַתֹּאמֶר רָחֵל לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דּוּדָאֵי בְנֵךְ׃

And she said unto her: 'Is it a small matter that thou hast taken away my husband? and wouldest thou take away my son's mandrakes also?' And Rachel said: 'Therefore he shall lie with thee to-night for thy son's mandrakes.'

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71 **לכן ישכב עמך ישכב**

The Zohar reads yishkav as yesh and kaf-beis: yesh is the upper world, the World to Come of "to cause those who love Me to inherit yesh," joined with the twenty-two letters, the secret of the whole Torah.

Zohar, Vayetzei 23:193–200 ספר הזהר, ויצא כ״ג:קצ״ג-ר׳

This may be illustrated from the verse: GIVE ME, I PRAY THEE, OF THY SON'S MANDRAKES. It was not the mandrakes that made Rachel bear children, but G-d used them as an instrument for procuring the birth of a child, Issachar, who should hold fast to the Torah more than all the other tribes. For Rachel at first held fast to Jacob and did not let him go to Leah, as it is written: "Is it a small matter that thou hast taken away my husband?" But afterwards Rachel said: ...

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72 G-d consoles Rachel weeping for her children: "Restrain your voice from weeping ... for there is a reward for your work." The Zohar connects the yesh of this verse with the reward of the World to Come.

Jeremiah 31:16 ירמיהו ל״א:ט״ז

כֹּה אָמַר ה׳ מִנְעִי קוֹלֵךְ מִבֶּכִי וְעֵינַיִךְ מִדְּמָעָה כִּי יֵשׁ שָׂכָר לִפְעֻלָּתֵךְ נְאֻם־ה׳ וְשָׁבוּ מֵאֶרֶץ אוֹיֵב׃

Thus saith the L-RD: Refrain thy voice from weeping, And thine eyes from tears; For thy work shall be rewarded, saith the L-RD; And they shall come back from the land of the enemy.

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73 **כי יש שכר לפעולתך**

The Zohar says that one who toils in Torah inherits the World to Come, reading Yissachar as yesh sachar, "there is a reward," and bringing this verse with "to cause those who love Me to inherit yesh."

Zohar, Vayetzei 23:231–24:243 ספר הזהר, ויצא כ״ג:רל״א-כ״ד:רמ״ג

From here we learn that whoever studies diligently the Torah inherits the world to come and the inheritance of Jacob. For the name Issachar may be divided into the two words yesh sakher (there is a reward), found in the verse: "there is a reward to thy work" (Jer. 31, 16), and again: "There is (yesh) an inheritance for those that love me, and I will fill their treasures" (Prov. 8, 21).'

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PARAGRAPH 11

74 **מוטב דלידייניה**

"Better that he be judged and come to the World to Come," recalled in the summary.

Chagigah 15b:3 חגיגה ט״ו ב:ג׳

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאֵעָלֶה עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סָלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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

75 **ילכו מחיל**

"They go from strength to strength," the souls' endless ascent.

Psalms 84:8 תהילים פ״ד:ח׳

יֵלְכוּ מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹקִים בְּצִיּוֹן׃

They go from strength to strength, every one of them appeareth before G-d in Zion.

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76 "The world is built by kindness," as the maamar reads olam chesed yibaneh (plainly, "kindness is built forever"): the source of this world in the emotive attributes.

Psalms 89:3 תהילים פ״ט:ג׳

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם׃

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

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77 "Acquire wisdom, acquire understanding," the source in Chochmah and Binah of the 310 worlds.

Proverbs 4:5 משלי ד׳:ה׳

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי׃

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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78 **עמקו מחשבותיך**

"Your thoughts are very deep," the depth of Chochmah and Binah.

Psalms 92:6 תהילים צ״ב:ו׳

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה' מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

How great are Thy works, O L-RD! Thy thoughts are very deep.

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PARAGRAPH 12

79 **מרב כל**

The Zohar reads the verse of "more than the abundance of all": "with joy" is the kohanim, "gladness of heart" is the Levites, and "the abundance of all" is Israel, who stand between them and receive blessings from every side.

Zohar, Vayera 29:432–438 ספר הזהר, וירא כ״ט:תל״ב-תל״ח

80 **מרב כל**

The Zohar asks what "more than the abundance of all" means and contrasts it with "in want of all" in the next verse.

Zohar, Vayishlach 22:229–24:240 ספר הזהר, וישלח כ״ב:רכ״ט-כ״ד:ר״מ

Now, when the Israelites dwelt in their land and brought offerings, they all drew themselves nearer to G-d in manner due; and when the work of sacrifice was performed and the smoke of the altar ascended in a straight column, they knew that it had kindled the lamp which they desired to kindle, and so all faces shone and all lamps were lit. But since the destruction of the Temple not a day passes but is visited with wrath and rage, as it says: "and G-d hath indignation every day" …

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81 **עין לא ראתה**

The Zohar speaks of hidden worlds of "No eye has seen, O G-d, except You," where a new insight of the Torah rises before Atik Yomin. The Alter Rebbe identifies this level with the inner Yesod of Atik.

Zohar, Introduction 10:56–11:64 ספר הזהר, הקדמה י׳:נ״ו-י״א:ס״ד

82 The prophet says that from of old no one has heard or seen "a G-d besides You who acts for one who waits for Him." The Sages read it as the reward that no eye but G-d's has seen, "no eye has seen, O G-d, except You"; the Alter Rebbe reads it as the essence of the mitzvah, above every world.

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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83 **שאין העולם יכול לשמוע מהו מתן שכרן של מצות**

The Midrash reads "they have not heard" to mean that the world cannot hear what the reward of the mitzvos is, for the whole world cannot contain it.

Shemot Rabbah 30:24 שמות רבה ל׳:כ״ד

… כך ישראל בעולם הזה, מי שהוא עושה מצות אינו יודע מתן שכרן, אבל לעולם הבא, כשיראו מתן שכרן של מצות, הם תמהים שאין העולם כולו יכול לקבל את השכר, שנאמר (ישעיה סד): ומעולם לא שמעו ולא האזינו עין לא ראתה. וכי מעולם לא שמעו?! אלא אין העולם יכול לשמוע מהו מתן שכרן של מצות, לכך נאמר: כי קרובה ישועתי לבא. אמר הקב״ה: אני מביא את הישועה, שנא׳: להי הישועה. ומי שהוא עושה משפט, כותב אני עליו שהוא מקרב את הישועה. וכן אתה מוצא ביהושפט שעשה שופטים, שנאמר (ד״ה ב …

Another matter, "these are the ordinances," that is what is written: "So said the L-rd: Maintain justice and perform acts of charity" (Isaiah 56:1). That is what the verse states: "These too are for the wise: Showing favor in judgment is no good" (Proverbs 24:23). The Holy One blessed be He said: 'What caused the judges to know how to judge? It is due to the fact that you received the Torah in which it is written: "These are the statutes, ordinances, and laws"' (Leviticus 26:46). But know that "showing …

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84 G-d, seeing no one to set things right, "put on righteousness as a coat of mail." The third letter of Iggeres HaKodesh opens with this verse, and the reader is referred there.

Isaiah 59:17 ישעיהו נ״ט:י״ז

וַיִּלְבַּשׁ צְדָקָה כַּשִּׁרְיָן וְכוֹבַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבַּשׁ בִּגְדֵי נָקָם תִּלְבֹּשֶׁת וַיַּעַט כַּמְעִיל קִנְאָה׃

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of

vengeance for clothing, And was clad with zeal as a cloak.

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85 **ביו"ד נברא העוה"ב**

The Talmud expounds "for with Kah, Havayah formed worlds" (Isaiah 26:4): this world was created with the letter hei and the World to Come with the letter yud. Yud, the first letter of the Name, stands for Chochmah, the root of the 310 worlds.

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

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

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86 **תחת אשר כו' מרב כל**

"Because you did not serve Havayah your G-d with joy and with gladness of heart, merov kol": plainly, amid an abundance of everything; as the maamar reads it, "more than the abundance of all." The paragraph explains what "the abundance of all" is.

Deuteronomy 28:47 דברים כ"ח:מ"ז

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

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

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87 David's blessing: "Yours, Havayah, are the greatness and the might ... for all that is in heaven and on earth." In Kabbalah "all" here is Yesod, which holds heaven and earth together.

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

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

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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88 **יקוו המים**

The Zohar expounds "Let the waters be gathered," one of the passages the Alter Rebbe cites for the gathering of the flow into one place.

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז:ע'-ח:פ"ג

89 **יקוו המים אל מקום אחד**

On the third day G-d says, "Let the waters under the heavens be gathered to one place, and let the dry land appear."

It is read as the gathering of the flow of all the Sefiros into Yesod.

Genesis 1:9 בראשית א:ט'

וַיֹּאמֶר אֱלֹקִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי־כֵן:

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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90 **ואין נסתר**

Said of the sun, which runs from one end of the heavens to the other: "and nothing is hidden from its heat." The Zohar's discussion of this verse is cited for the same theme.

Psalms 19:7 תהילים י"ט:ז'

מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ וּתְקוּפָתוֹ עַל־קְצוֹתָם וְאֵין נִסְתָּר מֵחַמָּתוֹ:

His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

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91 **מכל מלמדי**

The psalmist says, "From all (mikol) my teachers I have gained understanding." Pri Etz Chaim expounds this verse in connection with kol.

Psalms 119:99 תהילים קי"ט:צ"ט

מִכָּל־מְלַמְּדַי הִשְׂכַּלְתִּי כִּי עֵדְוֹתֶיךָ שִׂיחָה לִי:

I have more understanding than all my teachers; For Thy testimonies are my meditation.

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92 **בכל מכל כל**

The Talmud says that the Patriarchs tasted the World to Come in this world: of Avraham it is written bakol ("in all"), of Yitzchak mikol ("from all"), and of Yaakov kol ("all"). The Alter Rebbe connects their blessing with kol, Yesod.

Bava Batra 17a:2–3 בבא בתרא י"ז א:ב'-ג'

שְׁלֹשָׁה לֹא שָׁלַט בָּהֶן יֵצֶר הָרָע, אֵלּוּ הֵן: אַבְרָהָם, יִצְחָק וְיַעֲקֹב; דִּכְתִיב בָּהוּ: "בַּכֹּל", "מִכֹּל", "כֹּל". וְיֵשׁ אוֹמְרִים: אַף דָּוִד, דִּכְתִיב: "וְלִבִּי חָלַל בְּקִרְבִּי". וְאִידַּךְ - צַעֲרֵיהּ הוּא דְּקָא מַדְכַּר. תָּנוּ רַבָּנַן: שִׁשָּׁה לֹא שָׁלַט בָּהֶן מַלְאַךְ הַמָּוֶת, וְאֵלּוּ הֵן: אַבְרָהָם, יִצְחָק וְיַעֲקֹב, מֹשֶׁה, אַהֲרֹן וּמִרְיָם. אַבְרָהָם, יִצְחָק וְיַעֲקֹב - דִּכְתִיב בָּהוּ: "בַּכֹּל", "מִכֹּל", "כֹּל"; מֹשֶׁה, אַהֲרֹן וּמִרְיָם - דִּכְתִיב בָּהוּ: "עַל פִּי ה'".

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93 **כי ההרים ימושו גבי וברית שלומי לא תמוט**

"For the mountains may depart and the hills be moved, but My kindness shall not depart from you, and My covenant of peace shall not be removed." A discourse on

this verse explains the drawing down from above the chain of worlds.

Isaiah 54:10 ישעיהו נ״ד:י׳

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה׳

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

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94 **יבוא כל בשר להשתחות לפני**

Isaiah's closing prophecy: on every New Moon and every Shabbos "all flesh shall come to bow down before Me, says Havayah." The Alter Rebbe reads "all flesh" as kol shining into "flesh," nullified before the revelation of the Time to Come.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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95 Adam says of Chavah, "bone of my bones and flesh of my flesh." It shows "flesh" as the receiving level.

Genesis 2:23 בראשית ב׳:כ״ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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96 **ואתה תצוה**

G-d tells Moshe, "And you shall command the children of Israel" to bring pure olive oil, crushed for the light. A discourse on this verse explains "the abundance of all."

Exodus 27:20 שמות כ״ז:כ׳

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

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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97 **יפה שעה אחת בתשובה ומע״ט בעוה״ז מכל חיי העוה״ב**

"One hour of teshuvah and good deeds in this world is better than all the life of the World to Come." The Alter Rebbe explains it by the mitzvah's root above the 310 worlds.

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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98 The maiden hears her beloved knocking: "Open for me ... for my head is filled with dew." A discourse on this verse explains the levels of Arich Anpin referred to here.

Song of Songs 5:2 שיר השירים ה׳:ב׳

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

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

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PARAGRAPH 13

99 **אל דעות**

Chanah's song after the birth of Shmuel warns the arrogant, "for Havayah is a G-d of knowledges (de'os)." The plural is read as two ways of knowing, from above and from below.

I Samuel 2:3 שמואל א ב׳:ג׳

אַל־תַּרְבּוּ תְדַבְּרוּ גְבֹהָה גְבֹהָה יֵצֵא עָתָק מִפִּיכֶם כִּי אֵל דֵּעוֹת ה׳ וְלוֹ נִתְכְּנוּ עֲלִלוֹת׃

Multiply not exceeding proud talk; Let not arrogancy 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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100 **אשר אין עוד מלבדו**

Moshe tells the people that they were shown the wonders "to know that Havayah is G-d; there is nothing else besides Him." This is the true yesh beside which the worlds are nothing.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

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

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101 **ואהיה אצלו אמון**

"And I was beside Him a nursling, and I was His delight every day," the title of the discourse referred to.

Proverbs 8:30 משלי ח׳:ל׳

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

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

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102 **אני תורתך שעשעתי**

The psalmist contrasts the arrogant, whose hearts are dull as fat, with himself: "I delight in Your Torah." A discourse on "And I was beside Him a nursling" explains the delight in this verse.

Psalms 119:70 תהילים קי״ט:ע׳

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תּוֹרָתְךָ שִׁעֲשָׁעְתִּי׃

Their heart is gross like fat; But I delight in Thy law.

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PARAGRAPH 14

103 **עין לא ראתה**

"No eye has seen, O G-d, except You," the level from which the mitzvos are drawn.

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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104 **יפה שעה אחת בתומע״ט בעוה״ז מכל חיי העוה״ב**

"One hour of teshuvah and good deeds in this world is better than all the life of the World to Come."

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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105 **מרב כל**

"More than the abundance of all," the words of the verse the section explains.

Deuteronomy 28:47 דברים כ״ח:מ״ז

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

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

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106 **כל ימי חייך להביא לימוה״מ**

On "that you may remember the day you left Egypt all the days of your life," Ben Zoma reads "all" as including the nights, and the Sages read it as including the days of Mashiach. The summary recalls it for the precise sense of the word "all."

Mishnah Berakhot 1:5 משנה ברכות א׳:ה׳

מַזְכִּירִין יְצִיאַת מִצְרַיִם בַּלֵּילוֹת. אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, הֲרֵי אֲנִי כְּבֶן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי שֶׁתֵּאָמֵר יְצִיאַת מִצְרַיִם בַּלֵּילוֹת, עַד שֶׁדְּרָשָׁהּ בֶּן זוֹמָא, שֶׁנֶּאֱמַר (דברים טז) לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ, הַיָּמִים. כֹּל יְמֵי חַיֶּיךָ, הַלֵּילוֹת. וַחֲכָמִים אוֹמְרִים, יְמֵי חַיֶּיךָ, הָעוֹלָם הַזֶּה. כֹּל יְמֵי חַיֶּיךָ, לְהָבִיא לִימוֹת הַמָּשִׁיחַ׃

The exit from Egypt is to be mentioned at night. R. Eleazar ben Azariah saith, "Verily I am as a man of 70 years, [almost 70 years of age], but have not succeeded [to prove] that the exit from Egypt ought to be mentioned at night, until Ben Zoma [thus] expounded [the law]: 'that thou mayest remember the day of thy going forth from the land of Egypt all the days of thy life.' 'The days of thy life,' would denote the days only; but [the expression] 'all the days ...

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PARAGRAPH 15

107 **אשרי יושבי ביתך**

"Happy are those who dwell in Your house; they will yet praise You, selah." The Alter Rebbe reads asher in the blessing as related to ashrei, a word of praise.

Psalms 84:5 תהילים פ״ד:ה׳

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶלָה׃

Happy are they that dwell in Thy house, they are ever praising Thee. Selah

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108 **ג״פ קדוש**

In Isaiah's vision the seraphim call to one another, "Holy, holy, holy is Havayah of Hosts." The threefold "holy" declares G-d's separateness.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

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

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PARAGRAPH 16

109 **הויי צבאות**

The seraphim's call, "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory." The Alter Rebbe reads it as saying that G-d is above being clothed in the worlds.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

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

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110 **לקיחה ע"י ד"א שמה לקיחה**

> Rava rules that "taking by means of another thing is called taking": one who holds the lulav through a cloth has still taken it. The Alter Rebbe applies it to the mitzvah, through which one "takes" the delight hidden within it.

Sukkah 37a:7–8 סוכה ל"ז א:ז'-ח'

רָבָא אָמַר: כָּל לְנָאוֹתוֹ — אֵינוֹ חוֹצֵץ. וְאָמַר רַבָּה: לָא לִינְקוֹט אִינִישׁ הוֹשַׁעְנָא בְּסוּדָרָא, דְּבָעֵינָא לְקִיחָה תַּמָּה וְלֵיכָּא. וְרָבָא אָמַר: לְקִיחָה עַל יְדֵי דָּבָר אַחֵר — שְׁמָהּ לְקִיחָה. אָמַר רָבָא: מָנָא אָמֵינָא לַהּ דִּלְקִיחָה עַל יְדֵי דָּבָר אַחֵר שְׁמָהּ לְקִיחָה, דִּתְנַן: אֵזוֹב קָצָר — מְסַפְּקוֹ בְּחוּט וּבְכוּשׁ, וְטוֹבֵל וּמַעֲלֶה וְאוֹחֵז בָּאֲוִוֹב וּמְזֵהּ. אַמַּאי — "וְלָקַח" "וְטָבַל" אָמַר רַחֲמָנָא! אֶלָּא לָאו, שְׁמַע מִינַּהּ: לְקִיחָה עַל יְדֵי דָּבָר אַחֵר — שְׁמָהּ לְקִיחָה.

Rava said: Whatever is used to beautify it is not an interposition. Rabbah further stated: One should not hold the hoshanna with a scarf, for a whole "taking" is required, and in this case it is not. Rava said: Taking hold by means of something else is also regarded as a valid "taking." Rava said: From where do I derive that taking hold by means of something else is also regarded as a valid taking? From what we have learned: If the hyssop is too short, he may provide it ...

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111 Kehot's note points to II Chronicles 16:2 for these words.

II Chronicles 16:2 דברי הימים ב ט"ז:ב'

וַיֹּצֵא אָסָא כֶּסֶף וְזָהָב מֵאֹצְרוֹת בֵּית ה' וּבֵית הַמֶּלֶךְ וַיִּשְׁלַח אֶל־בֶּן־הֲדַד מֶלֶךְ אֲרָם הַיּוֹשֵׁב בְּדַרְמֶשֶׂק לֵאמֹר:

Then Asa brought out silver and gold out of the treasures of the house of the L-RD and of the king's house, and sent to Ben-hadad king of Aram, that dwelt at Damascus, saying:

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PARAGRAPH 17

112 **תנה הודך על השמים**

> David's psalm: "Havayah, our L-rd, how mighty is Your Name in all the earth, You who place (asher tenah) Your majesty upon the heavens." The angels cited it to ask that the Torah stay in heaven.

Psalms 8:2 תהילים ח':ב'

ה' אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם:

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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113 **תנה הודך על השמים**

> When Moshe went up to receive the Torah, the angels protested that the hidden treasure should stay in heaven and quoted "Place Your majesty upon the heavens." The Torah was given to Israel and not to them.

Shabbat 88b:7 שבת פ"ח ב:ז'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מַה לִּילוּד אִשָּׁה בֵּינֵינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנָיו: חֶמְדָּה גְנוּזָה שֶׁגְּנוּזָה לְךָ תִּשַּׁע מֵאוֹת

וְשִׁבְעִים וְאַרְבָּעָה דּוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, אַתָּה מְבַקֵּשׁ לִיתְּנָהּ לְבָשָׂר וָדָם? "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? "ה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם"!

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

114 **ישראל עלו במחשבה**

> Six things preceded the creation of the world; among them the Patriarchs and Israel "arose in thought." This is why the souls are the inner dimension of the worlds.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

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

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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115 **זכור את יום השבת**

> "Remember the Shabbos day to keep it holy," the title of a discourse in Torah Ohr, Yisro, on this subject.

Exodus 20:8 שמות כ':ח'

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Remember the sabbath day, to keep it holy.

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116 **הבאים ישרש**

> "Those who come, Yaakov shall take root," the title of a discourse on the same subject.

Isaiah 27:6 ישעיהו כ"ז:ו'

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה:

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

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117 **בהעלותך את הנרות**

> G-d tells Moshe to say to Aharon, "When you raise up (kindle) the lamps, the seven lamps shall give light toward the

face of the Menorah." The Alter Rebbe reads it as Aharon raising up the souls.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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118 אחת היא יונתי

"She is one, my dove, my perfect one." A discourse on this verse explains the inner and outer configurations of Malchus.

Song of Songs 6:9 שיר השירים ו׳:ט׳

אַחַת הִיא יוֹנָתִי תַּמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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119 כשמן הטוב על הראש

David's song of brothers dwelling together: it is "like the good oil upon the head, running down upon the beard, the beard of Aharon." The oil is the flow from the highest "head."

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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120 כשמן הטוב על הראש

The Zohar explains "like the good oil upon the head" as the holy supernal anointing oil flowing from the head of all heads, most hidden of all; "upon the beard" is the precious beard, and "the beard of Aharon" the supernal High Priest.

Zohar, Emor 2:6–3:12 ספר הזהר, אמור ב׳:ו׳-ג׳:י״ב

121 והוי״ה בראשם

Micah describes the people going out with their king before them "and Havayah at their head." The "head" is the Name Havayah.

Micah 2:13 מיכה ב׳:י״ג

עָלָה הַפֹּרֵץ לִפְנֵיהֶם פָּרְצוּ וַיַּעֲבְרוּ שַׁעַר וַיֵּצְאוּ בוֹ וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם וַה׳ בְּרֹאשָׁם׃

The breaker is gone up before them; They have broken forth and passed on, By the gate, and are gone out thereat; And their king is passed on before them, And the L-RD at the head of them.

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122 שאו ידיכם קדש וברכו את ה׳

The psalmist calls on G-d's servants who stand in His House at night: "Lift up your hands toward the Sanctuary (kodesh) and bless Havayah." The maamar reads kodesh as the supernal holiness, and "bless" as drawing blessing down into the Name Havayah.

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

Lift up your hands to the sanctuary, And bless ye the L-RD.

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PARAGRAPH 18

123 שאו ידיכם

"Lift up your hands toward the Sanctuary (kodesh) and bless Havayah." The two hands are the two arms, the acceptance of the yoke of Heaven.

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

Lift up your hands to the sanctuary, And bless ye the L-RD.

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124 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is one," the first verse of the Shema and the acceptance of the yoke of Heaven.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

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

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125 צאינה וראינה

The daughters of Zion are called to "go forth and gaze" at King Shlomo, at the crown his mother set on him on his wedding day. It is the title of a discourse that explains this drawing down.

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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126 כשמן הטוב על הראש

"Like the good oil upon the head," the blessing flowing from the supernal holiness onto the "head."

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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PARAGRAPH 19

127 **בשעה שישראל עונין איש"ר מברך הקב"ה מנענע בראשו**

When Israel enter the synagogues and study halls and answer "May His great Name be blessed," the Holy One, blessed be He, nods His head.

Berakhot 3a:14 ברכות ג׳ א:י״ד

... חַיֶּיךָ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וְיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ רַבָּא מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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

128 **יורד על הזקן**

"Running down upon the beard, the beard of Aharon, that runs down over the edge of his garments (middosav)." The doubled "beard" is read as the Written and Oral Torah, and middosav also as the middos, the emotive attributes.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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129 **זקן שקנה חכמה**

The Sages define a zaken, an elder, as one who has acquired (kanah) wisdom. The Alter Rebbe applies the definition to the zakan, the "beard."

Kiddushin 32b:8 קידושין ל״ב ב:ח׳

תָּנוּ רַבָּנָן: "מִפְּנֵי שֵׂיבָה תָּקוּם" – יָכוֹל אֲפִילּוּ מִפְּנֵי זָקֵן אַשְׁמַאי? תַּלְמוּד לוֹמַר: "וְזָקֵן", וְאֵין זָקֵן אֶלָּא חָכָם, שֶׁנֶּאֱמַר: "אֶסְפָּה לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל". רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: אֵין זָקֵן אֶלָּא מִי שֶׁקָּנָה חָכְמָה, שֶׁנֶּאֱמַר: "ה' קָנָנִי רֵאשִׁית דַּרְכּוֹ".

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

PARAGRAPH 20

130 **ותורה אור**

"For a mitzvah is a lamp, and Torah is light." The Torah is the light that reveals the delight hidden in the mitzvos.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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131 **אורייתא מחכמה נפקת**

The Zohar says that "the Torah comes forth from the supernal Chochmah." Because the Torah is Chochmah, it reveals the delight hidden in the mitzvos, as light reveals what the oil and wick hold.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ״א:שע״ח-כ״ב:שפ״ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

PARAGRAPH 21

132 **הוי"ה בחכמה**

"Havayah founded the earth with wisdom." The main revelation of the Infinite Light as an inner light is in Chochmah.

Proverbs 3:19 משלי ג׳:י״ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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133 **כי אתה נרי**

David's song of thanks when G-d saved him from his enemies and from Shaul: "For You are my lamp, Havayah." A discourse on this verse in Torah Ohr explains the wick as the level of the Name Ban.

II Samuel 22:29 שמואל ב כ״ב:כ״ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַ חָשְׁכִּי׃

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

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134 **עלו במחשבה**

Israel "arose in thought" before the creation of the world, which is why the souls are vessels for the light.

Bereshit Rabbah 1:4 בראשית רבה א׳:ד׳

135 **כטל חרמון שיורד על הררי ציון**

"Like the dew of Hermon that comes down upon the mountains of Zion." Zion is read as Yesod, through which

the good oil flows.

Psalms 133:3 תהילים קל"ג:ג'

כְּטַל־חֶרְמוֹן שֶׁיֹּרֵד עַל־הַרְרֵי צִיּוֹן כִּי שָׁם צִוָּה ה' אֶת־הַבְּרָכָה חַיִּים עַד־הָעוֹלָם׃

Like the dew of Hermon, That cometh down upon the mountains of Zion; For there the L-RD commanded the blessing, Even life for ever.

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136 צדיק יסוד עולם

"When the storm passes the wicked are gone, but the tzaddik is the foundation of the world" (in its plain sense, an everlasting foundation). In Kabbalah this verse names the Sefirah of Yesod.

Proverbs 10:25 משלי י':כ"ה

כַּעֲבוֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יְסוֹד עוֹלָם׃

When the whirlwind passeth, the wicked is no more; But the righteous is an everlasting foundation.

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PARAGRAPH 22

137 אשריך ישראל

Moshe's last blessing: "Happy are you, Israel; who is like you, a people saved by Havayah?" Asher in the blessing is read as this "happy," the praise of delight.

Deuteronomy 33:29 דברים ל"ג:כ"ט

אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשַׁע בַּה' מָגֵן עֶזְרֶךָ וַאֲשֶׁר־חֶרֶב גַּאֲוָתֶךָ וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ וְאַתָּה עַל־בָּמוֹתֵימוֹ תִדְרֹךְ׃

Happy art thou, O Israel, who is like unto thee? A people saved by the L-RD, The shield of thy help, And that is the sword of thy excellency! And thine enemies shall dwindle away before thee; And thou shalt tread upon their high places.

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138 תנה הודך

"You who place Your majesty upon the heavens," the words with which the angels asked that the Torah stay in heaven.

Psalms 8:2 תהילים ח':ב'

ה' אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם׃

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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PARAGRAPH 23

139 כשמן הטוב על הראש

"Like the good oil upon the head, running down upon the beard," the image the section has explained.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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140 וה' בראשם

"And Havayah at their head," the meaning of the "head."

Micah 2:13 מיכה ב':י"ג

עָלָה הַפֹּרֵץ לִפְנֵיהֶם פָּרְצוּ וַיַּעַבְרוּ שַׁעַר וַיֵּצְאוּ בוֹ וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם וַה' בְּרֹאשָׁם׃

The breaker is gone up before them; They have broken forth and passed on, By the gate, and are gone out thereat; And their king is passed on before them, And the L-RD at the head of them.

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141 שאו ידיכם קדש וברכו את ה'

"Lift up your hands toward the Sanctuary (kodesh) and bless Havayah," read as the drawing down of blessing from the supernal holiness.

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה'

Lift up your hands to the sanctuary, And bless ye the L-RD.

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142 קנה חכמה קנה בינה

"Acquire wisdom, acquire understanding," recalled for the "beard," read as "one who has acquired wisdom."

Proverbs 4:5 משלי ד':ה'

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי׃

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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PARAGRAPH 24

143 והחכמה תחי' בעליה

Koheles says that wisdom, like money, is a shelter, "but the advantage of knowledge is that wisdom gives life to its possessors." The Alter Rebbe reads the wisdom as the Torah and its possessors (be'aleha, its owners) as the mitzvos.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְּעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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144 גדול תלמוד שמביא לידי מעשה

The Sages asked whether study or action is greater and concluded, "Study is greater, for study leads to action."

Kiddushin 40b:8 קידושין מ' ב':ח'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּת בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן

of the Testimony," the title of a discourse referred to here.

Exodus 38:21 שמות ל"ח:כ"א

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

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

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149 צאינה וראינה

"Go forth and gaze, daughters of Zion, upon King Shlomo, with the crown with which his mother crowned him on the day of his wedding." A discourse on this verse explains the two crowns.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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150 שקשרו להם שני כתרים א' כנגד נעשה ואחד כנגד נשמע

When Israel said "we will do" before "we will hear," angels came and tied two crowns on each of them, one for "we will do" and one for "we will hear."

Shabbat 88a:7 שבת פ"ח א:ז'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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151 תען לשוני אמרתך

"Let my tongue respond with (or: declare) Your word, for all Your commandments are righteous." The maamar reads it as one who repeats G-d's word as he hears it.

Psalms 119:172 תהילים קי"ט:קע"ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק:

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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152 גאה גאה

Moshe and Israel sing at the sea: "I will sing to Havayah, for He is exalted, exalted (gaoh gaah)." The doubled word

וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כּוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה.

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145 למה קדמה שמע לוהיי אם שמוע שבתחלה יקבל עליו עול מלכות שמים ואח"כ יקבל עליו עול מצות

Rabbi Yehoshua ben Korchah explains that the first section of the Shema comes before "And it shall be, if you will hearken" so that one first accepts the yoke of the Kingdom of Heaven and then the yoke of the mitzvos.

Mishnah Berakhot 2:2 משנה ברכות ב':ב'

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

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

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146 ונקדשתי בתוך בני ישראל

"You shall not profane My holy Name, and I shall be sanctified among the children of Israel," the title of a discourse that explains the threefold "holy."

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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147 בכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." Love "with all your might," beyond measure, draws from the Infinite Light itself.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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

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148 אלה פקודי המשכן משכן העדות

"These are the accounts of the Tabernacle, the Tabernacle

is used for the level above the encompassing light.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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153 **ביום חתונתו זו מתן תורה**

The Mishnah reads "on the day of his wedding" as the giving of the Torah.

Mishnah Ta'anit 4:8 משנה תענית ד׳:ח׳

... וְכֵן הוּא אוֹמֵר, צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעָטְרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ (שיר השירים ג). בְּיוֹם חֲתֻנָּתוֹ, זֶה מַתַּן תּוֹרָה. וּבְיוֹם שִׂמְחַת לִבּוֹ, זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה בְיָמֵינוּ. אָמֵן:

Rabbon Simeon hen Gamaliel says, "Never were more joyous festivals in Israel than the 15th of Ab and the day of atonement, for on them the maidens of Jerusalem used to go out dressed in white garments—borrowed ones, in order not to cause shame to those who had them not of their own; —these clothes were also to be previously immersed, and thus they went out and danced in the vineyards, saying, Young men, look and observe well whom you are about to choose [as a spouse]; regard not beauty [alone], ...

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154 **כי עמך מקור חיים**

"For with You is the source of life," the title of a discourse in Torah Ohr referred to here.

Psalms 36:10 תהילים ל״ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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155 **לכן אמור לבני ישראל**

"Therefore say to the children of Israel, I am Havayah," the title of a discourse in Torah Ohr referred to here.

Exodus 6:6 שמות ו׳:ו׳

לָכֵן אֱמֹר לִבְנֵי־יִשְׂרָאֵל אֲנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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156 **שמע ישראל הוי׳ אלקינו הוי׳ אחד**

"Hear, O Israel, Havayah is our G-d, Havayah is one." Its first word is read as "understand," the contemplation that is the Menorah's bowl.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד:

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

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157 **וגולה על ראשה**

"A menorah all of gold, with its bowl upon its top, and its seven lamps upon it." The bowl is the contemplation of the Shema, which feeds the seven lamps.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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158 **לך הוי׳ הגדולה והגבורי׳**

"Yours, Havayah, are the greatness and the might and the beauty and the victory and the splendor," the verse that lists the seven emotive attributes.

I Chronicles 29:11 דברי הימים א כ״ט:י״א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

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 25

159 **ואהבת**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might," the love born of contemplating G-d's oneness.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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

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160 **בשמים ממעל ועל הארץ מתחת אין עוד**

"Havayah is G-d in the heavens above and on the earth below; there is nothing else." This is the oneness that the Shema contemplates.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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161 **וכל המאריך באחד**

Sumchus teaches that whoever prolongs the word "one" (echad) in the Shema is granted long days and years. The Alter Rebbe applies it to dwelling on G-d's oneness, which draws down a stronger love.

Berakhot 13b:14–15 ברכות י״ג ב:י״ד-ט״ו

תַּנְיָא סוּמְכוֹס אוֹמֵר: כָּל הַמַּאֲרִיךְ בְּ״אֶחָד״, מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. אָמַר רַב אַחָא בַּר יַעֲקֹב: וּבָדָלִית. אָמַר רַב אָשֵׁי: וּבִלְבַד שֶׁלֹּא יַחֲטוֹף בַּחֵית. רַבִּי יִרְמְיָה הֲוָה יָתֵיב קַמֵּיהּ דְּרַבִּי [חִיָּיא בַּר אַבָּא], חַזְיֵיהּ דַּהֲוָה מַאֲרִיךְ טוּבָא, אֲמַר לֵיקָה: כֵּיוָן דְּאַמְלֵיכְתֵּיהּ לְמַעְלָה וּלְמַטָּה וּלְאַרְבַּע רוּחוֹת הַשָּׁמַיִם — תּוּ לָא צְרִיכַתְּ.

There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter H. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, ...

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

162 **וה' בראשם**

"And Havayah at their head," the meaning of the Menorah's "top."

Micah 2:13 מיכה ב׳:י״ג

עָלָה הַפֹּרֵץ לִפְנֵיהֶם פָּרְצוּ וַיַּעֲבְרוּ שַׁעַר וַיֵּצְאוּ בוֹ וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם וַה' בְּרֹאשָׁם׃

The breaker is gone up before them; They have broken forth and passed on, By the gate, and are gone out thereat; And their king is passed on before them, And the L-RD at the head of them.

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163 **ושכנתי בתוכם**

"And they shall make Me a Sanctuary, and I will dwell within them." The plural "within them" is read as within each one of Israel.

Exodus 25:8 שמות כ״ה:ח׳

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

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

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164 **כשמן הטוב על הראש**

"Like the good oil upon the head," the oil in the Menorah's bowl.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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165 **שאו ידיכם**

"Lift up your hands toward the Sanctuary (kodesh) and bless Havayah," read as the first two verses of the Shema.

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

Lift up your hands to the sanctuary, And bless ye the L-RD.

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166 **רישא דמנרתא בינה**

The Zohar asks what the head of the Menorah is and answers that it is Binah, the upper hei. The Alter Rebbe identifies it with the contemplation of the Shema.

Zohar, Terumah 54:575–585 ספר הזהר, תרומה נ״ד:תקע״ה-תקפ״ה

167 **ובשעריך**

"And you shall write them on the doorposts of your house and upon your gates," the last words of the forty-two-word passage that begins "And you shall love."

Deuteronomy 6:9 דברים ו׳:ט׳

וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

And thou shalt write them upon the door-posts of thy house, and upon thy gates.

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168 **בשתים יכסה כו' ובשתים יעופף**

Each seraph has six wings: "with two he covered his face, with two he covered his feet, and with two he flew," like the six words of each line of Ana Bechoach.

Isaiah 6:2 ישעיהו ו׳:ב׳

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

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

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169 **עד פרחה**

The Menorah was hammered work "to its flower," the level of ascent.

Numbers 8:4 במדבר ח׳:ד׳

וְזֶה מַעֲשֵׂה הַמְּנֹרָה מִקְשָׁה זָהָב עַד־יְרֵכָהּ עַד־פִּרְחָהּ מִקְשָׁה הִוא כַּמַּרְאֶה אֲשֶׁר הֶרְאָה ה' אֶת־מֹשֶׁה כֵּן עָשָׂה אֶת־הַמְּנֹרָה׃

And this was the work of the candlestick, beaten work of gold; unto the base thereof, and unto the flowers thereof, it was beaten work; according unto the pattern which the L-RD had shown Moses, so he made the candlestick.

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170 **גולות עיליות**

Rashi explains gulah in Zechariah's vision as in "upper springs," a term for a spring, a large round bowl.

Rashi on Zechariah 4:2:1 רש"י על זכריה ד':ב':א'

וגולה על ראשה. כמו (יהושע טז) גולות עלית לשון מעיין כמין ספל גדול עגול:

with its oil - bowl on top of it as in (Josh. 15:19): "The upper springs". This is an expression for a spring, [hence] a sort of large round bowl.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

171 **נהר היוצא מעדן**

"And a river goes out of Eden to water the garden." Binah is called this river, the source of the flow.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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172 **יום ליום יביע אומר**

"The heavens tell the glory of G-d ... day to day pours forth (yabia) speech." Yabia is the language of a flowing spring (mabua).

Psalms 19:3 תהילים י"ט:ג'

יוֹם לְיוֹם יַבִּיעַ אֹמֶר וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת:

Day unto day uttereth speech, and night unto night revealeth knowledge;

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173 **נחלי שמן**

The people ask what offering would please G-d: "Will Havayah be pleased with thousands of rams, with ten thousands of rivers of oil?" The prophet answers that He asks for justice and kindness; the phrase is cited for the flow of oil.

Micah 6:7 מיכה ו':ז'

הֲיִרְצֶה ה' בְּאַלְפֵי אֵילִים בְּרִבְבוֹת נַחֲלֵי־שָׁמֶן הַאֶתֵּן בְּכוֹרִי פִּשְׁעִי פְּרִי בִטְנִי חַטַּאת נַפְשִׁי:

Will the L-RD be pleased with thousands of rams, With ten thousands of rivers of oil? Shall I give my first-born for my transgression, The fruit of my body for the sin of my soul?'

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174 **ותרוץ גולת הזהב**

"Before the silver cord is snapped and the golden bowl is crushed," in Koheles's picture of old age.

Ecclesiastes 12:6 קהלת י"ב:ו'

עַד אֲשֶׁר לֹא־[יֵרָתֵק] (ירחק) חֶבֶל הַכֶּסֶף וְתָרוּץ גֻּלַּת הַזָּהָב וְתִשָּׁבֵר כַּד עַל־הַמַּבּוּעַ וְנָרֹץ הַגַּלְגַּל אֶל־הַבּוֹר:

Before the silver cord is snapped asunder, and the golden bowl is shattered, And the pitcher is broken at the fountain, and the wheel falleth shattered, into the pit;

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175 **שאו את ראש כו' לגלגלתם**

"Lift up the head of all the congregation of the children of Israel ... by their skulls," the census, and the title of a discourse referred to here.

Numbers 1:2 במדבר א':ב'

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם:

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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176 Achsah asks her father Kalev for springs of water, and he gives her "the upper springs and the lower springs" (gulos illiyos).

Joshua 15:19 יהושע ט"ו:י"ט

וַתֹּאמֶר תְּנָה־לִּי בְרָכָה כִּי אֶרֶץ הַנֶּגֶב נְתַתָּנִי וְנָתַתָּה לִי גֻּלֹת מָיִם וַיִּתֶּן־לָהּ אֵת גֻּלֹת עִלִּיּוֹת וְאֵת גֻּלֹת תַּחְתִּיּוֹת:

And she said: 'Give me a blessing; for that thou hast set me in the Southland, give me therefore springs of water.' And he gave her the Upper Springs and the Nether Springs.

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177 The Midrash reads "the golden bowl" as the skull. The Alter Rebbe uses it to link gulah with the Gulgalta, the will above intellect.

Kohelet Rabbah 12:6:1 קוהלת רבה י"ב:ו':א'

עַד אֲשֶׁר לֹא יֵרָתֵק חֶבֶל הַכֶּסֶף, זֶה הוּא חוּט שֶׁל שִׁדְרָה. וְתָרוּץ גֻּלַּת הַזָּהָב, זוֹ גֻּלְגֹּלֶת. רַבִּי חִיָּא בַּר נְחֶמְיָה אָמַר זוֹ גַּרְגֶּרֶת שֶׁהִיא מְגַלָּה אֶת הַזָּהָב וּמְרִיצָה אֶת הַכֶּסֶף. וְתִשָּׁבֵר כַּד עַל הַמַּבּוּעַ, זוֹ כְּרִסּוֹ שֶׁל אָדָם, לְאַחַר שְׁלֹשָׁה יָמִים כְּרִסּוֹ שֶׁל אָדָם נִבְקַעַת וּמוֹסֶרֶת לַפֶּה וְאוֹמֶרֶת לוֹ, הֵא לְךָ מַה שֶּׁגָּזַלְתָּ וְחָמַסְתָּ וְנָתַתָּ בִּי. רַבִּי חַגַּי מַיְיתֵי לָהּ מֵהָדֵין קְרָיְיָא (מלאכי ב, ג): וְזֵרִיתִי פֶּרֶשׁ עַל פְּנֵיכֶם פֶּרֶשׁ חַגֵּיכֶם. בַּר קַפָּרָא אָמַר עַד שְׁלֹשָׁה יָמִים תָּקְפּוֹ שֶׁל אֵבֶל, שֶׁעֲדַיִן צוּרַת ...

"Before the silver cord is severed, the golden skull is shattered, the pitcher is smashed at the spring, and the wheel is shattered into the cistern" (Ecclesiastes 12:6); "Before the silver cord is severed" - this is the spinal column; "the golden skull is shattered" - this is the skull. Rabbi Ḥiyya bar Neḥemya said: This is the throat, which expels the gold and expends the silver. "The pitcher is smashed at the spring" - this is a person's stomach. Three days after [death] a person's stomach bursts, and it ...

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PARAGRAPH 26

178 **שמן למאור**

"Oil for the light," among the offerings for the Sanctuary; here the mitzvos as the oil for the Torah's light.

Exodus 25:6 שמות כ"ה:ו'

שֶׁמֶן לַמָּאֹר בְּשָׂמִים לְשֶׁמֶן הַמִּשְׁחָה וְלִקְטֹרֶת הַסַּמִּים:

oil for the light, spices for the anointing oil, and for the sweet incense;

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179 **ותורה אור**

"For a mitzvah is a lamp, and Torah is light."

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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180 **החכמה תחיה בעליה**

"Wisdom gives life to its possessors": below, the Torah gives life to the mitzvos.

Ecclesiastes 7:12 קהלת ז׳:י״ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

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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181 **וגולה על ראשה**

"With its bowl upon its top," read as the acceptance of the yoke of Heaven in the Shema.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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182 **כשמן הטוב על הראש**

"Like the good oil upon the head," the meaning of the bowl.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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183 **שאו ידיכם קדש וברכו**

"Lift up your hands toward the Sanctuary (kodesh) and bless Havayah."

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

Lift up your hands to the sanctuary, And bless ye the L-RD.

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PARAGRAPH 27

184 **ובכל נפשך**

"With all your soul," the love that becomes fixed in the soul through crushing.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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185 **ושנים זיתים עליה אחד מימין הגולה ואחד על שמאלה**

Zechariah sees "two olive trees (zeisim) by it, one on the right of the bowl and one on its left." The maamar reads zeisim as olives, which give their oil only when crushed: the crushing of the soul.

Zechariah 4:3 זכריה ד׳:ג׳

וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ׃

and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.'

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186 **אין עומדין להתפלל אלא מתוך כובד ראש**

"One may stand to pray only out of heaviness of head," that is, in a serious and humbled state of mind.

Mishnah Berakhot 5:1 משנה ברכות ה׳:א׳

אֵין עוֹמְדִין לְהִתְפַּלֵּל אֶלָּא מִתּוֹךְ כֹּבֶד רֹאשׁ. חֲסִידִים הָרִאשׁוֹנִים הָיוּ שׁוֹהִים שָׁעָה אַחַת וּמִתְפַּלְּלִים, כְּדֵי שֶׁיְּכַוְּנוּ אֶת לִבָּם לַמָּקוֹם. אֲפִלּוּ הַמֶּלֶךְ שׁוֹאֵל בִּשְׁלוֹמוֹ, לֹא יְשִׁיבֶנּוּ. וַאֲפִלּוּ נָחָשׁ כָּרוּךְ עַל עֲקֵבוֹ, לֹא יַפְסִיק׃

One should not stand up to say Tefillah except in a reverent state of mind. The pious men of old used to wait an hour before praying in order that they might direct their thoughts to G-d. Even if a king greets him [while praying] he should not answer him: even if a snake is wound round his heel he should not stop.

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187 David, in a psalm of a sufferer, says, "For my iniquities have gone over my head; like a heavy burden they are too heavy for me." This is the "heaviness of head."

Psalms 38:5 תהילים ל״ח:ה׳

כִּי עֲוֹנֹתַי עָבְרוּ רֹאשִׁי כְּמַשָּׂא כָּבֵד יִכְבְּדוּ מִמֶּנִּי׃

For mine iniquities are gone over my head; as a heavy burden they are too heavy for me.

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188 **ובפשעכם שולחה אמכם**

G-d asks Israel, "Where is your mother's bill of divorce?" and answers that she was not divorced: "for your trans-

gressions your mother was sent away." The maamar reads it as the exile of the Shechinah.

Isaiah 50:1 ישעיהו נ:א

כֹּה אָמַר ה' אֵי זֶה סֵפֶר כְּרִיתוּת אִמְּכֶם אֲשֶׁר שִׁלַּחְתִּיהָ אוֹ מִי מִנּוֹשַׁי אֲשֶׁר־מָכַרְתִּי אֶתְכֶם לוֹ הֵן בַּעֲוֹנֹתֵיכֶם נִמְכַּרְתֶּם וּבְפִשְׁעֵיכֶם שֻׁלְּחָה אִמְּכֶם:

Thus saith the L-RD: Where is the bill of your mother's divorcement, Wherewith I have put her away? Or which of My creditors is it To whom I have sold you? Behold, for your iniquities were ye sold, And for your transgressions was your mother put away.

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189 וה' בראשם

"And Havayah at their head," the source for calling the Shechinah the "head."

Micah 2:13 מיכה ב:י"ג

עָלָה הַפֹּרֵץ לִפְנֵיהֶם פָּרְצוּ וַיַּעַבְרוּ שַׁעַר וַיֵּצְאוּ בוֹ וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם וַה' בְּרֹאשָׁם:

The breaker is gone up before them; They have broken forth and passed on, By the gate, and are gone out thereat; And their king is passed on before them, And the L-RD at the head of them.

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PARAGRAPH 28

190 קלני מראשי

When a person suffers punishment, the Shechinah says, "My head is heavy upon Me, My arm is heavy upon Me" (kalani, a euphemism for heaviness). The Alter Rebbe reads it as the heaviness of the supernal "head."

Mishnah Sanhedrin 6:5 משנה סנהדרין ו:ה'

אָמַר רַבִּי מֵאִיר, בְּשָׁעָה שֶׁאָדָם מִצְטַעֵר, שְׁכִינָה מַה הַלָּשׁוֹן אוֹמֶרֶת כְּבָיָכוֹל, קַלַּנִי מֵרֹאשִׁי, קַלַּנִי מִזְרוֹעִי. אִם כֵּן הַמָּקוֹם מִצְטַעֵר עַל דָּמָם שֶׁל רְשָׁעִים שֶׁנִּשְׁפַּךְ, קַל וָחֹמֶר עַל דָּמָם שֶׁל צַדִּיקִים. וְלֹא זוֹ בִלְבַד, אֶלָּא כָּל הַמַּלִּין אֶת מֵתוֹ, עוֹבֵר בְּלֹא תַעֲשֶׂה. הֵלִינוּ לְכָבוֹדוֹ לְהָבִיא לוֹ אָרוֹן וְתַכְרִיכִים, אֵינוֹ עוֹבֵר עָלָיו. וְלֹא הָיוּ קוֹבְרִין אוֹתוֹ בְּקִבְרוֹת אֲבוֹתָיו, אֶלָּא שְׁתֵּי בָתֵּי קְבָרוֹת הָיוּ מְתֻקָּנִין לְבֵית דִּין, אַחַת לַנֶּהֱרָגִין וְלַנֶּחֱנָקִין וְאַחַת לַנִּסְקָלִין וְלַנִּשְׂרָפִין:

R. Meir said: "When man suffers, what expression does the shechinah (G-d's presence) use? "My head is too light (a euphemism for heavy) for me, my arm is too light (a euphemism for heavy) for me." If god is so grieved over the blood of the wicked that is shed, how much more so over the blood of the righteous! And not only of this one [a criminal did the sages not to leave him overnight] but whosoever lets his dead lie over night transgresses a negative commandment. If he ...

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191 כי עונותינו רבו למעלה ראש

Ezra confesses, "For our iniquities have increased above our head, and our guilt has grown up to the heavens."

Ezra 9:6 עזרא ט:ו'

וָאֹמְרָה אֱלֹקַי בֹּשְׁתִּי וְנִכְלַמְתִּי לְהָרִים אֱלֹקַי פָּנַי אֵלֶיךָ כִּי עֲוֹנֹתֵינוּ רָבוּ לְמַעְלָה רֹאשׁ וְאַשְׁמָתֵנוּ גָדְלָה עַד לַשָּׁמָיִם:

and I said: 'O my G-d, I am ashamed and blush to lift up my face to Thee, my G-d; for our iniquities are increased over our head, and our guiltiness is grown up unto the heavens.

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192 כובד אבן ונטל החול וכעס אויל כבד משניהם

The Midrash opens Parshas Bo with this verse and tells how the earth was created easily, out of the dust beneath the Throne of Glory; only a fool's anger is truly heavy.

Shemot Rabbah 13:1 שמות רבה י"ג:א'

ויאמר ה' אל משה בא אל פרעה - הדא הוא דכתיב (משלי כז, ג): כובד אבן ונטל החול, וכעס אויל כבד משניהם. שאל אבנימוס הגרדי את רבותינו זכרונם לברכה: אמר להם: הארץ היאך נבראת תחלה? אמרו לו: אין אדם בקי בדברים אלו, אלא לך אצל אבא יוסף הבנאי. הלך ומצאו שהוא עומד על הקרויא. אמר לו: שאלה יש לי לשאול אותך! אמר לו: איני יכול לירד, מפני שאני שכיר יום, אלא שאל מה תבקש. אמר ליה: היאך נבראת הארץ תחלה? אמר ליה: נטל הקדוש ברוך הוא עפר מתחת כסא הכבוד, ...

"The L-rd said to Moses: Come to Pharaoh, as I have hardened his heart, and the heart of his servants, in order to place these signs of Mine in their midst" (Exodus 10:1). "The L-rd said to Moses: Come to Pharaoh" – that is what is written: "The heft of a stone and the weight of sand, but the anger of a fool is heavier than both" (Proverbs 27:3). Avnimos the weaver asked our Rabbis, of blessed memory; he said to them: 'The earth, how was it created initially?' They ...

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193 כובד אבן ונטל החול וכעס אויל כבד משניהם

"A stone is heavy and sand is weighty, but a fool's anger is heavier than both."

Proverbs 27:3 משלי כ"ז:ג'

כֹּבֶד־אֶבֶן וְנטֶל הַחוֹל וְכַעַס אֱוִיל כָּבֵד מִשְּׁנֵיהֶם:

A stone is heavy, and the sand weighty; But a fool's vexation is heavier than they both.

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194 שלא בעמל ולא ביגיעה

The Midrash says that G-d created His world "without toil and without effort," by His word alone, as the letter hei is spoken without effort. Creation is no burden for G-d.

Bereshit Rabbah 12:10 בראשית רבה י"ב:י'

בהבראם - ר' אבהו בשם ר' יוחנן אמר: בהבראם, בה' בראם. ומה ה' זה, כל האותיות תופסין את הלשון וזה אינו תופס את הלשון, כך לא בעמל ולא ביגיעה ברא הקדוש ברוך הוא את עולמו, אלא, (שם לג): בדבר ה' וכבר שמים נעשו. רבי יודא נשיאה שאליה לר' שמואל בר נחמן אמר: מפני ששמעתי עליך שאתה בעל הגדה, מאי דכתיב: (שם סח): סולו

לרוכב בערבות ביה שמו וגו'? אמר לו: אין כל מקום ומקום, שאין לו איש ממונה על בית שלו. אנדיקוס במדינה ממונה על בית שלו. אגוסטוס במדינה ממונה ...

"Behibare'am" – Rabbi Abahu said in the name of Rabbi Yoḥanan: Behibare'am – with a heh [beheh] He created them [bera'am]. Just as with heh, though all the other letters employ the tongue this one does not employ the tongue, so, too, with no exertion or toil, the Holy One blessed be He created His world. It was, rather, "By the word of the L-rd" (Psalms 33:6), and immediately "the heavens were made" (Psalms 33:6). Rabbi Yuda Nesia asked Rabbi Shmuel bar Naḥman: Because I have heard about you that ...

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195 במאמר אחד יכול להבראות

The world was created with ten utterances, though it could have been created with one. Creation is no effort for G-d.

Pirkei Avot 5:1 משנה אבות ה׳:א׳

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וְהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת:

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

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196 הוגעתם את ה' בדבריכם

Malachi rebukes the people: "You have wearied Havayah with your words," by saying that evildoers are good in His eyes. Only sin is a "weariness" above.

Malachi 2:17 מלאכי ב׳:י״ז

הוֹגַעְתֶּם ה' בְּדִבְרֵיכֶם וַאֲמַרְתֶּם בַּמֶּה הוֹגָעְנוּ בֶּאֱמָרְכֶם כָּל־עֹשֵׂה רָע טוֹב בְּעֵינֵי ה' וּבָהֶם הוּא חָפֵץ אוֹ אַיֵּה אֱלֹקֵי הַמִּשְׁפָּט:

Ye have wearied the L-RD with your words. Yet ye say: 'Wherein have we wearied Him?' In that ye say: 'Every one that doeth evil Is good in the sight of the L-RD, And He delighteth in them; Or where is the G-d of justice?'

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PARAGRAPH 29

197 חד אמר וגולה לשון גלות

Two Amoraim disagreed: one read gulah as exile, for Israel went into exile in Babylon and the Shechinah went with them, and the other read it as redemption.

Vayikra Rabbah 32:8 ויקרא רבה ל״ב:ח׳

198 בהעלתך את הנרות

"When you raise up the lamps," the title of a discourse referred to here.

Numbers 8:2 במדבר ח׳:ב׳

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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199 כתית למאור

G-d tells Moshe to command Israel to bring "pure olive oil, crushed (kasis) for the light." The oil comes from crushed olives, the image of crushing the body.

Exodus 27:20 שמות כ״ז:כ׳

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד:

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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200 אוסרי לגפן

Yaakov blesses Yehudah: "Binding his foal to the vine," so abundant will his vines be. It is the title of a discourse referred to here.

Genesis 49:11 בראשית מ״ט:י״א

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

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

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201 ועבד הלוי הוא

"And the Levi shall perform the service of the Tent of Meeting."

Numbers 18:23 במדבר י״ח:כ״ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחָלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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202 ועבד הלוי הוא

The Zohar in Korach opens its discussion with "And the Levi shall serve," one of the places the Alter Rebbe cites on this theme.

Zohar, Korach 7:29–8:37 ספר הזהר, קרח ז:כ"ט-ח:ל"ז

BUT THE LEVITES SHALL DO THE SERVICE OF THE TENT OF MEETING. At the time of the Creation the world was not completed and established until man emerged in his complete form as the consummation of all and the (seventh) day was sanctified and the holy throne was set for the King.

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

203 ואהבת בכל נפשך

"And you shall love Havayah your G-d ... with all your soul," the love that is revealed after the crushing of the body.

Deuteronomy 6:5 דברים ו:ה

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

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

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PARAGRAPH 30

204 מלכותך מלכות כל עולמים

David's praise: "Your kingship is a kingship of all olamim": in its plain sense an everlasting kingship (olamim, "eternity"). The maamar reads olamim as "worlds": all worlds live through G-d's attribute of Kingship.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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205 ואציעה שאול הנך

David says that he cannot flee from G-d: "If I ascend to heaven, You are there; if I make my bed in the netherworld, behold, You are there."

Psalms 139:8 תהילים קל"ט:ח'

אִם־אֶסַּק שָׁמַיִם שָׁם אָתָּה וַאַצִּיעָה שְׁאוֹל הִנֶּךָּ׃

If I ascend up into heaven, Thou art there; If I make my bed in the nether-world, behold, Thou art there.

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206 גם חשך לא יחשיך ממך כחשכה כאורה

"Even darkness is not dark for You ... darkness is as light." For the encompassing light, above and below are equal.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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207 ומתחת זרועות עולם

Moshe's last blessing: "The G-d of old is a dwelling place, and underneath are the everlasting arms." G-d's arms bear the world from beneath: the encompassing light reaches below as well.

Deuteronomy 33:27 דברים ל"ג:כ"ז

מְעֹנָה אֱלֹקֵי קֶדֶם וּמִתַּחַת זְרֹעֹת עוֹלָם וַיְגָרֶשׁ מִפָּנֶיךָ אוֹיֵב וַיֹּאמֶר הַשְׁמֵד׃

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: 'Destroy.'

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208 וימינו תחבקני

The maiden, longing for her beloved: "His left hand is under my head, and his right hand embraces me." An embrace surrounds the back and outer side too.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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209 יגדל נא כח אד'

After the sin of the spies Moshe pleads, "And now, let the power of Ado-nai be great," and recalls the Attributes of Mercy. It is the title of a discourse on great mercy referred to here.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 31

210 ונגלו כספר השמים

In Isaiah's prophecy of judgment the host of heaven withers and "the heavens shall be rolled up like a scroll." The maamar hears in venigolu also nigleh, "revealed": the heavens will no longer conceal G-d's light.

Isaiah 34:4 ישעיהו ל"ד:ד'

וְנָמַקּוּ כָּל־צְבָא הַשָּׁמָיִם וְנָגֹלּוּ כַּסֵּפֶר הַשָּׁמָיִם וְכָל־צְבָאָם יִבּוֹל כִּנְבֹל עָלֶה מִגֶּפֶן וְכִנְבֵלֶת מִתְאֵנָה׃

And all the host of heaven shall moulder away, And the heavens shall be rolled together as a scroll; And all their host shall fall down, As the leaf falleth off from the vine, And as a falling fig from the fig-tree.

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211 השמים החדשים והארץ החדשה אשר אני עושה

G-d promises, "For as the new heavens and the new earth that I am making shall stand before Me, says Havayah, so

shall your seed and your name stand."

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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212 לחזות בנועם ה'

David asks one thing of G-d: to dwell in His House all his days, "to behold the pleasantness of Havayah." The soul in Gan Eden sees the radiance of the Shechinah.

Psalms 27:4 תהילים כ״ז:ד׳

אַחַת שָׁאַלְתִּי מֵאֵת־ה' אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־ה' כָּל־יְמֵי חַיַּי לַחֲזוֹת בְּנֹעַם־ה' וּלְבַקֵּר בְּהֵיכָלוֹ׃

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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213 כשמן הטוב

"Like the good oil upon the head, running down upon the beard," the inner dimension of the Thirteen Attributes of Mercy.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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214 קול דודי

The maiden hears her beloved coming: "The voice of my beloved, behold, he comes, leaping over the mountains." It is the title of a discourse that explains the place of the maror.

Song of Songs 2:8 שיר השירים ב׳:ח׳

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

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

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215 רע ומר עזבו את ה'

Yirmeyahu tells Israel that their own wickedness will chastise them: "know and see that it is evil and bitter, your forsaking Havayah your G-d." This is the bitterness the soul must taste.

Jeremiah 2:19 ירמיהו ב׳:י״ט

תְּיַסְּרֵךְ רָעָתֵךְ וּמְשֻׁבוֹתַיִךְ תוֹכַחְךְ וּדְעִי וּרְאִי כִּי־רַע וָמָר עָזְבֵךְ אֶת־ה' אֱלֹקָיִךְ וְלֹא פַחְדָתִי אֵלַיִךְ נְאֻם־אֲדֹנָי ה' צְבָאוֹת׃

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: Know therefore and see that it is an evil and a bitter thing, that thou hast forsaken the L-RD thy G-d, neither is My fear in thee, Saith the L-rd GOD of hosts.

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216 כל מי שאין בו דעה אסור לרחם עליו

Rav Ami teaches that knowledge (de'ah) is great, and that whoever has no de'ah may not be pitied, citing "for it is a people of no understanding; therefore its Maker will not have mercy on it." The Alter Rebbe reads it as saying that mercy is drawn where there is awareness of one's lack.

Berakhot 33a:19 ברכות ל״ג א׳:י״ט

וְאָמַר רַב אַמִּי: גְּדוֹלָה דֵּעָה, שֶׁנִּתְנָה בֵּין שְׁתֵּי אוֹתִיּוֹת, שֶׁנֶּאֱמַר "כִּי אֵל דֵּעוֹת ה'". וְכָל מִי שֶׁאֵין בּוֹ דֵּעָה — אָסוּר לְרַחֵם עָלָיו, שֶׁנֶּאֱמַר: "כִּי לֹא עַם בִּינוֹת הוּא עַל כֵּן לֹא יְרַחֲמֶנּוּ עֹשֵׂהוּ".

R. Ammi also said : Great is knowledge which is placed between two references to the Divine Name ; as it is said, "For a G-d of knowledge is the L-rd" (I Sam. ii. 3). It is forbidden to have mercy upon one who does not possess knowledge ; as it is said, "For it is a people of no understanding, therefore He that made them will not have compassion upon them" (Is. xxvii. 11).

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PARAGRAPH 32

217 בשתים לפניה

"In the morning one says two blessings before it and one after it," the two blessings before the Shema.

Mishnah Berakhot 1:4 משנה ברכות א׳:ד׳

בַּשַּׁחַר מְבָרֵךְ שְׁתַּיִם לְפָנֶיהָ וְאַחַת לְאַחֲרֶיהָ, וּבָעֶרֶב שְׁתַּיִם לְפָנֶיהָ וּשְׁתַּיִם לְאַחֲרֶיהָ. אַחַת אָרְכָּה וְאַחַת קִצְרָה. מָקוֹם שֶׁאָמְרוּ לְהַאֲרִיךְ, אֵינוֹ רַשַּׁאי לְקַצֵּר. לְקַצֵּר, אֵינוֹ רַשַּׁאי לְהַאֲרִיךְ. לַחְתֹּם, אֵינוֹ רַשַּׁאי שֶׁלֹּא לַחְתֹּם. וְשֶׁלֹּא לַחְתֹּם, אֵינוֹ רַשַּׁאי לַחְתֹּם׃

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

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218 עונותי עברו ראשי

"For my iniquities have gone over my head," the heaviness of head.

Psalms 38:5 תהילים ל״ח:ה׳

כִּי עֲוֹנֹתַי עָבְרוּ רֹאשִׁי כְּמַשָּׂא כָּבֵד יִכְבְּדוּ מִמֶּנִּי׃

For mine iniquities are gone over my head; as a heavy burden they are too heavy for me.

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219 **קלני מראשי**

The Shechinah's "My head is heavy upon Me," the heaviness above.

Mishnah Sanhedrin 6:5 משנה סנהדרין ו׳:ה׳

אָמַר רַבִּי מֵאִיר, בְּשָׁעָה שֶׁאָדָם מִצְטַעֵר, שְׁכִינָה מַה הַלָּשׁוֹן אוֹמֶרֶת כְּבָיָכוֹל, קַלַּנִי מֵרֹאשִׁי, קַלַּנִי מִזְרוֹעִי. אִם כֵּן הַמָּקוֹם מִצְטַעֵר עַל דָּמָם שֶׁל רְשָׁעִים שֶׁנִּשְׁפַּךְ, קַל וָחֹמֶר עַל דָּמָם שֶׁל צַדִּיקִים. וְלֹא זוֹ בִלְבַד, אֶלָּא כָּל הַמַּלִּין אֶת מֵתוֹ, עוֹבֵר בְּלֹא תַעֲשֶׂה. הֱלִינוּ לְכָבוֹדוֹ לְהָבִיא לוֹ אָרוֹן וְתַכְרִיכִים, אֵינוֹ עוֹבֵר עָלָיו. וְלֹא הָיוּ קוֹבְרִין אוֹתוֹ בְּקִבְרוֹת אֲבוֹתָיו, אֶלָּא שְׁתֵּי בָתֵּי קְבָרוֹת הָיוּ מְתֻקָּנִין לְבֵית דִּין, אַחַת לַנֶּהֱרָגִין וְלַנֶּחְנָקִין וְאַחַת לַנִּסְקָלִין וְלַנִּשְׂרָפִין:

R. Meir said: "When man suffers, what expression does the shechinah (G-d's presence) use? "My head is too light (a euphemism for heavy) for me, my arm is too light (a euphemism for heavy) for me." If god is so grieved over the blood of the wicked that is shed, how much more so over the blood of the righteous! And not only of this one [a criminal did the sages not to leave him overnight] but whosoever lets his dead lie over night transgresses a negative commandment. If he ...

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220 **וגולה לי׳ גלות**

The reading of gulah as exile.

Vayikra Rabbah 32:8 ויקרא רבה ל״ב:ח׳

221 **כשמן הטוב**

"Like the good oil," drawn down through the arousal of mercy.

Psalms 133:2 תהילים קל״ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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PARAGRAPH 33

222 **אחד מימין הגולה ואחד על שמאלה**

"Two olive trees (zeisim) by it, one on the right of the bowl and one on its left." The two olives are love and awe.

Zechariah 4:3 זכריה ד׳:ג׳

וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ:

and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.'

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223 **ימין ושמאל תפרוצי**

G-d tells Zion, "For you shall spread out to the right and to the left, and your seed shall inherit nations." The verse is cited for the two sides, right and left.

Isaiah 54:3 ישעיהו נ״ד:ג׳

כִּי־יָמִין וּשְׂמֹאול תִּפְרֹצִי וְזַרְעֵךְ גּוֹיִם יִירָשׁ וְעָרִים נְשַׁמּוֹת יוֹשִׁיבוּ:

For thou shalt spread abroad on the right hand and on the left; And thy seed shall possess the nations, And make the desolate cities to be inhabited.

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224 **רצוא**

In Yechezkel's vision of the chariot, "the chayos ran and returned (ratzo vashov)." These are the two movements of the soul in love and in awe.

Ezekiel 1:14 יחזקאל א׳:י״ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

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

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225 **ימין מקרבת**

"Let the left hand always push away and the right draw near." The Alter Rebbe applies the two hands to the two olives: the right is love, the left is awe.

Sotah 47a סוטה מ״ז א

226 **ואהבת בכל לבבך**

"And you shall love Havayah your G-d with all your heart," the love that comes from the right olive.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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227 **כה תברכו**

"Thus shall you bless the children of Israel," the title of a discourse referred to here.

Numbers 6:23 במדבר ו׳:כ״ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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228 **והם מדקדקים על עצמם עד כזית**

The angels ask why G-d favors Israel, and He answers that He wrote "you shall eat and be satisfied and bless," and they are exacting with themselves to say Grace even over an olive's size.

Berakhot 20b:15 ברכות כ׳ ב:ט״ו

דָּרֵשׁ רַב עַוִירָא, זִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַמֵּי וְזִמְנִין אָמַר לַהּ מִשְּׁמֵיהּ דְּרַבִּי אַסִּי: אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, כָּתוּב בְּתוֹרָתְךָ "אֲשֶׁר לֹא יִשָּׂא פָּנִים וְלֹא יִקַּח שֹׁחַד", וַהֲלֹא אַתָּה נוֹשֵׂא פָּנִים לְיִשְׂרָאֵל, דִּכְתִיב: "יִשָּׂא ה׳ פָּנָיו אֵלֶיךָ"?! אָמַר לָהֶם: וְכִי לֹא אֶשָּׂא פָּנִים לְיִשְׂרָאֵל, שֶׁכָּתַבְתִּי לָהֶם בַּתּוֹרָה "וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת ה׳ אֱלֹקֶיךָ", וְהֵם מְדַקְדְּקִים [עַל] עַצְמָם עַד כַּזַּיִת וְעַד כְּבֵיצָה.

Rab 'Awira expounded (sometimes he said it in the name of R. Ammi and sometimes in the name of R. Assi) : The ministering angels spake before the Holy One, blessed be He,

"L-rd of the universe ! It is written of Thee in Thy Torah, 'Who regardeth not persons nor taketh reward' (Deut. x. 17); but dost Thou not regard the person of Israel, for it is written, 'The L-rd lift up His countenance upon thee' (Num. vi. 26)?" He replied to them, "And should I not regard the ...

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

229 On "These are the two sons of oil," the Midrash says that G-d sought a merit by which to redeem Israel until He found that of Moshe and Aharon.

Shemot Rabbah 15:3 שמות רבה ט״ו:ג׳

דבר אחר: החדש הזה לכם, הדא הוא דכתיב (זכריה ד, יד): אלה שני בני היצהר העומדים על אדון כל הארץ. אמר רבי לוי: מלמד שהיה הקדוש ברוך הוא חוזר ומבקש באיזה דבר לגאול את ישראל ולא היה מוצא, עד שמצא זכותו של משה ושל אהרן והיא עמדה להם, הדא הוא דכתיב: אלה שני בני היצהר. למה הדבר דומה? למלך שבקש לישא אשה ובאו ואמרו לו: ענייה היא, אין לה בעולם אלא שני נזמים בלבד. כך אמר הקדוש ברוך הוא: דיין לישראל שיגאלו בזכות משה ואהרן, לכך נאמר: ויאמר ה׳ אל ...

Another interpretation: "This month shall be for you" – that is what is written: "These are the two anointed ones, who stand by the L-rd of all the land" (Zechariah 4:14). Rabbi Levi said: This teaches that the Holy One blessed be He was continuously seeking something to redeem Israel. He was unable to find anything until He found the merit of Moses and Aaron, which stood for them; that is what is written: "These are the two anointed ones [benei yitzhar]." To what is this matter comparable? To a ...

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230 **שני בני היצהר**

The angel tells Zechariah, "These are the two sons of oil who stand by the L-rd of all the earth": in their plain sense, the two anointed leaders of his day, Zerubavel and Yehoshua the High Priest. The Midrash reads them as Moshe and Aharon. (context: Steinsaltz Tanakh)

Zechariah 4:14 זכריה ד׳:י״ד

וַיֹּאמֶר אֵלֶּה שְׁנֵי בְנֵי־הַיִּצְהָר הָעֹמְדִים עַל־אֲדוֹן כָּל־הָאָרֶץ׃

Then said he: 'These are the two anointed ones, that stand by the L-rd of the whole earth.'

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231 **הוא אהרן ומשה**

After listing the family of Levi, the Torah says, "This is Aharon and Moshe, to whom Havayah said: Bring out the children of Israel."

Exodus 6:26 שמות ו׳:כ״ו

הוּא אַהֲרֹן וּמֹשֶׁה אֲשֶׁר אָמַר ה׳ לָהֶם הוֹצִיאוּ אֶת־בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם עַל־צִבְאֹתָם׃

These are that Aaron and Moses, to whom the L-RD said: 'Bring out the children of Israel from the land of Egypt according to their hosts.'

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232 **הוא אהרן ומשה**

The Zohar reads "This is Aharon and Moshe" and "This is Moshe and Aharon" as the joining of left and right, water and fire, all one without separation.

Zohar, Vaera 10:93–13:104 ספר הזהר, וארא י׳:צ״ג-י״ג:ק״ד

Thus this is the meaning of the words, "Know therefore this day, etc.", to unite the Right with the Left and so to "know that TETRAGRAMMATON is ELOHIM". Said R. Abba: 'Most assuredly so! "This Aaron and Moses"-"this Moses and Aaron"; wind fused with water, water with wind.'

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

233 **מדלג ומקפץ**

"Behold, he comes, leaping over the mountains, skipping over the hills," discussed in the discourse on "The voice of my beloved."

Song of Songs 2:8 שיר השירים ב׳:ח׳

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

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

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234 **ודברת בם**

"And you shall speak of them," the speech of Torah with self-nullification.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

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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235 **הדברים האלה אשר אנכי מצוך**

"And these words which I command you today shall be upon your heart." The words are G-d's own, "Anochi."

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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236 **ודברי אשר שמתי בפיך**

"And My words which I have put in your mouth shall not depart from your mouth." A Jew's words of Torah are G-d's words.

Isaiah 59:21 ישעיהו נ״ט:כ״א

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

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth,

nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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PARAGRAPH 34

237 **וגולה על ראשה לשון גאולה**

One Amora read gulah as exile, the other as redemption, "for our Redeemer, Havayah of Hosts is His Name."

Vayikra Rabbah 32:8 ויקרא רבה ל״ב:ח׳

238 **ארוממך אלקי המלך**

"I will exalt You, my G-d the King," the encompassing light drawn into Malchus.

Psalms 145:1 תהילים קמ״ה:א׳

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה 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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PARAGRAPH 35

239 **מאה ברכות**

Rabbi Meir says a person must say a hundred blessings every day, learned from "What (mah) does Havayah your G-d ask of you?"

Menachot 43b:15 מנחות מ״ג ב:ט״ו

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י, יב) ועתה ישראל מה ה׳ אלקיך שואל מעמך

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240 **נאוו לחייך בתורים**

The beloved praises the maiden: "Your cheeks are comely with rows [of jewels]." It is the title of a discourse referred to here.

Song of Songs 1:10 שיר השירים א׳:י׳

נָאווּ לְחָיַיִךְ בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃

Thy cheeks are comely with circlets, Thy neck with beads.

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241 **אני ראשון ואני אחרון**

"Thus says Havayah, the King of Israel and his Redeemer, Havayah of Hosts: I am the first and I am the last."

Isaiah 44:6 ישעיהו מ״ד:ו׳

כֹּה־אָמַר ה׳ מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה׳ צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי 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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PARAGRAPH 36

242 **ודברת בם**

"And you shall speak of them," the level of awe and return.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

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 37

243 **קבלת עול מלכות שמים כדי שאח״כ יקבל עליו עול מצות**

The first section of the Shema comes first so that one accepts the yoke of the Kingdom of Heaven and afterward the yoke of the mitzvos.

Mishnah Berakhot 2:2 משנה ברכות ב׳:ב׳

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

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

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244 **ועתה יגדל נא כח**

After the sin of the spies Moshe pleads, "And now, let the power of Ado-nai be great," the title of a discourse referred to here.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 38

245 **שבעה ושבעה מוצקות**

"Its seven lamps upon it, seven and seven pipes for the lamps." The Alter Rebbe reads twice seven as two pipes for

each lamp.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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246 **המריקים מעליהם הזהב**

Zechariah asks the angel about the two olive branches "that empty the gold out of themselves" through the two golden spouts: in the plain sense, the golden oil. The maamar reads the gold as joy, the joy of the mitzvah. (context: Steinsaltz Tanakh)

Zechariah 4:12 זכריה ד׳:י״ב

וַאֲעַן שֵׁנִית וָאֹמַר אֵלָיו מַה־שְּׁתֵּי שִׁבְלֵי הַזֵּיתִים אֲשֶׁר בְּיַד שְׁנֵי צַנְתְּרוֹת הַזָּהָב הַמְרִיקִים מֵעֲלֵיהֶם הַזָּהָב׃

And I answered the second time, and said unto him: 'What are these two olive branches, which are beside the two golden spouts, that empty the golden oil out of themselves?'

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247 **מצפון זהב יאתה**

Elihu describes G-d's majesty: "Out of the north comes gold; about G-d is awesome splendor." The maamar takes gold as joy and gladness.

Job 37:22 איוב ל״ז:כ״ב

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד׃

Out of the north cometh golden splendour, About G-d is terrible majesty.

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248 **ונתתי מטר ארצכם בעתו יורה**

In the second section of the Shema G-d promises those who keep His mitzvos, "And I will give the rain of your land in its season, the early rain and the late rain." The maamar reads it as the joy of the mitzvah.

Deuteronomy 11:14 דברים י״א:י״ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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249 **בנועם ה׳**

"To behold the pleasantness of Havayah," the delight with which the mitzvos are accepted.

Psalms 27:4 תהילים כ״ז:ד׳

אַחַת שָׁאַלְתִּי מֵאֵת־ה׳ אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־ה׳ כָּל־יְמֵי חַיַּי לַחֲזוֹת בְּנֹעַם־ה׳ וּלְבַקֵּר בְּהֵיכָלוֹ׃

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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250 **בכל מאדך**

"With all your might," said in the first section of the Shema and not in the second.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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PARAGRAPH 39

251 **והחכמה תחיה**

"The advantage of knowledge is that wisdom gives life to its possessors." Wisdom is the Torah, and its "possessors" are the mitzvos, to which it gives life.

Ecclesiastes 7:12 קהלת ז׳:י״ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

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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252 **ודברת בם**

"And you shall speak of them," in the first section of the Shema: words of Torah spoken with self-nullification.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

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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253 **וידעת היום**

"And you shall know this day and take it to your heart that Havayah is G-d," the opening of a discourse referred to here.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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254 **וצדיק באמונתו יחיה**

G-d answers the prophet's complaint: "the righteous shall live by his faith." It is cited for the meaning of "live," as in

> "gives life" here.

Habakkuk 2:4 חבקוק ב׳:ד׳

הִנֵּה עָפְלָה לֹא־יָשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה׃

Behold, his soul is puffed up, it is not upright in him; But the righteous shall live by his faith.

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255 **והיה אם שמוע תשמעו אל מצותי**

> "And it shall be, if you will diligently hearken to My mitzvos ... to love Havayah your G-d and to serve Him with all your heart and with all your soul." The second section says "heart" and "soul" but not "might."

Deuteronomy 11:13 דברים י״א:י״ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם׃

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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256 **עושים רצונו של מקום**

> Rabbi Shimon bar Yochai says that when Israel do the will of the Omnipresent their work is done by others, and when they do not, they do it themselves, as it says, "and you shall gather in your grain." Since that verse is in the section "And it shall be, if you will hearken," it implies that this section is not yet fully doing His will.

Berakhot 35b:7 ברכות ל״ה ב׳:ז׳

... אֶפְשָׁר אָדָם חוֹרֵשׁ בְּשָׁעַת חֲרִישָׁה, וְזוֹרֵעַ בְּשָׁעַת זְרִיעָה, וְקוֹצֵר בְּשָׁעַת קְצִירָה, וְדָשׁ בְּשָׁעַת דִּישָׁה, וְזוֹרֶה בְּשָׁעַת הָרוּחַ, תּוֹרָה מַה תְּהֵא עָלֶיהָ? אֶלָּא בְּזַמַּן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי אֲחֵרִים, שֶׁנֶּאֱמַר: "וְעָמְדוּ זָרִים וְרָעוּ צֹאנְכֶם וגו׳", וּבְזַמַּן שֶׁאֵין יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם — מְלַאכְתָּן נַעֲשֵׂית עַל יְדֵי עַצְמָן, שֶׁנֶּאֱמַר: "וְאָסַפְתָּ דְגָנֶךָ". וְלֹא עוֹד אֶלָּא שֶׁמְּלַאכְתָּ אֲחֵרִים נַעֲשֵׂית עַל יָדָן, שֶׁנֶּאֱמַר: "וְעָבַדְתָּ אֶת אוֹיְבֶךָ וגו׳".

R. Simeon b. Johai says : Is it possible for a man to plough at the time of ploughing, sow at seed-time, reap at harvest-time, thresh at the time of threshing, and winnow at the time of wind — what is to become of Torah? But when Israel perform the will of the All-present, their work is done by others; as it is said, "And strangers shall stand and feed your flocks," etc. (Is. lxi. 5) ; and at the time when Israel perform not the will of the All-present, ...

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257 **בכל מאודך**

> "And you shall love Havayah your G-d with all your heart, and with all your soul, and with all your might," said in the first section of the Shema.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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258 **וגולה על ראשה**

> "A menorah all of gold, with its bowl upon its top." The bowl was explained earlier as the contemplation of the Shema, from which the oil flows into the lamps.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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259 Kehot's note points to Berakhot 35b:5-6 for these words.

Berakhot 35b:5-6 ברכות ל״ה ב׳:ה׳-ו׳

לָא קַשְׁיָא: כָּאן בִּזְמַן שֶׁיִּשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם, כָּאן בִּזְמַן שֶׁאֵין יִשְׂרָאֵל עוֹשִׂין רְצוֹנוֹ שֶׁל מָקוֹם. תָּנוּ רַבָּנַן: "וְאָסַפְתָּ דְגָנֶךָ" מָה תַּלְמוּד לוֹמַר? — לְפִי שֶׁנֶּאֱמַר: "לֹא יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ" — יָכוֹל דְּבָרִים כְּכָתְבָן, תַּלְמוּד לוֹמַר: "וְאָסַפְתָּ דְגָנֶךָ" — הַנְהֵג בָּהֶן מִנְהַג דֶּרֶךְ אֶרֶץ, דִּבְרֵי רַבִּי יִשְׁמָעֵאל.

There is no contradiction; the latter referring to the time when Israel perform the will of the All-present, the former to when Israel neglect His will. Our Rabbis have taught : "And thou shalt gather in thy corn" — what has this teaching to tell us ? Since it is written, "This book of the law shall not depart out of thy mouth [but thou shalt meditate therein day and night]" (Josh. i. 8), it is possible to think that these words [are to be understood] as they are written; ...

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260 **כי הדם הוא הנפש**

> The Torah forbids eating blood, "for the blood is the soul (nefesh)." It is an image of life that is inward and revealed.

Deuteronomy 12:23 דברים י״ב:כ״ג

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

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

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261 **כי נר מצוה**

> "For a mitzvah is a lamp and Torah is light, and the reproofs of discipline are the way of life." "The way of life" comes after the mitzvah, as something beyond it.

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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262 כלך יפה רעיתי

"You are all fair, my beloved, and there is no blemish in you," the verse the Midrash expounds.

Song of Songs 4:7 שיר השירים ד׳:ז׳

כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ׃

Thou art all fair, my love; And there is no spot in thee.

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263 לפי שירמיה אומר כסף נמאס

On "You are all fair, my beloved": because Yirmeyahu called Israel "rejected silver" and Yechezkel called them dross, Zechariah came and said, "a menorah all of gold."

Bamidbar Rabbah 13:8 במדבר רבה י״ג:ח׳

264 כסף נמאס

"Rejected silver they have called them, for Havayah has rejected them."

Jeremiah 6:30 ירמיהו ו׳:ל׳

כֶּסֶף נִמְאָס קָרְאוּ לָהֶם כִּי־מָאַס ה׳ בָּהֶם׃

Refuse silver shall men call them, Because the L-RD hath rejected them.

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265 וזאת התרומה זהב

"And this is the offering that you shall take from them: gold, and silver, and copper," the materials for the Mishkan.

Exodus 25:3 שמות כ״ה:ג׳

וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאִתָּם זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

And this is the offering which ye shall take of them: gold, and silver, and brass;

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266 וזאת התרומה זהב זו בבל

The Midrash reads the gold, silver and copper of the offering as Babylon, Media and Greece, the kingdoms of the statue in Daniel, and says that in the Time to Come G-d will accept a gift from every kingdom except Edom.

Shemot Rabbah 35:5 שמות רבה ל״ה:ה׳

דבר אחר: ועשית את הקרשים מה כתיב למעלה? וזאת התרומה אשר תקחו מאתם זהב וכסף ונחשת זהב, זו בבל, שנאמר (דניאל ג): הוא צלמא ראשה די דהב טב. וכסף, זו מדי, שנאמר (שם): חדוהי ודרעוהי די כסף. נחושת, זו יון, שנאמר (שם): מעוהי וירכתיה די נחש. אבל ברזל אין כתיב כאן, לא במקדש ולא במשכן, למה? שנמשל בו אדום, שהחריבו בהמ״ק. ללמדך, שמכל המלכיות יקבל הקב״ה דורון לעתיד לבא חוץ מאדום. והרי בבל אף היא החריבה אותו?! אלא על שלא קעקעה אותו, אבל אדום מה כתיב בה? (תהלים קלז): האומרים ...

Another matter, "You shall craft the boards." What is written above? "This is the gift that you shall collect from them: Gold and silver and bronze" (Exodus 25:3). Gold, this is Babylon, as it is stated: "That image, its head was of fine gold" (Daniel 2:32). Silver, this is Media, as it is stated: "Its breast and its arms of silver (Daniel 2:32). Bronze, this is Greece, as it is stated: "Its belly and its thighs of bronze" (Daniel 2:32). But iron is not written here, neither in the Temple ...

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267 רישא דדהבא

Interpreting the king's dream of a statue of gold, silver, copper and iron, Daniel tells Nebuchadnezzar, king of Babylon, "You are the head of gold."

Daniel 2:38 דניאל ב׳:ל״ח

וּבְכָל־דִּי דָיְרִין בְּנֵי־אֱנָשָׁא חֵיוַת בָּרָא וְעוֹף־שְׁמַיָּא יְהַב בִּידָךְ וְהַשְׁלְטָךְ בְּכֻלְּהוֹן אַנְתְּ־הוּא רֵאשָׁה דִּי דַהֲבָא׃

and wheresoever the children of men, the beasts of the field, and the fowls of the heaven dwell, hath He given them into thy hand, and hath made thee to rule over them all; thou art the head of gold.

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PARAGRAPH 40

268 דרישא דדהבא

Daniel tells Nebuchadnezzar, "You are the head of gold." The head of the statue is the king of Babylon, who destroyed the Temple.

Daniel 2:38 דניאל ב׳:ל״ח

וּבְכָל־דִּי דָיְרִין בְּנֵי־אֱנָשָׁא חֵיוַת בָּרָא וְעוֹף־שְׁמַיָּא יְהַב בִּידָךְ וְהַשְׁלְטָךְ בְּכֻלְּהוֹן אַנְתְּ־הוּא רֵאשָׁה דִּי דַהֲבָא׃

and wheresoever the children of men, the beasts of the field, and the fowls of the heaven dwell, hath He given them into thy hand, and hath made thee to rule over them all; thou art the head of gold.

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269 בירושלים לא קיימתם מצות זיבה

Yechonyah, imprisoned in Babylon, separated from his wife when she saw a sign of impurity, and she counted, purified herself and immersed. G-d said, "In Jerusalem you did not keep the mitzvah of zivah, and now you keep it," forgave his sins, and of that hour it says, "You are all fair, my beloved, and there is no blemish in you."

Vayikra Rabbah 19:6 ויקרא רבה י״ט:ו׳

270 כולך יפה רעיתי

"You are all fair, my beloved, and there is no blemish in you," said of Israel at that moment of the exile.

Song of Songs 4:7 שיר השירים ד׳:ז׳

כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ׃

Thou art all fair, my love; And there is no spot in thee.

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271 כי נער ישראל

G-d recalls through Hosea, "For Israel is a youth and I loved him, and from Egypt I called My son": in its plain

sense, He called him out of Egypt. The maamar reads it as "through Egypt": the exile made Israel cry out as a son (41.1).

Hosea 11:1 הושע י״א:א׳

כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ וּמִמִּצְרַיִם קָרָאתִי לִבְנִי׃

When Israel was a child, then I loved him, And out of Egypt I called My son.

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PARAGRAPH 41

272 קראתי לבני

"And from Egypt I called My son": the maamar reads it as "through Egypt," for through Egypt Israel became G-d's son.

Hosea 11:1 הושע י״א:א׳

כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ וּמִמִּצְרַיִם קָרָאתִי לִבְנִי׃

When Israel was a child, then I loved him, And out of Egypt I called My son.

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273 ופרעה הקריב

As Pharaoh's army overtook them at the sea, "Pharaoh drew near (hikriv), and the children of Israel lifted up their eyes ... and were very afraid, and cried out to Havayah." Hikriv also means "brought near": Pharaoh brought Israel near to their Father in heaven.

Exodus 14:10 שמות י״ד:י׳

וּפַרְעֹה הִקְרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וְהִנֵּה מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם וַיִּירְאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־ה׳

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto the L-RD.

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274 מנורת זהב

"Behold, a menorah all of gold," which Israel became through the Babylonian exile.

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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275 צמאה לך נפשי

David's psalm in the wilderness of Yehudah: "My soul thirsts for You, my flesh longs for You, in a parched and weary land, without water." The thirst for G-d is strongest in a dry land, in exile.

Psalms 63:2 תהילים ס״ג:ב׳

אֱלֹקִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם׃

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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276 בשלח פרעה

"And it was, when Pharaoh sent out the people," G-d did not lead them by the way of the Philistines. It is the verse of a discourse referred to here.

Exodus 13:17 שמות י״ג:י״ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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277 רישא דדהבא

"You are the head of gold," said to Nebuchadnezzar, king of Babylon. Through the exile Israel refined this gold.

Daniel 2:38 דניאל ב׳:ל״ח

וּבְכָל־דִּי דָיְרִין בְּנֵי־אֲנָשָׁא חֵיוַת בָּרָא וְעוֹף־שְׁמַיָּא יְהַב בִּידָךְ וְהַשְׁלְטָךְ בְּכָלְּהוֹן אַנְתְּ־הוּא רֵאשָׁה דִּי דַהֲבָא׃

and wheresoever the children of men, the beasts of the field, and the fowls of the heaven dwell, hath He given them into thy hand, and hath made thee to rule over them all; thou art the head of gold.

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278 כי אתה אבינו

The prophet prays, "For You are our Father, for Avraham does not know us and Israel does not recognize us; You, Havayah, are our Father." The Talmud reads the opening words as said to Yitzchak.

Isaiah 63:16 ישעיהו ס״ג:ט״ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה׳ אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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279 שיאמרו ליצחק כי אתה אבינו

In the Time to Come, when G-d tells Avraham and then Yaakov that their children have sinned, they answer, "Let them be wiped out"; Yitzchak pleads for them, and Israel

say to him, "For you are our father," and he points them to the Holy One, blessed be He.

Shabbat 89b:4–5 שבת פ"ט ב:ד'-ה'

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מַאי דִּכְתִיב: "כִּי אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גּוֹאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ" — לְעָתִיד לָבֹא יֹאמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא לְאַבְרָהָם: בָּנֶיךָ חָטְאוּ לִי. אֹמֵר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שִׁמֶךָ. אָמַר: אִיַּמַּר לֵקֶה לְיַעֲקֹב דַּהֲוָה לֵקֶה צַעַר גִּידּוּל בָּנִים, אֶפְשָׁר דְּבָעֵי רַחֲמֵי עֲלַיְיהוּ. אֲמַר לֵקֶה: בָּנֶיךָ חָטְאוּ. אֹמֵר לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, יִמָּחוּ עַל קִדּוּשַׁת שִׁמֶךָ. אָמַר לָא בְּסָבֵי טַעֲמָא וְלָא ...

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PARAGRAPH 42

280 קבלת עול מלכות שמים ואח"כ צ"ל עול מצות

The first section of the Shema comes first so that one first accepts the yoke of the Kingdom of Heaven and afterward the yoke of the mitzvos.

Mishnah Berakhot 2:2 משנה ברכות ב':ב'

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

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

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281 שבעה ושבעה מוצקות

"Seven and seven pipes for the lamps": two pipes for each lamp.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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282 רצוא ושוב

"And the chayos ran and returned (ratzo vashov)," the two movements of the soul in love and in awe.

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

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

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283 תחיה בעליה

"Wisdom gives life to its possessors": the wisdom that leads to the yoke of Heaven gives life to the mitzvos.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ:

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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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/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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