LIKKUTEI TORAH • PARSHAS NASSO • MAAMAR 7

זאת חנוכת המזבח ביום המשח אתו מאת נשיאי...

"This is the dedication of the altar on the day it was anointed"

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Offerings and prayer raise up the animal soul: through contemplation its own desire, rooted in the angels of the Chariot, is stirred into a fiery love that surpasses the G-dly soul's natural love. Every such new beginning first needs an encompassing "glory," as the princes' incense and precious vessels came on the day of the anointing, before the altar's regular "eating."

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

Offerings and prayer raise up the animal soul: through contemplation its own desire, rooted in the angels of the Chariot, is stirred into a fiery love that surpasses the G-dly soul's natural love. Every such new beginning first needs an encompassing "glory," as the princes' incense and precious vessels came on the day of the anointing, before the altar's regular "eating."

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

THE MAAMAR IN BRIEF

The Torah says the princes' dedication was both "on the day" the altar was anointed and "after" it. To explain, the maamar asks what offerings are: the altar's "bread," consumed by fire from above, in the form of a lion, which answered the fire brought from below. Prayer, which takes the place of the offerings, raises the animal soul: Pesukei deZimra and the blessings of the Shema, contemplating G-d's greatness and His love for Israel, turn its very craving into love of G-d at the Shema. That is why the evil inclination is "very good": subdued and transformed, it brings the greatest glory, like light out of darkness. The animal soul can do this because it is rooted in the "man" within the Ofanim and Chayos, who storm at the Seraphim's "holy," a revelation beyond their grasp; their tumult calls forth a response from the "man" on the Throne. The altar's eating is an inner level; incense is encompassing. A beginning needs an encompassing extra, as "Render unto Havayah glory" precedes the seven voices. So the princes' incense and vessels came on the day of the anointing, and their animal offerings after it.

OUTLINE

1 **The question: "on the day" or "after"?** ¶1–2

One verse dates the princes' dedication to the day of the anointing, another to after it. To answer, the maamar turns to the offerings as the altar's "bread" and "eating," consumed by a heavenly fire in the form of a lion.

2 **Prayer in place of the offerings** ¶3–7

Prayer raises the animal soul: a cry from the heart, a love that wants to shed every garment not devoted to G-d, and the order of Pesukei deZimra and the blessings of the Shema, which show that G-d remains alone and that His Name rests on Israel, until its desire becomes love of G-d at the Shema.

3 **Why the transformed evil is "very good"** ¶8–10

The angel of death, the evil inclination, is "very good" when subdued, for then G-d's glory rises highest, like light out of darkness. The penitent's fiery love is gold beside the natural love's silver, kindled by the furnace of prayer's praises.

4 **The root of the animal soul and the tumult of the Ofanim** ¶11–12

The human animal soul comes from the "man" within the Chayos and Ofanim. Hearing the Seraphim's threefold "holy," a revelation beyond their grasp, they storm, while the Seraphim, at its source, are still; that tumult below draws a response from the "man" on the Throne.

5 **Two fires, and two kinds of offering** ¶13–14

Fire from below draws down fire from above, in the Temple and in prayer; above, Michael offers the souls and raises them into Atzilus. The altar's "eating" is an inner level, while the incense, a fragrance the soul enjoys and the body does not, is encompassing; the inner and outer altars match the inner and outer heart.

6 **Chinuch: the extra gift of a beginning** ¶15–17

The princes' incense on the outer altar was a one-time initiation, chanukah as chinuch, like the gift given to a child beginning to learn. So too "Render unto Havayah glory" precedes the seven voices, and honor precedes the union of groom and bride; the princes' precious vessels were that glory.

7 **The anointing oil and the answer** ¶18–19

The anointing oil, a drink mixed with fragrance, joins inner and encompassing, so the encompassing offerings belong to the day of anointing and the eating offerings come after it. This also explains the Midrash that every prince is credited with offering on the first day and on the last.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

תורת מנחם – ספר • ש"פ נשא, י"ב סיון, ה'תשכ"ח • 5728 • ד"ה זאת חנוכת המזבח ביום המשח המאמרים תשכ"ח P. רכו

The Rebbe opens with the Alter Rebbe's question. One verse says the dedication was "on the day it was anointed" (ביום המשח), which implies that the princes' dedication and the anointing happened together. The other verse says "after it was anointed" (אחרי המשח), which implies that the anointing came first, so that even the first prince's offerings followed it. He restates the Alter Rebbe's answer from Likkutei Torah. The dedication gave strength to the whole order of offerings, because all beginnings are difficult. It therefore came with an extra addition, such as the incense on the outer altar. The incense is makif (encompassing) and so belongs to "the day of the anointing," since the anointing oil blends the inner and the encompassing. The other offerings came "after."

He then explains everything through klal and prat, the general and the particular. The maamar gives several examples of klal and prat: the created beings are included in chochmah before their details are revealed in binah; similarly, the Or Ein Sof before tzimtzum is klal and after tzimtzum prat, while the

reshimu includes the light later drawn into the kav. It also distinguishes the klal before the particulars from the klal reached through them. The general must come first because the worlds are out of all proportion to the light, and the klal conceals and limits it. Yet the root of the particular is higher than the general. Binah's details reach a depth not contained in chochmah. Speech adds to voice. A teacher gains new depth from his students. Building on the Previous Rebbe's explanation of "a strengthening spring" and "an unceasing river," he describes three levels: the klal before the particulars, the particulars, and a klal reached through the particulars that is above any relation to them (like shemitah after six years of sowing). This resolves the two verses. "On the day it was anointed" is the klal before the particulars, which empowers each prince's offerings. "After it was anointed" is the higher klal reached through them. He closes by applying the idea to the Oral Torah and to Chassidus as preparation for Moshiach's teaching.

The lesson: The maamar separately says that spoken words add vitality in learning and prayer, and that toil in the details of the Oral Torah reaches beyond the Written Torah's klal. It also presents toil in Chassidus as preparation for the revelation of Moshiach's Torah.

KEY CONCEPTS

the animal soul נפש הבהמית

The soul that animates the body and its drives. In a person it is an intelligent soul, rooted in the "man" within the Chayos of the Chariot, and so it can be stirred to a love of G-d stronger than the G-dly soul's natural love.

the eating of the altar אכילת מזבח

The consuming of the offerings on the altar by the fire from above, the "lion that eats the offerings." It is an inner level, like food taken inside, and in prayer it is the raising up of the animal soul.

encompassing (makif) מקיף

A light too great to be absorbed inwardly, which affects from above. The incense, whose fragrance the soul enjoys and not the body, is the encompassing offering, and every new beginning needs such an extra light first.

tumult רעש

The storm of the Ofanim and Chayos when they sense a revelation beyond their grasp. Its counterpart in the soul is the fiery love of the animal soul, "with greater strength."

kadosh and kodesh קדוש / קדש

Kodesh is G-d's essential holiness, beyond all relation to the worlds; kadosh, with a vav, is what is drawn down from it. The three times "holy" are three stages of descent until the worlds can come into being.

chinuch (initiation) חינוך

The dedication (chanukah) of the altar understood as initiation: the extra gift that starts something new, after which the regular order suffices.

glory כבוד

An additional, encompassing illumination drawn down before a new descent or union, as in "Render unto Havayah glory" before the seven voices, and the princes' vessels made "for glory and for splendor."

subduing the sitra achra אתכפיא סטרא אחרא

Overcoming and transforming the evil inclination, through which "the glory of the Holy One, blessed be He, is exalted above"; this is why it is called "very good."

SECTION 1 • ¶1–2

The question: "on the day" or "after"?

1 זאת חנוכת המזבח[1] ביום המשח אתו[2] מאת נשיאי ישראל כו' וכתיב זאת חנוכת המזבח אחרי המשח אותו.[3]

"This is the dedication of the altar on the day it was anointed, from the princes of Israel," etc.; and it is written, "This is the dedication of the altar after it was anointed."

> The maamar opens with two verses from the Torah's summary of the princes' offerings at the dedication of the altar in the desert Sanctuary (Numbers 7:84 and 7:88). The first says the dedication was "on the day it was anointed"; the second, a few verses later, says it was "after it was anointed."

ויש להבין מ"ש בתחלה ביום המשח אותו דמשמע שהחנוכה של הנשיאים ומשיחת המזבח נעשה בפעם א' ושהם ענין א' דהא בהא תליא שהחנוכה עם המשיחה הם מישך שייך אהדדי.

Now we need to understand what is said first, "on the day it was anointed," which implies that the dedication of the princes and the anointing of the altar were done at one time, and that they are one matter, this depending on that, so that the dedication and the anointing are bound up with one another.

> The first wording suggests that the princes' dedication and the anointing of the altar happened at one time and form a single matter, each bound up with the other. This sets up the question the maamar will answer.

2 ואח"כ כתיב אחרי המשח אותו דמשמע שהמשיחה היא ענין בפ"ע [בפני עצמו] והיתה צריכה להיות קודם החנוכה שהחנוכה של קרבנות הנשיאים לא היו רשאים להביא אלא אחר משיחת המזבח.

And afterwards it is written, "after it was anointed," which implies that the anointing is a matter by itself and had to take place before the dedication, since they were not permitted to bring the dedication of the princes' offerings except after the anointing of the altar.

> The second verse, "after it was anointed," implies that the anointing was a separate act that had to come first. The princes were not allowed to bring their dedication offerings until the altar had been anointed.

אבל אין ענין החנוכה של הנשיאים עם קרבנותיהם שייך כלל לענין משיחת המזבח שזה ענין בפ"ע [בפני עצמו] וזה ענין בפ"ע [בפני עצמו].

But the matter of the dedication of the princes with their offerings is not connected at all with the matter of the anointing of the altar: this is a matter by itself, and that is a matter by itself.

> On this reading the princes' dedication has nothing to do with the anointing: each is a matter in its own right. The maamar must show how both verses are true.

אך להבין זה צריך להבין תחלה ענין הקרבנות בכללם מה ענינם כי הנה הקרבנות נק' בשם לחם כמ"ש את קרבני לחמי[4] לאשי וארז"ל [ואמרו רבותינו זכרונם לברכה] בשתי אכילות הכתוב מדבר[5] אכילת אדם ואכילת מזבח.

But to understand this, we must first understand the matter of the offerings in general: what they are. For the offerings are called by the name "bread," as it is written, "My offering, My bread for My fire-offerings"; and our Sages, of blessed memory, said: "Scripture speaks of two eatings, the eating of man and the eating of the altar."

> Before answering, the Alter Rebbe explains what offerings are. The Torah calls them G-d's "bread" (Numbers 28:2), and the Sages, expounding the verse "if it be eaten at all," say that Scripture speaks of two kinds of eating: the eating of man and the eating of the altar (Zevachim 13b).

אכילת מזבח היא שהיו מקריבים חלב ודם ע"ג [על גבי] המזבח והיה יורד אש מלמעלה[6] כדמות אריה ותאכל את העולה[7] ואת חלבי השלמים וזהו אריה דאכיל קרבנין[8,9] הנז' [הנזכר] בזהר.[10]

The eating of the altar is that they would offer fat and blood upon the altar, and fire would come down from above in the form of a lion and consume the burnt offering and the fats of the peace offerings; and this is the "lion that eats the offerings" mentioned in the Zohar.

> The altar's "eating" was the fat and blood offered upon it, the blood put on the altar and the fats burned there: fire came down from heaven in the form of a lion and consumed the offerings, as when the fire first descended at the Sanctuary's inauguration (Leviticus 9:24). The Zohar calls this heavenly fire the "lion that eats the offerings."

SECTION 2 • ¶3–7

Prayer in place of the offerings

3 ויובן זה מענין התפלה שהיא כנגד הקרבנות[11] ובהכרח שצ"ל בתפלה ג"כ מעין בחי' הקרבנות ודוגמתם שלכן תיקנוה כנגד הקרבנות

This will be understood from the matter of prayer, which corresponds to the offerings. Necessarily, then, there must also be in prayer something akin to the level of the offerings and their likeness, for that is why they instituted it to correspond to the offerings;

> The point will be clarified through prayer, which the Sages instituted to correspond to the daily offerings (Berakhot 26b). If prayer was set up in their place, it must contain something of what the offerings were.

והיינו משום העלאת נפש הבהמית בתפלה שעיקרה בעבודה שבלב להפוך לבו מן הקצה אל הקצה ממה שהיה שקוע וטרוד כל היום במחשבות אדם ותחבולותיו[12] ויצרי מעללי איש.

that is, because of the raising up of the animal soul in prayer, whose essence is in the service of the heart: to turn his heart from one extreme to the other, from having been immersed and occupied all day long in the thoughts of man and his schemes, and the inclinations of a man's deeds;

What prayer shares with the offerings is the raising up of the animal soul, the soul that animates the body and its drives. Prayer is "service of the heart" (Taanit 2a): turning the heart around completely, away from the whole day's absorption in human thoughts and schemes, a phrase taken from the Rosh Hashanah Musaf prayer.

איש איש כפי שיודע נגעי לבבו לצעוק אל ה' בצר לו בכל לב ונפש וכמ"ש צעק לבם[13] וגו'

each man according to what he knows of the afflictions of his own heart, to cry out to G-d in his distress with all heart and soul, as it is written, "Their heart cried out," etc.;

Each person, knowing the afflictions of his own heart, cries out to G-d from his distress with all his heart and soul. The words echo Shlomo's prayer at the dedication of the Temple (I Kings 8:38) and the verse "Their heart cried out" (Lamentations 2:18).

ולעורר את האהבה לה' בתשוקה וצמאון לדבקה בו יתי' עד שתחפץ להתפשט מלבושים צואים[14] הן הן המחשבות והדבורים והמעשים אשר לא לה' המה.

and to arouse love for G-d, with longing and thirst to cleave to Him, may He be blessed, until [the soul] desires to strip itself of the filthy garments. These are the very thoughts, words and deeds that are not for G-d,

The second movement of prayer is to awaken love and thirst for G-d, until the soul wants to strip off its "filthy garments," the image of Zechariah 3:4. These garments are the thoughts, words and deeds that are not devoted to G-d; in Tanya, chapter 9, the Alter Rebbe cites Etz Chaim that once these garments, the pleasures of this world, are removed, the evil inclination itself becomes wholly good.

הן בהיתר כו' שהן מלבושי נוגה שלפעמים עולה ונכללת בקדושה כאשר יפלס[15] האדם מעגלי דרכיו[16] שלא יהנה מהעוה"ז רק לש"ש [לשם שמים] להרחיב לבו ודעתו לה' ולתורתו כו' כמ"ש במ"א,

whether in permitted things, etc., which are garments of nogah; and [nogah] at times ascends and becomes included in holiness, when a person weighs the paths of his ways so that he derives benefit from this world only for the sake of Heaven, to broaden his heart and mind for G-d and His Torah, etc., as is explained elsewhere.

This includes even permitted things, which are "garments of nogah": nogah (literally "glow") is the intermediate kelipah, neither wholly holy nor wholly impure. Nogah can be lifted into holiness when a person weighs his ways and uses this world only for the sake of Heaven, to broaden his heart and mind for G-d and His Torah.

משא"כ כשנמשך האדם אחר גופו לצורך עצמו ולהנאת עצמו מכוין אזי הוא יורד ונמשך למטה ומן ההיתר יסיתנו כו'.[17,18,19]

Whereas when a person is drawn after his body, intending his own needs and his own pleasure, then he goes down and is drawn below, and from the permitted it will entice him, etc.

> But when a person follows his body for his own needs and pleasure, he sinks down with it. The "etc." completes the familiar saying: from the permitted, the inclination leads him on to the forbidden.

4 וזהו ענין בחי' הנוגה כשהיא יורדת ונכללת למטה בקליפות הטמאות לגמרי ועד"ז ניתקן ענין התפלה.

And this is the matter of the level of nogah when it descends and is included below in the utterly impure kelipos (husks). And along these lines the matter of prayer was arranged.

> This is how nogah falls: used for selfish pleasure, it descends and is absorbed into the wholly impure kelipos. The order of prayer was arranged along the same lines as the offerings, to raise the animal soul step by step.

ומתחלה יסדר אדם[20] שבחו של מקום בפסוקי דזמרה בגדולת ורוממות א"ס ב"ה לעורר התשוקה והצמאון בנפש הבהמית לאסתכלא ביקרא דמלכא[21] בסידור שבחיו איך שהוא ברוך שאמר והיה העולם

First a person should set out the praise of the Omnipresent in Pesukei deZimra (the Verses of Praise), on the greatness and exaltedness of the Infinite One (Ein Sof), blessed be He, to arouse longing and thirst in the animal soul to gaze upon the glory of the King, through setting out His praises: how He is blessed, "Who spoke, and the world came into being,"

> The first step is Pesukei deZimra, the verses of praise that open the morning prayer, following the Talmud's teaching that one should first set out G-d's praise and then pray (Avodah Zarah 7b). Its purpose is to awaken a longing in the animal soul itself "to gaze upon the glory of the King," beginning with Baruch She'amar, which blesses G-d "Who spoke, and the world came into being."

דהיינו באמירה אחת ובמאמר א' כו', וכמ"ש בזהר[22] במחשבה א' ברא את העולם[23] שהוא צופה ומביט עד סוף[24] כל הדורות וקורא הדורות מראש[25] וכולם נסקרים בסקירה אחת כו',

that is, with one saying and with one utterance, etc.; and as is written in the Zohar, "With one thought He created the world," for He looks and gazes to the end of all the generations, and "calls the generations from the beginning," and they are all surveyed in a single glance, etc.;

> The world could have been created "with one utterance," as the Mishnah says (Avos 5:1), and the Zohar says G-d created it with one thought; in Likkutei Torah, Eikev, the Alter Rebbe pairs these same two teachings. In a single glance He sees all the generations to the end of time, as the Rosh Hashanah liturgy says and as Yeshayahu says He "calls the generations from the beginning" (Isaiah 41:4).

והוא יחיד חי העולמים מלך[26,27] פי' יחיד שהוא לבדו הוא כמו קודם שנברא העולם וכמ"ש אתה הוא עד שלא[28] נברא כו'

and He is "the Only One, the Life of the worlds, King." The meaning of "the Only One" is that He is alone, as [He was] before the world was created, as it is said, "You are He before [the world] was created," etc.;

> Baruch She'amar describes G-d as "the Only One, the Life of the worlds, King." "Only One" means that He remains alone exactly as before creation, as the morning prayer says, "You are He before the world was created."

וכמ"ש אני ה' לא שניתי[29] שאף לאחר שנברא העולם אין עוד מלבדו[30] ואתה הוא[31] ה' לבדך כמו קודם שנברא העולם

and as it is written, "I, Havayah, have not changed": that even after the world was created, "there is nothing else besides Him," "and You are He, Havayah, alone," as before the world was created.

> Malachi's "I, Havayah, have not changed" means that creation brought no change in Him. Even now "there is nothing else besides Him" (Deuteronomy 4:35), and "You are He, Havayah, alone" (Nehemiah 9:6), just as before the world was created.

כי העולם אין תופס מקום כלל דכולא כלא ממש[32] חשיבי לגביה.

For the world takes up no place at all, since everything is considered truly as nothing in relation to Him.

> Creation takes up no "place" before Him, since everything is as nothing in relation to Him, as the Zohar says. That is why He is still alone, as before creation.

לפי שאתה עשית את השמים ושמי כו' ואתה מחיה[33] את כולם כו'

Because "You made the heavens, and the heavens of...," etc., "and You give life to them all," etc.

> The reason is in the words that follow in the same verse of Nehemiah: He made the heavens and gives life to them all, so their whole existence comes from Him.

וחי העולמים אינו אלא בבחי' מלך שאין זה אלא לפי שנקרא שמו ומלכותו על המדינה כו' כמ"ש במ"א.

And [His being] "the Life of the worlds" is only at the level of "King," which is only because His Name and His sovereignty are proclaimed over the realm, etc., as is explained elsewhere.

> His title "the Life of the worlds" belongs only to His being "King." A king is king only because his name and rule are proclaimed over a country; so too, G-d's giving life to the worlds belongs to His "Name" and sovereignty, not to His essence, as the next paragraph explains.

משובח ומפואר עדי עד פי' למעלה עד אין קץ ולמטה עד אין תכלית בעילוי אחר עילוי עד אין קץ ותכלית

"Praised and glorified forever and ever (adei ad)": that is, above, to no end, and below, to no limit, in ascent after ascent without end or limit,

> The maamar reads the doubled "adei ad" ("forever and ever") as praise without limit in both directions: above with no end and below with no limit, rising level after level.

כמ"ש הכל ירוממוך סלה[34] וכל החיים יודוך סלה[35] וקדושים בכל יום יהללוך סלה פי' סלה בלי הפסק[36] עד רום המעלות.[37]

as it is written, "All shall exalt You, selah," "and all the living shall thank You, selah," "and holy ones shall praise You every day, selah." The meaning of "selah" is: without interruption, up to the very height of the levels.

> The three phrases come from the prayers: "All shall exalt You, selah" from the blessing of Yotzer on Shabbos morning, and the other two from the Amidah, as the Kehot notes say. The Talmud teaches that "selah" means without interruption (Eruvin 54a), so this praise rises without pause to the very highest levels.

5 ונודע כמה מיני עליות בג"ע [בגן עדן] תחתון ועליון ונו"ן אלפים יובלות[38] ושמיטין כו' שהרבה מיני עילויים מעילויים שונים

And it is known how many kinds of ascents there are in the lower and the higher Gan Eden, and the fifty thousand jubilees and sabbatical cycles, etc.: there are many kinds of elevations, of differing elevations.

> The souls in the lower and higher Gan Eden rise through many kinds of ascent, and the tradition speaks of ascents through "fifty thousand jubilees" and sabbatical cycles; for this the Kehot note points to the Shach on the Torah, Parshas Behar, the parsha of the sabbatical year and the jubilee. All these are elevations of many different kinds.

והכל נמשך רק מבחי' שמו הגדול בחי' שמו ומלכותו שאין זה רק בחי' זיו והארה בלבד כו'

And all of it is drawn only from the level of His great Name, the level of His Name and His sovereignty, which is no more than a level of radiance and illumination alone, etc.

> All of them come only from His "great Name," His Name and sovereignty, which is only a radiance and glow and not His essence. Even the loftiest spiritual ascents take place within this radiance.

וכי נשגב שמו[39, 40] שאפי' [שאפילו] שמו הוא בבחי' לבדו רק הודו וזיוו של שמו על ארץ ושמים כו'.

And "for His Name is exalted": that even His Name is at the level of "alone"; only the splendor and radiance of His Name is "upon earth and heaven," etc.

> The verse says, "His Name alone is exalted; His splendor is upon earth and heaven" (Psalms 148:13). Read closely, even His Name is "alone," exalted beyond the worlds; what reaches earth and heaven is only the splendor and radiance of the Name.

6 ואי לזאת תכלה ותכסוף אליו יתי' נפש כל חי לדבקה בו יתי' ובפרט בהזכירו כי נקרא שמו הגדול ומלכותו יתי' עלינו ישראל בפרט וכמ"ש וירם קרן לעמו[41] מגיד דבריו ליעקב[42, 43] כו'

And therefore the soul of every living being will pine and long for Him, may He be blessed, to cleave to Him, may He be blessed; and especially when he recalls that His great Name and His sovereignty, may He be blessed, are called upon us, Israel, in particular, as it is written, "And He has raised up a horn for His people," "He declares His words to Yaakov," etc.;

> Contemplating this, every soul yearns to cleave to G-d, all the more when one recalls that His great Name and kingship rest upon Israel in particular. Verses recited in Pesukei deZimra say this: He has raised up the horn of His people (Psalms 148:14) and declares His words to Yaakov (Psalms 147:19).

וכתיב כי יעקב בחר לו[44, 45] יה ישראל לסגולתו ואומרים ברוך ה' אלקי ישראל[46, 47] דייקא אזי תתעורר השמחה בלב איש ישמח ישראל בעושיו[48, 49] בשמחה גדולה לאלקים שהשרה שכינתו בתוכנו וינהו כל[50] בית ישראל אחרי ה'

and it is written, "For Kah has chosen Yaakov for Himself, Israel for His treasure"; and we say, "Blessed is Havayah, the G-d of Israel," [Israel] specifically. Then joy will be aroused in a person's heart, "Let Israel rejoice in its Maker," with a great joy for G-d, Who has caused His Shechinah (Divine Presence) to dwell in our midst; "and all the house of Israel yearned after Havayah."

> Psalms says that G-d chose Yaakov and Israel as His treasure (Psalms 135:4), and in the prayers we bless Him as "the G-d of Israel" (Psalms 106:48), naming Israel specifically. This awakens joy, "Let Israel rejoice in its Maker" (Psalms 149:2), in G-d who made His Shechinah dwell among us, so that the whole house of Israel yearns after Him (I Samuel 7:2).

ואח"כ ברכות ק"ש [קריאת שמע] איך שהמלאכים מקדישים כו' ואהבת עולם אהבתנו חמלה גדולה ויתירה[51] פי' יתירה מהמלאכים כו' כמ"ש בסש"ב [בספר של בינונים].

And afterwards [come] the blessings of the Shema: how the angels sanctify, etc.; and "With an everlasting love You have loved us... a great and exceeding compassion," "exceeding" meaning more than the angels, etc., as is explained in Sefer Shel Beinonim (Tanya).

> Then come the blessings before the Shema: the first describes the angels' sanctification, and the second, Ahavas Olam, speaks of G-d's "great and exceeding compassion." Tanya, chapter 49, explains "exceeding" as exceeding the nearness to G-d of all the heavenly hosts.

7 ומזה יעלה ויבא ויגיע למס"נ [למסירות נפש] בק"ש [בקריאת שמע] באחד ואהבת בכל לבבך בשני יצריך,[52]

And from this he will rise, come and arrive at self-sacrifice (mesirus nefesh) in the Shema, at "One," and at "You shall love... with all your heart," with both your inclinations.

> From this, prayer rises to self-sacrifice (mesirus nefesh) at the word "One" of the Shema, and then to the love of "with all your heart," which the Sages read as "with both your inclinations," the good and the evil (Berakhot 54a). So the evil inclination, too, is to be turned to love of G-d.

דהיינו שגם כח המתאוה שבנפש הבהמית שבאדם המתאוה לדברים גשמיים וצרכי גופו בתענוגות בני אדם ישוב אל[53] ה' ויחפוץ בקרבת אלקים כי טוב שהוא מקור כל התענוגים וחיי החיים ב"ה ואזי יתענג על[54] ה' ממש.

That is, even the desiring faculty of the animal soul in man, which desires physical things and the needs of his body, in the delights of mankind, will return to G-d and desire nearness to G-d, for it is good, since He is the source of all delights and the Life of life, blessed be He; and then he will truly delight in G-d.

> Even the animal soul's desire for physical things and bodily pleasures turns back to G-d and comes to desire nearness to Him, because He is the true source of all pleasure and the Life of all life. Then the person truly delights in G-d, in the words of Psalms 37:4.

SECTION 3 • ¶8–10

Why the transformed evil is "very good"

8 ועי"ז דרשו רז"ל [רבותינו זכרונם לברכה] בפסוק וירא אלקים[55] את כל אשר עשה והנה טוב מאד טוב זה מלאך חיים[56] מאד זה מ"ה [מלאך המות][57] כו'

And on this our Sages, of blessed memory, expounded the verse "And G-d saw all that He had made, and behold, it was very good": "'Good' — this is the angel of life; 'very' — this is the angel of death," etc.

> The Sages read "very good" at the end of the creation story as including the angel of death: "good" is the angel of life, "very" is the angel of death (Bereshit Rabbah 9:10). The maamar uses this teaching to show what is gained when the animal soul is transformed.

ולכאורה יפלא הרי הוא המ"ה [המלאך המות] הוא היצה"ר [היצר הרע] ומה היא טובתו ולא עוד אלא שנק' טוב מאד יותר ממלאך החיים.

At first glance this is astonishing: the angel of death is, after all, the evil inclination; so what is its goodness? And not only that, but it is called "very good," more than the angel of life.

> This is puzzling, since the angel of death is the evil inclination itself, as Reish Lakish says: the Satan, the evil inclination and the angel of death are one (Bava Basra 16a). How can it be good at all, let alone "very good," better than the angel of life?

אלא הענין הוא שאין טובתו של היצה"ר [היצר הרע] כשהוא בתקפו אלא כד אתכפיא סט"א [סטרא אחרא][58] כו'

But the matter is that the goodness of the evil inclination is not when it is in its strength, but rather "when the sitra achra (the other side) is subdued," etc.

> The evil inclination is good not while it is strong, but when it is subdued, as in the Zohar's phrase "when the sitra achra is subdued." Its value lies in being overcome and turned around.

דהיינו שכאשר כח המתאוה שבלב האדם שמנפשו הבהמית מתהפך וישוב לאהבת ה' בכל לבבו

That is, when the desiring faculty in a person's heart, which is from his animal soul, is transformed and returns to love of G-d with all his heart,

> This happens when the craving in a person's heart, which comes from his animal soul, is turned around and becomes love of G-d "with all his heart," the love that includes both inclinations.

שאזי גם היצה"ר [היצר הרע] שמשכנו בלב ששם משכן נפש הבהמית בחלל השמאלי הנה מלאך רע בע"כ [בעל כרחך][59] יענה אמן ומסכים ומתרצה להודות על האמת כי הוא יתי' חיי החיים ומקור התענוגים ואליו יאתה להיות כלתה נפשו להי'[60] בתשוקה וצמאון כו'.

then even the evil inclination, whose dwelling is in the heart (for there, in the left chamber, is the dwelling of the animal soul) — "the evil angel, against his will, answers Amen," and agrees and is reconciled to acknowledge the truth: that He, may He be blessed, is the Life of life and the source of delights, and to Him it is fitting that one's soul should pine for G-d with longing and thirst, etc.

> Then the evil inclination itself, which dwells in the heart's left chamber where the animal soul resides, assents: in the Talmud's phrase, "the evil angel, against his will, answers Amen" (Shabbat 119b). It agrees that G-d is the Life of life and the source of all pleasure, and that it is right for the soul to pine for Him with longing and thirst (see Psalms 84:3).

9 ובעבור זה אסתלק יקרא דקוב"ה [דקודשא בריך הוא] לעילא[61] כי זה הוא תכלית המכוון בבריאת העולמות להיות יתרון זה בנפש הבהמית השבה אל הי' כיתרון האור הבא מן החושך כנודע וכמ"ש במ"א.

And because of this "the glory of the Holy One, blessed be He, is exalted above"; for this is the ultimate intent in the creation of the worlds: that there be this advantage in the animal soul that returns to G-d, like the advantage of the light that comes from the darkness, as is known and as is explained elsewhere.

> When the sitra achra is subdued, "the glory of the Holy One, blessed be He, is exalted above," as the Zohar continues. This is the very purpose of creating the worlds: the special advantage of an animal soul that returns to G-d, like the advantage of light that comes out of darkness (Ecclesiastes 2:13).

ולכן הוא טוב מאד יותר ממלאך החיים שהוא בעצמו ממקור החיים והטוב, אבל מלאך רע שירד למדרגת מות ורע כשנתהפך לבחי' טוב וחיים הוא מעולה יותר כמשל יתרון האור כו'

Therefore it is "very good," more than the angel of life, which is in itself from the source of life and goodness; but the evil angel, which descended to the rank of death and evil, when it is transformed into the level of good and life, is superior, as in the analogy of the advantage of light, etc.

> The angel of life is good by its source, so its goodness adds nothing new. The evil angel had fallen to the level of death and evil, so when it is transformed into goodness and life it surpasses the angel of life, as light that comes out of darkness is the greater light.

[ועמ"ש מזה בד"ה אלה מסעי[62] ועי' בזהר ר"פ יתרו דס"ח ע"ב[63, 64] ובפי' בהעלותך דף קנ"ג סע"ב [סוף עמוד ב] ומ"ש לקמן ע"פ והיה הבן הבכור לשניאה][65]

[And see what is written on this in the discourse beginning "These are the journeys"; and see in the Zohar, at the beginning of Parshas Yisro, page 68b, and in Parshas Beha'aloscha, page 153, end of side b; and what is written below on the verse "And the firstborn son is of the hated one."]

The bracket sends the reader to further discussions. In Likkutei Torah, Masei ("These are the journeys"), the Alter Rebbe explains that G-d created the kelipos so that subduing and transforming them would bring the great ascent; in Likkutei Torah, Ki Seitzei, he reads "the firstborn son of the hated one" as the animal soul, whose root is so high that once its evil is separated out it reaches great love with added strength. The Zohar at the beginning of Yisro and in Beha'aloscha is cited for the same theme.

וגם כמ"ש בזהק"ק [בזהר הקדוש] במקום שבע"ת [שבעלי תשובה] כו' דמשכין לי'[66] בחילא יתיר[67] שהוא מחמת יותר תגבורת כו'

And also, as is written in the holy Zohar, "In the place where penitents (baalei teshuvah) [stand]," etc., for they draw it "with greater strength"; that is because of greater intensity, etc.

The Zohar likewise explains the Sages' saying that where penitents stand, the perfectly righteous cannot stand (Berakhot 34b): penitents draw it down "with greater strength." This is because their love has a greater intensity.

שכאשר האהבה בתגבורת מבחי' רשפי אש האהבה[68] היא כמעלת הזהב על הכסף היא האהבה שבטבעה כתולדתה שנמשלה למים משוך אחריך כמים[69] כו'.[70]

For when love is intense, from the level of "flashes of fire," this love is like the superiority of gold over silver, [silver] being the love that is in [the soul's] nature, as it was born, which is likened to water: drawn after You like water, etc.

Intense love, like "flashes of fire" (Song of Songs 8:6), is to natural love as gold is to silver. The soul's natural, inborn love is likened to water, as the Prayer for Rain on Shemini Atzeres says of Avraham that he was "drawn after You like water."

10 והאהבה כרשפי אש נולדה מהתבוננות זו שבתפלה ופסוד"ז [ופסוקי דזמרה] בסידור שבחיו של מקום בעומק דעתו בגדולת א"ס ב"ה ורוממותו לאין קץ ובברכת יוצר ואהבת עולם כו'

And the love like flashes of fire is born from this contemplation in prayer and in Pesukei deZimra (the Verses of Praise), in setting out the praises of the Omnipresent with the depth of one's mind, on the greatness of the Infinite One (Ein Sof), blessed be He, and His exaltedness without end, and in the blessing "Who forms [light]" and in "With an everlasting love," etc.,

This fiery love is born of the contemplation in prayer: in Pesukei deZimra, setting out G-d's praises with deep thought about His infinite greatness, and in the blessings before the Shema, Yotzer and Ahavas Olam.

עד שיגיע לקיום מס"נ [מסירות נפש] באחד וקיום ואהבת כו' כנ"ל וכמ"ש במ"א[71] ע"פ מצרף לכסף[72] וכור לזהב ואיש לפי מהללו,

until he reaches the fulfillment of self-sacrifice (mesirus nefesh) at "One" and the fulfillment of "You shall love," etc., as mentioned above; and as is explained elsewhere on the verse "The refining pot is for silver and the furnace for gold, and a man according to his praise."

> The contemplation goes on until one reaches self-sacrifice at "One" and the love of "You shall love." The Alter Rebbe recalls his explanation elsewhere of Proverbs 27:21: in Torah Ohr (Supplements, Ki Sisa) he explains that after the contemplation of the Shema, the love from above comes down in the Amidah like the lion-shaped fire on the altar and consumes the animal soul, as the refiner's fire separates silver from its dross.

פי' שבאיש[73] לפי מהללו בק"ש [בקריאת שמע] ותפלה ופסוקי דזמרה נעשה מצרף וכור הן רשפי אש האהבה לכלות ולשרוף את כח המתאוה שבנפש הבהמית עד שישוב לאהבת ה' ולדבקה בו בתשוקה וצמאון ובכלות הנפש ממש:

That is, in "a man according to his praise": in the Shema and prayer and Pesukei deZimra, a refining pot and a furnace are made. These are the flashes of the fire of love, to consume and burn up the desiring faculty in the animal soul until it returns to love of G-d and to cleaving to Him with longing and thirst, and with a veritable expiring of the soul.

> "A man according to his praise" means that a person's own praises of G-d, in the Shema, prayer and Pesukei deZimra, become the refining pot and the furnace: the flashes of the fire of love, which burn away the animal soul's cravings until it returns to love of G-d and longs to cleave to Him. This is the inner fire of prayer that corresponds to the fire on the altar.

SECTION 4 · ¶11–12

The root of the animal soul and the tumult of the Ofanim

11 ב והנה הכח הזה לנפש הבהמית שתתפעל מגדולת א"ס ב"ה ורוממותו עד שתתלהט ותתלהב בתשוקה וצמאון להי' ולדבקה בו[74,75] יתי' עד שישוב ויתהפך כח המתאוה שבה לאהבת ה'

2. Now, this power that the animal soul has, to be stirred by the greatness and exaltedness of the Infinite One (Ein Sof), blessed be He, until it is kindled and set aflame with longing and thirst for G-d and to cleave to Him, may He be blessed, until its desiring faculty returns and is transformed into love of G-d,

> The second section asks where the animal soul gets the power to be so stirred by G-d's greatness that it burns with longing and thirst to cleave to Him, until its very desire is turned into love of G-d. The question concerns the animal soul itself, not only the G-dly soul.

הוא מפני ששרש נפש הבהמית שבאדם נלקחה מהאופנים וחיות הקדש שבמרכבה פני אריה ופני שור[76] כו'

[this] is because the root of the animal soul in man was taken from the Ofanim and the holy Chayos of the Chariot, the face of a lion and the face of an ox, etc.

> This power comes from the animal soul's root in the Ofanim and the holy Chayos, the angels of the Divine Chariot that Yechezkel saw, with the faces of a lion and an ox (Ezekiel 1:10).

(הגם כי שרש כל נפש הבהמות הוא ג"כ מבחי' פני אריה פני שור ושרש נפש העופות מבחי' פני נשר כמ"ש במ"א, ובמה תפרד שרש וחיות נפש הבהמית שבאדם שבודאי אינה דומה לנפש שבבהמות ממש.

(Although the root of the soul of all animals is also from the level of the face of a lion [and] the face of an ox, and the root of the soul of birds is from the level of the face of an eagle, as is explained elsewhere; so in what is the root and life-force of the animal soul in man distinguished, since it is certainly not like the soul in actual animals?

> A long parenthesis raises a difficulty: the souls of ordinary animals are also rooted in the faces of the lion and the ox, and those of birds in the face of the eagle. If so, how does the animal soul in a human being differ, since it is surely not like an animal's soul?

שהרי נפש הבהמית שבאדם היא נפש המשכלת ומדברת שגדלה וגבהה מעלתה לאין קץ על נפש שבבהמות ממש שאינה אלא נפש חיה בלבד ואין ערוך לחי עם מדבר כנודע.

For the animal soul in man is an intelligent and speaking soul, whose rank is infinitely greater and higher than the soul in actual animals, which is only a living soul and nothing more; and there is no comparison between the animal and the speaking [being], as is known.

> A person's animal soul is an intelligent, speaking soul, immeasurably higher than the merely living soul of an animal. There is no comparison between the "living" and the "speaking" levels of creation.

אך הענין הוא שארבע חיות שבמרכבה ארבעה פנים לכל אחת מהנה ויש בכל אחת מהן דמות אדם וכמ"ש ודמות פניהם פני אדם ושרש וחיות נפש הבהמית שבאדם הוא מבחי' אדם שבחיות שבמרכבה

But the matter is that the four Chayos of the Chariot each have four faces, and in each of them there is the likeness of a man, as it is written, "And the likeness of their faces: the face of a man"; and the root and life-force of the animal soul in man is from the level of "man" within the Chayos of the Chariot,

> The answer: each of the four Chayos of the Chariot has four faces, and each includes the likeness of a man. The human animal soul is rooted in the "man" within those Chayos.

כי גם בחי' פני שור ופני אריה כלולים מבחי' אדם וכמ"ש בזהר[77] ושרש נפש הבהמות שמבחי' פני שור היינו מבחי' פני שור בעצם כו'.[78] [ועמ"ש מזה בביאור ע"פ אני ישנה[79] ובד"ה אם בחקתי תלכו[80] ובד"ה בכ"ה בכסליו[81] ובד"ה המגביהי לשבת][82]

for even the levels of the face of an ox and the face of a lion are comprised of the level of man, as is written in the Zohar; while the root of the soul of animals, which is from the level of the face of an ox, is from the level of the face of an ox in itself, etc. [And see what is written on this in the explanation of the verse "I am asleep," and in the discourse beginning "If you walk in My statutes," and in the discourse beginning "On the twenty-fifth of Kislev," and in the discourse beginning "Who is enthroned on high."]

> Even the faces of the ox and the lion are comprised of the aspect of man, as the Zohar says, while ordinary animals come from the face of the ox in itself, without that human element. In Likkutei Torah, Shir HaShirim ("I am asleep"), one of the places the bracket names, the Alter Rebbe explains that the inner aspect of what comes from the Ofanim is the animal soul in man, with intellect and emotions, and its outer aspect is the soul of an actual animal.

והנה האופנים וחיות הקדש[83] ברעש גדול מתנשאים לעומת השרפים.[84] וענין הרעש הוא מחמת ששומעים את השרפים שאומרים קדוש ג"פ [ג' פעמים] וזהו ענין לעומת השרפים.

Now, "the Ofanim and the holy Chayos, with a great tumult, raise themselves facing the Seraphim." The tumult is because they hear the Seraphim saying "holy" three times; and this is the meaning of "facing the Seraphim."

> The text now quotes the first blessing before the Shema: the Ofanim and holy Chayos rise "with a great tumult" facing the Seraphim, because they hear the Seraphim proclaim "holy" three times. In Likkutei Torah, Haazinu, the Alter Rebbe places the Seraphim in the World of Beriah, where they grasp the threefold "holy," and the Ofanim in Asiyah, where they cannot contain it and so storm.

וביאור ענין זה כי הנה פי' וביאור מלת קדוש הוא לומר שהוא קדוש ומובדל בערך שאין לו ערך ויחוס בעלמין שאינו לא בגדר ממלא ולא בגדר סובב דלאו מכל מדות אלין[85] כלל.[86]

The explanation of this: the meaning and explanation of the word "holy" (kadosh) is to say that He is holy and separate in degree, having no comparison or relation to the worlds, being neither within the bounds of the light that fills [all worlds] (memalei) nor within the bounds of the light that encompasses [all worlds] (sovev), for He is "not of any of these attributes at all."

> "Holy" (kadosh) means set apart and beyond all relation to the worlds, neither the light that fills them nor the light that encompasses them. As the Tikkunei Zohar, a companion work to the Zohar, says of G-d, He is "not of any of these attributes at all."

אך קדוש בוי"ו הוא ענין המשכה מקדש עליון [ועיין מ"ש מזה בד"ה צאינה וראינה[87] בענין שאו ידיכם קדש].

But kadosh with a vav is a drawing down from the supernal kodesh (holiness). [And see what is written on this in the discourse beginning "Go forth and gaze," on the matter of "Lift up your hands in holiness."]

> Yet kadosh, spelled with a vav, signifies something drawn down from the higher kodesh, holiness itself, spelled without one. The added vav stands for the drawing down.

כי ענין קדש הוא מלה בגרמיה[88] שהוא ענין עצמיות קדושת אור א"ס ב"ה שכשמו כן הוא אין לו סוף ואין לו תכלה כו'

For kodesh is a thing unto itself: it is the very essence of the holiness of the Infinite Light (Or Ein Sof), blessed be He, which is just as its name: it has no end and no limit, etc.

> Kodesh, "a thing unto itself" in the Zohar's words, is the very essence of the holiness of the Infinite Light, which, as its name Ein Sof says, has no end and no limit.

ואין העולמות יכולים לקבל אור א"ס ב"ה כמו שהוא שהיו בטלים במציאות והיו כלא היו אלא ע"י צמצום גדול להמשיך התפשטות זיו והארה בלבד בבחי' קו וחוט כו' והוא ענין קדוש בוי"ו בבחינת המשכה

And the worlds cannot receive the Infinite Light, blessed be He, as it is, for they would be nullified out of existence and would be as though they had never been, except through a great tzimtzum (contraction), to draw down an extension of radiance and illumination alone in the manner of a kav (line of light) and a thread, etc.; and this is kadosh with a vav, in the aspect of a drawing down.

> The worlds could not receive the Infinite Light as it is; they would be nullified out of existence. Only through a great tzimtzum is a mere ray drawn down, like a thin line (kav), and this drawing down is kadosh with a vav.

אך גם ההמשכה ההיא עדיין היא בבחי' קדוש ומובדל שאין העולמות יכולים להשיג עד שנעשה המשכה והארה דהארה והוא ענין קדוש השני המשכה והארה מקדוש הראשון. וכן ענין קדוש השלישי הוא ענין המשכה והארה דהארה שנמשך מקדוש הב'.

But even that drawing down is still in the state of holy and separate, which the worlds cannot grasp, until there comes about a drawing down and an illumination of an illumination; and this is the second "holy," a drawing down and illumination from the first "holy." And likewise the third "holy" is a drawing down and an illumination of an illumination, drawn from the second "holy."

> Even that ray is still "holy and separate," beyond the worlds' grasp, so it must be dimmed again into a glimmer of a glimmer: this is the second "holy." The third "holy" is a still further glimmer drawn from the second.

ובזה יוכל להיות בחי' הויי להיות כל הנמצאים העליונים שישיגו יקר תפארת גדולתו ורוממותו לאין קץ באיזה השגה ותפיסה ויתענגו על ה' בהשגתם תענוג נפלא [ועמ"ש מענין ג"פ [ג' פעמים] קדוש בביאור ע"פ אחרי[89] ה' אלקיכם תלכו ובד"ה רני ושמחי[90] בת]

And through this there can be the level of Havayah, so that all the higher beings may come to be, who will grasp the precious splendor of His infinite greatness and exaltedness with some measure of comprehension and grasp, and will delight in G-d in their comprehension with a wondrous delight. [And see what is written on the matter of the three times "holy" in the explanation of the verse "After Havayah your G-d shall you walk," and in the discourse beginning "Sing and rejoice, O daughter."]

> Only then can there be "Havayah," the bringing into being of the higher creations, who can grasp something of G-d's greatness and take wondrous delight in it. The verse "Holy, holy, holy is Havayah Tzevaos" thus traces the descent from G-d's essential holiness to the created worlds; in Torah Ohr ("Sing and rejoice") the three times "holy" correspond to the first three letters of the Name Havayah.

ואעפ"כ [ואף על פי כן] נקי' צבאות אות הוא בצבא דיליה[91] שאינו בבחי' השגה אלא עד"מ בבחי' אות אחת מענין שלם בהשכלה והשגה שלימה שהאות ההוא אין לו ערך להיות נקי' עליו כלל שם השגה אלא רמז בעלמא.

Yet even so He is called Tzevaos: "He is an os (sign) in His host (tzava)." That is, it is not in the manner of comprehension, but, by way of analogy, like a single letter (os) of a whole matter understood and comprehended in full; for that letter bears no comparison such that the term "comprehension" could be applied to it at all, but is a mere hint.

> Even so, G-d is called Tzevaos, read as "He is an os (sign) in His host (tzava)"; os also means "letter," and what the hosts grasp is like a single letter of a whole idea. A single letter gives no real comprehension of an idea at all; it is only a hint.

וכך הוא ענין השגת העולמות ואפילו עולמות עליונים מאחר שהן בבחי' נבראים ומחודשים מאין ליש אין להם תפיסה והשגה בו ית' בעצמו ובכבודו שאתה הוא עד שלא נברא העולם כו'

And so it is with the comprehension of the worlds: even the higher worlds, since they are in the state of created beings, brought into being anew from nothing to something, have no grasp or comprehension of Him, may He be blessed, as He is Himself and in His glory, "You are He before the world was created," etc.;

> So it is with all the worlds, even the highest: as created beings, brought from nothing into existence, they cannot grasp G-d as He is in Himself, as He was before creation.

ואין להם תפיסה אלא בחיות המתפשט בעולמות להחיותם ולהוותם מאין ליש שהוא בבחי' אות אחת ביו"ד נברא העוה"ב [העולם הבא][92] ובהי' העוה"ז ואין להם השגה אלא בבחי' יו"ד כו'.

they have a grasp only of the life-force that spreads through the worlds to give them life and to bring them into being from nothing to something, which is in the state of a single letter: "With the yud the World to Come was created, and with the hei this world"; and they have comprehension only of the level of yud, etc.

> They grasp only the life-force that spreads through them to sustain them, which is like a single letter. The Talmud says that this world was created with the letter hei and the World to Come with the yud (Menachos 29b); even the highest creations grasp no more than the level of the yud.

והנה כאשר האופנים שומעים את השרפים אומרים כן מרעישים בקול רעש גדול מחמת ששומעים דבר גדול שהוא למעלה מהשגתם

Now, when the Ofanim hear the Seraphim saying so, they make a tumult with the sound of a great tumult, because they hear something great that is above their comprehension.

> When the Ofanim hear the Seraphim proclaim "holy," they are thrown into a great tumult, because what they hear is far above their comprehension.

שאינו נתפס ונקלט בהשגתם בבחי' פנימית רק בבחי' מקיף שאין כח בבחי' כלי השגתם להכיל ההשגה הגדולה והנוראה ההיא אלא נשאר עליהם בבחי' מקיף ומ"מ בבחי' מקיף משיגים שיש דבר גדול ונורא ונמשך מזה רשימו לבחי' פנימית להיות בבחי' רעם ורעש לבד

[It] is not grasped and absorbed in their comprehension in an inward way, but only in an encompassing way (makif); for the vessels of their comprehension do not have the power to contain that great and awesome comprehension, and it remains over them as something encompassing. Nevertheless, in an encompassing way they grasp that there is something great and awesome, and from this an impression (reshimu) is drawn into the inner level, so that there is thunder and tumult alone.

> It cannot be absorbed inwardly and remains above them as an encompassing light (makif), too great for the vessels of their understanding. Still, they sense that something great and awesome is there, and its impression filters inward, producing only thunder and tumult.

כי כל דבר חידוש שאינו מושג בשכל רק שמ"מ שומע בבחי' מקיף ונכנס רשימו לבחי' פנימי' [פנימיות / פנימית] נעשה מזה התפעלות בבחי' פנימי' [פנימיות / פנימית] לומר ראה זה חדש הוא[93] שאין כח בשכלו לתפוס ולהשיג הדבר ההוא כמו שהוא בעצמו

For with anything novel that is not grasped by the intellect, but which one nevertheless hears in an encompassing way, and an impression of it enters the inner level, there arises from this an inner stirring, to say, "See, this is new," for his intellect does not have the power to grasp and comprehend that thing as it is in itself.

> This is how any truly new thing works: when one cannot understand it but senses it from beyond, its impression produces an inner excitement that says, "See, this is new" (Ecclesiastes 1:10). The mind is stirred precisely because it cannot grasp the thing as it is.

ומזה מתהוה הרעש שמחמת גודל עוצם הפלאת הדבר הנורא שאין כח בשכלו לתפוס כו' יתהוה לו רעש גדול כו'

And from this the tumult arises: because of the great intensity of the wondrousness of the awesome thing, which his intellect does not have the power to grasp, etc., a great tumult arises in him, etc.

> The awe of something too wondrous for the mind to hold is what produces the great tumult.

והשרפים לפי ששרשם ממקום הרעש ההיא כמ"ש שרפים עומדים ממעל לו[94] ואין השגה זו חידוש אצלם כל כך [והוא ענין מארז"ל [מאמר רבותינו זכרונם לברכה] גבי ישעיה כבן כרך שראה[95] את המלך כו' וכמ"ש במ"א] לכן אינם מרעישים

But the Seraphim, since their root is from the place of that tumult, as it is written, "Seraphim stood above Him," and this comprehension is not such a novelty to them [and this is the matter of the saying of our Sages, of blessed memory, regarding Yeshayahu, "like a city-dweller who saw the king," etc., as is explained elsewhere], therefore make no tumult.

> The Seraphim stand "above Him" (Isaiah 6:2), at the source of this revelation, so it is not such a novelty to them and they make no tumult. The Sages similarly compare Yeshayahu, who describes the vision briefly, to a city-dweller who often sees the king (Chagigah 13b).

כי לכן נק' שמם שרפים שכבר נשרפו כו' [וכיוצא בזה גבי חברי דניאל שלא השיגו המראה רק דמזלייהו חזי[96] נפלה חרדה גדולה עליהם יותר מדניאל שראה את המראה כמ"ש במ"א].[97]

For this is why they are called by the name Seraphim: they have already been burned up (nisrefu), etc. [And similar to this regarding Daniel's companions: they did not perceive the vision; only "their mazal saw," yet a great trembling fell upon them, more than upon Daniel, who saw the vision, as is explained elsewhere.]

> They are called Seraphim, "burning ones," from the same root as nisrefu, "burned," because they have already been consumed in their closeness to G-d. So too Daniel's companions did not see the vision, yet their mazal, their soul's source above, saw it, and they were more terrified than Daniel himself (Megillah 3a); Tanya, chapter 23, applies the same principle, "although he does not see, [his mazal sees]," to one who studies Torah.

ולפי שנה"ב [שנפש הבהמית] שרשה מבחי' אופנים וחיות ע"כ יש בה הכח הזה שתתפעל בבחי' רעש. וזהו ענין בחילא יתיר. טוב מאוד יותר מבחי' אהבת הנה"א [הנפש האלקית] בעצמה:)[98]

And because the root of the animal soul is from the level of the Ofanim and Chayos, it therefore has this power to be stirred in the manner of tumult. And this is the meaning of "with greater strength": "very good," more than the level of the love of the G-dly soul itself.)

> Because the animal soul is rooted in the Ofanim and Chayos, it too has this power to be stirred into tumult. That is the "greater strength" mentioned earlier, and the reason its love is "very good," more than the G-dly soul's own love.

ג והנה ע"י הרעש נעשה כמים הפנים לפנים[99] כן לב האדם לאדם. פי' האדם[100] לאדם כי יש אדם שעל דמות הכסא[101] דמות כמראה אדם.

3. Now, through the tumult there comes about "As in water face [answers] to face, so the heart of man to man." The meaning of "man to man" is that there is a "man" upon the likeness of the throne: "a likeness like the appearance of a man."

> The third section: the tumult brings about "As in water face answers to face, so the heart of man to man" (Proverbs 27:19). There is a "man" above, on the Throne, as Yechezkel saw: "a likeness like the appearance of a man" (Ezekiel 1:26).

ויש בחי' אדם שמתחת לכסא ואפילו הגי' חיות פני אריה פני שור פני נשר הם בבחי' אדם וכמ"ש במרכבת יחזקאל ודמות פניהם[102] פני אדם כו' לארבעתן כו'

And there is a level of "man" beneath the throne; even the three Chayos, the face of a lion, the face of an ox [and] the face of an eagle, are at the level of "man," as is written in Yechezkel's Chariot, "And the likeness of their faces: the face of a man," etc., "for the four of them," etc.

> There is also a "man" beneath the Throne: the Chayos themselves, whose faces all include the face of a man, "for the four of them," as in Yechezkel's vision of the Chariot.

[ועיין מזה בזהר פ' במדבר דקי"ח ע"ב[103] ובפי' הרמ"ז [הרב משה זכות] שם ובזהר פ' תזריע דמ"ח סע"א [סוף עמוד א] ובפ' בראשית די"ח סע"ב [סוף עמוד ב]][104]

[And see on this in the Zohar, Parshas Bamidbar, page 118b, and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there; and in the Zohar, Parshas Tazria, page 48, end of side a; and in Parshas Bereishis, page 18, end of side b.]

> The bracket sends the reader to the Zohar on Bamidbar, with the commentary of the Ramaz, Rabbi Moshe Zacuto, the seventeenth-century Kabbalist who annotated the Zohar, and to the Zohar on Tazria and on Bereishis, for the face of man within the Chayos.

וכמים הפנים לפנים כן לב האדם שלמעלה על הכסא לאדם שמתחת לכסא באתעדלי"ת [באתערותא דלתתא] דיליה בבחי' רעש גדול כנ"ל.

And "as in water face [answers] to face, so the heart of" the "man" who is above, upon the throne, [answers] to the "man" who is beneath the throne, through his arousal from below (isarusa dilesata), in the manner of a great tumult, as mentioned above.

> As a face is reflected in water, the "man" above answers the "man" below. The arousal from below, the great tumult of the Ofanim and of the animal soul rooted in them, calls forth a response from the "man" on the Throne.

12 ופי׳ פניהם פני אדם[105] היינו שבפנימיותם דבחי׳ אופנים וחיות הוא בחי׳ אדם וכמ״כ [וכמו כן] בנה״ב [בנפש הבהמית] שבאדם בפנימיותה היא נפש השכלית.

And the meaning of "their faces: the face of a man" is that in the inner dimension (pnimiyus) of the Ofanim and Chayos there is the level of "man"; and likewise with the animal soul in man: in its inner dimension it is the intellectual soul.

> The face of a man in the Chayos means that their inner dimension is "man": panim, "face," shares its root with pnimiyus, "inner dimension." So too with the animal soul in a person: at its core it is the intellectual soul.

ועמ״ש בד״ה וספרתם לכם[106] בענין ופניהם וכנפיהם[107] שהטעם על ופניהם הוא בזקף גדול שהוא הפסק להפסיק בין ופניהם לוכנפיהם כו׳ ע״ש

And see what is written in the discourse beginning "And you shall count for yourselves," on the matter of "and their faces and their wings": that the cantillation mark on "and their faces" is a zakef gadol, which is a pause, to separate "and their faces" from "and their wings," etc.; see there.

> The maamar "And you shall count for yourselves," on counting the Omer, explains Yechezkel's words "and their faces and their wings were separate above" (Ezekiel 1:11). The cantillation mark on "and their faces" is a zakef gadol, a pausing note that separates the faces from the wings.

וע״י״ז אתעדל״ת [אתערותא דלתתא] בבחי׳ הנה״ב [הנפש הבהמית] והשכלית זהו בחי׳ לב האדם התחתון אל האדם כו׳[108] נמשך אתעדל״ע [אתערותא דלעילא] מלמעלה. וביאור ענין אתעדל״ע [אתערותא דלעילא] זו יובן ג״כ בענין הקרבנות.

And through this arousal from below (isarusa dilesata) in the animal soul and the intellectual [soul] — this is the level of "the heart of" the lower "man" toward the "man," etc. — an arousal from above (isarusa dile'eila) is drawn down from on high. And the explanation of this arousal from above will also be understood from the matter of the offerings.

> Through this arousal from below, in the animal soul and the intellectual soul, the "heart" of the lower man turns toward the "man" above, and an arousal from above is drawn down in response. That arousal from above can be understood through the offerings.

כי הנה הקרבנות להקריב חלב ודם של הבהמה ע"ג [על גבי] המזבח הוא ג"כ בחי' העלאה דנפש הבהמה ששרשה מחיות ואופנים מבחי' פני שור כו'.

For the offerings, offering the fat and blood of the animal upon the altar, are also a level of raising up the soul of the animal, whose root is from the Chayos and Ofanim, from the level of the face of an ox, etc.

> Offering an animal's fat and blood on the altar also raises up the animal's soul, which is rooted in the Chayos and Ofanim, in the face of the ox.

SECTION 5 · ¶13–14

Two fires, and two kinds of offering

13 והנה היו מביאים אש שלמטה ועי"ז נחית אשא עילאה אריה דאכיל קרבנין[110, 109] אריה מלך[111] שבחיות להתכלל באש שלמעלה.

Now, they would bring fire from below, and through this the supernal fire would come down, the "lion that eats the offerings," the lion, king of the beasts (chayos), to become included in the fire above.

> In the Temple, ordinary fire was brought to the altar from below, and through it the fire from above came down (Yoma 21b), the "lion that eats the offerings." The lion is "king of the beasts" (Chagigah 13b), and chayos means both "beasts" and the Chayos of the Chariot; the fire below was absorbed into the fire above.

וכך ג"כ בתפלה בהעלאת נה"ב [נפש הבהמית] יש ג"כ ב' בחי' אשות הנ"ל העלאה והמשכה וכ"ז [וכל זה] נק' אכילת מזבח וכן הענין ג"כ למעלה בנשמות שמיכאל כה"ג [כהן גדול] מקריב[112] ע"ג [על גבי] המזבח[113]

And so too in prayer, in the raising up of the animal soul, there are also the two levels of fire mentioned above, a raising up and a drawing down; and all this is called the eating of the altar. And so is the matter also above, with the souls, which Michael, the Kohen Gadol (High Priest), offers upon the altar;

> Prayer has the same two fires: the raising up of the animal soul from below and the drawing down of fire from above, and both are called the "eating" of the altar. So too in the heavens: the angel Michael, the heavenly Kohen Gadol, offers up the souls on the supernal altar.

כי הנשמות הן בחי' נבראים מאין ליש וע"י מיכאל נקרבים למעלה מעלה ליכלל באצי' דאיהו וחיוהי[114] וגרמוהי חד:[115]

for the souls are at the level of created beings, [brought] from nothing to something, and through Michael they are offered up higher and higher, to become included in Atzilus, where "He, His life-forces and His vessels are one."

> Souls are created beings, brought into being from nothing, and through Michael they are raised higher and higher until they are absorbed into Atzilus, the world where G-d, His life-forces and His vessels are one.

14 והנה הקרבת הקרבנות ע"ג [על גבי] המזבח נק' בשם אכילה כמארז"ל [כמאמר רבותינו זכרונם לברכה] בשתי אכילות הכתוב מדבר[116] א' אכילת אדם וא' אכילת מזבח לפי שהיא בחי' פנימית[117] אכלתי יערי עם דבשי[118] (ועמ"ש בד"ה ואם האכל יאכל בפי שלח).[119]

Now, the bringing of the offerings upon the altar is called by the name "eating," as our Sages, of blessed memory, said, "Scripture speaks of two eatings: one, the eating of man, and one, the eating of the altar," because it is an inner level: "I have eaten my honeycomb with my honey" (and see what is written in the discourse beginning "And if it be eaten at all," in Parshas Shelach).

> The altar's consuming of the offerings is called "eating" (Zevachim 13b) because it is an inner level: like food, it is taken inside, as the verse says, "I have eaten my honeycomb with my honey" (Song of Songs 5:1). In Likkutei Torah, Shelach ("And if it be eaten at all"), the Alter Rebbe explains the inner dimension (pnimiyus), from panim, "face," by which every being turns toward its source and cleaves to it.

אבל יש בחינה אחרת והיא בחי' מקיף שהיא ענין הקטרת שהוא רק ריח שהנשמה נהנית ממנו ולא הגוף[120, 121] שאינו נכנס בגוף כלל בבחי' פנימית רק בבחי' מקיף מלמעלה[122]

But there is another level, the level of the encompassing (makif), which is the incense: it is only a fragrance, which the soul enjoys and not the body, for it does not enter the body at all in an inward way, but only in an encompassing way, from above.

> There is another level, the encompassing (makif): the incense. Fragrance, the Sages say, is what the soul enjoys and not the body (Berakhot 43b); it does not enter the body inwardly but affects it from above.

(ונתבאר מזה בביאור ע"פ באתי לגני[123] גבי אריתי מורי וכמו שהחוטם הוא למעלה מהחיך כו'. ועמ"ש ע"פ ראה ריח בני בפ' תולדות[124] ע"ש בענין העלאת מ"ן [מיין נוקבין] שבבחי' מקיף, ועיין בזהר ס"פ ויקהל) (דרי"ט[125] א') **מענין קטרת**

(This was explained in the explanation of the verse "I have come into My garden," regarding "I have gathered My myrrh," and as the nose is higher than the palate, etc. And see what is written on the verse "See, the fragrance of my son," in Parshas Toldos; see there on the matter of the raising of mayin nukvin (feminine waters) that is in an encompassing way. And see in the Zohar, at the end of Parshas Vayakhel) (page 219a), on the matter of the incense;

> This is explained in the discourse on "I have come into My garden," on "I have gathered My myrrh": smell, through the nose, is higher than taste, through the palate. The discourse on "See, the fragrance of my son" (Torah Ohr, Toldos) treats the raising of mayin nukvin, the soul's upward yearning, as an encompassing level, and the Zohar at the end of Vayakhel contrasts prayer with the service of the incense.

ובפ' בהעלותך (דקנ"א ע"ב) **ושם מבואר ג"כ מענין מזבח הפנימי ומזבח החיצון**

and in Parshas Beha'aloscha (page 151b), where the inner altar and the outer altar are also explained,

> The Zohar in Beha'aloscha also explains the inner altar, on which the incense was burned, and the outer altar, which received the animal offerings.

והיינו בחינת פנימית הלב וחיצונית הלב ועמ"ש בד"ה מי מנה עפר יעקב[126] בענין ויחד לבבנו כו' ע"ש

that is, the level of the inner dimension (pnimiyus) of the heart and the outer dimension (chitzoniyus) of the heart. And see what is written in the discourse beginning "Who has counted the dust of Yaakov," on the matter of "and unite our heart," etc.; see there.

> The inner and outer altars correspond to the inner and outer dimensions of the heart. In Likkutei Torah, Balak ("Who has counted the dust of Yaakov"), on the prayer "and unite our heart," the Alter Rebbe explains that the inner point of the heart holds a great love above reason that comes from above as a gift, while the outer heart holds the love born of contemplating G-d's greatness.

ועמ"ש עוד מענין קטרת לעיל ע"פ נשא את ראש בני גרשון,[127] ובד"ה בכ"ה בכסלו[128] ועי' מ"ש הרמ"ז [הרב משה זכות] ס"פ בא[129] ע"פ הרע"מ [הרעיא מהימנא] שם ד"מ ע"ב.

And see what is written further on the matter of the incense above, on the verse "Lift up the head of the sons of Gershon," and in the discourse beginning "On the twenty-fifth of Kislev"; and see what the Ramaz (Rabbi Moshe Zacuto) writes at the end of Parshas Bo, on the Raaya Mehemna there, page 40b.

> Earlier in this parsha, on "Lift up the head of the sons of Gershon," the Alter Rebbe explains that the incense on the inner altar was also a refinement, its eleven spices raising up the eleven "crowns of impurity," and he cites there the same Zohar and the Ramaz on the Raaya Mehemna (the "Faithful Shepherd" section of the Zohar) at the end of Bo. The Torah Ohr discourse for Chanukah, "On the twenty-fifth of Kislev," also explains the fragrance of the incense.

SECTION 6 · ¶15–17

Chinuch: the extra gift of a beginning

15 והנה הקטרת לא היתה קריבה על מזבח החיצון כי"א על מזבח הפנימי.[130] אך ורק בנשיאים היתה הוראת שעה שהקריבו קטרת ע"ג [על גבי] מזבח החיצון.

Now, the incense was not offered on the outer altar, but only on the inner altar. Only with the princes, however, was there a one-time ruling, that they offered incense upon the outer altar.

> The incense was normally burned only on the inner, golden altar inside the Sanctuary. Only for the princes was there a one-time ruling, allowing them to offer incense on the outer altar.

והיינו בשביל חנוכת המזבח. וענין החנוכה זו הוא מלשון חינוך[131] כמו חנוך לנער ע"פ דרכו[132]

That was for the sake of the dedication of the altar. And this term chanukah (dedication) is from the word chinuch (education), as in "Educate a youth according to his way";

> This was for the sake of the altar's dedication. The word chanukah, "dedication," is related to chinuch, "education," as in "Educate a youth according to his way" (Proverbs 22:6).

והיינו כמשל התינוק שמחנכין אותו ללמוד נותנין לו מתנה יתירה כדי להרגילו להתחיל בלימוד משא"כ כשהוא כבר הרגיל א"ע [את עצמו] והתחיל כו'.

that is, as in the analogy of the young child whom they train to learn: they give him an extra gift in order to accustom him to begin learning; whereas when he has already accustomed himself and begun, etc.

> When a child is first trained to learn, he is given an extra gift to accustom him to begin; once he is used to learning, this is no longer needed. The dedication of the altar is a similar initiation.

16 והיינו שהחינוך ללמוד אינו ע"י הלימוד בלבד שזהו דבר ההוה לו תמיד אלא שמחנכין אותו ע"י איזו תוספת כמו איזו התקרבות או איזו מתנה כו'

That is, training [a child] to learn is not through the learning alone, which is the regular thing for him at all times; rather, they train him through some addition, such as some closeness or some gift, etc.

> Training a child to learn does not come from the learning alone, which is his ordinary daily routine. It needs something extra, some closeness or a gift.

אך לאחר שכבר חינכו אותו די בדבר ההוה תמיד והיינו משום שכל התחלות קשות.

But after they have already trained him, the regular thing suffices. And that is because "all beginnings are difficult."

> Once the child is trained, the routine is enough, for "all beginnings are difficult" (as Rashi says on Exodus 19:5), and only the start needs the added help.

ולכן כדי שתהיה ההתחלה צ"ל ע"י חינוך. (וכמ"ש במ"א בד"ה בכ"ה בכסלו[133] הנ"ל בענין חנוך לנער ע"פ דרכו).

Therefore, for there to be a beginning, it must come through chinuch (education). (As is explained elsewhere, in the discourse beginning "On the twenty-fifth of Kislev" mentioned above, on the matter of "Educate a youth according to his way.")

> So every beginning must come through chinuch, an initiation. The Alter Rebbe refers to his Chanukah discourse, "On the twenty-fifth of Kislev," on "Educate a youth according to his way"; in Likkutei Torah, V'Zos HaBerachah, he gives the same explanation in almost the same words for the dedication of the Temple.

וזהו ג"כ ענין הבו להי' כבוד כו' ואחר כך קול הי' על המים[134, 135] כו' ז' קולות ופי' קול הוא המשכה כמו קול גשמי היוצא מן הלב אל הדבור

And this is also the matter of "Render unto Havayah glory," etc., and afterwards "The voice of Havayah is upon the waters," etc., the seven voices. The meaning of "voice" is a drawing down, like a physical voice that goes out from the heart to speech;

> Psalm 29 follows the same pattern: first "Render unto Havayah glory," and only then the seven "voices of Havayah," beginning "The voice of Havayah is upon the waters." A "voice" means a drawing down, as the physical voice carries feeling from the heart into speech.

והנה הוא המחבר המדה שבלב עם הדבור להיות נראים ונתגלים אופן המדות שבלב למהות אחר בדבור וה"ז [והרי זה] בחי' ירידה ממהות מדה למהות דבור.

for it is what joins the attribute in the heart with speech, so that the form of the emotive attributes (middos) in the heart becomes seen and revealed in another mode, in speech; and this is a level of descent from the mode of an attribute to the mode of speech.

> The voice links the feeling in the heart with speech, so that the emotion becomes visible in another form, as words. It is a descent from one mode, emotion, to another, speech.

וירידה והמשכה זו היא ע"י הקול. ועד"ז כל ירידה והמשכה ממהות למהות אחר נק' בשם קול.

And this descent and drawing down is through the voice. Along these lines, every descent and drawing down from one mode to another mode is called by the name "voice."

> This descent happens through the voice, and so any descent from one mode of being into another is called a "voice."

וזהו ענין קלא פנימאה דלא אשתמע[136, 137] הוא בחי' המשכה משכל למדות כו' (ועמ"ש מזה בשה"ש [בשיר השירים] ע"פ קול דודי[138, 139] הנה זה בא).

And this is the meaning of "the inner voice that is not heard": it is the level of a drawing down from intellect to the emotive attributes, etc. (And see what is written on this in Shir HaShirim, on the verse "The voice of my beloved! Behold, he comes.")

> The Zohar's "inner voice that is not heard" is the drawing down from intellect into emotion, before anything reaches speech. In Likkutei Torah, Shir HaShirim ("The voice of my beloved"), the Alter Rebbe contrasts the "small voice" that is heard, drawn from the emotions into speech, with the "great voice" that is not heard, and calls every drawing down from concealment into revelation a "voice."

וזהו ענין ז' קולות שהם ז' בחינות המשכות וירידות בז' המדות. מים הוא חסד וכח הוא בחי' גבורה כו'.

And this is the matter of the seven voices: they are seven levels of drawings down and descents into the seven attributes. "Water" is Chesed (kindness), and "power" is the level of Gevurah (restraint), etc.

> The psalm's seven voices are seven drawings down into the seven emotive attributes. The voice "upon the waters" is Chesed, the voice "with power" is Gevurah, and so on through the seven.

וההמשכה הוא מעלמא דאתכסיא[140,141] שלמעלה מהמדות (וכענין שבעה ושבעה מוצקות[142] לנרות ששבעת הנרות הן שבעה מדות והמוצקות הן המשכות ממדרגות עליונות להמדות ע' [עיין] בזהר ס"פ מקץ)[143] (דר"ד סע"ב [סוף עמוד ב])[144] ועמ"ש בד"ה כי עמך מקור חיים.

And the drawing down is from the hidden world (alma de'iskasya), which is above the attributes (like the matter of "seven, and seven pipes to the lamps," for the seven lamps are seven attributes and the pipes are drawings down from higher levels to the attributes; see in the Zohar, at the end of Parshas Mikeitz) (page 204, end of side b). And see what is written in the discourse beginning "For with You is the source of life."

> These drawings down come from the "hidden world" (alma de'iskasya), the level above the attributes. So too Zechariah saw seven lamps with seven pipes feeding them (Zechariah 4:2): the lamps are the seven attributes, and the pipes bring them light from higher levels, as the Zohar explains at the end of Mikeitz.

וכ"ה עוד בזהר דשבעה מוצקות הן שבעה הבלים כו' ועיין מענין שבעה הבלים בזהר פ' תזריע דמ"ז ע"ב[145] וכל המשכה הוא ע"י שם הוי' יו"ד צמצום כו'

And so it is also in the Zohar, that the seven pipes are seven havalim (breaths), etc.; and see on the matter of the seven havalim in the Zohar, Parshas Tazria, page 47b. And every drawing down is through the Name Havayah: the yud is tzimtzum (contraction), etc.

> The Zohar also calls the seven pipes "seven havalim," seven breaths; in Likkutei Torah, Bamidbar, the Alter Rebbe explains the seven havalim of Koheles as the seven attributes, a mere breath that does not touch G-d's essence. Every drawing down comes through the Name Havayah, whose first letter, the yud, stands for tzimtzum, contraction.

ולכן בכדי שיהיה ירידה והשפלה זו מבחי' שם הוי' בז' קולות האלו מקדימים בחי' הבו לה' כבוד הוא ענין מקיף והארה יתירה כדי להיות נמשך אח"כ הז' קולות.

Therefore, in order that there be this descent and lowering from the level of the Name Havayah into these seven voices, the level of "Render unto Havayah glory" comes first: this is something encompassing (makif) and an additional illumination, so that the seven voices may afterwards be drawn down.

> Therefore, to bring this descent from the Name Havayah into the seven voices, the psalm first says, "Render unto Havayah glory." Glory is an encompassing, extra illumination that makes the descent possible.

והכבוד הזה צריך להמשיך מתחלה קודם הז' קולות[146] (בר"ח [בראשית חכמה] פ"ב [פרק ב'] משער היראה הביא מהרע"מ [מהרעיא מהימנא] פ' פנחס דרנ"ה ע"ב בענין הראני נא את כבודך[147] שהוא בחי' כתר עליון כו' וע' בזהר בהעלותך דקנ"ד[148] א' בענין קרנו תרום בכבוד[149]

And this glory must be drawn down at the outset, before the seven voices. (In Reishis Chochmah, chapter 2 of Shaar HaYirah, he brings from the Raaya Mehemna, Parshas Pinchas, page 255b, on the matter of "Show me, please, Your glory," that it is the level of the supernal Keser (Crown), etc.; and see in the Zohar, Beha'aloscha, page 154a, on the matter of "His horn shall be exalted in glory";

> This glory must be drawn down before the seven voices. Reishis Chochmah, the classic work of Rabbi Eliyahu de Vidas, cites the Raaya Mehemna that the "glory" of "Show me, please, Your glory" is the supernal Keser (Crown), and the Zohar on Beha'aloscha discusses "His horn shall be exalted in glory."

והיינו כי פי' הבו להי' כבוד היינו איך שבאמת למעלה הוא היש וכולא קמיה כלא ממש חשיבא ועמ"ש בביאור ע"פ כי ביום הזה יכפר מענין כבוד חכמים ינחלו[150] כו' ע"ש)

that is, because the meaning of "Render unto Havayah glory" is how, in truth, above, it is He Who is the existence (yesh), and "all before Him is considered as truly nothing." And see what is written in the explanation of the verse "For on this day He shall atone," on the matter of "The wise shall inherit glory," etc.; see there.)

> "Render unto Havayah glory" means recognizing that above, in truth, only He truly exists, and everything before Him is as nothing. The explanation of "For on this day He shall atone" develops this in connection with "The wise shall inherit glory."

וכן הוא הענין שנותנין מתנה לכבוד חתן וכלה לפי שנעשה יחוד חדש כי חתן חות דרגא וכלה כלתה נפשי ממטה למעלה.

And so it is with giving a gift in honor (kavod) of a bridegroom and bride: because a new union comes about. For chasan (bridegroom) is "descending a level" (chas darga), and kallah (bride) is "my soul pines" (kalsah nafshi), from below upward.

> The same holds for the gift given in honor of a groom and bride: their marriage is a new union. The Alter Rebbe reads chasan (groom) as a descent of a level, from above, and kallah (bride) as the soul's pining upward, from below.

והם שני הפכים שמתייחדים וכדי להמשיך יחוד חדש כזה צריך להמשיך תחלה בחי' כבוד שהיא תוספת הארה בבחי' מקיף.

And they are two opposites that unite; and to draw down such a new union, one must first draw down the level of kavod (glory), which is an additional illumination in an encompassing way.

> Groom and bride are two opposites, descent and ascent, that unite. To bring about such a new union, one must first draw down kavod, honor or glory, an extra, encompassing illumination.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה זאת חנוכת המזבח ביום המשח, **5728**
>
> The Alter Rebbe explains chanukah as chinuch: an extra gift that helps one begin. The Rebbe recasts that beginning as the klal before the particulars, the source from which each of the twelve princes' particular offerings draws its strength. In the sefiros, he identifies it with the ten sefiros as included in chochmah or keser, the "ten crowns" taken on that day.
>
> The Alter Rebbe: והיינו משום שכל התחלות קשות. ולכן כדי שתהיה ההתחלה צ"ל ע"י חינוך
>
> The Rebbe: הו"ע של נתינת כח לקרבנות הפרטיים של כל אחד מי"ב הנשיאים

17 ועד"ז הקריבו הנשיאים בחנוכת המזבח קערות ומזרקי כסף וכפות זהב אף שמנחת נדבה מביאה בכפיפה מצרית[151] רק הנשיאים עשו לכבוד ולתפארת

And in the same way, at the dedication of the altar, the princes offered silver bowls and basins and golden spoons, although a voluntary meal offering is brought in an Egyptian basket; but the princes did it "for glory and for splendor."

> Like the gift that initiates a child, the princes brought silver bowls and basins and golden spoons at the dedication of the altar. A voluntary meal offering could be brought in a plain Egyptian basket, but the princes did it "for glory and for splendor."

וזה היה ג"כ ענין הקרבת הקטרת על מזבח החיצון שאינו דבר ההוה כלל שדבר ההוה היינו קרבנות תמידין כו' רק כמו שמחנכין התינוק ע"י מתנה יתירה דוקא. כך היה ענין הקרבת הקטרת שהוא המשכת בחי' מקיפים

And this was also the matter of offering the incense on the outer altar, which is not at all the regular thing — the regular thing being the daily offerings, etc. — but rather, just as one trains a young child specifically through an extra gift, so was the offering of the incense, which is the drawing down of the level of the encompassing [lights] (makifim).

> Burning incense on the outer altar was likewise out of the ordinary, since the regular service there was the daily offerings. It was the extra gift of an initiation, like the gift given to a child beginning to learn, and it drew down the encompassing lights (makifim).

וכך הוא ענין הכבוד שעי"ז יוכל להיות אח"כ סדר הקרבנות תמידין כסדרן[152] וכו' זהו ענין חינוך המזבח כנודע:[153]

And so is the matter of the glory, through which there could afterwards be the order of the offerings, "the daily offerings according to their order," etc. This is the matter of the chinuch (dedication) of the altar, as is known.

> So too the "glory" of the precious vessels: through these encompassing gifts the regular order of offerings, "the daily offerings according to their order" (a phrase of the Musaf prayer), could follow. This is what the chinuch (dedication) of the altar means.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR** ד"ה זאת חנוכת המזבח ביום המשח, **5728**
>
> The Alter Rebbe states that the extra, encompassing glory makes the regular daily service possible afterwards. The Rebbe explains why a general drawing-down must come first. The light is out of all proportion even to the worlds it relates to. Only a klal conceals and limits it, so that the particulars can then fit into vessels, like a teacher compressing his idea into brief words that still contain all of it.
>
> The Alter Rebbe: שעי"ז יוכל להיות אח"כ סדר הקרבנות תמידין כסדרן
>
> The Rebbe: ולכן הוצרך להיות מתחילה ההמשכה בבחי' כלל, שעי"ז נתעלם האור ובא בהגבלה

SECTION 7 • ¶18–19

The anointing oil and the answer

18 אך כדי להיות המשכת קטרת שהוא בחי' מקיף צ"ל משיחת המזבח בשמן המשחה. כי שמן המשחה הוא ממוצע בין פנימי למקיף

But for there to be the drawing down of the incense, which is the level of the encompassing (makif), there must be the anointing of the altar with the anointing oil. For the anointing oil is an intermediary between the inner and the encompassing;

> For the encompassing light of the incense to be drawn down, the altar first had to be anointed with the anointing oil. The oil is an intermediary between the inner and the encompassing.

כי שמן הוא משקה ובשמן המשחה היה מעורב בשמים ראש[154] מר דרור קנמן בשם[155] כו' שהוא ענין הריח הרי שהיה תערובות בחי' פנימי ומקיף.

for oil is a drink, and mixed into the anointing oil were "choice spices: flowing myrrh... fragrant cinnamon," etc., which is the matter of fragrance; thus there was a blending of the levels of the inner and the encompassing.

> Oil is a drink, something taken inside, like the inner level; yet the anointing oil was blended with fragrant spices, myrrh and cinnamon (Exodus 30:23), and fragrance is the encompassing level. So the anointing oil combines the inner and the encompassing.

19 ומ"מ בחי' מקיף נקרב ביום המשח שהכל בחי' א'. משא"כ שאר הקרבנות שהם אכילת המזבח ולזבח השלמים כל הבקר לעולה[156] כו' היה אחרי המשח.

Nevertheless, the level of the encompassing was offered "on the day it was anointed," for it is all one level. Whereas the rest of the offerings, which are the eating of the altar, "and for the sacrifice of the peace offerings," "all the cattle for the burnt offering," etc., were "after it was anointed."

> Because the anointing oil includes the encompassing level, the encompassing offerings belong with the anointing itself and could be brought "on the day it was anointed," as one matter. The offerings that are the altar's "eating," the peace offerings and "all the cattle for the burnt offering" (Numbers 7:87), came "after it was anointed."

שמתחלה היה צ"ל בחי' המקיף לחינוך ואח"כ היתה אכילת המזבח ולכך בקרבנות שהם אכילת המזבח כתיב אחרי המשח אותו. ובקטרת והבאת הקערות שהם בבחי' מקיף ובחי' כבוד כתיב ביום המשח.[157]

For first there had to be the level of the encompassing, for the dedication (chinuch), and afterwards came the eating of the altar. Therefore, of the offerings that are the eating of the altar it is written, "after it was anointed"; and of the incense and the bringing of the bowls, which are in the state of the encompassing and the level of glory, it is written, "on the day it was anointed."

> First came the encompassing level, for the initiation, and only then the altar's eating. So the Torah says "after it was anointed" of the eating offerings, and "on the day it was anointed" of the incense and the bowls, the encompassing level and the level of glory; this answers the question with which the maamar began.

(ואפשר עד"ז יש לפרש מ"ש ברבות נשא פרשה י"ג וז"ל [וזה לשונו] כתיב זאת חנוכת המזבח ביום המשח אותו והלא קערה אחת היתה ומזרק אחד היה וכף אחת היתה ביום המשח אותו[158] מה ת"ל קערות כסף שתים עשרה וגו' אלא העלה עליהם כאלו כולם הקריבו ביום ראשון וביום אחרון[159] עכ"ל [עד כאן לשונו].

(And perhaps along these lines one may explain what is said in [Midrash] Rabbah, Nasso, section 13; these are its words: "It is written, 'This is the dedication of the altar on the day it was anointed.' But was there not one bowl, one basin and one spoon on the day it was anointed? Why then does the verse say, 'twelve silver bowls,' etc.? Rather, He accounted it to them as if they had all offered on the first day and on the last day." End of quote.

> The Alter Rebbe suggests that this also explains a Midrash (Bamidbar Rabbah 13:9). It asks why the verse speaks of twelve bowls when only one bowl, one basin and one spoon were brought on the day of the anointing, and answers that G-d credited them as though all of them had offered on the first day and on the last day.

וכ"ה עוד שם פי' י"ד ובשה"ש [ובשיר השירים] ע"פ כולך יפה רעיתי[160, 161]

And so it is also there, section 14, and in [Midrash] Shir HaShirim on the verse "You are all fair, my beloved."

> The same teaching appears in Bamidbar Rabbah 14 and in Shir HaShirim Rabbah on "You are all fair, my beloved" (Song of Songs 4:7).

והיינו שבחי' הקטרת והבאת הקערות של כולם הוא בבחי' ביום המשח אותו וע"ז אמר כאילו הקריבו כולם ביום ראשון ובחי' הקרבנות ולזבח השלמים הוא בכולן בבחי' אחרי המשח אותו וזהו וביום אחרון):

That is, the level of the incense and the bringing of the bowls of all of them is in the state of "on the day it was anointed," and of this it said, "as if they had all offered on the first day"; while the level of the offerings, "and for the sacrifice of the peace offerings," is for all of them in the state of "after it was anointed," and this is "and on the last day.")

> The incense and bowls of all the princes count as "on the day it was anointed," the first day; the peace offerings of all of them count as "after it was anointed," the last day. So both verses hold for every prince.

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

FROM THE REBBE'S MAAMAR ד"ה זאת חנוכת המזבח ביום המשח **, 5728**

The Alter Rebbe distinguishes the offerings that are אכילת המזבח, which come after the anointing, from the incense and bowls, which are makif and are on the day of anointing. The Rebbe identifies אחרי המשח אותו with a klal reached after the particulars, and says this klal is above any relation to them. This may be interpreted as an ascent beyond the initial makif, but the maamar does not explicitly make that link.

The Alter Rebbe: ולכך בקרבנות שהם אכילת המזבח כתיב אחרי המשח אותו

The Rebbe: ומ"ש זאת חנוכת המזבח אחרי המשח אותו הוא הכלל שלאחרי הפרטים

IN ONE'S AVODAH

In prayer, set out G-d's praises in Pesukei deZimra and the blessings of the Shema with depth of mind, until even the animal soul's desire for physical pleasure turns into love of G-d at "One" and "You shall love... with all your heart." And use permitted things only for the sake of Heaven, so that they are raised into holiness and do not drag one down.

QUESTIONS FOR DISCUSSION

1. Why is the love of the transformed animal soul called "very good," more than the G-dly soul's own love?
2. How does the difference between the Seraphim and the Ofanim explain the special power of the animal soul?
3. In what sense is the altar's "eating" an inner level and the incense an encompassing one?
4. Why does every beginning need an extra, encompassing light, and where does the maamar find this pattern?
5. How does the distinction between encompassing and inner offerings resolve "on the day it was anointed" and "after it was anointed"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 זאת חנוכת המזבח

The note points to a gloss on this maamar in the Tzemach Tzedek's Or HaTorah on Bamidbar, and to further glosses and abridgements in the fourth volume on Bamidbar.

KEHOT'S NOTE

הג"ה באוה"ת במדבר ע' רפט. ובכרך ד א'תסב. (הגהות וקיצורים ביאור — שם ע' א'תסו). לד"ה זה ראה ד"ה זאת חנוכת המזבח תר"מ. בגוכי"ק אדהצי"צ בהגה"ה על לקו"ת ברכה צו, א (בוך 1135 טז, א) נזכר: "לכה דודי — זאת חנוכת מלאזני". ואולי קאי על מאמר זה (וראה להלן בהוספות ברשימת הכתבי-יד).

2

Kehot's note points to Numbers 7:10 for these words.

במדבר ז:י Numbers 7:10

וַיַּקְרִיבוּ הַנְּשִׂאִים אֶת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אֹתוֹ וַיַּקְרִיבוּ הַנְּשִׂיאִם אֶת־קָרְבָּנָם לִפְנֵי הַמִּזְבֵּחַ:

And the princes brought the dedication-offering of the altar in the day that it was anointed, even the princes brought their offering before the altar.

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3 זאת חנוכת המזבח ביום . . אחרי

The Torah sums up the twelve princes' dedication gifts: "This is the dedication of the altar on the day it was anointed, from the princes of Israel: twelve silver bowls, twelve silver basins, twelve golden spoons." The maamar takes the phrase "on the day it was anointed" as its first verse.

במדבר ז:פ"ד Numbers 7:84

זֹאת חֲנֻכַּת הַמִּזְבֵּחַ בְּיוֹם הִמָּשַׁח אֹתוֹ מֵאֵת נְשִׂיאֵי יִשְׂרָאֵל קַעֲרֹת כֶּסֶף שְׁתֵּים עֶשְׂרֵה מִזְרְקֵי־כֶסֶף שְׁנֵים עָשָׂר כַּפּוֹת זָהָב שְׁתֵּים עֶשְׂרֵה:

This was the dedication-offering of the altar, in the day when it was anointed, at the hands of the princes of Israel: twelve silver dishes, twelve silver basins, twelve golden pans;

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במדבר ז:פ"ח Numbers 7:88

וְכֹל בְּקַר זֶבַח הַשְּׁלָמִים עֶשְׂרִים וְאַרְבָּעָה פָּרִים אֵילִם שִׁשִּׁים עַתּוּדִים שִׁשִּׁים כְּבָשִׂים בְּנֵי־שָׁנָה שִׁשִּׁים זֹאת חֲנֻכַּת הַמִּזְבֵּחַ אַחֲרֵי הִמָּשַׁח אֹתוֹ:

and all the oxen for the sacrifice of peace-offerings twenty and four bullocks, the rams sixty, the he-goats sixty, the he-lambs of the first year sixty. This was the dedication-offering of the altar, after that it was anointed.

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KEHOT'S NOTE

במדבר ז, פד. פח.

PARAGRAPH 2

4 את קרבני לחמי

G-d tells Moshe to command Israel: "My offering, My bread for My fire-offerings, a pleasing fragrance to Me, you shall take care to offer to Me in its season." The offerings are called G-d's "bread," the starting point for explaining their inner meaning.

במדבר כ"ח:ב' Numbers 28:2

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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KEHOT'S NOTE

במדבר כח, ב.

5 בשתי אכילות הכתוב מדבר

On "And if it be eaten at all," the Talmud says that Scripture speaks of two eatings, one the eating of man and one the eating of the altar. So the burning of parts of the offering on the altar is also called "eating."

זבחים י"ג ב:ג' Zevachim 13b:3

וְהָתְנַן: יָכוֹל לֹא תְּהֵא מַחְשָׁבָה מוֹעֶלֶת אֶלָּא בַּאֲכִילַת בָּשָׂר, מִנַּיִן לְרַבּוֹת שְׁפִיכַת שִׁירַיִם וְהַקְטָרַת אֵימוּרִים? תַּלְמוּד לוֹמַר: "וְאִם הָאָכֹל יֵאָכֵל" – בִּשְׁתֵּי אֲכִילוֹת הַכָּתוּב מְדַבֵּר: אַחַת אֲכִילַת אָדָם, וְאַחַת אֲכִילַת מִזְבֵּחַ.

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KEHOT'S NOTE

זבחים יג, ב. ושי"נ.

6 והיי יורד אש מלמעלה

Among the wonders of the fire on the altar, the Talmud lists that it crouched like a lion; it adds that although fire came down from heaven, it was a mitzvah to bring ordinary fire too. The maamar uses both points.

יומא כ"א ב Yoma 21b

KEHOT'S NOTE

יומא כא, ב.

7 ותאכל את העולה

On the eighth day of the Sanctuary's inauguration, "fire went out from before Havayah and consumed upon the altar the burnt offering and the fats," a sign that the service was accepted. This is the altar's "eating" by fire from above. (context: Steinsaltz Tanakh)

ויקרא ט':כ"ד Leviticus 9:24

וַתֵּצֵא אֵשׁ מִלִּפְנֵי ה' וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים וַיַּרְא כָּל־הָעָם וַיָּרֹנּוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם:

And there came forth fire from before the L-RD, and consumed upon the altar the burnt-offering and the fat; and when all the people saw it, they shouted, and fell on their faces.

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KEHOT'S NOTE

ויקרא ט, כד.

8 **אריה דאכיל קרבנין**

The Zohar speaks of the lion that consumes the offerings, the supernal fire that came down upon the altar. The maamar identifies it with the fire that descended in the form of a lion.

Zohar, Introduction 12:92–104 ספר הזהר, הקדמה י"ב:צ"ב-ק"ד

Further, "He went down and smote the lion": formerly when that stream flowed down to here below, Israel was free from care, offering peace-offerings and sin-offerings to atone for his soul; and from on high descended the image of a lion visible to all, crouching on his prey, consuming the offerings like a mighty giant. All the dogs kept themselves out of sight, fearing to venture abroad.

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

9 **אריה דאכיל קרבנין**

Another place where the Zohar names the supernal fire on the altar "the lion that eats the offerings."

Zohar, Vayikra 40:278–41:285 ספר הזהר, ויקרא מ':ער"ח-מ"א:רפ"ה

10 **ארי דאכיל קורבנין הנז' בזהר**

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

KEHOT'S NOTE

ח"א ו, ב. ח"ב רעח, א. ח"ג יז, א. לג, א.

PARAGRAPH 3

11 **התפלה שהיא כנגד הקרבנות**

Rabbi Yehoshua ben Levi teaches that the prayers were instituted to correspond to the daily offerings. The maamar infers that prayer must contain what the offerings did.

Berakhot 26b:5–6 ברכות כ"ו ב:ה'-ו'

תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, וְתַנְיָא כְּווֹתֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם", וְאֵין "עֲמִידָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל". יִצְחָק תִּקֵּן תְּפִלַּת מִנְחָה, שֶׁנֶּאֱמַר "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב", וְאֵין "שִׂיחָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר "תְּפִלָּה לְעָנִי כִּי יַעֲטֹף וְלִפְנֵי ה' יִשְׁפֹּךְ שִׂיחוֹ".

There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

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KEHOT'S NOTE

ברכות כו, ב.

12 **מחשבות אדם ותחבולותיו**

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

KEHOT'S NOTE

תפלת מוסף דר"ה.

13 **צעק לבם**

In the lament over Jerusalem's destruction, its people's "heart cried out to the L-rd." The maamar applies it to the cry from the depths of the heart in prayer. (context: Steinsaltz Tanakh)

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

14 **מלבושים צואים**

In Zechariah's vision the angel orders those standing before him, "Remove the filthy garments from him," from Yehoshua the Kohen Gadol, a sign that his sin is taken away. Chassidus reads these garments as thoughts, words and deeds not devoted to G-d. (context: Steinsaltz Tanakh)

Zechariah 3:4 זכריה ג':ד'

וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים לְפָנָיו לֵאמֹר הָסִירוּ הַבְּגָדִים הַצֹּאִים מֵעָלָיו וַיֹּאמֶר אֵלָיו רְאֵה הֶעֱבַרְתִּי מֵעָלֶיךָ עֲוֹנֶךָ וְהַלְבֵּשׁ אֹתְךָ מַחֲלָצוֹת׃

And he answered and spoke unto those that stood before him, saying: 'Take the filthy garments from off him.' And unto him he said: 'Behold, I cause thine iniquity to pass from thee, and I will clothe thee with robes.'

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KEHOT'S NOTE

ראה זכרי' ג, ד. (וראה ע"ח ש"נ פ"ג. הובא בתניא ספ"ט).

15 **יפלס**

Shlomo's counsel: "Weigh the course of your feet, and all your ways will be established." The maamar borrows the language of weighing one's course for using this world only for the sake of Heaven. (Kehot: Proverbs 4:25)

Proverbs 4:26 משלי ד':כ"ו

פַּלֵּס מַעְגַּל רַגְלֶךָ וְכָל־דְּרָכֶיךָ יִכֹּנוּ׃

Make plain the path of thy feet, And let all thy ways be established.

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16 **יפלס אדם מעגלי דרכיו**

Yeshayahu says, "The path of the righteous is uprightness; You level the course of the righteous." The Kehot note cites it beside Proverbs for the language of weighing one's

course, which the maamar uses for using this world only for the sake of Heaven.

Proverbs 4:25 משלי ד׳:כ״ה

עֵינֶיךָ לְנֹכַח יַבִּיטוּ וְעַפְעַפֶּיךָ יְיַשְּׁרוּ נֶגְדֶּךָ׃

Let thine eyes look right on, And let thine eyelids look straight before thee.

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Isaiah 26:7 ישעיהו כ״ו:ז׳

אֹרַח לַצַּדִּיק מֵישָׁרִים יָשָׁר מַעְגַּל צַדִּיק תְּפַלֵּס׃

The way of the just is straight; Thou, Most Upright, makest plain the path of the just.

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KEHOT'S NOTE

ראה משלי ד, כה. ישע׳ כו, ז.

17 בחפלה שעיקרה עבודה שבלב

"What is service that is in the heart? This is prayer." The maamar draws from this that the essence of prayer is the turning of the heart.

Taanit 2a:11 תענית ב׳ א:י״א

וּמְנָא לַן דִּבְתִפְלָּה — דְּתַנְיָא: ״לְאַהֲבָה אֶת ה׳ אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל לְבַבְכֶם״, אֵיזוֹ הִיא עֲבוֹדָה שֶׁהִיא בַּלֵּב — הֱוֵי אוֹמֵר: זוֹ תְּפִלָּה. וּכְתִיב בָּתְרֵיהּ: ״וְנָתַתִּי מְטַר אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ״.

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KEHOT'S NOTE

ספרי דברים יא, יג. תענית ב, א.

18

Kehot's note points to Exodus 26:28 for these words.

Exodus 26:28 שמות כ״ו:כ״ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרֹחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

and the middle bar in the midst of the boards, which shall pass through from end to end.

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19

In Shlomo's prayer at the dedication of the Temple: "every prayer...of all Your people Israel, who shall know, each man, the affliction of his own heart." The maamar uses it for the personal cry of prayer.

I Kings 8:38 מלכים א ח׳:ל״ח

כָּל־תְּפִלָּה כָל־תְּחִנָּה אֲשֶׁר תִּהְיֶה לְכָל־הָאָדָם לְכֹל עַמְּךָ יִשְׂרָאֵל אֲשֶׁר יֵדְעוּן אִישׁ נֶגַע לְבָבוֹ וּפָרַשׂ כַּפָּיו אֶל־הַבַּיִת הַזֶּה׃

what prayer and supplication soever be made by any man of all Thy people Israel, who shall know every man the plague of his own heart, and spread forth his hands toward this house;

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PARAGRAPH 4

20 מתחלה יסדר אדם

Rabbi Simlai taught that one should always first set out the praise of the Omnipresent and then pray, learning it from Moshe. The maamar applies this to Pesukei deZimra.

Avodah Zarah 7b:18 עבודה זרה ז׳ ב:י״ח

כִּדְדָרֵישׁ רַבִּי שִׁמְלַאי [דְּדָרֵישׁ רַבִּי שִׁמְלַאי]: לְעוֹלָם יְסַדֵּר אָדָם שִׁבְחוֹ שֶׁל מָקוֹם וְאַחַר כָּךְ יִתְפַּלֵּל, מְנָלַן? מִמֹּשֶׁה רַבֵּינוּ, דִּכְתִיב: ״ה׳ אֱלֹקִים אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת עַבְדְּךָ וְגוֹ׳״, וּכְתִיב בָּתְרֵיהּ: ״אֶעְבְּרָה נָּא וְאֶרְאֶה אֶת הָאָרֶץ הַטּוֹבָה״.

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KEHOT'S NOTE

ע״ז ז, ב. וש״נ.

21 לאסתכלא ביקרא דמלכא

The Zohar speaks of gazing upon the glory of the King. The maamar applies the phrase to the longing that Pesukei deZimra awakens in the animal soul.

Zohar I, 38a זח״א לח, א

KEHOT'S NOTE

ראה זח״א לח, א-ב.

22 וכמ״ש בזהר במח׳ א׳

On that page of Likkutei Torah, Eikev, the Alter Rebbe likewise says that G-d surveys all the generations to the end in a single glance, as the Zohar says, "With one thought He created the world," and as the Mishnah says the world was created "with one utterance." It is the same pairing of thought and utterance that this part draws from Baruch She'amar.

KEHOT'S NOTE

ח״ב כ, א. ע״ק עקב (טז, ד). וש״נ.

23 במחשבה א׳ ברא את העולם

The Zohar speaks of the world created through a single thought. The maamar links it to G-d's seeing all the generations in one glance.

Zohar, Shemot 49:354–50:364 ספר הזהר, שמות מ״ט:שנ״ד-נ׳:שס״ד

NOW MOSES KEPT THE FLOCK OF JETHRO HIS FATHERIN-LAW, THE PRIEST OF MIDIAN. R. Simeon discoursed here on the text: "My beloved is mine and I am his; he among the lilies tendeth his flock." He said: 'Alas for mankind, they neither heed nor know! When G-d designed to create the universe, His thought compassed all worlds at once, and by means of this thought were they all created, as it says, "In wisdom hast thou made them all" (Ps. 104, 24). By this thought-which is His Wisdom-were this world ...

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

24 צופה ומביט עד סוף

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

KEHOT'S NOTE

תפלת מוסף דר״ה.

25 קורא הדורות מראש

G-d asks through Yeshayahu, "Who has wrought and done it? He who calls the generations from the beginning; I,

Havayah, am the first." G-d's knowledge spans all generations at once.

Isaiah 41:4 ישעיהו מ״א:ד׳

מִי־פָעַל וְעָשָׂה קֹרֵא הַדֹּרוֹת מֵרֹאשׁ אֲנִי ה׳ רִאשׁוֹן וְאֶת־אַחֲרֹנִים אֲנִי־הוּא׃

Who hath wrought and done it? He that called the generations from the beginning. I, the L-RD, who am the first, And with the last am the same.

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KEHOT'S NOTE

ישע' מא, ד.

26 **יחיד חי העולמים מלך**

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

KEHOT'S NOTE

ברכת ברוך שאמר.

27 **יחיד חי העולמים מלך**

The close of Baruch She'amar: "the Only One, the Life of the worlds, King, praised and glorified forever is His great Name." The maamar explains each phrase in turn.

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Barukh She'amar 2 סידור אשכנז, ימי חול, תפילת שחרית, פסוקי דזמרה, ברוך שאמר ב׳

... נְהַלֶּלְךָ ה׳ אֱלֹקֵינוּ בִּשְׁבָחוֹת וּבִזְמִירוֹת נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ וְנַמְלִיכְךָ מַלְכֵּנוּ אֱלֹקֵינוּ. יָחִיד חֵי הָעוֹלָמִים. מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר עֲדֵי־עַד שְׁמוֹ הַגָּדוֹל. בָּרוּךְ אַתָּה ה׳ מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת׃

Blessed is He Who spoke, and the world came into being, blessed is He; blessed is He Who maintains the creation; blessed is He Who says and does; blessed is He Who decrees and fulfills; blessed is He Who has compassion on the earth; blessed is He Who has compassion on the creatures; blessed is He Who rewards well those who fear Him, blessed is He Who lives forever and exists eternally; blessed is He Who redeems and saves blessed is His Name. Blessed are You, Adonoy, our G-d, King ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

28 **אתה הוא עד שלא נבה״ע**

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

תפלת שחרית. ראה של״ה ג, ב.

29 **אני ה׳ לא שניתי**

G-d declares through the prophet Malachi, "For I, Havayah, have not changed; and you, children of Yaakov, have not perished." The maamar reads it as saying that creation brought no change in G-d.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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KEHOT'S NOTE

מלאכי ג, ו.

30 **אין עוד מלבדו**

Moshe tells Israel, "You were shown, to know that Havayah is G-d; there is nothing else besides Him." Here it means that even after creation nothing exists besides Him.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

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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KEHOT'S NOTE

דברים ד, לה.

31 **אתה הוא ה׳ לבדך**

In the Levites' prayer in the days of Nechemiah: "You are He, Havayah, alone; You made the heavens... and You give life to them all." The maamar reads "alone" as G-d's unchanged solitude after creation.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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KEHOT'S NOTE

נחמי' ט, ו.

32 **דכולא כלא ממש קמי׳ חשיבי**

The Zohar says that all before Him is considered as nothing. The maamar uses it to show that the world takes up no "place" before G-d.

Zohar I, 11b זח״א יא, ב

KEHOT'S NOTE

זח״א יא, ב. ובכ״מ.

33 **אתה עשית . . ואתה מחי׳**

The words here quote Nehemiah 9:6; the passage is shown below.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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KEHOT'S NOTE

נחמי' ט, ו.

34 **הכל ירוממוך סלה**

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

KEHOT'S NOTE

ברכת יוצר דשבת.

35 **וכל החיים יודוך סלה**

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

KEHOT'S NOTE

נוסח תפלת שמו"ע.

36 **סלה בלי הפסק**

The school of Rabbi Eliezer ben Yaakov taught that wherever "netzach," "selah" or "va'ed" appears, it means without interruption forever. The maamar reads the "selah" of the prayers as unbroken ascent.

Eruvin 54a:12–13 עירובין נ"ד א:י"ב-י"ג

רָבָא אָמַר מֵהָכָא: ״תַּאֲוַת לִבּוֹ נָתַתָּה לּוֹ וַאֲרֵשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה״, אֵימָתַי תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ — בִּזְמַן שֶׁאֲרֵשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה. רָבָא רָמֵי: כְּתִיב ״תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ״. וּכְתִיב ״וַאֲרֵשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה״. זָכָה — תַּאֲוַת לִבּוֹ נָתַתָּה לוֹ. לֹא זָכָה — וַאֲרֵשֶׁת שְׂפָתָיו בַּל מָנַעְתָּ סֶּלָה.

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KEHOT'S NOTE

עירובין נד, א (אין לו הפסק).

37 **וקדושים בכ"י יהללוך סלה**

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

KEHOT'S NOTE

שם.

PARAGRAPH 5

38 **ונו"ן אלפים יובלות**

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

KEHOT'S NOTE

ראה ש"ך פ' בהר ס, ד.

39 **כי נשגב שמו . . וירם קרן**

The words here quote Psalms 148:13–14; the passage is shown below.

Psalms 148:13–14 תהילים קמ"ח:י"ג-י"ד

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם: וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven. And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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KEHOT'S NOTE

תהלים קמח, יג-יד.

40 **כי נשגב שמו**

The psalmist calls on all creation: "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon earth and heaven." Plainly, only His Name is to be exalted; the maamar reads "alone" as describing the Name itself, which also stands apart, so that only its splendor reaches earth and heaven. (context: Steinsaltz Tanakh)

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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PARAGRAPH 6

41 **וירם קרן לעמו**

The psalmist: "He has raised up a horn for His people, praise for all His devoted ones, for the children of Israel, the people near to Him." G-d's Name is called upon Israel in particular.

Psalms 148:14 תהילים קמ"ח:י"ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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42 **מגיד דבריו ליעקב**

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

KEHOT'S NOTE

שם קמז, יט.

43 **מגיד דבריו ליעקב**

"He declares His word to Yaakov, His statutes and judgments to Israel." Another verse of Pesukei deZimra on Israel's special bond with G-d.

Psalms 147:19 תהילים קמ"ז:י"ט

מַגִּיד דְּבָרָו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:

He declareth His word unto Jacob, His statutes and His ordinances unto Israel.

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44 **כי יעקב בחר לו י"ה**

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

KEHOT'S NOTE

שם קלה, ד.

45 **כי יעקב בחר לו יה ישראל לסגולתו**

The psalmist praises G-d: "For Kah has chosen Yaakov for Himself, Israel for His treasure." The maamar cites it for G-d's choice of Israel.

Psalms 135:4 תהילים קל"ה:ד'

כִּי־יַעֲקֹב בָּחַר לוֹ קָהּ יִשְׂרָאֵל לִסְגֻלָּתוֹ:

For the L-RD hath chosen Jacob unto Himself, And Israel for His own treasure.

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46 **ברוך ה' אלקי ישראל**

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

KEHOT'S NOTE

שם קו, מח.

47 **ברוך ה' אלקי ישראל**

The closing verse of the fourth book of Psalms: "Blessed is Havayah, the G-d of Israel, from everlasting to everlasting." The maamar stresses the words "of Israel."

Psalms 106:48 תהילים ק"ו:מ"ח

בָּרוּךְ־ה' אֱלֹקֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל־הָעָם אָמֵן הַלְלוּ־יָהּ׃

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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48 **ישמח ישראל בעושיו**

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

KEHOT'S NOTE

שם קמט, ב.

49 **ישמח ישראל בעושיו**

The psalmist calls, "Let Israel rejoice in its Maker; let the children of Zion delight in their King." The joy that comes from knowing that G-d's Name rests on Israel.

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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50 **וינהו כל ב"י אחרי ה'**

After the Ark had rested twenty years in Kiryas Ye'arim, in the days of Shmuel, "all the house of Israel were drawn after Havayah"; some read the word as "lamented." The maamar uses it for the soul's yearning to be drawn after G-d. (context: Steinsaltz Tanakh)

I Samuel 7:2 שמואל א ז':ב'

וַיְהִי מִיּוֹם שֶׁבֶת הָאָרוֹן בְּקִרְיַת יְעָרִים וַיִּרְבּוּ הַיָּמִים וַיִּהְיוּ עֶשְׂרִים שָׁנָה וַיְנַהוּ כָּל־בֵּית יִשְׂרָאֵל אַחֲרֵי ה'

And it came to pass, from the day that the ark abode in Kiriath-jearim, that the time was long; for it was twenty years; and all the house of Israel yearned after the L-RD.

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KEHOT'S NOTE

שמואל-א ז, ב.

51 **חמלה גדולה ויתירה**

Tanya explains "great and exceeding compassion" as exceeding the nearness to G-d of all the heavenly host. This is the reference of "as is explained in Sefer Shel Beinonim."

Tanya, Likkutei Amarim 49:11 תניא, חלק ראשון; ליקוטי אמרים מ"ט:י"א

וְזֶהוּ שֶׁאוֹמְרִים "חֶמְלָה גְדוֹלָה וְיִתֵּירָה", פֵּירוּשׁ, יְתֵירָה עַל קִרְבַת אֱלֹקִים שֶׁבְּכָל צָבָא מַעְלָה; "וּבְנוּ בָּחַרְתָּ מִכָּל עָם וְלָשׁוֹן" - הוּא הַגּוּף הַחוֹמְרִי הַנִּדְמֶה בְּחוֹמְרִיּוּתוֹ לְגוּפֵי אוּמּוֹת הָעוֹלָם; "וְקֵרַבְתָּנוּ וְכוּ' לְהוֹדוֹת וְכוּ'", וּפֵירוּשׁ הוֹדָאָה יִתְבָּאֵר בְּמָקוֹם אַחֵר; "וּלְיַחֶדְךָ כוּ'" - לְיכֹלֶל בְּיִחוּדוֹ יִתְבָּרַךְ, כַּנִּזְכָּר לְעֵיל.

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PARAGRAPH 7

52 **ואהבת בכל לבבך בשני יצריך**

Moshe commands Israel, "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar focuses on "with all your heart."

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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Berakhot 54a:6–7 ברכות נ"ד א:ו'-ז'

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּגוֹ'". "בְּכָל לְבָבְךָ" — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. "וּבְכָל מְאֹדֶךָ" — בְּכָל מָמוֹנְךָ. דָּבָר אַחֵר: "בְּכָל מְאֹדֶךָ" — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח שֶׁהוּא מְכוּוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. וְלֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, וּבְפוּנְדָּתוֹ, וּבְאָבָק שֶׁעַל רַגְלָיו. ...

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

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KEHOT'S NOTE

דברים ו, ה. ברכות נד, א.

53 **ישוב אל ה'**

Yeshayahu calls, "Let the wicked forsake his way... and let him return to Havayah, and He will have mercy on him." The maamar applies the return to the animal soul's desire.

Isaiah 55:7 ישעיהו נ"ה:ז'

יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשֹׁב אֶל־ה' וִירַחֲמֵהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ׃

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

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KEHOT'S NOTE

ראה ישעי' נה, ז.

54 **יתענג על ה'**

David counsels, "Delight in Havayah, and He will give you the desires of your heart." The transformed desire finds its delight in G-d Himself.

Psalms 37:4 תהילים ל"ז:ד'

וְהִתְעַנַּג עַל־ה' וְיִתֶּן־לְךָ מִשְׁאֲלֹת לִבֶּךָ׃

So shalt thou delight thyself in the L-RD; and He shall give thee the petitions of thy heart.

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KEHOT'S NOTE

ראה תהלים לז, ד.

PARAGRAPH 8

55 **וירא אלקים**

At the close of the sixth day of creation, "G-d saw all that He had made, and behold, it was very good." The Sages find in the word "very" an allusion to the angel of death.

Genesis 1:31 בראשית א':ל"א

וַיַּרְא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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KEHOT'S NOTE

בראשית א, לא.

56 **טוב זה מלאך חיים**

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

KEHOT'S NOTE

ב"ר פט, י. ילקוט בראשית (ר' טז). ובזח"ב (סח, ב. קנ, א. קסג, א) [כ].

57 **טוב זה מלאך חיים מאד זה מ"ה**

Rabbi Shmuel bar Yitzchak taught: "Behold, it was very good": this is the angel of life; "and behold, it was very good": this is the angel of death; and the Midrash itself asks how the angel of death can be "very good." The maamar cites it in the form "good" is the angel of life, "very" the angel of death, and explains how the evil inclination can be "very good."

Bereshit Rabbah 9:10 בראשית רבה ט':י"

אמר רבי שמואל בר יצחק: הנה טוב מאד, זה מלאך חיים. והנה טוב מאד, זה מלאך המות. וכי מלאך המות טוב מאד אתמהא?! אלא למלך, שעשה סעודה וזימן את האורחים, והכניס לפניהם תמחוי מלא כל טוב. אמר: כל שהוא אוכל ומברך את המלך יאכל ויערב לו, וכל מי שהוא אוכל ואינו מברך את המלך יותז ראשו בסייף. כך כל מי שהוא מסגל במצות ומעשים טובים הרי מלאך חיים, וכל מי שאינו מסגל במצות ומעשים טובים הרי מלאך המות:

Rabbi Shmuel bar Yitzḥak said: "Behold it was very good" – this is the angel of life; "and behold it was very good" – this is the angel of death. Is the angel of death, then, "very good"? This is a rhetorical question. Rather, it is analogous to a king who prepared a feast, invited the guests and brought before them a serving dish filled with all kinds of delicacies. He said: 'Anyone who eats and blesses the king, let him eat and enjoy himself, but anyone who eats and ...

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58 **כד אתכפיא סט"א**

The Zohar teaches that when the sitra achra is subdued below, the glory of the Holy One, blessed be He, rises above. The maamar locates the evil inclination's "goodness" in its being subdued.

Zohar II, 128b זח"ב קכח, ב

KEHOT'S NOTE

ראה זח"ב קכח, ב.

59 **מלאך רע בע"כ**

On Friday night a good angel and an evil angel accompany a person home; when they find the home prepared for Shabbos, the good angel blesses it and the evil angel must answer "Amen" against its will. The maamar applies this to the evil inclination's forced assent.

Shabbat 119b:3 שבת קי"ט ב:ג'

... וּכְשֶׁבָּא לְבֵיתוֹ וּמְצָא נֵר דָּלוּק וְשֻׁלְחָן עָרוּךְ וּמִטָּתוֹ מוּצַעַת, מַלְאָךְ טוֹב אוֹמֵר: "יְהִי רָצוֹן שֶׁתְּהֵא לְשַׁבָּת אַחֶרֶת כָּךְ", וּמַלְאָךְ רַע עוֹנֶה "אָמֵן" בְּעַל כָּרְחוֹ. וְאִם לָאו, מַלְאָךְ רַע אוֹמֵר: "יְהִי רָצוֹן שֶׁתְּהֵא לְשַׁבָּת אַחֶרֶת כָּךְ", וּמַלְאָךְ טוֹב עוֹנֶה "אָמֵן" בְּעַל כָּרְחוֹ.

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KEHOT'S NOTE

שבת קיט, ב.

60 **כלתה נפשי לה'**

The psalmist longs for the Temple: "My soul longs, indeed it pines, for the courts of Havayah." The image of the soul's pining for G-d, which even the evil angel admits is right.

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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KEHOT'S NOTE

ראה תהלים פד, ג.

PARAGRAPH 9

61 **אסתלק יקרא דקוב"ה לעילא**

The Zohar: when the sitra achra is subdued, the glory of the Holy One, blessed be He, rises above. The maamar makes this the purpose of creation.

Zohar, Terumah 6:38–7:45 ספר הזהר, תרומה ו׳:ל״ח-ז׳:מ״ה

Therefore also one must pursue and run after the sinner and "buy" him for a good price, in order that the filth of sin may be purged away from him and the spirit of impurity, the emanation of the "other side", be subdued. He who succeeds in redeeming such a sinner can justly consider himself the "creator" of the renewed and quickened soul, and such an act is the greatest praise (of G-d) imaginable, and it exalts the glory of the Holy One, blessed be He, more than any other ...

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

62 **בד"ה ואלה מסעי**

There the Alter Rebbe explains that G-d created the kelipos so that, through subduing and transforming them, there would be the great ascent; "These are the journeys" refers to the ascents of the Jewish people from below upward.

KEHOT'S NOTE

ראה לקמן מסעי צא, ג.

63 **בזהר ר"פ יתרו דס"ח ע"ב**

The same Zohar passage is cited there, where the Alter Rebbe explains that the will and emotions of the animal soul, once turned to G-d, are more praiseworthy than those of the G-dly soul ("good" is the good inclination, "very" the evil inclination), because by nature they are stronger, rooted in the faces of the lion and the ox.

KEHOT'S NOTE

ראה גם לעיל פ׳ במדבר יט, א.

64 **בזהר ר"פ יתרו דס"ח ע"ב**

The text's own reference, at the beginning of Parshas Yisro; Likkutei Torah, Bamidbar, cites the same passage for "very good" as the evil inclination transformed.

Zohar, Yitro 1:28–39 ספר הזהר, יתרו א׳:כ״ח-ל״ט

65 **ע"פ והיה הבן הבכור לשניאה**

There "the two wives" are the two souls of every Jew, and "the firstborn son of the hated one" is the animal soul: its root is very high, but it fell in the breaking of the vessels, so when the G-dly soul separates out its evil it reaches great love with added strength, as before its descent.

KEHOT'S NOTE

פ׳ כי תצא.

66 **בזה"ק במקום שבע"ת כו' דמשכין לי'**

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

KEHOT'S NOTE

ח"א קכט, ב.

67 **דמשכין לי' בחילא יתיר**

The Zohar explains that penitents draw it "with greater strength." The maamar ties this greater strength to the intensity of their love.

Zohar, Chayei Sara 16:121–17:127 ספר הזהר, חיי שרה ט״ז:קכ״א-י״ז:קכ״ז

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, "and King David was old, he came into days" (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.' R. Jose ...

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

68 **רשפי אש האהבה**

The bride says to her beloved, "For love is strong as death... its flashes are flashes of fire, a flame of Kah." The image of intense, fiery love.

Song of Songs 8:6 שיר השירים ח׳:ו׳

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

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

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KEHOT'S NOTE

ראה שה"ש ח, ו.

69 **משוך אחריך כמים**

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

KEHOT'S NOTE

ברכת גשם דשמע"צ.

70 **כיתרון האור הבא מן החושך**

Koheles observes, "I saw that wisdom excels folly, as light excels darkness." Chassidus reads "the light from the darkness" as the special advantage of light that comes out of darkness, the transformed evil. (context: Steinsaltz Tanakh)

Ecclesiastes 2:13 קהלת ב׳:י״ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כְּיִתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

ראה קהלת ב, יג.

PARAGRAPH 10

71 **וכמ"ש במ"א**

There the verse is explained the same way: after the contemplation of the Shema, the love from above comes down

in the Amidah like the lion-shaped fire on the altar and consumes the animal soul, as silver in the refiner's fire is separated from its dross.

KEHOT'S NOTE

ראה תו"א קיא, ג. בסה"מ תקס"ג ע' קעז. כתובים-ב ע' ריח. תורת חיים שמות דף תתקסז, א. אוה"ת שמות כי תשא ע' א'תתמג, א'תתפה. שמות-ז ע' ב'תשפז.

72 **מצרף לכסף**

Shlomo's proverb: as the refining pot tests silver and the furnace gold, a person is tested by the praise he receives (some explain: by what he himself praises). The maamar reads "his praise" as the praises he offers G-d in prayer, which become the refining fire. (context: Steinsaltz Tanakh)

Proverbs 27:21 משלי כ"ז:כ"א

מַצְרֵף לַכֶּסֶף וְכוּר לַזָּהָב וְאִישׁ לְפִי מַהֲלָלוֹ׃

The refining pot is for silver, and the furnace for gold, And a man is tried by his praise.

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KEHOT'S NOTE

משלי כז, כא.

73 **פי' שבאיש**

For the reading that in "a man according to his praise" the praises of prayer become the refining fire, the note points to a discourse of 5627 (1866-67).

KEHOT'S NOTE

ראה סה"מ תרכ"ז ע' רכו.

PARAGRAPH 11

74 **ולדבקה בו**

Kehot's note points to Deuteronomy 11:21 for these words.

Deuteronomy 11:21 דברים י"א:כ"א

לְמַעַן יִרְבּוּ יְמֵיכֶם וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ׃

that your days may be multiplied, and the days of your children, upon the land which the L-RD swore unto your fathers to give them, as the days of the heavens above the earth.

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KEHOT'S NOTE

דברים יא, כא. שם ל, כ.

75 **ולדבקה בו**

Moshe urges Israel "to love Havayah your G-d, to listen to His voice and to cleave to Him." Here even the animal soul longs to cleave to G-d.

Deuteronomy 30:20 דברים ל':כ'

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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76 **פני ארי' פני שור**

In Yechezkel's vision each of the Chayos has the face of a man, of a lion on the right, of an ox on the left, and of an eagle. The animal soul is rooted in the lion and the ox.

Ezekiel 1:10 יחזקאל א':י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

77 **וכמ"ש בזהר**

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

KEHOT'S NOTE

ח"ג (קיח, ב. מח, סע"א). [כ].

78 **מבחי' פני שור בעצם כו'**

The note points to glosses copied from the Rebbe Rashab and printed earlier in the additions to Likkutei Torah (18c), on the root of animal souls in "the face of an ox in itself."

KEHOT'S NOTE

ראה לעיל בהוספות יח, ג בהערות שנעתקו מכ"ק אדמו"ר מוהרש"ב נ"ע.

79 **בביאור ע"פ אני ישנה**

There the Alter Rebbe explains that the animal soul was taken from the faces of the lion and the ox, the holy Chayos (Seraphim in Beriah, Chayos in Yetzirah, Ofanim in Asiyah); the animal soul in man comes from the dregs of the Ofanim not yet refined, and its inner aspect is the animal soul in man, with intellect and emotions, while its outer aspect is the soul of an actual animal.

KEHOT'S NOTE

לקמן שהי"ש לה, א ואילך.

80 **ובד"ה אם בחקתי תלכו**

There, citing Etz Chaim on the tzelem, the Alter Rebbe explains that the intellectual soul joins the G-dly soul and the animal soul so as to refine them; the animal soul is a simple "animal," while the intellectual soul is nogah, a mixture of good and evil, and he refers back to this maamar, "Zos Chanukas HaMizbe'ach."

KEHOT'S NOTE

לעיל בחקתי מז, ג. וראה במ"מ לשם.

81 **ובד"ה בכ"ה בכסלו**

Further in that discourse the Alter Rebbe explains that the offerings raised the animal's soul to its root in the face of the ox in the Chariot, that prayer in their place raises the

animal soul in man "with a great tumult," like the Ofanim, and that the animal soul is rooted in the "man" within the Chayos: "And the likeness of their faces: the face of a man."

KEHOT'S NOTE

תו"א וישב כט, ב ואילך.

82 **ובד"ה המגביהי לשבת**

In that discourse the G-dly soul is the wick of "the lamp of Havayah, the soul of man," and the intellect of the animal soul is the oil drawn after it and consumed in its flame, until the animal soul too pines to cleave to G-d, its expiring of the soul greater "with added excellence."

KEHOT'S NOTE

תו"א לח, ב.

83 **האופנים וחיות הקודש**

There the Alter Rebbe explains that the Ofanim and holy Chayos, in the worlds below the Throne where G-dliness is not grasped as clearly, are in a great tumult, like a cry "with greater strength," and that this is why two blessings were instituted before the Shema, so that one comes to "One" and "You shall love" in a state of tumult.

KEHOT'S NOTE

ברכת יוצר. ההפרש בין אופנים לשרפים ראה גם לקמן פי שלח מז, א. האזינו עד, ג. סה"מ תקס"ב ע' מו ואילך. אוה"ת תרומה ע' אקסד ואילך.

84 **האופנים וחיות הקדש ברעש גדול מתנשאים לעומת השרפים**

The first blessing before the Shema describes the Seraphim proclaiming "holy" and the Ofanim and holy Chayos rising "with a great tumult" facing them. The maamar explains why the one is calm and the other stormy.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 6–8, סידור אשכנז, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור ו-ח

וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים: בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ: לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ. לְמֶלֶךְ אֵל חַי וְקַיָּם זְמִרוֹת יֹאמֵרוּ וְתִשְׁבָּחוֹת יַשְׁמִיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת. עוֹשֶׂה חֲדָשׁוֹת. בַּעַל מִלְחָמוֹת. זוֹרֵעַ צְדָקוֹת. מַצְמִיחַ יְשׁוּעוֹת. בּוֹרֵא רְפוּאוֹת. נוֹרָא תְהִלּוֹת. אֲדוֹן הַנִּפְלָאוֹת: הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד מַעֲשֵׂה בְרֵאשִׁית: כָּאָמוּר לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ: אוֹר חָדָשׁ עַל־צִיּוֹן תָּאִיר וְנִזְכֶּה כֻלָּנוּ ...

And the Ofanim and the holy Chayos, with a mighty sound rise toward the Serafim. Facing them, they offer praise and say, Blessed is the glory of Adonoy from His place. To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness, Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master ...

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85 **דלאו מכל מדות אלין**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

86 **דלאו מכל מדות אלין כלל**

In Eliyahu's prayer (Patach Eliyahu), G-d is shown to direct the world through His attributes, "but not of any of these attributes at all." The maamar uses it to define "holy" as utterly beyond the worlds.

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

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

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87 **בד"ה צאינה וראינה**

There the Alter Rebbe explains that kodesh without a vav is not in the category of worlds at all, above both memalei and sovev, while kadosh with a vav is the drawing down that brings the creations into being; Israel draw from the supernal kodesh through "Lift up your hands in holiness," the first two verses of the Shema.

KEHOT'S NOTE

לקמן שה"ש כא, ג.

88 **קדש הוא מלה בגרמי'**

The Zohar describes kodesh as a thing unto itself, holiness standing apart. The maamar identifies it with the essence of the Infinite Light.

Zohar III, 94b זח"ג צד, ב

KEHOT'S NOTE

זח"ג צד, ב.

89 **בביאור ע"פ אחרי ה'**

That explanation teaches that the whole chain of worlds comes only from G-d's Malchus, the "after" of Havayah, a mere glimmer, and from there it goes on to explain the three times "holy."

KEHOT'S NOTE

לקמן פי' ראה כ, ד ואילך.

90 **ובד"ה רני ושמחי**

That discourse explains the three times "holy" as the descent, from cause to cause, through the first three letters of the Name Havayah down to the final hei, speech, the source of the worlds; the yud is the tzimtzum without which nothing could come into being.

KEHOT'S NOTE

תו"א לו, ב.

91 **צבאו' אות הוא בצבא דילי'**

The Talmud reads "from the myriads of holiness" as "He is a sign among His myriad," and "Havayah Tzevaos is His

Name" as "He is Master among His host." The maamar reads Tzevaos as "a sign (os) in His host."

Chagigah 16a חגיגה ט"ז א

KEHOT'S NOTE

ראה חגיגה טז, א ובחדא"ג מהרש"א. על"ק האזינו (עד, רע"ד). [כ].

92 **ביו"ד נברא העוה"ב**

Rabbi Yehudah bar Rabbi Ilai taught that this world was created with the letter hei and the World to Come with the yud. The maamar uses it to show that the worlds grasp only a single "letter."

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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KEHOT'S NOTE

מנחות כט, ב.

93 **ראה זה חדש הוא**

Koheles asks whether there is anything of which one can say, "See, this is new," and answers that it has already been. The maamar borrows only the exclamation, for the excitement that a truly new thing arouses. (context: Steinsaltz Tanakh)

Ecclesiastes 1:10 קהלת א':י"

יֵשׁ דָּבָר שֶׁיֹּאמַר רְאֵה־זֶה חָדָשׁ הוּא כְּבָר הָיָה לְעֹלָמִים אֲשֶׁר הָיָה מִלְּפָנֵנוּ׃

Is there a thing whereof it is said: 'See, this is new'?—it hath been already, in the ages which were before us.

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94 **שרפים עומדים ממעל לו**

In Yeshayahu's vision of G-d on His throne, "Seraphim stood above Him," each with six wings, and called "Holy, holy, holy." The Seraphim stand at the source of the revelation, and so make no tumult.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע' ו, ב.

95 **ישע' כבן כרך שראה**

Rava: all that Yechezkel saw, Yeshayahu saw; Yechezkel was like a villager who saw the king, Yeshayahu like a city-dweller who saw the king. Hence Yeshayahu describes the vision briefly.

Chagigah 13b:5 חגיגה י"ג ב:ה'

אָמַר רָבָא: כָּל שֶׁרָאָה יְחֶזְקֵאל, רָאָה יְשַׁעְיָה. לְמָה יְחֶזְקֵאל דּוֹמֶה — לְבֶן כְּפָר שֶׁרָאָה אֶת הַמֶּלֶךְ, וּלְמָה יְשַׁעְיָה דּוֹמֶה — לְבֶן כְּרַךְ שֶׁרָאָה אֶת הַמֶּלֶךְ. אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב: "אֲשֶׁרְה לַהּ׳ כִּי נָאוֹה גָּאָה" — שִׁירָה לְמִי שֶׁמִּתְגָּאֶה עַל הַגֵּאִים. דְּאָמַר מָר: מֶלֶךְ שֶׁבַּחַיּוֹת — אֲרִי, מֶלֶךְ שֶׁבַּבְּהֵמוֹת — שׁוֹר, מֶלֶךְ שֶׁבָּעוֹפוֹת — נֶשֶׁר, וְאָדָם מִתְגָּאֶה עֲלֵיהֶן, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מִתְגָּאֶה עַל כּוּלָּן וְעַל כָּל הָעוֹלָם כּוּלּוֹ.

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KEHOT'S NOTE

חגיגה יג, ב.

96 **חברי דניאל . . דמזלייהו חזי**

Daniel's companions did not see the vision, yet they were terrified, because "their mazal saw." The maamar compares this to the Ofanim, who are stirred by what they cannot grasp.

Megillah 3a:13–14 מגילה ג' א:י"ג-י"ד

וְכִי מֵאַחַר דְּלָא חֲזוֹ, מַאי טַעְמָא אִיבְּעִיתוּ? אַף עַל גַּב דְּאִינְהוּ לָא חֲזוֹ, מַזָּלַייהוּ חֲזוֹ. אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעִית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאִים בְּמָקוֹם הַטְּנוֹפֶת — לִינְשׁוֹף מִדּוֹכְתֵיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עֵיזָא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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KEHOT'S NOTE

מגילה ג, א.

97 **כמ"ש במ"א]**

In Tanya, chapter 23, the Alter Rebbe applies the same Talmudic principle to one who studies Torah: the will of G-d that encompasses all worlds is revealed in his soul, "although he does not see" it, and he can bear it precisely because he does not see, which is not so with the higher beings.

KEHOT'S NOTE

ראה תניא פרק כג.

98 **מבחי' אהבת הנה"א בעצמה**

The note points to an abridgement of this passage in the Tzemach Tzedek's Or HaTorah, Bamidbar, volume 4.

KEHOT'S NOTE

קיצור — באוה"ת במדבר-ד ע' א'תסב.

99 **כמים הפנים לפנים**

Shlomo's proverb: as water reflects a face back to the one who looks into it, so one person's heart reflects another's

feelings toward him. The maamar reads the two "men" as the "man" on the Throne above and the "man" beneath it. (context: Steinsaltz Tanakh)

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט.

100 **פני האדם**

For the reading of "man to man" as the "man" on the Throne and the "man" beneath it, the note points to the Tzemach Tzedek's Or HaTorah on Beshalach.

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תעז ואילך.

101 **על דמות הכסא**

Above the firmament over the Chayos, Yechezkel sees a throne: "And upon the likeness of the throne, a likeness like the appearance of a man upon it, above." This is the "man" above the Throne.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

יחזקאל א, כו.

102 **ודמות פניהם**

The words here quote Ezekiel 1:10; the passage is shown below.

Ezekiel 1:10 יחזקאל א':י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

103 **בזהר פ' במדבר דקי"ח ע"ב**

The Zohar on Bamidbar, cited by the text and by the Kehot note, for the face of man that is included in the faces of the Chayos.

Zohar, Bamidbar 3:27–38 ספר הזהר, במדבר ג':כ"ז-ל"ח

104 **ובפ' בראשית די"ח סע"ב**

The text's further reference, in the Zohar on Bereishis, on the same theme.

Zohar, Bereshit 7:70–8:83 ספר הזהר, בראשית ז':ע'-ח':פ"ג

PARAGRAPH 12

105 **פניהם פני אדם**

"As for the likeness of their faces, the face of a man." The maamar reads "face" (panim) as the inner dimension (pnimiyus) of the Chayos.

Ezekiel 1:10 יחזקאל א':י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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106 **בד"ה וספרתם לכם**

That discourse asks why fifty days are mentioned when only forty-nine are counted, and why the count is "one day of the Omer" rather than "the first day," and it explains the counting from the barley of Pesach to the wheat of Shavuos through Yechezkel's verse "and their faces and their wings were separate above."

KEHOT'S NOTE

לעיל פ' במדבר י, א.

107 **ופניהם וכנפיהם**

Yechezkel describes the Chayos: "And their faces and their wings were separate above." The zakef gadol on "and their faces" ends the phrase there, so the verse can be read "and [such were] their faces," with "their wings were spread apart above" as a new clause; the maamar uses this pause to set the faces, the inner dimension, apart from the wings. (context: Steinsaltz Tanakh)

Ezekiel 1:11 יחזקאל א':י"א

וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדוֹת מִלְמָעְלָה לְאִישׁ שְׁתַּיִם חֹבְרוֹת אִישׁ וּשְׁתַּיִם מְכַסּוֹת אֵת גְּוִיֹּתֵיהֶנָּה׃

Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

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108 **בחי' לב האדם התחתון אל האדם כוי'**

The note reports a gloss of the Tzemach Tzedek on this very passage, on "the heart of" the lower man toward the

man above.

KEHOT'S NOTE

באוה"ת במדבר-ד ע' א'תסב יש הגה"ה לכאן.

PARAGRAPH 13

109 **ארי דאכיל קרבנין**

The Zohar speaks of the lion that consumes the offerings, the supernal fire that came down upon the altar.

Zohar I, 6b זח"א ו, ב

Zohar II, 278a זח"ב רעח, א

Zohar III, 17a זח"ג יז, א

KEHOT'S NOTE

זח"א ו, ב. זח"ב רעח, א. זח"ג יז, א.

110 **אריה דאכיל קרבנין**

Another place where the Zohar names the supernal fire on the altar "the lion that eats the offerings."

Zohar, Vayikra 40:278–41:285 ספר הזהר, ויקרא מ':ער"ח-מ"א:רפ"ה

111 **ארי מלך שבחיוה**

"The king among the beasts is the lion, the king among the cattle is the ox, the king among the birds is the eagle." The lion that eats the offerings is the king of the Chayos.

Chagigah 13b:5–6 חגיגה י"ג ב:ה'-ו'

... "אֲשֶׁרְרָה לֵהּ כִּי נָאֹה גָּאָה" — שֵׁירָה לְמִי שֶׁמִּתְגָּאֶה עַל הַגַּאִים. דְּאָמַר מָר: מֶלֶךְ שֶׁבַּחַיּוֹת — אַרְיֵה, מֶלֶךְ שֶׁבַּבְּהֵמוֹת — שׁוֹר, מֶלֶךְ שֶׁבָּעוֹפוֹת — נֶשֶׁר, וְאָדָם מִתְגָּאֶה עֲלֵיהֶן, וְהַקָּדוֹשׁ בָּרוּךְ הוּא מִתְגָּאֶה עַל כּוּלָּן וְעַל כָּל הָעוֹלָם כּוּלּוֹ. כְּתִיב אֶחָד אוֹמֵר: "וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי שׁוֹר מֵהַשְּׂמֹאל לְאַרְבַּעְתָּן וְגוֹ'", וּכְתִיב: "וְאַרְבָּעָה פָּנִים לְאֶחָד פְּנֵי הָאֶחָד פְּנֵי הַכְּרוּב וּפְנֵי הַשֵּׁנִי פְּנֵי אָדָם וְהַשְּׁלִישִׁי פְּנֵי אַרְיֵה וְהָרְבִיעִי פְּנֵי נָשֶׁר", ...

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KEHOT'S NOTE

חגיגה יג, ב.

112 **בנשמות שמיכאל כה"ג מקריב**

Kehot's note points to Zohar III, 33a for these words.

Zohar III, 33a זח"ג לג, א

KEHOT'S NOTE

זח"ג לג, א. ובזח"א פ, א [כ]. וראה תוס' סוף מנחות.

113 **שמיכאל כה"ג מקריב ע"ג המזבח**

The Zohar speaks of Michael offering up the souls upon the supernal altar. The maamar presents it as the heavenly counterpart of the offering and of prayer.

Zohar, Tzav 20:135–145 ספר הזהר, צו כ':קל"ה-קמ"ה

114 **באצי' דאיהו וחיוהי**

The note reports a gloss and an abridgement of this passage in the Tzemach Tzedek's Or HaTorah.

KEHOT'S NOTE

ת"ז בהק' (ג, ב). באוה"ת במדבר-ד ע' א'תסב נמצא הג"ה וקיצור לכאן.

115 **דאיהו וחיוהי וגרמוהי חד**

Of the Ten Sefiros of Atzilus the Tikkunei Zohar says, "He and His life-forces are one, He and His vessels are one." The souls are raised into this unity.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג' ב:ט'-י'

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹי חַד בְּהוֹן, מַה דְּלָאו הָכִי בְּעֶשֶׂר סְפִירוֹת דְּבְרִיאָה, דְּלָאו אִינּוּן וְחַיָּיהוֹן חַד, לָאו אִינּוּן וְגַרְמֵיהוֹן חַד. וְעִלַּת עַל כֹּלָּא הוּא נָהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 14

116 **בשתי אכילות הכתוב מדבר**

On "And if it be eaten at all," the Talmud says that Scripture speaks of two eatings, the eating of man and the eating of the altar.

Zevachim 13b:3 זבחים י"ג ב:ג'

וְהָתַנַן: יָכוֹל לֹא תֵּהֵא מַחְשָׁבָה מוֹעֶלֶת אֶלָּא בַּאֲכִילַת בָּשָׂר, מִנַּיִן לְרַבּוֹת שְׁפִיכַת שִׁירַיִם וְהַקְטָרַת אֵימוּרִים? תַּלְמוּד לוֹמַר: "וְאִם הֵאָכֹל יֵאָכֵל" – בִּשְׁתֵּי אֲכִילוֹת הַכָּתוּב מְדַבֵּר: אַחַת אֲכִילַת אָדָם, וְאַחַת אֲכִילַת מִזְבֵּחַ.

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KEHOT'S NOTE

זבחים יג, ב.

117 **לפי שהיא בחי' פנימית**

The note points to the Tzemach Tzedek's discussion, in Or HaTorah on Shir HaShirim, of eating as an inner level.

KEHOT'S NOTE

ראה באוה"ת שה"ש-ב ע' תפג.

118 **אכלתי יערי עם דבשי**

The beloved says, "I have come into My garden, My sister, My bride; I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey." Eating stands for the inner level; myrrh and spice, fragrance, for the encompassing.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבָשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דּוֹדִים׃

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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KEHOT'S NOTE

שה"ש ה, א.

119 **בד"ה ואם האכל יאכל בפי שלח**

There the Alter Rebbe explains that every being has an inner dimension (pnimiyus), from panim, "face," by which it turns toward its source and cleaves to it, and an outer dimension by which it gives to what is outside it; in the chain

of worlds the outer dimension of the higher becomes the inner dimension of the lower.

KEHOT'S NOTE

לקמן מא, ד ואילך.

120 **אבל יש בחינה אחרת והיא בחי' מקיף . . שהנשמה נהנית ממנו ולא הגוף**

The Tzemach Tzedek quotes this passage and asks how fragrance can be encompassing if the soul, an inner light within the body, enjoys it; he answers that it counts as encompassing only for the body, while for the soul it is a real enjoyment.

KEHOT'S NOTE

מובא באוה"ת ויקרא-א ע' רצב וכתב ע"ז "וצ"ע שהרי הנשמה עכ"פ נהנית ממנו והנשמה היא אור פנימי המלובש תוך הגוף. וא"כ הא"פ נהנה מן הריח רק הגוף אינו נהנה ממנו, וא"כ איך הוא מקיף, אלא צ"ל רק להגוף נחשבו מקיף אבל להנשמה הגם שהיא או"פ זהו הנאה ממש" ע"ש.

121 **ריח שהנשמה נהנית ממנו ולא הגוף**

"What is it that the soul enjoys and the body does not? This is fragrance." Hence the blessing over fragrance, and here the incense as an encompassing level.

Berakhot 43b:3ברכות מ"ג ב:ג

אָמַר רַב יְהוּדָה: הַאי מַאן דְּנָפֵיק בְּיוֹמֵי נִיסָן וְחָזֵי אִילָנֵי דְּקָא מְלַבְלְבִי, אוֹמֵר: "בָּרוּךְ שֶׁלֹּא חִיסֵּר בְּעוֹלָמוֹ כְּלוּם וּבָרָא בּוֹ בְּרִיּוֹת טוֹבוֹת וְאִילָנוֹת טוֹבוֹת לְהִתְנָאוֹת בָּהֶן בְּנֵי אָדָם". אָמַר רַב זוּטְרָא בַּר טוֹבִיָּה אָמַר רַב: מִנַּיִן שֶׁמְּבָרְכִין עַל הֲרֵיחַ? — שֶׁנֶּאֱמַר: "כֹּל הַנְּשָׁמָה תְּהַלֵּל קָהּ". אֵיזֶהוּ דָּבָר שֶׁהַנְּשָׁמָה נֶהֱנֵית מִמֶּנּוּ וְאֵין הַגּוּף נֶהֱנֶה מִמֶּנּוּ? — הֱוֵי אוֹמֵר: זֶה הָרֵיחַ.

Rab Judah said : He who goes out during the days of Nisan and sees the trees budding should say "Blessed be He Who has caused nothing to be lacking in His Universe and created therein beautiful creations and beautiful trees wherefrom men may derive pleasure." Rab Zotra b. Tobiah said in the name of Rab : Whence is it learnt that one should pronounce a benediction over a fragrant smell? As it is written, "Let every soul praise the L-rd" (Ps. cl. 6). From what is it that the ...

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KEHOT'S NOTE

ברכות מג, ב.

122 **בבחי' מקיף מלמעלה**

The note reports a gloss of the Tzemach Tzedek on this passage.

KEHOT'S NOTE

באוה"ת במדבר-ד ע' אתסב נמצא הגי"ה לכאן.

123 **בביאור ע"פ באתי לגני**

There "I have gathered My myrrh with My spice" is explained: to draw the essence of Chochmah into the emotions, the source must be drawn from above Chochmah, and fragrance, sensed by the nose, is higher than taste, sensed by the mouth and palate, because the nose is the loftier organ.

KEHOT'S NOTE

לקו"ת שה"ש לג, א.

124 **ע"פ ראה ריח בני כפ' תולדות**

There Yitzchak wished to draw down the encompassing level, and since every drawing down comes through raising mayin nukvin, drawing down the encompassing requires a raising of mayin nukvin that is itself encompassing.

KEHOT'S NOTE

תו"א כ, ד.

125 **בזהר ס"פ ויקהל (דרי"ט א')**

The same Zohar is cited earlier in this parsha, where the Alter Rebbe explains that the incense on the inner altar is also a refinement, its eleven spices raising up the eleven "crowns of impurity," and refers to this maamar, "Zos Chanukas HaMizbe'ach."

KEHOT'S NOTE

מובא גם לעיל כב, ד. אוה"ת בראשית-א דף קנב, א. תצוה ע' תשס.

126 **בד"ה מי מנה עפר יעקב**

On that page, explaining the prayer "and unite our heart," the Alter Rebbe distinguishes two aspects of the heart's will: its inner point, a great love above reason that comes from above as a gift, and the outer heart, the love aroused by contemplating G-d's greatness, each according to his understanding.

KEHOT'S NOTE

לקמן סז, ג.

127 **ע"פ נשא את ראש בני גרשון**

Earlier in this parsha, on "Lift up the head of the sons of Gershon," the Alter Rebbe explains that the incense on the inner altar was also a refinement, its eleven spices raising up the eleven "crowns of impurity"; its fragrance is a raising of mayin nukvin from below, and through it the anointing oil afterwards draws down from above.

KEHOT'S NOTE

לעיל כב, ד.

128 **ובד"ה בכי"ה בכסלו**

That discourse explains that the inner heart is united with the mind, and that through charity there comes a fragrance that "restores the soul" and reveals the mind within the inner heart: "Oil and incense gladden the heart."

KEHOT'S NOTE

תו"א כט, ד. וראה באוה"ת במדבר-ד ע' אתסה מה שהעתיק מתו"א.

129 **וע' מ"ש הרמ"ז ס"פ בא**

Earlier in this parsha the same Ramaz, at the end of Bo (page 40b), is cited on the raising up and refinement brought about by the incense, together with the Zohar at the end of Vayakhel.

KEHOT'S NOTE

ראה לעיל כב, ד. ובמ"מ לשם.

PARAGRAPH 15

130 **כ"א על מזבח הפנימי**

The note reports a gloss of the Tzemach Tzedek on the incense being offered only on the inner altar.

KEHOT'S NOTE

ראה הגהה לכאן באוה"ת במדבר-ד ע' א'תסד.

131 **מלשון חינוך**

The Mitteler Rebbe's discourses on Chanukah also take up the link between chanukah and chinuch.

KEHOT'S NOTE

וראה גם בשערי אורה ד"ה בכ"ה בכסלו פל"ז. סה"מ תרל"ה-ב ע' של ואילך. לקו"ש חכ"ה ע' 383 ואילך. וראה לקו"ש חל"ב ע' 105 הערה 72.

132 **חנוך לנער ע"פ דרכו**

Shlomo's proverb: "Educate a youth according to his way; even when he grows old he will not depart from it." The maamar links chinuch, education, with chanukah, dedication.

Proverbs 22:6 משלי כ"ב:ו'

חֲנֹךְ לַנַּעַר עַל־פִּי דַרְכּוֹ גַּם כִּי־יַזְקִין לֹא־יָסוּר מִמֶּנָּה׃

Train up a child in the way he should go, And even when he is old, he will not depart from it.

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KEHOT'S NOTE

משלי כב, ו. באוה"ת במדבר-ד ע' א'תסה נמצא הגה"ה לכאן.

PARAGRAPH 16

133 **בד"ה בכ"ה בכסלו**

There, turning to the meaning of Chanukah, of the dedication of the altar and of the Temple, the Alter Rebbe cites "Educate a youth according to his way": a child who is still far from learning must be trained, and the training is through many gifts given to him.

KEHOT'S NOTE

תו"א כט, ד. וראה גם לקו"ת נשא צח, א. ברכה צח, ב ואילך.

134 **הבו לה' כבוד . . קול ה' על המים**

David calls on the "sons of the mighty" (some say the angels): "Render unto Havayah glory and strength." The psalm opens with glory before its seven "voices," which the maamar reads as the order of every new drawing down. (context: Steinsaltz Tanakh)

Psalms 29:1 תהילים כ"ט:א'

מִזְמוֹר לְדָוִד הָבוּ לַה' בְּנֵי אֵלִים הָבוּ לַה' כָּבוֹד וָעֹז׃

A Psalm of David. Ascribe unto the L-RD, O ye sons of might, Ascribe unto the L-RD glory and strength.

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KEHOT'S NOTE

תהלים כט, א. ביהל אור שם נמצא הגהות לכאן.

135 **קול ה' על המים**

"The voice of Havayah is upon the waters": in the plain sense, G-d's voice in the thunder over the waters, the first of the psalm's seven "voices," which the maamar reads as Chesed. (context: Steinsaltz Tanakh)

Psalms 29:3 תהילים כ"ט:ג'

קוֹל ה' עַל־הַמָּיִם אֵל־הַכָּבוֹד הִרְעִים ה' עַל־מַיִם רַבִּים׃

The voice of the L-RD is upon the waters; The G-d of glory thundereth, Even the L-RD upon many waters.

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136 **קלא פנימאה דלא אשתמע**

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

KEHOT'S NOTE

זח"א (נ, ב) [כ].

137 **קלא פנימאה דלא אשתמע**

The Zohar speaks of an inner voice that is not heard. The maamar reads it as the drawing down from intellect into the emotions.

Zohar, Bereshit 83:235–86:248 ספר הזהר, בראשית פ"ג:רל"ה-פ"ו:רמ"ח

This Voice is in the recesses and is not heard or revealed, and when it issues from the throat it utters the aspirate without sound and it flows on without ceasing, though it is so tenuous as to be inaudible.

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

138 **בשה"ש ע"פ קול דודי**

There the Alter Rebbe distinguishes the "small voice" drawn from the emotions into speech, which is heard, from the "great voice that did not cease," the inner voice that is not heard; any drawing down from concealment into revelation, from intellect into emotion or from above intellect into intellect, is called a "voice."

KEHOT'S NOTE

לקו"ת שה"ש טו, ב.

139 The bride hears her beloved approaching: "The voice of my beloved! Behold, he comes, leaping over the mountains." The verse of the discourse in Shir HaShirim that the text cites on the meaning of "voice."

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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140 **עלמא דאתכסיא**

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

KEHOT'S NOTE

זח"א (יח, א. קנב, א. קנח, ב). ובזוח"ב (כט, ב). [כ].

141 **מעלמא דאתכסיא**

The Zohar distinguishes the hidden world (alma de'iskasya) from the revealed world. Here it is the source,

above the attributes, from which the voices are drawn.

Zohar, Bereshit 6:60–7:70ספר הזהר, בראשית ו׳:ס׳-ז׳:ע׳

142 **שבעה ושבעה מוצקות**

Zechariah sees a golden menorah with seven lamps, "seven and seven pipes to the lamps." The maamar reads the lamps as the seven attributes and the pipes as what feeds them from above.

Zechariah 4:2זכריה 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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KEHOT'S NOTE

זכרי׳ ד, ב.

143 **בזהר ס"פ מקץ**

The text's reference, at the end of Mikeitz, for the seven pipes as drawings down from higher levels into the attributes.

Zohar, Miketz 15:261–269ספר הזהר, מקץ ט״ו:רס״א-רס״ט

144 **בזהר ס"פ מקץ (דר"ד סע"ב)**

The Tzemach Tzedek discusses the "seven and seven pipes" in Or HaTorah on Vayikra.

KEHOT'S NOTE

בענין שבעה ושבעה מוצקות ראה אוה״ת ויקרא-א ע׳ רעט. ביאוה״ז להצ״צ-ב ע׳ תתעז.

145 **בזהר פ' תזריע דמ"ז ע"ב**

The Tzemach Tzedek discusses the "seven havalim" of the Zohar in Or HaTorah on Vayikra.

KEHOT'S NOTE

ראה אוה״ת ויקרא-א ע׳ רפ ואילך. ובביאוה״ז להצ״צ-ב ע׳ תתעז ואילך. ע׳ תתפא ואילך נזכר גם לעיל פ׳ במדבר יב, ד.

146 **להמשיך מתחילה קודם הזי קולות**

The note reports a gloss of the Tzemach Tzedek on drawing down the glory before the seven voices.

KEHOT'S NOTE

באוה״ת במדבר-ד ע׳ א׳תסה נמצא הגה״ה.

147 **הראני נא את כבודך**

Moshe asks G-d, "Show me, please, Your glory," to see more of His glory than his mission required. Through the Raaya Mehemna, the glory he asked for is identified with the supernal Keser. (context: Steinsaltz Tanakh)

Exodus 33:18שמות ל״ג:י״ח

וַיֹּאמַר הַרְאֵנִי נָא אֶת־כְּבֹדֶךָ׃

And he said: 'Show me, I pray Thee, Thy glory.'

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148 **בזהר בהעלותך דקנ"ד א'**

The text's reference in Beha'aloscha, on "His horn shall be exalted in glory."

Zohar, Beha'alotcha 15:87–16:94ספר הזהר, בהעלותך ט״ו:פ״ז-ט״ז:צ״ד

149 **קרנו תרום בכבוד**

Said in the psalm of the righteous man who gives freely to the needy: "His horn shall be exalted in glory." The text cites the Zohar's explanation of this verse as a further source on "glory."

Psalms 112:9תהילים קי״ב:ט׳

פִּזַּר נָתַן לָאֶבְיוֹנִים צִדְקָתוֹ עֹמֶדֶת לָעַד קַרְנוֹ תָּרוּם בְּכָבוֹד׃

He hath scattered abroad, he hath given to the needy; His righteousness endureth for ever; His horn shall be exalted in honour.

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150 **כבוד חכמים ינחלו**

Shlomo's proverb: "The wise shall inherit glory, and fools carry off disgrace." The text refers to its explanation in the discourse on "For on this day He shall atone."

Proverbs 3:35משלי ג׳:ל״ה

כָּבוֹד חֲכָמִים יִנְחָלוּ וּכְסִילִים מֵרִים קָלוֹן׃

The wise shall inherit honour; But as for the fools, they carry away shame.

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PARAGRAPH 17

151 **שמנחת נדבה מביאה בכפיפה מצרית**

The Rebbe notes that Sotah 14b seems to disqualify an Egyptian basket, and answers that the reason given there, "Offer it now to your governor," is not a Torah prohibition (Kesef Mishneh, Hilchos Issurei Mizbe'ach 2:10); against the view that it is, he notes that the poor bring their first fruits in willow baskets (Bikkurim 3:8), which are surely lowlier than an Egyptian basket.

KEHOT'S NOTE

בלקו״ת נשא (כט, ב) שמנחת נדבה מביאה בכפיפה מצרית, שזהו דלא כמפורש בסוטה (יד, ב) דפסול — הרי מפורש שם שהטעם דהקריבהו נא לפחתך גו׳, ואיסור זה אינו מן התורה (כסי״מ הל׳ איסי״מ פי״ב ה״י (ודלא כי״א מהאחרונים דאסור מה״ת — דלפי״ז אינו מובן הא דענייים מביאים בכורים בסלי נצרים של ערבה (בכורים פי״ג מי״ח) שבודאי פחותים מנצרי דקל (דהיינו כפיפה מצרית, כפרשי״ בסוטה שם) דסברת הקריבהו שייך גם באינו קרב על המזבח ממש, וק״ל) — לקו״ש ח״ז ע׳ 205.

152 **תמידין כסדרן**

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

KEHOT'S NOTE

תפלת מוסף.

153 **זהו ענין חינוך המזבח כנודע**

The note points to an abridgement of this passage in the Tzemach Tzedek's Or HaTorah.

KEHOT'S NOTE

קיצור באוה"ת במדבר-ד ע' א'תסה.

PARAGRAPH 18

154 **היה מעורב בשמים ראש**

The note points to the Tzemach Tzedek's explanation of the mitzvos for the spices blended into the anointing oil.

KEHOT'S NOTE

ראה דרך מצותיך עב, ב.

155 **בשמים ראש מר דרור וקנמן בשם**

G-d tells Moshe how to make the anointing oil: "Take for yourself choice spices: flowing myrrh, five hundred [shekels], and fragrant cinnamon..." The spices of the anointing oil bring fragrance, the encompassing level, into the oil.

Exodus 30:23 שמות ל:כ"ג

וְאַתָּה קַח־לְךָ בְּשָׂמִים רֹאשׁ מָר־דְּרוֹר חֲמֵשׁ מֵאוֹת וְקִנְמָן־בֶּשֶׂם מַחֲצִיתוֹ חֲמִשִּׁים וּמָאתַיִם וּקְנֵה־בֹשֶׂם חֲמִשִּׁים וּמָאתָיִם:

'Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty,

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KEHOT'S NOTE

שמות ל, כג.

PARAGRAPH 19

156 **כל הבקר לעולה**

The Torah totals the princes' burnt offerings: "All the cattle for the burnt offering, twelve bulls..." These, the altar's "eating," belong to "after it was anointed."

Numbers 7:87 במדבר ז:פ"ז

כָּל־הַבָּקָר לָעֹלָה שְׁנֵים עָשָׂר פָּרִים אֵילִם שְׁנֵים־עָשָׂר כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנֵים עָשָׂר וּמִנְחָתָם וּשְׂעִירֵי עִזִּים שְׁנֵים עָשָׂר לְחַטָּאת:

all the oxen for the burnt-offering twelve bullocks, the rams twelve, the he-lambs of the first year twelve, and their meal-offering; and the males of the goats for a sin-offering twelve;

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KEHOT'S NOTE

במדבר ז, פז.

157 **כתיב ביום המשח**

The note reports a gloss of the Tzemach Tzedek on this conclusion.

KEHOT'S NOTE

באוה"ת במדבר-ד ע' א'תסו נמצא הג"ה לכאן.

158 **והלא קערה אחת היתה ומזרק אחד היה וכף אחת היתה ביום המשח אותו**

The Midrash asks why twelve bowls, basins and spoons are counted when one of each was brought on the day of the anointing, and answers that G-d credited them as if all had offered on the first day and on the last.

Bamidbar Rabbah 13:9 במדבר רבה י"ג:ט'

159 **העלה עליהם כאלו כולם הקריבו ביום ראשון וביום אחרון**

Rabbi Yudan's teaching appears again: Scripture credited them as if all of them had offered on the first day and all of them on the last day.

Bamidbar Rabbah 14:13 במדבר רבה י"ד:י"ג

160 The beloved says to his bride, "You are all fair, my beloved, and there is no blemish in you." The verse on which Shir HaShirim Rabbah brings the teaching about the princes.

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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161 **ובשה"ש ע"פ כולך יפה רעיתי**

On "You are all fair, my beloved," the Midrash brings the same teaching, that G-d credited the princes as if all had offered on the first day and on the last.

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 יוֹחַאי, 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 טַפְּשִׁין 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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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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