



THE CHASSIDISHE PARSHA • SHABBOS OCTOBER 17, 2026

פרשת נח

Parshas Noach



The week's 6 maamarim of Torah Ohr and Likkutei Torah: Noach
(4) • Shir HaShirim 2, 3.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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מים רבים לא יוכלו לכבות את האהבה ונהרות...

Many waters cannot extinguish the love



The pressures of earning a living, the “many waters,” cannot extinguish the soul’s innate love for G-d; on the contrary, when a person who has been immersed in them all day turns to G-d in prayer, they raise the soul to a limitless love, higher than it knew before it came into the world.

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 Alter Rebbe reads the Song of Songs’ “many waters” as the worries and busyness of making a living. They cannot quench the hidden love of the G-dly soul, a flame that naturally rises toward its Source; they can even lift it higher than before its descent. Isaiah calls them “the waters of Noach,” and Noach means rest. The Flood came not only to destroy but to purify the earth, like a mikveh, and likewise the servitude of livelihood, which began when the Temple’s supernatural blessing ceased, purifies the soul as Gehinnom does. When a person emerges from a day of material “darkness” and contemplates in prayer that all creation is only a glow of G-d, he is stirred to the love “with all your might,” which has no limit, because it draws on the animal soul, whose root in Tohu is higher than the G-dly soul’s. So the ark, the words of prayer, is lifted by the waters, and people in business can pray more deeply than scholars. This is the lower Shabbos; in the future the higher Shabbos will reveal a still greater love from above.

OUTLINE

- | | | |
|----------|---|-------------|
| 1 | The love the waters cannot quench | ¶1-2 |
| | The “many waters” are the preoccupations of livelihood; they cannot extinguish the G-dly soul’s innate love, and through them the soul can rise higher than before its descent. | |
| 2 | The waters of Noach | ¶3 |
| | Noach means rest; the Flood purified the earth like a mikveh, and the servitude of livelihood purifies the soul as Gehinnom does, lifting it to the highest level. | |

3	What the servitude is	¶4
	Not foreign rule or taxes but the worry of earning a living, unknown when the Temple's supernatural blessing flowed.	
4	Light out of darkness	¶5-7
	Contemplation in prayer after a day of business kindles the limitless love "with all your might," possible only through the animal soul, whose root in the fallen kings of Tohu is higher than the G-dly soul's.	
5	The ark of prayer	¶8-10
	From the waters is built the teivah, the ark and the words of prayer, which the waters lift high; business-people can pray more than scholars.	
6	The lower Shabbos	¶11
	As the worlds ascend on Shabbos after the six days of work, the day's labour ascends in prayer, a glow of Shabbos within the week.	
7	The higher Shabbos	¶12
	In the future, "the day that is entirely Shabbos," a great love from above, supernal Chesed, will be revealed, higher even than the love born of the waters.	

KEY CONCEPTS

many waters מים רבים

The preoccupations and worries of earning a living and the thoughts of worldly affairs, which threaten to drown a person's awareness of G-d.

hidden love אהבה מסותרת

The love for G-d present by nature in every Jewish soul, even when it is not felt; like a flame, it strains upward toward its Source.

rest of the spirit (naycha d'rucha) נייחא דרוחא

The meaning of the name Noach: the contentment and ascent that follow work, which is the inner quality of Shabbos.

servitude שעבוד

In this maamar, the burden and worry of livelihood in exile, which purifies the soul as the Flood purified the earth.

the advantage of light out of darkness יתרון האור מן החושך

The greater light produced when darkness is subdued (iskafya) and transformed (is'hapcha chashocha), beyond light that never met darkness.

with all your might בכל מאדך

The highest, limitless love for G-d, which arises from struggle with its opposite, the animal soul.

the animal soul נפש הבהמית

The soul that animates the body and its drives; its ultimate root, in the kings of Tohu who fell, is higher than the G-dly soul's, which is why engaging it yields a higher love.

the ark / the word תיבה

The teivah is both Noach's ark and a word; the ark is the words of prayer, lifted by the waters of the day.

lower and higher Shabbos שבת תתאה ושבת עילאה

The lower Shabbos is the rest that follows toil, present in each week and each prayer; the higher Shabbos is the Messianic future, when a love from above will be revealed.

SECTION 1 • ¶1-2

The love the waters cannot quench

1 מים רבים^{1,2} לא יוכלו לכבות את האהבה ונהרות לא ישטפוה אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו.

“Many waters cannot extinguish the love, nor can rivers wash it away; if a man would give all the wealth of his house for love, it would be utterly scorned.”

The maamar opens with a verse from the Song of Songs, which Chassidus reads as a love song between G-d and the Jewish people. Its claim is that no flood of water, however great, can put out this love; the rest of the maamar explains what the “waters” are and why they cannot quench it.

הנה מים רבים הם כל טרדות הפרנסה³ והמחשבות שבעניני עוה"ז⁴ כו' ועכ"ז [ועם כל זה] לא יוכלו לכבות את האהבה

Now, the “many waters” are all the preoccupations of earning a livelihood and the thoughts about the matters of this world, etc.; and nevertheless they “cannot extinguish the love” —

The Alter Rebbe identifies the “many waters” with ordinary working life: the constant pressures of making a living and the stream of thoughts about worldly affairs. These can crowd out a person’s awareness of G-d, yet they cannot actually extinguish his love for Him.

שהוא בחי' האהבה המוסתרת שיש בכל נפש מישראל⁵ בטבע מבחי' נפש האלקי' שטבעה לעלות וליכלל תמיד למעלה כשלהבת העולה מאליה

which is the level of the hidden love that is present by nature in every soul of Israel, from the level of the G-dly soul, whose nature is to rise and be absorbed constantly above, like a flame that rises of itself,

The love that survives is the “hidden love” (ahavah mesuteres) that every Jew possesses by nature, whether or not he feels it. It belongs to the G-dly soul, which naturally strives upward to return to its Source, just as a flame reaches upward by its very nature without any effort.

כמ"ש לעיל מיניה רשפיה רשפי אש⁶ שלהבת יה שהוא בחי' שלהבת הבאה מלמעלה שהיא הנפש האלקית שקודם התלבשותה בגוף הגשמי היתה נהנית מזיו השכינה והיתה מיוחדת בתכלית היחוד בא"ס ב"ה.⁷

as it is written just before it, "Its sparks are sparks of fire, a flame of G-d," which is the level of a flame that comes from above: this is the G-dly soul, which, before it was enclothed in the physical body, delighted in the radiance of the Shechinah and was united in absolute unity with the Infinite One (Ein Sof), blessed be He.

The verse just before "many waters" describes this love as "sparks of fire, a flame of G-d": a fire whose origin is Divine. That is the G-dly soul, which before coming into a body enjoyed the radiance of G-d's presence in the spiritual worlds and was wholly one with the Infinite One; its natural upward striving stems from that origin.

2 ולזאת גם אחר התלבשותה בגוף הגשמי לעסוק בענינים גשמיים שהן הנקראים מים רבים עכ"ז [עם כל זה] לא יוכלו לכבות⁸ ה מלהיות תמיד בבחי' אהבה ותשוקה נפלאה לעלות וליכלל למעלה ואדרבה

Therefore, even after it is enclothed in the physical body to occupy itself with physical matters — which are what are called "many waters" — nevertheless they "cannot extinguish" it from being constantly in a state of love and wondrous longing to rise and be absorbed above. On the contrary,

Because the soul's love is its very nature, it does not die when the soul enters a body and becomes busy with material things. The Alter Rebbe calls those material involvements the "many waters," and insists that they cannot put out the soul's constant longing to rise and dissolve into G-d.

ע"י התלבשותה במים רבים הנ"ל יכולה להגיע למדרגה היותר גבוה מקודם שירדה לעוה"ז⁹ כאשר יתבאר:

through its enclothement in the "many waters" mentioned above, it can reach a higher level than [it stood at] before it descended to this world, as will be explained.

Then comes the maamar's bold thesis: the soul does not merely survive its immersion in worldly affairs; through that very immersion it can reach a higher level than it had before it came down, even when it basked in the radiance of G-d's presence. The rest of the maamar explains how.

SECTION 2 • 13

The waters of Noach

3 והנה בחיי מים רבים¹⁰ הנ"ל נקי מי נח וכמ"ש (ישע"י [ישעיה] נד) אשר נשבעתי מעבור מי נח עוד על הארץ
 כן נשבעתי מקצף עליך¹¹ ומגער בכ (ע"י בספר עיר גבורים)¹² כי

Now, the level of "many waters" mentioned above is called "the waters of Noach," as it is written (Isaiah 54), "That I swore that the waters of Noach would no more pass over the earth, so have I sworn not to be angry with you or rebuke you" (see the book Ir Gibborim). For

Isaiah compares G-d's promise never again to be angry with Israel to His oath after the Flood never again to bring "the waters of Noach" over the earth. The Alter Rebbe takes the prophet's phrase "the waters of Noach" as a name for the "many waters" of worldly life, and refers the reader to Ir Gibborim, a work by the author of the Kli Yakar commentary on the Torah.

הנה נח הוא נייחא דרוחא¹³ שהוא בחינת שביתה כאדם השובת ממלאכתו. וכמ"ש וישבת ביום
 השביעי^{14, 15} ותרגומו ונח ביומא שביעאה¹⁶ כו'.

Noach is naycha d'rucha (rest of the spirit), which is the level of ceasing, like a person who ceases from his work. As it is written, "And He ceased (vayishbos) on the seventh day," and its Targum [renders it], "And He rested (venach) on the seventh day," etc.

The name Noach means rest: the Zohar reads it as naycha d'rucha, the settled contentment of spirit that comes when work is finished. The proof is that the Torah says G-d "ceased" on the seventh day, and the Aramaic translation of Onkelos renders that word with the root of Noach, "rested."

ומ"ש נח נח ב"פ [ב' פעמים]¹⁷ הם נייחא דעילאי¹⁸ ונייחא דתתאי שהוא בחי' שבת תתאה ושבת עילאה
 שיהיה לעתיד שנק' יום שכולו שבת¹⁹ משא"כ שבת תתאה אינו כולו שבת כאשר יתבאר.

And what is written, "Noach, Noach," twice: these are the rest of the higher ones and the rest of the lower ones, which is the level of the lower Shabbos and the higher Shabbos that will be in the Time to Come, which is called "the day that is entirely Shabbos," whereas the lower Shabbos is not entirely Shabbos, as will be explained.

The verse repeats the name, "Noach, Noach," and the Midrash explains the doubling as rest for the higher beings and rest for the lower beings. The Alter Rebbe maps these onto two kinds of Shabbos: the weekly "lower Shabbos" we know now, which is not wholly rest, and the "higher Shabbos" of the Messianic future, "the day that is entirely Shabbos." Both will be explained later in the maamar.

כי הנה לכאורה אינו מובן ענין המבול שאם היה רק להעביר ולשחת האנשים החוטאים למה הוצרך לבחיי רעש גדול כזה הלא ברגע א' היה ביכולי [ביכולת] ה' להעבירם אף בלא המבול.

For at first glance the matter of the Flood is not understood: if it were only to remove and destroy the sinful people, why was there need for so great an upheaval as this? Surely in a single moment G-d had the power to remove them, even without the Flood.

The Alter Rebbe now asks why G-d brought a Flood at all. If the aim were only to destroy the wicked, He could have done it instantly and quietly; a year-long cataclysm of water must have served another purpose.

אך באמת היה המבול בא לטהר את הארץ²⁰ שנאמר כי מלאה הארץ חמס²¹ ונתקלקלה מאד והיה נצרך לטהרה ולזאת בא המבול²² דוקא שהוא בחיי מים בכדי לטהר את הטמאים

But in truth the Flood came to purify the earth, as it is said, “For the earth is filled with violence,” and it had become very corrupted and needed to be purified. Therefore it was specifically the Flood that came, which is the level of water, in order to purify the impure,

In truth, the Alter Rebbe answers, the Flood came to purify the earth itself, which had been corrupted by the violence done on it (“the earth is filled with violence”). That is why the punishment took the form of water specifically, since water is the medium of purification in Torah law.

שהוא כדוגמת המקוה מ' סאה²³ שהיא מטהרת את הטמא כמו כן היה המבול בא בכדי לטהר את כל הארץ

like the mikveh of forty se'ah, which purifies the impure; so too the Flood came in order to purify the whole earth,

The model is the mikveh, the ritual pool, which must hold at least forty se'ah of water to purify a person or vessel. The Flood was in effect a mikveh for the whole earth.

וכמ"ש (יחזקאל לו) וזרקתי עליכם מים טהורים וטהרתם²⁴ כוי ולזאת נקראים מי נח שנעשה מזה נייחא דרוחא כוי.

as it is written (Ezekiel 36), “And I will sprinkle pure water upon you, and you shall be pure,” etc. Therefore they are called “the waters of Noach,” for from this came about naycha d'rucha, etc.

Ezekiel's promise that G-d will “sprinkle pure water” on Israel shows that water is the instrument of spiritual cleansing. Because the Flood waters purified the world, they produced the “rest of spirit” that the name Noach denotes, and so they are called “the waters of Noach.”

והנה שעבוד הפרנסה נק' ג"כ מי נח וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שבחר לו²⁵ אברהם אבינו שעבוד נגד גיהנם.

Now, the servitude of earning a livelihood is also called “the waters of Noach,” as our Sages, of blessed memory, said that Avraham our father chose for himself servitude in place of Gehinnom.

Now the Alter Rebbe applies this to working life: the servitude of having to earn a living is also “waters of Noach.” The Midrash relates that when G-d showed Avraham the future, he chose for his descendants the subjugation of exile rather than Gehinnom (where souls are purged after death); the Alter Rebbe reads that servitude as the burden of making a living, which, like Gehinnom, cleanses.

שכמו שאי אפשר להנשמה לבא בגי'ע [בגן עדן] ליהנות מזיו השכינה עד שתתקן קודם לכן בגיהנם וכמו שאמרו גבי אחר מוטב דלידייני וליתי לעלמא דאתי

For just as it is impossible for the soul to enter the Garden of Eden to delight in the radiance of the Shechinah until it first descends into Gehinnom — as they said concerning Acher, “Better that he be judged and come to the World to Come” —

He explains why such cleansing is a necessary stage. A soul cannot enter the Garden of Eden and enjoy G-d's radiance until it has passed through the purging of Gehinnom; hence the Talmud says of the sage Elisha ben Avuyah, called Acher (“the Other”) after he strayed, that it was better he be judged and purified so that he could enter the World to Come.

וגם לטבול בנהר דינור כמ"ש במ"א.²⁶ כמ"כ [כמו כן] ע"י שעבוד יכולים לעלו' למעלה מעלה למדרגה היותר גבוה.

and also [for it] to immerse in the River of Fire (Nehar Dinur), as is explained elsewhere; so too, through servitude one can rise higher and higher, to the highest level.

Beyond Gehinnom, a soul rising from the lower Garden of Eden to the higher must immerse in the “River of Fire” so as to forget the lesser delight it knew before. In the same way, the servitude of earning a living, painful as it is, cleanses the soul and lets it climb to the very highest level.

SECTION 3 • 14

What the servitude is

4 והנה שעבוד אין הפי' מה שיש עלינו עתה מלך ושנוטל מאתנו מס שגם בזמן בהמ"ק [בית המקדש] היה עלינו מלך ישראל והמס היה ביותר כידוע שחלק עשירי הוצרך כ"א [כל אחד / כל אחת] ליתן.²⁷

Now, "servitude" does not mean that there is now a king over us and that he takes tax from us, for in the time of the Holy Temple too there was a king of Israel over us, and the tax was even greater, as is known, for each person had to give a tenth part.

The Alter Rebbe clarifies what "servitude" means here. It is not political subjugation or taxation: in the days of the Temple, too, Israel had a king who taxed them, even more heavily, taking a tenth.

אלא הכוונה היא שבזמן שבהמ"ק [שבית המקדש] היה קיים היה נמשך ברכה והשפע' עצומה עד שא"י [שארץ ישראל] היתה ארץ זבת חלב ודבש²⁸ כו'

Rather, the intent is that when the Holy Temple stood, blessing and an immense flow of bounty were drawn down, until the Land of Israel was "a land flowing with milk and honey," etc.,

The real difference is that when the Temple stood, G-d's blessing flowed down so abundantly that the Land of Israel literally was "a land flowing with milk and honey."

שלא ע"פ הטבע כלל כמ"ש²⁹ בגמ' [בגמרא] סוף מסכת כתובות ולא היה כלל דאגות וטרדת הפרנסה.

not by way of nature at all, as is stated in the Gemara at the end of Tractate Kesubos; and there were no worries or preoccupation with livelihood at all.

That abundance was supernatural, as the Talmud describes at the end of Tractate Kesubos, so people had no anxiety about making a living. The "servitude" of exile, then, is the worry and toil of earning a living that came when that open blessing ceased.

SECTION 4 • ¶5-7

Light out of darkness

5 ועתה יש לכאוי"א [לכל אחד ואחד] יגיעות וטרדת הפרנסה לעסוק בעניני עוה"ז הגשמי והוא בחי' מים

רבים הנ"ל שנק' מי נח

Now, each and every person has toil and the preoccupation of earning a livelihood, occupying himself with the matters of this physical world; and this is the level of the "many waters" mentioned above, which are called "the waters of Noach,"

The Alter Rebbe returns to the present: since the Temple's destruction every person must labour and worry to make a living. This, he says, is exactly what the verse calls "many waters" and Isaiah calls "the waters of Noach."

שהוא בחי' נייחא דרוחא לפי שע"י בחי' מים רבים הנ"ל מתעלית הנשמה למדרגה היותר גבוה מקודם התלבשותה כו' שהיתה רק נהנית מזיו השכינה כו'

which is the level of naycha d'rucha, because through the level of the "many waters" mentioned above the soul is raised to a higher level than [it had] before its enclothement, etc., when it merely delighted in the radiance of the Shechinah, etc.

They are called waters of "rest" because they bring the soul to a higher satisfaction than it knew before it came into a body. Then it merely enjoyed G-d's radiance; now, through its struggle in the world, it can rise above that.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] יפה שעה אחת בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חי' העוה"ב [העולם הבא]^{30,31} לפי שהוא בחי' יתרון האור מתוך החושך דוקא שהוא בחינת אתכפייא סט"א [סטרא אחרא] ואתהפכא חשוכא כו'

As our Sages, of blessed memory, said: "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come," because this is the level of the advantage of light [that comes] specifically out of darkness, which is the level of the subjugation of the sitra achra (iskafya) and the transformation of darkness (is'hapcha chashocha), etc.

The Mishnah's teaching that one hour of teshuvah and good deeds in this world outweighs all of the World to Come expresses this. The advantage comes from "light out of darkness": iskafya, subduing the sitra achra (the forces opposed to holiness), and is'hapcha chashocha, transforming darkness itself into light, produce a light greater than light that never met darkness.

שכשעוסק כל היום בעניינים גשמיים בטרדת הפרנסה שהם הנקי' חשך ומתבונן אח"כ בתפלה איך שאין
לך עשב מלמטה ³² שאין לו מזל מלמעלה ³³ כו'

For when one is occupied all day with physical matters, in the preoccupation of earning a livelihood, which are what is called “darkness,” and afterward contemplates in prayer how “there is no blade of grass below that does not have a mazal above,” etc. —

Now he describes how this happens in practice. A person spends the day absorbed in business, the “darkness”; then in prayer he reflects on the Sages’ teaching that every blade of grass has a mazal, a spiritual force above, that tells it to grow.

שהם המזלות שהם המשפיעים חיות כל עוה"ז וכמ"ש (דברים לג) וממגד תבואות שמש וממגד גרש ³⁴ כו'
these are the mazalos, which channel life-force to this entire world, as it is written (Deuteronomy 33), “And with the bounty of the produce of the sun, and with the bounty of the yield of [the moons],” etc. —

The mazalos are the celestial forces (associated with the constellations) through which life-force is channelled to everything in this world. Moshe’s blessing to Yosef, which speaks of the produce ripened by the sun and the moons, shows that the heavenly bodies govern the earth’s growth.

והמזלות הם מקבלים מע' שרים והשרים מקבלים משמרי אופנים והם מקבלים מהמלאכים וגבוה מעל
גבוה עד שכולם מקבלים מבחי' מלכותו ית'

and the mazalos receive from the seventy princes, and the princes receive from the dregs of the Ofanim, and they receive from the angels, one higher than the other, until all of them receive from the level of His Malchus (sovereignty), blessed be He,

The contemplation climbs the chain of influence: the mazalos draw from the seventy angelic “princes” appointed over the nations, those from higher angels (the “dregs of the Ofanim,” the lowest part of the Ofanim, the “wheels” of Ezekiel’s vision of the Chariot, a class of angels), and so on upward, each receiving from the one above it, until all draw from G-d’s Malchus, His sovereignty, the attribute through which He creates and rules the worlds.

וכמ"ש מלכותך מלכות כל עולמים ³⁵ שמהווה את כל העולמות מאין ליש ממש והוא רק בחי' זיו
השכינה בלבד שאינו

as it is written, “Your kingship is a kingship over all worlds,” which brings all the worlds into being from nothing into actual something; and this is only the level of the radiance of the Shechinah alone, which is

Malchus is the power that brings all worlds from absolute nothingness into existence, as the verse “Your kingship is a kingship over all worlds” says. Yet this whole creative power is only the “radiance of the Shechinah,” the light that shines outward from G-d.

אלא בחי' זיו והארה בעלמא בלבד לגבי מהותו ועצמותו יתבי' [יתברך] כביכול שהוא בבחי' א"ס ממש היה הוה ויהיה בלי שינוי ממש וכמאמר אתה הוא קודם שנברא ואתה הוא לאחר שנברא כו'.

nothing but the level of a mere radiance and glow alone relative to His essence and being, blessed be He, as it were, which is on the level of the Infinite One (Ein Sof) in the full sense — [Who] was, is and will be without any change at all; as the saying goes, “You are He before [the world] was created, and You are He after it was created,” etc.

Compared with G-d's own essence, that radiance is a mere glow. His essence is truly infinite and unchanged by creation, as the liturgy says: You were the same before the world was created and after it was created.

ואחרי התבוננוי' [התבוננות] כל הנ"ל בעומק הדעת תתעורר נפשו בבחי' אהי ותשוקה נפלאה כרשפי אש לצאת מתוך החשך והעלם הגשמי הזה ורק לדבקה בו ית'

After contemplating all the above in the depth of Daas (knowledge), his soul will be aroused with love and wondrous longing, like sparks of fire, to go out of this darkness and physical concealment and only to cleave to Him, blessed be He,

When a person contemplates this deeply, not superficially, his soul is set aflame with love and longing, “like sparks of fire,” recalling the maamar's opening verse. He wants to break out of the darkness and concealment of the physical world and cleave only to G-d.

וכמ"ש (תהלים עג) מי לי בשמים ועמך³⁶ לא חפצתי כו' שלא יחפוץ כלל לא בגי' [בגן עדן] התחתון ולא בגי' [בגן עדן] העליון שהם רק בחי' זיו והארה בלבד

as it is written (Psalms 73), “Whom have I in heaven? And besides You I desire nothing,” etc. — that he should not desire at all either the lower Garden of Eden or the higher Garden of Eden, which are only the level of radiance and glow alone,

The Psalmist's cry “Whom have I in heaven? And besides You I desire nothing” expresses this love. Such a person does not want even the lower or higher Garden of Eden, the spiritual rewards of the souls, because they too are only G-d's radiance and not G-d Himself.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] צדיקים יושבים³⁷ וכי' ונהנין מזיו השכינה כ"א לדבקה בו ית' ליכלל בבחי' מהותו ועצמותו ית' ונקי' בזה"ק [בזהר הקדוש] לאשתאבא בגופא דמלכא³⁸ כו'

as our Sages, of blessed memory, said, “The righteous sit, etc., and delight in the radiance of the Shechinah” — but only to cleave to Him, blessed be He, to be absorbed in the level of His essence and being, blessed be He; and in the holy Zohar this is called “to be absorbed into the body of the King,” etc.

The Talmud describes the World to Come as the righteous enjoying “the radiance of the Shechinah”; this love wants more than radiance. It wants to be absorbed into G-d's very essence, what the Zohar calls being “absorbed into the body of the King.”

ונקי' בחי' אהבה זו בחי' תשובה שהוא בחילא יתיר³⁹ שבאה דוקא מתוך החשך שהיה עוסק רק בענינים גשמיים והבלי עולם.

This love is called the level of teshuvah, which is “with greater strength,” for it comes specifically out of the darkness, when he was occupied only with physical matters and the vanities of the world.

This love is a form of teshuvah, return to G-d. The Zohar says that those who return serve “with greater strength” than the perfectly righteous, because their love bursts out of the darkness in which they had been immersed in material affairs.

לפי שיתרון האור הוא מתוך החשך דוקא. ונקי' אהבה זו בחי' בכל מאדך שהוא בלי גבול ממש שבאה דוקא מן ההפוך שהוא החשך

For the advantage of light is specifically out of darkness. And this love is called the level of “with all your might (me’odecha),” which is truly without limit, for it comes specifically from the opposite, which is the darkness,

Since light born from darkness is greater, this love is called “with all your might (me’odecha),” the third and highest level of love in the Shema, meaning love without limit. It is unlimited precisely because it emerges from its opposite.

וכמ”ש טוב זה מלאך חיים (טוב) מאד⁴⁰ זה מה”מ [מלאך המות]⁴¹ שע”י ההפוך והחשך דוקא שהוא בחי' נה”ב [נפש הבהמית] יכולים לבא לבחי' אהבת בכל מאדך שהוא בלי גבול ממש.

as it is written, “‘Good’ — this is the angel of life; ‘very (me’od) (good)’ — this is the angel of death”: for through the opposite and the darkness specifically, which is the level of the animal soul, one can come to the level of the love “with all your might,” which is truly without limit.

The Sages read G-d’s verdict on creation, “very good,” as including even the angel of death: “good” is the angel of life, “very” is the angel of death. The Alter Rebbe applies this to the animal soul: the very opposition it presents is what makes possible the “very,” the limitless love of “with all your might.”

והיינו לפי שבשרשה למעלה מעלה שורש נה”ב [נפש הבהמית] גבוה יותר מבחי' נפש האלקית וכמ”ש (בראש”י [בראשית] לו) ואלה המלי אשר מלכו⁴² כו'

That is, because in its root, very high above, the root of the animal soul is higher than the level of the G-dly soul, as it is written (Genesis 36), “And these are the kings who reigned,” etc.,

The reason is surprising: at its ultimate root, the animal soul stems from a level higher than the G-dly soul. The proof is the Torah’s list of the kings of Edom who reigned “before any king reigned over Israel.”

לפני מלך מלך לבניי [לבני ישראל] שהוא בחי נפש האלקית רק שעיי שבה"כ [שבירת הכלים] נפלו למטה מטה כמ"ש וימלך וימת כו' אבל בשרשם הם למעלה מעלה⁴³ מבחי נפש האלקית.

"before any king reigned over the Children of Israel," which is the level of the G-dly soul; only that through the shattering of the vessels they fell very far down, as it is written, "And he reigned, and he died," etc. But in their root they are far above the level of the G-dly soul.

In Kabbalah these Edomite kings represent the world of Tohu, a realm of intense lights that preceded the ordered world of Tikkun, to which the G-dly soul (the "kings of Israel") belongs. Tohu's vessels could not contain its lights and shattered, hence the refrain "he reigned, and he died"; so the forces rooted in it fell very low, even though their origin is far above the G-dly soul.

6 ולזאת גם כמו שנפלו למטה יש להם תגבורת על נפש האלקית מפני ששרשם הוא מבחי מלוכה שהוא בחי התנשאות כו'.

Therefore, even as they have fallen down, they have mastery over the G-dly soul, because their root is from the level of kingship, which is the level of self-exaltation, etc.

Because the animal soul's root is in Tohu's kings, even in its fallen state it has the power to dominate the G-dly soul. Its root is "kingship," and a king's nature is self-exaltation; hence the animal soul's forceful ego.

וגם האדם מקבל חיות מבחי בהמות ומאכלים ובלעדם אינו יכול לחיות משא"כ המאכלים אינם צריכים אל האדם.

Also, a person receives life-force from the level of animals and foods, and without them he cannot live, whereas the foods do not need the person.

A second sign of the higher root: man, the highest creature, draws his life from animals and food and cannot live without them, while they do not need him. The dependence of the higher on the lower shows that the lower has a loftier source.

7 וכל זה מפני שבשרש שרשם למעלה הם גבוהים הרבה מבחי הנשמות ולזאת עיי ירידת והתלבשות נפש האלקית בנפש

All this is because in the root of their root above they are much higher than the level of the souls. Therefore, through the descent and enclothement of the G-dly soul in the

The Alter Rebbe restates the principle: at the root of their root, these forces are far higher than the souls. That is why the G-dly soul had to descend and be enclothed specifically in the animal soul.

הבהמית דוקא לעסוק בטרדות ומחשבות הפרנסה בענינים גשמיים שהם הנקראים מים רבים הנ"ל יכולה לבא לבחי' אהבת בכל מאדך.

animal soul specifically, to occupy itself with the preoccupations and thoughts of livelihood in physical matters — which are what are called the “many waters” mentioned above — it can come to the level of the love “with all your might,”

By working through the animal soul, engaged in the worries of livelihood, the “many waters,” the G-dly soul can reach the love of “with all your might.”

שהוא בלי גבול כנ"ל שהיא מדרגה היותר גבוה מהיותה קודם ירידתה בגוף שהיתה רק נהנית מזיו השכינה כו'.

which is without limit, as mentioned above, which is a higher level than [it had] when it was before its descent into the body, when it merely delighted in the radiance of the Shechinah, etc.

That limitless love is higher than the state the soul enjoyed before it came into the body, when it only delighted in G-d's radiance.

והיינו ע"י אתכפיי' [אתכפייא] ואתהפכא חשוכא דוקא שהוא בחי' יתרון האור שמתוך החשך כנ"ל. לפי ששרשם למעלה גבוה ממדרגת נפש האלקית כנ"ל רק שנפלו למטה כמ"ש וימלך וימת כו' וע"י אתכפייא נעשה תח"מ [תחיית המתים]:

That is, through iskafya and is'hapcha chashocha specifically, which is the level of the advantage of light that is out of darkness, as mentioned above, because their root above is higher than the rank of the G-dly soul, as mentioned above, only that they fell down, as it is written, “And he reigned, and he died,” etc.; and through iskafya the resurrection of the dead comes about.

It is achieved only through iskafya and is'hapcha chashocha, subduing and transforming the darkness. Because the animal soul's root is higher, subduing it releases that higher light; and this process of iskafya is what will ultimately bring about the resurrection of the dead, when the physical body itself is elevated.

SECTION 5 • ¶8-10

The ark of prayer

8 וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] יפה שעה א' בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא] כנ"ל. ולזאת נקראו מים רבים הנ"ל מי נח לפי שנעשה

And this is [the meaning of] the saying of our Sages, of blessed memory, "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come," as mentioned above. Therefore the "many waters" mentioned above are called "the waters of Noach," because there comes about

This explains the Mishnah quoted earlier: an hour of teshuvah and good deeds in this world surpasses the World to Come, since only here is there darkness to transform. And it explains why the "many waters" are named after Noach, "rest."

ע"י נייחא דרוחא שנעשה מהם תבת נח שהוא בחי' תיבות התפלה וכמ"ש בא אתה וכל ביתך אל התבה⁴⁴ כו'.

through [them] naycha d'rucha, for from them is made the ark (teivah) of Noach, which is the level of the words (teivos) of prayer, as it is written, "Come, you and all your household, into the ark," etc.

From the waters of livelihood comes the ark, the teivah, which in Hebrew also means "word." The ark is the words of prayer; G-d's call to Noach to enter the ark with his household is a call to enter wholly into the words of prayer, where the day's struggles are elevated.

9 וזהו ויגברו המים⁴⁵ מאד כו' חמש עשרה אמה מלמעלה גברו המים⁴⁶ כו' שהוא בחי' תגבורת נפש הבהמית על בחי' נפש האלקית בעסק הפרנסה ועניינים הגשמיים אך ע"ז נעשה אח"כ יתרון אור כו' כנ"ל.

And this is [the meaning of] "And the waters prevailed very greatly," etc., "fifteen cubits upward did the waters prevail," etc.: this is the level of the mastery of the animal soul over the level of the G-dly soul in the occupation of livelihood and physical matters; but through this there afterward comes about an advantage of light, etc., as mentioned above.

The verses describe the waters of the Flood swelling and rising fifteen cubits above the mountains. The Alter Rebbe reads this as the animal soul's temporary dominance over the G-dly soul while a person is immersed in business; but this very dominance is what later produces the greater light of prayer.

10 וזהו ותלך התבה על פני המים⁴⁷ דוקא ותרם התבה⁴⁸ כו' שע"י המים דוקא מתעלות תיבות התפלה ועולה למעלה מעלה כנ"ל.

And this is [the meaning of] “And the ark went upon the face of the waters” — specifically — “and the ark was lifted up,” etc.: through the waters specifically, the words (teivos) of prayer are elevated and rise higher and higher, as mentioned above.

“The ark went upon the face of the waters,” and it was the waters themselves that lifted the ark high. So too the words of prayer are raised precisely by the “waters” of a day of material struggle, and they rise to the highest levels.

וזהו טעות הבעלי עסקים שבדעתם שאין יכולי [יכולת] להתפלל כ"כ [כל כך] כמו היושבי אוהלים כי אדרבה נהפוך הוא שהם יכולים להתפלל יותר כי יתרון האור הוא מתוך החשך דוקא כו'.

And this is the error of the businessmen, who think that they cannot pray as much as those who dwell in the tents; for, on the contrary, it is quite the reverse: they can pray more, for the advantage of light is specifically out of darkness, etc.

The practical conclusion: businesspeople often assume they cannot pray as well as full-time scholars, “those who dwell in the tents” of study. The Alter Rebbe says the opposite is true: their prayer can reach higher, because their light comes out of darkness.

SECTION 6 • ¶11

The lower Shabbos

11 וזהו שנק' מי נח נייחא דרוחא שהוא בחי' השבת כמ"ש כי בו שבת מכל מלאכתו⁴⁹ כו'.

And this is why the waters of Noach are called naycha d'rucha, which is the level of Shabbos, as it is written, “For on it He ceased from all His work,” etc.

The Alter Rebbe now explains why the “rest” of Noach is Shabbos. The Torah says that on the seventh day G-d “ceased from all His work,” and cessation from creative work is what Shabbos is.

שבו ימי המעשה הוא בחי' התפשטות והמשכת מלכותו ית' למטה כמו ביום הראשון נאמר ויאמר אלקים⁵⁰ יהי אור כו'

For the six days of work are the level of the spreading forth and drawing down of His Malchus (sovereignty), blessed be He, below; as on the first day it is said, “And G-d said, ‘Let there be light,’” etc.,

During the six days of creation G-d's Malchus, His creative sovereignty, spread outward and downward into ever more worlds and creatures; each day began with a new utterance, starting with “Let there be light.”

יהי רקיע⁵¹ תדשא הארץ דשא⁵² כו' שנקראים ימי המעשה ובשבת הוא בחי' שביתה ממלאכה ונייחא דרוחא שהוא עליית העולמות למעלה כאדם השוכת ונח ממלאכתו.

“Let there be a firmament,” “Let the earth sprout vegetation,” etc., which are called the days of work; and on Shabbos there is the level of ceasing from work and naycha d'rucha, which is the ascent of the worlds on high, like a person who ceases and rests from his work.

The further utterances, the firmament and the vegetation, continued this outward flow, which is why those days are called “days of work.” On Shabbos the flow reverses: the worlds ascend back toward their Source, just as a person who stops working withdraws from his tasks and rests.

כמו"כ [כמו כן] הוא בחי' טרדת⁵³ ועסק הפרנסה בענינים גשמיים שנק' מים רבים כשמתהפכים ועולים אח"כ בבחי' אלקות ע"י התפלה כנ"ל נק' בחי' זו בחי' נייחא דרוחא

So too is the level of the preoccupation and occupation of livelihood in physical matters, which are called “many waters”: when they are transformed and afterward rise into the level of G-dliness through prayer, as mentioned above, this level is called the level of naycha d'rucha,

The same pattern happens in a person's week. The day spent in the pressure of business is outward “work”; when, through prayer, those involvements are transformed and raised up into G-dliness, the result is naycha d'rucha, rest of spirit.

שהוא בחי' שבת כנ"ל כידוע שכל תפלה מו' ימי המעשה היא הארה מבחי' שבת^{54, 55} כנ"ל. אך כל זה הוא שבת תתאה.

which is the level of Shabbos, as mentioned above; as is known, every prayer of the six weekdays is a glow from the level of Shabbos, as mentioned above. But all this is the lower Shabbos.

That is why weekday prayer is a kind of Shabbos: each weekday prayer carries a glow of Shabbos, an ascent of the worlds. But the Alter Rebbe adds that all this is only the “lower Shabbos,” the rest that follows toil, as opposed to the higher Shabbos he now introduces.

SECTION 7 • ¶12

The higher Shabbos

12 ויש עוד בחי' שבת עילאה שהוא מה שיהיה לעתיד שנקרא יום שכולו שבת.⁵⁶ וזהו אשר נשבעתי מעבור מי נח עוד על הארץ.⁵⁷

And there is yet the level of the higher Shabbos, which is what will be in the Time to Come, which is called “the day that is entirely Shabbos.” And this is [the meaning of] “That I swore that the waters of Noach would no more pass over the earth.”

Beyond the weekly Shabbos there is a “higher Shabbos”: the Messianic era, called in the Mishnah “the day that is entirely Shabbos.” The Alter Rebbe now returns to Isaiah’s verse about G-d’s oath never again to bring “the waters of Noach.”

כי הנה אף שהם באו לטהר אך לא בכל זמן צריך טהרה כ”כ [כל כך]. כן נשבעתי מקצף עליך ומגער בך.

For although they came to purify, purification is not needed so much at every time. “So have I sworn not to be angry with you or rebuke you.”

The waters served to purify, but purification is not needed forever. In the future, when the world is refined, the “waters” of servitude and preoccupation will no longer be needed, and so G-d swears not to be angry with Israel or rebuke them again.

כי הנה אף שמבואר למעלה⁵⁸ שע”י בחי' מים רבים הנ”ל נעשה יתרון אור כו'. שהוא בחי' אהבת בכל מאדך כנ”ל.

For although it was explained above that through the level of the “many waters” mentioned above an advantage of light comes about, etc., which is the level of the love “with all your might,” as mentioned above,

The Alter Rebbe acknowledges what he has shown: the “many waters” produce the advantage of light from darkness, the limitless love of “with all your might.”

עכ”ז [עם כל זה] יש עוד בחי' אהבה רבה הבאה מלמעלה שהיא למעלה מעלה אף מבחי' האהבה שבאה ע”י מים רבים הנ”ל.

nevertheless there is yet another level: a great love (ahavah rabbah) that comes from above, which is far higher even than the level of the love that comes through the “many waters” mentioned above.

Yet there is a still higher love, “great love” (ahavah rabbah), which is not produced by human effort from below but is given from above. It surpasses even the love born of struggle with the “many waters.”

והוא מ"ש וימינו תחבקני⁵⁹ כו'. ובחי' האהבה זו יתגלה לעתיד. וכמ"ש (ישע"י [ישעיה] נד) כי ההרים ימוש והגבעות תמוטינה וחסדי⁶⁰ מאתך לא ימוש וברית שלומי לא תמוט כו'.

This is what is written, "And His right hand embraces me," etc. This level of love will be revealed in the Time to Come, as it is written (Isaiah 54), "For the mountains shall depart and the hills be removed, but My kindness shall not depart from you, nor shall My covenant of peace be removed," etc.

The Song of Songs describes it as "His right hand embraces me": the right hand is Chesed, G-d's kindness, embracing the soul by His own initiative. This love will be revealed in the future, as Isaiah promises that even if mountains move, G-d's kindness will not depart.

שהוא בחי' חסד עליון ואה"ר [ואהבה רבה] הבאה מלמעלה להיות וימינו תחבקני (וזהו) (שם נב) וגבה מאד⁶¹ שבחי' בכל מאדך יהיה מבחי' גבוה יותר כו':⁶²

This is the level of supernal Chesed (kindness) and the great love that comes from above, so that "His right hand embraces me." (And this is [the meaning of]) (ibid. 52) "and he shall be very (me'od) high": that the level of "with all your might (me'odecha)" will be from a still higher level, etc.

That is supernal Chesed, the great love from above. The bracketed addition reads Isaiah's words about the servant who "shall be very (me'od) high" as saying that in the future the love of "with all your might (me'odecha)" itself will come from a yet higher level.

IN ONE'S AVODAH

A person who spends the day in business should not think his prayer must be weaker than a scholar's. After a day in the "many waters," let him contemplate in prayer how everything below receives from above until it all depends on G-d's Malchus, itself only a glow of His essence; then the very darkness of the day becomes the source of a stronger, limitless love, and his prayer rises higher.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say the worries of livelihood cannot extinguish the soul's love, and how can they actually raise it higher than before the soul's descent?
2. How does understanding the Flood as purification rather than only punishment change the way one might view the pressures of earning a living?
3. What is the connection between the name Noach (rest), Shabbos and prayer in this maamar?
4. Why does love that comes "out of darkness" exceed love that never met darkness, and what does the high root of the animal soul have to do with it?
5. How does the love of "with all your might" differ from the "great love from above" that will be revealed in the future?

FOR CHILDREN • AGES 9-13

For the children at the table

Busy days and a love that does not go out

THE BIG IDEA

The busy worries of the day cannot put out the soul's love for G-d; when we turn to Him in prayer after them, that love can grow even stronger.

The Song of Songs says, "Many waters cannot extinguish the love." The Alter Rebbe explains that the "many waters" are the worries and busyness of earning a living. Inside every Jew is a G-dly soul with a hidden love for G-d, like a flame that always reaches upward toward its Source. All the busyness of the day cannot put that flame out. More than that, it can lift the soul even higher than it was before it came into the world. The prophet Yeshayahu calls these "the waters of Noach," and Noach means rest. The waters of the Flood came to make the earth pure, the way a mikveh makes a person pure. When a person has spent the whole day busy with physical things and then stops to pray, and thinks about how everything in the world is only a small glow of G-d's light, a love wakes up "with all your might," a love without limits. Light that comes out of darkness is stronger. So people who work all day should never think they cannot pray well; they can pray even more. This rest after work is a small taste of Shabbos.

THE MASHAL

Noach's ark, the teivah, floated on the waters of the Flood, and the higher the waters rose, the higher the ark was lifted. The word teivah also means a word. So the words of prayer are lifted up by the "waters" of a busy day, and rise higher because of them.

QUESTIONS FOR THE SHABBOS TABLE

1. Why can't the "many waters" put out the soul's love for G-d?
2. How is the ark that rose on the waters like the words of our prayer?
3. After a busy school day this week, how could you take a few minutes to turn to G-d?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

מים רבים

The note identifies an early transcript of this same maamar, recorded by R. Pinchas Reizes and headed as delivered on Parshas Noach in Shklov, dated 5568 (1807).

KEHOT'S NOTE

משנת תקס"ח. הנחת הר"פ בסה"מ הנחות הר"פ ע"י סט בכותרת "פ' נח שקלאב". והביאור שם ע"י נח. ראה ברשימת המאמרים דשנת תקס"ח במאמרי אדה"י תקס"ח כרך ב ע"י תתקה הערה 2. הגהות וביאור באוה"ת בראשית כרך ג תרט, א (מלקו"ת לג"פ עם שינויים, ושם נדפס המאמר עם הגהות). ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. לכללות מאמר זה ראה: ד"ה אלה תולדות נח — מאמרי אדה"א בראשית ע"ק. ד"ה מים רבים תשלי"ח (נדפס בלקו"ש ח"כ ע"י 276). ד"ה כה אמר ה' השמים כסאי תשמ"א. ראה גם ד"ה כי ידעתיו תשלי"ו. בד"ה אשריכם ישראל תרל"ט ח"ב ע"י תקדנ נתבארו כמה ענינים מהמאמר. בבוכ 1110 נמצא הגה"ה לתו"א שנכתב בנכותי"ק כ"ק אדמו"ר הרי"צ זצוקללה"ה: "בס"ד. יום ה' כ"ט תשרי תער"ג. תו"א פ' נח ד"ה מים רבים. מים רבים דטרדות הפרנסה אינם מכבים האהבה מסותרת, והמבול בא לטהר את הארץ והם טרדת הפרנסה שמשעבדי את האדם, ועי"ז נעשה הנייחא, הוא העלי וכו' טוב מאד הנה"ב ששרשו גבוה מהנה"א, ונעשה יתרון האור דטרדת הפרנסה מתעלי ע"י התפלה, וגבהה עבודי בעלי עסקים, חמש עשרה כ"י גברו המים, ותרם התבה, דתיבת התפלה מתרוממים ע"י המים, הון ביתו הוא חכמת התו' וטעמי המצות בוז יכוזו לו, אבל עצם המצות מעשיות שהם פנימיות רצונו ית' דנעוץ תחלתו בסופן דוקא, ועקמת שפתיו הוי מעשה". ע"כ.

2

מים רבים

The beloved in the Song says: "Many waters cannot extinguish the love, nor can rivers wash it away; if a man would give all the wealth of his house for love, it would be utterly scorned." In the plain sense love cannot be bought, and whoever offers his fortune for it is scorned (lo, "him"); the next maamar reads lo as "it": the lover himself scorns the wealth. This maamar reads the "many waters" as the burdens of making a living.

Song of Songs 8:7 שיר השירים ח:7

מים רבים לא יוכלו לכבות את־האהבה ונהרות לא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹנוֹ בֵּיתוֹ בְּאֶהְבָּה בּוֹז יְבוֹז לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be scorned.

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KEHOT'S NOTE

שה"ש ח, ז.

3

טרדות הפרנסה

The Rebbe notes the precision of the words "preoccupations of livelihood": a person may be beset by such preoccupations, which shows he has not properly taken to heart that G-d's blessing is what brings wealth; yet even these

preoccupations cannot, G-d forbid, extinguish the hidden love in every Jew.

KEHOT'S NOTE

וזהו דיוק הלשון "טרדות הפרנסה" דהגם שהוא במצב שנמשך לו טרדות הפרנסה [שזה מראה אשר אינו מתבונן כדבעי אליב"י דנפש"י שברכת הוי היא תעשיר (דרמ"צ ז, א ואילך, קונטרס ומעיין מ"ה פ"ג, ד"ה ודעת תרנ"ז)] הנה גם הטרדות לא יוכלו לכבות ח"ו את האהבה המוסתרת שבכ"א מישראל — ד"ה מים רבים תשלי"ח (נדפס בלקו"ש ח"כ ע"י 276 ואילך). ראה תו"ח נח, ד ואילך. המשך מים רבים תרל"ו בתחלתו, ובפרק עה. במאמרי אדה"א בראשית ע"ק מאריך בזה שענין הכיבו' הוא כי הנשמה נק' אור שהוא בהתפעלות במוח או בלב כו', ועכשיו המים רבים מכבים דהיינו טרדת הפרנסה מכבים אור הנשמה שלא תתפעל לא במוח ולא בלב ואפי' בהתעוררו תשובה וכמ"ש כי באו מים עד נפש ועד בכלל כו' ע"ש. ראה בשיחת שי"פ נח תשי"ג בסעי' יד (מהנחה בלתי מוגה) מבאר השייכות בין דאגות הפרנסה למבול ומקוה.

4

שבעיני עוה"ז

A variant: the early transcript adds here, "and they are the level of servitude to the kingdoms," linking the "many waters" to the servitude of exile.

KEHOT'S NOTE

בהנחת הר"פ מוסיף: "והם בחי' שעבוד מלכיות".

5

האהבה המוסתרת שיש בכל נפש מישראל

Tanya explains the "hidden love" found in the heart of every Jew as an inheritance from the Patriarchs; the Kehot note points there for this concept.

תניא, חלק ראשון; ליקוטי אמרים 18:2-3 אמרים י"ח:ב-ג

... ממש, מעומקא דלִבָּא, בְּאֶמְתָּ לְאֶמִּיתוֹ, בְּדָחִילוֹ וּרְחִימוֹ, שְׁהִיא "אֶהְבָּה מְסוּתֶרֶת" שְׂבֵלֵב כְּלָלוֹת יִשְׂרָאֵל, שְׁהִיא יְרוּשָׁה לָנוּ מֵאֲבוֹתֵינוּ. רַק שְׁצִירָהּ לְבָאָר וּלְהַקְדִּים תַּחֲלָה בְּאֵר הַיֵּטֵב, שֶׁרֶשׁ אֶהְבָּה זוֹ, וְעִנְיָנָהּ, וְאִיהָ הִיא יְרוּשָׁה לָנוּ, וְאִיהָ נִקְלָל כִּה גַם דָּחִילוֹ.

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KEHOT'S NOTE

ראה תניא פ"ה-י"ט, וראה גם באוה"ת שה"ש ע"ס ואילך.

6

רשפי רשפי אש

The verse immediately before: love's "sparks are sparks of fire, a flame of G-d." The Alter Rebbe reads the "flame of G-d" as the G-dly soul, a fire that comes from above.

Song of Songs 8:6 שיר השירים ח:6

שִׁמְנִי כְחוֹתָם עַל־לִבִּי כְחוֹתָם עַל־זְרוֹעִי כִּי־עֲזָה כְמוֹת אֶהְבָּה קֶשֶׁה כִּשְׂאוֹל קִנְאָה רְשָׁפִיהָ רְשָׁפִי אֵשׁ שֶׁלִּהְבֶּתֶיהָ:

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.

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

KEHOT'S NOTE

שה"ש ח, ו.

7 שלהבת י-ה . . הבאה מלמעלה

The Rebbe points to Shir HaShirim Rabbah on this verse, which calls the flame of G-d a fire from above that water cannot extinguish, and to the Maharzu's commentary there; this supports reading the flame as a fire that "comes from above."

KEHOT'S NOTE

ראה גם שהש"ר עה"פ (בסופו): שלהבת י-ה . . כאש של מעלה . . ולא המים מכבין לאש, וראה בפירוש מהר"ז שם — לקו"ש ח"כ ע' 277 הערה 24. בענין אהבה מסותרת ראה בד"ה ועשית ציץ — תרנ"א ע' קמא.

PARAGRAPH 2

8 Kehot's note points to Song of Songs 8:7 for these words.

שיר השירים ח:ז

מים רבים לא יוכלו לכבות את־האהבה ונהרות לא יִשְׁטֹפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֶהֱבָהּ בּוֹזֵז וְבוֹזֵז לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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9 להגיע למדרגה היותר גבוהה מקודם שירדה לעוה"ז

A variant reading: the early transcript continues, "to reach a higher level, for the 'many waters' mentioned above, which are the level of servitude to the kingdoms, are called 'the waters of Noach.'" It thus ties the "many waters" to the servitude of exile from the outset.

KEHOT'S NOTE

בהנחת הר"פ: להגיע למדרגה היותר גבוהה כי מים רבים הנ"ל שהוא בחי שעבוד מלכיות נק' מי נח.

PARAGRAPH 3

10 והנה בחי' מים רבים

From this point on, the maamar is quoted in Or HaTorah, where the Tzemach Tzedek brings it and builds on it.

KEHOT'S NOTE

מכאן מובא באוה"ת בראשית כרך ג תרכב, א.

11 G-d compares His promise to Israel to His oath after the Flood: as the "waters of Noach" will never again cover the earth, so He will not again be angry with Israel. The maamar takes "the waters of Noach" as a name for the "many waters" of livelihood.

ישעיהו נ"ד:ט

כִּי־מִי נָח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מִעֲבֹר מִי־נָח עוֹד עַל־הָאָרֶץ כִּן נִשְׁבַּעְתִּי מִקֶּצֶף עָלֶיךָ וּמִגֶּעֱרָךְךָ:

For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee.

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

12 עיין בספר עיר גיבורים

The text itself refers to this book; the note identifies its author as the author of the Kli Yakar commentary, presumably for its treatment of "the waters of Noach."

KEHOT'S NOTE

מבעל המחבר כלי יקר עה"ת.

13 נח הוא נייחא דרוחא

The Zohar, cited in the Kehot note, interprets the name Noach as "rest" (naycha), the contentment of spirit that the maamar builds on.

זח"א ס, 60a

KEHOT'S NOTE

ראה זח"א ס, א. אוה"ת במדבר ע' רס. ובלקוטי שיחות ח"א פ' נח ע' 4.

14 וישבות ביום השביעי

"And He ceased on the seventh day from all His work." The Alter Rebbe uses it to show that Noach, rest, is the same idea as Shabbos, cessation.

בראשית ב:ב

וַיְכַל אֱלֹקִים בְּיוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בְּיוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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KEHOT'S NOTE

בראשית ב, ב. ראה אוה"ת נח סט, א שמציין לזח"א מז, ב "וישבות דא יסודא דעלמא, והיינו יחוד ז'נ שזהו הנייחא והענג" ע"ש.

15 וישבת ביום השביעי

Cited by Or HaTorah, according to the Kehot note: "Vay-ishbos" refers to the Yesod of the world, the union of Z'eir Anpin and Nukva, which is the "rest and delight" of Shabbos.

ספר הזהר, בראשית ע"ה:קע"ח-77:188-75:178 Zohar, Bereshit ע"ז:קפ"ח

The words "on the seventh day" are used here three times, viz. "and G-d finished on the seventh day", "and he rested on the seventh day", and "and G-d blessed the seventh day". The "seventh day" in the first of these quotations is the Oral Torah, because with this seventh day the world was completed, as we have said.

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

16 ותרגמו ונח ביומא שביעאה

Onkelos translates "He ceased" as "venach," He rested, using the same root as the name Noach; this links the name to Shabbos rest.

תרגום אונקלוס על בראשית ב:ב

וַיִּשְׁבֹּת יְיָ בְּיוֹמָא שְׁבִיעָאָה עֲבֻדָּתָהּ דִּי עֲבָד וְנַח בְּיוֹמָא שְׁבִיעָאָה מְכַל עֲבֻדָּתָהּ דִּי עֲבָד:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

17

נח נח ב"פ

"These are the generations of Noah; Noah was a righteous man..." The name appears twice in a row, which the Midrash expounds.

בראשית ו:ט"ז: Genesis 6:9

אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֶרְתּוֹ אֶת־הָאֱלֹקִים הִתְהַלֵּךְ־נֹחַ:

These are the generations of Noah. Noah was in his generations a man righteous and wholehearted; Noah walked with G-d.

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18

נייחא דעילאי

The Midrash explains the doubled "Noach, Noach" as rest for the higher beings and rest for the lower beings. The Alter Rebbe applies this to the lower and higher Shabbos.

בראשית רבה ל"ד:4 Bereshit Rabbah 30:4

"אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ" א"ר אבא בר כהנא כל מי שנכפל שמו יש לו בעולם הזה ויש לו בעולם הבא אתיבון ליה והכתיב (בראשית יא, כו): "תֵּרַח תֵּרַח" א"כ יש לו חלק בעולם הזה ולעולם הבא א"ל אף היא לא תברא דא"ר יודן בשם רבי אבא בר כהנא (בראשית טו, ו): "ואתה תבוא אל אבותיך בשלום" בשרו שיש לאביו חלק בעוה"ב "תקבר בשיבה טובה" בשרו שישמעאל עושה תשובה:

"These are the offspring of Noah; Noah" - Rabbi Abba bar Kahana said: Anyone whose name is written twice in succession has a [double] share - in this world and in the World to Come. They raised an objection to him: But is it not written: "Terah Terah"? (Genesis 11:27). If so, he has a share in this world and in the World to Come! He said to them: This, too, is not a contradiction, as Rabbi Yudan said in the name of Rabbi Abba bar Kahana: [When G-d told ...

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KEHOT'S NOTE

ב"ר ל, ד.

19

יום שכולו שבת

The Mishnah calls the Messianic future "the day that is entirely Shabbos and rest for eternal life"; the Alter Rebbe identifies it with the higher Shabbos, to be explained at the end of the maamar.

משנה תמיד ז:ד"4 Mishnah Tamid 7:4

... בַּשָּׁשִׁי הָיוּ אוֹמְרִים (שם צג), הִי מְלֶךְ גְּאוֹת לְבָשׁ וְגו'. בַּשֶּׁבֶת הָיוּ אוֹמְרִים (שם צב), מְזֻמֹּר שִׁיר לַיּוֹם הַשֶּׁבֶת, מְזֻמֹּר שִׁיר לְעֵתִיד לְבָא, לַיּוֹם שֶׁכָּל שָׁבֶת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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20

המבול בא לטהר את הארץ

The Talmud debates whether the Flood came down on the Land of Israel and left its dead buried there; both sides read Ezekiel's words to the Land, "a land that is not cleansed, nor rained upon on the day of wrath," as speaking of the Flood. The Kehot note gives this page as the source that the Flood came to purify, for in the verse, not being cleansed goes with not being rained on that day.

זבחים ק"ג א:י"א-11א:10-11 Zevachim 113a

אָמַר מֶר, אָמַר לוֹ רַבִּי יוֹחָנָן: וְהָלֹא כָּל אֶרֶץ יִשְׂרָאֵל בְּדוֹקָה הִיא. בְּמֵאֵי קָמִיפְלָגִי? מֶר סָבַר: יָרַד מִבּוֹל לְאֶרֶץ יִשְׂרָאֵל, וּמֶר סָבַר: לֹא יָרַד. אָמַר רַב נַחֲמָן בֶּר יִצְחָק, וּשְׁנֵיהֶם מִקְרָא אֶחָד דָּרְשׁוּ: "כֵּן אָדָם אָמַר לָהּ אֶת אֶרֶץ לֹא מִטְהַרָה הִיא לֹא גִשְׁמָה בְּיוֹם זַעַם".

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

KEHOT'S NOTE

זבחים ק"ג, א. ראה בתו"ח נט, ב, ובאוה"ת בראשית תרכד, א. בסה"מ תרכ"ז ע"ז. ובסה"מ תרל"ט ח"ב ע' תקכד. בסה"מ תרמ"ה (נדפס בסה"מ ליקוט ח"ב ע' כט) מוסיף: לא כמו שסוברים העולם שהמבול הי' רק בכדי להאבד החוטאים דאם רק זה הי' הכוונה בלבד הרי הקב"ה שהוא כל יכול הי' יכול להאבדם ברגע אחד, ע"ש. ראה גם לקו"ש חכ"ה ע' 26. וראה לקו"ש ח"ל ע' 16 ואילך, וראה שם בהמצוין בהערה 9.

21

כי מלאה הארץ חמס

G-d tells Noah He will destroy the world "for the earth is filled with violence." The maamar reads this as the reason the earth itself needed to be cleansed.

בראשית ו:13 Genesis 6:13

וַיֹּאמֶר אֱלֹקִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּא לִפְנֵי כִי־מְלֵאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת־הָאָרֶץ:

And G-d said unto Noah: "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

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KEHOT'S NOTE

בראשית ו, יג.

22

והי נצרך לטהרה ולזאת בא המבול

Another maamar of the Alter Rebbe on why the earth needed cleansing and the Flood came.

KEHOT'S NOTE

ראה במאמרי אדה"צ פרשיות ח"א ע' ס. אוה"ת במדבר ע' רס. ובמאמרי אדה"א בראשית ע' קא "שכל הרע שבני אדם עושין ואפי' הרע של חיות ובהמות הכל הוא בארץ. . ובמבול נלקח הרע מן הארץ ע"י רחיצה במים".

23

כדוגמת המקוה מ' סאה

The Tzemach Tzedek raises a difficulty: the Midrashim compare the Flood to "forty lashes," a punishment, not a mikveh.

KEHOT'S NOTE

ראה אוה"ת בראשית ח"ג תרכד, א שצ"ע לפי המדרשים דהמבול כענין ארבעים יכנו, ומתוך שאפשר לומר שזהו ע"ד מי יתן טהור מטמא, ע"ש. לקו"ש ח"א ע' 4.

24

"I will sprinkle pure water upon you, and you shall be pure." The verse shows water as G-d's instrument of pu-

rification, which the maamar applies to the Flood.

Ezekiel 36:25 ל"ו: כ"ה

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמְאוֹתֵיכֶם וּמִכָּל גִּלּוּלֵיכֶם
אֶטְהַר אֶתְכֶם:

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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25 וכמארו"ל שבחר לו א"א שעבוד

The Midrash relates that Avraham was shown Gehinnom and the subjugation to the kingdoms, and chose the subjugation for his descendants. The Alter Rebbe equates that servitude with the burden of earning a living.

Bereshit Rabbah 44:21 כ"א: ד'

KEHOT'S NOTE

ב"ר פמ"ד, כא.

26 וכמו שאמרו גבי אחר . . כמ"ש במ"א

After Elisha ben Avuyah (Acher) died, it was said: "Better that he be judged and come to the World to Come." The maamar uses it to show that passing through judgment is the path to the higher reward.

Chagigah 15b:3-4 ד'-ג': ב'

כִּי נָח נִפְשִׁיָּה דְאַחַר, אָמַר: לֹא מִיָּדוֹן לִידִינָה, וְלֹא לְעֶלְמָא דְאַתִּי לִיתִי. לֹא מִיָּדוֹן לִידִינָה — מְשׁוּם דְּעֶסֶק בְּאוֹרְיָתָא, וְלֹא לְעֶלְמָא דְאַתִּי לִיתִי — מְשׁוּם דְּחֶטָּא. אָמַר רַבִּי מְאִיר: מוֹטָב דְּלִידִינָה וְלִיתִי לְעֶלְמָא דְאַתִּי. מִתִּי אָמוֹת, וְאַעֲלָה עֲשׂוֹן מִקְבְּרוֹ. כִּי נָח נִפְשִׁיָּה דְרַבִּי מְאִיר סְלִיק קוּטְרָא מִקְבְּרֵיהּ דְאַחַר. אָמַר רַבִּי יוֹחָנָן: גְּבוּרְתָּא לְמִיקְלֵי רַבִּיָּהּ? חַד הָוָה בִּינְנָא וְלֹא מְצִינוּ לְאַצּוּלִיָּה? אֵינְקֻטִּיהּ בֵּיד, מֵאֵן מְרַמֵּי לָקָה מֶן. אָמַר: מִתִּי אָמוֹת, וְאַכְבֶּה עֲשׂוֹן מִקְבְּרוֹ. כִּי נָח ...

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KEHOT'S NOTE

חגיגה טו, ב. ראה לקו"ת בשלח א, ד. בהר מא, ב ובכ"מ. וראה לקמן לב, ד. עג, ג.

PARAGRAPH 4

27 שעבוד אין הפי' . . כ"א ליתן

The Rebbe explains that the servitude refers to the preoccupation itself, not to material things as such: a person uses the intellect G-d gave him, the level of "water," for matters of livelihood until he becomes consumed by them.

KEHOT'S NOTE

בדי"ה כי ידעתי תשל"ו מפרש "אלא הכוונה היא על ענין הטרדה שבזה, מה שהאדם מוטred בזה וכו', ולא על עצם הענינים הגשמיים, והטרדה הוא באופן שמשמש בהשכל שנתן לו הקב"ה, בחי' מים, בעניני פרנסה, ועד שנעשה מוטred בזה" (מהנחה בלתי מוגה). להעיר מאוה"ת פי' שמיני עי' תפה "כי הנה אנו רואים שהשר הגשמי יותר יחפץ וישתוקק בעול המסים בריבוי אחר ריבוי להכביד על ישראל כי משא"כ בנכרי המתפרנס מקרקעו אינו חפץ כלל להגביר עליו כו'". ועי"ש הטעם.

28 The end of Tractate Kesubos describes the supernatural fertility of the Land of Israel and its produce in the future

and in earlier times; the Alter Rebbe cites it for the blessing that made worry about livelihood unknown when the Temple stood.

Ketubot 111b:23ג' כ"א: ב'

אָמַר רַבִּי יַעֲקֹב בֶּן דּוֹסֶתָא: מְלוּד לְאוּנו שְׁלֶשָׁה מִלִּין, פַּעַם אַחַת קִדְמָתִי בְּנֶשֶׁף וְהִלְכָתִי עַד קְרִסוּלֵי בְּדִבְשׁ שֶׁל תַּאֲנִיִּים. אָמַר רִישׁ לָקִישׁ: לְדִידִי חָזִי לִי "זִבְת חֶלֶב וּדְבֶשׁ" שֶׁל צְפוּרִי, וְהָיוּ שִׁתְסָר מִלִּין אֲשִׁיתְסָר מִלִּין. אָמַר רַבָּה בַּר בַּר חֲנָה: לְדִידִי חָזִי לִי "זִבְת חֶלֶב וּדְבֶשׁ" שֶׁל כָּל אֶרֶץ יִשְׂרָאֵל,

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

29 שלא ע"פ הטבע כלל כמ"ש בגמרא סוף מס' כתובות

A variant: the early transcript does not have the words "not by way of nature at all, as is stated in the Gemara at the end of Tractate Kesubos."

KEHOT'S NOTE

בהנחת הר"פ ליתא.

PARAGRAPH 5

30 וכמארו"ל יפה שעה אחת . . מכל חיי העוה"ב

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

KEHOT'S NOTE

אבות פ"ד, משנה יז.

31 יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי העוה"ב

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The Alter Rebbe explains it through the advantage of light that comes out of darkness.

Pirkei Avot 4:17 י"ז: ד'

הוּא הָיָה אוֹמֵר, יִפֶּה שְׁעָה אַחַת בְּתִשְׁבּוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הָזֶה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיִפֶּה שְׁעָה אַחַת שֶׁל קוֹרֵת רוּחַ בְּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הָזֶה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

32 שאין לך עשב מלמטה

The Midrash teaches that there is no blade of grass below without a mazal in the heavens that strikes it and says "grow." The maamar uses it as the starting point of the contemplation in prayer.

Bereshit Rabbah 10:6 י"ז: ד'

בַּר סִירָא אָמַר: אֵלּוּה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י'). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי' סימון אמר: כימה מעדנת את הפירות, וכסיל

מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייה ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a, זח"א רנא,

Zohar II, 172b, זח"ב קעב,

Chullin 40a:3-4 ד"ג:א:מא:א: חולין

אמר אביי לא קשיא הא דאמר להר הא דאמר לגדא דהר דיקא נמי דקתני דומיא דמיכאל שר הגדול ש"מ אמר רב הונא היתה בהמת חבירו רבוצה לפני עבודת כוכבים כיון ששחט בה סימן אחד אסרה סבר לה כי הא דאמר עולא אמר ר' יוחנן אע"פ שאמרו המשתחוה לבהמת חבירו לא אסרה עשה בה מעשה אסרה

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KEHOT'S NOTE

ב"ר פ"י, ו. זח"א רנא, א. זח"ב קעב, ב. לקמן עא, א. ועוד. וראה במאמרי אדה"א בראשית ח"א ע' סו שאף בדומם והביא רביה מגמרא חולין מ, א לגדא דהר. . כי נפל מזל אותו הדר ע"ש. וראה גם במאמרי אדה"א על מארז"ל ע' קלה. אדה"א דברים כרך ג ע' תתמח שהמזל מקבל מהעליון הימני כי גבוה מעל גבוה ע"ש. ועי' תתעו ד"ה ויהי ביום השמיני תשי"ב.

33 שאין לך עשב מלמטה שאין לו מזל מלמעלה

The Zohar, cited in the Kehot note, likewise teaches that every growing thing below has a force appointed over it above.

Zohar, Addenda, Volume I 1:1א:א: כרך א תוספות, כרך א:א:1

34 Moshe blesses Yosef's land "with the bounty of the produce of the sun and the bounty of the yield of the moons." The Alter Rebbe cites it to show that the heavenly bodies transmit life-force to this world.

Deuteronomy 33:14 דברים ל"ג:יד

וממגד תבואת שמש וממגד גרש ירחים:

And for the precious things of the fruits of the sun, And for the precious things of the yield of the moons,

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35 מלכותך מלכות כל עולמים

"Your kingship is a kingship over all worlds." The maamar reads it as G-d's Malchus, the attribute that brings all worlds into being.

Psalms 145:13 תהילים קמ"ה:יג

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

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

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36 "Whom have I in heaven? And besides You I desire nothing on earth." It expresses the love that wants G-d Himself, not even the spiritual delights of the Garden of Eden.

Psalms 73:25 תהילים ע"ג:כ"ה

מי-לי בשמים ועמך לא-תפצתי בארץ:

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

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37 צדיקים יושבים

In the World to Come "the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." The Alter Rebbe calls this only radiance, less than what the love of "with all your might" seeks.

Berachot 17a:12 ברכות י"ז א:י"ב

מרגלא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משה ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם כראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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KEHOT'S NOTE

ברכות יז, א.

38 לאשתאבא בגופא דמלכא

The Zohar speaks of the soul being "absorbed into the body of the King." The maamar uses it for the soul's longing to be absorbed in G-d's very essence.

Zohar I, 217b, זח"א ריו,

KEHOT'S NOTE

זח"א ריו, ב. ראה לקו"ת בהר מ, א שמבאר איך הנשמה שהיא בחי' נברא יש ודבר בפני עצמו תוכל לאשתאבא. ע"ש. ראה לקמן עא, א.

39 בחילא יתיר

The Zohar says that baalei teshuvah draw near to the King "with greater strength" than the perfectly righteous. The Alter Rebbe applies it to love that comes out of darkness.

Zohar I, 129b, זח"א קכט,

KEHOT'S NOTE

זח"א קכט, ב. "פי' בחילא יתיר בכח גדול ועצום" — מאמרי אדה"א בראשית ע' קעב.

40

(טוב) מאד

"And G-d saw all that He had made, and behold, it was very good." The Sages' reading of "very" as the angel of death is built on this verse.

בראשית א':ל"א Genesis 1:31

וַיֵּרָא אֱלֹהִים 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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41

טוב זה מלאך חיים . . מאד זה מה"מ

The saying is sourced in the Ki Sisa maamar, which discusses how love and awe are drawn from above and how one must first break and humble the body, an "arousal from below" through prayer.

Zohar I, 14a, ז"א יד,

KEHOT'S NOTE

נסמן לקמן פו, ב וראה בלקו"ת חקת סב, א. וראה גם זח"א יד, א.

42

"These are the kings who reigned in the land of Edom before any king reigned over the Children of Israel." In Kabbalah they are the kings of Tohu, whose root precedes and exceeds the G-dly soul's.

בראשית ל"ו: Genesis 36:31

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ לְבָנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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43

אבל בשרשם הם למעלה מעלה

Other maamarim of Torah Ohr that develop the idea that the root of what fell through the shattering of the vessels is higher than the level of the G-dly soul.

KEHOT'S NOTE

ראה לקמן בשלח סב, סע"ד ואילך. יתרו עא, א. לקו"ת ר"פ בלק ועוד. ד"ה להבין ענין כתיבת ספר תורה תש"ל הערה 19.

PARAGRAPH 8

44

בא אתה וכל ביתך אל התבה

G-d tells Noah, "Come, you and all your household, into the ark." The maamar reads the ark (teivah) as the words (teivos) of prayer.

בראשית ז': Genesis 7:1

וַיֹּאמֶר ה' לְנוֹחַ בֹּא־אִתָּהּ וְכָל־בֵּיתְךָ אֲלֵי־הַתֶּבֶה כִּי־אָתִי צִדִּיק לִפְנֵי בְדוֹר הַזֶּה:

And the L-RD said unto Noah: 'Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.

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PARAGRAPH 9

45

ויגברו המים

"And the waters prevailed and increased greatly upon the earth." The Alter Rebbe reads the rising waters as the growing force of the animal soul during a day of business.

בראשית ז': Genesis 7:18

וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ וַתֵּלֶךְ הַתֶּבֶה עַל־פְּנֵי הַמַּיִם:

And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters.

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KEHOT'S NOTE

בראשית ז, יח.

46

חמש עשרה אמה מלמעלה גברו המים

"Fifteen cubits upward did the waters prevail, and the mountains were covered." Part of the same image of the waters' dominance.

בראשית ז': Genesis 7:20

חֲמִשָּׁה עָשָׂרָה אַמָּה מִלְּמַעְלָה גָּבְרוּ הַמַּיִם וַיִּכְסּוּ הָהָרִים:

Fifteen cubits upward did the waters prevail; and the mountains were covered.

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PARAGRAPH 10

47

ותלך התבה על פני המים

"And the ark went upon the face of the waters." The ark, the words of prayer, moves on the waters of livelihood.

בראשית ז': Genesis 7:18

וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ וַתֵּלֶךְ הַתֶּבֶה עַל־פְּנֵי הַמַּיִם:

And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters.

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48

ותרם התבה

"And the waters increased and bore up the ark, and it was lifted up above the earth." The waters themselves raise the ark, as the struggles of the day raise prayer.

בראשית ז': Genesis 7:17

וַיְהִי הַמַּבּוּל אַרְבָּעִים יוֹם עַל־הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת־הַתֶּבֶה וַתָּרָם מֵעַל הָאָרֶץ:

And the flood was forty days upon the earth; and the waters increased, and bore up the ark, and it was lifted up above the earth.

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PARAGRAPH 11

49

כי בו שבת מכל מלאכתו

"For on it He ceased from all His work which G-d created to make." The maamar identifies this cessation with nay-

cha d'rucha, the rest of Noah.

בראשית ב:3: Genesis 2:3

וַיְבָרֶךְ אֱלֹקִים אֶת-יּוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבַת מְקַל־מְלָאכְתּוֹ
אֲשֶׁר-בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

בראשית ב, ג.

50

ויאמר אלקים יהי אור

The first utterance of creation. The Alter Rebbe cites it as the beginning of the outward flow of Malchus during the six days.

בראשית א:1: Genesis 1:3

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אור:

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

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51

יהי רקיע

The utterance of the second day, another stage of the downward flow of creation.

בראשית א:6: Genesis 1:6

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מְבָדִיל בֵּין מַיִם לַמַּיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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52

תדשא הארץ דשא

The utterance of the third day, part of the "days of work."

בראשית א:11: Genesis 1:11

וַיֹּאמֶר אֱלֹקִים תִּדְשָׂא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מִזְרִיעַ וְרֹעַ עֵץ פְּרִי עֵשֶׂה פְּרִי
לְמִינּוֹ אֲשֶׁר וְרֹעִי-כּו עַל-הָאָרֶץ וַיְהִי-כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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53

שו"ה למעלה — כמו"כ הוא בחי טרדת

A manuscript variant: in place of "the level of the preoccupation," it reads "servitude to the kingdoms, which is the preoccupation" of livelihood, again identifying the burdens of livelihood with the servitude of exile.

KEHOT'S NOTE

בבז"ל 1824: שעבוד מלכיות שהוא טרדת.

54

כידוע שכל תפלה מוי ימי המעשה היא הארה מבחי שבת

There the Alter Rebbe explains that when the supernal will is drawn down on Shabbos, a glow of it shines through all six weekdays, and it is revealed in weekday prayer when a person is roused with love for G-d; as the Zohar says, Shabbos "gives strength to the other days."

KEHOT'S NOTE

...מים רבים לא יוכלו לכבות את האהבה ונהרות

ראה כוזרי מאמר ג אות ה. וראה גם לקמן פח, א. לקו"ת בהר מא, א. האזינו עב, ג.

55

כידוע שכל תפלה מוי ימי המעשה היא הארה מבחי שבת

The Kehot note cites the Kuzari's description of the pious person's day and week, in which the daily prayers and Shabbos stand to the rest of time as its choicest part; the Alter Rebbe calls this "known."

הכוזרי ג:ה'3: Kuzari 3:5

... וְהַמְחֻשָּׁב וְהַזְכָּרוֹ, וְאַחֵר כֵּן הִכָּח הַחֲפָצִי הַמְשֻׁתָּמֵשׁ בְּכָל אֱלֹה, וְהַם מְשֻׁמָּשִׁים עוֹבְדִים לַחֲפָצַי הַשְּׂכָל. וְלֹא עוֹבֵד אֶחָד מֵאלֹה הַכֹּחוֹת וְהַאֲכָרִים שֶׁיִּרְבֶּה כִּמָּה שֶׁהוּא מִיָּחָד בּו וְנִפְחִית הַנִּשְׁאָרִים. וְכֹאשֶׁר עָשָׂה צִרְכֵי כָל אֶחָד מֵהֶם וְנָתַן לְטִבְעֵיהֶם מִה שֶׁיִּסְפִּיק לָהֶם מִהַמְנוּחָה וְהַשְׁנָה, וְלַחֲיוּנֵיהֶם מִה שֶׁיִּסְפִּיק לָהֶם מִהַקִּיָּצָה וְהַתְנוּעָה בְּמַעֲשֵׂי הָעוֹלָם, אֲזִי יִקְרָא אֶל עֲדָתוֹ, כְּמוֹשֵׁל הַנִּשְׁמָע שֶׁקּוֹרָא אֶל חֵילוֹ הַשּׁוֹמָע לְעוֹר לּו, לְהַדְבִּק בַּמִּדְרָגָה שֶׁהִיא לְמַעְלָה מִמֶּנָּה. ...

5. The Rabbi: The pious man is nothing but a prince who is obeyed by his senses, and by his mental as well as his physical faculties, which he governs corporeally, as it is written: 'He that ruleth his spirit [is better] than he that taketh a city' (Proverbs 16:32). He is fit to rule, because if he were the prince of a country he would be as just as he is to his body and soul. He subdues his passions, keeping them in bonds, but giving them their share ...

Sefer haKuzari - Project Ben-Yehuda (CC-BY-SA) • Kitab al Khazari, translated by Hartwig Hirschfeld, 1905 (Public Domain)

PARAGRAPH 12

56

יום שכולו שבת

The Mishnah calls the Messianic future "the day that is entirely Shabbos and rest for eternal life." The Alter Rebbe identifies it with the higher Shabbos.

Mishnah Tamid 7:4: משנה תמיד ז:ד'7: Mishnah

... בְּשֵׁשִׁי הָיוּ אוֹמְרִים (שם צג), ה' מִלֶּךָ גְּאוֹת לְבָשׁ וְגו'. בְּשַׁבָּת הָיוּ אוֹמְרִים (שם צב), מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת, מִזְמוֹר שִׁיר לְעֵתִיד לְבָא, לַיּוֹם שֶׁכָּל שְׁבַת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

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

57 אשר נשבעתי מעבור מי נח עוד על הארץ

The oath never again to bring the waters of Noah; the maamar reads it as the end of the need for the purifying “waters” of livelihood in the future.

ישעיהו נ"ד:ט"ז

כִּי־מִי נַח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבְר מִי־נַח עוֹד עַל־הָאָרֶץ כִּן נִשְׁבַּעְתִּי מִקְצָף עָלֶיךָ וּמִגְעָר־כָּךְ:

For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee.

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58 שו"ה למעלה — למעלה שעי

A manuscript variant: it adds “the level of servitude to the kingdoms, which is,” so that it reads “through the level of servitude to the kingdoms, which is the level of the ‘many waters’ mentioned above.”

KEHOT'S NOTE

בבזך 1824 נוסף: בחי שעבוד מלכיות שהוא: בחי

59 וימינו תחבקני

“His left hand is under my head, and His right hand embraces me.” The right hand is Chesed, the great love that comes from above.

Song of Songs 2:6 שיר השירים ב':

שְׁמַאלוֹ תַּחַת לְרַאשִׁי וַיְמִינִי תַּחְבֶּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

60 “For the mountains may depart and the hills be removed, but My kindness shall not depart from you.” The Alter Rebbe reads it as the revelation of supernal Chesed in the future.

ישעיהו נ"ד:ט"ז

כִּי הַהָרִים יִמוּשׁוּ וְהַגְּבָעוֹת תִּמוּשְׁיָנָה וְחֶסְדִּי מֵאַתָּה לֹא־יִמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תִּמוּט אֲמַר מְרַחֵם ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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61 “Behold, My servant shall prosper; he shall be exalted and lifted up, and be very high.” The word “very” (me’od) is read as the love of “with all your might (me’odecha)” raised to a higher level.

ישעיהו נ"ב:ג'

הִנֵּה יִשְׁכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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62 שו"ה להיות — (וזהו . . יותר כו')

The closing parenthesis on Isaiah's “very high” is missing from this manuscript; the note says it is apparently an addition by the Tzemach Tzedek.

KEHOT'S NOTE

כנראה הוספת כ"ק הצ"צ. בבזך 1824 ליתא.

אם יתן איש את כל הון ביתו באהבה...

If a man would give all the wealth of his house



The highest love, “with all your might,” wants G-d’s very essence, so it scorns even the wisdom of the Torah and the Garden of Eden, which are only His radiance. That essence is reached only through the practical mitzvos, G-d’s inner will, which is clothed in physical things and fulfilled “today,” while the soul is in the body.

THE MAAMAR IN BRIEF

Continuing the previous maamar’s reading of “many waters cannot extinguish the love,” the Alter Rebbe turns to the verse’s end: “If a man would give all the wealth of his house for love, it would be utterly scorned.” “The wealth of his house” is the wisdom of the Torah, the reasons of the mitzvos. It flows from divine Chochmah (“Eden”) as a river to the “garden,” the fifty-three sidros, and forms the Higher and Lower Garden of Eden. Yet Chochmah came about only through many contractions (ish, “a man of war”) and is only a radiance, nothing next to G-d’s essence. The love “with all your might” seeks to be absorbed into “the body of the King,” and so scorns all that wealth. But the practical mitzvos are G-d’s will, above reason; like a deep idea that can only be hinted, they are revealed only when clothed in physical things. So the Shema says “which I (Anochi), the One Who is I, command you today”: G-d’s essence is reached through deeds, and only while the soul is in the body. Through this the soul, the “little sister” (achos), becomes one (achas) with G-d, embraced from every side.

OUTLINE

- | | | |
|---|---|------|
| 1 | The love that waters cannot quench
Livelihood worries and worldly thoughts cannot extinguish the love; through them one reaches the love “with all your might.” | ¶1 |
| | | |
| 2 | The wealth of his house
Torah’s wisdom, the reasons of the mitzvos, flows from Chochmah (itself brought into being through many contractions) and forms the Garden of Eden; it is only a radiance of G-d. | ¶2-3 |

3 Scorning the radiance

¶3-4

The love “with all your might” wants only G-d’s essence, “the body of the King,” and so scorns Eden and the wealth of wisdom.

4 The mitzvos: will above wisdom

¶4-5

The practical mitzvos are G-d’s inner will, above reason, and like a deep idea conveyed only by a hint, they are revealed only in physical things.

5 “Which I command you today”

¶6-7

The Shema’s love rises to union with G-d’s essence, which comes only through doing the mitzvos, and only “today,” while the soul is in the body.

6 Our little sister

¶8

Speaking Torah counts as a deed; through the mitzvos the soul becomes “one” with G-d and is embraced from every side.

KEY CONCEPTS

The wealth of his house הון ביתו

The wisdom of the Torah: the explanations and reasons of the mitzvos, drawn from G-d’s Chochmah.

With all your might בכל מאדך

The highest love in the Shema, beyond one’s own measure: the desire to cleave to G-d’s very essence.

To be absorbed into the body of the King לאשתאבא בגופא דמלכא

The goal of that love: union with G-d’s essence itself, not only with His light.

Radiance and illumination זיו והארה

G-d’s light as it shines outward. Chochmah, the Torah’s wisdom and the Garden of Eden are all only this, compared with His essence.

His essence and being מהותו ועצמותו

G-d Himself, above the whole chain of descending worlds.

The inner dimension of His will פנימיות רצונו

The root of the practical mitzvos, higher than reason and wisdom, which is why it is clothed in physical deeds.

Their beginning is wedged in their end נעוץ תחלתן בסופן

The highest root reveals itself precisely in the lowest level, the physical deed.

SECTION 1 • ¶1

The love that waters cannot quench

1 אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו¹. כי הנה מבואר למעלה איך שמים רבים שהם טרדות הפרנסה.

“If a man would give all the wealth of his house for love, it would be utterly scorned.” For it has been explained above how “many waters” are the preoccupations of earning a livelihood.

The maamar opens with the second half of a verse in Song of Songs whose first half (“many waters cannot extinguish the love, nor can rivers drown it”) was the subject of the preceding maamar. There, the “many waters” were read as the worries of making a living.

ונהרות שהם המחשבות בענינים גשמיים שנקראו בשם נהרות דנידי ואזלי² משא”כ מים הם מכונסים ועומדים וכל זה לא יוכלו לכבות את האהבה ואדרבה בהם וע”י דוקא תבא לבחי’ האהבה היותר גדולה היינו בחי’ בכל מאדך הנ”ל.

And “rivers” are the thoughts about material matters, which are called by the name “rivers” because they move and flow on, whereas waters are gathered and standing. And all of this cannot extinguish the love; on the contrary, specifically in them and through them one comes to the level of the greatest love, namely the level of “with all your might” mentioned above.

The “rivers” are the stream of thoughts about worldly matters: like a river, such thoughts keep moving, while “waters” (the livelihood worries) stay pooled in place. None of this puts out the soul’s love for G-d; rather, overcoming exactly these distractions is what brings a person to the highest love, the love “with all your might” (bechol me’odecha) of the Shema, a love that goes beyond one’s own measure.

SECTION 2 • ¶2-3

The wealth of his house

2 ולזה אומר אח”כ אם יתן איש את כל הון ביתו כו’. הון ביתו נק’ חכמת התורה שהן פירוש וטעמי המצות שנמשך מבחי’ חכמתו ית’.

And for this [reason] it says afterward, “If a man would give all the wealth of his house,” etc. “The wealth of his house” refers to the wisdom of the Torah, which is the explanation and reasons of the mitzvos, drawn from the level of His blessed wisdom (Chochmah).

The Alter Rebbe now reads the verse’s second half: “the wealth of his house” is the wisdom of the Torah, meaning the explanations and reasons behind the mitzvos. That wisdom is drawn from G-d’s own Chochmah, the level of divine wisdom.

וכמ"ש ונהר יוצא מעדן³ להשקות את הגן. כי מעדן שהוא בחי' חכמה שנק' עדן⁴ יוצא נהר לשון המשכה להשקות את הגן שהם ג"ן סדרים דאורייתא שהן

As it is written, "And a river goes out from Eden to water the garden (gan)." For from "Eden," which is the level of Chochmah, which is called "Eden," there "goes out a river" (a term for drawing down) "to water the garden (gan)": these are the fifty-three (gan) sidros of the Torah, which are

The verse from Genesis is read as a map of how Torah's wisdom flows down: "Eden" is Chochmah, the "river" is the drawing-down of that wisdom, and the "garden" (gan, whose letters have the numerical value fifty-three) stands for the sidros, the portions into which the Torah is divided for the weekly reading, which the maamar counts as fifty-three, the value of gan (gimmel 3, nun 50).

פירוש וטעמי המצות ונעשה מהם בחי' ג"ע [גן עדן] עליון וג"ע [וגן עדן] תחתון עד שנשתלשל מטה מטה ששרשם מבחי' חכמתו ית' שנק' ראשית ההשתלשלות ואינו ערוך כלל לגבי מהותו ועצמותו יתברך שהוא למעלה מההשתלשלות:⁵

the explanation and reasons of the mitzvos. And from them are made the level of the Higher Garden of Eden and the Lower Garden of Eden, until it descended lower and lower. Their root is from the level of His blessed Chochmah, which is called the beginning of the chain of descending worlds (hishtalshelus), and it bears no comparison at all to His blessed essence and being, which is above the chain of descent.

The explanations and reasons of the mitzvos form the Higher and Lower Garden of Eden, the spiritual realms where souls enjoy G-d's light, and continue descending level by level. But since their root is Chochmah, which is only the first step of the chain of descending worlds (hishtalshelus), it is nothing compared to G-d's essence, which is entirely above that chain.

SECTION 3 • 13-4

Scorning the radiance

3 וזהו אם יתן איש שהוא לשון גבורות⁶ וצמצומים כמ"ש (שמות טו) ה' איש מלחמה⁷ כו'

And this is [the meaning of] "If a man (ish) would give": [the word ish] denotes restraints (gevuros) and contractions (tzimtzumim), as it is written (Exodus 15), "Havayah is a man (ish) of war," etc.

The word ish ("man") is read as a term for divine power and restraint (gevuros) and contraction (tzimtzum), as in the verse that calls G-d "a man of war." So "if a man would give" hints at the G-d-given contractions that produce "the wealth of his house."

שכדי שיומשך מעצמותו ית' להתהוות בחי' חכמה שאינו אלא זיו והארה בלבד א"א להיות כ"א ע"י צמצומים וגבורות רבים.

For in order that there be drawn from His blessed essence [what is needed] for the level of Chochmah to come into being (and it is no more than a radiance and illumination alone), this is impossible except through many contractions and restraints.

Even Chochmah, the source of Torah's wisdom, is only a glow radiating from G-d, not G-d's essence itself; and even that glow could come into being only through many contractions and restraints. This shows how far below the essence Torah's wisdom stands.

וזהו אם יתן איש את כל הון ביתו באהבה⁸ שהוא אהבת בכל מאדך המבואר למעלה שהוא לאשתאבא בגופא דמלכא.

And this is [the meaning of] "If a man would give all the wealth of his house for love": this is the love of "with all your might" explained above, which is to be absorbed into the very body of the King.

The "love" for which a man would give away all that wealth is the love "with all your might" described earlier: the desire to be absorbed into "the very body of the King," an image for G-d's own essence, not merely His light.

SECTION 4 • ¶4-5

The mitzvos: will above wisdom

4 וכמ"ש מי לי בשמים⁹ ועמך לא חפצתי כו' שלא יחפוץ לא בג"ע [בגן עדן] כו' שהם אינם רק זיו והארה בלבד רק לאשתאבא בגופא דמלכא שהוא מהותו ועצמותו ית'.

As it is written, "Whom have I in heaven [but You]? And besides You I desire nothing," etc.: that he desires neither the Garden of Eden, etc., which are only a radiance and illumination alone, but only to be absorbed into the body of the King, which is His blessed essence and being.

Asaph's words in the Psalm, "Whom have I in heaven [but You]? And besides You I desire nothing [on earth]," express the love that wants neither the Garden of Eden nor any spiritual reward, since these are only G-d's radiance, but only G-d Himself, His essence.

ואי לזאת בוז יבוזו לו הון ביתו הנ"ל שאינו אלא זיו והארה כו' וד"ל [ודי למבין]. **אכן כ"ז** [כל זה] הוא הפי' וטעמי המצות שהוא בחי' חכמת התורה שנמשך מחכמתו ית' כנ"ל.

Accordingly, "it would be utterly scorned": [that is,] "the wealth of his house" mentioned above, which is no more than a radiance and illumination, etc.; and this suffices for one who understands. However, all this is the explanation and reasons of the mitzvos, which is the level of the wisdom of the Torah, drawn from His blessed wisdom, as mentioned above.

Here the maamar reads the verse's last words its own way: "it would be utterly scorned" means that the lover himself scorns "the wealth of his house," since it is only a radiance. But the Alter Rebbe adds a qualification: this applies to the reasons and explanations of the mitzvos, the intellectual wisdom of the Torah that comes from G-d's Chochmah.

אבל גופי המצות מעשיות כמו תפלין וסוכה ומצות צדקה שנא' [שנאמר] (ישע"י [ישעיה] לב) והי' [והיה] מעשה הצדקה¹⁰ וכדומה שהן הם רצונו ית' שלמעלה מהטעם והדעת הנמשך בבחי' חכמה.

But the very body of the practical mitzvos, such as tefillin and sukkah and the mitzvah of tzedakah (as it is said (Isaiah 32), "And the deed of tzedakah shall be"), and the like, are His blessed will (rat-zon), which is above the reason and understanding that are drawn down in the level of Chochmah.

The mitzvos themselves, the actual deeds such as tefillin, sukkah and giving tzedakah, are different: they are G-d's will, which is higher than reason and understanding, since reason belongs to the level of Chochmah while will stands above it.

ולהיות ששרשי גבוה מאד ממדרגת התורה כו' ע"כ נתלבשו בדברים גשמיים דוקא שא"א לבא לבחי' השגה כו'.

And because their root is very much higher than the rank of the Torah, etc., therefore they were clothed specifically in physical things, for [their root] cannot come to the level of comprehension, etc.

Because the mitzvos are rooted so high, above even the Torah's wisdom, they could not be captured in comprehension, and so they are clothed specifically in physical objects and actions.

5 **וכמו שאמרו ז"ל** [זכרונו לברכה / זכרונם לברכה] **לחכימא ברמיזא**^{11, 12, 13, 14, 15, 16, 17} **שדבר העמוק מאד א"א לגלותו בדבור כ"א ברמיזא שמראה לו באצבע כו'.**

As our Sages, of blessed memory, said: "For the wise, a hint." For a very deep matter cannot be revealed in speech, but only by a hint, pointing it out to him with a finger, etc.

The Sages' saying "for the wise, a hint" illustrates the point: an idea too deep for words cannot be spoken outright; it can only be pointed to, as with a finger.

כמו"כ [כמו כן] מצות מעשיות מפני ששרשם מאד נעלה שהן פנימיות רצונו ית' כביכול שלמעלה מהשגה. לזאת א"א לבא לידי גילוי למטה כ"א בהתלבשותם בדבריי [בדברים] גשמיים דוקא כי נעוץ תחלתן בסופן¹⁸ דוקא.

So too the practical mitzvos: because their root is exceedingly lofty, being the inner dimension (pnimiyus) of His blessed will, as it were, which is above comprehension, therefore they cannot come to revelation below except by being clothed specifically in physical things, for "their beginning is wedged in their end," specifically.

The practical mitzvos are like that hint: their root is the inner dimension of G-d's will, too deep for any understanding, so it can be revealed below only when it is clothed in physical things. "Their beginning is wedged in their end," a phrase from Sefer Yetzirah: the highest root shows itself precisely in the lowest, most physical level.

SECTION 5 • ¶6-7

"Which I command you today"

6 וזהו והיו הדברים¹⁹ האלה אשר אנכי מצוך היום כו'. כי הנה כל פי ק"ש [קריאת שמע] שמע ישראל הוא רק התבוננות מבחי' שמותיו כו'.

And this is [the meaning of] "And these words which I (Anochi) command you today shall be," etc. For the whole passage of the reading of the Shema, "Hear, O Israel," is only contemplation on the level of His Names, etc.

The Alter Rebbe turns to the Shema. Its opening, "Hear, O Israel," is a meditation on G-d's Names, that is, on the ways G-d is revealed, and "which I (Anochi) command you today" will be explained in the next paragraph.

ועי"ז ואהבת בכל לבבך²⁰ כו' עד שיגיע לבחי' אהבת בכל מאדך הנ"ל שהוא ליכלל ולדבקה בו במהותו ועצמותו ית' ממש.

And through this [comes] "And you shall love with all your heart," etc., until one reaches the level of the love of "with all your might" mentioned above, which is to be included and to cleave to Him, in His blessed essence and being itself.

That meditation leads to "you shall love with all your heart," and further, to love "with all your might," the desire to be absorbed into G-d's very essence and cleave to Him, not merely to His revealed light.

7 וא"א זאת כ"א ע"י קיום מצותיו ית' דוקא שהן פנימיות רצונו ית' ונעוץ סופן בתחלתן

And this is impossible except through fulfilling His blessed mitzvos specifically, for they are the inner dimension of His blessed will, and "their end is wedged in their beginning."

The union with G-d's essence that love "with all your might" seeks cannot be reached by love or understanding alone, only by actually doing the mitzvos, which are G-d's innermost will. "Their end is wedged in their beginning": the physical deed is bound to the highest root.

וזהו אשר אנכי²¹, מי שאנכי²³ שהוא מהותו ועצמותו ממש ולא בבחי' אור וזיו בלבד מצוך ע"י קיום מצות מעשיות דוקא כנ"ל.

And this is [the meaning of] "which I (Anochi)": the One Who is "I," which is His very essence and being, and not merely at the level of light and radiance, "command you," through fulfilling the practical mitzvos specifically, as mentioned above.

The word Anochi ("I") in "which I command you" refers to G-d's own essence, "the One Who is I," not to any light or radiance of His; and that essence is what commands and is reached through doing the practical mitzvos.

היום כו' שהיום דוקא שהנשמה מלובשת בתוך הגוף משא"כ קודם התלבשותה בגוף היתה רק נהנית מזיו השכינה כו'.

"Today," etc.: specifically "today," when the soul is clothed within the body; whereas before it was clothed in the body, it was only delighting in the radiance of the Shechinah, etc.

"Today" means now, while the soul is in the body. Before it entered the body, the soul only enjoyed the radiance of the Shechinah; only in the body, doing physical mitzvos, can it reach G-d's essence itself.

SECTION 6 • 18

Our little sister

8 וזהו ודברת בם²⁴ שהוא מצות הדבור של התורה. וכמ"ש והגית בו²⁵ כו'. ועקימת שפתיו²⁶ הוי מעשה כו'.

And this is [the meaning of] "And you shall speak (vedibarta) of them": this is the mitzvah of speaking the words of the Torah. And as it is written, "And you shall utter it," etc. And the moving of one's lips counts as an action, etc.

"And you shall speak of them" is the mitzvah of saying words of Torah aloud, and the verb in "you shall utter it" (vehagisa) means both to ponder and to utter. The Talmud counts the moving of the lips as an action in certain laws: in Rabbi Yochanan's view, one who "muzzles" a threshing animal by his voice alone, with no physical act, is liable as though he had acted. The Alter Rebbe applies this to speaking words of Torah: it too is a kind of deed, and so it shares in the power of the practical mitzvos.

וזהו אחות לנו קטנה²⁷ שנעשה בחי' אחות והוא לשון אחת שמתאחדת בתכלית עם מהותו ועצמותו ית' כביכול ממש ע"י קיום המצות מעשיות כנ"ל.

And this is [the meaning of] “We have a little sister (achos)”: that she becomes the level of achos, which is a term of “one” (achas), for she becomes united completely with His blessed essence and being itself, as it were, through fulfilling the practical mitzvos, as mentioned above.

The verse “We have a little sister” is read through wordplay: achos (sister) is related to achas (one). Through the practical mitzvos the soul becomes completely one with G-d's essence.

וכמ"ש וימינו תחבקני²⁸ כאדם החובק את חבריו מכל צדדיו כו' וזהו מה נעשה לאחותינו ביום שידובר בה וד"ל [ודי למבין]:

And as it is written, “And His right hand embraces me,” like a person who embraces his fellow from all sides, etc. And this is [the meaning of] “What shall we do for our sister on the day she is spoken for (yedubar)”; and this suffices for one who understands.

In the Song the beloved says of her lover, “his right hand embraces me”; here it is G-d embracing the soul like a person who embraces a friend from every side, a picture of that total union. The closing words, “on the day she is spoken for” (yedubar), share their root with “you shall speak (vedibarta) of them” at the start of this paragraph; the Alter Rebbe leaves the connection as a hint, and read that way it is the day words of Torah are spoken.

IN ONE'S AVODAH

Worries about a livelihood and a flood of worldly thoughts should not discourage a person: overcoming them is how one reaches the love “with all your might.” That love should want neither reward nor Eden nor even understanding for its own sake, but G-d Himself; and it is fulfilled by actually doing the mitzvos (tefillin, sukkah, tzedakah) and by speaking words of Torah, now, while the soul is in the body.

QUESTIONS FOR DISCUSSION

1. Why would a love that wants G-d's essence “scorn” even the wisdom of the Torah and the Garden of Eden?
2. How does the word ish, as in “a man of war,” show that Chochmah is far from G-d's essence?
3. Why must G-d's innermost will be clothed in physical things? How does the analogy of “for the wise, a hint” help explain this?
4. What does “today” add to “which I command you,” and why can the soul in a body reach what it could not reach before its descent?
5. Why does the maamar count speaking words of Torah as a deed, when it calls the Torah's wisdom only a radiance?

FOR CHILDREN • AGES 9-13

For the children at the table

Wanting G-d Himself

THE BIG IDEA

The deepest love wants G-d Himself, more than any reward or understanding, and we reach Him by actually doing mitzvos, here and now.

The verse goes on: “If a man would give all the wealth of his house for love, he would be utterly scorned.” The Alter Rebbe explains that “the wealth of his house” is the wisdom of the Torah, the reasons for the mitzvos, and the pleasure of Gan Eden, the Garden of Eden, where souls enjoy G-d’s light. These are very great. Yet they are only G-d’s light shining out, a radiance, and not G-d Himself. The highest love, loving G-d “with all your might,” wants G-d Himself, so it would give up all that wealth for Him. How can we reach G-d Himself? Through the mitzvos we do with our bodies: tefillin, sukkah, tzedakah. The mitzvos are G-d’s will, which is deeper than any reason, and something so deep can show itself only in physical things. That is why the Shema says, “which I command you today.” “Today” means now, while the soul is in the body. Before the soul came down, it could not do mitzvos. Even speaking words of Torah counts as a deed. Through the mitzvos the soul, called “our little sister,” becomes one with G-d, held close from every side.

THE MASHAL

Our Sages say, “For the wise, a hint.” A very deep idea often cannot be said in words; a teacher can only point to it with a finger. So too, G-d’s deepest will is too deep to be shown in a higher way, and it shows itself only in simple, physical mitzvos.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is loving G-d Himself higher than wanting a reward, even Gan Eden?
2. What does the word “today” in the Shema teach us about doing mitzvos?
3. Which physical mitzvah could you do this week while thinking that through it you are close to G-d Himself?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 The beloved in the Song says that “many waters cannot extinguish the love, nor can rivers drown it; if a man would give all the wealth of his house for love, it would be utterly scorned.” In the plain sense love cannot be bought, and whoever offers his fortune for it is scorned; lo can mean “him” or “it,” and the maamar reads “it”: the lover himself scorns the wealth (4.2).

Song of Songs 8:7 ח: וְיָרִים שִׁיר

מִיָּם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאֶהָבָה וְנָהָרוֹת לֹא יִשְׁטָפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹנוֹ בֵּיתוֹ בְּאַהֲבָה בּוֹ יָבוּז לּוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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- 2 שו"ה המחשבות — דניידי ואולי
Torah Chaim is the Mittler Rebbe's expanded treatment of maamarim on Bereishis and Shemos; the note points to its discussion in Parshas Noach of the “rivers” as thoughts that “move and flow,” a parallel and longer explanation of this line.

KEHOT'S NOTE

ראה תו"ח נח סב, ב.

PARAGRAPH 2

- 3 ונהר יוצא מעדן
The verse describes a river going out from Eden to water the Garden. The Alter Rebbe reads Eden as Chochmah, the river as the flow of wisdom, and the garden (gan = 53) as the fifty-three sidros of the Torah.

בראשית ב:10

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

- 4 שהוא בחי' חכמה שנק' עדן
There the Alter Rebbe explains that Chochmah is called “Eden” because it receives from the supernal delight, and from Eden the flow reaches the “garden,” the Higher and Lower Garden of Eden where souls enjoy the radiance of the Shechinah.

KEHOT'S NOTE

ראה לקמן ע, ב. קז, ד.

- 5 The second half of the verse, “if a man would give all the wealth of his house for love,” which the Alter Rebbe now

interprets.

Song of Songs 8:7 ח: וְיָרִים שִׁיר

מִיָּם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאֶהָבָה וְנָהָרוֹת לֹא יִשְׁטָפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹנוֹ בֵּיתוֹ בְּאַהֲבָה בּוֹ יָבוּז לּוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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PARAGRAPH 3

- 6 וזהו אם יתן איש שהוא לשון גבורות
The passage distinguishes the three loves of the Shema: “with all your heart” is the soul’s yearning for “the court-yards of G-d”; “with all your soul” is binding one’s intellect and emotions to Torah, mitzvos and prayer, the King’s own palace; and “with all your might” is self-sacrifice and a desire of the heart above intellect.

KEHOT'S NOTE

ראה לקו"ת ראה לא, ד.

- 7 The Song at the Sea calls G-d “a man of war.” The Alter Rebbe uses it to show that ish connotes might and restraint (gevuros), the force that contracts the divine light.

שמות ט"ו:3

ה' איש מלחמה ה' שמו:

The L-RD is a man of war, The L-RD is His name.

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- 8 אם יתן איש את כל הון ביתו באהבה
The verse is now read in full: the soul with the love “with all your might” would give all the “wealth,” the wisdom produced through contractions, for G-d Himself.

Song of Songs 8:7 ח: וְיָרִים שִׁיר

מִיָּם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת־הָאֶהָבָה וְנָהָרוֹת לֹא יִשְׁטָפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹנוֹ בֵּיתוֹ בְּאַהֲבָה בּוֹ יָבוּז לּוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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PARAGRAPH 4

- 9 מי לי בשמים
In a psalm of Asaph: “Whom have I in heaven [but You]? And besides You I desire nothing on earth.” The Alter Rebbe reads it as the soul that wants neither heaven’s reward nor anything else, only G-d Himself.

תהילים ע"ג:25

מִי־לִי בַשָּׁמַיִם וְעַמָּה לֹא־תַפְצֹתִי בְּאֶרֶץ:

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

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KEHOT'S NOTE

תהלים עג, כה.

- 10 | Isaiah foretells that “the deed of tzedakah shall be peace”; in the verse tzedakah means righteousness. The Alter Rebbe takes the word in its sense of charity, a mitzvah that the verse calls a “deed,” as an example of the practical mitzvos, which are G-d’s will.

Isaiah 32:17: יִשְׁעִיהוּ לֵיבִי:

וְהָיָה מַעֲשֵׂה הַצְדָקָה שְׁלוֹם וְעֲבֹדַת הַצְדָקָה הַשְׁקֵט וְכִסּוּף עַד־עוֹלָם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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PARAGRAPH 5

- 11 | לחכימא ברמיזא

One of the places the Kehot notes list for the saying “for the wise, a hint.” The Alter Rebbe uses it for a truth too deep to be put into words.

Zohar I, 26b: זח"א כו, ב

Tikkunei Zohar, Tikkun 18 • 36a:11-12 תקוני

ולחכימא ברמיזא. הא אלין נפקין הא אחרנין דפקין לפתחא מסטי דקשת דאיהו אוף הכי אות ברית. דאתמי ביה כמראה הקשת אשר יהיה בענן ביום הגשם כן מרא' הגנה סביב הוא מראה דמות כבוד יי' וארא' ואפל על פני ואשמע קול מדבר. ואמאי הוא נפיל על אנפוי בגין דאסיר לאסתכלא בקשת.

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KEHOT'S NOTE

זח"א כו, ב. ח"ג רכט, ב. רפ, ב. ת"ז תי' יח (לו, א), תי' סט (קז, ב) קטז, א. מדרש משלי כב.

- 12 | לחכימא ברמיזא

Another place in the Zohar, listed by the Kehot notes, where the saying “for the wise, a hint” appears.

ספר זוהר, פנחס נ"א:ש"ד-נ"ג:שכ"ה 51:314-53:325 Zohar, Pinchas

- 13 | לחכימא ברמיזא

Another place in the Zohar, listed by the Kehot notes, where the saying “for the wise, a hint” appears.

ספר זוהר, כי תצא י"ח:פ"ח-כ"ז:צ"ח 18:88-20:98 Zohar, Ki Teitzei

- 14 | לחכימא ברמיזא

Listed by the Kehot notes (Tikkun 18) as a place where the saying “for the wise, a hint” appears.

Tikkunei Zohar 36a:11-12: י"א-י"ב תקוני זוהר ל"א

ולחכימא ברמיזא. הא אלין נפקין הא אחרנין דפקין לפתחא מסטי דקשת דאיהו אוף הכי אות ברית. דאתמי ביה כמראה הקשת אשר יהיה בענן ביום הגשם כן מרא' הגנה סביב הוא מראה דמות כבוד יי' וארא' ואפל על פני ואשמע קול מדבר. ואמאי הוא נפיל על אנפוי בגין דאסיר לאסתכלא בקשת.

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- 15

לחכימא ברמיזא

Listed by the Kehot notes (Tikkun 69) as a place where the saying “for the wise, a hint” appears.

Tikkunei Zohar 107b:4: ד"ב: תקוני זוהר ק"ז

ולזמנין דיייתי פורקנא, אתמר לגבי וי' דאיהו דרנא דמשה, מוליק ליימין משה (ישעיה סג יב), לסמכא ה' דיליה בימינא, ודא איהו תי' יהו"ה שכיב עד חבקר, בקר דאברהם, יי' אזיל לשמאלא וזקיף לה' דיליה, ודא איהו קרפן עולה ויורד, ורנא דמלה, יעקב כהאי אתר שכל את ידיו, ולחכימא ברמיזא.

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- 16

לחכימא ברמיזא

Listed by the Kehot notes as a further place where the saying “for the wise, a hint” appears.

Tikkunei Zohar 116a:3-4: ד"ג: תקוני זוהר קט"ז א

... למברי אילני ועשבין, ואינון אתבריא, אכל בורא עלמין ברא ולית עליה מאן דברא לקה ולחכימא ברמיזא דבאתר דא לית לגלגא יתיר. אמר רבי אלעזר מהכא משמע דאית בורא בשותפו דאתנון, כגון ב' מן בראשית דאיהי א'מא, ר' מן ראשית דאיהי חכמה, ו' מן בורא דאיהו צמודא דאמצעייתא, א' מן בראשית דאיהו כתר, ש"ת, שית ספירן, הא קלהו עשר, אם חסר חד לא אשתלים בריאה, אכל עלת על כל העלות איהו ברא כלא בלא שותפו כלל.

Tikkunei Zohar - Vocalized (Public Domain)

- 17

לחכימא ברמיזא

Listed by the Kehot notes as a Midrashic source for the saying “for the wise, a hint.”

Midrash Mishlei כ"ב:22 מדרש משלי

- 18

נעוץ תחלתן בסופן

Sefer Yetzirah says of the ten Sefiros that “their end is wedged in their beginning, and their beginning in their end, like a flame bound to a coal.” The maamar uses it here one way and in 7.1 the other: the highest root is revealed only in the lowest deed.

ספר יצירה א':7:1 Sefer Yetzirah

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

PARAGRAPH 6

- 19

והיו הדברים

Moshe tells Israel, in the Shema, “And these words which I command you today shall be upon your heart.” It follows

the command to love G-d; the Alter Rebbe reads it as the way that love is fulfilled.

דברים ו:6: Deuteronomy

והיו הדברים האלה אשר אנכי מצוך היום עליך לבבך:

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

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KEHOT'S NOTE

דברים ו, 1.

20

ואהבת בכל לבבך

Moshe commands Israel to love G-d "with all your heart, with all your soul and with all your might" (me'odecha). The whole maamar turns on the last of these, read as a love beyond all measure.

דברים ו:5: Deuteronomy

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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PARAGRAPH 7

21

וא"א זאת כ"א ע"י קיום מצותיו . . אשר אנכי

The note says that this point, that the love "with all your might" is fulfilled only through keeping the mitzvos, as the verse "which I (Anochi) command you" hints, is explained at length in this later maamar.

KEHOT'S NOTE

נתבאר בד"ה והיה ברכה תרל"ט.

22

אשר אנכי

In the verse Moshe is speaking to Israel ("which I command you today"); the Alter Rebbe reads the word Anochi as G-d's very essence, Who commands through the mitzvos.

דברים ו:6: Deuteronomy

והיו הדברים האלה אשר אנכי מצוך היום עליך לבבך:

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

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23

אשר אנכי מי שאנכי

The first maamar of Torah Ohr reads the same verse, "which I, the One Who is I, command you," and says that through it comes the revelation of G-dliness and the coming into being of the Torah, which preceded the world.

KEHOT'S NOTE

ראה לעיל א, א במ"מ.

PARAGRAPH 8

24

ודברת במ

In the Shema Moshe tells Israel to teach these words to their children and "speak of them" at home and on the

way. The Alter Rebbe reads it as the mitzvah of speaking words of Torah.

דברים ז:7: Deuteronomy

ושננתם לבניך ודברת כם בשבתך בביתך ובילכתך בדרך ובשוכך ובקומך:

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

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25

והגית בו

G-d tells Yehoshua, after Moshe's death, "This book of the Torah shall not depart from your mouth, and you shall utter it (vehagisa) day and night." The verb means to ponder and also to say aloud; the maamar cites it for the mitzvah of speaking words of Torah.

יהושע א:8: Joshua

לא ימוש ספר התורה הזה מפיהך והגית בו יום ולילה למען תשמור לעשות ככל הכתוב בו כי יאז תצליח את דרכך ואז תשכיל:

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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KEHOT'S NOTE

יהושע א, ח.

26

עקימת שפתיו הוי מעשה

Rabbi Yochanan rules that one who muzzles a threshing animal, or leads animals of two kinds together, by his voice alone is liable, because the moving of the mouth counts as an action; Reish Lakish exempts him, since a voice is not an action. The Alter Rebbe uses this rule to show that speaking Torah is a form of deed.

בבא מציעא צ"ב:י"ג-יד 90b:13-14 Bava Metzia

איתמר: חסמה בקול והנהיגה בקול? רבי יוחנן אמר: חייב, ריש לקיש אמר: פטור. רבי יוחנן אמר: חייב, עקימת פיו הויא מעשה. ריש לקיש אמר: פטור, קלא לא הוי מעשה. איתביה רבי יוחנן לריש לקיש:

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

סנהדרין ס"ה א:י"ב-י"ג 65a:10-12 Sanhedrin

מגדף, מאי מעשה איכא? עקימת שפתיו הוי מעשה. בעל אוב, מאי מעשה איכא? הקשת זרועותיו הוי מעשה. ואפילו לרפנן? והתנאי? אינו חייב אלא על דבר שיש בו מעשה, כגון זיבוח, קיטור, וניסוח, והשתחויה.

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

KEHOT'S NOTE

ב"מ צ, ב סנהדרין סה, א. וראה לקו"ת שמע"צ פד, ג.

27

אחות לנו קטנה

The verse right after the maamar's opening one: the young woman's brothers say, "We have a little sister, and she has no breasts; what shall we do for our sister on the day she is

spoken for?”, worried for a sister not yet of age to marry (context: Steinsaltz Tanakh). The maamar reads achos, “sister,” as achas, “one”: the soul made one with G-d.

Song of Songs 8:8 שיר השירים ח':ח

אחות לנו קטנה ושדים אין לה מה־נעשה לאחתנו ביום שידבר־בה:

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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

28

וימינו תחבקני

The beloved says of her lover, “His left hand is under my head, and his right hand embraces me” (the words recur at 8:3). The Alter Rebbe reads it as G-d embracing the soul from every side, the complete union that comes through the mitzvos.

Song of Songs 2:6 שיר השירים ב':ו

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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

ביאור על הנ"ל

An Explanation of the Above



The worries of earning a living come from the animal soul, which is rooted in Tohu, a realm of intense, unbounded light higher than our ordered world; when a busy person turns that force toward G-d in prayer, it becomes a love “with all your might” that seeks G-d’s very essence, and it is expressed through the mitzvos.

THE MAAMAR IN BRIEF

The maamar explains the claim of the previous one that a businessman’s prayer can reach a lofty level. The soul descends into a body and an animal soul, and into the worries of livelihood, for the sake of an ascent: the animal soul’s love is limitless, like the extra force of baalei teshuvah. This is because the animal soul is rooted in Tohu. Reinterpreting the Midrash of creation with “judgment,” the Alter Rebbe explains Gevurah as intensity of light: Tohu is abundant light in few vessels, where each attribute stands alone, while Tikkun has more vessels, gentler light, and attributes that combine. Angels and animals are rooted in Tohu, the human soul in Tikkun; below man is higher, but in the root the animals are higher. Contemplating in prayer how his whole day is spent on a faint ray of G-d’s kingship, a person longs for G-d’s essence. The Flood, the ark, Shabbos and prayer, and the verses “Many waters” and “We have a little sister” are read in this light: love that seeks G-d Himself, drawn down through the mitzvos, which reach Keser, and the future ascent of Malchus to be a crown.

OUTLINE

- | | | |
|-------|---|------|
| 1 | Heading
An explanation of the preceding maamar on the waters of Noach. | ¶1 |
| <hr/> | | |
| 2 | The soul’s descent and the animal soul’s power
The soul descends into worldly worry to rise through limitless love that comes from the animal soul, rooted in Tohu. | ¶2 |
| <hr/> | | |
| 3 | Judgment as intensity: Tohu and Tikkun
Gevurah is not the withholding of light but its intensity; Tohu is abundant light and few vessels, where attributes cannot combine, and Tikkun lets opposites coexist. | ¶3–4 |

4 Souls, angels and animals

¶15-7

The human soul is from Tikkun and combines all attributes; angels and animals are from Tohu, and the animals, far below man now, are higher in their root, so the animal soul's refined love is more intense.

5 Contemplation in prayer and the blessings

¶18-9

Reflecting that all sustenance is a faint ray of Malchus kindles longing for G-d's essence, expressed in "who has sanctified us with His commandments."

6 The waters of Noach, the ark and Shabbos

¶10-17

The Flood was a purifying light of Tohu; worldly worries are the "waters of Noach"; entering the ark is entering the words of prayer, a lower Shabbos that lifts the week, anticipating the future day that is entirely Shabbos.

7 Many waters cannot extinguish the love

¶18-23

Worldly worries cannot quench the love for G-d Himself, which scorns even the wisdom of Gan Eden and is drawn down through the mitzvos, which reach Keser.

8 We have a little sister

¶24-26

Malchus rising through the mitzvos becomes one with G-d's essence: a "little" single point that includes all, which no longer gives outward and whose speech is absorbed within her.

KEY CONCEPTS

Tohu and Tikkun תהו ותקון

Tohu is the first order of divine light, intense and unbounded, with few vessels, in which each attribute stands alone; it shattered. Tikkun is the ordered world that followed, with more vessels and gentler light, in which attributes combine.

Gevurah as intensity גבורה לשון תגבורת

Judgment is not the withholding of G-d's light but its excess: light too intense for an unworthy recipient to receive.

Love "with all your might" אהבת בכל מאדך

A love without limit, which comes from refining the animal soul, whose root in Tohu gives it a force the G-dly soul alone lacks.

The waters of Noach מי נח

The flood of worries and thoughts about livelihood, which come from Tohu through the animal soul; like the Flood, they come to purify.

To Him and not to His attributes אליו ולא למדותיו

Love directed to G-d's essence itself, not to any revealed light or reward, even the spiritual delight of Gan Eden.

620 pillars of light תר"ך עמודי אור

The 613 Torah and seven Rabbinic mitzvos, equal to Keser; through them a person "embraces" G-d's essence, as one embraces a person through his body.

SECTION 1 • 11

Heading

1 ביאור על הנ"ל

An explanation of the above.

This maamar further explains the first discourse of this parsha, "Many waters cannot extinguish the love" (Torah Ohr, Noach 1). That discourse taught that the prayer of a person busy all day with earning a living can reach a level beyond that of one who studies all day; here the Alter Rebbe explains why, using the Kabbalistic ideas of the worlds of Tohu and Tikkun.

SECTION 2 • 12

The soul's descent and the animal soul's power

2 להבין הענין שתפלת הבעל עסק יהיה במדרגה גבוהה² כו'. צלה"ב [צריך להבין] ענין ירידת הנשמה שהיא הניצוץ אלקות בעוה"ז בגוף ונפש הבהמית להיות טרוד תמיד במחשבות ודאגות הפרנסה בהבלי עוה"ז.

[We need] to understand the matter [stated above], that the prayer of a man of business will be on a lofty level, etc. This requires understanding: the matter of the descent of the soul, which is the spark of G-dliness, into this world, into a body and an animal soul (nefesh habahamish), to be constantly preoccupied with thoughts and worries about livelihood, in the vanities of this world.

The previous maamar said that the prayer of a businessman can reach a very high level. To see why, the Alter Rebbe first raises the puzzle behind it: the soul is a spark of G-dliness, yet it is sent down into a body and an animal soul (the life-force that drives a person's physical needs and desires), where it spends its days worrying about making a living. Why would G-d arrange such a descent?

וזהו ירידה גדולה. מההכרח לומר שירידה זו היא צורך עליי [עליה]. שלאחר שירדה ונתלבשה בגוף ונפש הבהמית תוכל לעלות למעלה מעלה ע"י אהבת בכל מאדך³ שהוא בלי גבול.

And this is a great descent. It must necessarily be said that this descent is for the sake of an ascent: that after it has descended and been clothed in a body and an animal soul, it can rise higher and higher through the love of "with all your might" (bechol me'odecha), which is without limit.

The answer is a basic principle of Chassidus: the soul descends in order to rise higher than it was before. Through its struggle in a body, it can reach the love of G-d called "with all your might" (from the Shema), which the Alter Rebbe reads as a love "without limit," beyond the measured love that comes from the G-dly soul's understanding alone.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] טוב זה מלאך חיים⁴ מאד זה מה"מ [מלאך המות]⁵ כו' וזהו דוקא ע"י האהבה הבאה מנפש הבהמית

As our Sages, of blessed memory, said: “‘Good’ — this is the angel of life; ‘very’ (me’od) — this is the angel of death,” etc. And this [comes about] specifically through the love that comes from the animal soul.

The Midrash reads the words “very good” at the end of creation as including even the angel of death. The word “very” (me’od) is the same word as “might” in “with all your might”: the very force that opposes holiness, once transformed, becomes the source of limitless love. This comes specifically from the animal soul, with its raw power, when it is turned toward G-d.

כמו שאנו רואים למטה שכח הבהמה גדול מכח האדם כמו"כ [כמו כן] למעלה ארז"ל [אמרו רבותינו זכרונם לברכה] במקום שבע"ת [שבעלי תשובה]⁶ עומדין צדיקים כו'⁷

Just as we see below that the strength of an animal is greater than the strength of a human being, so too above: our Sages, of blessed memory, said, “In the place where baalei teshuvah stand, the perfectly righteous [cannot stand],” etc.

Two parallels: physically, an ox is stronger than a man; spiritually, the Talmud teaches that those who return to G-d after sin (baalei teshuvah) stand in a place the perfectly righteous cannot reach. In both cases the lower or more distant thing has the greater power.

והיינו מפני שבח"י בע"ת [בעלי תשובה] הוא בחילא יתיר ובכח והתגברות גדול והיינו מפני שבח"י נפש הבהמית הוא מבח"י עולם התהו.⁸

That is to say, [this is] because the level of baalei teshuvah is with greater force (bechila yatir), with great strength and intensity; and that is because the animal soul is from the level of the World of Tohu.

The Aramaic bechila yatir (“with greater force”) expresses the intensity of the penitent’s return. That extra force, the Alter Rebbe says, comes from the animal soul’s root in the World of Tohu (“Chaos”), the first, unstable order of divine light that preceded our ordered world. The next paragraphs explain what Tohu is.

SECTION 3 • 113-4

Judgment as intensity: Tohu and Tikkun

3 ואלה המלכים אשר מלכו^{9,10} וכי. ובחי התהו הוא למעלה מבחי תקון כמ"ש אשר מלכו לפני מלך מלך לבניי [לבני ישראל] שהוא בחי התיקון.

“And these are the kings who reigned,” etc. And the level of Tohu is higher than the level of Tikkun, as it is written, “who reigned before any king reigned over the children of Israel,” which is the level of Tikkun.

The Torah lists the kings of Edom who reigned and died one after another “before any king reigned over Israel.” In the Kabbalah these kings stand for the Sefiros of the World of Tohu, which were so intense that they could not endure and “died” (shattered). Because they came “before,” their root is higher than that of Tikkun (“rectification”), the ordered world that followed, represented by the kings of Israel.

ולהבין כ"ז [כל זה] הנה איתא במדרש בתחלה עלה במחשבה¹¹ לברוא את העולם במדה"ד [במדת הדין]¹² ראה שאין העולם מתקיים שיתף מדה"ר [מדות הרחמים] כו'.

And to understand all this: behold, it is stated in the Midrash, “At first it arose in [G-d's] thought to create the world with the attribute of judgment; He saw that the world could not endure, [so] He joined [to it] the attribute of mercy,” etc.

To explain why Tohu is higher yet could not last, the Alter Rebbe brings the Midrash: G-d first “thought” to create the world with judgment, saw it could not endure, and added mercy. He will read this Midrash as describing Tohu and Tikkun.

ואין הפי' כמו שהעולם סוברין¹³ שמדה"ד [שמדת הדין] הוא בחי צמצום ומניעת ההשפעה. כי הרי בחי גבורה היא אחת ממדותיו ית'.

Now the meaning is not as people commonly suppose, that the attribute of judgment is the aspect of tzimtzum (contraction) and the withholding of the flow [of beneficence]. For after all, Gevurah is one of His attributes, blessed be He,

He first rejects the common reading, that “judgment” simply means holding back G-d's goodness. That cannot be the whole meaning, because Gevurah (restraint, the source of judgment) is itself one of G-d's attributes, and as such it too gives life.

כמ"ש (ד"ה [דברי הימים] א' כ"ט) **לך ה' הגדולה והגבורה**¹⁴ **שהם עשר ספ"י** [ספירה / ספירות] **דאצ"י המחיי**
[המחיים] **ומהוים מאין ליש.**

as it is written (I Chronicles 29), "Yours, O G-d, is the greatness and the might (hagevurah)," which are the ten Sefiros of Atzilus that give life and bring into being from nothing to something.

The verse names "greatness" and "might" (gevurah) among G-d's attributes; Chassidus reads the list as the Sefiros of Atzilus, the attributes through which G-d gives life and creates something from nothing. So Gevurah is a creative, life-giving power, not just a limit.

ועוד הנה כתיב (דברים יב) **כי הדם הוא הנפש**¹⁵ **שעיקר חיות האדם הוא הדם.** **ודם נמשך מבחי גבורה**
מדה"ד [מדת הדין].

Moreover, it is written (Deuteronomy 12), "For the blood is the soul": the main life-force (chayus) of a person is the blood. And blood is drawn from the level of Gevurah, the attribute of judgment.

A second proof: the Torah calls blood "the soul," the core of a person's life, and in the Kabbalah blood (red, warm) is associated with Gevurah. Again, Gevurah is the carrier of life, not its absence.

אלא הפ"י מדה"ד [מדת הדין] **הוא בחי גבורה לשון תגבורת שכח החיות מאור א"ס בא בהתגברות יותר**
מבחי החסד שהוא נמשך למטה מטה

Rather, the meaning of "the attribute of judgment" is the level of Gevurah, a term that means intensity (tigboros): the power of the life-force from the Infinite Light (Or Ein Sof) comes with greater intensity than in the level of Chesed, which is drawn down lower and lower

So the Alter Rebbe offers his own reading: the word gevurah is related to tigboros, "intensity." In Gevurah, the life-force from the Infinite Light comes with more force than in Chesed (kindness). Chesed reaches far down to every recipient.

אבל הוא בא בבחי קרירות. **משא"כ בחי גבורה שבא החיות מאור א"ס בהתגברות רב למאוד.**¹⁶
but comes in a manner of coolness. This is not so with the level of Gevurah, in which the life-force from the Infinite Light comes with exceedingly great intensity.

Chesed reaches so far because it flows gently, in a "cool" and moderate way. Gevurah, by contrast, carries the life-force with an overwhelming intensity.

ע"כ ממילא כשבא בדרך השתלשלות למטה נעשה בחי' דין¹⁷ מי שאינו ראוי לקבל ההשפעה אינו יכול לקבל מפני שהחיות נמשך בהתגברות רב.

Therefore, as a matter of course, when it comes down by way of the chain of descending worlds (hishtalshelus), it becomes the aspect of judgment: one who is not fit to receive the flow cannot receive it, because the life-force is drawn with great intensity.

This is how "judgment" results: when such intense light descends through the worlds, a recipient who is not fit for it cannot receive it. Judgment, then, is not stinginess; it is a light too strong for an unworthy vessel.

משא"כ בחי' חסד שבא החיות בקרירות יוכל למשוך ולהתפשט למטה מטה אבל בחי' גבורה הוא החיות בהתגברות בחי' ז' מלכים והוא עולם התהו שלכן נק' י"ס [י' ספירות] בעולם התהו בשם מלכים:¹⁸

This is not so with the level of Chesed, in which the life-force comes with coolness; it can be drawn and spread lower and lower. But the level of Gevurah is the life-force with intensity, the level of the seven kings, which is the World of Tohu; this is why the ten Sefiros in the World of Tohu are called by the name "kings."

Chesed's gentle flow can spread everywhere; Gevurah's intense flow is the level of the "seven kings" of Tohu. This is why the Kabbalah calls the Sefiros of Tohu "kings": each was a proud, sovereign power standing on its own, and that intensity is the "judgment" with which the world was first to be created.

4 ועפ"י [ועל פי] הקבלה מבואר שבחי' התהו הוא רבוי האור ומיעוט כלים.¹⁹ ובחי' התקון הוא בהיפוך.

פירוש רבוי אור שהאור והחיות בא בהתגברות רב

According to the Kabbalah it is explained that the level of Tohu is abundant light and few vessels, and the level of Tikkun is the reverse. "Abundant light" means that the light and the life-force come with great intensity.

The Arizal's Kabbalah describes Tohu as "abundant light and few vessels," and Tikkun as the reverse. The Alter Rebbe explains "abundant light" in the terms he has just set out: light and life-force that come with great intensity.

כי כל הי"ס [היי ספירות] היו בתגבורת רב כמו בחי' חסד הי' [היה] מדת חסד בהתגברות רב וכן כל הי"ס [היי]

ספירות] וגם

For all ten Sefiros were in great intensity: for example, in the level of Chesed, the attribute of Chesed was in great intensity, and so too all ten Sefiros. And also,

In Tohu every one of the ten Sefiros had this intensity, not just Gevurah: even Chesed was a Chesed of overwhelming force. The sentence breaks off with "and also," leading into the next point.

לכן לא היה התכללות המדות להיות כלול חו"ג [חסד וגבורה] מפני שכל בחי' ומדה היה בכח והתגברות רב.

therefore there was no inter-inclusion of the attributes (middos), [such that each] would be comprised of Chesed and Gevurah, because every level and attribute was with great force and intensity.

Because each attribute was so intense, none could make room for another. In a balanced personality or world, kindness contains some restraint and restraint some kindness ("inter-inclusion"); in Tohu that could not happen.

לכן לא היה יכול להתכלל עם הפוכו והיה כל מדה בפני עצמה וזהו שראה שאין העולם מתקיים

Therefore [each] could not be included with its opposite, and each attribute was by itself. And this is [the meaning of] "He saw that the world could not endure,"

Each attribute stood alone and could not blend with its opposite. This, says the Alter Rebbe, is the meaning of the Midrash's "He saw that the world could not endure": a world built of such isolated extremes breaks apart.

כי מזה אינו יכול להיות תקון עולם ולצורך תקון עולם הוצרך להיות בחי' תיקון היינו בחי' קוין התכללות המדות זה בזה

for from this there cannot be a rectification of the world. And for the sake of the world's rectification there had to be the level of Tikkun, that is, the level of "lines," the inter-inclusion of the attributes with one another.

A stable world needs Tikkun, which the Kabbalah describes as three "lines" (right, left and center), in which the attributes combine with one another.

והוא בחי' רבוי כלים ומיעוט האור²⁰ שהאור וחיות אינו בא בהתגברות רק בחי' חסד בקרירות ולזה יוכל להיות התכללות חו"ג [חסד וגבורה] שני הפכים

And this is the level of many vessels and little light, where the light and life-force do not come with intensity, but [as] the level of Chesed, with coolness; and therefore there can be an inter-inclusion of Chesed and Gevurah, two opposites.

Tikkun has more vessels and less light: the light comes gently, in the "cool" manner of Chesed described above. Precisely because no attribute overwhelms, opposites like kindness and severity can coexist and be combined.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] (בפ"ה דאבות) להודיע כמה ארך אפים לפניו שכל²¹ הדורות היו מכעיסין ובאין עד שבא אברהם אבינו כו'.

As our Sages, of blessed memory, said (in the fifth chapter of Avos): "To make known how great is the patience before Him, for all the generations kept provoking Him, on and on, until Avraham our father came," etc.

The Mishnah in Avos says there were ten generations from Noach to Avraham to show G-d's patience, since all of them angered Him until Avraham came. The patience itself is the point: it shows anger that does not erupt at once.

שמחמת שאין המדה בא בהתגברות נמשך להיות א"א וסבלנות. ואדרבה יכול להיות שני הפכים בתכלית

For because the attribute does not come with intensity, there comes about forbearance and patience. On the contrary, there can be two utter opposites [together],

Patience is possible only because the attribute of judgment does not come with overwhelming force; it is held and balanced. The Alter Rebbe adds that in Tikkun even utter opposites can exist at once.

כמו שמצינו בבנין בהמ"ק [בית המקדש] שהיתה השמחה גדולה עד מאד כשאמר שלמה שיר השירים²² שלא היתה מיום בריאת העולם.

as we find at the building of the Holy Temple, that there was exceedingly great joy when Shlomo said the Song of Songs, [joy] such as there had not been since the day the world was created.

His example is the dedication of the First Temple, a moment of joy unmatched since creation, when Shlomo said the Song of Songs.

וכמ"ש (מלכים א ח) כי מלא כבוד ה' את בית ה'. שבא האש מלמעלה היינו בחיי גילוי השכינה למטה

And as it is written (I Kings 8), "For the glory of G-d filled the House of G-d": the fire came from above, that is, the level of the revelation of the Shechinah (Divine Presence) below.

At the dedication G-d's glory filled the Temple and fire came down from heaven: a revelation of the Shechinah, G-d's presence, in the lower world.

נמצא שהי' [שהיה] השמחה רבה מאד ועל אותו הפרק נאמר (ירמיה לב) כי על אפי ועל חמתי היתה לי העיר הזאת²³ למן היום אשר בנו אותה.

Thus there was very great joy; and concerning that same time it is said (Jeremiah 32), "For this city has been to Me [a cause] of My anger and of My fury from the day that they built it,"

Yet the prophet Jeremiah says that the city provoked G-d's anger and fury "from the day that they built it" — the very same moment of supreme joy.

ממה שלקח בת פרעה כו'. נמצא שהיו ב' הפכים יחד בעת ובזמן אחד והיינו ע"י ששיתף מדת הרחמים ונעשה

because he took Pharaoh's daughter, etc. Thus there were two opposites together at one time and one moment. And that is because He joined the attribute of mercy, and there came to be

The tradition connects that anger with Shlomo's marriage to Pharaoh's daughter, which took place at the time the Temple was completed. So at one and the same moment there was intense joy and intense anger; this, the Alter Rebbe says, was possible only because G-d "joined the attribute of mercy."

עולם התקון יכול להיות התכללות המדות זב"ז [זה בזה] שמאחר שאין המדה והתגלותה הולך ברבוי ובתגבורת האור א"כ הכלי היתה יכולה להכיל גם ב' הבחי' יחד.²⁴

the World of Tikkun, [in which] there can be inter-inclusion of the attributes with one another: since the attribute and its revelation do not proceed with abundance and intensity of light, the vessel could therefore contain both aspects together.

Joining the attribute of mercy means that the world is built as Tikkun. Since no attribute there reveals itself with overwhelming light, the "vessel" can hold two opposite states together without breaking.

SECTION 4 • 115-7

Souls, angels and animals

5 והנה נשמת האדם הוא מבחי' אצילות עולם התקון ולכן הנשמה כלולה מכל המדות כמבואר בתניא²⁵

Now the soul of man is from the level of Atzilus, the World of Tikkun; therefore the soul is comprised of all the attributes, as explained in the Tanya.

The human (Jewish) soul is rooted in Atzilus, which belongs to the ordered World of Tikkun. That is why a soul contains all the attributes — love, awe, compassion and the rest — together and balanced, as the Tanya explains in its opening chapters.

משא"כ המלאכים שרשם מבחי' עולם התהו מחנה מיכאל מחנה גבריאל כל א' קו בפ"ע [בפני עצמו]. מחנה מיכאל הוא רק בחי' אהבה²⁶ בהתגברות מאד.

This is not so with the angels, whose root is from the level of the World of Tohu: the camp of Michael, the camp of Gavriel, each one a separate line. The camp of Michael is only the level of love, with very great intensity.

Angels are different: they are rooted in Tohu, so each camp embodies a single attribute. The camp of the angel Michael is pure love (Chesed), and it is intense.

ומחנה גבריאל הוא רק בחי' יראה בהתגברות רב של מים שר של אש.²⁷ ומזה נמשך בחי' מרכבה פני אריה אל הימין פני שור וכו'.²⁸

And the camp of Gavriel is only the level of awe, with great intensity: the prince of water, the prince of fire. And from this is drawn the level of the Chariot: "the face of a lion on the right," "the face of an ox," etc.

Gavriel's camp is pure awe (Gevurah). Michael is called the prince of water (kindness, which flows down) and Gavriel the prince of fire (severity, which rises and burns). The four faces of the Chariot in Ezekiel's vision — the lion on the right, the ox on the left — come from these single-attribute powers.

6 והנה בנשמת האדם ארז"ל [אמרו רבותינו זכרונם לברכה] ג' שותפין באדם²⁹ הקב"ה נותן בו נשמה. וחיות נפש הבהמות ועופות³⁰ הם מבחי' פני ארי' [אריה] פני שור כו'

Now concerning the soul of man, our Sages, of blessed memory, said: "There are three partners in a person... the Holy One, blessed be He, puts a soul into him." And the life-force of the soul of animals and birds is from the level of "the face of a lion," "the face of an ox," etc.,

The Talmud teaches that a person has three partners in his making — father, mother and G-d — and that G-d contributes the soul. Animals and birds, by contrast, get their life from the faces of the lion and the ox in the divine Chariot described just above.

ומקורם מעולם התהו ולזה נאמר על האדם אחר וקדם צרתני³¹ שמצד בחי' התקון בהשתלשלות בחי' אדם הוא במדרגה גבוה יותר.

and their source is from the World of Tohu. And therefore it is said of man, "Behind and before You have formed me": from the standpoint of the level of Tikkun, in the chain of descending worlds (hishtalshelus), the level of man is on a higher rank.

Since the animals' life comes from those angelic powers, their source is Tohu. This explains the verse "Behind and before You formed me," which the Sages read as saying man was created both last and first: in the ordered chain of worlds (Tikkun), man stands higher than the animals.

שבחי' הבהמות נפלו למטה מטה מאד מאד משא"כ במקורם הם במדרגה גבוה יותר שהם מבחי' עולם התהו לפני מלך מלך³² כו' כנודע.

For the animals fell very, very far down, whereas in their source they are on a higher rank, for they are from the level of the World of Tohu, "before any king reigned," etc., as is known.

The animals fell very low, yet their root in Tohu is higher than man's. This is the foundation for the next paragraph: the animal soul's love, when elevated, has a power the G-dly soul lacks.

7 ואי לזאת האהבה הבאה מצד נפש הבהמית הוא למעלה מעלה בחי' בכל מאדך שלמעלה מהכלי מפני שהוא בחילא יתיר שבאה בהתגברות רב ששרש נפש הבהמית הוא מבחי' התהו כנ"ל.

Accordingly, the love that comes from the side of the animal soul (nefesh habahamis) is higher and higher, the level of “with all your might,” which is above the vessel, because it is with greater force (bechila yatir), coming with great intensity; for the root of the animal soul is from the level of Tohu, as [explained] above.

Now the conclusion: since the animal soul is rooted in Tohu, the love it produces when turned to G-d is the love “with all your might,” a love that is “above the vessel,” that is, beyond the limits of the soul’s understanding and feeling. It has the extra force of Tohu’s intensity.

רק שנפלה בשבה"כ [בשבירת הכלים] למטה מטה מאד בעבודה גשמית להיות נפרדים אבל כשנברר ועולה למעלה בתפלה אזי הוא בהתגברות רב אהבת בכל מאדך

Only, it fell through the Shattering of the Vessels very far down, into physical service, to be separate [beings]; but when it is refined and rises up in prayer, then it is with great intensity: the love of “with all your might.”

In the Shattering of the Vessels, Tohu’s lights fell into the lowest levels, which is why the animal soul is now absorbed in physical pursuits and feels itself separate from G-d. But when it is refined in prayer and its energy is turned upward, its original intensity returns as boundless love.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] והאי דלא אמינא לך³³ באורתא דלא אכלי בישרא דתורא כו' נמצא שמאכל הבשר נותן כח ותוספ' מוחין באדם וכמ"ש ויין ישמח לבב אנוש.^{34, 35}

And as our Sages, of blessed memory, said: “And the reason I did not tell you [this] in the evening is that I had not eaten ox meat,” etc. Thus eating meat gives strength and additional intellect (mochin) to a person; and as it is written, “And wine gladdens the heart of man.”

Evidence that the animal realm strengthens a person: a Talmudic sage explained he had not given a certain ruling the night before because he had not yet eaten beef, implying that meat strengthens the mind. Likewise wine gladdens the heart. Food from the animal and plant world, rooted higher, adds to a person’s intellect and feeling.

SECTION 5 • 118-9

Contemplation in prayer and the blessings

8 ועכ"ז [ועם כל זה] למטה האדם במדרגה גבוה יותר מהם ואין ערוך כו' אבל בשרשם הם למעלה מבחי' האדם שהם מעולם התהו. ועפ"י [ועל פי] הקבלה נק' יתרון האור מתוך החשך דוקא.

And nevertheless, below, man is on a higher level than they, and there is no comparison, etc.; but in their root they are higher than the level of man, for they are from the World of Tohu. And according to the Kabbalah this is called "the advantage of light [that comes] from darkness" specifically.

In the present order man is far above animals; but in their root, in Tohu, they are higher. The Kabbalah calls this "the advantage of light that comes from darkness": the greatest light comes precisely from transforming the darkness.

והיינו ע"י ההתבוננות בתפלה איך שטרוד כל היום ורודף אחר פרנסתו מזון ולחם שחיותו הוא מהמזלות

That is, through contemplation in prayer: how he is preoccupied all day long, running after his livelihood, food and bread, whose life-force (chayus) is from the constellations (mazalos),

How does a person reach this in practice? By reflecting during prayer on his own day: how he spends it chasing a living, food and bread, and on where that food draws its life.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] אין לך עשב³⁶ למטה שאין לו מזל³⁷ כו' והמזלות נמשכים מבחי' הע' [השבעים] שרים והשרים מקבלים משמרי האופנים והאופנים מקבלים מבחי' מלכות כמ"ש מלכותך מכ"ע [מלכות כל עולמים].³⁸

as our Sages, of blessed memory, said, "You have no blade of grass below that does not have a constellation," etc. And the constellations are drawn from the level of the seventy princes, and the princes receive from the dregs of the Ofanim, and the Ofanim receive from the level of Malchus (sovereignty), as it is written, "Your kingship is a kingship over all worlds."

The Midrash teaches that every blade of grass has a mazal, a celestial force above it that makes it grow. The Alter Rebbe traces the chain: the constellations get their power from the seventy angelic princes of the nations, those from the Ofanim (a class of angels), and the Ofanim from G-d's Malchus, His kingship over the worlds. All the sustenance a person chases is at the far end of this long chain.

אבל לגבי מהותו ועצמותו אין ערוך שהוא רק בחי' זיו והארה בלבד וזהו ענין מאמר ר' [רבי] עקיבא³⁹
 אם לעוברי רצונו כך לעושי רצונו עאכ"כ [על אחת כמה וכמה].⁴⁰

But in relation to His essence and being there is no comparison, for it is only the level of a ray and a glimmer alone. And this is the matter of the saying of Rabbi Akiva: "If so for those who transgress His will, then for those who do His will, how much more so!"

And all of Malchus, next to G-d's own essence, is only a faint ray. This explains Rabbi Akiva's words: if G-d grants so much good even to those who transgress His will (through this outer ray), how much more will He give those who do His will.

ששם הוא התענוג עד אין קץ וכמ"ש הודו על ארץ ושמים⁴¹ שבחי' ארץ ושמים ממלא וסובב הם רק
 בחי' הוד וזיו משא"כ לבני ישראל עם קרובו⁴² לבחי' מהותו ועצמותו ית'.

For there is the delight without end. And as it is written, "His splendor is over earth and heaven": the level of earth and heaven, [the light that] fills [all worlds] and [the light that] encompasses [them] (memalei and sovev), is only the level of splendor and radiance; this is not so with "the children of Israel, the people close to Him," [close] to the level of His essence and being, blessed be He.

For those who do His will receive the endless delight of His essence itself. The Psalm says G-d's "splendor" is on earth and heaven, meaning the whole divine light that fills and surrounds the worlds is only His outer splendor; but Israel is "the people close to Him," close to His very essence.

מזה תתלהב נפשו בהתגברות בחילא יתיר בתשוקה וחפיצה לדבקה בו ית' וכמ"ש מי לי בשמים ועמך
 לא חפצתי⁴³ כו'.⁴⁴

From this his soul will be kindled with intensity, with greater force (bechila yatir), in longing and desire to cleave to Him, blessed be He; and as it is written, "Whom have I in heaven? And besides You I desire nothing," etc.

Reflecting on this contrast, the person's soul is set aflame with intense longing to cleave to G-d Himself, not to anything He gives. This is the Psalmist's cry: "Whom have I in heaven? And besides You I desire nothing."

9 וזהו ברוך אתה מלך העולם אשר קדשנו במצותיו כו' שמה שנשפע ונמשך למטה להיות ממלא וסובב הוא בחי' מלך העולם ומלכותו בכל משלה.⁴⁵

And this is [the meaning of] “Blessed are You... King of the world, who has sanctified us with His commandments,” etc.: that which is bestowed and drawn down below, to be [the light that] fills and [the light that] encompasses [all worlds] (memalei and sovev), is the level of “King of the world,” and “His kingship rules over all.”

The Alter Rebbe applies this to the wording of every blessing over a mitzvah. “King of the world” refers to the light G-d sends into and around the worlds, His kingship over them, as the verse says, “His kingship rules over all.”

אבל אהבת ותשוקת נש"י [נשמות ישראל] לדבקה בו ית' במהותו ועצמותו אשר קדשנו אשר הוא בחי' תענוג העליון עד אין קץ לשון באשרי⁴⁶ כו'. קדשנו במצותיו כו' שע"י המצות הם ממשיכים מענג העליון כמו טלית וכו'.

But the love and longing of the souls of Israel to cleave to Him, blessed be He, in His essence and being, [is] “who (asher) has sanctified us”; for asher is the level of the supernal delight without end, a term [as in] “In my happiness (be’oshri),” etc. “Who has sanctified us with His commandments,” etc.: for through the mitzvos they draw down from the supernal delight, as, for example, tallis, etc.

But “who has sanctified us” (asher kiddeshanu) expresses the love of the Jewish soul for G-d’s essence. The Alter Rebbe reads asher as related to osher, “happiness,” as in Leah’s “be’oshri,” and so as G-d’s endless inner delight. Through the mitzvos, such as tallis, Israel draws down from that supernal delight, beyond the level of “King of the world.”

SECTION 6 • ¶10-17

The waters of Noach, the ark and Shabbos

10 וזהו כי מי נח זאת לי⁴⁷ כי שעבוד הפרנסה כנז"ל [כנזכר לעיל] הוא בחי' מי נח כמו שהי' [שהיה] במבול שאין הפי' שהי' [שהיה] המבול להעביר הרשעים מן העולם.

And this is [the meaning of] “For this is as the waters of Noach to Me”: for the servitude of livelihood, as mentioned above, is the level of “the waters of Noach,” as it was in the Flood. For the meaning is not that the Flood was to remove the wicked from the world,

Now the Alter Rebbe turns to Isaiah’s words, “For this is as the waters of Noach to Me,” the verse of the first maamar of this parsha, where G-d compares His oath to Israel to His oath after the Flood. The burden of earning a living is also “the waters of Noach,” like the Flood; but first he asks what the Flood was for, since its purpose was not simply to wipe out the wicked.

כי לזה לא הי' [היה] נצרך המבול מים כי ברגע אחת הי' [היה] נעשה.

for that the Flood of water would not have been needed, since it could have been done in a single moment.

G-d could have wiped out the wicked instantly; a year-long flood of water was not needed for destruction alone.

11 וכמ"ש בפרעה ותכחד⁴⁸ כו'. רק המבול הי' [היה] כדי לטהר העולם כי בתחלה ותמלא הארץ חמס⁴⁹ כו'.

As it is written regarding Pharaoh, "And you would have been cut off," etc. Rather, the Flood was in order to purify the world, for at first "the earth was filled with violence," etc.,

Proof that G-d can destroy instantly: He told Pharaoh He could have struck him and he would have been "cut off from the earth" at once. So the Flood had another purpose: to purify a world that had become "filled with violence."

שהם המשיכו קליפות כו'. שלזה הי' [היה] צריך לטהר העולם ע"י בחי' מים המטהרים והוא בחי' גשם גבורות גשמים שהוא מבחי' התהו שכשנמשך הגשמים בסדר והדרג' [והדרגה] הוא בחי' חסד ומצמיח זרעים כו'.

for they drew down kelipos (husks), etc. Therefore the world had to be purified through the level of purifying waters; and this is the level of rain, "the mighty powers of rain," which is from the level of Tohu. For when the rains are drawn down in order and gradation, this is the level of Chesed, and it makes seeds grow, etc.

The sins of that generation drew down kelipos, forces of concealment, so the world needed cleansing by water, as a mikveh purifies. The Alter Rebbe connects this to rain, called in the prayers gevuros geshamim, "the mighty powers of rain." Ordinary rain, falling in measured order, is Chesed and makes things grow.

משא"כ המבול שהיו יורדים בגבורה היינו בהתגברות רב ובכח גדול שהוא מבחי' עולם התהו חסד דתהו לטהר הארץ הוצרך להיות הארה מבחי' עולם התהו שלמעלה מבחי' תקון רק שהי' [שהיה] הארה רבה ועצומה בהתגברות רב מבחי' התהו.

This is not so with the Flood, [whose waters] came down with Gevurah, that is, with great intensity and with great force, which is from the level of the World of Tohu, the Chesed of Tohu. To purify the earth there needed to be an illumination from the level of the World of Tohu, which is higher than the level of Tikkun; only it was a great and mighty illumination, with great intensity, from the level of Tohu.

The Flood fell with Gevurah, meaning with overwhelming intensity: it was the Chesed of Tohu, kindness in Tohu's unbounded form. Only such a light, higher than Tikkun, could purify the earth; its sheer intensity is what made it destructive to those unfit to receive it.

12 ולזה וימח את כל היקום⁵⁰ שלא היו ראויים לקבל. וזהו ויכסו ההרים חמש עשרה אמה⁵¹ כו'

Therefore “He wiped out all existence,” for they were not fit to receive [it]. And this is [the meaning of] “And the mountains were covered... fifteen cubits,” etc.

So the Flood “wiped out all existence” not as punishment for its own sake but because they could not receive such intense light. And the waters rose fifteen cubits above the mountains.

פ"י הרים הוא בחי' תקון התכללות המדות כאברהם שקראו הר⁵² כו'. והטרדות ומחשבות עוה"ז מנפש הבהמית הם ג"כ מבחי' עולם התהו ונקי' מי נח כו':⁵³

“Mountains” means the level of Tikkun, the inter-inclusion of the attributes (middos), as [in the case of] Avraham, who called it “mountain,” etc. And the preoccupations and thoughts of this world, [which come] from the animal soul, are also from the level of the World of Tohu, and are called “the waters of Noach,” etc.

“Mountains” stand for Tikkun, the blending of attributes, as the Talmud says Avraham called the Temple site a “mountain”; the Flood’s Tohu-waters rose above Tikkun. In a person, the worries and thoughts of this world that come from the animal soul are likewise from Tohu, and they are the “waters of Noach” in his life.

13 וזהו ויאמר ה' לנח בא אתה⁵⁴ וכל ביתך אל התבה. תבה הוא בחי' צירופי אותיות

And this is [the meaning of] “And G-d said to Noach, ‘Come, you and all your household, into the ark (teivah).’” Teivah is the level of combinations of letters,

G-d tells Noach to enter the teivah, the ark. The Hebrew teivah also means “word,” so the Alter Rebbe reads it as the words and letter-combinations of prayer and Torah, the refuge from the flood of worldly worry.

כי נח הוא בחי' שבת כתרוממו וישבת ונח⁵⁵ כו'. ואין הפי' שביתה בעצם רק כאדם ששובת ממלאכתו.

for Noach is the level of Shabbos, as its Targum [renders] “and He ceased” (vayishbos) as “and He rested” (venach), etc. But the meaning is not cessation in essence, only like a person who rests from his work.

The name Noach means “rest,” and the Targum translates G-d’s resting on the seventh day with the same root, so Noach is the level of Shabbos. This rest is not stopping altogether, but like a worker who rests from his labor: a rest that follows effort.

14 וכמ"ש ונוח בחמשה עשר^{56,57} כו' שביתה אחר מלחמה כו' בחי' נח נייחא דרוחא ויש ב' בחינות נח ב' בחי' שבת שבת תתאה ושבת עלאה יום שכולו שבת. ובחי' תפלה נק' ג"כ בחי' נח בחי' שבת.

And as it is written, "And they rested on the fifteenth," etc.: rest after war, etc., the level of nach, rest of the spirit (naycha d'rucha). And there are two levels of nach, two levels of Shabbos: the lower Shabbos and the higher Shabbos, "the day that is entirely Shabbos." And the level of prayer is also called the level of nach, the level of Shabbos.

The Jews of Shushan "rested on the fifteenth" after their war: rest after struggle, a calm of the spirit. There are two such "rests": the lower Shabbos, our weekly Shabbos, and the higher Shabbos, the "day that is entirely Shabbos" of the future. Prayer, too, is a "rest" and a Shabbos, where the week's work is lifted up.

15 וכל תפלות החול מתעלים בשבת כי בשבת הוא עליות העולמות שכל ששת ימי המעשה הוא כירורי רפ"ח נצוצין בחי' מל' שיורדת בבי"ע ורגלי' [ורגליה] יורדות⁵⁸ כו'. ויש בזה עתים שונים כמו חצות לילה.

And all the weekday prayers are elevated on Shabbos, for on Shabbos is the ascent of the worlds. For all six days of work are the refinements of the 288 sparks, the level of Malchus (sovereignty) that descends into [the worlds of] Beriah, Yetzirah and Asiyah, "her feet descend," etc. And in this there are various times, such as midnight.

Weekday prayers are fully lifted on Shabbos, when all the worlds ascend. In the Kabbalah, 288 sparks of holiness fell in the Shattering of the Vessels, and during the six workdays Malchus descends into the lower worlds to refine and gather them, as Proverbs says "her feet descend." This refining has particular times, such as midnight, the time of Tikkun Chatzos, the midnight lament over the destruction of the Temple and the exile of the Shechinah.

16 וכל ו' ימי המעשה הוא בחי' השפעות ויאמר אלקים⁵⁹ יהי אור כו' יהי רקיע.⁶⁰ ובשבת מתעלים ב"ע בבחי' אצי' בחי' תקון

And all six days of work are the level of the influences of "And G-d said, 'Let there be light,'" etc., "Let there be a firmament." And on Shabbos, Beriah, Yetzirah and Asiyah are elevated into the level of the World of Atzilus (Emanation), the level of Tikkun,

The six days correspond to the creative sayings, "Let there be light," "Let there be a firmament," through which divine influence flows out into the worlds. On Shabbos the flow reverses: Beriah, Yetzirah and Asiyah rise into Atzilus, which is the World of Tikkun.

כי איהו וחיוהי חד⁶¹ [איהו] וגרמוהי חד פיי חיוהי אורות וגרמוהי כלים הכל חד בהון

for “He and His life-force are one, He and His vessels are one”; meaning, chayohi (“His life-force”) is the lights and garmohi (“His vessels”) are the vessels: all is one in them.

The Tikkunei Zohar says of Atzilus that G-d is one with His “life-force” and with His “vessels.” The Alter Rebbe explains these as the lights and the vessels: in Atzilus both are wholly one with G-d.

וכמ"ש לך ה' הגדולה והגבורה⁶² שבבחי אצ"י בחי גדולה וגבורה הם בבחי לך ומיוחדים בתכלית בחי תקון.

And as it is written, “Yours, O G-d, is the greatness and the might”: in the level of Atzilus, the levels of greatness and might are in the level of “Yours,” and are utterly united, the level of Tikkun.

The verse “Yours, O G-d, is the greatness and the might” shows this: in Atzilus even the opposites Chesed (greatness) and Gevurah (might) belong to “Yours,” wholly united with G-d and with each other, which is the essence of Tikkun.

17 וכמו"כ [וכמו כן] בתפלה ג"כ כל המעשה אשר יעשה בכל יום במזון או אפי' [אפילו] ת"ת [תלמוד תורה] מתעלה בתפלה ע"י אהבת בכל מאדך.

So too in prayer: all the activity that one does every day, with food or even [with] Torah study, is elevated in prayer through the love of “with all your might.”

Prayer works like Shabbos: everything a person did during the day, eating or even studying Torah, is lifted up in prayer through the boundless love “with all your might.”

וזהו שבת תתאה שמתעלים בי"ע בבחי אצ"י. אך לע"ל [לעתיד לבוא] יהיה יום שכולו שבת פיי שיתעלה בבחי אצ"י למעלה מעלה ולא

And this is the lower Shabbos, in which Beriah, Yetzirah and Asiyah are elevated into the level of Atzilus. But in the Time to Come there will be “the day that is entirely Shabbos,” meaning that the level of Atzilus will be elevated higher and higher, and not

This is the “lower Shabbos,” lifting the lower worlds into Atzilus. The future “day that is entirely Shabbos” will be greater: Atzilus itself will rise higher and higher.

כמו עתה שאחר שבת נצרך להיות חול היינו שבחי אצי מברר בי"ע ולע"ל [ולעתיד לבוא] יתעלה בחי אצי ולא יהי [יהיה] נצרך עוד לברר בי"ע

as now, when after Shabbos there must be a weekday, that is, the level of Atzilus refines Beriah, Yetzirah and Asiyah; but in the Time to Come the level of Atzilus will be elevated, and it will no longer be necessary to refine Beriah, Yetzirah and Asiyah,

Then the cycle of weekday and Shabbos will end. Today every Shabbos is followed by a weekday, because Atzilus must keep refining the lower worlds; in the future that refining will be complete and no longer needed.

כי רוח הטומאה אעביר⁶³ ויבולע המות⁶⁴ כו' אשת חיל עט"ב [עטרת בעלה]⁶⁵ ונקבה תסובב גבר⁶⁶ וכמבואר במ"א וד"ל [ודי למבין]:

for “I will remove the spirit of impurity,” and “death will be swallowed up,” etc.; “A woman of valor is the crown of her husband,” and “A female shall surround a male,” as explained elsewhere; and this will suffice for one who understands.

For then G-d will “remove the spirit of impurity,” and death will “be swallowed up” forever. Malchus (the “woman of valor”) will become “the crown of her husband,” rising above Z'eir Anpin, and “a female shall surround a male.” The Alter Rebbe leaves the details to another place.

SECTION 7 • ¶18-23

Many waters cannot extinguish the love

18 וזהו פי' הפסוק מים רבים⁶⁷ הם טרדות עוה"ז שהם מבחי עולם התהו⁶⁸ ונהרות הם המחשבות שנמשכו כמי נהר דנידי ואזלי

And this is the explanation of the verse: “Many waters” are the preoccupations of this world, which are from the level of the World of Tohu; “and rivers” are the thoughts, which flow like the waters of a river that move along and go,

The Alter Rebbe now reads a verse from the Song of Songs: “Many waters cannot extinguish the love, and rivers cannot drown it.” The “many waters” are the preoccupations of worldly life, rooted in Tohu, the same “waters of Noach” described above; the “rivers” are the stream of thoughts those worries set flowing, which keep running on without pause.

כי בבחי' התהו יש ג"כ ב' בחי' מים ונהרות לא יוכלו לכבות את האהבה הבאה מכח נפש האלקית בהתגברות ועמך לא חפצתי⁶⁹ וכי:⁷⁰

for in the level of Tohu there are also two levels, waters and rivers; [yet they] “cannot extinguish the love” that comes from the power of the G-dly soul (nefesh ha'Elohis) with intensity: “and besides You I desire nothing,” etc.

Tohu itself has these two levels, the waters and the rivers. Yet they cannot put out the love that the soul's divine power brings with intensity, the love that says to G-d “besides You I desire nothing” — nothing but G-d Himself.

19 אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו.⁷¹ פ"י ביתו הוא בחי' חכ' [חכמה] בחכמה יבנה בית.⁷²

“If a man would give all the wealth of his house for love, it would be utterly scorned.” Meaning: “his house” is the level of Chochmah (wisdom), [as in] “With wisdom a house is built.”

The next words of the Song say that if a man gave all the wealth of his house for love, “it would be utterly scorned”; in the plain sense love cannot be bought, but here, as paragraph 23 says, the wealth itself is what the lover scorns. The Alter Rebbe interprets each word: “his house” is Chochmah (wisdom), because Proverbs says a house is built with wisdom.

הון ביתו הוא פנימיות כמ"ש בדעת חדרים ימלאו כל הון יקר ונעים⁷³ והוא בחינת טעמי התורה והוא בחינת ג"ע [גן עדן] העליון ותחתון ואורייתא מחכמה נפקת.^{74, 75}

“The wealth of his house” is the inner dimension (pnimiyus), as it is written, “And with knowledge the chambers are filled with all precious and pleasant wealth”; and this is the level of the reasons of the Torah, and this is the level of the higher and lower Gan Eden; and “the Torah issues from Chochmah.”

“The wealth of his house” is the inner treasure of wisdom: the reasons of the Torah, which the souls enjoy in the Garden of Eden, lower and higher, as reward. The Torah comes from Chochmah, so its reasons are the “wealth” of the “house” of wisdom.

20 ואם יתן איש בחי' איש מלחמה⁷⁶ שלהיות בחינת חכמה להיות נהנין מזיו השכינה בבחי' השגה הוא רק בחי' זיו והארה בלבד והוא

“If a man would give” — the level of “a man of war”: for [the ability] to have the level of Chochmah, to delight in the radiance of the Shechinah (Divine Presence) in the manner of comprehension, is only the level of a ray and a glimmer alone; and it is

The word “man” (ish) in the verse recalls “G-d is a man of war.” Understanding G-d through wisdom, the delight of the souls in Gan Eden who “enjoy the radiance of the Shechinah,” is only a ray of His light.

ע"י בחי' איש מלחמה הוא רבוי הצמצומים עד שיוכל להיות בחינת חכמה זיו השכינה אבל בחי' אהבה הנ"ל ועמך לא חפצתי⁷⁷ כו'.

through the level of "a man of war," which is the many contractions (tzimtzumim), until there can be the level of Chochmah, the radiance of the Shechinah. But the level of the love mentioned above [is] "and besides You I desire nothing," etc.:

That ray comes to them through "a man of war," that is, through many contractions (tzimtzumim) that reduce the light until created minds can grasp it as wisdom. The love described above is different: "besides You I desire nothing."

שלא ע"מ [על מנת] לקבל פרס⁷⁸ היינו עוה"ב [עולם הבא] ג"ע [גן עדן] העליון וכו' כ"א ועמך למהותו ועצמותו ית' אליו ולא למדותיו.^{79, 80}

not for the sake of receiving a reward, that is, the World to Come, the higher Gan Eden, etc., but rather "You" (ve'immecha), to His essence and being, blessed be He: to Him and not to His attributes.

This love seeks no reward, not even the spiritual reward of the World to Come or the higher Gan Eden, but G-d's essence alone. In the classic phrase: to Him, and not to His attributes.

21 ואיך יוכל למשוך בחי' מהותו ועצמותו. הוא ע"י המצות כי תרי"ג מצות דאורייתא וז' מצות דרבנן הם תרי"ך⁸¹ עמודי אור גימט' [גימטריא] כתר.⁸²

And how can one draw down the level of His essence and being? It is through the mitzvos: for the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis are 620 pillars of light, the numerical value of Keser (the Crown).

How can a person reach G-d's essence, which is beyond all light? Through the mitzvos. The 613 commandments of the Torah plus the seven Rabbinic commandments total 620, the numerical value of Keser (כתר = 20+400+200), the "crown" above wisdom. So the mitzvos are called "620 pillars of light."

שכמו שהעמוד הוא מלמעלה למטה כמו"כ [כמו כן] המצות הם מבחי" גלגלתא בחי" כתר הממוצע בין מאציל לנאצליי [לנאצלים] כי איך יכול למשוך ממהותו ועצמותו ית' למטה הוא ע"י המצות רמ"ח אברין דמלכא

For just as a pillar [extends] from above to below, so too the mitzvos are from the level of Gulgalta, the level of Keser, the intermediary between the Emanator and the emanated. For how can one draw down from His essence and being, blessed be He, below? It is through the mitzvos, "the 248 limbs of the King,"

A pillar reaches from top to bottom; so the mitzvos stretch from Keser (called Gulgalta, the "skull" of the highest configuration), which stands between G-d and all that emanates from Him, down to our world. The mitzvos are called "the King's limbs."

וכמ"ש וימינו תחבקני⁸³ כמשל החובק את האדם מחמת אהבת פנימיותו שהוא חכם ביותר וכדומה רק שאינו יכול לתפוס אותו כ"א

and as it is written, "And His right hand embraces me" — like the analogy of one who embraces a person out of love for his inner self, because he is exceedingly wise and the like; only he cannot grasp him except

The verse "His right hand embraces me" is explained by a parable: a person loves a great sage for his inner self, his wisdom, but he cannot hug the wisdom directly. He can only embrace the sage's body.

ע"י הגוף ואבריו כמו כן כביכול ע"י המצות רמ"ח פקודין יכולים להמשיך מהו"ע [מהותו ועצמותו] שהם רצונו ית'.

through the body and its limbs. So too, as it were, through the mitzvos, the 248 commandments, one can draw down His essence and being, for they are His will, blessed be He.

By embracing the body he embraces the whole person. So too, the mitzvos are G-d's will, His "limbs"; by doing them we "embrace" G-d's very essence, which cannot be grasped in any other way.

22 וזהו לאשתאבא בגופא דמלכא⁸⁴ הוא בחי' המצות וזהו שאנו אומרים בק"ש [בקריאת שמע] שמע ישראל⁸⁵ הוי"ה אלקינו יחוד או"א [אבא ואימא] תרין ריעין^{86,87} כו' ה' אחד יחוד זו"נ [זעיר אנפין ונוקבא].

And this is [the meaning of] “to be absorbed in the body of the King”: this is the level of the mitzvos. And this is what we say in the Shema: “Hear, O Israel, Havayah is our G-d” — the union of Abba and Imma (Chochmah and Binah), “two companions,” etc.; “Havayah is One” — the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus).

The Zohar speaks of the soul being “absorbed in the body of the King”; this, says the Alter Rebbe, is the mitzvos. He contrasts them with the unions described in the Shema: “Havayah is our G-d” is the union of Abba and Imma (Chochmah and Binah), “two companions” who never part; “Havayah is One” is the union of Z'eir Anpin and Nukva, the emotive attributes and Malchus.

בשכמל"י [ברוך שם כבוד מלכותו לעולם ועד] יחודא תתאה וזהו הכל בחי' יחוד היינו כשנמשך למטה והיו לאחדים משא"כ מעשה המצות והיו הדברים האלה אשר אנכי מצוך היום.⁸⁸

“Blessed be the name of the glory of His kingdom forever and ever” — the lower unity (yichuda tata'ah). And all this is the level of union, that is, when it is drawn below and they become one. This is not so with the performance of the mitzvos: “And these words which I (anochi) command you to-day shall be.”

“Blessed be the name of the glory of His kingdom” is the lower unity, G-d's oneness within the world. All these are unions of divine levels as they come down into the worlds. The mitzvos are something more: the next verse says “these words which I command you.”

אנכי הוא בחי' כתר⁸⁹ ע"י ודברת בהם⁹⁰ כי בחי' הדבור בתורה הוא ג"כ מ"ע [מצות עשה].

Anochi is the level of Keser (the Crown), through “and you shall speak of them”; for speech in Torah is also a positive commandment.

The “I” (Anochi) in that verse refers to Keser, above all the levels that unite. The mitzvos reach there; and even speaking words of Torah (“you shall speak of them”) is itself a positive commandment, and so also connects to Keser.

23 וזהו אם יתן איש את כל הון ביתו⁹¹ בחינת ג"ע [גן עדן] העליון ותחתון בחי' חכמה טעמי התורה בוז יבוז לו

And this is [the meaning of] “If a man would give all the wealth of his house” — the level of the higher and lower Gan Eden, the level of Chochmah, the reasons of the Torah — “it would be utterly scorned,”

Summing up the verse: “all the wealth of his house” is the higher and lower Gan Eden, the wisdom of the Torah's reasons; and “it would be utterly scorned”: the love scorns that wealth.

שהוא רק בחי' זיו והארה בלבד אבל באהבה ועמך לא חפצתי⁹² כו'. שהוא אליו ולא למדותיו למהותו ועצמותו ית':

for it is only the level of a ray and a glimmer alone; but “for love” — “and besides You I desire nothing,” etc. — which is to Him and not to His attributes, to His essence and being, blessed be He.

It would be scorned because that wisdom is only a ray of G-d's light. True love says “besides You I desire nothing”: it is directed to G-d Himself, not to His attributes, to His very essence.

SECTION 8 • ¶24-26

We have a little sister

24 וזהו אחות לנו קטנה.⁹³ פ"י כי עתה נקרא זה דודי⁹⁴ כו' אבל כשמתעלה למעלה מעלה ע"י המצות במהותו ועצמותו נק' אחותי לשון ולא מאחין איחוי אלכסנדרי.

And this is [the meaning of] “We have a little sister.” Meaning: for now she is called “this is my beloved,” etc.; but when she is elevated higher and higher through the mitzvos, into His essence and being, she is called “my sister” (achosi), a term [as in] “and they do not join (me'achin)” and “the joining (ichuy) of Alexandria.”

The next verse, “We have a little sister,” refers to the Jewish soul and to Malchus, the Shechinah. Now she is called “this is my beloved,” a relationship between two. When she rises through the mitzvos into G-d's essence she is called “my sister” (achosi), which the Alter Rebbe connects to the Talmudic words for “joining” (me'achin, ichuy).

שהיו לאחדים ממש אשת חיל⁹⁵ עט"ב [עטרת בעלה] ושם נק' בחי' קטנה נקודה חדא.⁹⁶ כי כשמקבלת מבחינת חכמה נק' רבה אמונתך⁹⁷

For they become truly one, “a woman of valor is the crown of her husband,” and there she is called the level of “little,” a single point. For when she receives from the level of Chochmah, [this is] called “great is Your faithfulness,”

Then she is truly one with Him, as “a woman of valor is the crown of her husband”: Malchus rises to become a crown. There she is called “little,” a single point. When she receives from Chochmah, she is called “great.”

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אימתי גדול⁹⁸ כשהוא בעיר אלקינו^{99, 100} היינו שיש השפעות והמשכות רבים משא"כ כשיתעלה בחי' מלי למעלה מעלה להיות עט"ב [עטרת בעלה] אז היא בחי' נקודה חדא

and as our Sages, of blessed memory, said, "When is He great? When He is in the city of our G-d," that is, when there are many influences and flows; this is not so when the level of Malchus will be elevated higher and higher, to be "the crown of her husband": then she is the level of a single point.

So the Zohar reads "great is G-d... in the city of our G-d": G-d is called "great" when Malchus ("the city") is full of many flows of influence. But when Malchus rises to be the crown, she contracts into a single point.

(וע' ברע"מ [ברעיא מהימנא] פ' תרומה דף קנ"ח ע"א ואיהי עטרה על רישיה מסטרא דסגולתא)¹⁰¹ וכידוע שנקודה אחת עליונה¹⁰² כולל כל בחי' התחתונה כמארז"ל [כמאמר רבותינו זכרונם לברכה] רגלי החיות¹⁰³ כנגד כולם שוקי החיות כו':

(And see the Ra'aya Mehemna, Parshas Terumah, folio 158a: "And she is a crown on His head, from the side of the segolta.") And as is known, a single higher point includes all the levels of the lower, as our Sages, of blessed memory, said, "The feet of the Chayos correspond to all of them; the legs of the Chayos," etc.

The Zohar (Ra'aya Mehemna) describes Malchus as a crown on the head, from the side of the segolta. A higher point, though small, contains everything below it, as the Talmud says the feet of the Chayos (the angels of the Chariot) are equal to everything beneath them. So the "little" point includes all.

25 ושדים אין לה.¹⁰⁴ פ"י שעתה נמשך ונשפע למטה בהיכלות דבי"ע ומלכותו בכל משלה¹⁰⁵ משא"כ למעלה אידי דטריד למיבלע לא פליט¹⁰⁶ אינו נמשך ונשפע כלל:

"And she has no breasts." Meaning: for now [the flow] is drawn and bestowed below, into the chambers of Beriah, Yetzirah and Asiyah, and "His kingship rules over all"; this is not so above: "since it is busy swallowing, it does not emit" — it is not drawn and bestowed at all.

"She has no breasts": breasts give milk, so they stand for bestowing influence. Now Malchus nourishes the worlds, sending life into the chambers of Beriah, Yetzirah and Asiyah. But when she rises above, she is wholly absorbed in receiving from G-d's essence and gives nothing out — as the Talmudic idiom says, "busy swallowing, it does not emit."

26 מה נעשה לאחותינו¹⁰⁷ ביום שידובר בה פי' כי למטה וידבר ה' כו' דבר מלך שלטון¹⁰⁸

“What shall we do for our sister on the day she is spoken for?” Meaning: for below, [it is] “And G-d spoke,” etc., “the word of a king is authority,”

The verse continues: “What shall we do for our sister on the day she is spoken for?” Below, G-d’s speech rules and creates: “And G-d spoke,” and “the word of a king is authority.” Malchus is associated with speech.

היינו שבח"י הדבור פרצוף בפ"ע [בפני עצמו] מנהיג וממשיך לזולתו משא"כ למעלה שידובר בה בח"י נפעל שהדבור אינו בפ"ע [בפני עצמו] רק בה שאינו נמשך למטה:¹⁰⁹

that is, the level of speech is a configuration (partzuf) by itself, which leads and draws down to others; this is not so above, “that she is spoken for,” a passive level, in which the speech is not by itself but only “in her,” for it is not drawn down below.

In this lower state, speech is a “configuration” (partzuf) of its own that guides the worlds and gives to others. Above, the verse says she is “spoken for” (yedubar bah, literally “it is spoken in her”), passive: speech does not stand on its own but is absorbed within her, and it is not drawn down. The maamar ends with this image of Malchus wholly united with G-d.

IN ONE'S AVODAH

A person immersed all day in business should use his prayer to reflect on how all the sustenance he chases is only a faint ray of G-d’s kingship. This stirs the raw energy of the animal soul into an intense love that wants G-d alone, “with all your might,” lifts up all the day’s activity, and finds its expression in the mitzvos.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that Gevurah is not the withholding of light but its intensity, and how does this explain why the world could not endure with judgment alone?
2. In what sense are animals, and the animal soul, higher than man in their root while lower in the present order?
3. How can reflecting on the chain of intermediaries behind one’s daily bread lead to love for G-d’s essence rather than to discouragement?
4. Why is even the delight of Gan Eden “utterly scorned” next to the love that says “besides You I desire nothing”?
5. What does the parable of embracing a wise man through his body teach about the role of the mitzvos?

FOR CHILDREN • AGES 9-13

For the children at the table

Turning strong energy into love of G-d

THE BIG IDEA

The strong energy we put into physical things can be turned in prayer into a powerful love that wants only G-d.

This maamar explains the one before it. Why does a soul come down into a body and into the worries of earning a living? So that it can rise higher. Every person also has an animal soul, the part of us that wants food, rest and success, and its energy is very strong. The Alter Rebbe explains that this strength comes from Tohu, a world with a light so intense that each quality stood alone and could not mix with any other. Our world is built from Tikkun, "repair," where the light is gentler and opposite qualities can live together, like kindness together with strictness. People come from Tikkun, so we can hold many qualities at once. But the root of the animals is in Tohu, which is higher. So when a busy person prays and thinks, "All day I chased only a tiny ray of G-d's light," that strong energy turns into a love "with all your might" that wants G-d alone. Then prayer is like entering Noach's ark, a small Shabbos in the middle of the week that lifts up the whole day. That love is expressed by doing the mitzvos, which are G-d's own will.

THE MASHAL

Our Sages say that eating meat gives a person strength and a clearer mind, and the verse says that wine gladdens the heart. Something lower gives strength to something higher. So too the animal soul, once it is refined in prayer, gives great strength to the love of G-d.

QUESTIONS FOR THE SHABBOS TABLE

1. What is the difference between Tohu and Tikkun in this maamar?
2. How is prayer like going into Noach's ark?
3. What is something you have a lot of energy for, and how could you use that energy for a mitzvah this week?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הנ"ל

The note records another transcript (hanachah) of this same discourse, recorded by Rabbi Pinchas, printed with glosses.

KEHOT'S NOTE

עוד הנחה בספר הנחות הר"פ ע' נח עם הגהות וכו'. אוה"ת בראשית כרך ג תרכ, ב (נדפס גם בלקו"ת לגי פרשיות).

PARAGRAPH 2

2 יהיה במדרגה גבוהה

Rabbi Pinchas's transcript reads here "can be an elevation higher and higher" instead of "will be on a lofty level," stressing that the businessman's prayer can ascend beyond its starting point.

KEHOT'S NOTE

בהנחת הר"פ: יכול להיות הגבה למעלה מעלה.

3 בכל מאדך

The Shema commands to love G-d "with all your heart, with all your soul and with all your might." The Alter Rebbe reads "with all your might" (me'odecha) as a love without limit, which the soul can reach only after its descent.

דברים ו:ה' 6:5 Deuteronomy

וְאַהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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4 טוב זה מלאך חיים

The earlier maamar uses the same Midrash: it is precisely through the opposite, the darkness of the animal soul, that one reaches the love "with all your might," which is truly without limit.

KEHOT'S NOTE

ראה לעיל ט, א. ענין זה ליתא בהנחת הר"פ.

5 טוב זה מלאך חיים מאד זה מה"מ

The Midrash expounds the words "and behold, it was very good" at the end of creation: "good" is the angel of life and "very" is the angel of death. The Alter Rebbe uses it to show that the "very" (me'od) — the power that comes from the opposite of holiness — is what makes limitless love possible.

בראשית א:ל"א Genesis 1:31

וַיֵּרָא אֱלֹהִים 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 morn-

ing, the sixth day.

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6 במקום שבע"ת עומדים

The note directs the reader to a note of the Rebbe on this teaching about the place of baalei teshuvah, printed in that volume and reprinted elsewhere.

ברכות ל"ד Berakhot 34a

KEHOT'S NOTE

ברכות ל"ד, א. וראה הערת כ"ק אדמו"ר ז"ע בספר המאמרים ה'תש"ט ע' 183. ונעתק בכ"מ.

7 במקום שבע"ת עומדין צדיקים כו'

Rabbi Abbahu teaches that where baalei teshuvah stand, even the perfectly righteous cannot stand. The Alter Rebbe explains that their advantage is the extra force that comes from overcoming the animal soul.

ברכות ל"ד ב:כ"ב-ג' 22-23 Berakhot 34b

וּפְלִיגָא דְרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מְקוֹם שֶׁבַעְלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שְׁנֵאמַר: "שְׁלוֹם שְׁלוֹם לְרַחוּק וּלְקְרוֹב". "לְרַחוּק" בְּרִישָׁא, וְהָדָר "לְקְרוֹב". וְרַבִּי יוֹחָנָן אָמַר לָהּ: מֵאֵי "רַחוּק" — שֶׁהִיא רַחוּק מִדְּבַר עֲבִירָה מְעִיקְרָא. וּמֵאֵי "קְרוֹב" — שֶׁהִיא קְרוֹב לְדְבַר עֲבִירָה, וְנִתְרַחַק מִמֶּנּוּ הַשְּׂתָא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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

8 ביאור על הנ"ל

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

KEHOT'S NOTE

עוד הנחה בספר הנחות הר"פ ע' נח עם הגהות וכו'. אוה"ת בראשית כרך ג תרכ, ב (נדפס גם בלקו"ת לגי פרשיות).

PARAGRAPH 3

9 ואלה המלכים אשר מלכו

The Torah introduces the kings of Edom "who reigned in the land of Edom before any king reigned over the children of Israel." In Kabbalah these are the Sefiros of Tohu; the Alter Rebbe uses the verse to show that Tohu comes "before," and is higher than, Tikkun.

בראשית ל"ו: Genesis 36:1

וְאֵלֶּה הַמֶּלְכִּים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ-מֶלֶךְ לְבְנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

- 10 | Kehot's note points to I Chronicles 1:43 for these words.

I Chronicles 1:43 דברי הימים א א"מ:ג

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ-יִשְׂרָאֵל בְּלֹעַ בְּדִבְעוֹר וְשֵׁם עִירוֹ דִּנְהָבָה:

Now these are the kings that reigned in the land of Edom, before their reigned any king over the children of Israel: Bela the son of Beor; and the name of his city was Dinhabah.

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- 11 | במדרש בתחלה עלה במחשבה

The Midrash says G-d first intended to create the world with the attribute of judgment, saw it could not endure, and joined to it the attribute of mercy. The Alter Rebbe reads it as the passage from Tohu to Tikkun.

Bereshit Rabbah 12:15 בראשית רבה י"ב:ט"ו

תניא, חלק שני; שער היחוד והאמונה 5:1 Tanya, Sha'ar HaYichud

והנה, על זה אמרו רבותינו ז"ל: "בתחלה עלה במחשבה לברוא את העולם בדין, ראה שאין העולם מתקיים - שתף בו מידת רחמים", דהיינו, התגלות אלהות על ידי צדיקים ואותות ומופתים שפיתרה.

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KEHOT'S NOTE

ב"ר יב, טו. ראה פרש"י בראשית א, א. אוה"ת בראשית כרך ג תקטז, א. תניא ח"ב פ"ה.

- 12 | בתחלה עלה במחשבה לברוא את העולם במדה"ד

Rashi on the first verse of the Torah cites this teaching to explain why the creation narrative uses the Name Elokim (judgment) and later adds Havayah (mercy).

Rashi on Genesis 1:1 רש"י על בראשית א:א

- 13 | ואין הפי' כמו שהעולם סוברין

A passage of this maamar, from here on, is quoted in Or HaTorah with the Tzemach Tzedek's glosses, in his discussion of the kings of Edom in Parshas Vayishlach.

KEHOT'S NOTE

קטע מובא באוה"ת וישלח כרך ב ע' רנ, ב עם הגהות.

- 14 | לך ה' הגדולה והגבורה

David's blessing names greatness and might among G-d's attributes. The Alter Rebbe cites it to prove that Gevurah is one of G-d's own life-giving attributes, the Sefiros of Atzilus.

I Chronicles 29:11 דברי הימים א כ"ט:יא

לְךָ ה' הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ לְךָ ה' הַמְּמָלְכָה וְהַמִּתְנַשֵּׂא לְכָל לְרָאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the

heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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- 15 | The Torah forbids eating blood "for the blood is the soul." The Alter Rebbe uses it to show that blood, associated with Gevurah, is the main carrier of life.

Deuteronomy 12:23 דברים י"ב:כ"ג

רַק תִּזְק לְבִלְתִּי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא-תֹאכַל הַנֶּפֶשׁ עִם הַבָּשָׂר:

Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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- 16 | משא"כ בחי' גבורה . . בהתגברות רב למאוד

The Rebbe writes there that what this passage says about Gevurah refers to the Gevurah of Atzilus — Gevurah as a divine attribute, before it descends to become judgment.

KEHOT'S NOTE

בלקו"ש ח"ל ע' 108 כי שמש"כ כאן "שהכוונה לגבורה דאצילות" ע"ש בשולי הגליון.

- 17 | גבורה לשון תגבורת . . למטה נעשה בחי' דין

Rabbi Pinchas's transcript explains this more fully: because the flow comes with intensity, there are places not fit to receive it, whereas Chesed's cool flow can be received even by one who is unworthy.

KEHOT'S NOTE

בהנחת הר"פ מבואר יותר הענין וז"ל: "מאחר שבא בתגבורות יש מקום שאין ראוי לקבלם. משא"כ בחי' החסד כשבא השפעה בקרירות יכול לקבלם אף שאין ראוי ולכן כשבא השפעה בתגבורות גילוי אורות ה' הכלים קטן מהכיל גם מחמת שהי' המדה בתגבורות לא הי' יכול ליכלל דבר והיפוכו יחד מאחר שכל מדה הי' ברבוי אור התגלות מדה ההיא לכן הי' כל מדה בפ"ע". ראה סה"מ תקס"ב ע' ד. אור התורה דברים ע' ב'קלא. דברים כרך ו ד"ה תקעו סעי' ד. ושם נתבאר עד"מ ההפך בין ח' ובין בהמה שהחי להיותו מבחי' גבורות יש בה חיות יותר וזריות כו' רק מ"מ בהשתלשלות למטה הרי החיות דורסים ומזיקים כו', וזהו כענין הנ"ל שזוה נעשה בחי' דין למטה כו'.

- 18 | שלכן נק' י"ס בעולם התהו בשם מלכים

The note points to the Mitteler Rebbe's discussion of why the Sefiros of Tohu are called "kings."

KEHOT'S NOTE

ראה תורת חיים פ' בראשית ט, א. המשך תע"ב ח"א פרק רלו.

PARAGRAPH 4

- 19 | ועפ"י הקבלה מבואר שבחי' התהו הוא ריבוי האור ומיעוט כלים

According to the note, the Mitteler Rebbe gives two parallels there that complete this explanation of Tohu as abundant light and few vessels.

KEHOT'S NOTE

ע"ח שער התיקון פ"ה, שער המלכים פ"א ופרק ב. וראה במאמרי אדה"א ויקרא ח"ב ע' תרנ"ב כי משלים ע"ז.

20

והוא בחי רבוי כלים ומיעוט האור

The note points ahead to a later maamar in Torah Ohr that also discusses Tikkun as many vessels and little light.

KEHOT'S NOTE

ע"ח שער התיקון פ"ה. ראה גם לקמן קיד, ב. וראה בסה"מ תרל"ג כרך א ע"קל. אוה"ת פ' נשא ע' רפד. פ' פנחס ע' אריג.

21

The Mishnah counts ten generations from Noah to Avraham to show how patient G-d is, for all of them angered Him until Avraham came. The Alter Rebbe cites it as an example of Tikkun, where an attribute such as anger does not come with overwhelming force.

Pirkei Avot 5:2:ב"ש משנה אבות ה'

עשרה דורות מאדם ועד נח, להודיע כמה ארך אפים לפניו, שכל הדורות היו מכעיסין ובאין עד שהביא עליהם את מי המבול. עשרה דורות מנח ועד אברהם, להודיע כמה ארך אפים לפניו, שכל הדורות היו מכעיסין ובאין, עד שבא אברהם וקבל עליו שכר כלם:

[There were] ten generations from Adam to Noah, in order to make known what long-suffering is His; for all those generations kept on provoking Him, until He brought upon them the waters of the flood. [There were] ten generations from Noah to Abraham, in order to make known what long-suffering is His; for all those generations kept on provoking Him, until Abraham, came and received the reward of all of them.

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22

The Song of Songs is attributed to Shlomo. The Alter Rebbe says that when Shlomo said it, at the Temple's building, there was a joy unmatched since creation.

Song of Songs 1:1:א' שיר השירים

שיר השירים אשר לשלמה:

THE song of songs, which is Solomon's.

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

23

G-d tells Jeremiah that Jerusalem has provoked His anger from the day it was built. The Alter Rebbe sets it beside the joy of the dedication to show two opposites at one moment.

Jeremiah 32:31:ל"א ירמיהו

כי עליאפי ועליחמתי היתה לי העיר הזאת למן היום אשר בנו אותה ועד היום הזה להסירה מעל פני:

For this city hath been to Me a provocation of Mine anger and of My fury from the day that they built it even unto this day, that I should remove it from before My face;

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24

At the dedication of the Temple the cloud of G-d's glory filled the House so that the priests could not stand to serve. The Alter Rebbe cites it as a revelation of the Shechinah below and a moment of great joy.

I Kings 8:11:א' ח' מלכים

ולא יכלו הכהנים לעמוד לשרת מפני הענן כי מלא כבודי את בית ה' so that the priests could not stand to minister by reason of the cloud; for the glory of the L-RD filled the house of the L-RD.

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PARAGRAPH 5

25

כמבואר בתניא

the passage shares nothing with the note

KEHOT'S NOTE

פ' ג. וכ"ה בהנחת הר"פ, אבל בבז"ב 1824: כמבואר בלק"א.

26

מיכאל הוא רק בחי אהבה

The Kehot note cites the Zohar for Michael as the angel of the right side, love and kindness. The Alter Rebbe uses it to show that each angel embodies one attribute alone.

Zohar III, 118b:ח"ג ק"ח, ב

Tikkunei Zohar, Tikkun 70 • 125b:1 תקו"ז

רשימו דלהון חנור, ווי לון לאלין דמכחישין דיוקניהון לעילא, כאלו מכחישין סדרי בראשית, וכאלו ממעטין את הדמות, דאיהו שיעור קומה דלעילא, דאלין דשרטוטיהון אריכין, וקומה דלהון ואכרים דלהון, צריכין למטהי מארי דחסד, אריכין דרונגא, מארי דרחימו, ההוא דאתמר בקה (ישעיה מא ח) ורע אברהם אוהבי.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה זח"ג ק"ח, ב. ת"ז תי' ע'.

27

שו"ה מאד — שר של . . אש

The words from "very" through "the prince of water, the prince of fire" are missing in this manuscript.

KEHOT'S NOTE

בבז"ב 1824 ליתא.

28

In Ezekiel's vision of the Chariot, each creature has the face of a man, a lion on the right, an ox on the left and an eagle. The Alter Rebbe traces these faces to the single-tribute angelic camps rooted in Tohu.

Ezekiel 1:10:י"ח יחזקאל

ודמות פניהם פני אדם ופני אריה אלהימין לארבעתם ופני שור מהמאול לארבעתם ופני נשר לארבעתם:

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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PARAGRAPH 6

29

ג' שותפין באדם

The Talmud teaches that there are three partners in a person: father, mother and the Holy One, blessed be He, who gives the soul. The Alter Rebbe uses it to distinguish the human soul from the life of animals.

Niddah 31a:ט"ז נדה

תנו רבנן: שלשה שותפין יש באדם — הקדוש ברוך הוא, ואביו, ואמו. אביו מזריע הלובן, שממנו עצמות, וגידים, וצפרנים, ומוח שבראשו, ולובן שבעינו. אמו מזרעת אודם, שממנו עור, ובשר, ושערות, ושחור

שבעין. והקדוש ברוך הוא נותן בו רוח, ונשמה, וקלסתר פנים, וראיית העין, ושמיצת האוזן, ודבור פה, והלוח רגלים, ובינה, והשכל.

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Kiddushin 30b:21א"ב: כידושין ל' ב: כ"א

וכן בדיו, ששלישתן שותפין בו. תנו רבנן: שלשה שותפין הן בָּאֲדָם: הקדוש ברוך הוא, ואביו, ואמו. בזמן שאדם מכבד את אביו ואת אמו, אמר הקדוש ברוך הוא: מעלה אני עליהם כאילו דרתי ביניהם, וכבודני.

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KEHOT'S NOTE

נדה לא, א. קידושין ל', ב. בלקוית שה"ש כח, ג שכי"ה גם בבהמה רק שבאדם הקב"ה נותן בו נשמה שהיא חלק אלוהה ממנו. ובסנהדרין ט"ז ח"ב ע' תעא וע' תעב מבאר, איך הם שותפים. ומבאר שזהו מצד בחירה שיש באו"א.

30 וחיות נפש הבהמות ועופות

The manuscript reads "whereas the life-force of the animal soul and birds," making the contrast with the human soul explicit.

KEHOT'S NOTE

בבבך 1824: משא"כ חיות נפש הבהמית ועופות.

31 אחור וקדם צרתני

The Psalmist says, "Behind and before You formed me." The Alter Rebbe reads it as man's double rank: higher than the animals in the order of Tikkun, lower than them in their root in Tohu.

Psalms 139:5ה"ט: קל"ט: תהילים

אחור וקדם צרתני ותשת עלי כפכה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

32 לפני מלך מלך

The kings of Edom reigned "before any king reigned over the children of Israel." The Alter Rebbe uses the phrase again to place the animals' root in Tohu, before Tikkun.

Genesis 36:31א"א: ל"א: בראשית

ואלה המלכים אשר מלכו בארץ אדום לפני מלך מלך לבני ישראל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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PARAGRAPH 7

33 והאי דלא אמינא לך

Rava explains that he had not stated a ruling the evening before because he had not yet eaten ox meat. The Alter

Rebbe uses it to show that meat adds strength and intellect to a person.

Bava Kamma 72a:1-4ד"א-ד"א: קמא ע"ב

הלא אכלי בשרא ותורא. ואלא מאי שניא רישא ומאי שניא סיפא? אמר ליה: רישא קרינא בקה "וטבחו" כולו באיסורא, סיפא לא קרינא בקה "וטבחו" כולו באיסורא. השוחט ונמצאת טריפה וכו'. אמר ליה רב חביבי מחזינא לרב אשי: שמע מינה, אינה לשחיטה אלא לבסוף.

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KEHOT'S NOTE

ב"ק עב, א.

34 ויין ישמח לבב אנוש

The Psalmist praises wine that gladdens the heart of man. It is another example of a lower thing strengthening a person.

Psalms 104:15ו"ט: תהילים

ויין ישמח לבב־אנוש להצהיל פנים משמן ולחם לבב־אנוש יסעד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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KEHOT'S NOTE

תהלים קד, טו.

35 Kehot's note points to Daniel 7:5 for these words.

Daniel 7:5ה"ה: דניאל

וארו חיה אחרי תגניה דמיה לרב ולשטר־חד הקמת ותלת עלעין בפמה בין שנה וכן אמרין לה קומי אכלי בשר שגיא:

And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in its mouth between its teeth; and it was said thus unto it: 'Arise, devour much flesh.'

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PARAGRAPH 8

36 אין לך עשב

The note says the source of this Midrash was given there.

KEHOT'S NOTE

נסמן לעיל ח, ד.

37 אין לך עשב למטה שאין לו מזל

The Midrash teaches that every blade of grass has a mazal in the heavens that strikes it and tells it to grow. The Alter Rebbe uses it to trace a person's sustenance up a long chain of intermediaries.

Bereshit Rabbah 10:6ו"ו: בראשית רבה

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל

מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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38

מלכותך מכ"ע

"Your kingship is a kingship over all worlds." The Alter Rebbe cites it for Malchus as the source of life for all the worlds.

Psalms 145:13: תהילים קמ"ה:יג

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

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

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KEHOT'S NOTE

תהלים קמה, יג.

39

מאמר ר' עקיבא

The note points ahead to two later maamarim of Torah Ohr that also explain Rabbi Akiva's saying.

KEHOT'S NOTE

סוף מכות. ראה לקמן ר"פ בשלח ור"פ תצוה. תו"ח שמות ע"י שמו.

40

אם לעוברי רצונו כך לעושי רצונו עאכ"כ

At the end of Makkos, Rabbi Akiva comforts his colleagues: if G-d grants such good to those who transgress His will, how much more to those who do His will. The Alter Rebbe reads it as the contrast between the outer ray of G-d's light and His essence.

Makkot 24b:1-2'ב'-א:ב'2

באש, ולא נבכה? אמר להן: לכה אני מצחק, ומה לעוברי רצונו כה, לעושי רצונו על אחת כמה וכמה. שוב פעם אחת היה עולין לירושלים, כיון שהגיעו להר הצופים קרעו בגדיהם, כיון שהגיעו להר הבית ראו שועל שצא מבית קדשי הקדשים, התחילו הן בוכין ורבי עקיבא מצחק. אמרו לו: מפני מה אתה מצחק? אמר להם: מפני מה אתם בוכים? אמרו לו: מקום שכתוב בו "והזר הקרוב יומת", ועכשיו שועלים הלכו בו, ולא נבכה?!

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41

הודו על ארץ ושמים

"His splendor is over earth and heaven." The Alter Rebbe reads "splendor" as the outer radiance that fills and encompasses the worlds.

Psalms 148:13: תהילים קמ"ח:יג

יהללו את-שם ה' כיינשגב שמו לבדו הודו על-ארץ ושמים:

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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KEHOT'S NOTE

תהלים קמה, יג.

42

לבני ישראל עם קרובו

The next verse speaks of "the children of Israel, the people close to Him." The Alter Rebbe reads it as Israel's closeness to G-d's essence, beyond His outer splendor.

Psalms 148:14: תהילים קמ"ח:יד

ויהם קרן לעמו תהלה לכל-חסידיו לבני ישראל עם קרבו הללו-קה:

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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43

מי לי בשמים ועמך לא חפצתי

Asaph declares in the Psalm that he wants nothing in heaven or on earth but G-d. The Alter Rebbe uses it for the love that seeks G-d Himself.

Psalms 73:25: תהילים ע"ג:כ"ה

מי-לי בשמים ועמך לא-חפצתי בארץ:

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

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44

Koheles sees that wisdom excels folly "as light excels darkness." Chassidus reads it as the special light that comes from darkness itself, applied here to the love that comes from the animal soul.

Ecclesiastes 2:13: קהלת ב':יג

וראיתי אני שיש יתרון לחכמה מן-הסקלות כיתרון האור מן-החשך:

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

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PARAGRAPH 9

45

"G-d has established His throne in the heavens, and His kingship rules over all." The Alter Rebbe uses it for "King of the world," G-d's rule over creation.

Psalms 103:19: תהילים ק"ג:יט

ה' בשמים הכין כסאו ומלכותו בכל משלה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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46

לשון באשרי

At the birth of Asher, Leah says "In my happiness (be'oshri), for daughters will call me happy." The Alter Rebbe uses it to read asher in the blessing as delight.

Genesis 30:13: בראשית ל"ג:יג

KEHOT'S NOTE

בראשית ל, יג.

PARAGRAPH 10

47 כי מי נח זאת לי

G-d promises: as I swore that the waters of Noah would never again cover the earth, so I swear not to be angry with you. The verse of the first maamar of this parsha, here read as the waters of worldly preoccupation.

Isaiah 54:9 ט"ד: שיעיהו

כִּי־מִי נָח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מִעַבְר מִי־נֶחַ עוֹד עַל־הָאָרֶץ כֹּן נִשְׁבַּעְתִּי מִקְצֹף עָלֶיךָ וּמִנְעֹר־כָּף:

For this is as the waters of Noah unto Me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee.

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KEHOT'S NOTE

ישעיי נד, ט.

PARAGRAPH 11

48 וכמ"ש בפרעה ותכחד

G-d tells Pharaoh that He could have struck him and his people with pestilence and he would have been cut off from the earth. The Alter Rebbe uses it to show that destroying the wicked needs no flood.

Exodus 9:15 ט"ו: שמות

KEHOT'S NOTE

שמות ט, טו.

49 ותמלא הארץ חמס

Before the Flood "the earth was filled with violence." The Alter Rebbe explains that this drew down kelipos, which the Flood came to purify.

Genesis 6:11 א"י: בראשית

וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹקִים וַתִּמְלֵא הָאָרֶץ חָמָס:

And the earth was corrupt before G-d, and the earth was filled with violence.

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PARAGRAPH 12

50 וימח את כל היקום

The Flood wiped out every living thing on the earth. The Alter Rebbe explains that they could not receive the Flood's intense light.

Genesis 7:23 ג"ז: בראשית

וַיִּמַח אֶת־כָּל־הַיְּקוּמָה אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם וַיִּמָּחוּ מִן־הָאָרֶץ וַיִּשָּׂאֲר אֶדְ־נֶחַ וְאֲשֶׁר אִתּוֹ בַּתֵּכָה:

And He blotted out every living substance which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of the heaven; and they were blotted out from the earth; and Noah only was left, and they that were with him in the ark.

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51

ויכסו ההרים חמש עשרה אמה

The waters rose fifteen cubits and covered the mountains. The Alter Rebbe reads the mountains as Tikkun, which the Tohu-waters rose above.

Genesis 7:20 כ"ז: בראשית

חֲמֵשׁ עָשָׂרָה אַמָּה מִלְּמַעְלָה גָּבְרוּ הַמַּיִם וַיִּכְסּוּ הָהָרִים:

Fifteen cubits upward did the waters prevail; and the mountains were covered.

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52

כאברהם שקראו הר

The Talmud says Avraham called the Temple site a mountain ("on the mountain G-d will be seen"). The Alter Rebbe uses it to link "mountain" with Avraham and Tikkun.

Pesachim 88a:4 ד"א: פסחים

אֵלָּא, לֹא כְּאַבְרָהָם שֶׁכָּתוּב בּוֹ "הָר", שֶׁנֶּאֱמַר: "אֲשֶׁר יֵאמַר הַיּוֹם בְּהָר ה' יִרְאֶה", וְלֹא כִּי־צָחַק שֶׁכָּתוּב בּוֹ "שָׂדֶה", שֶׁנֶּאֱמַר: "וַיֵּצֵא יִצְחָק לְשׁוֹחַ בְּשָׂדֶה", אֵלָּא כִּי־עָקַב שֶׁקָּרָא "בֵּית", שֶׁנֶּאֱמַר: "וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל".

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KEHOT'S NOTE

פסחים פח, א.

53

ותמלא . . וימח . . ויכסו

The words here quote Genesis 6:11; the passage is shown below.

Genesis 6:11 א"י: בראשית

וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹקִים וַתִּמְלֵא הָאָרֶץ חָמָס:

And the earth was corrupt before G-d, and the earth was filled with violence.

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KEHOT'S NOTE

בראשית ו, יא. ז, כג. יט, כ.

PARAGRAPH 13

54

ויאמר ה' לנח בא אתה

G-d commands Noah to enter the ark with his household. The Alter Rebbe reads the ark (teivah) as the words of prayer.

Genesis 7:1 א'י: בראשית

וַיֹּאמֶר ה' לְנֹחַ בֹּא־אִתָּה וְכָל־בְּיִתְךָ אֲלֵי־הַתֵּבָה כִּי־אֶתְּךָ רִאִיתִי צָדִיק לִפְנֵי בְדוֹר הַזֶּה:

And the L-RD said unto Noah: 'Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.

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KEHOT'S NOTE

בראשית ז, א.

55

כתרגומו וישבת ונח

On the seventh day G-d "ceased" from all His work. The Alter Rebbe cites the Targum on this verse, which renders

it with the root of Noach (rest).

בראשית 2:2 ב'י'

KEHOT'S NOTE

בראשית ב, ב ועוד.

PARAGRAPH 14

56

ונוח בחמשה עשר

The words here quote Esther 9:17; the passage is shown below.

אסתר ט:17 י"ז

ביום-שלושה עשר לחדש אדר ונוח בארבעה עשר בו ועשה אתו יום משתה ושמחה:

on the thirteenth day of the month Adar, and on the fourteenth day of the same they rested, and made it a day of feasting and gladness.

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KEHOT'S NOTE

אסתר ט, יז.

57

ונוח בחמשה עשר

The Jews of Shushan fought on the thirteenth and fourteenth and rested on the fifteenth. The Alter Rebbe uses it for rest that follows battle.

אסתר ט:18 י"ח

והיהודים אשר-בשושן נקתלו בשלושה עשר בו ובארבעה עשר בו ונוח בחמשה עשר בו ועשה אתו יום משתה ושמחה:

But the Jews that were in Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness and they ate.

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PARAGRAPH 15

58

ורגלי ירדות

"Her feet descend to death." In Kabbalah this describes Malchus descending into Beriah, Yetzirah and Asiyah to refine the sparks.

Proverbs 5:5 ה'י'

רגליה ירדות מות שאול צעדיה יתמכו:

Her feet go down to death; Her steps take hold on the nether-world;

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PARAGRAPH 16

59

ויאמר אלקים יהי אור

The first of the creative sayings. The Alter Rebbe uses the sayings for the outward flow of the six workdays.

בראשית א:3 ג'י'

ויאמר אלקים יהי אור ויהי-אור:

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

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60

יהי רקיע

The saying that created the firmament, another example of the weekday influences.

בראשית א:6 ו'י'

ויאמר אלקים יהי רקיע בתוך המים ויהי מבדיל בין מים למים:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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61

איהו וחייוהי חד

The introduction to Tikkunei Zohar says of the Sefiros of Atzilus that He, His life-force and His vessels are one in them. The Alter Rebbe reads these as lights and vessels united in Atzilus.

Tikkunei Zohar 3b:9-10 י"ט-י"ט

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון, מה דלאו הכי בעשר ספירות דבריאה, דלאו אינון וחייו חד, לאו אינון וגרמיהון חד. ועלת על כלל הוא נהיר (ניא נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כתות דמלאכיא, ובעשר גלגלי דרקיעא, ולא אשתני בכל אתר.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ג, ב).

62

לך ה' הגדולה והגבורה

David's blessing, cited again: greatness and might belong to "Yours." Here it shows the union of Chesed and Gevurah in Atzilus.

I Chronicles 29:11 א"י

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כייכל בשמים ובארץ לך ה' הממלכה והמתנשא לכל לראש:

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

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PARAGRAPH 17

63

רוח הטומאה אעביר

G-d promises to remove the spirit of impurity from the land. The Alter Rebbe cites it for the future, when refinement will no longer be needed.

Zechariah 13:2 ב'י'

והיה ביום ההוא נאם ה' צבאות אכרית את-שמות העצבים מן-הארץ ולא יזכרו עוד וגם את-הנביאים ואת-רוח השמאה אעביר מן-הארץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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64

ויבולע המות

"He will swallow up death forever." Another promise of the end of evil in the future.

ישעיהו כ"ה:8

בְּלַע הַמּוֹת לְנֶצַח וּמָחָה אֶדְנִי ה' דְּמָעָה מֵעַל כָּל־פָּנִים וַחֲרַפַּת עֲמוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֶּר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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65

אשת חיל עט"ב

"A woman of valor is the crown of her husband." In Kabbalah, the future ascent of Malchus above Z'eir Anpin.

משלי י"ב:4

אִשְׁת־חַיִּל עֲטֹרַת בַּעֲלָהּ וּכְרָקָב בַּעֲצֻמוֹתֶיהָ מִבִּישָׁה:

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

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66

ונקבה תסובב גבר

"A female shall surround a male," a prophecy of the future read as the same ascent of Malchus.

ירמיהו ל"א:22

עַד־מָתַי תִּתְחַמְקִין הַבַּת הַשּׁוֹכֵכָה כִּי־בָרָא ה' חֲדָשָׁה בָּאָרֶץ נִקְבָּה תִּסּוּבֵב גִּבּוֹר:

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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PARAGRAPH 18

67

מים רבים

"Many waters cannot extinguish the love, nor can rivers drown it." The Alter Rebbe reads the waters and rivers as worldly worries and the thoughts they set in motion, which cannot quench the soul's love.

שיר השירים ח':7

מִיָּם רַבִּים לֹא יוּכְלוּ לִכְבּוֹת אֶת־הָאֲהָבָה וְנִהְרֹת לֹא יִשְׁטָפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֲהָבָה בּוֹ יִבּוֹזוּ לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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68

שהם מבחי עולם התהו

The Mittlerer Rebbe's discourses on Noach discuss worldly preoccupations as rooted in Tohu; the note points there as a parallel.

KEHOT'S NOTE

ראה תר"ח נח סא, א. אוה"ת נח כרך ג תרט, ב.

69

ועמך לא חפצתי

"And besides You I desire nothing on earth," says Asaph in the Psalm. The Alter Rebbe uses it for the love that wants G-d Himself.

תהילים ע"ג:25

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חָפְצָתִי בָאָרֶץ:

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

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70

בדעת חדרים . יקר ונעים

The words here quote Proverbs 24:4; the passage is shown below.

משלי כ"ד:4

וּבְדַעַת חֲדָרִים יִמְלָאוּ כָל־הוֹן יָקָר וְנָעִים:

And by knowledge are the chambers filled With all precious and pleasant riches.

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KEHOT'S NOTE

משלי כד, ד.

PARAGRAPH 19

71

אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו

The beloved in the Song says that if a man gave all the wealth of his house for love, "it would be utterly scorned." In the plain sense love cannot be bought and the one who offers his fortune is scorned (lo, "him"); the maamar reads lo as "it": the wealth, the inner wisdom of the Torah, is scorned next to love (paragraph 23).

שיר השירים ח':7

מִיָּם רַבִּים לֹא יוּכְלוּ לִכְבּוֹת אֶת־הָאֲהָבָה וְנִהְרֹת לֹא יִשְׁטָפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֲהָבָה בּוֹ יִבּוֹזוּ לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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

72

בחכמה יבנה בית

"With wisdom a house is built." It identifies "house" with Chochmah.

משלי כ"ד:3

בְּחִכְמָה יִבְנֶה בַּיִת וּבְתִבּוּנָה יִתְכַּוֵּן:

Through wisdom is a house builded; And by understanding it is established;

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

73

בדעת חדרים ימלאו כל הון יקר ונעים

"With knowledge the chambers are filled with all precious and pleasant wealth." It identifies the "wealth" with the inner content of wisdom.

משלי כ"ד:4

וּבְדַעַת חֲדָרִים יִמְלָאוּ כָל־הוֹן יָקָר וְנָעִים:

And by knowledge are the chambers filled With all precious and pleasant riches.

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74 ואורייתא מחכמה נפקת

The Zohar teaches that the Torah issues from supernal Chochmah. The Alter Rebbe uses it to link the Torah's reasons with Chochmah, the "house."

Zohar II, 121a א"ב קבא, א

KEHOT'S NOTE

ז"ב קבא, א. וראה שם פה, א.

75 ואורייתא מחכמה נפקת

The Kehot note also points to this Zohar passage for the same teaching, that the Torah comes from Chochmah.

ספר הזוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט 21:378-22:389 Zohar, Yitro According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

PARAGRAPH 20

76 איש מלחמה

"G-d is a man of war." The Alter Rebbe reads the "man" of the Song's verse as this level, the many contractions of light.

Exodus 15:3 ט"ו ג'י: שמות

הי איש מלחמה הי שמו:

The L-RD is a man of war, The L-RD is His name.

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

77 ועמך לא חפצתי

"And besides You I desire nothing." The maamar dwells on the word "You" (ve'immecha): G-d Himself. The love for G-d alone, above any reward.

Psalms 73:25 ע"ג: כ"ה תהילים

מי לי בשמים ועמך לא חפצתי בארץ:

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

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KEHOT'S NOTE

תהלים עג, כה.

78 שלא ע"מ לקבל פרס

Antigonos of Socho teaches to serve not like servants who serve their master in order to receive a reward. The Alter Rebbe applies it even to the spiritual reward of Gan Eden.

Pirkei Avot 1:3 אבות א"ג: משנה

אנטיגנוס איש סוכו קבל משמעון הצדיק. הוא היה אומר, אל תהיו כעבדים המשמשין את הרב על מנת לקבל פרס, אלא הוו כעבדים

המשמשין את הרב שלא על מנת לקבל פרס. ויהי מורא שמים עליכם:

Antigonos a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like servants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

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

79 אליו ולא למדותיו

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

KEHOT'S NOTE

פרדס שער לב פ"ב בשם הספרי.

80 אליו ולא למדותיו

Pardes Rimonim cites the Sifrei that prayer is directed to G-d and not to His attributes. The Alter Rebbe applies it to love directed to G-d's essence.

Pardes Rimmonim 32:2 ל"ב:ב' פרדס רמונים

PARAGRAPH 21

81 תרי"ג מצות . . וז' מצות . . תרי"ך

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

KEHOT'S NOTE

פרדס ש"ח פ"ג.

82 תרי"ג מצות דאורייתא וז' מצות דרבנן הם תרי"ך עמודי אור גימט' כתר

Pardes Rimonim counts the 613 Torah commandments and the seven Rabbinic ones as 620, equal to Keser. The Alter Rebbe uses it to show that the mitzvos reach up to Keser.

Pardes Rimmonim 8:5-6 ו"ה-ו"ה פרדס רמונים

אחר שנתעסקנו בפרקים הקודמים בענין הכתר, נבוא בפרק זה לבאר שני הנאצלים ממנו והם חכמה ובינה. ובענין מהותם אם הם דין או רחמים נחלקו המפרשים. יש משי"כ כי החכמה בערך הכתר יש בה קצת דין ובערך בינה היא רחמים, וענין זה נבאר בו לפנים. ויש שכתב שהיא רחמים פשוטים והדין הוא מבינה ולמטה. וי"מ שכתבו הפך ואמרו שהבינה רחמים והחכמה דין והיא סברא זרה תכלית הזרות. וז"ל כשעלה הרצון והמחשבה להבראות העולם אותו הרצון והחפץ הוא גלוי הדבר ואותו הרצון כנוהו המקובלים בלשון מחשבה וכשנאצלה אותה המחשבה נתפרסמה עוקץ של ...

Pardes Rimonim (Public Domain)

83 וימינו תחבקני

"His left hand is under my head, and His right hand embraces me." The Alter Rebbe reads the embrace as the mitzvos, through which the soul embraces G-d.

Song of Songs 2:6 ב'ו:ו שיר השירים

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

PARAGRAPH 22

84 לאשתאבא בגופא דמלכא

The Zohar speaks of the soul's being absorbed into the body of the King. The Alter Rebbe identifies this with the mitzvos.

Zohar I, 217bב, זח"א ר"ז,

KEHOT'S NOTE

זח"א ר"ז, ב.

85 שמע ישראל

The Shema. The Alter Rebbe reads its phrases as the unions of the divine configurations.

Deuteronomy 6:4ד:דברים

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

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

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KEHOT'S NOTE

דברים ו, ד.

86 או"א תרין ריעין

The Zohar calls Abba and Imma "two companions" who never part. The Alter Rebbe applies it to the first phrase of the Shema.

Zohar II, 56aא, זח"ב נו,

Zohar III, 4aא, ד, זח"ג

KEHOT'S NOTE

זח"ב נו, א. זח"ג ד, א. ראה פרדס שער מהות והנהגה פ"ד, מאו"א אות ר"י סי' לא. ראה לקמן עב, ג.

87 או"א תרין ריעין

Another Zohar passage, cited in the Kehot note, on Abba and Imma as "two companions."

ספר זוהר, בשלח י"ח:רס"ב-19:274-18:262 Zohar, Beshalach
י"ט:ער"ד

88 והיו הדברים האלה אשר אנכי מצוך היום

The verse after the Shema speaks of the words that "I command you." The Alter Rebbe reads "I" (Anochi) as Keser.

Deuteronomy 6:6ו:דברים

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

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

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

89 וזהו שאנו אומרים . . אנכי הוא בחי' כתר

The Tzemach Tzedek discusses there the Shema and the verse "which I command you," with Anochi as Keser; the note points there as a parallel.

KEHOT'S NOTE

ראה אוה"ת פ' ואתחנן ע' קפד. ובספר החקירה נה, ב.

90

ודברת בם

"And you shall speak of them." The Alter Rebbe notes that speaking words of Torah is itself a positive mitzvah.

Deuteronomy 6:7ו:דברים

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

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

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PARAGRAPH 23

91 אתן איש את כל הון ביתו

The verse is read again as a whole: all the "wealth" of wisdom is scorned next to love.

Song of Songs 8:7ו:שיר השירים

מִיַּם רַבִּים לֹא יִכְלֹו לִכְבוֹת אֶת־הָאֱהָבָה וּנְהָרוֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֱהָבָה בּוֹזֵז וּבּוֹז לּוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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

92 ועמך לא חפצתי

"And besides You I desire nothing": the love that desires only G-d.

Psalms 73:25ה:תהילים

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חָפְצָתִי בָאָרֶץ:

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

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PARAGRAPH 24

93 אחות לנו קטנה

The young woman's brothers say, "We have a little sister, and she has no breasts," a sister not yet of age to marry (context: Steinsaltz Tanakh). The Alter Rebbe reads it as Malchus when she rises to G-d's essence.

Song of Songs 8:8ח:שיר השירים

אָחוֹת לָנוּ קִטְנָה וְשָׁדַיִם אֵין לָהּ מִה־נִּעְשָׂה לְאַחֲתָנוּ בַּיּוֹם שֶׁיִּדְבַּר־בָּהּ:

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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KEHOT'S NOTE

שה"ש ח, ח. וראה באור התורה ויקרא ע' שח הגהות מכ"ק אדמו"ר הצ"צ. בלקו"ת בלק סט, א מצ"יין לכאן.

94

זה דודי

"This is my beloved and this is my friend." The present re-

lationship of Malchus to G-d.

Song of Songs 5:16 שיר השירים ה':טז

חכו ממתקים וכלו מחמדים זה דודי וזה רעי בנות ירושלם:

His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.'

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

95

אשת חיל

"A woman of valor is the crown of her husband." The ascent of Malchus to become a crown.

Proverbs 12:4 ד"ב:ד משלי

אשת חיל צטרת בעלה ורכב בעצמותיו מבישה:

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

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KEHOT'S NOTE

משלי יב, ד.

96

נקודה חדא

The note records a textual variant: in the Or HaTorah version, the words "a single point" are missing here.

KEHOT'S NOTE

באור התורה שם אין תי' אלו.

97

רבה אמונתך

"Great is Your faithfulness." Malchus (faith) is "great" when she receives from Chochmah.

Lamentations 3:23 ג'כ"ג איכה

חדשים לבקרים רבה אמונתך:

They are new every morning; Great is Thy faithfulness.

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98

אימתי גדול

Another Zohar passage cited by Kehot with the same teaching.

Zohar II, 235b זח"ב רלה, כב

Zohar III, 5a זח"ג ה, א

KEHOT'S NOTE

זח"ב רלה, ב. זח"ג ה, א. זהר חדש תשא (מד, א) חקת (נא, ד). ראה לקמן מז, א. נו, ב. צד, ב. קטו, ב.

99

אימתי גדול כשהוא בעיר אלקינו

The Zohar asks when G-d is called great and answers: when He is in the city of our G-d, that is, united with Malchus. The Alter Rebbe reads it as Malchus full of flows.

Zohar, Pekudei 27:275-29:285 כ"ט:רפ"ה-ל"ז:קע"ז פקודי

100

כשהוא בעיר אלקינו

"Great is G-d and much praised in the city of our G-d." The verse the Zohar expounds.

Psalms 48:2 ב'י"ח תהילים

גדול ה' ומהלל מאד בעיר אלקינו הרקדשו:

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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101

ואיחי עטרה על רישיה מסטרא דסגולתא

The Ra'aya Mehemna in Parshas Terumah, cited by the text itself, describes Malchus as a crown on the head. The Alter Rebbe uses it for the future ascent of Malchus.

Sofar Zohar, Terumah 54:575-585 תקפ"ה-תקע"ה תקפ"ה-תקע"ה

102

שנקודה אחת עליונה

According to the note, it explains there that the "smallness" of a higher level becomes "greatness" for the lower, which clarifies how a single higher point can include everything below.

KEHOT'S NOTE

ע' בסידור שער המצות בביאור ע"פ ששת ימים דבחי' קטנות בעליון נעשה גדלות לתחתון. וראה בביאורי הזהר לכ"ק אדמו"ר הצ"צ פ' בלק ע' תקב.

103

רגלי החיות

The Talmud says the feet of the Chayos are equal to all the levels below. The Alter Rebbe uses it to show that a higher point contains all that is below it.

Chagigah 13a:4 ד"א:ד חגיגה

למעלה מהן — חיות הקדש. רגלי החיות כנגד כולם, קרסולי החיות כנגד כולם, שוקי החיות כנגד כולם, רכובי החיות כנגד כולם, רגלי החיות כנגד כולם, גופי החיות כנגד כולם, צוארי החיות כנגד כולם, ראשי החיות כנגד כולם, קרני החיות כנגד כולם. למעלה מהן — כסא כבוד. רגלי כסא הכבוד כנגד כולם, כסא הכבוד כנגד כולם, מלך אל חי וקיים רם ונשא שוכן עליהם, ואתה אמת: "אעלה על כמתי עב אדמה לעליון" — ...

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

KEHOT'S NOTE

חגיגה יג, א.

PARAGRAPH 25

104

ושדים אין לה

"And she has no breasts." Read as Malchus above, which does not bestow outward.

Song of Songs 8:8 ח'ח:ח שיר השירים

אחות לנו קטנה ושדים אין לה מה נעשה לאחתנו ביום שידבר בה:

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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105

ומלכותו בכל משלה

"His kingship rules over all." Malchus as it now gives life to the worlds.

Psalms 103:19 ט"ט:י"ג תהילים

ה' בשמים הכין כסאו ומלכותו בכל משלה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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106

אידי דטריד למיבלע לא פליט

A Talmudic principle: something busy absorbing does not release. Chassidus applies it to a level so absorbed in receiving that it does not give out.

Chullin 108b:4-6 ר"ד-ר"ב: חולין ק"ח

אלא לעולם קסבר רב חלב נמי אסור והכא במאי עסקינן כגון שנפל לתוך יורה רותחת דמבלע בלע מפלט לא פלט סוף סוף כי נייה הדר פליט כשקדם וסילקו גופא חצי זית בשר וחצי זית חלב שבשולן זה עם זה אמר רב לוקה על אכילתו ואינו לוקה על בשולו מה נפשך אי מצטרפין אבשול נמי לילקי אי לא מצטרפין אאכילה נמי לא לילקי

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

ראה חולין קח, ב. הלשון מובא כמה פעמים בדא"ח. ראה לקמן כח, א. קט, ג.

PARAGRAPH 26

107

מה נעשה לאחותינו

"What shall we do for our sister on the day she is spoken for?" In the plain sense, spoken for in marriage; the Alter Rebbe reads yedubar bah literally, "it is spoken in her," as Malchus above, whose speech is passive and stays within her.

Song of Songs 8:8 שיר השירים ח' ח"ח

אֲחוֹת לָנוּ קְטָנָה וְשִׁדָּהּ אֵין לָהּ מִה־נַּעֲשָׂה לְאַחֲתָנוּ בְּיוֹם שִׁדְּבָרֶיהָ:

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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KEHOT'S NOTE

שה"ש ח, ח. מכאן עד סיום המאמר מובא בסה"מ תרס"ו ע' תנ ושם מציין ע"ז "וי"ל ע"ד אמרה ד"פ בינו לבין עצמו כו' בד"ה להבין מ"ש באוצ"ח ססעי"ג). והוא הנדפס בלקו"ת ויקרא בהוספות. וראה בספר הערכים-חב"ד מערכת אותיות אות ד במילואים טור תשה להערה 113 שכי' שהכוונה בתי "משא"כ למעלה" שבתו"א היא לבחי' המלכות כמו שהיא באצילות (היינו, לבחי' המלי' דאצי' כמו שהיא ספירה בפ"ע), שהדבור דבחינת המלכות דאצי' אינו בפ"ע רק בה, שאינו נמשך למטה ע"ש.

108

דבר מלך שלטון

"The word of a king is authority." Speech as the power of rule, as Malchus acts below.

Ecclesiastes 8:4 ח' ד' קהלת ח'

בְּאִשֶּׁר דְּבַר־מֶלֶךְ שְׁלֹטוֹן וּמִי יֹאמַר־לוֹ מִה־תַּעֲשֶׂה:

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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109

שהדבור אינו בפ"ע רק בה שאינו נמשך למטה

This line — that speech above is not separate but only within her — is quoted there.

KEHOT'S NOTE

מובא בהמשך תער"ב פרק שפט (כרך ב ע' תת). וראה שם כרך ג ע' איתמה.

וַיֹּאמֶר ה' הֵן עַם אֶחָד וּשְׂפָה אֶחָד לְכָל־אֶחָד...¹

“And G-d said: Behold, they are one people, and one language for them all”



Unity and inclusion draw down a light higher than anything a single, separate level can receive, and this is why the builders of the Tower of Babel could really have succeeded. But true unity in holiness comes only through bittul; unity without self-nullification would feed evil, so peace among those who are nullified to G-d is the only vessel that holds blessing.

THE MAAMAR IN BRIEF

The maamar asks how G-d could say of the Tower's builders that “nothing will be withheld from them,” as though they could act against His will, and what the tower was for. Following Rabbi Chaim Vital, they meant to force a flow of blessing through the holy Names without being good. To explain this, the Alter Rebbe asks why, among the Names that match the Sefiros, Havayah marks even the vessel of Tiferes. Reading Patach Eliyahu (“You are wise, but not with a known wisdom”), he distinguishes the defined Sefiros of Atzilus from their root, “the hidden ten Sefiros,” which the Arizal calls Akudim: all ten in one vessel, like the soul's powers before they divide into the body's organs. In Nekudim each Sefirah stood alone, and the vessels shattered (Tohu). In Tikkun they include one another through the Name Mah, which is bittul, and so the Infinite Light rests in them. Tiferes, Yaakov's attribute, is the joining middle line, so Havayah shines even in its vessel. The builders sought that higher light through unity alone, without bittul; G-d scattered them because the wicked are better apart, while the righteous united bring blessing — peace is the vessel of blessing.

OUTLINE

1 The question of the Tower

11

How could nothing be withheld from the builders against G-d's will, and what was the tower for? Rabbi Chaim Vital: they wanted to compel blessing through the holy Names without being worthy.

- 2 Havayah in the vessel of Tiferes** ¶12
- The Names Kel, Elokim and Havayah match the vessels of Chesed, Gevurah and Tiferes; why is even the vessel of Tiferes Havayah? Patach Eliyahu is introduced.
-
- 3 “You are wise, but not with a known wisdom”** ¶13–5
- The wisdom of the Essence is beyond any defined Sefirah. The Chochmah of Atzilus is “known” because the lower worlds’ wisdom descends from it by cause and effect, while it comes from the higher level as something from nothing.
-
- 4 The hidden Sefiros and Akudim, with the analogy of the soul** ¶16–9
- The hidden ten Sefiros are the Arizal’s Akudim, all in one vessel, far above Atzilus. Like the soul’s powers, which are one within the soul and divided only in the body’s organs.
-
- 5 The descent to Nekudim** ¶10
- In Nekudim each Sefirah stands alone, a single letter torn from a word. Even Akudim is far below the Infinite Light; the kav and the reshimu show the same pattern, with a question left open.
-
- 6 Tohu and Tikkun; the Name Mah** ¶11
- Tohu shattered because its Sefiros were separate; in Tikkun they form partzufim that include one another, and the Infinite Light rests where there is joining. The inclusion comes through the Name Mah, bittul.
-
- 7 Tiferes, Torah and peace** ¶12
- Tiferes, Yaakov’s middle line, joins Chesed and Gevurah, so Havayah shines even in its vessel. The Torah of Havayah is peace, and peace comes through bittul, the foundation of Torah, service and kindness.
-
- 8 The builders’ scheme and G-d’s response** ¶13–17
- They wanted the high flow of Havayah through unity alone, refusing bittul. Because unity truly draws from on high, their plan could have worked and fed evil; so G-d confused their language. Scattering the wicked and gathering the righteous benefits the world, for peace is the vessel of blessing.
-

KEY CONCEPTS

The hidden ten Sefiros עשר ספירות הגנוזות

The roots of the Sefiros as they exist before any division, the “wisdom that is not a known wisdom” of Patach Eliyahu. The maamar identifies them with Akudim.

Akudim, Nekudim, Berudim עקודים נקודים וברודים

The Arizal’s three stages of the Sefiros: all bound in one vessel; separate points (Tohu, where the vessels shattered); and interconnected configurations (Tikkun).

A known wisdom חכמה ידיעה

The defined Chochmah of Atzilus, with its own vessel. It is called “known” because the knowable wisdom of the lower worlds descends from it step by step.

Inclusion התכללות

Each Sefirah containing all the others. Where there is inclusion and joining, a higher light from the Infinite One rests.

The Name Mah שם מ"ה

Havayah spelled out to the value 45 (mah, “what”). It stands for bittul, and it brings about the inclusion of the World of Tikkun.

Something from nothing versus cause and effect ש"מאין / עילה ועלול

A result with no likeness to its source, as Atzilus comes from what is above it, versus a lower version of its cause, as the lower worlds come from Atzilus (hishtalshelus).

The kav and the reshimu הקו והרשימו

After the tzimtzum, the line of light drawn into the vacated space and the trace of light that remained. The kav shines in each world by its measure; the reshimu includes all worlds.

SECTION 1 • 11

The question of the Tower

1 ויאמר ה' הן עם אחד^{1,2} ושפה אי לכלם כו' ועתה לא יבצר מהם וגו'.

“And G-d said: Behold, [they are] one people, and one language for them all,” etc., “and now nothing will be withheld from them,” etc.

The maamar opens with G-d's words about the builders of the Tower of Babel: because they are one people with one language, nothing they plan will be beyond them. The whole discourse will explain why their unity gave them such power.

ולכאורה תמוה איך לא יבצר³ מהם נגד רצונו ית' ומי זה אמר ותהי אם⁴ ה' לא צוה. גם מה הי' [היה] מחשבותם לעשות מגדל וראשו בשמים⁵ שכל זה תמוה.

At first glance this is puzzling: how could nothing be withheld from them against His will, blessed be He? “Who is it that spoke and it came to be, if G-d did not command it?” Also, what were their thoughts in making a tower “with its top in the heavens”? For all this is puzzling.

Two questions. First, nothing can happen against G-d's will — as the verse in Lamentations says, nothing comes to be unless He commands it — so how could G-d say that their scheme, which He opposed, would succeed? Second, what were they really trying to achieve with a tower whose top reaches heaven?

אך הנה בלק"ת [בלקוטי תורה (להאריז"ל)] להרח"ו [להרבי חיים ויטאל] ז"ל [זכרונו לברכה / זכרונום לברכה]⁶ כתב בענין דור הפלגה שכוונתם הי' [היה] להמשיך להם השפעת טובה בהכרח בכח שמוש השמות⁷ אף אם לא היו טובים כו' ע"ש.

But in the Likkutei Torah of Rabbi Chaim Vital, of blessed memory, he writes concerning the generation of the Dispersion that their intention was to draw down to themselves a flow of good by compulsion, through the power of using the [holy] Names, even though they were not good, etc.; see there.

The Alter Rebbe points to the Likkutei Torah of Rabbi Chaim Vital, the Arizal's chief disciple: not the Alter Rebbe's book of that name, but an earlier Kabbalistic work, the Arizal's teachings on the Torah as Rabbi Chaim Vital recorded them. There he explains that the builders wanted to force a flow of blessing down to themselves by using the holy Names, receiving good from Above even though they themselves were not good; the rest of the maamar explains how such a thing could work and why G-d stopped it.

SECTION 2 • 12

Havayah in the vessel of Tiferes

2 וביאור הענין יובן במ"ש בכהאריז"ל [בכתבי האריז"ל] ובפרדס⁸ בענין ז' שמות שאינן נמחקין^{9,10} שם אל
בחסד שם אלקים בגבורה ושם הוי"ה בתפארת.

The explanation of the matter will be understood from what is written in the writings of the Arizal and in the Pardes concerning the seven Names that may not be erased: the Name Kel in Chesed (kindness), the Name Elokim in Gevurah (restraint), and the Name Havayah in Tiferes (beauty).

The Talmud lists seven Names of G-d that may not be erased. The Arizal and Rabbi Moshe Cordovero (in his Pardes Rimmonim) match these Names with the Sefiros: the Name Kel (a short Name of G-d) with Chesed, Elokim with Gevurah, and Havayah (the four-letter Name) with Tiferes.

ופי' דהיינו בהכלים דחג"ת [דחסד גבורה תפארת] כי האור הוא בכולם משם הוי"ה ורק בהכלים הוא בחסד
שם אל כו'.

The explanation is that this refers to the vessels of Chesed, Gevurah and Tiferes; for the light in all of them is from the Name Havayah, and only in the vessels is it the Name Kel in Chesed, etc.

Every Sefirah has a light (the revelation within it) and a vessel (the form that contains it). The Alter Rebbe explains that the light in all of them is from Havayah; the different Names apply only to the vessels, which give each Sefirah its particular character.

ובתפארת אפי' [אפילו] בהכלי מאיר שם הוי"ה¹¹ (ועמ"ש בפ' בא¹² בפסוק בעצם היום הזה).¹³ ולהבין זה
מפני מה בתפארת הוא הכלי ג"כ מבחי' שם הוי"ה¹⁴ משא"כ בשארי הספי' [הספירה / הספירות].

But in Tiferes, even in the vessel, the Name Havayah shines (and see what is written in Parshas Bo on the verse "On that very day"). [We need] to understand this: why in Tiferes is the vessel, too, from the level of the Name Havayah, which is not so in the other Sefiros?

Tiferes is the exception: even its vessel is Havayah, not only its light (the parenthesis sends the reader to the Alter Rebbe's maamar in Torah Ohr, Parshas Bo, on "On that very day all the hosts of Havayah went out of the land of Egypt"). Why should Tiferes differ from the other Sefiros? The answer comes in paragraph 12, after a long explanation of how the Sefiros become included in one another.

ויש להבין מ"ש במאמר דפתח אליהו¹⁵ אתה הוא דאפיקת עשר תיקונין וקרינן להון עשר ספירן. חסד דרועא ימינא כו' חכמה מוחא בינה לבא¹⁶ כו'.

And [we need] to understand what is said in the discourse "Eliyahu opened": "You are He Who brought forth ten tikkunim (rectifications), and we call them ten Sefiros ... Chesed, the right arm, etc.; Chochmah (wisdom), the brain; Binah (understanding), the heart," etc.

To prepare the answer, the Alter Rebbe turns to "Eliyahu opened" (Patach Eliyahu), the famous passage in the introduction to the Tikkunei Zohar, a companion work to the Zohar, the foundational book of Kabbalah; it opens with words spoken by the prophet Eliyahu. It describes G-d bringing forth ten "tikkunim," the ten Sefiros, and matches them to the limbs of a body: Chesed the right arm, Chochmah the brain, Binah the heart.

SECTION 3 • 113-5

"You are wise, but not with a known wisdom"

3 וכל ספירה אית לה שם ידיעא כו' ואנת לית לך שם ידיעא אנת הוא חכים ולא בחכמה ידיעא אנת הוא מכין ולא בבינה ידיעא.¹⁷

"And each Sefirah has a known name, etc., but You have no known name. You are wise, but not with a known wisdom; You understand, but not with a known understanding."

Patach Eliyahu goes on: every Sefirah has a "known name" — a definite, defined identity — but G-d Himself has none. He is wise, yet not with any wisdom we could define; He understands, yet not with any understanding we could define.

דהנה תחלה הזכיר חו"ב [חכמה ובינה] חכמה מוחא ובינה לבא ומהו שאמר אח"כ אנת הוא חכים דאין ר"ל [רוצה לומר] אנת הוא חכים שמתלבש באותו בחי' חכמה שהזכיר תחלה שהוא מהע"ס [מהעשר ספירות].

For first it mentioned Chochmah and Binah — "Chochmah, the brain, and Binah, the heart" — so what does it mean when it says afterwards, "You are wise"? For it does not mean "You are wise" in the sense that He is clothed in that very level of Chochmah it mentioned first, which is one of the ten Sefiros.

The difficulty: the passage has just called Chochmah "the brain" and Binah "the heart." So "You are wise" cannot mean G-d clothed in that Chochmah, one of the ten Sefiros — otherwise it would simply repeat what was said.

דמדקאמר וכל ספירה אית לה שם ידיעא ואנת לית לך שם ידיעא אנת חכים. זה מורה דפיי אנת הוא חכים הוא ג"כ בבחי' דלית לך שם ידיעא.

For from its saying, “And each Sefirah has a known name, but You have no known name; You are wise,” this indicates that the meaning of “You are wise” is also in the sense of “You have no known name.”

The context proves it: “You are wise” comes right after “You have no known name.” So G-d’s being “wise” must itself be beyond any defined name — a wisdom that is not one of the known Sefiros.

4 ואלו בהתלבשות אור א"ס ב"ה בע"ס [בעשר ספירות] דאצי' אזי נקרא הוא ית' בשם לפי הספיר' / הספירות] שמתלבש בה

Now, as the Infinite Light (Or Ein Sof), blessed be He, clothes itself in the ten Sefiros of Atzilus (Emanation), He, blessed be He, is then called by a name according to the Sefirah in which He is clothed,

When the Infinite Light clothes itself in the Sefiros of Atzilus, the highest world, G-d is called by the Name that belongs to that Sefirah — as in the list of the seven Names above.

כמ"ש בפרדס שער השמות^{18, 19} באריכות וכנ"ל שם אל בחסד כו'. וא"כ איך יתכן בחי' אנת הוא חכים וגם לית לך שם ידיעא.²⁰

as is written at length in the Pardes, in the Gate of the Names, and as [stated] above: the Name Kel in Chesed, etc. If so, how is it possible [to speak of] the level of “You are wise,” and also “You have no known name”?

This is set out in Pardes Rimonim, in its Gate of the Names. So the question is sharper: if speaking of G-d as “wise” means He is in a Sefirah, He would then have a known name — how can the Tikkunei Zohar say both “You are wise” and “You have no known name”?

אלא הפיי דמתחלה אמר אנת הוא חד ולא בחושבן ואע"ג [ואף על גב] דאפיקת עשר תקונין²¹ שהם ע"ס [עשר ספירות] דתקון דאצי' אשר כל ספירה היא בחינה מיוחדת מזולתה חכמה חסד כו'

Rather, the meaning is this: it first said, “You are One, but not in number”; and although “You brought forth ten tikkunim,” which are the ten Sefiros of the Tikkun of Atzilus, in which each Sefirah is a level distinct from the others — Chochmah, Chesed, etc. —

The answer begins from the start of the passage, “You are One, but not in number”: G-d’s oneness is not the “one” of counting. Yet He brought forth ten distinct Sefiros, the ten of the World of Tikkun in Atzilus, each quite different from the others.

וא"כ הוה ס"ד שגם בהעצמות יש ח"ו [חס ושלום] ג"כ בחינות מיוחדות חכמה חסד כו' לזה אומר שאינו כן כי בחי' אנת הוא חכים הוא ולא בחכמה ידיעא.

then one might have thought that in the Essence, too, there are, G-d forbid, likewise distinct levels, Chochmah, Chesed, etc. To this it says that it is not so; for the level of "You are wise" is "but not with a known wisdom."

Someone might think that since the Sefiros are distinct, G-d's own Essence also has separate parts — a wisdom here, a kindness there. Eliyahu rules this out: in the Essence there is "wisdom," but not a defined, known wisdom set apart from the rest.

ר"ל [רוצה לומר] כי חכמה דאצי' נק' חכמה ידיעא אע"פ [אף על פי] שהיא ג"כ באמת למעלה מעלה ממהות חכמה דבי"ע מ"מ כיון

That is to say: the Chochmah of Atzilus is called "a known wisdom." Although it too is in truth far, far above the essence of the Chochmah of Beriah, Yetzirah and Asiyah (Creation, Formation and Action), nevertheless, since

The Chochmah of Atzilus is called "a known wisdom." It is immeasurably higher than the wisdom of the three lower worlds, Beriah, Yetzirah and Asiyah; yet the next part explains why even it is still called "known."

שהיא מקור ושרש להן נקראת חכמה ידיעא והיינו ששם הוא בחי' כלים ממש חכמה יש לה כל' בפ"ע [בפני עצמו] בינה בפ"ע [בפני עצמו].

it is their source and root, it is called "a known wisdom." That is, there it is the level of actual vessels: Chochmah has a vessel of its own, Binah [a vessel] of its own.

Because it is the source of their wisdom, and because in Atzilus there are real, separate vessels — Chochmah in its own vessel and Binah in its own — the Chochmah of Atzilus counts as a defined, "known" wisdom.

5 וזהו דייקא בע"ס [בעשר ספירות] דאצילוי' [דאצילות]. אבל מה דאנת הוא חכים הוא לא בחכמה ידיעא כלל

עד שהתהוות חכמה דאצי' מבחי' אנת הוא חכים הוא

And this is specifically in the ten Sefiros of Atzilus. But that of which [it says] "You are wise" is not with a known wisdom at all — so much so that the coming into being of the Chochmah of Atzilus from the level of "You are wise" is

The "known" Sefiros belong to Atzilus. The wisdom of "You are wise" is not a known wisdom at all, and the gap between them is total: the Chochmah of Atzilus comes from it the way something comes from nothing.

ע"ד התהוות יש מאין ולא בחי עילה ועלול כלל ולא ע"ד התהוות חכמה דבי"ע מחכמה דאצי" שזה נק' ג"כ השתלשלות שלכך נק' חכמה דאצי" חכמה ידיעא ואיך היא ידיעא

in the manner of coming into being as something from nothing (yesh me'ayin), and not [in the manner of] cause and effect at all; and not like the coming into being of the Chochmah of Beriah, Yetzirah and Asiyah from the Chochmah of Atzilus, which is also called the chain of descent (hish-talshelus). This is why the Chochmah of Atzilus is called "a known wisdom." And how is it "known"?

Two kinds of coming into being are contrasted. Something from nothing (yesh me'ayin) means the result bears no likeness to its source; cause and effect means the effect is a lower version of its cause. The wisdom of the lower worlds comes from the Chochmah of Atzilus in the second way, and so it counts as part of the chain of descent (hishtalshelus).

אלא שלפי שחכמה דבי"ע נתהווה ממנה ע"י השתלשלות [השתלשלות] והיא גלויה וידועה לכך גם החכמה דאצי" נק' חכמה ידיעא.²²

Only because the Chochmah of Beriah, Yetzirah and Asiyah came into being from it by way of hishtalshelus, and it is revealed and known — therefore the Chochmah of Atzilus, too, is called "a known wisdom."

This explains the name "known": the lower worlds' wisdom, which comes step by step from the Chochmah of Atzilus, is revealed and knowable. Since what descends from it is known, its source, the Chochmah of Atzilus, is also called "known."

SECTION 4 • ¶6-9

The hidden Sefiros and Akudim, with the analogy of the soul

6 וכמו ע"ד שנק' אדם דאצי" אדם דעשייה. משא"כ בחי" אתה הוא חכים הוא לא בחכמה ידיעא וזהו הנק' בלשון הפרדס עשר ספירות הגנוזות²³ במאצילן שע"ז אמר אתה הוא חכים כו'.

And it is like the way that Adam of Atzilus is called Adam of Asiyah. But the level of "You are wise" is not with a known wisdom; and this is what is called, in the language of the Pardes, "the ten Sefiros hidden in their Emanator," of which it said, "You are wise," etc.

"Adam" (Man) is the Kabbalistic name for the full ten-Sefirah structure of a world. Even the Adam of Atzilus, so lofty compared with what is below it, is like the lowest world, Asiyah, compared with what is above it. The wisdom of "You are wise" is what Pardes Rimmonim calls "the ten Sefiros hidden in their Emanator," the roots of the Sefiros as they are within G-d Himself.

וענין זה עולה בקנה אחד עם מ"ש בע"ח [בעץ חיים] שיש עקודים נקודים וברודים והיינו שבעקודים כל הע"ס [העשר ספירות] הם עקודים בכלי א' ואין שם שום

This matter is fully of one piece with what is written in Etz Chaim: that there are Akudim, Nekudim and Berudim. That is, in Akudim all ten Sefiros are bound together in one vessel, and there is no

The Arizal's Etz Chaim describes three early stages of the Sefiros: Akudim ("bound together"), Nekudim ("points") and Berudim (the interconnected). The names are the words the Torah uses for Yaakov's "streaked, speckled and spotted" flocks (paragraph 12). In Akudim all ten are held in a single vessel, with no division among them.

התחלקות כלל לע"ס [לעשר ספירות]²⁴ ובנקודים הוא שנחלקו לעשר נקודות וברודים הוא עולם התקון בחי' פרצופים כו' וז"ש [וזהו שכתוב] אליהו אנת הוא דאפיקת עשר תקונין שהם ע"ס [עשר ספירות] דברודים.

division there at all into ten Sefiros; in Nekudim they were divided into ten points; and Berudim is the World of Tikkun (Rectification), the level of partzufim (configurations), etc. And this is what Eliyahu said: "You are He Who brought forth ten tikkunim," which are the ten Sefiros of Berudim.

In Nekudim the Sefiros separate into ten isolated points (this, the maamar will explain, is the World of Tohu, of chaos). In Berudim, the World of Tikkun, they form partzufim — full configurations in which each Sefirah includes the others. Eliyahu's "ten tikkunim" are these Sefiros of Berudim.

אמנם שרשם ומקורם שהם בחי' עקודים הרי הם בכלי א' ממש כל הבחי' חו"ב [חכמה ובינה] כו' והיינו לפי שהם למעלה מעלה ממהות בחי' חכמה ובינה הידועים דאצילות

However, their root and source, which is the level of Akudim — there they are literally in one vessel, all the levels, Chochmah and Binah, etc. This is because they are far, far above the essence of the known levels of Chochmah and Binah of Atzilus.

Their source, Akudim, is where Chochmah, Binah and the rest are literally in one vessel. That is possible because this level is far above the defined Chochmah and Binah of Atzilus.

(והתהוות חכמה ובינה דאצילות הוא יש מאין היינו ע"י צמצום א"ק [אדם קדמון] וצמצום הדיקנא²⁵ עד דא"א [דאבא ואימא] יונקים רק מבחי' שערות כו' משא"כ מאצי' לבריאה אינו רק ע"י פרסא שאינו מערך הצמצומים אלו שבין א"ק [אדם קדמון] לאצילות ולכן נק' ²⁶ השתלשלות)

(And the coming into being of the Chochmah and Binah of Atzilus is something from nothing, that is, through the tzimtzum (contraction) of Adam Kadmon and the tzimtzum of the Beard, until Abba and Imma draw nourishment only from the level of the hairs, etc.; whereas from Atzilus to Beriah it is only through a parsa (partition), which is not of the order of these contractions between Adam Kadmon and Atzilus; and therefore it is called hishtalshelus.)

A bracketed aside: between Adam Kadmon (the primordial level above Atzilus) and Atzilus there are drastic contractions — of Adam Kadmon, and of the “Beard” — so that Abba and Imma (Chochmah and Binah of Atzilus) receive only through the “hairs.” The Kabbalah pictures the level above Atzilus as a head with a beard, and a hair carries only a faint trace of the life of the head, so receiving through “hairs” is a leap of something from nothing. Between Atzilus and Beriah there is only a parsa, a partition, not a contraction of that order, so the passage there is a continuous chain of descent.

ולכן נקראים בשם ע"ס [עשר ספירות] הגנוזות. ויובן עד"מ כי הנה כחות הנפש²⁷ המתלכשים באברי הגוף הרי הם מתחלקים כל כח מהות בפ"ע [בפני עצמו] ובאבר מיוחד בפ"ע [בפני עצמו].

Therefore they are called by the name “the hidden ten Sefiros.” This will be understood by way of analogy: the powers of the soul that clothe themselves in the limbs of the body are divided, each power a distinct entity of its own, and in a particular limb of its own.

That is why they are called “hidden.” To illustrate, the Alter Rebbe turns to the human soul: its powers, once clothed in the body, are separate from each other, each working through its own organ.

כח הראיה בעין וכח השמיעה באוזן וכח המעשה בידיים. וכן בכחות עליונים מהן כח השכל במוח וכח המדות בלב.

The power of sight is in the eye, the power of hearing in the ear, and the power of action in the hands. And so too among the higher powers: the power of intellect is in the brain, and the power of the emotive attributes (middos) in the heart.

Sight works through the eye, hearing through the ear, action through the hands; and the higher powers too — intellect in the brain, emotions in the heart. In the body, each power is distinct and has its own place.

7 והנה כל כחות אלו נמשכים ומתפשטים מן הנפש האחת שהיא עצם²⁸ אי וא"כ החילוקי כחות הנ"ל כשהיו עדיין כלולים בהנפש ודאי היו כולם בהתכללות אחת ממש בלי שום התחלקות וכמו שהנפש היא עצם אי.

Now all these powers are drawn and spread forth from the one soul, which is a single essence. If so, the distinct powers mentioned above, when they were still included in the soul, were certainly all in literally one inclusion, without any division, just as the soul is a single essence.

All of the soul's powers come from one soul, and the soul is a single, simple essence. So before they were drawn into the body, while still within the soul, they must have been completely merged, with no separation at all.

8 ואיך הוא זה והלא אנו רואים ראייה ושמיעה הם שני בחינות שונות זו מזו אלא ודאי משום כשהיו בחי

And how can this be? Do we not see that sight and hearing are two levels different from one another? Rather, it must certainly be that when

An objection: sight and hearing are plainly different things. How can they be "one" in the soul?

כחות אלו בנפש הם בבחי' דקה ורוחני' יותר לאין שיעור מכשהם אח"כ בגוף החומרי עד ששם הם כולם מיוחדים כאלו הם רק דבר²⁹ אי ממש.

these powers were in the soul, they were in a state infinitely finer and more spiritual than afterwards, when they are in the physical body — so much so that there they are all united as if they were literally only one thing.

The answer: within the soul these powers exist in a form infinitely subtler and more spiritual than in the body, so there they are united as if they were literally one thing. This will serve as the model for the Sefiros, which are ten distinct things in Atzilus but one in their hidden root.

9 ועד"ז יובן הנמשל שענין ע"ס [עשר ספירות] דאצי' שהם כל בחי' בכלי בפ"ע [בפני עצמו]³⁰ חכמה בחי' בפ"ע

[בפני עצמו] וחסד בפ"ע [בפני עצמו] כו'

In the same way the analogue will be understood: the ten Sefiros of Atzilus are each a level in a vessel of its own — Chochmah a level of its own, and Chesed of its own, etc.

Now the analogy is applied. The Sefiros of Atzilus are like the soul's powers once they are in the body: each is distinct, with its own vessel — Chochmah here, Chesed there.

אבל בשרשן בבחי' ע"ס [עשר ספירות] הגנוזות הם בעילוי יותר דק ונעלה לאין קץ עד ששם הם כולם רק דבר א' ממש וזהו שהן עקודים בכלי א' ממש.

But in their root, at the level of the hidden ten Sefiros, they are in a state infinitely finer and more exalted, so much so that there they are all literally only one thing; and this is [the meaning of] their being Akudim, [bound together] in literally one vessel.

Their root, the hidden ten Sefiros, is like the soul's powers within the soul itself: so subtle and exalted that they are simply one. That is what "Akudim" means — all the Sefiros bound together in a single vessel.

וזה שבאצי' חכמה וחסד הם שני דברים שונים זמ"ז [זה מזה] היינו לפי שחכמה דאצי' אינה בערך כלל מהות החכמה דעקודים וכנ"ל שהיא הנק' חכמה ידיעא.

And the fact that in Atzilus Chochmah and Chesed are two things different from each other is because the Chochmah of Atzilus bears no comparison at all to the essence of the Chochmah of Akudim, and, as [stated] above, it is what is called "a known wisdom."

Why then are Chochmah and Chesed separate things in Atzilus? Because the Chochmah of Atzilus is a different order of being from the Chochmah of Akudim, not a slightly lower version of it. That is why it is called "a known wisdom," while the Chochmah of Akudim is not.

SECTION 5 • 110

The descent to Nekudim

10 והנה אח"כ נמשך בחי' עולם הנקודים ושם כל ספ"י [ספירה / ספירות] בפ"ע [בפני עצמו] והן עשר נקודות. והיינו שכבר ירדו בירידה גדולה ממדרגת ע"ס [עשר ספירות] דעקודים שהן כולם דבר א' כנ"ל משא"כ בע"ס [בעשר ספירות] דנקודים וזהו כמו בחי' חכמה ידיעא כו'.

Now afterwards the level of the World of Nekudim was drawn forth, and there each Sefirah is on its own, and they are ten points. That is, they had already descended in a great descent from the rank of the ten Sefiros of Akudim, which are all one thing, as [stated] above — which is not so in the ten Sefiros of Nekudim; and this is like the level of "a known wisdom," etc.

After Akudim came the World of Nekudim ("points"), where each Sefirah stands alone as a separate point. This is a great descent from Akudim, where all are one; the Sefiros of Nekudim are now defined and separate, like "a known wisdom."

(והרי מוכן גודל הצמצום והירידה כי מלבד זה שבעקודים וע"ס [ועשר ספירות] הגנוזות היו בעילוי רב יותר עד שנק' חכים ולא בחכמה ידיעא כנ"ל.

(And so the greatness of the contraction and the descent is understood: for besides the fact that in Akudim and the hidden ten Sefiros they were at a much greater elevation, so much so that it is called "wise, but not with a known wisdom," as [stated] above,

A long bracketed aside explains how great the descent from Akudim to Nekudim is. The first difference has already been given: in Akudim wisdom is so exalted that it is "wise, but not with a known wisdom."

הרי עוד זאת כי התם כיון שכולן בכלי א' ואין בהם שום התחלקות א"כ בהמשכת בחי' חכמה עד"מ הרי יש בזה כל הע"ס [העשר ספירות] הגנוזות יחד ולא בחי' חכמה בפ"ע [בפני עצמו] כיון דהתם אין חכמה בחי' בפ"ע [בפני עצמו] כלל לבדה.

there is this besides: since there they are all in one vessel and there is no division in them at all, then in drawing forth the level of Chochmah, for example, all the hidden ten Sefiros are present in it together, and not the level of Chochmah on its own, since there Chochmah is not a level on its own, by itself, at all.

The second difference: because in Akudim everything is in one vessel, whatever flows from its "Chochmah" is really all ten hidden Sefiros at once. There is no such thing there as Chochmah by itself.

כ"א כל הע"ס [העשר ספירות] הגנוזות הם דבר³¹ א' ממש. א"כ אין שייך כלל לומר המשכת חכמה בפ"ע [בפני עצמו] כ"א המשכת דבר הנק' ע"ס [עשר ספירות] הגנוזות כו' יחד.

Rather, all the hidden ten Sefiros are literally one thing. If so, it is not at all fitting to speak of drawing forth Chochmah on its own, but only of drawing forth the thing called the hidden ten Sefiros, etc., together.

So in Akudim one cannot even speak of drawing down Chochmah alone. What flows is the single whole called the hidden ten Sefiros.

משא"כ בבחי' ע"ס [עשר ספירות] דנקודים נתצמצם להיות חכמה נמשכת בחי' א' לבדה ממש וכן חסד כו'.

Whereas in the level of the ten Sefiros of Nekudim it was contracted, so that Chochmah is drawn forth as literally one level alone, and likewise Chesed, etc.

In Nekudim the light was contracted, so that Chochmah flows out as one level alone, Chesed alone, and so on. The whole has broken up into parts.

והרי מובן שאין ערוך כלל בחי' חכמה כשהיא בפ"ע [בפני עצמו] לבחי' הכוללת כל הע"ס [העשר ספירות] יחד ממש וכמו שאין ערוך אות אחת הנפרדת מתיבת למשפחותיכם^{32, 33, 34} עדי"מ לגבי התיבה כולה כשהיו כל האותיות יחד.

And so it is understood that the level of Chochmah on its own bears no comparison at all to the level that includes all ten Sefiros literally together — just as, by way of analogy, a single letter separated from the word *lemishpechoseichem* (“by your families”) bears no comparison to the whole word, when all the letters were together.

A single attribute on its own cannot compare with the whole that contains all ten together. The Alter Rebbe's illustration is a long word from the Torah, *lemishpechoseichem*: one letter taken out of it is nothing compared with the whole word, which carries meaning only when all its letters are together.

מלבד מה שבחי' החכמה זו כשהיא בפ"ע [בפני עצמו] נק' חכמה ידיעא משא"כ החכמה דע"ס [דעשר ספירות] דעקודים נק' חכים ולא בחכמה ידיעא. וגם ע"ז שייך אנת הוא חד ולא בחושבן כיון שאין שם בחי' התחלקות עשר ספירות כנ"ל.

This is besides the fact that this level of Chochmah, when it is on its own, is called “a known wisdom,” whereas the Chochmah of the ten Sefiros of Akudim is called “wise, but not with a known wisdom.” And to this, too, “You are One, but not in number” applies, since there is no division into ten Sefiros, as [stated] above.

On top of that, Chochmah on its own is “a known wisdom,” while the Chochmah of Akudim is “wise, but not with a known wisdom.” And since there is no division into ten there, Akudim can also be described as “One, but not in number.”

ומ"מ אור א"ס ב"ה עצמו הוא למעלה מעלה מבחי' עקודים כי גם עקודים נק' אדם דכריאה לגבי א"ס ב"ה ועמ"ש ע"פ את שבתותי תשמרו^{35, 36} בענין שבת תתאה ושבת עלאה).

Nevertheless, the Infinite Light (Or Ein Sof), blessed be He, itself is far, far above the level of Akudim; for even Akudim is called Adam of Beriah relative to the Infinite One (Ein Sof), blessed be He. And see what is written on [the verse] “You shall keep My Sabbaths,” concerning the lower Shabbos and the higher Shabbos.)

Still, Akudim is not G-d's Essence: compared with the Infinite One, even Akudim is only “Adam of Beriah,” as if created. The Alter Rebbe refers to his maamar on “You shall keep My Sabbaths” (Likutei Torah, Behar 2:28-29), which explains the plural “Sabbaths” as two: the lower Shabbos, the nullification of “something” into “nothing” at the level of Chochmah, and the higher Shabbos, the true nullification above Chochmah.

ועדי"ז ההפרש בין הארת הקו להרשימו³⁷ שנשאר אחר הצמצום ומקום פנוי. דהנה הארת הקו מאיר ככל עולם לפי ערכו³⁸ אך הרשימו היא בחי' הכוללת לכל העולמות.³⁹

And in the same way [is] the difference between the illumination of the kav (line of light) and the reshimu (impression) that remained after the tzimtzum (contraction) and the vacated space. For the illumination of the kav shines in each world according to its measure, but the reshimu is the level that includes all the worlds.

The same pattern is found in another pair of Kabbalistic concepts. After the first tzimtzum, when the Infinite Light withdrew to leave a "vacated space," a thin line of light, the kav, was drawn back into it, and a trace of the withdrawn light, the reshimu, remained. The kav shines into each world according to that world's capacity, like the separate Sefiros; the reshimu is one general level that includes all worlds, like Akudim.

(וצ"ע [וצריך עיון] דמבואר בכמה מקומות דהקו גבוה הרבה מהרשימו וע' באגה"ק [באגרת הקודש] מאמר איהו וחיוהי⁴⁰ הארת הקו והארה דהארה דהארה דהארה⁴¹ כו):

(This requires further study, for it is explained in several places that the kav is much higher than the reshimu. And see in Iggeres HaKodesh, the discourse "He and His life-force": the illumination of the kav, and a glimmer of a glimmer, and a glimmer of a glimmer of a glimmer, etc.)

The Alter Rebbe marks a difficulty: in many places the kav is described as far higher than the reshimu, and the Tanya's Iggeres HaKodesh speaks of the illumination of the kav and of ever-fainter "glimmers of glimmers" below it. How can the reshimu then be compared to the higher, inclusive level? He leaves the question open for further study.

SECTION 6 • 111

Tohu and Tikkun; the Name Mah

11 והנה בעולם הנקודים^{42,43} הי' [היה] שבה"כ [שבירת הכלים] שזהו ענין עולם התהו והיינו לפי שהיו רק בכחי' נקודות כל⁴⁴ א' בחי' בפ"ע [בפני עצמו] ואח"כ עולם הברודים הוא עולם התקון שנעשו בכחי' פרצופים שהוא להיות בחי' התכללות.

Now in the World of Nekudim there was the shattering of the vessels, which is the matter of the World of Tohu (chaos); that is because they were only in the state of points, each a level on its own. And afterwards the World of Berudim is the World of Tikkun (rectification), in which they became partzufim (configurations), which is to be a state of inclusion,

In Nekudim the vessels shattered; this is the World of Tohu (chaos). They broke because each Sefirah was a lone point that could not join the others. In the World of Tikkun (Berudim) the Sefiros became partzufim, full configurations in which each includes the others.

שלא יהיה חכמה בפ"ע [בפני עצמו] כ"א תהיה כלולה ג"כ מכל הע"ס [העשר ספירות] ונק' פרצוף אבא וכן פרצוף ז"א⁴⁵ שעיקרו בחי המדות

so that Chochmah would not be on its own, but would also be included of all ten Sefiros, and it is called the partzuf of Abba; and likewise the partzuf of Z'eir Anpin, whose essence is the level of the emotive attributes (middos),

In Tikkun, Chochmah does not stand alone: it contains all ten Sefiros within itself and becomes the partzuf of Abba ("Father"). Likewise Z'eir Anpin, the configuration of the emotions, contains all the Sefiros.

אך כולן היו כלולים יחד וגם המוחי [המוחיין] דא"א [דאבא ואימא] מאירים בהם. וה"ז [והרי זה] מעלה יתירה מבכחי נקודים שהי' [שהיה] רק כל בחי בפ"ע [בפני עצמו] חסד לבדו וגבורה לבדו.

but they were all included together, and the mochin (intellect) of Abba and Imma, too, shine within them. And this is a surpassing advantage over the level of Nekudim, where each level was only on its own: Chesed by itself and Gevurah by itself.

In Z'eir Anpin all the emotions are included together, and the intellect of Abba and Imma shines within them. This is a great advantage over Nekudim, where Chesed stood alone and Gevurah stood alone.

אבל בתקון יש בחי התכללות והתחברות (כמו עד"מ חבור האותיות שנפרדו להיות מצטרפין יחד לתיבות ומ"מ אין זה כמו בחי עקודים שהיו כולן דבר א' ממש עד שהיו רק בכלי א'

But in Tikkun there is inclusion and joining (as, by way of analogy, the joining of letters that were separate so that they combine together into words. Nevertheless, this is not like the level of Akudim, where they were all literally one thing, so much so that they were only in one vessel;

The inclusion of Tikkun is like separate letters joining to form words. But it is not the oneness of Akudim, where everything was truly one in a single vessel.

משא"כ בברודים שכל ספירה יש לה כלי בפ"ע [בפני עצמו] רק שמתכללים מכל הע"ס [העשר ספירות] וכו' ומ"מ ע"י התכללות זו מאיר בהן הארה עליונה מא"ס ב"ה כי אור א"ס ב"ה מאיר ונמשך דוקא במקום שיש חבור והתכללות.

whereas in Berudim each Sefirah has a vessel of its own, only that they are included of all ten Sefiros, etc. Nevertheless, through this inclusion a supernal illumination from the Infinite One, blessed be He, shines in them; for the Infinite Light, blessed be He, shines and is drawn specifically in a place where there is joining and inclusion.

In Tikkun each Sefirah keeps its own vessel and yet includes all the others. Through this joining a higher light from the Infinite One shines in them, because the Infinite Light rests specifically where there is joining and inclusion.

וכמו למטה זכר ונקבה בראם ועי"ז ויברך אותם⁴⁶ ע"י ההתכללות כו' וכמו בצירוף עשרה אומרים דבר שבקדושה דאכל בי עשרה שכינתא שריא⁴⁷ משא"כ אם היו אלו העשרה כ"א [כל אחד / כל אחת] בפ"ע [בפני עצמו] כו').

So too below: "Male and female He created them," and through this, "and He blessed them" — through the inclusion, etc. And so too, when ten are joined together they say a matter of holiness, for "over every ten the Shechinah rests" — which is not so if these ten were each on their own, etc.)

Two examples from our world: G-d blessed man and woman only once they were joined, as the verse says, "Male and female He created them, and He blessed them"; and ten Jews who join together can say the prayers of holiness that need a minyan, a quorum of ten, because the Shechinah rests on a group of ten — which is not so for ten individuals each on his own.

וזוהו ע"י שם מ"ה [שם מ"ה] המאיר בעולם התקון⁴⁸ ששרשו למעלה מבחי' נקודים כי הוא שם מ"ה [שם מ"ה] דא"ק [דאדם קדמון]⁴⁹ שהוא בחי' האור הכללי ע"ד הנ"ל בעקודים ע"כ ממנו נמשך התקון שיהיה נעשה ההתכללות בברודים

And this is through the Name Mah that shines in the World of Tikkun, whose root is above the level of Nekudim; for it is the Name Mah of Adam Kadmon, which is the level of the all-inclusive light, in the manner mentioned above regarding Akudim. Therefore from it the Tikkun is drawn forth, so that inclusion comes about in Berudim.

What brings about the inclusion of Tikkun is the Name Mah — Havayah spelled out so that its letters total 45, the numerical value of mah. It is rooted in Adam Kadmon, above Nekudim, and like Akudim it is a general, all-inclusive light; that is why it can bring the separate Sefiros together.

והיינו כי שם מ"ה [שם מ"ה] הוא בחי' בטול מלשון ונחנו מה⁵⁰ וההתכללות נמשך מחמת הבטול לאור א"ס ב"ה. ולכן ע"י שם מ"ה [שם מ"ה] נעשה ג"כ ההתכללות בע"ס [בעשר ספירות] דתיקון כו':

That is, the Name Mah is the level of self-nullification (bittul), from the expression "and what (mah) are we?" — and the inclusion is drawn forth because of the bittul before the Infinite Light, blessed be He. Therefore, through the Name Mah, the inclusion in the ten Sefiros of Tikkun also comes about, etc.

Mah means "what," as when Moshe and Aharon said, "And what are we?" — an expression of self-nullification. The Sefiros can include one another only when each sets aside its own separate existence before the Infinite Light; so the Name Mah, which is bittul, is what makes the Tikkun.

SECTION 7 • ¶12

Tiferes, Torah and peace

12 ומעתה יובן מה דבתפארת בהכלי ג"כ הוא מבחי' שם הוי"ה⁵¹ משא"כ בכלים דחוי"ג [דחסד וגבורה] כי הנה

עיקר ההתכללות הנעשה בעולם התקון הוא

From this it will be understood why in Tiferes the vessel, too, is from the level of the Name Havayah, which is not so in the vessels of Chesed and Gevurah. For the essence of the inclusion that comes about in the World of Tikkun is

Now the question of paragraph 2 can be answered: why is even the vessel of Tiferes marked by the Name Havayah, while the vessels of Chesed and Gevurah bear the Names Kel and Elokim? The answer lies in what brings about the inclusion of the World of Tikkun.

ע"י קו האמצעי שהוא בחי' תפארת מדתו של יעקב שלימו דאבהן⁵² ישב אוהלים⁵³ שמחבר בחי' חוי"ג

[חסד וגבורה]

through the middle line, which is the level of Tiferes, the attribute of Yaakov — “the completion of the Patriarchs,” “a dweller of tents” — which joins Chesed and Gevurah.

Chesed and Gevurah are opposites — giving and holding back. Tiferes is the “middle line” that joins them. It is the attribute of Yaakov, called in the Zohar “the completion of the Patriarchs” because he unites Abraham’s Chesed and Yitzchak’s Gevurah, and in the Torah “a dweller of tents.”

ולכן יעקב המשיך בחי' עקודים נקודים וברודים⁵⁴ שהמשיך מבחי' עקודים גם בברודים ע"י שם מ"ה

[שם מ"ה] להיות התכללות כו'

Therefore Yaakov drew forth the level of akudim, nekudim and berudim [— “streaked, speckled and spotted”]: he drew from the level of Akudim into Berudim as well, through the Name Mah, so that there would be inclusion, etc.

Yaakov’s wages from Lavan were the marked young of the flock (Genesis 30:32; 31:8), and in a dream he saw the rams that mounted the flock “streaked, speckled and spotted,” akudim, nekudim u-verudim (31:10): the very names of the three stages of the Sefiros. The Alter Rebbe reads Yaakov’s drawing forth of these flocks as Tiferes drawing the oneness of Akudim down into Berudim through the Name Mah, so bringing about inclusion.

ולכן תפארת נקי אות אמת^{55,56} (עיי' [עייין] בזוהר ר"פ ויקרא)⁵⁷ מפני שמחבר ועושה התכללות שלא יהיו המדות חו"ג [חסד וגבורה] נגדיים זה לזה.

Therefore Tiferes is called “a sign of truth” (see the Zohar, at the beginning of Parshas Vayikra), because it joins and brings about inclusion, so that the attributes, Chesed and Gevurah, should not be opposed to one another.

The Zohar (at the start of Parshas Vayikra) reads Rachav's request, “give me a sign of truth,” as the letter vav, the letter of Tiferes; the Hebrew os means both “sign” and “letter,” so it is also “a letter of truth.” Truth here means what joins and does not take sides: Tiferes brings Chesed and Gevurah together so that they no longer oppose each other.

והנה הגדול הגבור⁵⁸ הוא בחי' חו"ג [חסד וגבורה] והנורא הוא בחי' תפארת ויש בו תוספת⁵⁹ וי"ו והנורא

Now, “the great, the mighty” is the level of Chesed and Gevurah, and “the awesome” is the level of Tiferes; and it has an added vav: “and the awesome” (ve-hanora),

In the phrase “the great, the mighty and the awesome,” “great” is Chesed and “mighty” is Gevurah, while “awesome” is Tiferes. Only the last word has an added vav — “and the awesome.”

שנמשך המשכה עליונה שעייז נעשה ההתכללות וכענין הנ"ל דהתקון וההתכללות הוא עיי' המשכת שם מ"ה [שם מ"ה] וכן ביעקב נאמר מה נורא המקום הזה.⁶⁰

[meaning] that a supernal flow is drawn down, through which the inclusion comes about — as in the matter mentioned above, that the Tikkun and the inclusion come through drawing down the Name Mah. And so of Yaakov it is said, “How (mah) awesome is this place!”

The vav, a straight line, is the letter of drawing down. Its presence in “and the awesome” shows that Tiferes draws down a higher flow, which is what brings about inclusion — just as the Name Mah does. Fittingly, Yaakov says of the place of his vision, “How (mah) awesome is this place!”, combining mah and “awesome.”

וזהו דבכלי הת"ת [התפארת] הוא מאיר שם הוי"ה שהוא הארה גדולה ונעלית יותר מכלים דחו"ג [דחסד וגבורה] והיינו

And this is why in the vessel of Tiferes the Name Havayah shines, which is an illumination greater and more exalted than in the vessels of Chesed and Gevurah. That is,

That is why the Name Havayah shines even in the vessel of Tiferes: its vessel carries a greater light than the vessels of Chesed and Gevurah.

כי ע"י שם הוי"ה נמשך בחי' ההתכללות וז"ש [וזהו שכתוב] הוי"ה אחד⁶¹ (ועמ"ש ע"פ לתת נקמת הוי"ה במדין).⁶²

through the Name Havayah the level of inclusion is drawn forth; and this is [the meaning of] what is said, "Havayah is One" (and see what is written on [the verse] "to execute the vengeance of Havayah upon Midian").

Havayah is the Name through which inclusion is drawn down, which is why Scripture says "Havayah is One." The Alter Rebbe refers to his maamar on the war against Midian (Likkutei Torah, Matot 6:20-21): Midian, strife and division, is the very opposite of Havayah, whose essence is peace and inclusion, and through inclusion a higher light is drawn from the level that includes everything; so that war was "the vengeance of Havayah."

והנה התורה נק' תורת הוי"ה⁶³ כי בתורה כתיב וכל נתיבותיה שלום⁶⁴ וכמ"ש או יחזיק במעוזי⁶⁵ יעשה שלום לי וגו'

Now the Torah is called "the Torah of Havayah," for of the Torah it is written, "and all its paths are peace"; and as it is written, "Or let him take hold of My strength, that he may make peace with Me," etc. —

The Torah is called "the Torah of Havayah" because it is all about peace: "all its paths are peace." The Sages read the verse "let him take hold of My strength (the Torah), that he may make peace with Me" as referring to one who studies Torah.

שלום בפמליא של מעלה ובפמליא של מטה⁶⁶ שיהי' [שיהיה] בחי' ההתכללות ויחוד הספירות וההיכלות ועי"ז יומשך גילוי אור א"ס ב"ה. והתכללות זו הוא ע"י הבטול.

peace in the heavenly household and in the earthly household: that there be the level of inclusion and unification of the Sefiros and the chambers (heichalos), and through this the revelation of the Infinite Light (Or Ein Sof), blessed be He, will be drawn down. And this inclusion is through self-nullification (bittul).

The Sages say that such a person makes peace in the heavenly household and in the earthly household. In Kabbalistic terms, this peace is the inclusion and union of the Sefiros and of the heichalos (the "chambers" of the lower worlds), and through it the Infinite Light is revealed. And inclusion comes only through bittul.

וזהו יסוד כל התורה להיות בטול היש לאין וכל השלשה דברים שעליהם העולם עומד היינו תורה ועבודה וגמ"ח [וגמילות חסדים]⁶⁷ כולם ענינם בטול היש לאין וע"י הבטול נעשה ההתכללות משא"כ בבחי' יש כו'.

And this is the foundation of the entire Torah: to be the nullification of the “something” into the “nothing.” And all three things on which the world stands — namely Torah, service and acts of kindness — are all, in their essence, the nullification of the “something” into the “nothing.” And through bittul the inclusion comes about, which is not so at the level of “something,” etc.

This is the heart of the whole Torah: to set aside one's own separate “something” (yesh) before G-d's “nothing” (ayin), G-dliness, called “nothing” because it is beyond all grasp. The three pillars on which the world stands — Torah, prayer (“service”) and acts of kindness — all serve this purpose. Only when there is bittul can separate things truly join; while each insists on its own existence, they cannot.

SECTION 8 • ¶13-17

The builders' scheme and G-d's response

13 והנה דור הפלגה אמרו ונעשה לנו שם⁶⁸ פן נפוץ כו' פי' שרצו ג"כ שיקבלו השפע מבחי' שם⁶⁹ הוי"ה שהוא המשכה עליונה.

Now the generation of the Dispersion said, “And let us make ourselves a name, lest we be scattered,” etc. The meaning is that they, too, wanted to receive the flow from the level of the Name Havayah, which is a supernal drawing-down.

Now the Alter Rebbe returns to the Tower. “Let us make ourselves a name” means they wanted their flow of blessing to come from the Name Havayah — the supernal flow that, as just explained, is the source of inclusion.

וזהו ונעשה לנו שם פן נפוץ פי' שלא רצו שיומשך להם ההשפעה מבחי' שלמטה במדרגה שמשם יניקת החיצונים שיניקתם מאחוריים דשם אלקים ונקי' לכך אלקים אחרים כו'

And this is [the meaning of] “And let us make ourselves a name, lest we be scattered”: that is, they did not want the flow to be drawn to them from a level lower in rank, from which the external forces draw their nourishment — for their nourishment is from the hind-part of the Name Elokim, and therefore they are called “other gods” (elokim acherim), etc.

The maamar reads “lest we be scattered” as their refusal to receive from a lower level, from which the “external forces” — the forces of kelipah that oppose holiness — draw their nourishment. These forces are fed from the “hind-part,” the most external aspect, of the Name Elokim, which is why idolatry is called elokim acherim, “other gods.”

כי זהו כל עיקר מעלת עולם התקון שהוא בחי' ההתכללות ולכן נאמר גבי יעקב שבעים נפש⁷⁰ לשון יחיד משא"כ בעולם התהו מחמת שלא היה התכללות נמשך שבה"כ [שבירת הכלים].

For this is the entire essence of the superiority of the World of Tikkun: that it is the level of inclusion. Therefore of Yaakov it is said, “seventy soul” (nefesh), in the singular; which is not so in the World of Tohu, where, because there was no inclusion, the shattering of the vessels followed.

The advantage of Tikkun is inclusion. The Torah counts Yaakov's family as “seventy nefesh” — “soul” in the singular — because they were united as one. In the World of Tohu there was no such inclusion, and so its vessels shattered.

14 ואמנם הם ידעו⁷¹ אשר לקבל מעולם התקון הוא ע"י בטול היש כנ"ל בענין התקון ע"י שם מ"ה [שם מ"ה] והם לא רצו בזה

However, they knew that to receive from the World of Tikkun is through the nullification of the “something,” as [explained] above concerning the Tikkun through the Name Mah; and they did not want this.

The builders knew that receiving from the World of Tikkun requires bittul, as shown above: inclusion comes through the Name Mah, which is self-nullification. That is exactly what they refused to do.

וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] להרח"ו [להרבי חיים ויטאל] ז"ל [זכרוננו לברכה / זכרונם לברכה] שרצו לילך בשרירות לבם ושאעפ"כ [ושאף על פי כן] יומשך להם השפעת טובה כו' ע"כ נתחכמו לעשות המגדל והעיר.

And as is written in the Likkutei Torah of Rabbi Chaim Vital, of blessed memory: that they wanted to go in the stubbornness of their heart, and nevertheless have a flow of good drawn to them, etc. Therefore they cleverly contrived to make the tower and the city.

As Rabbi Chaim Vital wrote in his Likkutei Torah (paragraph 1), they wanted to follow their own desires and still receive blessing. So they devised a clever way around the requirement: the city and the tower.

15 והוא שנתייעצו שע"י האחדות שיהיה ביניהם להיות חבור עצבים⁷² ע"כ ע"ז ימשיכו להם טובה והשפעה גשמית עכ"פ [על כל פנים] אף אם לא יהיה להם הבטול ועבודת השי"ת [השם יתברך].

That is, they took counsel that through the unity there would be among them — to be “joined together [though] to idols” — through this they would draw to themselves good and a material flow at least, even if they would not have bittul and the service of G-d, blessed be He.

Their plan was unity. In Hosea the words mean that Ephraim, the northern kingdom, is attached to idols, “let him be”; the Midrash (Bereshis Rabbah 38:6, on this very generation) reads chavur as “joined together”: even idol-worshippers who are at peace with one another are left alone. The builders hoped their unity alone would bring them at least material blessing, without bittul or serving G-d.

והיינו כי ידעו בכח שמוש השמות עליונים שבבחי' התכללות מאיר אור עליון ביותר וכמש"ל [וכמה שכתוב לעיל] בענין עקודים בכלי א' שהוא בחי' ומדרגה גבוה מאד שהוא למעלה מעולם התהו ומעולם התקון.

That is, they knew, through the power of using the supernal Names, that in a state of inclusion a most supernal light shines — as explained above concerning Akudim in one vessel, which is a very high level and rank, above the World of Tohu and the World of Tikkun.

Through their knowledge of the holy Names they understood that inclusion draws down a very high light — like Akudim, where all is in one vessel, a level above both Tohu and Tikkun.

16 וע"כ אמרו ונעשה לנו שם שימשיכו ג"כ משם הוי"ה דהיינו ממקום הכולל לכל ההשתלשלות בשוה שהוא אור כללי כנ"ל

Therefore they said, "And let us make ourselves a name": that they would draw also from the Name Havayah, that is, from the place that includes the entire chain of descent (hishtalshelus) equally, which is an all-inclusive light, as [stated] above,

"Let us make ourselves a name" means drawing from the Name Havayah, the all-inclusive light that relates equally to every level of the chain of descent — a level above the distinctions of the worlds.

ולא יצטרכו להיות נכנעים תח"י [תחת יד] הקדושה דעולם התקון דאצי" שמשם א"א להם לקבל רק מבחי' חיצונית כו'.

and they would not need to be subdued under the holiness of the World of Tikkun of Atzilus, from which it is impossible for them to receive except from the level of the outer dimension (chitzoniyus), etc.

That way they would not have to submit to the holiness of Atzilus, the World of Tikkun. From Atzilus the unholy can receive only its outermost aspect, and only by being subdued; they wanted to bypass that submission.

17 והיינו ע"י האחדות ⁷³ וההתכללות שיהיה ביניהם ולכן עשו העיר ומגדל ^{74, 75} דהיינו שהיה סימן להם שלא יתפרדו איש מעל אחיו

That is, through the unity and inclusion there would be among them. Therefore they made the city and the tower: that is, it was a sign for them that they would not separate one from another,

The city and tower were the means to that unity: a landmark that would keep them together as one people.

כי רועי צאן היו זה הולך אנה וזה אנה ע"כ עשו עיר ומגדל גבוה כדי שיתקבצו כולם שם ולא יפרדו איש מעל אחיו וכמ"ש הראב"ע [הרבי אברהם אבן עזרא].⁷⁶

for they were shepherds, this one going here and that one going there; therefore they made a city and a tall tower, so that they would all gather there and not separate one from another, as Rabbi Avraham ibn Ezra writes.

Ibn Ezra explains the plain meaning: they were shepherds who wandered in all directions, so they built a city and a tall tower where all could gather and stay together.

וגם ע"פ רוחניות ג"כ ענין העיר והמגדל היה לתועלת החבור והיחוד (ע' [עיינן] בזוהר פ' נח דף ע"ד⁷⁷ ע"ה).

And according to the spiritual [dimension] too, the matter of the city and the tower was for the purpose of joining and unification (see the Zohar, Parshas Noach, pages 74 and 75).

The Zohar on Parshas Noach (1:74b-75b) explains this on the spiritual level: the holy Name takes hold on earth only through "a city and a tower," the builders used that wisdom to set one up for the other side, and because they were all together, in their unity they would succeed.

וזהו מה שאמר הקב"ה הן עם אחד⁷⁸ ושפה אחת לכולם⁷⁹ כו' ועתה לא יבצר מהם כל אשר יזמו לעשות.

And this is what the Holy One, blessed be He, said: "Behold, [they are] one people, and one language for them all," etc., "and now nothing that they have schemed to do will be withheld from them."

Now G-d's words, quoted at the start, become clear: because they are "one people with one language," nothing they plan will be beyond them.

פ"י כי לפי שבאמת ע"י ההתכללות והחבור נמשך ממקום עליון ביותר וכמ"ש חבור עצבים⁸⁰ וגו'

The meaning is: because in truth, through inclusion and joining, [a flow] is drawn from a most supernal place — as it is written, "joined together [though] to idols," etc. —

Unity really does draw down light from a very high place, as the verse about Ephraim "joined together" to idols shows. That is why G-d could say that nothing would be withheld from them. It was not that they could override His will, but that unity itself draws a flow from on high, and G-d had made it so.

וא"כ לא יבצר מהם כו' וא"כ הרי ח"ו [חס ושלום] ימשיכו המים היוצאים מבית ה' לבית הכסא כו'

then "nothing will be withheld from them," etc. And if so, then, G-d forbid, they would draw the waters that go forth from the House of G-d to the privy, etc.,

The danger, in the maamar's image: they would draw this holy flow, the waters that go forth from the House of G-d, into a privy, the most degraded of places.

אשת הזמה כו' כיון שהם היו הולכים בשרירות לבם⁸¹ כו' ולא רצו לקבל הבטול והעול

the lewd woman, etc. — since they were walking in the stubbornness of their heart, etc., and did not want to accept bittul and the yoke.

“The lewd woman, etc.” is a second image, which the text leaves unfinished, of holy power serving what is impure. This would happen because they followed their own desires and refused bittul and the yoke of Heaven.

(וזהו כעין מ"ש פן ישלח ידו⁸² ולקח גם מעץ החיים ואכל וחי לעולם ואין זה ראוי כיון שכבר נפגם ע"י עץ הדעת א"כ ימשיך תוקף זה דעץ החיים בסטרא אחרת ויגביר הרע וכמ"ש במ"א וכך הוא כאן).

(And this is akin to what is written, “lest he put forth his hand and take also from the Tree of Life, and eat, and live forever”; and this is not fitting, since he had already been blemished through the Tree of Knowledge. If so, he would draw this strength of the Tree of Life into the sitra achra (the other side) and strengthen evil, as is written elsewhere; and so it is here.)

A parallel from the Garden of Eden: after Adam ate from the Tree of Knowledge, G-d kept him from the Tree of Life. Once Adam was flawed, the power of the Tree of Life would have strengthened the “other side,” the forces opposed to holiness. The same danger existed with the builders of the Tower.

ועל כן הבה ונבלה שפתם⁸³ כו' פיזור לרשעים הנאה להם והנאה לעולם.⁸⁴ וכנוס לצדיקים שיש בהם הבטול להש"י [להשם יתברך] הנאה להם והנאה לעולם כי ע"י ההתכללות נמשך ממקום עליון כנ"ל ולכן השלום הוא הכלי המחזיק ברכה:⁸⁵

Therefore, “Come, let us confound their language,” etc. “Dispersion for the wicked is pleasant for them and pleasant for the world”; and gathering for the righteous, who have bittul to G-d, blessed be He, is pleasant for them and pleasant for the world — for through inclusion [a flow] is drawn from a supernal place, as [explained] above. And therefore peace is the vessel that holds blessing.

So G-d confused their language. The Mishnah teaches that it is good for the world when the wicked are scattered and when the righteous gather. United, the righteous, who have bittul, draw blessing from above for everyone; hence the Sages' saying that peace is the only vessel that can hold blessing.

IN ONE'S AVODAH

Unity draws down the highest blessing, but only unity grounded in bittul — setting aside one's own “something” before G-d — is holy. Torah, service and acts of kindness are all ways of bittul, and through them a person makes peace above and below; peace among those nullified to G-d is the vessel that holds blessing.

QUESTIONS FOR DISCUSSION

1. How does the maamar answer the question of how the builders could have succeeded “against G-d's will”?
2. Why is the Chochmah of Atzilus called “a known wisdom,” even though it is far above the wisdom of the lower worlds?
3. How does the analogy of the soul's powers — one in the soul, divided in the body — illuminate the difference between Akudim and Atzilus?
4. Why does inclusion depend on bittul, and why does the Name Mah bring it about?
5. If unity draws blessing even for those “joined to idols,” why is it good for the wicked to be scattered? What does this teach about the unity we should seek?

FOR CHILDREN • AGES 9-13

For the children at the table

Unity that is for G-d

THE BIG IDEA

When people join together and set themselves aside for G-d, their unity brings down great blessing, because peace is the vessel that holds blessing.

After the Flood, people built the Tower of Babel, and G-d said, “Behold, they are one people, and one language for them all; and now nothing will be withheld from them.” How could anyone succeed against G-d’s will? The Alter Rebbe explains that unity is very powerful. When things are joined together, a higher light rests on them than on any one of them alone. In a world called Tohu, every quality stood alone, and its vessels broke. In the world of Tikkun the qualities join together, and G-d’s light rests on them. What lets them join is bittul: setting aside one’s own “I” before G-d. Tiferes, the quality of Yaakov, joins kindness and strictness, and so G-d’s light shines in it. The builders wanted the great blessing of unity without bittul, without giving themselves over to G-d. Because unity is so strong, their plan could really have worked and brought blessing to the wrong place, so G-d mixed up their languages. Unity is holy when it comes with bittul. Torah, prayer and acts of kindness are all ways of bittul, and peace among people who serve G-d is the vessel that holds blessing.

THE MASHAL

In the body, seeing and hearing are separate powers, one in the eyes and one in the ears. But inside the soul they are all one, because the soul itself is one. So too, the qualities that are separate below are one in their hidden root.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does joining together bring down more light than standing alone?
2. What did the builders of the Tower of Babel want, and what was missing?
3. How could you help bring peace among your family or friends this week by setting your own “I” aside a little?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויאמר — הן עם אחד

The note records that a transcript (hanachah) of this discourse by the Mittlerer Rebbe is printed there, with some glosses by the Tzemach Tzedek — a parallel version of the same maamar.

Song of Songs 4:2: שיר השירים ד'ב':

שִׁנִּיךְ כְּעֵדֶר הַקְּצוּבוֹת שְׁעָלוּ מִן־הַרְחָצָה שְׁכָלָם מִתְאַיְמוֹת וְשִׁכְלָה אֵין בָּהֶם:

Thy teeth are like a flock of ewes all shaped alike, Which are come up from the washing; Whereof all are paired, and none faileth among them.

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KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ במאמרי אדה"ז פרשיות נח ע"י סא (עם איהו הגהות מכ"ק הצ"צ). ראה לעיל בציונים לכ"ק אדמו"ר ז"ע. המאמר, עם הגהות, באוה"ת בראשית כרך ו' תרס"ה, א' (מלקו"ת לג"פ ומקבילו בסה"מ תרל"ח). ראה גם באוה"ת בראשית כרך ז' תתשע"ה, ב. ד"ה זה נזכר בלקו"ת אמור לח, א. פ' נשא כב, ד. מטות פז, א. שה"ש ד, ב. לח, ב. ד"ה זה בסה"מ תרמ"ג ע"ג.

2 ויאמר ה' הן עם אחד

G-d's words about the generation of the Dispersion: as one people with one language, nothing they plan will be withheld from them. This verse is the subject of the whole maamar.

בראשית י"א:6

וַיֹּאמֶר ה' הֵן עַם אֶחָד וּשְׂפָה אַחַת לְכָלם וְנָה חֶלְלָם לַעֲשׂוֹת וְעַתָּה לֹא־יִבְצֵר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת:

And the L-RD said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.

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KEHOT'S NOTE

בראשית יא, ו.

3 ולכאורה תמוה איך לא יבצר

The note observes that the transcript printed there raises further questions on the verse beyond the two asked here.

KEHOT'S NOTE

במאמרי אדה"ז פרשיות ע"י סא ישנם עוד קושיות. וראה גם תו"ח כאן סג, ג ואילך.

4 מי זה אמר ותהי אם ה' לא צוה

"Who is it that spoke and it came to be, if G-d did not command it?" The Alter Rebbe uses the verse to sharpen the question: nothing can come about against G-d's will.

Lamentations 3:37: איכה ג'ל"ז:

מִי זֶה אָמַר וְתִהְיֶי אֲדֹנָי לֹא צָוָה:

Who is he that saith, and it cometh to pass, When the L-rd commandeth it not?

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5 מגדל וראשו בשמים

The builders' plan: a city and a tower with its top in the heavens. The maamar asks what they intended by it.

בראשית י"א:4

וַיֹּאמְרוּ הֶבֶה נִבְנֶה־לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה־לָנוּ שֵׁם פֶּן־נִפְזֹז עַל־פְּנֵי כָל־הָאָרֶץ:

And they said: 'Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.'

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6 בלקו"ת להרח"ו ז"ל

The Tzemach Tzedek identifies the source as the Arizal's Likkutei Torah at the end of Parshas Noach, in the name of Rabbi Chaim Vital, and copies its wording there.

KEHOT'S NOTE

באוה"ת בראשית כרך ג' תרנ"ז, א' "בלקו"ת מהאריז"ל ס"פ נח בשם מהרח"ו ז"ל" ושם מעתיק הלשון. וכ"ה שם תרס"ג, א. תרס"ד, א. אוה"ת בראשית כרך ו' תרס"ה, ב. שה"ש כרך ג' ע' אי"ב. מובא גם בד"ה זה תרמ"ג ע' א. ושם מפרש איך שייך שנברא יעשה נגד רצונו ית'.

7 בכח שמוש השמות

The Tzemach Tzedek explains that "using the Names" means the adjurations and holy Names known in early times: by mentioning the Name one draws down the supernal power.

יבמות קט"ז 116a

KEHOT'S NOTE

באוה"ת שם תרנ"ז, א' מפרש "ור"ל כי ענין ההשבעות ושמות הקדושים שהיו יודעים בימים הראשונים, היינו שע"י הזכרת השם ממשיך הכח עליון", וכ"ה שם תרס"ג, א. תרס"ד, א. ובאוה"ת שמות כרך ז' ע' ב'תקסח מצייין לרש"י איכה ס"י ב' ב'. יבמות קטז, א' גבי אי נמי בקפיצה. ראה של"ה בהקדמה בית ישראל יד, א' שמבאר דחכמת אדם הראשון שידע סוד המרכבה העליונה בהאותיות שבהן נמשך חיות הנבראים, ויש אותיות שמחיים בדרך מקיף וכמו ענין השבעת שמות דהשם, ע"ש. וראה גם סה"מ תש"ב ע' 81.

PARAGRAPH 2

8 בכתיב האריז"ל ובפרדס

A parallel discussion of the Names that may not be erased and the Sefiros they correspond to.

KEHOT'S NOTE

ע"ח שמ"ה פ"ג. ראה לקו"ת ויקרא הוספות נא, ג.

9 ז' שמות שאינן נמחקין

The Rebbe discusses the seven Names that may not be erased in a note there.

KEHOT'S NOTE

ראה בלק"ש חכ"א ע' 195 הערה 60.

10 ז' שמות שאינן נמחקין

The Talmud lists the Names of G-d that a scribe may not erase. The Kabbalists match these seven Names to the Sefiros, and the Alter Rebbe builds on that here.

שבועות ל"ה א:כ"ז Shevuot 35a:27

למימרא דחננו ורחום שמות ניהו? ורמינהו: ש' שמות שנמחקין, וש' שמות שאין נמחקין – אלו הן שמות שאין נמחקין: כגון "אלי", "אלקיה", "אלקים", "אלקיכם", "איהי אשר איהי", "אלף דלת" ו"יוד הי", "ש"ד", "צבאות" – הרי אלו אין נמחקין.

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

11 ובתפארת אפי' בהכלי מאיר שם הוי"ה

A later discourse that takes up the idea that Havayah shines even in the vessel of Tiferes.

KEHOT'S NOTE

ראה ד"ה ויאמר אלקים יהי רקיע – תרס"ה ע' מה.

12 ועמ"ש בפ' בא

The maamar on "On that very day all the hosts of Havayah went out of Egypt" (Torah Ohr, Bo 1:4-5) explains that the Names that may not be erased are the vessels of the Sefiros of Atzilus — Kel the vessel of Chesed, Elokim of Gevurah, Ado-nai of Malchus — while Havayah is the light from the Infinite One clothed within all the vessels, the mediator that joins the lights to the vessels.

KEHOT'S NOTE

לקמן ס, א. ובמ"מ לשם.

13 בעצם היום הזה

"And it came to pass on that very day that all the hosts of Havayah went out of the land of Egypt." The Alter Rebbe's maamar on this verse, at the start of Torah Ohr, Parshas Bo, is the one he refers to here.

שמות י"ב מ"א Exodus 12:41

ויהי מקץ שלשים שנה וארבע מאות שנה ויהי בעצם היום הזה יצאו כל-צבאות ה' מארץ מצרים:

And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the host of the L-RD went out from the land of Egypt.

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14 מפני מה בתפארת הוא הכלי ג"כ מבחי' שם הוי"ה

The note points ahead within this maamar to the explanation of Akudim, where all the Sefiros are literally one in one vessel — the idea on which the answer to this question rests.

KEHOT'S NOTE

ראה לקמן י, ד. ראה באוה"ת פ' שמות כרך א ע' קו שכתב "אין לתמוה... נתבאר דשם הוי' נקרא שם המיוחד להיותו בבחי' האור שהוא פשוט כו' והרי כשהוא בבחי' כלי הת"ת ע"ש בארוכה. בלקו"ת שה"ש כ, ד מציין לכאן.

15 במאמר דפתח אליהו

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

KEHOT'S NOTE

ת"ז בהקדמה.

16 פתח אליהו אתה הוא דאפיקת עשר תיקונין וקרינן להון עשר ספירן. חסד דרועא ימינא כו' חכמה מוחא בינא לבא

The opening of Patach Eliyahu in the introduction to the Tikkunei Zohar, where the ten Sefiros are called G-d's "tikkunim" and matched to the limbs of the body. The next paragraphs of the maamar explain this passage closely.

תקוני זוהר י"ז א:י"א-י"ב Tikkunei Zohar 17a:11-12

אתה הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש כך.

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PARAGRAPH 3

17 וכל ספירה אית לה שם ידיעא כו' ואנת לית לך שם ידיעא אתה הוא חכים ולא בחכמה ידיעא אתה הוא מבין ולא בבנינה ידיעא

From Patach Eliyahu: each Sefirah has a known name, but G-d has none; He is wise but not with a known wisdom. The Alter Rebbe asks how this relates to the Chochmah and Binah mentioned just before.

תקוני זוהר י"ז א:ה-ח Tikkunei Zohar 17a:5-8

מאי זוהר. אלא כד עבדו האי חבורא אסתכמו עליה לעילא וקראו ליה ספר זוהר. ומצדיקי הרכים ביה. יהון נפישין כככים לעולם ועד דלא אתחשין נהורא דלהון לעלם ולעלמי עלמין. בההוא זמנא דאתחבר האי חבורא *רשותא אתיהיב לאלהיו לאסכמא עמהון ביה. ולכל מארי מתיבתא דלעילא ותתא. וכל חיילין דמלאכין עלאין ונשמתין עלאין למהוי עמהון באסכמותא ורעותא כחדא.

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PARAGRAPH 4

18 כמ"ש בפרדס שער השמות

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

KEHOT'S NOTE

ש"כ.

19 כמ"ש בפרדס שער השמות

Rabbi Moshe Cordovero's Gate of the Names (Sha'ar 20, as the Kehot notes identify it) explains at length how G-d is called by different Names according to the Sefirah in which He is manifest.

פרדס רמונים כ:ד-ד' Pardes Rimmonim 20:1-4

שער עשרים הוא שער השמות: הנרצה בשער זה הוא לבאר י' שמות שאינם נמחקים שייחסנום ב"ס בשער א' פ"י. ויחדנו להם שער בפ"ע מפני שהדרוש הוה אינו מתיחס עם הקודם, שבשער הקודם היה עסקנו בשם העצם ועתה יהיה עסקנו בשאר השמות שאינם נמחקים: פרק

PARAGRAPH 9

30 שו"ה ועד"ז — כל בחי' בכלי בפ"ע

A parallel discussion in which the worlds of Tikkun, Akudim and Adam Kadmon are ranked as "Adam" of Asiyah, Yetzirah and Beriah: Tikkun, where each Sefirah is separate and then included, is called Asiyah; Akudim, bound in one vessel, is Adam of Yetzirah; and Adam Kadmon is Adam of Beriah.

KEHOT'S NOTE

ראה לקו"ת בהר מג, ד.

PARAGRAPH 10

31 כ"א כל הע"ס הגנוזות הם דבר אי ממש

The Tzemach Tzedek explains the Arizal's view of how Akudim can be called ten Sefiros.

KEHOT'S NOTE

באזה"ת ענינים ע' רפב ואילך מבאר שיטת האריז"ל בעקודים איך הם נקראים ע"ס. וראה שם בעמוד רפד מה שמעתיק מהנחות הר"פ ע' קסט. וראה גם במאמרי אדה"ז פרשיות פ' נח ע' סו. וע' סו. באזה"ת ענינים ע' רפה וכנראה שמציין לד"ה זה, שכאן מבאר דע"ס הגנוזות לא שייך בא"ס רק הן בעקודים וכן מבואר בכמה דרושים, ושם מציין להנחות הר"פ הנ"ל דשם משמע דאפי' באור א"ס הבלתי מוגבל שלמעלה מהקו שייך ספירות ע"ש.

32 מתיבת למשפחותיכם

The Talmud discusses how a long word like lemishpecho-seichem must be written in a Torah scroll; the Kehot notes point there as the background to the example.

מנחות ל' Menachot 30a

KEHOT'S NOTE

בא יב, כא. פינחס לג, נד. וראה מנחות ל, א. שו"ע יו"ד סי' ערב ס"ב.

33 למשפחותיכם

One of the verses where this long word appears ("take for yourselves sheep for your families"). The Alter Rebbe uses it as an example of a word whose meaning exists only when all its letters are together.

שמות י"ב: Exodus 12:21

וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם מִשְׁכְּבוּ וַקְחוּ לָכֶם צֹאן לְמִשְׁפַּחְתִּיכֶם וּשְׁחֲטוּ הַפֶּסֶח׃

Then Moses called for all the elders of Israel, and said unto them: 'Draw out, and take you lambs according to your families, and kill the passover lamb.

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34 למשפחותיכם

The word also appears in the command to divide the Land by families. The Kehot notes list both verses.

במדבר ל"ג: Numbers 33:54

וְהִתְנַחֲלֶתֶם אֶת־הָאָרֶץ בְּגֻזְלֵי לְמִשְׁפַּחְתִּיכֶם לְרֹב תְּרֻבּוֹ אֶת־נַחֲלֹתוֹ וְלִמְעַט תִּמְעִיט אֶת־נַחֲלֹתוֹ אֶל אֲשֶׁר־יֵצֵא לוֹ שְׁמָהּ הַגֹּזֶל לוֹ יִהְיֶה לְמִשְׁטוֹ אֲבֹתֵיכֶם תִּתְנַחֲלוּ׃

And ye shall inherit the land by lot according to your families—to the more ye shall give the more inheritance, and to the fewer thou shalt give the less inheritance; whosoever the lot falleth to any man, that shall be his; according to the tribes of your fathers shall ye inherit.

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35 ועמ"ש ע"פ את שבתותי תשמרו

There the lower Shabbos is the nullification of "something" into "nothing" at the level of Chochmah (koach mah), and the higher Shabbos is the true nullification above Chochmah — a parallel to the gap here between Akudim and the Infinite Light itself.

KEHOT'S NOTE

ראה לקו"ת בהר מג, ב.

36 את שבתותי תשמרו

"You shall keep My Sabbaths and revere My Sanctuary; I am Havayah," the closing verse of Parshas Behar. The Alter Rebbe's maamar on it in Likkutei Torah, Behar, reads "My Sabbaths" as a lower and a higher Shabbos, two levels of nullification.

ויקרא כ"ו: Leviticus 26:2

אֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ וּמִקְדָּשִׁי תִירָאוּ אֲנִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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37 שו"ה בענין — ועד"ז ההפרש בין הארת הקו להרשימו

The Tzemach Tzedek quotes this passage on the kav and the reshimu there.

KEHOT'S NOTE

מובא באזה"ת כי תצא ע' תתקכד.

38 הארת הקו מאיר בכל עולם לפי ערכו

A discussion of how the kav shines in each world according to its measure.

KEHOT'S NOTE

ראה באזה"ת בשלח ע' תצה. ובביאור"ז לכ"ק הצ"צ כרך א ע' פח ואילך בענין המשכה שעי' הקו.

39 בחי' הכוללת לכל העולמות

The Tzemach Tzedek notes there that according to the Mikdash Melech the reshimu is the Or HaKadmon (the Primordial Light), and discusses it at length.

KEHOT'S NOTE

באזה"ת פ' כי תצא ע' תתקכד מציין ע"ז כ"ק אדמו"ר הצ"צ "ועי' במק"מ שהרשימו הו"ע האור הקדמון" ע"ש בארוכה. ובמאמרי אדמו"ר הזקן תקס"ח ע' שכח.

40 ועי' באגה"ק מאמר איהו וחיה

The letter in the Tanya's Iggeres HaKodesh that opens "He and His life-force are one." The Alter Rebbe points to it for

the many levels of light below the kav, "a glimmer of a glimmer."

תניא, אגרת הקדש כ"ב:22 Iggeres HaKodesh 20:22 Tanya, וכל זאת בבחינת התפשטות החיות להחיותם. אמנם, מציאותו ומהותו של אור האין-סוף – אינו בגדר מקום כלל, וסובב כל עצמין בשוה, ויאת השמים ואת הארץ אני מלא בהשפאת אחת, ויזית את פנוי מיניה" אר בארץ הלזו הגשמיית, רק, שהיא בבחינת מקור וסובב, וכמו שנתבאר הפירוש בלקוטי אמרים, ולא התפשטות והתלבשות החיות להחיותם ולהותם מאין לש, כי אם על-ידי הארה הארה הארה וכו' מה"קור, כנזכר לעיל.

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41 שו"ה וצ"ע... דהארה דהארה

The Tzemach Tzedek answers the difficulty: perhaps in revelation the kav is higher, since through it revelation reaches Atzilus and above and its root is in the Infinite Light above the tzimtzum; but the reshimu is light the tzimtzum did not touch at all.

KEHOT'S NOTE

ראה ביאור ע"ז באוה"ת פ' נח (מלקו"ת לגי פרשיות) תתשצד, א. ובדף תתרכס, ב מתרץ וז"ל: "ואולי י"ל שבענין הגילוי הקו גבוה יותר שע"י הארת הקו נמשך הגילוי באצ"י ובלמעלה מהאצ"י, וגם כי שורש ענין בקיעת הקו הוא באוה"ס שלמעלה מהצמצום שהוא בוקע להיות נמשך בחי צמצום הקו כו', אמנם הרשימו היא בלתי צמצום כלל, שהרי מה שנתצמצם עד שלא נשאר רק רשימו... נסתלק לצדדי... ומה שנשאר בבחי' הרשימו ה"ז אור שלא נגע בו הצמצום כלל" ע"ש עוד פ"י. ובכרך ז תתשצד, א כתב שכן דעת המק"מ בפ' בראשית בביאור בריש הורמנותא. וכן מציין לזה בד"ה קן ציפור אוה"ת כי תצא ע' תתקכד. בענין הצ"ע ראה בספר שערי ענינים בד"ה כרך ב שער החמישי סי' ח שמבאר בארוכה הצ"ע של הצ"צ, ומה שכתב כ"ק מהר"ש על ענין זה. וראה גם באוה"ת ענינים ע' קסו. ובארוכה בהמשך ר"ה תרס"א ע' קסו ואילך. המשך יונתני תר"מ פרק ו. תעריב ח"ג ע' ארסט מציין להלקו"ת לג"פ.

PARAGRAPH 11

42 בעולם הנקודים הי' שבה"כ

The Tzemach Tzedek discusses the shattering of the vessels in the World of Nekudim there.

KEHOT'S NOTE

ראה ע"ה שער ז פ"א. דרך מצותיך ביאור ושבתה קע, א.

43 בעולם הנקודים הי' שבה"כ

The Arizal's Etz Chaim (Sha'ar 7, chapter 1), cited in the Kehot notes, on the shattering of the vessels in the World of Nekudim.

עץ חיים ז' א:1 Sefer Etz Chaim 7:1

44 לפי שהיו רק בבחי' נקודות כל א' בחי' בפ"ע

The parallel transcript explains further that in Nekudim each point is not itself divided into ten.

KEHOT'S NOTE

וכ"ה לקמן. ובמאמרי אדה"ז פרשיות ע' סט מבאר זה יותר שכי "אבל כאו"א אינו מתחלק עוד ליי" ע"ש בארוכה. ונתבאר בתו"ח כאן עה, ג בענין בי מיני התחלקות דתהו ותיקון.

45 ונק' פרצוף אבא וכן פרצוף ז"א

It explains the difference between a point, a Sefirah and a partzuf: a point is not divided into ten; a Sefirah is divided into ten; a partzuf is a further inclusion of each of these ten in ten – the essence of Tikkun, called the partzuf of Adam.

KEHOT'S NOTE

ההפרש בין נקודה ספירה ופרצוף (המובא בע"ה שער הפרצופים פ"ז) מבואר במאמרי אדה"ז פרשיות ע' סט "שהנקודה בלתי מתחלק ליי", ובחי' הספירה היינו שכאו"א מהי"ס מתחלק ליי"ס כמו אור החדש מתחלק ליי"ס כחב"ד שבחדש חג"ת שבחדש כו' ואז נק' ספירה, ובחי' הפרצוף הוא ריבוי התחלקות יותר, דהיינו שגם הע"ס שכלולים בכאו"א מהי"ס מתכללים עוד להיות כלול כאו"א מיי, וכמו חסד שבחדש שבגבורה... והוא עיקר בחי' התיקון שנק' פרצוף אדם" ע"ש. וראה ברש"ש מצות התפלה פרק מו. באוה"ת פ' פנחס ע' אפח (מיוסדים על סה"מ תקס"ה כרך ב ע' תשמח) שמביא משל לזה מזריעה.

46 זכר ונקבה בראם ועי"ז ויברך אותם

"Male and female He created them, and He blessed them." The Alter Rebbe reads the order of the verse as teaching that blessing comes through their joining.

בראשית ה:ב:2 Genesis 5:2

זָכָר וּנְקֵבָה בָּרָאם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת־שְׁמָם אָדָם בְּיוֹם הַבְּרָאָה:

male and female created He them, and blessed them, and called their name Adam, in the day when they were created.

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47 דאכל כי עשרה שכינתא שריא

The Talmud's teaching that the Shechinah rests on every gathering of ten. The Alter Rebbe uses it to show that joining together draws a higher presence than individuals alone.

סנהדרין ל"ט א:11 Sanhedrin 39a

אמר לקה קיסר לרבו גמליאל: אמריתו כל בי עשרה שכינתא שריא, כמה שכינתא איכא? קרייה לשמיעה, מחא בקה באפתקא. אמר לקה: אמאי על שמשא בביתיה דקיסר? אמר לקה: שמשא אכולי עלמא נחא. ומה שמשא דחד מן אלף אלפי רבוא שמשי דקמי קודשא בריך הוא נחא אכולי עלמא, שכינתא דקודשא בריך הוא על אחת כמה וכמה.

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

48 ע"י שם מ"ה המאיר בעולם התקון

The Mitteler Rebbe's transcript of this maamar (Maamarei Admur HaZaken, p. 71) cites Etz Chaim (Sha'ar 7, chapter 2) for the idea that the inclusion of the World of Tikkun is caused by the illumination of the new Name Mah shining from Adam Kadmon.

עץ חיים ז' ב:2-3 Sefer Etz Chaim 7:2-3

... את הטי' אורות ונתנם בחכמה ואז החכמה הפכה פניה אחר שקבלה הטי' אורות ומאירה לבניה פב"ש הארה לבדה אבל אינה נותנת לה עדיין את החי' (נ"א את הטי') אורות. אח"כ חזר אור הכתר להיות מטי בכתר ואז אור החכמה חזר להתעלם בכתר מחמת החשק שיש לה להתחבר עם הכתר ואז כלי חכמה הפך פניו אל הכתר ונתן לו את האור שלו אך אור הבינה שהוא [שהיה] בחכמה אינה עולה עמו בכתר

מחמת חשק הבנים שהיא אמם. וכבר ביארנו כי אין מציאות חזרת פנים ואחור רק בבחי' כלים אבל באורות ...

Sefer Etz Chaim (Public Domain)

49 עיי שם מ"ה המאיר בעולם התיקון . . שם מ"ה דא"ק

The parallel transcript cites Etz Chaim that the cause of the inclusion in the World of Berudim, the World of Tikkun, is the illumination of the new Name Mah that shines from Adam Kadmon.

KEHOT'S NOTE

במאמרי אדה"י פרשיות שם עי עא בשם העי"ה [שער ז פרק ב] שסיבת התהוות ההתכללות בעולם הברודים הנקי עולם התיקון הוא עיי הארת שם מ"ה החדש שמאיר בא"ק. וראה ד"ה ושבתה בדרך מצותיך קע, א.

50 ונחנו מה

Moshe and Aharon's words, "And what are we?" — the classic expression of self-nullification, from which the Name Mah takes its meaning of bittul.

Exodus 16:7: וז' ט"ו שמות

ובקר וראיתם את־כבוד ה' בשמעו את־תלנתיכם על־ידי ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?

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PARAGRAPH 12

51 דבתפארת בהכלי ג"כ הוא מבחי' שם הוי"ה

In the discourse (Likkutei Torah, Matot 6:20-21), on "to execute the vengeance of Havayah upon Midian," the Alter Rebbe explains that Midian, strife and division, is the opposite of the Name Havayah, whose essence is peace and inclusion, and that through inclusion a higher light is drawn from the level that includes everything: the principle this paragraph applies to Tiferes.

KEHOT'S NOTE

ועי מזה בלקו"ת פי תוריע בד"ה אם בהרת קדמה. ובד"ה החלצו מאתכם בענין לתת נקמת הוי' במדין שע"י ההתכללות דוקא זהו כלי לגילוי אוא"ס. — אזה"ת כרך ו שם תתסד, ב ובלקו"ת לגי"פ פי נח עה, ד. ראה באזה"ת ענינים עי קעב שמבאר הגם שבבי הקוין חח"ג ובג"ה מאיר אור הכתר ואעפ"כ לא יקראו בשם הוי' ע"ש.

52 יעקב שלימו דאבהן

The Zohar calls Yaakov "the completion of the Patriarchs," since his attribute, Tiferes, unites those of Avraham and Yitzchak.

Zohar I, 171a: זח"א קעא,

KEHOT'S NOTE

זח"א קעא, א. ראה לקמן יז, ג.

53 ישב אוהלים

Eisav became a skilled hunter, a man of the field, "and Yaakov a wholesome man, a dweller of tents." The maamar cites the epithet beside "the completion of the Patriarchs"

as a name for Yaakov, whose attribute, Tiferes, joins Chesed and Gevurah.

בראשית כ"ה:כ"ז Genesis 25:27

ויגדלו הנערים ויהי עשו איש ידע ציד איש שדה ויעקב איש תם ישב אהלים:

And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a quiet man, dwelling in tents.

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54 יעקב המשיך בחי' עקודים נקודים וברודים

Yaakov tells Rachel and Leah of his dream at the time the flocks mated: the rams were "streaked, speckled and spotted" (akudim, nekudim u-verudim). His wages from Lavan were such marked young, so "Yaakov drew forth" these kinds; the Arizal uses the same three words for three stages of the Sefiros.

בראשית ל"א:י"ג Genesis 31:10

ויהי בעת יחם הצאן ואשא עיני וארא בחלום והנה העתדים העלים עלי-הצאן עקודים נקודים וברודים:

And it came to pass at the time that the flock conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the he-goats which leaped upon the flock were streaked, speckled, and grizzled.

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55 תפארת נקי אות אמת

Rachav, who hid Yehoshua's spies in Jericho, asks them to swear to spare her family and to "give me a sign of truth." The Zohar reads the words as the letter vav (os means both "sign" and "letter"), and the Alter Rebbe gives the name to Tiferes.

יהושע ב"י:י"ב Joshua 2:12

ועתה השבעו־נא לי בה' כיעשיתי עמכם חסד ועשיתם גם־אתם עמי- בית אבי חסד ונתתם לי אות אמת:

Now therefore, I pray you, swear unto me by the L-RD, since I have dealt kindly with you, that ye also will deal kindly with my father's house—and give me a true token—

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56 אות אמת

At the start of Parshas Vayikra the Zohar says of Rachav's words, "give me a sign of truth," that this is the letter vav: the other letters are true too, but this one is called the sign of truth. The Alter Rebbe applies it to Tiferes, the attribute the vav stands for.

ספר זוהר, ויקרא א':א-ו' 1:1-7 Zohar, Vayikra

57 עי בזהר ר"פ ויקרא

The Tzemach Tzedek quotes the Zohar there: "'Give me a sign of truth' — this is the letter vav; and if you say the other letters are not truth, they are, but this one is called the sign of truth."

KEHOT'S NOTE

"ע"פ ונתתם לי אות אמת דא אות וי"ו ואי תימא שאר אתון לאו אינון אמת אין אלא אות דא אות אמת אקרי" — אזה"ת ענינים עי קעד. וראה גם

בביאורו להצ"צ כרך א ע' שיג ואילך.

58

הגדול הגבור

Moshe, reminding Israel what G-d asks of them, calls Him "the great, the mighty and the awesome G-d"; the Amidah, the central standing prayer, opens with the same words. Only the third term carries the conjunction vav ("and the awesome"), which the Alter Rebbe links to Tiferes.

דברים י"ז:10 Deuteronomy

כִּי ה' אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֵדֹנֵי הָאֲדָנִים הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא־יִשָּׂא פָנִים וְלֹא יִקַּח שָׂחָד:

For the L-RD your G-d, He is G-d of gods, and L-rd of lords, the great G-d, the mighty, and the awful, who regardeth not persons, nor taketh reward.

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

59

יש בו תוספות וי"ו והנורא

There the Alter Rebbe explains that peace joins two opposites through a higher light to which both are nullified, and that this is the flow meant by the added vav of "and the awesome" (unlike "the great, the mighty," which have none), drawn from Kel Elyon, above the chain of descent.

KEHOT'S NOTE

ראה לקו"ת ואתחנן ח, א. אוה"ת ענינים ע' קעא ואילך בארוכה.

60

מה נורא המקום הזה

Yaakov's words on waking from his dream. The verse joins mah with "awesome," matching the link drawn here between the Name Mah and Tiferes.

בראשית כ"ח:17 Genesis

וַיִּירָא וַיֹּאמֶר מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם:

And he was afraid, and said: 'How full of awe is this place! this is none other than the house of G-d, and this is the gate of heaven.'

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KEHOT'S NOTE

בראשית כח, יז.

61

הוי"ה אחד

From the Shema ("Hear, O Israel"), the declaration of G-d's oneness said morning and evening: "Havayah is One." The Alter Rebbe reads it as saying that the Name Havayah is the source of unity and inclusion.

דברים ו':4 Deuteronomy

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

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

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62

לתת נקמת הוי"ה במדין

Moshe tells Israel to arm men against Midian "to execute the vengeance of Havayah upon Midian." In Likkutei Torah (Matot 6:20-21) the Alter Rebbe explains why it is Havayah's vengeance: Midian, strife and baseless hatred,

is division, the opposite of Havayah, whose essence is peace and inclusion.

במדבר ל"א:3 Numbers

וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הִחַלְצוּ מֵאִתְּכֶם אֲנָשִׁים לְצָבָא וַיְהִיו עַל־מִדְיָן לְתֵת נִקְמַת־ה' בְּמִדְיָן:

And Moses spoke unto the people, saying: 'Arm ye men from among you for the war, that they may go against Midian, to execute the L-RD'S vengeance on Midian.

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63

תורת הוי"ה

"The Torah of Havayah is perfect." The Alter Rebbe explains why the Torah is linked to this Name in particular.

תהילים י"ט:8 Psalms

תּוֹרַת ה' תְּמִימָה מְשִׁיבַת נֶפֶשׁ צְדוּת ה' נֶאֱמָנָה מִחֻכְמַת פֶּתִי:

The law of the L-RD is perfect, restoring the soul; the testimony of the L-RD is sure, making wise the simple. .

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

64

וכל נתיבותי שלום

Said of the Torah: "Its ways are ways of pleasantness, and all its paths are peace."

משלי ג:17 Proverbs

דְּרָכֶיהָ דְּרָכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שְׁלוֹם:

Her ways are ways of pleasantness, And all her paths are peace.

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KEHOT'S NOTE

משלי ג, יז.

65

או יחזיק במעוזי

In Isaiah's song of the vineyard, a picture of Israel, G-d speaks of one who will "take hold of My strength, that he may make peace with Me." The Talmud (Sanhedrin 99b) applies it to one who studies Torah for its own sake, who makes peace in the heavenly and the earthly household.

ישעיהו כ"ז:5 Isaiah

או יִחְזַק בְּמַעוֹזֵי יַעֲשֶׂה שְׁלוֹם לִי יַעֲשֶׂה־לִּי:

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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KEHOT'S NOTE

ישע"י כז, ה.

66

שלום בפמליא של מעלה ובפמליא של מטה

The Talmud teaches, from Isaiah 27:5, that one who studies Torah for its own sake makes peace in the heavenly household and in the earthly household.

סנהדרין צ"ט ב:י"א-10 Sanhedrin

אמר רבי אלכסנדר: כל העוסק בתורה לשמה משים שלום בפמליא של מעלה ובפמליא של מטה, שנאמר: 'או יחזק במעוזי יעשה שלום לי'. רב אמר: כאילו בנה פלטרין של מעלה ושל מטה, שנאמר: 'ואשים דברי בפיה ובצל ידי כסיתיה לגטע שמים וליסד ארץ'. רבי יוחנן אמר: אף מגין על כל העולם כולו, שנאמר: 'ובצל ידי

כסיתיה". ולוי אמר: אף מקרב את הגאולה, שנאמר: "ולאמר לציון עמי אתה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth..." (Yeshayahu ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

67 השלשה דברים שעליהם העולם עומד היינו תורה ועבודה וגמ"ח

Shimon HaTzaddik's teaching that the world stands on three things: Torah, divine service and acts of kindness. The Alter Rebbe shows that all three are forms of bittul.

משנה אבות א': כ"ב: פירקי אבות

שמעון הצדיק היה משצרי כנסת הגדולה. הוא היה אומר, על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

PARAGRAPH 13

68 ונעשה לנו שם

The builders' words: "Let us make ourselves a name, lest we be scattered over the face of the whole earth." The Alter Rebbe reads "a name" as the Name Havayah.

בראשית י"א: ד' Genesis 11:4

ויאמרו הבה נבנה לנו עיר ומגדל וראשו בשמים ונעשה לנו שם פן נפוצ עלי פני כלי הארץ:

And they said: 'Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.'

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

KEHOT'S NOTE

בראשית יא, ד.

69 פ"י שרצו ג"כ שיקבלו השפע מבחי" שם הוי"

The Tzemach Tzedek writes that they wanted the letters of G-dliness that give them life to be only an encompassing influence over them, and not to shine within them.

KEHOT'S NOTE

ראה באוה"ת דברים כרך ו' פ' תצא ע' בישג "שרצו שיהי אותיות אלקות המחיה אותם רק בבחי" מקיף לבד עליהם ושלא יאיר בפנימיות" ע"ש.

70 נאמר גבי יעקב שבעים נפש

The count of Yaakov's household that came to Egypt: "seventy nefesh," "soul" in the singular. Rashi (on 46:26), citing the Midrash, contrasts Eisav's household, called "souls" in the plural (Genesis 36:6) because they served

many gods, with Yaakov's seventy, called one "soul" because they served one G-d.

בראשית מ"ו: כ"ז Genesis 46:27

ובני יוסף אשר ילדו למצרים נפש שנים כלי הנפש לבית יעקב הבאה מצרימה שבעים:

And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

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KEHOT'S NOTE

בראשית מו, כז.

PARAGRAPH 14

71 ואנחנו הם ידעו

The Tzemach Tzedek discusses this point there.

KEHOT'S NOTE

אוה"ת תבוא ע' תתרעב.

PARAGRAPH 15

72 חבור עצבים

Hosea rebukes Ephraim, the northern kingdom: "Ephraim is attached to idols; let him be." The Midrash (Bereshis Rabbah 38:6, on the generation of the Dispersion) reads chavur as "joined together": great is peace, for when even idol-worshippers are at peace with one another, G-d says, as it were, that He cannot rule over them. The Alter Rebbe applies it to the builders of the Tower.

הושע ד': י"ז Hosea 4:17

חבור עצבים אפרים הנחילו:

Ephraim is joined to idols; Let him alone.

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KEHOT'S NOTE

הושע ד, יז.

PARAGRAPH 17

73 והיינו ע"י האחדות והתכללות

A later discourse that discusses the power of unity and inclusion.

KEHOT'S NOTE

ראה ד"ה תורה צוה תרנ"ד.

74 ולכן עשו העיר ומגדל

The Tzemach Tzedek discusses the purpose of the city and the tower there.

KEHOT'S NOTE

ראה אוה"ת נצבים ע' אירפא.

75 עיר ומגדל

The Zohar on the Tower: the builders knew the supernal levels, and knew that the holy Name takes hold on earth only through "a city and a tower" (Zion and the Tower of

David); so they set out to build a city and a tower for the dominion of the other side.

ספר זוהר, נח מ"ב:שלי"ה-שמי"א 42:335-341 Zohar, Noach

76

וכמ"ש הראב"ע

It restates this maamar's point: they built the city and tower to have unity, so that all would gather there and not separate, and through their unity they could draw good and material flow even without bittul and serving G-d.

KEHOT'S NOTE

"שהכוונה שלהם בבנין עיר ומגדל כדי שיהי' להם אחדות, ע"כ עשו עיר ומגדל כדי שיתקבצו שם כולם ולא יפרדו איש מעל אחיו, וע"י האחדות שלהם היו יכולים להמשיך טובה והשפעה גשמי' אף שלא יהי' להם הביטול ועבודת השי"ת" — סה"מ תר"ל ע' ז. ראה גם תו"ח כאן סג, ד.

77

ע' זוהר פ' נח דף ע"ד

The parallel transcript quotes the wording of the Zohar referred to here.

KEHOT'S NOTE

ראה הלשון במאמרי אדה"ו פרשיות ע' סב. אוה"ת בראשית כרך ו' תתרע, א. בהמשך זאת חנוכת המזבח תר"מ סעי' יד. ובאוה"ת נ"ך כרך א' ע' תקג. זהר זה נזכר בלקו"ת ר"ה ס, ב.

78

הן עם אחד

The verse with which the maamar opened, now explained: their unity really did give them the power to draw a very high flow.

בראשית י"א:6 Genesis 11:6

ויאמר ה' הן עם אחד ושפה אחת לכלם וזה החלם לעשות ועתה לא יבצר מהם כל אשר יזמו לעשות:

And the L-RD said: 'Behold, they are one people, and they have all one language; and this is what they begin to do; and now nothing will be withholden from them, which they purpose to do.

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

KEHOT'S NOTE

בראשית יא, ו.

79

הן עם אחד ושפה אחת לכולם

On "they are one people with one language," the Zohar says: because they are all together, in their unity they will act and succeed; therefore G-d scattered them.

ספר זוהר, נח מ"ג:שס"א-מ"ד:שע"ג 43:361-44:373 Zohar, Noach

AND THE L-RD SAID: BEHOLD, THEY ARE ONE PEOPLE, AND THEY HAVE ALL ONE LANGUAGE, i.e. being united they may indeed succeed in their undertaking. Let, therefore, all the grades be dispersed, each in its own direction, and in this way mankind below will also be dispersed. Hence it is written: AND THE L-RD SCATTERED THEM ABROAD FROM THENCE.

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

80

חבור עצבים

Cited again as proof that unity draws down a flow from on

high even for those who do not deserve it.

הושע ד':י"ז Hosea 4:17

חבור עצבים אפרים הנחילו:

Ephraim is joined to idols; Let him alone.

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81

שהם היו הולכם בשרירות לבם

The Tzemach Tzedek quotes a passage from this part of the maamar there.

KEHOT'S NOTE

קטע מובא באוה"ת פ' בלק ע' א"ז.

82

פן ישלח ידו

G-d's reason for keeping Adam from the Tree of Life after the sin. The Alter Rebbe uses it as a parallel: a high power in flawed hands would strengthen evil.

בראשית ג':22 Genesis 3:22

ויאמר ה' אלקים הן האדם הנה כפאחד ממנו לדעת טוב ורע ועתה פן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעולם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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KEHOT'S NOTE

בראשית ג, כב.

83

הבה ונבלה שפתם

G-d's response to the Tower: "Come, let us confound their language."

בראשית י"א:7 Genesis 11:7

הכה נרדה ונבלה שם שפתם אשר לא ישמעו איש שפת רעהו:

Come, let us go down, and there confound their language, that they may not understand one another's speech.'

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84

פיזור לרשעים הנאה להם והנאה לעולם

The Mishnah teaches that the dispersion of the wicked benefits them and the world, and the gathering of the righteous benefits them and the world. The Alter Rebbe explains why: unity draws down a high flow, which is good only among those who have bittul.

משנה סנהדרין ח':ה"ח 8:5 Mishnah Sanhedrin

בן סורר ומורה נדון על שם סופו, ימות ופאי ואל ימות חוב, שמינתן של רשעים הנאה להן והנאה לעולם, ולצדיקים, רע להן ורע לעולם. וזו ושנה לרשעים, הנאה להן והנאה לעולם, ולצדיקים, רע להן ורע לעולם. פזור לרשעים, הנאה להן והנאה לעולם, ולצדיקים, רע להן ורע לעולם. כנוס לרשעים, רע להן ורע לעולם, ולצדיקים, הנאה להן והנאה לעולם. שקט לרשעים, רע להן ורע לעולם, ולצדיקים, הנאה להן והנאה לעולם:

A "wayward and rebellious son" is judged on account of his outcome: let him die innocent and let him not die guilty. For the death of the wicked benefits themselves and the world; [and the death] of the righteous, injures themselves and the

world. Wine and sleep of the wicked benefit themselves and the world; of the righteous, injure themselves and the world. The scattering of the wicked benefits themselves and the world; of the righteous, injures themselves and the world. The assembling of the wicked injures themselves and the ...

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85

השלום הוא הכלי המחזיק ברכה

The closing words of the Mishnah: G-d found no vessel that holds blessing for Israel except peace. The maamar ends with this as the conclusion of its argument.

משנה עוקצים ג': "מishnah Oktzin 3:12

אמר רבי יהושע בן לוי, עתיד הקדוש ברוך הוא להנחיל לכל צדיק וצדיק שלש מאות ועשרה עולמות, שנאמר (משלי ח), להנחיל אהבי יש ואצותיהם אמלא. אמר רבי שמעון בן חלפתא, לא מצא הקדוש ברוך הוא כלי מחזיק ברכה לישראל אלא השלום, שנאמר (תהלים כט), ה' עו לעמו יתן ה' יברכה את עמו בשלום:

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasures" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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שיר השירים אשר לשלמה

The Song of Songs, which is Shlomo's



In true prayer the one who sings is not the individual alone but the Community of Israel, Malchus, singing within him; the person's mouth is only a vessel through which praise from above flows, which is why the verse says "be praised" (hishallelu) rather than "praise."

THE MAAMAR IN BRIEF

The maamar asks what it means in prayer to "receive the face of the Shechinah." Reading the Sages' "let your ears hear what you bring forth from your mouth," it takes "you" as the Community of Israel, the collective soul that speaks within every Jew. All Jews form one body, so inner separation from a fellow Jew removes a limb and leaves G-d's Name incomplete. In prayer a person should resolve that his G-dly soul, not his animal soul, is praying, and listen: that attentive hearing is receiving the Shechinah's face, while inattention is the evil inclination's work. This explains "Song of Songs": the individual songs united in Israel's one song. The maamar then asks why the verse says *hishallelu*, "be praised," in a passive form, rather than *hallelu*, "praise." Sometimes the heart is moved in prayer without effort, because Malchus, which sings unceasingly, reveals its speech from the heart into souls; at other times that speech is silent, or the person lacks a vessel and must first arouse love and awe himself. "Ado-nai, open my lips, and my mouth shall declare Your praise" means Malchus opens the lips and the mouth only lets its praise flow, as the Ark once drew praise into Israel.

OUTLINE

- 1 **Israel speaks within each person** ¶1
 "You" in "what you bring forth from your mouth" is the Community of Israel; all Jews form one body, and separating from another Jew removes a limb.
- 2 **Receiving the face of the Shechinah** ¶2
 In prayer the G-dly soul speaks and the person listens as a vessel; failing to listen is the evil inclination's scheme.

3 Song of Songs and the question of hishallelu

¶3

The many songs are united in Israel's one song; why is praise stated in the passive, and why does the heart sometimes stir without toil?

4 The unceasing song of Malchus

¶4-5

Malchus, "And I am prayer," sings without rest; when the Infinite Light is revealed in its speech, it acts like heartfelt words that stir the listener.

5 Gifted love and its absence

¶6

Revealed divine speech kindles effortless love and awe in souls; when it is hidden, or the person has no vessel, he must first arouse love and awe himself.

6 My mouth shall declare Your praise

¶7-8

Malchus opens the lips and supplies the praise, the mouth only draws it forth; so the verse says hishallelu, as when the Ark drew praise into Israel.

KEY CONCEPTS

Receiving the face of the Shechinah קבלת פני שכינה

Attentive listening in prayer to the words the G-dly soul, and through it the Community of Israel, speaks within a person.

The Community of Israel (Knesses Yisrael) כנסת ישראל

ישראל

The collective soul of the Jewish people, called "you" (atah), which is the life of each Jew and the one who truly prays within him.

Malchus (sovereignty) מלכות

The divine level of speech and prayer, which sings unceasingly to the level above it and whose praise flows into souls and angels.

Hishallelu התהללו

The passive form of "praise": praise that is drawn into a person from above rather than produced by him.

Love and awe given from above עבודת מתנה

Stirring of the heart toward G-d that comes without effort, as a gift, when the supernal speech is revealed; it is received by one who first arouses love and awe himself.

SECTION 1 • 11

Israel speaks within each person

1 שיר השירים¹ אשר לשלמה². להבין ענין קבלת פני שכינה דהנה ארז"ל [אמרו רבותינו זכרונם לברכה] (רפ"ב דברכות) השמע לאזניך³ מה שאתה מוציא מפיו⁴ פי' כנסת ישראל נק' אתה כמ"ש בזח"ב [בוהר חלק ב'] (ק"ד⁵ א') ור"פ ויגש⁶ ור"פ ואתה תצוה⁷

“The Song of Songs, which is Shlomo’s.” [We need] to understand the matter of receiving the face of the Shechinah (Divine Presence). Now, our Sages, of blessed memory, said (at the beginning of the second chapter of Berachos), “Let your ears hear what you bring forth from your mouth.” Meaning: the Community of Israel (Knesses Yisrael) is called “you” (atah), as is written in Zohar II (104a), and at the beginning of Parshas Vayigash and at the beginning of Parshas Ve’atah Tetzaveh.

The maamar opens with the first verse of the Song of Songs and sets its theme: what it means in prayer to “receive the face of the Shechinah.” It rereads the Talmud’s rule about saying the Shema audibly, “let your ears hear what you bring forth from your mouth,” by taking “you” (atah) as a name for the Community of Israel, the collective soul of the Jewish people, as the Zohar does in the places cited. The Kehot note says this maamar is part of the Alter Rebbe’s discourse Hodu LaShem Kir’u Vishmo of 5561 (1801), and that the Tzemach Tzedek set the verse “Song of Songs” at its head.

ואמרו שאין חיוב לאדם בתפלה רק שישמע ויתבונן מה שאתה הוא כנסת ישראל מוצא מפיו פי' חיותו ונשמתו יעקב חבל נחלתו⁸

And they said that a person has no obligation in prayer other than to hear and contemplate what “you” (that is, the Community of Israel) brings forth from his mouth; meaning, [this “you” is] his life-force and his soul, [as it is written,] “Yaakov is the lot of His inheritance.”

Read this way, the Sages are saying that a person’s whole task in prayer is to listen to and contemplate what the Community of Israel, speaking within him, brings forth from his mouth; that “you” is his own life-force and soul, for the souls of Israel are G-d’s own portion, “the lot of His inheritance.” In Yahel Or the Tzemach Tzedek, citing this passage, explains “you” as in “For You (atah) are our Father”: the level called atah is what brings forth from the mouth the letters and words of Torah and prayer.

וכל ישראל אחד מעורב בחבירו מה שחסר לזה נמצא בחבירו וכשיצטרפו כולם כאחד הם קומה שלימה כידוע

And all Israel are intermingled one with another: what one lacks is found in his fellow, and when they all join together as one they form a complete stature, as is known.

Because all Jewish souls are bound up with one another, each supplies what the other lacks, and only together do they form one complete body, a “complete stature.”

ולכן כאשר יתפרד אחד מחבירו באיזו פירוד שמנתקת לבבו ורצונו ממנו מאחד הדבריי [הדברים] והענינים והמדות שלו או משכלו ועבודתו במילי דשמיא בתורה ובתפלה וכאשר כן בלכבו אז הוא מחסר במזימות לבו אבר אחד.

Therefore, when one separates himself from his fellow through any kind of separation, in which his heart and will are cut off from him [the other] in one of his affairs, matters or traits, or in his intellect and his service in matters of Heaven, in Torah and in prayer, and when this is so in his heart, then by the designs of his heart he makes one limb lacking.

It follows that one who cuts himself off inwardly from a fellow Jew, in his attitudes, traits, understanding or divine service, is in effect removing a limb from that single body. The separation need only be in his heart for the Community of Israel to be left lacking a limb.

SECTION 2 • 12

Receiving the face of the Shechinah

2 ונמצא שאין שמו שלם וע"כ החרד לדבר ה' מאד מאד יזהר בזה

It follows that His Name is not complete. Therefore one who trembles at the word of G-d should be very, very careful about this.

If one limb is missing, G-d's Name as it rests on the Community of Israel is incomplete. So whoever trembles at G-d's word must take great care not to separate himself inwardly from any other Jew.

ולכן כשיתפלל האדם יגמור בלבו שלא הגוף פי' נפש הבהמית המתהווה היא המתפלל רק נפש חלק אלוה ממעל⁹ היא המתפלל והיא מדבר בו דברי התפלה וכל הענינים הנאמר בה

And therefore, when a person prays, he should resolve in his heart that it is not the body, meaning the animal soul that is brought into being, that prays, but only the soul that is a part of G-d above that prays; it speaks within him the words of the prayer and all the matters said in it.

In prayer this becomes a practical resolve: the one praying is not the body and its animal soul, the life that drives physical existence, but the G-dly soul, "a part of G-d above," which speaks the words of prayer within him.

והיא לא יעשה דבר כי אם ישמיע לאזנו אל הרנה והתפלה אשר מזמרת ומשבחת וכאשר יגמר בלבו כן ויעשה כן זאת העבודה נקי קבלת פני שכינה

And he is to do nothing except let his ear hear the song and the prayer that it [the soul] sings and praises. And when he resolves this in his heart and does so, this service is called “receiving the face of the Shechinah.”

The person’s own part is only to listen, letting his ear hear the song and praise that the G-dly soul utters. Prayer with this awareness is what the Alter Rebbe calls “receiving the face of the Shechinah,” an idiom that ordinarily means greeting the Divine Presence.

פירוש שעבודת כנס"י [כנסת ישראל] המתחננת ומתנפלת לפני ה' נקרא פני השכינה וענין שמיעת האדם רנתה ותפלה נקי קבלת פני השכינה ככלי המקבל מה שבתוכה

Meaning: the service of the Community of Israel, which pleads and casts itself down before G-d, is called “the face of the Shechinah,” and a person’s hearing its song and prayer is called “receiving the face of the Shechinah,” like a vessel that receives what is within it.

The phrase is now defined: the pleading, self-abasing prayer of the Community of Israel is itself “the face of the Shechinah,” and a person’s attentive hearing of it is the “receiving.” The Alter Rebbe reads “receiving” literally, as a vessel receives what is placed in it.

פ"י שאינה אלא לבוש לה ויש כלי רע אשר לא יוכל לקבל הטוב שבה ותפלטמו

Meaning, [his hearing] is nothing but a garment for it. And there is a bad vessel that cannot receive the good [things] within it and spits them out.

The listener’s hearing is only a garment for the prayer, as a vessel only holds its contents. But there is also a “bad vessel” that cannot keep the good placed in it and spits it out.

דהיינו שלא יוכל לכפוף אזניו ולבבו להבין דברי התפלה והעבודה זה נקרא אין זוכין להקביל פני השכינה שהוא מעשה היצר ותחבולותיו לדחותו ולהסירו מאחרי ה' לבלתי ישמע באזניו ובלבבו יבין ושב ורפא לו.¹⁰

That is, he cannot bend his ears and his heart to understand the words of the prayer and the service. This is called “not meriting to receive the face of the Shechinah,” which is the work of the evil inclination and its schemes, to push him away and turn him aside from following G-d, “lest he hear with his ears and understand with his heart, and return and be healed.”

That bad vessel is a person who cannot bend his ears and heart to understand the words of the prayer; this is called not meriting to receive the Shechinah’s face. The Alter Rebbe calls it the scheme of the evil inclination, which works to keep a person from hearing and understanding, lest he return to G-d and be healed.

Song of Songs and the question of hishallelu

3 וזהו שיר השירים פ"י השירים הוא פרטית ישראל כל אחד מובדל מחבירו ושיר השירים הוא כנס"י

[כנסת ישראל] והמ"י [והמשכיל יבין].

And this is [the meaning of] “the Song of Songs”: “songs” is the individual [aspect] of Israel, each one separate from his fellow, and “the Song of Songs” is the Community of Israel; and the discerning will understand.

The title “Song of Songs” is now explained. The plural “songs” are the separate songs of individual Jews, while “the Song of Songs” is the single song of the Community of Israel in which they are all united, the song that sings within each person.

וזהו התהללו בשם קדשו¹¹ דלכאורה אינו מובן לשון התהללו שהוא לשון נפעל כמו נשבע ונאכל דמשמע שבהן נמשך בח"י תהלה והרי אדרבה הם מהללים את ה' והל"ל [והוה ליה למימר] הללו את שם קדשו ומהו לשון התהללו.

And this is [the meaning of] “Be praised (hishallelu) in His holy Name.” For at first glance the expression hishallelu is not understood, since it is a passive form, like nishba (sworn) and ne'echal (eaten), which implies that the quality of praise is drawn into them. But on the contrary, they are the ones praising G-d, and it should have said “Praise (hallelu) His holy Name.” So what is [the meaning of] the expression hishallelu?

A grammatical question: in “Be praised (hishallelu) in His holy Name,” hishallelu has a passive form, like nishba (“sworn”) and ne'echal (“eaten”), suggesting that praise is drawn into the people rather than coming from them. Since they are the ones praising, one would expect the active hallelu, “praise.” In its plain sense the verse says “Glory in His holy Name”; the maamar reads the form as passive.

אך הענין הוא עפמ"ש [על פי מה שכתוב] אד' שפתי תפתח¹² ופי יגיד תהלתך וביאור פסוק זה יובן עד"מ

But the matter is according to what is written, “Ado-nai, open my lips, and my mouth shall declare Your praise.” The explanation of this verse will be understood by way of an analogy.

The answer will come through the verse that opens the Amidah, “Ado-nai, open my lips, and my mouth shall declare Your praise.” The Alter Rebbe first gives an analogy from a person's own experience of prayer.

הנה כשאדם מתפלל ברוב העתים צריך ליגיעה רבה בהתבוננות עד שיתפעל בלב ולפעמים א"צ [אין צריך / אינו צריך] ליגיעה¹³ כלל רק מיד שתעלה במחשבתו אחדות ה' וגדולתו תמשך הלב מאליה בהתפעלות מבלי שידע מי הוא המושכה בעבותות¹⁴ אה"ר [אהבה רבה]

Now, when a person prays, most of the time he needs great toil in contemplation until he is stirred in his heart. And sometimes he needs no toil at all: as soon as the oneness of G-d and His greatness rise in his thought, the heart is drawn of itself into being stirred, without his knowing who draws it with cords of great love.

Usually, stirring the heart in prayer takes hard work in contemplation, but sometimes it comes with no effort: the moment a person thinks of G-d's oneness and greatness, his heart is drawn on its own, "with cords of love," without his knowing who is drawing it. In Likkutei Torah, Vayikra, the Alter Rebbe explains these same two levels: what a person gains through his own toil lasts, while an arousal that comes from above alone fades when that light withdraws.

וכפלא יחשב בעיניו מהיכן באה לו הכוונה ברעותא דלבא מאליו וממילא כו'. אך הענין הוא דכתיב למען יזמרך כבוד¹⁵ ולא ידום.

And it seems a wonder in his eyes: from where did the devotion, with the heart's desire, come to him, of itself and spontaneously, etc.? But the matter is that it is written, "So that glory may sing to You and not be silent."

He wonders where his heartfelt devotion came from, since it arrived of itself. The explanation begins with the verse "so that glory may sing to You and not be silent," which, as the next paragraph shows, the maamar reads as the unceasing song of Malchus.

SECTION 4 • 14-5

The unceasing song of Malchus

4 וכתוב אלקים אל דמי לך¹⁶ ופי' בזוהר דקאי על בחי' מל'¹⁷ שמזמרת תמיד נהורא תתאה קרי תדיר¹⁸ לנהורא עילאה ולא שכך כו'. וזהו ואני תפלה¹⁹ אני היא בחי' מל' היא בחי' תפלה כו'.

And it is written, "G-d, let there be no silence for You," and the Zohar explains that it refers to the level of Malchus (sovereignty), which sings constantly: "the lower light calls constantly to the upper light and is not still," etc. And this is [the meaning of] "And I am prayer": "I" (ani) is the level of Malchus, which is the level of prayer, etc.

The Zohar reads "G-d (Elokim), let there be no silence for You" as said of Malchus, the last of the Sefiros, which constantly sings upward: the "lower light" never stops calling to the "upper light." So too "And I am prayer": the "I" is Malchus, whose very nature is prayer.

ובחיי מלי כלולה מע"ס [מעשר ספירות] חב"ד [חכמה בינה ודעת] ומדות ודבור ובחי' הדבור ממנו נמשכו עשרה מאמרות המלוכשים בעולמות ובפרט בנשמות ומלאכים כו' שמקבלים שלא ע"י העלם כ"כ [כל כך] כו'.

And the level of Malchus comprises ten Sefiros: Chochmah, Binah and Daas, the emotive attributes (middos), and speech. And from the level of speech were drawn the Ten Utterances, which are clothed in the worlds, and especially in souls and angels, etc., who receive not through so great a concealment, etc.

Malchus contains within it all ten Sefiros: intellect, emotions and speech. From its power of speech come the Ten Utterances by which the world was created; these are clothed in all the worlds, but souls and angels receive them with less concealment than lower creations do.

5 והנה כשיש גילוי אור א"ס בתהלה זו של מדת מלי' היינו שהגילוי בחב"ד [בחכמה בינה ודעת] ומדות עד גם בבחי' הדבור שבמלי' כמ"ש למען יזמרך כו'.²⁰ אל דמי לך כו'.²¹

Now, when there is a revelation of the Infinite Light (Or Ein Sof) in this praise of the attribute of Malchus, that is, the revelation is in Chochmah, Binah and Daas and the emotive attributes, reaching even the level of speech within Malchus, as it is written, "So that glory may sing to You," etc., "Let there be no silence for You," etc.

At times the Infinite Light is revealed in Malchus's praise, not only in its intellect and emotions but down to its level of speech. This is the state described by "so that glory may sing to You" and "let there be no silence for You": a song above that is fully expressed.

והנה עד"מ באדם התחתון כשמתפלל ברעותא דלבא וגילוי תשוקת הלב שאז הדבורים יוצאים מעומקא דלבא ורשפי אש²² ודבר היוצא מן הלב נכנס ללב השומע עד שהוא ג"כ מתפעל מזה משא"כ אם הדבור בקרירות כו'.

Now, by way of analogy, in man below: when he prays with the heart's desire and a revelation of the heart's yearning, then the words come out from the depth of the heart, [like] flashes of fire, and a word that comes out from the heart enters the heart of the listener, until he too is stirred by it. This is not so if the speech is cold, etc.

An analogy from human prayer: when a person prays with real longing, his words come from the depth of his heart like flames, and words that come from the heart enter the heart of the one who hears, until he is moved too. Cold words have no such effect.

Gifted love and its absence

6 וכמ"כ [וכמו כן] יובן עד"מ למעלה בענין ואני תפלה דבחי מלי שהוא בחי"י חב"ד [חכמה בינה ודעת] ומדות שבמלי עד גם בחי"י הדבור

So too it will be understood by analogy above, regarding “And I am prayer,” of the level of Malchus, which is the level of Chochmah, Binah and Daas and the emotive attributes within Malchus, reaching even the level of speech,

The analogy is now applied above: Malchus, “And I am prayer,” contains intellect and emotions, which extend down into its power of speech.

שהוא בחי"י האותיות כח הפועל שבנפעלים נשמות ומלאכים מאירים בבחי"י גילוי אלקות דברים היוצאי מן הלב כו'

which is the level of the letters, the power of the Maker within the things made, the souls and angels, [which] shine as a revelation of G-dliness, [like] words that come out from the heart, etc.,

That speech is the “letters,” the Creator’s power within the created beings, the souls and angels. When the Infinite Light fills this speech, those souls and angels shine as an open revelation of G-dliness, like words spoken from the heart.

עד שמאיר בחי"י זו גם כנשמות שלמטה שנמשכי' [שנמשכים / שנמשכין] מאליהן להתפעל ולהתלהב לבו לה' בלי יגיעה וזהו בחי"י אהוי"ר [אהבה ויראה] הנמשכים מלמעלה עבודת מתנה אתן²³ כו'.

until this level shines also in the souls below, which are drawn of themselves to be stirred and for one’s heart to be set aflame for G-d without toil. And this is the level of love and awe that are drawn from above, [as it is written,] “a service of gift I will give,” etc.

This revelation can reach even souls in this world, so that a person’s heart is moved and set aflame for G-d without effort. This is love and awe given from above as a gift, alluding to the verse “a service of gift I will give,” and it explains the effortless inspiration described in paragraph 3.

משא"כ לפעמים כשאין נמשך בחי' דבור העליון בבחי' גילוי למטה כמ"ש נאלמתי דומיה²⁴ כרחל לפני גוזזיה²⁵ נאלמה

This is not so at times, when the level of the supernal speech is not drawn down below in a revealed way, as it is written, "I was mute with silence," [and] "like a ewe (rachel) before her shearers is mute,"

At other times the supernal speech is not revealed below, and the verses "I was mute with silence" and "like a ewe (rachel) before her shearers is mute" describe that state. Elsewhere the Alter Rebbe explains that the Community of Israel, Malchus, is called Rachel after this very verse (Torah Ohr, Vayetzei 4:2), and that the supernal speech is "mute" when it is clothed in the lower worlds (Likkutei Torah, Tzav 3:1).

וגם מחמת גשמיות וחומריות האדם שאין לו כלי לקבל גילוי זה דהיינו כי כדי לקבל דו"ר [דחילו ורחימו] הבאים מלמעלה הוא ע"י שמעורר תחלה אהוי"ר [אהבה ויראה] כנפשו.

and also because of a person's physicality and coarseness, so that he has no vessel to receive this revelation. That is: receiving the awe and love (dechilu u'rechimu) that come from above comes about through his first arousing love and awe in his soul.

A second reason for not feeling inspiration is a person's own coarseness, which leaves him no vessel for it. To receive love and awe from above, he must first arouse love and awe in himself through his own effort.

SECTION 6 • ¶7-8

My mouth shall declare Your praise

7 וזהו ענין אדי שפתי תפתח.²⁶ בחי' שם אדי שהוא בחי' מלי' הוא הפותח שפתי האדם המתפלל.

And this is the matter of "Ado-nai, open my lips." The level of the Name Ado-nai, which is the level of Malchus, is what opens the lips of the person who prays.

The verse from paragraph 3 is now explained. "Ado-nai, open my lips" uses the Name Ado-nai, which corresponds to Malchus; so it is Malchus that opens the lips of the person praying.

ופי יגיד תהלתך לשון יגיד הוא המשכה²⁷ כמשל המושך מים מגבוה לנמוך שהמים הולכים מאליהם ורק שהאדם גרם בהטותו כלי המים העליונים

"And my mouth shall declare (yagid) Your praise": the expression yagid denotes drawing forth, as in the analogy of one who draws water from high to low, where the water flows of itself and the person only brought it about by tilting the vessel of the upper waters.

The word yagid ordinarily means "declare," but the Alter Rebbe reads it as drawing forth, like water poured from a higher vessel that flows down by itself once the vessel is tipped. Later in Likkutei Torah (Shir HaShirim 41a) he gives the basis of this reading: yagid as in the Aramaic of Daniel 7:10, where a river of fire "flowed" (the same root) "and came out from before Him."

כמ"כ [כמו כן] התהלה והשבח שהנשמה משבחת אינה מצד השגת הנשמה עצמה שהיא המשיכה דבר מה רק התהלה היא תהלתך העצמי ממדת מל' ופי' אינו אלא המגיד וממשיך בבחי' גרם בעלמא.

So too, the praise and acclaim with which the soul praises is not by virtue of the soul's own comprehension, as though it were the one that drew forth something; rather, the praise is "Your praise," Your own essential [praise], from the attribute of Malchus, and "my mouth" is only the one that declares and draws it forth, as a mere indirect cause.

So too, a soul's praise of G-d does not come from its own understanding, as if it produced the praise. The praise is "Your praise," belonging to Malchus itself, and the person's mouth only releases and conveys it, like the hand that tips the vessel.

8 והיינו שהפה שבאדם היא כלי להשראת דבור העליון כו'. וזהו ענין התהללו בשם קדשו²⁸ לשון נפעל ולא נאמר הללו

That is, the mouth of a person is a vessel for the resting of the supernal speech, etc. And this is the matter of "hishallelu in His holy Name," in the passive form, and it does not say hallelu:

A person's mouth is a vessel in which the divine speech of Malchus comes to rest. This answers the question from paragraph 3: the verse says the passive hishallelu, not the active hallelu, because the praise is received rather than produced.

דהיינו כשיש בחי' גילוי מלמעלה אז אומר לנשמות ומלאכים עליונים שתהלתם ושבחם בהשגות שלהם באלקים חיים שאין התהלה שלהם לשיאמר הללו רק שנמשך להם בחי' תהלה זו מלמעלה ופיהם יגיד תהלתו ית' הנמשך בהם מלמעלה

that is, when there is a revelation from above, then [the verse] says to the souls and the supernal angels, whose praise and acclaim are in their comprehension of the living G-d, that their praise is not their own, such that it would say hallelu; rather, this quality of praise is drawn to them from above, and their mouth declares His praise, may He be blessed, which is drawn into them from above.

When there is a revelation from above, even souls and angels, whose praise rests on their grasp of G-d, are told that their praise is not their own doing. The praise is drawn into them from above, and their mouths only declare it, which is why they are told to "be praised" (hishallelu) rather than to "praise."

(ולכן נאמר זה הפסוק התהללו כשהביאו את הארון לירושלים שאז ע"י גילוי אלקות שבארון שהיא בחי נורא תהלות²⁹ נורא אותיות ארון³⁰ כמ"ש בסה"מ [בספר הדרת מלך] סי' ע"ז³¹ ע"ז נמשך בהם גילוי בחי תהלה להיות התהללו כו').³²

(And therefore this verse, hishallelu, was said when they brought the Ark to Jerusalem, for then, through the revelation of G-dliness in the Ark, which is the level of "awesome in praises" (nora has the letters of aron, "ark"), as written in Sefer Hadrash Melech, section 77, through this a revelation of the quality of praise was drawn into them, so that it would be hishallelu, etc.)

The verse was said when David brought the Ark to Jerusalem: the Ark revealed G-dliness, the level of "awesome in praises," and nora ("awesome") has the letters of aron ("ark"), as Sefer Hadrash Melech, Rabbi Shalom Buzaglo's commentary on the Zohar, notes. In Etz Chaim the Arizal explains that this anagram alludes to Malchus, which is called the Ark. That revelation drew praise into the people, so the fitting word was hishallelu.

(ועיין בזח"א [בזהר חלק א] דקנ"ג סע"א [סוף עמוד א] ע"פ וישרנה הפרות^{33,34} ח"ב [חלק ב'] דקל"ח ע"א).³⁵
ומכ"ז [ומכל זה] יובן ענין שיר השירים וכנ"ל:

(And see Zohar I, at the end of 153a, on "And the cows went straight (vayisharnah)," [and] Zohar II, 138a.) From all this the matter of "the Song of Songs" will be understood, as above.

The text points to two Zohar passages on the cows that carried the Ark home from the Philistines and "went straight" (vayisharnah), a word the Sages also read as "they sang" (from shir, "song"): the Zohar says the Ark on their backs made them sing, and once it was lifted off they lowed like ordinary cows. The first passage is at the end of Zohar I, 123a; the printed "153a" appears to be a misprint, since the Zohar itself (II, 138a) refers to the passage as 123b. With all this, the title "Song of Songs" is understood: the song within each Jew is the song of the Community of Israel and of Malchus, drawn from above.

IN ONE'S AVODAH

When praying, resolve that it is the G-dly soul that prays and give full attention to hearing and understanding its words, without separating yourself inwardly from any other Jew. When the heart is not moved of itself, first arouse love and awe through contemplation, so that there is a vessel to receive the love and awe given from above.

QUESTIONS FOR DISCUSSION

1. Why does inward separation from another Jew make “His Name not complete”?
2. What is the difference between a person who prays and one who listens to the G-dly soul praying within him?
3. Why do some prayers stir the heart without effort, and what does the maamar say a person should do when they do not?
4. How does the image of tipping a vessel of water explain “my mouth shall declare Your praise”?
5. How does the passive form hishallelu answer the question of who is really praising G-d?

FOR CHILDREN • AGES 9-13

For the children at the table

The song that sings through us

THE BIG IDEA

When we pray, it is really our G-dly soul, and through it G-d's own praise, that sings through our mouth; our part is to listen and be a good vessel.

This maamar begins with the words “The Song of Songs, which is Shlomo’s.” The Sages taught, “Let your ears hear what you bring forth from your mouth.” The Alter Rebbe explains that “you” here means the Community of Israel (Knesses Yisrael), the one soul that all Jews share. All Jews together are like one body, so if we cut ourselves off inside from another Jew, it is like a body missing a limb. When we pray, we should decide in our heart that our G-dly soul, a part of G-d above, is the one praying, and our job is to listen closely to its words. Listening this way is called “receiving the face of the Shechinah,” the Divine Presence. The many songs of every Jew join into one great song: that is “the Song of Songs.” Sometimes prayer takes hard work, and sometimes the heart is moved without any effort. That is because Malchus, the level of G-d’s speech, sings without stopping, and sometimes its song shines into us. So the verse says, “Ado-nai, open my lips, and my mouth shall declare Your praise”: G-d opens our lips, and the praise flows through us.

THE MASHAL

When someone speaks from the depth of the heart, the words enter the listener’s heart and stir them too; cold words do not. In the same way, when G-d’s speech shines, it stirs our hearts in prayer without effort. And it is like water poured from a high vessel: the water flows down by itself, and the person only tilts the vessel. Our mouth only lets the praise flow; the praise itself comes from above.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the maamar say that our G-dly soul is the one praying, and that our job is to listen?
2. The verse says, “Ado-nai, open my lips.” How does the picture of water flowing from a high vessel explain what our mouth does in prayer?
3. Is there someone you feel distant from? What could you do this week so that you are not cut off from any other Jew?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שיר השירים

The note says this maamar is part of a longer discourse, Hodu LaShem Kir'u Vishmo, from the year 5561 (1800-1801), which is printed there.

KEHOT'S NOTE

ד"ה זה הוא חלק מד"ה הודו לה' קראו בשמו משנת תקס"א נדפס בסה"מ אתהלך עי קלו. המאמר הנ"ל עם הגהות הצ"צ נדפס באוה"ת סידור עי יי ואילך. ונאמר גם ע"י כ"ק מהר"ש בסה"מ תרכ"ז עי מז ואילך. ובסה"מ תרלה ח"א עי ערא. ובלי הגהות בד"ה מצה זו תר"מ פרק ח. הצ"צ הוסיף כאן הפסוק שיר השירים (וכן עשה לכמה דרושים). בכל הדרוש לא נמצא הגהה מהצ"צ רק בסוף יש הגהה, והגהה זו מובנת רק כשמעיינים בתחלת המאמר באוה"ת בסידור עי יא דשם מביא המדרש פ' וירא ע"פ וישרנה הפרות בדרך.

- 2 The heading of the book: "the song of songs," the finest of songs, "which is Shlomo's." The Tzemach Tzedek set it at the head of this maamar; paragraph 3 explains "Song of Songs" as the one song of the whole Community of Israel, in which each Jew's song is included.

Song of Songs 1:1 א:א שיר השירים

שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה:

THE song of songs, which is Solomon's.

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3 השמע לאזניך

Referring to this very passage, Yahel Or explains that "you" is as in "For You (atah) are our Father": the level called atah is what brings forth from the mouth the letters and words of Torah and prayer.

KEHOT'S NOTE

ביהל אור עי קצו "ושם [— הכוונה ללקו"ת כאן] ג"כ ע"ד השמע לאזניך מה שאתה מוציא מפ"ך היינו שבח"י אתה ע"ד כי אתה אבינו הוא המוציא מפ"ך אותיות ודבורים של תורה ותפלה." וכ"ה באוה"ת פ' במדבר עי כג.

4 השמע לאזניך מה שאתה מוציא מפ"ך

Rabbi Yosei derives from the word "Shema" ("hear") that one must say the Shema audibly: "let your ears hear what you bring forth from your mouth." The Alter Rebbe reads "you" as the Community of Israel speaking within the person.

Berakhot 15a:9-11 א"ט:ט"א-ט"ב ברכות

גמ' מאי טעמא דרבי יוסי? משום דכתיב "שמע" — השמע לאזניך מה שאתה מוציא מפ"ך. ותנא קמא סבר, "שמע" — בקל לשון שאתה שומע. ורבי יוסי, תרתי שמע מינה. תנן התם: חרש המדבר ואינו שומע — לא יתרום. ואם תרם — תרומו תרומו.

GEMARA What is R. Jose's reason [for declaring that unless the Shema' is read audibly the requirements of the law have not been fulfilled]? Because it is written, "Hear O Israel," i.e. let thine ear hear what thou issueth from thy mouth. And the first Tanna ? He holds that "Hear" [means that the Shema' may be read] in any language which thou hearest. And R.

Jose [— where does he find a basis in the Torah for this regulation] ? Both are to be derived from the word ...

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

5 נק' אתה כמ"ש בוח"ב (ק"ד א')

Zohar II, 104a (the Sava of Mishpatim), on "Yehudah, you (atah), your brothers shall praise you": in the blessing "Blessed are You," "blessed" is the masculine and "You" (atah) the feminine, the Shechinah. The Alter Rebbe cites it for atah as the name of the Community of Israel.

Sofar Zohar, Mishpatim 3:186 ג:קפ"ו

6 ור"פ ויגש

The Zohar opens Parshas Vayigash with "For You (atah) are our Father" (Isaiah 63:16) and goes on to explain atah as the level through which this world was completed and man created.

Sofar Zohar, Vayigash 1:1 א:א ויגש

7 ור"פ ואתה תצוה

The Zohar opens Parshas Tetzaveh by asking why these verses say "And you (ve'atah)": the upper light and the lower light joined together are called ve'atah, so the word includes the Shechinah with Moshe.

Sofar Zohar, Tetzaveh 1:1-2:8 ח:ב-א:א תצוה

8 יעקב חבל נחלתו

In Moshe's song Ha'azinu: "For Havayah's portion is His people; Yaakov is the lot of His inheritance." It is cited for the souls of Israel as G-d's own portion, the life and soul of each Jew.

Deuteronomy 32:9 ט:ב-ט:ט דברים

כִּי חֶלֶק ה' עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

PARAGRAPH 2

9 חלק אלוה ממעל

Iyov, protesting his innocence, asks what "portion of G-d from above" a man would receive from on high. Chassidus reads the words as "a part of G-d above," the G-dly soul; here it names the soul that truly prays.

Job 31:2 ב:א-ב:ב איוב

וְהָיָה חֶלֶק אֱלֹהִים מִמַּעַל וְנַחֲלַת שְׂדֵי מִקְרָמִים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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10

לכלתי ישמע באזניו ובלבבו יבין ורפא לו

G-d tells Yeshayahu that his words will dull the people's heart, "lest it see with its eyes, hear with its ears and understand with its heart, and return and be healed." The Alter Rebbe applies the words to the evil inclination, which keeps a person from hearing and understanding his prayer, so that he will not return to G-d.

ישעיהו ו:10

הַשִּׁמְעַן לִב־הָעָם הַזֶּה וְאָזְנוֹ הַכֶּבֶד וְעֵינָיו הַשֶּׁעַר פֶּן־יִרְאֶה בְּעֵינָיו וּבְאָזְנוֹ יִשְׁמַע וּלְבָבוֹ יָבִין וְרָפָא לוֹ:

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they, seeing with their eyes, and hearing with their ears, and understanding with their heart, return, and be healed.'

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PARAGRAPH 3

11

התהללו בשם קדשו

From the song of thanks David gave when the Ark was brought to Jerusalem (also Psalms 105:3). In its plain sense it says "Glory in His holy Name," take pride in it; the Alter Rebbe asks why it uses the reflexive hishallelu rather than the active hallelu, and reads it as "be praised": praise drawn into them from above.

I Chronicles 16:10

הַתְהַלְלוּ בְּשֵׁם קִדְשׁוֹ יִשְׁמַח לָב מְבַקְשֵׁי ה'

Glory ye in His holy name; Let the heart of them rejoice that seek the L-RD.

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KEHOT'S NOTE

דה"א טז, י. מכאן נמצא בסה"מ אתהלך ע' קלט (בשינויים קלים) ובאוה"ת סידור ע' יד-טו. סה"מ תרכ"ז ע' נב. סה"מ תרל"ה ח"א ע' קפד.

12

אדי שפתי תפתח

David's plea in his psalm of repentance after the sin with Bas Sheva: "Ado-nai, open my lips, and my mouth shall declare Your praise"; the Sages set it before the Amidah. The maamar will read it as Malchus opening the lips and supplying the praise.

Psalms 51:17

אֲדֹנָי שִׁפְתֵי תִפְתָּח וּפִי יַגִּיד תְּהִלָּתְךָ:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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KEHOT'S NOTE

תהלים נא, יז.

13

צריך ליגיעה . . ולפעמים א"צ ליגיעה

There the Alter Rebbe describes the same two levels in prayer: arousal won through toil in contemplation, and arousal that comes suddenly without any preparation, which is an awakening from above.

KEHOT'S NOTE

ב' ענינים אלו נתבאר גם בלקו"ת פ' ויקרא ב, ב.

14

בעבותות

G-d says through Hoshea that He led Israel "with cords of a man, with ropes of love," as one gently leads a small child. The Alter Rebbe borrows the image for love that draws a person's heart to G-d without his own effort. (context: Steinsaltz Tanakh)

Hosea 11:4

בְּחֶבְלֵי אָדָם אֲמַשְׁכֶּם בְּעֵבֻתוֹת אֲהַבָּה וְאֶהְיֶה לָהֶם כְּמִרְיָמִי עַל עַל לְחִיָּה וְאֵט אֶלְיוֹ אוֹכִיל:

I drew them with cords of a man, With bands of love; And I was to them as they that take off the yoke on their jaws, And I fed them gently.

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15

למען יזמרח כבוד

David, in the psalm for the dedication of the House, says he was saved "so that glory may sing to You and not be silent": in the plain sense, so that he may sing a song of glory without pause (some read kavod as the soul). The maamar takes "glory" as Malchus, whose song never stops. (context: Steinsaltz Tanakh)

Psalms 30:13

לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם ה' אֱלֹהֵי לְעוֹלָם אֲדָךְ:

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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KEHOT'S NOTE

תהלים ל, יג.

PARAGRAPH 4

16

אלקים אל דמי לך

Asaf begs G-d not to keep silent but to act against the nations conspiring against Israel. Following the Zohar, the maamar reads it as describing Malchus, which is never still in its song to the level above. (context: Steinsaltz Tanakh)

Psalms 83:2

אֱלֹהִים אֵל־דְּמִי־לְךָ אֵל־תַּחֲרֹשׁ וְאֵל־תִּשְׁקֵט אֵל:

O G-d, keep not Thou silence; Hold not Thy peace, and be not still, O G-d.

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KEHOT'S NOTE

תהלים פג, ב.

17

אלקים אל דמי לך ופי' בזהר דקאי על בחי' מלי

The Zohar (Lech Lecha) explains "Elokim, al domi lach" as the arousal from below: Malchus stirring itself toward the level above to join the right side. A little earlier in the passage it says that the West, Malchus, "calls to it constantly and is not still," citing this verse.

Zohar, Lech Lecha 22:225-24:237

He illustrated this from the text: O G-d, keep thou not silence, hold not thy peace, and be not still, O G-d (Ps. 83, 2),

which he expounded thus. ‘David said: “O G-d, keep thou not silence.” These words represent an impulse to Elohim to exert His sway. David said in effect: “Elohim, cease not to rouse the Highest and to associate thyself with the Right.”

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

18 **נהורא תתאה קרי תדיר**

In the chambers (heichalos) of Pekudei the Zohar says the lower limbs constantly stir toward the upper ones, as one in darkness longs for light: the lower black flame constantly rises toward the upper white flame to cleave to it, and this is the secret of “Elokim, al domi lach.”

Zohar II, 256b, זח"ב רנו,

KEHOT'S NOTE

בזח"א פו, ב. [כ]. ראה גם זח"ב רנו, ב.

19 **ואני תפלה**

David says that though his accusers repay his love with hostility, “I am prayer”: he is given over entirely to prayer. The maamar reads the “I” (ani) as Malchus, whose essence is prayer. (context: Steinsaltz Tanakh)

Psalms 109:4, תהילים ק"ט:ד

תחת-אהבתי ישטנוני ואני תפלה:

In return for my love they are my adversaries; But I am all prayer.

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KEHOT'S NOTE

תהלים קט, ד.

PARAGRAPH 5

20 **למען יזמרך כו**

Cited again: the song of “glory” is the song of Malchus when the Infinite Light is revealed in it.

Psalms 30:13, תהילים ל"ג:יג

למען יזמרך כבוד ולא יהי אלקי לעולם אודך:

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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21 **אל דמי לך כו**

Cited again for Malchus's unceasing song.

Psalms 83:2, תהילים פ"ג:ב

אלקים אל-דמי-לך אל-תחרש ואל-תשקט אל:

O G-d, keep not Thou silence; Hold not Thy peace, and be not still, O G-d.

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22 **רשפי אש**

The bride tells her beloved that love is fierce as death: “its flashes are flashes of fire.” The phrase describes words of prayer that burst from the heart.

Song of Songs 8:6, שיר השירים ח"ו:ו

שימיני כחותם על-לבה כחותם על-זרועה כמנות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

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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PARAGRAPH 6

23 **עבודת מתנה אתן**

G-d tells Aharon that the priesthood is “a service of gift”: an honor given to him, not a burden. Chassidus reads it as love given from above as a gift, beyond what a person reaches through his own effort. (context: Steinsaltz Tanakh)

Numbers 18:7, במדבר י"ח:ז

ואתה ובניך אתה תשמרו את-כהנתכם לכל-דבר המזבח ולמביית לפרכת ועבדתם עבדת מתנה אתן את-כהנתכם והזר הקרב ימות:

And thou and thy sons with thee shall keep your priesthood in everything that pertaineth to the altar, and to that within the veil; and ye shall serve; I give you the priesthood as a service of gift; and the common man that draweth nigh shall be put to death.'

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24 **נאלמתי דומי**

David, resolved to guard his tongue while the wicked stand before him, says “I was mute with silence,” holding back even from good words. Here it describes times when the supernal speech is not revealed below. (context: Steinsaltz Tanakh)

Psalms 39:3, תהילים ל"ט:ג

נאלמתי דומיה חשיתי משוב וכאבי נעקר:

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

25 **כרחל לפני גוזזי**

Yeshayahu describes G-d's oppressed servant, who does not open his mouth, “like a ewe (rachel) that is mute before her shearers.” Here it describes Malchus, called Rachel, when the supernal speech is hidden.

Isaiah 53:7, ישעיהו נ"ג:ז

נגש והוא נענה ולא פתח-פיו כשה לשבח יוכל וכרחל לפני גוזזיה נאלמה ולא פתח פיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע"י נג, ז.

PARAGRAPH 7

26 אד' שפתי תפתח

The verse is explained phrase by phrase: Malchus, the level of the Name Ado-nai, opens the lips, and the mouth only draws its praise forth.

Psalms 51:17: תהילים נ"א:יז

אד'ני שפתי תפתח ופי יגיד תהלתך:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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27 לשון יגיד הוא המשכה

There too the Alter Rebbe explains yagid in "my mouth shall declare Your praise" as drawing forth, like "flowing and going forth from before Him," since everything is from G-d and the mouth is only the vessel through which His speech, wisdom and will are revealed.

KEHOT'S NOTE

ראה גם לקמן מא, א "כמו נגד ונפק מן קדוה" ע"ש.

PARAGRAPH 8

28 התהללו בשם קדשו

From David's song when the Ark was brought to Jerusalem. In its plain sense it says "Glory in His holy Name"; the Alter Rebbe explains the reflexive form as praise drawn into the people through the Ark's revelation.

I Chronicles 16:10: דברי הימים א ט"ז:י

התהללו בשם קדשו ישמח לב מבקשי ה'

Glory ye in His holy name; Let the heart of them rejoice that seek the L-RD.

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29 נורא תהלות

From the Song at the Sea, sung by Moshe and Israel: "Who is like You among the mighty, Havayah ... awesome in praises, doing wonders." The Ark is the level of "awesome in praises," for nora has the letters of aron.

Exodus 15:11: שמות ט"ו:יא

מי כמכה באלם ה' מי כמכה נאדר בקדש נורא תהלת עשה פלא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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30 נורא אותיות ארון

In the Gate of the Diminution of the Moon (Sha'ar Mi'ut HaYareach) the Arizal writes that nora has the letters of aron, alluding to Malchus, which is called the Ark because its building begins there. The Kehot note points here.

Sefer Etz Chaim 36:ג: עץ חיים ל"ו:ג

... והנה מחצי ת"ת הזה משם היה מתחלת גולגלת דנוקבא ותחלת בנינה ולהיות שעתה נחרב כל בנינה א"כ אין ראוי להזכיר נורא. ודע

כי נורא אותיות ארון לרמז אל המלכות הנקרא ארון לפי ששם התחלת בנינה וכן ארון גימטריא נז"ר כי מן נורא זהו סוד נזר וכתר שלה. גם דע כי לבי חצאין נחלק ת"ת זה באופן שהם ב' נוראות וז"ס נוראות בצדק תענינו ולכך אמר ירמיהו גוים מרקדין בהיכלו איה נוראותיו גם אמר לשון איה לרמז כי מסוד נורא זה נעשה לה ג"ר שהם כח"ב הנקרא איה וזהו איה ...

Sefer Etz Chaim (Public Domain)

31 בסה"מ ס"י ע"ז

The note points there for the wording that nora ("awesome") is aron ("ark") with its letters reversed; there it also refers to Likkutei Torah, Va'eschanan 8a.

KEHOT'S NOTE

נורא בהפך אתון ארון ראה הלשון ביהל אור ע' קכ עם הגהות ושם מציין ללק"ת פ ואתחנן ה, א. ראה גם לעיל פ' נשא כט, ג. וע"ע בע"ה ש' מיעוט הירח פ"ג [כ].

32 עי"ז נמשך בהם גילוי בחי תהלה להיות התהללו כו'

That maamar gives a short summary: the ascent of Jewish souls comes through the letters of the Torah, and "hishal-lelu" rather than "hallelu" means that a revelation of G-dliness drawn into Malchus to become praise is drawn from there into the souls as well.

KEHOT'S NOTE

בד"ה מצה זו תר"מ יש קיצור: קיצור שהעלי' בנש"י זהו ע"י אותיות התורה וכמ"ש התהללו בשם קדשו שהל"ל הללו אלא ע"י שנמשך גילוי אלקות בבחי' המלי' להיות תהלה עי"ז נמשך גם בנשמות להיות התהללו לשון נפעל כו'.

33 וישרנה הפרות

When the Philistines sent the Ark back on a cart drawn by two milk cows, "the cows went straight (vayisharnah)" on the road to Beis Shemesh, lowing as they went. The Sages also read vayisharnah from shir, "song": the cows sang (Avodah Zarah 24b; Bereishis Rabbah 54:4).

I Samuel 6:12: שמואל א ו':יב

וישרנה הפרות בדרך על־דרך בית שמש במסלה אחת הלכו ה'לך וגעו ולא־סרו ימין ושמאל וסרני פלשתים הלכים אחריהם עד־גבול בית שמש:

And the kine took the straight way by the way to Beth-shemesh; they went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

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34 בזח"א דנ"ג סע"א ע"פ וישרנה הפרות

The Zohar (Chayei Sarah) on "A psalm: sing to Havayah a new song" says the cows that carried the Ark sang it, as vayisharnah shows; it was the Ark on their backs that made

them sing, and once it was lifted off they lowed like ordinary cows. (the printed text: Zohar I, 153a)

ספר הזהר, חיי שרה ה':כ"ג-ו':כ"ח 5:23-6:28 Zohar, Chayei Sara

35

וישרנה הפרות ח"ב דקל"ח ע"א

The Zohar (Terumah) on the same psalm says the cows were stirred to this praise while they carried the Ark, as the Chayos above sing it while they carry the Throne; it refers back to Zohar I, 123b for the passage.

ספר הזהר, תרומה כ':ר"א-כ"ב:ר"י 20:211-22:219 Zohar, Terumah
 "A psalm. Sing unto the L-rd a new song, for he hath done marvellous things: his right hand and his holy arm hath wrought salvation for him" (Ps. 98). This Psalm has been expounded elsewhere, and the Companions were perfectly correct in their assertion that it was chanted by the kine Shekinah when She arrives at "Beth Shemesh", the "House of the Sun", which hands receive and bear Her even as the kine bare the ark. This psalm of praise was therefore ordered to be chanted on the Sabbath by ...

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

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

For Fragrance, Your Oils Are Good



Contemplation, the “wine” of the Torah, moves only a heart that can be moved; but the Torah itself, the “oil” drawn from G-d’s supernal wisdom and higher still, reaches even a sealed heart, so that “the maidens,” too, come to love G-d.

THE MAAMAR IN BRIEF

The Torah is called both wine and oil. Wine is contemplation of how G-d continually creates the world: it reveals the hidden “secret” and produces love and awe, making the Jewish people a “bride” who receives G-d’s light. But some hearts stay sealed; these are the “maidens.” For them the remedy is oil, the Torah itself. Like oil poured from an upturned vessel, the Torah has come down into physical letters, stories and laws, yet its lowest elements have the highest root. Its letters are “horses” that carry a person upward, though G-d wants the mind engaged, or at least a humble longing for Him. In the laws of the Oral Torah the very essence of supernal Chochmah is present (“oil poured forth”), while the letters and narratives of Scripture, and the secrets of Kabbalah, give a “fragrance” from a level higher still. The maamar maps this onto the three thirds of study, Scripture, Mishnah and Talmud, and concludes that both levels are needed. Because the Torah’s source is so high, it can engrave itself even in the animal soul and the physical heart.

OUTLINE

- 1 **Wine: contemplation and the bride** ¶11
Contemplation of G-d’s kingship reveals the hidden G-dliness and produces love and awe; the “maidens” are those whose hearts stay sealed.
- 2 **Oil poured forth: the letters of the Torah** ¶12-3
The Torah, like an upturned vessel, descended into letters whose root is highest; the letters are “horses” that lift a person when the mind is engaged.

- 3 Longing for G-d's kindness** ¶3-4
One unmoved by contemplation should humble himself and long for G-dliness; that longing draws down G-d's kindness, and even to one without the longing He draws down faith.
-
- 4 Supernal Chochmah in the laws** ¶5-6
The very essence of G-d's wisdom is clothed in the practical laws, the "beard" onto which the anointing oil runs down; its root is so high it is also "fragrant oil."
-
- 5 Betrothal and marriage** ¶7-8
Following the Midrash, fragrance is an external flow and poured oil an inner one; through accepting G-d's kingship, every Jew receives both in Torah study.
-
- 6 Why oil reaches the sealed heart** ¶9
Oil stands above wine, as supernal Chochmah above Binah; the higher the level, the lower it reaches, even into the physical heart.
-
- 7 Scripture, Mishnah and Talmud** ¶10
Mishnah and Talmud, whose wisdom is grasped, are poured oil; Scripture and Kabbalah, known only as fragrance, come from a higher source; both are needed.
-

KEY CONCEPTS

Wine and oil יין ושמן

Two images of the Torah: wine is contemplation (Binah), which reveals what is hidden; oil is the Torah itself, rooted in supernal Chochmah and above.

One whose heart is sealed מי שלבו אטום

A person whom contemplation does not move to love and awe; the "maidens" (almos) of the verse.

Oil poured forth שמן תורק

Oil poured from an upturned vessel: the highest essence comes down into the lowest place, the laws and letters of the Torah.

Fragrance ריח

A glimmer that reaches one without being grasped, as in reading Scripture or studying Kabbalah; it comes from an even higher level, the "fragrant oil."

Bride and bridegroom כלה וחתן

The Congregation of Israel (and the Oral Torah) receiving from G-d (and the Written Torah); betrothal is an external flow, marriage an inner one.

Letters as horses אותיות נקראו סוסים

The letters of Torah and prayer carry a person far beyond his own level, though G-d wants the mind engaged as well.

Supernal Chochmah חכמה עילאה

G-d's own wisdom, whose very essence is clothed in the practical laws of the Torah.

SECTION 1 • 11

Wine: contemplation and the bride

1 לריח שמניך טובים שמן תורק שמך^{1,2,3,4} על כן עלמות אהבוך.⁵

“For fragrance, Your oils are good; Your Name is oil poured forth; therefore the maidens love You.”

The maamar opens with Song of Songs 1:3, which it will read as a description of two ways the Torah reaches a person: as “fragrance” and as “oil poured forth.” The closing phrase, “therefore the maidens love You,” is the goal: that even those not yet stirred should come to love G-d. The Kehot note says the maamar was said on Shabbos Parshas Ki Seitzei 5563 (1803).

(רכות בשה"ש [בשיר השירים] ע"פ זה ובפסוק שובי שובי השולמית⁶ ור"פ לך לך ויקרא ספ"ג [סוף פרק ג'] נשא פ"ג בקרבן נחשון גבי בלולה בשמן⁷ ור"פ תבא) הנה פעמים נקרא התורה יין ופעמים שמן⁸ כי טובים דודיך מין.⁹

([See] the Midrash Rabbah on the Song of Songs on this verse, and on the verse “Return, return, O Shulamite”; and at the beginning of Lech Lecha; Vayikra [Rabbah], end of chapter 3; Naso, chapter 13, on the offering of Nachshon, regarding “mixed with oil”; and at the beginning of Savo.) Now, sometimes the Torah is called wine and sometimes oil: “for Your love is better than wine.”

The parenthesis lists places in the Midrash Rabbah on this verse and on oil: Avraham at the start of Lech Lecha, Vayikra Rabbah, Nachshon’s offering “mixed with oil,” and the start of Ki Savo. The Midrash on the Song of Songs likens the words of Torah to water, wine, oil, honey and milk, and the Alter Rebbe will show that wine and oil are two different ways the Torah works on a person; the Kehot note adds that the Mittlerer Rebbe explains the difference between them at length in Imrei Binah.

הענין דכתיב (זכרי' [זכריה] ט' י"ז) ותירוש ינובב¹⁰ בתולות ובגמי [ובגמרא] פ"ק [פרק קמא] דב"ב [דבבא בתרא] (ד"ב) מי שלבו אטום כו' היין מפקחו נכנס יין יצא סוד¹¹ השמחה שהי' [שהיה] בהסתר מתגלה כו'.

The matter [is this]. It is written (Zechariah 9:17), “and new wine makes the maidens speak out (yenovev)”; and in the Gemara, first chapter of Bava Basra (folio 12): “one whose heart is sealed” etc., “wine opens him”; “wine enters, the secret comes out”: the joy that was hidden is revealed, etc.

Wine is a revealer: it opens a closed heart and brings out what was hidden, as new wine makes the maidens “speak out” (Rashi on the verse: in song and joy). The Talmud plays on the fact that the Hebrew words for “wine” (yayin) and “secret” (sod) both have the numerical value seventy, so when wine goes in the secret comes out; here the hidden “secret” is an inner joy.

ובעבודת ה' כי טובים דודיך מיין פי' דודיך אהוי"ר [אהבה ויראה] בהתלהבות הבא מהתבוננות שהוא בחי' יין בינה להתבונן איך שמלכותך עלמא דאתגלייא הוא בחינת התגלות מאין ליש מחיה בחי' מקום וזמן וממשלתך בכל דור ודור¹² כו'.

And in the service of G-d, “for Your love is better than wine” means: “Your love” is love and awe with fervor that comes from contemplation, which is the level of wine, Binah (understanding): to contemplate how “Your kingship,” the revealed world, is the level of revelation, [bringing] something from nothing, giving life to the dimensions of space and time, “and Your dominion is in every generation,” etc.

In divine service, “wine” stands for Binah, careful contemplation. One reflects on how G-d’s kingship, the “revealed world,” constantly brings everything into being from nothing, including space and time themselves, and from this reflection comes fervent love and awe, “Your love.”

וזהו בחי' הסוד המוסתר בתוך העולמות עד שנדמה העולם ליש בפני עצמו. והדחילו והרחימו שנולד מזה ההתבוננות יצא הסוד הנ"ל כאלו נראה בחי' האלקות איך דכולא קמיה כלא חשיב¹³ ממש כידוע כו'.

And this is the level of the secret that is hidden within the worlds, to the point that the world seems to be a thing existing in its own right. And [with] the awe and love born of this contemplation, the secret mentioned above “comes out,” as though the level of G-dliness were seen, how “all before Him is considered as truly nothing,” as is known, etc.

The “secret” is the G-dliness hidden inside creation, so well hidden that the world seems to exist on its own. When contemplation produces love and awe, that secret “comes out”: a person feels, as if seeing it, that everything is as nothing before G-d.

(וזהו ענין מי גילה לבני רז זה¹⁴ מי היינו בינה והוא ענין גילוי החסדים המכוסים ביסוד אימא היינו גילוי האהוי"ר [האהבה ויראה] כו').

(And this is the meaning of “Who revealed this secret to My children?”: “Who” (Mi) is Binah; and it is the revelation of the concealed kindnesses (chasadim) in the Yesod of Imma, that is, the revelation of love and awe, etc.)

In the Talmud, when Israel said “we will do” before “we will hear,” a heavenly voice asked, “Who revealed this secret to My children?” The word “Who” (Mi) is a Kabbalistic name for Binah; the “concealed kindnesses” in the Yesod of Imma are the love and awe latent in understanding, which contemplation brings into the open. In Likkutei Torah, Sukkos, the Alter Rebbe compares love that fills the heart without showing outward to water, which cools fire, and links it to these concealed kindnesses.

וידוע שכנ"י [שכנסת ישראל] נקי כלה והוא בהיות שהסוד יצא בהתגלו' [בהתגלות] שמאיר אור אלקות
בנשמות ישראל.

And it is known that the Congregation of Israel is called "bride," and this is when the secret comes out into revelation, so that the light of G-dliness shines in the souls of Israel.

The Jewish people as a whole are called the "bride" of G-d. They become a bride in this full sense when the hidden G-dliness is revealed and shines in their souls.

וזה נקי' כד קבילת דכר (בזהר בא דל"ה ע"ב וע' בזהר הרקיע שם ובסה"מ [ובספר הדרת מלך] ד"ט ע"א סי' כ"א) שהקב"ה נקי' חתן.

And this is called "when she has received the male" (in the Zohar, Bo, 38b; and see the Zohar HaRakia there, and Sefer Hadrass Melech, folio 9a, section 21), for the Holy One, blessed be He, is called "bridegroom."

This is what the Zohar (Bo, 38b) calls "when she has received the male," for the Holy One, blessed be He, is the "bridegroom." The Zohar there explains why the Torah writes na'ar for a maiden: until she has received the male she is called na'ar, and afterward na'arah. The parenthesis adds the Zohar HaRakia, the Arizal's commentary on the Zohar, and Sefer Hadrass Melech, Rabbi Shalom Buzaglo's commentary on the Zohar.

וכלה לית לה מגרמה כלום כ"א מה שנותנים לה מלמעלה כי בועליך עושיך כו' וכבוד ה' עליך זרח¹⁵
כי אשב בחושך¹⁶ ה' אור לי

And a bride has nothing of her own, only what is given her from above: "for your Husband is your Maker," etc., and "the glory of Havayah has shone upon you"; "though I sit in darkness, Havayah is a light for me."

A bride, in this image, has nothing of her own; all her light is given from above. The verses say so three times: her Husband is her Maker, the glory of Havayah has shone upon her, and even when she sits in darkness Havayah is her light.

ואתקרי' בחי' נערה בה' ה' גבורות דדכורא שנותן לה בביאה ראשונה שהם דודיך הנ"ל עיקרם מעלמא
דאתכסיא אלא שיוצאים דרך נוק' [נוקבא] כו'

And she is called the level of na'arah (maiden) with a hei: the five Gevuros of the male, which he gives her at the first union; these are "Your love" mentioned above, whose essence is from the hidden world, except that they come out by way of Nukva, etc.

The word na'arah (maiden), written with a final hei, hints at the "five Gevuros" the male gives her (hei is five); these are the "love" of the verse, which originates in the hidden world above. They reach revelation only through Nukva, the receiving feminine level.

(וע' בפע"ח [בפרי עץ חיים] שער ק"ש [קריאת שמע] שעל המטה פ"א [פרק י"א] ד"ה לקוטים ופרק ו' ובמק"מ [ובמקדש מלך] ר"פ צו)

(And see Pri Etz Chaim, Gate of the Shema at Bedtime, chapter 11, the section beginning "Likkutim," and chapter 6; and Mikdash Melech at the beginning of Tzav.)

The parenthesis points to where Pri Etz Chaim, the Arizal's teachings on prayer as recorded by Rabbi Chaim Vital, and Mikdash Melech, Rabbi Shalom Buzaglo's commentary on the Zohar, discuss this.

ועד לא קבילת שעדיין לא זרח אור אלקות בתוכה ונקי נער בלא ה' גבורות הנ"ל והוא מי שלבו אטום כבתולה¹⁷ שלא נתפעל בדו"ר [בדחילו ורחימו] מענין התבוננות עלמא דאתגלייא הנ"ל ונקרא עלמות

And before she has received, when the light of G-dliness has not yet shone within her, she is called na'ar, without the hei, [that is,] without the five Gevuros mentioned above. And this is one whose heart is sealed, like a virgin, who has not been stirred to awe and love by the contemplation of the revealed world mentioned above; and [these] are called "maidens" (alamos).

Before the bride has received that light she is called na'ar, without the hei, as the Torah writes the word in several places. In a person this is the one "whose heart is sealed," unmoved by contemplation, and such people are the "maidens" (alamos) of the verse. In Likkutei Torah, Tzav, the Alter Rebbe brings this Zohar and refers to this maamar: "before she has received" means that G-dliness has not yet shone within the heart, which is sealed like a maiden's.

(ועמ"ש ע"פ עיני כל שאז נקי כל חסר ה' דכלה ה"ג [חמש גבורות] דדכורא כו' ועמ"ש מזה בד"ה יחיינו מיומים כו' ועמ"ש ע"פ וארשתיך לי כו' וע"פ ואשה כי תדור כו' וע"פ כי תצא כו' ואח"כ תבא אליה כו' וע"פ טוב לחסות):^{18, 19, 20, 21}

(And see what is written on "The eyes of all," that then she is called kol (all), lacking the hei of kalah (bride), [which is] the five Gevuros of the male, etc.; and see what is written about this in the maamar beginning "He will revive us after two days," etc.; and see what is written on "I will betroth you to Me," etc., and on "And if a woman vows," etc., and on "When you go out," etc., "and afterward you shall come to her," etc., and on "It is good to take refuge.")

This parenthesis sends the reader to several other maamarim that develop the same idea. In the one on "The eyes of all" (Likkutei Torah, Matos), the Congregation of Israel is called kalah, with a hei, when the light is absorbed into the inner heart, as a bride after the wedding canopy, and kol, without the hei, while it touches only the outer heart, as one only betrothed.

SECTION 2 • ¶2-3

Oil poured forth: the letters of the Torah

2 והעצה שיהי [שיהיה] אף בחי' עלמות אהבוך הוא בחי' שמן לריח שמניך²² טובים²³. והתורה נק' שמן תורק שהורק מכלי אל כלי

And the counsel so that there be even the level of “the maidens love You” is the level of oil: “for fragrance, Your oils are good.” And the Torah is called “oil poured forth” (shemen turak), [oil] that is poured from vessel to vessel,

The remedy for the sealed heart is the second image, oil, which stands for the Torah itself. The Torah is called “oil poured forth” (shemen turak), oil poured from one vessel into another.

שמה שלמטה בא למעלה שהוא מתהפך כו' אז עולה הריח משולי הכלי הראשון ובמלואו משמן היי [היה] הריח למטה כני"ל כו'

so that what was below comes above, for it is turned over, etc.; then the fragrance rises from the bottom of the first vessel, whereas while it was full of oil the fragrance was below, as mentioned above, etc.

In pouring, the vessel is turned upside down, so what was below comes on top. While the vessel was full, its fragrance stayed below with the oil; once it is turned over, the fragrance rises from the bottom of the first vessel.

והנמשל שהתורה נשתלשלה בעניני גשמיות וסיפורי מעשיות ואותיות גשמיות ה' בחכמה יסד ארץ²⁴ אבא יסד ברתא^{25,26} שמתהפך מה שלמטה למעלה ומה שלמעלה למטה כו'.

And the point of the analogy is that the Torah came down, step by step, into physical matters, narratives of events and physical letters: “Havayah founded the earth with wisdom”; “Abba founded the daughter”; so that what is below is turned upward and what is above downward, etc.

The Torah likewise came down from G-d's wisdom into physical things, stories and written letters. The verse “Havayah founded the earth with wisdom” and the Zohar's “Abba (Chochmah) founded the daughter (Malchus)” say that the highest level is lodged in the lowest, so the order is inverted.

וזהו שמן תורק שמך כל התורה הם שמותיו של הקב"ה²⁷ אז לריח שמניך כו' ואותיות נקראו סוסים שבאים מהשתלשלות רבות מעלמא דדכורא בחי' שמן כו'

And this is "Your Name is oil poured forth": the whole Torah is the Names of the Holy One, blessed be He; then [comes] "for fragrance, Your oils," etc. And the letters are called "horses," for they come through many stages of descent from the masculine world, the level of oil, etc.

The whole Torah is made of G-d's Names, and so it is "Your Name is oil poured forth"; the Kehot note traces the teaching to the Ramban's introduction to his commentary on the Torah, and the Zohar (II, 87a) says the whole Torah is one holy Name. The letters are called "horses" because, though they come down through many stages, they carry a person back up; their source is the "masculine world," the level of oil.

(ונק' שמן תורק שמתהפך כו' כי האותיות עם היות שהן למטה מהשכל והמדות ונק' אבנים בס"י [בספר יצירה]^{28, 29} שהם בחי' דומם אבל שרש האותיות והדומם מקורם למעלה מהשכל אלא שהוא כחותם המתהפך^{30, 31} כו')

(And it is called "oil poured forth," which is turned over, etc., because the letters, although they are below intellect and the emotive attributes (middos), and are called "stones" in Sefer Yetzirah, being the level of the inanimate, yet the root of the letters and of the inanimate has its source above intellect, only it is like an inverted seal, etc.

Letters seem to be the lowest part of thought and speech, below intellect and feeling; Sefer Yetzirah calls them "stones," like inanimate objects. Yet the source of the letters, as of the inanimate, is above intellect: as with a seal, whose image comes out reversed in the impression, what is highest ends up lowest.

ועמ"ש ע"פ מזמור שיר חנכת הבית מענין אותיות ואבנים כו' וע"פ ויגש אליו יהודה כו'.

And see what is written on "A psalm, a song for the dedication of the House," concerning letters and stones, etc., and on "And Yehudah approached him," etc.

The parenthesis names two maamarim of Torah Ohr that discuss letters and stones. In the one on "And Yehudah approached him," the Alter Rebbe explains that the inanimate earth, lowest of all, is rooted highest, for "the end of the deed is first in thought"; this is why the Holy Temple was built of stone and earth.

וזהו לריח שמניך שנמשכין משמן המריח שהוא בחי' ומדרגת שמן המשחה. ועמ"ש מענין אפרסמונא דכיא בביאור ע"פ מי יתנך כו'

And this is "for fragrance, Your oils," which are drawn from the fragrant oil, which is the level and rank of the anointing oil. And see what is written concerning "pure balsam" in the explanation on "O that you were [as my brother]," etc.;

The "fragrance of Your oils" comes from the fragrant oil, which is compared to the anointing oil of the Sanctuary, a level above ordinary oil. The parenthesis points to another place on the "pure balsam."

ועמ"ש מענין שמן המשחה (לקמן)³² פ' נשא³³ ע"פ זאת חנוכת המזבח ביום המשח³⁴ כו' ובהרמ"ז
[ובהרב משה זכות] פ' אמור (דפ"ט) גבי ההוא שמן עילאה כו'

and see what is written concerning the anointing oil) (later on), in Parshas Naso, on "This was the dedication of the altar on the day it was anointed," etc.; and in the Ramaz on Parshas Emor (89), regarding "that supernal oil," etc.

The parenthesis continues with the anointing oil: a maamar on the dedication of the altar "on the day it was anointed," and the Ramaz, Rabbi Moshe Zacuto's commentary on the Zohar, which speaks of a "supernal oil." The Kehot note says that in the Tzemach Tzedek's manuscript that maamar is placed in Beha'aloscha, not Naso.

וע' באגה"ק [באגרת הקודש] ד"ה ויעש דוד בענין שרש האותיות שמקורן הוא משכל הנעלם וקדמות השכל
כו'

And see Iggeres HaKodesh, the section beginning "And David made," concerning the root of the letters, whose source is the hidden intellect and the primordial [source] of intellect, etc.

Iggeres HaKodesh, the fourth part of Tanya (epistle 5, on "And David made a name"), explains that the letters are rooted in the "hidden intellect" and in what precedes intellect, a level above revealed thought. This supports the claim that the lowly letters come from very high.

ועמ"ש ס"פ מקץ בד"ה נר חנוכה³⁵ מצוה כו' שאותיות התורה שרשן למעלה מעלה מבחי' התורה כו'

And see what is written at the end of Parshas Miketz, in the maamar beginning "The Chanukah lamp is a mitzvah," etc., that the letters of the Torah are rooted far, far above the level of the Torah [itself], etc.

In Torah Ohr, in the maamar on the Chanukah lamp, the Alter Rebbe teaches that the letters of the Torah are rooted even higher than the Torah's content; King David, he says there, drew the letters of the Torah from the Infinite Light itself. The written form is thus not a mere container for ideas.

וע"ש שבתורה נאמר ותורה אור³⁶ והאותיות שרשן מבחי' אור שהוא מקור האור כו' ואור היינו
רוח.^{37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50}

And see there, that of the Torah it is said "and the Torah is light," while the letters are rooted in the level of air (avir), which is the source of light (or), etc.; and air is ruach (breath).

The Torah is called "light" (or), but the letters are rooted in "air" (avir), which is or with an added yud, the source of light. Air is breath, ruach, and this leads to the next paragraph's link between ruach and rei'ach, fragrance.

SECTION 3 • 113-4

Longing for G-d's kindness

3 וזהו ענין לריח שמניך⁵¹ כי ריח ורוח ענין א' כמ"ש במ"א וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ע"פ ריח ניחוחי נחת רוח לפני^{52, 53} כו'.

And this is the meaning of “for fragrance, Your oils,” for fragrance (rei’ach) and spirit (ruach) are one matter, as is explained elsewhere, and as our Sages said on “My pleasing fragrance” (rei’ach nichochi): “a gratification of spirit (nachas ruach) before Me,” etc.

The Hebrew words for fragrance, rei’ach, and for spirit or breath, ruach, differ by a single letter, and the maamar calls the two “one matter.” The Sages (Sifrei) read the Torah’s “pleasing fragrance” of an offering as G-d’s “gratification of spirit,” so fragrance is a matter of spirit, and it connects to the “air” in which the letters are rooted.

ולכן נק' האותיות סוסים שמגביהים מאד למעלה וכל העלאות ממטה למעלה ע"י האותיות דהרהור לא עבד מיד כו'

Therefore the letters are called “horses,” for they lift very high upward, and all ascents from below to above are by means of the letters, for “thought accomplishes nothing,” etc.

Because the letters are rooted so high, they can carry a person upward, which is why they are called “horses.” Every ascent is made through letters actually spoken, since mere thought, without words, does not accomplish anything.

ועיין במבוא שערים ש"ג ח"ג [חלק ג'] פ"ג [פרק ג'] בענין מפיו דעת⁵⁴ כו' והרוכב על הסוס הסוס ישאנו למקום רחוק שלא היה יכול להגיע ברגלים כו'.

And see Mevo She’arim, Gate 3, Part 3, chapter 3, on “from His mouth [comes] knowledge,” etc. And [as with] one who rides a horse: the horse will carry him to a distant place that he could not have reached on foot, etc.

Mevo She’arim, Rabbi Chaim Vital’s work on the Arizal’s teachings, is cited on the verse “from His mouth [comes] knowledge and understanding,” which links divine speech to knowledge. The analogy follows: a rider reaches, on horseback, places he could never reach on foot.

וכמ"כ [וכמו כן] עד"מ בשומו כל מחשבתו באותיות מגביהים ומעלים אותו למקום גבוה (וכמ"ש מזה לקמן סד"ה לסוסתי כו') אבל כתיב לא בגבורת הסוס יחפץ⁵⁵ לא בשוקי האיש ירצה.⁵⁶

So too, by way of analogy, when he puts all his thought into the letters, they lift him and raise him to a high place (as written on this later, at the end of the maamar beginning "To My mare," etc.). But it is written: "He does not desire the strength of the horse, nor take pleasure in the legs of a man."

In the same way, a person who puts all his thought into the letters of the Torah or of prayer is lifted by them far beyond his own level; the Alter Rebbe returns to this in the maamar "To My mare" later in this volume. But the verse warns that G-d does not delight in the horse's strength or in a man's legs, as the next part explains.

פ"י כשאנינו מעמיק חב"ד [חכמה בינה ודעת] שלו בהאותיות כ"א מחשבתו בלבד הרי זה כרכיבת הסוס בלבד שרגליו לבד דבוקים בסוס והסוס רץ והוא אינו עושה כלום כו'

Meaning: when he does not immerse his Chochmah, Binah and Daas in the letters, but only his thought, this is like mere horse-riding, where only his legs cling to the horse, and the horse runs while he does nothing, etc.

If a person only keeps his thought on the words without engaging his intellect (Chochmah, Binah and Daas), he is like a rider who only sits on the horse: the horse runs, and the rider himself does nothing. The verse's "legs of a man" are read as the rider's legs, which merely cling to the horse.

כ"א רוצה ה' את יראיו את המיחלים לחסדו⁵⁷ פ"י שיעמיק חב"ד [חכמה בינה ודעת] שלו בהתבוננות גדולת ה' עם דיבוק מחשבתו בהאותיות (ועמ"ש בפ' בשלח בד"ה לסוסתי וע"פ אז ישיר)

Rather, "Havayah takes pleasure in those who fear Him, in those who hope for His kindness": meaning, that he immerse his Chochmah, Binah and Daas in contemplating the greatness of G-d, together with the cleaving of his thought to the letters (and see what is written in Parshas Beshalach, in the maamar beginning "To My mare," and on "Then [Moshe] sang").

What G-d wants, says the next verse, is "those who fear Him, those who hope for His kindness": joining real contemplation of G-d's greatness, with one's whole mind, to the attachment of thought to the letters. The parenthesis points to two maamarim in Torah Ohr, Beshalach, on the horse imagery.

וישים בלבו ענין עצה היעוצה כשרואה שהוא רחוק מאד מהתפעלות הלב והתלהבות מהתבוננות כו'

And he should take to heart the well-counseled counsel when he sees that he is very far from being stirred in his heart and from fervor [born] of contemplation, etc.:

Then comes practical advice for someone who finds that contemplation leaves his heart unmoved.

ומשפיל א"ע [את עצמו] בתכלית לאמר מה אני כי יה יה לי התלהבות כי לבי אטום היות כי אני מרוחק בתכלית הריחוק מה' אחד רק זאת בידו לבקש על נפשו לחפוף לדבקה בה'

he should humble himself utterly, saying: "What am I, that I should have fervor, for my heart is sealed, since I am utterly, utterly distant from the One G-d?" Only this is in his power: to plead for his soul, to desire to cleave to G-d.

Such a person should humble himself completely and say that he cannot expect fervor, for his heart is sealed and he is utterly far from G-d; this is the "maiden" of paragraph 1. The one thing in his power is to plead and long to cling to G-d.

והוא ענין המיחלים לחסדו שמצפים ומשתוקקים בתשוקה רבה שיהיה התגלות אלקות כו'.

And this is "those who hope for His kindness": they wait and long with great longing for the revelation of G-dliness, etc.

This longing is "those who hope for His kindness": waiting with great desire for G-dliness to be revealed to him.

4 ואני איני רוצה להיות נפרד כו'. זהו פירוש לחסדו ח"ס דלי"ת התגלות אלקות. וזהו לצפירת תפארה למצפים תפארתו⁵⁸ והדר גאונו ומזה יוכל להמשיך חסד ה' עליו שיתפעל לבו כו'.

"And I do not want to be separated," etc. This is the meaning of "His kindness" (chasdo): chas dalet, [pity on the dalet,] the revelation of G-dliness. And this is "a diadem of beauty" (tzefiras tif'arah): for those who await (metzapim) His beauty and the splendor of His majesty. And from this he can draw G-d's kindness upon himself, so that his heart will be stirred, etc.

The person's plea continues: he does not want to be separated from G-d. The word chasdo ("His kindness") is read as chas dalet, pity on the dalet, the "poor" letter that stands for the receiver who has nothing of its own; G-d's kindness is revealing G-dliness to the one who lacks it. The Talmud reads Yeshayahu's "diadem of beauty" (tzefiras) as "those who await (metzapim) His beauty": longing itself draws down G-d's kindness, until the heart is stirred.

וכן בענין לימוד התורה שבע"פ [שבעל פה] התגלות רצונו ית' בזה העולם הגשמי טהור ומא ומותר אסור כו'

And so too regarding the study of the Oral Torah, the revelation of His blessed will in this physical world: pure and impure, permitted and forbidden, etc.

The same applies to studying the Oral Torah, where G-d's will is revealed in the details of this world, what is pure and impure, permitted and forbidden. Through such study too, one who longs for G-d can draw His kindness upon himself.

ומי שאין לו אפי' [אפילו] בחיי המיחלים לחסדו הנ"ל עליו כתיב זכר חסדו ואמונתו⁵⁹ לבית ישראל בחיי נוקי' [נוקבא] כו' על ישראל אמונתו. ולבית ישראל ממשיך גם אמונה כו':^{60, 61}

And one who does not have even the level of “those who hope for His kindness” mentioned above: of him it is written, “He remembered His kindness and His faithfulness to the house of Israel,” the level of Nukva, etc.: His faithfulness is upon Israel. And to the house of Israel He draws down faith as well, etc.

For someone who lacks even the longing, the verse says G-d “remembered His kindness and His faithfulness to the house of Israel.” The “house of Israel” is Nukva, the receiving level, and His faithfulness to her draws down faith into her as well, even where the heart is not yet stirred.

SECTION 4 • ¶5-6

Supernal Chochmah in the laws

5 ולתוספת ביאור ענין שמן תורק הוא עפמ"ש [על פי מה שכתוב] במ"א פי' הזהר (בראשית דכ"ז ע"ב) בענין משנה אתתא דההוא נער כו'

To explain further the meaning of “oil poured forth”: it is according to what is written elsewhere explaining the Zohar (Bereishis, 27b) on “the Mishnah is the wife of that youth,” etc.,

Here the maamar deepens the meaning of “oil poured forth.” It draws on a Zohar passage that calls the Mishnah the “wife” of “that youth” (the angel Metatron), an image of Oral Torah as a receiving, feminine level.

שבדיני התורה הנגלית שלפנינו מלובש ונמשך בזה עצמיות ח"ע [חכמה עילאה] מה שאין גילוי זה אפי' [אפילו] בעולמות העליונים

that in the laws of the revealed Torah before us, the very essence of supernal Chochmah is clothed and drawn down, a revelation that does not exist even in the higher worlds,

The claim is striking: in the practical laws of the Torah, the very essence of G-d's supernal wisdom is present. Such a revelation does not exist even in the higher spiritual worlds.

כי גם בג"ע [בגן עדן] מאיר רק זיו השכינה והארה לבד מח"ע [מחכמה עילאה] כו' וכמ"ש הטעם לזה במ"א (גבי פורים בד"ה כי אברהם לא ידענו)⁶² ממשל הארי כו' פני אריה אל הימין⁶³ כו'

for even in the Garden of Eden only the radiance of the Shechinah shines, and a mere glimmer of supernal Chochmah, etc. And the reason for this is explained elsewhere (regarding Purim, in the maamar beginning "For Avraham did not know us") from the analogy of the lion, etc.: "the face of a lion on the right," etc.;

Even in the Garden of Eden the souls perceive only a radiance of the Shechinah and a glimmer of supernal Chochmah. The reason is explained in a Purim maamar in Torah Ohr from the lion of Yechezkel's vision, whose face is on the right.

וכמו כן הארת ח"ע [חכמה עילאה] מוכרח להתלבש במקום היותר נמוך דהיינו עניני הלכות טמא כשר כו' ע"ש

and likewise the glimmer of supernal Chochmah must necessarily be clothed in the lowest place, namely in the laws of impure and fit, etc.; see there.

That maamar explains that the lion, highest of the faces in the Chariot, is found below only among the impure animals: because its level is so high it has no vessel except in the lowest place, while in a pure animal the vessel would be nullified by the light. So supernal Chochmah is clothed specifically in the lowest place, the laws of what is impure and what is fit.

והוא ג"כ עד"מ הנזכר באגה"ק [באגרת הקודש] קרוב לסופו⁶⁴ ועוד זאת שהרי הדבור כו' רק הארה כו' משא"כ הטפה נמשך בה גם ממהות הנפש ועצמותה ע"ש.⁶⁵

And it is also like the analogy mentioned in Iggeres HaKodesh near its end: "Moreover, speech," etc., is only a glimmer, etc., whereas in the drop [of seed] there is drawn also from the very being and essence of the soul; see there.

Iggeres HaKodesh gives an analogy: speech carries only a glimmer of a person's mind, but the seed of a child carries the essence of the parent's soul. So too the laws of the Torah carry G-d's wisdom itself, not just a reflection of it; the Kehot note identifies the place as the Kuntres Acharon of Tanya, in the essay beginning "To understand what is written in Pri Etz Chaim."

6 ועיין עוד שם ד"ה בר"מ [ברעיא מהימנא] פ' נשא.⁶⁶ וזהו ענין שמן תורק שהורק ונמשך עצמיות השמן מממש למטה.

And see further there, the section beginning “In the Raaya Mehemna, Parshas Naso.” And this is the meaning of “oil poured forth”: the very essence of the oil itself is poured out and drawn down below.

Iggeres HaKodesh, epistle 26, on the Raaya Mehemna of Parshas Naso, takes up the same theme: the laws of forbidden and permitted, impure and pure, are clarified through supernal Chochmah, clothed in Malchus, the Oral Torah. “Oil poured forth” means that the very essence of the oil, not just its scent, is poured out and reaches below.

וזהו מה שלמעלה בא למטה דייקא כנ"ל. וענין שמן תורק שמך⁶⁷ הנה נת' [נתבאר] הפי' למעלה דהיינו כמארז"ל [כמאמר רבותינו זכרונם לברכה] כל התורה היא שמותיו של הקב"ה כו'

And this is [how] what is above comes specifically below, as mentioned above. And as for “Your Name is oil poured forth,” the meaning was explained above, namely as our Sages said, “the whole Torah is the Names of the Holy One, blessed be He,” etc.

This is the principle already stated: what is highest comes specifically to the lowest place. “Your Name” refers to the Torah, which the Sages describe as made entirely of G-d’s Names.

ועמ"ש מזה ע"פ ואלה שמות בניי [בני ישראל]⁶⁸ ובפ' יתרו בד"ה משה ידבר⁶⁹ איך דכל מעשה המצות הן לאתקנא רזא דשמייה כו' ע"ש.

And see what is written on this on “And these are the names of the children of Israel,” and in Parshas Yisro, in the maamar beginning “Moshe would speak,” how all the performance of the mitzvos is “to perfect the mystery of His Name,” etc.; see there.

Two maamarim in Torah Ohr develop this: in “And these are the names (shemos) of the children of Israel” the souls of Israel draw the supernal Names down below, and in “Moshe would speak” all the mitzvos serve “to perfect the mystery of His Name,” each mitzvah drawing down a Name. The Torah and mitzvos are thus the channel of the Name.

ובזהר פ' צו (דלי"ד ע"א) פי' שמך היינו מלי שבה הורק ונמשך השמן דח"ע [דחכמה עילאה] ע"ש

And in the Zohar, Parshas Tzav (34a), “Your Name” is explained as Malchus, into which the oil of supernal Chochmah is poured and drawn; see there.

The Zohar reads “Your Name” as Malchus, G-d’s kingship, into which the oil of supernal Chochmah is poured; from this oil, it says, blessings flow through the priest. In the terms of this maamar, the highest wisdom flows into the lowest divine attribute.

(ועיין בזהר פי יתרו דפי"ז ע"ב ע"פ טוב שם משמן טוב^{70,71} ובוזהר ח"א [חלק א'] דצ"ו סע"א [סוף עמוד א]) והיינו כמ"ש בזהר פי תרומה (דקמ"ה ע"ב) ירותא דאבא ירתא בריתא⁷² כו'

(And see the Zohar, Parshas Yisro, 87b, on "A good name is better than good oil," and the Zohar, volume 1, end of 96a.) And this is as written in the Zohar, Parshas Terumah (145b): "The inheritance of the father, the daughter inherits," etc.

The Zohar also links oil and "name" through the verse "A good name is better than good oil": the holy Name issues from the oil to be blessed and to light the holy lamps. Its saying that "the daughter inherits the father" means that Malchus (the daughter) receives directly from Chochmah (the father).

והיינו כנודע מענין בחכמה יסד ארץ⁷³ דייקא משא"כ כונן שמים בתבונה

And this is as is known concerning "with wisdom He founded the earth," specifically, unlike "He established the heavens with understanding";

The verse says the earth, which stands for Malchus, was founded specifically "with wisdom" (Chochmah), whereas the heavens were established "with understanding" (Binah). Chochmah reaches directly into the lowest level.

וכמ"ש מזה בפ' בראשית בד"ה להבין הטעם כו' ובענין ויצר⁷⁴ כו' את האדם עפר⁷⁵ כו' והנה בחי' מלכות פה תשבע"פ [תורה שבעל פה] קרינן לה^{76,77} כו'

and as written on this in Parshas Bereishis, in the maamar beginning "To understand the reason," etc., and on "And [Havayah Elokim] formed the man [of] dust," etc. Now the level of Malchus [is] "the mouth: the Oral Torah we call her," etc.

The references are to a maamar in Torah Ohr, Bereishis, on why man's body, unlike other creatures', was formed first of inanimate dust: the earth was founded by Chochmah, which is clothed specifically in the inanimate, while the heavens were established by Binah. The Tikkunei Zohar says Malchus is the "mouth" and is called the Oral Torah, which is why the laws of the Oral Torah receive supernal Chochmah.

ועי' מ"ש לקמן בד"ה שחורה אני בענין ערבים עלי דברי סופרים כו' שהן למעלה מבחי' ספר הוא בחי' תשב"כ [תורה שבכתב] כו' ע"ש

And see what is written later, in the maamar beginning "I am black," on "The words of the Scribes (soferim) are dearer to Me," etc., that they are above the level of "book" (sefer), which is the level of the Written Torah, etc.; see there.

A later maamar in this volume explains why "the words of the Scribes" are "dearer" than the Written Torah. The Scribes (soferim) are the early Sages, so called because they counted (safar) the letters of the Torah (Kid-dushin 30a), and their "words" are the laws the Sages added; these stem from a level above "book" (sefer), the Written Torah. The Oral Torah, though lower in appearance, is higher in root.

ועי באגה"ק [באגרת הקודש] די"ה איהו וחיוהי⁷⁸ במש"ש [במה שכתוב שם] אלא שהוא כחותם המתהפך ונעוץ תחלתו בסופו⁷⁹ כו'.

And see Iggeres HaKodesh, the section beginning "He and His life-force," on what is written there: "only it is like an inverted seal, and their beginning is wedged in their end," etc.

Iggeres HaKodesh explains the same point with the "inverted seal," and with Sefer Yetzirah's phrase that the beginning is wedged in the end. The lowest level is bound to the highest.

וזהו שמן תורק שמך. שבההלכות תשבע"פ [תורה שבעל פה] נמשך מבחי' עצמיות השמן שהוא גבוה מאד נעלה היינו כמ"ש כשמן הטוב⁸⁰ על הראש יורד על הזקן זקן אהרן כו'

And this is "Your Name is oil poured forth": into the laws of the Oral Torah there is drawn from the level of the essence of the oil, which is exceedingly high and exalted; that is, as it is written, "Like the good oil upon the head, running down upon the beard, the beard of Aharon," etc.

This is the full meaning of "Your Name is oil poured forth": the laws of the Oral Torah receive from the essence of the oil, from a very high source. The Psalm describes this oil running down from the head of Aharon onto his beard.

וכמ"ש (לקמן) בד"ה בהעלותך^{81,82} את הנרות שבחי' דיקנא דכהנא רבא בחי' שערות אלו הלכות כו' ועי' יש בחי' שמן מלמעלה כו' ע"ש

And as written (later) in the maamar beginning "When you kindle the lamps," that the level of the beard of the High Priest is the level of hairs, which are the laws, etc., and upon this there is the level of oil from above, etc.; see there.

A maamar in Beha'aloscha explains that the hairs of the High Priest's beard stand for the laws of the Torah, which come down in countless details, and the good oil, supernal Chochmah, comes down upon them.

ומ"ש ב"פ [בי פעמים] הזקן זקן⁸³ י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] לקמן בד"ה שחורה אני שההלכות שבמצות עשה שהן מבחי' חסד נמשכים מבחי' דיקנא עילאה

And as for its saying "the beard" twice, "the beard, the beard [of Aharon]," one may say [it is] according to what is written later, in the maamar beginning "I am black," that the laws in the positive commandments, which are from the level of Chesed, are drawn from the level of the supernal beard,

The Psalm says "the beard" twice, and a maamar later in this parsha explains why. The laws of the positive commandments come from Chesed, from the "supernal beard."

שהוא בחי' לבנונית כתלג חיוור ועמר נקא⁸⁴ וההלכות שבמצות ל"ת [לא תעשה] נמשכים מבחי' קווצותיו תלתלים שחורות^{85,86} וכי עיין באדרת נשא (דקל"ב תחלת ע"א).

which is the level of whiteness, "white as snow" and "like pure wool"; and the laws in the negative commandments are drawn from the level of "his locks are curled, black," etc.; see the Idra of Naso (beginning of 132a).

That supernal beard is described with images of whiteness, like snow and pure wool, from Daniel's vision; the laws of the prohibitions come from the "black locks" of the Song of Songs. The Idra Rabba (Zohar III, 132a) resolves the two verses: the white is in the supernal beard, the black in the lower one.

וזהו ענין לריח שמניך טובים^{87,88,89} כי בחי' כשמן הטוב כו' יורד על הזקן כו' שרשו גבוה מאד נעלה.

And this is the meaning of "for fragrance, Your oils are good": for the level of "like the good oil," etc., "running down upon the beard," etc., has its root exceedingly high and exalted.

Now "for fragrance, Your oils are good" can be understood. The oil that runs down onto the beard, that is, into the laws, has its root extremely high.

ולכן נק' שמן המריח וזהו ענין תליסר נהרותא דמשחא אפרסמון דכ"י⁹⁰ (בגמרא תענית דכ"ה ה ע"א) שהוא בחי' גבוה יותר מסתם שמן

Therefore it is called "fragrant oil," and this is the meaning of "thirteen rivers of pure balsam oil" (in the Gemara, Taanis 25a), which is a higher level than plain oil.

Because its root is so high, it is called "fragrant oil." The Talmud's "thirteen rivers of pure balsam oil" promised to the righteous refer to this level, which is higher than plain oil.

וכמ"ש במ"א בפ' תרומה סד"ה הנה כתיב⁹¹ ועמך כולם צדיקים כו' ועיין בזהר ר"פ אמור (דפ"ח ע"ב) וע' בזהר ר"פ תרומה (דקכ"ז ע"ב).

And as written elsewhere, in Parshas Terumah, at the end of the maamar beginning "Now it is written, 'And your people are all righteous,'" etc. And see the Zohar, beginning of Emor (88b), and see the Zohar, beginning of Terumah (127b).

In Torah Ohr, Terumah, the Alter Rebbe explains that plain oil is Chochmah, while balsam oil, with its fragrance, alludes to the flow from Chochmah within Keser, above vessels, and the thirteen rivers to the thirteen attributes of mercy. The Zohar at the beginning of Terumah also speaks of the rivers of pure balsam from which the higher souls draw their delight.

ועי מענין לריח שמניך בזהר פי אחר (דני"ח סעי"ב [סוף עמוד ב]) ובפי' בהעלותך (דקי"ג ע"א) ובפי' צו (דל"ה סעי"א [סוף עמוד א]) ור"פ וירא (דצ"ו א') ובהרמ"ז [ובהרב משה זכות] שם: ⁹²

And see concerning “for fragrance, Your oils” in the Zohar, Parshas Acharei (end of 58b), and in Parshas Beha’aloscha (150a), and in Parshas Tzav (end of 35a), and at the beginning of Parshas Vayera (96a), and in the Ramaz there.

Further Zohar passages on “for fragrance, Your oils” are listed, with the Ramaz’s commentary. In Acharei the Zohar speaks of the fine fragrance of the incense rising to join the anointing oil, and in Tzav of the myrtles whose fragrance sustains the soul.

SECTION 5 • 17-8

Betrothal and marriage

7 עוד יש לומר בפי' לריח שמניך כו' ושמן תורק כו' ע"ד משמעות פי' המדרש שיר השירים דמפרש שמן תורק הוא מדרגה גבוה יותר מן לריח שמניך

One may further say, in explaining “for fragrance, Your oils,” etc., and “oil poured forth,” etc., following the plain sense of the explanation of the Midrash on the Song of Songs, which explains that “oil poured forth” is a higher level than “for fragrance, Your oils,”

A second reading follows the plain sense of the Midrash on the Song of Songs. There “oil poured forth” is a higher level than “for fragrance, Your oils.”

שאינו אלא כעין ריח בעלמא מהשמן אבל שמן תורק היינו כאדם שמריק מכלי לכלי ⁹³ חבירו שנותן לו השמן בעצמו.

which is only a kind of mere fragrance from the oil; but “oil poured forth” is like a person who pours from a vessel into his friend’s vessel, who gives him the oil itself.

Fragrance is only the scent that reaches a person from the oil. Pouring oil into a friend’s vessel gives him the oil itself.

והוא עפמ"ש [על פי מה שכתוב] במ"א (בד"ה תורה צוה לנו כו' בפי' הברכה) שבהמשכה מתשבי"כ [מתורה שבכתב] שהיא בחי' חתן לתשבע"פ [לתורה שבכל פה] שהיא בחי' כלה יש כ' בחינות ומדרגות.

And this is according to what is written elsewhere (in the maamar beginning “Moshe commanded us the Torah,” etc., in Parshas VeZos HaBerachah), that in the flow from the Written Torah, which is the level of the bridegroom, to the Oral Torah, which is the level of the bride, there are two levels and ranks.

A maamar on “Moshe commanded us the Torah” explains that the Written Torah is the “bridegroom” and the Oral Torah the “bride.” The flow between them has two levels.

הא' ע"ד נובלות חכמה שלמעלה תורה⁹⁴ ונקרא אירוסין שהוא המשכה חיצונית וזהו ענין לריח שמניך.

The first is in the manner of “the fallen fruit of the supernal wisdom is Torah,” and it is called erusin (betrothal), which is an external flow; and this is “for fragrance, Your oils.”

The first level is like the Midrash's saying that the Torah is the “fallen fruit” of supernal wisdom: something that falls away from the tree, not its core. This is betrothal (erusin), an external connection, and it corresponds to “the fragrance of Your oils.”

וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] בתלים⁹⁵ ע"פ ויקם עדות ביעקב⁹⁶ כו'. וזהו שאינו אלא כעין ריח בעלמא הארת יסוד אבא ולא מהותו ועצמותו ממש.

And as written in Likkutei Torah on Tehillim, on “He established a testimony in Yaakov,” etc. And this is why it is only a kind of mere fragrance: a glimmer of the Yesod of Abba, and not its very being and essence.

The Likkutei Torah of the Arizal on Psalms (his teachings as recorded by Rabbi Chaim Vital) is cited for this, as the Kehot note explains. At this level only a glimmer of the Yesod of Abba (the channel of Chochmah) comes through, not its essence.

אמנם הבחי' הבי' הוא שיומשך מבחי' חתן לכלה מבחי' פנימיות תשב"כ [תורה שבכתב] והוא ענין נשואין ויחוד חתן וכלה ע"ש. וזהו שמן תורק שמך שנמשך עצמיות השמן דח"ע [דחכמה עילאה] בבחי' מלי' תשב"כ [תורה שבעל פה] כו':

However, the second level is that there be drawn from the level of the bridegroom to the bride, from the level of the inner dimension of the Written Torah; and this is nisu'in (marriage) and the union of bridegroom and bride; see there. And this is “Your Name is oil poured forth”: the essence of the oil of supernal Chochmah is drawn into the level of Malchus, the Oral Torah, etc.

The second level is marriage (nisu'in), the full union of bridegroom and bride, drawn from the inner dimension of the Written Torah. This is “Your Name is oil poured forth”: the essence of supernal Chochmah comes into Malchus, the Oral Torah.

8 והנה מכ"ז [מכל זה] נמשך על כן עלמות אהבוך.^{97, 98, 99, 100} דהיינו בחי' ב"ע שמקבלים מבחי' מלכות שהיא מקור דבי"ע

Now from all this follows “therefore the maidens (alamos) love You”: that is, the level of Beriah, Yetzirah and Asiyah, which receive from the level of Malchus, which is the source of Beriah, Yetzirah and Asiyah.

Now the verse's conclusion, “therefore the maidens love You,” is explained. The Zohar reads alamos (maidens) as olamos (worlds): the worlds of Beriah, Yetzirah and Asiyah, which receive from Malchus, their source.

וכמ"ש בזהר ח"ג [חלק ג'] (דנ"ח סע"ב [סוף עמוד ב]) ח"ב [חלק ב'] קמ"ד ב' (וע' עוד ח"א [חלק א'] צ"ח א' ח"ג [חלק ג'] נ"ט א' ע"א ב')

As written in the Zohar, volume 3 (end of 58b), volume 2, 144b (and see further volume 1, 98a; volume 3, 59a, 71b).

These are the Zohar passages that read alamos as the worlds: "alamos, worlds, actual worlds," and "do not read alamos but olamos." They are listed for further study.

וכן מבחי' מלי' דאצי' נמשך להיות גילוי למטה בכל א' מישראל ע"י שמקבלים עליהם עול מלכות שמים

And likewise from the level of Malchus of Atzilus there is drawn a revelation below in each and every one of Israel, through their accepting upon themselves the yoke of the kingship of Heaven.

In the same way, from Malchus of Atzilus a revelation reaches every Jew. It comes through accepting the yoke of Heaven's kingship, which is receiving Malchus.

ואזי בעסק התורה נמשך בו ג"כ מבחי' לריח שמניך כו' ושמן תורק כו' והיינו ג"כ ע"ד ב' בחי' הנ"ל דאירוסין ונישואין

And then, in the study of Torah, there is drawn into him as well from the level of "for fragrance, Your oils," etc., and "oil poured forth," etc.; and this too is in the manner of the two levels mentioned above, betrothal and marriage;

Having accepted the yoke, a person who studies Torah receives both "fragrance" and "oil poured forth." These are the two levels, betrothal and marriage, described in paragraph 7.

והיינו להיות נקלט ונתפס כמוח ובלב אור ה' דאורייתא וקב"ה [וקודשא בריך הוא] כולא חד¹⁰¹ כו' ושתכנס ההתבוננות בקרב איש ולב עמוק¹⁰² כו'

that is, that the light of G-d be absorbed and grasped in the mind and in the heart, [for] "the Torah and the Holy One, blessed be He, are entirely one," etc., and that the contemplation enter "within a man, and a deep heart," etc.

The aim is that G-d's light be grasped in both mind and heart, since the Torah and G-d are one. The contemplation should enter a person's inner depths, the "deep heart" of the Psalm.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] המאור שבה מחזירו למוטב^{103, 104} וכמ"ש סדי"ה בהעלותך¹⁰⁵ בענין כשמן הטוב כו' שיורד ע"פ מדותיו¹⁰⁶ כו' ושמן ימינו יקרא^{107, 108} כו' ע"ש.^{109, 110}

And as our Sages said, "the light within it brings him back to the good"; and as written at the end of the maamar beginning "When you kindle," on "like the good oil," etc., that runs down "according to his attributes," etc., and "the oil of his right hand calls out," etc.; see there.

The Sages said that the light within the Torah returns a person to the good; in Torah Ohr (Megillas Esther) the Alter Rebbe notes that they said maor, the luminary itself, not mere light. The maamar on Beha'aloscha explains that the oil comes down "according to his attributes," reaching each person's emotions, and the verse "the oil of his right hand calls out" speaks of its effect.

SECTION 6 • 19

Why oil reaches the sealed heart

9 וזהו דמתחלה אמר כי טובים דודיך מיין¹¹¹ יין הוא ההתבוננות בעלמא דאתגלייא שמזה ההתבוננות נמשך להיות בחי' כלה כו' כנ"ל.

And this is why it first says "for Your love is better than wine": wine is contemplation of the revealed world, and from this contemplation comes about the level of the bride, etc., as mentioned above.

The maamar now ties the two verses together. The earlier verse, "Your love is better than wine," describes the way of contemplation, through which one becomes a "bride" who receives G-d's light.

אך כדי שיהי' [שיהיה] אף בחי' עלמות אהבוך דהיינו אפילו מי שלבו אטום ולא נתפעל מהתבוננות הנ"ל.

But so that there be even the level of "the maidens love You," that is, even one whose heart is sealed and who has not been stirred by the contemplation mentioned above,

The later verse addresses a different person: the "maiden" whose heart is sealed and whom contemplation has not moved. The question is how such a person can also come to love G-d.

הנה הוא ע"י עסק התורה שהיא בחי' שמן כנ"ל שהיא בחי' אשר אנכי מצוך כו'

this is through occupation with Torah, which is the level of oil, as mentioned above, which is the level of "that I (Anochi) command you," etc.,

The answer is Torah study, the "oil." The Torah is the word of "I" (Anochi), G-d's own self, in the phrase "that I command you."

דלית מחשבה תפיסא ביה כלל¹¹² ולפי שהוא מבחי' עליונה מאד ע"כ יוכל לעשות חקיקה וכלי גם במי שלבו אטום כו'

which no thought can grasp at all; and because it is from a very lofty level, therefore it can make an engraving and a vessel even in one whose heart is sealed, etc.

That level is beyond all thought, as the Tikkunei Zohar says. Precisely because it is so high, it can engrave itself and form a "vessel" even in a heart that nothing else moves.

וכענין משנ"ת [מה שנתבאר] בפ' בחקתי (ד"ה מבואר בע"ה [בעץ חיים])¹¹³ שעיי' נעשה חקיקה מבפנים בנה"ב [בנפש הבהמית] כו' וזהו ענין באר הפרוה שרים¹¹⁴ כו' ע"ש

And [this is] like what is explained in Parshas Bechukosai (the maamar beginning "It is explained in Etz Chaim"), that through this an engraving is made from within in the animal soul, etc.; and this is the meaning of "a well that princes dug," etc.; see there.

A maamar in Bechukosai reads bechukosai as engravings (chakikah): the animal soul's "vessel" must be engraved from outside, through contemplation, and from within, through mitzvos rooted very high, such as the red heifer, tzitzis and tefillin. There the Alter Rebbe reads "a well that princes dug" in the same light.

וכענין המבואר עוד במ"א (בד"ה וארשתיך לי)¹¹⁵ בענין לבי בושרי ירננו אל אל חי¹¹⁶

And [it is] like what is explained further elsewhere (in the maamar beginning "I will betroth you to Me") concerning "my heart and my flesh sing to the living G-d."

A maamar on "I will betroth you to Me" makes a similar point with the verse "my heart and my flesh sing to the living G-d." The words that follow are taken almost word for word from that maamar (Likkutei Torah, Bamidbar).

כי הנה הלב והבשר לפי שהם כלים גשמיים כו' אינם נכספים לחצרות ה' שהוא מקור וחיי הנפש וכענין בחי' ההתבוננות בעלמא דאתגלייא הנקי' יין כנ"ל כי אם כאשר ירננו אל אל חי בעצמו ובכבודו כו'

For the heart and the flesh, because they are physical vessels, etc., do not yearn for "the courts of Havayah," which are the source and life of the soul, like the level of contemplation of the revealed world, which is called wine, as mentioned above, but only when they sing to the living G-d Himself, in His glory, etc.;

The heart and flesh are physical and do not, by themselves, yearn for "the courts of Havayah," the source of the soul's life, the level that contemplation of the revealed world, "wine," reaches. They are moved only when they sing to the living G-d Himself.

שכל מה שהיא בחי' עליונה יותר יכולה היא לירד ולהתפשט למטה יותר ועי"ז באה ונגעה עד הלב ובשר כו' ע"ש באריכות.

for the higher a level is, the more it can descend and spread further below, and through this it comes and reaches the heart and flesh, etc.; see there at length.

The principle is that the higher a level is, the lower it can reach, so the very highest touches even the physical heart and flesh.

ועד"ז הוא כאן דלפי שבחי' ריח שמניך ושמן תורק הוא המשכה מבחי' עליונה הרבה יותר ממדרגת היין ושמן צף ע"ג [על גבי] יין¹¹⁷ כו'.

And so it is here: because the level of “the fragrance of Your oils” and “oil poured forth” is a flow from a level far higher than the rank of wine, and oil floats on top of wine, etc.

The same applies here: “fragrance” and “oil poured forth” come from a level far above wine. The physical fact that oil floats on top of wine illustrates this.

ובגמ' [ובגמרא] פ"ק [פרק קמא] דשבת (ד"ה ע"ב) שנחלקו רבנן ורבי יוחנן בן נורי¹¹⁸ אי הוה חיבור זה לזה

And in the Gemara, first chapter of Shabbos (5b), the Sages and Rabbi Yochanan ben Nuri disagree whether they count as joined to one another;

The Talmud records a dispute whether oil floating on wine counts as “joined” to it: if one who has immersed but awaits nightfall (a tevil yom) touches the oil, the Sages say only the oil is disqualified, while Rabbi Yochanan ben Nuri says the two are joined. The Sages’ view, that the two are not joined, reflects that oil stays apart from and above the wine.

והיינו מפני שהשמן הוא גבוה מאד בבחי' חכמה עילאה דכולא כמ"ש בזהר פ' צו (דל"ד ע"א)^{119, 120} ולכן הוא לעילי לעילא מבחינת היין כו'

and this is because oil is very high, at the level of “the supernal Chochmah of all,” as written in the Zohar, Parshas Tzav (34a), and therefore it is far, far above the level of wine, etc.

The reason is that oil corresponds to “the supernal Chochmah of all,” as the Zohar says, and so stands far above wine, which corresponds to Binah. In Likkutei Torah, Beha'aloscha, the Alter Rebbe quotes the same Zohar and concludes that oil therefore spreads lower, so that even physical existence is nullified.

ולכן יוכל להפעיל גם במי שלבו אטום שיחוק לבו ע"י דברי תורה שיהי' [שיהיה] גם עלמות אהבוך כו' וכענין ועברתי בארץ מצרים¹²¹ אני ולא מלאך כו':

And therefore it can take effect even in one whose heart is sealed, that his heart be engraved through words of Torah, so that there be also "the maidens love You," etc.; and like "I will pass through the land of Egypt: I and not an angel," etc.

For this reason the Torah can affect even the sealed heart and engrave itself there, so that the "maidens" too will love G-d. It is like the Exodus, where G-d Himself, "I and not an angel," came down to the lowest place; the Bechukosai maamar uses the same words for the mitzvos that engrave even the animal soul.

SECTION 7 • 110

Scripture, Mishnah and Talmud

10 ב עוי"ל [עוד יש לומר] בפ"י לריח שמניך כו' ושמן תורק כו' ע"ד המדרש הנ"ל שזהו ענין לעולם ישלש אדם תלמודו¹²² שליש במקרא שליש במשנה ושלש בתלמוד.

(2) One may further say, in explaining "for fragrance, Your oils," etc., and "oil poured forth," etc., following the Midrash mentioned above, that this is the matter of "A person should always divide his study into three: a third in Scripture, a third in Mishnah and a third in Talmud."

This opens a further reading of the verse. It links "fragrance" and "oil poured forth" to the Talmud's instruction to divide one's study into three parts: Scripture, Mishnah and Talmud.

והנה בלימוד המצות משנה ותלמוד משיג ותופס המהות חכמתו ית'¹²³ מאחר שנתלכשה בדברים גשמיים שהן רצונו וחכמתו ית' ממש.

Now in studying the mitzvos, Mishnah and Talmud, one comprehends and grasps the very being of His blessed wisdom, since it has been clothed in physical matters, which are truly His blessed will and wisdom.

When one studies the laws of the mitzvos in the Mishnah and Talmud, one actually understands G-d's wisdom, because that wisdom has been clothed in physical matters one can grasp. Those laws are G-d's will and wisdom themselves.

וזהו ענין שמן תורק כו' משא"כ בסיפורי מעשיות שבתנ"ך [שבתורה נביאים כתובים] שאינו מושג כלל חכמתו ית' המלובשת בתיבות וצירופי אותיות.

And this is "oil poured forth," etc. This is not so with the narratives of Tanach, where His blessed wisdom, clothed in the words and combinations of letters, is not comprehended at all.

This grasp of the essence is "oil poured forth." The narratives of the Bible are different: the divine wisdom clothed in their words and letters cannot be understood at all.

וכמ"ש בזהר בהעלותך (דקנ"ב ע"א) שפשטיות המובן מן הסיפור מעשיות שבתורה נקרא לכושא דאורייתא¹²⁴

And as written in the Zohar, Beha'aloscha (152a), that the plain sense understood from the narratives of the Torah is called "the garment of the Torah."

The Zohar says that the plain story of the Torah is only its "garment"; the commandments are its "body" and its inner secrets its "soul."

וביאר הרמ"ז [הרב משה זכות] שם כמו עדי"מ פ' ואלה כו' בארץ אדום¹²⁵ כו' שודאי מעשה היה כך היה ואין יוצא מידי פשוטו¹²⁶ אבל אין כוונת ה' בו בעצם אבל בה נגזזו סודות עולם התהו כו' ע"ש

And the Ramaz explained there that, for example, [in] the section "And these [are the kings]...in the land of Edom," etc., certainly the event happened as it happened, and [the verse] does not depart from its plain meaning, but G-d's intent in it is not [the event] itself; rather, in it are hidden the secrets of the World of Tohu, etc.; see there.

The Ramaz (Rabbi Moshe Zacuto), commenting there, gives an example: the list of the kings of Edom in Genesis records events that really happened, and the verse keeps its plain meaning. But G-d's real intent is not the history; hidden in it are the secrets of the World of Tohu, the "chaos" that preceded the ordered worlds.

ובזהר שם (דקמ"ט ע"ב) שהאריך בזה. ובפרדס שער כ"ז פ"א האריך בביאור מאמר הזהר הנ"ל וכתב וז"ל [וזה לשונו].

And [see] the Zohar there (149b), which elaborates on this. And in the Pardes, Gate 27, chapter 1, he elaborates in explaining the above Zohar statement, and writes as follows:

The Zohar elaborates on this at 149b. Rabbi Moshe Cordovero's Pardes Rimonim (Gate 27, chapter 1) explains that Zohar passage at length and is quoted next.

אבל כאשר יבוא האדם ללמוד בתורה צריך שיהי' [שיהיה] כוונתו שהוא לומד הענין שהוא במה שהם דברים אלהיים¹²⁷ שנעלם ממנו עוצם פנימיותם וכי'

"But when a person comes to study the Torah, his intent must be that he is studying that matter as being divine words, whose immense inwardness is hidden from him, etc.

The Pardes says that one who studies the Torah should intend that he is learning divine words, whose depths are hidden from him.

ועם היות שהוא לא ישכיל בה כי אם פשטיות הסיפור ואין צריך לומר זה אלא אפי' [אפילו] מי שלא יבין כלל כו' גם יש לו שכר טוב עכ"ל [עד כאן לשונו]

And even though he understands nothing of it but the plain sense of the narrative, and needless to say he, but even one who does not understand at all, etc., he too has a good reward." End of quote.

Even if he understands only the plain story, and even if he understands nothing at all, he has a good reward. Reading the Torah's words is itself of value.

ולכן האותיות התורה ופשטיות הסיפור נק' ריח שמניך

Therefore the letters of the Torah and the plain sense of the narrative are called "the fragrance of Your oils":

This is why the letters and plain stories of the Torah are called "the fragrance of Your oils."

כי עם היות שאינו מובן ומושג כלל פנימיות חכמתו ית' הגנוזה ומלובשת בסיפור מעשה ואותיות ההם (משא"כ בהשכלת פשט הדינים והמצות כמו שבאו בביאור המשנה והגמ' [והגמרא] שגם הפשטיות המובן נק' גופי תורה ולא לכושא לבד ע"ש בזהר ובפרדס) עכ"ז [עם כל זה] האותיות ופשטיות הסיפור הן הן ריח שמניך

for even though the inwardness of His blessed wisdom, hidden and clothed in that narrative and those letters, is not understood or comprehended at all (unlike grasping the plain sense of the laws and mitzvos as they come in the explanation of the Mishnah and Gemara, where even the plain, understood sense is called "the bodies of the Torah" and not merely a garment; see there in the Zohar and in the Pardes), nevertheless the letters and the plain sense of the narrative are themselves "the fragrance of Your oils,"

The wisdom hidden in the stories and letters is not understood at all, unlike the laws, whose plain sense the Zohar calls the "bodies" of the Torah and not merely its garment. Even so, the letters and stories are themselves "the fragrance of Your oils."

¹²⁸ שבהם ועל ידם ממשיך הקורא במקרא ריח והארה מבחי' שמן משחת קדש

for in them and through them the one who reads Scripture draws down a fragrance and glimmer from the level of "the oil of holy anointing,"

Through reading them a person draws a scent and glimmer from the "oil of holy anointing": the high source reaches him, though not in understood form.

וכמו עד"מ שמריחים ריח הטוב אע"פ [אף על פי] שאינו טועם אותו בפיו כלל ואע"פ [ואף על פי] שהוא רחוק ממנו כו'

just as, by way of analogy, one smells a good fragrance even though he does not taste it in his mouth at all, and even though he is far from it, etc.

The analogy is smell: one can enjoy a fragrance without tasting it, and even from a distance. So too a reader of Scripture receives something from the divine wisdom without grasping it.

ואדרבה הריח הזה נמשך ממקום עליון ביותר שהוא בחי' שמן המריח שלמעלה מבחי' שמן סתם ח"ע [חכמה עילאה] כו'

On the contrary, this fragrance is drawn from an exceedingly high place, which is the level of the fragrant oil, which is above the level of plain oil, supernal Chochmah, etc.

On the contrary, the fragrance comes from a higher place than plain oil, which is supernal Chochmah. It comes from the "fragrant oil," a level above it.

ולפי שהוא גבוה יותר במעלה לא יכול לבא בהתגלות בבחי' קירוב בבחי' טעם כענין שמן תורק כו' אלא בבחי' ריח לבד כו' (וכמ"ש בביאור ע"פ אלה מסעי בניי [בני ישראל] בענין ירדן יריחו)

And because it is higher in rank, it cannot come into revelation in a manner of closeness, in the manner of taste, like "oil poured forth," etc., but only in the manner of fragrance, etc. (as written in the explanation on "These are the journeys of the children of Israel," concerning "the Jordan at Jericho").

Because it is so high, it cannot be revealed close up, as "taste," the way the laws are grasped in "oil poured forth"; it reaches a person only as fragrance. The maamar on "These are the journeys" (Likkutei Torah, Masei) reads Yericho (Jericho) as rei'ach, fragrance: a slight glimmer of a thing's essence, as an apple's scent is not the apple itself.

וז"ש [וזהו שכתוב] בזהר בהעלותך (דקמ"ט ע"ב) דההוא מלה דההוא ספור לאו לאחזאה על גרמיה בלבד קא אתי אלא לאחזאה על ההוא כללא קאתי¹²⁹ כו' ע"ש.

And this is what is said in the Zohar, Beha'aloscha (149b): "That word of that narrative does not come to show about itself alone, but comes to show about that general principle," etc.; see there.

The Zohar says that each word of a Torah story comes not only to tell its own event but to point to a larger principle, as in the rule of the thirteen principles: what goes out of the general rule comes to teach about the whole. The narrative is a sign of something higher than itself.

ואעפ"כ [ואף על פי כן] יש ג"כ מעלה יתירה ועצומה בבחי' שמן תורק שהוא המשכת עצמיות ח"ע [חכמה עילאה] ולא ריח והארה לבד כו'

Nevertheless there is also an additional, immense advantage in the level of "oil poured forth," which is the drawing down of the essence of supernal Chochmah, and not merely fragrance and a glimmer, etc.;

Still, "oil poured forth," the laws, has its own great advantage: it brings down the essence of supernal Chochmah, not just a scent of it.

ושניהם כאחד טובים.¹³⁰

and both alike are good.

Each level has its advantage, and in Koheles's words, "both alike are good."

והנה לימוד הזהר וכהאריז"ל [וכתבי האריז"ל]¹³¹ הוא בכלל שליש במקרא. וכמ"ש במ"א בפ"י הזוהר דבראשית (דכ"ז ע"ב) הנזכר למעלה הטעם לזה.

Now the study of the Zohar and of the Arizal is included in "a third in Scripture." And the reason for this is written elsewhere, in explaining the Zohar on Bereishis (27b) mentioned above.

Now a question: under which third does studying the Zohar and the Arizal's writings fall? The Alter Rebbe says it belongs to "a third in Scripture," as explained in his treatment of the Zohar passage cited in paragraph 5.

וקיצור הענין דהרי מדרש הזהר וכן מדרש רבה ושאר המדרשות הן פ"י המקרא ופירש"י [ופירש רש"י] בפ"ק [בפרק קמא] דברכות (די"א ע"ב) שמדרש הוא קרוב למקרא¹³² כו' ע"ש

In brief: the Midrash of the Zohar, and likewise Midrash Rabbah and the other Midrashim, are commentary on Scripture; and Rashi explained in the first chapter of Berachos (11b) that Midrash is close to Scripture, etc.; see there.

In brief, the Zohar, like Midrash Rabbah and other Midrashim, is a commentary on Scripture. Rashi notes that Midrash is close to Scripture.

ואף שבהלכות ת"ת [תלמוד תורה]¹³³ מבואר דמדרש תורה שהוא ספרא וספרי וכו"ג [וכהאי גוונא] הן בכלל שליש במשנה היינו עכ"פ [על כל פנים] מפני שהן פ"י דיני וגופי התורה כמו המשנה ממש.

And although in Hilchos Talmud Torah it is explained that the Midrash of the Torah, that is, Sifra and Sifrei and the like, is included in "a third in Mishnah," that is at any rate because they are the explanation of the laws and bodies of the Torah, just like the Mishnah itself.

The Alter Rebbe's own Laws of Torah Study count halachic Midrash, like the Sifra and Sifrei, under "Mishnah." That is because they explain the laws, like the Mishnah itself.

אבל בלימוד סודות הזהר אין השגה אפילו לגדולי החכמים רק ידיעת המציאות מההשתלשלות ולא השגת המהות כלל וה"ז [והרי זה] כעין לימוד המקרי

But in studying the secrets of the Zohar there is no comprehension even for the greatest of sages, only knowledge of the existence of the chain of descending worlds, and no comprehension of the essence at all; and this is like the study of Scripture,

The secrets of the Zohar are different: even the greatest sages can know only that the levels of the chain of worlds exist, not what they are in essence. This is similar to reading Scripture.

שהוא קורא בשמותיו של הקב"ה אע"פ [אף על פי] שאינו משיג כלל עצמיות הגנוז בהן כנ"ל וכעין זה הוא בלימוד הזהר וע"ה [ועץ חיים].¹³⁴

where one reads the Names of the Holy One, blessed be He, even though he does not comprehend at all the essence hidden in them, as mentioned above; and similar to this is the study of the Zohar and Etz Chaim.

A reader of Scripture reads the Names of G-d without grasping the essence hidden in them. The study of the Zohar and Etz Chaim is similar.

ולכן הוא בכלל שליש במקרא (ומתורץ בזה מ"ש הר"ן [הרבינו נסים]¹³⁵ ספ"ק [סוף פרק קמא] דע"ז [דעבודה זרה] שהרי המשנה חמורה מן המקרא כו' ולמה צריך שליש היום למקרא)

Therefore it is included in "a third in Scripture." (And this resolves what the Ran writes at the end of the first chapter of Avodah Zarah: "since Mishnah is weightier than Scripture," etc., "why is a third of the day needed for Scripture?")

So Kabbalah is counted under "Scripture." This also answers the question of the Ran (Rabbeinu Nissim of Gerona, a fourteenth-century Talmud commentator): if Mishnah is weightier, why give a full third of the day to Scripture? Since "Scripture" includes the study of the Zohar and the Arizal's teachings, a full third is fitting for it.

ולכן ג"ז [גם זה] נקרא לריח שמניך שידיעת המציאות היא כמו ריח בעלמא לגבי השגת מהות חכמתו ית' שבמשנה ותלמוד.

Therefore this too is called "for fragrance, Your oils," for knowledge of the existence is like mere fragrance compared to comprehension of the essence of His blessed wisdom that is in Mishnah and Talmud.

Knowing that the higher levels exist, without grasping their essence, is like a mere fragrance. That is why this study, too, is called "for fragrance, Your oils."

ועי' שנתבאר באגה"ק [באגרת הקודש] קרוב לסופו¹³⁶ שבלימוד סדר ההשתלשלות אף אם השיג¹³⁷ המציאות לא עדיף מצד עצמו כלימוד המצות שמשיג ותופס המהות כו' אלא מצד שידיעת המציאות הוא ג"כ מצוה רבה¹³⁸ ונשאה

And [this is] along the lines of what is explained in Iggeres HaKodesh near its end, that in studying the order of the chain of descent, even if one has comprehended the existence, it is not in itself superior to the study of the mitzvos, in which one comprehends and grasps the essence, etc., but rather in that knowledge of the existence is also a great and exalted mitzvah,

The Kuntres Acharon of Tanya (which the text calls "Iggeres HaKodesh near its end") makes a similar point: knowing the order of the worlds is not in itself better than studying the laws, where one grasps the essence. Its value is that such knowledge is itself a great mitzvah.

ואדרבה עולה על כולנה כמ"ש וידעת היום¹³⁹ דע את אלקי אביך¹⁴⁰ כו' ומביאה ללב שלם.

and indeed surpasses them all, as it is written, "And you shall know this day" and "Know the G-d of your father," etc., and it brings to a whole heart.

That knowledge even surpasses all the other mitzvos, as in "And you shall know this day" and "Know the G-d of your father," and it leads to serving G-d "with a whole heart."

ועוד שגם הריח וידיעת המציאות הוא הארה מבחי' פנימיות התורה כו' (ועי' בזהר פ' אחרי דע"ג¹⁴¹ א' תלת דרגין כו' וכל חד דרגא על דרגא סתים וגליא כו' ע"ש ועמ"ש מזה ע"פ כי קרוב אליך¹⁴² הדבר)

Moreover, the fragrance and the knowledge of the existence are also a glimmer from the level of the inner dimension of the Torah, etc. (And see the Zohar, Parshas Acharei, 73a: "three levels," etc., "and each level upon level, hidden and revealed," etc.; see there; and see what is written on this on "For the thing is near to you.")

Moreover, even this knowledge of existence is a glimmer of the Torah's inner dimension. The Zohar speaks of three levels bound together, the Holy One, the Torah and Israel, each both hidden and revealed; the maa-mar on "For the thing is near to you" (Likkutei Torah, Nitzavim) explains that the revealed aspect fills the worlds and can be grasped, while the hidden one surrounds them.

ולכן צ"ל ב' הבחינות לריח שמניך¹⁴³ כו' ושמן תורק כו' ומזה נמשך שעל כן עלמות אהבוך כנ"ל:^{144, 145, 146}

Therefore there must be both levels, "for fragrance, Your oils," etc., and "oil poured forth," etc.; and from this follows "therefore the maidens love You," as mentioned above.

Therefore both levels are needed, fragrance and poured oil, Scripture and Kabbalah as well as Mishnah and Talmud. From both together comes "therefore the maidens love You": even sealed hearts come to love G-d.

IN ONE'S AVODAH

A person who contemplates G-d's greatness and feels nothing should not despair: he should humble himself, admit how far he is, and long to cling to G-d, and above all keep studying Torah, both the laws he can grasp and the Scripture and inner teachings he cannot, because the Torah's source is high enough to engrave itself even in a sealed heart.

QUESTIONS FOR DISCUSSION

1. Why can contemplation ("wine") move some people but not others, and why can Torah ("oil") reach even a sealed heart?
2. How does the image of oil poured from an upturned vessel explain the high root of the Torah's letters and laws?
3. What is the difference between riding the "horse" of the letters and engaging one's Chochmah, Binah and Daas in them?
4. In paragraph 6 fragrance comes from a higher source than poured oil, while in paragraph 7 it is a lower, external flow. How does paragraph 10 reconcile the two readings?
5. Why does the Alter Rebbe place the study of the Zohar and Etz Chaim under "a third in Scripture," and what value does he give to knowing only the existence of the higher levels?

FOR CHILDREN • AGES 9-13

For the children at the table

Wine and oil: two ways the Torah reaches the heart

THE BIG IDEA

Even when thinking about G-d does not move our heart, the Torah itself, like poured oil, can reach it and teach it to love G-d.

The verse in Shir HaShirim says, “For fragrance, your oils are good; your name is oil poured forth; therefore the maidens love You.” The maamar explains that the Torah is called both wine and oil. Wine stands for contemplation: thinking deeply about how G-d creates the whole world anew at every moment. Just as wine brings out what was hidden, this thinking brings out a person’s hidden love and awe of G-d. But sometimes a heart stays closed, and thinking about G-d does not move it. The verse calls such hearts “maidens.” For them there is oil: the Torah itself. Oil poured from one vessel into another turns upside down, so what was at the bottom comes to the top. So too the Torah came down step by step into stories, laws and letters, yet these lowest parts have the highest root. When we learn the laws of the Torah, we hold G-d’s own wisdom. When we read the verses, even without understanding them, we receive a “fragrance” from a level higher still. That is why learning Torah can open even a closed heart.

THE MASHAL

When oil is poured from one vessel into another, the vessel is turned over, so what was at the bottom comes out on top, and the fragrance rises from the bottom of the first vessel. So the Torah came down into simple stories, laws and letters, yet those very letters come from the highest place of all.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the maamar say that the Torah can reach a heart that thinking about G-d could not move?
2. What is the difference between wine, which brings out what is hidden, and oil, which is poured from vessel to vessel?
3. If one day your davening feels dry, what Torah could you learn that day, even something you do not fully understand?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 Kehot's note points to Song of Songs 1:2-3 for these words.

Song of Songs 1:2-3 שִׁיר הַשִּׁירִים א' ב'-ג'

יִשְׁכְּנֵי מִנְשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דָּדֶיהָ מֵיָּיִן: לָרִיחַ שְׁמָנֶיהָ טוֹבִים שְׁמֶן תּוֹרַק שְׁמָהּ עַל־כֵּן עֲלָמוֹת אֲהָבוֹהָ:

Let him kiss me with the kisses of his mouth— For thy love is better than wine. Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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

2 לריח שמניך טובים שמן תורק שמך

Rabbi Berechyah opens Lech Lecha with “For fragrance, Your oils are good; Your Name is oil poured forth”: Avraham was like a sealed flask of balsam set in a corner, whose fragrance did not spread until it was moved; so G-d told him to go.

בראשית רבה ל"ט:ב' Bereshit Rabbah 39:2

וַיֹּאמֶר ה' אֶל אַבְרָם רִבִּי בִרְכִיָּה פָתַח (שיר א, 1) : "לריח שמניך טובים שמן תורק שמך" אמר רבי ברכיה למה היה אברהם אבינו דומה לצלוחית של אפופולסימון מוקפת צמיד פתיל ומונחת בוית ולא היה ריחו נודף כיון שהיתה מיטלטלת היה ריחו נודף כך אמר הקב"ה לאברהם אבינו שטלל עצמך ממקום למקום ושמן מתגדל בעולם:

“The L-rd said to Abram” - Rabbi Berekhya began: “By the fragrance of your good oils, your name is like poured oil” (Song of Songs 1:3). Rabbi Berekhya said: To what was Abraham our patriarch comparable? To a flask of balsam oil surrounded with a fastened cover, that was placed in a corner and its fragrance did not diffuse. When it was moved, its fragrance diffused. So, the Holy One blessed be He said to Abraham our patriarch: ‘Move yourself from one place to another place, and your name will ...

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3 לריח שמניך טובים שמן תורק שמך

On the meal offerings mixed with oil: “oil” is Torah and good deeds, and “Your Name is oil poured forth” is the Torah poured out for Israel “like oil poured from vessel to vessel,” for which “the maidens love You.”

ויקרא רבה ג':ז"ז Vayikra Rabbah 3:7

4 לריח שמניך טובים שמן תורק שמך

The Midrash on Ki Savo compares the words of Torah to oil, citing “Your Name is oil poured forth”: oil is bitter at

first and sweet at the end, and it gives life and light, and so do the words of Torah.

Devarim Rabbah 7:3ג' דברים רבה

5 לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

The Shulamite praises her beloved: the fragrance of his oils is good, his very name is like oil poured out, and so the maidens love him. Read of G-d, “Your Name” is the Torah, and the maamar reads the three phrases as fragrance, oil poured forth, and the maidens who come to love. (context: Steinsaltz Tanakh)

Song of Songs 1:3 שִׁיר הַשִּׁירִים א':ג

לְרִיחַ שְׁמֵנֶיהָ טוֹבִים שֶׁמֶן תּוֹרֶק שְׁמֶה עַל־כֵּן עֲלָמוֹת אֶהְבּוּהָ:

Thine ointments have a goodly fragrance; Thy name is as
ointment poured forth; Therefore do the maidens love thee.

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6 The companions call to the Shulamite, “Return, return... that we may gaze upon you.” The parenthesis points to the Midrash on this verse as well. (context: Steinsaltz Tanakh)

Song of Songs 7:1 שִׁיר הַשִּׁירִים ז':א

שׁוּבֵי שׁוּבֵי הַשּׁוֹלְמִית שׁוּבֵי וְנִחְזֶה-בָּהּ מֵהַתְּחִלָּה בַּשּׁוֹלְמִית כְּמַחֲלַת
הַמַּחֲנִים:

Return, return, O Shulammit; Return, return, that we may look upon thee. What will ye see in the Shulammit? As it were a dance of two companies.

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7 בלולה בשמן

On Nachshon's offering of fine flour "mixed with oil": this is the Torah, which must be mixed with good deeds.

Bamidbar Rabbah 13:16 במדבר רבה י"ג ט"ז

8 **פעמים נקרא התורה יין ופעמים שמן**

The Midrash on “for Your love is better than wine” likens the words of Torah to water, wine, oil, honey and milk; the maamar builds on the difference between wine and oil.

שיר השירים רבה א' ט"ז Shir HaShirim Rabbah 1:9

לְסִסְתִּי בִּרְכָבִי פָרְעָה, דָּרַשׁ רַבִּי פִּפְּסִי (אִיּוֹב כג, יג): וְהוּא בִּקְחָד וּמִי לִשְׁכֵּנוֹ, דָּן יְחִידִי לְכָל כְּאִי עוֹלָם וְאִין לְהִשִּׁיב עַל דְּבָרֵי מִי שֶׁאִמַּר וְהָיָה הָעוֹלָם. אָמַר לוֹ רַבִּי עֲקִיבָא דִּינָה פִּפְּסִי שְׁלֹא לְהִשִּׁיב עַל דְּבָרֵי מִי שֶׁאִמַּר וְהָיָה הָעוֹלָם, לִפִּי שֶׁהִכֵּל בְּאֵמַת וְהִכֵּל בְּדִין, שֶׁכֵּן כְּתִיב (יִשְׁעִיָּה ו, א): וְאֶרְאָה אֶת ה' יֹשֵׁב עַל כִּסֵּא רִם וְנִשְׂאָא. אָמַר רַבִּי סִימּוֹן כִּסֵּא שֶׁמֶפְרִישׁ בֵּין מִיתָה לְחַיִּים, (מַלְכִּים א כב, ט): וְכָל צָבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְׁמָאלוֹ, וְכִי יֵשׁ שְׁמָאל לַמַּעֲלָה, וְהָלֵא ...

“To a mare in Pharaoh’s chariots I have likened you, my love” (Song of Songs 1:9). “To a mare in Pharaoh’s chariots,” Rabbi Papis expounded: “He is of one mind, and who can respond to Him?” (Job 23:13). He alone judges all creatures, and one may not challenge the words of the One who spoke

and the world came into being. Rabbi Akiva said to him: 'Enough, Papis, one may not challenge the words of the One who spoke and the world came into being, because everything is true and ...

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9 כי טובים דודיך מיין

The Shulamite's opening words to her beloved: "for your love is better than wine." The Alter Rebbe reads "Your love" as the love and awe born of contemplation, the level of wine.

Song of Songs 1:2: שיר השירים א:ב

יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִיךְ מִיַּיִן:

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

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- 10 The prophet describes the plenty of the day G-d saves His people: grain for the young men, new wine for the maidens. Yenovev may be read "makes flourish," but Rashi reads it as making the maidens utter song and joy, and the Talmud (Bava Basra 12b) brings the verse to show that wine opens even a heart sealed like a maiden's; that is how the Alter Rebbe uses it. (context: Steinsaltz Tanakh)

Zechariah 9:17: זכריה ט:יז

כִּי מִה־טוֹבוֹ וּמִה־יָפִיו דָּגָן בַּחוּרִים וְתִירוֹשׁ יִנּוּבֵב בְּתוֹלוֹת:

For how great is their goodness, and how great is their beauty! Corn shall make the young men flourish, And new wine the maids.

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11 נכנס יין יצא סוד

"Wine enters, the secret comes out": Rabbi Chiya notes that yayin (wine) and sod (secret) have the same numerical value, seventy. Here the hidden secret is the G-dliness within creation.

Sanhedrin 38a:3-4: סנהדרין ל"ח א:ג-ד

אמר להם: בני, קוצים אתם מטילין לי בעיניי? אמר לו רבי חייא: רבי, אל ירע בעיניך. "יין" ניתן בשבעים אותיות, ו"סוד" ניתן בשבעים אותיות. נכנס יין - יצא סוד. אמר רב חסדא אמר מר עוקבא, ואמרי לה אמר רב חסדא: דרש מרי בר מר, מאי דכתיב: "וישקד הי על הרעה ויביאה עלינו כי צדיק הי אלקינו"? משום דצדיק הי - "וישקד הי על הרעה ויביאה עלינו"? אין, צדקה עשה הקדוש ברוך הוא עם ישראל שהקדים גלות צדקיהו ועוד גלות יכניה ...

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

12 וממשלתך בכל דור ודור

David's psalm of praise: "Your kingship is a kingship over all worlds, and Your dominion is in every generation": the subject of the contemplation that produces love and awe.

Psalms 145:13: תהילים קמ"ה:יג

מְלִכּוּתְךָ מְלִכּוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

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

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

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13 דכולא קמיה כלא חשיב

The Zohar's statement that all before G-d is considered as nothing; this is what the "secret" reveals.

Zohar, Introduction 20:188-22:199: ספר הזהר, הקדמה כ:קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

14 מי גילה לבני רז זה

When Israel said "we will do" before "we will hear," a heavenly voice asked who revealed this secret to them; the maamar reads "Who" (Mi) as Binah.

Shabbat 88a:8'ח:א: שבת פ"ח א:ח:א

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גלה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: "ברכו הי מלאכיו גברי כח עשי דברו לשמע בקול דברו" — ברישא "עשי", והדר "לשמע". אמר רבי חמא ברי חנינא: מאי דכתיב "כתפוח בצצי היצר וגו'" — למה נמשלו ישראל לתפוח, לומר לה: מה תפוח זה פריו קודם לעליו, אף ישראל הקדימו "נעשה" ל"נשמע".

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

15 וכבוד הי עליך זרח

Yeshayahu to Zion: "Arise, shine, for your light has come, and the glory of Havayah has shone upon you." The light that shines on the bride is given from above.

Isaiah 60:1: ישעיהו ס:א

קומי אורי כי בא אורך וכבוד הי עליך זרח:

Arise, shine, for thy light is come, And the glory of the L-RD is risen upon thee.

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16 כי אשב בחושך הי אור לי

Israel answers her enemy: "Do not rejoice over me, my enemy; though I fell, I rose; though I sit in darkness, Havayah is a light for me." The bride has no light of her own. (context: Steinsaltz Tanakh)

Micah 7:8: מיכה ז:ח

אַל־תִּשְׂמַח־י אֹיְבִיתִי לִי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֲשַׁב בַּחֹשֶׁךְ הִי אֹר לִי:

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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- 17 Rav Huna son of Rav Yehoshua: one used to wine, even if his heart is sealed like a maiden's, wine opens it, as it says, "new wine makes the maidens speak out." The phrase

“one whose heart is sealed” becomes the maamar’s name for the unmoved person.

Bava Batra 12b:8”ח”ב: י”ב בבא בתרא

אמר רב הונא בריה דרב יהושע: הרגיל ביניו, אפילו לבו אטום כבתולה – יין מפקחו, שנאמר: “ותירוש ינובב בתלות”.

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

- 18 The Zohar in Parshas Bo explains why the Torah writes na’ar for a maiden: as long as she has not received the male she is called na’ar, and once she has received the male, na’arah. The maamar applies it to the Congregation of Israel as bride.

Zohar, Bo 5:129-6:141”א”ק”ט”ו: קמ”א”א”ס”ז

Nothing so miraculous was witnessed since the creation of the world. Come and see,’ he said, ‘it is written: “It is a night (leyl) of observations unto the L-rd for bringing them out from the land of Egypt; this is that night (ha-layla) of the L-rd, observations to all the children of Israel” (Ex. 12, 42). Now, why “observations” in plural, and “night” first in the masculine gender (layiil), and then in the feminine (layla)? To indicate the union which took place on that night between the Masculine and Feminine ...

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

- 19 Kehot’s note points to Song of Songs 6 for these words.

Song of Songs 6 שיר השירים ו

- 20 Yeshayahu comforts Zion as a wife long parted from her husband: “For your Husband is your Maker, Havayah of Hosts is His Name.” The bride’s light comes entirely from Him. (context: Steinsaltz Tanakh)

Isaiah 54:5”ה: ה”ה”שעיהו

כי בעליך עשיה ה' צבאות שמו וגאלך קדוש ישראל אלקי כל-הארץ יקרא:

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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- 21 Kehot’s note points to Leviticus 3 for these words.

Leviticus 3 ויקרא ג

PARAGRAPH 2

- 22 לריח שמניך

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

KEHOT’S NOTE

באור התורה שה”ש עי לא עם הגהות אחרות. שם עי נד הגהות לדי”ה לריח שמניך הראשון.

- 23 “Oil poured forth,” read here as oil poured from vessel to vessel, so that the vessel is turned over.

Song of Songs 1:3 שיר השירים א

לריח שמניך טובים שמן תורק שמך עליכן עלמות אהבוך:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

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- 24 ה' בחכמה יסד ארץ

Shlomo: “Havayah founded the earth with wisdom, established the heavens with understanding.” The maamar reads it as Chochmah lodged in the “earth,” the lowest level, Malchus.

Proverbs 3:19 משלי ג: י”ט

ה' בחכמה יסד-ארץ כוֹנֵן שָׁמַיִם בְּתִבְנוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT’S NOTE

משלי ג, יט.

- 25 אבא יסד ברתא

Kehot’s note points to Zohar III, 256b for these words.

Zohar III, 256b זח”ג רנו, בב

KEHOT’S NOTE

זח”ג רנו, ב. [ובח”ב (קמה, ב.) — כ.].

- 26 אבא יסד ברתא

In the Raaya Mehemna of Pinchas: “With wisdom He founded the earth: with Abba He founded the daughter,” Chochmah founding Malchus. (Kehot: Zohar III, 256b)

Sפר הזהר, פנחס קכ”א:תתלי”א-123:842-121:831 Zohar, Pinchas
קכ”ג:תתמ”ב

- 27 כל התורה הם שמותיו של הקב”ה

There the Alter Rebbe explains that the Written Torah is called mikra, from “calling,” as one calls a friend by name, because the whole Torah is the Names of the Holy One, blessed be He; the Oral Torah is the receiving level, “guarded” in the heart.

Zohar II, 87a זח”ב פז, א

KEHOT’S NOTE

רמב”ן בהקדמתו עה”ת. יונת אלם פכ”ט. וראה זח”ב פז, א. ע”ל פינחס (עו, ב.) וש”נ. [כ.].

- 28 ונקי אבנים כס”י

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

KEHOT’S NOTE

פ”ד, מ”ב.

- 29 ונקי אבנים כס”י

Sefer Yetzirah calls the letters “stones” and the words made of them “houses”; the maamar uses it to show that letters are like the inanimate.

Sefer Yetzirah 4:12 ספר יצירה ד: י”ב

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן זי ימים בשנה שבעה ימי

בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חשב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

30 כחותם המתהפך

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

לי הפרדס להרמ"ק ז"ל ג"פ. א' שי [יא] הצחצחות (רפ"ו). הבי שי [יג] השערים (ספ"ו). הגי' ב[שי כג] ערכי הכנויים ערך אמת יעריש. ועי' איוב (לח, יד). ובאגדה"ק (סי' כ — קלא, א). [כ].

31 כחותם המתהפך

G-d, answering Iyov from the storm, describes the earth at dawn: "it is turned like clay under a seal." It is the image behind the "inverted seal," in which what is highest ends up lowest; the Kehot note says the phrase is the Pardes's, in three places. (context: Steinsaltz Tanakh)

איוב ל"ח:י"ד Job 38:14

תתהפך כחמר חותם ויתצבכו כמו לבוש:

It is changed as clay under the seal; And they stand as a garment.

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32 שו"ה ע"פ — (לקמן)

In this manuscript, in the Tzemach Tzedek's handwriting, the words from "and see what is written on" to "(later on)" are not in parentheses, as also in the Zhitomir 1860 printing of Likkutei Torah.

KEHOT'S NOTE

בבוכ 1101 תרפח, ב. בגוכתי"ק הצ"צ בלי סוגריים. וכ"ה בלקו"ת דפוס זיטאמר תר"כ. ואולי במהדורי"ק הי' הכוונה להעמיד מאמר זה בין מאמרי פסח. בבוכ 753 פג, א רשום על ד"ה הנ"ל (שנדפס באוה"ת שה"ש ע' לא) — נאמר בפסח שנת תקצ"ה — ובאוה"ת שם רשום: פ' נצבים. וראה לעיל האינו עג, ג ובהנסמן שם.

33 פ' נשא

The manuscript reads "Parshas Beha'aloscha" instead of "Parshas Naso" for the maamar on the dedication of the altar.

KEHOT'S NOTE

בגוכתי"ק (1101) פ' בהעלותך.

34 The total of the princes' gifts: "This was the dedication of the altar on the day it was anointed"; the verse of the maamar on the anointing oil cited here.

במדבר ז':פ"ד Numbers 7:84

זאת חנכת המזבח ביום המשיח אתו מאת נשיאי ישראל קערת כסף שתים עשרה מזרק"כסף שנים עשר כפות זהב שתים עשרה:

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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לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

35 בד"ה נר חנוכה

That Chanukah maamar explains that air (avir) is the letters of light (or) with a yud added, and is the source of light, for the hidden yud is the light's concealment from which it comes forth; it also says that King David drew the letters of the Torah from the Infinite Light itself.

KEHOT'S NOTE

תו"א מב, ג.

36 תורה אור

Shlomo: "For a mitzvah is a lamp and the Torah is light"; the letters are rooted in avir (air), the source of light (or).

משלי ו':כ"ג Proverbs 6:23

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

37 פעמים נקי התורה יין ופעמים שמן

Kehot's note points to where this is explained further: Imrei Binah.

KEHOT'S NOTE

שהש"ר א ע"פ כי טובים דודיך. ההפרש בין יין לשמן נתבאר באמרי בינה שער הק"ש פרק נד ואילך.

38 כי טובים דודיך מין

The words here quote Song of Songs 1:2; the passage is shown below.

Song of Songs 1:2 שיר השירים א:ב'2

ישקני מנשקות פיהו כ"טובים דדיך מין:

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

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KEHOT'S NOTE

שה"ש א, ב.

39 דכולא קמי' כלא חשיב

Kehot's note points to Zohar I, 11b for these words.

זח"א יא, בב"א Zohar I, 11b

KEHOT'S NOTE

זח"א יא, ב.

40 מי גילה לבני רז זה

The words here quote Shabbat 88a:8; the passage is shown below.

Shabbat 88a:8 שבת פ"ח א:ח"8

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גלה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: "ברכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו" — בר"ש "עשי", והדר "לשמע". אמר רבי חמא ברבי חנינא: מאי דכתיב "בתפוח בעצי הער וגו'" — למה נמשלו ישראל לתפוח, לומר לה: מה תפוח זה פרי קודם לעליו, אף ישראל הקדימו "נעשה" ל"נשמע".

William Davidson, Vocalized Aramaic (CC-BY-NC)
KEHOT'S NOTE

שבת פה, א.

41 גילוי החסדים המכוסים

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

KEHOT'S NOTE

עי ד"ה ושבתם מים האי פ"ג (עט, ג). וש"נ. [כ].

42 בזהר בא דל"ה ע"ב

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

KEHOT'S NOTE

ראה לעיל פי צו ט, ד שמציין לכאן.

43 כי בועליך עושיך

The words here quote Isaiah 54:5; the passage is shown below.

ישעיהו נ"ד:ה'54:5 Isaiah

כי בעליך עשיך הי צבאות שמו וגאלך קדוש ישראל אליך כל-הארץ
יקרא:

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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KEHOT'S NOTE

ישע"י נד, ה.

44 וכבוד הי עליך זרח

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

KEHOT'S NOTE

ישע"י (רס"י ס). [כ].

45 כי אשב בחשך

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

KEHOT'S NOTE

מיכה (ז, ח).

46 ע"פ עיני כל

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

KEHOT'S NOTE

לעיל פי משות פה, ב ואילך. וראה בס' הנחות הר"פ עי פה. ובאוה"ת שה"ש כרך א עי לה.

47 בד"ה יחיינו מיומיום

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

KEHOT'S NOTE

לעיל ר"ה סג, ג ואילך.

48 ע"פ וארשיך

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

KEHOT'S NOTE

לעיל פי במדבר.

49 וע"פ ואשה כי תדור

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

KEHOT'S NOTE

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

לעיל פי מטות.

50

וע"פ כי תצא

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

KEHOT'S NOTE

לעיל כי תצא לו, ד.

PARAGRAPH 3

51 Kehot's note points to Song of Songs 1:3 for these words.

Song of Songs 1:3: שיר השירים א'

לריח שמניך טובים שמן תורק שמך על-כן עלמות אהבוך:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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52

ריח ניחוחי נחת רוח לפני

G-d tells Moshe to command Israel about the daily offerings, "My offering... My pleasing fragrance." The Sages read the "fragrance" as G-d's "gratification of spirit," linking fragrance to spirit.

במדבר כ"ח:ב'28:2 Numbers

צו את-בני ישראל ואמרת אליהם את-קרבני לחמי לאשי ריח ניחוחי
תשמרו להקריב לי כמועדו:

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. ספרי שם.

53

ריח ניחוחי נחת רוח לפני

The Sifrei on the offerings: "a pleasing fragrance to Havayah": a gratification of spirit before Me, that I spoke and My will was done.

ספרי במדבר קמ"ג:ג'143:3 Sifrei Bamidbar

... תלמוד לומר כמנחת הבוקר וכנסכו תעשה: מגיד כשהזבח קרב -
נסכים קרבים עמו: אשה - אע"פ שאתה נותן לאשים לא ירצה עד שיהו
כאשים: אשה ריח ניחח לה' - נחת רוח לפני, שאמרתי ונעשה רצוני.

שמעון בן עזאי אומר בוא וראה: בכל הקרבנות שבתורה לא נאמר בהם
לא אלקים ולא אלקיך ולא שדי וצבאות אלא יו"ד וה"י, שם מיוחד,
שלא ליתן פתחון פה למינים לרדות. ללמדך, שאחד מרבה ואחד
ממעט לפני הקב"ה. וכשם שנאמר ריח ניחח בשור - כך נאמר בכך
הצאן, וכך נאמר בבן העוף; ללמדך שאין לפניו ...

(Bamidbar 28:8) "And the second lamb": Why is this written? Since it is written "the one lamb shall you offer in the morning," I might think that if it were not offered in the morning it could be offered in the evening. It is, therefore, written "the second shall you offer up towards evening," implying that if the morning tamid had not been offered, the evening tamid is not to be offered. When is this so? When the altar had not been inaugurated. But if it had been inaugurated, even ...

Wikisource (CC-BY-SA) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

54

מפיו דעת

Shlomo: “For Havayah gives wisdom; from His mouth [come] knowledge and understanding.” It is cited through Mevo She’arim on the power of speech.

Proverbs 2:6: משלי ב:ו

כִּי־ה' יתן חֵכְמָה מִפִּי דַעַת וּתְבוּנָה:

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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55 | Kehot's note points to Psalms 147:10-11 for these words.

Psalms 147:10-11: תהילים קמ"ז:י-יא

לא בגבורת הסוס יחפץ לא־בשוקי האיש ירצה: רוצה ה' אֶת־יִרְאָיו אֶת־הַמִּיחָלִים לְחֶסֶד:

He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man. The L-RD taketh pleasure in them that fear Him, In those that wait for His mercy.

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56 | לא בגבורת הסוס יחפץ לא בשוקי האיש ירצה

The psalmist praises G-d, who sustains every creature: “He does not desire the strength of the horse, nor take pleasure in the legs of a man.” The maamar reads it of one who only rides on the letters, without his mind. (context: Steinsaltz Tanakh)

Psalms 147:10: תהילים קמ"ז:י

לא בגבורת הסוס יחפץ לא־בשוקי האיש ירצה:

He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man.

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57 | רוצה ה' את יראיו את המיחלים לחסד

The next verse: “Havayah takes pleasure in those who fear Him, in those who hope for His kindness”: contemplation joined to the words, or at least longing for G-dliness.

Psalms 147:11: תהילים קמ"ז:יא

רוצה ה' אֶת־יִרְאָיו אֶת־הַמִּיחָלִים לְחֶסֶד:

The L-RD taketh pleasure in them that fear Him, In those that wait for His mercy.

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PARAGRAPH 4

58

לצפירת תפארה למצפים תפארת

The Talmud reads “diadem of beauty” (tzefiras) as “those who await (metzapin) His beauty”; the Alter Rebbe applies it to those who long for G-dliness.

Megillah 15b:3: מגילה ט"ו ב:ג

ואמר רבי אלעזר אמר רבי חנינא: עתיד הקדוש ברוך הוא להיות עטרה בראש כל צדיק וצדיק, שנאמר: “כיום ההוא יהיה ה' צבאות לעטרת צבי [וגו]”. מאי “לעטרת צבי ולצפירת תפארה” — לעושי צביונו

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

ולמצפין תפארתו. יכול לכל — תלמוד לומר: “לשאר עמו, למי שמשים עצמו כשירים.

R. Elazar further said in the name of R. Hanina: G-d will in the time to come be a crown on the head of every righteous man, as it is said, “In that day the L-rd of Hosts will be for a crown of glory and for a diadem of beauty” (Isaiah 28:5) What is meant by a “crown of glory (tzvi)” and a “diadem [zefirat] of beauty”? For them that do his will [tzivyono] and who await [mezapin] his glory. Shall He be so to all? Scripture says, “To ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

59

זכר חסדו ואמונתו

The psalmist: “He remembered His kindness and His faithfulness to the house of Israel; all the ends of the earth saw the salvation of our G-d.” The maamar reads it as faith drawn even to one who lacks longing.

Psalms 98:3: תהילים צ"ח:ג

זכר חסדו ואמונתו לבית ישראל ראו כל־אפסי־ארץ את ישועת אלקינו:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

60 | Kehot's note points to Psalms 147:11 for these words.

Psalms 147:11: תהילים קמ"ז:יא

רוצה ה' אֶת־יִרְאָיו אֶת־הַמִּיחָלִים לְחֶסֶד:

The L-RD taketh pleasure in them that fear Him, In those that wait for His mercy.

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61

Yeshayahu: “On that day Havayah of Hosts will be a crown of glory and a diadem of beauty for the remnant of His people.” The Talmud reads the phrase as those who await His beauty.

Isaiah 28:5: ישעיהו כ"ח:ה

כיום ההוא יהיה ה' צבאות לעטרת צבי ולצפירת תפארה לשאר עמו:

In that day shall the L-RD of hosts be For a crown of glory, and for a diadem of beauty, Unto the residue of His people;

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PARAGRAPH 5

62

בד"ה כי אברהם לא ידענו

There the Alter Rebbe explains why all the festivals will be annulled in the future except Purim and the laws: from the lion, whose face is on the right in the Chariot, yet which is found below only among the impure animals, for because of its height it has no vessel except in the lowest place.

KEHOT'S NOTE

תו"א צג, ג.

63 פני אריה אל הימין

In Yechezkel's vision of the Chariot each creature has the face of a man, the face of a lion on the right, of an ox on the left, and of an eagle. The Purim maamar uses the lion to show that the highest must descend lowest.

יהזקאל א':10

וְדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיְמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּם:

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

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64 באגה"ק קרוב לסופר

This essay gives the analogy of speech and seed: speech carries only a glimmer of the mind, but the seed carries the soul's essence.

KEHOT'S NOTE

בְּקוּי"א ד"ה להבין מ"ש בפע"ח (קנו, א). [כ].

65 The Zohar on "It is not good that man be alone; I will make him a helpmate": this is the Mishnah, the wife of "that youth" (Metatron). The Alter Rebbe uses it for the unique revelation of Chochmah in the laws.

ספר זוהר, בראשית כ"ד:רס"ד-25:273-24:264 Zohar, Bereshit

On this account G-d said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2, 18). This help is the Mishnah (the oral Law), the handmaid of the Shekinah. If Israel deserve well, it is a help to them in the captivity from the side of the permitted, the clean, and the proper; if they do not deserve well, it is a hindrance to them from the side of the unclean, the unfit, and the forbidden, the clean, the ...

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

PARAGRAPH 6

66 ד"ה בר"מ פ' נשא

the passage shares nothing with the note

KEHOT'S NOTE

והוא באגה"ק (סי' כו). [כ].

67 שמן תורק שמך

The Zohar in Tzav: "Your Name is oil poured forth" shows that from this oil blessings flow through the priest, who draws them below and anoints "zos," Malchus; a little further it says the supernal oil dwells within "the supernal Chochmah of all."

ספר זוהר, צו כ"א:קנ"ד-כ"ד:קס"ו Zohar, Tzav 21:154-24:166

Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS.

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

R. Jose said: 'Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was ...

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

68 ע"פ ואלה שמות בניי

There "And these are the names (shemos) of the children of Israel" is read as real Names: by Torah and mitzvos the souls of Israel draw the supernal Names, G-d's great Name, down below, "to perfect the mystery of His Name."

KEHOT'S NOTE

תו"א מט, ד.

69 בדי"ה משה ידבר

This maamar explains that the 248 mitzvos are the "248 limbs of the King," and that by each mitzvah a particular Name is drawn down, "to perfect the mystery of His Name," as the text here summarizes.

KEHOT'S NOTE

תו"א טז, ד.

70 Koheles: "A good name is better than good oil." The verse links "name" and "oil," as the Song of Songs does.

Ecclesiastes 7:1 קהלת ז':1

טוב שם משמן טוב ימים המות מיום הנקלדו:

A good name is better than precious oil; And the day of death than the day of one's birth.

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71 טוב שם משמן טוב

The Zohar in Yisro, on Elisha and the widow's oil: "A good name is better than good oil," for the holy Name issues from the supernal oil to be blessed and to light the holy lamps; Rabbi Elazar says this oil is the mountains of pure balsam.

ספר זוהר, יתרו כ"ד:תל"א-כ"ו:תמ"א Zohar, Yitro 24:431-26:441

R. Abba derived the same lesson from the words from this commandment: "Thou shalt not make... any graven image (pesel)", which he connected with the verse, "Hew (pesal) thee two tables of stone" (Ex. 34, 1), interpreting thus: "Thou shalt not 'hew' unto thee another Torah, which thou neither knowest [from books], nor hast learnt from thy master; for I the L-rd thy G-d am a jealous G-d and shall punish thee in the world to come when thy soul shall long to enter into the spheres of glory and ...

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

72 ירומה דאבא ירתא ברתא

The Zohar in Terumah: "The inheritance of the father, the daughter inherits": Malchus receives directly from Chochmah, and so is also called "holy."

ספר זוהר, תרומה ל"א:שנ"ג-שס"ב Zohar, Terumah 31:353-362

but in a reversed manner. The inheritance of the Father passes to the Daughter in the ascension of the Holy Name, wherefore She is also called "Holy" and "Wisdom". The possession of the Mother is inherited by the Son, and is called

“the Holies”, because He takes all those supernal holy attributes and gathers them up unto Himself, and then takes them to the Bride.

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

73 בחכמה יסד ארץ

The earth was founded with wisdom and the heavens with understanding; Chochmah reaches the lowest level, Malchus.

Proverbs 3:19ט"ט: משלי ג

ה' בַּחֲכָמָה יִסֵּד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

74 בד"ה להבין הטעם כו' ובענין וייצר

These maamarim ask why man's body, unlike other creatures', was formed first as inanimate dust, and answer from "with wisdom He founded the earth": Chochmah, the root of Adam's soul, is clothed specifically in the inanimate, while the heavens and the emotive attributes come from Binah.

KEHOT'S NOTE

תו"א ד, א-ג.

75 וייצר כו' את האדם עפר

“And Havayah Elokim formed the man of dust from the ground”: the verse of the Torah Ohr maamar cited here on why man's body began as inanimate dust.

Genesis 2:7ז': בראשית ב

וַיִּצְרֶה ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִדַּחַתְּמָה וַיִּפַּח בְּאַפִּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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76 מלכות פה תושבע"פ קרינן לה

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

KEHOT'S NOTE

ת"י בהקדמה (פתח אלי').

77 מלכות פה תשבע"פ קרינן לה

In Eliyahu's prayer (Patach Eliyahu), Malchus is called “mouth” and the Oral Torah.

Tikkunei Zohar 17a:16-17ט"ז-ט"ז: תקוני זוהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

78 באגה"ק ד"ה איהו וחיה

This letter explains the “inverted seal” and how the beginning is wedged in the end: the lowest levels have the highest root.

KEHOT'S NOTE

סי' כ דף קלא, א. וראה לעיל פ' אמור לד, ג.

79 ונעוץ תחלתן בסופן

The Sefiros' “end is wedged in their beginning and their beginning in their end”: the highest is bound to the lowest.

Sefer Yetzirah 1:7ז': ספר יצירה א

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

80 כשמן הטוב

David's psalm of ascents on brothers dwelling together: “Like the good oil upon the head, running down upon the beard, the beard of Aharon.” The beard's hairs are the laws that receive supernal Chochmah.

Psalms 133:2ב': תהילים קל"ג

כֶּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֵרֵד עַל־הַזָּקָן וְקַן־אֶהְרֶן שִׁירֵד עַל־פִּי מְדוּתָיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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KEHOT'S NOTE

תהלים קלג, ב.

81 וכמ"ש (לקמן) בד"ה בהעלותך

The manuscript also reads “(later on)” here, although the maamar on Beha'aloscha comes earlier in the printed Likkutei Torah.

KEHOT'S NOTE

וכ"ה בבזך 1101 תרפו, א גוכתי"ק הצ"צ. וראה לעיל ב, ד.

82 בד"ה בהעלותך

This maamar explains “like the good oil upon the head”: the beard of the High Priest is the thirteen attributes of mercy and the thirteen principles by which the Torah is expounded, its hairs are the laws of the Torah, “his locks are curled,” and the good oil, supernal Chochmah, comes down upon them.

KEHOT'S NOTE

לעיל שם ל, ג.

83 ומ"ש ב"פ הזקן זקן

The Tzemach Tzedek's commentary on Psalms also dis-

cusses why “the beard” is said twice, citing the Midrash.

KEHOT’S NOTE

ראה גם יהל אור עי תקה בשם מד"ר פי ויקרא ספ"ג.

84

כתלג חיור ועמר נקא

The Ancient of Days with garments white as snow and hair like pure wool; the image of the “supernal beard” of Chesed.

Daniel 7:9 ט"ז: דניאל

הָיָה עַד דִּי כְרִסְנוֹ רְמִיּוֹ וְעֵתִיק יוֹמִין תִּבְּ לְבוּשָׁה כְּתִלְגַּ חִיּוֹר וְשַׁעַר רִאשָׁה כְּעֵמֶר נִקְא כְּרִסְיָה שְׂבִיבִין דִּינִיּוֹר גְּלָגְלוּהִי נוֹר דְּלָק:

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

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85

קוצותיו תלתלים שחורות

The Shulamite describes her beloved: “his locks are curled, black as a raven.” The source of the laws of the prohibitions.

Song of Songs 5:11 א"י: שיר השירים

רִאשׁוֹ כְּתָם פֶּז קוֹצוֹתָיו תִּלְתָּלִים שְׁחֹרֹת כְּעוֹרֵב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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86

קוצותיו תלתלים שחורות

The Idra Rabba asks how the hair can be black (“his locks... black as a raven”) and white (“the hair of his head like pure wool”), and answers: one is in the supernal beard, the other in the lower; so the Torah was given in black fire on white fire.

Sofar Zohar, Idra Rabba 11:100-112 ק"י: אדרא רבא י"א: ק"י

87

Kehot's note points to Song of Songs 1:3 for these words.

Song of Songs 1:3 א"ג: שיר השירים

לְרִיחַ שְׁמֵנֶיךָ טוֹבִים שְׁמֵן תּוֹרֵךְ שְׁמֶךָ עַל-כֵּן עֲלֹמוֹת אֲהַבּוּךָ:

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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88

לריח שמניך טובים

The Zohar in Acharei on “For fragrance, Your oils are good”: the fine, inner fragrance of the incense rises and binds with the anointing oil, and then they are the “good oils” that give light.

Sofar Zohar, Achrei Mot 5:39-6:48 מ"ח: ר' ל"ט-ר' מ"ח

R. Simeon then expounded the verse: “In fragrance thine ointments are good” (S.S. 1, 3). “This fragrance is the odour of the incense, which is more subtle and intimate than any other, and when it ascends to unite with the anointing oil of the streams of the Source they stimulate one another, and then those oils are good for giving light,

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

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

89

לריח שמניך טובים

The Zohar in Tzav: Rabbi Elazar meets a man carrying three myrtle branches, for Avraham, Yitzchak and Yaakov, who smells them because of “For fragrance, Your oils are good”: their fragrance sustains the weary soul.

Sofar Zohar, Tzav 25:178-29:187 ט"ז: קפ"ח-כ"ה: קע"ח

As they were going along, they came across a man with three myrtle branches in his hand. They went up to him and said: ‘What is this for?’ He replied: ‘To refresh the fainting one.’¹The nefesh (soul), v. infra. Said R. Eleazar: ‘That is a good answer. But why three?’ He replied: ‘One for Abraham, one for Isaac, and one for Jacob; and I bind them together and smell them, because the scent refreshes the soul, and by this act of faith blessings are drawn down from above.’ Said R. ...

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

90

תליסר נהרותא דמשחא אפרסמון דכין

Rabbi Elazar ben Pedas was shown thirteen rivers of pure balsam oil prepared for the righteous; this is the higher, fragrant oil.

Taanit 25a:14 א"י: תענית כ"ה

אמר לי: בהאי אגרא דאמרת “לא בעינא” יהיבנא לך לעלמא דאתי תליסרי נהרותא דמשחא אפרסמון דכין כפרת ודיגלת, דמענגת בהו. אמרי לקמיה: האי ותו לא? אמר לי: ולחברך מאי יהיבנא? אמרי לקה: ואנא מבגרא דלית לקה בעינא? מחיין באסקוטלא אפותאי, ואמר לי: אלעזר ברי, גרו בך גירי.

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

91

וכמ"ש במ"א בפי תרומה סד"ה הנה כתיב

There the thirteen rivers of pure balsam allude to the flow from the thirteen attributes of mercy: plain oil is Chochmah, but balsam oil, with its fragrance, is a surrounding light from Chochmah within Keser, above vessels.

KEHOT’S NOTE

תו"א פא, א.

92

Yeshayahu's promise to Zion: “And your people are all righteous; they shall inherit the land forever.” The verse that opens the Torah Ohr maamar cited here on the balsam oil.

Isaiah 60:21 א"כ: שעי"ו ס'

ועמך כלם צדיקים לעולם ירשו ארץ נצח מטעי מעשה ידי להתפאר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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PARAGRAPH 7

93

Rabbi Yannai: all the songs the forefathers sang before You were “fragrances,” but we say “Your Name is oil

poured forth," as a person pours from one vessel into another. The Alter Rebbe reads these as two levels of Torah.

שִׁיר הַשִּׁירִים רַבָּה א' ג' א' 1:3 Shir HaShirim Rabbah 1:3:1

לְרִיחַ שְׁמִנְיָהּ טוֹבוֹים, רַבִּי יִנְאִי בְרִיהַ דְּרַבִּי שְׁמַעוֹן, כֹּל הַשִּׁירִים שְׁאֵמְרוּ
לְפָנֶיהָ הָאֲבוֹת, רִיחוֹת הָיוּ, אָבֵל אֲנִי שְׁמֵן תּוֹרֵךְ שְׁמֶךָ, כְּאֵדָם שְׁמֵרִיק
מִמְּקָלִי לְכָלִי חֲבָרוּ. כֹּל הַמְצוּוֹת שֶׁעָשׂוּ לְפָנֶיהָ הָאֲבוֹת רִיחוֹת הָיוּ, אָבֵל
אֲנִי שְׁמֵן תּוֹרֵךְ שְׁמֶךָ, מֵאֲתָמִים וְאַרְבָּעִים וּשְׁמוֹנֶה מְצוּוֹת עָשָׂה וּשְׁלֹשׁ
מֵאֲוֹת וְשִׁשִּׁים וְחֲמֵשׁ מְצוּוֹת לֹא תַעֲשֶׂה. רַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי
עֲצִיקִיבָא. רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם יִהְיֶה כֹל הַיָּמִים דִּין, וְאַנְגָּמִים קוֹלְמוֹסִין,
וְשִׁמְשִׁים וְאַרְצֵי מַגְלוֹת, וְכָל בְּנֵי ...

“By the fragrance of your good oils, your name is like poured oil; therefore, the young women love you” (Song of Songs 1:3). “By the fragrance of your good oils,” Rabbi Yanai son of Rabbi Shimon [said]: All the songs that the patriarchs recited before You were fragrances, but we, “your name is like poured oil,” like a person who empties from his vessel to the vessel of another. All the mitzvot that the patriarchs performed before You were fragrances, but we, “your name is like poured oil,” [we have] ...

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94 נובלות חכמה שלמעלה תורה

“The fallen fruit of the supernal wisdom is Torah”: the Torah as we have it is only the outer fall-off of G-d’s wisdom.

בראשית רבה י"ז:ה' Bereshit Rabbah 17:5

... נובלת מיתת - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

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

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95 בלקו"ת בתלים

The note clarifies that this is the Arizal's Likkutei Torah, not the Alter Rebbe's.

KEHOT'S NOTE

להאריז"ל. ראה לעיל א. ד.

96 ויקם עדות ביעקב

Asaf's psalm: "He established a testimony in Yaakov and set a Torah in Israel, which He commanded our fathers to

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

make known to their children.” The verse the Arizal explains on the two levels of flow.

תהילים ע"ח:ה' Psalms 78:5

וַיָּקָם עֲדוֹת בְּעֶקֶב וְתוֹרָה שֶׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לְבָנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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PARAGRAPH 8

97 **על כן עלמות אהבוך**

The verse's conclusion; the maidens are read as the worlds and as every Jew who receives from Malchus.

Song of Songs 1:3 שִׁיר הַשִּׁירִים א':ג

לְרִיחַ שְׁמֵנֶיהָ טוֹבִים שֶׁמֶן תּוֹרֵק שְׁמֶה עַל־כֵּן עֲלָמוֹת אֶהְבוּהָ:

Thine ointments have a goodly fragrance; Thy name is as
ointment poured forth; Therefore do the maidens love thee.

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KEHOT'S NOTE

שה"ש א.ג.

98 על כן עלמות אהבוך

Zohar I, 98a, in Vayera: Avraham saw the Shechinah with the three visitors, as it says “therefore the maidens love You,” these being the forefathers.

ספר הזהר, וירא ב':כ"ז-ג':ל"ג Zohar, Vayera 2:27-3:33

99 על כן עלמות אהבוך

The Zohar in Acharei continues: in Rav Hamnuna Sava's book the alamos are the maidens of "and a portion for her maidens," who love to bless the Name; another reading is al mos, "unto death."

ספר הזהר, אחרי מות וי"מ"ח-ח"י ז"ל 6:48-8:57 Zohar, Achrei Mot

And because this incense is bound up with the supernal ointment more closely it is more esteemed by the Almighty Holy One, blessed be He, than all offerings and sacrifices. The verse continues: “Draw me, we will run after thee”. Therefore the Community of Israel says: “I am like incense and thou art like oil, draw me after thee, and we shall run, I and all my hosts.”

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

על כן עלמות אהבוך

The Zohar in Acharei, on the righteous who are present in all the worlds after their passing: “do not read alamos but olamos, worlds.”

ספר הזהר, אחרי מות מ"ה: ער"א-46:280-45:271, Zohar, Achrei Mot
מ"ו:ר"פ

R. Hizkiah and R. Jesse then rose and went on their way. 'Verily,' they said, 'when there are no righteous in the world, the world is sustained only by the Scroll of the Law.' R. Jesse asked: 'Why, when rain is wanted, do we go to the graveyards, seeing that it is forbidden to "inquire of the dead"'

(Deut. 18, 11)?” He replied: ‘You have not yet seen the “wing of the Bird of Eden”.1r. Simeon. The “dead” here are those of the sinners of the heathens who are forever ...

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

101 דאורייתא וקוב"ה כולא חד

The note points to the Rebbe's annotation there on the saying “the Torah and the Holy One, blessed be He, are entirely one,” for its sources.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בס' המאמרים ה"ש"ת ע' 66.

102 בקרב איש ולב עמוק

David on his enemies' schemes: they search out wrongs, “the inner thought of a man, and a deep heart.” The maamar uses the words in a positive sense: the contemplation should reach one's innermost heart. (context: Steinsaltz Tanakh)

Psalms 64:7 ו"ד:תהילים

יחפשו-עולות תמנו חפש מחפש וקרב איש ולב עמוק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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103 המאור שבה מחזירו למוטב

There the Alter Rebbe explains that the laws clothed in physical things come from a great source shining from afar, like a torch, and notes that the Sages said “the maor (luminary) within it,” not mere light or radiance.

KEHOT'S NOTE

פתיחתא לאיכה רבתי בתחילתה. וראה תו"א צא, א. ריש פיתחא דאיכ"ר כג"י הירושלמי [פ"א, ה"ז] בחגיגה בכת"י, יעו"ש. [כ].

104 המאור שבה מחזירו למוטב

On “they forsook Me and did not keep My Torah” (Jeremiah 16:11): would that they had forsaken Me and kept My Torah, for, being occupied with it, the light within it would bring them back to the good. The Kehot note adds that a manuscript of the Jerusalem Talmud (Chagigah 1:7) reads so as well.

Eikhah Rabbah, Petichta ב' פתיחתא רבה, איכה רבה,

... רבי הונא ורבי ירמיה בשם רבי חי' בר אבא אמרי, כתיב (ירמיה טז, יא): ואתי עזבו ואת תורתי לא שמרו, הלאו אותי עזבו ותורתי שמרו, מתוך שהיו מתעסקין בה המאור שבה היה מחזירן למוטב. רב הונא אמר למד תורה אף על פי שלא לשמה שמתוך שלא לשמה בא לשמה. אמר רבי יהושע בן לוי בכל יום יום בת קול יוצאת מהר חורב ואומרת אוי להם לבירות מעלבונה של תורה. שמואל תני לה בשם רבי שמואל בר אמי, אימתי המלכות ...

Rabbi Abba bar Kahana began: “Who is the wise man who will understand this...” (Jeremiah 9:11). Rabbi Shimon ben Yohai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide the salaries of the Bible teachers and the Mishna teachers, as it is stated: “For what reason did the land perish.... The

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

L-rd said: Because they have forsaken My Torah” (Jeremiah 9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi and Rabbi Ami to go out and establish [educational programs] ...

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105 סד"ה בהעלותך

That passage explains that the Torah is the holy anointing oil, which descends specifically onto the “hairs,” the laws clothed in physical things, and cites the analogy of speech and seed.

KEHOT'S NOTE

לעיל בהעלותך ל, ד.

106 שיורד ע"פ מדותיו

The oil runs down upon the edge (literally “mouth of the measures”) of Aharon's garments, read as reaching a person's attributes.

Psalms 133:2 ב"ג:תהילים

כשמן הטוב על-הראש ירד על-הזקן וקן-אחרון שיורד על-פי מדותיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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107 ושמן ימינו יקרא

Kehot's note points to Proverbs 26:16 for these words.

Proverbs 26:16 ט"ז:משלי

KEHOT'S NOTE

משלי כו, טז.

108 ושמן ימינו יקרא

Shlomo on a quarrelsome wife: whoever would hide her hides the wind, “and the oil of his right hand calls out,” announcing itself. In Likkutei Torah, Beha'aloscha, the Alter Rebbe reads it: through the “oil,” supernal Chochmah, G-d's “right,” His great love, is drawn down and revealed. (Kehot: Proverbs 26:16) (context: Steinsaltz Tanakh)

Proverbs 27:16 ט"ז:משלי

צפניה צפנרוח ושמן ימינו יקרא:

He that would hide her hideth the wind, And the ointment of his right hand betrayeth itself.

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109 The Zohar in Terumah, on “A song of ascents,” links “on alamos, a song” with “therefore the maidens love You.”

ספר זוהר, תרומה ל"א:שלי"ג-ש"מג 31:333-343 Zohar, Terumah 31:333-343 or again, as we might translate, “a song of degrees for the sake of David”, the great king who always praises the Great King.

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

110 The Zohar in Acharei: “Your Name is oil poured forth; therefore the maidens love You”: the oil is poured from

level to level, the levels called the holy Name, and alamos means olamos, actual worlds.

ספר זוהר, אחרי מות ה' ל"ט-ר:מ"ח:5:39-6:48
and the oil flows from grade to grade through those grades which are called the Holy Name; hence it is written, "therefore do maidens love thee" (Ibid.), where 'alamoth (maidens) may be read 'olamoth (worlds); and from thence blessings spread over all below.

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

PARAGRAPH 9

111

כי טובים דודיך מיי

The earlier verse, standing for contemplation, which makes the soul a "bride."

Song of Songs 1:2:א' שיר השירים

יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִיךְ מֵיַיִן:

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

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112

דלית מחשבה תפיסא ביה כלל

"No thought can grasp Him at all" (Patach Eliyahu); the Torah as G-d's own word is from this level.

Tikkunei Zohar 17a:10-12ב"א:י"ב-י"א תקוני זוהר

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירין. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

113

בפ' בחקתי (ד"ה מבואר בע"ה)

There "bechukosai" is read as engravings: the animal soul's "vessel" needs engraving from outside, through contemplating G-d's greatness in Pesukei DeZimrah, and from inside, through mitzvos like the red heifer, tzitzis and tefillin, whose root is in Keser; because they are rooted so high they engrave even the animal soul, like "I and not an angel" in Egypt, and this is "a well that princes dug."

KEHOT'S NOTE

לעיל בחקותי מז, ג.

114

באר חפרוה שרים

The song Israel sang at the well in the wilderness: "a well that princes dug, the nobles of the people dug it." The Bechukosai maamar reads it in the light of Torah engraving itself within a person.

Numbers 21:18ח"א:י"ח במדבר

בְּאֵר חֲפְרוּהָ שָׂרִים כְּרוּהָ נְדִיבֵי הָעָם בְּמַחְזָק בְּמַשְׁעֲנֵתָם וּמִמְדָּר מִתְּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

from the wilderness to Mattanah;

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115

בד"ה וארשתיה לי

The maamar on "I will betroth you to Me" says almost word for word what is said here: the heart and flesh, being physical, do not yearn for "the courts of Havayah" but only when they "sing to the living G-d" Himself, since the higher a level, the lower it reaches; this is the "bride as she is," whose animal soul still rules her.

KEHOT'S NOTE

לעיל במדבר ח, ב.

116

לבי בושרי ירננו אל אל חי

The psalmist longing for the Sanctuary: "my soul longs for the courts of Havayah; my heart and my flesh sing to the living G-d." The physical heart is moved only by G-d Himself.

Psalms 84:3ג' תהילים

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחִצְרוֹת ה' לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל־אֱלֹהֵי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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117

ושמן צף ע"ג יין ובגמרא פ"ק דשבת

The note says the image of oil floating on wine and the Talmud's dispute are explained at length there.

KEHOT'S NOTE

נתבאר בארוכה באמרי בינה שער הק"ש פי נד ובמ"מ לשם.

118

שנחלקו רבנן ורבי יוחנן בן גורי אי הוה חיבור זה לזה

Oil floating on wine: if a tevul yom touched the oil, the Sages say only the oil is disqualified, while Rabbi Yochanan ben Nuri says the two are joined to each other.

Shabbat 5b:5ה' שבת

שָׁמֶן שֶׁצָף עַל גְּבִי יֵינִי, מִחֲלוּקֹת רַבִּי יוֹחָנָן בֶּן גּוּרִי וְרַבָּנָן. דִּתְנִן: שָׁמֶן שֶׁצָף עַל גְּבִי יֵינִי וְנִגַּע טְבוּל יוֹם בְּשָׁמֶן — לֹא פָסֵל אֱלָא שָׁמֶן בְּלִבְדִּי. רַבִּי יוֹחָנָן בֶּן גּוּרִי אוֹמֵר: שְׁנֵיהֶם מְחוּבְּרִים זֶה לָזֶה.

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119

כמ"ש בזהר פי צו דל"ד ע"א

That passage quotes the same Zohar, that oil rests within the supernal Chochmah of all, and concludes that the oil therefore spreads lower, so that even physical existence is nullified.

KEHOT'S NOTE

מובא לעיל בפ' בהעלותך לב, ג "דשמן שריא בגו חכמה עילאה דכולא".

120

חכמה עילאה דכולא כמ"ש בזהר פי צו (דל"ד ע"א)

The Zohar in Tzav: the supernal oil, which flows without ceasing, dwells within "the supernal Chochmah of all"; hence oil stands above wine.

ספר זוהר, צו כ"א:קנ"ד-כ"ד:קס"ו Zohar, Tzav 21:154-24:166

Another was that they thrust themselves forward in the place of their father. A third was that they were not married; for such are not meet to bring blessings into the world. And a

fourth was that they were intoxicated with wine. THIS (Zoth) IS THE ANOINTING PORTION OF AARON AND OF HIS SONS. R. Jose said: 'Zoth (Shekinah) indeed is the anointing portion of Aaron, for he brought of the oil of the supernal anointing and caused it to flow below; and by the hand of Aaron Zoth was ...

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

121 ועברתי בארץ מצרים

G-d tells Moshe and Aharon, "I will pass through the land of Egypt this night..."; the Haggadah reads it as "I and not an angel," G-d Himself reaching the lowest place.

Exodus 12:12 שמות י"ב:י"ב

וְעָבַרְתִּי בָאָרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִפֵּיתִי כָל־בְּכוֹר בָּאָרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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PARAGRAPH 10

122 לעולם ישלש אדם תלמודו

The Talmud teaches that a person should always divide his years in three, a third in Scripture, a third in Mishnah, a third in Talmud; the maamar maps these onto "fragrance" and "oil poured forth."

Kiddushin 30a:10-11 א"י-י"א

לְעוֹלָם יִשְׁלַשׁ אָדָם שְׁנוֹתָיו: שְׁלִישׁ בַּמִּקְרָא, שְׁלִישׁ בַּמִּשְׁנָה, שְׁלִישׁ בַּתְּלֻמוּד. מִי יוֹדֵעַ כַּמָּה חֲזִי? לֹא צָרִיכָא לְיוּמִי. לְפִיכָךְ נִקְרְאוּ רִאשׁוֹנִים "סוֹפְרִים", שֶׁהֵיוּ סוֹפְרִים כָּל הָאוֹתִיּוֹת שֶׁבַתְּוֹרָה, שֶׁהֵיוּ אוֹמְרִים: וְאִי "דִּינְחוּ" חֲצִינן שֶׁל אוֹתִיּוֹת שֶׁל סֵפֶר תּוֹרָה. "דְּרֵשׁ דְּרֵשׁ" – חֲצִינן שֶׁל תִּיבוֹת. "וְהַתְגַּלַּח" – שֶׁל פְּסוּקִים. "יִכְרְסֵמָה חֲזִיר מִעֵר" – עִינֵי דְעֵר חֲצִינן שֶׁל תִּהְלִים. "וְהוּא רַחוּם יִכְפֹּר עוֹן" – חֲצִי דְפְסוּקִים.

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Avodah Zarah 19b:1-2 א"י-ב' א"י-ב'

דָּלָא לִיפְלוּג לִישְׁנִי. "עַל פִּלְגֵי מַיִם". אָמַר רַבִּי תַנְחוּם בַּר חֲנִילָאִי: לְעוֹלָם יִשְׁלַשׁ אָדָם שְׁנוֹתָיו – שְׁלִישׁ בַּמִּקְרָא, שְׁלִישׁ בַּמִּשְׁנָה, שְׁלִישׁ בַּתְּלֻמוּד. מִי יוֹדֵעַ אִינִישׁ כַּמָּה חֲזִי? כִּי קְאָמְרִינן – בְּיוּמִי.

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KEHOT'S NOTE

קידושין ל, א. ע"ז יט, ב. הלי ת"ת לאדה"ז פ"ב, ה"א. ראה לעיל פ' ויקרא ה, ג ואילך. ביאור"ז לאדה"א ב, ד. ביאור"ז להצ"צ כרך ב ע' תרכ. לקו"ש ח"ל ע' 173 ואילך ובהערות לשם.

123 משיג ותופס . . חכמתו ית'

Tanya explains that when one understands a law of the Torah, the mind grasps and encompasses G-d's wisdom and is encompassed by it.

KEHOT'S NOTE

ראה תניא פרק ה. ובליקוט פירוש"ם ומ"מ — חסידים שם.

124 נקרא לבושה דאורייתא

Zohar III, 152a: "This story of the Torah is the garment of the Torah; whoever thinks the garment is the Torah itself, may his spirit expire." A little further the Zohar calls the commandments the Torah's "body" and its inner secrets its "soul."

Zohar, Beha'alotcha 12:60 ס'י"ב:י"ב

The stories of the Torah are thus only her outer garments, and whoever looks upon that garment as being the Torah itself, woe to that man—such a one will have no portion in the next world. David thus said: "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119, 18), to wit, the things that are beneath the garment.

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

125 ואלה כו' בארץ אדום

"These are the kings who reigned in the land of Edom"; the Ramaz's example of a narrative that hides the secrets of Tohu.

Genesis 36:31 ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בָאָרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ־מִלְכָּה לְבְנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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126 ואין יוצא מידי פשוטו

"A verse does not depart from its plain meaning": the events really happened, even though G-d's intent lies deeper.

Shabbat 63a:14-15 ט"ו-ט"ד א"י-א"י

אָמַר לָקַח רַב כְּהֵנָא לְמַר בְּרִיהַ דְּרַב הוֹנָא: הָאֵי בְּדַבְרֵי תוֹרָה כְּתִיב! אָמַר לָקַח: אֵין מִקְרָא יוֹצֵא מִיַּד פְּשׁוּטוֹ. אָמַר רַב כְּהֵנָא: כִּד הוֹינָא בַּר תַּמְנִי סָרִי שְׁנִין וְהוּא גְּמִירְנָא לָקַח לְכוּלִּיהַ תְּלֻמוּדָא, וְלֹא הָוָה יִדְעָנָא דְּאִין מִקְרָא יוֹצֵא מִיַּד פְּשׁוּטוֹ עַד הַשְּׁתָּא. מֵאִי קָא מְשַׁמַּע לָן? דְּלִיגְמַר אִינִישׁ וְהָדָר לִיסְבַּר.

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127 צריך שיהי כוונתו שהוא לומד הענין ההוא במה שהם דברים אלהיים

Rabbi Moshe Cordovero, explaining the Zohar on the Torah's garments, writes that one should study even the stories as divine words, and that even one who reads without understanding is rewarded.

Pardes Rimmonim 27:5 ה"ה:כ"ז

... ב' מצורתה עושים ד' ו' וזו צורתה והיא ב' נתיבות לחכמה עלאה ותתאה וציוורה מורה שני מדות כי היא כוללת לת"ת ר"ל בית דינו של הקב"ה [ב] וכי עכ"ל. וכוונתו הוא לומר כי ה' רומז לחכמה. ואולם הרמז בה כי היא ד"ו והם ד"ו פרצופין שהם ת"ת ומלכות שעליהם נאמר ד"ו פרצופין נבראו. והם ד"ו ביחד כאשר הם בחכמה כי אז תעלה היא במעלת הצלע שהיתה בחכמה צלע אל התפארת. כי אין לחשוב כי מיעוט הירח וענין ויקח אחת מצלעותיו הכל ענין אחד. אלא ויקח אחת מצלעותיו הוא באצילותם ...

Pardes Rimmonim (Public Domain)

128

שמן משחת קדש

G-d tells Moshe to say to Israel: "This shall be an oil of holy anointing to Me for your generations"; the higher oil whose fragrance reaches the reader of Scripture.

Exodus 30:31 שמות ל':ל"א

וְאַל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה זֶה לִּי לְדֹרֹתֵיכֶם:

And thou shalt speak unto the children of Israel, saying: This shall be a holy anointing oil unto Me throughout your generations.

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129

דההוא מלה דההוא ספור לאו לאחזאה על גרמיה בלבד קא אתי
אלא לאחזאה על ההוא כללא קאתי

The Zohar on "And the ark rested in the seventh month": as in the rule of the thirteen principles, a story that goes out of the Torah comes to teach about the whole, not about itself alone.

Zohar, Beha'alotcha 3:13-4:20 כ"ג-ד':כ"ג

If so, why is it called the "Law of truth"? Why do we read "The law of the L-rd is perfect.... The testimony of the L-rd is sure.... The ordinances of the L-rd are true.... More to be desired are they than gold, yea, than much fine gold" (Ps. 19, 8-11)? But assuredly each word of the Torah signifies sublime things, so that this or that narrative, besides its meaning in and for itself, throws light on the all-comprehensive Rule of the Torah.

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

130

ושניהם כאחד טובים

Koheles: sow in the morning and do not rest your hand in the evening, for you do not know which will succeed, or whether "both alike are good." Here: fragrance and poured oil each have their advantage. (context: Steinsaltz Tanakh)

Ecclesiastes 11:6 ו'א:י"א

בִּבְקֹר וְרַע אֶת־זֶרְעֶךָ וְלָעֶרֶב אֶל־תִּנַּח יָדְךָ כִּי אֵינְךָ יוֹדֵעַ אִי זֶה יִקְשֹׁר הָהָא
אוֹזֶה וְאֵם־שְׁנֵיהֶם כְּאֶחָד טוֹבִים:

In the morning sow thy seed, And in the evening withhold not thy hand; For thou knowest not which shall prosper, whether this or that, Or whether they both shall be alike good.

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131

והנה לימוד הזהר וכהאריז"ל

There the Alter Rebbe explains that Kabbalah is in Atzilus, so only its existence, not its essence, can be grasped below, while Mishnah and Talmud are clothed in Beriah and Yetzirah and are grasped in essence.

KEHOT'S NOTE

ראה לעיל ויקרא ה, ג.

132

ופירש"י בפ"ק דברכות (ד"א ע"ב) שמדרש הוא קרוב למקרא

Rashi notes that Midrash is close to Scripture; hence the

Zohar, a Midrash, falls under "a third in Scripture."

Rashi on Berakhot 16b:1-18a:1 א"א-י"ח א:א

... ושמן תאמר - הדין עמו שאינו מתגדר במלאכתי שאילו היה תופס אומנותי לא היה לו לב פתוח להרבות בתורה כמותי והיה ממעיט ואין לו שכר: שנינו - שיש לו שכר לממעיט כמו למרבה: ובלבד שיכוין לבו לשמים - ואצל קרבנות הוא במנחות בסופה: ערום ביראה - להערים בכל מיני ערמה ליראת בוראו: תכלית חכמה - עיקרה של תורה שיהא עמה תשובה ומע"ט: העושה שלא לשמה נוח לו שלא נברא - פירוש שאינו לומד כדי לקיים אלא לקנטר דבפרק מקום שנהגו (פסחים דף נ:): אמרינן רבא רמי כתיב עד שמים ...

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133

ואף שבהלכות ת"ת

The law cited in the text: halachic Midrash such as Sifra and Sifrei is counted under "a third in Mishnah."

KEHOT'S NOTE

לאדה"ז פ"ב ה"א.

134

וה"ז כעין לימוד המקרא . . בלימוד הזהר וע"ח

The Rebbe explains there that the inner dimension of the Torah can also be studied like the settled laws of the Mishnah and Talmud, and so fall under "a third in Mishnah." This qualifies the classification given here.

KEHOT'S NOTE

בלקו"ש ח"ל ע' 173 בהערה 43 מבאר "שאפשר להיות ג"כ לימוד פנימיות התורה ע"ד לימוד הלכות פסוקות שבמשנה ותלמוד — שליש במשנה".

135

ומתורץ בזה מ"ש הר"ן

There the Alter Rebbe shows how this explanation resolves the difficulty the great commentators had with dividing one's years into thirds: the Ran (end of the first chapter of Avodah Zarah) writes that the thirds need not be equal, and the Rambam, who holds that they are, meant to answer the Ran's question by saying this applies at the beginning of one's learning.

KEHOT'S NOTE

ראה לעיל ויקרא ה, ג.

136

באגנה"ק קרוב לסופו

This essay explains that knowing the order of the worlds is not in itself above studying the laws, but is a great mitzvah in its own right, as the text summarizes.

KEHOT'S NOTE

בקו"א ד"ה להבין מ"ש בפע"ח (קנו, ב). [כ].

137

השיג

A variant reading: the Kuntres Acharon reads "comprehends" (masig) where the text here has "has comprehend-ed" (hisig).

KEHOT'S NOTE

בקו"א שם "משיג".

138

מצוה רבה

A variant reading: the Kuntres Acharon reads "great mitzvah" (rabbah) as here, but the parallel passage in Likkutei

Torah, Vayikra (5:27), reads “exalted mitzvah” (ramah).

KEHOT’S NOTE

וכ”ה בקו”א שם, אבל לעיל ויקרא ה’ רמה” וראה בהערות ותקונים לכ”ק אדמו”ר לקו”א, ובליקוט פירושם ומ”מ — חסידים לשם.

139

וידעת היום

Moshe to Israel: “And you shall know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is no other”: knowing G-d is itself a mitzvah.

דברים ד:39 ל”ט

וידעת היום והשבת אל-לכבה כי ה’ הוא האלקים בשמים ומעל ועל-הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT’S NOTE

דברים ד, לט.

140

דע את אלקי אביך

David to Shlomo: “And you, Shlomo my son, know the G-d of your father and serve Him with a whole heart”: knowledge leads to a whole heart.

I Chronicles 28:9 ט”ח:ט

ואתה שלמה-בני דע את-אלקי אביך ועבדהו בלב שלם ובנפש חפצה כי כל-לכבות דורש ה’ וכל-יצר מחשבות מבין אם-תדרשנו ימצא לך ואם-תעזבנו יזניחך לעד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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KEHOT’S NOTE

דה”א כח, ט.

141

ועי בזהר פ’ אחרי דע”ג א’ תלת דרגין

The Zohar in Acharei: three levels are bound to each other, the Holy One, blessed be He, the Torah and Israel, and each is level upon level, hidden and revealed; even the “fragrance” is a glimmer of the inner Torah.

ספר הזהר, אחרי מות מ”ט:רצ”ו-50:305-49:296 Zohar, Achrei Mot

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, “He telleth his words to Jacob”. But if the Israelite rises to a higher grade, then “His statutes and his judgements to Israel”: these are the allegories of ...

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

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

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ע”פ כי קרוב אליך

That maamar explains the Zohar’s “three levels... each hidden and revealed”: each of the Holy One, the Torah and Israel has a revealed aspect, which fills the worlds and can be grasped, and a hidden one, which surrounds them; through the Torah’s revealed and hidden sides, Israel’s revealed and hidden aspects are bound to His.

KEHOT’S NOTE

לעיל נצבים מו, א.

143

לריח שמניך

The note records that this maamar was said on Shabbos Parshas Ki Seitzei, 5563 (1803), according to the list of maamarim there.

KEHOT’S NOTE

מאמר זה נאמר בשבת פ’ כי תצא שנת תקס”ג — ראה רשימת המאמרים בסה”מ תקס”ג ח”ב (מס’ 131). הנחת כ”ק אדהאמ”צ ממאמר זה נמצא בס’ מאמרי אדה”צ — על נ”ך ע’ יח, ובע’ נ. המאמר עם הגהות אחרות במאמרי אדה”א נ”ך ע’ רב ומיוסד על מאמר זה.

144

Kehot’s note points to Zohar, Beha’alotcha 3:13 for these words.

ספר הזהר, בהעלותך ג:י”ג-3:13 Zohar, Beha’alotcha

145

Kehot’s note points to Zohar, Beha’alotcha 12:56-13:65 for these words.

ספר הזהר, בהעלותך י”ב:נ”ו-12:56-13:65 Zohar, Beha’alotcha

146

Kehot’s note points to Zohar, Bereshit 24:264-25:273 for these words.

ספר הזהר, בראשית כ”ד:רס”ד-24:264-25:273 Zohar, Bereshit



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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