LIKKUTEI TORAH · PARSHAS BEHAALOSCHA · MAAMAR 7

לבאר הדברים הנ"ל

To explain the matters mentioned above

Serving G-d means drawing down a revelation from beyond the chain of worlds. The mitzvos carry the Supernal will and its infinite delight, but it is the Torah, wisdom, that "gives them life"; and a light from a higher place is drawn through subduing one's own nature, as oil is pressed from a bitter olive.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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THE BIG IDEA

Serving G-d means drawing down a revelation from beyond the chain of worlds. The mitzvos carry the Supernal will and its infinite delight, but it is the Torah, wisdom, that "gives them life"; and a light from a higher place is drawn through subduing one's own nature, as oil is pressed from a bitter olive.

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

Explaining the previous discourse, the maamar reads "wisdom gives life to its owners" through the order of the Shema: first the yoke of Heaven, then the yoke of the mitzvos. Service adds nothing to G-d; it draws G-dliness down from above the chain of worlds, which issues only from the lowest, contracted level of what is above it, and hides it. Malchus, the realm of the mitzvos, has an aspect of Keser: in it the Supernal will is revealed with the delight clothed in it. Yet the physical mitzvos come from kelipas nogah, and only the Torah, Chochmah, brings that delight into them. Zechariah's menorah maps this: the bowl is Binah, the seven lamps the attributes, and the two bitter olives the Gevuros of Abba and Imma, whose crushing yields the oil of Chochmah. Below, subduing one's nature, possible only for the souls of Israel in a body that conceals, draws a light higher than the angels reach. A second reading finds in the innermost point of Chochmah, one with the delight of Atik, the power that gives life even to the Supernal will. The first section of the Shema, the Name of forty-two, is a boundless ascent, "with all your might," which lets the second section draw the five Chasadim into the 248 mitzvos.

OUTLINE

1 **Wisdom, the yoke and the meaning of service** ¶1–3

The yoke of Heaven comes before the yoke of the mitzvos; Torah and mitzvos are the revealed letters of the Name. Service draws a revelation from above the chain of descent, which issues from the lowest level of what is above it and conceals it.

2 **Malchus as Keser: will and delight in the mitzvos** ¶4–6

Malchus has a quality of Keser: in the mitzvos the Supernal will is revealed with the delight of Ein Sof within it. The Torah, as Chochmah, draws that delight into the physical mitzvos; Malchus receives from Z'eir Anpin, yet at its root it is "the crown of her husband."

3 **The bitter olive: subjugation and a higher light** ¶7–8

As an olive's bitterness covers its oil, subduing one's nature draws a light from a higher place, the level of "not," beyond "one opposite the other." Hence the Torah was given to Israel after Egypt, not to the angels; above, the olives are the Gevuros of Abba and Imma.

4 **The two pipes and the Shema** ¶9

The “seven and seven pipes” are two channels, oil (Chochmah) and gold (Binah). The forty-two words from “And you shall love” to “and on your gates,” the Name of Ana Bechoach, raise the seven lamps, and the bowl is the contemplation of “Hear, O Israel.”

5 **Wisdom that gives life to the will** ¶10–11

A second reading: the inner dimension of Abba, the first of the thirty-two paths, is one with the inner delight of Atik. Through it wisdom gives life even to the Supernal will, its “owner.”

6 **Ascent and drawing down in the two sections of the Shema** ¶12–13

The first section of the Shema is boundless ascent, “with all your might,” which each person must find in his own will; it enables the second section to draw the five Chasadim into the 248 mitzvos, bringing “rain” to Malchus and the power to refine nogah.

THE REBBE’S MAAMARIM ON THIS MAAMAR

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

ערב חג השבועות, ה'תשמ"ג. הנחת הת' בלתי מוגה • 5743 • ד"ה בשעה שהקדימו ישראל נעשה לנשמע • קמח .P ספר המאמרים תשמ"ג

The Rebbe opens with the Gemara: when Israel put “we will do” (naaseh) before “we will hear” (nishma), angels tied two crowns on each Jew, one for naaseh and one for nishma. If the crowns came because of the ordering, why not a third crown for the ordering itself? And what place do crowns have at the moment of receiving the Torah, the “hidden treasure”? Further, the Gemara calls the ordering a secret used by the ministering angels, yet the Torah was given to Israel and not to the angels. Finally, why was the giving of the Torah accompanied by so much tumult when most of the Ten Commandments are simple and self-evident?

The Rebbe answers from the Sages’ teaching that the first section of the Shema comes before the second so that one first accepts the yoke of the kingdom of Heaven and then the yoke of the mitzvos. Both involve doing mitzvos. The yoke of mitzvos is bittul to a particular will, which involves only the particular power linked to that mitzvah. The yoke of the kingdom of Heaven is bittul to the Owner of the will, in which the person’s whole existence is nullified. Since the Shema stands for the whole Torah, putting naaseh first is this total bittul. It does not enter the ordering as a third element. Rather, it raises both the doing and the hearing to the level of a crown. The crown (keser) itself means bittul, from “kater li” (“wait for me”), the sense of being crushed. It sits above the head and is separate from it, yet it makes the wearer a king. This bittul must then be drawn into particular service, making a dwelling for G-d below, done beyond one’s own measure. That is why the reward is a crown, which surrounds the head. The same happens each year and each day at the receiving of the Torah, and standing above limits brings the redemption.

The lesson: Accepting G-d's kingship should be total bittul to the Owner of the will, not only to particular commands, and this should come before and run through the performance and understanding of mitzvos. Each day, one receives the Torah anew. The service of making a dwelling for G-d below is done beyond one's own measure and limits; standing above measure and limits brings the redemption.

THE MAAMAR IN THE REBBE'S LIGHT

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

The Rebbe reads this maamar as the biur of a Chanukah discourse on Zechariah's menorah, and what he says gathers around its two readings of „והחכמה תחיה" (wisdom gives life). In his maamar of Shabbos Chanukah 5732 he notes that the notebook of 5568 heads it 'a biur on the Chanukah discourse', and says that its second reading, where the inner dimension of Abba is the inner dimension of Atik, is not one more explanation but a second, higher level in the Torah itself; in a note in Likkutei Sichos vol. 16 he cites the same words to show that at that level the Torah draws down G-d's very essence. On the olives he speaks in two ways: in a sicha of Shabbos Tetzaveh 5725 (vol. 11) he cites our passage for the bitter olive crushed by subduing the sitra achra, and adds that by its inner nature the bitterness hints at Keser, above Chochmah; in 5732 he reads the bitterness as bittul, the yoke of Heaven accepted before the yoke of the mitzvos.

KEY CONCEPTS

The chain of descending worlds (hishtalshelus) השתלשלות

The step-by-step descent of divine light through the worlds. Here it issues only from the lowest, most contracted level of what is above the kav, and it hides that light, so true revelation must come from beyond it.

Malchus called Keser מלכות נקראת כתר

Counted from below, Malchus is first, and it has a real quality of Keser: in the mitzvos, which belong to Malchus, the Supernal will and its hidden delight are revealed.

Atik and Arich Anpin עתיק ואריך אנפין

The two levels of Keser: Atik, the inner delight and last level of the Emanator, and Arich Anpin, the Supernal will that covers it, like the forehead covering what is within.

Subjugation (iskafya) אתכפיא

Overcoming one's own nature. When the sitra achra is subdued, G-d's glory is drawn from a higher place; only souls in a body that conceals can do this.

Striking (bitush) ביטוש

Crushing, as an olive is crushed to release its oil. Such crushing, like Israel's labor in Egypt before the Torah was given, arouses the Thirteen Attributes of Mercy, lights above hishtalshelus, and reveals their inner dimension, the good oil; above, the Gevuros strike the vessel to bring out the oil of Chochmah.

The Name of forty-two שם מ"ב

The Name in the prayer Ana Bechoach, matching the forty-two words of the Shema's first section after its opening verse, from "And you shall love" to "and on your gates": a power of ascent, linked to the seven lamps of the menorah.

The five Chasadim and seventy-two bridges · ה' חסדים ע"ב גשרים

The root of the 248 drawings-down into the mitzvos, the Name Av (72), described as seventy-two bridges for crossing the waters of Chesed.

“With all your might” (bechol me’odecha) בכל מאדך

Love beyond one’s own measure, found in the first section of the Shema only. It is the level of Ein Sof within a person’s will, which alone connects a physical act below with what is above.

SECTION 1 · ¶1–3

Wisdom, the yoke and the meaning of service

1 לבאר הדברים הנ"ל

To explain the matters mentioned above:

This maamar explains the discourse just before it in Likkutei Torah, which opens with Zechariah's vision: "I saw, and behold, a menorah all of gold, with its bowl on its top" (Zechariah 4:2). It takes up that discourse's themes: wisdom that "gives life," and the bowl, the seven lamps, the pipes and the two olive trees of Zechariah's menorah.

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

BACKGROUND FROM THE REBBE

At the start of his maamar "ראיתי והנה מנורת זהב כולה" of Shabbos Mikeitz, Shabbos Chanukah and Rosh Chodesh Teves 5732 (unedited), before going through the Alter Rebbe's discourse on Zechariah's menorah and then this biur of it, the Rebbe remarks in a bracket on when they were said.

The Rebbe notes that the Alter Rebbe's discourse on Zechariah's menorah, printed in Likkutei Torah under Beha'aloscha, was said, as the manuscripts show, on Shabbos Chanukah, and that the notebook of 5568, which had just been published, also has this biur of it, "וכתוב עליו שהוא ביאור לדרוש דחנוכה" (and it is headed 'a biur on the Chanukah discourse'). Perhaps (biur b'derech efshar) this is why the maamar dwells on the menorah's oil and olives and sends the reader to the Chanukah discourses of Torah Ohr.

The Alter Rebbe: לבאר הדברים הנ"ל

The Rebbe: וגם בביכל תקס"ח (שיצא עתה לאור) נמצא הביאור שבלקו"ת על מאמר זה, וכתוב עליו שהוא ביאור לדרוש דחנוכה

Sefer HaMaamarim (unedited, old edition) 5732-5733, p. 76 · ש"פ מקץ, שבת חנוכה, אדר"ח טבת ה'תשל"ב (unedited)

2 ענין החכמה תחיה[1] את בעליה הוא ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] למה קדמה פ' שמע כו' שמתחלה יקבל עליו עול מלכות שמים ואח"כ עול מצות.[2]

The meaning of "wisdom gives life to its owners" is according to the saying of our Sages, of blessed memory: "Why does the section of Shema come first," etc.: so that one first accept upon himself the yoke of the kingdom of Heaven, and afterwards the yoke of the mitzvos.

The verse "wisdom gives life to its owners" (Koheles 7:12) will be explained through the Mishnah's reason for the order of the Shema. Its first section, "Hear, O Israel," is the acceptance of the yoke of the kingdom of Heaven; only then does the second section, "And it shall be, if you listen," accept the yoke of the mitzvos.

והנה קבלת עול מלכות שהמצות הן עול וגזירת המלך ואעפ"כ צריך לקבל עליו ברצון עול זה ועיקר עשיית המצות מצד העול כי כן צוה המלך ולא להמשיך ענג שבהם כי אין זו עבודה

Now, accepting the yoke of the kingdom [of Heaven] [means] that the mitzvos are a yoke and a decree of the King, and even so one must accept this yoke upon himself willingly; and the essence of doing the mitzvos is [that it be] because of the yoke, because so the King commanded, and not in order to draw down the delight that is in them; for that is not service.

> Accepting the yoke of the kingdom of Heaven means treating the mitzvos as a King's decree: one does them because He commanded, and takes this yoke on willingly. The motive is not to draw down the spiritual delight that is in each mitzvah, even though that delight is real, for to do them for the delight would not be service.

וכתיב תחת אשר לא עבדת בשמחה[3] שהשמחה תהיה מצד העבודה שעובד ומקיים גזירות המלך (וע' מזה בד"ה כי עמך מקור חיים[4] בפ' מקץ ובפ' שלח ע"פ ועתה יגדל נא)[5]

And it is written, "Because you did not serve with joy": the joy is to come from the service, from the fact that one serves and fulfills the King's decrees (and see about this in the discourse beginning "For with You is the source of life," in Parshas Mikeitz, and in Parshas Shelach on the verse "And now, I pray, let [the power] be great").

> Yet the Torah faults those who did not serve G-d "with joy" (Deuteronomy 28:47); the Alter Rebbe places that joy in the service itself, in the very fact of serving the King and carrying out His decrees. The parenthesis points to Torah Ohr, Mikeitz ("For with You is the source of life") and Likkutei Torah, Shelach ("And now, I pray, let the power of my L-rd be great"); in the second, the Alter Rebbe explains that doing the mitzvos only to draw down the Infinite Light would be like taking a remedy or doing business for profit, whereas done as a servant fulfills his master's decree, they draw that light of themselves.

והנה כתיב הנסתרות להוי' אלקינו והנגלות לנו[6] הנסתרות הן דחילו ורחימו והנגלות ו"ה נגלות הן תורה ומצות

Now, it is written, "The hidden things belong to Havayah our G-d, and the revealed things to us." The hidden things are awe and love (dechilu urechimu); and "the revealed things" (vehanigalos), the vav and hei, [which are] revealed, are Torah and mitzvos.

> The verse (Deuteronomy 29:28) is read through the four letters of the Name Havayah. "The hidden things," the first two letters, yud and hei, are awe and love, which live inside a person. The word for "and the revealed things," vehanigalos, itself begins with the letters vav and hei, as if to say "vav-hei are revealed": they are Torah and mitzvos, which are done openly.

שהתורה רמיזא בוי"ו של שם לפי שיש בה בחי' ו"ק [ו' קצוות] ששה סדרי משנה זרעים בחסד כו' והמצות בה' של שם בחי' מל' והמשכת ה' אחרונה הוא ע"י בחי' וא"ו (עמ"ש מזה בד"ה אלה פקודי ועמ"ש בד"ה ושבתי בשלום[7] ועי' זח"ג [זהר חלק ג] ד"י [די יסודות] ע"ב ס"ו סע"ב [סוף עמוד ב] ע"ז ב').

For the Torah is alluded to in the vav of the Name, since it has in it the level of the six extremities (vav ketzavos): the six orders of the Mishnah, Zera'im in Chesed, etc.; and the mitzvos in the hei of the Name, the level of Malchus; and the drawing down of the last hei is through the level of the vav (see what is written about this in the discourse beginning "These are the accounts," and see what is written in the discourse beginning "And I return in peace"; and see the Zohar, Part III, 10b; end of 66b; 77b).

> The Torah is the vav, whose value is six, because it has the six extremities, the six emotive Sefiros from Chesed to Yesod: the Mishnah has six orders, the first of them, Zera'im (Seeds), corresponding to Chesed. The mitzvos are the final hei, Malchus, G-d's kingship expressed in action, and that hei receives its flow only through the vav: the mitzvos are given life through the Torah. In Torah Ohr, Vayeitzei ("And I return in peace"), cited here, the Alter Rebbe explains that the pillar Yaakov set up is the vav, through which the Supernal Chochmah is drawn down into Torah and mitzvos clothed in physical things.

ולהבין זה צ"ל ענין העבודה איך שייך לפניו יתי לשון עבודה וכי כלום הוא צריך ואם צדקת[8] כו'.

To understand this, we need [to understand] the matter of service: how can the term "service" apply before Him, may He be blessed? Does He need anything at all? And "If you are righteous," etc.

> Here is the question. "Service" implies that the master needs what the servant does, yet G-d lacks nothing, as Elihu says to Job, "If you are righteous, what do you give Him?" How, then, can our deeds be called service of G-d?

ומהו זה שנאמר ולעבדו כו' (ועמ"ש מזה סד"ה ואלה המשפטים[9] גבי שש שנים יעבוד.[10] ובד"ה לא תהיה משכלה[11] גבי ועבדתם את[12] ה' אלקיכם. ובד"ה לא הביט און ביעקב[13] ובסש"ב [ובספר של בינונים] פט"ו [פרק ט"ו / פרשה ט"ו])

And what is this that is said, "and to serve Him," etc.? (And see what is written about this at the end of the discourse beginning "And these are the laws," concerning "six years he shall serve"; and in the discourse beginning "None shall miscarry," concerning "And you shall serve Havayah your G-d"; and in the discourse beginning "He has not beheld iniquity in Yaakov"; and in Sefer Shel Beinonim, chapter 15.)

> Yet the Torah commands "to serve Him." The parenthesis lists other places on what service means: in Torah Ohr, Mishpatim, the end of "And these are the laws" and "None shall miscarry"; in Likkutei Torah, Balak, "He has not beheld iniquity in Yaakov"; and Sefer Shel Beinonim (the Tanya), chapter 15, which explains that "one who serves G-d" is one still in the midst of the battle with his evil inclination, a theme this maamar takes up in section 3.

והענין כי העבודה הוא להמשיך גילוי אלקות מההעלם מלמעלה מן ההשתלשלות

The explanation is that service is to draw down a revelation of G-dliness out of concealment, from above the chain of descending worlds (hishtalshelus).

> The answer: service does not supply G-d with something He lacks. It draws a revelation of G-dliness out of hiding, from a level higher than the chain of descending worlds.

כי כמו שנמשך כבר בסדר ההשתלשלות הוא מתלבש בריבוי המדרגות עד שנעשה שמים וארץ גשמיים המעלימים ומסתירים עד שנראה ליש ודבר ויכול לומר כחי ועוצם ידי[14] כו'.

For as it is already drawn down in the order of the chain of descent, it is enclothed in a multitude of levels, until it becomes physical heavens and earth, which conceal and hide, until it appears to be a being (yesh) and a thing, and one can say, "My strength and the might of my hand," etc.

> The light that already comes down through that chain is clothed in many levels, until it becomes physical heavens and earth, which hide it so completely that the world seems to exist in its own right. That is how a person can come to say, as the Torah warns, "My strength and the might of my hand have gotten me this wealth."

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

FROM THE REBBE'S MAAMAR ד"ה בשעה שהקדימו ישראל נעשה לנשמע**, 5743**

The Alter Rebbe quotes the Sages' ordering and explains that mitzvos should be done because they are the King's decree. He does not spell out how accepting the kingdom differs from accepting the mitzvos, since both lead to doing mitzvos. The Rebbe defines the difference. The yoke of mitzvos is bittul to a particular will, which involves only one power of the soul and leaves room for some other existence. The yoke of the kingdom is bittul to the Owner of the will, which nullifies the person's whole existence. Accepted first, it permeates every later mitzvah, whether done or understood.

The Alter Rebbe: שמתחלה יקבל עליו עול מלכות שמים ואח"כ עול מצות

The Rebbe: זהו ההפרש בין ביטול לרצון לביטול לבעל הרצון

FROM THE REBBE'S MAAMAR ד"ה בשעה שהקדימו ישראל נעשה לנשמע**, 5743**

The Rebbe carries the ordering of the Shema over to naaseh before nishma. The Shema stands for the whole Torah, since its blessings fulfill the duty of the blessing over the Torah. So putting naaseh first is the same bittul to the Owner of the will: one does not even ask what the particular commands are. This is why there are only two crowns. The ordering is not a third act. It is what lifts both the doing and the hearing to the level of a crown.

The Alter Rebbe: ועיקר עשיית המצות מצד העול כי כן צוה המלך

The Rebbe: קריאת שמע ענינה הוא כללות התורה

3 וצ"ל גילוי אלקות כמו שיהי' [שיהיה] לעתיד ונגולו כספר השמים[15]. ובתחיית המתים גם גוף האדם מן הקבר ירגיש כו'

And there must be a revelation of G-dliness as there will be in the Time to Come: "And the heavens shall be rolled up like a scroll." And at the resurrection of the dead, even a person's body, from the grave, will sense, etc.

> For service to draw down G-dliness from beyond the chain of worlds, there must be a revelation like the one promised for the Time to Come, when, in Isaiah's words, "the heavens shall be rolled up like a scroll," and the heavens that now hide G-dliness will hide it no longer. At the resurrection of the dead even the physical body, risen from the grave, will sense G-dliness.

ואין זה כ"א ע"י הערת רוח קדשו ממרום[16] מלמעלה מן ההשתלשלות כי ההשתלשלות של הקו נמשך מבחי' אחרונה הארה מצומצמת מאד

And this [comes] only through the pouring out of His holy spirit from on high, from above the chain of descending worlds (hishtalshelus). For the chain of descent of the kav (line of light) is drawn from the last level, a very contracted radiance.

> Such a revelation can come only from above the chain of descent, like the spirit "poured out from on high" of which Isaiah speaks. The reason is that the chain of descent unfolds through the kav, which issues from the last and lowest level of what is above it, a radiance that has been greatly contracted.

והיינו כמו עד"מ אדם גדול שהוא חכם ויש בו כמה מיני חכמות ומצמצם א"ע [את עצמו] בבחי' אחרונה שבחכמה חכמה שבדבור או שבמעשה כך ההשתלשלות של הקו נמשך מבחי' עשי' [עשיה]

That is, by way of analogy, like a great man who is wise and has in him many kinds of wisdom, and he contracts himself into the last level of wisdom, the wisdom in speech or in action: so the chain of descent of the kav is drawn from the level of Asiyah,

> An analogy: a great scholar who has many kinds of wisdom limits himself to the lowest expression of his wisdom, the wisdom that goes into speech or into practical action. In the same way, the chain of descent through the kav issues from the level called "Asiyah" (action), the lowest level of what lies above it.

הגם ששם לא שייך שום התחלקות כי אבי"ע [אצילות בריאה יצירה עשיה] שוין שם וגם אצילות הוא בחי' עשי' [עשיה] דכולא קמיה כו'

even though no division whatsoever applies there, for Atzilus, Beriah, Yetzirah and Asiyah are equal there, and even Atzilus is the level of Asiyah, since "all before Him," etc.

> Strictly, no divisions apply in what is above the kav: before G-d all four worlds are equal, and even Atzilus, the highest, counts as Asiyah, for "all before Him is considered as nothing."

היינו קמיה אבל בערכינו לפי שנמשך אלינו נוכל להעריך שנמשך מבחי' אחרונה הכלולה שם. וכענין טורא חשוכא חג"ת [חסד גבורה תפארת] שבהעלם כו'

That is, "before Him"; but relative to us, since it is drawn down to us, we can reckon that it is drawn from the last level included there. And [this is] like the matter of the "dark mountain" (tura chashucha), Chesed, Gevurah and Tiferes in concealment, etc.

> The words "before Him" are the point: that is how it is from His side. From our side, since the light does reach us, we can describe it as coming from the last level included there. The text compares this to the "dark mountain" (tura chashucha), which it identifies as Chesed, Gevurah and Tiferes in concealment: attributes that are present there, but hidden.

(עיין בפרדס שער י"א וכעין זה איתא בע"ח [בעץ חיים] שער מ"א פ"ג [פרק ג'] הבחינה היותר תחתונה כו' ועיין בשער שבה"כ [שבירת הכלים] פ"ה דוגמת עתיק דאצילות כו' והרי גם שם י"ל [יש לומר] ע"ד מ"ש בשמ"א [בשער מ"א] פ"ג [פרק ג'] וכ"ה בביאור האדרא) (דקכ"ח סע"ב [סוף עמוד ב]) גבי תי"ו רשים רשימו[17] ע"ש בשם מ"כ מהרב ז"ל [זכרונו לברכה / זכרונם לברכה]

(See Pardes, Sha'ar (Gate) 11; and something like this is found in Etz Chaim, Sha'ar (Gate) 41, chapter 3: "the lowest level," etc.; and see in Sha'ar Sheviras HaKeilim, chapter 5: "like Atik of Atzilus," etc. And indeed there too it can be said along the lines of what is written in Sha'ar (Gate) 41, chapter 3; and so it is in the explanation of the Idra) (end of 128b), concerning the tav: "it inscribed an impression" (rashim reshimu); see there, in the name of "I found written," from the Rav, of blessed memory.

> The parenthesis gives Kabbalistic parallels: Pardes Rimonim, Sha'ar (Gate) 11, and two passages of Etz Chaim that speak of "the lowest level" of a realm and of something "like Atik of Atzilus." It adds the explanation of the Idra (the Idra Rabba, the Zohar's "Great Assembly," in which Rabbi Shimon bar Yochai expounds the configurations of the divine) on Zohar III, end of 128b, where the letter tav "inscribed an impression" for Atik Yomin; that explanation, the text says, makes the same point, and it notes a comment there introduced "I found written," from the Rav, the Arizal.

ובמ"א נתבאר שבחי' ע"ס [עשר ספירות] הגנוזות הנז' [הנזכר] בפרדס הם ע"פ קבלת האר"י [האלקי רבי יצחק] ז"ל [זכרונו לברכה / זכרונם לברכה] בחי' שמותיו הקדושים ב"ה

And elsewhere it is explained that the level of the ten hidden Sefiros mentioned in Pardes is, according to the Kabbalah of the Arizal, of blessed memory, the level of His holy Names, blessed be He.

> Elsewhere, the text adds, it is explained that the "ten hidden Sefiros" that Pardes speaks of are, in the Arizal's Kabbalah, the level of G-d's holy Names.

היינו כמו עד"מ שמו של האדם שאינו נוגע לעצמותו כו', ובחי' אחרונה כזו כאשר הוא משתלשל ומתלבש הנה היא מתעלמת לכך צריך להמשיך מבחי' יותר עליונה מלמעלה מן הקו:[18]

That is, by way of analogy, like a person's name, which does not touch his essence, etc. And such a last level, when it descends and is enclothed, becomes hidden. Therefore one must draw down from a higher level, from above the kav.

> That is, a person's name exists for others to call him by; it does not touch his essence. So too the source of the kav is only a "name," the lowest expression of what is above, and when it descends and is clothed in the worlds it becomes hidden. A true revelation must therefore be drawn from a higher level, above the kav.

SECTION 2 • ¶4–6

Malchus as Keser: will and delight in the mitzvos

4 ב והנה בנוהג שבעולם שמכתירין את המלך בכתר מלכות[19] ומסתמא יש לזה שרש למעלה.

2. Now, it is the way of the world that the king is crowned with a royal crown, and presumably this has a root above.

> Section 2 begins with a custom: a king is crowned with a royal crown. Since the ways of this world reflect their spiritual root, the king's crown must have a root above.

והענין כי יש ע"ס [עשר ספירות] מלמעלה למטה מכתר עד מל' וע"ס [ועשר ספירות] ממטה למעלה. ובבחי' זו נק' מל' כתר כמ"ש בפרדס.

The explanation is that there are Ten Sefiros from above to below, from Keser to Malchus, and Ten Sefiros from below to above; and in this respect Malchus is called Keser, as is written in Pardes.

> The explanation is that the Ten Sefiros can be counted from Keser down to Malchus, and also from Malchus up to Keser. Counted from below, Malchus stands first and so is called Keser, as Pardes writes.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR** ד"ה בשעה שהקדימו ישראל נעשה לנשמע **, 5743**
>
> The Alter Rebbe roots the crowning of a king in the Keser above and in Malchus being called Keser. The Rebbe explains why bittul in particular earns a crown. Keser means crushing and nullification, from the verse כתר לי זעיר ואחוך גו'. A crown also stands above the intellect and is separate from the head, yet it gives the wearer royal standing. So the bittul of putting naaseh before nishma is rewarded with a crown that surrounds the head. The Rebbe adds that the royal crown is never handed to another, yet here it is given to every Jew.
>
> The Alter Rebbe: שמכתירין את המלך בכתר מלכות ומסתמא יש לזה שרש למעלה

5 ואין הכוונה מצד המנין בלבד אלא שיש בחי' במל' שמצד בחי' זו ראויה להקרא בשם כתר.

The intent is not only in terms of the count; rather, there is a level in Malchus by virtue of which it is fit to be called by the name Keser.

> Malchus is called Keser not only because it comes first when the Sefiros are counted from below. It actually has a quality that makes it fit to bear the name Keser.

ולכן נמשך בחי' כתר בבחי' המצות דייקא שהן במל' והיינו בחי' רצון שבו עונג העליון כי רצון היינו בחי' מצחא דגלגלתא כמ"ש באדרא האי מצחא רצון אקרי,

Therefore the level of Keser is drawn down specifically into the level of the mitzvos, which are in Malchus: that is, the level of will, in which is the Supernal delight. For will is the level of the forehead of the skull (mitzcha degulgalta), as is written in the Idra: "This forehead is called will."

> This is why Keser, the will with the Supernal delight inside it, is drawn specifically into the mitzvos, which belong to Malchus. The will is the "forehead of the skull," as the Idra says: "This forehead is called will."

והוא עד"מ כמו שהמצח הוא עצם המכסה על מה שבתוכו, כך הרצון הוא מכסה על התענוג ומלביש אותו לבלתי הגלות,

And it is, by way of analogy, just as the forehead is a bone that covers what is within it, so the will covers the delight and enclothes it, so that it not be revealed.

> As the forehead is a bone that covers what lies inside the head, the will covers the delight within it and clothes it so that it does not show.

וכנודע שיש ב' בחי' בכתר בחי' אחרונה שבמאציל הוא בחי' עתיק ובחי' ראשונה לנאצלי' [לנאצלים] הוא בחי' א"א ועתיק הוא בחי' פנימי' [פנימיות / פנימית] וא"א בחי' חיצוניות המכסה וחופף על בחי' פנימית שבו

And as is known, there are two levels in Keser: the level that is last in the Emanator, which is the level of Atik, and the level that is first for the emanated, which is the level of Arich Anpin. And Atik is the level of the inner dimension (pnimiyus), and Arich Anpin the level of the outer dimension (chitzoniyus), which covers and canopies over the inner level within it;

> As is known, Keser has two levels: an inner one, Atik (Atik Yomin, "the Ancient of Days"), the last level of the Emanator himself, and an outer one, Arich Anpin ("the Long Face"), the first level of what is emanated. Arich Anpin covers and surrounds Atik, the inner level within it.

והוא בחי' רצון העליון שבו מלובש עונג א"ס שכשמו כן הוא אין לו סוף והיינו בחי' טעמי המצות שנאמר על התורה ארוכה מארץ מדה[20] כו'

and it is the level of the Supernal will, in which the delight of the Infinite One (Ein Sof) is enclothed, which is just as its name: it has no end. And this is the level of the reasons of the mitzvos, of which it is said concerning the Torah, "Its measure is longer than the earth," etc.

> Arich Anpin is the Supernal will, and within it is clothed the delight of Ein Sof, which has no end, just as its name says. That hidden delight is the level of "the reasons of the mitzvos," the inner purpose of each command, which have no limit; of the Torah it is said, "Its measure is longer than the earth" (Job 11:9).

(וזהו שהמל' שהיא עשייה שבאצילות אשר בה הוא מעשה המצות היא נק' כתר דהיינו ששם דייקא מתגלה רצון העליון עם העונג המלובש בו וכמ"ש במ"א בביאור ע"פ מי מנה[21] כו' בסופו בפי' אף עשיתיו[22] ובפי' רובע ישראל ע"ש),

(And this is why Malchus, which is the Asiyah within Atzilus, in which is the performance of the mitzvos, is called Keser: that is, specifically there the Supernal will is revealed, together with the delight enclothed in it. And as is explained elsewhere, in the explanation on the verse "Who has counted," etc., at its end, in the explanation of "I have even made it" and in the explanation of "the fourth part of Israel"; see there).

> This explains why Malchus, the "Asiyah" (realm of action) within Atzilus, where the mitzvos are performed, is called Keser: there, specifically, the Supernal will is revealed together with the delight clothed in it. In Likkutei Torah, Balak, near the end of the explanation on "Who has counted the dust of Yaakov," cited here, the Alter Rebbe reads "I have even made it" as this fourth level, Malchus of Atzilus, the Asiyah within Atzilus, where the Supernal Keser is drawn down through fulfilling the King's mitzvos.

והנה המצות הן בסוף המעשה אבל התורה היא בחי' חכמה חכמת המצוה איך תהי' [תהיה] הכשר מצוה כדי שיומשך בה עונג העליון והרי היא קרובה יותר לא"ס.

Now, the mitzvos are at the end, in the deed; but the Torah is the level of Chochmah: the wisdom of the mitzvah, how the mitzvah is to be made fit, so that the Supernal delight be drawn into it; and so it is closer to the Infinite One.

> The mitzvos are the final stage, the deed itself. The Torah is Chochmah: the wisdom of each mitzvah, the laws of how it is done correctly, so that the Supernal delight can be drawn into it; for this reason the Torah is closer to the Infinite One.

ולכן בחכמה אתברירו כי הנה גוף המצות הן מנוגה כמו ציצית של צמר מכבשים שאוכלים אותן ויש בהם תאוה מק"נ [מקליפת נוגה] לאכול אכילה גסה

Therefore "in Chochmah they are refined" (bechochmah isbereru). For the body of the mitzvos is from nogah, such as tzitzis of wool from sheep, which are eaten, and in them there is a craving from kelipas nogah to eat gluttonously;

> Hence the saying that things are "refined through Chochmah." The physical substance of a mitzvah comes from kelipas nogah (the "glowing husk"), the realm of permitted physical things that can be raised to holiness or not: the wool of tzitzis comes from sheep, which people eat, and eating them can bring a gluttonous craving that stems from kelipas nogah.

משא"כ החכמה תחיה בעליה[23] להיות השראות והמשכות עונג העליון במצות גדול תלמוד[24] כו' וכמו שבאדם יתלבש תחלה השכל במחשבה ודיבור ואח"כ במעשה כו'.

whereas "wisdom gives life to its owners," so that there be indwellings and drawings-down of the Supernal delight in the mitzvos: "Great is study," etc. And as in man, the intellect is first enclothed in thought and speech, and afterwards in action, etc.

> Wisdom, by contrast, "gives life to its owners": the discourse before this one reads "its owners" as the mitzvos, and through Torah study the Supernal delight comes to dwell in them. This is why the Sages said "Great is study," for it brings to action, just as in a person the intellect first clothes itself in thought and speech and only afterwards in deeds.

6 וז"ש [וזהו שכתוב] בזהר מכאן ואילך בעלה חייב במזונותיה שהשפעת המל' הוא ע"י ז"א שהמל' הוא בחינת סיהרא ומקבלת משמשא היא ז"א בחי' התורה

And this is [the meaning of] what is written in the Zohar, "From here on, her husband is obligated for her sustenance": for the flow to Malchus is through Z'eir Anpin (the emotive attributes); for Malchus is the level of the moon (sihara), and receives from the sun (shimsha), which is Z'eir Anpin, the level of the Torah.

> The Zohar speaks of Malchus as a bride: "from here on," once she is married, her husband is obliged to sustain her. In Kabbalistic terms Malchus is the moon, which has no light of its own and receives from the sun, Z'eir Anpin, the level of the Torah; so the mitzvos, which are Malchus, receive their life from the Torah.

והנה כ"ז [כל זה] הוא כשנמשך למטה במלי מכאן ואילך אחר נשואין וכמ"ש בזהר בראשית דמ"ט א' ע"פ ויבן ה' אלקים את הצלע דהא או"א [אבא ואימא] אתקינו לה כו' ויביאה אל האדם מכאן ואילך כו'

Now, all this is when it is drawn down below into Malchus, "from here on," after the marriage; as is written in the Zohar, Bereishis, 49a, on the verse "And Havayah Elokim built the rib": "for Abba and Imma prepared her," etc.; "and He brought her to the man: from here on," etc.

That dependence describes Malchus only after it has descended, after its "marriage" with Z'eir Anpin. The Zohar reads "Havayah Elokim built the rib" as the work of Abba and Imma, who prepared the bride before she came to her husband; only "from here on," after "He brought her to the man," does the husband provide for her.

אבל שרש מציאותה הוא מרצון העליון (ועמ"ש סד"ה ראה אנכי נותן[25] בענין מראש מקדם נסוכה כו')

But the root of her existence is from the Supernal will (and see what is written at the end of the discourse beginning "See, I set before you," on the matter of "from the beginning, from of old, established," etc.).

The very existence of Malchus, though, is rooted higher, in the Supernal will, above Z'eir Anpin and the Torah. The parenthesis cites the discourse "See, I set before you" (Likkutei Torah, Re'eh) on words of Lecha Dodi, the Friday-night hymn to the Shabbos: "from the beginning, from of old, established; last in deed, first in thought." There the Alter Rebbe reads "from the beginning" as the start of the whole chain of worlds and "from of old" as before it, where G-d is beyond all worlds.

ולכן גם אח"כ נעשה אשת חיל עט"ב [עטרת בעלה][26] כי ב' בחי' יש במלי פרצוף החיצוני ופרצוף פנימי במקור בחי' המנורה כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)]

And therefore, even afterwards, she becomes "a woman of valor, the crown of her husband." For there are two levels in Malchus: the outer partzuf (configuration) and the inner partzuf, in the source, the level of the menorah, as is written in the Likkutei Torah of the Arizal

Because her root is in the Supernal will, even after the marriage Malchus becomes "the crown of her husband," above Z'eir Anpin. Malchus has an outer configuration (partzuf), which receives from Z'eir Anpin, and an inner configuration in its source, which the Alter Rebbe links to the menorah, citing the Likkutei Torah of the Arizal (a collection of the Arizal's teachings on the Torah, not this book).

(ועי' בע"ח [בעץ חיים] שער תיקון הנוק' [הנוקבא] פ"ז [פרק ז] ופ"ב [ופרק ב] אות י"ט, ועמ"ש מענין פרצוף הפנימי דמל' בביאור ע"פ אחת היא יונתי.[27] ועי' זח"ב [זהר חלק ב'] דף י"ד ע"ב) ושם מל' שהיא בחי' המצות קודמין לתורה.

(and see Etz Chaim, Sha'ar Tikkun HaNukva, chapter 7, and chapter 2, section 19; and see what is written on the matter of the inner partzuf of Malchus in the explanation on the verse "One is my dove"; and see the Zohar, Part II, 14b). And there, Malchus, which is the level of the mitzvos, precedes the Torah.

> The parenthesis cites Etz Chaim's gate on the formation of Nukva (Malchus), a discourse on "One is my dove" about the inner configuration of Malchus, and the Zohar. At that inner, root level Malchus, the level of the mitzvos, comes before the Torah, the reverse of the order that holds below.

ובחי' גולה על ראשה[28] היא בחי' התבוננות אם הבנים[29] ושבעה נרותיה הם הבנים שבעה רועים[30] ז' מדות לך ה' הגדולה כו'.[31, 32, 33, 34]

And the level of "a bowl on its head" is the level of contemplation, "the mother of the children"; and "its seven lamps" are the children, the "seven shepherds," the seven emotive attributes (middos): "Yours, Havayah, is the greatness," etc.

> In the menorah of Zechariah's vision, the "bowl on its head" is contemplation, Binah, called "the mother of the children" (Psalms 113:9). Her children are the seven lamps: the seven emotive attributes, the "seven shepherds" (Micah 5:4), which the verse "Yours, Havayah, is the greatness, and the might, and the beauty…" lists one by one.

SECTION 3 · ¶7–8

The bitter olive: subjugation and a higher light

7 ג אך ושני זיתים עליה[35] זית יש בו מרירות והוא מכסה על השמן שבתוכו וצריך לטחון ברחיים ולכתוש עד שיצא השמן.

3. But "and two olives by it": an olive has bitterness in it, and it covers the oil that is within it, and one must grind it in a mill and crush it until the oil comes out.

> Section 3 turns to the "two olives by it" (Zechariah 4:3; in the vision, two olive trees, one on each side of the bowl). An olive is bitter, and its bitterness hides the oil inside; the oil comes out only when the olive is ground and crushed. The image will stand for the struggle with one's own nature that releases a higher light.

והענין כד אתכפייא סט"א [סטרא אחרא] אסתלק יקרא[36] פי' אסתלק שנמשך ממקום גבוה יותר ולכן לא נתנה התורה למלאכי השרת מלבד הטעם שנש"י [שנשמות ישראל] הם מפנימי' [מפנימיות / מפנימית] כו'

The explanation is: "When the sitra achra (the other side) is subdued, the glory is elevated (istalak yekara)." The meaning of "is elevated" is that it is drawn from a higher place. And therefore the Torah was not given to the ministering angels: besides the reason that the souls of Israel are from the inner dimension (pnimiyus), etc.,

> The Zohar teaches that when the sitra achra, the side opposed to holiness, is subdued, G-d's glory "is elevated," which the Alter Rebbe reads as light drawn from a higher place. This is one reason the Torah was given to people and not to the angels; another reason, mentioned only briefly, is that the souls of Israel come from the inner dimension. In the Gemara (Shabbos 88b–89a), when the angels protested that the Torah should not be given to flesh and blood, Moshe answered that its commandments address those who have envy and an evil inclination, and the angels conceded. The maamar draws out the point: only a being with a nature to subdue can draw the higher light that comes from subduing it.

עוד זאת כי באדם למטה צ"ל אתכפייא נגד טבעו בכל דרכיו ובאתעדל"ת [ובאתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] ממקום עליון יותר

there is this further [reason]: that in man below there must be subjugation (iskafya) against his nature in all his ways, and through the arousal from below (isarusa dilesata) [comes] the arousal from above (isarusa dile'eila) from a higher place,

> A person below must subdue his nature (iskafya) in everything he does, and that arousal from below draws an arousal from above from a higher place.

כנודע ממ"ש בארץ לא זרועה[37] לא דייקא כי י"ה עם שמי הוא שס"ה וזכרי[38] עם ו"ה הוא רמ"ח

as is known from what is written, "in a land not sown": "not," specifically. For yud-hei with "My Name" (shemi) is 365, and "My remembrance" (zichri) with vav-hei is 248;

> The proof is G-d's word through Jeremiah, recalling how Israel followed Him in the wilderness, "in a land not sown": the stress falls on "not." For in "This is My Name (shemi)… and this is My remembrance (zichri)" (Exodus 3:15), shemi (350) with yud-hei (15) makes 365, the number of the prohibitions, the "do nots," while zichri (237) with vav-hei (11) makes 248, the number of the positive commandments; so the prohibitions are joined to the higher, hidden letters of the Name.

לפי שבעשיית המצות שהן בחי' הן נמשך דבר שיהי' [שיהיה] בהתלבשות השגה משא"כ בבחי' לא נמשך דבר שאינו מתלבש בבחי' הן כלל רק בבחי' לא כלומר שבזה לעומת זה[39] אי"א להמשיך כלל.

because through doing the mitzvos, which are the level of "yes" (hen), there is drawn down something that can be enclothed in comprehension; whereas through the level of "not" (lo) there is drawn down something that is not enclothed in the level of "yes" at all, but only in the level of "not." That is to say, in "one opposite the other" it is impossible to draw it down at all.

Doing a positive mitzvah, the level of "yes," draws down light of a kind that can be grasped. Refraining, the level of "not," draws down something that cannot be clothed in the level of "yes" at all and stays only in the level of "not"; light of this kind cannot be drawn down at all within the realm of "one opposite the other" (Ecclesiastes 7:14), where every force of holiness has its counterpart.

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

EXPLAINED BY THE ALTER REBBE

The Alter Rebbe says, as a known teaching (כנודע), that the verse „בארץ לא זרועה" (in a land not sown) teaches 'not' specifically, and gives the reason only in a line (what 'not' draws down cannot be clothed in 'yes' at all), without saying where it is explained at length.

The Alter Rebbe sets out this 'known' teaching in Likkutei Torah, in the discourse „אלה פקודי" that our maamar cites in ¶2: because the prohibitions are rooted very high, in yud-hei, they have no vessels below except by refraining, „וזהו ענין בארץ לא זרועה פי' שהזריעה היא בחינת לא" (and this is 'in a land not sown': the sowing is the level of 'not'). In the next discourse there he gives the reason the 'not' is higher, „דלאו קודם להן מלמעלה למטה" (from above to below, 'no' comes before 'yes'): the light of Keser cannot be clothed in a vessel and can be revealed only as a 'not'. Perhaps (biur b'derech efshar) these are the places our paragraph has in mind.

the Alter Rebbe: Likkutei Torah, Pekudei, ד"ה אלה פקודי המשכן (Pekudei 1 ¶7 on the site), p. ג, ב (3b) · the Alter Rebbe: Likkutei Torah, Pekudei, ד"ה הנה פקודי המשכן הוא יחוד ו"ה (Pekudei 2 ¶13 on the site), p. ו, ד (6d) · the Alter Rebbe: Likkutei Torah, Ki Seitzei, ד"ה ולא אבה הוי' אלקיך (Ki Teitzei 5 ¶11 on the site), p. לט, א (39a)

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

THE REBBE EXPLAINS

In a sicha of Shabbos Tetzaveh 5725 on Rashi's comment to „שמן זית זך כתית למאור" (pure olive oil, crushed, for the light), after showing why Rashi explains „זך" (pure) as oil „בלי שמרים" (without sediment), the Rebbe turns to the inner meaning of Rashi's words and sets out the two aspects of the olive in Chassidus.

The Rebbe cites our passage for the olive as Chassidus reads it by its plain nature: its bitterness points to the darkness and bitterness of the sitra achra, so the oil, Chochmah and bittul (ביטול), is revealed only „ע"י כתישת הזית, ע"י אתכפיא סט"א" (by crushing the olive, by subduing the other side). Beside it he sets the olive's inner nature: as the source of the oil, its very bitterness hints at Keser, the 'darkness' of „ישת חשך סתרו" (He made darkness His hiding place), which stands above the revelation of Chochmah.

The Alter Rebbe: זית יש בו מרירות והוא מכסה על השמן שבתוכו וצריך לטחון ברחיים ולכתוש עד שיצא השמן

The Rebbe: ולכן, מצד בחי' זו, דוקא ע"י כתישת הזית, ע"י אתכפיא סט"א, מתגלה השמן — בחי' החכמה, הביטול לאלקות

Likkutei Sichos, vol. יא, p. 131-132 (sec. ז; n. 30 on p. 132) · ש"פ תצוה תשכ"ה

A QUESTION THE REBBE RAISES

In the same maamar of Shabbos Chanukah 5732 (unedited), having read the lamp's oil and wick as the mitzvos and its kindling as the Torah's light, the Rebbe explains how the highest level of the Torah is drawn down: through the 'two olives' of Zechariah's vision.

Quoting our paragraph's „זית יש בו מרירות" (an olive has bitterness in it), the Rebbe reads the bitterness as bittul (ביטול): a student at the start of his learning must have lips „נוטפות מור" (dripping myrrh), read as 'bitter', so self-nullification comes before the heart is opened to the Torah. This, he says, is accepting the yoke of Heaven first and the yoke of the mitzvos after, „שהוא בחי' ב' זיתים" (which is the level of the two olives).

The Alter Rebbe: אך ושני זיתים עליה זית יש בו מרירות והוא מכסה על השמן שבתוכו

The Rebbe: שזית יש בו מרירות, שהוא בחי' הביטול, וכמו בתלמיד שבתחלת הלימוד צ"ל שפתותיו נוטפות מור א"ת מור אל מר

Sefer HaMaamarim (unedited, old edition) 5732-5733, p. 78 · ש"פ מקץ, שבת חנוכה, אדר"ח טבת ה'תשל"ב (unedited)

8 וממילא מובן שהוא ההיפוך מזה לעומת זה והוא עליון מאד נעלה וזה לא שייך רק כ"א בבנ"י [בבני ישראל] כו'

And it follows of itself that it is the opposite of "one opposite the other," and it is supremely high and exalted; and this applies only to the children of Israel, etc.;

It follows that this light is the opposite of the realm of "one opposite the other": it is supremely high and has no counterpart. Only the children of Israel can draw it down, as the next part explains.

משא"כ המלאכים עם היות שיש להם גוף אין הגוף מסתיר כלל והרי גם הגוף בטל לומר קדוש[40] כו'.

whereas the angels, even though they have a body, the body does not conceal at all; for indeed even the body is nullified, to say "Holy," etc.

Angels have a body of a kind, but it does not hide G-dliness from them; even that body is nullified as they proclaim "Holy." Since nothing in them resists, they cannot achieve the subjugation that draws the higher light.

ולכן לא נתנה התורה עד אחר יצ"מ [יציאת מצרים] שעבדו בחומר ובלבנים[41] כו'. וזהו ענין ברחמיך הרבים שע"י ביטוש מעורר י"ג מדות רחמים שהן אורות עליונים למעלה מן ההשתלשלות,

And therefore the Torah was not given until after the Exodus from Egypt, when they labored "with mortar and with bricks," etc. And this is the meaning of "in Your abundant mercies": that through striking (bitush) one arouses the Thirteen Attributes of Mercy, which are supernal lights above the chain of descending worlds (hishtalshelus)

> That is why the Torah was given only after the Exodus, after Israel had been crushed by hard labor "with mortar and with bricks." Such crushing (bitush) arouses the Thirteen Attributes of Mercy (the thirteen qualities of compassion G-d revealed to Moshe, Exodus 34:6-7), lights higher than the chain of descent; this is "Your abundant mercies."

(וזהו כשמן הטוב כו' יורד על הזקן[42] כו' י"ג ת"ד [תיקוני דיקנא] הם י"ג מדה"ר [מדות הרחמים] והשמן הטוב שהוא פנימית י"ג ת"ד [תיקוני דיקנא] הוא נמשך ומתגלה ע"י ביטוש הוא בחי' כתישת הזית עד"מ ועיין במדרש רבה ר"פ ואתה תצוה),[43]

(and this is "like the good oil," etc., "running down upon the beard," etc.: the thirteen tikkunim of the beard (tikkunei dikna) are the Thirteen Attributes of Mercy, and the good oil, which is the inner dimension (pnimiyus) of the thirteen tikkunim of the beard, is drawn down and revealed through striking, which is the level of crushing the olive, by way of analogy; and see Midrash Rabbah, at the beginning of the parshah "And you shall command").

> The parenthesis applies the image of Psalms 133, "the good oil running down upon the beard." The thirteen tikkunim (features) of the supernal beard are the Thirteen Attributes of Mercy, and the oil is their inner dimension, revealed through striking as oil is pressed from a crushed olive; Shemos Rabbah, at the start of Tetzaveh, likens Israel to an olive that gives its oil only after it is beaten and pressed.

ולהבין ענין הזיתים למעלה הנה שמן הוא בחינת חכמה כמ"ש שמן וקטרת[44] כו'

And to understand the matter of the olives above: oil is the level of Chochmah (wisdom), as it is written, "Oil and incense," etc.

> Now the olives are explained as they are above. Oil stands for Chochmah, as in the verse "Oil and incense gladden the heart."

והשמן הוא שמאיר כנודע שגוון האור הוא לפי זכות השמן שע"י השמן נמשך נהורא חיורא משא"כ ע"י הפתילה הוא בחי' נהורא אוכמא וגילוי האור הוא מבחי' זית

And the oil is what gives light, as is known that the color of the light is according to the purity of the oil: for through the oil the white light (nehora chivra) is drawn, whereas through the wick is the level of the dark light (nehora uchema). And the revelation of the light is from the level of the olive,

> Oil is what gives the light: the color of a flame depends on the purity of the oil. The oil gives the white light, while the wick gives the dark light at the base of the flame; so the revelation of the light comes from the olive.

והוא ע"י כתישה בחי' ביטוש הכלי וע"י כמה גבורות מבחי' בוצינא דקרדונית[45]א קו המדה להיות התהוות בחי' חכמה כו'

and this is through crushing, the level of the striking of the vessel, and through many Gevuros from the level of the botzina dekardinuta (the lamp of darkness), the line of measure, so that the level of Chochmah should come into being, etc.

> Oil comes out of the olive by crushing, which corresponds above to the striking of the vessel. And Chochmah itself comes into being through many Gevuros (powers of restraint) from the botzina dekardinuta, the Zohar's "lamp of darkness," the line that measures and gives everything its bounds.

(וכמ"ש בביאור ע"פ ולא אבה[46] הוי' אלקיך לשמוע אל בלעם כו') שהגבורות הן מרירות כזית כו'

(as is written in the explanation on the verse "But Havayah your G-d was not willing to listen to Bilam," etc.); for the Gevuros are bitterness, like the olive, etc.

> The parenthesis cites the explanation on "But Havayah your G-d was not willing to listen to Bilam" (Likkutei Torah, Ki Seitzei), where the Alter Rebbe explains that even the hidden Chochmah comes into being only through contraction, the Gevurah of Atik clothed within it, and reaches Chochmah of Atzilus only through a great contraction. The Gevuros are bitter, like the olive, and their bitterness covers the oil until it is pressed out.

ויש ב' זיתים גבורות דאבא וגבורות דאימא להיותה אם הבנים[47] להמשיך השמן מוחין דאו"א [דאבא ואימא] שבז"א להאיר ז' נרות

And there are two olives, the Gevuros of Abba and the Gevuros of Imma, since she is "the mother of the children," to draw down the oil, the intellect (mochin) of Abba and Imma that is in Z'eir Anpin, to light the seven lamps

> The two olives are the Gevuros of Abba (Chochmah) and the Gevuros of Imma (Binah), Imma being "the mother of the children." Through them the oil, the intellect (mochin) of Abba and Imma within Z'eir Anpin, is drawn down to light the seven lamps, the seven attributes.

(ועמ"ש מזה בפ' וישב בד"ה בכ"ה בכסליו. וע' עוד מענין זית בלק"ת [בלקוטי תורה (להאריז"ל)] פ' עקב ובזח"ג [ובזהר חלק ג] דרמ"ד ב' דער"ב א' דרמ"ז סע"א [סוף עמוד א] ובהרמ"ז [ובהרב משה זכות] בפ' בהעלותך בדף קמ"ט ע"א. ובפרדס ערך כתית, והוא באופן אחר קצת ממש"כ [ממה שכתוב]):

(and see what is written about this in Parshas Vayeishev, in the discourse beginning "On the twenty-fifth of Kislev"; and see further on the matter of the olive in the Likkutei Torah of the Arizal, Parshas Eikev, and in the Zohar, Part III, 244b, 272a, end of 247a, and in the Ramaz on Parshas Beha'aloscha, on folio 149a; and in Pardes, the entry "Kasis" (crushed); and it is in a somewhat different way from what is written [here]).

The parenthesis lists further discussions of the olive: the Chanukah discourse "On the twenty-fifth of Kislev" in Torah Ohr, Vayeishev, the Arizal's Likkutei Torah on Eikev, passages of the Zohar, the Ramaz (Rabbi Moshe Zacuto) in his commentary on the Zohar, and the entry "Kasis" (crushed) in Pardes. The Alter Rebbe notes that they explain it in a somewhat different way.

SECTION 4 • ¶9

The two pipes and the Shema

9 ד שבעה ושבעה מוצקות.[48,49] פי' ב' פעמים שבעה הם י"ד כדפי' בזהר ס"פ מקץ דף ר"ד ע"ב ודלא כפרש"י [כפירש רש"י / כפירוש רש"י] ורד"ק [ורבי דוד קמחי] שפירשו ז' פעמים ז' הם מ"ט.

4. "Seven and seven pipes (mutzakos)": the meaning is two times seven, which is fourteen, as is explained in the Zohar at the end of Parshas Mikeitz, folio 204b; and not as Rashi and the Radak, who explained [it as] seven times seven, which is forty-nine.

Section 4 explains the "seven and seven pipes" of Zechariah's vision. Following the Zohar at the end of Mikeitz, the Alter Rebbe reads them as two sets of seven, fourteen in all, and not, as Rashi and the Radak explain, seven pipes for each of the seven lamps, forty-nine.

מוצק א' לשמן מוצק הב' לזהב ב' צנתרות זהב אשר מריקים מעליהם הזהב[50] זהב הוא בחי' בינה מצפון זהב יאתה[51] והוא מבחי' חדוה ועבד הלוי הוא[52] התלהבות רשפי אש[53] שמבינה כי גבורות דאבא הם חסדים דאימא והוא מוצק הב'

One pipe for the oil, the second pipe for the gold: "two golden spouts, which empty the gold from upon them." Gold is the level of Binah (understanding): "out of the north comes gold"; and it is from the level of joy (chedvah). And "the Levite shall serve" is the fervor of the "flashes of fire" that come from Binah; for the Gevuros of Abba are the Chasadim of Imma; and this is the second pipe.

The two sets of pipes carry two things: one carries oil, the other gold, as in the vision's "golden spouts" that empty out the gold. Gold is Binah, as in Elihu's words "out of the north comes gold," and it brings joy; the fiery fervor of the Levites' service, "flashes of fire," comes from Binah. For what are Gevuros (heat and restraint) in Abba become Chasadim (kindness) in Imma, so Binah's fiery love is the second pipe.

(ועמ"ש בביאור ע"פ רני ושמחי[54] והפרדס בערך צנתרות פי' ששני הצנתרות הם חכמה ובינה.

(And see what is written in the explanation on the verse "Sing and rejoice"; and Pardes, in the entry "Tzanteros" (spouts), explains that the two spouts are Chochmah and Binah.

Here a parenthesis opens that runs to the end of the paragraph. It points to the explanation on "Sing and rejoice" (Torah Ohr, Mikeitz, on the haftarah of Shabbos Chanukah) and notes that Pardes reads the two spouts as Chochmah and Binah.

ולפ"ז [ולפי זה] צ"ל ששני הזיתים הם מקורות דחו"ב [דחכמה ובינה] והיינו שני המזלות ונוצר ונקה[55] כו' ובמדרש שמות רבה פט"ו [פרק ט"ו / פרשה ט"ו] שתי שבלי הזיתים הם משה ואהרן[56] ועמ"ש מענין בחי' ומדרגת משה ואהרן בד"ה ואתה תצוה,[57] ובד"ה וידבר כו' תפקדו אותם לצבאותם אתה ואהרן.[58]

Accordingly, it must be said that the two olives are the sources of Chochmah and Binah, that is, the two mazalos, "preserving" (notzer) and "and cleansing" (venakeh), etc. And in Midrash Shemos Rabbah, chapter 15: the two olive branches are Moshe and Aharon. And see what is written on the matter of the level and rank of Moshe and Aharon in the discourse beginning "And you shall command," and in the discourse beginning "And He spoke," etc., "you shall count them by their hosts, you and Aharon."

If the spouts are Chochmah and Binah, the two olives must be the sources of Chochmah and Binah: the two mazalos (channels of flow in the supernal "beard"), named "preserving [kindness]" and "and cleansing" among the Thirteen Attributes of Mercy. The Midrash reads the two olive branches as Moshe and Aharon, and the text points to discourses on their levels: "And you shall command" (Torah Ohr, Tetzaveh) and "you shall count them by their hosts, you and Aharon" (Likkutei Torah, Bamidbar).

ועמ"ש בד"ה ענין חנוכה בענין בהעלות ובהטיבו,[59] וענין שייכות בחי' אלו בקבלת עול מלכות שמים בפ' ראשונה דק"ש [דקריאת שמע].

And see what is written in the discourse beginning "The matter of Chanukah," on the matter of "when he raises up" (beha'alos) and "when he makes [them] good" (beheitivo); and the matter of the connection of these levels with accepting the yoke of the kingdom of Heaven, in the first section of the Shema.

The text then cites the discourse "The matter of Chanukah" (Torah Ohr, Mikeitz) on Aharon's "raising up" and "making good" of the lamps, and turns to how all this connects to accepting the yoke of Heaven in the first section of the Shema.

היינו כי מואהבת עד ובשעריך[60] הם מ"ב תיבין[61] שהוא כנגד שם מ"ב דאנא בכח כמ"ש בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פכ"ה והוא ג"כ בחי' מ"ב מסעות דיצ"מ [דיציאת מצרים] כי בכל יום צ"ל בחי' יצ"מ [יציאת מצרים] היינו ממיצר תאוות נפש הבהמית והגוף כו'.

That is: from "And you shall love" until "and on your gates" there are forty-two words, which corresponds to the Name of forty-two [letters] of Ana Bechoach, as is written in Pri Etz Chaim, Sha'ar Kerias Shema, chapter 25. And this is also the level of the forty-two journeys of the Exodus from Egypt; for every day there must be the level of the Exodus from Egypt, that is, from the narrow straits (meitzar) of the cravings of the animal soul and the body, etc.

> The connection: in the first section of the Shema, the words from "And you shall love" to "and on your gates" number forty-two, matching the Name of forty-two letters in the prayer Ana Bechoach, as Pri Etz Chaim says. Forty-two is also the number of Israel's journeys out of Egypt, and that exodus must happen every day, as a person goes out of the narrow straits (meitzar, a play on Mitzrayim) of the animal soul's cravings.

והיינו בק"ש [בקריאת שמע] כמו שמסיים בק"ש [בקריאת שמע] אשר הוצאתיך מארץ מצרים[62] כו' ועמ"ש מזה בד"ה אלה מסעי,[63] ושם נתבאר הענין דאנא בכח הם שבעה פסוקים שבכל אחד ו' תיבות וזהו ענין שבעה נרות המנורה.

And this is in the Shema, as the Shema concludes, "who brought you out of the land of Egypt," etc. And see what is written about this in the discourse beginning "These are the journeys"; and there the matter is explained that Ana Bechoach is seven verses, in each of which are six words, and this is the matter of the seven lamps of the menorah.

> The Shema itself ends with the Exodus. The discourse "These are the journeys" (Likkutei Torah, Masei) explains that Ana Bechoach is made of seven lines of six words each, and these seven lines are the seven lamps of the menorah.

כי שם מ"ב הוא בחי' העלאה ובשתים יעופף[64] כו' והיינו בחי' בהעלותך את הנרות[65] כו' להיות ואהבת בכל מאדך,[66] ולכן ואהבת ב"פ [ב' פעמים] אור בחי' ההעלאה וההטבה.

For the Name of forty-two is the level of ascent, "and with two he would fly," etc.; and this is the level of "When you raise up the lamps," etc., so that there be "And you shall love... with all your might." And therefore "And you shall love" [equals] twice "light" (or): the level of the raising up and the making good.

> The Name of forty-two is a power of ascent, like the wings with which the seraphim "fly." This is "When you raise up the lamps" (plainly, "when you light the lamps"): the soul rising in "And you shall love... with all your might." The word ve'ahavta, "and you shall love" (414), equals twice or, "light" (207): the two lights of the raising up and the making good of the lamps. The Mishnah (Berachos 54a) explains "with all your me'od" as loving G-d with all one's money, or, in another reading, as thanking Him greatly for every measure He metes out to a person. Chassidus reads me'od, "very much," as a love beyond the soul's own measure, and that is why it belongs to the ascent.

וענין וגולה על ראשה שהוא ענין התבוננות היינו פסוק ראשון דק"ש שמע ישראל[67] [דקריאת שמע] כי שמע פירושו התבוננות ישראל לי ראש כו' ובחי' שמן היינו חכמה וביטול הנמשך בהבינה ודעת.

And the matter of "and a bowl on its head," which is the matter of contemplation, is the first verse of the Shema, "Hear, O Israel": for "hear" means contemplation; "Israel" [is] li rosh ("a head for Me"), etc. And the level of oil is Chochmah and self-nullification (bittul), which is drawn into Binah and Daas.

> The "bowl on its head" is contemplation, which is the first verse of the Shema: "Hear" means to contemplate, and the letters of "Israel" (Yisrael) rearrange into li rosh, "a head for Me." The oil, Chochmah, is self-nullification (bittul) that flows into Binah and Daas, the faculties of contemplation.

וזהו כשמן הטוב על הראש[68] וזהו ענין והחכמה תחיה,[69] וכדכתיב כי עמך מקור חיים[70] ועיין זח"ג [זהר חלק ג] דל"ד סע"א [סוף עמוד א] קפ"ז א'):

And this is "like the good oil upon the head"; and this is the meaning of "and wisdom gives life," as it is written, "For with You is the source of life." And see the Zohar, Part III, end of 34a; 187a.)

> Thus the oil on the head, Psalms' "good oil upon the head," is Chochmah flowing into the mind, and this is how "wisdom gives life," for "with You is the source of life." The parenthesis that opened in part 3 closes here with references to the Zohar.

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

EXPLAINED BY THE ALTER REBBE AND THE REBBE, FOLLOWING THE REBBE RASHAB'S DIBBUR HAMASCHIL VAYOMER LO YEHONASAN MACHAR CHODESH 5680

He says that „ואהבת" (and you shall love) equals twice „אור" (light), and calls the two the raising up and the making good, without saying what the two lights are.

The discourse our paragraph cites, „ענין חנוכה" in Torah Ohr (Mikeitz, 32c), explains the two. A person's own longing to cleave to G-d, itself a gift the supernal Aharon empowers, is „ובהעלות אהרן" ('when Aharon raises up'); the love that then comes from above, beyond human measure, to enlarge it is „בהטיבו" ('when he makes good'), and of this the Alter Rebbe writes that „ואהבת בגמטריא „בי' פעמים אור" ('and you shall love' equals twice 'light' in gematria). The Alter Rebbe names the two himself in the Siddur, on „למען שמו באהבה" (for His Name's sake, in love): the love from below upward is the returning light, and the love it awakens from above the direct light. In a maamar of Shabbos Toldos 5714 (unedited), which the editors say follows the Rebbe Rashab, the Rebbe too calls the two „אור ישר ואור חוזר" (direct light and returning light), the yearning to rise being the returning light.

the Alter Rebbe: Torah Ohr, Mikeitz, ד"ה ענין חנוכה, p. לב, ג (32c) · the Rebbe, following the Rebbe Rashab's dibbur hamaschil Vayomer Lo Yehonasan Machar Chodesh 5680 (editors' note 1: בכל הבא לקמן'): Sefer HaMaamarim (unedited, new edition) 5714, p. לג-לא

SECTION 5 · ¶10–11

Wisdom that gives life to the will

10 ה ועוי"ל [ועוד יש לומר] פי' והחכמה תחיה ע"ד המבואר במ"א דפנימיות אבא דוקא הוא פנימיות עתיק אשר בחי' זו הוא פנימי' [פנימיות / פנימית] התענוג עליון שהרצון נק' אחוריים לגבי בחי' זו כמ"ש בד"ה ואהיה אצלו אמון[71]

5. One may further explain "and wisdom gives life" along the lines of what is explained elsewhere: that the inner dimension (pnimiyus) of Abba, specifically, is the inner dimension of Atik; and this level is the inner dimension of the Supernal delight, so that the will is called the "back" (achorayim) in relation to this level, as is written in the discourse beginning "And I was with Him as a nursling."

Section 5 offers a second reading of "wisdom gives life." The inner dimension of Abba (Chochmah) is the inner dimension of Atik, the inner delight within Keser; compared with that delight, even the Supernal will is only the "back," an outer side. The text points to the explanation on "And I was with Him as a nursling" (Likkutei Torah, Bamidbar).

והנה ש"י עולמות נמשכים מן ל"א נתיבות חכמה משא"כ הנתיב הראשון הוא למעלה מבחי' ש"י עולמות כמ"ש במק"מ [במקדש מלך] פ' מצורע

Now, the 310 worlds are drawn from thirty-one paths of Chochmah, whereas the first path is above the level of the 310 worlds, as is written in the Mikdash Melech, Parshas Metzora.

The 310 worlds that the righteous will inherit (Mishnah, end of Uktzin) are drawn from thirty-one of the thirty-two paths of Chochmah, while the first path stands above them all. The source is the Mikdash Melech, a commentary on the Zohar, on Parshas Metzora.

והיינו כי י"ל [יש לומר] שהוא בחי' פנימי' [פנימיות / פנימית] אבא כי ל"ב נתיבות[72] פי' בס"י [בספר יצירה] ע"ס [עשר ספירות] וכ"ב אותיות א"כ הנתיב הראשון הוא הבחי' היותר עליונה שבע"ס [שבעשר ספירות] דחכמה כו'.

That is, it can be said that it is the level of the inner dimension of Abba; for the thirty-two paths are explained in Sefer Yetzirah [as] the Ten Sefiros and twenty-two letters. If so, the first path is the highest level among the Ten Sefiros of Chochmah, etc.

That first path is the inner dimension of Abba. Sefer Yetzirah counts the thirty-two paths as the Ten Sefiros and the twenty-two letters, so the first path is the highest of the Ten Sefiros within Chochmah itself.

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

THE REBBE EXPLAINS

In the same maamar of Shabbos Chanukah 5732 (unedited), going through this biur, the Rebbe first reads the kindling of the lamp as 'and the Torah is light', which reveals the delight within the mitzvos, the Chochmah of the Torah of which 'wisdom gives life'; then he turns to our paragraph.

When the maamar goes on with „ועו"ל" (one may further explain), the Rebbe says, the inner dimension of Abba that is the inner dimension of Atik is „התענוג העצמי ממש שלמעלה מרצון" (the very essential delight, above will), drawn down through the Torah specifically. And the first reading of 'wisdom gives life' and this one „אי"ז רק ביאור נוסף" (are not just one more explanation): they are two levels in the Torah itself.

The Alter Rebbe: ועו"ל פי' והחכמה תחיה ע"ד המבואר במ"א דפנימיות אבא דוקא הוא פנימיות עתיק

The Rebbe: וב' בחי' אלו בתורה (דמש"א ועו"ל אי"ז רק ביאור נוסף כ"א) הם הב' בחי' שבתורה שנת"ל

Sefer HaMaamarim (unedited, old edition) 5732–5733, p. 78 · ש"פ מקץ, שבת חנוכה, אדר"ח טבת ה'תשל"ב (unedited)

BACKGROUND FROM THE REBBE

In a sicha on the Midrash in which Betzalel tells Moshe that the Ark must be made before the Mishkan, the Rebbe distinguishes the Torah, through which a Jew becomes one with G-d, from the mitzvos, through which G-d's essence is drawn into the lowest world; in note 57 he takes up passages that seem to say the opposite.

Some passages say that the essence is drawn down by the mitzvos and that the Torah only makes it revealed. The Rebbe answers that this is the lowest level of the Torah, as it stands within the chain of worlds; but through „בחי' העליונה שבתורה פנימיות אבא שהוא פנימיות עתיק" (the highest level of the Torah, the inner dimension of Abba, which is the inner dimension of Atik), citing the end of Likkutei Torah Behaaloscha, the Torah too draws down the essence. That identity is how our paragraph opens: „פנימיות אבא דוקא הוא פנימיות עתיק".

The Alter Rebbe: דפנימיות אבא דוקא הוא פנימיות עתיק אשר בחי' זו הוא פנימי' התענוג עליון

The Rebbe: אבל ע"י בחי' העליונה שבתורה פנימיות אבא שהוא פנימיות עתיק (ראה לקו"ת ס"פ בהעלותך) — נעשית המשכת העצמות

Likkutei Sichos, vol. טז, p. 441 (sec. י, n. 57; the sicha opens on p. 434) · משיחת כ' מנחם אב תשל"א; ד"ה פדה בשלום תשל"ב

11 וזהו עין לא ראתה אלקים זולתך[73] כי ל"ב נתיבות דחכמה הם ל"ב אלקים שבמע"ב [שבמעשה בראשית] ולכן נקרא ותורה אור[74]

And this is "No eye has seen, O G-d (Elokim), except You": for the thirty-two paths of Chochmah are the thirty-two [mentions of] Elokim in the work of creation; and therefore it is called "and the Torah is light."

> This first path is what Isaiah means by "No eye has seen, O G-d, except You": it is beyond every created vision. The thirty-two paths correspond to the thirty-two times the Name Elokim appears in the account of creation, and the text adds that for this reason the Torah is called "light."

ומחמת הכח הזה שבפנימיות אבא לכן והחכמה תחיה[75] בעליה[76, 77] שהוא הרצון עליון ע"י גילוי התענוג עליון (ע' [עיין] עוד מענין והחכמה תחיה בזח"ג [בזהר חלק ג] חקת) (קפ"ב א')

And because of this power that is in the inner dimension (pnimiyus) of Abba, therefore "and wisdom gives life to its owner (be'aleha)," which is the Supernal will, through the revelation of the Supernal delight (see further on the matter of "and wisdom gives life" in the Zohar, Part III, Chukas) (182a),

> Because of this power in the inner dimension of Abba, which holds the Supernal delight, "wisdom gives life to its owner": the same word, be'aleha, that section 1 read as the mitzvos is read here as the Supernal will, the "owner" of wisdom, which is given life through the revelation of the Supernal delight. The parenthesis cites the Zohar on Chukas, which expounds this verse.

ובהרמ"ז [ובהרב משה זכות] שם המשכת בחי' חיה ובעמה"מ [ובעמק המלך] שער או"א [אבא ואימא] ס"פ מ"ד (דע"ח ג' ודי' קל"ט א') פי' תחיה השפעת חיה ועיין עוד זח"ג [זהר חלק ג] פנחס דרנ"ה ב':

and in the Ramaz there: the drawing down of the level of chayah; and in Emek HaMelech, Sha'ar Abba and Imma, at the end of chapter 44 (folio 78, [columns] c and d; 139a), it explains "gives life" (techayeh) [as] the flow of chayah; and see further the Zohar, Part III, Pinchas, 255b.

> The Ramaz (Rabbi Moshe Zacuto) explains "gives life" as the drawing down of chayah, the second-highest of the soul's five levels, and Emek HaMelech likewise reads techayeh, "gives life," as the flow of chayah: the word for "gives life" is read as "gives chayah." The Zohar on Pinchas, also cited, calls Chochmah "the life of the King."

SECTION 6 • ¶12–13

Ascent and drawing down in the two sections of the Shema

12 ו וכל זה נמשך אח"כ לבחי' מל' ע"י ז"א בפ' והיה אם שמוע[78] כו' קבלת עול המצות רמ"ח אברין כו'

6. And all this is afterwards drawn down to the level of Malchus through Z'eir Anpin, in the section "And it shall be, if you listen," etc.: accepting the yoke of the mitzvos, the 248 limbs, etc.

> Section 6: all this is then drawn down into Malchus through Z'eir Anpin, in the second section of the Shema, "And it shall be, if you listen," the acceptance of the yoke of the mitzvos. The 248 positive mitzvos are the 248 "limbs" of the King.

כמו שבאבר נמשך אור וחיות עד"מ כשהיד כותבת גם השכל מלובש בה כך ברמ"ח אברין נמשך רמ"ח המשכות ושרשם ה"ח [ה' חסדים] והוא בחי' שם ע"ב ע"ב גשרים[79, 80] לעבור מימי החסד[81] כו' כמ"ש

Just as light and life-force are drawn into a limb (for example, when the hand writes, the intellect too is enclothed in it), so into the 248 limbs are drawn 248 drawings-down, and their root is the five Chasadim; and this is the level of the Name Av (72), seventy-two bridges to cross the waters of Chesed, etc., as is written.

> As light and life flow into a limb, so that the intellect is present in the hand that writes, so 248 streams of light are drawn into the 248 mitzvos. Their root is the five Chasadim, the Name Av (72; chesed too equals 72): Pardes Rimonim (Sha'ar (Gate) 21, chapter 5), cited by the Kehot note, brings Rabbi Nechunya's teaching that the Name of seventy-two belongs to Chesed and divides into seventy-two "bridges," passages over the waters of Chesed. The note also points to the Ramak's Shi'ur Komah, section 94.

ולכן בפרשה א' כתיב ובכל מאדך[82] ולא בפ' שניה כי פ' א' הוא שם מ"ב שהוא להעלאה בשתים יכסה[83] כו',

And therefore in the first section it is written "and with all your might," and not in the second section; for the first section is the Name of forty-two, which is for ascent, "with two he would cover," etc.

> That is why "with all your might" appears only in the first section of the Shema: the first section is the Name of forty-two, a movement of ascent, as in the seraphim's wings, "with two he would cover…" (the verse ends "and with two he would fly"). The second section draws down; the first goes up.

ולכן בק"ש [בקריאת שמע] שעל המטה אומרים אנא בכח[84] גדולת[85] לעלות נשמתו בשינה וכן קודם קבלת שבת.[86, 87]

And therefore in the Shema at bedtime one says "Ana bechoach gedulas...," for one's soul to ascend in sleep; and so too before welcoming the Shabbos.

> For the same reason Ana Bechoach, the prayer that holds the Name of forty-two, is said with the Shema at bedtime, so that the soul may ascend during sleep, and also before welcoming the Shabbos. Pri Etz Chaim, to which the Kehot notes point, gives the intentions for both: at bedtime, raising the soul from world to world through the Name of forty-two, and at the welcoming of Shabbos, the Name of forty-two in the seven "voices" of Psalm 29.

13 והעלאה צ"ל בבחי' א"ס, ולכן כל א' צריך למצוא בעצמו ברצונו בחי' א"ס כדי שיעורר למעלה שאל"כ אין שייכות למצות גשמיים לעורר למעלה ע"י לבישת טלית כו', [שאם לא כן]

And the ascent must be in the level of Ein Sof (the infinite). Therefore each one must find in himself, in his will, the level of Ein Sof, in order to arouse above; for otherwise physical mitzvos would have no connection to arousing above, through putting on a tallis, etc.

> Ascent must reach the level of the infinite. So each person must find in his own will something infinite, beyond his measured self; otherwise a physical act such as putting on a tallis would have no way to arouse anything above.

וכן ע"י הצדקה להחיות רוח שפלים[88] למטה גורם למעלה להמשיך חיות ואיך יהי' [יהיה] שייכות למטה עם למעלה אלא ע"י בחי' בכל מאדך[89, 90] יותר משהכלי שלו מגביל וזהו ג"כ ענין ממעמקים[91] כו',

And likewise, through charity, "to revive the spirit of the lowly" below, one causes, above, the drawing down of life-force. And how could there be a connection between below and above? Only through the level of "with all your might," beyond the limit his vessel sets; and this too is the matter of "From the depths," etc.

> So too charity: reviving "the spirit of the lowly" below draws life-force down above. Below and above can connect only through "with all your might," going beyond the limit one's own vessel sets; this is also the meaning of "From the depths I called You." In Tanya's Kuntres Acharon (essay 4), cited by the Kehot note, the Alter Rebbe likewise writes that raising the arousal from below without limit is called "your might," so as to arouse the level of Ein Sof.

ולכן ביוסף כתיב ויילקט יוסף[92] את כל הכסף שעי"כ [שעל ידי כך] ליקט החסד ואיך שייכות החסד להכסף וכן ויוסף הוא השליט על הארץ[93] הוא המשביר[94] כו'.

And therefore of Yosef it is written, "And Yosef gathered all the silver": that through this he gathered the Chesed. But what connection does Chesed have with silver? And likewise, "And Yosef was the ruler over the land; he was the one who sold grain," etc.

> Yosef "gathered all the silver," and through it gathered Chesed (in the Kabbalah silver corresponds to Chesed). But how can money be connected to Chesed? The same question applies to Yosef as the ruler who sold grain to all the people of the land.

אלא היינו ע"י שהיה במצרים וממעמקים קראתיך כו' ואח"כ מזה יכול להמשיך בפי' שניה ה"ח [ה' חסדים] שם ע"ב ע"ב גשרים לעבור מימי החסד

Rather, it is through his having been in Egypt: "From the depths I called You," etc. And afterwards, from this, one can draw down in the second section the five Chasadim, the Name Av (72), seventy-two bridges to cross the waters of Chesed.

> The answer: Yosef had been in Egypt, in the depths, and called out "from the depths." From there one can draw down, in the second section of the Shema, the five Chasadim, the Name Av, the seventy-two bridges of Chesed.

ועי"ז ונתתי מטר ארצכם[95] ארצכם הוא בחי' מל' שרגליה יורדות[96] ויש בה מטר מלשון מטרוניתא ומלכותו בכל משלה[97] והכח הזה להיות מטר ארצכם הוא ע"י המשכת ה"ח [ה' חסדים] ברמ"ח מצות ששם מלובש עונג העליון ועי"ז ואספת דגנך שיש בה כח לברר בירורין מנוגה כו'.

And through this, "I will give the rain of your land." "Your land" is the level of Malchus, whose feet go down; and in it there is "rain" (matar), from the expression matronisa (the queen), and "His kingdom rules over all." And this power, that there be "the rain of your land," is through drawing down the five Chasadim into the 248 mitzvos, in which the Supernal delight is enclothed; and through this, "and you will gather in your grain": that it has the power to refine the refinements (beirurim) from nogah, etc.

> This brings "the rain of your land," where "your land" is Malchus, whose "feet go down" to the lowest realms. Matar (rain) recalls matronisa, the queen, which is Malchus, of whom it is said "His kingdom rules over all." The rain comes from drawing the five Chasadim into the 248 mitzvos, where the Supernal delight is clothed; then "you will gather in your grain": Malchus gains the power to refine what is held in kelipas nogah.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה בשעה שהקדימו ישראל נעשה לנשמע**, 5743**
>
> The Alter Rebbe requires the ascent of the first section of the Shema to go beyond the person's own vessel, so that it can then be drawn into the 248 mitzvos of the second section. The Rebbe applies this to the total bittul of naaseh before nishma. It must afterwards be drawn into particular

> service, making a dwelling for G-d below. Done this way, the work is beyond one's measure, even beyond one's inner and surrounding powers, so the reward matches it: a crown that surrounds the head and the brain within it. The Rebbe extends the theme to the yearly and daily receiving of the Torah. Standing above measure and limits brings the Exodus from exile.
>
> The Alter Rebbe: בכל מאדך יותר משהכלי שלו מגביל
>
> The Rebbe: כי עושה אותה למעלה ממדידה והגבלה שלו

IN ONE'S AVODAH

Do the mitzvos because the King commanded them, taking on the yoke willingly, and let the joy come from the serving itself, not from the delight they bring. Subdue your nature in all your ways, for that is what draws the highest light. And find in your own will something boundless, "with all your might," more than your own vessel allows, so that your physical mitzvos, a tallis or charity, truly reach above.

QUESTIONS FOR DISCUSSION

1. If G-d needs nothing, in what sense can our deeds be called "service"? How does the maamar's answer, drawing down a revelation from beyond the chain of worlds, change what service means?
2. Why must the mitzvos be done for the yoke and not for the delight in them, when the delight is real and the maamar says the mitzvos carry the Supernal delight?
3. How can Malchus both depend on Z'eir Anpin (the Torah) and be "the crown of her husband"? What do the two configurations of Malchus explain?
4. Why does subduing one's nature, the level of "not," reach a higher place than the positive mitzvos, and why can angels not reach it?
5. What does it mean to find "the level of Ein Sof" in one's own will, and how does that connect a physical act like charity with what is above?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 Koheles (King Shlomo) weighs wisdom against money: both give shelter, but "the advantage of knowledge is that wisdom gives life to its owners," keeping alive the one who has it. The discourse before this one reads "its owners" as the mitzvos, to which the Torah, wisdom, gives life; this maamar explains how.

Ecclesiastes 7:12 קהלת ז:י"ב

כִּי בְצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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

2 **למה קדמה פ' שמע כו' שמתחלה יקבל עליו עול מלכות שמים ואח"כ עול מצות**

Rabbi Yehoshua ben Korchah explains why the section of Shema precedes "And it shall be, if you listen": so that one first accepts the yoke of the kingdom of Heaven and afterwards the yoke of the mitzvos. The Alter Rebbe builds the maamar on this order.

Mishnah Berakhot 2:2 משנה ברכות ב:ב'

אֵלּוּ הֵן בֵּין הַפָּרָקִים, בֵּין בְּרָכָה רִאשׁוֹנָה לִשְׁנִיָּה, בֵּין שְׁנִיָּה לִשְׁמַע, וּבֵין שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, בֵּין וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, בֵּין וַיֹּאמֶר לֶאֱמֹת וְיַצִּיב. רַבִּי יְהוּדָה אוֹמֵר, בֵּין וַיֹּאמֶר לֶאֱמֹת וְיַצִּיב לֹא יַפְסִיק. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, לָמָּה קָדְמָה שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, אֶלָּא כְּדֵי שֶׁיְּקַבֵּל עָלָיו עֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ יְקַבֵּל עָלָיו עֹל מִצְוֹת. וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, שָׁוְוֹהָיָה אִם שָׁמֹעַ נוֹהֵג בַּיּוֹם וּבַלַּיְלָה, וַיֹּאמֶר אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם׃

These are the breaks between the sections: between the first blessing and the second, between the second and "Shema," between "Shema" and "And it shall come to pass if you listen" between "And it shall come to pass if you listen" and "And the L-rd said" and between "And the L-rd said" and "Emet veYatziv" (true and firm). Rabbi Judah says: between "And the L-rd said" and "Emet veYatziv" one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of "Shema" placed before that of "And it …

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3 **תחת אשר לא עבדת בשמחה**

Moshe, listing the curses that will come for breaking the covenant, gives their reason: "because you did not serve Havayah your G-d with joy and gladness of heart" when you had plenty. The Alter Rebbe learns from it that service must be joyful, and places the joy in the serving itself.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־יְהוָה אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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4 **כי עמך מקור חיים**

David praises G-d: "For with You is the source of life; in Your light we see light." Its opening words title the discourse in Torah Ohr, Mikeitz that the text cites on joy in service.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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5 **ועתה יגדל נא**

After the spies' report, Moshe pleads for the people: "And now, I pray, let the power of my L-rd be great." Its opening words title the discourse in Likkutei Torah, Shelach that the text cites: the mitzvos are done as a servant's service, and the joy of the mitzvah follows.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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6 **הנסתרות להוי' אלקינו והנגלות לנו**

Moshe tells the people that hidden sins are for G-d to judge, while "the revealed things" are the community's charge, "to do all the words of this Torah." The Alter Rebbe reads "hidden" and "revealed" as the two halves of the Name: yud-hei, love and awe; vav-hei, Torah and mitzvos (context: Steinsaltz Tanakh).

Deuteronomy 29:28 דברים כ"ט:כ"ח

הַנִּסְתָּרֹת לַיהוָה אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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7 **ושבתי בשלום**

Yaakov's vow at Beis El as he flees to Lavan: "and I return in peace to my father's house." Its opening words title the discourse in Torah Ohr, Vayeitzei that the text cites on the vav that draws down the final hei.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה יְהוָה לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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8 **ואם צדקת**

Elihu tells Job, "If you are righteous, what do you give Him?": nothing a person does adds to G-d. The Alter Rebbe uses it to sharpen the question of how "service" can apply before G-d, who needs nothing.

Job 35:7 איוב ל"ה:ז׳

אִם־צָדַקְתָּ מַה־תִּתֶּן־לוֹ אוֹ מַה־מִּיָּדְךָ יִקָּח׃

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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9 **ואלה המשפטים**

"And these are the laws that you shall set before them": G-d's words to Moshe opening the civil laws, and the opening words of the discourse in Torah Ohr, Mishpatim at whose end service is discussed.

Exodus 21:1 שמות כ"א:א׳

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם׃

Now these are the ordinances which thou shalt set before them.

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10 **שש שנים יעבוד**

The law of the Hebrew servant: "six years he shall serve," and in the seventh he goes free. The discourse "And these are the laws" uses it to discuss the meaning of service.

Exodus 21:2 שמות כ"א:ב׳

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם׃

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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11 **לא תהיה משכלה**

Among G-d's promises to those who serve Him: "None shall miscarry or be barren in your land." Its opening words title another discourse in Torah Ohr, Mishpatim that the text cites.

Exodus 23:26 שמות כ"ג:כ"ו

לֹא תִהְיֶה מְשַׁכֶּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא׃

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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12 **ועבדתם את ה' אלקיכם**

G-d promises, "And you shall serve Havayah your G-d, and He will bless your bread and your water": the verse that discourse explains in connection with service.

Exodus 23:25 שמות כ"ג:כ"ה

וַעֲבַדְתֶּם אֵת יְיָ אֱלֹקֵיכֶם וּבֵרַךְ אֶת־לַחְמְךָ וְאֶת־מֵימֶיךָ וַהֲסִרֹתִי מַחֲלָה מִקִּרְבֶּךָ׃

And ye shall serve the L-RD your G-d, and He will bless thy bread, and thy water; and I will take sickness away from the midst of thee.

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13 Bilam, hired to curse Israel, blesses instead: "He has not beheld iniquity in Yaakov." Its opening words title the discourse in Likkutei Torah, Balak that the text cites on service.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל יְיָ אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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14 **כחי ועוצם ידי**

Moshe warns that in prosperity the people may say in their hearts, "My strength and the might of my hand have gotten me this wealth." Here it shows how fully the physical world hides the G-dliness that gives it life.

Deuteronomy 8:17 דברים ח':י"ז

וְאָמַרְתָּ בִּלְבָבֶךָ כֹּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחַיִל הַזֶּה׃

and thou say in thy heart: 'My power and the might of my hand hath gotten me this wealth.'

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PARAGRAPH 3

15 Isaiah prophesies G-d's judgment on the nations: the host of heaven will rot away, and "the heavens shall be rolled up like a scroll." The Alter Rebbe reads it of the Time to Come, when the heavens that now conceal G-dliness are rolled away and it is revealed.

Isaiah 34:4 ישעיהו ל"ד:ד׳

וְנָמַקּוּ כָּל־צְבָא הַשָּׁמַיִם וְנָגֹלּוּ כַסֵּפֶר הַשָּׁמָיִם וְכָל־צְבָאָם יִבּוֹל כִּנְבֹל עָלֶה מִגָּפֶן וְכִנְבֵלָת מִתְאֵנָה׃

And all the host of heaven shall moulder away, And the heavens shall be rolled together as a scroll; And all their host shall fall down, As the leaf falleth off from the vine, And as a falling fig from the fig-tree.

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16 **הערת רוח קדשו ממרום**

After foretelling desolation, Isaiah promises renewal "until a spirit is poured out upon us from on high," when the wilderness becomes fruitful land. The text's words "the pouring out of His holy spirit from on high" allude to it: the revelation must come from above the chain of descent.

Isaiah 32:15 ישעיהו ל"ב:ט"ו

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֵחָשֵׁב׃

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

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17 **תי"ו רשים רשימו**

In the Idra Rabba, Rabbi Shimon teaches that "tav inscribed an impression for Atik Yomin, which has none like it." The text points to the explanation of this passage, which, it says, makes the same point: the lowest level of what is above becomes the source of what is below.

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג:יד-ו:כה

18 Kehot's note points to I Samuel 3 for these words.

I Samuel 3 שמואל א ג

PARAGRAPH 4

19 Kehot's note points to Esther 1:11 for these words.

Esther 1:11 אסתר א:יא

לְהָבִיא אֶת־וַשְׁתִּי הַמַּלְכָּה לִפְנֵי הַמֶּלֶךְ בְּכֶתֶר מַלְכוּת לְהַרְאוֹת הָעַמִּים וְהַשָּׂרִים אֶת־יָפְיָהּ כִּי־טוֹבַת מַרְאֶה הִיא׃

to bring Vashti the queen before the king with the crown royal, to show the peoples and the princes her beauty; for she was fair to look on.

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PARAGRAPH 5

20 Tzofar tells Job that G-d's wisdom is beyond his grasp: "its measure is longer than the earth, and wider than the sea." The Sages apply the verse to the Torah, and the text applies it to the reasons of the mitzvos, rooted in the boundless delight of Ein Sof.

Job 11:9 איוב י"א:ט

אָרְכָּהּ מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם׃

The measure thereof is longer than the earth, and broader than the sea.

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21 **מי מנה**

Bilam, hired to curse, marvels instead: "Who has counted the dust of Yaakov, or numbered the fourth part of Israel?" The explanation on this verse in Likkutei Torah, Balak, which the text cites, discusses "the fourth part of Israel."

Numbers 23:10 במדבר כ"ג:י

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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22 **אף עשיתיו**

G-d, promising to gather Israel, speaks of "everyone who is called by My Name, whom I created for My glory, I formed him, indeed I made him." In the explanation the text cites (Likkutei Torah, Balak), "I have even made it" is the fourth level, Malchus, the Asiyah within Atzilus, into which Keser is drawn.

Isaiah 43:7 ישעיהו מ"ג:ז

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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23 "Wisdom gives life to its owners": plainly, wisdom keeps alive the one who has it. Here its "owners" are the mitzvos: through the Torah the Supernal delight comes to dwell in them.

Ecclesiastes 7:12 קהלת ז:יב

כִּי בְצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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24 **גדול תלמוד**

The Sages debated whether study or deed is greater and concluded, "Study is great, for study brings to action." The Alter Rebbe uses it to show that Torah study is what brings the Supernal delight into the deed of the mitzvah.

Kiddushin 40b:8–9 קידושין מ' ב:ח'-ט'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּית בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה. תָּנְיָא, רַבִּי יוֹסֵי אוֹמֵר: גָּדוֹל תַּלְמוּד שֶׁקָּדַם לְחָלָה אַרְבָּעִים שָׁנָה, לִתְרוּמוֹת וּלְמַעֲשְׂרוֹת חֲמִשִּׁים וְאַרְבַּע, לִשְׁמִיטִּים שִׁשִּׁים וְאַחַת, לִיוֹבְלוֹת מֵאָה וְשָׁלֹשׁ.

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PARAGRAPH 6

25 **ראה אנכי נותן**

Moshe sets before the people a blessing and a curse: "See, I set before you today." Its opening words title the discourse in Likkutei Torah, Re'eh that the text cites on the root of Malchus.

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

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26 **אשת חיל עט"ב**

Shlomo's proverb: "A woman of valor is the crown of her husband." Malchus, rooted in the Supernal will, becomes a crown above Z'eir Anpin.

Proverbs 12:4 משלי י"ב:ד

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

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

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27 אחת היא יונתי

The beloved praises his bride as unique among all: "One is my dove, my perfect one." Its opening words title an explanation that the text cites on the inner configuration of Malchus.

Song of Songs 6:9 שיר השירים ו:ט'

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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28 גולה על ראשה

In a night vision the angel asks Zechariah what he sees, and he answers: a menorah all of gold "with a bowl on its top, and its seven lamps upon it." The Alter Rebbe reads the bowl on its "head" as Binah, contemplation, and the lamps as the seven attributes.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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29 אם הבנים

The psalmist praises G-d, who "sets the barren woman in her home as a joyful mother of children." In Kabbalah "the mother of the children" is Binah, mother of the emotive attributes.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

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

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30 שבעה רועים

Micah foretells that when Ashur invades, "we will raise against him seven shepherds and eight princes of men." Here the seven shepherds stand for the seven emotive attributes.

Micah 5:4 מיכה ה':ד'

וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי־יָבוֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמֹנוּ עָלָיו שִׁבְעָה רֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם׃

And this shall be peace: When the Assyrian shall come into our land, And when he shall tread in our palaces, Then shall we raise against him seven shepherds, And eight princes among men.

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31

Kehot's note points to Zohar, Bereshit 79:205 for these words.

Zohar, Bereshit 79:205 ספר הזהר, בראשית ע"ט:ר"ה

32

The Zohar reads "Havayah Elokim built the rib" as Abba and Imma preparing the bride before she came to her husband; from the time "He brought her to the man," her husband comes to her and provides for her. The Alter Rebbe uses it to show that Malchus receives from Z'eir Anpin only after the "marriage."

Zohar, Bereshit 80:207–82:215 ספר הזהר, בראשית פ':ר"י-פ"ב:רט"ו

AND THE L-RD GOD BUILT. Here also the full name of the Deity is used, indicating that the father and mother provided for her until she came to her husband. THE SIDE: 'black but comely'; she was the 'unclear mirror', but the father and mother tricked her out so as to make her acceptable to her husband. AND BROUGHT HER TO THE MAN. From this we learn that it is incumbent on the father and mother of the bride to transfer her to the charge of the bridegroom; so we …

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

33

G-d fashions the rib He took from the man into a woman and brings her to him: "And Havayah Elokim built the rib… and brought her to the man." The Zohar expounds it of Malchus, prepared by Abba and Imma before she comes to her husband.

Genesis 2:22 בראשית ב':כ"ב

וַיִּבֶן ה' אֱלֹקִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם׃

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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34 לך ה' הגדולה

David blesses G-d before all the assembly: "Yours, Havayah, is the greatness, and the might, and the beauty, and the victory, and the splendor." The verse is the classic source for the seven emotive attributes.

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

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

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

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PARAGRAPH 7

35 ושני זיתים עליה

In Zechariah's vision there are "two olive trees by it, one on the right of the bowl and one on its left." The Alter

Rebbe takes them as olives, whose bitterness must be crushed to release the oil.

Zechariah 4:3 זכריה ד':ג'

וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִימִין הַגָּבְעָה וְאֶחָד עַל־שְׂמֹאלָהּ׃

and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.'

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36 כד אתכפייא סט"א אסתלק יקרא

The Zohar teaches that one who brings the wicked back to the right way causes the sitra achra to be subdued and the glory of the Holy One, blessed be He, to be elevated, a praise greater than any other. The Alter Rebbe cites the principle in its well-known form: "when the sitra achra is subdued, the glory is elevated."

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

And how may one recognize a person with whom the Holy One is pleased and in whom He has His abode? When we observe that a man endeavours to serve the Holy One in joy, with his heart, soul and will, then we can be quite sure that the Shekinah has Her abode in him. Such a man is worthy to be well paid for his teaching and companionship. Therefore the ancients said: "Buy thee a companion" (i.e. teacher).1Pirke Aboth, I, 6. Buy him for a good price, in order ...

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

37 בארץ לא זרועה

G-d sends Jeremiah to proclaim to Jerusalem that He remembers the love of Israel's youth, "your following Me in the wilderness, in a land not sown." The Alter Rebbe stresses the word "not" as the level of refraining.

Jeremiah 2:2 ירמיהו ב':ב'

הָלוֹךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ אַהֲבַת כְּלוּלֹתָיִךְ לֶכְתֵּךְ אַחֲרַי בַּמִּדְבָּר בְּאֶרֶץ לֹא זְרוּעָה׃

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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38 שמי הוא שס"ה וזכרי

At the burning bush G-d tells Moshe: "This is My Name forever, and this is My remembrance for all generations." The gematria joins yud-hei to "My Name" (365) and vav-hei to "My remembrance" (248), the prohibitions and the positive commandments.

Exodus 3:15 שמות ג':ט"ו

וַיֹּאמֶר עוֹד אֱלֹקִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל ה' אֱלֹקֵי אֲבֹתֵיכֶם אֱלֹקֵי אַבְרָהָם אֱלֹקֵי יִצְחָק וֵאלֹקֵי יַעֲקֹב שְׁלָחַנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה זִכְרִי לְדֹר דֹּר׃

And G-d said moreover unto Moses: 'Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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39 לעומת זה

Koheles counsels taking both good days and bad, for "G-d has made the one opposite the other." In Kabbalah the phrase names the parallel orders of holiness and its counterpart, kelipah.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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PARAGRAPH 8

40 לומר קדוש

In Isaiah's vision of the heavenly court, the seraphim call to one another, "Holy, holy, holy is Havayah of hosts." Their proclamation shows that even their "body" is nullified.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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41 בחומר ובלבנים

The Egyptians embittered Israel's lives "with hard labor, with mortar and with bricks." For the Alter Rebbe this crushing preceded, and prepared for, the giving of the Torah.

Exodus 1:14 שמות א':י"ד

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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42 כשמן הטוב כו' יורד על הזקן

David sings of brothers dwelling together, "like the good oil upon the head, running down upon the beard, the beard of Aharon." The Alter Rebbe reads the beard as the Thirteen Attributes of Mercy and the oil as their inner dimension.

Psalms 133:2 תהילים קל"ג:ב'

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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43 **ואתה תצוה**

On "And you shall command," the Midrash likens Israel to an olive, which is beaten, ground and pressed before it gives its oil. The Alter Rebbe cites it for the crushing of the olive.

Shemot Rabbah 36:1 שמות רבה ל"ו:א'

44 **שמן וקטרת**

Shlomo's proverb: "Oil and incense gladden the heart," as does a friend's heartfelt counsel. It is cited for oil as the level of Chochmah.

Proverbs 27:9 משלי כ"ז:ט'

שֶׁמֶן וּקְטֹרֶת יְשַׂמַּח־לֵב וּמֶתֶק רֵעֵהוּ מֵעֲצַת־נָפֶשׁ׃

Ointment and perfume rejoice the heart; So doth the sweetness of a man's friend by hearty counsel.

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45 **בוצינא דקרדוניתא**

The Zohar's opening describes the "botzina dekardinuta," the lamp of darkness, engraving within the supernal light and measuring out the colors. Here it is the source of the Gevuros through which Chochmah comes into being.

Zohar, Bereshit 1:1–2:7 ספר הזהר, בראשית א':א'-ב':ז'

46 **ולא אבה הוי' אלקיך לשמוע אל בלעם**

Moshe recalls that Moav hired Bilam to curse Israel, "but Havayah your G-d was not willing to listen to Bilam, and Havayah your G-d turned the curse into a blessing for you." Its opening words title the explanation in Likkutei Torah, Ki Seitzei that the text cites on the Gevuros.

Deuteronomy 23:6 דברים כ"ג:ו'

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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47 **אם הבנים**

The psalmist's "joyful mother of children": in Kabbalah, Imma, Binah, mother of the emotive attributes.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

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

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PARAGRAPH 9

48 **שבעה ושבעה מוצקות**

The angel asks Zechariah what he sees: a golden menorah with a bowl on its top, seven lamps, and "seven and seven pipes to the lamps." Rashi and the Radak count seven pipes for each lamp; the Alter Rebbe, following the Zohar, counts two sets of seven.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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49 **שבעה ושבעה מוצקות**

The Zohar speaks of seven upper levels and seven below them, joined as one, citing "seven days and seven days, fourteen days" and "seven and seven pipes, and they are one." The Alter Rebbe cites it for reading the verse as two sevens.

Zohar, Miketz 15:250–261 ספר הזהר, מקץ ט"ו:ר"נ-רס"א

50 **ב' צנתרות זהב אשר מריקים מעליהם הזהב**

Zechariah asks the angel about "the two olive branches which, through the two golden spouts, empty the gold from upon them"; plainly, the "gold" is the golden oil. The Alter Rebbe reads the gold as Binah (context: Steinsaltz Tanakh).

Zechariah 4:12 זכריה ד':י"ב

וָאַעַן שֵׁנִית וָאֹמַר אֵלָיו מַה־שְּׁתֵּי שִׁבְּלֵי הַזֵּיתִים אֲשֶׁר בְּיַד שְׁנֵי צַנְתְּרוֹת הַזָּהָב הַמְרִיקִים מֵעֲלֵיהֶם הַזָּהָב׃

And I answered the second time, and said unto him: 'What are these two olive branches, which are beside the two golden spouts, that empty the golden oil out of themselves?'

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51 **מצפון זהב יאתה**

Elihu tells Job of G-d's majesty: "Out of the north comes gold." North is the side of Gevurah, and gold is Binah, whose love burns.

Job 37:22 איוב ל"ז:כ"ב

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד׃

Out of the north cometh golden splendour, About G-d is terrible majesty.

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52 **ועבד הלוי הוא**

G-d tells Aharon that "the Levite, he shall perform the service of the Tent of Meeting." The Alter Rebbe reads the Levites' service as the fiery fervor that comes from Binah.

Numbers 18:23 במדבר י"ח:כ"ג

וְעֲבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for

ever throughout your generations, and among the children of Israel they shall have no inheritance.

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53 **רשפי אש**

The bride asks to be set as a seal on her beloved's heart, for love is strong as death: "its flashes are flashes of fire, a flame of Kah." Here, the burning love that comes from Binah.

Song of Songs 8:6 שיר השירים ח׳:ו׳

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

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

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54 **רני ושמחי**

The prophet calls, "Sing and rejoice, daughter of Zion, for behold, I come and will dwell in your midst": the opening of the haftarah of Beha'aloscha and of Shabbos Chanukah, and of the explanation the text cites.

Zechariah 2:14 זכריה ב׳:י״ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־ה׳

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

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55 **ונוצר ונקה**

Among the Thirteen Attributes of Mercy: "preserving kindness for thousands … and cleansing." In the verse, ve-nakeh lo yenakeh means He does not wholly clear the guilty; the Sages read venakeh alone as an attribute, He cleanses those who return. In the Kabbalah "preserving" and "cleansing" are the two mazalos, which the Alter Rebbe identifies with the two olives.

Exodus 34:7 שמות ל״ד:ז׳

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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56 The Midrash applies Zechariah's "these are the two sons of oil" to Moshe and Aharon, in whose merit Israel was redeemed.

Shemot Rabbah 15:3 שמות רבה ט״ו:ג׳

דבר אחר: החדש הזה לכם, הדא הוא דכתיב (זכריה ד, יד): אלה שני בני היצהר העומדים על אדון כל הארץ. אמר רבי לוי: מלמד שהיה הקדוש ברוך הוא חוזר ומבקש באיזה דבר לגאול את ישראל ולא היה מוצא, עד שמצא זכותו של משה ושל אהרן והיא עמדה להם, הדא הוא דכתיב: אלה שני בני היצהר. למה הדבר דומה? למלך שבקש לישא אשה ובאו ואמרו לו: ענייה היא, אין לה בעולם אלא שני נזמים בלבד. כך אמר הקדוש ברוך הוא: דיין לישראל שיגאלו בזכות משה ואהרן, לכך נאמר: ויאמר ה׳ אל …

Another interpretation: "This month shall be for you" – that is what is written: "These are the two anointed ones, who stand by the L-rd of all the land" (Zechariah 4:14). Rabbi Levi said: This teaches that the Holy One blessed be He was continuously seeking something to redeem Israel. He was unable to find anything until He found the merit of Moses and Aaron, which stood for them; that is what is written: "These are the two anointed ones [benei yitzhar]." To what is this matter comparable? To a …

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57 **ואתה תצוה**

G-d tells Moshe, "And you shall command the children of Israel to bring you pure olive oil, crushed, for the light": the opening words of the discourse in Torah Ohr, Tetzaveh that the text cites on the levels of Moshe and Aharon.

Exodus 27:20 שמות כ״ז:כ׳

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

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

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58 **תפקדו אותם לצבאותם אתה ואהרן**

G-d tells Moshe to count the people "by their hosts, you and Aharon": the verse of the discourse in Likkutei Torah, Bamidbar that the text cites on Moshe and Aharon.

Numbers 1:3 במדבר א׳:ג׳

מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל־יֹצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאֹתָם אַתָּה וְאַהֲרֹן׃

from twenty years old and upward, all that are able to go forth to war in Israel: ye shall number them by their hosts, even thou and Aaron.

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59 **בהעלות ובהטיבו**

Aharon burns the incense when he "makes the lamps good" (cleans and prepares them) in the morning, and when he "raises up the lamps" (kindles them) toward evening. The Chanukah discourse cited discusses these two acts.

Exodus 30:7–8 שמות ל׳:ז׳-ח׳

וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת יַקְטִירֶנָּה׃ וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה קְטֹרֶת תָּמִיד לִפְנֵי ה׳ לְדֹרֹתֵיכֶם׃

And Aaron shall burn thereon incense of sweet spices; every morning, when he dresseth the lamps, he shall burn it. And when Aaron lighteth the lamps at dusk, he shall burn it, a

perpetual incense before the L-RD throughout your generations.

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60 **מואהבת עד ובשעריך**

Moshe's words, the first section of the Shema, from "And you shall love" to "and on your gates": forty-two words.

Deuteronomy 6:5–7 דברים ו':ה'-ז'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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61 **מואהבת עד ובשעריך הם מ"ב תיבין**

Pri Etz Chaim says that the first section of the Shema has forty-two words, corresponding to the forty-two letters of the Name of Ana Bechoach.

Pri Etz Chaim, Gate of the Recitation of the Shema 25:1 פרי עץ חיים, שער הקריאת שמע כ"ה:א'

... ועתה איך נגדל ז"א, ונעשין לו רמ"ח איברים שלימים. כי פ' שמע יש בו מ"ב תיבין כנגד רישא דז"א, וגם הוא סוד עטרא דחסדים, והם ברישא דנוקבא, כי מהם נעשו חו"ב דנוק'. וזהו ואהבת, בסוד אהבת חסד, וסי' מ"ב, וזהו ודברת ב"ם, אותיות מ"ב, והם כנגד מ"ב אתוון דאבגית"ץ. והנה אמרו בתיקונים, רישא דאילנא דאינון מ"ב תיבין דאבגית"ץ, והנה שם מ"ב זהו גבורה, ואיך אמר שואהבת הוא חסד כנגד שם מ"ב הנ"ל, והוא גבורה. והענין הוא, כי גם יש שם מ"ב הנ"ל שהוא בחסד, והוא, כי כבר בארנו בענין ...

Pri Etz Chaim (Public Domain)

62 **אשר הוצאתיך מארץ מצרים**

The Shema concludes with G-d's words, "I am Havayah your G-d, who brought you out of the land of Egypt." The daily Shema is a daily going out of Egypt.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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63 **אלה מסעי**

"These are the journeys of the children of Israel, who went out of the land of Egypt": the Torah's list of the forty-two stations in the wilderness, and the opening words of the discourse in Likkutei Torah, Masei that the text cites.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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64 **ובשתים יעופף**

In Isaiah's vision each seraph has six wings, and "with two he would fly." The Name of forty-two is likened to this flight upward.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף:

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

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65 **בהעלותך את הנרות**

G-d tells Moshe to say to Aharon, "When you light the lamps, the seven lamps shall give light toward the face of the menorah." Beha'aloscha, plainly "when you light," literally means "when you raise up," and the Alter Rebbe reads it as the ascent of the soul.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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66 **ואהבת בכל מאדך**

Moshe commands, "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might": "with all your might" is love that rises without limit.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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

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67 **שמע ישראל**

Moshe's declaration, "Hear, O Israel, Havayah is our G-d, Havayah is one": the first verse of the Shema, read here as contemplation.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד:

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

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68 **כשמן הטוב על הראש**

David's image of "the good oil upon the head" of Aharon: here, the oil of Chochmah flowing into the mind.

Psalms 133:2 תהילים קל"ג:ב׳

כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן־אַהֲרֹן שֶׁיֹּרֵד עַל־פִּי מִדּוֹתָיו׃

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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69 **והחכמה תחיה**

Koheles's "wisdom gives life": here, the oil of Chochmah, the source of life.

Ecclesiastes 7:12 קהלת ז׳:י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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70 **כי עמך מקור חיים**

David's words, "For with You is the source of life; in Your light we see light": Chochmah as the source of life.

Psalms 36:10 תהילים ל"ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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PARAGRAPH 10

71 **ואהיה אצלו אמון**

Wisdom, which the Sages read as the Torah, speaks: "Then I was with Him as a nursling, and I was His delight every day." Its opening words title the explanation the text cites on the inner dimension of Abba as the inner delight.

Proverbs 8:30 משלי ח׳:ל׳

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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72 **ל"ב נתיבות**

Sefer Yetzirah opens with the "thirty-two wondrous paths of wisdom" by which the world was created, which it explains as ten Sefiros and twenty-two letters.

Sefer Yetzirah 1:1 ספר יצירה א׳:א׳

בשלשים ושתים נתיבות פליאות חכמה חקק יה הי צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור׃

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 ;סְפָר) Sippur סִפּוּר; and 3) Sapher סֵפֶר which are in Him one and the same.

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

PARAGRAPH 11

73 **עין לא ראתה אלקים זולתך**

Isaiah, pleading for redemption, says of the good G-d prepares: "No eye has seen, O G-d, except You, what He will do for one who waits for Him"; the Sages apply it to the World to Come. The Alter Rebbe applies it to the first path of Chochmah, which no created being perceives.

Isaiah 64:3 ישעיהו ס"ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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74 **ותורה אור**

Shlomo's proverb: "For a mitzvah is a lamp, and the Torah is light." The text ties the name "light" to the thirty-two paths of Chochmah.

Proverbs 6:23 משלי ו׳:כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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75 **והחכמה תחיה**

The Zohar on Chukas expounds "the advantage of knowledge is that wisdom gives life to those who possess it" as the Tree of Life and the Torah, which comes from supernal Chochmah.

Zohar, Chukat 6:43–9:54 ספר הזהר, חקת ו׳:מ"ג-ט׳:נ"ד

76 **והחכמה תחיה בעליה**

Plainly, wisdom keeps alive the one who has it. Here its "owner" is the Supernal will: the inner point of Chochmah, one with the delight of Atik, gives life even to the will above it.

Ecclesiastes 7:12 קהלת ז׳:י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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77 **והחכמה תחיה בעליה**

The Zohar on Pinchas calls Chochmah "the life of the King" and quotes "wisdom gives life to those who possess

it."

Zohar, Pinchas 118:800–120:811 ספר הזהר, פנחס קי"ח:ת"ת-ק"כ:תת"י"א

PARAGRAPH 12

78 **והיה אם שמוע**

Moshe conveys G-d's promise: "And it shall be, if you listen diligently to My commandments": the opening of the second section of the Shema, the acceptance of the yoke of the mitzvos.

Deuteronomy 11:13 דברים י"א:י"ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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79 **ע"ב גשרים**

The Kehot note points here, alongside Pardes, for the seventy-two bridges of Chesed.

KEHOT'S NOTE

ראה פרדס שער פרטי השמות פ"ה. שער ערכי הכינויים מערכת חסד. שיעור קומה — לרמ"ק — סצ"ד.

80 **ע"ב גשרים**

In its entry on Chesed, Pardes notes that חסד equals seventy-two and alludes to the seventy-two bridges, and that the attribute is called Chesed when it acts through them.

Pardes Rimmonim 23:8:78 פרדס רמונים כ"ג:ח':ע"ח

... הוא מזכה אותו. ואחרים פי' כי חסד עולה ע"ב והוא רמז אל ע"ב גשרים וכו'. והכונה כי היא נקראת חסד כשהיא פועלת בע"ב גשריה. ולפי האמת כי כן בא הרמז בחסד אל ע"ב כדפי'. וכן נקרא חסד בסוד שהיא מטיבה לרעים ולטובים נמ]. והכתר ג"כ נקרא חסד עליון כן פי' בזהר באדרא. והטעם שהוא משפיע אל החכמה ששם יניקת החסד. ומטעם זה יקרא צד הכתר המשפיע אל החכמה חסד עילאה. ויש אומרים כי גדולה נקרא חסדיך הראשונים (תהלים פט נ). והטעם כי יש חסדים אחרים כאשר נבאר. ולי נראה ...

Pardes Rimonim (Public Domain)

81 **ע"ב גשרים לעבור מימי החסד**

Pardes cites Rabbi Nechunia that the Name of seventy-two belongs to Chesed and divides into seventy-two bridges, called so as passages over the waters of Chesed.

Pardes Rimmonim 21:5:4 פרדס רמונים כ"א:ה':ד'

עוד כתב רבי נחוניא שהוא שם לחסד המתחלקת לע"ב גשרים וכל גשר וגשר יש לו שם א' מאלו. וקראם גשרים משל אל מעבר מימי החסד ושם זה יוצא מפסוק ויס"ע ויב"א וי"ט שני הפסוקים כסדרן והשני ממטה למעלה. כיצד ויס"ע הוא סוד החס"ד ביושר, ויב"א להפך בסוד הגבורה, וי"ט ביושר אל התי"ת. וכן ביארו בזהר מלתא וטעמא. וז"ל בפ' בשלח (דף נ"א ע"ב) צרופא דאתוון אילין, אתוון קדמאי רשימין כסדרן באורח מישר. בגין דכלהו אתוון קדמאי אשתכחו בחסד למהך באורח מישר בסדורא מתתקן. אתוון תניינין רשימין בגלגולא למפרע. בגין דכלהו ...

Pardes Rimonim (Public Domain)

82 **ובכל מאדך**

"With all your might" appears in the first section of the Shema, not the second; the Alter Rebbe reads it as the boundless ascent of that section.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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

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83 **בשתים יכסה**

In Isaiah's vision each seraph has six wings: "with two he would cover his face, with two he would cover his feet, and with two he would fly." The first section of the Shema is likened to these wings of ascent.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף:

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

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84 **בקשעהמ"ט אומרים אנא בכח**

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

KEHOT'S NOTE

ראה פע"ח ש' קשעהמ"ט פ"ח.

85 **אנא בכח גדולת**

Pri Etz Chaim, on the Shema at bedtime, teaches that the soul is raised from world to world through the Name of forty-two, the first of them through saying the prayer Ana Bechoach.

Pri Etz Chaim, Gate of the Recitation of the Shema Before Retiring 8:7 פרי עץ חיים, שער קריאת שמע שעל המיטה ח':ז'

ואומר אח"כ ברוך שם כבוד מלכותו לעולם ועד, אחר אלו השמות דשם מ"ב. והזהר שאלו הבי מ"ב אחרונים יהיה במחשבה לבד, אך שם מ"ב הראשון תכוין בו, ע"י הזכרות תפלת אנא בכח כנ"ל. אח"כ תכוין הויה, בגי ציורים ריי"ו כנודע. אח"כ תאמר בידך אפקיד רוחי, וכבר בארתיו כי ס"ת גי' ידך. והוא יי"ד הב', ותכוין בה למלוי המלוי של אדני, שיש בו ל"ד אותיות כמנין ידך. ברי"ת פדית אותי יי', תכוין פאי" שם קדוש. גם תכוין, כי הוא גי' הויה אדני, והנה טוב מאוד שאם אינך יכול לישן תיכף אחר ...

Pri Etz Chaim (Public Domain)

86 **וכן קודם קבלת שבת**

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

KEHOT'S NOTE

ראה שם ש' השבת פ"ו.

87 **קודם קבלת שבת**

> Pri Etz Chaim, describing the welcoming of Shabbos, gives the intentions of the Name of forty-two in the seven "voices" of the psalm said then. The Kehot note points here for the custom of saying Ana Bechoach before welcoming Shabbos.

Pri Etz Chaim, Gate of the Sabbath 6:3 פרי עץ חיים, שער השבת ו':ג'

אמנם כוונת קבלת שבת בשדה, ואח"כ בבית, דע, כי הלא תחלה אנו יוצאין אל השדה, כי ב' בחינות הם - א' בחי' הנשמות, שהם פנימית לכל העולמות. ב' החיצונית, שהוא בחי' היכלות ומלאכים, אשר עליהן נאמר, הן אראלם צעקו חוצה. ועתה בשדה, מעלין סוד חיצונית, שהוא סוד ההיכלות והמלאכים. אמנם אנו מעלין ג"ר שבעשייה, בעשירית שביצירה, והם ג' הבו שבמזמור זה. אח"כ אנו מעלין ז"ת ע"י אב"ג וכו' שביצירה, והם אלו ז' קולות, קול ה' על המים וכו', שבמזמור זה. אח"כ כשאומר "ה' "למבול "ישב, יכוון בר"ת ילי"י, לעלות ולכלול ...

Pri Etz Chaim (Public Domain)

PARAGRAPH 13

88 **להחיות רוח שפלים**

> G-d, "high and lofty," says through Isaiah that He dwells on high and also with the crushed and lowly, "to revive the spirit of the lowly." Charity that revives the lowly below draws life-force down above.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נְדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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KEHOT'S NOTE

ישע' נז, טו.

89 **אלא ע"י בחי' בכל מאדך**

> The note says that this passage is quoted in Or HaTorah on Haazinu, and that there the Tzemach Tzedek refers to Tanya's Kuntres Acharon on the same point.

KEHOT'S NOTE

מובא באוה"ת האזינו ע' אתרמד ושם מציין לקיא לתניא ד"ה להבין מ"ש בפע"ח (קנה, ב) "והעלאת מ"ן כו' בלי גבול ונקי מאדך כדי לעורר בחי' א"ס" ע"ש.

90 **בכל מאדך**

> "With all your might": love beyond one's own measure, which alone connects below with above.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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91 **ממעמקים**

> A song of ascents: "From the depths I called You, Havayah," both from a low place of distress and from the depths of the heart (context: Steinsaltz Tanakh). The maamar uses both: love beyond one's own measure, and Yosef's descent to Egypt.

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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KEHOT'S NOTE

תהלים קל, א.

92 **וילקט יוסף**

> In the years of famine Yosef sold grain and "gathered all the silver that was found in the land of Egypt and in the land of Canaan," bringing it to Pharaoh's house. The Alter Rebbe reads it as gathering Chesed.

Genesis 47:14 בראשית מ"ז:י"ד

וַיְלַקֵּט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנַעַן בַּשֶּׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתָה פַּרְעֹה׃

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

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KEHOT'S NOTE

בראשית מז, יד.

93 **הוא השליט על הארץ**

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

KEHOT'S NOTE

שם מב, ו.

94 **ויוסף הוא השליט על הארץ הוא המשביר**

> When his brothers come down to buy food: "And Yosef was the ruler over the land; he was the one who sold grain to all the people of the land."

Genesis 42:6 בראשית מ"ב:ו'

וְיוֹסֵף הוּא הַשַּׁלִּיט עַל־הָאָרֶץ הוּא הַמַּשְׁבִּיר לְכָל־עַם הָאָרֶץ וַיָּבֹאוּ אֲחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ־לוֹ אַפַּיִם אָרְצָה׃

And Joseph was the governor over the land; he it was that sold to all the people of the land. And Joseph's brethren came, and bowed down to him with their faces to the earth.

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95 **ונתתי מטר ארצכם**

> In the second section of the Shema G-d promises, "I will give the rain of your land in its season ... and you will

gather in your grain." "Your land" is Malchus.

Deuteronomy 11:14 דברים י"א:י"ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ׃

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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96 שרגלי יורדות

Proverbs warns of the forbidden woman, "her feet go down to death." Here the words describe Malchus, which descends to the lowest realms.

Proverbs 5:5 משלי ה':ה'

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

Her feet go down to death; Her steps take hold on the nether-world;

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KEHOT'S NOTE

משלי ה, ה.

97 מלכותו בכל משלה

The psalmist's praise, "Havayah established His throne in the heavens, and His kingdom rules over all": Malchus reaching every level.

Psalms 103:19 תהילים קי"ג:י"ט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יט.

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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