



LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 1

# שיר השירים אשר לשלמה ישקנו מנשיקות פיהו כי...

The Song of Songs, which is Shlomo's



The Jewish people are G-d's bride in two ways, by self-sacrifice that consumes the self and by yearning love in which a self remains, and these draw down two "grooms": G-d's great Name clothed in the Torah's supernal wisdom, and the Torah and mitzvos brought into the lower worlds. G-d's love revealed through them reaches His very essence, and so it is "better than wine," better than any revelation that comes out of concealment.

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

The Jewish people are G-d's bride in two ways, by self-sacrifice that consumes the self and by yearning love in which a self remains, and these draw down two "grooms": G-d's great Name clothed in the Torah's supernal wisdom, and the Torah and mitzvos brought into the lower worlds. G-d's love revealed through them reaches His very essence, and so it is "better than wine," better than any revelation that comes out of concealment.

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

## THE MAAMAR IN BRIEF

The maamar reads the opening verses of the Song of Songs as the wedding of G-d, the groom who "descends a level," and Israel, His bride. Kallah, bride, has two meanings: kilayon, being consumed, and kalsah, yearning. They match the two self-sacrifices of the Shema: at "One," where contemplating G-d's absolute unity nullifies the self entirely (the higher unity), and in "You shall love... with all your soul," where a self remains and longs to be absorbed (the lower unity). "Blessed be the name of the glory of His kingdom" is said between them, because G-d's kingship, His Name Elokim that conceals, is what gives creatures a self that can love. These two brides call down two grooms. The first is "His great Name," G-d's capacity to radiate, which is above the chain of worlds and enters the Torah as its "song" and cantillation notes, carrying G-d's delight. The second carries the Torah into the lower worlds and the physical mitzvos, whose roots in Tohu are higher than man. The song of the worlds rising from below (the feminine shirah) unites with the song descending from above (the masculine shir), like a kiss that reveals an inner love. Finally, wine stands for revelation after concealment, but "your love" reveals G-d's essence, before whom darkness and light are equal.

## OUTLINE

- 1 The groom, the bride and the two meanings of kallah** ¶1  
G-d is the groom descending into Torah, Israel the bride; kallah means both being consumed and yearning, matching two self-sacrifices in the Shema, and the question is how love can follow total self-nullification.
- 2 Two self-sacrifices, two unities** ¶12-3  
Self-sacrifice at "One" consumes all personal will (the higher unity); the love of "with all your soul" keeps a self that longs for G-d, made possible by "Blessed be the name," the lower unity, since Elokim, the concealment, is G-d Himself. These are the Higher and Lower Shechinah, the two brides of the Song.

### 3 His great Name and the song of the Torah

¶4-5

Two brides produce two grooms. “His great Name” is G-d’s capacity to radiate, above the chain of worlds, from which the worlds live only through tzimtzum, so He is unchanged; it clothes itself in the Torah as its song and notes, G-d’s own delight.

### 4 Song of Songs, which is Shlomo’s

¶6-8

The rising songs of the worlds (the bride) call down the higher song (the groom); “Shlomo’s” means peace, the union of opposites, giver and receiver; and “Let him kiss me” is the inner love that bypasses the chain of worlds, as in “by day His kindness, at night His song.”

### 5 The second groom: Torah and mitzvos below

¶9-11

The second groom brings the Torah into the lower worlds and the physical mitzvos, whose roots in Tohu are higher than man; self-sacrifice draws the first groom and yearning love the second, and every revelation of the groom needs first the encompassing chuppah.

### 6 Better than wine

¶12-16

Wine is revelation after concealment, as in birth, sowing and the long exile before the future revelation; but G-d’s love, drawn through Torah and mitzvos, reveals His essence, for which darkness and light are the same.

## KEY CONCEPTS

#### Kallah (bride): consumption and yearning — כלה

כליון, כלתה נפשי

The two meanings of “bride”: the self entirely consumed in G-d, and a self that remains and longs to be absorbed in Him.

#### Chassan (groom): chas darga חתן — חות דרגא

G-d as groom is G-d “descending a level,” drawing His light down into the Torah and then into the lower worlds.

#### Self-sacrifice (mesirus nefesh) at “One” and in “with all your soul” מסירות נפש באחד ובכל נפשך

The two self-sacrifices of the Shema: total self-nullification from contemplating G-d’s unity, and a yearning love that still has someone who loves.

#### The higher unity and the lower unity יחודא עילאה

ויחודא תתאה

“Hear, O Israel”: nothing exists but G-d. “Blessed be the name of His kingdom”: G-d present within a world that seems to exist, through His kingship.

#### Higher and Lower Shechinah שכינתא עילאה ושכינתא תתאה

תתאה

The Kabbalistic names for the two levels of bride, the roots of the two self-sacrifices.

#### His great Name שמו הגדול

Not G-d’s essence but His capacity to radiate, above the chain of worlds; it gives life to the worlds only through tzimtzum, so G-d Himself does not change.

#### The song of the Torah and its notes (ta’amim) רננא

דאורייתא, טעמי התורה

The level of the Torah above its revealed wisdom: G-d’s delight in Himself, clothed in supernal Chochmah.

#### Shir and shirah שיר ושירה

Masculine song descending from above and feminine song rising from below; the bride’s song calls down the groom’s.

#### Kisses נשיקין

An inner love too great for words or any vessel, revealed only through a great contraction; so G-d’s light reaches the worlds by a leap, not step by step.

#### Wine preserved in its grapes יין המשומר בענביו

Revelation after concealment: the deeper the hiding, the greater the revelation, as with the long exile and the future redemption.

SECTION 1 • 11

## The groom, the bride and the two meanings of kallah

1 שיר השירים<sup>1,2</sup> אשר לשלמה ישקנו מנשיקות פיהו<sup>3</sup> כי טובים דודיך מיין. הנה נודע שהקב"ה נקרא חתן.

“The Song of Songs, which is Shlomo’s. Let him kiss me with the kisses of his mouth, for your love is better than wine.” Now, it is known that the Holy One, blessed be He, is called a groom (chassan).

The maamar opens with the first two verses of the Song of Songs, which it will explain phrase by phrase. It begins from a familiar idea: the Song is a love song between G-d, the groom, and the Jewish people, His bride.

וכנ"י [וכנסת ישראל] נקרא בשם כלה.<sup>4</sup> והיינו ע"ש [על שם] המשכת והשפעת התורה לישראל. וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] ביום חתונתו זה מ"ת [מתן תורה].<sup>5</sup>

And the Congregation of Israel (Knesses Yisrael) is called by the name “bride” (kallah). This is on account of the drawing down and bestowal of the Torah to Israel, as our Sages said: “‘On the day of his wedding’: this is the Giving of the Torah.”

The Jewish people as a whole is called G-d’s bride, and the wedding is the Giving of the Torah at Sinai. The Sages read the verse “on the day of his wedding” as that day: Israel is called the bride because the Torah is drawn down and given to them.

ולכן המשמח את החתן זוכה לתורה<sup>6</sup> שניתנה בה' קולות בפ"ק [בפרק קמא] דברכות<sup>7</sup> כי חתן חות דרגא.<sup>8</sup>

Therefore “one who gladdens the groom merits the Torah, which was given with five voices” (in the first chapter of Berachos), for chassan [means] chas darga, “descending a level.”

The Talmud says that one who brings joy to a groom merits the Torah, which was given with five “voices.” The word chassan (groom) is read as chas darga, “coming down a level,” after the Talmud’s “go down a step (nechis darga) and take a wife” (Yevamos 63a): a groom is one who descends toward his bride. The Tzemach Tzedek (Or HaTorah, Shemos) remarks that here the groom is the Infinite Light’s descent into Chochmah, while elsewhere chas darga is the descent from the three upper Sefiros to the seven lower ones.

דהיינו ירידת והמשכת אור א"ס ב"ה להתלבש בתורה. וכנס"י [וכנסת ישראל] היא מקור נשמות ישראל וכן כל ניצוץ וניצוץ מישראל בפרט הוא בבחי' כלה.

That is, the descent and drawing down of the Infinite Light (Or Ein Sof), blessed be He, to be clothed in the Torah. And the Congregation of Israel is the source of the souls of Israel; and likewise each and every individual spark of Israel is in the aspect of a bride.

G-d as groom means the Infinite Light coming down and clothing itself in the Torah so that it can be given to us. The bride is Knesses Yisrael, the collective root of all Jewish souls, and each individual Jew, a “spark” of that root, is also a bride in this sense.

והנה כלה יש בו ב' פירושים.<sup>9</sup> הא' מלשון כליון שמכלה ומבלה הכל מלשון כלה. (וכמו כלה שאר)<sup>10, 11</sup>  
(בתהלים ע"ג) דתרגם יונתן<sup>12</sup> אשתיצא גושמי

Now, kallah has two meanings. The first is from the term kilayon, "consumption," for she consumes and wears away everything, from the word kalah, "consumed." (As in "my flesh is consumed [kalah]") (in Psalms 73), which Targum Yonasan renders "my body is spent,"

The Alter Rebbe now gives the word kallah (bride) two meanings, which will organize the whole maamar. The first comes from kilayon, "being consumed, used up": Asaf's "my flesh is consumed (kalah)" is rendered by the Targum "my body is spent." Rashi, as the Kehot note points out, reads that same verse in the second sense, as longing.

דהיינו לשון כליון וכן (בישעיה ט"ז ד') וכך ג"כ בכלה בפתח י"ל [יש לומר] הפי' ג"כ עד"ז וכ"ה בזהר פ' אחרי (דע"ב) ע"פ כי כלתו היא<sup>13</sup> שצייתא<sup>14</sup> כו'.

that is, a term of consumption; and so too (in Isaiah 16:4). And likewise with kallah pointed with a patach, one may say that the meaning is also along these lines. And so it is in the Zohar, Parshas Acharei (folio 72), on the verse "for she is his daughter-in-law (kallaso)": "the consuming (shetzisa)...," etc.

The same sense of coming to an end appears in Isaiah (16:4, "the plunderer is ended," kalah). The Alter Rebbe suggests that kallah with a patach, the word for bride, can carry it too, as the Zohar (3:72a) shows: it renders Yehudah's words about Tamar, "for she was his daughter-in-law (kallaso)," as "for she is the consuming (shetzisa) of the world," with the same Aramaic root as the Targum's "spent."

כי מלת כלה היא שם דבר המורה על הפעולה כמו רכה זכה דקה ונקי' כלה ע"ש [על שם] שמכלה כו'.

For the word kallah is a noun denoting the action, like rakkah, zakkah, dakkah ["soft," "pure," "fine"], and she is called kallah because she consumes, etc.

Grammatically, kallah is built like rakkah, zakkah and dakkah ("soft," "pure," "fine"), a form that describes something by the quality or action it has. So the bride is named for what she does: she consumes, bringing everything to its end.

וכן איתא ברבות שנתכלו. והב' מלשון כלתה נפשי<sup>15</sup> כו' (תהלים פ"ד) והיינו תשוקת הנפש לידבק<sup>16</sup>  
וליכלל באורו ית'

And so it is found in the Midrash Rabbah: "that they were consumed (nitkallu)." The second [meaning] is from the term "my soul yearns (kalsah)," etc. (Psalms 84), meaning the yearning of the soul to cleave to and be absorbed in His light, may He be blessed.

The Midrash also uses this root for being consumed. The second meaning is from "my soul yearns (kalsah)": the soul's longing to cleave to G-d and be absorbed in His light.

(וכמו דת"י [דתרגם יונתן] שם תאיבת נפשי שהוא לשון תשוקה כמו ואל אישך תשוקתך<sup>17</sup> ותרגמו תיאובתיך) והענין דהנה בק"ש [בקריאת שמע] יש ב' בחי' מס"נ [מסירות נפש].<sup>18</sup>

(As the Targum Yonasan renders there, "my soul longs [te'ivas]," which is a term of yearning, as in "and your desire (teshukasech) shall be to your husband," which the Targum renders "te'uvtich.") The explanation is this: in the reading of the Shema there are two levels of self-sacrifice (mesirus nefesh).

The Targum's rendering "my soul longs" confirms that kalsah means longing, the same word the Targum uses for Chavah's desire for her husband. The Alter Rebbe then turns to the Shema, where he finds two kinds of self-sacrifice (mesirus nefesh) that match the two meanings of kallah.

הא' למסור נפשו באחד.<sup>19</sup> והב' ואהבת בכל נפשך<sup>20</sup> אפי' [אפילו] נוטל את נפשך<sup>21</sup> כו'. ולהבין ענינם וההפרש שביניהם.

The first is to give over one's soul at [the word] "One." The second is "You shall love... with all your soul," even if He takes your soul, etc. We need to understand what they are and the difference between them.

The first self-sacrifice is at the word "One" (Echad) of the Shema, where one resolves to give up one's life for G-d's unity. In Likkutei Torah, Re'eh (25a), the Alter Rebbe explains that this is not only picturing martyrdom but a real nullification of the soul at its innermost level (yechidah) into G-d's light, as in "Whom do I have in heaven." The second is "You shall love G-d... with all your soul," which the Mishnah explains as loving Him even if He takes your life; the maamar will ask how the two differ.

ועוד צ"ל איך שייך ואהבת בכל לבבך. אחר בחי' מס"נ [מסירות נפש] באחד שהרי באהבה כתיב ס"פ נצבים לאהבה כו' כי הוא חיך.<sup>22</sup>

We must further understand how "You shall love... with all your heart" is relevant after the level of self-sacrifice at "One." For of love it is written at the end of Parshas Nitzavim, "to love, etc., for He is your life."

A second question: love belongs to a living, feeling person, as the Torah says "to love... for He is your life." How can love come after a self-sacrifice that has already given up life itself?

אבל המס"נ [המסירות נפש] הוא להשליך חיינו מנגד שהוא ביטול במציאות לאור א"ס ב"ה ממש (ועי' בפ' שמות בד"ה להבין מארז"ל [מאמר רבותינו זכרונם לברכה] ע"פ כי טובים דודיך<sup>23</sup> ובד"ה חייב אינש לבסומי בפוריא).<sup>24</sup>

But self-sacrifice means casting away one's life, which is a nullification of one's very existence before the Infinite Light, blessed be He, itself. (See in Parshas Shemos, in the discourse beginning "To understand the saying of our Sages on 'For your love is better than wine,'" and in the discourse beginning "A person is obligated to become intoxicated on Purim.")

Self-sacrifice at "One" means casting one's life aside, a nullification of one's very existence before G-d. The parenthesis sends the reader to two discourses in Torah Ohr: on "For your love is better than wine" (Shemos, 53a), where a love born of the reason "for He is your life" is not yet the self-sacrifice of "with all your soul," and the Purim discourse (99b), where the Torah gives a reason only for love, while self-sacrifice, casting one's life away, comes from above all reason.

וא"כ איך אחר מעלת ומדרגת הביטול דמס"נ [דמסירות נפש] באחד יהי' [יהיה] שייך בחי' ואהבת יש מי שאוהב

If so, how, after the virtue and level of the self-nullification of self-sacrifice at "One," can there be room for the level of "You shall love," where there is someone who loves?

The difficulty is stated sharply: after total self-nullification, how can there be "You shall love," which assumes someone who exists and loves?

והענין כי הנה הבחי' האי' למסור נפשו באחד הוא מחמת שמע ישראל<sup>25</sup> כו' כי שמע מלשון הבנה<sup>26</sup> שהיא התבוננות בגדולת א"ס ב"ה איך שהוא אחד כמו קודם שנברא העולם בלי שום שינוי

The explanation is that the first level, to give over one's soul at "One," comes from "Hear, O Israel," etc. For "hear" (shema) denotes understanding, which is contemplation of the greatness of the Infinite One (Ein Sof), blessed be He: how He is One just as before the world was created, without any change whatsoever.

The answer begins: the self-sacrifice at "One" comes from "Hear, O Israel," since "hear" here means "understand." It comes from contemplating G-d's greatness: that He is One now exactly as He was before creation, without any change.

כמ"ש אני הוי' לא שנית<sup>27</sup> כו' אתה הוא עד שלא נברא כו' אני ראשון ואני אחרון ומבלעדי אין אלקים.<sup>28</sup>

As it is written, "I, Havayah, have not changed," etc.; "You were the same before [the world] was created," etc.; "I am the first and I am the last, and besides Me there is no Elokim."

Two verses and a line from the morning prayers say this: creation made no change in G-d. The last, "besides Me there is no Elokim," leads into the point about the Name Elokim that follows.

פיי אלקים המעלים ומסתיר כו' כי לפניו ית' אין שום העלם מעלים ומסתיר כלל כי כולא קמיה כלא חשיב<sup>29</sup> כו'.<sup>30</sup>

Elokim means that which conceals and hides, etc. For before Him, may He be blessed, there is no concealment that conceals and hides at all, since all before Him is considered as nothing, etc.

Elokim is the Name of G-d associated with concealment, the power that hides G-d so a world can seem to exist. But from G-d's own perspective nothing hides Him at all, since everything before Him is as nothing.

## SECTION 2 • 12-3

### Two self-sacrifices, two unities

2 ואי לזאת ולא תחללו את שם קדשי<sup>31</sup> כו' שלא לעשות מקום חלל כו' להיות דבר נפרד ממנו ית' ח"ו [חס ושלום] וממילא בטלים כל התאוות והישות ולגרמיה כו'

Accordingly, "and you shall not profane (sechalelu) My holy Name," etc.: not to make an empty space (makom chalal), etc., so that something would be separate from Him, may He be blessed, G-d forbid. And consequently all the desires, the sense of self and [living] for oneself, etc., are nullified.

The verse "you shall not profane (sechalelu) My holy Name" is read as "do not make a chalal, an empty space" where something could exist apart from G-d. Whoever truly grasps that G-d is One has no room left for his own desires, ego or living for himself.

וזהו לשון כליון שמכלה לגרמיה כו' שיתבטלו כל רצונותיו ולא ישאר שום רצון רק אליו י"ת [יתברך]

This is the term kilayon, "consumption": consuming [all that is] for oneself, etc., so that all his wishes are nullified and no will at all remains except toward Him, may He be blessed.

This is the first meaning of kallah, consumption: the self that lives for itself is used up. All personal wishes fall away, and only the will for G-d remains.

(וזהו ענין כלה שארי ולכבי<sup>32</sup> כמו שת"י [שתרגום יונתן] אשתיצא גושמי וכמ"ש בזהר פ' אחרי הנ"ל שצייתא דעלמא<sup>33</sup> היא כליון כל הרצונות.

(This is the meaning of “my flesh and my heart are consumed,” as Targum Yonasan renders, “my body is spent,” and as stated in the Zohar, Parshas Acharei, cited above, that “the consuming (shetzisa) of the world” is the consumption of all wishes.

The verse “my flesh and my heart are consumed” and the Zohar’s “consuming (shetzisa) of the world” both describe this: the end of all one’s own wishes. The Targum’s “spent” (ishtetzi) and the Zohar’s shetzisa come from the same Aramaic root.

וע"ד שנת' [שנתבאר] במ"א ע"פ כי תצא להיות נקודת פנימי' [פנימיות / פנימית] הלב עולה ונכלל באור א"ס ב"ה ולא מהעוה"ז לבד כו' אלא אפי' [אפילו] מג"ע [מגן עדן] התחתון והעליון וכמ"ש מי לי בשמים<sup>34</sup> כו' כלה שארי כו')

It is along the lines of what is explained elsewhere on the verse “When you go out”: that the innermost point of the heart rises and is absorbed in the Infinite Light, blessed be He, and not only from this world, etc., but even from the lower and the upper Gan Eden [the Garden of Eden], as it is written, “Whom do I have in heaven,” etc.; “my flesh is consumed,” etc.)

Elsewhere the Alter Rebbe explains that the innermost point of the heart rises and is absorbed in G-d’s light. It then wants nothing, not this world and not even the lower or upper Gan Eden (the spiritual paradise), as the psalmist Asaf says: “Whom do I have in heaven... my flesh is consumed.”

והבחי' הב' היא מלשון כלתה נפשי שהוא לשון תשוקה ואהבה שהוא בחי' ביטול היש דהיינו שהוא יש ודבר (ולא כליון היש לגמרי כמו בבחי' הא') אלא שמבטל א"ע [את עצמו] שרוצה ליכלל וליבטל כו'.

The second level is from the term “my soul yearns (kalsah),” which is a term of yearning and love. This is the level of the nullification of the self (bittul hayesh), meaning that he is an existing entity (and not a complete consumption of the self, as in the first level), but that he nullifies himself, wanting to be absorbed and nullified, etc.

The second meaning, yearning, is a different nullification: the person still exists as a self, but that self longs to be absorbed in G-d. Here the ego is not erased; it gives itself over.

ולכן מפסיקים בין ב' בחי' מס"נ [מסירות נפש] הנ"ל בבשכמל"ו [בברוך שם כבוד מלכותו לעולם ועד] בחי' יח"ת [יחודא תתאה]<sup>35</sup> שמבחי' מלכותו נתהוו כל הנבראים מאין ליש לפי שאין מלך בלא עם<sup>36,37</sup> זהו מקור קיום וחיות כל הנבראים.<sup>38,39</sup>

Therefore, between the two levels of self-sacrifice mentioned above, we interpose "Blessed be the name of the glory of His kingdom forever and ever," the level of the lower unity (yichuda tata'ah). For from the level of His Malchus (sovereignty) all created beings came into being from nothing to something, since there is no king without a people; this is the source of the existence and life-force of all created beings.

That is why "Blessed be the name of the glory of His kingdom forever and ever," the line said quietly after "Hear, O Israel," comes between it and "You shall love." It is the lower unity: G-d's kingship (Malchus, the "kingdom" of that line) is what brings creatures into existence, since there is no king without a people, and so it makes room for a self that can love.

3 וכתוב ומבלעדי אין אלקים<sup>40</sup> מבלעדי דוקא דהיינו חוץ ממנו ית' ח"ו [חס ושלום]. אבל הוי' בעצמו הוא אלקים אני הוי' אלקיכם אני בעצמי כו'

And it is written, "and besides Me there is no Elokim": "besides Me" specifically, meaning outside of Him, may He be blessed, G-d forbid. But Havayah Himself is Elokim: "I am Havayah your Elokim"; I Myself, etc.,

"Besides Me there is no Elokim" means there is no concealing power outside of G-d. The concealment, Elokim, is itself Havayah: G-d Himself is the one who hides.

שמצמצם ומסתיר אור א"ס ב"ה הבלתי בע"ג [בעלי גבול / בעל גבול] להיות גילוי בחי' נבראים בבחי' יש who contracts and conceals the Infinite Light, blessed be He, which is without limit, so that there may be a revelation of the level of created beings as existing entities (yesh).

G-d Himself contracts and conceals His infinite light so that created beings can appear as existing things (yesh).

וכהדין קמצא דלבושיי [דלבושיה] מיניי וביי [וביה]<sup>41</sup> ומבחי זו של בשכמליו [ברוך שם כבוד מלכותו לעולם ועד] נמשך להיות ואהבת בבחי' יש מי שאוהב<sup>42</sup> כו' משא"כ יחוי"ע [יחודא עילאה] הוא בחי' ביטול ממש במס"נ [במסירות נפש].

And [it is] like the snail (kamtza), whose garment is of itself and within itself. And from this level of "Blessed be the name of the glory of His kingdom forever and ever" comes about "You shall love" at the level of an existing self, someone who loves, etc.; whereas the higher unity (yichuda ila'ah) is the level of actual self-nullification in self-sacrifice.

The Midrash (Bereishis Rabbah 21:5) has the image of the kamtza, a small creature (a snail, or by another reading a locust), whose covering grows out of its own body: so the concealment is part of G-d Himself, not something apart. From this lower unity, "Blessed be the name," comes the love of "You shall love," in which a real self loves; the higher unity at "One" is total self-nullification.

(ובזה מתורץ איך שייך ואהבת אחר המס"נ [המסירות נפש] באחד דהיינו ע"י שמפסיקים בבשכמליו [בברוך שם כבוד מלכותו לעולם ועד] ועמ"ש מענין זה בפ' וישב בד"ה בכ"ה בכסלו באופן אחר קצת.<sup>43</sup> והמ"י [והמשכיל יבין] שעולה בקנה א').

(This resolves how "You shall love" is relevant after the self-sacrifice at "One": namely, through our interposing "Blessed be the name of the glory of His kingdom forever and ever." See what is written on this subject in Parshas Vayeishev, in the discourse beginning "On the twenty-fifth of Kislev," in a somewhat different manner; and one who understands will understand that it all rises on one stalk.)

This answers the opening question: love can follow the self-sacrifice at "One" because "Blessed be the name" is said in between, re-establishing a self that can love. In the Chanukah discourse in Torah Ohr (Vayeishev, 29b) he explains it somewhat differently: "with all your soul" is the self-sacrifice in which even the animal soul is subdued and transformed, and it belongs not to "One" but to "Blessed be the name"; the two explanations, he says, agree.

ובי' בחי' אלו נקרא בלשון הקבלה שכינתא עילאה ושכינתא תתאה<sup>44, 45</sup> כו'.

These two levels are called, in the language of the Kabbalah, the Higher Shechinah (Shechinta Ila'ah) and the Lower Shechinah (Shechinta Tata'ah), etc.

In Kabbalah these two levels are called the Higher Shechinah and the Lower Shechinah, the Divine Presence as it is above and as it dwells below.

והן הם ב' בחי' כלה שנאמרו בשיר השירים שכל שיר השירים מדבר על ב' בחי' כלה הנ"ל כידוע כי ב' פעמים נאמר ונשנה בשיר השירים החיוב שכן חתן וכלה ורומז על ב' בחי' כלה הנ"ל

And they are the two levels of bride spoken of in the Song of Songs, for the whole Song of Songs speaks of the two levels of bride mentioned above, as is known; for twice the affection between groom and bride is said and repeated in the Song of Songs, and it alludes to the two levels of bride mentioned above.

They are the two “brides” of the Song of Songs, which speaks entirely of these two levels. The evidence: the love between groom and bride is described twice in the Song, once for each bride.

(ועיין בפרדס ש"ח פייג מענין שכינתא עילאה ושכינתא תתאה <sup>46</sup> ובוהר הרקיע ר"פ בראשית <sup>47</sup> גבי מש"ש [מה שכתוב שם] בזהר מה שושנה כ"י אופ' כנ"י [כנסת ישראל] <sup>48, 49</sup> כ"י

(See Pardes, Sha'ar 8, chapter 13, on the Higher Shechinah and the Lower Shechinah; and Zohar HaRakia at the beginning of Parshas Bereishis, on what is stated there in the Zohar: “As the rose..., etc., so too the Congregation of Israel...,” etc.

The Alter Rebbe refers to Rabbi Moshe Cordovero's Pardes Rimonim on the two Shechinahs, where, as the Tzemach Tzedek cites it, the Higher Shechinah is Binah and the Lower Shechinah is Malchus. He also refers to Zohar HaRakia, a commentary on the Zohar, on the Zohar's opening image: “as the rose among the thorns, so is the Congregation of Israel.”

ועמ"ש בפ"י כנ"י [כנסת ישראל] לקמן בד"ה ששים המה מלכות <sup>50</sup> בשם המשנת חסידים ועמ"ש בפ' תצוה בד"ה זכור את אשר עשה לך עמלק <sup>51</sup> כ"י וע' בסה"מ [בספר הדרת מלך] ס"י קנ"ו <sup>52</sup>

And see what is written on the meaning of the Congregation of Israel below, in the discourse beginning “There are sixty queens,” in the name of Mishnas Chassidim; and see what is written in Parshas Tetzaveh, in the discourse beginning “Remember what Amalek did to you,” etc.; and see Sefer Hadrash Melech, section 156.

More references follow. Later in this book, explaining “There are sixty queens,” the Alter Rebbe brings from Mishnas Chassidim (Rabbi Emmanuel Chai Ricchi's Kabbalistic work, set out like the Mishnah) that the Congregation of Israel is not Malchus as a separate configuration but the Malchus within the inwardness of Z'vir Anpin, as great as he. He also cites the discourse on “Remember what Amalek did” in Torah Ohr and Sefer Hadrash Melech, Rabbi Shalom Buzaglo's work on the Zohar.

והמכוון הכל אחד שהוא ענין שני המדרגות דיחוי"ע [דיחודא עילאה] ויחוי"ת [ויחודא תתאה] ועמ"ש עוד מענין  
 ב' בחי' כלה בד"ה וארשתך לי<sup>53</sup> בהפטרה דפ' במדבר ואפשר הוא ענין אחר קצת והיינו כמ"ש סד"ה  
 כי אתה נרי<sup>54</sup> בענין דורות הראשונים ודורות האחרונים<sup>55</sup>:

The intent of all is one, namely the two levels of the higher unity and the lower unity. And see further what is written on the two levels of bride in the discourse beginning “And I will betroth you to Me,” in the haftarah of Parshas Bamidbar; and perhaps it is a somewhat different matter, namely as written at the end of the discourse beginning “For You are my lamp,” on the subject of the early generations and the later generations.)

All of them, he says, mean the same: the higher unity and the lower unity. A discourse on “And I will betroth you to Me” speaks of the two brides of the Gemara: “a fine and graceful bride,” whose soul yearns, and “a bride as she is, even lame or blind,” whose very heart and flesh sing to G-d. This, he says, may be a somewhat different matter, like the early and later generations at the end of “For You are my lamp” in Torah Ohr: the early generations’ lofty souls could master evil by contemplation, while the later ones need great toil. In the Talmud (Kesubos 17a) these are the two schools’ views of what one says while dancing before a bride: Beis Shammai say she is described as she is, and Beis Hillel say every bride, even one who is lame or blind, is praised as “fine and graceful.” The discourse cited takes the two phrases as two levels of bride.

#### SECTION 3 • ¶4-5

### His great Name and the song of the Torah

4 ב והנה מבי' בחי' כלה הנ"ל נמשך להיות ב' בחי' חתנים בחי' חות דרגא<sup>56,57</sup> וזהו קול מצהלות חתנים  
 מחופתם<sup>58</sup> חתנים תרי משמע.<sup>59</sup> והענין יובן במאמר מלך משובח ומפואר<sup>60</sup> עדי עד שמו הגדול.

2. Now, from the two levels of bride mentioned above there come about two levels of grooms, [each] the level of “descending a level” (chas darga). This is [the meaning of] “the voice of the grooms’ jubilation from their wedding canopies”: “grooms” implies two. The matter will be understood through the phrase “King, praised and glorified forever is His great Name.”

Section 2 begins. Just as there are two kinds of bride, there are two kinds of groom, two ways G-d “descends a level” toward us; the wedding blessing’s plural, “the jubilation of grooms,” hints at this, since a plural means at least two. To explain them, the Alter Rebbe turns to a phrase from the morning prayer Baruch She’amar: “King, praised and glorified forever is His great Name.”

5 ולכאורה אינו מובן מהו שם גדול וקטן וכן צריך להבין מה שארז"ל [שאמרו רבותינו זכרונם לברכה] עד שלא<sup>61</sup> נברא העולם היה הוא ושמו בלבד<sup>62</sup> איך שייך בחי' שם עד שלא נברא העולם שעדיין לא הי' [היה] מי שיקראנו בשמו.

At first glance it is not understood what a great name and a small one are. Likewise we must understand the saying of our Sages, "Before the world was created there was He and His Name alone": how can the level of a name apply before the world was created, when there was not yet anyone to call Him by His name?

The phrase "His great Name" raises two questions: what can a great or small name mean for G-d? And the Sages say that before creation "there was He and His Name alone": but a name is how others call someone, and before creation there was no one to call Him.

ויוכן ע"פ מה שנודע שהשי"ת [שהשם יתברך] נקרא גמרא ובמדרשים בשם הקב"ה שבחרו בשם זה ולא בשמות וכינוים אחרים כמו רחום וחנון לפי שהוא מורה שהוא קדוש ומובדל כו'<sup>63</sup>

It will be understood through what is known: that G-d, may He be blessed, is called in the Gemara and the Midrashim by the name "the Holy One, blessed be He." They chose this name, and not other names and appellations such as "Compassionate and Gracious," because it indicates that He is holy and set apart, etc.

The Sages usually call G-d "the Holy One, blessed be He" rather than names like "Compassionate" that describe His dealings with the world. "Holy" (kadosh) means set apart: the name itself says that G-d is beyond everything. In Likkutei Torah, Tazria (22c), the Alter Rebbe explains that kadosh is Keser, set apart above the chain of worlds, and baruch is Chochmah, its beginning, so the name says that He both encompasses and fills the worlds.

(ועמ"ש בפי' מקץ בביאור ע"פ כי עמך מקור חיים<sup>64</sup> ולקמן בדרוש הראשון שע"פ צאינה וראינה)<sup>65</sup> ואין ערוך המשכות והתלבשות אור א"ס בראשית ההשתלשלות אלא כטפה מים אוקיינוס.

(See what is written in Parshas Miketz, in the explanation of the verse "For with You is the source of life," and below, in the first discourse on "Go forth and see.") And the drawings-forth and enclothings of the Infinite Light (Or Ein Sof) at the beginning of the chain of descending worlds (hishtalshelus) bear no comparison [to Him], except as a drop to the ocean.

Even the first light G-d draws down at the very top of the chain of worlds is like a drop compared to the ocean when measured against Him. The parenthesis points to two discourses on this name: in Torah Ohr, Miketz (35c), on two meanings of "the Holy One, blessed be He," and later in this book (21c), where kadosh is the holiness drawn into the worlds and is "blessed" from a supernal holiness above them.

וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] הקב"ה יושב ועוסק בתורה<sup>66, 67</sup> כו' פי' עצמותו ית' קדוש ומובדל  
אלא שיושב ומשפיל א"ע [את עצמו] להיות מתלבש בתורה כאדם היושב שמשפיל קומתו והארה זו<sup>68</sup>  
נקרא בחי' שם שאינו אלא זיו והארה

This is the saying of our Sages, "The Holy One, blessed be He, sits and occupies Himself with the Torah," etc. That is: His essence, may He be blessed, is holy and set apart, but He "sits" and lowers Himself to be clothed in the Torah, like a person who sits and lowers his stature. And this illumination is called the level of "name," which is only a radiance and an illumination.

The Sages' image of G-d "sitting" and studying Torah means that He lowers Himself, as a person who sits makes himself shorter, to clothe Himself in the Torah. What comes down in this way is only an illumination, and it is called His "name."

(וענין קודם שנברא העולם היה הוא ושמו בלבד. היינו המקור והשרש והיכולת<sup>69</sup> שיש בא"ס ב"ה  
שיוכל להיות גילוי בחי' זיו והארה שיהיה ממנה התהוות עולמות שיעלה בחפצו ורצונו.

(And the meaning of "Before the world was created there was He and His Name alone" is the source, the root and the capacity that exists in the Infinite One, blessed be He, for there to be a revelation of radiance and illumination, from which worlds would come into being when it would arise in His desire and will.

A name, like a ray of light, is not the essence but a radiance from it. "He and His Name" before creation means the capacity within G-d to radiate such light, from which worlds would come into being once He willed it.

וכמו זיו השמש הכלול במאור שהוא השמש עצמה. אלא שבנמשל הוא באופן נעלה יותר אין קץ שהרי  
השמש מאירה הזיו שלא בטובתה משא"כ למעלה מהמשכת וגילוי הזיו עד"מ היינו כשעלה ברצונו כו'

It is like the radiance of the sun contained within the luminary, which is the sun itself. But in the thing compared it is in an infinitely higher manner: for the sun gives off its radiance without choosing to, whereas above, the drawing forth and revelation of the radiance, by way of analogy, is when it arises in His will, etc.

The analogy is sunlight still contained within the sun. But the sun shines automatically, without choosing to, while G-d's radiance comes forth only when it arises in His will.

א"כ הזיו הכלול בו היינו מה שיש ביכולת בו ית' להאיר בחי' זיו והארה כו' אשר יכולת וכח זה נקרא שמו וזהו מ"ש כח אדנ בכחך הגדול<sup>70</sup> והיינו לפי כי מהותו ועצמותו אינו בגדר השפעה והמשכה כלל עמ"ש בד"ה אתם נצבים.<sup>71</sup>

If so, the radiance contained in Him is what lies within His capacity, may He be blessed, to shine forth radiance and illumination, etc. And this capacity and power is called His Name. This is what is written, "the power of Ado-nai... with Your great power." This is because His being and essence is not within the category of bestowal and drawing forth at all; see what is written in the discourse beginning "You are standing."

So the radiance "contained in Him" is a capacity, not an automatic outflow, and this capacity to shine is what is called His Name: the "power" of which Moshe speaks in "Let the power of Ado-nai be great." A name is needed because G-d's essence itself is not defined by giving or radiating at all; the discourse on "You are standing" (Likkutei Torah, Nitzavim) adds that even His Name is "alone," beyond all thought.

ולכן כח ומקור ההמשכה נקרא שמו וכמ"ש במ"א בפ"י כי עמך מקור חיים<sup>72</sup> שגם בחי' מקור חיים הוא נקרא עמך שהוא בחי' הטפל וכלא חשיב כו').

Therefore the power and source of the drawing forth is called His Name, as explained elsewhere on "For with You is the source of life": that even the level of "the source of life" is called "with You," meaning something secondary and considered as nothing, etc.)

So the power and source of all that flows out of G-d is only His "Name." Even "the source of life" is called "with You": something secondary to G-d, which counts as nothing before Him.

וזהו ענין שמו הגדול שלמעלה מן ההשתלשלות ושמו הגדול הזה הוא משובח ומפואר עדי עד בבחי' א"ס

This is the meaning of His great Name, which is above the chain of descending worlds; and this great Name of His is "praised and glorified forever," at the level of the Infinite.

His "great Name" is this capacity, which stands above the whole chain of worlds. Because it is still within the Infinite, it is "praised and glorified forever" in an infinite way.

וזהו כי הוא לבדו ית' יחיד ומיוחד ועיקר חי העולמים הוא רק בחינת מלך כו'

This is [so] because He alone, may He be blessed, is unique and one, and what is principally "the Life of the worlds" is only the level of King, etc.

The same prayer calls G-d "unique, the Life of the worlds, King." The Alter Rebbe reads this as saying that what gives life to the worlds is only His aspect of King, not His essence.

כי השתלשלות העולמות אינו דרך עילה ועלול כמ"ש בספרים שא"כ היה בחי' שינוי כביכול כי בעילה ועלול יש שינוי בהעילה <sup>73</sup> ע"י ההשפעה

For the descent of the worlds is not by way of cause and effect, as written in the books; for if so there would be, as it were, a change, since in cause and effect there is a change in the cause through its bestowal.

The worlds do not flow from G-d the way an effect flows from its cause. In a true cause-and-effect relation the cause itself is changed by what it produces, and G-d does not change. Later in this book (40b) the Alter Rebbe explains that the nations' sages hold that creation proceeds by cause and effect, though a cause is always changed by clothing itself in its effect.

כמו עד"מ בשעה שהרב משפיע לתלמידו בהכרח משים עיונו בההשפעה ואין שכלו פנוי לעיין בענינים ושכליים כמו שהי' [שהיה] פנוי קודם ההשפעה

As, by way of analogy, when a teacher imparts to his student, he necessarily puts his attention into what he imparts, and his mind is not free to study matters and ideas as it was free before the imparting.

A teacher is the example: while teaching, his mind is occupied with his student's level and is no longer free for his own thinking. The act of giving changes the giver.

אבל בו יתברך הרי אתה הוא קודם שנברא העולם ומשנברא העולם בלי שום שינוי ח"ו [חס ושלום].

But with Him, may He be blessed: "You are the same before the world was created and since the world was created," without any change, G-d forbid.

G-d, by contrast, is exactly the same before and after creation, as the prayer "You were the same" declares. So creation cannot be a direct outflow from His essence.

והיינו לפי שמקור חיות העולמות הוא רק מבחי' שמו לבד בחי' מלכות (ועיין עוד מענין שמו הגדול <sup>74</sup> בפי שלח ע"פ אני <sup>75</sup> כו' אשר הוצאתיך מאמ"צ).

This is because the source of the life-force of the worlds is only from the level of His Name alone, the level of Malchus (sovereignty). (See further on the subject of His great Name in Parshas Shelach, on the verse "I [am Havayah your G-d] who brought you out of the land of Egypt."

The worlds draw their life only from His Name, His Malchus (kingship), not from His essence, and so He is unchanged. In Likkutei Torah, Shelach (48c), the Alter Rebbe explains that several holy Names are at the level of the light that fills the worlds, while "His great Name" is above even the light that encompasses them.

ובפי פינחס בד"ה צו את בניי [בני ישראל] <sup>76,77</sup> כו' מענין שמו גימ' [גימטריא] רצון. <sup>78</sup> וע"פ ואלה שמות <sup>79,80</sup> כו'.

And in Parshas Pinchas, in the discourse beginning “Command the children of Israel,” etc., on how shemo, “His Name,” has the numerical value of ratzon, “will.” And on “These are the names,” etc.)

More references: a discourse in Pinchas (Likkutei Torah, 77c) explains that before creation there was “He and His Name,” and shemo, “His Name,” has the numerical value of ratzon, “will” (346): the will to be King, the source of the life of all creatures. Another discourse is on “These are the names.”

ובאמת כי נשגב שמו לבדו <sup>81</sup>.

And in truth, “His Name alone is exalted.”

The verse “His Name alone is exalted” (Psalms 148:13) says that even His Name is beyond the worlds.

ואין ההמשכה מבחי שמו ע"י עילה ועלול שא"כ היה הכל בחי א"ס. אלא שההמשכה ע"י צמצום ודילוג עד שנמשך רק בחינת קו וחוט ממלכות דא"ס ועוד כמה צמצומים והעלמות אין מספר <sup>82</sup>

And the drawing forth from the level of His Name is not by way of cause and effect, for if so everything would be the level of the Infinite; rather, the drawing forth is by way of tzimtzum (contraction) and a leap, until only the level of a line and a thread (kav) is drawn from the Malchus of the Infinite, and [after it] further contractions and concealments without number

If the worlds flowed from His Name as effect from cause, they would themselves be infinite. Instead, light reaches the worlds through tzimtzum, a contraction, and a “leap” across a gap: only a thin line (the kav) is drawn from the Malchus of the Infinite, and countless further contractions and concealments follow.

(ע' [עיינ] בספר של בינונים ח"ב [חלק ב'] פ"ט בהג"ה [בהגהה]) עד שיוכל להיות בחי השתלשלות עילה ועלול וכידוע ענין סוכ"ע וממכ"ע [וממלא כל עלמין] כו'.

(see Sefer Shel Beinonim [the Tanya], Part II, chapter 9, in the gloss), until there can be the level of a chain of descent by cause and effect; and as is known concerning the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), etc.

Only after those contractions can there be an orderly chain of cause and effect among the worlds; this is the known distinction between the light that encompasses all worlds (sovev) and the light that fills them (memalei). The Tanya gloss he cites (Part II, chapter 9) speaks of the contractions of the Infinite Light and of Adam Kadmon, all of which contract the light so that it can clothe itself in the vessels of the ten Sefiros.

והנה התלבשות והמשכה זו משמו הגדול<sup>83</sup> להתלבש בתורה<sup>84</sup> יושב ועוסק בתורה היא בחי' רננה דאורייתא כי אורייתא מחכמה נפקת.

Now, this enclothing and drawing forth from His great Name, to be clothed in the Torah, "sitting and occupying Himself with the Torah," is the level of the song of the Torah (renanah de'oraysa). For "the Torah comes forth from Chochmah (wisdom)."

The first groom is His great Name coming down to clothe itself in the Torah, "sitting and studying." This is called "the song of the Torah," and it goes beyond the Zohar's statement that the Torah comes from Chochmah (wisdom).

נפקת דייקא היינו בחי' גילוי של התורה היא מחכמה אבל הארה העליונה להיות התלבשות אור א"ס ב"ה בחכמה עילאה

"Comes forth," precisely: that is, the revealed aspect of the Torah is from Chochmah. But the supernal illumination by which the Infinite Light, blessed be He, is clothed in supernal Chochmah,

The Zohar says the Torah "comes forth" from Chochmah; "comes forth" refers only to the revealed Torah. There is a higher light, by which the Infinite clothes itself within supernal Chochmah.

חכים ולא בחכמה ידיעא<sup>85,86</sup> היא בחי' טעמי התורה ורננה דאורייתא [דאורייתא] זרקא מקף שופר כו' (כי הנה הטעמים<sup>87</sup> הם ג"כ כמו בחי' אותיות שהיא ענין המשכו' [המשכות] וכנודע מענין טנת"א [טעמים נקודות תגין אותיות]).

"wise, but not with a knowable wisdom," is the level of the cantillation notes (ta'amim) of the Torah and the song of the Torah: zarka, makaf, shofar, etc. (For the notes, too, are like letters, which are a drawing forth, as is known concerning notes, vowel points, crowns and letters.

That higher light, of G-d who is "wise, but not with a knowable wisdom" (Tikkunei Zohar, Patach Eliyahu), is the cantillation notes (ta'amim) of the Torah, its "song," with names like zarka and shofar. The notes, too, are a kind of letters: Kabbalah counts four layers of the Torah's text, the notes, vowels, crowns and letters.

אך כי הם אותיות והמשכות מבחי' תענוג עליון בחי' כי עמך מקור חיים<sup>88</sup> מה שלמעלה אפי' [אפילו] מבחי' ח"ע [חכמה עילאה] ואצ"ל [ואין צריך לומר] שהם למעלה מבחי' אותיות הדבור שהם נמשכים מן החכמה.

But they are letters and drawings-forth from the level of supernal delight, the level of "For with You is the source of life," which is above even the level of supernal Chochmah, and needless to say above the letters of speech, which are drawn from Chochmah.

The notes are "letters" from G-d's supernal delight, the level of "For with You is the source of life," higher than supernal Chochmah and certainly higher than the letters of speech, which come from Chochmah.

והענין דכמו שיש אותיות הדבור ויש אותיות המחשבה. כך יש אותיות הכלולים בשכל וגם בלמעלה מהשכל. וזהו ענין הטעמים וטעם ג"כ לשון טוב טעם ומתיקות והיינו שהם אותיות והמשכות תענוג עליון מבחי' שעשוע המלך בעצמותו וכדכתיב ואהיה אצלו שעשועים.<sup>89</sup>

The explanation: just as there are letters of speech and letters of thought, so there are letters contained within intellect, and also in what is above intellect. This is the meaning of the ta'amim; ta'am also means "good taste" and sweetness. That is, they are letters and drawings-forth of supernal delight, from the level of the King's delight in His own essence, as it is written, "And I was beside Him... a delight."

Just as a person has letters of speech and letters of thought, there are "letters" even within intellect and above it: these are the ta'amim, a word that also means "taste." They express G-d's delight in Himself, as the Torah, speaking as Wisdom in Proverbs, says, "I was beside Him... a delight."

ומשם נמשך להתלבש בחכמה עילאה וזהו אני תורתך שעשעתי<sup>90</sup> וכמ"ש במ"א ע"פ ואהיה אצלו אמן כו' ועיין עוד מענין רננא וטעמים שבתורה ע"פ ויהי מקץ שנתים ימים.<sup>91</sup>

From there it is drawn to be clothed in supernal Chochmah. This is "I delight in Your Torah," as explained elsewhere on "And I was beside Him as a nursling," etc. And see further on the song and the notes of the Torah on "And it came to pass at the end of two years."

This delight then clothes itself in supernal Chochmah, the Torah, as in "I delight in Your Torah." The references point to other discourses on the song and notes of the Torah.

ובפ' אמור ע"פ והניף הכהן אותם.<sup>92</sup> ובפרשה וזאת הברכה על פסוק תורה צוה כו' ובמקום אחר נתבאר שזהו מ"ש ויהי בישורון מלך<sup>93</sup> כי ישורון יש לומר ג"כ לשון שיר.

And in Parshas Emor, on "And the kohen [priest] shall wave them"; and in Parshas Vezos HaBerachah, on the verse "Moshe commanded us the Torah," etc. And elsewhere it is explained that this is what is written, "And He was King in Yeshurun," for Yeshurun may also be said to denote shir, "song."

Further references, and a new point: "He was King in Yeshurun" can be read with Yeshurun as related to shir, "song." In Likkutei Torah, Nitzavim (45a), the Alter Rebbe explains that this shir is of the level of circles, drawn from the light that encompasses all worlds, so the song of the Torah is bound up with G-d as King.

וגם כמו שהשיר הוא עגול כך בהניגון נעוץ סופו בתחלתו שכשמסיים הניגון יומשך התחלה שלו כו'. וכך למעלה הנגינות וטעמים הם המשכת בחינת סוכ"ע ממש והמשכה זו היא בבחי' מלך כמאמר ברוך אתה הוי' אלקינו מלך העולם אקב"ו [אשר קדשנו במצותיו וצונו]:<sup>94, 95, 96</sup>

Also, just as a song is circular, so in a melody its end is embedded in its beginning, for when one finishes the melody, its beginning is drawn out again, etc. So too above: the melodies and notes are the drawing forth of the actual light that encompasses all worlds (sovev kol almin), and this drawing forth is at the level of King, as the blessing says, "Blessed are You, Havayah our G-d, King of the world, who has sanctified us with His commandments and commanded us."

A song is circular: in a melody the end is embedded in the beginning, and when it ends its beginning returns. So the Torah's song draws down the very light that encompasses all worlds (sovev), and this comes through His kingship, as every blessing over a mitzvah says, "King of the world, who has sanctified us with His commandments."

#### SECTION 4 • ¶6-8

### Song of Songs, which is Shlomo's

6 ג וזהו שיר השירים אשר לשלמה<sup>97</sup>. כי שיר הוא ענין ההתכללות ברצוא ושוב<sup>98</sup> ולמעלה הוא בחינת מטי ולא מטי כו'<sup>99</sup>

3. This is [the meaning of] "The Song of Songs, which is Shlomo's." For song (shir) is a matter of being absorbed through "running and returning" (ratzo vashov); and above, it is the level of "reaching and not reaching," etc.

Section 3 returns to the opening verse, word by word. Song is described as "running and returning" (ratzo vashov), the soul's surge upward and its return; above, its counterpart is "reaching and not reaching," a light that touches its recipient without being contained by it.

(ועיין בעץ חיים<sup>100</sup> דבחינת מטי ולא מטי נמשך מפה דא"ק [דאדם קדמון] שהוא בחינת אורות הטעמים דא"ק [דאדם קדמון] כו' וזהו שיר כו' מנשיקות פיהו ועמ"ש עוד מענין המשכה שבבחינת מטי ולא מטי בביאור ענין מוצאיהם למסעיהם<sup>101, 102</sup> כו' ע"ש)

(See in Etz Chaim that the level of “reaching and not reaching” is drawn from the mouth of Adam Kadmon [Primordial Man], which is the level of the lights of the ta’amim of Adam Kadmon, etc.; and this is “song...,” etc., “with the kisses of his mouth.” And see what is written further on the drawing forth that is at the level of “reaching and not reaching” in the explanation of “their goings out by their journeys,” etc.; see there.)

Etz Chaim, Rabbi Chaim Vital’s record of the Arizal’s teaching, traces “reaching and not reaching” to the “mouth” of Adam Kadmon, the primordial level above the worlds, and to its lights called ta’amim, the same word as the Torah’s notes; the Kehot note gives Sha’ar Ozen Chotem Peh (on the ear, nose and mouth of Adam Kadmon), the beginning of chapter 2, and the beginning of Sha’ar HaAkudim. This connects “song” to “the kisses of his mouth” in our verse.

וזהו שיר השירים פ"י שיר שממנו מקבלים השירים שלמטה שיש כמה בחינת שיר ממטה למעלה

This is “Song of Songs”: that is, the song from which the songs below receive; for there are several levels of song [rising] from below to above.

“Song of Songs” means the one song from which all the lower songs receive. There are many songs rising from below to above, and they all draw from it.

כי מקור הנבראים המחיה ומהווה מאין ליש (שהיא בחינת מלי דאצילות) היא העולה ומתכללת בבחינת ביטול במאצילה כ"ה בבחינת שיר ברצוא ושוב

For the source of the created beings, which gives them life and brings them into being from nothing to something (this is the level of Malchus of Atzilus), rises and is absorbed in self-nullification (bittul) in its Emanator, blessed be He, at the level of song, in “running and returning.”

The first rising song is that of Malchus of Atzilus, the source that brings creatures into being, as it rises and dissolves in its Emanator in “running and returning.”

וגם אחרי התלבשות בבי"ע הנה עליות העולמות שעולים ומתכללים כו' נקרא בחינת שיר כמו הנגון  
בנגן המנגן שיש בו קולות עולים ויורדים במעלות ומורדות ויש כמה מיני עליות עד אין קץ ושיעור  
והכל בבחינת שיר

And even after [its] enclothing in [the worlds of] Beriah, Yetzirah and Asiyah, the ascents of the worlds, which rise and are absorbed, etc., are called the level of song, like the melody of a musician as he plays, which has notes rising and falling, in ascents and descents; and there are many kinds of ascents without end or measure, and all are at the level of song.

Even after it enters the lower worlds of Beriah, Yetzirah and Asiyah, every ascent of the worlds is a “song,” like a melody whose notes rise and fall. There are countless such ascents, all of them songs.

וזהו כל בעלי השיר יוצאים בשיר<sup>103</sup> ונמשכים בשיר כו' (ועיין מ"ש ע"פ מזמור שיר חנוכת הבית<sup>104, 105</sup>  
וע"פ ושם אחיו יובל)<sup>106, 107</sup>

This is [the saying], “All that have song (shir) go out with song and are drawn with song,” etc. (See what is written on “A psalm, a song of the dedication of the House,” and on “And his brother’s name was Yuval.”)

In its plain sense the Mishnah (Shabbos 5:1, 51b) says that animals that wear a shir, a neck-ring or collar, may go out wearing it on Shabbos and be led by it; the Alter Rebbe reads shir as “song”: all beings go out and are drawn along by song. In Torah Ohr, Bereishis (7c, on “his brother’s name was Yuval”), he explains that every ascent from one level to a higher one is through song, the nullification of the self.

והנה כל השירים הללו שממטה למעלה נקרא שירה בה' לשון נקבה כמ"ש השירה הזאת<sup>108</sup> בחינת כלה  
ומבחינת כלה נמשך בחינת שמחת חתן מהעלם לגילוי משמח חתן עם הכלה

Now, all these songs from below to above are called shirah, with a hei, in the feminine form, as it is written, “this song (hashirah hazos)”: the level of bride. And from the level of bride there is drawn the level of the groom’s joy, from concealment to revelation: “who gladdens the groom with the bride.”

The songs that rise from below are called shirah, the feminine form, as in “this song” at the Sea: they are the bride. The bride’s song brings the groom’s joy out from hiding into revelation, as the wedding blessing says, “who gladdens the groom with the bride.”

פירוש על ידי הכלה שע"י בחינת השירה בה' בחינת כלה נמשך שיר העליון בחינת דכר (ועיין בזהר פרשת וילך דף רפ"ד ע"ב ורפ"ה ע"א)

That is, through the bride: through the level of shirah with a hei, the level of bride, the supernal song (shir) is drawn, the masculine level. (See the Zohar, Parshas Vayeilech, folio 284b and 285a.)

Through the bride's song (shirah, feminine) the higher song (shir, masculine) comes down. The Zohar in Vayeilech (3:284b-285a) draws this distinction: shir is masculine and shirah feminine; Moshe's shirah rises from below, the Queen's praise of the King, while shir descends from above, the King's praise of the Queen.

הוא המשכת אור א"ס הסוכ"ע מבחינת שמו הגדול טעמי התורה ורננה דאורייתא בחינת ענג העליון להתלבש בתורה

This is the drawing forth of the Infinite Light that encompasses all worlds (sovev kol almin) from the level of His great Name: the notes of the Torah and the song of the Torah, the level of supernal delight, to be clothed in the Torah.

The higher, masculine song is the light that encompasses all worlds, drawn from His great Name. It is the "song" and notes of the Torah, G-d's delight, clothing itself in the Torah: the first groom of section 2.

(ועיין מענין <sup>109</sup> שיר השירים ברבות <sup>110</sup> סוף פסוק שיר השירים זח"ב [זהר חלק ב'] מ"ח ב' קל"ב א' קמ"ג א"ב [ע"א ע"ב] קמ"ד א"ב [ע"א ע"ב] קמ"ה ב' ח"ג [חלק ג'] ע"ד ב' רפ"ד ב')

(See on the subject of the Song of Songs in the Midrash Rabbah, at the end [of the comment] on the verse "The Song of Songs"; Zohar II, 48b, 132a, 143a-b, 144a-b, 145b; Zohar III, 74b, 284b.)

References to the Midrash on the Song of Songs and to many places in the Zohar that discuss it.

(ואפ"ל [ואפשר לומר] פ"י שמע ישראל שיר <sup>111</sup> אל <sup>112</sup> כי בנשמות ישראל יש מבחינת שיר ומבחינת השירים עיין לקמן בביאור ע"פ צאינה וראינה ובזח"א [ובזהר חלק א'] ויחי) (דרמ"ה) ועמשי"ל [ועיין מה שכתוב לעיל] מענין ישורון <sup>113</sup> ומ"ש ב' בלק ע"פ ולא ראה עמל בישראל <sup>114</sup> כו': <sup>115</sup>, <sup>116</sup>

(One may perhaps explain [the word] Yisrael in "Hear, O Israel" as shir Kel, "song of G-d," for in the souls of Israel there is [something] of the level of song and of the level of songs; see below, in the explanation of "Go forth and see," and in Zohar I, Vayechi (folio 245).) And see what is written above on the subject of Yeshurun, and what is written in Parshas Balak on "He has not seen iniquity in Israel," etc.

The Alter Rebbe suggests that Yisrael can be read as shir Kel, "song of G-d" (the same letters), since Jewish souls contain both the higher song and the lower songs; the Tikkunei Zohar makes the same reading. The paragraph closes with references to the discourses on Yeshurun and on "He has not seen iniquity in Israel" (Balak).

7 אשר לשלמה<sup>117</sup> כענין עושה שלום במרומיו<sup>118</sup> מיכאל שר של מים<sup>119</sup> וגבריאל שר של אש ב' הפכים כו'

“Which is Shlomo’s” (asher liShlomo): as in “He makes peace in His heights”: Michael, the prince of water, and Gavriel, the prince of fire, two opposites, etc.

“Which is Shlomo’s” (liShlomo) is read as “of peace” (shalom). The Midrash (Bamidbar Rabbah 12:8) says G-d “makes peace in His heights” between Michael, the angel of water, and Gavriel, the angel of fire, two opposites.

כך להיות התחברות והתכללות שני הפכים ממטה למעלה ומלמעלה למטה כי הוא יתברך קדוש ומובדל ואין ערוך כו' וכטפה מים אוקינוס כו'.

So too there is to be a joining and mutual absorption of two opposites, from below to above and from above to below. For He, may He be blessed, is holy and set apart, and there is no comparison, etc., [but only] as a drop to the ocean, etc.

In the same way, the Song brings together two opposites: the worlds rising from below and G-d’s light descending from above. They are opposites because G-d is utterly beyond the worlds, which are like a drop compared to the ocean.

8 והעולמות הם בחינת יש ונפרד וכדי להיות התלבשות אור א”ס בטפה זו שאין ערוך ממש וכו'<sup>120</sup>

מוכרח להיות המשכת עונג עליון<sup>121</sup> שיתענג בהמשכת הטפה כו'

And the worlds are at the level of separate existence (yesh). For the Infinite Light to be clothed in this drop, which bears no comparison at all, etc., there must necessarily be a drawing forth of supernal delight, that He take delight in drawing forth the drop, etc.

The worlds feel themselves separate from G-d, and to Him they are like a drop beside the ocean. For G-d’s infinite light to enter something so small, He must take delight in doing so.

ועונג זה הוא ענין השיר שמזה נעשה השלום התקשרות המשפיע במקבל כו' ויהיה אשר לשלמה

This delight is the matter of song, from which comes about peace (shalom), the bonding of the giver with the receiver, etc. And so there will be “which is Shlomo’s (liShlomo).”

That delight is the “song,” and it produces “peace,” the bond between the giver above and the receiver below. This is “which is Shlomo’s (liShlomo)”: of peace.

כי בתיבת לשלמה נכלל בחינת דכר ונוקי [ונוקבא] גם יחד<sup>122, 123</sup> כי שלמה בחול"ם מלך שהשלום שלו<sup>124, 125, 126</sup> הוא המשכת טפת דכר.

For in the word liShlomo the masculine and the feminine are included together: Shlomo with a cholam [signifies] “the King to whom peace belongs,” which is the drawing down of the masculine drop.

The name Shlomo holds both masculine and feminine. Read with its cholam (the o vowel), it hints at “the King to whom peace belongs,” as the Talmud reads every Shlomo in the Song of Songs; that is the masculine drop, the flow from above.

וגם שלמה בהי<sup>127</sup> מורה על לשון נקבה היא בחינת ההעלאה שמלמטה למעלה שבהתחברות שניהם נעשה יחוד עליון ונמשך שיר להשירים ועיין מענין שלמה בהרמ"ז [בהרב משה זכות] (דקע"ו ע"ב)

And Shlomo [ending] with a hei also indicates the feminine form: the level of the ascent from below to above. Through the joining of the two, a supernal union is made and song is drawn to the songs. See on the subject of Shlomo in the Ramaz (folio 176b).

Ending with a hei, the feminine ending, Shlomo also hints at the ascent from below. Together they form a union above, by which song is drawn down to the songs; the Ramaz (Rabbi Moshe Zacuto, a seventeenth-century Kabbalist who wrote a commentary on the Zohar) is cited on this.

והגורם כל זה הוא מה שכתוב ישקני מנשיקות פיהו<sup>128</sup> כי המשכת בחינת שמו הגדול בבחינת שיר וטעמים נקרא בחינת נשיקין גילוי אהבה פנימית כאהבת האב לבנו יחידו

What causes all this is what is written, “Let him kiss me with the kisses of his mouth.” For the drawing forth of His great Name at the level of song and notes is called the level of kisses: the revelation of inner love, like the love of a father for his only son.

What brings this about is “Let him kiss me with the kisses of his mouth.” G-d’s great Name coming down as song and notes is called a kiss: the revelation of inner love, like a father’s love for his only son.

שמרוב האהבה הגדולה אשר תוכו רצוף אהבה<sup>129</sup> כאש בוערה אינה יכולה לצאת מכח אל הפועל בגילוי כ"א בבחינת צמצום גדול שמתצמצמת בהבל הפה ורוח פיו

From the great abundance of the love, as his “inside is inlaid with love” like a burning fire, it cannot pass from potential to actual in revelation except by way of a great contraction, contracting itself into the breath of the mouth and the spirit of his mouth.

Such love is so intense, like a burning fire (“his inside inlaid with love,” in the words of the Song), that it cannot come out openly except in a great contraction: into the breath of a kiss.

ואף שזהו מעשה גשמיות אעפ"כ [אף על פי כן] בזה דוקא מתגלה פנימית האהבה מה שאינה מתלבשת בשום כלי אחר לא באותיות הדבור כו' (ועיין מ"ש מזה בד"ה מי יתנך<sup>130</sup> כאח לי כו' אשקך<sup>131</sup> כו')

And although this is a physical act, nevertheless precisely in this the inwardness of the love is revealed, which does not clothe itself in any other vessel, not [even] in the letters of speech, etc. (See what is written on this in the discourse beginning "If only you were as a brother to me... I would kiss you," etc.)

A kiss is a physical act, yet it reveals the innermost love precisely because that love does not fit into any other vessel, not even words. In Torah Ohr, on "If only you were as a brother to me... I would kiss you" (Terumah, 80d), the kiss is "the cleaving of spirit to spirit," and the mitzvos draw down from the level of Akudim, above all enclothing in vessels.

כך התשוקה הזאת והעונג עליון הזה להיות התגלות והתלבשות אור אין סוף בבחינת הטפה וההשפעה שבתורה היא בבחינת דילוג וקפיצה

So [too] this yearning and this supernal delight, that there be a revelation and enclothing of the Infinite Light in the level of the drop, and the bestowal in the Torah, is by way of a skip and a leap,

In the same way, G-d's longing and delight to reveal His infinite light in the tiny "drop" of the worlds, and through the Torah, comes by a "skip and a leap."

שלא בבחינת ההשתלשלות כי אם בבחינת צמצום גדול יושב ועוסק בתורה כו' משובח ומפואר עדי עד שמו הגדול.

not by way of the chain of descending worlds (hishtalshelus) but by way of a great contraction: "sitting and occupying Himself with the Torah," etc.: "praised and glorified forever is His great Name."

It does not come step by step through the chain of worlds but through a great contraction, G-d "sitting" and occupying Himself with the Torah. This is "praised and glorified forever is His great Name."

וזהו יומם יצוה<sup>132</sup> ה' חסדו ובלילה שירה עמי. שיומם ע"י ישראל העוסקים בתורה ממשיך חסד עליון בכל יום בחינת השפעה מלמעלה למטה

This is [the meaning of] "By day Havayah commands His kindness, and at night His song is with me." "By day": through Israel who occupy themselves with the Torah, supernal kindness is drawn down every day, the level of bestowal from above to below.

The verse "By day Havayah commands His kindness, and at night His song is with me" describes the two directions. By day, through the Jewish people's Torah study, G-d's kindness flows down.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] פרק לפני אידיהן (ד"ג ע"ב) שלש שעות ראשונות הקב"ה יושב ועוסק בתורה שניות יושב ודן<sup>133</sup> שלישית יושב וזן וכ"י שהוא ענין התלבושות<sup>134</sup> אור א"ס בהשפעה

As our Sages said in the chapter Lifnei Eideihen ["Before Their Festivals," in Avodah Zarah] (folio 3b): "The first three hours the Holy One, blessed be He, sits and occupies Himself with the Torah; the second, He sits and judges; the third, He sits and sustains," etc.; this is the enclothing of the Infinite Light in bestowal.

The Talmud (Avodah Zarah 3b) divides G-d's twelve-hour day into four spans of three hours, and the maamar quotes the first three: Torah study, judging the world, and sustaining it. Each is the Infinite Light clothed in some kind of giving.

(פי" יושב ועוסק בתורה היינו המשכת מוחין חב"ד [חכמה בינה ודעת] ובשניות יושב ודן היינו בחינת חג"ת [חסד גבורה תפארת] ובשלש שעות שליש"י [שלישיות / שלישים] יושב וזן היינו בחינת נה"י [נצח הוד יסוד] כנודע שנצח והוד נקרא לחמו בלחמי.<sup>135</sup>

(That is: "sits and occupies Himself with the Torah" is the drawing down of the intellect (mochin), Chochmah, Binah and Daas; "in the second He sits and judges" is the level of Chesed, Gevurah and Tiferes; and "in the third three hours He sits and sustains" is the level of Netzach, Hod and Yesod, as is known that Netzach and Hod are called "[Come,] eat of My bread."

The three periods match the three triads of Sefiros: Torah study is the intellect (Chochmah, Binah, Daas); judging is the emotions (Chesed, Gevurah, Tiferes); sustaining is Netzach, Hod and Yesod. Netzach and Hod are called "bread," as in "eat of My bread."

ועיין בזהר פ' פנחס (דרי"ז ב') בענין ולחם לבב אנוש יסעד<sup>136</sup> ההוא לחם דאזילו שחקים<sup>137</sup> כ"י שהם נוי"ה [נצח והוד] ועמ"ש באגה"ק [באגרת הקודש] בד"ה להבין משל ומליצה<sup>138</sup>

And see the Zohar, Parshas Pinchas (folio 217b), on "and bread that sustains the heart of man": "that bread that the heavens (shechakim) grind," etc., which are Netzach and Hod. And see what is written in Iggeres HaKodesh [the Holy Epistle], in the passage beginning "To understand the parable and the metaphor."

The Zohar (Pinchas) explains "bread that sustains the heart of man" as the bread the shechakim grind; shechakim, a heaven named for grinding (shachak), are Netzach and Hod. In Iggeres HaKodesh (epistle 15) the Alter Rebbe explains why: like millstones that grind wheat fine, they break down the flow so that the receiver can take it in, as a father breaks an idea into small parts for his son.

אבל בלילה שירה עמי הוא שיר המלאכים<sup>139, 140</sup> ממטה למעלה שהוא אחר המשכות ישראל ביום יומם  
יצוה ה' חסדו כו'

But “at night His song is with me” is the song of the angels from below to above, which comes after Israel’s drawing-down by day: “By day Havayah commands His kindness,” etc.

“At night His song is with me” is the song of the angels, rising from below to above, and it comes after, and because of, what Israel drew down by day. The Talmud reads the verse this way: in the heaven called Ma’on, angels sing at night and are silent by day in honor of Israel (Chagigah 12b).

ושירה כתיב שירו קרי הוא ענין יחוד זו"נ [זעיר אנפין ונוקבא] כנ"ל ולכן כתיב פיהו ולא פיו בתוספת ה'  
בחינת דכר ונוקבא:

And shirah is written, [while] shiro is read: this is the union of Z’eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), as above. Therefore pihu, “his mouth,” is written, and not piv, with an added hei: the level of masculine and feminine.

The verse’s written text has shirah (feminine) while it is read shiro (masculine), hinting at the union of Z’eir Anpin and Nukva, masculine and feminine. Likewise “his mouth” in our verse is spelled pihu, with an extra hei, hinting at both.

#### SECTION 5 • 19-11

### The second groom: Torah and mitzvos below

9 ד והנה כל זה הוא בחינת חתן הא' חות דרגא המשכת אור א"ס להתלבש בתורה חכמה עילאה חכים  
ולא בחכמה ידיעא וכו'.

4. Now, all this is the level of the first groom, “descending a level”: the drawing down of the Infinite Light (Or Ein Sof) to be clothed in the Torah, supernal Chochmah, “wise, but not with a knowable wisdom,” etc.

Section 4 names what has been described so far as the first groom: G-d’s infinite light coming down into the Torah as it exists in supernal Chochmah. This Chochmah is still G-d’s own, “wise, but not with a knowable wisdom.”

ובחינת חתן הב' הוא כשכבר נמשך ונתלבש אור א"ס ב"ה בתורה שיהא נמשך גם למטה בבי"ע ויקם עדות ביעקב<sup>141, 142</sup> ותורה שם בישראל

And the level of the second groom is when the Infinite Light, blessed be He, having already been drawn down and clothed in the Torah, is drawn down also below, into [the worlds of] Beriah, Yetzirah and Asiyah: “He established a testimony in Yaakov and set a Torah in Israel”

The second groom is a further descent: the light already in the Torah continues down into the lower worlds of Beriah, Yetzirah and Asiyah. The verse “He set a Torah in Israel” describes the Torah placed below, among the people.

(וע' בלק"ת [בלקוטי תורה (להאריז"ל)] בתהלים סי' ע"ה על פסוק זה) להיות גילוי אור א"ס למטה כמו למעלה ויהא נמשך גם למטה עונג העליון בתורה ומצות דבי"ע.

(and see the Likkutei Torah of the Arizal on Psalms, section 78, on this verse), so that there be a revelation of the Infinite Light below as above, and the supernal delight be drawn down also below, into the Torah and mitzvos of Beriah, Yetzirah and Asiyah.

The goal is that G-d's light be revealed below just as above, and that His delight dwell even in the Torah and mitzvos as they are practiced in the lower worlds. The parenthesis refers to the Likkutei Torah of the Arizal (a collection of his teachings arranged by the verses of Scripture, not this book) on Psalms 78.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] אלפים שנה קודם שנברא העולם קדמה התורה<sup>143</sup> פי' אלפים היינו אאלפך חכמה<sup>144</sup> אאלפך בינה שמתחלה המשכה ראשונה דתורה היא משמו הגדול בחכמה ובינה

This is what our Sages said: “The Torah preceded the creation of the world by two thousand years.” That is, “two thousand” (alpayim) is “I will teach you (a'alefcha) wisdom, I will teach you understanding”; for at first, the first drawing forth of the Torah is from His great Name into Chochmah and Binah.

The Midrash says the Torah existed “two thousand years” before the world. The Alter Rebbe reads alpayim, “two thousand,” as two forms of a'alefcha, “I will teach you” (from Elihu's “I will teach you wisdom”): wisdom and understanding, Chochmah and Binah, the Torah's first home.

וזהו בחינת חתן חותן אי ואח"כ בחינת חתן ב<sup>145</sup> הוא מה שנמשך התורה מב' אלפין הנ"ל בעולם הוא בחינת המדות דז"א

This is the level of the first groom, the first "descending"; and afterward the level of the second groom is the Torah being drawn from the two "thousands" mentioned above into the world, which is the level of the emotive attributes (middos) of Z'eir Anpin

The first groom brings the Torah into Chochmah and Binah; the second draws it from there into the emotive attributes (middos) of Z'eir Anpin, the level that relates to the world. This is the step toward the world.

(ועמ"ש בד"ה השמים כסאי ובביאור ע"פ ונקדשתי בתוך בני ישראל בפ' אמור ובד"ה והיה אור הלבנה כו' בפ' צו ובביאור ע"פ שוש אשיש גבי כחתן יכהן פאר) דהיינו מה שנמשך התורה למטה בכי"ע.

(see what is written in the discourse beginning "The heavens are My throne," and in the explanation of "And I shall be sanctified among the children of Israel" in Parshas Emor, and in the discourse beginning "And the light of the moon shall be," etc., in Parshas Tzav, and in the explanation of "I will greatly rejoice," concerning "as a groom adorns himself with splendor"): that is, the Torah being drawn down below into Beriah, Yetzirah and Asiyah.

Several discourses are cited, including one on the verse "as a groom adorns himself with splendor." The point: the second groom is the Torah coming down into the lower worlds.

וזהו אשר קדשנו במצותיו אשר הוא עונג העליון נמשך במצותיו ובתורה כי התורה אינה רק פירוש וביאור המצות.

This is "who has sanctified us with His commandments": that the supernal delight is drawn into His commandments and into the Torah, for the Torah is nothing but the interpretation and explanation of the commandments.

The blessing over a mitzvah says "who has sanctified us with His commandments." It means that G-d's delight is drawn into the mitzvos and the Torah, since the Torah is essentially the explanation of the mitzvos.

והנה במצות נאמר אשר יעשה אותם האדם<sup>146</sup> וחי בהם פירוש שהאדם עושה אותם להיות מצות וכמ"ש ועשיתם אותם אתם כתיב<sup>147</sup> ואח"כ וחי בהם שמקבל מהם חיות<sup>148</sup> שהן למעלה ממדרגת האדם.

Now, of the mitzvos it is said, "which a person shall do, and live by them." That is: the person makes them into mitzvos, as it is written, "and you shall do them (osam)": "you (atem)" is written. And afterward "and live by them": he receives life-force from them, for they are above the level of man.

The verse "which a person shall do, and live by them" has two stages. First the person "makes" the mitzvos: "and you shall do them" is spelled without a vav, so osam, "them," can be read atem, "you," as if the person makes them; then he "lives by them," receiving life from them, because their root is higher than he is.

דהנה כל המצות הם מדברים גשמיים אתרוג סוכה ציצית וקרבנות מן הבהמה מן הבקר וצאן

For all the mitzvot are [done] with physical things: esrog [citron], sukkah [festival booth], tzitzis [fringes], and offerings from animals, from cattle and sheep.

Every mitzvah uses a physical object: an esrog, a sukkah, tzitzis, or animals offered on the altar. The Alter Rebbe now explains why these physical things are actually rooted higher than man.

ששרש הבהמה היא מבחינת התהו לפני מלך מלך לבני ישראל<sup>149</sup> כו' למעלה מבחי' אדם וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] אפילו יתוש קדמך<sup>150</sup> אלא שנפל למטה בשירה.

For the root of the animal is from the level of Tohu [the world of Chaos], “before a king reigned over the children of Israel,” etc., above the level of man (adam), as our Sages said, “Even the gnat preceded you”; but it fell down below in the shattering [the printed text reads “in song”].

In Kabbalah, the world of Tohu (“chaos”) existed before the world of order and shattered; the Torah’s list of the kings of Edom “before a king reigned over the children of Israel” alludes to it. Animals are rooted in Tohu, higher than man (adam), as the Talmud says “even the gnat came before you,” but they fell low when Tohu shattered. The printed text reads “in song” (beshirah), evidently a slip for “in the shattering” (bishvira), and the translation follows the sense.

10 ומה שהיה יכול להתברר וליכלל בקדושה נתהוו מלאכים מיכאל וגבריאל כו' ומה שלא היה יכול להתברר נפל למטה מטה עד שבעולם העשיה נתהוו בהמות וחיות גשמיים וכל אשר נעשה תחת השמש

Whatever could be refined and absorbed into holiness became angels, Michael and Gavriel, etc.; and whatever could not be refined fell lower and lower, until in the World of Asiyah (Action) it became physical cattle and beasts, and everything that is made under the sun.

When Tohu shattered, the fragments that could be refined became angels, like Michael and Gavriel. What could not be refined fell all the way down to become physical animals and everything in our physical world.

ועל ידי האדם (שם מ"ה [שם מ"ה]<sup>151</sup> בחינת התיקון בחינת חכמה) שמעלה ומקריב קרבנו על גבי המזבח

And through man, adam (the Name Mah, the level of Tikkun [Rectification], the level of Chochmah), who raises up and offers his offering upon the altar,

Man represents Tikkun (“rectification”), the world of order, and the divine Name Mah associated with Chochmah: adam, “man,” has the numerical value 45, the value of the Name Mah. When he offers an animal on the altar, he lifts it.

הנה זאת תורת הבהמה<sup>152</sup> היא העולה למקורה ושרשה שבעולם התהו למעלה מבחינת אדם עד שהאדם הוא מקבל חיות מהם וחי בהם כו'.

“this is the law of the animal”: it is the one that rises (ha’olah) to its source and root in the World of Tohu, above the level of man, so that man receives life-force from them and “lives by them,” etc.

The phrase “this is the law of the animal” is read with words that echo the law of the burnt-offering, “it is the olah,” “that which rises”: the animal’s law is to rise back to its root in Tohu, which is higher than man. That is why man then receives life from the offerings and “lives by them.”

ועד"ז הוא בכל המצות שציצית הוא מצמר גשמי ותפילין מקלף כו'. הוא ג"כ עד"ז שלמטה הנה האדם הוא העושה אותם להיות מצוה שיומשך בהם המשכת אור א"ס.

So it is with all the mitzvot: tzitzis is of physical wool, and tefillin [phylacteries] of parchment, etc. It is likewise so: below, man is the one who makes them into a mitzvah, so that the drawing forth of the Infinite Light is drawn into them.

The same is true of all mitzvot, like tzitzis of wool and tefillin of parchment. Below, man turns the object into a mitzvah that carries G-d's light.

אבל למעלה הנה מעלת המצות הגבה ומאד נעלה כי תרי"ג מצות דאורייתא ושבעה דרבנן תר"ך עמודים<sup>153</sup> כמו העמוד שמחבר מעלה ומטה וז"ש [וזהו שכתוב] אחור וקדם צרתני<sup>154</sup> כו'

But above, the virtue of the mitzvot is lofty and very exalted, for the 613 mitzvot of the Torah and the seven of the Rabbis are 620 pillars, like a pillar that joins above and below. And this is what is written, “Behind and before You formed me,” etc.

Above, however, the mitzvot stand far higher. The 613 Torah mitzvot and 7 Rabbinic ones make 620 “pillars” joining heaven and earth; in Likkutei Torah, Bechukosai (47b), these are the 620 pillars of light from Keser (whose numerical value is 620), drawn into the limbs of Z'eir Anpin and from there into the lower worlds. “Behind and before You formed me” hints at this two-way relationship. The Talmud (Berachos 61a) reads this verse of Tehillim either as Adam having been formed with two faces, front and back, or as man coming “behind,” last in the order of creation. Here “behind” and “before” hint at the mitzvot joining the lowest with the highest.

והנה המשכת ב' חתנים הנ"ל להיות חות דרגא הוא ע"י ב' בחינות כלה משמח חתן עם הכלה

Now, the drawing forth of the two grooms mentioned above, to “descend a level,” is through the two levels of bride: “who gladdens the groom with the bride.”

The two grooms, the two descents of G-d, are brought about by the two brides. This is “who gladdens the groom with the bride”: the bride’s response is what calls the groom down.

כי מבחינת כלה הא' בחינת מסירת נפש וכליון גורם אתעדל"ע [אתערותא דלעילא] המשכת אור א"ס שמו הגדול להתלבש בתורה חכמה עילאה והחכמה מאין<sup>155</sup> כו'.

For from the level of the first bride, the level of self-sacrifice and consumption, an arousal from above is brought about: the drawing forth of the Infinite Light, His great Name, to be clothed in the Torah, supernal Chochmah, "and wisdom comes from nothing," etc.

The first bride, self-sacrifice that consumes the self, draws G-d's great Name down into the Torah as supernal Chochmah. The verse "wisdom comes from nothing (ayin)" links Chochmah to self-nullification: the first groom.

ומבחי' הכלה הב' כלתה נפשי כו' בחינת יש מי שאוהב כו' כנ"ל נמשך המשכת חכמה עילאה להתלבש גם בתורה ומצות דב"ע (ועמ"ש בד"ה לבבתי אחותי כלה)

And from the level of the second bride, "my soul yearns," etc., the level of "someone who loves," etc., as above, there comes the drawing forth of supernal Chochmah to be clothed also in the Torah and mitzvos of Beriah, Yetzirah and Asiyah. (See what is written in the discourse beginning "You have captured my heart, my sister, [my] bride.")

The second bride, the yearning of someone who still exists and loves, draws Chochmah further down into the Torah and mitzvos of the lower worlds: the second groom. Another discourse, on "You have captured my heart, my sister, bride," is cited.

ולכן אחר ואהבת בכל נפשך<sup>156</sup> כתיב והיו הדברים האלה<sup>157</sup> אשר אנכי כו' מי שאנכי מצוך כו' ודברת בם.<sup>158</sup>

Therefore, after "You shall love... with all your soul," it is written, "And these words, which I (Anochi) [command you], shall be," etc.: the One who is Anochi commands you, etc.; "and you shall speak of them."

That is why the Shema continues, after "You shall love... with all your soul," with "these words which I command you... and you shall speak of them." Anochi, "I," is read as G-d's own self: the love of the second bride brings G-d's own words into a person's speech.

וכענין אני המשנה המדברת בפ"ך<sup>159</sup> כו' וכמ"ש ואשים דברי בפ"ך<sup>160</sup> דברי ממש.

It is like "I am the Mishnah that speaks in your mouth," etc., and as it is written, "And I have put My words in your mouth": My very words.

In Maggid Meisharim, Rabbi Yosef Karo records that the Mishnah, speaking as his heavenly mentor, told him, "I am the Mishnah that speaks in your mouth," and Isaiah says "I have put My words in your mouth": G-d's actual words.

וזהו משכיל לאיתן<sup>161</sup> כו' פי' איתן אתנים הם תנאים<sup>162</sup> שבלימוד התורה ממשיך בחינת משכיל שהוא חכמה עילאה להיות נמשך למטה לעולם על ידי בחינת חסד

And this is “A maskil [a psalm of understanding] of Eisan,” etc. That is: Eisan [alludes to] eisanim, “the strong ones,” who are the Tannaim [the Sages of the Mishnah], who through the study of the Torah draw down the level of maskil, which is supernal Chochmah, so that it is drawn down below into the world through the level of Chesed (kindness).

The psalm title “A maskil of Eisan” is read through the Zohar (2:110b): eisanim, “the strong ones” (spelled here with the same letters as tannaim), are the Tannaim, the sages of the Mishnah. Through their Torah study they draw down maskil, supernal Chochmah, into the world by way of Chesed (kindness).

וזהו חסדי ה' עולם אשירה<sup>163</sup> שנמשך לעולם בחינת שיר ותענוג רננא דאורייתא וזהו דירה בתחתונים.

And this is “I will sing of the kindnesses of Havayah forever (olam)”: that there is drawn into the world (olam) the level of song and delight, the song of the Torah. And this is a dwelling place among the lower realms.

The next verse, “I will sing of the kindnesses of Havayah forever (olam),” is read as bringing the song and delight of the Torah into the world (olam). This is the ultimate purpose: making a dwelling place for G-d among the lower realms.

11 והנה כדי שיהיה התגלות בחינת חתן צריך להיות תחלה בחינת חופה ומקיף המשכת סוכ"ע ואח"כ נמשך ההתגלות בבחינת פנימית חתן.

Now, for there to be a revelation of the level of groom, there must first be the level of chuppah (canopy) and encompassing (makif), the drawing forth of the light that encompasses all worlds (sovev kol almin); and afterward the revelation is drawn forth at the level of the inner dimension of the groom.

Before the groom is revealed at a wedding, there is the chuppah, the canopy that surrounds the couple. So before G-d's light enters inwardly, there must first be an encompassing light, the light that surrounds all worlds (sovev).

וזהו ובצל ידי כסיתיך<sup>164</sup> הוא בחינת חופה ומצהלות חתנים הוא מחופתם מבחינת מקיף כו' (ועמ"ש מענין חופה בד"ה כי על כל כבוד חופה<sup>165</sup> ובד"ה תורה צוה כו' וע"פ לסוסתי ברכבי פרעה<sup>166</sup> ובד"ה עיני כל אליך ישברו):<sup>167</sup>

This is “And in the shadow of My hand I have covered you”: the level of chuppah. And “the grooms’ jubilation” is “from their canopies,” from the level of the encompassing, etc. (See what is written on the subject of chuppah in the discourse beginning “For over all the glory, a canopy,” and in the discourse beginning “Moshe commanded us the Torah,” etc., and on “To my mare among Pharaoh’s chariots,” and in the discourse beginning “The eyes of all look to You.”)

“In the shadow of My hand I have covered you” describes this canopy, and the wedding blessing’s “jubilation from their canopies” says the groom’s joy comes from the encompassing light. Several discourses on the chuppah are cited.

#### SECTION 6 • ¶12-16

### Better than wine

12 כי טובים דודיך מיין.<sup>168</sup> הנה ארז"ל [אמרו רבותינו זכרונם לברכה] עין לא ראתה זה יין המשומר בענביו<sup>169</sup> מששת ימי בראשית.

“For your love is better than wine.” Now, our Sages said: “‘No eye has seen’: this is the wine preserved in its grapes since the six days of Creation.”

The maamar now turns to the rest of the verse, “your love is better than wine.” The Sages say that the reward no eye has seen is the wine kept in its grapes since creation.

וכתב תירושי המשמח אלקים<sup>170</sup> כו' מכאן שאין אומרים שירה<sup>171</sup> אלא על היין<sup>172</sup> כו'. והענין כי היין בענבים מבלע בליעי<sup>173</sup> ויוצא מן ההעלם לגילוי.

And it is written, “My wine that gladdens Elokim,” etc.: “From here [we learn] that song is said only over wine,” etc. The explanation is that the wine in the grapes is swallowed up [within them], and it comes out from concealment to revelation.

The Talmud learns from “My wine that gladdens Elokim” that the Levites’ song in the Temple is said only over wine. Wine hides within the grape and then comes out into the open: it is the power of bringing the hidden into revelation.

**13** ולכן נכנס יין יצא סוד<sup>175</sup>, <sup>174</sup> כוי ויין ישמה<sup>176</sup> כוי להוציא מן ההעלם לגילוי

Therefore, “when wine enters, the secret comes out,” etc., and “wine gladdens,” etc.: to bring out from concealment to revelation.

The Talmud says “when wine enters, the secret comes out,” and the psalm says “wine gladdens the heart”: wine brings the hidden into the open. In gematria, yain, wine, and sod, secret, are both 70.

וכל דבר שהיה בהעלם והסתתר ביותר הנה הגילוי שאח”כ ביתר שאת ואין לך דבר בגילוי שלא היה בהעלם תחלה וכמו הולד שהיה טמון בבטן האם וכוי

And with anything that was more concealed and hidden, the revelation afterward is with greater intensity; and there is nothing in revelation that was not first in concealment, like the child that was hidden in the mother’s womb, etc.

The deeper something was hidden, the stronger its revelation afterward; nothing is revealed that was not first concealed, as a child is first hidden in its mother’s womb.

וכן הזריעה צ”ל הגרעין טמון ומכוסה ונרקב בעפר וכל מה שטמון ומתקרב בארץ יותר. גדילה התבואה אח”כ בתוספת וריבוי הברכה ביותר.

So too with sowing: the seed must be hidden and covered and rot in the earth; and the more it is hidden and rots in the ground, the more the grain grows afterward, with increase and abundance of blessing.

A seed must be buried and decay in the ground before it sprouts. The more it is hidden and decays, the greater the harvest.

וכן כל הגליות הם בחיי העלם אותותינו לא ראינו<sup>177</sup> כוי

So too all the exiles are the level of concealment: “We have not seen our signs,” etc.

Exile, too, is concealment, when “we have not seen our signs.”

ולפי שהיה צ"ל גילוי פנים בפנים<sup>178</sup> במתן תורה לקבל התורה נגלית היה די בהעלם וגלות רד"ו שנה<sup>179</sup> תחלה וכעת אריכות הגלות הוא לפי שלע"ל [שלעתיד לבוא] יתגלה פנימ"י [פנימיות / פנימית] וטעמי התורה (ועמ"ש בפ' וארא סד"ה וידבר אלקים אל משה)

And because there was to be a revelation "face to face" at the Giving of the Torah, to receive the revealed Torah, a concealment and exile of 210 years beforehand was enough. And now, the length of the exile is because in the Time to Come the inner dimension and the ta'amim of the Torah will be revealed. (See what is written in Parshas Va'eira, at the end of the discourse beginning "And Elokim spoke to Moshe.")

Because the revelation at Sinai, "face to face," was to give the revealed Torah, an exile of 210 years in Egypt was enough to precede it. The present exile is far longer because the coming revelation is far greater: the inner dimension of the Torah and its ta'amim.

וכמ"ש זורע צדקות מצמיח ישועות<sup>180</sup> שעל ידי הצדקה להחיות רוח שפלים<sup>181</sup> בכסף וזהב גשמיים מצמיח ישועות<sup>182</sup> לשון וישע<sup>183</sup> ה' כו' גילוי ש"ע [ש"ע (370)] נהורין<sup>184</sup>

And as it is written, "He sows charity (tzedakos), He causes salvations (yeshuos) to sprout": through charity, reviving the spirit of the lowly with physical silver and gold, He causes yeshuos to sprout, a term [related to] "and Havayah turned (vayisha)," etc.: the revelation of the 370 (sha'a) lights.

The blessing before the morning Shema calls G-d the One who "sows charity (tzedakos) and causes salvations (yeshuos) to sprout": charity given with physical money is "sown" like a seed. Yeshuos is read through vayisha in "Havayah turned (vayisha) to Hevel and his offering," a turning of the gaze; both words hold shin-ayin, 370, the 370 lights that Z'eir Anpin receives when it "gazes" at Arich Anpin, as Likkutei Torah explains later (on "There are sixty queens").

וזהו ענין יין המשמח<sup>185</sup> אלקים כי אלקים הוא בחינת ההסתר והעלם

And this is the meaning of "wine that gladdens Elokim," for Elokim is the level of hiddenness and concealment.

This explains "wine that gladdens Elokim": Elokim is the Name of hiddenness and concealment, so when the hidden comes out, it is Elokim that is gladdened.

כמ"ש כי שמש ומגן<sup>186</sup> ה' אלקים שבחינת שם אלקים הוא בחינת מגן ונרתק להעלים ולהסתיר להיות נראה ליש ודבר וכשיוצא מהעלם לגילוי אז תהיה השמחה גדולה לאלקים דוקא.

As it is written, "For a sun and a shield is Havayah Elokim": the level of the Name Elokim is the level of a shield and a sheath, to conceal and to hide, so that [the world] appears as an existing thing. And when it comes out from concealment to revelation, then the joy is great for Elokim specifically.

"For a sun and a shield is Havayah Elokim": Elokim is like a shield or sheath that screens the sun (Havayah), so that the world can seem to exist on its own. When that concealment turns into revelation, the joy is specifically for Elokim, the one who concealed.

14 וזהו נכנס יין יצא סוד כו' סוד<sup>187</sup> הוי' ליראיו כו' ויין המשומר בענביו הוא בחינת העלם והסתר גדול ממשות ימי בראשית שהגילוי שיהיה לעתיד לבא יהיה בבחינת א"ס עין לא ראתה<sup>188</sup> כו'.<sup>189</sup>

And this is "when wine enters, the secret (sod) comes out," etc.: "the secret of Havayah is for those who fear Him," etc. And the wine preserved in its grapes is the level of a great concealment and hiddenness from the six days of Creation, for the revelation that will be in the Time to Come will be at the level of the Infinite: "no eye has seen," etc.

The "secret" that wine brings out is "the secret of Havayah," the hidden G-dliness. The wine kept in its grapes since creation is the deepest concealment, and so it holds the greatest revelation, the infinite revelation of the future that "no eye has seen."

15 ועיין מענין יין המשומר בענביו משי"ב [מששת ימי בראשית] בד"ה ענין ברכת הזימון<sup>190</sup> בסופו. אך הנה כל זה הוא בבחינת השתלשלות העלם וגילוי בחי' יין כו'.

And see on the subject of the wine preserved in its grapes since the six days of Creation in the discourse beginning "The matter of the blessing of the zimun [the summons to say Grace together]," at its end. But all this is at the level of the chain of descending worlds (hishtalshelus), of concealment and revelation, the level of wine, etc.

Another discourse on the preserved wine is cited, on the blessing of the zimun (in the Siddur, the Kehot note says). But wine, however deep its concealment and great its revelation, still belongs to the ordered chain of worlds, where hiding and revealing are two stages.

אבל דודיך שהוא למעלה מן ההשתלשלות למעלה גם מבחינת ההעלם למעלה מבחינת סובב וממלא כי אין ערוך כו' קדוש ומובדל וקמיה כחשכה כאורה.<sup>191</sup>

But “your love” (dodecha) is above the chain of descending worlds, above even the level of concealment, above the level of the light that encompasses [all worlds] (sovev) and [the light that] fills [all worlds] (memalei); for there is no comparison, etc., holy and set apart, and “before Him darkness is as light.”

“Your love” (dodecha) is higher still: above the chain of worlds, above concealment itself, above both the encompassing and the indwelling light. Before G-d “darkness is as light”: hiding and revealing make no difference to Him.

פ"י כי כשנמשך ההעלם לידי גילוי הרי זהו נחשב למטה כמו שיוצאים מאפילה לאורה שמתחלה כשהיה האור בבחינת העלם החושך יכסה<sup>192</sup>

That is: when the concealment is brought to revelation, this is considered below like coming out of darkness into light; for at first, when the light was at the level of concealment, “darkness covers,”

From our side, revelation after concealment is like coming from darkness into light. At first “darkness covers” the light.

ועל ידי הגילוי הנה ראו אור גדול<sup>193</sup> ותהיה השמחה גדולה לאלקים

and through the revelation “they have seen a great light,” and there is great joy for Elokim.

Then “they have seen a great light,” and there is joy for Elokim, the Name of concealment.

אבל קמיה עצמותו ית' הנה אור וגילוי זה שוה עם החשך שמתחלה דכל נהוראן מתחשכאן קמיה וכתר עליון אע"ג [אף על גב] דאיהו אור צח<sup>194</sup> אור מצוחצח אוכמא איהו<sup>195</sup> כו'.

But before Him, His essence, may He be blessed, this light and revelation is equal to the darkness that was at first; for “all lights are darkened before Him,” and the supernal Keser (Crown), “although it is a clear light, a polished light, is black,” etc.

But before His essence even this light and revelation is equal to the darkness that preceded it, for “all lights are darkened before Him,” and, as the Tikkunei Zohar says, even Keser, the highest and purest light, is “black” before Him.

16 וזהו כי טובים דודיך<sup>196</sup> התגלות בחינת מהותו ועצמותו הנמשך ע"י תורה ומצות בחינת שיר השירים  
 כו' התגלות שמו הגדול כו' הנה טובים מיין כו'

This is “for your love is better”: the revelation of the level of His being and essence, which is drawn forth through Torah and mitzvos, the level of the “Song of Songs,” etc., the revelation of His great Name, etc.: it is “better than wine,” etc.

“For your love is better” refers to the revelation of G-d’s very essence, drawn down through Torah and mitzvos: the “Song of Songs,” His great Name, described earlier. This love is “better than wine,” better than even the greatest revelation within the worlds.

[ועמ"ש בד"ה מצה זו כו' ובד"ה ושאתם מים בששון<sup>197</sup> בענין ערבים עלי דברי סופרים יותר מיינה של  
 תורה<sup>198</sup>

[See what is written in the discourse beginning “This matzah,” etc., and in the discourse beginning “You shall draw water with joy,” on “The words of the Scribes are more beloved to Me than the wine of Torah”;

References follow, including the teaching that the words of the Scribes (the Sages) are dearer to G-d than “the wine of Torah.”

ועמ"ש בד"ה אשירה לה' כי גאה גאה<sup>199</sup> בפירוש אדון הנפלאות ובפי' כי גאה גאה כו' ומ"ש בד"ה עד  
 דלא ידע<sup>200</sup> בין ארור המן לברוך מרדכי<sup>201</sup> בפירוש וענין משל הקדמוני<sup>202</sup>. קדמונו של עולם כו'

and see what is written in the discourse beginning “I will sing to Havayah, for He is exalted above the exalted,” on the explanation of “Master of wonders,” and on the explanation of “for He is exalted above the exalted,” etc.; and what is written in the discourse beginning “Until one does not know between ‘cursed is Haman’ and ‘blessed is Mordechai,’” on the explanation and meaning of “the parable of the ancient one (hakadmoni)”: “the Ancient One of the world,” etc.

More discourses are cited: on the Song at the Sea, “I will sing to Havayah, for He is exalted above the exalted,” and on the Purim saying about not knowing between “cursed is Haman” and “blessed is Mordechai.” The last explains “the parable of the ancient one” as “the Ancient One of the world”: in Torah Ohr (Megillas Esther, 98b), the Infinite Light itself.

ועיין עוד מענין כי טובים דודיך ברבות בשיר השירים<sup>203</sup> ובפרשת נשא פי', ד בענין ביום השביעי  
 נשיא<sup>204</sup>

And see further on the subject of “for your love is better” in the Midrash Rabbah on the Song of Songs, and in Parshas Naso, chapter 14, on “On the seventh day, the prince”

Midrashic sources on “your love is better” are also cited, in the Midrash on the Song of Songs and in the Midrash on Naso, on the prince of the seventh day.

(זח"ב [זהר חלק ב'] י"ב ב' צ"ד ב' צ"ה א' ק"נ א'. ומענין ישקני ברכות בשיר השירים ובפרשה כי תשא פמ"א [פרק מ"א / פרשה מ"א]. זח"א [זהר חלק א] מ"ד ב' ע' [שבעים] א'. קל"ז<sup>205</sup> א'. ח"ב [חלק ב'] קכ"ד ב' ק"כ ב' קמ"ז ב'<sup>206</sup> רנ"ו ב' ח"ג [חלק ג'] רפ"ז א'):

(Zohar II, 12b, 94b, 95a, 150a). And on the subject of "Let him kiss me," in the Midrash Rabbah on the Song of Songs and in Parshas Ki Sisa, chapter 41; Zohar I, 44b, 70a, 137a; II, 124b, 120b, 147b, 256b; III, 287a.]

A list of Zohar and Midrash passages on "your love" and on "Let him kiss me" closes the maamar.

#### IN ONE'S AVODAH

In the Shema a person moves through both brides: at "One," by contemplating that all before G-d is as nothing, giving up every personal wish; then, through "Blessed be the name," returning as a self that loves G-d and longs for Him, and bringing that love into Torah study ("you shall speak of them") and physical mitzvos, including charity given with real money. This is how G-d's light is drawn down, first into the Torah and then into the world, making a dwelling place for Him below.

#### QUESTIONS FOR DISCUSSION

1. Why does the love of "with all your soul" need "Blessed be the name of His kingdom" before it, and what does this say about the place of a person's own self in serving G-d?
2. What is the difference between G-d's essence and "His great Name," and why does the maamar insist that the worlds do not come from G-d by cause and effect?
3. How do the rising songs of the worlds (shirah) bring down the song from above (shir)? What in a person's own life might be a "song from below"?
4. Why is a kiss, a physical act, a better image than speech for the inner love G-d reveals through the Torah?
5. If the depth of the concealment measures the greatness of the revelation, how does the maamar understand the length of the present exile?

FOR CHILDREN • AGES 9-13

## For the children at the table

G-d and the Jewish people, groom and bride

### THE BIG IDEA

The Jewish people are like a bride who gives herself to G-d and longs for Him, and through Torah and mitzvos G-d's deepest love comes into the world.

Shir HaShirim, the Song of Songs, is a love song between a groom and a bride. The groom is G-d, who comes down to us through the Torah, and the bride is the Jewish people. The Hebrew word for bride, kallah, hints at two feelings. One is kilayon, being completely taken up: when we say "One" in the Shema and think how everything is as nothing before G-d, we give up all our own wishes. The other is kalsah, longing: when we say "You shall love," we are still ourselves, and we long to come close to Him. These two feelings draw G-d down in two ways. First, His light comes into the wisdom of the Torah, and even into its song, the tune of its words, which carries G-d's delight. Then it comes further down into the mitzvos we do with physical things, like giving tzedakah with real money. In this way G-d makes a home for Himself in our world. The verse ends, "Your love is better than wine." Wine brings out what was hidden. But G-d's love, which we reach through Torah and mitzvos, shows G-d Himself, and for Him hidden and revealed are the same.

### THE MASHAL

A seed is hidden in the ground and seems to rot away, yet the more it is hidden, the more grain grows from it afterward. Wine is like that too: it brings out what was hidden inside. The maamar uses these pictures to show that what is hidden comes out with greater strength.

### QUESTIONS FOR THE SHABBOS TABLE

1. What are the two feelings hidden in the word kallah, bride?
2. Why does the maamar call the Torah a song, and what do you think the song carries?
3. When you say the Shema this week, how can you think about loving G-d and wanting to be close to Him?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שיר השירים

Another transcript of this same maamar, preserved in the Tzemach Tzedek's handwriting; the note points to it as a parallel version of the text.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקע"א נדפס מגוכת"ק כ"ק הצ"צ. ראה הערת כ"ק אדמו"ר בהערות וצינונים לעיל יט, ג. סעי' א נמצא בשרש מצות התפלה פרק מא עם הגהות אחרות. במאמרי אדה"ז — כתובים ח"ב ע' א' כנראה קיצור או תוכן מחלק מהמאמר. עוד הנחה באוה"ת שה"ש ע' טו עם הגהות אחרות. שם ע' כא צויין: שייך לד"ה שה"ש ביאור על לקו"ת. שם ע' כד צויין: ביאור מעט ע"פ ישקני לד"ה שה"ש הא' לסעי' ג. שם ע' כה ללקו"ת ד"ה שה"ש. ראה להלן בהוספות להערות וצינונים השוואות לד"ה זה. באוה"ת שה"ש כרך ג ע' תתט נדפס ביאור (וראה בהערה לשם).

2 שיר השירים

The title of the Song: a song "which is Shlomo's," King Shlomo's. The maamar explains it phrase by phrase, and later reads Shlomo as "the King to whom peace belongs." (context: Steinsaltz Tanakh)

Song of Songs 1:1 א:שיר השירים

שיר השירים אשר לשלמה:

THE song of songs, which is Solomon's.

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

KEHOT'S NOTE

שה"ש א, א.

3 In the plain sense the young woman speaks of her beloved: "Let him kiss me with the kisses of his mouth, for your love is better than wine." In the Sages' reading she is Israel and he is G-d; the "kisses" and "better than wine" are explained in the second half of the maamar (context: Steinsaltz Tanakh)

Song of Songs 1:2 א:שיר השירים

ישקני מנשיקות פיהו כייטובים דדיך מיין:

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

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

4 וכנס"י נקרא בשם כלה

There the Tzemach Tzedek brings the idea that the Congregation of Israel is called a bride in the name of the Midrash Rabbah at the end of Parshas Va'eschanan.

KEHOT'S NOTE

באוה"ת שמות כרך ז ע' ב'תקיה מביא זה בשם רבות ס"פ ואתחנן.

5 ביום חתונתו זה מ"ת

The daughters of Zion are called out to see King Shlomo in the crown his mother gave him "on the day of his wedding and on the day of the joy of his heart." The Mishnah reads

the wedding as the Giving of the Torah (context: Steinsaltz Tanakh)

Song of Songs 3:11 א:שיר השירים

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה"לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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

תענית כ"ו ב:ו-7:6 Taanit 26b

וכן הוא אומר: "צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו". "ביום חתנתו" — זה מתן תורה, "וביום שמחת לבו" — זה בנין בית המקדש, שיבנה במהרה בימינו. גמ' בשלשה פרקים בשנה כהנים נושאין את כפיהם כו. תעניות ומעמדות מי איכא מוסף? חסורי מיחסרה, והכי קתני: בשלשה פרקים כהנים נושאין את כפיהן כל זמן שמתפללין. ויש מהן ארבעה פעמים ביום — שחרית ...

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

KEHOT'S NOTE

שה"ש ג, יא. תענית כו, ב. ראה ת"א קו, א. סה"מ תקס"ג ע' קב. אוה"ת שמות כרך ז ע' ב'תקטז. ב'תקיה.

6 Rabbi Yehoshua ben Levi: one who gladdens a groom merits the Torah, which was given with five "voices" (counted in the account of Sinai), as against the five voices of the wedding verse, "the voice of joy and the voice of gladness, the voice of the groom and the voice of the bride..."

Berakhot 6b:30 ו ב:ברכות

ואם משמחו מה שזכרו? אמר רבי יהושע בן לוי: זוכה לתורה שנתנה בחמשה קולות, שנאמר: "ויהי ביום השלישי בהיות הבקר ויהי קול וברקים וענן כבד על ההר וקול שופר וגו'. ויהי קול השופר וגו' והאלקים יעננו בקולי".

If he does felicitate him, what is his reward ? R. Joshua b. Levi said : He is worthy of Torah which was given amidst five "voices"; as it is said, "And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud... and when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice" (Exod. xix. 16 ff.).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

7 בפ"ק דברכות

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

KEHOT'S NOTE

ו, ב.

8 חתן חות דרגא

Rav Pappa's saying "go down a step (nechis darga) and take a wife"; the Alter Rebbe reads chassan, groom, as one who descends a level (chas darga).

יבמות ט"ג אב 63a Yevamot

KEHOT'S NOTE

ראה יבמות טג, א. באוה"ת שמות כרך ז ע' ב'תקטז ובגמרא שבת משמע שהוא עלי' ומפרש שם ששני הענינים אמת ע"ש. באוה"ת שמות כרך ז ב' ע' תקדד מעיר שכאן מבאר שהירידה מאו"ס בחכמה נק' ג"כ חתן, ובמ"א מבואר שחות דרגא הוא מג"ר לז"ת ע"ש.

9 והנה כלה יש בו ב' פירושים

Further discussion of the two meanings of kallah.

KEHOT'S NOTE

ראה אוה"ת שמות כרך ז ע' ב'תק"ח. פי' שלה ע' תרט. סה"מ תרע"ח ע' מ.

10 כלה שארי

Asaf, after struggling with the prosperity of the wicked, says that his flesh and heart may fail (kalah), but G-d is his portion forever. The maamar takes kalah, with the Targum, as being consumed: the first meaning of kallah (context: Steinsaltz Tanakh)

תהילים ע"ג:כ"ו Psalms 73:26

כִּלְה שְׁאָרִי וּלְבָבִי צוּר-לִבִּי וְחֻלְקִי אֱלֹקִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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11 כלה שארי

Rashi reads kalah here as desire, "my flesh and my heart long for You," as in "my soul longs (kalsah) for Your salvation." The Kehot note points to it; the Alter Rebbe follows the Targum's "consumed" for this verse.

רש"י על תהילים ע"ג:כ"ו Rashi on Psalms 73:26

כִּלְה שְׁאָרִי. נְתָאוּהָ בְּשָׁרִי וּלְבָבִי לָךְ: כִּלְה שְׁאָרִי. לְשׁוֹן תַּאֲוָה, כְּמוֹ "כִּלְתָּהּ לְתַשׁוּעָתָךְ נַפְשִׁי" (תהלים קיט:פא):

My flesh...yearn My flesh and my heart yearn for You. yearn Heb. כלה, an expression of desire, as (119:81): "My soul yearned (כלתה) for Your salvation."

Vocalized Edition (CCO) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

12 דתרגם יונתן

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

KEHOT'S NOTE

אבל רש"י שם פי' "לשון תאוה כמו כלתה לתשועתך נפשי" [תהלים קיט, פא]. וכן פירשו במצודת ציון ומצודת דוד.

13 כי כלתו היא

Yehudah, meeting Tamar on the road, "did not know that she was his daughter-in-law (kallaso)." The Zohar reads kallaso in the sense of consuming, so even kallah, the

bride's own word, can carry the first meaning (context: Steinsaltz Tanakh)

בראשית ט"ז:16 Genesis 38:16

וַיָּט אֵלֶיהָ אֶל-הַדֶּרֶךְ וַיֹּאמֶר הִכָּה־נָא אָבוֹא אֵלֶיךָ כִּי לֹא יָדַע כִּי כָלְתוֹ הוּא וַתֹּאמֶר מִה־תִּתֶּנִּי לִּי כִּי תָבוֹא אֵלַי:

And he turned unto her by the way, and said: 'Come, I pray thee, let me come in unto thee'; for he knew not that she was his daughter-in-law. And she said: 'What wilt thou give me, that thou mayest come in unto me?'

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14 כי כלתו היא שצייתא

The Zohar (Acharei Mos) on Yehudah and Tamar: "for she is his kallah" is rendered "for she is the consuming (shet-zisa) of the world." The Alter Rebbe brings it as the first meaning of kallah, being consumed.

ספר הזהר, אחרי מות מ"ו:ר"פ-47:288-46:280 Zohar, Achrei Mot

15 כלתה נפשי

The psalmist, of the sons of Korach, longs for the Temple: "My soul yearns, indeed it pines (kalsah), for the court-yards of Havayah." This is the second meaning of kallah, the soul's longing; the Targum renders it with the word for desire (context: Steinsaltz Tanakh)

תהילים פ"ד:3 Psalms 84:3

נִכְסְפָה וְגַם-כָּלְתָה נַפְשִׁי לְחֻצְרוֹת ה' לְבִי וּבְשָׁרִי יִרְנְנוּ אֶל אֱלֹהֵי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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16 תשוקת נפש לידבק

The Tzemach Tzedek asks: Malchus of Atzilus is one of the ten Sefiros, which are G-dliness itself, so how can it yearn to be absorbed in the Infinite Light, any more than a foot yearns for the head?

KEHOT'S NOTE

באוה"ת שלה ע' תרט מביא הקושיא "הלא מלי דאצי" היא אחת מעי"ס שהן אלקות ממש, ואיכ איך שייך בזה התשוקה להכלות הנפש לאו"ס כמו שלא שייך התשוקה מהרגל אל הראש" ע"ש.

17 ואל אישך תשוקתך

G-d to Chavah after the sin: "your desire (teshukah) shall be to your husband." The Targum's word for desire here is the one it uses for "my soul yearns," which shows that the second meaning is longing (context: Steinsaltz Tanakh)

בראשית ג:16 Genesis 3:16

אֶל-הָאִשָּׁה אָמַר ה'רְבָּה אֲרָבָה עֲצֻבוֹנָךְ וְהִרְבָּה בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל-אִישְׁךָ תִּשְׁקָתָה וְהוּא יִמְשָׁל-בְּךָ:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טז.

18

בק"ש יש ב' בחי' מס"נ

There the first two verses of the Shema, "Hear, O Israel" and "Blessed be the name," are called the two "hands" and identified as the higher unity and the lower unity, which require the heart's intent.

KEHOT'S NOTE

ראה גם לקמן כא, ג.

19

למסור נפשו באחד

In the Chanukah discourse "On the twenty-fifth of Kislev," the two self-sacrifices of the Shema: giving over the soul at "One" belongs to the G-dly soul, which is in a state of actual nullification, as in "As Havayah lives, before whom I have stood."

KEHOT'S NOTE

ראה שו"ת הרשב"א ח"ה תשובה נה. ב"ה טור או"ח סס"א. פעי"ה שער הק"ש פיי"ב. ראה גם תו"א כט, ב. אוה"ת תרומה ע' אישסו. נצבים ע' אר. לעיל בפ' ראה כה, א "ואין הכוונה על ציור ק"ה בפ"מ בלבד אלא גם ברוחניות".

20

ואהבת בכל נפשך

Moshe to Israel, right after "Hear, O Israel": "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." Its "with all your soul" is the second self-sacrifice (context: Steinsaltz Tanakh)

Deuteronomy 6:5 דברים ו:ה

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

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

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21

אפי' נוטל את נפשך

The Mishnah explains "with all your soul" as "even if He takes your soul"; this is the second self-sacrifice.

Mishnah Berachot 9:5 ט:ה

... ובכל מאדך. בכל לבבך, בשני יצריך, כיצור טוב וביצור רע. ובכל נפשך, אפלו הוא נוטל את נפשך. ובכל מאדך, בכל ממונה. דבר אחר בכל מאדך, בכל מדה ומדה שהוא מויד לך הוי מודה לו במאד מאד. לא יקל אדם את ראשו כנגד שער המזרח, שהוא מכון כנגד בית קדשי הקדשים. לא יכנס להר הבית במקלו, ובמנעלו, ובפנדתו, ובאבק שעל רגליו, ולא יעשנו קפנדריא, וקיקה מקל וחמר. כל חותמי ברכות שהיו במקדש, היו אומרים מן ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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22

לאהבה כו' כי הוא חיך

Moshe's closing call to choose life: "to love Havayah your G-d... for He is your life." Love belongs to a living person, which sharpens the question of how love can follow self-sacrifice (context: Steinsaltz Tanakh)

Deuteronomy 30:20 דברים ל:כ

לאהבה את ה' אלקיך לשמע בקלו ולדבקה בו כי הוא חייך וארך ימיו לשבת עליה אדם אשר נשבע ה' לאבותיו לאברהם ליצחק וליעקב לתת להם:

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

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KEHOT'S NOTE

דברים ל, כ.

23

בד"ה להבין מארז"ל ע"פ כי טובים דודיך

There a love that comes from the reason "for He is your life" is not yet the self-sacrifice of "with all your soul"; that comes from the light of the Infinite above wisdom that is clothed in every Jewish soul, a hidden love brought out by "the wine of Torah," for "when wine enters, the secret comes out."

KEHOT'S NOTE

תו"א נג, א.

24

ובד"ה חייב אינו לבסומי בפורי

There self-sacrifice comes from a hidden love above reason, so the Torah gives a reason only for love, "for He is your life"; self-sacrifice, casting one's life away, comes from not wanting to be parted from G-d's essence, which is above even "the life of all life," for before Him all is as nothing.

KEHOT'S NOTE

תו"א צט, ב.

25

שמע ישראל

Moshe's declaration, "Hear, O Israel: Havayah is our G-d, Havayah is One." Its last word, "One," is where the first self-sacrifice is made (context: Steinsaltz Tanakh)

Deuteronomy 6:4 ד:ו

שמע ישראל ה' אלקינו ה' אחד:

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

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26

שמע מלשון הבנה

KeHOT's note points to I Samuel 3:1 for these words.

I Samuel 3:1 א:ג

והנער שמואל משרת את ה' לפני עלי ודבר ה' היה יקר בימים ההם אין חזון נפרץ:

And the child Samuel ministered unto the L-RD before Eli. And the word of the L-RD was precious in those days; there was no frequent vision.

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KEHOT'S NOTE

ראה שמואל-א ג, א.

27 אני הוי לא שניתי

G-d, through Malachi, to Israel: "For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed." The maamar cites the first half: creation brings no change in G-d (context: Steinsaltz Tanakh)

Malachi 3:6:ר'ג

כי אני ה' לא שניתי ואתם בני-יעקב לא תליטם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

28 אני ראשון . . ומבלעדי אין אלקים

G-d, through Isaiah, against the idols: "I am the first and I am the last, and besides Me there is no god (Elokim)." The maamar reads Elokim as the power of concealment: nothing conceals apart from Him, as paragraph 3 explains (context: Steinsaltz Tanakh)

ישעיהו מ"ד:6

כה-אמר ה' מלך-ישראל וגאלו ה' צבאות אני ראשון ואני אחרון ומבלעדי אין אלקים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישעיהו מ"ד, ו.

29 כולא קמיה כלא חשיב

The Zohar's statement that all before Him is considered as nothing; before G-d there is no real concealment.

Sfar, Zohar, הקדמה כ"קפ"ח-20:188-22:199

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

30 In Isaiah's prophecy on Moav, "the plunderer is ended (kalah)": the oppression has come to an end. Another instance of kalah as finishing (context: Steinsaltz Tanakh)

ישעיהו מ"ד:4

יגורו בך נדחי מואב הוי-סתר למו מפני שודד כ"אפס המזן כלה שד תמו רמס מן-הארץ:

Let mine outcasts dwell with thee; As for Moab, be thou a covert to him from the face of the spoiler.' For the extortion is at an end, spoiling ceaseth, They that trampled down are consumed out of the land;

...שיר השירים אשר לשלמה ישקנו מנשיקות פיהו כי

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PARAGRAPH 2

31 ולא תחללו את שם קדשי

G-d's command to Israel, closing the laws of the offerings: "You shall not profane My holy Name, and I will be sanctified among the children of Israel." Plainly, chilul is desecration; the maamar hears in it chalal, an empty space where something could exist apart from G-d (context: Steinsaltz Tanakh)

ויקרא כ"ב:ל"ב

ולא תחללו את-שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hal-lowed among the children of Israel: I am the L-RD who hal-low you,

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KEHOT'S NOTE

ויקרא כב, לב.

32 כלה שארי ולבבי

The next words: "my flesh and my heart are consumed (kalah)"; here, the consuming of all one's own wishes (context: Steinsaltz Tanakh)

Psalms 73:26:כ"ו

כלה שארי ולבבי צור-לבבי וחלקי אלקים לעולם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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33 שצייתא דעלמא

The Zohar cited in paragraph 1: Tamar, "his kallah," is "the consuming (shetzisa) of the world." The Alter Rebbe reads that consuming as the end of all one's own wishes.

Sfar, Zohar, אחרי מות מ"ו:ר"פ-46:280-47:288

מי לי בשמים

Asaf to G-d: "Whom do I have in heaven [but You]? And besides You I desire nothing on earth." The soul that wants nothing but G-d, not even Gan Eden (context: Steinsaltz Tanakh)

Psalms 73:25:כ"ה

מי-לי בשמים ועמך לא-תפצתי בארץ:

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

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KEHOT'S NOTE

תהלים עג, כה.

35 בבשכמליו בחי יחורת

It explains that after "One," the higher unity in which nothing else truly exists, "You shall love" with someone who loves would be impossible, except through "Blessed be the name," the lower unity, said in between.

KEHOT'S NOTE

בשרש מצות התפלה פרק מא ((קלח, ב) מבאר זה "אחר שאמר אחד שהוא בחי יחויא איך שאין עוד שום דבר ממש כו' לא שייך כלל בחי ואהבת בבחי יש מי שאוהב אלא עיי' בחי בשכמליו שנאמר בינתיים שהוא בחי יחויא".

36

#### שאיין מלך בלא עם

There the Alter Rebbe explains the Zohar that "Hear, O Israel" is the higher unity and "Blessed be the name" the lower unity, and that G-d concealed the world's life-force so that it would seem separate, because the purpose of creation is the revelation of His kingship, and "there is no king without a people."

תניא, חלק שני; שער היחוד והאמונה ז'ב"ז: Tanya, Sha'ar HaYichud ... כי תכלית בריאת העולם הוא בשביל התגלות מלכותו יתברך, ד"אין מלך בלא עם, פירוש "עם" - מלשון "עוממות", שהם דברים נפרדים וזרים ורחוקים ממעלת המלך, כי אילו אפילו היו לו בנים רבים מאד - לא שיהיה שם "מלוכה" עליהם, וכן אפילו על שרים לבדם, רק "ברוב עם" - דווקא - "הדרת מלך".

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#### KEHOT'S NOTE

סי' החיים פי' הגאולה פ"ב. בחי' וישב לה, ל. עמק המלך שי' שעשועי המלך רפ"א. תניא ח"ב פ"ז. להעיר מפרקי דר"א פ"ג.

37

#### שאיין מלך בלא עם

One of the sources the Kehot note gives for "there is no king without a people"; the Alter Rebbe uses it to explain why Malchus brings creatures into being.

Rabbeinu Bahya, Bereshit 38:30 ל"ח: בראשית

38

Kehot's note points to Zohar, Achrei Mot 46:282 for these words.

Zohar, Achrei Mot 46:282 כ"ב: ספר הזוהר, אחרי מות מ"ו: רפ"ב

39

Kehot's note points to Zohar, Achrei Mot 44:259 for these words.

Zohar, Achrei Mot 44:259 ט"ז: ספר הזוהר, אחרי מות מ"ד: רנ"ט

#### PARAGRAPH 3

40

The verse cited in paragraph 1. The maamar stresses "besides Me": there is no concealing power (Elokim) outside G-d; the concealment is His own (context: Steinsaltz Tanakh)

Isaiah 44:6 מ"ד: שיעיהו

כה'אמר ה' מלך ישראל וגאלו ה' צבאות אני ראשון ואני אחרון ומפילי אין אלקים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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41

#### וכהדין קמצא דלבושי ומיני' ובי'

On "the man has become like one of us" (Genesis 3:22) the Sages compare Adam to the angel Gavriel, "clothed in linen," "like the kamtza whose garment is of itself and

within itself." The Alter Rebbe uses the image for G-d's self-concealment: the garment is G-d Himself.

Bereshit Rabbah 21:5 ה"א: בראשית רבה

... שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריאלי, שנאמר (דניאל י'): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כיונה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב'): ויקם יונה לברוח תרשישה מלפני ה', אף זה בורח מלקיים צווי המקום. מה זה לא לן בכבודו, אף זה לא לן כבודו עמו. רבי ברכיה בשם רבי חנינא אמר: כאליהו. מה זה לא טעם טעם מות, אף זה לא היה ראוי לטעום טעם מות. היא דעתיה דרבי ברכיה בשם רבי חנין דאמר: כל זמן שהיה ...

Rabbi Papus expounded: "Behold, the man has become as one of us" - like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: "Behold, the man has become as one of us"? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as "from him." He chose "one" path, by himself. Rabbi Yehuda bar Simon ...

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#### KEHOT'S NOTE

ב"ר כא, ה.

42

#### ואהבת בבחי' יש מי שאוהב

It explains that "You shall love Havayah your Elokim" means drawing down the revelation that Havayah is Elokim, and that this is the second bride, "my soul yearns," in which the soul's expiring is still as an existing self: there is someone who loves.

#### KEHOT'S NOTE

בשרש מצות התפלה פרק מא (קלט, א) מבאר זה "להמשיך תמיד בחי' גילוי אלקות להיות הוי' הוא האלקים וזהו ואהבת את הוי' אלקיך שיהי' גילוי בחי' הוי' למטה זה אלי כו' וזהו בחי' כלה שני' לשון כלתה נפשי שהכלות הנפש הוא בבחי' יש עדיין יש מי שאוהב כו'".

43

#### בד"ה בכ"ה בכסלו באופן אחר קצת

The "somewhat different manner": there giving over the soul at "One" belongs to the G-dly soul, while "with all your soul" means that even the animal soul is subdued and transformed, a self-sacrifice that is not at "One" but at "Blessed be the name," since all that seems separate is only the radiance of "the name of the glory of His kingdom."

#### KEHOT'S NOTE

תוי"א כט, ב. ושם כי "ובכל נפשך היינו שגם בחי' נה"ב ה' בבחי' אתכפייא ואתהפכא כו' שמש"נ זו אינה באחד אלא בבחי' ברוך שם כבוד מלכותו כו'". וראה סה"מ תרס"ו ע' קלה. באוה"ת תרומה ע' אישסח מבאר שכאן מדבר בענין "ומס"ג והרצון בבחי' זו הוא באחד דוקא כי בחי' זו נמשך מההתבוננו' באחד איך דכולא קמי' כלי"ח" ושם בע' אישסט בענין למסור נפשו באחד "והרי במשנה דרשו זה על ובכל נפשך, אך כי מס"ג באחד ענינו מסירת הרצון דהיינו להיות ועמך לא חפצתי", ע"ש.

44 שכינתא עילאה . . תתאה

It explains that the root of self-sacrifice at “One” (the higher unity) in every Jew is called the Higher Shechinah, and the root of the yearning love “with all your soul” (the lower unity) is called the Lower Shechinah, which dwells among the lower beings and from which Jewish souls receive.

KEHOT'S NOTE

ת"ז (תל"ח). ושם (קנו, א [תז"ח ק, ד]. קנח, א. [תז"ח קא, ד]. קסו, ב [תז"ח קח, א]. קעג, ב [תז"ח קיד, ג]. זח"א (כו, א. ג. ב). ועי' זח"ג (קח, ב). [כ]. וראה הביאור בשרש מצות התפלה שם "דהיינו המקור והשרש שיהי בכל אי מישראל בחי המס"נ הנ"ל, נקי שכינה ששורה בתחתונים שמשם מקבלים נשמות ישראל, והמקור והשרש לבחי מס"נ וכליון הנ"ל באחד שהוא מבחי יחודי נקי שכינתא עילאה והמקור והשרש לבחי ואהבת בכל נפש בכלות הנפש ותשוקה שהוא מבחי יחודי נקי שכינתא תתאה", וראה אוה"ת שה"ש כרך ג ע' תתס. באוה"ת שמות ע' נח מבאר שזה בי בחי מס"נ שבק"ש.

45 שכינתא עילאה ושכינתא תתאה

One of the places the Kehot note gives: the Zohar (Bereishis) reads “the heavens” as the Higher Shechinah and “the earth” as the Lower Shechinah, joined as masculine and feminine.

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

Similarly we can interpret the text “the heavens and the earth” to mean that the higher Shekinah and the lower Shekinah will be joined in the union of male and female; this has already been explained, as the colleagues have noted.’

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

46 בפרדס ש"ח פ"ג . . ושכינתא תתאה

It quotes Pardes, in the name of the Tikkunim, that the Higher Shechinah is Binah and the Lower Shechinah is Malchus.

KEHOT'S NOTE

באוה"ת שה"ש כרך ג ע' תתס "בפרדס שער ח פ"ג בשם הת"ז פי' דשכינתא עילאה הוא בינה ושכינתא תתאה הוא בחי מל"י."

47 ובוהר הרקיע ר"פ בראשית

An explanation of the Zohar HaRakia passage cited here.

KEHOT'S NOTE

נתבאר בסה"מ תקס"ג ע' ב. ביאורו"ז להצ"צ כרך ב ע' תקפו ואילך.

48 ובוהר הרקיע ר"פ בראשית . . אוף כנ"י

It adds that the rose is Malchus of Atzilus, the Nukva of Z'eir Anpin, while the Congregation of Israel, called “the bride of Moshe,” is inward within Z'eir Anpin and clothes itself in the outer Malchus.

KEHOT'S NOTE

באוה"ת שה"ש כרך ג ע' תתס מוסיף "דשושנה הוא מל' דאצי נוק' דז"א וכנסת ישראל הוא נקי' כלת משה והיא בפנימיות בתוך ז"א והיא מתלבשת במל' החיצונה". זוהר הרקיע נתבאר בארוכה בביאורו"ז להצ"צ כרך ב ע' תקפה ואילך.

49 מה שושנה כו' אוף כנ"י

Rabbi Chizkiyah opens the Zohar with “As a rose among thorns” (Song of Songs 2:2): the rose is the Congregation

of Israel, which, like the rose with its red and white, has both judgment and mercy.

ספר זוהר, הקדמה א' א' ב' ד' 1:1-2:4 Zohar, Introduction

1This chapter, a preliminary exposition of Gen. 1, serves to introduce the reader to the circle of R. Simeon and his colleagues, and to give him an idea of the scope and nature of their discussions. It is somewhat more discursive and fanciful than the main body of the Zohar. Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. 2, 2). ‘What’, he said, ‘does the lily symbolise? It symbolises the Community of Israel. As the lily among thorns is tinged with red and ...

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

50 בדי"ה ששים המה מלכות

In the explanation of “There are sixty queens,” the Alter Rebbe brings Mishnas Chassidim: the Congregation of Israel, though related to Malchus, is not Malchus as a separate configuration but the configuration of Malchus within the inwardness of Z'eir Anpin, where she is as great as he; this is “the bride of Moshe.” He cites there the same Zohar HaRakia and Sefer Hadrus Melech, section 156.

KEHOT'S NOTE

לקמן שה"ש לט, ג.

51 בדי"ה זכור את אשר עשה לך עמלק

There the Congregation of Israel, the source of all Jewish souls, is called “my heart”: as the heart receives the spirit of life and sends it through the body, so it gathers in (kenisah) the life and flow from “Israel above,” the light of Havayah above Elokim; hence its name.

KEHOT'S NOTE

תו"א פד, ב.

52 ועי' בסה"מ ס"י קנו

The Kehot note identifies the abbreviated work as Hadrus Melech; Or HaTorah quotes it as saying that the Congregation of Israel is Binah, though not literally Binah, but that this is the essence of the matter.

KEHOT'S NOTE

בספר הדרת מלך. נעתק באוה"ת שה"ש כרך ג ע' תתס "זו"ל דכנ"י היינו בינה, ודע שאין הכוונה בינה ממש אלא כך הוא עיקרן של דברים" ע"ש שמאריך בלשונו.

53 בדי"ה וארשתיו לי

In the discourse on “And I will betroth you to Me forever,” the Congregation of Israel is called kallah from “my soul yearns,” and the two kinds of yearning are the two brides of the Gemara (Kesubos, chapter 2): “a fine and graceful bride,” for whom “my soul yearns for the courtyards of Havayah,” and “a bride as she is, even lame or blind,” for whom “my heart and my flesh sing to the living G-d.”

KEHOT'S NOTE

לעיל במדבר ח, ב.



63 נקרא בגמרא ובמדרשים בשם הקב"ה

the passage shares nothing with the note

KEHOT'S NOTE

ראה לעיל תזריע כב, ג. בהעלותך לד, ג. בשרש מצות התפלה פרק מג. שם מז, א. קב, ב. קלא, א. וראה אוה"ת פנחס ע' ארי. סה"מ עזר"ת ע' קעו ואילך. אגה"ק סי' ז.

64 בביאור ע"פ כי עמך מקור חיים

In the explanation of "For with You is the source of life," "the Holy One, blessed be He, sits and occupies Himself with the Torah" is the drawing of letters from His great Name, and "the Holy One, blessed be He" has two meanings, the Emanator Himself or Z'eir Anpin of Atzilus; both, he says, are true.

KEHOT'S NOTE

תו"א לה, ג.

65 ולקמן . . צאינה וראינה

the passage shares nothing with the note

KEHOT'S NOTE

דף כא, ב.

66 הקב"ה יושב ועוסק בתורה

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

KEHOT'S NOTE

בתדא"ר רפ"ה והעיקר מע"ז ג, ב. ד, ב.

67 הקב"ה יושב ועוסק בתורה

The Talmud describes G-d's "day": the first three hours He sits and studies Torah. The Alter Rebbe reads "sitting" as lowering Himself into the Torah.

Avodah Zarah 3b:7ז: עבודה זרה ג' ב:

איני? והא אמר רב יהודה אמר רב: שמים עשרה שעות הוי היום, שלש הראשונות — הקדוש ברוך הוא יושב ועוסק בתורה, שניות — יושב ודן את כל העולם כולו, כיון שרואה שנתחייב עולם כלליה — עומד מכסא הדין ויושב על כסא רחמים,

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

68 והארה זו נק' בחי' שם

This passage is quoted there.

KEHOT'S NOTE

מובא אוה"ת יתרו ע' תתלד.

69 והשרש והיכולת

A parallel discussion of the "capacity" in the Infinite One to radiate.

KEHOT'S NOTE

ראה דרך מצותיך קלו, א. אוה"ת ענינים ע' קמא. אוה"ת פ' יתרו ע' תתלה.

70 בכחך הגדול

Moshe recalls his prayer after the Golden Calf: they are "Your people... whom You brought out with Your great

power." Here, the power that is His great Name (context: Steinsaltz Tanakh)

דברים ט':כ"ט Deuteronomy 9:29

והם עמך ונתתך אשר הוצאת בכחך הגדל ובזרעך הנטויה:

Yet they are Thy people and Thine inheritance, that Thou didst bring out by Thy great power and by Thy outstretched arm.'

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KEHOT'S NOTE

דברים ט, כט.

71 בד"ה אתם נצבים

the passage shares nothing with the note

KEHOT'S NOTE

לעיל שם מד, ג.

72 וכמ"ש במ"א בפי' כי עמך מקור חיים

There the Alter Rebbe explains that a divine Name or attribute such as Shechinah refers not to the attribute itself but to the illumination of the Infinite clothed in it, citing Pardes; the essence in itself is utterly simple and none of the attributes.

KEHOT'S NOTE

ראה לעיל ויקרא נא, ד.

73 כי בעילה ועלול יש שינוי בהעילה

There the Alter Rebbe explains that the nations' sages hold that creation proceeds by cause and effect; but every cause has some relation to its effect and is changed by clothing itself in it, as a mind that contemplates a love is filled with it and cannot then think its own thoughts.

KEHOT'S NOTE

ראה לקמן מ, ב.

74 הוא רק מבחי' שמו . . שמו הגדול

The Tzemach Tzedek refers to this passage, noting that it explains that this is also what is called "His great Name."

KEHOT'S NOTE

באוה"ת שה"ש כרך א ע' רסד מציין לכאן "ושם פי' שזהו הנק' ג"כ שמו הגדול".

75 בפי' שלח ע"פ אני

In Shelach several holy Names are at the level of the light that fills all worlds, while His great Name is above even the light that encompasses all worlds.

KEHOT'S NOTE

לעיל פי' שלח מח, ג דשם נתבאר כי יש כמה שמות הקדושים שהם בבחי' ממכ"ע אבל שמו הגדול הוא מה שלמעלה גם מבחי' סוכ"ע. בכמה מקומות מציין כ"ק הצ"צ גם ללקו"ת פי' בהר מא, ג. ובאוה"ת שה"ש כרך א ע' רסד מציין לכאן "וע"ש שזהו מענין יהא שמי' רבא מברך".

76 ובפי' פינחס בד"ה צו את בניי

In the discourse "Command the children of Israel": before the world was created there was He and His Name alone, and shemo has the numerical value of ratzon, will, the

source of the flow and life of creation, since it arose in His simple will to be King.

KEHOT'S NOTE

לעיל פי פינחס עז, ג.

77

צו את בני

“Command the children of Israel... My offering, My bread,” the daily offerings: the verse opening the Pinchas discourse cited on shemo having the value of ratzon (context: Steinsaltz Tanakh)

Numbers 28:2:ב"ב

צו את בני ישראל ואמרתי אליהם את־קרבני לחמי לאשי ריח ניחחתי תשמרו להקריב לי במועדו:

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

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78

שמו גימי רצון

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

KEHOT'S NOTE

פע"ח ש' הק"ש סופכ"ח. [כ].

79

וע"פ ואלה שמות

The discourse on “These are the names” is printed there.

KEHOT'S NOTE

נדפס באוה"ת שמות ע' קג ואילך. וראה תו"א מט, ד ואילך. וראה גם אוה"ת פי יתרו ע' תתלד.

80

ואלה שמות

“These are the names of the children of Israel who came to Egypt”: the verse of another discourse cited on G-d's Name (context: Steinsaltz Tanakh)

Exodus 1:1:א' שמות

ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו:

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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81

The close of the psalm that calls all creation to praise: “Let them praise the Name of Havayah, for His Name alone is exalted.” Even His Name is above the worlds (context: Steinsaltz Tanakh)

Psalms 148:13:ח"מ תהילים

יהללו את־שם ה' ביי־שגב שמו לבדו הודו על־ארץ ושמים:

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

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82

Kehot's note points to Song of Songs 6:8 for these words.

Song of Songs 6:8:ח"ו שיר השירים

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines, And maidens without number.

...שיר השירים אשר לשלמה ישקנו מנשיקות פיהו כי

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83

משמו הגדול

A further discussion of “His great Name.”

KEHOT'S NOTE

ראה אוה"ת שמות כרך ז ע' ב'תקעב.

84

והנה התלבשות . . להתלבש בתורה

This passage is quoted there, with the addition that “His great Name” is the higher Name Havayah, “above the pasek” (the dividing stroke between two Names), which is the meaning of “the Holy One, blessed be He.”

KEHOT'S NOTE

מובא בד"ה וזאת חנוכת המזבח — תר"מ סעי' כא ומוסיף: “פי' שמו הגדול היינו שם הוי' דלעילא שלמעלה מהפסיק טעמא דהיינו ענין הקב"ה . . ע"ש בארוכה.

85

חכים ולא בחכמה ידיעא

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

86

חכים ולא בחכמה ידיעא

From Patach Eliyahu: G-d is “wise, but not with a knowable wisdom”; the light above Chochmah that clothes itself in it.

Tikkunei Zohar 17a:א תקוני זוהר

87

כי הנה הטעמים

The notes of the Torah are explained there at length.

KEHOT'S NOTE

נתבאר בארוכה בד"ה זאת חנוכת תר"מ סעי' כג.

88

כי עמך מקור חיים

David to G-d: “For with You is the source of life; in Your light we see light.” The maamar reads “with You” (imcha) as secondary to Him: even the source of life is only “with” G-d (context: Steinsaltz Tanakh)

Psalms 36:10:י"ו תהילים

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

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

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KEHOT'S NOTE

תהלים לו, י.

89

ואהי אצלו שעשועים

The Torah, speaking as Wisdom, recalls the time before creation: “I was beside Him as a nursling (amon); I was His delight day by day.” Here, the notes of the Torah come from G-d's own delight (context: Steinsaltz Tanakh)

Proverbs 8:30:ל' ח' משלי

וְאֵהְיָ אֶצְלוֹ אֲמוֹן וְאֵהְיָ שְׁעֵשְׂוּעִים יוֹם יוֹם מִשְׁחָקָתָ לִפְנֵי בְּכָל־עֵת:

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

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KEHOT'S NOTE

משלי ח, ל.

90

תורתך שעשעתי

The psalmist contrasts the wicked, whose heart is dulled “like fat,” with himself: “I delight in Your Torah.” Here, the Torah as the vessel of G-d’s delight (context: Steinsaltz Tanakh)

Psalms 119:70 ע”ט:תהילים

טפש כחלב לבם אני תורתך שעשעתי:

Their heart is gross like fat; But I delight in Thy law.

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KEHOT'S NOTE

תהלים קיט, ע.

91

ויחי מקץ שנתים ימים

“And it came to pass at the end of two years” that Pharaoh dreamed: the verse opening the Torah Ohr discourse cited on the song and notes of the Torah (context: Steinsaltz Tanakh)

Genesis 41:1 א”א:בראשית

ויחי מקץ שנתים ימים ופרעה חלם והנה עמד על-היאר:

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

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92

והניף הכהן אותם

On Shavuot the kohen waves the two loaves with the lambs: the verse opening a discourse in Parshas Emor cited on the same theme (context: Steinsaltz Tanakh)

Leviticus 23:20 כ”ג:ויקרא

והניף הכהן אתם על לחם הבכרים תנופה לפני ה' על-שני כבשים קדש יהיו לה' לכתה:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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93

ויחי בישורון מלך

The next verse: “And He was King in Yeshurun, when the heads of the people gathered.” Yeshurun is read as related to shir, song, linking the Torah’s song to G-d’s kingship (context: Steinsaltz Tanakh)

Deuteronomy 33:5 ה”ג:דברים

ויחי בישורון מלך בהתאסף ראשי עם יחד שבטי ישראל:

And there was a king in Yeshurun, When the heads of the people were gathered, All the tribes of Israel together.

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94

כה אד'

Moshe, pleading for Israel after the spies: “Now let the power of Ado-nai be great, as You have spoken.” The maa-

...שיר השירים אשר לשלמה ישקנו מנשיקות פיהו כי

mar takes G-d’s “power” to radiate as His Name (context: Steinsaltz Tanakh)

Numbers 14:17 י”ז:במדבר

ועתה יגדל־נא כח אד־נִי כְאֲשֶׁר 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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KEHOT'S NOTE

במדבר יד, יז.

95

אורייתא מחכ' נפקת

“The Torah comes forth from Chochmah”; the Alter Rebbe stresses “comes forth” to show this refers only to the Torah’s revealed level.

Zohar II, 121a א, קכא, זח”ב

KEHOT'S NOTE

זח”ב קכא, א. וראה שם פה, א.

96

From Moshe’s blessing: “Moshe commanded us the Torah, a heritage of the congregation of Yaakov”; the verse of the discourse cited in Vezos HaBerachah (context: Steinsaltz Tanakh)

Deuteronomy 33:4 ד”ג:דברים

תורה צוה־לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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PARAGRAPH 6

97

The title of the Song, “The Song of Songs, which is Shlomo’s”: explained here word by word (context: Steinsaltz Tanakh)

Song of Songs 1:1 א”א:שיר השירים

שיר השירים אשר לשלמה:

THE song of songs, which is Solomon’s.

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98

In Ezekiel’s vision of the chariot, “the chayos ran and returned (ratzo vashov), like the appearance of a flash of lightning.” The Alter Rebbe takes this running and returning as the pattern of song (context: Steinsaltz Tanakh)

Ezekiel 1:14 ד”ד:יחזקאל

והחיות רצו ושוב כמראה הבזק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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99

הוא בחי' מטי ולא מטי

The Tzemach Tzedek refers here and explains that this is G-d’s own song, from above to below: the Song of Songs is the higher song, the song of the Torah with its notes, through which the Infinite Light clothes itself in Chochmah, and from which the songs from below to above receive.

KEHOT'S NOTE

באוה"ת בראשית כרך ה תתקנ, ב מציין לכאן שזהו שיר של הקב"ה שמלמעלה למטה. ופ"י שרי השירים היינו שיר העליון שהוא רננא דאורייתא זרקא מקף שופר וכו' שבהם ועל ידם נמשך להיות התלבשות א"ס בחכמה ומבחי שיר הנ"ל מקבלים השירים שמלמטה למעלה כו' ע"ש.

100 ועיין בעץ חיים

Kehot's marei makom for these words (its note is below).  
KEHOT'S NOTE  
ע' ש' אח"פ (רפ"ב ד"ה ודע). ושם ריש ש' עקודים. [כ].

101 בביאור ענין מוצאיהם למסעיהם

the passage shares nothing with the note  
KEHOT'S NOTE  
לעיל פ' מטות.

102 מוצאיהם למסעיהם

"Moshe wrote their goings out by their journeys": the verse of the discourse cited on "reaching and not reaching."  
(context: Steinsaltz Tanakh)  
במדבר ל"ג:2  
וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:  
And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.  
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

103 כל בעלי השיר יוצאים בשיר

The Mishnah: animals that wear a shir, a neck-ring, may go out with it on Shabbos and be led by it. The Alter Rebbe reads shir as "song": all beings go out and are drawn along by song.  
Shabbat 51b:8-10  
שבת נ"א ב:ח-י  
וְכָל בְּעָלֵי הַשִּׁיר יוֹצְאִין בְּשִׁיר וְנִמְשָׁכִין בְּשִׁיר. וּמִיּוֹצֵא עֲלֵיהֶן, וְנִמְשָׁכִין בְּמִקְוָא. גְּמִי מֵאִי "נִאֲקָה בְּחֻטָּם"? אָמַר רַבָּה בַּר בַּר חֲנָה: נִאֲקָתָא חִירְתִּי בְּזִמְמָא דְּפִרְזָלָא. "וְלֹבְדָקִים בְּפִרְזָלָא" — אָמַר רַב הוּנָא: חֲמָרָא לֹבָא בְּפִגִּי דְּפִרְזָלָא.  
William Davidson, Vocalized Aramaic (CC-BY-NC)  
KEHOT'S NOTE  
שבת נא, ב.

104 ע"פ מזמור שיר חנוכת הבית

The Kehot note suggests, with a "perhaps," that this is the discourse meant; the passage there speaks of a level above will, the "encompassing of the encompassing," which is therefore also above a person's own understanding and will.  
KEHOT'S NOTE  
אולי הכוונה להנדפס לעיל בפ' ברכה צט, סע"ג. סידור שער חנוכה רעה, ד ואילך.

105 מזמור שיר חנוכת הבית

David's "A psalm, a song for the dedication of the House": the verse of a discourse cited on song (context: Steinsaltz

Tanakh)

Psalms 30:1: תהילים ל':א

מזמור שיר־חֲנֻכַּת הַבַּיִת לְדָוִד:

A Psalm; a Song at the Dedication of the House; of David.  
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106 וע"פ ושם אחיו יובל

There "All that have song go out with song" means that every ascent from one level to a higher one, as from the lower to the upper Gan Eden, is through song, which is the nullification of the self; and Yuval (from hovalah, leading) leads upward with lyre and flute.

KEHOT'S NOTE  
ראה תו"א ז, ג. ובאוה"ת ע"פ זה.

107 ושם אחיו יובל

Yuval, "the father of all who play the lyre and flute": the verse of a Torah Ohr discourse on song (context: Steinsaltz Tanakh)  
בראשית ד':כ"א

וְשֵׁם אָחִיו יוֹבֵל הוּא הָיָה אָבִי כָּל־תִּפְשׁ כְּנֹר וְעוּגָב:  
And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.  
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

108 השירה הזאת

"Then Moshe and the children of Israel sang this song (hashirah)" at the Sea: the feminine form of song, the rising song of the bride (context: Steinsaltz Tanakh)

שמות ט"ו:א  
Exodus 15:1  
אָז יִשְׁרָאֵל־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לְאֹמֶר אֲשִׁירָה לַה' כִּי־גָאֵה גָאֵה סוֹס וְרֹכֶב וְרֶמָּה בָּיָם:  
Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.  
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)  
KEHOT'S NOTE  
שמות טו, א.

109 ועיין מענין ש"ש ברכות

The wording of the Midrash referred to here is copied there.  
KEHOT'S NOTE

באוה"ת ש"ש ע' ה נעתק הלשון.

110 ועיין מענין שיר השירים ברכות

The Midrash's comments on the verse "The Song of Songs," to which the Alter Rebbe refers.

שיר השירים רבה א':י"א-10-11  
Shir HaShirim Rabbah 1:10-11  
... מִבֵּית וּמִחוּץ תִּצְפְּנוּ, וּמֵה מְקוֹם רַבִּי חֲנִינָא קָרִיֵּה דְרִישׁ לְקִישׁ, אָמַר רַבִּי פִנְחָס שְׁחָפָה בֵּין נֶסֶר לְנֶסֶר. הַהוּדָה בְּרַבִּי אוֹמֵר, נָאוּ לְחַנֵּיךְ בְּתָרִים, זוֹ הַתּוֹרָה. צִוְּאָרְךָ בְּחִירוֹתֶיךָ, אֵלֹה הַנְּבִיאִים. תּוֹרִי זָהָב, אֵלֹה הַכְּתוּבִים. עִם נְקֻדּוֹת הַכֶּסֶף, זֶה שִׁיר הַשִּׁירִים, מְלֶכֶה חֲתוּמָה וּמְלֶכֶה מְסִימָה.



122

דבר ונוק' גם יחד

A gloss there refers to the Zohar, Acharei 59b, on "brothers dwelling together (gam yachad)."

KEHOT'S NOTE

באוה"ת ויקרא כרך א ע' רנט יש הגהה: "(ע' זח"ג פ' אחרי דנ"ט ע"ב ס"פ מה טוב ומה נעים שבת אחים גם יחד)".

123

דבר ונוק' גם יחד

The gloss in Or HaTorah refers to the Zohar on "how good... when brothers dwell together (gam yachad)" for the union of masculine and feminine.

Zohar, Achrei Mot 9:58-67 ס"ז ט"ח: אחרי מות מ' זכר, ספר זוהר,

It has been taught in the name of R. Jose: Once the people were short of rain and they sent a deputation to R. Simeon, R. Jesse, R. Hizkiah and the rest of the Companions. R. Simeon was on the point of going to visit R. Pinchas ben Jair, along with his son R. Eleazar. When he saw them he exclaimed: "A song of ascents; Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133, 1). The expression "in unity", he said, ...

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

124

שלמה . . מלך שהשלום שלו

A long discussion of the halachic sources (the Talmud in Shevuot, the Rambam, the Tosafos, the Agudah) on whether Shlomo in the Song of Songs is a sacred Name that may not be erased; the Agudah rules that every Shlomo there is sacred except "the thousand are yours, Shlomo."

KEHOT'S NOTE

בארוכה באוה"ת שה"ש כרך א ע' ב וז"ל: "והוא ספ"ד דשבועות דליה ע"ב ושם מסיים שיר למי שהשלום שלו, וכ"פ הרמב"ם פ"ו מהל' יסודות הל' ט' וסיים והרי הוא כשאר הכינויים, וע"ש בכ"מ דר"ל שאינו כמו ז' שמות שאין נמחקין, ובגה"כ ביו"ד סס"י רע"ו הביא מהתוספות פ"ק דסוטה ד"י ע"א ד"ה אלא מעתה לא ימחה דס"ל דשלום עדיף מהכינויים חנון ורחום ואינו נמחק, אם כן לדבריהם ודאי כמו כן שלמה שבשש"ש אינו נמחק. וכ"פ האגודה ס"פ שבועות העדות ס"י כ"ד וז"ל כל שלמה האמור בשיר השירים קדש ואין נמחקין חוץ מזה האלף לך שלמה עכ"ל" — ע"ש.

125

שלמה בחול"ם מלך שהשלום שלו

The Talmud: every "Shlomo" in the Song of Songs (but one) is holy, a Name of G-d, "the King to whom peace belongs."

שבועות ל"ה ב: ט"ז-י"ז Shevuot 35b:16-17

כל "שלמה" האמורין בשיר השירים - קדש, שיר למי שהשלום שלו; חוץ מזה: "פרמי שלי לפני האלף לך שלמה" - שלמה לדידיה, "ומאתים לנטרים את פרי" - רבנו. ויש אומרים, אף זה חול: "הנה משתו של שלמה ששים". אף זה - ולא מיבעי הא? אלא הא דאמר שמואל: מלכותא דקטלא חד משימא בעלמא לא מיענשא, שגאמר: "פרמי שלי לפני האלף לך שלמה" - למלכותא דרמיעא, "ומאתים לנטרים את פרי" - למלכותא דארעא; שמואל לא כתנא קמא ...

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126

שלמה בחול"ם מלך שהשלום שלו

The Rambam rules that Shlomo in the Song of Songs is a sacred appellation, like other descriptive names of G-d.

משנה תורה, Mishneh Torah, Foundations of the Torah 6:9, הלכות יסודי התורה ו:ט

... כל השמות האמורים במיכה חל. כל השמות האמורים בנבות קדש. כל שלמה האמור בשיר השירים קדש והרי הוא כשאר הכינויים חוץ מזה (שיר השירים ח יב) "האלף לך שלמה". כל מלכא האמור בדניאל חל חוץ מזה (דניאל ב לו) "אנת מלכא מלך מלכא" והרי הוא כשאר הכינויים:

All the Names mentioned in connection with Abraham, are sacred, even this one, saying: "My L-rd, if now I have found grace" (Gen. 18.3), is sacred. All the names mentioned in connection with Lot are profane, save this one: "Not so my L-rd, I pray Thee, behold if now Your servant has found grace" (Ibid. 118.19). All the Names mentioned in connection with Geboth Benjamin (Judg. 20) are sacred. All the names mentioned in connection with Micha (Ibid. 17) are profane. All the Names mentioned in connection with Naboth (I ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

127

כי שלמה בחולם . . וגם שלמה בה'

The Tzemach Tzedek notes that in the verse "binding his foal to the vine" the hei of iroh, pronounced with a cholam, likewise hints at the union.

KEHOT'S NOTE

באוה"ת ויקרא כרך א ע' רס מציין שגם בפסוק אוסרי לגפן עירה הה"א של עירה בחולם רומז ג"כ לבחיי היחוד.

128

ישקני מנשיקות פיהו

"Let him kiss me with the kisses of his mouth": the inner love that bypasses the chain of worlds.

Song of Songs 1:2 ב' שיר השירים

ישקני מנשיקות פיהו כי טובים דידך מיין:

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

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KEHOT'S NOTE

שה"ש א, ב.

129

תוכו רצון אהבה

Of King Shlomo's canopied litter: "its inside inlaid with love by the daughters of Jerusalem." The maamar borrows the words for a father's love so great it cannot come out except in a kiss (context: Steinsaltz Tanakh)

Song of Songs 3:10 ג' שיר השירים

עמודיו עשה כסף רפידתו זהב מרקבו ארגמן תוכו רצון אהבה מבנות ירושלים:

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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130

בד"ה מי יתנך

There "I would kiss you" is "the cleaving of spirit to spirit": as a kiss comes from an inner love of the heart that no vessel, not even speech, can hold, so the mitzvos of the souls rooted in Binyamin draw down from the level of Akudim, which is above enclothing in vessels.

KEHOT'S NOTE

תו"א פ, ד. וראה אוה"ת שה"ש כרך א ע' כד. ושם מוסיף "ושם נתבאר שהוא המשכה מבחי העקודים שלמעלה מבחי התלבשות בכלים" ע"ש.

131

מי יתנך כאח לי כו' אשקך

The young woman wishes her beloved were like a brother, so that she could kiss him in public unashamed: "If only you were as a brother to me... I would kiss you." The verse of a Torah Ohr discourse on the kiss (context: Steinsaltz Tanakh)

Song of Songs 8:1 א' שיר השירים ח:

מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקך גם לא יקבו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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132

יומם יצוה ה' חסדו

The psalmist, longing for G-d in exile: "By day Havayah commands His kindness, and at night His song is with me." The maamar reads the day as kindness drawn down through Israel's Torah and the night as the angels' song rising, as the Talmud in Chagigah reads it (context: Steinsaltz Tanakh)

Psalms 42:9 ט"ב תהילים מ"ב:

יומם יצוה ה' חסדו ובלילה שירה עמי תפקלה לאל חיי:

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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KEHOT'S NOTE

תהלים מב, ט. ראה יהל אור ע' קסח.

133

The Talmud gives G-d's twelve-hour day in four spans of three hours; the Alter Rebbe takes the first three (Torah, judgment, sustenance) and matches them to the three triads of Sefiros.

Avodah Zarah 3b:7 ז' עבודה זרה ג' ב:

איני? והא אמר רב יהודה אמר רב: שתיים עשרה שעות הוי היום, שלש הראשונות — הקדוש ברוך הוא יושב ועוסק בתורה, שניות — יושב ודן את כל העולם כולו, כיון שרואה שנתחייב עולם כלליה — עומד מכסא הדין ויושב על כסא רחמים,

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

134

שהוא ענין התלבשות אוא"ס בהשפעה

The note refers there on the meaning of G-d's "sitting."

KEHOT'S NOTE

ראה ספר החקירה פ, ב בענין ישיבה.

135

לחמו בלחמי

Wisdom invites the simple: "Come, eat of my bread and drink of the wine I have mixed." In Kabbalah, Netzach and Hod are this "bread." (context: Steinsaltz Tanakh)

Proverbs 9:5 ט' משלי ט':

לכו לחמו בלחמי ושתו ביינן מסכת:

'Come, eat of my bread, and drink of the wine which I have mingled.

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136

ולחם לבב אנוש יסעד

Among G-d's gifts in the psalm of creation: "bread that sustains the heart of man." The Zohar reads this bread as ground by the shechakim, Netzach and Hod (context: Steinsaltz Tanakh)

Psalms 104:15 ט"ו תהילים ק"ד:

וישמח לבב אנוש להצהיל פנים משמן ולחם לבב אנוש יסעד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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137

ההוא לחם דאזילו שחקים

The Zohar in Pinchas on the bread that the "shechakim" grind.

Zohar, Pinchas 13:84-15:107 ק"י ט"ז פנחס י"ג:

138

באגה"ק בד"ה להבין משל ומליצה

There Netzach and Hod are the "counseling kidneys" that decide how to give so that the receiver can take it in; they are called shechakim and millstones that "grind manna for the righteous," for as one grinds wheat fine, a father breaks down an idea into small parts to teach his son little by little.

KEHOT'S NOTE

סי' טו. וראה בליקוט פירושים ומ"מ — חיטריק שם.

139

אבל בלילה שירה . . שיר המלאכים

The Tzemach Tzedek cites the Maharsha, who raised a difficulty from the Talmud in Chullin 91b, where the angel says at dawn that its time to sing has come.

Chullin 91b צ"א חולין

KEHOT'S NOTE

ביהל אור ע' קסו מציין למהרש"א שהקשה מגמרא חולין צא, ב ע"פ כי עלה השחר הגיע זמני לומר שירה ע"ש.

140

בלילה שירה עמי הוא שיר המלאכים

In the heaven called Ma'on are groups of ministering angels who sing at night and are silent by day in honor of Israel, as it says, "By day Havayah commands His kindness, and at night His song is with me."

Chagigah 12b:7-8 ח"ז ב' חגיגה י"ב:

מעון — שבו כיתות של מלאכי השרת, שאומרות שירה בלילה וחשות ביום, מפני כבודו של ישראל, שנאמר: "יומם יצוה ה' חסדו ובלילה שירה עמי". אמר ריש לקיש: כל העוסק בתורה בלילה — הקדוש ברוך

הוא מוֹשֶׁף עָלָיו חוֹט שֶׁל חֹסֶד בַּיּוֹם, שֶׁנֶּאֱמַר: "יוֹמָם יִצְנָה ה' חֲסִדוֹ". וְמָה טַעַם "יוֹמָם יִצְנָה ה' חֲסִדוֹ" — מִשּׁוּם "וּבִלְלִילָה שִׁירָה עִמִּי". וְאִיכָא דְאֶמְרִי, אֶמֶר רִישׁ לְקִישׁ: כָּל הָעוֹסֵק בְּתוֹרָה בְּעוֹלָם הַזֶּה שֶׁהוּא דוֹמָה לְלִילָה, הַקָּדוֹשׁ בְּרוּךְ הוּא מוֹשֶׁף עָלָיו ...

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## PARAGRAPH 9

141 והנה כל זה . . ויקם עדות ביעקב

This passage is copied there.

KEHOT'S NOTE

קטע זה נעתק באוה"ת כרך ז פ' ויקהל ע' ביתב.

142 ויקם עדות ביעקב

Asaf recounts history so that it is passed on: G-d "established a testimony in Yaakov and set a Torah in Israel," which He commanded the fathers to teach their children. Here, the Torah placed below among the people: the second groom (context: Steinsaltz Tanakh)

Psalms 78:5 ה"ח:ה'78

וַיִּקָּם עֲדוּת בְּיַעֲקֹב וְתוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לְבָנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

143 אלפים שנה . . קדמה התורה

The Midrash that the Torah preceded the world by two thousand years; read here as the Torah's first home in Chochmah and Binah.

Midrash Tehillim 90:7 ה"ז:צ'90

תשב אנוש עד דכא. אמר רבי אבהו גדולה תשובה שקדמה לבריאת עולם שנאמר בטרם הרים יולדו תשב אנוש עד דכא. א"ר הונא בשם ריש לקיש אלפים שנה קדמה תורה לברייתו של עולם שנאמר (שם ל) ואהיה אצלו אמן ואהיה שעשועים יום יום. ויומו של הקב"ה אלף שנה שנאמר כי אלף שנים בעיניך כיום אתמול:

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Bereshit Rabbah 8:2 ב'8:ב'8

... היום של ששי שואל של חמישי וכו', עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם! דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמן וגו'. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגו'. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. ר' אלעזר בשם בן סירא אמר: בגדול ממך אל ...

Rav Hama bar Hanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Hama bar Hanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: 'What is the price of

...שיר השירים אשר לשלמה ישקנו מנשיקות פיהו כי

grain in the province today?' The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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Vayikra Rabbah 19:1 א'19:1

Zohar II, 49a מט, זח"ב

KEHOT'S NOTE

ראה מדרש תהלים צ, ד. ב"ר פ"ח, ב. ויק"ר פ"ט, א. תנחומא וישב ד. זח"ב מט, א. קסא, א זח"ג קכח, א. קנט, א. וראה ג"כ קונטי' י"ב תמוז ה'תש"ח (קונטי' נט), ע' 36.

144 אאלפך חכמה

Elihu to Iyov: "Listen to me, be silent, and I will teach you (a'alefcha) wisdom." The maamar hears alpayim, "two thousand," as two such teachings, Chochmah and Binah (context: Steinsaltz Tanakh)

Job 33:33 ג'ל"ג:ל"ג33

אם־אֵין אַתָּה שֹׁמֵעַ־לִי הִתְרַשׁ וְאַאֲלַפְךָ חֲכָמָה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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145 בחי' חתן חות א' . . חתן ב'

A parallel discussion of the two grooms.

KEHOT'S NOTE

ראה אוה"ת שמות ע' נח.

146 אשר יעשה אותם האדם

G-d through Moshe: "You shall keep My statutes and My laws, which a person shall do, and live by them." The maamar reads two stages: man makes the mitzvot, and then receives life from them (context: Steinsaltz Tanakh)

Leviticus 18:5 ה'18:5

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אִתְּם הָאֱדָם וְחִי בָהֶם אֲנִי ה'

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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KEHOT'S NOTE

ויקרא יח, ה.

147 ועשיתם אותם אתם כתיב

The opening of Bechukosai: "If you walk in My statutes... and do them (osam)." The word is spelled without a vav, so the Sages read it atem, "you": as if a person makes the mitzvot (context: Steinsaltz Tanakh)

Leviticus 26:3 ג'26:3

אם־בְּחֻקֹּתַי תֵּלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אִתְּם:

If ye walk in My statutes, and keep My commandments, and do them;

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Zohar III, 113a ק"ג, א113a

KEHOT'S NOTE

ויקרא כו, ג. זח"ג קיג, א.

**148** וחי בהם שמקבל מהם חיות  
A parallel explanation of “and live by them” as receiving life from the mitzvos.

KEHOT'S NOTE

ראה גם בדרך חיים פע"ה.

**149** לפני מלך מלך לבני ישראל  
“These are the kings who reigned in Edom before a king reigned over the children of Israel”: in Kabbalah, the kings who “reigned and died” are the World of Tohu (context: Steinsaltz Tanakh)

בראשית ל"א:36 Genesis

ואלה המלכים אשר מלכו בארץ אדום לפני מלך-מלך לבני ישראל:

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

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**150** אפי' יתוש קדמך  
Man was created last, so that if he grows proud he can be told “even the gnat came before you” in the work of creation; here, animals are rooted higher than man.

סנהדרין ל"ח א:13 Sanhedrin

תנו רבנן: אדם נברא בערב שבת, ומפני מה? שלא יהו מינים אומרים: שותף היה לו להקדוש ברוך הוא במעשה בראשית. דבר אחר: שאם תזון דעתו עליו, אומר לו: יתוש קדמך במעשה בראשית. דבר אחר: כדי שיתקנס למצוה מיד.

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KEHOT'S NOTE

סנהדרין לח, א.

## PARAGRAPH 10

**151** (שם מ"ה . . בחכמה)  
The note shows that this parenthesis is the Alter Rebbe's own, since it appears in his manuscript of the maamar without the Tzemach Tzedek's glosses.

KEHOT'S NOTE

מוסגר זה נמצא גם בכת"י המאמר מאדח"ז בלי הגהות מהצ"צ.

**152** זאת תורת הבהמה  
In its plain sense, the close of the laws of permitted and forbidden creatures: “This is the law of the animal and the bird...” The maamar reads it, with words echoing the burnt-offering (olah), as the animal's ascent through the offering (context: Steinsaltz Tanakh)

ויקרא י"א מ"ו:46 Leviticus

זאת תורת הבהמה והעוף וכל נפש החיה הרמשת במים ולכל-נפש השרצת על-הארץ:

This is the law of the beast, and of the fowl, and of every living creature that moveth in the waters, and of every creature that swarmeth upon the earth;

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**153**

תר"ך עמודים

There the 248 positive mitzvos are the vessels of Z'eir Anpin that receive the light from Keser, the 620 pillars of light, the 613 mitzvos of the Torah and the 7 of the Rabbis, so that it spreads through Z'eir Anpin and from there into the lower worlds.

KEHOT'S NOTE

ע"ל בחקותי (מז, ב). וש"נ. [כ].

**154**

אחור וקדם צרתני

David to G-d, who knows him wholly: “Behind and before You formed me, and You laid Your hand upon me.” The Midrash reads it as man being last and first in creation; here, the two-way relationship of the mitzvos below and above (context: Steinsaltz Tanakh)

תהילים קל"ט:5 Psalms

אחור וקדם צרתני ותשת עלי כפפה:

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

**155**

והחכמה מאין

Iyov asks, after describing the treasures man digs from the earth: “But wisdom, from where (me'ayin) will it be found?” The maamar reads me'ayin as “from nothing”: Chochmah comes from self-nullification (context: Steinsaltz Tanakh)

איוב כ"ח:12 Job

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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**156**

ואהבת בכל נפשך

“You shall love Havayah your G-d... with all your soul”: the love of the second bride (context: Steinsaltz Tanakh)

דברים ו':5 Deuteronomy

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

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

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KEHOT'S NOTE

דברים ו, ה.

**157**

והיו הדברים האלה

Moshe to Israel, after “You shall love”: “And these words, which I (anochi) command you this day, shall be upon your heart.” The maamar reads anochi as G-d's own self, whose words come into a person's mouth (context: Steinsaltz Tanakh). (Kehot: Deuteronomy 6:5)

דברים ו':6 Deuteronomy

והיו הדברים האלה אשר אנכי מצוך היום על-לבבך:

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

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KEHOT'S NOTE

דברים ו, ה.

158

ודברת כם

Moshe to Israel: "Teach them to your children and speak of them when you sit in your house..." Here, G-d's own words come into a person's speech (context: Steinsaltz Tanakh)

Deuteronomy 6:7: דברים ו:7

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשֹׁכֶמְךָ בְּבֵיתְךָ וּבִלְכָתְךָ בְּדֶרֶךְ וּבְשֹׁכְכְךָ וּבְקוֹמְךָ:

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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159

אני המשנה המדברת בפיר

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

KEHOT'S NOTE

מגיד מישרים פי ויקרא. ובכ"מ.

160

ואשים דברי בפיר

G-d's consolation of Israel through Isaiah: "I have put My words in your mouth." Here, G-d's own words in the mouth of one who studies Torah (context: Steinsaltz Tanakh)

Isaiah 51:16: ישעיהו נ"א:ט"ז

וְאָשַׁם דְּבָרֵי בִפְיִי וּבִצֵּל יָדִי כְּסִיתִיהָ לְנֹטַע שָׁמַיִם וְלִיסַד אֶרֶץ וְלֹאמַר לְצִיּוֹן עֲמִי־אֶתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישעיי נא, טז.

161

משכיל לאיתן

The heading "A maskil of Eisan the Ezrachite," maskil being a psalm of instruction. The maamar reads maskil as supernal Chochmah and Eisan as the Tannaim (context: Steinsaltz Tanakh)

Psalms 89:1: תהילים פ"ט:א

מִשְׁכִּיל לְאִיתָן הָעֶזְרָחִי:

Maschil of Ethan the Ezrahite.

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KEHOT'S NOTE

תהלים פט, א.

...שיר השירים אשר לשלמה ישקנו מנשיקות פיהו כי

162

איתנים הם תנאים

The Zohar's reading of Eisan, "strong," as the Tannaim.

Zohar II, 110b: זח"ב קי, כב

KEHOT'S NOTE

זח"ב קי, ב. וראה בארוכה באוה"ת פי שמות ע"ט.

163

חסדי ה' עולם אשירה

The psalm's opening words: "I will sing of the kindnesses of Havayah forever (olam)." Read as song and delight drawn into the world (olam) through kindness (context: Steinsaltz Tanakh)

Psalms 89:2: תהילים פ"ט:ב

חֲסִדֵי ה' עוֹלָם אֲשִׁירָה לְדֹר וָדֹר אֹדִיעַ אֱמוּנָתְךָ בְּפִי:

I will sing of the mercies of the L-RD for ever; To all generations will I make known Thy faithfulness with my mouth.

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KEHOT'S NOTE

תהלים פט, ב.

PARAGRAPH 11

164

ובצל ידי כסיתיך

The same verse of consolation: "and in the shadow of My hand I have covered you." Here, the encompassing canopy (chuppah) (context: Steinsaltz Tanakh)

Isaiah 51:16: ישעיהו נ"א:ט"ז

וְאָשַׁם דְּבָרֵי בִפְיִי וּבִצֵּל יָדִי כְּסִיתִיהָ לְנֹטַע שָׁמַיִם וְלִיסַד אֶרֶץ וְלֹאמַר לְצִיּוֹן עֲמִי־אֶתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישעיי נא, טז.

165

כי על כל כבוד חופה

Isaiah's vision of the future Zion, sheltered by cloud and fire: "for over all the glory, a canopy." The verse of a discourse on the chuppah (context: Steinsaltz Tanakh)

Isaiah 4:5: ישעיהו ד':ה

וּבָרָא ה' עַל כָּל־מִכּוֹן הַרְצִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעֶשֶׂן וּגְגָה אֵשׁ לְהִכָּה לְיָלֶה כִּי עַל־כָּל־כְּבוֹד חָפָה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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166

לסוסתי ברכבי פרעה

The beloved to the young woman: "To a mare among Pharaoh's chariots I have compared you, my love." The

verse of another discourse on the chuppah (context: Steinsaltz Tanakh)

Song of Songs 1:9 שיר השירים א':ט

לִסְסֹתִי בְּרִכְבִּי פָרְעָה דְּמִיתִיהָ רַעֲיָתִי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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167

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ

“The eyes of all look to You, and You give them their food in its time”: the verse of another discourse cited on the chuppah (context: Steinsaltz Tanakh)

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כָל אֱלֹהִים יִשְׁבְּרוּ וְאַתָּה נֹתֵן־לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

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## PARAGRAPH 12

168

כִּי טוֹבִים דּוֹדִיךְ מִיַּיִן

The second half of the verse, now being explained.

Song of Songs 1:2 שיר השירים א':ב

לְשִׁקְנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דּוֹדִיךְ מִיַּיִן:

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

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KEHOT'S NOTE

שה"ש א, ב.

169

עֵין לֹא רִאתָה זֶה יֵין הַמְּשׁוּמֵר בַּעֲנֻבֵי מִשִּׁי"ב

Isaiah, praying for redemption: “No eye has seen, O G-d, besides You, what He will do for one who waits for Him.”

The Talmud reads it as the hidden reward of the future (context: Steinsaltz Tanakh)

Isaiah 64:3 שְׁעִיחַהוּ ס"ד:ג'

וּמַעֲוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עֵין לֹא־רָאָתָה אֱלֹקִים וּזְלֹתָהּ יַעֲשֶׂה לְמַחֲכֶה־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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Berakhot 34b:24-25 ברכות ל"ד ב:כ"ד-כ"ה

מאי עין לא ראתה? אמר רבי יהושע בן לוי: זה יין המשומר בענביו מששת ימי בראשית. רבי שמואל בר נחמני אמר: זה עדן, שלא שלטה בו עין כל בריה. שמואל תאמר: אדם הראשון היכן היה? בגן.

What is the significance of "No eye hath seen" etc.? R. Joshua b. Levi said : It refers to the wine preserved in the grape from the six days of creation. R. Samuel b. Nahmani said : It refers to Eden, upon which the eye of no creature has gazed. Perhaps thou wilt ask : Where, then, was Adam ? In the Garden.

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...שיר השירים אשר לשלמה ישקנו מנשיקות פיהו כ

KEHOT'S NOTE

ישע"י סד, ג. ברכות לד, ב.

170

תירושי המשמח אלקים

In Yosam's parable the vine refuses to rule the trees: “Shall I give up my wine, which gladdens G-d (Elokim) and men?” Plainly, the wine of the altar's libations; the maa-mar reads Elokim as the Name of concealment (paragraph 13) (context: Steinsaltz Tanakh)

Judges 9:13 שופטים ט:י"ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הַחֲדָלְתִּי אֶת־תִּירוֹשִׁי הַמְּשַׂמֵּחַ אֱלֹקִים וְאָנָשִׁים וְהִלַּכְתִּי לְנוֹעַ עַל־הָעֵצִים:

And the vine said unto them: Should I leave my wine, which cheereth G-d and man, and go to hold sway over the trees?

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KEHOT'S NOTE

שופטים ט, יג. ראה לעיל פ' שלח מא, ג.

171

שאין אומרים שירה

The note also points to the beginning of the first discourse “On the day of Shemini Atzeres” for this teaching.

KEHOT'S NOTE

ברכות (לה, א). ועי' רד"ה ביום השמע"צ הא'. [כ]. באוה"ת בראשית כרך ה תתקב מציין לעוד כמה מקומות. מכאן עד תי' מן ההעלם לגילוי נעתק באוה"ת פ' קרח ע' תרצה ומבאר "וזהו המשמח אלקים כי אלקים הוא בחי' ההסתר וההעלם" ע"ש שמבאר בארוכה ב' פ"י בשם אלקים.

172

שאין אומרים שירה אלא על היין

The Talmud derives from this verse that song is said only over wine.

Berakhot 35a:3 ברכות ל"ה א:ג'

והאי "קדש הלולים" להכי הוא דאמא? האי מיבעי לקה חד דאמר רחמנא אחליה וחדר אכליה. ואיך דבר השענו שירה, טענו חלול, ושאנינו טענו שירה, אין טענו חלול. וכדרכי שמואל בר נחמני אמר רבי יונתן דאמר רבי שמואל בר נחמני אמר רבי יונתן: מנין שאין אומרים שירה אלא על היין? — שנאמר: "וַתֹּאמֶר לָהֶם הַגֶּפֶן הַחֲדָלְתִּי אֶת תִּירוֹשִׁי הַמְּשַׂמֵּחַ אֱלֹקִים וְאָנָשִׁים", אם אנשים משמח, אלקים במה משמח? מכאן שאין אומרים שירה אלא על היין!

Surely it is required [to teach as follows :] First, that the All-merciful declares [the owner] must redeem it and then eat it ; and second, only those things which require "a song of praise" require redemption, but if they do not require "a song of praise," redemption is unnecessary ! This is according to the statement of R. Samuel b. Nahmani in the name of R. Jonathan who said : [not translated] Whence is it that we say "a song of praise" only over wine ? As it is ...

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173

היין בענבים מבלע בליעי

The Talmud's statement that wine is absorbed within the grape: hidden, then brought out.

Pesachim 33b:5ה"ב: פסחים

אמר לקה: ואת לא תיסקרא דמשקין מפקד פקיד? והתנו: טמא מת שפחט זיתים וענבים מכוונת כביצה — טהורין. אי אמרת בשלמא מפקד פקיד — משום הכי טהורין, אלא אי אמרת מיבלע בליעי — אמאי טהורין?

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KEHOT'S NOTE

פסחים לג, ב. [כ].

# PARAGRAPH 13

174

נכנס יין יצא סוד

"When wine enters, the secret comes out": wine brings the hidden into the open.

Eruvin 65a:19-20כ"ט-כ"א: עירובין

אמר רבי חייא: כל המתנישב בינו — יש בו דעת שבקעים וקנים. "יין" ניתנו בשבקים אותיות, ו"סוד" ניתנו בשבקים אותיות. נכנס יין — יצא סוד. אמר רבי חנין: לא נברא יין אלא לנחם אבלים ולשלם שקר לרשעים, שנאמר: "תנו שקר לאובד וגו'".

William Davidson, Vocalized Aramaic (CC-BY-NC)  
Zohar III, 39aזח"ג לט, א  
KEHOT'S NOTE

עירובין סה, א. סנהדרין לח א. זח"ג לט, א.

175

נכנס יין יצא סוד

The same saying, adding that yayin, wine, and sod, secret, both have the value 70.

Sanhedrin 38a:3-4ד"ג-ד"א: סנהדרין

אמר להם: בני, קוצים אתם מטילין לי בעיניי? אמר לו רבי חייא: רבי, אל ירע בעיניך. "יין" ניתנו בשבקים אותיות, ו"סוד" ניתנו בשבקים אותיות. נכנס יין — יצא סוד. אמר רב חסדא אמר מר עוקבא, ואמרי לה אמר רב חסדא: דרש מרי בר מר, מאי דקתיב: "וישקד הי על הרעה ויביאה עלינו כי צדיק הי אלקינו"? משום דצדיק הי — "וישקד הי על הרעה ויביאה עלינו"? אין, צדקה עשה הקדוש ברוך הוא עם ישראל שהקדים גלות צדקהו ועוד גלות קננה ...

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176

ויין ישמח

From the psalm of creation: "and wine gladdens the heart of man." Here, the joy of revelation (context: Steinsaltz Tanakh)

Psalms 104:15ט"ו: תהילים

ויין ישמח לבב־אנוש להצהיל פנים משמן ולחם לבב־אנוש יסעד:

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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KEHOT'S NOTE

תהלים קד, טו.

177

אותותינו לא ראינו

Asaf laments the destroyed sanctuary: "We have not seen our signs; there is no longer a prophet." Exile as concealment (context: Steinsaltz Tanakh)

Psalms 74:9ט"ד: תהילים

אותותינו לא־ראינו איך־עוד נביא ולא־אתנו ידע עד־מה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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KEHOT'S NOTE

תהלים עד, ט.

178

פנים בפנים

Moshe to Israel, recalling Sinai: "Face to face Havayah spoke with you at the mountain, from the midst of the fire." The open revelation at the Giving of the Torah (context: Steinsaltz Tanakh)

Deuteronomy 5:4ד"ה: דברים

פנים בפנים דבר הי עמכם בהר מתוך האש:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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179

גלות רד"ו שנה

The Midrash on the 210 years of the Egyptian exile.

Bamidbar Rabbah 13:20כ"ג: במדבר רבה

KEHOT'S NOTE

במד"ר פ"ג, כ.

180

זורע צדקות מצמיח ישועות

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

KEHOT'S NOTE

ברכות ק"ש.

181

להחיות רוח שפלים

G-d through Isaiah: "I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly." Here, charity that revives the poor with real silver and gold (context: Steinsaltz Tanakh)

Isaiah 57:15ט"ו: ישעיהו

כי כה אמר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת־דכא ושפל־רוח להחיות רוח שפלים ולהחיות לב נדכאים:

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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182

שעל ידי הצדקה . . מצמיח ישועות

This version explains further: mitzvos come down into hidden physical things like sukkah and lulav, which are "plants"; a person makes them into a mitzvah, and since

every mitzvah is called charity, this sowing in physicality makes salvations sprout.

KEHOT'S NOTE

בסי הנחות הר"פ ע' קמד מבאר יותר וז"ל: "עיי המצות שירדה ונתלכשה בהסתר דברים גשמיים דוקא סוכה ולולב בחי' צומח עיי האדם אשר יעשה אותם להיות מצוה ונולד מזה צמיחה רבה מצמיח ישועות עיי שנורע צדקות מקודם כי סתם מצוה נקי בשם צדקה כמבואר במ"א עיי שנורע המצוה בגשמיות ממש כי נצמח ישועות". וכי"ה באוה"ת שה"ש כרך א ע' כ.

183

וישע ה'

"And Havayah turned (vayisha) to Hevel and his offering": G-d accepted Hevel's offering. The maamar links vayisha to yeshuos and to the 370 (sha'a) lights (context: Steinsaltz Tanakh)

בראשית 4:ד' ד:

והכל הביא גם-הוא מִבְּכֹרֹת צֹאנוּ וּמִחֻלְבָּהּ וְיִשַׁע ה' אֶל-הַכֵּל וְאֶל-מִנְחָתוֹ:

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

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KEHOT'S NOTE

בראשית ד, ד.

184

שיע נהורין

A textual variant: this transcript reads "375 lights" (sha'ah nehorin) instead of 370.

KEHOT'S NOTE

בהנחת הר"פ שם ובאוה"ת שם: שיע נהורין. וראה ג"כ לקמן מ, ג שמביא ענין הנ"ל וכי: שיע נהורין. וראה אוה"ת פ' שמות ע' צה.

185

וזהו ענין יין המשמח . . סוד ה' ליראיו

This passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' קרח ע' תרצה.

186

כי שמש ומגן ה"א

The psalmist, of the sons of Korach: "For a sun and a shield is Havayah Elokim; Havayah gives grace and glory." The maamar reads Elokim as the shield that screens the light of Havayah (context: Steinsaltz Tanakh)

Psalms 84:12 ב"י: תהילים

כי שמש ומגן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע-טוֹב לַהֲלֻכִים בְּתַמִּימִם:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

PARAGRAPH 14

187

וזהו נכנס יין יצא סוד כו' סוד ה'

The passage is quoted there, explaining "the secret of Havayah" as the Holy One being hidden and revealed, as

...שיר השירים אשר לשלמה ישקנו מנשיקות פיהו כי

in the Zohar, Acharei 73a.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ב דף תתקכ, ב ושם מפרש שסוד ה' "היינו כי קוב"ה סתים וגלי' כמ"ש בוח"ג פ' אחרי דע"ג ע"א".

188

עין לא ראתה

"No eye has seen, O G-d, besides You": the infinite revelation of the future (context: Steinsaltz Tanakh)

ישעיהו ס"ד:ג' Isaiah 64:3

וּמַעֲוָלָם לֹא-שָׁמְעוּ לֹא הֶאֱזִינוּ עֵין לֹא-רָאָתָה אֱלֹקִים וּזְלָתָךְ יַעֲשֶׂה לְמַחְכֵּה-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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189

סוד הוי' ליראיו

David: "The secret of Havayah is for those who fear Him, and His covenant He makes known to them." The hidden G-dliness that wine brings out (context: Steinsaltz Tanakh)

תהילים כ"ה:י"ד Psalms 25:14

סוד ה' לִירְאָיו וּבְרִיתוֹ לְהוֹדִיעֵם:

The counsel of the L-RD is with them that fear Him; And His covenant, to make them know it.

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PARAGRAPH 15

190

בדי"ה ענין ברכת הזימון

The discourse on the blessing of the zimun that the text cites for the preserved wine.

KEHOT'S NOTE

סידור שער בהמ"ז.

191

וקמיה כחשכה כאורה

David to G-d, from whom nothing is hidden: "Even darkness is not dark for You... darkness is as light." Concealment and revelation are equal before Him (context: Steinsaltz Tanakh)

Psalms 139:12 ב"י: תהילים קל"ט

גַּם-חֹשֶׁךְ לֹא-יִחְשֶׁךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֹאִיר כַּחֲשִׁיכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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192

החושך יכסה

Isaiah to Zion: "For behold, darkness shall cover the earth... but upon you Havayah will shine." The concealment before revelation (context: Steinsaltz Tanakh)

ישעיהו ס"ב:2' Isaiah 60:2

כִּי-יִהְיֶה הַחֹשֶׁךְ יִכְסֶּה-אֶרֶץ וְעַרְפֹּל לְאֻמִּים וְעֲלִיר יִזְרַח ה' וּכְבוֹדוֹ עֲלֶיהָ יִרְאֶה:

For, behold, darkness shall cover the earth, And gross darkness the peoples; But upon thee the L-RD will arise, And His

glory shall be seen upon thee.

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193 ראו אור גדול

Isaiah's prophecy of redemption: "The people walking in darkness have seen a great light." Revelation after concealment (context: Steinsaltz Tanakh)

ישעיהו ט:א' ט:

הָעָם הַהֹלְכִים בַּחֹשֶׁךְ רָאוּ אֹרֶךְ גָּדוֹל יֹשְׁבֵי בְּאֶרֶץ צִלְמוֹת אֹרֶךְ נֶגַה עֲלֵיהֶם:  
The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined.

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194 וכתר עליון אע"ג דאיהו אור צח

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

KEHOT'S NOTE

ת"ז ת"ע קרוב לסופו דף קלה, ב.

195 וכתר עליון אע"ג דאיהו אור צח אור מצוחצח אוכמא איהו

The Tikkunim say that Keser, though a clear and polished light, is black before the Cause of causes.

Tikkunei Zohar 135b:1 א"ב:1 תיקוני זוהר קל"ה ב:

דְּאִינוּן י"א, עַל כָּל סְפִירָה וְסְפִירָה, וְאִינוּן י"א מִן (דְּבָרִים ו ד) הַהוּא  
אֶלְהִינוּן הַהוּא אֶחָד, בְּאֵי אֶתְקַרֵּי אֶלְהִינוּן, בְּיִי הַיּוֹהִי, וְכֵן בְּאֵי אֶתְקַרֵּי  
אֶלְהִינוּן אֶחָד אֶלְהִינוּן אֶחָד אֶלְהִינוּן אֶחָד אֶלְהִינוּן אֶחָד אֶלְהִינוּן אֶחָד אֶלְהִינוּן אֶחָד  
דְּאִינוּן אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד  
וְכָל חֲזָקָתוֹ דְּתַלְמִיז מְגִיד אֶתְמַר בְּהוּן (שִׁיר ה יא) קוֹוֹצוֹתֵינוּ תְּלַתְלִים  
שְׁחֹרֹת כְּעוֹר, לִית נְהוּרָא קְיָמָא קְמִי נְהוּרִיָּה, דְּכָלְהוּ נְהוּרִין  
אֶתְחַשְׁבָּן קְמִיָּה.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 16

196 כי טובים דודיך

"For your love is better than wine": the love that reveals G-d's essence.

Song of Songs 1:2 א:ב:2 שיר השירים

יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִידְךָ מִיַּיִן:

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

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197 ושאתם מים כששון

"You shall draw water with joy": the verse of a discourse cited.

ישעיהו י"ב:ג:3

וּשְׁאֲבֹתֶם־מִים בְּשִׂשׂוֹן מִמַּעַיְנֵי הַיְּשׁוּעָה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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...שיר השירים אשר לשלמה ישקנו מנשיקות פיהו כי

198 ערבים עלי דברי סופרים יותר מיינה של תורה

The Talmud reads "your love is better than wine" as: the words of the Sages are dearer than the wine of Torah.

עבודה זרה ל"ה א:6:35a Avodah Zarah

הַשִּׁיאָה לְדָבָר אַחֵר וְכוּ'. מֵאִי "כִּי טוֹבִים דְּדִידְךָ מִיַּיִן"? כִּי אֲתָא רַב דִּימִי  
אָמַר: אֲמַרְהָ כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא: רְבוּנוּ שֶׁל עוֹלָם,  
עֲרִיבִים עָלֵי דְבָרֵי דְּדִידְךָ יוֹתֵר מִיַּיִנָּה שֶׁל תּוֹרָה.

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199 כי גאה גאה

The Song at the Sea: "I will sing to Havayah, for He is highly exalted (ga'oh ga'ah)." In Chassidus, "exalted above the exalted": the verse of a discourse cited (context: Steinsaltz Tanakh)

שמות ט"ו:1:15 Exodus

אֲנִי יִשְׂרָאֵל־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לְאֹמֶר אֲשִׁירָה  
לַיהוָה כִּי־גָאָה גָאָה סוֹס וְרֹכֵבוֹ רָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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200 בד"ה עד דלא ידע

There the Torah is called "the parable of the ancient one," and hakadmoni is "the Ancient One of the world," the Infinite Light itself, above the light that encompasses and fills the worlds; the Torah is a parable through which one comes to a revelation from Him.

KEHOT'S NOTE

תו"א צח, ב "כי פי הקדמוני היינו קדמונו של עולם שהוא אוא"ס ב"ה  
עצמו" ע"ש.

201 עד דלא ידע בין ארור המן לברוך מרדכי

The Purim teaching on drinking until one cannot tell "cursed is Haman" from "blessed is Mordechai"; the title of a discourse cited.

מגילה ז' ב:ז:7-8 Megillah

אָמַר רַבָּא: מִיַּחֲזִיב אִינִישׁ לְבָסוּמִי בְּפוּרִיָּא עַד דְּלֹא יָדַע בֵּין אַרּוּר הָמָן  
לְבָרוּךְ מֶרְדֳּכָי. רַבָּה וְרַבִּי זִירָא עָבְדוּ סְעוּדַת פּוּרִים בְּהַדִּי הַדְּדִי. אִיבָסוּם.  
קָם רַבָּה שְׁחִטָּה לְרַבִּי זִירָא. לְמַחֵר, בְּעֵי רַחֲמֵי וְאַחֲזִיָּה. לְשָׁנָה, אָמַר  
לְקָה: גִּיתִי מֶר וְנִעְבִּיד סְעוּדַת פּוּרִים בְּהַדִּי הַדְּדִי. אָמַר לְקָה: לֹא בָכַל  
שְׁעָתָא וְשְׁעָתָא מִתְרַחֵשׁ נִיסָא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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משל הקדמוני

David to Shaul at the cave: "As the parable of the ancient one (hakadmoni) says, 'From the wicked comes wickedness.'" The Sages read hakadmoni as the Ancient One of the world, G-d, whose parable is the Torah (context: Steinsaltz Tanakh)

I Samuel 24:14: "וַיֹּאמֶר אֵל כִּיד: יִי: 24:14 Samuel I

כַּאֲשֶׁר יֹאמֶר מֶשֶׁל הַקְּדָמוֹנִי מִן־שָׁעִים יֵצֵא רָשָׁע וְיָדִי לֹא תִהְיֶה־בָּךְ:

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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ועיין עוד מענין כי טובים דודיך ברבות בשיר השירים

The Midrash on "Let him kiss me" and "your love is better than wine."

שיר השירים רבה א:ט"ז: Shir HaShirim Rabbah 1:9

לְסִסְתִּי בְּרִכְבִּי פָּרְעָה, דָּרַשׁ רַבִּי פִּפְּסִים (אִיּוֹב כג, יג): וְהוּא בִּקְחָהּ וּמִי לְשִׁכְנוּ, דָּן יְחִידִי לְכָל בָּאֵי עוֹלָם וְאִין לְהָשִׁיב עַל דְּבָרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם. אָמַר לוֹ רַבִּי עֲקִיבָא דִּיךְ פִּפְּסִים שְׁלֵא לְהָשִׁיב עַל דְּבָרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם, לְפִי שֶׁהִכָּל בִּקְחָהּ וְהִכָּל בְּדִין, שֶׁכֵּן כְּתִיב (ישעיה ו, א): וְאֶרְאָה אֶת ה' יֹשֵׁב עַל כֶּסֶּא רָם וְנֹשֵׂא. אָמַר רַבִּי סִימּוֹן כֶּסֶּא שְׁמִפְּרִישׁ בֵּין מִיתָה לְחַיִּים, (מלכים א כב, יט): וְכָל צָבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְׁמָאלוֹ, וְכִי יֵשׁ שְׁמָאל לְמַעַלָּה, וְהֵלֵא ...

"To a mare in Pharaoh's chariots I have likened you, my love" (Song of Songs 1:9). "To a mare in Pharaoh's chariots," Rabbi Papis expounded: "He is of one mind, and who can respond to Him?" (Job 23:13). He alone judges all creatures, and one may not challenge the words of the One who spoke and the world came into being. Rabbi Akiva said to him: 'Enough, Papis, one may not challenge the words of the One who spoke and the world came into being, because everything is true and ...

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ביום השביעי נשיא

"On the seventh day, the prince": the verse where the Midrash in Naso discusses "your love is better."

במדבר ז:מ"ח: Numbers 7:48

בְּיוֹם הַשְּׁבִיעִי נָשִׂיא לְבָנֵי אֶפְרַיִם אֱלִישָׁמָע בֶּן־עֲמִיהוּד:

On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim:

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קל"ז א'

The Tzemach Tzedek notes that in this Zohar passage "Let him kiss me" is expounded as referring to the resurrection of the dead.

KEHOT'S NOTE

"נדרש ענין ישקני על תחייה" — אוה"ת שה"ש כרך ג תתיא.

206

קמ"ז ב'

It cites the Zohar in Terumah (146b) that "Let him kiss me" refers to the hidden one, and the Mikdash Melech that

it is Arich Anpin kissing through Z'eir Anpin.

KEHOT'S NOTE

מובא באוה"ת שה"ש כרך ג ע' תתי: "ובענין ישקני בזהר תרומה קמ"ז סע"ב ישקני ההוא דסתים כו' ובמק"מ ישקני אריך באמצעות זעיר כו'".



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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/](http://likuteitorah.com/about/the-chassidishe-parsha/)

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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