



LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 21

ביאור הדברים

An Explanation of the Matter: “Keser Is Above All the Ten Sefiros”



The Torah’s “bread,” its letters and its laws broken down so that every person can receive them, is rooted higher than its “wine” of revealed delight, for the counsel of Netzach and Hod that adapts wisdom to a small recipient comes from Keser: “counsels from afar.” In the same way the “crown” of Keser can be seen only by going out of Atzilus into Beriah, through the speculum that does not shine, and from there the two loaves are raised to the crown.

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The Torah's "bread," its letters and its laws broken down so that every person can receive them, is rooted higher than its "wine" of revealed delight, for the counsel of Netzach and Hod that adapts wisdom to a small recipient comes from Keser: "counsels from afar." In the same way the "crown" of Keser can be seen only by going out of Atzilus into Beriah, through the speculum that does not shine, and from there the two loaves are raised to the crown.

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

This biur explains the maamar "Go out and gaze." It first locates the root of the souls in Yisrael Sava and Tevunah, the lowest parts of Chochmah and Binah, which draw on G-d's delight in giving; so the souls can raise Malchus and "sanctify the Name." The Torah is wine, oil and bread. Wine, the joy of a mitzvah taken in measure, arouses Keser, the crown; oil, Chochmah, brings self-nullification; bread is Chochmah descending into Netzach and Hod as the letters of the Torah. Bread sustains more than wine because Netzach and Hod are the "counsel" that adapts an idea for a small recipient, a power that only a greatness beyond the idea possesses: Keser. The two loaves of Shavuot are the Written Torah, singular, above understanding, bread from heaven, and the Oral Torah, plural, grasped by each according to his level, bread from the earth; waving them lifts both to the crown, where they unite. Finally, the crown cannot be seen within Atzilus: as a mirror shows what clear glass cannot, it is seen only from Beriah, through the speculum that does not shine, in the love "with all your might" of the Shema.

OUTLINE

- 1 The root of the souls** ¶11
Keser is the source of delight above the ten Sefiros; Atzilus begins from Chochmah, which repairs the shattering of Tohu. The souls are rooted in Yisrael Sava, the Netzach and Hod of Chochmah, which relative to Z'eir Anpin is called Atik Yomin.
- 2 Sanctifying the Name; delight above** ¶12
Souls from Yisrael Sava and Tevunah are "brothers and friends" of Z'eir Anpin and Nukva and can raise Malchus. They come from the delight of giving; G-d receives no delight from outside Himself, and His delight in the tzaddikim is the delight of bestowing upon them.

3 Wine, oil and bread

¶3

Wine in measure, the joy of a mitzvah, arouses the crown; oil is the self-nullifying light of Abba at its source in the mochin; bread is Abba descended into Netzach and Hod, the letters, which gives strength. The crown must be seen by going out of Atzilus into Beriah.

4 Counsels from afar

¶4-8

Netzach and Hod are the “counsel” that adapts an idea for a small recipient, a power rooted in greatness beyond the idea; so the new Netzach, Hod and Yesod come from Keser. Even Moshe’s prophecy was from Netzach and Hod; the Torah is ground like wheat for every person; the Tablets are both Keser and Netzach and Hod.

5 The two loaves: Written and Oral Torah

¶9-17

Lachamu, plural, is the Oral Torah, grasped by each according to his level and descending as Malchus to refine the sparks; lachmi, singular, is the Written Torah, above understanding. They are bread from the earth and bread from heaven, Hod and Netzach, and study lishmah makes them one.

6 The waving of the two loaves

¶18

The two Torahs are groom and bride; the crown, Keser, is the chuppah encompassing both. Waving the loaves raises them to the crown, and through this the Written Torah is drawn into the Oral Torah.

7 Seeing the crown from Beriah

¶19-21

Moshe saw through the speculum that shines, the other prophets through the one that does not, yet a mirror shows what clear glass cannot. So the crown is seen only from Beriah, through the speculum that does not shine; in service this is the love “with all your might,” and from the Shema the two loaves are raised to the crown.

KEY CONCEPTS

Yisrael Sava and Tevunah ישראל סבא ותבונה

The lower extensions of Abba (Chochmah) and Imma (Binah). The souls of Israel are rooted there, and so they can draw Chochmah down and raise Malchus.

The delight of giving תענוג ההשפעה

Above, there is no delight in receiving; G-d is Himself the source of delight, and His delight in the tzaddikim is the delight of bestowing upon them. The souls are rooted in this delight.

Wine, oil and bread יין שמן ולחם

Three images of the Torah: wine is the joy that comes from Binah, oil is the self-nullifying light of Chochmah, and bread is Chochmah descending into Netzach and Hod as letters and laws.

The counseling kidneys כליות יועצות

Netzach and Hod as the faculty of counsel: how to shape an idea so that a recipient can take it in. This counsel comes only from a greatness beyond the idea, from Keser.

Counsels from afar עצות מרחוק

The Zohar’s name for Netzach and Hod, the “two willow branches”: low and tasteless in themselves, yet drawing their power from Chochmah and Keser, far above.

Lachamu and lachmi לחמו ולחמי

The two words for bread in “Come, eat of my bread” (in the verse, lachamu is the command “eat!” to many, and lachmi “my bread”), read as plural and singular: the Oral Torah, grasped by each according to his level, and the Written Torah, which is above understanding and one for all.

The speculum that shines and the speculum that does not shine אספקלריא המאירה ושאינה מאירה

Clear glass, through which one sees the thing itself, and a mirror, which shows only a likeness yet shows what clear glass cannot. Moshe’s prophecy and that of the other prophets.

Ratzo and shov רצוא ושוב

Running forth and returning: the joy of a mitzvah is only the beginning, and the goal is to bring the light of Abba down and reveal it.

SECTION 1 • 11

The root of the souls

1 ביאור הדברים.¹ הנה הכתר הוא למעלה מכל הע"ס [העשר ספירות] והוא מקור התענוג בחינת סכ"ע [סובב

כל עלמין] והתחלת השתלשלות האצילות ממכ"ע [ממלא כל עלמין] הוא מחכמה

An explanation of the matter. Now, Keser (the Crown) is above all the Ten Sefiros, and it is the source of delight (taanug), the level of the light that encompasses all worlds (sovev kol almin); and the beginning of the chain of descending worlds (hishtalshelus) of the World of Atzilus (Emanation), [the level of] the light that fills all worlds (memalei kol almin), is from Chochmah (wisdom)

This is a "biur," an explanation that follows the maamar "Go out and gaze, O daughters of Zion" and works through its ideas more closely. It opens with a map of the Sefiros: Keser, the Crown, stands above all ten as the source of delight, and so it is the light that "encompasses" the worlds rather than entering them. The light that "fills" the worlds, entering each one, and with it the ordered descent of Atzilus, begins only with Chochmah.

(כ"ה בע"ח [בעץ חיים] שער מוחין דצלם פ"ב² בשם ספר יצירה וכ"כ [וכן כתב] עוד בשער כ"ה דרוש ה' וכ"כ

[וכן כתב] הרמ"ז [הרב משה זכות] פ' ואתחנן בדף רס"ו ועיי' בזהר ויקרא ד"י [די יסודות] סע"ב [סוף עמוד ב]

קדמאה³ י"ה וע' מק"מ [מקדש מלך] שם)

(so it is in Etz Chaim, Sha'ar Mochin deTzelem, chapter —, in the name of Sefer Yetzirah; and so he wrote further in Sha'ar 25, Derush 5; and so the Ramaz (Rabbi Moshe Zacuto) wrote on Parshas Va'eschanan, on folio 266; and see the Zohar, Vayikra, folio 10, end of side b: "The first is Yah"; and see the Mikdash Melech [a commentary on the Zohar] there).

The parenthesis gives the text's own sources for this map: Etz Chaim, which quotes Sefer Yetzirah and says the same again in Sha'ar 25, Derush 5; the Ramaz, Rabbi Moshe Zacuto, in his comments on the Zohar; and the Zohar itself, which, counting the divine Names, says "the first is Yah," the Name of Chochmah, with the Mikdash Melech, a commentary on the Zohar, there. The chapter number of Sha'ar Mochin deTzelem is missing in the print; the Kehot note gives chapter 5, adding that chapter 1 matches the wording more closely.

וחכמה הוא שרש האצילות כי עיקר האצילות הוא התיקון מעולם התהו ובחכמה אתברירו⁴ והטעם כי ענין השבירה מעולם התהו היינו שנפלו בבחי' יש והתיקון הוא להיות אין והיינו ע"י החכמה כח מה.

And Chochmah is the root of Atzilus, for the essence of Atzilus is the rectification (tikkun) from the World of Tohu [Chaos], and “through Chochmah they were refined.” The reason is that the matter of the shattering from the World of Tohu means that they fell into the state of yesh (being), and the rectification is to become ayin (nothingness); and this is through Chochmah, koach mah (“the power of what”).

Chochmah is the root of Atzilus because Atzilus is essentially the World of Tikkun, the repair of the World of Tohu (Chaos), whose vessels shattered; the Zohar's phrase “through Chochmah they were refined,” which the Alter Rebbe also quotes in Iggeres HaKodesh (epistle 28), says that the repair came through Chochmah. The shattering of Tohu means that they fell into the state of a separate “something” (yesh); the repair is to become “nothing” (ayin), self-effacing, and this is the work of Chochmah. Its name is read as koach mah, “the power of ‘what’,” the selfless stance of “What am I?”

והנה החכמה עצמה⁵ יש בה ע"ס [עשר ספירות] ומכתר שבחכמה עד ת"ת [תפארת] שבחכמה נקרא אבא והנו"ה [והנצח והוד] נקרא ישראל סבא (ע' [עיין] בפע"ח [בפרי עץ חיים] שער חג המצות פ"א)⁶ ומשם נמשך שרש הנשמות

Now, Chochmah itself has Ten Sefiros within it. From the Keser within Chochmah down to the Tiferes (beauty) within Chochmah is called Abba, and the Netzach (victory) and Hod (splendor) are called Yisrael Sava [“Israel the Elder”] (see Pri Etz Chaim, Sha'ar Chag HaMatzos, chapter 1); and from there the root of the souls is drawn.

Chochmah has its own ten Sefiros. Its levels from its Keser down to its Tiferes form the configuration called Abba (“Father”), while its Netzach and Hod form a separate configuration called Yisrael Sava, “Israel the Elder”; Pri Etz Chaim, in the chapter the text cites, likewise calls the garments of Yisrael Sava and Tevunah the mochin of the Netzach, Hod and Yesod of Abba and Imma. From this lowest part of Chochmah the root of the souls of Israel is drawn.

כי הנה הנו"ה [הנצח והוד] הם השפעת החכמה (שהנו"ה [שהנצח והוד] הן הן כלי ההשפעה והורדת החיות מהעליון לתחתון) רק שהוא השפעה שבאצילות קודם שבא לבחי' גילוי הנשמה עצמה וגילוי הנשמה עצמה היינו ישראל שלמטה⁷

For indeed, Netzach and Hod are the flow of Chochmah's influence (for Netzach and Hod are themselves the vessels of influence and of bringing down the life-force (chayus) from the higher to the lower), except that it is an influence within Atzilus, before it comes to the level of the revelation of the soul itself; and the revelation of the soul itself is the "Yisrael" that is below.

Netzach and Hod are the channels through which any higher level passes life to the one below it: in the words of Iggeres HaKodesh (epistle 19), "the vessels of influence and of bringing down the life-force from the higher to the lower." Here, though, the flow is still inside Atzilus, before it becomes an actual soul; the soul as it is actually revealed is called the "Yisrael" below. The Kehot note quotes the Tzemach Tzedek's Or HaTorah, which suggests this means Yisrael Zuta, "the lesser Israel," namely Z'eir Anpin.

אבל שרש הגילוי שבחכמה נקרא ישראל סבא וישמחו בך ישראל (וזהו ענין בחי' מזלי' [מזליה] של הנשמה שבבחינת מקיף המבואר לעיל בד"ה יונתי בחגוי הסלע⁸).

But the root of the revelation, which is in Chochmah, is called Yisrael Sava: "and may Israel rejoice in You." (And this is the matter of the level of the soul's mazal [its root above], which is in the mode of a makif (encompassing light), explained above in the discourse beginning "My dove, in the clefts of the rock."

The root of the souls, while it is still in Chochmah, is Yisrael Sava, and the Alter Rebbe finds it hinted in the festival Amidah's words "and may Israel rejoice in You" (which go on, "those who sanctify Your Name"). A long parenthesis now begins, comparing this with the soul's mazal: the part of the soul that stays above and does not enter the body, shining on it as an encompassing light, as explained in the discourse on "My dove, in the clefts of the rock."

אך צ"ל דהא שם בד"ה יונתי נת' [נתבאר] דבחי' מזלי' [מזליה] זהו בחי' ישראל עלה במחשב' [במחשבה] / במחשבת⁹ ועלה במחשב' [במחשבה / במחשבת] היינו הבחינה יותר עליונה שבחכמה מה שהוא דבוק בכתר כו' ע"ש

But we need to understand: for there, in the discourse beginning "My dove," it was explained that the level of the [soul's] mazal is the level of "Israel arose in thought," and "arose in thought" is the highest level within Chochmah, that which cleaves to Keser, etc.; see there.

Here a difficulty arises. In that discourse the soul's mazal was identified with "Israel arose in [G-d's] thought," the first intention of creation, and placed at the very top of Chochmah, where it touches Keser.

וגם עוד פ"י שם דעלו במחשבה היינו בחינת א"ק [אדם קדמון] מחשבה הקדומה כו' ועד"ז נתבאר ג"כ בד"ה האזינו השמים וישראל סבא היינו נו"ה [נצח והוד] דאבא שהוא הבחי' אחרונה שבחכמה כו'.

And it was also further explained there that “they arose in thought” is the level of Adam Kadmon, the primordial thought (machshavah hakedumah), etc.; and in the same way it was also explained in the discourse beginning “Listen, O heavens.” Whereas Yisrael Sava is the Netzach and Hod of Abba, which is the last level within Chochmah, etc.

The same discourse even placed it in Adam Kadmon, the “primordial thought” that precedes Atzilus, and the discourse on “Listen, O heavens” says the same; yet Yisrael Sava is the lowest part of Chochmah. How, then, can the soul’s mazal be Yisrael Sava?

מיהו בפרשה בראשית (ד"ו ע"א) גבי רב המנונא סבא אבל אבא דילי הוה רב ויקרא ועתיק יומין¹⁰ ופי' באשל אברהם לרמוז על ישראל סבא שנקרא ג"כ עתיק יומין דתיבת סבא ותיבת עתיקא כולא הוא חד

However, in [the Zohar,] Parshas Bereishis (folio 6a), regarding Rav Hamnuna Sava, [it says]: “But my father was great and precious, and Atik Yomin (Ancient of Days)”]; and the Eshel Avraham explained [this] as alluding to Yisrael Sava, who is also called Atik Yomin, for the word sava (elder) and the word atika (ancient) are all one.

To answer, the Alter Rebbe turns to the Zohar’s opening section (1:6a), where the son of the sage Rav Hamnuna Sava describes his father as a great fish of the sea, “great and precious, and Atik Yomin,” “Ancient of Days”; the Kehot note says this passage is also cited earlier, in Parshas Tzav. The Eshel Avraham, explaining the passage, reads this as a hint to Yisrael Sava, since sava (“elder”) and atika (“ancient”) mean the same thing.

והיינו לומר שנשמת רב המנונא סבא נמשכה מבחי' ישראל סבא אמנם מ"ש דישראל סבא נקרא ע"י [עתיק יומין] י"ל [יש לומר] שזהו ע"ד שמבחי' תבונה נעשה כתר לז"א¹¹

That is to say, the soul of Rav Hamnuna Sava was drawn from the level of Yisrael Sava. However, as for what is said, that Yisrael Sava is called Atik Yomin, it may be explained that this is along the lines of [the teaching] that from the level of Tevunah [the lower level of Binah] a Keser is made for Z'eir Anpin (the emotive attributes);

So the sage’s soul came from Yisrael Sava. But why should the lowest part of Chochmah bear the name Atik Yomin, which usually names the innermost core of Keser? The answer follows a known pattern: Tevunah, the lowest part of Binah, becomes the Keser, the crown, of Z'eir Anpin; Etz Chaim (Sha’ar 25, Derush 5) explains that this crown is made from the last third of Tevunah’s Tiferes.

ולכן ישראל סבא שהוא נשמת כתר זה נקרא ע"י [עתיק יומין] לגבי ז"א כי ע"ח [עץ חיים] הוא פנימית הכתר ונשמה שלו.

and therefore Yisrael Sava, which is the soul of this Keser, is called Atik Yomin relative to Z'eir Anpin, for Atik Yomin is the inner dimension (pnimiyus) of Keser and its soul.

Yisrael Sava is the inner life, the "soul," of that crown, and Atik Yomin is always the inner dimension of any Keser (the print's ע"ח here is read as ע"י, Atik Yomin); so from Z'eir Anpin's point of view Yisrael Sava is its Atik, even though within Chochmah it is the last level. In Likkutei Torah, Tzav, the Alter Rebbe brings the same Zohar passage and the Eshel Avraham's reading, and explains that the light of Yisrael Sava, enclothed in Binah, is Atik Yomin relative to Z'eir Anpin, because from it comes the soul of Z'eir Anpin's crown.

SECTION 2 • 12

Sanctifying the Name; delight above

2 וא"כ לפ"ז [לפי זה] שפיר י"ל [יש לומר] שהנשמה שנמשכת מישסו"ת [מישראל סבא ותבונה] נקרא מזליה לגבי הנשמות שמוז"נ [שמזעיר אנפין ונוקבא] וכ"מ [וכן משמע] קצת בז"ה [בזוהר] ר"פ נח גבי ענין שנאמר נח נח¹² כי פעמים נגד א"פ [אור פנימי] של הנשמה ואור מקיף כו'

If so, according to this it may well be said that the soul that is drawn from Yisrael Sava and Tevunah is called the mazal of the souls that are from Z'eir Anpin and Nukva; and this is somewhat implied in Zohar HaRakia [a commentary of the Arizal on the Zohar], at the beginning of Parshas Noach, regarding the fact that it says "Noach, Noach" twice, corresponding to the inner light (or pnimi) of the soul and the encompassing light (or makif), etc.

It follows that the souls rooted in Yisrael Sava and Tevunah can be called the "mazal" of the souls that come from Z'eir Anpin and Nukva: their higher root, which stays above them. The Zohar (1:60a) asks why the name Noach is written twice and answers that every tzaddik has two spirits, one in this world and one in the World to Come; Zohar HaRakia, the Arizal's commentary on the Zohar, relates the doubled name to the soul's inner light and its encompassing light, and this somewhat implies the point.

אכן באמת כמו שכתר אמיתי דז"א נעשה מא"א [מאריך אנפין] עצמו¹³ כמ"ש בע"ח [בעץ חיים] שכ"ב פ"ג [פרק ג']. כך אמיתית בחינת מזליה של הנשמה הוא מהכתר דאצילות ומחשבה הקדומה כו' כנ"ל.

In truth, however, just as the true Keser of Z'eir Anpin is made from Arich Anpin [the Long Countenance, the outer level of Keser] itself, as is written in Etz Chaim, Sha'ar 22, chapter 3, so too the true level of the soul's mazal is from the Keser of Atzilus and the primordial thought, etc., as mentioned above.

Yet just as Z'eir Anpin has, beyond the crown made from Tevunah, a "true" Keser that comes from Arich Anpin itself, so the soul's true mazal is far higher still, in the Keser of Atzilus and the primordial thought, as the discourse on "My dove" had said. The Kehot note explains that the Etz Chaim reference follows the Shklov printing of 5560; in current editions it is Sha'ar 23, the beginning of chapter 7.

ועו"ל [ועוד יש לומר] דענין שרש הנשמות הנמשכים מבחינת יש"ס [ישראל סבא] ותבונה זהו מ"ש בע"ח [בעץ חיים] שער מ"ן [מ"ן נוקבין] ומ"ד [ומ"ן דוכרין] דרוש ד' ע"פ הזהר ר"פ משפטים (דף צ"ד סע"ב [סוף עמוד ב]) ואקרי בן לקב"ה [לקודשא בריך הוא] כו'

One may further say that the matter of the root of the souls that are drawn from the level of Yisrael Sava and Tevunah is what is written in Etz Chaim, Sha'ar Mayin Nukvin uMayin Duchrin (the feminine and masculine waters), Derush 4, on the basis of the Zohar at the beginning of Parshas Mishpatim (folio 94, end of side b): "And he is called a son of the Holy One, blessed be He," etc.;

A further explanation of the souls rooted in Yisrael Sava and Tevunah comes from Etz Chaim, which builds on a passage at the opening of the Zohar on Mishpatim. That passage lists the levels of soul a person receives as his merit grows, and at one stage he is called "a son of the Holy One, blessed be He."

זכה יתיר יהבין ליה נשמתא מסטרא דא"א [דאבא ואימא]¹⁴ כו' שבאותו זיווג העליון דא"א [דאבא ואימא] יוצאין משם נשמת בני אדם¹⁵ כו'

"if he merits more, they give him a neshamah [a higher level of the soul] from the side of Abba and Imma," etc.: "that in that supernal union (zivug) of Abba and Imma, the souls of human beings come forth from there," etc.,

At a still higher stage he receives a neshamah "from the side of Abba and Imma," that is, from Chochmah and Binah. Etz Chaim adds that such souls do come forth from the supernal union of Abba and Imma.

אלא שעדיין אינן ראויות ואינן נשלמות עד שיזדווגו זו"נ [זעיר אנפין ונוקבא] דאצילות ואז הם יוצאים מזווג
ההוא כו' עכ"ל [עד כאן לשונו].

“except that they are not yet fit and not yet complete until Z’eir Anpin and Nukva of Atzilus unite, and then they come forth from that union,” etc. End of quote.

But these souls are not yet complete or ready to come down until Z’eir Anpin and Nukva of Atzilus unite, and only then do they emerge from that union. So they have a double root: first in Abba and Imma, and then in Z’eir Anpin and Nukva.

ועיין בזהר משפטים (דקכ"א סע"ב [סוף עמוד ב] ודקכ"ב א') ובמק"מ [ובמקדש מלך] שם ובזח"ג [ובזהר חלק ג] ויקרא
(ד"ז ע"ב ודכ"ב א' ודק"ס ע"ב)

And see the Zohar, Mishpatim (folio 121, end of side b, and folio 122a), and the Mikdash Melech there; and the Zohar, Part III, Vayikra (folio 7b, folio 22a and folio 160b),

The text points to further Zohar passages in Mishpatim and in the Zohar’s third volume, with the Mikdash Melech’s commentary on them, on the same theme. In Likkutei Torah, Shir HaShirim (19c), which the Kehot note cites with Yahel Or, the Alter Rebbe brings these passages to say that even very lofty souls born of the union of Z’eir Anpin and Nukva of Atzilus are called “children of the Omnipresent,” a single drop drawn from their intellect, while the Torah is their very Chochmah, Binah and Daas.

ובמק"מ [ובמקדש מלך] שם שע"ז נאמר למען אחי ורעי¹⁶ שמפני שיש להן חיה ונשמה מאו"א [מאבא ואימא]
הם נקראו אחים וריעים לזו"נ [לזעיר אנפין ונוקבא] דאצילות כו'

and the Mikdash Melech there: that of this it is said, “For the sake of my brothers and my friends”; for since they have a chayah [a level of the soul above neshamah] and a neshamah from Abba and Imma, they are called brothers and friends of Z’eir Anpin and Nukva of Atzilus, etc.

The Mikdash Melech applies to these souls the verse “For the sake of my brothers and my friends.” Because their highest soul-levels, chayah and neshamah, come from Abba and Imma, they stand beside Z’eir Anpin and Nukva as “brothers and friends” rather than only as their children.

ולכן מקדשי שמך שמך היינו מלכות שירדה לבי"ע והיא עולה לאצילות ע"י ישראל מקדש שמך
שממשיכים בחי"ק קדש ג"פ [גי פעמים] קדוש הם חב"ד [חכמה בינה ודעת]

Therefore [they are] “those who sanctify Your Name.” “Your Name” is Malchus, which descended to Beriah, Yetzirah and Asiyah, and it ascends to Atzilus through Israel, “who sanctify Your Name,” for they draw down the level of kodesh (holiness): the threefold “holy” is Chochmah, Binah and Daas,

This is why Israel are called “those who sanctify Your Name,” the phrase that follows “may Israel rejoice in You” in the festival prayer. “Your Name” is Malchus, which has gone down into the lower worlds of Beriah, Yetzirah and Asiyah, and Israel lift her back to Atzilus by drawing down “holiness” (kodesh); the threefold “holy” corresponds to Chochmah, Binah and Daas.

כי בחכמה אתברירו (וזהו ענין מקדשי שמך להיות נמשך שם מ"ה [שם מ"ה] לברר שם ב"ן [שם ב"ן] ועמ"ש
בד"ה אסרי לגפן)¹⁷

for “through Chochmah they were refined” (and this is the matter of “those who sanctify Your Name”: that the Name Mah [45] be drawn down to refine the Name Ban [52]; and see what is written in the discourse beginning “Binding to the vine”).

Holiness is the power of Chochmah, since “through Chochmah they were refined.” In Kabbalistic terms, sanctifying the Name means drawing down the Name Mah to refine the Name Ban: these are two ways of spelling out the letters of the Name Havayah, whose numerical values are 45 (mah, also the word “what,” the self-nullification of Chochmah) and 52 (ban, linked with Malchus and the fallen sparks). The discourse on “Binding to the vine” develops this.

ובחינת החכמה ממשיכים ישראל למטה לפי שהם משרש ישראל סבא ותבונה כי תבונה היינו גילוי
ההתבוננות שמזה נמשך בחינת עונג הגן עדן עליון ותחתון

And Israel draws the level of Chochmah down below because they are from the root of Yisrael Sava and Tevunah. For Tevunah is the revelation of contemplation (hisbonenus), from which is drawn the level of the delight of the higher and the lower Gan Eden,

Israel can draw Chochmah down below because their own root is in Yisrael Sava and Tevunah. Tevunah is understanding revealed through contemplation, and from it comes the delight of Gan Eden, both the higher and the lower.

דהיינו גילוי התענוג שבכתר מקור התענוגים כי עדן הוא חכמה שם עדיין אין התענוג בבחי' גילוי ועיקר הגילוי הוא בתבונה

that is, the revelation of the delight that is in Keser, the source of delights. For Eden is Chochmah; there the delight is not yet in a revealed state, and the principal revelation is in Tevunah,

That delight of Gan Eden is a revelation of the delight hidden in Keser, the source of all delights. In Chochmah, which is called "Eden," the delight is still concealed; it is revealed only in Tevunah, the stage of fully grasping.

כמו עד"מ באדם שעיקר גילוי התענוג הוא בסוף הבנת השכל כיו ומקור נש"י הוא מבחינת תענוג זה כנודע שההזרעה הוא בגמר ביאה בעת התענוג וכמ"ש גבי שמשון ותאלצהו¹⁸ כו'

just as, by way of analogy, in a person the principal revelation of delight is at the conclusion of understanding an idea, etc. And the source of the souls of Israel is from this level of delight, as is known that the emission of seed is at the culmination of union, at the time of delight; and as it is written regarding Shimshon, "and she pressed him," etc.

A human parallel: the pleasure of understanding is felt most at the end, when an idea is finally grasped. The souls themselves are rooted in this revealed delight, just as in human procreation the seed is given at the height of pleasure; the Talmud (Sotah 9b) reads the verse about Shimshon, "and she pressed him (vate'altze-hu)," as referring to the culmination of union, which is why it is cited. The Kehot note points to the Tzemach Tzedek's Or HaTorah on Pinchas for more on the source of the souls.

וכך נש"י [נשמות ישראל] נמשכו מעונג שלמעלה שהוא בעת ההשפעה כי למעלה לא שייך שום תענוג אלא שהתענוג הוא במה שמשפיע כמארז"ל [כמאמר רבותינו זכרונם לברכה] יותר ממה שהעגל רוצה לינק¹⁹ כו' וזהו בחינת התענוג שלמעלה והיינו תענוג השפעת הנשמות.

So too the souls of Israel were drawn from the delight above, which is at the time of the bestowal; for above, no delight whatsoever applies, except that the delight is in His bestowing, as our Sages, of blessed memory, said, "More than the calf wishes to suckle," etc. This is the level of delight above, namely, the delight of bestowing the souls.

Likewise the souls of Israel come from the delight above at the moment of G-d's giving. Above there is no delight in receiving at all, only delight in giving, as in the Sages' image of the cow that wants to nurse even more than the calf wants to suckle.

ולכן יש בהן כח להעלות את המלכות להיות מקדשי שמיך לקדש אותה ממטה למעלה כמו הרי את מקודשת לי פי שתהיה מקודשת לז"א בעלה באצילות ותעלה מבי"ע

Therefore they have the power to raise Malchus, to be “those who sanctify Your Name,” to sanctify her from below to above, as in “Behold, you are betrothed (mekudeshes) to me”: that is, that she be betrothed to Z’eir Anpin, her husband, in Atzilus, and ascend from Beriah, Yetzirah and Asiyah.

Because the souls come from this delight of giving, they have the power to raise Malchus, the Shechinah. The Alter Rebbe plays on the betrothal formula “you are mekudeshes (betrothed) to me”: to “sanctify” Malchus is to betroth her to Z’eir Anpin, her “husband” in Atzilus, and lift her out of the lower worlds.

(והנה מ"ש כי למעלה לא שייך שום תענוג אלא כו' לכאורה אינו מוכן שהרי אדרבה כתיב כי עמך מקור חיים²⁰ מקור התענוגים עוז וחדוה במקומו²¹ אך הענין כמ"ש במ"א

(Now, what was said, that above no delight whatsoever applies, except, etc., at first glance is not understood; for on the contrary, it is written, “For with You is the source of life,” the source of delights, “strength and joy are in His place.” But the explanation is as is written elsewhere:

A long parenthesis now asks: how can one say that there is no delight above, when Scripture calls G-d “the source of life,” which the Alter Rebbe glosses as the source of delights, and says “strength and joy are in His place”? The answer, he says, is explained elsewhere. In Likkutei Torah (Supplements to Vayikra) he explains “For with You is the source of life” in just this way: “with You” is G-d’s Name, the Infinite Light, which is the source of delights, and its delight does not come from anything outside it.

כי התענוג שלמעלה כביכול אינו כמו עד"מ התענוג שבאדם שהאדם מקבל התענוג מאיזה דבר אחר שחוץ ממנו כמו מהשגת חכמה מפוארה או מאכילת מאכל ערב ואפילו הנשמות המתענוגים על ה' בג"ע [בגן עדן] הרי הם מקבלים התענוג על ידי מה שמשיגים זיו השכינה

that the delight above, as it were, is not like, by way of analogy, the delight in a person, who receives the delight from some other thing outside himself, such as from grasping a splendid wisdom or from eating a tasty food. Even the souls who delight in G-d in Gan Eden receive the delight through apprehending the radiance of the Shechinah (Divine Presence).

The delight above is not like human delight, which always comes from something outside oneself, whether a brilliant idea or a fine meal. Even the souls in Gan Eden, who “delight in G-d,” receive that delight by grasping the radiance of the Shechinah.

משא"כ אצלו ית' הרי אין לך דבר שחוץ ממנו שיתכן לומר שמקבל תענוג מהדבר שחוץ ממנו ח"ו [חס ושלום] אלא אדרבה שהוא עצמו ית' הוא מקור התענוגים

With Him, may He be blessed, however, this is not so: there is nothing outside Him, such that one could say that He receives delight from the thing outside Him, G-d forbid. On the contrary, He Himself, may He be blessed, is the source of delights.

G-d is different: nothing exists outside Him from which He could receive delight, G-d forbid; on the contrary, He Himself is the source of delights.

א"כ הוא והתענוג שלו יתברך כביכול דבר אחד כמו שהוא היודע והוא הדעה עצמה כו' וזהו ענין שעשוע המלך בעצמותו הנז' [הנזכר] בספר עמק המלך ובע"ח [ובעץ חיים] לא נזכר מזה כלל וזהו גם כן מ"ש ואהיה אצלו שעשועים²² כו'

If so, He and His delight, may He be blessed, are, as it were, one thing, just as He is the Knower and He is the knowledge itself, etc. And this is the matter of "the King's delight in His own essence," mentioned in the book Emek HaMelech, whereas in Etz Chaim this is not mentioned at all. And this is also what is written, "And I was with Him ... delights," etc.

So He and His delight are, as it were, one, just as G-d is the Knower and the knowledge itself (in the Rambam's words, Laws of the Foundations of the Torah 2:10), rather than knowing through something separate from Him. The Kabbalistic work Emek HaMelech calls this "the King's delight in His own essence" (Etz Chaim does not speak of it), and the verse "I was with Him ... delights" alludes to it.

אך הרי הוא ית' מקבל תענוג ממעשה הצדיקים וכמ"ש הבן יקיר לי אפרים אם ילד שעשועים²³ הוא כו' ובזהר בדוכתי טובא קוב"ה [קודשא בריך הוא] אתי לאשתעשעא עם צדיקיא בג"ע [בגן עדן]²⁴ כו'

But surely He, may He be blessed, receives delight from the deeds of the tzaddikim [the righteous], as it is written, "Is Ephraim a precious son to Me, a child of delights?" etc.; and in the Zohar, in many places: "The Holy One, blessed be He, comes to delight with the tzaddikim in Gan Eden," etc.

Yet Scripture and the Zohar speak of G-d delighting in the righteous: Ephraim is called "a child of delights," and the Zohar often says that G-d comes to delight with the tzaddikim in Gan Eden. That sounds like receiving delight from outside Himself.

והרי בחינת תענוג ושעשוע זה הוא ענין קבלת תענוג ואיך יתכן לומר שיהי' [שהיה] הוא ית' בחי' מקבל ח"ו [חס ושלום] והרי כלום חסר בבית המלך שיצטרך לקבל ואדרבה אנת הוא שלימותא דכולהו וממך הכל.²⁵

Now, this level of delight and pleasure is a matter of receiving delight; and how can one say that He, may He be blessed, is in the category of a receiver, G-d forbid? Is anything lacking in the King's house, that He should need to receive? On the contrary: "You are the perfection of them all," and "from You is everything."

Receiving implies a need, and nothing is lacking in the King's house. G-d is "the perfection of them all," and everything comes from Him, so how can He be a receiver?

אך התירוץ שענין השעשוע עם הצדיקים הוא שמתענג כביכול ממה שמשפיע להם שהוא תענוג אין קץ כמארז"ל [כמאמר רבותינו זכרונם לברכה] יותר ממה שהעגל כו' א"כ אינו בחינת מקבל ח"ו [חס ושלום] כ"א אדרבה התענוג ממה שמשפיע כו'

But the answer is that the matter of the delight with the tzaddikim is that He delights, as it were, in what He bestows upon them, which is a delight without end, as our Sages, of blessed memory, said, "More than the calf," etc. If so, He is not in the category of a receiver, G-d forbid; but on the contrary, the delight is from what He bestows, etc.,

The answer is that G-d's delight in the tzaddikim is the delight of giving to them, a delight without limit, like the cow eager to nurse. So He is not a receiver at all; His pleasure lies in His own giving.

אלא שהשפעה זו א"א להיות כ"א כשהם צדיקים שאזי יוכלו לקבל ההשפעה שמהתורה ומצות נעשו לבושים ומזון לנפש שע"ז יוכלו לקבל הזיו כו'.

except that this bestowal cannot be except when they are tzaddikim, for then they can receive the bestowal, since from the Torah and mitzvos garments and food for the soul are made, through which they can receive the radiance, etc.

This giving can take place only when people are tzaddikim, because only then can they receive it. Their Torah and mitzvos become "garments" and "food" for the soul, which let it take in the divine radiance.

וזהו מ"ש כאן כי למעלה לא שייך שום תענוג ר"ל [רוצה לומר] שיקבל תענוג מאיזה דבר ח"ו [חס ושלום] אלא שהוא עצמו מקור התענוגים אלא דשייך בחינת קבלת תענוג במה שמשפיע כמארז"ל [כמאמר רבותינו זכרונם לברכה] יותר ממה כו'

And this is what was said here, that above no delight whatsoever applies: that is to say, that He should receive delight from some thing, G-d forbid; rather, He Himself is the source of delights. But the level of receiving delight does apply in what He bestows, as our Sages, of blessed memory, said, "More than," etc.

So the statement above, that no delight applies above, means only that G-d receives no delight from anything outside Himself. Delight does apply to Him in His giving.

והתהוות שרש נש"י [נשמות ישראל] הוא מבחינת תענוג זה כמארז"ל [כמאמר רבותינו זכרונם לברכה] במי נמלך בנשמותיהן של צדיקים²⁶ ועמ"ש בע"ח [בעץ חיים] שער מ"ן [מ"ן נוקבין] ומ"ן [ומ"ן נוקבין] דרוש ב'. גם בפירוש כד סליק ברעותי [ברעותיה] כו' ע"ש. ולכן יש בהם כח להיות מקדשי שמך כו' ועי' בזהר ויחי (דרמ"ה).

And the coming into being of the root of the souls of Israel is from this level of delight, as our Sages, of blessed memory, said, "With whom did He take counsel? With the souls of the tzaddikim." And see what is written in Etz Chaim, Sha'ar Mayin Nukvin uMayin Duchrin, Derush 2, and also in the explanation of "When it arose in His will," etc.; see there. Therefore they have the power to be "those who sanctify Your Name," etc. And see the Zohar, Vayechi (folio 245).

The root of the souls comes into being from this delight of giving, which the Sages express by saying that G-d "took counsel with the souls of the tzaddikim" when He created His world. The text points to Etz Chaim's discussion of the feminine and masculine waters and to the explanation of "When it arose in His will," and closes the parenthesis with a reference to the Zohar on Vayechi.

ועמ"ש במ"א בענין צחוק עשה לי אלקים²⁷ שהוא ענין צחוק ותענוג עליון הנמשך משם אלקים שהוא ענין להיות יש ודבר נפרד וביטול היש שע"י נעשה צחוק ותענוג למעלה

And see what is written elsewhere on the matter of "Elokim has made laughter for me": that this is the matter of supernal laughter and delight drawn from the Name Elokim, which is the matter of becoming a yesh (an existent) and a separate thing, and the nullification of the yesh, through which laughter and delight come about above.

Elsewhere the Alter Rebbe explains Sarah's words, "Elokim has made laughter for me." The Name Elokim brings about a world that feels itself to be a separate "something" (yesh); when that yesh is nullified before G-d, laughter and delight arise above.

וזהו ענין לויתן זה יצרת לשחק בו²⁸ וכמ"ש בד"ה צו את בניי [בני ישראל] ואמרת אליהם את קרבני לחמי²⁹ כוי

And this is the matter of "This Leviathan You formed to sport with," as is written in the discourse beginning "Command the children of Israel and say to them: My offering, My bread," etc.,

The same idea is in the verse about the Leviathan, "which You formed to sport with": G-d's "play" with His creation. The discourse on "Command the children of Israel ... My offering, My bread" develops the theme.

ובד"ה אני ה' אלקיכם אשר הוצאתי אתכם מאמ"צ [מארץ מצרים]³⁰ ועמ, ש בד"ה ה' לי בעוזרי³¹ בענין זמן שמחתנו ישמח ה' במעשיו כוי

and in the discourse beginning "I am Havayah your G-d, who brought you out of the land of Egypt." And see what is written in the discourse beginning "Havayah is with me among my helpers," on the matter of "the season of our rejoicing": "Havayah will rejoice in His works," etc.;

Further discussions of this delight are in the discourse on "I am Havayah your G-d, who brought you out of the land of Egypt," and in the discourse on "Havayah is with me among my helpers," which explains the festival called "the season of our rejoicing" through the verse "Havayah will rejoice in His works."

ובד"ה ביום השמע"צ [השמיני עצרת] גבי הנה עד"מ שיש שני מיני תענוג לפני המלך ובד"ה שוש אשיש³² גבי שהיא מפעלת את השמחה בהוי' כוי:³³

and in the discourse beginning "On the eighth day, Atzeres [assembly]," regarding "Now, by way of analogy, there are two kinds of delight before the king"; and in the discourse beginning "I will greatly rejoice," regarding [the explanation] that she brings about the joy in Havayah, etc.

A discourse for Shemini Atzeres gives a parable of two kinds of delight before a king: one in the fulfilment of his commands, and one when he sees his son returning from a distant land, an image of teshuvah. The discourse on "I will greatly rejoice" explains that Knesses Yisrael, the community of Israel, brings about joy in Havayah.

SECTION 3 • 13

Wine, oil and bread

3 ב וזהו ענין ויין ישמח לבב אנוש נכנס יין יצא סוד והסוד הוא התענוג שבישראל וגילוי תענוג זה היינו שמחה של מצוה אשר הוא תענוג אשר אהיה כו'

2. And this is the matter of “And wine gladdens the heart of man”: “Wine enters, the secret comes out.” The secret is the delight that is within Israel, and the revelation of this delight is the joy of a mitzvah, which is the delight of “Asher Ehe-yeh,” etc.

Section 2 begins with the verse “And wine gladdens the heart of man” and the Sages’ saying “wine enters, the secret comes out” (yayin, “wine,” and sod, “secret,” both have the numerical value 70). The “secret” is the hidden delight within the souls of Israel, and wine brings it out as the joy of a mitzvah; that delight is the delight of “Asher Ehe-yeh,” from the Name “Ehe-yeh asher Ehe-yeh” (“I will be what I will be”), associated with Keser.

וגילוי שמחה זו היא עשה רצונו כרצונך³⁴ שרצונך הוא למטה מן הדעת כדי שיעשה רצונך כרצונו שלמעלה מן הדעת בעטרה שעטרה לו אמו³⁵

And the revelation of this joy is “Make His will as your will” — your will, which is below Daas (knowledge) — “so that He will make your will as His will,” which is above Daas: “with the crown with which his mother crowned him.”

This joy is revealed through the Mishnah’s teaching “Make His will as your will, so that He will make your will as His will”: our will, which is below understanding, is given over to G-d’s will, which is beyond understanding. This is “the crown with which his mother crowned him.”

שבחי העטרה אינה אימא עצמה אלא שנעשית מאימא כמו עטרה גשמית שהיא דבר בפני עצמו ועיקר העטרה היינו גילוי אור אבא

For the level of the crown is not Imma itself, but rather it is made from Imma, like a physical crown, which is a thing in its own right; and the essence of the crown is the revelation of the light of Abba.

The crown is not Imma, Binah, herself: it is made by Imma yet stands apart from her, like a physical crown, a separate object placed on the head. Its essence is the light of Abba, Chochmah, shining through it.

כי להיות ויין ישמח לבב אנוש בבחינת פנימית בלבד כמו עד"מ כששותים מעט יין אזי משמח הלב
משא"כ ריבוי יין מבלבל המוח

For “And wine gladdens the heart of man” is to be only in an inward manner, just as, by way of analogy, when one drinks a little wine it gladdens the heart, whereas much wine confuses the mind.

Wine must gladden the heart only inwardly and in measure. A little wine cheers the heart, while too much confuses the mind.

ולכן היו מנסכין ע"ג [על גבי] המזבח במדה חצי ההין לפר ושלישית ההין לאיל³⁶ כו' כי מזבח הוא בחינת
מלכות והיין היינו המשכת הבינה וצ"ל במדה כי בינה דינין מתערין מינה³⁷

Therefore they would pour libations upon the altar in measure: “half a hin for the bull, and a third of a hin for the ram,” etc. For the altar is the level of Malchus (sovereignty), and the wine is the drawing down of Binah (understanding), and it must be in measure, because “Binah: judgments are aroused from it.”

Hence the wine libations on the altar were measured: half a hin for a bull, a third of a hin for a ram. The altar stands for Malchus and the wine for the influence of Binah, which must be measured because, in the Zohar's words, from Binah judgments (dinim) are aroused.

ולכן היה חטא אדה"ר [אדם הראשון] שסחט אשכול ענבים וגם חטא נח וישכר ויתגל בתוך אהלה³⁸ שמזה
נמשך וירא הם³⁹ כו'

Therefore there was the sin of Adam, the first man, who squeezed a cluster of grapes, and also the sin of Noach: “And he became drunk and was uncovered within his tent,” from which there followed “And Cham saw,” etc.

Unmeasured wine leads to sin. In Bereshis Rabbah (15:7; 15:8 in Kehot's numbering) Rabbi Yehudah bar Il'ai holds that the tree of knowledge was grapes, whose “clusters brought bitterness to the world,” and elsewhere (19:5) the Midrash says that grapes were squeezed for Adam; and Noach became drunk and uncovered himself, which led to Cham's sin.

אלא צ"ל במדה כדי לשמח הלב בלבד בבחינת פנימית כדי לעורר הכתר היינו העטרה שהוא תענוג
העליון שמתעורר על ידי שמחה של מצוה

Rather, it must be in measure, only to gladden the heart, in an inward manner, in order to arouse Keser (the Crown), that is, the crown, which is the supernal delight (taanug) that is aroused through the joy of a mitzvah.

So wine must be taken in measure, to gladden the heart inwardly. Its purpose is to arouse Keser, the “crown,” the supernal delight that the joy of a mitzvah awakens.

אבל אחר שנתעורר הכתר העיקר להמשיך מוחין דאבא להצהיל פנים משמן⁴⁰ שמן בחשאי בעמדם תרפינה כנפיהם.

But after Keser has been aroused, the main thing is to draw down the intellect (mochin) of Abba, “to make the face shine with oil.” Oil [is] in silence: “When they stood, they let down their wings.”

Once Keser is aroused, the main task is to draw down Abba, Chochmah, symbolized by oil: “to make the face shine with oil.” Oil, unlike wine, works in silence, like the wings of the holy creatures in Ezekiel’s vision (Ezekiel 1:24-25), which roar like great waters as they move and fall slack when the creatures stand still.

כנפיהם מה שמעופפים היינו מה שהיו בוערים כו' ואחר כך תרפינה נעשה בבחינת ביטול

“Their wings” — their flying — is their having been aflame, etc.; and afterward “they let down” [their wings]: it becomes a state of self-nullification (bittul).

The creatures’ “wings,” their flying, express their fiery longing to rise; when they stand and let their wings down, that excitement becomes self-nullification (bittul).

וגילוי אור אבא הוא שבוקע אורות דאימא ויעבור ה' על פניו⁴¹ כו' לירד למטה דהיינו בהתלבשות אורות בכלים אור התורה שנתלבשה בענינים גשמיים תרומות ומעשרות כו' (ועיין בפע"ח [בפרי עץ חיים] ש"ב [ששת ימי בראשית] פ"א).

And the revelation of the light of Abba is what breaks through the lights of Imma — “And Havayah passed before him,” etc. — to descend below, that is, in the enclothing of lights in vessels: the light of the Torah, which became enclothed in physical matters, terumos and maasros [the priestly gifts and the tithes], etc. (And see Pri Etz Chaim, Sha’ar 12, chapter 1.)

The light of Abba then breaks through the lights of Imma in order to descend, as in “And Havayah passed before him.” This descent of Chochmah means lights entering vessels: the light of the Torah clothing itself in physical matters such as the priestly gifts (terumos) and tithes (maasros). The text refers to Pri Etz Chaim for this.

וזהו ענין אדם א' דם כי ההתפעלות והשמחה זהו נמשך מבחי' הדמים שכלב וכמו ויין ישמח. והאלף הוא בחי' חכמה להמתיק הגבורות.

And this is the matter of adam (man): alef, dam (blood). For the excitement and the joy are drawn from the level of the blood that is in the heart, as in “And wine gladdens.” And the alef is the level of Chochmah (wisdom), to sweeten the gevuros [the forces of severity].

The word adam, “man,” is spelled alef followed by dam, “blood.” The blood of the heart carries excitement and joy, as wine does, while the alef stands for Chochmah, which sweetens the severities (gevuros) of that fiery joy.

ותחת אשר לא עבדת בשמחה⁴² היינו התחלה אבל אין זה התכלית כי אין זה אלא בחינת רצוא וצ"ל בחינת שוב לאחד⁴³

“Because you did not serve with joy” — this is the beginning, but it is not the ultimate purpose, for this is only the level of ratzo (running forth); and there must be the level of shov (returning) to the One,

The verse rebuking those who “did not serve with joy” shows that joy is required, but joy is only the beginning: it is ratzo, the soul’s running toward G-d. The goal is shov, returning “to the One,” which the next part identifies with drawing down the light of Abba.

והיינו המשכת אור אבא דוקא שיהיה אור אבא דוקא בגילוי ואורות דאימא אינן אלא כדי לשמח בלבד which is the drawing down of the light of Abba specifically, so that the light of Abba specifically be revealed; and the lights of Imma are only in order to gladden.

Shov means drawing down and revealing the light of Abba, Chochmah, itself. The lights of Imma, Binah, serve only to bring joy.

ולכן בברכת שים שלום שהוא בחינת הזיווג כי באור פניך נתת לנו תורת חיים גילוי אור אבא וזהו להצהיל פנים משמן דוקא שהוא בחינת אבא.

Therefore, in the blessing “Grant peace,” which is the level of the union (zivug), [we say,] “For by the light of Your countenance You have given us a Torah of life”: the revelation of the light of Abba. And this is “to make the face shine with oil” specifically, which is the level of Abba.

The last blessing of the Amidah, “Grant peace,” corresponds to the supernal union (zivug), and its words “by the light of Your countenance You have given us a Torah of life” speak of the revealed light of Abba. That light is the “oil” that makes the face shine.

(ועמ"ש בד"ה כי תבואו אל ארץ מושבותיכם ועמ"ש ע"פ מאה"ז [מאמר הזהר] בפרשה וירא דק"יב אי ע"פ בת אבי היא⁴⁴ ובפרשה אמור דף ק' ע"ב ומ"ש מזה ג"כ בד"ה שובה ישראל⁴⁵ ועמ"ש סד"ה יהודה אתה⁴⁶ גבי בני אביך)

(And see what is written in the discourse beginning "When you come into the land of your dwellings"; and see what is written on the statement of the Zohar in Parshas Vayeira, folio 112a, on "She is my father's daughter," and in Parshas Emor, folio 100b; and what is written on this also in the discourse beginning "Return, O Israel"; and see what is written at the end of the discourse beginning "Yehudah, you," regarding "your father's sons.")

The parenthesis points to other discourses on this theme: on "When you come into the land" (which the Kehot note places in Likkutei Torah, Behar), on Zohar passages in Vayeira ("She is my father's daughter") and Emor, on "Return, O Israel," and on "Yehudah, you" regarding "your father's sons"; two of them speak of a "father," a hint to Abba. In the Behar discourse the Alter Rebbe reads "She is my father's daughter," with the Zohar on Emor, as supernal Chochmah, the "sister" who "takes from the house of the Father," reached through prayer with self-sacrifice and bittul.

אך שמן זה היינו בחי ביטול שמחמת השמחה של יין הוא במקורו למעלה במוחין. אבל כשיורד אבא למטה בנצח והוד נקרא לחם כמ"ש ולחם לבב אנוש יסעד.

However, this oil, the level of self-nullification that comes by virtue of the joy of wine, is in its source above, in the mochin. But when Abba descends below, into Netzach (victory) and Hod (splendor), it is called bread, as it is written, "And bread sustains the heart of man."

This "oil," the self-nullification that follows the joy of wine, is still at its source above, in the mochin, the intellect. But when Abba descends into Netzach and Hod it is called bread, as the same verse continues: "and bread sustains the heart of man."

ויסעד היינו עוז של התורה שנותנת כח לחלישות הנשמה כמ"ש במ"א על פסוק בחדש השלישי לצאת⁴⁷ בני ישראל מארץ מצרים כו' ע"ש וכך לבב אנוש היינו מלכות שירדה לבי"ע רגליה יורדות מות.⁴⁸ (ע"י במאורי אור אות א' סעיף ק"ד)

"Sustains" is the strength of the Torah, which gives power to the weakness of the soul, as is written elsewhere on the verse "In the third month after the children of Israel went out of the land of Egypt," etc.; see there. And so "the heart of man" is Malchus, which descended to Beriah, Yetzirah and Asiyah: "Her feet go down to death" (see Me'orei Or, letter alef, section 104).

"Sustains" means the strength the Torah gives to the soul's weakness, as explained in the Torah Ohr discourse on "In the third month" (the giving of the Torah), where the going out of Egypt (Mitzrayim, from metzar, "constraint") is the soul's rising above the limits that the body and the animal soul place on it. "The heart of man" is Malchus, which has descended into the lower worlds, of which it is said, "her feet go down to death." For this the text cites Me'orei Or, an alphabetical lexicon of Kabbalistic terms, whose entry, the Kehot note says, is copied in Or HaTorah.

והכח הזה להיות עולה באצילות הוא ע"י ירידת אור אבא בנו"ה [בנצח והוד] דז"א שהם בחי' אותיות

And this power to ascend into Atzilus is through the descent of the light of Abba into the Netzach and Hod of Z'eir Anpin (the emotive attributes), which are the level of letters

The power to lift Malchus back into Atzilus comes from the light of Abba descending into the Netzach and Hod of Z'eir Anpin, which are associated with letters.

(כי נוי"ה [נצח והוד] נקרא שוקי האיש⁴⁹ ורגליו שהן בחי' אותיות כמו שהרגלים מוליכים את האדם ממקום למקום. כך על ידי האותיות נמשך השכל כו')

(for Netzach and Hod are called “the legs of the man” and his feet, which are the level of letters: just as the feet carry a person from place to place, so through the letters the intellect is conveyed, etc.).

Netzach and Hod are “the legs of the man” (a phrase from Psalms 147:10), the legs of the supernal Man. Just as legs carry a person from place to place, letters carry an idea from one mind to another.

והיינו בחי' חטה כי חטה בגימט' [בגימטריא] כ"ב שהן כ"ב אותיות

And this is the level of wheat, for chitah (wheat) in numerical value (gematria) is 22, which are the 22 letters.

Wheat stands for this level: chitah, “wheat” (chet 8, tes 9, hei 5), has the numerical value 22, the number of the letters of the Hebrew alphabet; the Kehot note gives the Tikkunei Zohar as the source.

כי החטה היא גי'כ בחי' חכמה שהרי אין התינוק יודע לקרות אבא עד שיטעום טעם דגן⁵⁰ אלא שבחי' חכמה זו היא בחי'נ' [בחינת / בחינה] קטנות מאד ועמ"ש מזה בד"ה וספרתם לכם גבי חג השבועות

For wheat too is the level of Chochmah, for indeed, “a child does not know how to call ‘Abba’ (Father) until it tastes the taste of grain.” But this level of Chochmah is a level of extreme smallness (katnus). And see what is written on this in the discourse beginning “And you shall count for yourselves,” regarding the festival of Shavuos.

Wheat is also linked with Chochmah: the Talmud says that a child cannot say “Abba” (Father) until he has tasted grain, and the Alter Rebbe reads Abba as Chochmah. But this is Chochmah in its smallest state (katnus). The discourse on counting the Omer in Likkutei Torah, Bamidbar, explains it further, contrasting barley, revealed on Pesach as each soul's own grasp of G-dliness, with wheat, revealed on Shavuos.

והיינו בחינת אותיות שבחכמה והם בנו"ה [בנצח והוד] דז"א ולמטה ששם עה"ד [עץ הדעת] טוב ורע שם הוא התלבשות החכמה וירידתה בבחי' לחם להיות עוז

And this is the level of the letters within Chochmah, and they are in the Netzach and Hod of Z'eir Anpin and below, where the Tree of Knowledge of good and evil is. There is the enclothing of Chochmah and its descent in the form of bread, to be strength;

These are the "letters" within Chochmah, found in Z'eir Anpin's Netzach and Hod and below, where the Tree of Knowledge of good and evil is found. There Chochmah clothes itself and descends as "bread," to be strength.

ואינה בבחי' שמחה כמו היין כי לחם אין בו טעם מתיקות והוא בחי' מלכות כמ"ש כי לא על הלחם לבדו יחיה האדם⁵¹ (וכמ"ש בזהר ויחי דר"מ ע"א)

and it is not in the form of joy like wine, for bread has no taste of sweetness; and it is the level of Malchus, as it is written, "For not by bread alone does man live" (and as is written in the Zohar, Vayechi, folio 240a).

Bread is strength rather than joy, for it has no sweetness, unlike wine; and it is the level of Malchus. The verse "not by bread alone does man live" points to this, and the text cites the Zohar on Vayechi.

ואעפ"כ [ואף על פי כן] תחלה הוא הלחם כנודע שאי אפשר לשתות יין אליבא ריקנא ושם הוא לחמו בלחמי⁵² שתי הלחם הם נוי"ה [נצח והוד] איהו בנצח ואיהי בהוד כו'

Nevertheless, bread comes first, as is known that it is impossible to drink wine on an empty stomach (aliba reikana). And there is "Eat of my bread" (lachamu belachmi): the two loaves are Netzach and Hod, "He in Netzach and she in Hod," etc.

Still, bread must come first, just as one should not drink wine on an empty stomach. In the verse "Come, eat (lachamu) of my bread (lachmi)," lachamu is the plural command "eat!" and lachmi means "my bread"; the Alter Rebbe hears in them two forms of lechem, bread, and reads them as the two loaves offered on Shavuot, which correspond to Netzach and Hod, in the Kabbalistic phrase "He in Netzach and she in Hod."

והוד הוא בניקוד מלאפום ולכן נקרא לחמו גם לחמו לשון רבים היינו עליות המלכות מרה"ר [מרשות הרבים] טורי דפרודא כו'

And Hod is in the vowel melopum [u]; therefore it is called lachamu. Also, lachamu is plural: that is, the ascents of Malchus from the public domain, "the mountains of separation," etc.

Hod's vowel is melopum, which the Kehot note explains is the Sephardic name for shuruk; lachamu ends in that vowel, so it corresponds to Hod. Its plural form alludes to Malchus rising up from the "public domain," the realm of multiplicity called "the mountains of separation." (The printed Hebrew's חלמו is a transposition of לחמו, lachamu, and its היינו a misprint for היינו, "that is.")

ולחמי היינו איהו בנצח שהוא בניקוד חירק שאח"כ יוכל להיות יין המשמח ולהיות להצהיל פנים משמן דוקא בעטרה שעטרה לו אמו כו'

And lachmi is "He in Netzach," which is in the vowel chirik [i]; so that afterward there can be the wine that gladdens, and there can be "to make the face shine with oil" specifically, "with the crown with which his mother crowned him," etc.

Lachmi ends in chirik, the vowel of Netzach ("He in Netzach"). After this "bread" can come the gladdening wine and the oil that makes the face shine, culminating in "the crown with which his mother crowned him."

אך בחינת העטרה זו צ"ל צאינה וראינה מאצילות כי באצילות הכל בבחינת מקיפים ואיהו וחיוהי חד

But this level of the crown must be "Go out and gaze": "go out" from Atzilus, for in Atzilus everything is in the mode of makifim (encompassing lights), and "He and His life-forces are one";

Yet this crown must be seen by "going out" of Atzilus, where everything is encompassing light and "He and His life-forces are one": there nothing stands apart to perceive it.

ואינו נראה ונגלה כו' רק צאינה וראינה בנות ציון היינו בהיכלות דבריא שם מורגש ונגלה כבוד גילוי התענוג כו': ^{53, 54, 55}

and it is not seen and revealed, etc.; only "Go out and gaze, O daughters of Zion," that is, in the chambers (heichalos) of Beriah: there the glory of the revelation of the delight is felt and revealed, etc.

So it is not seen or revealed there, but only in the "chambers" (heichalos) of Beriah, the first world of separate existence, where the glory of revealed delight can be felt. Section 5 returns to ask how this is possible.

SECTION 4 • ¶4-8

Counsels from afar

4 ג והנה להבין ענין הלחם שאנו רואים שהלחם דוקא יסעד לבב אנוש יותר מהיין כו' וגם כאן מבואר ששרשו מאבא שהוא למעלה מבחי' יין שהוא אימא כו'

3. Now, to understand the matter of bread: we see that bread specifically "sustains the heart of man" more than wine, etc.; and here too it is explained that its root is from Abba, which is above the level of wine, which is Imma, etc.

Section 3 asks why bread, of all foods, "sustains the heart of man" more than wine, and why its root should be in Abba, Chochmah, which is higher than wine, Imma, Binah. "The heart of man" was identified above with Malchus.

ויוכן ע"ש מ"ש באגה"ק [באגרת הקודש] בתחלתו ע"פ חגרה בעוז מתניה⁵⁶ אין עוז אלא תורה שהיא נותנת כח ועוז לבח"י מתנים⁵⁷ כ"י ע"ש.

This will be understood on the basis of what is written in Iggeres HaKodesh, at its beginning, on the verse "She girds her loins with strength": "Strength means nothing but Torah," which gives power and strength to the level of the loins, etc.; see there.

The answer starts from the opening of Iggeres HaKodesh, on the verse "She girds her loins with strength," where "strength" means the Torah: the Torah gives strength to the "loins," which, the epistle explains, hold up the whole body with the head and carry it where it is going.

והנה המתנים הם נ"ה [נצח והוד] שנקראים תרין שוקין ובמקום המתנים בפנים שם הם הכליות שנו"ה [שנצח והוד] נק' ג"כ כליות יועצות.⁵⁸

Now, the loins are Netzach (victory) and Hod (splendor), which are called "the two thighs" (terein shokin); and at the place of the loins, within, are the kidneys, for Netzach and Hod are also called "the counseling kidneys."

In the Kabbalistic image of the body, the loins correspond to Netzach and Hod, the "two thighs." Inside, at the loins, are the kidneys, traditionally called "the counseling kidneys," so Netzach and Hod are also the faculty of counsel.

ומבואר בע"ח [בעץ חיים]⁵⁹ שנה"י [שנצח הוד יסוד] חדשים נמשכים מהכתר (בפע"ח [בפרי עץ חיים]) שער העמידה פ"ד [פרק י"ד / פרשה י"ד]⁶⁰ איתא וז"ל [וזה לשוננו] אריך אנפין שהוא הכתר הנקרא אל עליון שהוא הגומל חסדים שהם נה"י [נצח הוד יסוד] דזעיר אנפין המוציא אותם בסוד תוספות מחדש⁶¹ עכ"ל [עד כאן לשוננו]

And it is explained in Etz Chaim that the new Netzach, Hod and Yesod are drawn from Keser (the Crown) (in Pri Etz Chaim, Sha'ar HaAmidah, chapter 14, it says, and these are his words: "Arich Anpin, which is Keser, called Kel Elyon (G-d Most High), is the One who 'bestows kindnesses,' which are the Netzach, Hod and Yesod of Z'eir Anpin, bringing them forth in the mystery of an addition anew." End of quote.)

Etz Chaim teaches that Z'eir Anpin receives a "new" Netzach, Hod and Yesod, and that these come from Keser. The text quotes Pri Etz Chaim on the first blessing of the Amidah: Arich Anpin, which is Keser, is "Kel Elyon" who "bestows kindnesses," and these kindnesses are the new Netzach, Hod and Yesod given to Z'eir Anpin as an addition. In Likkutei Torah, Masei, the Alter Rebbe quotes the same passage and concludes that Netzach and Hod are rooted in Keser, above Abba and Imma, just as the legs carry the whole body and the head.

ועיין בפ"י הרמ"ז [הרב משה זכות] בפ' בראשית (דף ח' ריש ע"א) גבי לכל עושיהם⁶² מ"ש בשם ספר הליקוטים בדרוש נה"י [נצח הוד יסוד] החדשים כו'.

And see the commentary of the Ramaz (Rabbi Moshe Zacuto) on Parshas Bereishis (folio 8, beginning of side a), regarding "to all who practice them," what he wrote in the name of Sefer HaLikkutim in the discourse on the new Netzach, Hod and Yesod, etc.

The Ramaz, in his commentary on the Zohar, cites a further teaching on the new Netzach, Hod and Yesod from Sefer HaLikkutim, in connection with the verse "[good understanding] to all who practice them."

וזהו חגרה בעוז מתניה עוז היינו התורה ששרשה מהכתר ממנה נמשך הכח ועוז לבחי' מתנים שהם נוי"ה [נצח והוד].

And this is "She girds her loins with strength": "strength" is the Torah, whose root is from Keser; from it the power and strength are drawn to the level of the loins, which are Netzach and Hod.

So "She girds her loins with strength" means that the Torah, whose root is in Keser, gives power to Netzach and Hod. The highest gives strength to the lowest.

והענין הוא כמו עד"מ⁶³ שאנו רואים שיש אדם שאע"פ [שאף על פי] שמשיג השכל עכ"ז [עם כל זה] אינו יכול ללמדו לזולתו כ"א לעצמו הוא מבין

The explanation is like what we see, by way of analogy: there is a person who, although he grasps an idea, nevertheless cannot teach it to another; only for himself does he understand [it],

The analogy: some people understand an idea well enough for themselves but cannot teach it to anyone else.

אבל אינו יכול להשפיעו ולהבינו לאחרים והטעם הוא מפני שהוא אינו בר שכל גדול כל כך לכך די לו להפקיע את עצמו

but he cannot impart it and make it understood to others. The reason is that he is not a person of such great intellect; therefore it is enough for him to satisfy himself,

Such a person's grasp is not great enough to do more than satisfy his own understanding.

אבל לא יוכל לשית עצות בנפשו איך להשפיע לזולתו כמ"ש באגה"ק [באגרת הקודש] בד"ה להבין משל ומליצה שכדי להשפיע צריך להתייעץ איך להשפיע בדרך שיוכל המקבל לקבל ההשפעה.⁶⁴

but he cannot "take counsel in his soul" how to impart [it] to another; as is written in Iggeres HaKodesh, in the epistle beginning "To understand a parable and a figure": that in order to impart, one must take counsel how to impart in a way that the recipient will be able to receive what is imparted.

He lacks the ability to "take counsel" about how to convey the idea. Iggeres HaKodesh, in the epistle "To understand a parable," explains that teaching requires planning how to present an idea so that the student can receive it.

שם יאמרנה כמו שהיא בשכלו לא יוכל הבן שהוא קטן להבין ולקבל רק צריך לו לסדר בסדר וענין אחר

For if he says it as it is in his own mind, the son, who is small, will not be able to understand and receive [it]; rather, he must arrange it for him in another order and manner,

If the teacher says the idea as it stands in his own mind, a young son will not understand it. He must rework it into another order and form.

דבר דבור על אופניו מעט מעט ובח"י עצה זו נקרא נצח והוד שהן כליות יועצות כו' וגם נז"ה [נצח והוד] נק' שחקים ורחיים ששחקים מן לצדיקים⁶⁵

"a word fitly spoken," little by little. And this level of counsel is called Netzach and Hod, which are "the counseling kidneys," etc. Netzach and Hod are also called Shechakim (the heavens) and millstones, which grind (shochakim) manna for the tzaddikim,

He must give it as "a word fitly spoken," little by little, and this faculty of counsel is Netzach and Hod, the "counseling kidneys." Netzach and Hod are also called Shechakim, a name of one of the heavens that is related to shachak, "to grind," and the Talmud says that in the heaven called Shechakim millstones grind manna for the righteous.

כמו הטוחן ברחיים עד"מ שמפרר החטה⁶⁶ לחלקי [לחלקים] דקים מאד כך צריך האב להקטין השכל ודבר חכמה שרוצה להשפיע לבנו ולחלקו לחלקים רבים לומר לו מעט מעט במועצות ודעת כו' כמ"ש

כ"ז כל זה באגה"ק באגרת הקודש

שם. 108, 107, 106, 105, 104, 103, 102, 101, 100, 99, 98, 97, 96, 95, 94, 93, 92, 91, 90, 89, 88, 87, 86, 85, 84, 83, 82, 81, 80, 79, 78, 77, 76, 75, 74, 73, 72, 71, 70.

like one who grinds with millstones, by way of analogy, crushing the wheat into very fine particles. So must the father reduce the idea and the word of wisdom that he wishes to impart to his son, and divide it into many parts, to tell it to him little by little, with counsel and knowledge, etc., as all this is written in Iggeres HaKodesh there.

As a mill grinds wheat into fine flour, a father must reduce his idea and break it into many small portions, teaching his son bit by bit. All this, the Alter Rebbe notes, is in Iggeres HaKodesh.

5 ולכן מי שאינו בר שכל גדול לא יוכל לשית עצות איך להשפיע ע"כ אע"פ [אף על פי] שמבין השכל בפ"ע

[בפני עצמו] אינו יכול להשפיע לזולתו רק דוקא מי שהוא בר שכל גדול הוא שיכול להשפיע

Therefore one who is not a person of great intellect cannot take counsel how to impart; therefore, although he understands the idea by itself, he cannot impart it to another. Only one who is a person of great intellect is able to impart,

The analogy concludes: only someone of great intellect can "take counsel" about how to impart; others understand for themselves but cannot pass it on.

כי מחמת גודל שכלו ועמקות דעתו יוכל להתייעץ איך להשפיע אפילו להבן שהוא קטן כו

for by virtue of the greatness of his intellect and the depth of his understanding he is able to take counsel how to impart even to the son who is small, etc.

A great intellect, by its breadth and depth, can find a way to convey an idea even to a small child.

נמצא עצה זו שהיא בחי' נוי"ה [נצח והוד] שרשו נמשך דוקא מגדלות השכל שלמעלה מעצם השכל שהוא משפיע כו' לכן יש שמשגיג השכל ואעפ"כ [ואף על פי כן] אינו יכול להשפיע.

It follows that this counsel, which is the level of Netzach (victory) and Hod (splendor), has its root drawn specifically from the greatness of intellect, which is above the very idea that he imparts, etc. Therefore there is one who grasps the idea and nevertheless cannot impart [it].

So the counsel of Netzach and Hod is rooted in a greatness of intellect beyond the idea being taught. That is why understanding an idea is not enough to be able to teach it.

וכך יובן הנמשל למעלה שזהו ענין שנה"י [שנצח הוד יסוד] החדשים נמשכים מהכתר. (ועמ"ש מזה ג"כ בביאור ע"פ אלה מסעי).^{109, 110}

And so will the counterpart on high be understood: this is the matter of the new Netzach, Hod and Yesod being drawn from Keser (the Crown). (And see what is written on this also in the explanation on the verse "These are the journeys.")

The same applies above: the new Netzach, Hod and Yesod of Z'eir Anpin are drawn from Keser, which is beyond intellect. The text points to the explanation on "These are the journeys" in Parshas Masei, which the Kehot note identifies as the second biur there, section 3.

כי הנה עולמות ב"י"ע הם בעלי גבול ותכלית ואינן ערוך כלל לאצילות שבו מלובש אור א"ס ב"ה

For the worlds of Beriah, Yetzirah and Asiyah are bounded and finite, and bear no comparison at all to Atzilus, in which the Infinite Light (Or Ein Sof), blessed be He, is en clothed.

The lower worlds of Beriah, Yetzirah and Asiyah are finite and bear no comparison to Atzilus, where the Infinite Light is en clothed. Something is needed to bridge that gap.

לכן כדי להיות השפעת האור והחיות מאצילות לבי"ע זהו ע"י נוי"ה [נצח והוד] שנק' מאזני צדק ששוקליי [ששוקלים] איך וכמה יהי [יהיה] ההשפעה מבחי' צדק מלי' דאצילות המחיה ב"י"ע וזהו ענין כליות יועצות כו'.¹¹¹

Therefore, for there to be the flow of the light and the life-force (chayus) from Atzilus to Beriah, Yetzirah and Asiyah, this is through Netzach and Hod, which are called "scales of righteousness" (moznei tzedek), for they weigh how and how much the flow will be from the level of Tzedek, the Malchus (sovereignty) of Atzilus, which gives life to Beriah, Yetzirah and Asiyah. And this is the meaning of "the counseling kidneys," etc.

Netzach and Hod bridge it: they are the "scales of righteousness" (moznei tzedek, Leviticus 19:36) that weigh how much influence may pass from the Malchus of Atzilus, called Tzedek, "righteousness," to the lower worlds. This weighing is the "counsel" of the kidneys.

6 ולכך גם נבואת משה היי [היה] רק מבחי' נוי"ה [נצח והוד] וכמ"ש האריז"ל [האר"י זכרוננו לברכה] בשער הנבואה פ"א¹¹² וכמ"ש באגה"ק [באגרת הקודש] בד"ה עוטה אור שלמעלה מנו"ה [מנצח והוד] אין שום השגה לנביא וחזוה.¹¹³

Therefore even the prophecy of Moshe was only from the level of Netzach (victory) and Hod (splendor), as the Arizal, of blessed memory, wrote in Sha'ar HaNevuah, chapter 1, and as is written in Iggeres HaKodesh, in the epistle beginning "He wraps [Himself in] light": that above Netzach and Hod there is no apprehension at all for a prophet or seer.

This is why even Moshe's prophecy came from Netzach and Hod. The Kehot note quotes the Arizal's Sha'ar HaNevuah: Moshe, master of all the prophets, prophesied from the first two joints of Z'eir Anpin's Netzach and Hod, from their inner side, where no other prophet could; and Iggeres HaKodesh, in "He wraps Himself in light," says that above Netzach and Hod a prophet has no apprehension at all.

ולכן התהוות נה"י [נצח הוד יסוד] חדשים שהם בחי' עצה הנ"ל איך להשפיע למקור דבי"ע נמשך דוקא מבחינת הכתר.

Therefore the coming into being of the new Netzach, Hod and Yesod, which are the level of the counsel mentioned above — how to impart to the source of Beriah, Yetzirah and Asiyah — is drawn specifically from the level of Keser (the Crown).

Since Netzach and Hod are the "counsel" that adapts divine light for the source of the lower worlds, their new form must come from Keser, the highest level.

ע"ד המגביהי לשבת המשפילי לראות¹¹⁴ בשמים ובארץ¹¹⁵ דהפי' כי לפי שהוא גבוה מאד נעלה ע"כ שמים וארץ ומעלה ומטה שוין לפניו.

This is along the lines of "Who is enthroned on high, who lowers [Himself] to look upon heaven and earth": the meaning is that because He is exceedingly high and exalted, therefore heaven and earth, above and below, are equal before Him.

The verse "Who is enthroned on high, who lowers [Himself] to look upon heaven and earth" illustrates this. Because G-d is so exalted, heaven and earth, high and low, are equal before Him.

ולכן משפילי לראות אפי' [אפילו] בארץ כמו בשמים כו'.

Therefore He "lowers [Himself] to look" even upon the earth as upon heaven, etc.

Therefore He can look down upon the earth as readily as upon heaven: only what is beyond both relates to the lowest as to the highest, and so only Keser can give rise to the counsel that adapts light for the lowest.

וזהו מ"ש בזהר פ' בלק (דקצ"ג ע"ב) ע"פ ה' אלקי אתה ארוממך אודה שמך כי¹¹⁶ עשית פלא עצות מרחוק אמונה אמן (בישעיה ס"י כ"ה) עצות מרחוק מאן נינהו אינן תרין בדי ערבות דכל עיטא דנביאים מתמן אתיא¹¹⁷ אינן איקרון עצות מרחוק.

And this is what is written in the Zohar, Parshas Balak (folio 193b), on the verse "Havayah, You are my G-d; I will exalt You, I will praise Your Name, for You have done wonders, counsels from afar, in faithfulness, truth" (in Isaiah, chapter 25): "'Counsels from afar' — who are they? These are the two willow branches (badei aravos), for all the counsel of the prophets comes from there; they are called 'counsels from afar.'"

The Zohar on Balak (3:193b) expounds Yeshayahu's song of thanks, "for You have done wonders, counsels from afar," and explains "counsels from afar" as the "two willow branches," Netzach and Hod, from which all the counsel of the prophets comes.

ור"ל [ורוצה לומר] שבח"י נו"ה [נצח והוד] שנק' עצות הם מקבלים הכח לזה מרחוק דהיינו מבח"י חכמה וכתר וכמ"ש אמרתי אחכמה¹¹⁸ והיא רחוקה ממני.

That is to say, the level of Netzach and Hod, which are called "counsels," receive the power for this "from afar," that is, from the level of Chochmah (wisdom) and Keser; as it is written, "I said, 'I will become wise,' but it is far from me."

The Alter Rebbe adds that they are "from afar" because they draw their power from far above, from Chochmah and Keser, of which King Shlomo said, "I said, 'I will become wise,' but it is far from me."

ועי' נאמר ג"כ כי עשית פלא כו' שנמשך מבח"י פלאות חכמה שלמעלה מהשכל המושג כו' וזהו פלא יועץ¹¹⁹ כו' ע"ש.

And of this it is also said, "for You have done wonders," etc.: that it is drawn from the level of the wonders of wisdom (pela'os chochmah), which are above the intellect that can be grasped, etc. And this is "Wondrous Counselor" (pele yo'etz), etc.; see there.

"You have done wonders" alludes to the "wonders of wisdom," which are beyond the intellect that can be grasped. The phrase "Wondrous Counselor" (pele yo'etz) joins the two: counsel rooted in wonder.

וזהו ענין חגרה בעוז¹²⁰ דוקא מתניה כנ"ל וזהו ענין מעלת ומדרגת הבח"י בתורה מה שנקרא לחם שהוא בנו"ה [בנצח והוד]

And this is the matter of "She girds with strength" specifically "her loins," as mentioned above. And this is the matter of the superiority and rank of the level in the Torah that is called bread, which is in Netzach and Hod.

This is why "She girds her loins with strength" stresses the loins: the Torah's strength reaches Netzach and Hod. The "bread" of the Torah, which is in Netzach and Hod, therefore has a high rank.

וז"ש [וזהו שכתוב] בזהר (פ' פנחס דרי"ז ע"ב) ההוא לחם דאזילו שחקים וטחנין מנא למיכלא דצדיקייא¹²¹ כו'

And this is what is written in the Zohar (Parshas Pinchas, folio 217b): "That bread which the Shechakim go and grind, manna as food for the tzaddikim," etc.

The Zohar on Pinchas (3:217b), expounding this very verse, "and bread sustains the heart of man," speaks of the bread that the Shechakim go and grind as manna for the righteous, from which many hosts, called "the heart of man," are sustained.

וכמ"ש לעיל עד"מ שמפרר החטה לחלקים דקים מאד. כך נמשכו אותיות התורה למטה עד שכל אדם יוכל לקבל כו' וכן התחלקות הלכות תשבע"פ [תורה שבעל פה].

And as was written above, by way of analogy, one crushes the wheat into very fine particles; so were the letters of the Torah drawn down below, until every person is able to receive [them], etc.; and so too the division of the laws of the Oral Torah.

As in the analogy of the miller, who crushes wheat into fine flour, the letters of the Torah were "ground" and brought down until every person can receive them, and so too the laws of the Oral Torah were divided into many particulars.

7 וא"כ אף שנשפל למטה מבחי' יין ואין בו טעם מתיקות וכמו נו"ה [נצח והוד] נק' בדי ערבות¹²² שאין בהם טעם כו' אעפ"כ [אף על פי כן] שרשן גבוה יותר דהיינו מבחי' החכמה והכתר כנ"ל וזהו עצות מרחוק.

If so, although [bread] is lowered beneath the level of wine and has no taste of sweetness, just as Netzach (victory) and Hod (splendor) are called "willow branches," which have no taste, etc., nevertheless their root is higher, that is, from the level of Chochmah (wisdom) and Keser (the Crown), as mentioned above. And this is "counsels from afar."

So bread is lower than wine and has no sweetness, just as Netzach and Hod are called "willow branches," which have no taste; yet their root is higher, in Chochmah and Keser. That is the meaning of "counsels from afar."

וכמו שאמר שלמה המלך ע"ה [עליו השלום] והיא רחוקה ממני¹²³ ששרשה משכל הנעלם מכל רעיון¹²⁴ ונק' פלא כו'

And as King Shlomo, peace be upon him, said, "but it is far from me": for its root is from the intellect that is hidden from all thought, and it is called pele (wonder), etc.;

King Shlomo's words "but it is far from me" refer to this distant root: an intellect hidden beyond all thought, which is called pele, "wonder."

ומשם נמשכה בבחי' נוי"ה [נצח והוד] להיות בבחי' לחם חטה ע"י שמפרר החטה לחלקים דקים כנ"ל וזהו ממרחק תביא לחמה^{125, 126} וכמ"ש בזהר (פי' צו דל"ה ע"ב)

and from there it was drawn into the level of Netzach and Hod, to be in the form of bread of wheat, by crushing the wheat into fine particles, as mentioned above. And this is "From afar she brings her bread," as is written in the Zohar (Parshas Tzav, folio 35b).

From that hidden height it descends into Netzach and Hod and becomes "bread of wheat," ground fine as explained above. The verse about the woman of valor, "From afar she brings her bread," says exactly this; the Zohar on Tzav, explaining "counsels from afar," brings this verse together with "From afar Havayah appeared to me."

ור"ל [ורוצה לומר] שבחי' לחם שרשו ממקום גבוה מאד דהיינו מבחי' שהיא רחוקה מגדר ההשתלשלות ולכן לחם זה לבב אנוש יסעד.

That is to say, the level of bread has its root in a very high place, that is, from a level that is far from the bounds of the chain of descending worlds (hishtalshelus). Therefore this bread "sustains the heart of man."

Bread is rooted in a level far beyond the chain of descending worlds. That is why this bread, rather than wine, "sustains the heart of man."

ובזה יובן ג"כ ענין הלוחות דהנה מבואר במ"א ע"פ אם בחקתי תלכו^{127, 128} במ"ש חרות על הלוחות¹²⁹ אשר נחקק מהם ובהם שזהו ענין גליף גליפו בטהירו עילאה^{130, 131} והיינו בחינת כתר ע"ש באריכות

With this the matter of the Tablets will also be understood. For it is explained elsewhere, on the verse "If you walk in My statutes," regarding what is written, "engraved upon the Tablets," that [the letters] were engraved from them and in them: that this is the matter of "He engraved an engraving in the supernal luster" (galif gelifu bitehiru ila'ah), which is the level of Keser — see there at length.

The same principle explains the Tablets of the Covenant. A discourse on "If you walk in My statutes" explains that the letters were "engraved" in the stone itself, not written on it, and links this with the Zohar's "He engraved an engraving in the supernal luster," the level of Keser.

וגם לכן יש תר"ך אותיות¹³² בעשרת הדברות וצ"ל דהנה בפרדס בעה"כ [בערכי הכינויים] כ' [כתב] שהלוחות הם נצח והוד וכ"כ [וכן כתב] באוצ"ח [באוצרות חיים] דפ"ה ובע"ח [ובעץ חיים] של"ז פ"ו.

And also, for this reason there are 620 letters in the Ten Commandments. Yet this needs to be understood, for in Pardes [Rimonim], in Erchei HaKinuyim [its lexicon of appellations], he wrote that the Tablets are Netzach and Hod; and so it is written in Otzros Chaim, folio 85, and in Etz Chaim, Sha'ar 37, chapter 6.

For this reason the Ten Commandments have 620 letters, the numerical value of keser, "crown" (kaf 20, tav 400, reish 200); the maamar "Go out and gaze" explains that the Torah is rooted in the supernal will, Keser, the "620 pillars of light." But the Kabbalists (Pardes, Otzros Chaim and Etz Chaim) say that the Tablets are Netzach and Hod, which seems to contradict this.

8 ולפי הנ"ל אי"ש [אתי שפיר] והיינו ע"ד מ"ש בפע"ח [בפרי עץ חיים] בפ"י אל עליון כתר¹³³ גומל חסדים טובים¹³⁴ נו"ה [נצח והוד] דאבא וכנ"ל.

According to what was said above, this is well resolved; and this is along the lines of what is written in Pri Etz Chaim in the explanation of "Kel Elyon": Keser (the Crown); "who bestows good kindnesses": the Netzach (victory) and Hod (splendor) of Abba, as mentioned above.

The difficulty is resolved by what was said above: Netzach and Hod are drawn from Keser, so the Tablets can be both. Pri Etz Chaim reads the Amidah's "Kel Elyon" as Keser and "who bestows good kindnesses" as the Netzach and Hod of Abba, joining the two.

ועמ"ש מענין אותיות התורה בד"ה נר חנוך¹³⁵ ה' כו' מזוזה מימין¹³⁶ כו' וזהו בחי' לחם וכמ"ש בד"ה וספרתם לכם¹³⁷ גבי חטה כ"ב אתוון דאורייתא ששרשן מאותיות החקיקה כו' ע"ש:

And see what is written on the matter of the letters of the Torah in the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right," etc.; and this is the level of bread. And as is written in the discourse beginning "And you shall count for yourselves," regarding wheat: the 22 letters of the Torah, whose root is from the engraved letters, etc.; see there.

On the letters of the Torah the text refers to the Torah Ohr discourse on the Chanukah lamp, where the mezuzah on the right is an ascent from below and the Chanukah lamp on the left draws down the light of the Torah, and it identifies the letters with "bread." The discourse on counting the Omer links wheat (22 in numerical value) with the 22 letters of the Torah, rooted in the "engraved letters" of the level of Keser.

SECTION 5 • 19-17

The two loaves: Written and Oral Torah

9 ד וביאור הענין דלחמו בלחמי. הנה שתי הלחם הם תשב"כ [תורה שבכתב] ותשב"ע"פ [ותורה שבעל פה] ¹³⁸ וזהו ג"כ ענין לחמו ולחמי.

4. The explanation of the matter of "lachamu belachmi": the two loaves (shtei halechem) are the Written Torah and the Oral Torah, and this is also the matter of lachamu and lachmi.

Section 4 explains "lachamu belachmi": the two loaves offered on Shavuot are the Written Torah and the Oral Torah. The two forms of the word for bread correspond to the two Torahs.

כי לחמו לשון רבים זהו תשב"ע"פ [תורה שבעל פה] ולחמי לשון יחיד זהו תשב"כ [תורה שבכתב].

For lachamu, in the plural, is the Oral Torah, and lachmi, in the singular, is the Written Torah.

Lachamu is a plural form and stands for the Oral Torah; lachmi ("my bread") is singular and stands for the Written Torah. In the verse lachamu is the command "eat!" addressed to many, and the Alter Rebbe reads it as bread in the plural.

כי הנה תשב"ע"פ [תורה שבעל פה] עיקרה להשיג ולהבין הדין וההלכה שאם אומר ההלכה ואינו מבין אינו נחשב לו ללימוד כלל (כמ"ש במג"א [במגן אברהם] סי' נ') ¹³⁹ ומאחר שהוא בבחינת השגה הרי כל א' משיג לפי מדרגתו

For the essence of the Oral Torah is to grasp and understand the law and the halachah; for if one says the halachah and does not understand [it], it is not considered study for him at all (as is written in the Magen Avraham, section 50). And since it is in the mode of comprehension, each one comprehends according to his level;

The reason is that the Oral Torah is essentially comprehension: studying it means understanding the law, and the Magen Avraham rules that reciting halachah without understanding it does not count as study. Since it depends on comprehension, each person grasps it according to his own level.

ולכן נקרא לחמו לשון רבים שיש לכל א' חלק בפ"ע [בפני עצמו] כפי ערך השגתו והוא רשות הרבים.

therefore it is called lachamu, in the plural, for each one has a portion of his own according to the measure of his comprehension; and it is the public domain (reshus harabim).

That is why it is called by a plural word: each person has his own portion according to his understanding, and so it is the "public domain," reshus harabim, literally "the domain of the many."

ותשב"כ [ותורה שבכתב] נקרא לחמי לשון יחיד דהנה עיקר תשב"כ [תורה שבכתב] היא הכתובה תמונת אותיות כפי התמונה כן הוא רמיזתו למעלה.

And the Written Torah is called lachmi, in the singular, for the essence of the Written Torah is what is written, the form of the letters: according to the form, so is its allusion above.

The Written Torah is singular because its essence is the written text itself, the form of the letters, and each form alludes to something above.

אבל השגת שכל האדם אין בהם כלל כי הם למעלה מן השכל כו' חכים ולא בחכמה ידיעא^{140, 141}

But in them there is no comprehension of the human intellect at all, for they are above the intellect, etc.: "wise, but not with a known wisdom."

Human comprehension has no part in the letters as such, for they are above intellect, like G-d, of whom the Tikkunei Zohar says, "You are wise, but not with a knowable wisdom."

ולכן נקרא תורה שבכתב ואין תלוי בדעת ואפילו ע"ה [עם הארץ] אם אמר הפסוק בלתי שום דעת כלל נקרא עוסק בתורה שבכתב ולפיכך כל ע"ה [עם הארץ] מברך ברכות התורה בשחר לפני הפסוקים וכן כשעולה לס"ת [לספר תורה].

Therefore it is called the Written Torah, and it does not depend on understanding. Even an unlearned person (am ha'aretz), if he said a verse without any understanding at all, is called one who is occupied in the Written Torah; therefore every unlearned person recites the blessings over the Torah in the morning before the verses, and likewise when he is called up to the Torah scroll.

So the Written Torah does not depend on understanding: even an unlearned person who says a verse without understanding it is engaged in Torah. That is why everyone says the blessings over the Torah each morning before the verses, and when called up to the Torah scroll. In Likkutei Torah, Vayikra, the Alter Rebbe adds that the Written Torah draws from a source above Chochmah through its letters, so even one who does not understand the words draws it down.

10 ולכן דברים שבכתב¹⁴² אי אתה רשאי לאומרן בע"פ [בעל פה] כי באמת א"א להביאם בשכל ודעת

Therefore, "matters that are written, you are not permitted to say by heart," for in truth it is impossible to bring them into intellect and understanding;

This is why the Talmud rules that "matters that are written you may not say by heart": the Written Torah cannot truly be brought into human intellect and understanding.

וכן דברים שבע"פ [שבעל פה] אי אתה רשאי לאומרן בכתב כי הם הדעת והכתיב הוא למעלה מהדעת¹⁴³
 כו' וע"כ נקרא תשב"כ [תורה שבכתב] לחמי לשון יחיד דלא שייך לומר בה התחלקות המדרגות כ"א [כל
 אחד / כל אחת] לפי השגתו מאחר שבאמת היא למעלה לגמרי מהשכל כו'

and likewise, "matters that are oral, you are not permitted to say in writing," for they are understanding (daas), whereas the written is above understanding, etc. Therefore the Written Torah is called lachmi, in the singular, for one cannot speak of it in terms of a division of levels, each one according to his comprehension, since in truth it is entirely above the intellect, etc.;

Likewise "matters that are oral you may not say in writing," because the Oral Torah is understanding itself, while the written text is above understanding. So the Written Torah is "singular": one cannot speak of it as divided into levels, each according to his grasp.

והפשטיות המושג נקרא רק לבושא דאורייתא לגבי פנימיותו הרמוז בהאותיות ועמ"ש בפ' ברכה בד"ה
 תורה צוה¹⁴⁴ כו' ע"ש.

and the plain meaning that is grasped is called only "the garment of the Torah" compared to its inner dimension (pnimiyus), which is alluded to in the letters. And see what is written in Parshas Berachah, in the discourse beginning "Torah tzivah" ("The Torah [that Moshe] commanded"), etc.; see there.

Even the plain meaning we grasp is only "the garment of the Torah," compared with the inner dimension hidden in its letters. The text refers to the discourse on "Torah tzivah" in Parshas Berachah.

ועוד טעם שנקרא תשב"כ [תורה שבעל פה] לחמו לשון רבים דהנה מבואר במ"א באגה"ק [באגרת הקודש]
 ד"ה והמשכילים¹⁴⁵ יזהירו וז"ל [וזה לשונו]

There is a further reason why the Oral Torah is called lachamu, in the plural: for it is explained elsewhere, in Iggeres HaKodesh, in the epistle beginning "And the wise will shine," and these are its words:

A second reason the Oral Torah is called by a plural word comes from Iggeres HaKodesh, in the epistle "And the wise will shine."

והנה כשהמלי דאצילות מתלבשת בק"נ [בקליפת נוגה] כדי לברר הניצוצות שנפלו בשבה"כ [בשבירת הכלים]¹⁴⁶ אזי גם המלכות דאצילות נקרא בשם עה"ד [עץ הדעת] טו"ר [טוב ורע] לגבי ז"א דאצילות שאינו יורד שם ונקרא עץ החיים כו' יעו"ש [יעוין שם]

"Now, when the Malchus (sovereignty) of Atzilus is en clothed in kelipas nogah [the translucent husk] in order to refine the sparks that fell in the shattering of the vessels, then the Malchus of Atzilus too is called by the name 'the Tree of Knowledge of good and evil' relative to the Z'eir Anpin of Atzilus, which does not descend there and is called 'the Tree of Life,'" etc.; see there.

There the Alter Rebbe writes that when Malchus of Atzilus clothes itself in kelipas nogah, the realm of mixed good and evil, to refine the fallen sparks, it is called "the Tree of Knowledge of good and evil." Z'eir Anpin, which does not descend there, is called "the Tree of Life."

ונודע כי עיקר בחינת רשות הרבים טורי דפרודא^{147, 148} הוא בשבה"כ [בשבירת הכלים] וע"כ גם המלכות שהיא בחינת תשבע"פ [תורה שבעל פה] מלי קרינן לה^{149, 150} שמתלבשת שם כדי לברר הניצוצות נקרא ג"כ בלשון רבים כמו שנקרא בשם עה"ד [עץ הדעת]

And it is known that the principal level of the public domain, "the mountains of separation," is in the shattering of the vessels. Therefore Malchus too, which is the level of the Oral Torah ("the Oral Torah, we call her Malchus"), since she is en clothed there in order to refine the sparks, is also called in the plural, just as she is called by the name "the Tree of Knowledge."

The realm of plurality, called "the public domain" and "the mountains of separation," is principally in the shattering of the vessels. Malchus, which is the Oral Torah, enters that realm to refine its sparks, and so it too is called by a plural term, just as it is called "the Tree of Knowledge."

וזהו ענין ורב להושיע¹⁵¹ כל רב מכבל^{152, 153} כמ"ש במ"א¹⁵⁴ משא"כ תשב"כ [תורה שבכתב] שהיא בחי' ז"א דאצ"י שאינו יורד שם נק' לחמי לי [לשון] יחיד:

And this is the matter of "and great (rav) to save": every "Rav" is from Bavel [Babylonia], as is written elsewhere. Whereas the Written Torah, which is the level of the Z'eir Anpin of Atzilus, which does not descend there, is called lachmi, in the singular.

This is hinted in "great (rav) to save," for rav, "great," shares its root with rabbim, "many," and in the saying that every "Rav" is from Bavel, Babylonia, the land of exile, where, as Iggeres HaKodesh explains, the main work of Torah is to refine the sparks. The Written Torah, Z'eir Anpin, does not descend there and remains "singular." The saying itself concerns rabbinic titles: the sages of Babylonia were called "Rav," while those ordained in the Land of Israel were called "Rabbi." The maamar reads it as showing that the Oral Torah's labor, carried out by those called rav, "many," belongs to the land of exile.

12 ומעתה יובן ג"כ מה שבח"י ב' התורות תשב"כ [תורה שבכתב] ותשב"ע"פ [תורה שבעל פה] נקראו בשם שתי הלחם דוקא. דעחם היות שמבואר הטעם דבתשב"ע"פ [דבתורה שבעל פה] שייך לחמו ל' [לשון] רבים ובתשב"כ [ובתורה שבכתב] לחמי ל' [לשון] יחיד

Now it will also be understood why the level of the two Torahs, the Written Torah and the Oral Torah, are called by the name "the two loaves" specifically. For although the reason has been explained why lachamu, in the plural, applies to the Oral Torah, and lachmi, in the singular, to the Written Torah,

With these explanations a new question arises: why are the two Torahs called "the two loaves" in particular? The reason for the plural and singular forms, lachamu and lachmi, has already been given.

מ"מ צ"ל למה נרמז זה ההפרש שבין תשב"כ [תורה שבכתב] לתשב"ע"פ [לתורה שבעל פה] בבחי' לחם דוקא. הלא התורה נק' בכמה שמות לחם י"ן¹⁵⁵ ושמן ולמה נרמזו בבחי' לחם דוקא.

nevertheless we need to understand why this difference between the Written Torah and the Oral Torah is alluded to in the level of bread specifically. Is not the Torah called by several names — bread, wine and oil? Why, then, were they alluded to in the level of bread specifically?

But the Torah is called by several names, bread, wine and oil, as the Kehot note shows from the introduction to the Tikkunei Zohar. Why is the difference between the Written and the Oral Torah hinted specifically in bread?

13 והן אמת י"ל [יש לומר] הטעם כפשוטו מפני דלחם זהו הנגלה שבתורה אשר בחלק הנגלה שייך לומר ב' בחי' הנ"ל דלחמו ולחמי

Now, it is true that the reason may be given simply: because bread is the revealed part of the Torah, and it is in the revealed part that one can speak of the two levels mentioned above, of lachamu and lachmi.

A simple answer: bread is the revealed part of the Torah, and only there does the distinction between plural and singular, lachamu and lachmi, apply.

אמנם באמת עוד אפשר לומר הטעם דהנה מבואר במ"א ב' בשלח¹⁵⁶ בענין לחם משנה¹⁵⁷ דשבת שהם כנגד ב' בחי' לחם. לחם מן הארץ¹⁵⁸ ולחם מן השמים^{159, 160} שהוא המן

However, in truth one can give a further reason. For it is explained elsewhere, in Parshas Beshalach, on the matter of the double bread (lechem mishneh) of Shabbos, that they correspond to two levels of bread: bread from the earth, and bread from heaven, which is the manna.

A deeper answer comes from the Torah Ohr discourse on Beshalach about the double portion of bread (lechem mishneh) on Shabbos, which corresponds to two kinds of bread: bread from the earth and the manna, bread from heaven.

וכנגד ב' לחמים אלו הם ב' ברכות ראשונות דבהמ"י [דברכת המזון] ברכת הזן וברכת הארץ כו'

And corresponding to these two breads are the first two blessings of the Grace after Meals, the blessing "Who feeds" (HaZan) and the blessing of the Land, etc.

These two kinds of bread correspond to the first two blessings of the Grace after Meals: "Who feeds" and the blessing for the Land.

דהנה פ"י לחם מן הארץ כי בחי' ארץ הוא בחי' שם ב"ן [שם ב"ן] ולחם מן הארץ היינו בחי' בירורים דתהו שמתבררים ע"י המל' היורדת לברר כו'

For the meaning of "bread from the earth": the level of earth is the level of the Name Ban, and bread from the earth is the level of the refinements (beirurim) of Tohu, which are refined through Malchus (sovereignty), which descends to refine, etc.

"Earth" is the Name Ban, associated with Malchus; bread from the earth is the refining of the sparks of Tohu, accomplished as Malchus descends to refine them.

ולחם מן השמים ירד בזכות משה שהוא שם מ"ה [שם מ"ה] כו' וזהו ענין ברכת הזן שתיקן משה¹⁶¹ שהוא כנגד לחם מן השמים כו'

And bread from heaven came down in the merit of Moshe, who is the Name Mah, etc. And this is the matter of the blessing "Who feeds," which Moshe instituted, which corresponds to bread from heaven, etc.

The manna fell in Moshe's merit, as the Talmud says, and Moshe, who said with Aharon "and what (mah) are we?" (Exodus 16:7), is the Name Mah, associated with self-nullification. So the blessing "Who feeds," which the Talmud says Moshe instituted, corresponds to bread from heaven.

וברכת הארץ נודה לך כנגד לחם מן הארץ כי יש ברכה והודאה יחו"ע [יחודא עילאה] ויחו"ת [יחודא תתאה] כו' ע"ש באריכות.

And the blessing of the Land, "We thank You," corresponds to bread from the earth; for there is blessing and thanksgiving, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), etc. See there at length.

The blessing for the Land, "We thank You," corresponds to bread from the earth. Blessing and thanksgiving correspond to the higher unity and the lower unity, as the Beshalach discourse explains at length.

14 והנה תשב"כ [תורה שבכתב] **ותשב"פ** [ותורה שבעל פה] **נקרא ג"כ שמים וארץ וכמ"ש במ"א בד"ה השמים כסאי** ^{162, 163} **כו' ובשאר דוכתי.**

Now, the Written Torah and the Oral Torah are also called heaven and earth, as is written elsewhere, in the discourse beginning “The heavens are My throne,” etc., and in other places.

The Written Torah and the Oral Torah are also called “heaven” and “earth.” In the Torah Ohr discourse on “The heavens are My throne,” shamayim, “heaven,” is read as sham mayim, “there is water,” the Written Torah, which comes from Chochmah, and eretz, “earth,” is related to ratzon, “will”: the Oral Torah grasps the purpose of the divine will, from below to above.

ולכן הן הן ג"כ ב' בחי' לחם הנ"ל תשב"פ [תורה שבעל פה] **שהיא בחי' מלי המתלבשת בק"נ** [בקליפת נוגה] **לכרר הנצוצות שנפלו בשב"כ** [בשבירת הכלים] **נקרא לחם מן הארץ**

Therefore they are also precisely the two levels of bread mentioned above: the Oral Torah, which is the level of Malchus (sovereignty) that is encloded in kelipas nogah to refine the sparks that fell in the shattering of the vessels, is called bread from the earth,

So they are also the two kinds of bread. The Oral Torah is Malchus, which clothes itself in kelipas nogah to refine the sparks that fell in the shattering of the vessels; it is “earth,” and so it is bread from the earth.

וזהו לחמו לשון רבים ותשב"כ [ותורה שבכתב] **שהיא מבחי' ז"א שאינו יורד שם נקרא לחם מן השמים לחמי לשון יחיד.**

and this is lachamu, in the plural; and the Written Torah, which is from the level of Z'eir Anpin (the emotive attributes), which does not descend there, is called bread from heaven: lachmi, in the singular.

Bread from the earth is the plural lachamu. The Written Torah, from Z'eir Anpin, which does not descend into kelipah, is “heaven”: bread from heaven, the singular lachmi.

15 ועוד יתבאר זה יותר חממ"ש בפ' משפטים ¹⁶⁴ **ע"פ כמעשה לבנת הספיר וכעצם השמים לטהר** ¹⁶⁵ **כו' שאותיות דתשב"כ** [דתורה שבכתב] **נק' אבנים שהן בריאה בידי שמים.**

This will be explained further from what is written in Parshas Mishpatim on the verse “Like the work of the sapphire brick, and like the essence of the heavens for purity,” etc.: that the letters of the Written Torah are called stones, which are a creation by the hands of Heaven.

A Torah Ohr discourse on Mishpatim, on “the sapphire brick” and “the essence of the heavens,” adds to this: the letters of the Written Torah are called “stones,” which are created by Heaven. There the Alter Rebbe contrasts natural stones with bricks, which are made by man and fired in the kiln until they become like stone.

וזהו ענין כעצם השמים ואותיות תשבע"פ [תורה שבעל פה] נקי לבנת הספיר והלבינה עשויי [עשויים] ע"י האדם מעפר הארץ רק שנעשו ג"כ כאבנים.

And this is the meaning of "like the essence of the heavens." And the letters of the Oral Torah are called "the sapphire brick," and a brick is made by man from the dust of the earth, except that they too became like stones.

The letters of the Oral Torah are called a "brick," which a person makes from the earth's clay; yet once fired, bricks too become like stone. The Oral Torah, shaped by human understanding, attains the firmness of the Written Torah.

16 ולכן שתי הלחם הם בנו"ה [בנצח והוד] דכמו הברכה על לחם מן הארץ נתקן בנודה לך בחי' הודאה כך תשבע"פ [תורה שבעל פה] הוא בחי' איהי בהוד

Therefore the two loaves are in Netzach (victory) and Hod (splendor). For just as the blessing over bread from the earth was instituted with "We thank You" (nodeh lecha), the level of thanksgiving (hoda'ah), so the Oral Torah is the level of "she in Hod";

This is why the two loaves are Netzach and Hod. The blessing over bread from the earth is "We thank You" (nodeh lecha), an expression of thanksgiving (hoda'ah), and Hod is related to hoda'ah; so the Oral Torah is "she in Hod."

וכמו הברכה על לחם מן השמים תיקן משה ברכת הזן כו' כך זהו תשב"כ [תורה שבכתב] איהו בנצח שהוא נקודת חיר"ק בחי' נקודה וביטול כי נצח ענף החכמה וכן משה בחי' נצח דאבא כו'.

and just as over bread from heaven Moshe instituted the blessing "Who feeds," etc., so this is the Written Torah, "He in Netzach," which is the vowel-point chirik, the level of a point and of self-nullification (bittul); for Netzach is a branch of Chochmah (wisdom), and likewise Moshe is the level of the Netzach of Abba, etc.

The blessing over the bread from heaven, "Who feeds," was instituted by Moshe, and the Written Torah is "He in Netzach." Netzach's vowel is chirik, a single dot, the shape of self-nullification; Netzach is a branch of Chochmah, and Moshe himself is the Netzach of Abba.

17 ופיי לכו לחמו בלחמי¹⁶⁶ היינו שיהי [שיהיה] העסק בתשבע"פ [בתורה שבעל פה] לשמה שיהי [שיהיה] לחמו ג"כ בבחי' לחמי למהוי אחד באחד.^{167, 168} והיינו כמ, ש וכל בניך למודי¹⁶⁹ הוי.

And the meaning of "Come, eat of my bread" (lechu lachamu belachmi) is that the occupation with the Oral Torah should be for its own sake (lishmah), so that lachamu too should be in the mode of lachmi, "to be one in one." And this is as it is written, "And all your children shall be taught of Havayah."

"Come, eat of my bread" is an invitation to make the plural bread like the singular: to study the Oral Torah for its own sake (lishmah), so that it becomes one with the Written Torah, "one in one," in the Zohar's phrase. This is what "all your children shall be taught of Havayah" means.

ויוכן זה ממ"ש במ"א כפי' בראשית¹⁷⁰ בענין כי ברכות ראשונות של נשואין יוצר האדם ואשר יצר את האדם שהם כנגד תשבי"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] ושלכך בברכת אשר יצר חותם בברוך כוי ע"ש.

This will be understood from what is written elsewhere, in Parshas Bereishis, on the matter of the first two of the wedding blessings, "Who forms man" and "Who formed man," which correspond to the Written Torah and the Oral Torah; and that this is why the blessing "Who formed" concludes with "Blessed," etc.; see there.

A Torah Ohr discourse in Bereishis explains the first two wedding blessings, "Who forms man" and "Who formed man," as the Written and the Oral Torah, and why the second, longer blessing closes with "Blessed are You."

SECTION 6 • ¶118

The waving of the two loaves

18 ומעתה יוכן ג"כ ענין תנופת שתי הלחם. כי הנה תשבי"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] נקי' ג"כ חתן וכלה.

Now the matter of the waving (tenufah) of the two loaves will also be understood. For the Written Torah and the Oral Torah are also called groom and bride.

Now the waving of the two loaves on Shavuot can be explained. The Written and the Oral Torah are also called groom and bride.

ועדי"מ כדי להיות יחוד חתן וכלה צ"ל תחלה בחיי נשואין שהוא בחיי חופה שהיא בחיי המקיף על שניהם

By way of analogy: for there to be the union of groom and bride, there must first be the level of nisuin (marriage), which is the level of the chuppah [the wedding canopy], which is the level of the makif (what encompasses) over both of them.

Before groom and bride can unite there must be the marriage itself, the chuppah, a canopy that encompasses both of them.

וזהו בחיי בעטרה שעטרה לו אמו¹⁷¹ שבחיי העטרה זהו בחיי כתר שלמעלה משתי הלחם שהם נו"ה [נצח והוד] איהו בנצח ואיהי בהוד¹⁷²

And this is the level of "with the crown with which his mother crowned him," for the level of the crown is the level of Keser (the Crown), which is above the two loaves, which are Netzach (victory) and Hod (splendor): "He in Netzach and she in Hod."

That encompassing canopy is "the crown with which his mother crowned him," Keser, which stands above the two loaves, Netzach and Hod, "He in Netzach and she in Hod."

וזהו ענין שמניפין שתי הלחם להלותן לשרשן ומקורן בבחי מקיף הנ"ל בחיי העטרה וכתר כו'

And this is the matter of waving the two loaves: to raise them to their root and source in the level of the makif mentioned above, the level of the crown and Keser, etc.

Waving the loaves lifts them to their root, the encompassing level of the crown, Keser.

ועי"ז נעשה היחוד וההמשכה מתשב"כ [מתורה שבכתב] בתשב"ע"פ [בתורה שבעל פה] וכמ"ש במ"א מענין זה כפי הברכה בד"ה תורה צוה כו' הנ"ל

And through this the union and the drawing down from the Written Torah into the Oral Torah come about, as is written elsewhere on this matter, in Parshas Berachah, in the discourse beginning "Torah tzivah," etc., mentioned above.

Through this lifting the two Torahs unite and the Written Torah flows into the Oral Torah, as explained in the discourse "Torah tzivah" in Parshas Berachah, mentioned above.

ועמ"ש גבי ענין לחם משנה שבשבת ג"כ עול"י [עולים] ב' לחמים הנ"ל לבחי שלמעלה משניהם כו':

And see what is written regarding the matter of the double bread (lechem mishneh) of Shabbos: there too the two breads mentioned above ascend to the level that is above both of them, etc.

Likewise, the two loaves of the double bread of Shabbos rise to a level above both of them.

SECTION 7 • ¶19-21

Seeing the crown from Beriah

19 ה אך בחי העטרה זו צ"ל צאינה וראינה מאצילות בהיכלות דבריא כו'.

5. But this level of the crown must be “Go out and gaze”: [going out] from Atzilus into the chambers (heichalos) of Beriah, etc.

Section 5 returns to the crown, which must be seen by “going out” from Atzilus into the “chambers” of Beriah.

ולכאורה זה אינו מובן כלל איך בהיכלות דבריא יוכלו לראות מה שא"א לראות באצ"י והלא אין ערוך בריאה לאצילות וכבר נז' [נזכר] למעלה שהוא ע"ד וכעין מ"ש מרחוק ה' נראה לי¹⁷³ כו'.

At first glance this is not understood at all: how can they see in the chambers of Beriah what is impossible to see in Atzilus? Surely there is no comparison between Beriah and Atzilus! And it was already mentioned above that this is along the lines of, and akin to, what is written, “From afar Havayah appeared to me,” etc.

At first sight this makes no sense: how can what cannot be seen in Atzilus be seen in Beriah, which bears no comparison to it? It was already suggested that this is like the verse “From afar Havayah appeared to me”: some things can be seen only from a distance.

אך י"ל [יש לומר] עוד דהנה כעין זה איתא בפע"ח [בפרי עץ חיים] גבי כוונת ק"ש [קריאת שמע]¹⁷⁴ כי אין בנו כח לעורר או"א [אבא ואימא] בהיותנו באצ"י¹⁷⁵ רק בהיותנו למטה בבריאה כו' ע"ש.

But it may further be said: something like this is found in Pri Etz Chaim regarding the kavanah [mystical intention] of the Shema, that we do not have the power to arouse Abba and Imma (Chochmah and Binah) when we are in Atzilus, but only when we are below, in Beriah, etc.; see there.

A parallel is in Pri Etz Chaim on the kavanah of the Shema: we cannot arouse Abba and Imma while we are in Atzilus (during the Amidah), but only while we are in Beriah (during the Shema), so the lower position has a power the higher one lacks. In Likkutei Torah, Bamidbar, the Alter Rebbe uses this to explain why the two loaves are brought “from your dwellings”: the Shema is said sitting, in Beriah, where the higher unity of Abba and Imma takes place.

ואפשר לומר ע"ד שארז"ל [שאמרו רבותינו זכרונם לברכה] בגמ' [בגמרא] (ביבמות דמ"ט) ¹⁷⁶ גבי מנשה שהרג את ישע"י [ישעיה] אמר רבא מידן דייני' [דייני] וקטלי' [וקטלי]

And it is possible to say [this] along the lines of what our Sages, of blessed memory, said in the Gemara (in Yevamos, folio 49) regarding Menasheh, who killed Yeshayahu: Rava said, "He put him on trial and killed him."

A further explanation comes from the Talmud's account of King Menasheh's trial of the prophet Yeshayahu: Rava says that Menasheh put him on trial before he killed him.

אמר ל"י משה רבך אמר כי לא יראני ¹⁷⁷ האדם וחי ואתה אמרת ואראה את ¹⁷⁸ ה' כו' ופריך הש"ס [הששה סדרים] מ"מ קשו קראי אהדדי ומשני כדתני' [כדתניא] כל הנביאים נסתכלו באספקלריא שאינה מאירה משה רבינו נסתכל באספקלריא ¹⁷⁹ המאירה.

[Menasheh] said to him, "Moshe your teacher said, 'For man shall not see Me and live,' and you said, 'And I saw Ado-nai,'" etc. And the Talmud raises the difficulty: in any case, the verses contradict one another! And it answers, as it was taught: "All the prophets gazed through a speculum that does not shine (aspaklaria she'einah me'irah); Moshe our teacher gazed through the speculum that shines (aspaklaria hame'irah)."

Menasheh charged that Yeshayahu contradicted Moshe: Moshe said, "Man shall not see Me and live," yet Yeshayahu said, "I saw Ado-nai." The Talmud answers that the other prophets saw through a speculum that does not shine, while Moshe saw through a speculum that shines.

ומבואר הפ"י במ"א (בד"ה ת"ר [תנו רבנן] נר חנוכה ¹⁸⁰ ב"ש [בית שמאי] אומרים כו') דאספקלריא המאירה היינו עד"מ זכוכית הבהירה אשר בה ועל ידה יכולים לראות גם מרחוק ורואים מהות הדבר ועצמותו ממש.

The meaning is explained elsewhere (in the discourse beginning "Our Rabbis taught: The Chanukah lamp — Beis Shammai say," etc.): the speculum that shines is, by way of analogy, clear glass, in which and through which one can see even from afar, and one sees the very nature and essence of the thing itself.

The Torah Ohr discourse on the Chanukah lamp explains the terms: the shining speculum is like clear glass, through which one sees even from afar, by direct light, and sees the thing itself.

אבל אספקלריא שאינה מאירה היא הזכוכית הנק' (שפיגע"ל) שיש צפוי דק על הזכוכית

But the speculum that does not shine is the glass that is called (a shpigel [mirror]), which has a thin coating on the glass.

The speculum that does not shine is a mirror (shpigel): glass with a thin coating on it.

ולכן אין רואים בה ועל ידה מהות הדבר הנראה ממש רק דמותו ותבניתו וע"כ נק' אספקלריא שאינה מאירה שהרי אין רואים בה כלל מהות הדבר ממש משא"כ באספקלריא המאירה שרואי [שרואים] עצם הדבר הנראה ממש

Therefore one does not see in it and through it the actual nature of the thing being seen, but only its likeness and form. That is why it is called the speculum that does not shine, since one does not see in it at all the actual nature of the thing; whereas in the speculum that shines one sees the very essence of the thing being seen.

So one does not see through it the thing itself, only its likeness and form; that is why it is called the speculum that does not shine, whereas through clear glass one sees the thing itself.

אמנם מ"מ באספקלריא שאינה מאירה יכולים לראות עכ"פ [על כל פנים] הדמות גם מהדבר שא"א לראותו כלל ע"י אספקלריא המאירה כמו שיכולים לראות את עצמו ע"י (השפיגעל) וגם לראות מאחוריו.

Nevertheless, in the speculum that does not shine one can at any rate see the likeness even of a thing that cannot be seen at all through the speculum that shines; just as one can see oneself through (the shpigel), and also see what is behind one.

Yet a mirror can show what clear glass never can: one's own face, and what is behind one.

רק שרואה הדמות ולא עצמיות המהות כו' אבל באספקלריא המאירה א"א לראות כלל א"ע [את עצמו] ולא מאחוריו עד"מ ועיין בפ' וארא (דכ"ג ע"ב)¹⁸¹ מענין אספקלריא המאירה ושא"א מאירה.

Only, one sees the likeness and not the essence of the nature, etc.; but in the speculum that shines one cannot see oneself at all, nor what is behind one, by way of analogy. And see [the Zohar,] Parshas Va'eira (folio 23b), on the matter of the speculum that shines and the one that does not shine;

It shows only an image, not the essence; but clear glass cannot show oneself or what is behind at all. The text points to the Zohar on Va'eira for the two kinds of speculum, and the Kehot note quotes the Tzemach Tzedek's Or HaTorah citing it: Moshe merited "the shining speculum that stands above the one that does not shine."

ובת"ז [ובתיקוני זהר] תיקון כ"ב ותיקון מ' ¹⁸² ובשער היחודים פרק א' ובסה"מ [ובספר הדרת מלך] ס"י קנ"ו ¹⁸³
ובפרדס בעה"כ [בערכי הכינויים] ¹⁸⁴ ובמא"א [ובמאורי אור] באות אלף סע"י [סעיף] קנ"ט. ¹⁸⁵

and in the Tikkunei Zohar, Tikkun 22 and Tikkun 40; and in Sha'ar HaYichudim, chapter 1; and in Sefer Hadrass Melech, section 156; and in Pardes, in Erchei HaKinuyim; and in Me'orei Or, letter alef, section 159.

Further Kabbalistic sources on the two kinds of speculum: the Tikkunei Zohar, Sha'ar HaYichudim, Sefer Hadrass Melech, Pardes and Me'orei Or. As the Kehot notes quote them from Or HaTorah, Me'orei Or calls the shining speculum Z'eir Anpin, which shines of itself, and the one that does not shine Malchus, which has nothing of its own; and the Tikkunei Zohar says that Malchus is the shining speculum from the side of Havayah, and the one that does not shine when she is Ado-nai without her husband.

והנה מרבע"ה [משה רבינו עליו השלום] ראה באספקלריא המאירה אשר בה רואין המהות ממש ובבחינה זו
נאמר כי לא יראני כו' משא"כ שאר הנביאים נתנבאו רק באספקלריא שאינה מאירה

Now, Moshe our teacher, peace be upon him, saw through the speculum that shines, in which one sees the actual nature; and of this level it is said, "For man shall not see Me," etc. Whereas the other prophets prophesied only through the speculum that does not shine.

Moshe saw through the shining speculum, the essence itself, and of that level it is said, "Man shall not see Me and live." The other prophets saw only through the speculum that does not shine.

וזהו שכל הנביאים נתנבאו בכה מוסיף עליהם משה שנתנבא בזה ^{186, 187} ועמ"ש מענין זה בד"ה וידבר
משה אל ראשי המטות ^{188, 189} כו' ופ"י כה היינו בחי' כדמותנו ¹⁹⁰ וזהו וביד הנביאים אדמה ¹⁹¹ כו'

And this is [the teaching] that all the prophets prophesied with "Thus" (koh), [and] Moshe surpassed them in that he prophesied with "This" (zeh). And see what is written on this matter in the discourse beginning "And Moshe spoke to the heads of the tribes," etc. The meaning of koh is the level of "in our likeness," and this is "and through the prophets I am imaged," etc.

As Rashi says, the prophets prophesied with "Thus (koh) says Havayah," while Moshe surpassed them with "This (zeh) is the word." Koh is the level of kidmuseinu, "in our likeness" (Genesis 1:26): a vision of likeness, as in "through the prophets I am imaged."

אך לפיכך יכול לראות גם בחי' עליונות יותר שלא ניתנו לירד ולהתגלות בבחי' אספקלריא המאירה כו' כנ"ל במשל ולכן באמת אמר ישעיה¹⁹² ואראה את ה' והיינו בבחינת אספשא"מ [אספקלריא שאינה מאירה] כו'.

But for this very reason one can also see higher levels, which were not given to descend and be revealed in the mode of the speculum that shines, etc., as mentioned above in the analogy. Therefore Yeshayahu indeed said, "And I saw Ado-nai," and this was in the mode of the speculum that does not shine, etc.

But precisely through the speculum that does not shine one can see higher levels, which never come down to be revealed through the shining speculum, just as a mirror shows what clear glass cannot. So Yeshayahu could truly say "I saw Ado-nai," for his was a vision through the speculum that does not shine.

20 ועדי"ז מוכן מש"כ [מה שכתוב] צאינה וראינה¹⁹³ כו' שבחינת העטרה שהיא בחינת כתר א"א כלל לראות ולהשיג בבחינת אספקלריא המאירה אלא צאינה וראינה בבחינת אספקלריא שאינה מאירה שעיי"ז וראינה בעטרה כו'

In the same way is understood what is written, "Go out and gaze," etc.: that the level of the crown, which is the level of Keser (the Crown), cannot be seen and apprehended at all in the mode of the speculum that shines; rather, "Go out and gaze" — in the mode of the speculum that does not shine, through which [they] "gaze ... at the crown," etc.

The same idea explains "Go out and gaze": the crown, Keser, cannot be seen at all through the speculum that shines. It can be seen only by "going out" to the speculum that does not shine, and through it one "gazes at the crown."

והנה נודע גם כן דההפרש שבין משה לשאר נביאים היינו שמשה היה רואה בעולם האצילות ע"י מעבר הבריאה משא"כ שאר הנביאים היו רואין בעולם האצילות ע"י התלבשות גמור בבריאה כו' ע' [עיי"ן] בשע"ק [בשערי קדושה] ח"ג [חלק ג'] ש"ו [שער ו'] וע' בפ"י הרמ"ז [הרב משה זכות] בפ' וארא (דכ"ג ע"א) בענין האבות ומשה

Now, it is also known that the difference between Moshe and the other prophets is that Moshe would see into the World of Atzilus (Emanation) by way of passing through Beriah, whereas the other prophets would see into the World of Atzilus through its complete enclothing in Beriah, etc.; see Sha'arei Kedushah, Part III, Sha'ar 6, and see the commentary of the Ramaz (Rabbi Moshe Zacuto) on Parshas Va'eira (folio 23a), on the matter of the Patriarchs and Moshe.

It is known that Moshe saw into Atzilus through Beriah as through an open passage, while the other prophets saw Atzilus only as it was fully clothed in Beriah. The text cites Sha'arei Kedushah, by Rabbi Chaim Vital, and the Ramaz on the Zohar in Va'eira, on the Patriarchs and Moshe.

וא"כ לפי זה [לפי זה] צ"ל דגילוי האצי נק' אספקלריא המאירה וכשהוא ע"י התלבשות גמור בבריא נקרא אספקלריא שאינה מאירה.

If so, according to this we must say that the revelation of Atzilus is called the speculum that shines, and when it is through a complete enclothing in Beriah it is called the speculum that does not shine.

It follows that the direct revelation of Atzilus is the speculum that shines, and Atzilus seen through its full enclothing in Beriah is the speculum that does not shine.

וא"כ לפי זה [לפי זה] א"ש [אתי שפיר] הפי' דלעיל צאינה מאצי בהיכלות דבריא ושם וראינה כו' דהיינו ע"י אספקלריא שא"מ [שאינה מאירה] כו'.

If so, according to this the explanation above is well resolved: "Go out" from Atzilus into the chambers of Beriah, and there "gaze," etc., that is, through the speculum that does not shine, etc.

So the earlier explanation stands: "go out" of Atzilus into the chambers of Beriah, and "gaze" there, through the speculum that does not shine.

21 ועד"ז יובן ג"כ מ"ש בפע"ח [בפרי עץ חיים] גבי ק"ש [קריאת שמע]

In the same way will also be understood what is written in Pri Etz Chaim regarding the Shema.

The same idea explains a teaching of Pri Etz Chaim on the Shema, quoted above: that we can arouse Abba and Imma only while we are in Beriah.

כי הנה בחי' אספשא"מ [אספקלריא שאינה מאירה] שהראי' [שהראיה] נמשך בבחינת אור חוזר מחמת הצפוי דק המעכב ומונע התפשטות הראות כו' הוא בעבודה בחי' בכל מאדך¹⁹⁴ שמחמת ההסתר דנה"ב [דנפש הבהמית] נעשה תוקף האהבה בבחי' מאד ועי"ז דוקא מעורר למעלה יותר ועמש"ל [ועיין מה שכתוב לעיל] בפ"י¹⁹⁵ הראיני¹⁹⁶ את מראיך¹⁹⁷ כו'

For the level of the speculum that does not shine, in which the sight is drawn in the mode of returning light (or chozer) because of the thin coating that holds back and prevents the spreading of the sight, etc., is, in [divine] service, the level of “with all your might (me’odecha)”: for because of the concealment of the animal soul, the intensity of love becomes the level of me’od (exceedingly), and through this specifically one arouses more above. And see what is written above on the explanation of “Show me your appearance,” etc.

In a mirror, sight comes back as “returning light” (or chozer), because the thin coating stops it from passing through; in divine service this is the love “with all your might” (me’odecha), for the concealment of the animal soul makes love break out “beyond measure” (me’od), and precisely this arouses more above. In the Torah Ohr discourse on the Chanukah lamp the Alter Rebbe makes the same comparison: the animal soul is the mirror’s coating, which, once subdued and transformed, adds a new returning light. The earlier explanation of “Show me your appearance” calls the soul a “mirror” (mareh), which descends into the body only in order to return upward, like sunlight that strikes the earth and rises back.

ובחי' זו שייך בהיותנו בבריאה כו' וע"ד שנת' [שנתבאר] בביאור ע"פ שחורה אני ונאווה¹⁹⁸ כו' שבירידת המל' בבריאה דוקא נעשית בחי' כלה כלתה נפשי¹⁹⁹ כו' ע"ש באריכות

And this level applies when we are in Beriah, etc.; along the lines of what was explained in the explanation on the verse “I am black but comely,” etc.: that specifically through the descent of Malchus (sovereignty) into Beriah she becomes the level of kallah (bride): “my soul pines (kalsah),” etc.; see there at length.

This level belongs to our being in Beriah. As the explanation of “I am black but comely” says, Malchus becomes a “bride” (kallah) only by descending into Beriah, with the longing of “my soul pines (kalsah).”

ועמ"ש בד"ה ואהי [ואהיה] אצלו אמן^{200, 201} בפ"י ממושבותיכם תביאו²⁰² כו' שהוא בחי' ק"ש [קריאת שמע] שהיא מיושב כו' שמשם דוקא מביאין ומניפים שתי הלחם להעלותם לבחי' העטרה כו' והוא מטעם הנ"ל:^{203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213}

And see what is written in the discourse beginning “And I was with Him as a nursling (amon),” on the explanation of “From your dwellings (mimoshvoseichem) you shall bring,” etc., that this is the level of the Shema, which is [recited] sitting (meyushav), etc., from where specifically one brings and waves the two loaves to raise them to the level of the crown, etc.; and this is for the reason mentioned above.

The discourse on “And I was with Him as a nursling” explains “From your dwellings (moshvoseichem) you shall bring” the two loaves as the Shema, which is said sitting (meyushav): in Likkutei Torah, Bamidbar, the Shema is the heart of prayer, self-sacrifice, and the loaves are brought “from your dwellings,” from Beriah, Yetzirah and Asiyah, because an offering from below, like a rare gift brought to a king who lacks nothing, is what arouses him. From there the two loaves are raised to the crown, for the reason given here: the lower vantage of Beriah has the power to reach the highest.

IN ONE'S AVODAH

Serve G-d with joy, but with joy in measure, which gladdens the heart without confusing the mind and arouses the crown; then let the running forth turn into returning, drawing the light down into Torah and mitzvos. Study the Oral Torah for its own sake, so that its many-sided understanding becomes one with the Written Torah. Value the Torah's “bread,” its letters and its laws broken down so that everyone can receive them: even one who says a verse without understanding is engaged in Torah. And the concealment of the animal soul is not only an obstacle, for it calls forth a love “with all your might” that reaches higher than direct vision.

QUESTIONS FOR DISCUSSION

1. Why does bread, which has no sweetness, “sustain the heart of man” more than wine, and what does this say about the letters and laws of the Torah?
2. How does the analogy of a teacher who must adapt an idea for a young son explain why Netzach and Hod are rooted in Keser?
3. In what sense is the Oral Torah “plural” and the Written Torah “singular,” and how does study lishmah make the plural like the singular?
4. Why can a mirror show what clear glass cannot, and how does this explain that the crown is seen only from Beriah?
5. How can G-d delight in the deeds of the tzaddikim without being a receiver?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור הדברים

The Kehot note records that a transcript (hanachah) of this explanation by the Mittler Rebbe is printed there, so it can be compared with the version here.

KEHOT'S NOTE

הנחת אדה"א בסה"מ תקס"ז ע' קעט. בביכל קטן שמינית בויגין שתח"י (לא), בשינוי הלי מכאן גם מעט תוסי' ביאור ופי"ג ופי"ד לי' שם רק מעט מפ"ה, יעו"ש. [כ]. ראה להלן בהוספות להערות וציונים השוואה לביאור זה.

2 שער מוחין דצלם פ"ה

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

KEHOT'S NOTE

ג. ב. יותר מדויק לה"ט בפ"א, ע"ש היטיב ושי' כ"ה דרוש ה' כ"ה לפנינו באמת. [כ].

3 קדמא י"ה

The Zohar counts the divine Names in order: "The first is Yah, because the yud includes the hei ... therefore Chochmah is called Yah." The Alter Rebbe cites it to show that Chochmah is the first level and the beginning of Atzilus.

ספר הזהר, ויקרא כ"ג:קמ"ו-כ"ד:קנ"ט Zohar, Vayikra 23:146-24:159

4 ובחכמה אתברירו

The Kehot note gives this Zohar passage as the source: the dross is sifted out "from within thought" (machshavah), the level of Chochmah, and so everything is refined there. The Alter Rebbe uses it to show why Chochmah is the root of Atzilus, the world of repair.

זח"ב רנד, Zohar II, 254b

KEHOT'S NOTE

ראה זח"ב רנד, ב. הובא באגה"ק סכ"ח בשם זוה"ק. וראה ע"ה שי"ח פ"ה. שליט ד"א. טהמ"צ להצ"צ מחצית השקל. שם איסור אכילת בע"מ.

5 והנה החכמה עצמה

Or HaTorah's topical volume discusses this passage on the ten Sefiros within Chochmah and on Yisrael Sava; the next Kehot note quotes its comment on "the Yisrael below."

KEHOT'S NOTE

ראה אוה"ת ענינים ערך אוא"ס — האי ע' קה.

6 ע' בפע"ח שער חג המצות פ"א

Pri Etz Chaim's Gate of the Festival of Matzos, chapter 1, the place the text cites: it calls the garments of Yisrael Sava and Tevunah "the mochin of the Netzach, Hod and Yesod

of Abba and Imma." The Alter Rebbe cites it for Yisrael Sava as the lowest part of Abba, Chochmah.

פרי עץ חיים, שער חג המצות 1:1-2:2
א-א-כ

השער הכ"א הוא שער חג המצות ובו יתבאר ענין פסח ויציאת מצרים, מצות ומרורים, ודי' כוסות, וסיפור הגדה. ויתחלק לח' פרקים: ענין פסח ויציאת מצרים. הלא ידעת, כי הראשונים סלקו השכינה עד רקיע הז', מחמת עונותיהם. אמנם ישראל שבאותו הדור, שהיו בגלות מצרים, היו סוד אותן ניצוצין של קרי, שהוציאם אדה"ר באותן ק"ל שנה, והם סוד דור המבול, שהיו ג"כ משחיתים ורעם על הארץ, להיותם באים משורש ההוא, עד שנימוחו. וז"ס, וירא ה' כי רבה רעת האדם ממש, כי סוד הקרי הנקרא רעה, והמוציא שז"ל נקרע רע, כמ"ש בזהר על ...

Pri Etz Chaim (Public Domain)

7 היינו ישראל שלמטה

Or HaTorah suggests that "the Yisrael below" means Yisrael Zuta, that is, Z'eir Anpin, from which come the essence of the lofty souls called "brothers and friends" of Z'eir Anpin itself; Yisrael Sava is their source and root, perhaps akin to the level of their mazal.

KEHOT'S NOTE

"י"ל שר"ל ישראל זוטא והוא בחי' ז"א שמשם עצם הנשמות הגבוהות שנק' אחים וריעים לז"א ממש, ויש"ס היינו מקורן ושרשן ואולי כעין בחי' מזליהם חז" — אוה"ת ענינים שם.

8 The lover calls to his beloved, hidden like a dove in the clefts of the rock: "My dove, in the clefts of the rock, in the covert of the cliff, show me your appearance, let me hear your voice"; in the allegory G-d calls to the Jewish people, or to the soul, to come out of hiding. These are the opening words of the earlier discourse in Likkutei Torah, Shir HaShirim, that explained the soul's mazal. (context: Steinsaltz Tanakh)

שיר השירים ב:י"ד Song of Songs 2:14

יוֹנְתִי בְּחֻגֵי הַסֵּלַע בְּסֶתֶר הַמְּדִרְגָּה הָרְאֵנִי אֶת־מְרָאֶיךָ הַשְׁמִיעֵנִי אֶת־קוֹלְךָ כִּי־קוֹלְךָ עָרֵב וּמְרָאֶיךָ נְאוּהָ:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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

9 עלו במחשבה

The Midrash lists six things that preceded the creation of the world: some were created, while others, the Patriarchs, Israel, the Holy Temple and the name of Mashiach, "arose in thought" to be created. The discourse on "My dove"

uses the phrase for the soul's root in the highest level of Chochmah, or in Adam Kadmon, the primordial thought.

Bereshit Rabbah 1:4'א:ד' בראשית רבה

10 אבל אבא דיילי הוה רב ויקירא ועתיק יומין

In the Zohar's introduction the son of Rav Hamnuna Sava says that his father was like a great fish of the sea, "great and precious, and Atik Yomin." The Alter Rebbe uses this to connect the sage's soul with Yisrael Sava.

Zohar, Introduction 12:84-92 כִּי־פִי־ד' הִקְדָּמָה זוֹהַר, סֵפֶר זוֹהַר, but my father inhabited the great sea, he was a huge fish who embraced the great sea from one end to the other; he was mighty and noble and ancient of days so that he would swallow up all the other fishes in the sea and then release them again alive and filled with all the good things of the world. Like a mighty swimmer he could traverse the whole sea in one second. He shot me out like an arrow in the hand of a bowman and hid me ...

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

11 שמבחי' תבונה נעשה כתר לז"א

Etz Chaim, Sha'ar 25, Derush 5, which the text cites in its parenthesis, explains how the Keser of Z'ei'r Anpin is made from the last third of the Tiferes of Tevunah. This is the pattern the Alter Rebbe uses to explain why Yisrael Sava can be called Atik Yomin.

עץ חיים כ"ה:ה' 25:5 Sefer Etz Chaim

... את המוחין דו"א לחוץ כנועב אבל עתה שנוולדו א"צ ולכן מתפשטין בתוך הנה"י החדשים. ונבאר סדר התפשטותן בז"א כי הנה בוודאי שמו שליש ת"ת התחתון דתכונה נעשה כתר דו"א וכפרט כי הכתר הוא בחי' א' לבד ואינו נחלק לקוין וא"כ מוכרח הוא שבחי' שליש דת"ת הוא יחיה לבדו כתר ז"א ולא הנה"י החדשים. וביאור הדבר הנה אם כפי מה שחושבין בני אדם שהגלגלת הוא הכתר והמוחין חב"ד שבתוך הגולגלת א"כ נמצא היות חב"ד שהם המוחין גדולים לאין קץ על הגולגלת שהוא כתר יען הוא לבוש שלהם וזה לא יעלה ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 2

12 333

“These are the generations of Noah: Noah was a righteous man, wholehearted in his generations.” The name is written twice in a row; the Zohar (1:60a) explains that every tzaddik has two spirits, one in this world and one in the World to Come, and Zohar HaRakia, cited in the text, relates the two to the soul’s inner light and its encompassing light. (context: Steinsaltz Tanakh)

בראשית ו':ט

אֱלֹהֵי תוֹלְדוֹת נַח נָח אִישׁ צַדִּיק תָּמִים הָיָה בְּדִרְתּוֹ אֶת־הָאֱלֹקִים הִתְהַלֵּךְ־

נַח:

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

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13 שכתר אמיתי דז"א נעשה מא"א עצמו

Etz Chaim explains that the vessel of Z'eir Anpin's Keser is made from the Tiferes of Imma, while "the true Keser is made from Arich Anpin itself." Kehot notes that this is Sha'ar 23, chapter 7, in current editions (Sha'ar 22, chapter 3, in the Shklov printing the Alter Rebbe cites).

עץ חיים כ"ג:ז' Sefer Etz Chaim 23:7

... כלי הכתר דו"א נעשה מת"ת דאמא ומת"ת דאבא נעשה (לו) נשמה שבכתר (שהוא ג' אור הדעת) וכבר ידעת שהכתר (דו"א) בבחי' אי"מ וגם הכתר דו"א נעשה מת"ת דא"א וכתר אמיתי נעשה מא"א עצמו כנוצר ככוונת ליל שבועות ואין הכתר נמשך ובה עד שיושלם להתקן כל גופא. ובוה תבין בנשא דקכ"ג ע"ב כי או"א הם מוחא ולבא דאינון מלאגא וזו"ן הם גופא ורישא מלכר. ונראה כי הגי' שהם חבד' דו"א עצמו הם המוחין והם הנקראו פנימית אך החיצונות אפילו בראש עצמו נקרא וי"ק דו"א ובוה תבין מ"ש במ"א כי לעולם ...

Sefer Etz Chaim (Public Domain)

14 זכה יתיר יהבין ליה נשמתא מסטרא דאורי"א

The Zohar lists the souls a person receives as his merit grows: at one stage he “is called a son of the Holy One, blessed be He,” and “if he merits more, they give him a neshamah from the side of Abba and Imma.” Etz Chaim builds on this passage to explain the root of souls in Abba and Imma.

ספר הזהר, משפטים ב:ד'-י"ג **Zohar, Mishpatim 2:4-13**

See, now. When a human being is born into the world he is given a soul (nephesh) from the primordial “animal” sphere, the sphere of purity, the sphere of those who are designated “Holy Wheels”—namely, the supernal order of angels. If he is more fortunate he will be endowed with a spirit (ruah) which appertains to the sphere of the Holy Hayoth. Should he possess still greater potential merit he is given a soul (neshamah) from the region of the Throne. These three grades of personality are the “maidservant”, the ...

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

15 שְׁבָאוֹתָיו זִינוּג הַעֲלִיּוֹת דְּאִי"א יוֹצֵאֵין מִשָּׁם נִשְׁמַת בְּנֵי אָדָם

Etz Chaim's Gate of the Feminine and Masculine Waters, Derush 4, quoted here: souls come forth from the supernal union of Abba and Imma, but are completed only through the union of Z'eir Anpin and Nukva of Atzilus.

עץ חיים ל"ט:ה' 39:5 Sefer Etz Chaim

... בהתלבשות בתוכו. גם דע כי א' שבתוך הוא'יו דמיה וסג' הוא בחי' אהי"ה כי א' דמילוי וא"ו דסג' הוא עצמו מתלבש באות וא"ו דמילוי מ"ה שהוא גימטריא אדם והוא בחי' אהי"ה אלא שברדתה למטה להתלבש בא' זו דמילוי וא"ו הוא סוד אהוריים דאהי"ה א' א"ה אהי"ה אהי"ה שהוא גימטריא דם שהוא הנפש הנקרא דם כמ"ש כי הדם הוא הנפש ושיעורו הוא רביעית שהלא הוא רבוע של שם אהי"ה שיש בו ג"כ ד' אותיות. וז"ס רביעית דם הנזכר בגמרא ששהוא נקרא דם הנפש ורביעית דם הנפש זו שהוא אות א' ...

Sefer Etz Chaim (Public Domain)

16 The psalmist's prayer for Jerusalem: "For the sake of my brothers and my friends, I will now speak peace within

you.” The Mikdash Melech applies it to souls whose root in Abba and Imma makes them “brothers and friends” of Z’eir Anpin and Nukva. (context: Steinsaltz Tanakh)

Psalms 122:8 ח"י: כ"ב: תהילים

למען אחי ורעי אדברה נא שלום בך:

For my brethren and companions' sakes, I will now say:
'Peace be within thee.'

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

17

אסרי לגפן

“Binding his foal to the vine”: from Yaakov’s blessing of Yehudah. These are the opening words of the discourse the text refers to on drawing the Name Mah down to refine the Name Ban.

Genesis 49:11 ט"ז: בראשית

אסרי לגפן עירה ולשרקה בני אתנו כבס בניו לבשו וכדם ענבים סותה:
Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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18

ותאלצהו

Delilah pressed Shimshon with her words day after day to learn the secret of his strength, until “his soul was wearied to death.” The Talmud (Sotah 9b) reads vate’altzehu, “she pressed him,” as referring to the culmination of union, and the Alter Rebbe cites the verse in that sense. (context: Steinsaltz Tanakh)

Judges 16:16 ט"ז: שופטים

ויהי כִּי־הִצִּיקָהּ לוֹ בְּדַבְרֶיהָ כָּל־הַיָּמִים וְתֵאלְצֶהוּ וּתְקַצֵּר נַפְשׁוֹ לָמוּת:

And it came to pass, when she pressed him daily with her words, and urged him, that his soul was vexed unto death.

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19

יותר ממה שהעגל רוצה לינק

Rabbi Akiva’s saying: “More than the calf wishes to suckle, the cow wishes to nurse.” The Alter Rebbe uses it to show that the delight above is the delight of giving.

Pesachim 112a:12 ב"ב: פסחים

חמשה דברים צוה רבי עקיבא את רבי שמעון בן יוחי כשהיה חבוש בבית האסורין. אמר לו: רבי, למדני תורה, אמר: איני מלמדך. אמר לו: אם אין אתה מלמדני אני אומר ליוחי אבא ומוסרך למלכות. אמר לו: בני, יותר ממה שהעגל רוצה לינק פרה רוצה להניק. אמר לו: ומי בסכנה? והלא עגל בסכנה.

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

20

“For with You is the source of life; in Your light we see light.” The Alter Rebbe reads “source of life” as the source of delights, to raise the question whether delight applies above.

Psalms 36:10 י"ו: תהילים

כִּי־עֵמֶק מְקוֹר חַיִּים בְּאוֹרְךָ נְאֻה־אֹר:

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

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21

עז וחדוה במקומו

From David’s song of thanks when the Ark was brought to Jerusalem: “Majesty and splendor are before Him, strength and joy are in His place.” Cited with the previous verse as an apparent proof that there is delight and joy above.

I Chronicles 16:27 י"ז: כ"ז: דברי הימים א

הוֹד וְהֶדָּר לִפְנֵי עֹז וְחֵדוּה בְּמָקוֹמוֹ:

Honour and majesty are before Him; Strength and gladness are in His place.

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22

ואהיה אצלו שעשועים

Wisdom, which the Sages identify with the Torah, speaks: “And I was with Him as a nursling, and I was [His] delight every day,” playing before Him before the world was made. The Alter Rebbe connects it with “the King’s delight in His own essence.” (context: Steinsaltz Tanakh)

Proverbs 8:30 ח': ל"ג: משלי

וְאֶהְיֶה אִצְלוֹ אִמּוֹן וְאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מִשְׁחָקָת לִפְנֵי בְּכִלְעֶת:

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

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23

הבן יקיר לי אפרים אם ילד שעשועים

G-d answers Ephraim’s plea of repentance: “Is Ephraim a precious son to Me, a child of delights? ... Therefore My inner being yearns for him.” It is cited as Scripture’s witness that G-d delights in His people. (context: Steinsaltz Tanakh) (Kehot: Jeremiah 31:19)

Jeremiah 31:20 י"א: כ"י: ירמיהו

הֲבֵן יָקִיר לִי אֶפְרַיִם אִם יֶלֶד שַׁעֲשׁוּעִים כִּי־מַדִּי דַּבְרִי בּוֹ זָכַר אֲזַכְּרֶנּוּ עוֹד
עַל־כֵּן הִמּוֹ מַעֲי לֹא רַחֵם אֶרְחַמֶּנּוּ נְאֻם־ה'

Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; Therefore My heart yearneth for him, I will surely have compassion upon him, saith the L-RD.

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24

קוב"ה אתי לאשתעשע עם צדיקייא בג"ע

The Zohar describes how at midnight the Holy One, blessed be He, comes to delight with the tzaddikim in the Garden of Eden. The Alter Rebbe cites it as one of many such passages.

Zohar, Noach 34:272-35:283 ג"ר: ל"ה: ע"ב-ל"ד: נח, ספר הזוהר

Furthermore, the words of the Torah must be clearly articulated. Moreover, when a man gets up to study at midnight, at the time when the Holy One, blessed be He, comes to disport Himself with the righteous in the Garden of Eden, He and all the righteous in the Garden are listening to the words that issue from his mouth. Since that is so, that the Holy One, blessed be He, and all the righteous feel delight in listening to the words of the Torah at this time, should I ...

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

tion, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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33

ישמח ה' במעשיו

"May the glory of Havayah endure forever; Havayah will rejoice in His works." The joy from above that the Shemini Atzeres discourse joins with Israel's joy.

Psalms 104:31א"ל: תהילים קי"ד

יהי כבוד ה' לעולם ישמח ה' במעשיו:

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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PARAGRAPH 3

34

עשה רצונו כרצונו

Rabban Gamliel's teaching: "Make His will as your will, so that He will make your will as His will." The Alter Rebbe reads the two wills as below and above understanding.

Pirkei Avot 2:4ב"ד: משנה אבות

הוא ה' אומר, עשה רצונו כרצונו, כדי שיעשה רצונו כרצונו. בטל רצונו מפני רצונו, כדי שיבטל רצון אחרים מפני רצונו. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע, שסופו להשמע. ואל תאמר לכשאפנה אשנה, שמא לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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

35

בעטרה שעטרה לו אמו

"Go out and gaze, O daughters of Zion, at King Shlomo, at the crown with which his mother crowned him on the day of his wedding." This is the verse of the maamar this biur explains; the "crown" is read as Keser. (context: Steinsaltz Tanakh)

Song of Songs 3:11א"ל: שיר השירים ג'

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.

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36

חצי ההין לפר ושלישית ההין לאיל

The measures of the wine libations: half a hin for a bull, a third of a hin for a ram, a quarter of a hin for a lamb. Cited to show that the "wine" of Binah must be measured.

Numbers 28:14י"ד: במדבר כ"ח

ונספיקם חצי ההין יהיה לפר ושלישית ההין לאיל ורביעת ההין לכבש יין זאת עלת חדש בחדשו לחדשי השנה:

And their drink-offerings shall be half a hin of wine for a bullock, and the third part of a hin for the ram, and the fourth part of a hin for a lamb. This is the burnt-offering of every new moon throughout the months of the year.

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37

בינה דינין מתערין מינה

One of the Zohar passages Kehot gives: counting the divine Names, the Zohar says that Binah, the "river," is mercy, and yet "judgments are aroused from it." This is why the drawing down of Binah, like the libations, must be in measure.

Sfot Hazer, ויקרא כ"ג: קמ"ו-כ"ד: קנ"ט Zohar, Vayikra 23:146-24:159

R. Judah, commenting on the verse, "Let there be a firmament in the midst of the waters", said: "Did not that firmament divide the upper from the lower waters there would be conflict between them. But that firmament keeps the peace between them, and the world is established only on peace. G-d is also called "peace"; He is peace, His name is peace, and all is bound together in peace.' R. Abba said: 'I see that this supreme Holy Name is altogether peace and altogether one, and paths diverge from ...

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

38

וישכר ויתגל בתוך אהלה

"He drank of the wine and became drunk, and he was uncovered within his tent." Noach's drunkenness illustrates wine without measure.

Genesis 9:21א"ל: בראשית ט'

וישק מ-הין וישכר ויתגל בתוך אהלה:

And he drank of the wine, and was drunken; and he was uncovered within his tent.

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39

וירא חם

"And Cham, the father of Canaan, saw his father's nakedness." The consequence of Noach's drunkenness.

Genesis 9:22ב"ל: בראשית ט'

וירא חם אבי כנען את ערות אביו וגיד לשני אחיו בחוץ:

And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

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40

The psalmist praises G-d for bringing forth from the earth the three staples of life: "And wine gladdens the heart of man, to make the face shine with oil, and bread sustains

the heart of man.” The whole section is built on this verse’s three foods. (context: Steinsaltz Tanakh)

Psalms 104:15 ט"ו:י"ד: תהילים

וַיֵּין וְשֵׁמֶחַ לִבְכֵּי־אֲנוּשׁ לְהַצְחִיל פָּנִים מִשְׁמֶן וְלֶחֶם לִבְכֵּי־אֲנוּשׁ יִסְעֶד:

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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41

ויעבור ה' על פניו

After Moshe asked to see G-d’s glory, “Havayah passed before him and proclaimed” the Thirteen Attributes of Mercy. The Alter Rebbe uses “passed” for the light of Abba breaking through the lights of Imma. (context: Steinsaltz Tanakh)

Exodus 34:6 ר"ד:ל"ד: שמות

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: ‘The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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42

ותחת אשר לא עבדת בשמחה

In Moshe’s rebuke the curses come “because you did not serve Havayah your G-d with joy and gladness of heart, out of abundance of everything.” Joy in service is required, but it is only the beginning. (context: Steinsaltz Tanakh)

Deuteronomy 28:47 מ"ז:כ"ח: דברים

תַּחַת אֲשֶׁר לֹא־עַבַדְתָּ אֶת־יְיָ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב מְרַב כָּל:

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

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43

שוב לאחד

Kehot gives the introduction to the Tikkunei Zohar as the source: “if your heart runs, return,” the rhythm of running and returning (ratzo and shov) that the Alter Rebbe invokes here. (Sefaria’s edition there reads “return back,” shuv le’achor.)

Tikkunei Zohar 7a:3 ג'א:ג' תיקוני זוהר

תַּנְיִינָא (יחזקאל א כו), וְעַל דְּמוֹת הַפֶּסַח דְּמוֹת כְּמִרְאָה אָדָם עָלִיו מְלַמְעֵלָה דָּא אִיהוּ יוֹד הָא וְאִו הָא כְּלִיל תִּשְׁעֵי נְקוּדוֹת, וְעִשְׂרֵינָא שְׂכִינְתָּא כְּלִיל מְכֻלָּהוּ, וְכָלֵא א, דְּלִית אָדָם בְּלָא א, וְכָלֵא אִיהוּ עֲמוּנָא דְּאַמְצִיעִיתָא, אִיהוּ יְהוּיָה דְּכָלִיל א, וְאִיהוּ שְׂמָא מְפָרֵשׁ דְּכָלִיל א לְאַחֲרָא דָּאם רַץ לְבָר שׁוֹב לְאַחֲרָא.

Tikkunei Zohar - Vocalized (Public Domain)

44

בת אבי היא

Avraham explains to Avimelech that Sarah is indeed his sister: “She is my father’s daughter, but not my mother’s daughter.” A Zohar passage on this verse (Vayeira 112a) is

cited for the theme of Abba, the “father.” (context: Steinsaltz Tanakh)

Genesis 20:12 כ"י:כ"ב: בראשית

וְגַם־אֵמְנָה אַחֲתִי בַת־אָבִי הוּא אֶךְ לֹא בַת־אִמִּי וְתַהֲיִלִּי לְאִשָּׁה:

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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45

שובה ישראל

“Return, O Israel, unto Havayah your G-d.” The opening words of a discourse for Shabbos Shuvah to which the text refers.

Hosea 14:2 ב"ד:י"ד: הושע

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶה:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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46

יהודה אתה

Yaakov blesses Yehudah: “Yehudah, you, your brothers shall acknowledge you (yoducha) ... your father’s sons shall bow down to you.” A Torah Ohr discourse on this verse is cited regarding “your father’s sons.” (context: Steinsaltz Tanakh)

Genesis 49:8 ח"ט:מ"ט: בראשית

יְהוּדָה אַתָּה יוֹדוּךָ אַחֲיֶיךָ יָדָךְ בְּעֶרְךָ אִיְבֶיךָ יִשְׁתַּחֲווּ לָךְ בְּנֵי אָבִיךָ:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father’s sons shall bow down before thee.

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47

“In the third month after the children of Israel went out of the land of Egypt.” The opening of the account of the giving of the Torah, and of a discourse on the strength the Torah gives the soul.

Exodus 19:1 ט"ט:י"ט: שמות

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבָּר סִינַי:

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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48

רגליה יורדות מות

Shlomo warns against the “strange woman”: “Her feet go down to death; her steps take hold of the grave.” Kabbalah applies the phrase to Malchus as she descends into Beriah, Yetzirah and Asiyah. (context: Steinsaltz Tanakh)

Proverbs 5:5 ה'ה:ו"ה: משלי

רַגְלֶיהָ יֵרְדוֹת מוֹת שְׁאוֹל צַעְדֶּיהָ יִתְמַכּוּ:

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

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49

שוקי האיש

The psalmist says that G-d does not delight in might: "He does not desire the strength of the horse, nor want the legs of the man," but those who fear Him. Kabbalah applies "the legs of the man" to Netzach and Hod. (context: Steinsaltz Tanakh)

Psalms 147:10:י"ז:תהילים

לא בגבורת הסוס יחפץ לא־בשוקי הָאִישׁ יִרְצֶה:

He delighteth not in the strength of the horse; He taketh no pleasure in the legs of a man.

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50

שהרי אין התינוק יודע לקרות אבא עד שיטעום טעם דגן

Rabbi Yehudah holds that the tree of knowledge was wheat, "for a child does not know how to call 'Abba' and 'Imma' until he tastes the taste of grain." The Alter Rebbe uses it to link wheat with Chochmah.

Berakhot 40a:14ד"א:ברכות

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתנא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן הוה, שאין לה דבר שמביא יללה על האדם אלא יין, שנאמר: "וישת מן היין וישכר". רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: "ויתפרו עליה תאנה". רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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51

כי לא על הלחם לבדו יחיה האדם

"For not by bread alone does man live, but by all that comes from the mouth of Havayah." Bread, without sweetness, is the level of Malchus.

Deuteronomy 8:3:ח:דברים

ויענף וירעבך ויאכלה את־המֶן אשר לא־ידעת ולא ידעון אֲבֹתֶיךָ לַמֶּן הוֹדִיעַךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יֵחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִּי־יֵי יֵחִיָּה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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52

לחמו בלחמי

Wisdom invites the simple to her feast: "Come, eat of my bread, and drink of the wine I have mixed." In the verse

lachamu is the plural command "eat!" and lachmi means "my bread"; the Alter Rebbe hears in them two forms of "bread," plural and singular, Hod and Netzach, the Oral and the Written Torah. (context: Steinsaltz Tanakh)

Proverbs 9:5:ה'ט:משלי

לכו לחמו בלחמי ושתו ביינן מסכתי:

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

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53

"When you come into the land of your dwellings, which I give you": the opening of the laws of the libations. The text names a discourse by these words; the Kehot note places it in Likkutei Torah, Behar (40c), whose discourse opens with the similar verse "When you come into the land that I give you" (Leviticus 25:2) and discusses there the Zohar passages cited next. (context: Steinsaltz Tanakh)

Numbers 15:2:ב'15:במדבר

דבר אל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־אֶרֶץ מוֹשְׁבֵיתֵכֶם אֲשֶׁר אָנִי נֹתֵן לָכֶם:

Speak unto the children of Israel, and say unto them: When ye are come into the land of your habitations, which I give unto you,

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54

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

Zechariah 10:7:ז'10:זכריה

והיו כגבור אפרים ושמח להם כמו־יין ובניהם יראו ושמחו יגל להם בה' And they of Ephraim shall be like a mighty man, And their heart shall rejoice as through wine; Yea, their children shall see it, And rejoice, their heart shall be glad in the L-RD.

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55

Kehot's note points to Ezekiel 45:21 for these words.

Ezekiel 45:21:א"כ45:זחזקאל

בראשון בארבעה עשר יום לחודש יהיה לכם הפסח חג שבועות ימים מצות יאכל:

In the first month, in the fourteenth day of the month, ye shall have the passover; a feast of seven days; unleavened bread shall be eaten.

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PARAGRAPH 4

56

הגרה בעוז מתני

From the praise of the "woman of valor": "She girds her loins with strength and makes her arms strong": she sets to her work with vigor. Following the Sages' "strength means nothing but Torah," the Alter Rebbe reads it as the Torah giving strength to Netzach and Hod. (context: Steinsaltz Tanakh)

Proverbs 31:17:י"ז31:משלי

הגרה בעוז מתניָה ותאמץ ורועתיה:

She girdeth her loins with strength, And maketh strong her arms.

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KEHOT'S NOTE

משלי לא, יז.

57 אין עוז אלא תורה שהיא נותנת כח ועוז לבחי" מתנים

The first epistle of Iggeres HaKodesh: the "loins" are what holds up the whole body with the head and carries it to its goal, and "strength means nothing but Torah," which gives power and strength to the loins that are girded and clothed in it. The text quotes it almost word for word.

Tanya, Iggeres HaKodesh 1:7:אגרת הקדש א:ז:א

וזהו "הגדרה בעוז מתניה" – "אין עוז אלא תורה" שהיא נותנת כח ועוז לבחינת מתנים החגורים ומלוכשים בה, לחזק ולחזק ורועותיה, הן דחילו ורחימו שכלים או טבעיים, כל חד לפום שיעורא דיליה, (ועל העמידת וקיום בחינת הראש שבכפוש, הוא השכל המתבונן בו, אמר "טעמה כי טוב סתרה בו", ומבואר במקום אחר):

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58 כליות יועצות

The Sages' list of what each organ does: "The kidneys counsel, the heart understands, the tongue shapes [the words], the mouth completes them." The Alter Rebbe identifies Netzach and Hod, the kidneys within the loins, with this faculty of counsel.

Berakhot 61a:28-29ט"ח-כ"ח:א

תנו רבנן: שתי כליות יש בו באדם, אחת יועצתו לטובה ואחת יועצתו לרעה. ומסתברא דטובה לימינו ורעה לשמאלו, דכתיב: "לב חכם לימינו ולב כסיל לשמאלו". תנו רבנן: כליות יועצות, לב מכין, לשון מחתך, פה גומר, וישט מכנים ומוציא כל מיני מאכל, קנה מוציא קול,

Our Rabbis have taught : There are two reins in man, one prompting him to good, the other to evil. It is probable that the good is on the right side and the bad on the left ; for it is written, "A wise man's understanding is at his right hand; but a fool's understanding at his left" (Eccles. x. 2). Our Rabbis have taught : The reins prompt [the thought], the heart exercises intelligence, the tongue pronounces, the mouth completes [the words]. The gullet lets in and brings out ...

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59 ומבואר בע"ה

Besides Etz Chaim's Sha'ar Arich Anpin, chapter 7, near its end, the Kehot note points to Likkutei Torah, Pekudei (8a).

KEHOT'S NOTE

עי' ש' א"א (פ"ז) קרוב לסופו. וע"ל פקודי (ח, א) סד"ה מחר חודש הנמצא בסי' אור התורה ובכ"י [ואר] סי' ו. [כ].

60 בפע"ח שער העמידה פי"ד

In Parshas Masei the Alter Rebbe quotes the same passage of Pri Etz Chaim and concludes that Netzach and Hod are rooted in Keser, above Abba and Imma.

KEHOT'S NOTE

וראה גם לעיל פי' מסעי צ, ג. האזינו עו, ג.

61 אריך אנפין שהוא הכתר הנקרא אל עליון שהוא הגומל חסדים שהם נה"י דועיר אנפין המוציא אותם בסוד תוספות מחדש

Pri Etz Chaim on the words "Kel Elyon, who bestows good kindnesses" in the Amidah: Arich Anpin, which is Keser, bestows the kindnesses that are the new Netzach, Hod and Yesod of Z'eir Anpin. The text quotes it word for word.

Pri Etz Chaim, Gate of the Silent Prayer 14:2:שער עץ חיים, העמידה י"ד:ב

גם תכוין עם הנ"ל, כי ע"י קונה שהוא מזל עלאה, נעשה יסוד דו"א הנקרא הכל, כנוכר בכמה מקומות, איך נה"י דו"א הם תמיד ע"י תוספת הם באים, לכן אחיזת החיצונים בהם. וז"ס תחום שבת, ולפי שהם באים מחדש, לכן צריך לאור עליון דא"א לזיוג שלו כנ"ל, להאציל נה"י דו"א מחדש, ולכן ב' פעמים נרמז כאן א"א, א' הוא באל עליון, שהוא אריך אנפין, שהוא הכתר הנקרא אל עליון, שהוא הגומל חסדים, שהם נה"י דועיר אנפין, המוציא אותם בסוד תוספת מחדש, מלשון ויגמל שקדים. וגם הוא קונה בסוד מזל כנ"ל, ומוציא ...

Pri Etz Chaim (Public Domain)

62 לכל עושיהם

"The beginning of wisdom is the fear of Havayah; good understanding to all who practice them": the psalm's closing teaching. The Zohar (1:8a) reads "all who practice them" as those who support the Torah, and the Ramaz's comment there is cited for the new Netzach, Hod and Yesod.

Psalms 111:10"תהילים קי"א:י"ז

ראשית חכמה יראת ה' שכל טוב לכל-עשיהם תהלתו עמדת לעד:

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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63 כמו עדי"ם כששותים . . להצהיל פנים משמן

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א ע' תש.

64 שכדי להשפיע צריך להתייעץ איך להשפיע בדרך שיוכל המקבל לקבל ההשפעה

The epistle "To understand a parable" explains that at the moment of giving one must take counsel how to give so that the recipient can receive, like a father teaching his son "a word fitly spoken," little by little; this counsel is Netzach and Hod, "the counseling kidneys." The text follows it closely.

Tanya, Iggeres HaKodesh 15:11א"ט:אגרת הקדש ט"ו:יא

ואחר כך, בבוא ההשפעה לידי מעשה, דהיינו בשעת ההשפעה ממש צריך להתעצז איך להשפיע, בדרך שיוכל המקבל לקבל ההשפעה, כגון שרופה להשפיע דבר חכמה ללמדה לבנו, אם יאמרנה לו כולה כמו שהיא בשכלו – לא יוכל הבן להבין ולקבל, רק שצריך לסדר לו בסדר ועננו אחר, "דבר דבור על אופניו", מעט מעט.

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65

ששוחקים מן לצדיקים

Reish Lakish lists seven heavens; Shechakim is the one “in which millstones stand and grind manna for the righteous.” Netzach and Hod are identified with this heaven.

Chagigah 12b:5 חגיגה י"ב ב:ה"ט

... רקיע — שבו חמה ולבנה כוכבים ומזלות קבועין, שנאמר: "וַיִּתֵּן אוֹתָם אֱלֹקִים בְּרָקִיעַ הַשָּׁמַיִם". שחקים — שבו רחיים עומדות וטוחנות מן לצדיקים, שנאמר: "וַיִּצְו שְׁחָקִים מִמָּעַל וְדִלְתִי שָׁמַיִם פָּתַח. וַיִּמְטֵר עֲלֵיהֶם מִן הַלָּאֲכֹל וְגו'".

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66

חטה . . כ"ב אותיות

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

KEHOT'S NOTE

ת"ז (תט"ז). שם (תט"ט) קי, ב-ד. [כ].

67

מיהו בפרשה בראשית (ד"ו ע"א)

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

KEHOT'S NOTE

מובא גם לעיל פי צו יא, א. וראה מאמרי אדה"א במדבר כרך ב ע' שעט.

68

בע"ח שכ"ב פ"ג

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

KEHOT'S NOTE

בדפוס שקלאו תק"ס. לפנינו שכ"ג רפ"ז. [כ].

69

ועיין בזהר משפטים דקכ"א סע"ב

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

KEHOT'S NOTE

ראה הלשון ביהל אור ע' תפו. וראה לעיל יט, ג.

70

למען אחי ורעי

The words here quote Psalms 122:8; the passage is shown below.

Psalms 122:8 תהלים קכ"ב ח"ח:8

למען אחי ורעי אדברה נא שלום בך:

For my brethren and companions' sakes, I will now say: 'Peace be within thee.'

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KEHOT'S NOTE

תהלים קכב, ח.

71

ומקור נשיי

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת פנחס ע' איקמ.

72

ותאלצהו

Kehot's note points to Judges 16:16 for these words.

Judges 16:16 שופטים ט"ז:ט"ז

וַיְהִי כִּי־הִצִּיקָהּ לוֹ בְּדִבְרֶיהָ כָּל־הַיָּמִים וַתֵּאלָצֶהוּ וַתִּקְצֹר נַפְשׁוֹ לָמוּת:

And it came to pass, when she pressed him daily with her words, and urged him, that his soul was vexed unto death.

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KEHOT'S NOTE

שופטים טז, טז.

73

כי עמך מקור חיים

The words here quote Psalms 36:10; the passage is shown below.

Psalms 36:10 תהלים ל"ו:י

כִּי־עֲמֶךָ 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.

74

אך הענין כמ"ש במ"א כי התענוג שלמעלה כביכול

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

KEHOT'S NOTE

ראה לעיל ויקרא נא, ב. פי שלח מז, א.

75

שעשוע המלך בעצמותו

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

KEHOT'S NOTE

ראה מאמרי אדה"א במדבר כרך ב ע' שעט.

76

ואהי שעשועים

Kehot's note points to Proverbs 8:30 for these words.

Proverbs 8:30 משלי ח:ל"ט

וְאֵהִיָּה אֶצְלוֹ אֲמוֹן וְאֵהִיָּה שְׁעִשְׁעִים יוֹם יוֹם מִשְׁחָקַת 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.

77

הבן יקיר לי אפרים

The words here quote Jeremiah 31:20; the passage is shown below.

Jeremiah 31:20 ירמיהו ל"א:כ

הֲבֵן יָקִיר לִי אֶפְרַיִם אִם יֶלֶד שְׁעִשְׁעִים כִּי־מִדֵּי דְבָרֵי בּוֹ זָכַר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הֵמוּ מַעַי לֹו רַחֵם אֶרְחָמֶנּוּ נְאֻם־יְיָ

Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; Therefore My heart yearneth for him, I will surely have compassion upon him, saith the L-RD.

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KEHOT'S NOTE

ירמיי לא, יט.

78

קוב"ה אתי לאשתעשעא עם צדיקיא בג"ע

Kehot's note points to Zohar I, 72a for these words.

Zohar I, 72a זח"א עב, א

KEHOT'S NOTE

זח"א עב, א.

79 במי נמלך בנשמותיהן של צדיקים

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

KEHOT'S NOTE

ראה רות רבה רפ"ב.

80 לויתן זה יצרת

The words here quote Psalms 104:26; the passage is shown below.

Psalms 104:26: תהילים ק"ד: כ"ו

שם אניות יהלכון לויתן והיצרת לשחק בו:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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KEHOT'S NOTE

תהלים קד, כו.

81 בד"ה צו את בניי

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

KEHOT'S NOTE

לעיל פי פנחס עז, ג.

82 ובד"ה אני הי אלקיכם

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

KEHOT'S NOTE

לעיל פי שלח מח, ג ואילך.

83 בד"ה הי לי בעוזי

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

KEHOT'S NOTE

לעיל שמע"צ פח, ד.

84 ובד"ה ביום השמע"צ

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

KEHOT'S NOTE

לעיל שמע"צ פג, ד.

85 ובד"ה שוש אשיש

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

KEHOT'S NOTE

לעיל נצבים מז, ד.

86 ויין ישמח לבב אנוש

The words here quote Psalms 104:15; the passage is shown below.

Psalms 104:15: תהילים ק"ד: ט"ו

וין 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.

87 חצי ההין לפר ושלישית ההין לאיל

The words here quote Numbers 28:14; the passage is

shown below.

Numbers 28:14: במדבר כ"ח: י"ד

ונספיקם חצי ההין והיה לפר ושלישית ההין לאיל ורביעת ההין לכבש
וין זאת עלת חדש בחדשו לחדשי השנה:

And their drink-offerings shall be half a hin of wine for a bullock, and the third part of a hin for the ram, and the fourth part of a hin for a lamb. This is the burnt-offering of every new moon throughout the months of the year.

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KEHOT'S NOTE

במדבר כח, יד.

88 בינה דינין מתעריין מינה

Kehot's note points to Zohar II, 175b for these words.

Zohar II, 175b: זח"ב קעח, כב

KEHOT'S NOTE

זח"ב קעח, ב. זח"ג (י, ב, יא, א). [כ].

89 חטא אדה"ר שחטט אשכול ענבים

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

KEHOT'S NOTE

ב"ר טו, ח.

90 וישכר ויתגל בתוך אהלה

The words here quote Genesis 9:21; the passage is shown below.

Genesis 9:21: בראשית ט: כ"א

וישק מן־הין וישכר ויתגל בתוך אהלה:

And he drank of the wine, and was drunken; and he was uncovered within his tent.

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KEHOT'S NOTE

בראשית ט, כא.

91 ויעבור הי על פניו

The words here quote Exodus 34:6; the passage is shown below.

Exodus 34:6: שמות ל"ד: ו

ויעבר הי על־פניו ויקרא הי הי אל רחום וחנון ארך אפים ורחימ
ואמת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

92 ותחת אשר לא עבדת בשמחה

The words here quote Deuteronomy 28:47; the passage is shown below.

Deuteronomy 28:47: דברים כ"ח: מ"ז

תחת אשר לא־עבדת את־י' אלקיך בשמחה ובטוב לבב מרב כל:

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

of all things;

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KEHOT'S NOTE

דברים כח, מז.

93

שוב לאחד

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

KEHOT'S NOTE

הקדמת ת"ז (ז, א). [כ]. נזכר בלקו"ת כמה פעמים. נרשם לעיל במפתח ענינים לכ"ק אדמו"ר בערך אם רץ לבך.

94

בד"ה כי תבואו אל ארץ מושבותיכם

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

KEHOT'S NOTE

לעיל פ' בהר מ, ג.

95

ע"פ מאה"ז בפרשה וירא

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

ביאור"ז לאדה"א י, ג ואילך.

96

ובפרשה אמור דף ק' ע"ב

Kehot's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

ביאור"ז לאדה"א פ, ג ואילך. נזכר לעיל פ' בהר מ, ג. מטות פד, ג.

97

בד"ה שובה ישראל

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

KEHOT'S NOTE

לעיל ש"ש סה, א.

98

סד"ה יהודה אתה

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

KEHOT'S NOTE

תו"א מה, ד.

99

כמ"ש במ"א ע"פ בחדש השלישי

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

KEHOT'S NOTE

תו"א סז, א ואילך.

100

עיי' במאורי אור אות א' סעיף ק"ד

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

נעתק באוה"ת ש"ש כרך ב ע' שז.

101

אין התינוק יודע לקרות אבא

The words here quote Berakhot 40a:14; the passage is shown below.

Berakhot 40a:14 ת"א: ברכות מי א:

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתניא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן הנה, שאין לה דבר שמביא קללה על

האדם אלא יין, שנאמר: "וישת מן היין וישכר". רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו נתקנו, שנאמר: "ויתפרו עליה תאנה". רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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KEHOT'S NOTE

ברכות מ, א.

102

בד"ה וספרתם לכם גבי חג השבועות

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

KEHOT'S NOTE

לעיל במדבר י, ג.

103

כי לא על הלחם לבדו יחיי האדם

The words here quote Deuteronomy 8:3; the passage is shown below.

דברים ח:ג: Deuteronomy 8:3

ויענה וירעבה ויאכלה את־המֶן אֲשֶׁר לֹא־יָדַעַתְּ וְלֹא יָדְעוּ אֲבֹתֶיךָ לַמַּעַן הוֹדִיעָךְ כִּי לֹא עַל־הַלֶּחֶם לִבְדּוֹ יֵחִי־הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־ה' יֵחִי־הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג.

104

בוהר ויחי דר"מ ע"א

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת פ' עקב כרך ה ע' ב'כג.

105

ועי' מ"ש באגה"ק ד"ה איהו וחיוהי

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

KEHOT'S NOTE

ס"כ (קל, א).

106

והוד הוא בניקוד מלאפום

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

KEHOT'S NOTE

באמת הוד בנקוד שורק ומ"ש אדמו"ר מלאפום בלשון ספרד נק' מלאפום שורק כידוע. [כ].

- 107** Shlomo's proverb: "Like apples of gold in settings of silver is a word fitly spoken," a word said in the right way and at the right time. The Alter Rebbe uses it for an idea re-shaped to suit the one who learns it. (context: Steinsaltz Tanakh)

משלי כ"ה:י"א Proverbs 25:11

תפוחי זהב במשכיות כסף דבר דבר על-אפניו:

A word fitly spoken Is like apples of gold in settings of silver.

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- 108** David's lament: "How long shall I take counsel in my soul, with sorrow in my heart all day?" The Alter Rebbe borrows the phrase for the inner planning that teaching requires. (context: Steinsaltz Tanakh)

תהילים י"ג:ג Psalms 13:3

עד-אנה אשית עצות בנפשי יגון בלכבי יומם עד-אנה ירום איבי עלי:

How long shall I take counsel in my soul, having sorrow in my heart by day? How long shall mine enemy be exalted over me?

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PARAGRAPH 5

- 109** **ביאור ע"פ אלה מסעי**

The Kehot note specifies which explanation the text means: the second, section 3.

KEHOT'S NOTE

הבי' — פ"ג. [כ].

- 110** **אלה מסעי**

"These are the journeys of the children of Israel, who went out of the land of Egypt." The opening words of the Parshas Masei discourse to which the text refers.

במדבר ל"ג:א Numbers 33:1

אלה מסעי בני-ישראל אשר יצאו מארץ מצרים לצבאתם ביד-משה ואהרן:

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

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- 111** Kehot's note points to Numbers 33:1-36:13 for these words.

במדבר ל"ג:א-ל"ו:י"ג Numbers 33:1-36:13

PARAGRAPH 6

- 112** **שער הנבואה פ"א**

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

KEHOT'S NOTE

נדפס בשער היחודים דפוס קארעץ תקמ"ג דף א, ג: "כי משה רבן של כל הנביאים היתה נבואתו בתרין פרקין קדמאין דנ"ה דועיר מפנים שלהן ולא היה נביא שמתנבא משם כלל אלא הוא לבד היי מתנבא משם משניהם".

- 113** **שלמעלה מנז"ה אין שום השגה לנביא וחווה**

The epistle "He wraps Himself in light" explains that a sage can grasp in wisdom far higher than a prophet sees, for only the lowest levels, Netzach, Hod, Yesod and Malchus, "the vessels of influence and of bringing down the life-force from the higher to the lower," can descend and be revealed to the prophets. The text cites it for the limit of prophecy.

Tanya, Iggeres HaKodesh 19:2-3:ג'י"ט-ג'י"ב

אכל למעלה מנצח-הוד-יסוד-מלכות לא היתה לו שום השגה בפנימיות, כי אם בבחינת אחוריים דהכמה המלופשים בבניה, המלופשת ומתפשטת תוך פנימיות דנצח-הוד-יסוד-מלכות, בסוד "נובלות חכמה שלמעלה - תורה", שהיא בבחינת "זעיר אנפיו", וכדכתיב: "וראית את אחורי, ופני לא יראו", עיין שם ובשער הנבואה פרק א'. ולכאורה יש להפליא, הרי נאמר: "ולא קם נביא עוד בישראל כמשה", ואיך השיג האר"ז יותר ממנו ודרש כמה דרושים ...

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- 114** **המגביהי לשבת המשפילי לראות**

The words here quote Psalms 113:5; the passage is shown below.

תהילים קי"ג:ה Psalms 113:5

מי כה' אלקינו המגביהי לשבת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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KEHOT'S NOTE

תהלים קיג, ה-ו.

- 115** **המגביהי לשבת המשפילי לראות בשמים ובארץ**

"Who is like Havayah our G-d, who is enthroned on high, who lowers [Himself] to look upon heaven and earth?" He is so far above that even looking at heaven is looking down, so heaven and earth are equal before Him, as the Alter Rebbe reads it. (context: Steinsaltz Tanakh)

תהילים קי"ג:ה-ו Psalms 113:5-6

מי כה' אלקינו המגביהי לשבת: המשפילי לראות בשמים ובארץ:

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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- 116** Yeshayahu's song of thanks: "Havayah, You are my G-d; I will exalt You, I will praise Your Name, for You have done wonders, counsels from afar, in faithfulness, truth." In its plain sense "from afar" means from long ago, plans declared of old and now fulfilled; the Zohar and the Alter Rebbe read it as from a far, high source, Chochmah and Keser. (context: Steinsaltz Tanakh)

ישעיהו כ"ה:א Isaiah 25:1

הי אלקי אתה ארוממה אודה שמך כי עשית פלא עצות מרחק אמונה אמן:

O L-RD, Thou art my G-d, I will exalt Thee, I will praise Thy name, For Thou hast done wonderful things; Even counsels

of old, in faithfulness and truth.

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

117 עוצות מרחוק מאן ניהו אינן תרין בדי ערבות דכל עיטא דנביאים מתמן אתיא

The Zohar on Balak: “‘Counsels from afar’ — what are they? The two willow branches, for all the counsel of the prophets comes from there.” The willow branches are Netzach and Hod.

ספר הזוהר, בלק ט:קנ”ה-י”ב:קס”ה 9:155-12:165 Zohar, Balak

Rab Hamnuma the Elder said that “wonderful things” is a grade of the wonders of wisdom, to wit, “a path which no bird of prey knoweth” (Job 28, 7). The “counsels of old” are the two willow twigs1Nezah and Hod. whence comes all the counsel of the prophets. “Faithfulness and truth” are two things which are one, the river and the garden; the one issues from Eden and the other is watered from it. Thus we have here the whole mystery of faith.’

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

118 אמרתי אחכמה

Koheles, King Shlomo, says that he sought wisdom and found it beyond his reach: “I said, ‘I will become wise,’ but it is far from me.” Read as the distant root of Netzach and Hod in Chochmah and Keser. (context: Steinsaltz Tanakh)

Ecclesiastes 7:23 קהלת ז:כ”ג

כָּל־זֶה נִסִּיתִי בְּחָכְמָה אֲמַרְתִּי אֲחַכְמָה וְהִיא רְחוּקָה מִמֶּנִּי:

All this have I tried by wisdom; I said: ‘I will get wisdom’; but it was far from me.

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KEHOT’S NOTE

קהלת ז, כג.

119 פלא יועץ

In Yeshayahu’s prophecy of a royal child, Rashi reads “Wondrous Counselor” (pele yo’etz) as a name of the Holy One, blessed be He, who calls the child, Chizkiyahu, “Prince of Peace.” The Alter Rebbe reads the two words together: counsel (Netzach and Hod) that comes from wonder (Chochmah and Keser).

ישעיהו ט:ה”ה 9:5 Isaiah

כִּי־יֵלֶד יִלְדֵּנוּ בֶן נָתַן־לָנוּ וְהָיָה הַמְּשָׁרָה עַל־שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פְּלָא יוֹעֵץ אֶל גִּבּוֹר אֲבִי־עַד שְׂרֵשֶׁלֹּם:

For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-joez-el-gibbor Abi-ad-sar-shalom;

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120 Kehot’s note points to Proverbs 31:17 for these words.

משלי ל”א:י”ז 31:17 Proverbs

הִגְרָה כְּעוֹז מִתְּנִיָּה וְתִאֲמַץ וְרוּעִתִּיהָ:

She girdeth her loins with strength, And maketh strong her arms.

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121 ההוא לחם דאזילו שחקים וטחנין מנא למיכלא דצדיקייא

The Zohar on Pinchas expounds Psalms 104:15: “and bread sustains the heart of man” is “that bread which the Shechakim go and grind, manna as food for the tzaddikim,” and from there it is drawn to many hosts called “the heart of man.” The Alter Rebbe reads it as the Torah’s “bread” in Netzach and Hod, ground fine so that everyone can receive it.

ספר הזוהר, פנחס י”ג:פ”ד-ט”ו:ק”ז 13:84-15:107 Zohar, Pinchas

PARAGRAPH 7

122 נו”ה נק’ בדי ערבות

The Zohar on Balak identifies the “two willow branches” with the source of the prophets’ counsel, Netzach and Hod. The willow has no taste, as bread has no sweetness.

זח”א רכ, 220b Zohar I,

זח”ג קצג, 193b Zohar III,

KEHOT’S NOTE

ראה זח”א רכ, ב. רסב, א. זח”ג קצג, ב. בענין זה ראה אוה”ת ויקרא כרך ד ע”א קי.

123 והיא רחוקה ממני

“I said, ‘I will become wise,’ but it is far from me.” The distance is read as the hidden root of Netzach and Hod.

Ecclesiastes 7:23 קהלת ז:כ”ג

כָּל־זֶה נִסִּיתִי בְּחָכְמָה אֲמַרְתִּי אֲחַכְמָה וְהִיא רְחוּקָה מִמֶּנִּי:

All this have I tried by wisdom; I said: ‘I will get wisdom’; but it was far from me.

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124 משכל הנעלם מכל רעיון

The Kehot note gives the opening of Parshas Lech Lecha in Torah Ohr for the phrase “the intellect hidden from all thought.”

KEHOT’S NOTE

תו”א ר”פ לך. וע”ל לשמע”צ (פה, ד). וש”נ. [כ].

125 ממרחק תביא לחמה

The woman of valor “is like the merchant ships; from afar she brings her bread”: she goes far to provide for her household. The Alter Rebbe reads “from afar” as the high root of bread, above the chain of descending worlds. (context: Steinsaltz Tanakh)

משלי ל”א:יד 31:14 Proverbs

הִי־תָה כְּאֵנִיּוֹת סוֹחֵר מִמֶּרְחָק תְּבִיא לַחְמָה:

She is like the merchant-ships; she bringeth her food from afar.

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KEHOT’S NOTE

משלי לא, יד.

126 ממרחק תביא לחמה

The Zohar on Tzav, expounding “counsels from afar” (Isaiah 25:1), explains “from afar” through two verses: “From

afar Havayah appeared to me” and “From afar she brings her bread.” The Alter Rebbe draws on it for bread that comes “from afar.”

ספר זוהר, צו כ”ט:קפ”ז-לי:קצ”ג Zohar, Tzav 29:187-30:193
As they were going along, they came across a man with three myrtle branches in his hand. They went up to him and said: ‘What is this for?’ He replied: ‘To refresh the fainting one.’¹The nefesh (soul), v. infra. Said R. Eleazar: ‘That is a good answer. But why three?’ He replied: ‘One for Abraham, one for Isaac, and one for Jacob; and I bind them together and smell them, because the scent refreshes the soul, and by this act of faith blessings are drawn down from above.’ Said R. ...

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

127 ע”פ אם בחקתי תלכו

That discourse distinguishes two kinds of writing in the Written Torah: on the Tablets the letters were engraved from the stone itself and were not things in their own right, while in the rest of the Written Torah the ink is written on parchment and the letters are separate from it.

KEHOT’S NOTE

לעיל פ’ בחקותי מה, א ואילך.

128 אם בחקתי תלכו

“If you walk in My statutes.” The opening of the discourse in Bechukosai on engraved letters.

Leviticus 26:3: ויקרא כ”ו:ג

אם־בְּחֻקֵּי תִלְכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וְעָשִׂיתֶם אֹתָם:

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

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129 חרות על הלוחות

“The writing was the writing of G-d, engraved upon the Tablets.” The letters were engraved into the stone itself.

Exodus 32:16: שמות ל”ב:ט”ז

וְהַלְחָת מַעֲשֵׂה אֱלֹקִים הָמָּה וְהַמִּכְתָּב מִכְתָּב אֱלֹקִים הוּא חֲרוּת עַל־הַלְחָת:

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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KEHOT’S NOTE

שמות לב, טז.

130 גליף גליפו בטהירו עילאה

The Kehot note points to the place in the Bechukosai discourse where this Zohar phrase is cited, with its source noted as Zohar 1:15a.

KEHOT’S NOTE

ע”ל בחקותי (מו, סע”ב) ש”ג מאדמו”ר לזח”א טו, א. [כ]. וראה באוה”ת ויקרא כרך ג ע’ תתקלח ואילך.

131 גליף גליפו בטהירו עילאה

The opening of the Zohar on Bereishis: “At the head of the King’s will, He engraved engravings in the supernal

luster.” The first “engraving” of creation, at the level of Keser.

ספר זוהר, בראשית א”א-ב”ז:1-2 Zohar, Bereshit 1:1-2:7

132 תר”ך אותיות בעשה”ד

In “Go out and gaze,” the maamar this biur explains, the Alter Rebbe cites the Ramban that the Ten Commandments have 620 letters, and explains that the Torah is rooted in the supernal will, Keser, the “620 pillars of light,” above Chochmah, which is why it can join the Infinite Light to the worlds.

KEHOT’S NOTE

ע”ל בד”ה צאינה וראינה (כה, ג). וש”נ. [כ].

PARAGRAPH 8

133 ע”ד מ”ש בפע”ח בפ” אל עליון כתר

In Parshas Masei the Alter Rebbe quotes this explanation of “Kel Elyon ... who bestows good kindnesses” and concludes that the new Netzach, Hod and Yesod of Z’eir Anpin are drawn specifically from Keser, so that Netzach and Hod are rooted above Abba and Imma.

KEHOT’S NOTE

שער העמידה פ”ד. וראה לעיל פ’ מסעי צ, ג. פ’ ואתחנן ה, ב. וראה באוה”ת פ’ כי תשא כרך ח ס”ע גיקד ואילך. ושם מציין ללעיל פ’ מסעי צ, ג ומוסיף “ואע”פ שבוהר [— פ’ לך לך פז, א] פירש היינו בינה, הכל אחד כי התגלות עתיק הוא בבינה” ע”ש.

134 אל עליון כתר גומל חסדים טובים

Pri Etz Chaim on the Amidah: Kel Elyon is Arich Anpin, which is Keser, who bestows the kindnesses that are the new Netzach, Hod and Yesod.

פרי עץ חיים, שער 14:9: Gate of the Silent Prayer Pri Etz Chaim, Gate of the Silent Prayer 14:9

ובאות כי מן הכל תכוין לרחל, כי הלא לוקחת עתה ב’ מוחין שלה בשלימות, מה שאין כן בגומל חסדים טובים, כי עתה שנגמרה יסוד חכמה לכנוס, עתה המוחין שלה בשלימות, והם ב’ מוחין לבד חכמה ובינה, כי הדעת אין לה, כי הדעת דאמא הם חו”ג, והחסדים לוקח ז”א בהתפשטות גופא, ולא נשאר לה רק הגבורות, והם דעת ק”ל, ה’ גבורות ה’ היות כמנין ק”ל, ואין להאריך בזה. ובאות ל’ מן הכל תכוין אל ג’ מוחין מן אבא, הנותן עתה לז”א כנ”ל:

Pri Etz Chaim (Public Domain)

135 בד”ה נר חנוכה

There the mezuzah on the right is an ascent from below, lifting the house and all in it to G-d, while the Chanukah lamp on the left is the drawing down of the light of the Torah, shining outward into the public domain.

KEHOT’S NOTE

תו”א מב, ב ואילך.

136 מזוזה מימין

The Chanukah lamp is placed at the left of the doorway, “so that the Chanukah lamp is on the left and the mezuzah

on the right.” A discourse in Torah Ohr builds on this.

שבת כ"ב א:ב:2 Shabbat 22a:

אמר רבה: גר חנוכה מצוה להניחה בטפח הסמוך לפתח. והיא מנח לקה? רב אחא בריה דרבא אמר: מימין רב שמואל מדפתי אמר: משמאל. והילכתא משמאל, כדי שתהא גר חנוכה משמאל ומזוה מימין.

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

137 בד"ה וספרתם לכם

That discourse contrasts barley, revealed on Pesach as the soul's own grasp of G-dliness, with wheat, revealed on Shavuot; here it is cited for wheat as the 22 letters of the Torah.

KEHOT'S NOTE

לעיל פי במדבר י, ג.

PARAGRAPH 9

138 שתי הלחם הם תשב"כ ותשב"ע

The Zohar (in the addenda to volume I) says that on the fiftieth day, when the Torah was given, we offer “the two loaves, the Written Torah and the Oral Torah,” and that the Torah is called bread, as it is written, “Come, eat of my bread.”

Zohar I, 260a זח"א רס, א

KEHOT'S NOTE

ראה זח"א רס, א. ולעיל פי אמור לו, ב. ופי צו יז, ד.

139 במג"א סי' נ'

There the Alter Rebbe brings the same ruling of the Magen Avraham (section 50) to contrast the Oral Torah, which counts as study only when understood, with the Written Torah, which one fulfils by saying its verses even without understanding the words, since it draws from a source above Chochmah through its letters.

KEHOT'S NOTE

ע"ל ויקרא (ה, ב). [כ].

140 חכים ולא בחכמה ידיעא

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

141 חכים ולא בחכמה ידיעא

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: “You are wise, but not with a knowable wisdom.” Applied here to the letters of the Written Torah, which are above intellect.

Tikkunei Zohar 17b:3-4 תקוני זוהר י"ז ב:ג:ד-3

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאיןון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק

מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 10

142 דברים שבכתב אי אתה רשאי לאומרן בע"פ

“Matters that are written you are not permitted to say by heart; matters that are oral you are not permitted to say in writing.” The Alter Rebbe grounds the rule in the two Torahs' different relation to understanding.

Gittin 60b:5-6 גיטין ס"ב:ה-ו

דרש רבי יהודה בר נחמני, מתורגמניה דרבי שמעון בן לקיש, קתיב: “כתוב לך את הדברים האלה”, וקתיב: “כי על פי הדברים האלה” - הא כיצד? דברים שבכתב אי אתה רשאי לאומרן על פה, דברים שבפיה אי אתה רשאי לאומרן בכתב, דבי רבי ישמעאל. תנא: “אלה” - אלה אתה כותב, ואי אתה כותב הלכות. אמר רבי יוחנן: לא כרת הקדוש ברוך הוא ברית עם ישראל, אלא בשביל דברים שבפיה - שנאמר: “כי על פי הדברים האלה כרתי...”

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

KEHOT'S NOTE

גיטין ס, ב. ושי"נ.

143 והכתיב הוא למעלה מהדעת

There the Alter Rebbe explains that division into levels exists only from Chochmah downward, each according to his comprehension, as with the many disputes of the students of Shammai and Hillel; whereas the will of the heart, which is entirely above intellect, the self-sacrifice of Purim, is one for all, like “one man.”

KEHOT'S NOTE

ראה תו"א צח, א. לעיל פי תוריע כא, ד. שמע"צ צב, ג.

144 תורה צוה

From Moshe's blessing, in which he speaks of himself in the third person: “Moshe commanded us the Torah, an inheritance of the congregation of Yaakov.” The opening words of the discourse in Parshas Berachah to which the text refers. (context: Steinsaltz Tanakh)

Deuteronomy 33:4 דברים ל"ג:ד

תורה צוה לנו משה מורשה קהלת יעקב:

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

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PARAGRAPH 11

145 באגה"ק ד"ה והמשכילים

This is the passage quoted here: when the Malchus of Atzilus is en clothed in kelipas nogah to refine the sparks, it is called “the Tree of Knowledge of good and evil” relative to Z'eir Anpin, “the Tree of Life”; and this enclothing is the mystery of the exile of the Shechinah.

KEHOT'S NOTE

סי' כו.

146

שנפלו בשבחה"כ

The wording in Iggeres HaKodesh itself is fuller: "the sparks that fell through the sin of Adam, and also the 288 sparks that fell" in the shattering of the vessels.

KEHOT'S NOTE

באגה"ק שם קמד, א: שנפלו בחטא אדה"ר וגם הרפ"ח ניצוצין שנפלו.

147

טורי דפרודא

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

KEHOT'S NOTE

זח"א (כט, ב. קנח, א). זח"ב (רלד, א). [כ].

148

טורי דפרודא

One of the Zohar passages the Kehot note gives for "the mountains of separation," the realm below where unity divides into many.

ספר זוהר, ויצא כ"ג:רל"א-כ"ד:רמ"ג:Zohar, Vayetzei 23:231-24:243

149

תשבע"פ מלי קרינן לה

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

KEHOT'S NOTE

ראה ת"ז שם.

150

תשבע"פ מלי קרינן לה

Eliyahu's prayer in the introduction to the Tikkunei Zohar: "Malchus is the mouth; we call her the Oral Torah."

Tikkunei Zohar 17a:16-17 ט"ז-ט"ז: תקוני זוהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב*הנסתרות ליי אלקינו.

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151

ורב להושיע

The prophet sees a figure coming from Edom in crimson garments, and G-d answers: "It is I, who speak in righteousness, great (rav) to save." The word rav connects with the title Rav of the Sages of Babylonia. (context: Steinsaltz Tanakh)

Isaiah 63:1 א"ג: שעייהו ס"ג

מ"ז בא מאדום תמוץ בגדים מכצרה זה הדור בלבושו צעה ברב כח אג"י מדבר בצדקה רב להושיע:

'Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, stately in the greatness of his strength?'— 'I that speak in victory, mighty to save.'

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152

כל רב מבבל

The Kehot note says that the saying "every Rav is from Bavel" is explained according to Chassidus there.

KEHOT'S NOTE

סדר תנאים ואמוראים בסופו. אגרת רב שריא גאון. הק' ס' התיקונין כת"י. הובא ונתבאר בתחלת שער מאמרי רשב"י. ע"ח ש"ט, פ"ג. — נתבאר ע"פ

דא"ח בהוספות לתו"א אסתר ד"ה להבין למה לעתיד פ"ג.

153

כל רב מבבל

Etz Chaim explains the Tikkunim's saying "every Rabbi is from the Land of Israel, every Rav from Babylon" through the forms of the Name Mah whose sum is the value of rav (202).

Sefer Etz Chaim 19:3 ט"ט:ג: עץ חיים

... גם כזה תבין מ"ש בתיקונים בהקדמה כל רבי מא"י ורב מבבל וכל רבא משאר ארעאין פ"י כי בצאת הז"א להשפיע באותן המלכים העומדים בחו"ל אינו יוצא רק בבחי' המלואים לבד כנ"ל והנה האחוריים של מ"ה דאלפין פשוטים הם ע"ב ומלואם הם ק"ל ושניהן גימטריא רב וזהו כל רב מבבל. וזה סוד הנה ה' רוכב על ע"ב ק"ל ובא מצרים כי בצאתו למצרים שהוא חו"ל יוצא בסוד ע"ב ק"ל שהוא גימטריא ר"ב וגם רב"א הוא ע"ב ק"ל עם הכללות אבל בא"י הוא בסוד רבי בתוסי"י שהם י' אותיות של ...

Sefer Etz Chaim (Public Domain)

154

כמ"ש במ"א

The Kehot note identifies this discourse as the "elsewhere" the text refers to.

KEHOT'S NOTE

ראה בתו"א במג"א בד"ה להבין למה לעתיד הנ"ל.

PARAGRAPH 12

155

התו' נק' בכמה שמות לחם יין

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

KEHOT'S NOTE

ת"ז בהקדמה. פס"ז ויחי מט, א.

PARAGRAPH 13

156

מבואר במ"א כפי בשלח

In that discourse the Alter Rebbe links the Name Mah in Chochmah with self-nullification (bittul), the power that joins opposites such as kindness and severity, as in "He makes peace in His heights."

KEHOT'S NOTE

תו"א סו, א ואילך. ובארוכה באוה"ת בשלח ע' תרמו ואילך.

157

לחם משנה

"On the sixth day they gathered a double portion of bread (lechem mishneh)." The source of the two loaves of Shabbos.

Exodus 16:22 ט"ז: שמות

וַיְהִי בַּיּוֹם הַשֵּׁשִׁי לָקְטוּ לֶחֶם מִשְׁנֶה שְׁנֵי הָעֶמֶר לְאֶחָד וַיָּבֹאוּ כָּל־נְשֵׁי־אֵי הָעֵדָה וַיִּגְדְּלוּ לַמִּשְׁנֶה:

And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses.

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158

לחם מן הארץ

"To bring forth bread from the earth": the phrase used in the blessing over bread, here the bread of the earth.

Psalms 104:14:י"ד:י"ד

מִצְמִיחַ חֲצִיר לְבִהמָה וְעֹשֶׂב לְעִבְדַּת הָאָדָם לְהוֹצִיא לָהֶם מִן־הָאָרֶץ:

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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159

ולחם מן השמים בזכות משה

The Talmud teaches that Israel had three good providers: the well came in Miriam's merit, the clouds of glory in Aharon's, and the manna in Moshe's.

Taanit 9a:9-10:י"א-י"א

... וְשֵׁלֶשׁ מִתְּנוּט טוֹבוֹת נִיתְּנוּ עַל יָדָם, וְאֵלוּ הֵן: בָּאֵר, וְעֵנָן, וּמָן. בָּאֵר — בְּזִכּוֹת מִרְיָם, עֲמוּד עֵנָן — בְּזִכּוֹת אַהֲרֹן, מָן — בְּזִכּוֹת מֹשֶׁה. מִתָּה מִרְיָם — נִסְתַּלַּק הַבָּאֵר, שֶׁנֶּאֱמַר: "וַתִּמָּת שָׁם מִרְיָם", וְכָתִיב בְּתַרְיָה: "וְלֹא הָיָה מַיִם לָעֵדָה", וְהִזְוָה בְּזִכּוֹת שְׁנֵיהֶן. מֵת אַהֲרֹן — נִסְתַּלְּקוּ עֲנָנֵי כְבוֹד, שֶׁנֶּאֱמַר: "וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עַרְדִּי", מָה שְׁמוּעָה שְׁמַע? שְׁמַע שְׁמַת אַהֲרֹן וְנִסְתַּלְּקוּ עֲנָנֵי כְבוֹד, וְכִסְבוֹר נִיתְּנָה לוֹ רִשּׁוֹת לְהִלָּחֵם בְּיִשְׂרָאֵל. וְהִינֵנוּ דֹכְתִּיב: "וַיִּרְאוּ כָל הָעֵדָה כִּי ...

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Zohar III, 102b:זח"ג קב, בב"ב

KEHOT'S NOTE

תענית ט, א. תנחומא במדבר ב. זח"ג קב, ב.

160

לחם מן השמים

"Behold, I will rain down bread from heaven for you." The manna.

Exodus 16:4:ד"ד:ד"ד

וַיֹּאמֶר ה' אֶל־מֹשֶׁה הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם וַיֵּצֵא הָעָם וּלְקַטּוּ דְבַר־יּוֹם בְּיוֹמוֹ לְמַעַן אֲנֻסְנוּ הִילָךְ בְּתוֹרַתִּי אִם־לֹא:

Then said the L-RD unto Moses: 'Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not.

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161

ברכת הון שתיקן משה

"Moshe instituted for Israel the blessing 'Who feeds' when the manna came down for them; Yehoshua instituted the blessing for the Land when they entered the Land."

Berakhot 48b:2-3:ג'ג'ג'ג'

אָמַר רַב נַחְמָן: מֹשֶׁה תָּקַן לְיִשְׂרָאֵל בְּרַכַּת "הַזֶּן" בְּשָׁעָה שֶׁיָּרַד לָהֶם מָן. וְהוֹשֵׁעַ תָּקַן לָהֶם בְּרַכַּת הָאָרֶץ כִּינּוּ שֶׁנִּכְנָסוּ לָאָרֶץ. דָּוִד וּשְׁלֹמֹה תָּקְנוּ "בּוֹנֵה יְרוּשָׁלַיִם". דָּוִד תָּקַן "עַל יִשְׂרָאֵל עֲמָה וְעַל יְרוּשָׁלַיִם עִירָה", וּשְׁלֹמֹה תָּקַן "עַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ". "הַטּוֹב וְהַמְּטִיב" בִּבְנֵי תִקְוָהּ כִּנְגֵד הַרוּגֵי בֵּיתָר. דָּאָמַר רַב מִתְּנָא: אוֹתוֹ הַיּוֹם שֶׁנִּיתְּנוּ הַרוּגֵי בֵּיתָר לְקַבּוּרָה תָּקְנוּ בִּבְנֵי "הַטּוֹב וְהַמְּטִיב". "הַטּוֹב" — שֶׁלֹּא הִסְרִיחוּ, וְ"הַמְּטִיב" — שֶׁנִּיתְּנוּ לְקַבּוּרָה. ...

Rab Nahman said : Moses instituted for Israel the benediction "Who feedest" at the time the manna descended for

them. Joshua instituted for them the benediction of "the land" when they entered the land [of Canaan]. David and Solomon instituted [what follows] until "Who... rebuildest Jerusalem." David instituted "[Have mercy, O L-rd our G-d] upon Israel Thy people, upon Jerusalem Thy city," and Solomon instituted "and upon the great and holy House." The benediction "Who art kind and dealest kindly" was instituted in Jabneh in connection with the slain of ...

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PARAGRAPH 14

162

וכמ"ש במ"א בד"ה השמים כסאי

There "heaven" is the Written Torah (shamayim read as sham mayim, "there is water," for the Torah comes from Chochmah) and "earth" is the Oral Torah (eret from ratzon, "will"), since the Oral Torah grasps the purpose of the divine will, from below to above, while the Written Torah is letters, from above to below.

KEHOT'S NOTE

תו"א א, ג.

163

השמים כסאי

G-d says through Yeshayahu: "The heavens are My throne, and the earth is My footstool; what house could you build for Me?" The opening words of the Torah Ohr discourse that reads heaven and earth as the Written and the Oral Torah. (context: Steinsaltz Tanakh)

Isaiah 66:1:א"א:א"א

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הִדָּם רִגְלִי אֵיזָה בֵּית אֲשֶׁר תִּבְנוּ־לִי וְאֵיזָה מְקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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PARAGRAPH 15

164

ממ"ש בפי משפטים

There stones are created by Heaven, while bricks are made by man and fired in the kiln until they become like stone.

KEHOT'S NOTE

תו"א עז, ד.

165

כמעשה לבנת הספיר וכעצם השמים לטהר

At Sinai the elders "saw the G-d of Israel, and under His feet was like the work of the sapphire brick, and like the essence of the heavens for purity." The Alter Rebbe reads the man-made brick and "the very heavens" as the letters of the Oral and the Written Torah. (context: Steinsaltz Tanakh)

Exodus 24:10:י"ד:י"ד

וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רִגְלָיו כְּמַעֲשֵׂה לְבֶנֶת הַסַּפִּיר וְכַעֲצָם הַשָּׁמַיִם לְטַהֵר:

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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PARAGRAPH 17

166 לכו לחמו בלחמי

“Come, eat of my bread, and drink of the wine I have mixed.” The verse whose two forms of “bread” the section explains.

Proverbs 9:5: משלי ט:ה

לכו לחמו בלחמי ושתו בייין מסכתי:

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

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167 למהוי אחד באחד

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

KEHOT’S NOTE

זח”ב (קלה, א). [כ].

168 למהוי אחד באחד

The Zohar on Terumah describes Malchus becoming one in the mystery of “one” like Him, “to be one in one.”

ספר זוהר, תרומה י”ג:קנ”ג-י”ד:קס”ד 13:153-14:164
The Holy One, blessed be He, who is One above, does not take His seat upon the Throne of Glory, until She has entered within the mystery of the One in accordance with His very essence of Oneness, to be the One in One. This, as we have said, is the significance of the words: “The L-rd is One, and His Name is One.”

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

169 וכל בניך למודי הוי

Yeshayahu’s promise to Zion: “And all your children shall be taught of Havayah, and great shall be the peace of your children.” Torah studied for its own sake is learning from G-d Himself. (context: Steinsaltz Tanakh)

Isaiah 54:13: ישעיהו נ”ד:י”ג

וקל-בניך למודי ה’ ורב שלום בְּנִיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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170 ממ”ש במ”א בפ’ בראשית

There, on “Day to day utters speech, and night to night expresses knowledge,” the Written Torah is the “day” that “utters” like a spring still joined to its source, for it is the level of supernal Chochmah, a single point; and yechaveh, “expresses,” is a term for revelation, drawing from concealment into revelation.

KEHOT’S NOTE

תו”א ו, ד.

PARAGRAPH 18

171 בעטרה שעטרה לו אמו

“At the crown with which his mother crowned him on the day of his wedding.” The crown that encompasses groom and bride, Keser.

Song of Songs 3:11: שיר השירים ג:יא

צאנה וראינה בנות ציון במקלך 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.

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172 איהו בנצח ואיהי בהוד

In Tazria (21d) the Alter Rebbe cites the Tikkunei Zohar (Tikkun 20), which explains “on the eighth” (al hashemin-is) as the joining of the four letters of the Name Havayah with the four of Ado-nai, “for He is in Netzach and she in Hod.” In Pekudei (8a) he refers to the discourse “Machar Chodesh.”

KEHOT’S NOTE

ע”ל בפ’ תזריע (כא, ד). שם בפקודי (ח, א) מביא הד”ה מחר חודש. והוא בס’ אור התורה שלו ב”עיון סי’ ו [ז, ב], ושם אי הלי אמרו — ומפע”ה ש’ רי”ח (פ”ב) כי בחול המלי איהו בהוד. ובר”ה עולה המלי בנצח ברצח שהוא בנצח, יעו”ש. ובע”ה ש’ אנ”ך (פ”ט) כלה”ט כאן. וע”ע מאו”א אות כ’ סמ”ד. וע’ בעמ”מ ש’ קרית ארבע פ”ג מאד”ר נשא איהו בנצח ואיהי בהוד. וע”ע בע”ה ש’ הנסירה (ספ”ה, וספ”ז) מזה”ק. ובש’ לאה ורחל (רפ”ו) מזהר ותקונים והוא בתו”ז (תי”ג) כח, ב. כט, א. [כ].

PARAGRAPH 19

173 מרחוק ה’ נראה לי

The people of Israel say, “From afar Havayah appeared to me,” and G-d answers, “With everlasting love I have loved you.” In its plain sense “from afar” may also mean “long ago”; the text compares it to the crown, which is seen only from a distance, from Beriah. (context: Steinsaltz Tanakh)

Jeremiah 31:3: ירמיהו ל”א:ג

מרחוק ה’ נראה לי ואהבת עולם אהבתיך עליכן משכתיך חסד:

‘From afar the L-RD appeared unto me.’ ‘Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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KEHOT’S NOTE

ירמ”י לא, ג.

174 בפע”ה . . כוונת ק”ש

In Likkutei Torah, Bamidbar, the two loaves must be brought “from your dwellings,” the level of sitting, which is the Shema: prayer is said standing and the Shema sitting, in Beriah, where the higher unity of Abba and Imma

takes place, a unity we cannot reach in Atzilus (citing Pri Etz Chaim, the Gate of the Shema, chapter 4).

KEHOT'S NOTE

פ"ד. [כ]. ראה גם לעיל פ' במדבר יז, ד.

175 כי אין בנו כח לעורר אור"א בהיותנו באצ"י

Pri Etz Chaim explains that during the Shema we are still in Beriah, and that the union of Abba and Imma is so hidden that we cannot arouse it while we are in the World of Atzilus, only while we are in Beriah.

פרי עץ חיים, שער הקריאת שמע ד':ה' חיים, שער הקריאת שמע ד':ה' חיים, שער הקריאת שמע ד':ה' חיים

אמנם גם כן אדרבא, להיות זיווג אור"א עלאין נעלם מאוד, אין בנו כח לעורר בהיותנו בעולם האצילות, אך ורק בהיותנו בבריאה אז אנו מעוררים לזווג, כי הוא נעלם מאוד. וכיון שאנו בבריאה, אין אנו צריכין לקום, לכן אנו אומרים פסוקי התורה פרשת שמע בעולם הבריאה, כי פרשת שמע אינו אלא באצילות, רק שנעשה זיווג זה, ע"י התעוררת מ"נ דהיכל האהבה דבריאה. נמצא, כי סוד ק"ש, הוא לזיווג אור"א ולתת מוחין לזו"ג, ויורדין מוחין אלו עד היכל אהבה דבריאה, ואז תוכל המלכות לעלות באצילות, ונעשית פרצוף גמור:

Pri Etz Chaim (Public Domain)

176 ביבמות (דמ"ט)

The Kehot note points there as a further discussion of this Talmudic passage on Menasheh and Yeshayahu.

KEHOT'S NOTE

ע"ב. וראה גם סה"מ תרל"ד ע' רג.

177 כי לא יראני

When Moshe asked to see G-d's glory, G-d answered: "You cannot see My face, for man shall not see Me and live." Cited by Menasheh as the contradiction. (context: Steinsaltz Tanakh)

Exodus 33:20: שמות ל"ג:כ

וַיֹּאמֶר לֹא תוּכַל לִרְאוֹת אֶת־פָּנַי כִּי לֹא־יִרְאֵנִי הָאָדָם וְחָי:

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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KEHOT'S NOTE

שמות לג, כ.

178 ואראה את ה'

"In the year that King Uziyahu died, I saw Ado-nai sitting upon a throne, high and exalted." Yeshayahu's vision, seen through the speculum that does not shine.

Isaiah 6:1: ישעיהו ו':א

בשנת־מות המֶלֶךְ עֲזַיָּהוּ וַאֲרָאָה אֶת־אֲדֹנָי יֵשֶׁב־עַל־כִּסֵּא רָם וְנִשָּׂא וְשׁוּלְיוֹ מִלְּאִים אֶת־הַהִיכָל:

In the year that king Uzziyah died I saw the L-rd sitting upon a throne high and lifted up, and His train filled the temple.

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179 Rava's account of Menasheh's trial of Yeshayahu, and the Talmud's resolution: all the prophets looked through a

speculum that does not shine, Moshe through a speculum that shines.

יבמות מ"ט ב:י"ב:49b:Yevamot

"וַאֲרָאָה אֶת ה', כְּדֶתְנִיָּא: כָּל הַנְּבִיאִים נִסְתַּכְּלוּ בְּאַסְפִּקְלָרְיָא שְׂאִינָה מְאִירָה, מִשֶּׁה רִבִּינוּ נִסְתַּכְּל בְּאַסְפִּקְלָרְיָא הַמְּאִירָה.

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180 בד"ה ת"ר נר הנוכה

There the Alter Rebbe explains the two mirrors: the shining speculum is clear glass, through which one sees even from afar by direct light, while the one that does not shine is a mirror with a thin silver coating, which shows only a likeness by returning light, yet lets one see oneself and what is behind; so Yeshayahu saw "through the speculum that does not shine." In service the coating is the animal soul, and the crowns of the tzaddikim in Gan Eden are seen in this second way, as with "the crown" of "Go out and gaze."

KEHOT'S NOTE

תו"א לג, א. וראה בארוכה באוה"ת שבועות ע' קלא. אוה"ת במדבר (הוספות) ע' איתבב.

181 ועיין בפ' וארא (דכ"ג ע"ב)

The Kehot note quotes Or HaTorah's citation of this Zohar passage: "And so we call Moshe one who merited the shining speculum that stands above the one that does not shine."

KEHOT'S NOTE

"וע"ד קרינן משה זכה באספקלריא דנהרא דקיימא על ההיא דלא נהרא" — אוה"ת שבועות ע' קלב.

182 ותיקון מ'

The Kehot note quotes Or HaTorah's citation of the Tikkunei Zohar there: "From the side of Havayah she is called the shining speculum, and when she is Ado-nai without her husband she is called the speculum that does not shine."

KEHOT'S NOTE

"מס' דהוי' אתקרי אספקלריא דנהרא וכד איהי בלא בעלה אתקרי אספקלריא דלא נהרא" — אוה"ת נ"ך כרך א ע' תקעח. וראה גם אוה"ת שבועות ע' קלב.

183 ובסה"מ סי' קנ"ו

The Kehot note quotes Or HaTorah: Sefer Hadrass Melech cites the Arizal that Malchus has two aspects, body and soul; the body is the Shechinah, called the speculum that does not shine, and the soul is called Knesses Yisrael, the speculum that shines.

KEHOT'S NOTE

"הביא לשון הארז"ל בזה שיש במלי' ב' בחי' גופא וגשמתא גופא היינו שכינתא והיא הנק' אספשא"מ, וגשמתא נק' כנס"י ונקראת אספשא"מ" — אוה"ת פ' ויקהל ע' ב'רכו ופ' תשא ע' איתתקמ.

184 ובפרדס בעד"כ

The Kehot note says the entry "aspaklaria" in Pardes, Erchei HaKinuyim, is copied in Or HaTorah in these

places.

KEHOT'S NOTE

בערך אספקלריא נעתק באוה"ת שבועות ע' קלב, ובכרך ו' ע' איתשלא. וראה נ"ך כרך ב' ע' תתקצב.

185 ובמאור"א אות אלף סעי' קנ"ט

The Kehot note gives Me'orei Or's definition, cited in these places: the shining speculum is Z'eir Anpin, which shines of itself, and the one that does not shine is Malchus, which has nothing of its own.

KEHOT'S NOTE

אספקלריא המאירה נק' ז"א מאיר מעצמו, ושאי"מ המלי' דליל' מגרמי' כלום. באוה"ת שבועות ע' קלב. פ' כי תשא ע' איתתקמ. ויקהל ע' בירכה. פ' ואתחנן ע' שכ. נ"ך כרך א' ע' תקעח. ובכרך ב' ע' תתקצב.

186 משה שנתנבא בזה

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

KEHOT'S NOTE

רש"י ר"פ מטות מספרי שם. ושם בלקח טוב. [כ].

187 שכל הנביאים נתנבאו בכה מוסיף עליהם משה שנתנבא בזה

Rashi, from the Sifrei: Moshe prophesied with "Thus says Havayah," and surpassed the other prophets in that he also prophesied with "This is the word."

Rashi on Numbers 30:3: רש"י על במדבר ל"ג:3

נדר. האומר הרי עלי קונם שלא אכל או שלא אעשה דבר פלוני; יכול אפלו נשבע שיאכל נבלות אני קורא עליו ככל היצא מפיו יעשה? ת"ל לאסר אסר — לאסר את המתר ולא להתיר את הקאסור (ספרי): לא יחל דברו. כמו לא יחלל דברו — לא יעשה דברו חלין (שם):

A VOW — This is when one says, Behold, I take upon myself an obligation which is as sacred to me as an offering, that I will not eat, or that I will not do such-and-such a thing. — One might think that if he swears that he will eat the flesh of an animal which has not been slaughtered properly according to the rite that I may apply to him the text, "He shall do according to all that goeth forth from his mouth"! It, however, says, "[If ...

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188 בד"ה וידבר משה אל ראשי המטות

There "the heads of the tribes" (matos, from "turning") are explained as turning the soul's attributes toward kindness and the love of G-d, through the will of the heart drawn from Moshe, the level of supernal Daas; and Moshe is "we are mah (what)," very humble.

KEHOT'S NOTE

לעיל פ' מטות פב, א ואילך.

189 וידבר משה אל ראשי המטות

"And Moshe spoke to the heads of the tribes ... This is the word that Havayah has commanded." The opening of the

Matos discourse the text refers to.

Numbers 30:2: במדבר ל"ב:2

וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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190 כדמותנו

"Let us make man in our image, in our likeness." The word the text uses for koh, the level of likeness.

Genesis 1:26: בראשית א':26

ויאמר אלקים נעשה אדם בצלמנו כדמותנו ויירדו בךנת הים ובעוף השמים ובבהמה ובכל הארץ ובכל הרמש הרמש על הארץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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191 וביד הנביאים אדמה

G-d says: "I have spoken to the prophets and multiplied visions, and through the prophets I am imaged (adameh)": the prophets see Him through images and likenesses. Prophecy through likeness. (context: Steinsaltz Tanakh)

Hosea 12:11: הושע י"ב:11

וידברתי על הנביאים ואנכי חזון הרביתי וביד הנביאים אדמה:

I have also spoken unto the prophets, And I have multiplied visions; And by the ministry of the prophets have I used similitudes.

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192 אמר ישעי'

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

KEHOT'S NOTE

א, א.

PARAGRAPH 20

193 צאינה וראינה

The daughters of Zion are called to go out and gaze at King Shlomo, at the crown with which his mother crowned him on his wedding day. "Go out" is read as going out of Atzilus into Beriah. (context: Steinsaltz Tanakh)

Song of Songs 3:11: שיר השירים ג':11

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.

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PARAGRAPH 21

194 בכל מאדך

The Shema's command: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might (me'odecha)." Me'odecha, "your might," is related to me'od, "very," and the Alter Rebbe reads it as love beyond measure. (context: Steinsaltz Tanakh)

Deuteronomy 6:5 דברים ו:ה

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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195 ועמש"ל בפ"י מראיני

There Knesses Yisrael is called a "mirror" (mareh): the soul descends into the body only in order to return upward, like sunlight that strikes the earth and rises back.

KEHOT'S NOTE

לעיל יז, ג.

196 ועמש"ל בפ"י הראינו

The passage continues: through that compassion and the cry of teshuvah, "your voice is sweet" is drawn from above, the Torah becoming sweeter, for where penitents stand perfect tzaddikim cannot stand; and "your appearance is comely," the mitzvos shining more.

KEHOT'S NOTE

לעיל יז, ג.

197 הראיני את מראיך

"Show me your appearance, let me hear your voice": the lover's plea to his beloved. The earlier discourse read "appearance" (mareh) as a mirror: the soul descends in order to return upward.

Song of Songs 2:14 שיר השירים ב:יד

יוֹנְתִי בְּחִגְי הַסֵּלַע בְּסֹתֵר הַמְּדִבְרָה הָרְאִינִי אֶת-מְרָאֶיךָ הַשְּׁמִיעֵנִי אֶת-קוֹלְךָ כִּי-קוֹלְךָ עָרֵב וּמְרָאֶיךָ נָאוֹה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.'

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198 שחורה אני ונאווה

The maiden says to the daughters of Jerusalem: "I am black but comely," darkened yet beautiful. The opening of the explanation the text refers to, in which Malchus descends into Beriah. (context: Steinsaltz Tanakh)

Song of Songs 1:5 שיר השירים א:ה

שְׁחֹרָה אֲנִי וְנָאוֹה בְּנוֹת יְרוּשָׁלַם כְּאֶהְיֶי קֶדֶר כִּירְעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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199

כלתה נפשי

The psalmist longs for G-d's Temple: "My soul yearns, and even pines (kalsah), for the courts of Havayah." The text hears in kalsah, "pines," the word kallah, "bride."

Psalms 84:3 תהילים פ"ד:ג

נִכְסְפָה וְגַם-כָּלְתָה נַפְשִׁי לְחִצְרוֹת ה' לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל-אֱלֹהֵי:

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

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200

בד"ה ואהי אצלו אמוני

That explanation (20b) of "From your dwellings you shall bring two loaves of waving" says that the Shema is called "sitting" and is the heart of prayer, self-sacrifice and the nullification of the self; the ascent comes "from your dwellings," from Beriah, Yetzirah and Asiyah, like something new brought to a king who lacks nothing; and the two loaves are Abba and Imma, for lechem, "bread" (78), equals mazla in numerical value.

KEHOT'S NOTE

לעיל במדבר כ, ב.

201

ואהי אצלו אמוני

"And I was with Him as a nursling (amon), and I was [His] delight every day." The opening words of the discourse to which the text refers.

Proverbs 8:30 משלי ח:ל

וְאֶהְיָה אֶצְלוֹ אֱמוֹן וְאֶהְיָה שְׂשׁוּעִים יוֹם יוֹם מִשְׁחָקָת לִפְנֵי כָל-עַתָּה:

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

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202

ממושבותיכם תביאו

"From your dwellings you shall bring two loaves of waving": the two loaves of Shavuot, the first offering from the new wheat. Read here as raised from the Shema, said sitting (meyushav), a play on moshvoseichem, "your dwellings." (context: Steinsaltz Tanakh)

Leviticus 23:17 ויקרא כ"ג:יז

מִמּוֹשְׁבוֹתֵיכֶם תָּבִיאוּ לֶחֶם תְּנוּפָה שְׁתֵּים שְׁנֵי עֶשְׂרִים סֹלֶת תִּהְיֶינָה חֶמֶץ תֹּאפִינָה בְּכוּרִים לַה'

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the L-RD.

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203

לבבתי

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5571.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקע"א עי קעז. נדפס בלי הגהות ובשינויים בתו"א לעמבערג ל, ד. במאמרי אדה"א כתובים ח"ב עי קלב נדפס מאמר לבבתי, וכנראה שהוא מיוסד על ד"ה זה או שהוא הנחה אחרת.

204 לכבתי אחתי כלה

The words here quote Song of Songs 4:9; the passage is shown below.

Song of Songs 4:9 ט"ז: שיר השירים

לכבתי אחתי כלה לכבתי אחת מעיניך באחד ענק מצורניך:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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KEHOT'S NOTE

שה"ש ד, ט.

205 ישראל מפרנסין לאביהם שבשמים

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

נסמן לעיל יא, ד. קטע מכאן באוה"ת בראשית כרך ז דף תתשצ, א עם הגהות ואחר תי "שבשמים" מוסיף "ע"י ג"כ בד"ה הנך יפה רעיתי".

206 את קרבני לחמי לאשי

The words here quote Numbers 28:2; the passage is shown below.

Numbers 28:2 כ"ב: במדבר

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנֵי לֶחְמֵי לֶאֱשֵׁי רֵיחַ נִיחָחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעֲדוֹ:

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

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KEHOT'S NOTE

במדבר כה, ב. מכאן ואילך ראה באוה"ת משפטים כרך ח ד"ה אם כסף תלוה בתחלות.

207 והוא פלאי

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5571.

KEHOT'S NOTE

בסה"מ תקע"א מבאר: "איך הקרבת חלב ודם מבהמה גשמי נקי לחם הוי".

208 גי שותפין יש באדם

The words here quote Niddah 31a:9; the passage is shown below.

Niddah 31a:9 ט"א: נדה

תנו רבנן: שְׁלֹשָׁה שֹׁתֵפִין יֵשׁ בָּאָדָם — הַקָּדוֹשׁ בְּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ. אָבִיו מְזַרֵּעַ הַלֹּחַן, שְׁמֵמֵנו עֲצָמוֹת, וְגִידִים, וְצִפְרָנִים, וּמוֹחַ שְׁבִירָאֵשׁ, וְלֹחַן שְׁבָעִין. אִמּוֹ מְזַרֵּעַ אוֹדָם, שְׁמֵמֵנו עוֹר, וּבָשָׂר, וּשְׁעָרוֹת, וְשֹׁחַר שְׁבָעִין. וְהַקָּדוֹשׁ בְּרוּךְ הוּא נוֹתֵן בּוֹ רוּחַ, וְנִשְׁמָה, וְקִלְסָתָר פָּנִים, וְרִאשִׁית הָעֵין, וְשְׂמִיעַת הָאוָז, וְדְבוּר פֶּה, וְהַלּוּד רִגְלִים, וּבִינָה, וְהַשְׂכָּל.

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KEHOT'S NOTE

נדה לא, א.

209 וע"י הקרבן עולה החיות

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

ראה אגה"ק ס"י כח ובליקוט פירושים ומ"מ — חיטריק שם. מכאן עד תי "אווא"ס ב"ה ממש" מובא באוה"ת מטות ע' אירסה. ושם מוסיף "ע' בזהר ר"פ צו בפי שנק' עולה ק"ק". וכן מובא באוה"ת יתרו ע' אילד. ובפי משפטים ע' אקעא ושם מציין שכאן מבאר שעולה עד א"ס ב"ה ממש. ובליקו"ת נשא כט, א ובאגה"ק ס"י כח מבאר שההמשכה רק מבחי' ז"א.

210 והחיות נושאות את הכסא

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

KEHOT'S NOTE

ע"ל שלח (מא, סע"ד). וש"נ. [כ].

211 דמות כמראה אדם

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

והכח הזה בהם לפי ששרשם מבחי' זמ"ל דתהו כו' ע' בתו"א בד"ה זכור ושמור [דף עא, ב] — אוה"ת יתרו ע' אלה.

212 הכהן המקריב שהוא איש חסד

Kehot's note points to Zohar III, 145b for these words.

Zohar III, 145b, בח"ג קמה,

KEHOT'S NOTE

זח"ג קמה, ב. ראה במ"מ במאמרי אדה"א במדבר ח"ג ע' ארעו. וראה ביאור"ז להצ"צ ע' רמב.

213 דאית חסד ואית חסד

Kehot's note points to Zohar I, 219a for these words.

Zohar I, 219a, זח"א ריט,

KEHOT'S NOTE

זח"א ריט, א. ע' זח"ג (קלג, ב. כח, א). [כ].



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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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