LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 24

באתי לגני אחותי כלה
אריתי מורי עם בשמי...

“I Have Come into My Garden, My Sister, [My] Bride”

◇

G-d’s consolation at midnight for the destruction is the tzaddikim’s Torah study, which draws the Infinite Light into Chochmah and through it into the attributes, so that the Shechinah begins to rise from her exile. The power to draw down a light that is above Chochmah comes from iskafya, overcoming one’s nature, whose “fragrance” rises to the Infinite Light itself.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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

THE BIG IDEA

G-d's consolation at midnight for the destruction is the tzaddikim's Torah study, which draws the Infinite Light into Chochmah and through it into the attributes, so that the Shechinah begins to rise from her exile. The power to draw down a light that is above Chochmah comes from iskafya, overcoming one's nature, whose "fragrance" rises to the Infinite Light itself.

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

THE MAAMAR IN BRIEF

The maamar explains Song of Songs 5:1 phrase by phrase. "I have come into My garden" is G-d's delight at midnight in the souls of the tzaddikim in Gan Eden, His consolation, through their Torah study, after mourning the destruction. Why should Torah console Him, and why at midnight? Man was placed in Eden "to work it," to draw down G-dliness. In exile the Shechinah, "the revealed world," still creates but is concealed; like the night, her fall deepens until midnight, and then she rises. G-d conducts the world through attributes that respond to human deeds, but the Infinite Light is revealed only in Chochmah, the "Father" whom sin does not reach, and Chochmah is drawn down through the Torah, G-d's delight. The power for this is iskafya: refraining from evil is "myrrh," and doing good beyond one's nature is "spice," a fragrance that rises to the Infinite Light. "My forest with My honey" are the angels and the love and awe they arouse in Israel; "wine" reveals the hidden and "milk" enlarges the attributes. The "friends" are always bound to G-d through Torah, while the thirsting "beloved ones" need its water and wine.

OUTLINE

1 **The verse and its first phrase** ¶1

"I have come into My garden" is the revelation of G-dliness in the lower Gan Eden at midnight: after G-d remembers the destruction and cries out, His consolation and delight is the Torah study of the souls of the tzaddikim.

2 **Two questions; man's work in the Garden** ¶2

What can Torah study add for G-d, to whom all is known, and why at midnight, after the destruction? Man was placed in Eden "to work it": to draw down the revelation of G-dliness.

3 **The Shechinah in exile, and midnight** ¶3

The Shechinah, "the revealed world," goes into exile with Israel; she still creates, but in concealment. Like the night, her descent deepens until midnight; from then on she rises through those who study Torah at midnight, and at dawn through the prayer, Torah and mitzvos of all Israel.

4 **Revelation and concealment; the Torah as G-d's delight** ¶4

G-d's deep "thoughts" are hidden, and the world is run through His attributes, which respond to human deeds. But the Infinite Light is revealed only in Chochmah, the "Father" whom sin does not reach, as on Shabbos, when the rule of Elokim ends; it is drawn down through the Torah, G-d's delight. That is the consolation at midnight that begins the Shechinah's rise.

5 **Myrrh and spice: the fragrance of iskafya** ¶5

Israel's power to draw down a light above Chochmah comes from iskafya. Like myrrh, made from the congealed blood of an impure animal, keeping every prohibition and forcing one's nature to do good beyond habit produces a "fragrance" that rises to the Infinite Light and brings down the "dew of the heavens," the Infinite Light drawn into Chochmah.

6 **My forest with My honey: the angels** ¶6

The angels are the "forest" through which the divine flow and Israel's love and awe come, as described in the blessings before the Shema; that love and awe is the "honey," their fruit. G-d's "eating" is the elevation of the angels through Israel, whose self-sacrifice at "One" unites them with G-d beyond what angels can reach.

7 **My wine with My milk** ¶7–8

"Milk" is the revelation from Chochmah that makes the attributes grow, in the soul and Above, as each "Blessed are You" in the middle blessings of the Amidah increases the light before the particular request; "wine" brings the "secret" of the hidden world out into revealed light.

8 **Eat, friends** ¶9

The tzaddikim are G-d's "friends," because in their Torah study G-d's own word from Sinai, His Chochmah and delight, dwells in them, so that the Infinite Light is present below as above; they take it in like food.

9 **Drink and become drunk, beloved ones** ¶10

The "beloved ones" have a hidden love that flares up at times like fire and thirst; Torah is the water that quenches it and the wine that gladdens. The "friends," bound to G-d always, need no drink and are like oil, silent.

THE MAAMAR IN THE REBBE'S LIGHT

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

Two of the Rebbe's edited works cite this maamar, and both touch the point where what hides G-dliness gives way to it. In his maamar Shuvah Yisrael of Shabbos Shuvah 5740 he takes its reading of „ויכל אלקים" (and Elokim finished), that on Shabbos the concealment of the Name Elokim ends and Havayah is revealed, as the measure of what the return of Shabbos reaches; to reach above the Name Havayah, he says, needs teshuvah that transforms willful sins. In a sicha of Shabbos Yisro 5750, on the

name of Rebbetzin Chaya Mushka, his note cites the myrrh of the maamar's second section as „עבודת האתהפכא" (the service of transformation): evil itself turned into fragrance. Perhaps (biur b'derech efshar), read with him, the maamar holds two ways in which the Infinite Light is drawn into Chochmah: the revelation that comes when Elokim's concealment ceases, as on Shabbos and in the Torah studied at midnight, and the stronger fragrance of evil transformed, the myrrh the Beloved gathers in His garden.

KEY CONCEPTS

The revealed world and the hidden world (alma de'isgalya, alma de'iskasya) עלמא דאתגליא / עלמא דאתכסיא

The revealed world is the Shechinah, G-dliness as it is revealed to bring the worlds into being; the hidden world is G-d's deep "thoughts," not seen in His conduct of the worlds. In exile the revealed world itself becomes hidden.

Midnight חצות לילה

The turning point of the night: the Shechinah's fall deepens until midnight, and from then on she rises. At that hour G-d remembers the destruction, and the tzaddikim's Torah study is His consolation.

Father (Av) אב

The level of Chochmah, where the Infinite Light is revealed, root of all the descending worlds. The blemish of sin does not reach it, so it is the source of compassion and forgiveness, "Forgive us, our Father."

Delight (sha'ashuim) שעשועים

The Torah is G-d's delight, the supernal Chochmah; through Torah study that delight is revealed below and the Infinite Light is drawn into the attributes.

Subduing the sitra achra (iskafya) לאכפיא סטרא אחרא

Overpowering the animal soul and the evil inclination, both in refraining from evil and in doing good beyond one's nature. Like myrrh from congealed impure blood, it produces a "fragrance" that rises to the Infinite Light itself.

Friends and beloved ones (re'im, dodim) רעים / דודים

"Friends" are the tzaddikim, constantly bound to G-d through Torah; "beloved ones" are those whose love for G-d is hidden and flares up at times, with a thirst that Torah quenches.

SECTION 1 · ¶1

The verse and its first phrase

1 באתי לגני[1,2,3] אחותי כלה[4] אריתי מורי עם בשמי[5] אכלתי יערי עם דבשי שתיתי ייני עם חלבי אכלו רעים שתו ושכרו דודים.

"I have come into My garden, My sister, [My] bride; I have gathered My myrrh with My spice; I have eaten My forest (yaari) with My honey; I have drunk My wine with My milk. Eat, friends (re'im); drink and become drunk, beloved ones (dodim)."

> The discourse opens with Song of Songs 5:1, in which the Beloved, G-d, answers His bride, the Congregation of Israel, who has invited Him into His garden. Each phrase of the verse will be explained in turn: the garden, the myrrh and spice, the yaari and honey, the wine and milk, and finally the "friends" who eat and the "beloved ones" who drink. In the plain sense yaari is "My honeycomb," but the Alter Rebbe reads it as ya'ar, "forest" (section 6, the angels), and the translation follows his reading.

(רבות נשא פרשה י"ג קרוב לר"פ[6] ס"פ ואתחנן ובשה"ש [ובשיר השירים] רבה ע"פ זה ובפסוק מה יפו דודיך)

([Midrash] Rabbah, [Parshas] Naso, section 13, near the beginning of the section; the end of Parshas Va'eschanan; and in Shir HaShirim Rabbah on this verse, and on the verse "How fair is your love.")

> The parenthesis lists places in the Midrash where this verse is expounded: Bamidbar Rabbah on Parshas Naso, the end of Parshas Va'eschanan (in Devarim Rabbah), and Shir HaShirim Rabbah, both on this verse and on the earlier verse "How fair is your love" (Song of Songs 4:10). In the Midrash the verse speaks of G-d's coming to dwell in the Mishkan, the Tabernacle in the wilderness, on the day it was set up.

פי' באתי לגני היינו גילוי אלהות שבג"ע [שבגן עדן] התחתון בחצות לילה שאז הקב"ה משתעשע בנשמות הצדיקים

The meaning [is]: "I have come into My garden" — that is, the revelation of G-dliness in the lower Gan Eden [Garden of Eden] at midnight, for then the Holy One, blessed be He, takes delight in the souls of the tzaddikim [the righteous].

> The Alter Rebbe reads "I have come into My garden" as the revelation of G-dliness in the lower Gan Eden, the spiritual garden where the souls of the righteous dwell, at midnight. At that hour G-d takes delight in those souls.

שאחר שזוכר על החורבן ומקרקר כו' תהי' [תהיה] זאת נחמתו ושעשועו בנשמות הצדיקים ע"י עסק תורתם כמ"ש היושבת בגנים חברים מקשיבים[7] לקולך השמיעיני.[8,9]

For after He remembers the destruction [of the Temple] and cries out, etc., this will be His consolation and His delight: in the souls of the tzaddikim, through their occupation with Torah, as it is written, "You who dwell in the gardens, the companions listen for your voice; let Me hear it."

The delight comes after G-d remembers the destruction of the Temple and cries out over it: then the souls of the tzaddikim, through their Torah study, are His consolation and delight. The verse "You who dwell in the gardens... let Me hear it" (Song of Songs 8:13) shows that what G-d seeks in the garden is to hear the voice of their learning.

SECTION 2 · ¶2

Two questions; man's work in the Garden

2 והנה ביאור ענין זה להבין מהו ענין השעשוע והנחמה של הקב"ה בעסק התורה הלא הכל היה כבר גלוי וידוע לפניו יתי' וגם להבין למה בחצות הלילה דוקא ואחר שזוכר את החורבן.

Now, to explain this matter, [we must] understand what the delight and the consolation of the Holy One, blessed be He, in the occupation with Torah are: surely everything was already revealed and known before Him, may He be blessed! [We must] also understand why [it is] at midnight specifically, and after He remembers the destruction.

The Alter Rebbe raises two questions. First, how can Torah study bring G-d delight and consolation, when everything in the Torah is already revealed and known before Him? Second, why does this happen specifically at midnight, and only after He remembers the destruction?

הנה כתיב ויניחהו בג"ע [בגן עדן] לעבדה ולשמרה[10] שעיקר תכלית בריאת האדם לעבוד את הג"ע [הגן עדן] דהיינו להמשיך גילוי אלהותו יתי' ועמ"ש מזה בד"ה כי כאשר השמים החדשים.[11]

Now, it is written, "And He placed him in the Garden of Eden to work it and to guard it": for the main purpose of the creation of man is to work the Garden of Eden, that is, to draw down the revelation of His G-dliness, may He be blessed. And see what is written about this in the discourse beginning "For as the new heavens."

The answer begins with the verse that man was placed in the Garden of Eden "to work it and to guard it" (Genesis 2:15): the main purpose of man's creation is to "work" the Garden, drawing into it a revelation of G-dliness that was not there before. In Likkutei Torah, Shir HaShirim, the discourse "For as the new heavens" explains that Gan Eden in itself is only a radiance of the Shechinah, and that the souls below, through their service, draw into it added light from G-d's very essence; that is the "work" of the Garden.

SECTION 3 · ¶3

The Shechinah in exile, and midnight

3 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] גלו לבבל שכינה עמהם[12,13] שכינה הוא בחי' עלמא דאתגליא דהיינו גילוי אלהותו ית' להוות עולמות עליונים ותחתונים

Now, our Sages, of blessed memory, said: "They were exiled to Babylon — the Shechinah was with them." The Shechinah is the level of the revealed world (alma de'isgalya), that is, the revelation of His G-dliness, may He be blessed, to bring into being higher and lower worlds.

> The Sages teach that wherever Israel were exiled, the Shechinah went with them (Megillah 29a). The Shechinah is called "the revealed world" (alma de'isgalya): G-dliness as it is revealed in order to create the higher and lower worlds.

הגם שגם בגלות עולם כמנהגו נוהג[14] ועוד כל ימי הארץ זרע וקציר[15,16] כו' וכמאמר המחדש בכל יום תמיד מעשה בראשית אך ההפרש הוא בבחי' גילוי והעלם שבזמן שאין ביהמ"ק [בית המקדש] קיים עלמא דאתגלייא היא בבחי' העלם והסתר פנים וכמ"ש ואנכי הסתר אסתיר[17] פני ביום ההוא.

Although even in exile "the world follows its natural course," and further, "All the days of the earth, seedtime and harvest," etc., and as the saying [goes], "Who renews every day, continually, the work of creation" — yet the difference lies in revelation and concealment: at a time when the Holy Temple is not standing, the revealed world is in a state of concealment and the hiding of the Face, as it is written, "And I will surely hide My face on that day."

> This creative revelation does not stop in exile: "the world follows its natural course" (Avodah Zarah 54b), G-d promised that "seedtime and harvest" shall not cease (Genesis 8:22), and the morning blessing says that He renews creation every day. The difference between exile and the time of the Temple is therefore not whether the revelation is there but whether it is open or concealed: without the Temple the revealed world itself is hidden, "And I will surely hide My face on that day" (Deuteronomy 31:18).

פי' ביום ההוא בבחי' עלמא דאתכסייא שהחשך יכס' [יכסה] ארץ[18]

The meaning [is]: "on that day" — in the level of the hidden world (alma de'iskasya), for "darkness shall cover the earth."

> The Alter Rebbe reads "on that day" as the state of the hidden world (alma de'iskasya): in exile the revealed world is covered over, as Isaiah says, "darkness shall cover the earth" (Isaiah 60:2).

והנה כמו שנראה בחוש בסדר והנהגת העולם בחושך ואור של עוהי"ז שבעתות ערב מתחיל להאפיל ולהחשיך ומחשיך ובא עד חצות לילה ומחצות ואילך מאיר ובא מעט מעט

Now, just as is seen tangibly in the order and conduct of the world, in the darkness and light of this world: at evening time it begins to grow dim and dark, and it grows darker and darker until midnight, and from midnight onward it grows lighter and lighter, little by little —

> The Alter Rebbe then draws a parallel from the darkness and light of our world: from evening the night grows steadily darker until midnight, and from midnight on it grows gradually lighter.

כך הענין בגלות השכינה שזמן ירידתה ונפילתה הוא עד חצות שאז נאמר ותפול לפני רגליו[19] ומחצות ואילך הוא מתרוממת מעט מעט שמתעלית ע"י אנשי מעשה הקמים בחצות לעסוק בתורה ובשחר יש לה קימה מעלייתא ע"י התורה ועבודת התפלה והמצות של כללות נשמות ישראל.

so is the matter with the exile of the Shechinah: the time of her descent and her fall is until midnight, for then it is said, "And she fell before his feet"; and from midnight onward she is raised up little by little, for she is elevated through the men of deeds who rise at midnight to occupy themselves with Torah; and at dawn she has a superior rising (kimah me'alyasa), through the Torah and the service of prayer and the mitzvos of the souls of Israel as a whole.

> The Shechinah's exile follows the same course: her fall deepens until midnight, the hour to which the text applies the verse about Esther pleading before the king, "And she fell before his feet" (Esther 8:3), and from then on she is gradually raised through the "men of deeds," devout people who rise at midnight to study Torah, until at dawn she rises fully through the Torah, prayer and mitzvos of all Israel. This begins to answer why G-d's consolation comes at midnight: that is the hour the Shechinah starts to rise.

SECTION 4 · ¶4

Revelation and concealment; the Torah as G-d's delight

4 ולהבין מהו ענין הגילוי וההעלם הנה מבשרי אחזה[20] שכמו שיש אצל האדם שכל ומדות ומחשבה כו' כך עד"מ

And to understand what the revelation and the concealment are: "From my flesh I behold" — just as a person has intellect and emotive attributes and thought, etc., so too, by way of analogy, [Above].

> To explain what revelation and concealment mean, the Alter Rebbe uses the principle "From my flesh I behold [G-d]" (Job 19:26): by looking at the human soul one can understand divine matters by analogy. A person has intellect, emotions and thought, and so too, by analogy, Above.

הגם שנאמר כי לא מחשבותי מחשבותיכם[21] הרי נאמר מאד עמקו מחשבותיך[22] מאד עמקו שהם בחי' עלמא דאתכסיא

Although it is said, "For My thoughts are not your thoughts," it is nevertheless said, "Your thoughts are very deep" — "very deep," for they are the level of the hidden world (alma de'iskasya).

> G-d's thoughts are not like ours (Isaiah 55:8), yet Scripture still speaks of "Your thoughts," which are "very deep" (Psalms 92:6). G-d's "thoughts" are the hidden world (alma de'iskasya).

ואינם נראים ונגלים בהנהגת עולמות רק הנהגתם הוא ע"פ מדותיו יתי' וראשיתן הוא החסד כמ"ש עולם חסד יבנה[23] והם כל מאמרות שבהן נברא העולם יהי אור[24] כו' וששת ימי בראשית יום ראשון חסד כו'

And they are not seen or revealed in the conduct of the worlds; rather, their [the worlds'] conduct is according to His attributes (middos), may He be blessed, and the first of them is Chesed (kindness), as it is written, "The world is built with kindness." And these are all the utterances by which the world was created, "Let there be light," etc., and the six days of creation: the first day, Chesed, etc.

> Just as a person's inner thoughts are not visible in his outward conduct, G-d's "thoughts" are not seen in the way He conducts the worlds; He conducts them through His attributes (middos), the first of which is Chesed, as in "The world is built with kindness" (Psalms 89:3). These attributes are the utterances of creation, such as "Let there be light," and the six days of creation, each day corresponding to one attribute, the first to Chesed.

וכל ימות עולם הם רק ששת ימים אלו כי שבת זמן עליות העולמות למקורם ואח"כ חוזרים ומתחדשים ימות החול יום ראשון כו'

And all the days of the world are only these six days, for Shabbos is the time of the ascent of the worlds to their source, and afterwards the weekdays return and are renewed: the first day, etc.

> All of time is only a repetition of those first six days. On Shabbos the worlds ascend to their source, and then the weekdays begin again, starting with the "first day," the day of Chesed.

וא"כ הרי ששת ימים השניים הם עצמן ששת ימים הראשונים שנתחדשו ועיקר עבודת האדם שיהיה בבחינת מחשבותיך שעמקו מאד להיותן בבחי' גילוי וע"ז נאמר ממעמקים קראתיך[25, 26, 27, 28, 29] הוי'

If so, the second six days are themselves the first six days, renewed. And the main service of man is [to bring it about] that the level of "Your thoughts," which are "very deep," be revealed. And of this it is said, "From the depths I have called You, Havayah."

> Each week's six days are therefore the original six days of creation, renewed. Man's main task concerns G-d's deep "thoughts": to bring what is hidden into revelation, and this is what Psalm 130 means by "From the depths I have called You."

וכדפי׳ בפ׳ בשלח (דס״ג ע״ב)[30] ובפ׳ ואתחנן (דרס״ה ע״ב) וע׳ בפ׳ ויחי (דרכ״א ע״א) ובפ׳ אחרי (דף ע׳ [שבעים]) ועיין ברבות פ׳ ויקרא (ספ״ג [סוף פרק ג׳]) מים עמוקים[31,32] כו׳ ממעמקים כו׳

[This is] as is explained [in the Zohar] in Parshas Beshalach (page 63b) and in Parshas Va'eschanan (page 265b); and see Parshas Vayechi (page 221a) and Parshas Acharei (page 70); and see [Midrash] Rabbah, Parshas Vayikra (end of chapter 3): "Deep waters," etc., "From the depths," etc.

> The text gives places in the Zohar that discuss "From the depths" (Beshalach 63b, Va'eschanan 265b, Vayechi 221a, Acharei 70a): there prayer reaches "the depth of all," a hidden place above from which the blessings flow down. It also cites the end of chapter 3 of Vayikra Rabbah, which brings "Deep waters are the counsel in a man's heart" (Proverbs 20:5) together with "From the depths I have called You."

ופי׳ ממעמקים מבחי׳ ההעלם שהוא בחינת עמקו מחשבותיך עלמא דאתכסיא קראתיך כאדם הקורא לחבירו שיצא מביתו לחוץ להיות בבחינת גילוי.

And the meaning of "From the depths" is: from the level of concealment, which is the level of "Your thoughts are deep," the hidden world, "I have called You" — as a person who calls his fellow to come out of his house, outside, so as to be revealed.

> "From the depths" means from the level of concealment, G-d's deep "thoughts," the hidden world, and "I have called You" is like calling a friend to come out of his house into the open: man's service calls the hidden level out into revelation. In the plain sense the psalmist cries out of the depths of distress; here the depths are G-d's own hidden level, from which He is called out.

כי הנה איתא בתיקוני זהר לאו דאית לך צדק ידיעא[33,34] כו׳ אלא לאנהגא בהון עלמין[35] כו׳ כפום עובדיהון דבני נשא

For it is stated in the Tikkunei Zohar: "Not that You have a known righteousness," etc., "but to conduct the worlds through them," etc., "according to the deeds of human beings."

> The Tikkunei Zohar, in the passage known as Patach Eliyahu (Eliyahu's address to G-d), says that G-d does not in Himself possess a defined attribute such as "righteousness" (judgment). He brought forth the attributes in order to conduct the worlds through them, "according to the deeds of human beings."

פי׳ שהנהגות והמשכות המדות להיות בהן הנהגת העולמות בעובדיהון דבני נשא תליא שהמעשה אשר יעשה האדם למטה באתעדלי״ת [באתערותא דלתתא] אתעדלי״ע [אתערותא דלעילא]

The meaning [is]: the conduct and the drawing down of the attributes, so that the worlds be conducted through them, depends on the deeds of human beings. For [through] the deed that a person does below, by an arousal from below, [there comes] an arousal from above:

> The way the attributes are drawn down to run the worlds depends on what people do. This is the principle that an arousal from below brings about an arousal from above.

שע"י צדקה וחסד שעושים למטה מעוררים למעלה להיות אור א"ס ב"ה שורה ומתגלה ומתלבש במדת החסד וכן עד"ז בכל המדות (ועמ"ש בד"ה לסוסתי)[36]

through the charity and kindness that are done below, they arouse Above, so that the Infinite Light (Or Ein Sof), blessed be He, rests and is revealed and is enclothed in the attribute of Chesed; and so too, in the same way, with all the attributes. (And see what is written in the discourse beginning "To My mare.")

> For example, charity and kindness done below cause the Infinite Light to rest, be revealed and be enclothed in the attribute of Chesed above, and the same holds for every attribute. In Likkutei Torah, Shir HaShirim, the discourse "To My mare" explains this pairing of an arousal from below with an arousal from above, and adds that there is a higher arousal from above that comes with no arousal from below at all.

אך אין אור א"ס שורה ומתגלה אלא בבחינת חכמה דכתיב בראשית ברא אלקים[37] ות"י [ותרגום ירושלמי] בחוכמתא שהחכמה הוא החיות וקיום המדות והנה כתיב כולם בחכמה עשית[38] שבחי' חכמה מלובשת בכל המדות.

But the Infinite Light rests and is revealed only in the level of Chochmah (wisdom), as it is written, "In the beginning G-d created," and the Targum Yerushalmi [renders it] "With wisdom"; for Chochmah is the life-force and the sustenance of the attributes. And it is written, "You have made them all with wisdom": the level of Chochmah is enclothed in all the attributes.

> The Infinite Light, however, rests and is revealed only in Chochmah. The Targum Yerushalmi, an ancient Aramaic translation of the Torah, renders "In the beginning G-d created" as "With wisdom [G-d created]," and "You have made them all with wisdom" (Psalms 104:24) shows that Chochmah is enclothed in all the attributes as their life-force.

אך מ"מ אינו דומה החכמה שמלובשת תוך המדות ואינה נראית ונגלית בהם לבחי' גילוי החכמה עצמה שהיא למעלה מעלה במדרגה מן המדות וגילוי המדות נמשכין ממנה שהחכמה תחיה[39] כו'. (ועמ"ש בד"ה והיה מדי חדש[40] גבי וביום החדש יפתח)[41]

Nevertheless, Chochmah that is enclothed within the attributes and is not seen or revealed in them cannot be compared to the level of the revelation of Chochmah itself, which is far, far higher in rank than the attributes, and the revelation of the attributes is drawn from it, for "wisdom gives life," etc. (And see what is written in the discourse beginning "And it shall be, at every New Moon," concerning "And on the day of the New Moon it shall be opened.")

> Still, Chochmah hidden inside the attributes cannot be compared with Chochmah revealed as itself, which is far above the attributes and is their source, as "wisdom gives life" to those who possess it (Ecclesiastes 7:12). In Likkutei Torah, V'Zos HaBerachah, the discourse "And it shall be, at every New Moon" compares the six days to a person who draws his intellect down into the details of a task, and Shabbos to its return to its source.

ולכן כדי להמשיך אור א"ס ב"ה למטה צ"ל ע"י התורה שהיא בחי' חכמתו ורצונו ית' והיא היא שעשוע של הקב"ה כמ"ש ואהיה שעשועים כו'

Therefore, to draw the Infinite Light, blessed be He, down below, it must be through the Torah, which is the level of His wisdom and His will, may He be blessed; and it is this that is the delight of the Holy One, blessed be He, as it is written, "And I was [His] delight," etc.

> The Alter Rebbe concludes that the Infinite Light can be drawn down below only through the Torah, which is G-d's wisdom and will. The Torah is itself G-d's delight, as it says, "And I was [His] delight" (Proverbs 8:30).

וזהו בחי' גילוי אור א"ס ב"ה ונקרא בחינה זו בשם אב שהוא שורש ומקור כל ההשתלשלות

And this is the level of the revelation of the Infinite Light, blessed be He. And this level is called by the name "Father" (Av), for it is the root and source of the entire chain of descending worlds (hishtalshelus).

> This revelation of the Infinite Light through Chochmah is the level called "Father" (Av), since Chochmah is the root and source of all the descending worlds.

וע"ז אנו מתפללים סלח לנו אבינו שהוא אב הרחמים והסליחות לפי ששם אינו מגיע פגם החטא ועון וכמ"ש אם צדקת[42] כו'

And of this we pray, "Forgive us, our Father," for He is the Father of compassion and of forgiveness, since the blemish of sin and iniquity does not reach there, as it is written, "If you are righteous," etc.

> In the daily Amidah we therefore ask forgiveness from "our Father": the Father is the source of compassion and forgiveness because the blemish of sin does not reach that high a level. As Elihu tells Job, "If you are righteous, what do you give Him?" (Job 35:7): that level is beyond the reach of human deeds, so sin leaves no blemish there.

(עמ"ש בד"ה צאינה וראינה[43] בפי' שאו ידיכם קדש וברכו את[44] ה' ועמ"ש בד"ה להבין מ"ש בהגדה[45] מצה זו כו' מענין מוחין דאבא ועיין בזהר הרקיע פ' ויקרא[46] בדף ז' ע"ב בד"ה כשמן הטוב)[47]

(See what is written in the discourse beginning "Go forth and gaze," on the meaning of "Lift up your hands in holiness and bless Havayah"; and see what is written in the discourse beginning "To understand what is said in the Haggadah, 'This matzah,' etc.," on the matter of the intellect (mochin) of Abba; and see the Zohar HaRakia, Parshas Vayikra, page 7b, in the passage beginning "Like the good oil.")

> The parenthesis sends the reader to three places. In Likkutei Torah, Shir HaShirim, the discourse "Go forth and gaze," on "Lift up your hands in holiness and bless Havayah" (Psalms 134:2), describes a supernal holiness above all the worlds where sins cause no blemish, and in Likkutei Torah, Tzav, the discourse on the Haggadah's "This matzah" explains that Shabbos reveals the intellect (mochin) of Abba, higher than that of Imma revealed on the festivals. The third is the Zohar HaRakia, a commentary on the Zohar attributed to the Arizal (Rabbi Yitzchak Luria), on the Zohar's passage "Like the good oil" (Psalms 133:2).

משא"כ כשאינם נראים ונגלים רק מדותיו יתי שמנהיג בהן את העולם ה"ז [הרי זה] בחי' העלם ולכן כתיב בכל ששת ימי בראשית ויאמר אלקים שהוא מדת הצמצום[48]

Whereas when nothing is seen and revealed but His attributes, may He be blessed, with which He conducts the world, this is the level of concealment. And therefore, throughout the six days of creation it is written, "And Elokim said," which is the attribute of tzimtzum (contraction).

> When only the attributes are visible, with G-d conducting the world through them, that is concealment, and that is why the account of the six days of creation says "And Elokim said" each time: Elokim is the Name of tzimtzum, the contraction that conceals. The Tzemach Tzedek's Or HaTorah, quoted in the Kehot note, puts it this way: in those days the flow comes only from the six attributes through which G-d conducts the world, and that is still concealment, for the Infinite Light rests mainly in Chochmah.

רק בשבת שהוא התגלות בחי' חכמה כתיב ויכל אלקים פי' שכלתה בחי' ומדרגת אלקים שנעשה קץ ותכלה למדרגה זו רק אח"ז [אחר זה] כתיב אלה תולדות השמים והארץ[49] בהבראם ביום עשות ה' אלקים כו' ששתף מדת ה' כו'

Only on Shabbos, which is the revelation of the level of Chochmah, is it written, "And Elokim finished (vayechal)": that is, the level and rank of Elokim came to an end (kalsah), for an end and conclusion was made to this rank. And only after this is it written, "These are the generations of the heavens and the earth when they were created, on the day that Havayah Elokim made," etc., for He joined [to it] the attribute of Havayah, etc.

> Shabbos is the revelation of Chochmah, and of it the Torah says "And Elokim finished (vayechal)," which the Alter Rebbe reads, from the same root, as "the level of Elokim came to an end (kalsah)"; in the plain sense, G-d finished His work. Only after that does the Torah say "on the day that Havayah Elokim made" (Genesis 2:4), where the Name Havayah appears for the first time in the account of creation. G-d then joined the attribute of Havayah, mercy, to Elokim, judgment, as Rashi on Genesis 1:1 explains.

וזהו ענין שבחצות לילה הקב"ה משתעשע בנשמות הצדיקים ע"י עסק תורתם

And this is the meaning of [the teaching] that at midnight the Holy One, blessed be He, takes delight in the souls of the tzaddikim through their occupation with Torah:

> The Alter Rebbe now returns to the opening statement, that at midnight G-d delights in the souls of the tzaddikim through their Torah study.

דהיינו אחר שזוכר את החורבן שהיא נפילת וירידת בחי' עלמא דאתגליא בגלות והסתר פנים תהיה זאת נחמתו להיות גילוי בחי' השעשועים שלמעלה שהם מבחי' חכמה עילאה

that is, after He remembers the destruction, which is the fall and descent of the level of the revealed world into exile and the hiding of the Face, this will be His consolation: that there be a revelation of the level of the delights Above, which are from the level of the supernal Chochmah;

This answers the questions of section 2. The destruction G-d remembers at midnight is the fall of "the revealed world," the Shechinah, into exile and concealment, and His consolation is the revelation of the "delights" above, which come from the supernal Chochmah.

והיינו ע"י עסק התורה להיות המשכת אור א"ס ב"ה בחכמה ולהתלבש במדות[50] כו' ועי"ז מתחיל עליית בחי' עלמא דאתגלייא מההסתר כו' כמבואר למעלה:[51, 52, 53]

and this is through the occupation with Torah, so that the Infinite Light, blessed be He, is drawn down into Chochmah and becomes enclothed in the attributes, etc. And through this begins the ascent of the level of the revealed world from the concealment, etc., as explained above.

This revelation comes through Torah study, which draws the Infinite Light into Chochmah and from there into the attributes. Through it the revealed world, the Shechinah, begins to rise out of its concealment, as section 3 described for the hours after midnight.

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

BACKGROUND FROM THE REBBE

In the maamar Shuvah Yisrael of Shabbos Shuvah 5740, explaining why the verse says „שובה ישראל עד ה' אלקיך" (Return, Israel, up to Havayah your G-d), the Rebbe sets the return of Shabbos, whose letters spell „תשב" (return), beside teshuvah proper, and shows what teshuvah reaches that the return of Shabbos does not.

To mark how far Shabbos reaches, the Rebbe uses our paragraph's reading of „ויכל אלקים" (and Elokim finished), and his note cites this column: the return and ascent of Shabbos is that „שכלתה מדת הצמצום וההסתר דשם אלקים ונמשך התגלות שם הוי'" (the attribute of contraction and concealment of the Name Elokim comes to an end, and the revelation of the Name Havayah is drawn down). To arouse what is above the Name Havayah needs „תשובה כפשוטה" (teshuvah proper), above all the teshuvah through which willful sins become merits, for „ע"י בירור והפיכת הזדונות נעשה יתרון האור" (through refining and transforming the willful sins comes the advantage of light). Perhaps (biur b'derech efshar) this gives the measure of our paragraph's Shabbos: it ends the concealment of Elokim and reveals Havayah, as the paragraph says, while transformation reaches higher still.

The Alter Rebbe: ויכל אלקים פי' שכלתה בחי' ומדרגת אלקים שנעשה קץ ותכלה למדרגה זו

The Rebbe: התשובה (והעלי') דשבת אותיות תשב היא רק ענין ויכל אלקים, שכלתה מדת הצמצום וההסתר דשם אלקים ונמשך התגלות שם הוי'

ש"פ האזינו, שבת שובה ה'תש"מ · Sefer HaMaamarim Melukat, vol. א, p. שמז, note 43

SECTION 5 · ¶5

Myrrh and spice: the fragrance of iskafya

5 ב אך הכח הזה לישראל להיות בהם ועי"י המשכת אור א"ס ב"ה בחכמה כי הרי הוא יתי' למעלה מעלה מבחי' חכמה וכולם בחכמה עשית[54] שהיא עשייה גשמיות

2. But [as for] this power that Israel have, that in them and through them there be the drawing down of the Infinite Light (Or Ein Sof), blessed be He, into Chochmah (wisdom) — for surely He, may He be blessed, is far, far above the level of Chochmah, and "You have made them all with wisdom," which is physical making —

> Section 2 opens with a question about what has been said. G-d Himself is far above Chochmah, and Chochmah is the level from which even physical creation comes ("You have made them all with wisdom"); how then do Israel have the power to draw the Infinite Light, which transcends Chochmah, down into it?

הנה ע"ז נאמר אריתי מורי עם בשמי[55] כו' כי הנה מור ובושם הם מיני ריח

of this it is said, "I have gathered My myrrh with My spice," etc. For myrrh and spice are kinds of fragrance.

> The answer lies in the next phrase of the verse, "I have gathered My myrrh with My spice." Myrrh and spice are fragrances, and fragrance will be the key to the answer.

והנה אנו רואים שהריח מחזק המוח ומשיב את הנפש וריח זה של המור נעשה מדם חיה טמאה שנקרש

Now, we see that fragrance strengthens the brain and restores the soul; and this fragrance of myrrh is made from the blood of an impure animal that has congealed.

> Fragrance strengthens the brain and revives the soul. The mor of the verse, translated "myrrh," is here musk, which the Rambam (Hilchos Klei HaMikdash 1:3) describes as blood gathered in an animal of India; so a fragrance is made from the congealed blood of an impure animal, and the next parts apply this to divine service.

כך הנה ע"י בחי' לאכפיא סט"א [סטרא אחרא] בסור מרע בתכלית דהיינו בשמירת כל ל"ת [לא תעשה] בפרטן ודקדוקן מד"ס שלא לעבור על אחת מהנה

So too, through the level of subduing the sitra achra (the other side) in "turning away from evil" completely — that is, in keeping all the prohibitions in their particulars and their fine points from the words of the Scribes, so as not to transgress a single one of them,

> The same happens in a person's service through iskafya, subduing the sitra achra (the other side), by "turning away from evil" completely. That means keeping every prohibition in all its details, including the fine points added by the Rabbis, without transgressing a single one.

ולכוף את היצה"ר [היצר הרע] ונפשו הבהמית שלא תמשך אחרי טבעה ורצונה וכמשל חיזוק וקרישות הדם של החיה הטמאה כך ע"י שיתחזק נגד כח המתאוה שלו

and in compelling the evil inclination and one's animal soul not to be drawn after its nature and its will — like the analogy of the hardening and congealing of the blood of the impure animal, so, through one's strengthening oneself against one's power of desire,

It also means forcing the evil inclination and the animal soul not to follow their natural desires. Just as the impure animal's blood hardens and congeals into myrrh, a person who strengthens himself against his own desire produces a "fragrance."

אזי מזה נעשה בחי' ריח ניחוח להי' להיות עולה להי' ונכלל באור א"ס ב"ה וכמ"ש וירח את ריח בגדיו[56, 57] בגדיו בחי' לבושים שהוא בחי' מקיף

then from this there comes to be the level of "a pleasing fragrance to Havayah," so that it rises to G-d and is included in the Infinite Light, blessed be He. As it is written, "And he smelled the fragrance of his garments": "his garments" is the level of garments, which is the level of the encompassing [light] (makif);

This service becomes "a pleasing fragrance to Havayah" that rises and is included in the Infinite Light itself; the words "rises (olah) to G-d" echo the burnt-offering, the olah, which the Torah calls "a pleasing fragrance." The text cites Yitzchak smelling "the fragrance of his garments" (Genesis 27:27): garments surround the body, and so stand for the encompassing light (makif), a level beyond inward grasp.

וגם נעשה מבגדיו לשון בוגדיו כמו בגד בוגדים בגדו[58, 59] שע"י בחי' הרע כשנהפך לטוב נעשה בחי' ריח שע"ז ויברכהו ויתן לך[60] מטל השמים[61] פי' שמים הוא בחי' חכמה שם מים מקור הליחות שבמוח כו'

and also, from "his garments" (begadav) is made the expression "his traitors" (bogdav), as in "With treachery (beged) have the traitors (bogdim) betrayed." For through the level of evil, when it is transformed to good, the level of fragrance comes to be; and through this, "and he blessed him": "And may He give you of the dew of the heavens." The meaning: "heavens" (shamayim) is the level of Chochmah, sham mayim ("there is water"), the source of the moisture in the brain, etc.,

The Sages read begadav, "his garments," as bogdav, "his traitors" (Sanhedrin 37a), for beged means both "garment" and "treachery," as in "With treachery (beged) have the traitors betrayed" (Isaiah 24:16): evil itself, once transformed into good, becomes fragrance. Through this Yitzchak blessed Yaakov with "the dew of the heavens" (Genesis 27:28); "heavens" (shamayim) is read as sham mayim, "there is water," which stands for Chochmah, the source of the brain's moisture.

וטל השמים הוא בחי' המשכת אור א"ס ב"ה שנמשך בחכמה כו' (ועמ"ש מזה בפ' תולדות סד"ה ראה ריח בני כו')

and "the dew of the heavens" is the level of the drawing down of the Infinite Light, blessed be He, which is drawn into Chochmah, etc. (And see what is written about this in Parshas Toldos, at the end of the discourse beginning "See, the fragrance of my son," etc.)

> The "dew of the heavens" is the drawing down of the Infinite Light into Chochmah, exactly what this section's opening question asked about. The parenthesis refers to the discourse "See, the fragrance of my son" in Torah Ohr, Toldos, for more on this.

וזהו אריתי מורי פי' הריח של המור בשמירת מצות ל"ת [לא תעשה] עם בשמי הוא בחי' הריח מכל שאר עצי בשם שהוא בחי' לאכפייא סט"א [סטרא אחרא] בשמירת מ"ע

And this is [the meaning of] "I have gathered My myrrh": that is, the fragrance of myrrh, in keeping the negative commandments. "With My spice" is the level of the fragrance of all the other spice-trees, which is the level of subduing the sitra achra in keeping the positive commandments:

> Now the verse is applied: "I have gathered My myrrh" is the fragrance produced by keeping the negative commandments, and "with My spice," the fragrance of all the other spices, is iskafya in keeping the positive commandments.

דהיינו לכוף טבעו בלמוד התורה יותר מהרגילות ובנתינת הצדקה יותר מטבעו וכן בזריזות קיום כל המצות ולהסיר כל מונע מבית ומבחוץ

that is, to compel one's nature in studying Torah more than one is accustomed, and in giving charity beyond one's nature, and likewise in alacrity in fulfilling all the mitzvos, and to remove every obstacle from within and from without.

> The positive side of iskafya means pushing past one's nature: studying more Torah than one is used to, giving more charity than comes naturally, doing every mitzvah with alacrity, and overcoming every obstacle, whether from within oneself or from outside.

שעי"י בחי' לאכפייא בסור מרע ועשה טוב זוכה להיות מזה בחי' ריח חזק העולה למעלה שעי"ז ישיב את הנפש שיהיה המשכת אור א"ס ב"ה בחכמה כו'

For through the level of subduing [the sitra achra] in "turning away from evil and doing good," one merits that from this there comes to be the level of a strong fragrance that rises above, through which it restores the soul: that there be the drawing down of the Infinite Light, blessed be He, into Chochmah, etc.

> Through iskafya in both "turning away from evil and doing good," a strong fragrance rises above and, like fragrance, "revives the soul": it draws the Infinite Light into Chochmah. This answers the question of this section: what rises from such service reaches the Infinite Light itself, above Chochmah, and so draws it down.

(ועמ"ש בד"ה ואהי' [ואהיה] אצלו אמון[62] ואהיה שעשועים[63] בפי' אני תורתך שעשעתי[64] ועמ"ש בד"ה אני ישנה[65] ובד"ה יונתי[66] כו'):

(And see what is written in the discourse beginning "And I was with Him as a nursling, and I was [His] delight," on the meaning of "I have delighted in Your Torah"; and see what is written in the discourse beginning "I am asleep," and in the discourse beginning "My dove," etc.)

> The parenthesis sends the reader to three other discourses: "And I was with Him as a nursling," on "I have delighted in Your Torah" (Psalms 119:70); "I am asleep"; and "My dove." In Likkutei Torah, Shir HaShirim, the discourse "I am asleep" makes the same point as this section: an arousal from below draws the supernal delight, from above the chain of descending worlds, down into the Torah and mitzvos.

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

THE REBBE EXPLAINS

In a sicha of Shabbos Parshas Yisro, 22 Shevat 5750, the yahrtzeit of Rebbetzin Chaya Mushka, the Rebbe draws a lesson from her name; in a note he traces „מושקא" ('Mushka') to the musk of the Gemara, which the Rambam and other commentators identify with the myrrh (מור) of the incense.

In that note the Rebbe cites Torah Ohr and this column of Likkutei Torah for what the myrrh stands for: „שמור מורה על עבודת האתהפכא" (that myrrh indicates the service of transformation), evil itself turned to good. Our paragraph begins the myrrh with subduing (iskafya) the other side, but builds it from the congealed blood of an impure animal and says „ע"י בחי' הרע כשנהפך לטוב נעשה בחי' ריח" (when the evil is turned to good, fragrance comes to be); perhaps (biur b'derech efshar) this line is what the Rebbe reads in the myrrh.

The Alter Rebbe: וריח זה של המור נעשה מדם חיה טמאה שנקרש

The Rebbe: וראה תו"א שם (וכ"ה בלקו"ת שה"ש לב, סע"א), שמור מורה על עבודת האתהפכא

Sefer HaSichos 5750, vol. א, p. 297, note 97 · ש"פ יתרו, כ"ב שבט ה'תש"נ

SECTION 6 · ¶6

My forest with My honey: the angels

6 אכלתי יערי עם דבשי.[67] פי יערי נק' המלאכים שהם נק' עצי שטים[68] עומדים[69] ונק' עומדים כמו שרפים עומדים[70] כו'

"I have eaten My forest (yaari) with My honey." The meaning: the angels are called "My forest" (yaari), for they are called "acacia wood, standing," and they are called "standing," as in "Seraphim were standing," etc.

> The next phrase is "I have eaten My yaari with My honey." In the plain sense yaari is "My honeycomb" (as in ya'aras hadevash, "the honeycomb," I Samuel 14:27), but the Alter Rebbe reads it as ya'ar, "forest": the angels. They are called trees, "acacia wood, standing" (Exodus 26:15), and they are described as "standing," like the "Seraphim standing" above Him (Isaiah 6:2).

ועליהם נאמר ויצמח ה' אלקים כו' כל עץ נחמד למראה וטוב למאכל[71] שהם בחי' המאכל שבהם וע"י מגיע ההשפעה לישראל ולכל העולם הן ברוחניות הן בגשמיות כמארז"ל [כמאמר רבותינו זכרונם לברכה] אין לך עשב[72] מלמטה שאין לו[73] מלאך מלמעלה כו'

And of them it is said, "And Havayah Elokim caused to grow," etc., "every tree pleasant to the sight and good for food," for they are the level of the food that is in them; and through them the flow of influence reaches Israel and the whole world, both in spirituality and in physicality, as our Sages, of blessed memory, said, "There is no blade of grass below that does not have an angel above," etc.

> Of the angels, too, it is said that G-d made trees grow in Eden "good for food" (Genesis 2:9), and that food is what the angels transmit: through them the divine flow reaches Israel and the whole world, both spiritually and physically. The Sages say that every blade of grass below has an angel above it; the Kehot note observes that the Midrash itself (Bereishis Rabbah 10:6) says "mazal," a heavenly force, rather than "angel."

גם ברוחניות ההשפעה להיות חכמה ובינה כו' הגם כי ה' יתן חכמה[74] הנה המלאכים הם השלוחים שהם שלוחי ההשפעה

Also in spirituality, the flow [that brings] Chochmah and Binah, etc.: although "Havayah gives wisdom," the angels are the messengers, for they are the agents of the flow.

> Even spiritual gifts such as wisdom and understanding come through the angels. G-d is the giver, as the verse says "Havayah gives wisdom" (Proverbs 2:6), but the angels are the messengers who carry the flow.

כי להיות אור א"ס ב"ה יורד ומשתלשל כ"כ [כל כך] א"א כ"א ע"י צמצומים רבים במדרגות שונות וכמה דרגין על דרגין כו'

For it is impossible for the Infinite Light (Or Ein Sof), blessed be He, to descend and devolve so far except through many contractions (tzimtzumim) at different levels, "and how many levels upon levels," etc.

> The reason is that the Infinite Light cannot descend so far without many contractions (tzimtzumim) at many different levels, "levels upon levels."

והם הם בחי' המלאכים שבכל עולם שהם כלים לאור א"ס ב"ה שמתצמצם ומתלבש בתוכם ומהם מקבלים נש"י [נשמות ישראל] אהבתם ויראתם לה'

And these are themselves the level of the angels in every world, who are vessels for the Infinite Light, blessed be He, which contracts itself and is enclothed within them; and from them the souls of Israel receive their love and their awe of G-d.

> Those levels are the angels of each world, who serve as vessels for the contracted light, and from them the souls of Israel receive their love and awe of G-d. In Likkutei Torah, Shir HaShirim, the discourse "I am asleep" applies this very phrase, "I have eaten My forest with My honey," to the Shema and its blessings: the angels stand in awe and long to be included in G-d's light, and the souls are the forest's sweet fruit.

ועד"ז תקנו יוצר אור[75] כו' איך שהמלאכים עומדים ברום עולם ומשמיעים ביראה כו' וכמשל מי שבא לפני מלך גדול[76] שתפול עליו אימה ופחד מפני ראותו כמה שרים ונכבדי ארץ נופלים על פניהם

And along these lines [the Sages] instituted [the blessing] "Who forms light," etc.: how the angels "stand in the heights of the world and proclaim with awe," etc. — like the analogy of one who comes before a great king: dread and fear fall upon him because he sees how many ministers and nobles of the land fall upon their faces.

> That is why the morning blessing "Who forms light," said before the Shema, describes the angels standing at the heights of the world and proclaiming in awe. It is like someone who comes before a great king and is seized with fear when he sees ministers and nobles falling on their faces before him.

והרי קבלת יראה זו מן השרים וכן ברכת אהבת עולם איך שאהבה וחמלה יתירה חמלת כו' וקרבתנו לשמך הגדול

And so this awe is received from the ministers. And likewise the blessing "[With] an everlasting love": how [with] love and "abundant compassion You have had compassion [on us]," etc., "and You have brought us near to Your great Name."

> Awe is thus received from the "ministers," the angels. The next blessing, "With an everlasting love," works in the same way for love: it speaks of G-d's love and abundant compassion for Israel, and says, "You have brought us near to Your great Name."

כי הנה חיות המלאכים הוא מרוח פיו יתי' משא"כ ישראל עלו במחשבה[77] כו'

For the life-force of the angels is from "the breath of His mouth," may He be blessed, whereas Israel "arose in [His] thought," etc.

> Israel are brought nearer than the angels: the angels draw their life from "the breath of His mouth," G-d's speech (Psalms 33:6), while Israel "arose in [His] thought" (Bereishis Rabbah 1:4), a far deeper root.

ועי"ז נתעורר בו אהבה מפני ראותו התקרבותו למלך אחרי ראותו שרים רבים ונכבדים ועכ"ז [ועם כל זה] אינן קרובים כ"כ [כל כך] למלך (ועיין מ"ש מזה באריכות בסש"ב [בספר של בינונים] פמ"ו)

And through this, love is aroused in him, because he sees his own closeness to the king after he has seen many great and honored ministers who even so are not so close to the king. (And see what is written about this at length in Sefer Shel Beinonim [the Tanya], chapter 46.)

> One who sees great and honored ministers who are still not as close to the king as he is feels love for the king; in the same way, contemplating the angels, who are further from G-d than Israel, arouses love for Him. The text refers to chapter 46 of Tanya (Sefer Shel Beinonim), which develops this at length.

נמצא מקבלים נש"י [נשמות ישראל] אהו"ר [אהבה ויראה] ע"י המלאכים (ועמ"ש מזה בד"ה כנשר יעיר קנו)[78]

It follows that the souls of Israel receive love and awe through the angels. (And see what is written about this in the discourse beginning "As an eagle stirs up its nest.")

> So the souls of Israel receive love and awe through the angels. In Likkutei Torah, Ha'azinu, the discourse "As an eagle stirs up its nest" explains that in exile the revelation of the Shechinah comes down through many separate levels, the camps of angels, and through them the soul receives its love.

וכן זה לעומת זה[79] כל ההשפעה לס"א [לסטרא אחרא] להיות תענוג גשמי וחכמה גשמיות הוא ג"כ ע"י המלאכים שזה לעומת זה עשה אלקים מדרגות הטומאה נגד מדרגות הקדושה והאדם הוא בעל בחירה לבחור הטוב ולעשות עצמו מרכבה לקדושה שיושפע לו שפע אלהות ע"י מלאכים הקדושים

And likewise, "one opposite the other": all the flow of influence to the sitra achra (the other side), to become physical delight and physical wisdom, is also through the angels; for "G-d has made one opposite the other": levels of impurity opposite the levels of holiness. And man has free choice, to choose the good and to make himself a chariot for holiness, so that the flow of G-dliness be bestowed upon him through the holy angels.

> Correspondingly, on the other side, the flow that becomes physical pleasure and worldly wisdom for the sitra achra also comes through angels, for "G-d has made one opposite the other" (Ecclesiastes 7:14): every level of holiness has a corresponding level of impurity. A person has free choice to choose the good and make himself a "chariot," a vehicle for holiness, and then the divine flow reaches him through the holy angels.

וזהו יערי עם דבשי דבשי פי׳ מיני מתיקות שהם כל הפירות של העצים הנ״ל שכל הפירות נקראים ע״ש מתיקות

And this is [the meaning of] "My forest with My honey." "My honey" means kinds of sweetness, which are all the fruits of the trees mentioned above, for all fruits are called by the name of sweetness.

> "My honey" stands for sweetness, the fruit of those trees, the angels, for every fruit's sweetness is called "honey" (devash), as Rashi explains on Leviticus 2:11.

והיינו בחי׳ התפעלות הנפש שנמשך מחמת ההשפעה של המלאכים ביוצר אור ואהבה

That is, the level of the soul's emotional arousal, which is drawn forth by the influence of the angels in [the blessings] "Who forms light" and "Love."

> The "fruit" is the soul's emotional response, the love and awe aroused in a person by the angels' influence in the blessings "Who forms light" and "With an everlasting love."

ולכן נק׳ פירות היער שהרי אהוי״ר [אהבה ויראה] זו דישראל נולדה ונמשכה ע״י עצי היער שהן המלאכים

And therefore they are called "fruits of the forest," for this love and awe of Israel is born and drawn forth through the trees of the forest, which are the angels.

> Israel's love and awe is called "fruit of the forest" because it is born through the "trees of the forest," the angels.

וכ״ז [וכל זה] הוא בחי׳ אכלתי כי הנה על המלאכים נאמר וטוב למאכל שהוא כמשל המאכל המחיה את האדם עכ״ז [עם כל זה] האדם הוא במעלה יותר ממנו והמאכל מתעלה ע״י האדם שמדצ״ח [שמדומם צומח חי] נעשה בחי׳ אדם כך ע״י שמקבלים ישראל מהמלאכים מתעלים המלאכים על ידם

And all this is the level of "I have eaten." For of the angels it is said, "and good for food," which is like the analogy of food that gives life to a person: nevertheless, the person is of a higher rank than it, and the food is elevated through the person, for from inanimate, vegetative and animal it becomes the level of man. So, through Israel's receiving from the angels, the angels are elevated through them.

> Now the Alter Rebbe explains why all this is called "I have eaten." The angels are the trees "good for food," and food sustains a person yet stands lower than him, and he elevates it: what was mineral, plant or animal becomes part of a human being. So too, when Israel receive from the angels, the angels are elevated through them.

כי הרי נשמות ישראל עולים למעלה הגבה יותר ע"י מס"נ [מסירות נפש] באחד שע"ז נעשה בחי' לאשתאבא בגופא דמלכא[80] ולמהוי אחד באחד ממש משא"כ המלאכים מצד עצמם אין יכולים להתאחד כ"כ [כל כך]

For the souls of Israel rise far higher through self-sacrifice (mesirus nefesh) in [the word] "One," through which there comes to be the level of "being absorbed into the body of the King" and "becoming one with the One," truly; whereas the angels, of themselves, cannot become united to such an extent.

> The souls of Israel rise higher than the angels through self-sacrifice (mesirus nefesh) at the word "One" of the Shema, which brings them to "being absorbed into the body of the King" (Zohar 1:217b) and to becoming truly one with the One. Angels, on their own, cannot unite with G-d to that degree.

(ועמ"ש בד"ה כה אמר כו' ונתתי לך מהלכים[81] בין העומדים[82] ובד"ה כנשר יעיר הנ"ל וע"פ וכל בניך[83,84] בענין כתפוח בעצי היער[85] ועמ"ש מענין אכלתי יערי עם דבשי בד"ה אני ישנה ולבי ער[86] הנ"ל):

(And see what is written in the discourse beginning "Thus said," etc., [on] "And I will give you places to walk among those that stand"; and in the discourse beginning "As an eagle stirs up," mentioned above; and on the verse "And all your children," on the matter of "As an apple tree among the trees of the forest"; and see what is written on the matter of "I have eaten My forest with My honey" in the discourse beginning "I am asleep, but my heart is awake," mentioned above.)

> The parenthesis lists further discussions of this theme. In Torah Ohr, Vayeishev, the discourse on "I will give you places to walk among those that stand" (Zechariah 3:7) explains that the angels, and souls before they come down, are called "standing," while souls in a body are called "walking"; the others are "As an eagle stirs up," the discourse on "And all your children" (Isaiah 54:13) concerning "As an apple tree among the trees of the forest" (Song of Songs 2:3), and "I am asleep, but my heart is awake" (Song of Songs 5:2), on this very phrase.

SECTION 7 · ¶7–8

My wine with My milk

7 שתיתי ייני עם חלבי.[87] ייני הוא בחי' יין המשמח אלקים[88] כו' וחלבי פי' עד"מ כמו חלב המגדל את הולד שע"י יניקתו מהחלב נעשה גידול אבריו

"I have drunk My wine with My milk." "My wine" is the level of "wine that gladdens Elokim," etc. And "My milk" means, by way of analogy, like the milk that makes a child grow: through his nursing from the milk, his limbs grow.

> The next phrase is "I have drunk My wine with My milk." "My wine" alludes to the vine's "wine that gladdens Elokim" (Judges 9:13); "My milk" is compared to the milk that makes a nursing child's limbs grow.

כך הנה בחי' גילוי אלהותו מחכמתו יתי' הוא מגדל את המדות שבנפש וניתוסף בהם תוספת אורה ודביקות הנפש באלקים חיים

So too, the level of the revelation of His G-dliness from His wisdom, may He be blessed, makes the emotive attributes (middos) of the soul grow, and there is added in them an increase of light and of the soul's cleaving to the living G-d.

> In the same way, the revelation of G-dliness that comes from G-d's Chochmah makes the soul's emotions "grow," adding light and closeness to G-d.

ועד"ז תקנו ברכות אמצעות של תפלת י"ח ברוך חונן הדעת ברוך הרוצה בתשובה כו' להיות תוספ' [תוספת] ברכה והמשכת גילוי אלהות נמשך בבחי' דעת ותשובה וסליחה כו'

And along these lines [the Sages] instituted the middle blessings of the Prayer of Eighteen [Blessings]: "Blessed [are You], who graciously grants knowledge," "Blessed [are You], who desires teshuvah (return)," etc., so that there be an increase of blessing, and the drawing down of the revelation of G-dliness be drawn into the level of knowledge (daas), teshuvah and forgiveness, etc.

> The middle blessings of the Amidah, such as "who graciously grants knowledge" and "who desires teshuvah," were instituted along these lines: each adds a flow of revealed G-dliness into a particular area, knowledge, teshuvah, forgiveness and so on.

וכשם שהוא מלמטה למעלה כך הוא למעלה ענין שתיתי ייני יין המשמח אלקים היינו בחי' אלקים וצמצום המסתירים את אור החכמה שבמדותיו יתי' נמשך בחי' יין ויוצא סוד[89] שנמשך ההעלם דעלמא דאתכסיא בבחי' גילוי אור כו'.

And just as it is from below upward, so it is Above: the meaning of "I have drunk My wine," "wine that gladdens Elokim," that is: the level of Elokim and of tzimtzum (contraction), which conceal the light of Chochmah (wisdom) that is in His attributes, may He be blessed — the level of wine is drawn forth, and "a secret comes out," for the concealment of the hidden world (alma de'iskasya) is drawn forth into a state of revealed light, etc.

> What happens in a person, from below upward, has its counterpart Above: there "wine" acts on the level of Elokim and tzimtzum, which hide the light of Chochmah inside G-d's attributes. The Sages say, "wine (yayin) enters, a secret (sod) comes out," for the letters of both words add up to seventy (Eruvin 65a); so here the wine draws what was concealed in the hidden world out into revealed light.

8 ועמ"ש בד"ה ענין נסכים[90] ועד"ז הוא ענין חלבי היינו המשכת גילוי אור א"ס ב"ה במדותיו שיתנהגו המדות בבחי' גדלות ובבחי' תוספת וריבוי נקרא בשם חלב

And see what is written in the discourse beginning "The matter of the libations." And along these lines is the meaning of "My milk": that is, the drawing down of the revelation of the Infinite Light (Or Ein Sof), blessed be He, into His attributes, so that the attributes operate in a state of greatness (gadlus) and in a state of increase and abundance; [this] is called by the name "milk."

> After a cross-reference to the discourse "The matter of the libations," the Alter Rebbe explains "milk" Above: the revelation of the Infinite Light drawn into G-d's attributes, so that they act in a state of "greatness" (gadlus), expanded and increased; that increase is what is called "milk." In Likkutei Torah, Sh'lach, that discourse explains that wine, hidden in the grape and coming out of it, has the nature of drawing the hidden into revelation, and so the wine poured on the altar draws down the inner dimension, "wine that gladdens Elokim."

וזהו ענין י"ב ברכות אמצעיות שע"י הברכה באי"י [ברוך אתה ה'] שהוא תוספת וריבוי האור במדותיו יתי' נמשך להיות חונן הדעת כו' סלח לנו כו' וכמבואר למעלה בענין אב הרחמן כו'

And this is the meaning of the twelve middle blessings: through the blessing "Blessed are You, Havayah," which is an increase and abundance of the light in His attributes, may He be blessed, it is drawn down to become "who graciously grants knowledge," etc., "Forgive us," etc., as explained above concerning "the merciful Father," etc.

> This is the inner content of the middle blessings of the Amidah: each "Blessed are You, Havayah" adds light to G-d's attributes, and that added light then flows down as the specific gift asked for, such as knowledge or forgiveness. Forgiveness comes from the "merciful Father," the level of Chochmah that, as explained earlier in the discourse, the blemish of sin does not reach.

(ועיין מענין בחי' חלב בפ' תרומה בד"ה מי יתנך כאח לי יונק שדי אמי):[91]

(And see, on the level of milk, Parshas Terumah, in the discourse beginning "If only you were as a brother to me, who nursed at my mother's breasts.")

> The parenthesis refers to a discourse in Torah Ohr, Parshas Terumah, "If only you were as a brother to me, who nursed at my mother's breasts" (Song of Songs 8:1), for more on "milk."

SECTION 8 • ¶9

Eat, friends

9 אכלו רעים. הנה צדיקים נק' ריעים למקום כמ"ש למען אחי ורעי[92] אדברה נא שלום בך

"Eat, friends." Now, tzaddikim are called "friends" of the Omnipresent, as it is written, "For the sake of my brothers and my friends, let me now speak peace within you."

> The next phrase is "Eat, friends." The tzaddikim are called G-d's "friends," as in "For the sake of my brothers and my friends" (Psalms 122:8).

והיינו ע"י עסק התורה שבה מלובש אוא"ס [אור אין סוף] ב"ה נמשך אור א"ס ב"ה על נפשו וכמ"ש ודברי אשר שמתי בפיך[93] ודברי ממש

And that is: through the occupation with Torah, in which the Infinite Light (Or Ein Sof), blessed be He, is enclothed, the Infinite Light, blessed be He, is drawn upon his soul, as it is written, "And My words which I have put in your mouth" — "My words," truly.

> This friendship comes through Torah study. The Infinite Light is enclothed in the Torah, so studying it draws that light onto the person's soul; "My words which I have put in your mouth" (Isaiah 59:21) are literally G-d's own words.

ואמרו מתניתא מלכתא[94] שהרי המשנה הוא כמלך שמצווה שרוח ה' ממה הוא דבר ההלכה המדבר בו דין זה או הלכ' [הלכה] זו היא כך וכך כו'

And [the Sages] said, "The Mishnah is a queen" (masnisa malkasa), for the Mishnah is like a king who commands: the very spirit of G-d is the word of the halachah [Torah law] that speaks in it, [saying], "This law, or this halachah, is thus and thus," etc.

> The Talmud's phrase "the Mishnah is a queen" (Beitzah 28b) is in its place a mnemonic: the queen, malkasa, recalls Rav Malkiya, to whom Rav Pappa attributes the rulings found in the Mishnah and the Baraisa. The Alter Rebbe reads it literally: the Mishnah rules like a monarch, and when it states "this law is thus," that is G-d's own spirit speaking. (The printed text has here a word, ממה, that seems to be a misprint, most likely for ממש, "itself"; the translation follows that reading.)

וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] יהיו בעיניך כאלו נתנה היום[96, 95] מהר חורב[97] שנאמר והודעתם לבניך ולבני בניך[98] יום אשר עמדת כו'

And of this our Sages, of blessed memory, said: "Let them be in your eyes as though they were given today from Mount Chorev [Sinai], as it is said, 'And you shall make them known to your children and to your children's children, the day that you stood,'" etc.;

The Sages teach that the words of Torah should be in one's eyes as though they were given today at Sinai (Chorev), as Rashi brings on Exodus 19:1; the text bases this on the verses that join "make them known to your children" with "the day that you stood before Havayah your G-d at Chorev" (Deuteronomy 4:9–10). In Likkutei Torah, Nitzavim, the Alter Rebbe reads "which I command you today" the same way: every day the words of Torah should be new in one's eyes, for the Torah is eternal and "today" is said of every day.

שאותו דבר ה' ממש שדבר ה' פא"פ [פנים אל פנים] הוא השכון ומתלבש בו בעת הזאת בשעה שלומד לפיכך נעשה בחי' ריע כאלו כביכול תרין ריעין דלא מתפרשין[99]

for that very word of G-d which G-d spoke face to face — it is what dwells and is enclothed in him at this time, at the hour that he studies. Therefore he becomes the level of a "friend," as though, so to speak, "two friends who never part."

The very word that G-d spoke face to face at Sinai dwells in the person at the moment he studies. He therefore becomes G-d's "friend," as in the Zohar's phrase for Chochmah and Binah, "two friends who never part"; in Likkutei Torah, Re'eh, the Alter Rebbe explains that a person's contemplation of G-d's greatness and his self-nullification must likewise always go together, like those two friends.

שהתורה שהיא בחי' חכמה שהוא עדן ותענוג העליון וכמ"ש ואהיה שעשועים[100] ושעשועים אלו הם שעשועי את בני אדם[101] ונמצא אור א"ס ב"ה שוה למטה כמו למעלה ממש. וכמ"ש סד"ה ביום השמע"צ [השמיני עצרת]

For the Torah is the level of Chochmah (wisdom), which is the supernal Eden and delight (taanug), as it is written, "And I was [His] delight," and these delights are "My delights with the sons of men." It follows that the Infinite Light, blessed be He, is equal below as Above, truly, as is written at the end of the discourse beginning "On the eighth day, an assembly (Shemini Atzeres)."

The Torah is Chochmah, the supernal "Eden" and delight, the "delight" of Proverbs 8:30, and those delights are "with the sons of men" (Proverbs 8:31). So in Torah study the Infinite Light is present below exactly as it is above, as the discourse on Shemini Atzeres also explains.

ועי"ז נאמר אכלו רעים בבחי' אכילה דהיינו כמי"ש ותורתך בתוך מעי.[102]

And of this it is said, "Eat, friends": in the manner of eating, that is, as it is written, "And Your Torah is within my innards."

> The Alter Rebbe explains why the verse says "eat": eating means taking something inside oneself. So the Torah becomes part of the one who studies it, as in "Your Torah is within my innards" (Psalms 40:9).

(ועמ"ש מענין אכלו רעים בפ' משפטים ע"פ ויחזו את האלקים[104, 103] כו' ע"ש ועמ"ש עוד מענין אחים למקום בפ' מקץ בד"ה רני ושמחי[105] גבי לא זז מחבבה עד שקראה אחותי ובד"ה מי יתנך כאח לי):[106]

(And see what is written on the matter of "Eat, friends" in Parshas Mishpatim, on the verse "And they beheld G-d," etc.; see there. And see what is written further on the matter of [Israel being] "brothers" of the Omnipresent, in Parshas Mikeitz, in the discourse beginning "Sing and rejoice," concerning "He did not stop cherishing her until He called her 'My sister'"; and in the discourse beginning "If only you were as a brother to me.")

> The parenthesis lists further discussions: of "Eat, friends" on "And they beheld G-d" (Exodus 24:11) in Torah Ohr, Mishpatim, which explains "they ate and drank" as two kinds of nourishment, food that rises to sustain the heart and brain and drink that thins the blood so that it can reach them; and of Israel as G-d's "brothers" in the discourse "Sing and rejoice" (Zechariah 2:14), on the Midrash that G-d did not stop cherishing Israel until He called her "My sister." The discourse "If only you were as a brother to me," in Torah Ohr, Terumah, adds that while the Temple stood Israel were called G-d's "brothers," and so in exile the Congregation of Israel asks, "If only you were as a brother to me."

SECTION 9 · ¶10

Drink and become drunk, beloved ones

10 שתו ושכרו דודים.[107] הנה בחי' דודים הוא בחי' אהבת ישראל למקום שאהבה זו היא מוסתרת ומלובשת בנפש הבהמית ולעתים מזומנין [מזומנים] יעורר את האהבה עד שתחפץ להתפשט מלבושיה

"Drink and become drunk, beloved ones." Now, the level of "beloved ones" (dodim) is the level of Israel's love for the Omnipresent. For this love is hidden and enclothed in the animal soul, and at appointed times one arouses the love "until it desires" to divest itself of its garments.

> The last phrase is "Drink and become drunk, beloved ones." The word dodim means both "beloved ones" and "love" (as in "your love is better than wine," Song of Songs 1:2), and the Alter Rebbe takes it as Israel's love for G-d, which lies hidden within the animal soul; at special times a person arouses it "until it desires" to shed its bodily "garments" and cleave to G-d.

והנה באהבה זו יש בחי' צמאון שהיא מבחי' רשפי אש[108] וע"ז נאמר הוי כל צמא לכו למים[109] כי מים מכבין אש ומרוין הצמאון

Now, in this love there is the level of thirst, for it is of the level of "flashes of fire"; and of this it is said, "Ho, everyone who thirsts, come to the water," for water extinguishes fire and quenches thirst.

> This love includes a thirst, for it burns like "flashes of fire" (Song of Songs 8:6). Of it Isaiah says, "Ho, everyone who thirsts, come to the water" (Isaiah 55:1): water puts out fire and quenches thirst.

וזהו שתו בחי' שתיה שיהא עסק התורה לרוות הצמאון

And this is [the meaning of] "Drink": the level of drinking, that the occupation with Torah be to quench the thirst.

> "Drink" means that Torah study quenches this thirst.

משא"כ בבחי' ריעים לא שייך צמאון מאחר שנפשו קשורה ודבוקה באלקים חיים ממש והוא בחי' בחד קטירא אתקטרנא[110] ביה[111] אחידא ביה להיטא כו' רק למטה בבחי' דודים שאהבה הוא לפרקים אז שייך בחי' צמאון

Whereas at the level of "friends," thirst does not apply, since one's soul is bound and cleaves to the living G-d, truly; and this is the level of "With one knot I am bound to Him; I hold fast to Him, aflame," etc. Only below, at the level of "beloved ones," where the love comes at intervals, does the level of thirst apply.

> The "friends" of the previous phrase do not thirst at all, because their souls are always bound to the living G-d, like Rabbi Shimon bar Yochai's words in the Zohar, "With one knot I am bound to Him." Only the "beloved ones," whose love comes and goes, feel thirst.

וע"ז נאמר שתו וגם שכרו לעורר בחי' יין המשמח משא"כ למעלה בבחי' ריעים הוא בבחי' שמן בחשאי כו' וד"ל [ודי למבין]:

And of this it is said, "Drink," and also "become drunk," to arouse the level of "the wine that gladdens"; whereas above, at the level of "friends," it is in the manner of oil, in silence, etc. And this suffices for one who understands.

> To the "beloved ones" the verse says "Drink," and also "become drunk," arousing the "wine that gladdens," joy and emotional excitement. The "friends" above are like oil, which is absorbed quietly; the closing words, "this suffices for one who understands," leave the rest for the reader to work out.

IN ONE'S AVODAH

Iskafya: keep every prohibition in all its details, and push past your nature in doing good: study more Torah than you are used to, give more charity than comes naturally, do every mitzvah with alacrity, and overcome every obstacle from within and from without. Such service is a "fragrance" that reaches the Infinite Light. Torah studied at midnight is G-d's consolation and begins the Shechinah's rise; and Torah should be taken in like food, as though it were given today at Sinai.

QUESTIONS FOR DISCUSSION

1. If everything is already revealed and known before G-d, how can Torah study bring Him delight and consolation?
2. How does the course of the night, darkening until midnight and then growing lighter, illustrate the exile of the Shechinah?
3. Why can the Infinite Light be revealed only in Chochmah, and why is Chochmah, the "Father," the source of forgiveness?
4. How does iskafya, like myrrh made from congealed blood, give Israel the power to draw down a light that is above Chochmah?
5. What distinguishes the "friends" from the "beloved ones," and why do only the beloved ones need to "drink" and "become drunk"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **באתי לגני**

The note opens "the transcript (hanachah) of the Mitteler Rebbe, in the Siddur, 26c," pointing to the Siddur with Chassidus for a version of this discourse in his transcript.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסידור כו, ג. בלי הגהות בתו"א לעמבערג תרי"א. ראה רשימת המאמרים בסה"מ — תקס"ד ע' שנג הערה 89. באוה"ת שה"ש ע' תעו נמצא סעי' א' (בשינויים) עם הגהות אחרות. סעי' ב' הקטע "אך הכח" ליתא, ומתחיל הקטע "אך הכח", והשאר ליתא. בבוך 4 רשום על מאמר זה "פי אחרי". ונמצא בתחלת מאמרים מפי אחרי. ראה להלן בהוספות להערות וציונים השוואה לד"ה זה.

2 **באתי לגני**

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

KEHOT'S NOTE

שה"ש רפ"ה.

3 Shir HaShirim Rabbah on this verse: the main presence of the Shechinah was in the lower realms, sins drove it up through seven heavens, seven tzaddikim brought it back down, and it came to rest in the Mishkan. The text refers to this Midrash on the verse.

Shir HaShirim Rabbah 5:1:1 שיר השירים רבה ה':א':א'

בָּאתִי לְגַנִּי, אָמַר רַבִּי מְנַחֵם חֲתָנֵיהּ דְּרַבִּי אֶלְעָזָר בַּר אֲבוּנָה בְּשֵׁם רַבִּי שִׁמְעוֹן בְּרַבִּי יוֹסֵנָה, בָּאתִי לְגַן אֵין כְּתִיב כָּאן, אֶלָּא לְגַנִּי, לְמָקוֹם שֶׁהָיָה עִקָּרִי מִתְחִלָּה, וְעִקַּר שְׁכִינָה לֹא בַּתַּחְתּוֹנִים הָיְתָה, הֲדָא הוּא דִכְתִיב (בראשית ג, ח): וַיִּשְׁמְעוּ אֶת קוֹל ה' אֱלֹקִים מִתְהַלֵּךְ בַּגָּן, אָמַר רַבִּי אַבָּא מְהַלֵּךְ אֵין כְּתִיב כָּאן אֶלָּא מִתְהַלֵּךְ, מְקַפֵּץ וְסָלֵיק מְקַפֵּץ וְסָלֵיק, חָטָא אָדָם הָרִאשׁוֹן, וְנִסְתַּלְּקָה הַשְׁכִינָה לָרָקִיעַ הָרִאשׁוֹן, חָטָא קַיִן נִסְתַּלְּקָה לָרָקִיעַ הַשֵּׁנִי, חָטָא אֱנוֹשׁ ...

"I came to my garden, my sister, my bride; I gathered my myrrh with my perfume; I ate my honeycomb with my honey; I drank my wine with my milk. Eat, friends; drink abundantly, beloved ones" (Song of Songs 5:1). "I came to my garden" - Rabbi Menaḥem, son-in-law of Rabbi Elazar bar Avuna, said in the name of Rabbi Shimon ben Rabbi Yosena: It is not written here, "I came to a garden," but rather "to my garden [legani]" - to My wedding canopy [leginuni], to the place that ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

4 **באתי לגני אחותי כלה**

The Midrash on Parshas Naso applies the verse to the day the Mishkan was set up, reading "to My garden" as "to My bridal chamber, the place that was My main [abode] at the beginning," and "My sister" as those who joined themselves to Him in exile. The text cites it as the first place the verse is expounded.

Bamidbar Rabbah 13:2 במדבר רבה י"ג:ב'

5 **באתי לגני אחותי כלה אריתי מורי עם בשמי**

The beloved answers his bride, who has just invited him into his garden (Song of Songs 4:16); in the Sages' reading, G-d answering Israel: "I have come into My garden, My sister, [My] bride; I have gathered My myrrh with My spice..." In the plain sense yaari in this verse is "my honeycomb," but the discourse reads it as "My forest" and explains the verse phrase by phrase.

Song of Songs 5:1 שיר השירים ה':א'

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

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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

6 **רבות נשא פרשה י"ג קרוב לר"פ**

The note quotes the Midrash on Parshas Naso as it is brought there: "My sister," for they joined themselves to Me in exile; "bride," for they were consumed in the exiles of Egypt and Babylon, as in "For Your sake we are killed all the day"; therefore He will call them "My sister," for they will be joined to Him.

KEHOT'S NOTE

"אחותי שנתאחו לי בגלות, כלה שנתכלו בגלות מצרים ובבל, כדי"א כי עליך הורגנו כל היום, לפיכך עתיד לקרותם אחותי, שיהיו אחויים אצלו (ר"ל דבוקים כד"א קורעים ומאחים עכ"ל המ"כ)". — אוה"ת שה"ש כרך ב ע' תפב.

7 **היושבת בגנים חברים מקשיבים**

In the last verses of the Song the beloved addresses his bride: "You who dwell in the gardens, the companions listen for your voice; let Me hear it." The Alter Rebbe cites it for G-d's delight in the garden: hearing the voice of the tzaddikim's Torah study.

Song of Songs 8:13 שיר השירים ח':י"ג

הַיּוֹשֶׁבֶת בַּגַּנִּים חֲבֵרִים מַקְשִׁיבִים לְקוֹלֵךְ הַשְׁמִיעֵנִי׃

Thou that dwellest in the gardens, The companions hearken for thy voice: 'Cause me to hear it.'

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

KEHOT'S NOTE

שה"ש ח, י"ג.

8 Kehot's note points to Song of Songs 4:12 for these words.

Song of Songs 4:12 שיר השירים ד':י"ב

גַּן נָעוּל אֲחֹתִי כַלָּה גַּל נָעוּל מַעְיָן חָתוּם׃

A garden shut up is my sister, my bride; A spring shut up, a fountain sealed.

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

9 The beloved praises his bride earlier in the same song: "How fair is your love, My sister, [My] bride; how much better is your love than wine." The text points to the Midrash on this verse as well.

Song of Songs 4:10 שיר השירים ד:י

מַה־יָּפוּ דֹדַיִךְ אֲחֹתִי כַלָּה מַה־טֹּבוּ דֹדַיִךְ מִיַּיִן וְרֵיחַ שְׁמָנַיִךְ מִכָּל־בְּשָׂמִים׃

How fair is thy love, my sister, my bride! How much better is thy love than wine! And the smell of thine ointments than all manner of spices!

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

PARAGRAPH 2

10 **ויניחהו בגי"ע לעבדה ולשמרה**

"And Havayah Elokim took the man and placed him in the Garden of Eden to work it and to guard it." In the plain sense Adam is set in the Garden to tend and keep it; the Alter Rebbe reads "to work it" as the purpose of man's creation: to draw down the revelation of G-dliness.

Genesis 2:15 בראשית ב:ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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

KEHOT'S NOTE

בראשית ב, טו.

11 **בד"ה כי כאשר השמים החדשים**

That discourse reads "to work it" as the 248 positive commandments and calls this the purpose of the souls' descent into this world.

KEHOT'S NOTE

לקמן מח, ד.

PARAGRAPH 3

12 **גלו לבבל שכינה עמהם**

Rabbi Shimon bar Yochai: "Come and see how beloved Israel are before the Holy One, blessed be He, for wherever they were exiled the Shechinah was with them... They were exiled to Babylon, the Shechinah was with them." The Alter Rebbe builds on this to explain the Shechinah's exile.

Megillah 29a:4 מגילה כ"ט א:ד'

תַּנְיָא, רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: בּוֹא וּרְאֵה כַּמָּה חֲבִיבִין יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁבְּכָל מָקוֹם שֶׁגָּלוּ — שְׁכִינָה עִמָּהֶן. גָּלוּ לְמִצְרַיִם — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "הִנָּגְלֹה נִגְלֵיתִי לְבֵית אָבִיךָ בִּהְיוֹתָם בְּמִצְרַיִם וְגוֹ'". גָּלוּ לְבָבֶל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "לְמַעַנְכֶם שִׁלַּחְתִּי בָבֶלָה". וְאַף כְּשֶׁהֵן עֲתִידִין לִיגָּאֵל — שְׁכִינָה עִמָּהֶן, שֶׁנֶּאֱמַר: "וְשָׁב ה' אֱלֹקֶיךָ אֶת שְׁבוּתְךָ". "וְהֵשִׁיב" לֹא נֶאֱמַר, אֶלָּא "וְשָׁב". מְלַמֵּד שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא שָׁב עִמָּהֶן מִבֵּין הַגָּלְיוֹת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

Bamidbar Rabbah 7:10 במדבר רבה ז:י"

KEHOT'S NOTE

מגילה כט, א. במד"ר ז, י. ספרי מסעי לה, לד.

13 **גלו לבבל שכינה עמהם**

On Numbers 35:34, the Sifrei brings Rabbi Nassan's teaching: "Beloved are Israel, for wherever they were exiled the Shechinah was with them... they were exiled to Babylon, the Shechinah was with them." The Kehot note gives it as a further source.

Sifrei Bamidbar 161:5 ספרי במדבר קס"א:ה'

... גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לבבל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי בבלה; גלו לעילם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה' את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה' אלקיך. ואומר (שיר השירים ד) אתי מלבנון כלה אתי מלבנון תבואי תשורי מראש אמנה מראש שניר ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanliness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

Wikisource (CC-BY-SA) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

14 **עולם כמנהגו נוהג**

Philosophers in Rome ask why G-d does not destroy idolatry, and the Sages answer that the world follows its natural course: stolen wheat sown in the ground still grows. The Alter Rebbe cites it to show that creation goes on in exile.

Avodah Zarah 54b:14–15 עבודה זרה נ"ד ב:י"ד-ט"ו

... אילוּ לְדָבָר שֶׁאֵין הָעוֹלָם צוֹרֵךְ לוֹ הָיוּ עוֹבְדִין, הֲרֵי הוּא מְבַטָּלָה. הֲרֵי הֵן עוֹבְדִין לַחַמָּה וְלַלְּבָנָה וְלַכּוֹכָבִים וְלַמַּזָּלוֹת, יֹאבֵד עוֹלָם מִפְּנֵי הַשּׁוֹטִים? אֶלָּא עוֹלָם כְּמִנְהָגוֹ נוֹהֵג, וְשׁוֹטִים שֶׁקִּלְקְלוּ עֲתִידִין לִיתֵּן אֶת הַדִּין. דָּבָר אַחֵר: הֲרֵי שֶׁגָּזַל סָאָה שֶׁל חִטִּים [וְהָלַךְ] וּזְרָעָהּ בַּקַּרְקַע — דִּין הוּא שֶׁלֹּא תִצְמַח, אֶלָּא עוֹלָם כְּמִנְהָגוֹ נוֹהֵג וְהוֹלֵךְ, וְשׁוֹטִים שֶׁקִּלְקְלוּ עֲתִידִין לִיתֵּן אֶת הַדִּין.

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

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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

PARAGRAPH 4

20 **מבשרי אחזה**

Job, in his suffering, declares: "And from my flesh I shall behold G-d." In Chassidus the verse is read as a principle: from the workings of the human soul one can perceive, by analogy, how G-d relates to the worlds.

Job 19:26 איוב י״ט:כ״ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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

21 G-d says through Isaiah, of His readiness to forgive: "For My thoughts are not your thoughts, nor are your ways My ways." The Alter Rebbe grants that G-d's thoughts are unlike ours, yet uses the human analogy all the same.

Isaiah 55:8 ישעיהו נ״ה:ח׳

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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

22 **מאד עמקו מחשבותיך**

The psalm for the Shabbos day: "How great are Your deeds, Havayah; Your thoughts are very deep." G-d's deeds are seen while His "thoughts" are beyond grasp; here they are the hidden world, not seen in His conduct of the worlds.

Psalms 92:6 תהילים צ״ב:ו׳

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה׳ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

How great are Thy works, O L-RD! Thy thoughts are very deep.

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

23 **עולם חסד יבנה**

The psalmist says, "For I said, olam chesed yibaneh." In the plain sense olam means "forever," "kindness is built forever"; the Alter Rebbe reads it as "the world is built with kindness," Chesed being the first of the attributes through which the world is conducted. (context: Steinsaltz Tanakh)

Psalms 89:3 תהילים פ״ט:ג׳

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָּהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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

KEHOT'S NOTE

תהלים פט, ג.

15 **ועוד כל ימי הארץ זרע וקציר**

Kehot's note points to Genesis 5:22 for these words.

Genesis 5:22 בראשית ה׳:כ״ב

KEHOT'S NOTE

בראשית ה, כב.

16 After the Flood G-d promises: "All the days of the earth, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease." Cited to show that the world's natural order, the creative work of the Shechinah, continues even in exile. (Kehot: Genesis 5:22)

Genesis 8:22 בראשית ח׳:כ״ב

עֹד כָּל־יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקֹר וָחֹם וְקַיִץ וָחֹרֶף וְיוֹם וָלַיְלָה לֹא יִשְׁבֹּתוּ׃

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'

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

17 **ואנכי הסתר אסתיר**

G-d tells Moshe what will come when Israel turn away after his death: "And I will surely hide My face on that day." The Alter Rebbe uses it for the exile, when the revealed world is in a state of concealment.

Deuteronomy 31:18 דברים ל״א:י״ח

וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹקִים אֲחֵרִים׃

And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods.

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

KEHOT'S NOTE

דברים לא, יח.

18 **החשך יכס' ארץ**

Isaiah, comforting Zion: "For behold, darkness shall cover the earth, and thick darkness the peoples, but upon you Havayah will shine." Cited for the concealment of "that day," when the revealed world is covered over.

Isaiah 60:2 ישעיהו ס׳:ב׳

כִּי־הִנֵּה הַחֹשֶׁךְ יְכַסֶּה־אֶרֶץ וַעֲרָפֶל לְאֻמִּים וְעָלַיִךְ יִזְרַח ה׳ וּכְבוֹדוֹ עָלַיִךְ יֵרָאֶה׃

For, behold, darkness shall cover the earth, And gross darkness the peoples; But upon thee the L-RD will arise, And His glory shall be seen upon thee.

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

19 **ותפול לפני רגליו**

Esther "fell before his feet" and wept, pleading with King Achashverosh to annul Haman's decree. The text applies the verse to the Shechinah's fall until midnight.

Esther 8:3 אסתר ח׳:ג׳

וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתֵּבְךְ וַתִּתְחַנֶּן־לוֹ לְהַעֲבִיר אֶת־רָעַת הָמָן הָאֲגָגִי וְאֵת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְהוּדִים׃

24 **יהי אור**

"And G-d said, 'Let there be light.'" The first of the utterances of creation, which are the attributes through which G-d conducts the world.

Genesis 1:3 בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

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

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

25 **ממעמקים קראתיך**

"A song of ascents: From the depths I have called You, Havayah." In the plain sense the psalmist cries out of the depths of distress and of his heart; the Alter Rebbe reads it as calling G-d's hidden "depths," His deep thoughts, out into revelation. (context: Steinsaltz Tanakh)

Psalms 130:1 תהילים קי״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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

KEHOT'S NOTE

תהלים קל, א.

26 **ממעמקים קראתיך**

The Zohar in Parshas Beshalach opens a discussion of "A song of ascents: From the depths I have called You, Havayah": one who prays must direct his heart and will to the root of all roots, to draw blessings from "the depth of the well." The text cites it first among the Zohar passages on this verse.

Zohar, Beshalach 28:408–418 ספר הזהר, בשלח כ״ח:ת״ח-ת״י״ח

R. Hezekiah discoursed on the verse: "A song of degrees. Out of the depth have I cried unto thee" (Ps. 130, 1, 2). 'This Psalm', he said, 'is anonymous, because All-hidden, wishes to bless the universe, He lets His gifts of Grace congregate in that supernal depth, from where they are to be drawn, through human prayer, into the "Cistern", so that all the streams and brooks may be filled therefrom.' AND MOSES SAID UNTO THEM, LET NO MAN LEAVE OF IT UNTIL THE MORNLNG. R. Judah said: Every day ...

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

27 **ממעמקים קראתיך**

The Zohar in Parshas Va'eschanan says one must pray "from the depth of all," to draw blessings down below, as it is written, "From the depths I have called You." The text cites it for the meaning of "depths."

Zohar, Vaetchanan 15:105–17:114 ספר הזהר, ואתחנן ט״ו:ק״ה-י״ז:ק״י״ד

28 **ממעמקים קראתיך**

The Zohar in Parshas Vayechi explains "the rose of the valleys (amakim)" as the level that stands "in the depth of all," citing "From the depths I have called You."

Zohar, Vayechi 27:226–28:237 ספר הזהר, ויחי כ״ז:רכ״ו-כ״ח:רל״ז

29 **ממעמקים קראתיך**

The Zohar in Parshas Acharei explains "From the depths I have called You" as prayer from the depth of the heart, and as a hidden place above, "the depth of the well."

Zohar, Achrei Mot 41:245–43:254 ספר הזהר, אחרי מות מ״א:רמ״ה-מ״ג:רנ״ד

When is a man purified of his sin?' R. Isaac said: 'When he returns to the Most High King and prays from the depths of his heart, as it is written, "From the depths I cried unto thee".' R. Abba said: 'There is a hidden place above, which is "the depth of the well", whence issue streams and sources in all directions. This profound depth is called Repentance, and he who desires to repent and to be purified of his sin should call upon G-d from this depth. We have ...

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

30 **וכדפי' בפי' בשלח (דס"ג ע"ב)**

Yahel Or is the Tzemach Tzedek's commentary on Tehillim.

KEHOT'S NOTE

ראה יהל אור ע' תקנז.

31 **מים עמוקים**

The end of chapter 3 of Vayikra Rabbah praises one who has words of Torah and knows how to answer with them, applying to him "Deep waters are the counsel in a man's heart" and "From the depths I have called You."

Vayikra Rabbah 3:7 ויקרא רבה ג׳:ז׳

32 **מים עמוקים**

Shlomo's proverb: "Deep waters are the counsel in a man's heart, and a man of understanding will draw it out." The Midrash the text cites pairs this verse with "From the depths I have called You."

Proverbs 20:5 משלי כ׳:ה׳

מַיִם עֲמֻקִּים עֵצָה בְלֶב־אִישׁ וְאִישׁ תְּבוּנָה יִדְלֶנָּה׃

Counsel in the heart of man is like deep water; but a man of understanding will draw it out. .

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

33 **בת"ז לאו דאית לך צדק ידיעא**

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

KEHOT'S NOTE

בהקדמה (פתח אלי').

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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

KEHOT'S NOTE

תהלים קד, כד.

34 **לאו דאית לך צדק ידיעא**

From Patach Eliyahu, Eliyahu's address to G-d: "Not that You have a known righteousness, which is judgment, nor a known justice, which is mercy"; the attributes are there "to show how the world is conducted... according to the deeds of human beings." Cited to show that the conduct of the attributes depends on human deeds.

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

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

Constantinople, 1740 (CC-BY-NC)

35 **לאנהגא בהון עלמין**

Earlier in Patach Eliyahu: "You brought forth ten tikkunim, which we call the ten Sefiros, to conduct through them hidden worlds that are not revealed and worlds that are revealed."

Tikkunei Zohar 17a:11–12 תקוני הזהר י"ז א:י"א-י"ב

אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

36 **בד"ה לסוסתי**

That discourse speaks of "female horses and male horses" as the arousal from below and the arousal from above, and of a further arousal from above that comes with no arousal from below at all, from the level of Atika.

KEHOT'S NOTE

לעיל יא, ד ואילך.

37 **בראשית ברא אלקים**

"In the beginning G-d created the heavens and the earth." The Targum Yerushalmi renders "In the beginning" as "With wisdom," showing that creation came about through Chochmah.

Genesis 1:1 בראשית א':א'

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

In the beginning G-d created the heaven and the earth.

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

38 **כולם בחכמה עשית**

The psalmist, marveling at creation: "How many are Your works, Havayah; You have made them all with wisdom." Chochmah is enclothed in all the attributes and gives them life.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

39 **החכמה תחיה**

Koheles: "Wisdom gives life to those who possess it." Revealed Chochmah is the source from which the attributes draw their life.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

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

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

40 **בד"ה והיה מדי חדש**

That discourse compares the six days and Shabbos to a person who draws his intellect down into the details of a task, such as writing, and afterwards lets it return to its source: during the six days the radiance of G-d's Chochmah descends even into physical action ("You have made them all with wisdom"), and on Shabbos it returns to its supernal source.

KEHOT'S NOTE

לעיל פ' ברכה צז, ב ואילך.

41 **וביום החדש יפתח**

In Ezekiel's vision of the future Temple, the inner gate facing east "shall be closed the six working days, and on the day of Shabbos it shall be opened, and on the day of the New Moon it shall be opened." The cross-referenced discourse explains this verse.

Ezekiel 46:1 יחזקאל מ"ו:א'

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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

42 **אם צדקת**

Elihu tells Job: "If you are righteous, what do you give Him, or what does He receive from your hand?", after "If you have sinned, what do you do to Him?" (35:6). At the level of "Father," human deeds, and the blemish of sin, do not reach.

Job 35:7 איוב ל"ה:ז'

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

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

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

KEHOT'S NOTE

איוב לה, ז.

"שאז ההמשכה רק מששה המדות שבהן מנהיג העולם וזהו העלם עדיין כי עיקר השראת אוא"ס ב"ה הוא בחכמה" — אוה"ת דרושים לר"ה ע' א'רצז.

49 **אלה תולדות השמים והארץ**

"These are the generations of the heavens and the earth when they were created, on the day that Havayah Elokim made earth and heaven." Only after Shabbos is the Name Havayah joined to Elokim.

Genesis 2:4 בראשית ב':ד'

אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבָּרְאָם בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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

KEHOT'S NOTE

בראשית ב, ד.

50 **המשכת אור א"ס ב"ה בחכמה ולהתלבש במדות**

According to the note, this line, about drawing the Infinite Light into Chochmah and enclothing it in the attributes, is quoted in Or HaTorah on Parshas Pinchas.

KEHOT'S NOTE

מובא באוה"ת פ' פנחס ע' א'עב.

51 **ואהי' שעשועים**

Wisdom, read by the Sages as the Torah, says of itself: "And I was with Him as a nursling, and I was [His] delight day by day." The Torah is G-d's delight, and through it the Infinite Light is drawn down.

Proverbs 8:30 משלי ח':ל'

וָאֱהְיֶה אֶצְלוֹ אָמוֹן וָאֱהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת:

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

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

KEHOT'S NOTE

משלי ח, ל.

52 **ויכל אלקים**

"And on the seventh day G-d finished His work." The Alter Rebbe reads vayechal, "finished," as kalsah: on Shabbos the level of Elokim came to an end.

Genesis 2:2 בראשית ב':ב'

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

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

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

KEHOT'S NOTE

בראשית ב, ב.

53 In the closing prophecy of Isaiah G-d says: "And it shall be, from New Moon to New Moon and from Shabbos to

43 **בד"ה צאינה וראינה**

That discourse describes a supernal "holiness" (kodesh, written without a vav) that is above both memalei and sovev; of it "If you are righteous, what do you give Him" is said, sins cause no blemish there, and from it blessing flows to creatures even when they do not deserve it.

KEHOT'S NOTE

לעיל כא, ג.

44 **שאו ידיכם קדש וברכו את ה'**

A call to those who serve in the House of Havayah by night: "Lift up your hands in holiness (kodesh) and bless Havayah," in the plain sense toward the Sanctuary. The cross-referenced discourse "Go forth and gaze" reads kodesh as a supernal holiness that Israel draw down with these "hands." (context: Steinsaltz Tanakh)

Psalms 134:2 תהילים קל"ד:ב'

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה'

Lift up your hands to the sanctuary, And bless ye the L-RD.

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

45 **בד"ה להבין מ"ש בהגדה**

That discourse explains that the festivals are a time of revealed joy, the revelation of the mochin of Imma, whereas Shabbos is the revelation of the mochin of Abba, which are higher, and so Shabbos has no revealed joy as Yom Tov does.

KEHOT'S NOTE

לעיל פ' צו יא, ד.

46 **בזהר הרקיע פ' ויקרא**

That passage also cites the Zohar (Vayikra 7b) on "Like the good oil" and the Zohar HaRakia there.

KEHOT'S NOTE

ראה לעיל כו, ג במ"מ לשם.

47 **כשמן הטוב**

David's psalm of brothers dwelling together: "Like the good oil upon the head, running down upon the beard, the beard of Aharon." The Zohar's passage on this verse, with the Zohar HaRakia there, is the third reference in the parenthesis.

Psalms 133:2 תהילים קל"ג:ב'

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

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

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

48 **ולכן כתיב בכל ששת ימי בראשית . . שהוא מדת הצמצום**

The note quotes Or HaTorah on this point: during the six days "the flow is only from the six attributes through which He conducts the world, and this is still concealment, for the main resting of the Infinite Light, blessed be He, is in Chochmah."

KEHOT'S NOTE

Shabbos, all flesh shall come to bow down before Me." The opening words of the discourse the text refers to.

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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

PARAGRAPH 5

54 The psalmist, marveling at creation: "You have made them all with wisdom." Chochmah is the level from which even physical creation comes, while G-d Himself is far above it.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה׳ כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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

55 **אריתי מורי עם בשמי**

The beloved's words to his bride: "I have gathered My myrrh with My spice." The second phrase of the verse, read here as the fragrance produced by subduing the sitra achra.

Song of Songs 5:1 שיר השירים ה':א'

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

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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

56 **וירח את ריח בגדיו**

Yitzchak, blessing Yaakov, who stood before him in Eisav's garments: "And he smelled the fragrance of his garments, and he blessed him, and said, 'See, the fragrance of my son is like the fragrance of a field...'" Garments stand for the encompassing level, and the fragrance for what rises from transformed evil.

Genesis 27:27 בראשית כ"ז:כ"ז

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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

57 **וירח את ריח בגדיו**

Rabbi Zeira reads "And he smelled the fragrance of his garments" as "do not read begadav, 'his garments,' but bogdav, 'his traitors'": even the transgressors of Israel give off a fragrance. The Alter Rebbe uses this reading for evil that is transformed into good.

Sanhedrin 37a:7–8 סנהדרין ל"ז א:ז'-ח'

רֵישׁ לָקִישׁ אָמַר: מֵהָכָא, "כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ" – אֲפִילּוּ רֵיקָנִין שֶׁבָּךְ מְלֵאִין מִצְוֹת כְּרִמּוֹן. רַבִּי זֵירָא אָמַר: מֵהָכָא, "וַיָּרַח אֶת רֵיחַ בְּגָדָיו". אַל תִּיקְרֵי "בְּגָדָיו" אֶלָּא "בּוֹגְדָיו". הָנְהוּ בְּרִיוֹנֵי דַּהֲווֹ בְּשִׁיבָבוּתֵיהּ דְּרַבִּי זֵירָא, דַּהֲווֹ מְקָרֲבִ לְהוּ כִּי הֵיכִי דְּנֵיהְדְּרוּ לְהוּ בִּתְיוּבְתָּא, וַהֲווֹ קָפְדֵי רַבָּנָן. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי זֵירָא, אָמְרִי: עַד הָאִידָּנָא הֲוָה חֲרִיכָא קַטִּין שָׁקֵיהּ דַּהֲוָה בָּעֵי עֲלַן רַחֲמֵי, הַשְׁתָּא מַאן בָּעֵי עֲלַן רַחֲמֵי? הַרְהֲרוּ בְּלִבַּיְיהוּ וַעֲבַדוּ תְּשׁוּבָה.

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

58 **בגד בוגדים בגדו**

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

KEHOT'S NOTE

ישע' ד, טז.

59 **בגד בוגדים בגדו**

Isaiah laments a world of betrayal: "The traitors have betrayed; with treachery (beged) have the traitors betrayed." Cited for the link between beged, "garment," and treachery, so that bogdav, "his traitors," can be read in begadav. (Kehot: Isaiah 4:16)

Isaiah 24:16 ישעיהו כ"ד:ט"ז

מִכְּנַף הָאָרֶץ זְמִרֹת שָׁמַעְנוּ צְבִי לַצַּדִּיק וָאֹמַר רָזִי־לִי רָזִי־לִי אוֹי לִי בֹּגְדִים בָּגָדוּ וּבֶגֶד בּוֹגְדִים בָּגָדוּ׃

From the uttermost part of the earth have we heard songs: 'Glory to the righteous.' But I say: I waste away, I waste away, woe is me! The treacherous deal treacherously; Yea, the treacherous deal very treacherously.

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

60 **וירח את ריח בגדיו . . ויתן לך**

The words here quote Genesis 27:27–28; the passage is shown below.

Genesis 27:27–28 בראשית כ"ז:כ"ז-כ"ח

וַיִּגַּשׁ וַיִּשַּׁק־לוֹ וַיָּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רְאֵה רֵיחַ בְּנִי כְּרֵיחַ שָׂדֶה אֲשֶׁר בֵּרְכוֹ ה׳ וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ׃

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed. So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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

KEHOT'S NOTE

בראשית כז, כז-כח.

61 **ויתן לך מטל השמים**

Yitzchak's blessing to Yaakov: "And may G-d give you of the dew of the heavens and of the fat of the earth." The

"dew of the heavens" is read as the Infinite Light drawn down into Chochmah, the "heavens."

Genesis 27:28 בראשית כ"ז:כ"ח

וְיִתֶּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֹב דָּגָן וְתִירֹשׁ׃

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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

62 **בד"ה ואהי' אצלו אמון**

That passage describes a higher level of love, "love with delights," delighting in G-d and the joy of a mitzvah, the revelation of the inner dimension.

KEHOT'S NOTE

לעיל במדבר יח, ג.

63 **אצלו אמון ואהיה שעשועים**

Wisdom, the Torah, says of itself: "And I was with Him as a nursling, and I was [His] delight day by day." The opening words of a discourse the text refers to.

Proverbs 8:30 משלי ח':ל

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

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

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

64 **אני תורתך שעשעתי**

The psalmist sets himself against the arrogant, whose heart is dulled: "I have delighted in Your Torah." The cross-referenced discourse explains this verse.

Psalms 119:70 תהילים קי"ט:ע'

טָפַשׁ כַּחֵלֶב לִבָּם אֲנִי תוֹרָתְךָ שִׁעֲשָׁעְתִּי׃

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

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

65 **בד"ה אני ישנה**

That passage explains that the arousal from below brings about a revelation of the inner dimension of G-d's will, so that the supernal delight from the Infinite Light that encompasses all worlds is enclothed in the Torah and mitzvos.

KEHOT'S NOTE

לקמן לד, א.

66 **ובד"ה יונתי**

That discourse, on "My dove, in the clefts of the rock," teaches that through the Torah Israel "sustain their Father in heaven" and through the mitzvos make a royal garment for the King.

KEHOT'S NOTE

לעיל טז, ד ואילך.

PARAGRAPH 6

67 **אכלתי יערי עם דבשי**

The beloved's words: "I have eaten My yaari with My honey." In the plain sense yaari is "my honeycomb"; the Alter Rebbe reads it as ya'ar, "My forest," the angels, with "My honey," the love and awe they arouse in Israel.

Song of Songs 5:1 שיר השירים ה':א'

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

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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

KEHOT'S NOTE

שה"ש ה, א.

68 Kehot's note points to Exodus 36:20 for these words.

Exodus 36:20 שמות ל"ו:כ'

וַיַּעַשׂ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃

And he made the boards for the tabernacle of acacia-wood, standing up.

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

69 **עצי שטים עומדים**

G-d instructs Moshe: "And you shall make the boards for the Mishkan of acacia wood, standing," upright as the trees grow. The angels are called by this name: trees that are "standing." (context: Steinsaltz Tanakh)

Exodus 26:15 שמות כ"ו:ט"ו

וְעָשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים׃

And thou shalt make the boards for the tabernacle of acacia-wood, standing up.

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

KEHOT'S NOTE

שמות כו, טו.

70 **שרפים עומדים**

In Isaiah's vision of G-d's throne: "Seraphim were standing above Him." The angels are described as "standing."

Isaiah 6:2 ישעיהו ו':ב'

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

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

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

71 **כל עץ נחמד למראה וטוב למאכל**

"And Havayah Elokim caused to grow out of the ground every tree pleasant to the sight and good for food." Applied to the angels, the "trees" whose "food" is the divine flow they transmit.

Genesis 2:9 בראשית ב':ט'

וַיַּצְמַח ה' אֱלֹקִים מִן־הָאֲדָמָה כָּל־עֵץ נֶחְמָד לְמַרְאֶה וְטוֹב לְמַאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגָּן וְעֵץ הַדַּעַת טוֹב וָרָע׃

And out of the ground made the L-RD G-d to grow every tree that is pleasant to the sight, and good for food; the tree of

life also in the midst of the garden, and the tree of the knowledge of good and evil.

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

72 אין לך עשב

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

KEHOT'S NOTE

ב"ר (פ"י) ותי' מלאך ל"מ. [כ].

73 אין לך עשב מלמטה שאין לו

"There is no blade of grass that does not have a mazal (constellation) in the heavens that strikes it and tells it, 'Grow!'" The Kehot note observes that the word "angel," as quoted here, is not in the Midrash.

Bereshit Rabbah 10:6 בראשית רבה י':ו'

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

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

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

74 כי ה' יתן חכמה

Shlomo teaches: "For Havayah gives wisdom; from His mouth come knowledge and understanding." G-d is the source of wisdom, but the angels are the messengers through whom it flows.

Proverbs 2:6 משלי ב':ו'

כִּי־ה' יִתֵּן חָכְמָה מִפִּיו דַּעַת וּתְבוּנָה:

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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

KEHOT'S NOTE

משלי ב, ו.

75 ועד"ז תקנו יוצר אור

There "I have eaten My forest with My honey" is applied to the Shema and its blessings: "My forest" are the angels, who stand in awe as the Yotzer blessing describes and long to be included in the Infinite Light, a self-nullification called "eating"; "My honey" are the souls, the fruits of the forest.

KEHOT'S NOTE

נתבאר לקמן לד, רע"ב.

76 מלך גדול

Tanya, chapter 46, develops the parable of a great king who comes down with all his ministers to raise up a lowly person and bring him into his inner chamber, and applies it to G-d, before whom countless angels are as nothing, yet who chose Israel. The text refers there for this analogy at length.

Tanya, Likkutei Amarim 46:3 תניא, חלק ראשון; ליקוטי אמרים מ"ו:ג'

וְהִנֵּה, זֶהוּ טֶבַע הַנָּהוּג בְּמִדַּת כָּל אָדָם, אַף אִם שְׁנֵיהֶם שָׁוִים בְּמַעֲלָה. וְעַל אַחַת כַּמָּה וְכַמָּה, אִם מֶלֶךְ גָּדוֹל וְרַב, מַרְאֶה אַהֲבָתוֹ הַגְּדוֹלָה וְהָעֲצוּמָה לְאִישׁ הֶדְיוֹט וְנִבְזֶה וּשְׁפַל אֲנָשִׁים וּמְגֻוָּל הַמּוּטָל בְּאַשְׁפָּה, וְיוֹרֵד אֵלָיו מִמְּקוֹם כְּבוֹדוֹ עִם כָּל שָׂרָיו יַחְדָּיו, וּמְקִימוֹ וּמְרִימוֹ מֵאַשְׁפָּתוֹ, וּמַכְנִיסוֹ לְהֵיכָלוֹ הַיכַל הַמֶּלֶךְ, חֶדֶר לְפָנִים מֵחֶדֶר, מָקוֹם שֶׁאֵין כָּל עֶבֶד וְשַׂר נִכְנָס לְשָׁם, וּמִתְיַחֵד עִמּוֹ שָׁם בְּיִחוּד וְקֵירוּב אֲמִיתִּי וְחִיבּוּק וְנִישּׁוּק וְאִתְדַּבְּקוּת רוּחָא בְּרוּחָא בְּכָל לֵב ...

Kehot Publication Society (CC-BY-NC)

77 ישראל עלו במחשבה

The Midrash lists things that "arose in [G-d's] thought" before the world was created, Israel among them. The angels come from G-d's "speech," Israel from His "thought."

Bereshit Rabbah 1:4 בראשית רבה א':ד'

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

78 בד"ה כנשר יעיר קנו

That passage explains that while the Temple stood, souls grasped G-dliness without intermediaries, but in exile the revelation of the Shechinah comes down through many separate levels, the camps of angels such as the "face of the lion," the camp of Michael.

KEHOT'S NOTE

לעיל פ' האזינו עז, ד ואילך.

לעיל פ' ראה ל, ב.

84 **וכל בניך**

Isaiah's consolation to Zion: "And all your children shall be taught of Havayah, and great shall be the peace of your children." The opening words of a discourse the text cites.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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

85 **כתפוח בעצי היער**

The bride praises her beloved: "As an apple tree among the trees of the forest, so is my beloved among the young men." The "trees of the forest," like "My forest" here, are discussed in the discourse cited.

Song of Songs 2:3 שיר השירים ב':ג'

כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דוֹדִי בֵּין הַבָּנִים בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי וּפִרְיוֹ מָתוֹק לְחִכִּי׃

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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

86 **אני ישנה ולבי ער**

The bride: "I am asleep, but my heart is awake; the voice of my beloved knocks." The opening words of the discourse that also explains "I have eaten My forest with My honey."

Song of Songs 5:2 שיר השירים ה':ב'

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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

PARAGRAPH 7

87 **שתיתי ייני עם חלבי**

The beloved's words: "I have drunk My wine with My milk." The fourth phrase of the verse, explained here as the revelation that brings the hidden into the open and the revelation that makes the attributes grow.

Song of Songs 5:1 שיר השירים ה':א'

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

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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

79 **זה לעומת זה עשה אלקים**

Koheles, on good days and bad: "G-d has made one opposite the other." Applied here to holiness and impurity: every level of holiness has a corresponding level of impurity, and the flow to each comes through angels.

Ecclesiastes 7:14 קהלת ז':י"ד

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

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

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

80 **לאשתאבא בגופא דמלכא**

The Zohar speaks of a spirit being purified "in order to be absorbed into the body of the King." The Alter Rebbe uses the phrase for the union with G-d that Israel reach through self-sacrifice.

Zohar I, 217b זח"א ריז, ב

KEHOT'S NOTE

זח"א ריז, ב.

81 **בד"ה . . ונתתי לך מהלכים**

There the Alter Rebbe explains that the angels are called "standing," as in "Seraphim were standing," and so are souls before they come into this world, because both come from G-d's "letters," the angels from His speech ("by the breath of His mouth all their hosts") and Israel from His thought; only after the soul comes down into a body and an animal soul is it called "walking."

KEHOT'S NOTE

תו"א פ' וישב.

82 **ונתתי לך מהלכים בין העומדים**

G-d's promise, brought by an angel to Yehoshua the High Priest, if he walks in His ways: "I will give you places to walk among these that stand," the angels standing by. The "standing" ones are the angels, as in this section; a discourse on this verse is cited. (context: Steinsaltz Tanakh)

Zechariah 3:7 זכריה ג':ז'

כֹּה־אָמַר ה' צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרָי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה׃

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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

83 **וע"פ וכל בניך**

That passage explains "And all your children shall be taught of Havayah": "your children" receive from the level of yud-hei through prayer, and afterwards become "your builders" through Torah study.

KEHOT'S NOTE

88 **המשמח אלקים**

In Yotam's parable the vine refuses to reign over the trees: "Shall I leave my wine, which gladdens G-d and men?", G-d through the wine poured on the altar. The Alter Rebbe reads "wine that gladdens Elokim" as the wine that acts on the Name Elokim, the level of concealment. (context: Steinsaltz Tanakh)

Judges 9:13 שופטים ט':י"ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחֱדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃

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

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

89 **יין ויוצא סוד**

Rabbi Chiya: "Wine (yayin) was given in seventy letters, and secret (sod) was given in seventy letters: wine enters, a secret comes out," for the letters of both words add up to seventy. The Alter Rebbe applies it Above: the "wine" drawn into the level of Elokim brings the hidden world out into revelation.

Eruvin 65a עירובין ס"ה א

PARAGRAPH 8

90 **ועמ"ש בד"ה ענין נסכים**

That discourse explains that wine, which lies hidden in the grapes and comes out of them, has the nature of bringing what is hidden into revelation; so the libations, the wine poured on the altar, are a drawing down and revelation of the inner dimension, "wine that gladdens Elokim," from above to below.

KEHOT'S NOTE

לעיל שלח מב, ג.

91 **מי יתנך כאח לי יונק שדי אמי**

The bride wishes her beloved were like a brother: "If only you were as a brother to me, who nursed at my mother's breasts." The opening words of a discourse in Torah Ohr, Terumah, that the text cites for the meaning of "milk."

Song of Songs 8:1 שיר השירים ח':א

מִי יִתֶּנְךָ כְאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזּוּ לִי׃

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

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

PARAGRAPH 9

92 **למען אחי ורעי**

In the psalm of pilgrims to Jerusalem: "For the sake of my brothers and my friends, let me now speak peace within you." In the plain sense the psalmist prays for the city for the sake of his fellow Jews; here "my friends" are the tzaddikim, the friends of the Omnipresent.

Psalms 122:8 תהילים קכ"ב:ח'

לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ׃

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)

KEHOT'S NOTE

תהלים קכב, ח.

93 **ודברי אשר שמתי בפיך**

G-d's covenant with those of Israel who return to Him: "And My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your children." In Torah study G-d's very words are in a person's mouth.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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

KEHOT'S NOTE

ישע' נט, כא.

94 **מתניתא מלכתא**

Rav Pappa attributes the rulings found in the Mishnah and the Baraisa to Rav Malkiya, with the mnemonic "the Mishnah is a queen (malkasa)," the queen recalling Malkiya. The Alter Rebbe reads the phrase as saying that the halachah of the Mishnah commands like a monarch, being G-d's own word.

Beitzah 28b:14–15 ביצה כ"ח ב:י"ד-ט"ו

רַב פָּפָּא אָמַר: מַתְנִיתִין וּמַתְנִיתָא — רַב מַלְכִיָּא. שְׁמַעְתָּתָא — רַב מַלְכִיּוֹ. וְסִימָנָךְ: מַתְנִיתִין מַלְכְּתָא. מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ שְׁפָחוֹת. מַתְנִי' לֹא יֹאמַר אָדָם לַטַּבָּח: שְׁקוֹל לִי בְּדֵינָר בָּשָׂר, אֲבָל שׁוֹחֵט וּמְחַלֵּק בֵּינֵיהֶם.

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

KEHOT'S NOTE

ביצה כח, ב ושי"נ.

95 **כאלו נתנה היום**

On "on this day": "that the words of Torah should be new to you, as though He gave them today." One of the places the Kehot note gives for this teaching.

Rashi on Exodus 19:1 רש"י על שמות י"ט:א'

ביום הזה. בְּרֹאשׁ חֹדֶשׁ; לֹא הָיָה צָרִיךְ לִכְתֹּב אֶלָּא בַּיּוֹם הַהוּא, מַהוּ בַּיּוֹם הַזֶּה? שֶׁיִּהְיוּ דִּבְרֵי תוֹרָה חֲדָשִׁים עָלֶיךָ כְּאִלּוּ הַיּוֹם נִתְּנָם (ברכות ס"ג):

ביום הזה THE SAME (lit., this) DAY — on the day of the New Moon. (Mekhilta; Shabbat 86b). It ought not to write ביום הזה, but ביום ההוא, "on that day"; what, then, is the force of the words "on this day"? Since they refer to the day when the Israelites came to Sinai to receive the Torah they imply that

the commands of the Torah should be to you each day as something new (not antiquated and something of which you have become tired), as though He had only ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

96 **יהיו בעיניך כאלו נתנה היום**

On "which I command you today" (Deuteronomy 6:6): "that they should not be in your eyes like an old edict ... but like a new edict that everyone runs to read." The Kehot note gives it as a source for this teaching.

Sifrei Devarim 33:2-3 ספרי דברים ל"ג:ב'-ג'

אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם – שֶׁלֹּא יִהְיוּ בְעֵינֶיךָ כְּדִיוּטַגְמָא יְשָׁנָה, שֶׁאֵין אָדָם סוֹפְנָהּ, אֶלָּא כְּדִיוּטַגְמָא חֲדָשָׁה שֶׁהַכֹּל רָצִים לִקְרוֹתָהּ. עַל לְבָבֶךָ, מִכָּן הָיָה רַבִּי יאשִׁיָּה אוֹמֵר: צָרִיךְ אָדָם לְהַשְׁבִּיעַ אֶת יִצְרוֹ, שֶׁכֵּן אַתָּה מוֹצֵא בְּכָל מָקוֹם שֶׁהַצַּדִּיקִים מַשְׁבִּיעִים אֶת יִצְרָם.

"that I command you this day": They should not be to you as an antiquated edict, which no one takes to heart, but like a new one, which all run to read. "upon your heart": From here R. Yoshiyah was wont to adduce: A man should beswear his (evil) inclination (not to do what is forbidden.) For thus do we find with all the righteous ones, that they beswore their inclinations:

Vocalized Edition (CC-BY-NC) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

97 **יהיו בעיניך כאלו נתנה היום מהר חורב**

the passage shares nothing with the note

Deuteronomy 11:13 דברים י"א:י"ג

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

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

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

KEHOT'S NOTE

ראה רש"י שמות יט, א. דברים יא, יג. ספרי שם ו, ו. ע' לקח טוב פ' ואתחנן [ו, ו] עה"פ אשר אנכי מצוך היום כאילו קבלתו היום מהר סיני. וע"ל נצבים (מו, רע"ב). ושי"נ. וע' תנחומא ר"פ תבוא בשינוי לשון מכאן, ולקמן (לה, ד). [כ].

98 **והודעתם לבניך ולבני בניך**

Moshe warns Israel never to forget what they saw: "And you shall make them known to your children and to your children's children: the day that you stood before Havayah your G-d at Chorev." The verses tie the teaching of Torah in every generation to the day of the giving of the Torah.

Deuteronomy 4:9-10 דברים ד':ט'-י"

רַק הִשָּׁמֶר לְךָ וּשְׁמֹר נַפְשְׁךָ מְאֹד פֶּן־תִּשְׁכַּח אֶת־הַדְּבָרִים אֲשֶׁר־רָאוּ עֵינֶיךָ וּפֶן־יָסוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ: יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי ה' אֱלֹקֶיךָ בְּחֹרֵב בֶּאֱמֹר ה' אֵלַי הַקְהֶל־לִי אֶת־הָעָם וְאַשְׁמִעֵם אֶת־דְּבָרַי אֲשֶׁר יִלְמְדוּן לְיִרְאָה אֹתִי כָּל־הַיָּמִים אֲשֶׁר הֵם חַיִּים עַל־הָאֲדָמָה וְאֶת־בְּנֵיהֶם יְלַמֵּדוּן:

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children; the day that thou stoodest before the L-RD thy G-d in Horeb, when the L-RD said unto me: 'Assemble Me the people, and I will make them hear My words that they may learn to fear Me all the days that they live upon the earth, and ...

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

KEHOT'S NOTE

דברים ד, ט-י.

99 **תריך ריעין דלא מתפרשין**

There the Alter Rebbe explains that contemplating G-d's greatness and self-nullification before Him must always go together in a person's service, for the Zohar calls these two levels "two friends who never part."

KEHOT'S NOTE

ע"ל ר"פ ראה. ושי"נ. [כ].

100 **ואהיה שעשועים**

Wisdom, the Torah, says of itself: "And I was [His] delight day by day." The Torah is G-d's delight, the supernal Chochmah.

Proverbs 8:30 משלי ח':ל'

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

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

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

KEHOT'S NOTE

משלי ח, ל.

101 **שעשועי את בני אדם**

Wisdom, the Torah, continues: "...and my delights are with the sons of men." The Torah's "delights" are found with human beings, so the Infinite Light is present below as above.

Proverbs 8:31 משלי ח':ל"א

מְשַׂחֶקֶת בְּתֵבֵל אַרְצוֹ וְשַׁעֲשָׁעַי אֶת־בְּנֵי אָדָם:

Playing in His habitable earth, And my delights are with the sons of men.

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

102 **ותורתך בתוך מעי**

David: "To do Your will, my G-d, I desire, and Your Torah is within my innards." Torah taken inside a person like food is the meaning of "eat."

Psalms 40:9 תהילים מ':ט'

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹקַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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

103 **ע"פ ויחזו את האלקים**

That passage explains that "they beheld" (vayechezu) is a Targum word, pointing to the outer, "back" level: they

grasped only the level of Elokim.

KEHOT'S NOTE

תו"א עח, ג.

104 **ויחזו את האלקים**

After the covenant at Sinai the nobles of Israel "beheld G-d, and they ate and drank." A discourse on this verse in Torah Ohr, Mishpatim, is cited on "Eat, friends."

Exodus 24:11 שמות כ"ד:י"א

וְאֶל־אֲצִילֵי בְּנֵי יִשְׂרָאֵל לֹא שָׁלַח יָדוֹ וַיֶּחֱזוּ אֶת־הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ׃

And upon the nobles of the children of Israel He laid not His hand; and they beheld G-d, and did eat and drink.

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

105 **רני ושמחי**

The prophet calls to Zion: "Sing and rejoice, daughter of Zion, for behold, I come and I will dwell in your midst, says Havayah." The opening words of a discourse cited on Israel as G-d's "brothers."

Zechariah 2:14 זכריה ב':י"ד

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

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

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

106 **מי יתנך כאח לי**

The bride: "If only you were as a brother to me." A discourse on this verse is cited on the same theme.

Song of Songs 8:1 שיר השירים ח':א'

מִי יִתֶּנְךָ כְאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזוּ לִי׃

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

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

PARAGRAPH 10

107 **שתו ושכרו דודים**

The verse's last words: "Eat, friends; drink and become drunk, beloved ones." The last phrase, applied to those whose love for G-d comes at intervals.

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בָּשְׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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

108 **רשפי אש**

The bride asks to be set as a seal upon her beloved's heart, for love is fierce: "Its flashes are flashes of fire, a flame of Kah." The fiery love of the "beloved ones" is a thirst.

Song of Songs 8:6 שיר השירים ח':ו'

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

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

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

109 **הוי כל צמא לכו למים**

Isaiah's call: "Ho, everyone who thirsts, come to the water." The Sages read the water as Torah (Bava Kamma 17a), which quenches the thirst of this love.

Isaiah 55:1 ישעיהו נ"ה:א'

הוֹי כָּל־צָמֵא לְכוּ לַמַּיִם וַאֲשֶׁר אֵין־לוֹ כָּסֶף לְכוּ שִׁבְרוּ וֶאֱכֹלוּ וּלְכוּ שִׁבְרוּ בְלוֹא־כֶסֶף וּבְלוֹא מְחִיר יַיִן וְחָלָב׃

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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

KEHOT'S NOTE

ישע' נה, א.

110 **בחד קטירא אתקטרנא**

Kehot's note points to Zohar III, 288a for these words.

Zohar III, 288a זח"ג רפח, א

KEHOT'S NOTE

זח"ג רפח, א.

111 **בחד קטירא אתקטרנא ביה**

In the Idra Zuta Rabbi Shimon bar Yochai says, "All the days I have been bound in this world, with one knot I have been bound to Him, to the Holy One, blessed be He." This describes the constant bond of the "friends," who have no thirst.

Zohar, Idra Zuta 1:29–4:37 ספר הזהר, האדרא זוטא א':כ"ט-ד':ל"ז

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

"In the Rebbe's light": what the Rebbe says about a paragraph, found by AI in his sichos, letters and maamarim and checked against each source by further AI readers. Short quotes only, with the place of each. No person has reviewed it yet; check the place before relying on a detail. The Rebbe's works are published by Kehot and by Vaad Hanochos B'Lahak.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Midrash Rabbah -- TE (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Daf Shevui (CC0); Wikisource (CC-BY-SA); Sifrei by Rabbi Shraga Silverstein (CC-BY); The Zohar; London, Soncino Press, 1933 (Public Domain); Constantinople, 1740 (CC-BY-NC); Daat Bereshit Rabbah (Public Domain); Kehot Publication Society (CC-BY-NC); Wikisource Bereshit Rabbah (CC-BY-SA); Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain); Vocalized Edition (CC-BY-NC).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. https://creativecommons.org/licenses/by-nc/4.0/

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likkutei-torah/shir-hashirim/24/

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