LIKKUTEI TORAH · PARSHAS TZAV · MAAMAR 4

והיה אור הלבנה כאור החמה ואור החמה יהיה...

“And the Light of the Moon Shall Be Like the Light of the Sun”

◇

Isaiah’s promise that the moon will shine like the sun is the promise of the wedding blessing that the hidden voices of groom and bride, and the joy of “grooms” and of “youths,” will be heard. In the future the lower levels, the youths who now need song to awaken their love and the moon that has no light of its own, will rise above the elders: the sun as high as the first three Sefiros of Atik, and the moon to shine like the sun.

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

Isaiah's promise that the moon will shine like the sun is the promise of the wedding blessing that the hidden voices of groom and bride, and the joy of "grooms" and of "youths," will be heard. In the future the lower levels, the youths who now need song to awaken their love and the moon that has no light of its own, will rise above the elders: the sun as high as the first three Sefiros of Atik, and the moon to shine like the sun.

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

Isaiah promises that the moon will shine like the sun, and the sun "sevenfold, like the light of the seven days," the first three Sefiros of Atik. The maamar reaches this verse through the wedding blessing that prays for "the voice of the groom and the voice of the bride." Now both are silent: kelipas nogah, the chash of chashmal, hides the divine speech, and the world conceals the Infinite Light; only Israel's praises and Yaakov, the light that breaks through every partition, draw it down. The blessing names two kinds of joy. The grooms rejoice "from their chuppah," the encompassing light of Binah: in a person, love born of contemplation alone. The youths, Yosef and Yehoshua, rejoice "from the feast of their song": they need song, wine and much toil to awaken a love that has not yet entered the inner heart. Yet "youths will whiten the faces of elders": the elders' wisdom comes from the lower half of Keser, but in the future the youths will rise to "a hundred," the Keser of Keser. Then Yehoshua, the moon, will shine like Yosef, the sun, and Yosef will rise to Atik and Adam Kadmon.

OUTLINE

1 **The light of the seven days** ¶1–2

Isaiah's verse; the seven days of Creation are the seven lower Sefiros of Atik, and their light is its first three, "exalted above the days of the world."

2 **The silent voices of groom and bride** ¶3

Kelipas nogah, the chash of chashmal, silences the divine speech; revelation comes only through Israel's praises and through Yaakov, who breaks every partition; there are two grooms, and in the future both groom and bride will be heard.

3 **Grooms and youths** ¶4

The two youths are Yosef and Yehoshua; the grooms rejoice from the chuppah, contemplation itself, while the youths need song and wine to arouse love, as Yuval and the Levites, as against Yaval and the kohanim.

4 **Youths above elders** ¶5–9

The elder "acquired wisdom" from the beard of Arich Anpin, the lower half of Keser, "seventy years"; in the future the youth will reach "a hundred," the Keser of Keser.

5 **The two halves of Keser** ¶10

Keser, the intermediary, is the root of the emanated beings below and the lowest level of the Infinite above.

6 **Sun and moon** ¶11–12

The sun is Yosef, Yesod, and the moon is Yehoshua and Malchus; the moon will have its own light, and the sun will rise to Atik and Adam Kadmon, "sevenfold, like the light of the seven days."

KEY CONCEPTS

Chashmal חשמל

The brilliance at the center of Ezekiel's vision; read as chash, silence, and mal, speech: the silence of exile, caused by kelipas nogah, and the speech of the redemption.

Kelipas nogah קליפת נוגה

The "glowing husk," a mixture of good and evil that surrounds the chashmal; its concealment keeps the divine speech from being revealed until it is refined.

Grooms and youths חתנים ונערים

Two levels in the wedding blessing: the grooms rejoice from their chuppah, the encompassing light itself; the youths, Yosef and Yehoshua, from the feast of their song.

Makif מקיף

An encompassing light; Binah is called makifim, and the chuppah is contemplation itself, from which love is born without song.

An elder who acquired wisdom זקן שקנה חכמה

The Sages' definition of an elder; here, Chochmah and Binah drawn from the beard of Arich Anpin, from the lower half of Keser.

The beard of Arich Anpin דיקנא דאריך אנפין

The thirteen tikkunim through which the light above intellect flows down; Abba draws from the eighth mazal and Imma from the thirteenth.

The two halves of Keser חצי העליון וחצי התחתון דכתר

Keser's 620 lights: the lower half, yesh (310), is the root of Chochmah and Binah; the upper half is the Keser of Keser, the lowest level of the Infinite itself.

Atik עתיק

Atik Yomin, the inner dimension of Keser; its seven lower Sefiros are the "seven days," and its first three are their light.

Adam Kadmon אדם קדמון

The primordial level above all the worlds; me'od in "shall be very high" has the letters of adam.

SECTION 1 • ¶1–2

The light of the seven days

1 והיה אור הלבנה[1] כאור החמה ואור החמה יהיה שבעתים[2] כאור שבעת הימים וגו' (בישעיה סי' ל').

"And the light of the moon shall be like the light of the sun, and the light of the sun shall be seven-fold, like the light of the seven days," etc. (in Isaiah, chapter 30).

> The maamar opens with Isaiah's prophecy of the redemption: the moon will shine as the sun shines now, and the sun will shine seven times brighter, "like the light of the seven days." The whole discourse explains what these two lights and their future increase mean in the supernal worlds and in a person's service of G-d.

הנה כאור שבעת הימים פי' במדרש רבה סדר בא ס"פ י"ח כאור שברא הקב"ה בתחלה וגנזו בגן עדן,[3] והנה שבעת ימי בראשית הם ז"ת [ז' תחתונות] דעתיק כמ"ש הרח"ו [הרבי חיים ויטאל] הובא במק"מ [במקדש מלך] ס"פ מצורע.[4]

Now, "like the light of the seven days" is explained in Midrash Rabbah, Seder Bo, at the end of [chapter] 18: like the light that the Holy One, blessed be He, created at the beginning and hid away in the Garden of Eden. And the seven days of Creation are the seven lower [Sefiros] of Atik, as Rabbi Chaim Vital writes, cited in the Mikdash Melech at the end of Parshas Metzora.

> The Midrash (Shemos Rabbah 18:11) explains "the light of the seven days" as the light G-d created at the very beginning and hid away in the Garden of Eden. Rabbi Chaim Vital, the Arizal's foremost disciple, cited by the Zohar commentary Mikdash Melech, identifies the seven days of Creation with the seven lower Sefiros of Atik, the inner dimension of Keser, the level that is above all the worlds. The Kehot note adds that the Tzemach Tzedek, in Or HaTorah, raises a difficulty with this identification.

2 ואור שבעת הימים פי' האור והחיות של ז"ת [ז' תחתונות] והיינו בחי' ג"ר [ג' ראשונות] דעתיק[5] כי חכמה נק' אור וכמ"ש בביאור ע"פ לבבתני[6,7] כו'

And "the light of the seven days" means the light and life-force (chayus) of the seven lower [Sefiros], namely the level of the first three [Sefiros] of Atik, for Chochmah (wisdom) is called "light," as is written in the explanation on the verse "You have captured my heart," etc.

> "The light of the seven days" is not the seven days themselves but the light and life-force that animates them, which is the first three Sefiros of Atik. The proof is that Chochmah, one of those three, is called "light": in his explanation of "You have captured my heart" (Song of Songs 4:9), the Alter Rebbe teaches that as physical light lets a person see, so wisdom lets one see and grasp a thing, while folly is darkness.

והוא למעלה מבחי' שבעת הימים עצמן וע"ז נאמר המתנשא מימות עולם[8] ימות עולם הם שבעת ימי בראשית שהם ז"ת [ז' תחתונות] דעתיק ועל הג"ר [הג' ראשונות] כתי' [כתיב] המתנשא מימות עולם.

And it is higher than the level of the seven days themselves. Of this it is said, "Who is exalted above the days of the world": "the days of the world" are the seven days of Creation, which are the seven lower [Sefiros] of Atik, and of the first three it is written, "Who is exalted above the days of the world."

> The source of the days' light is higher than the days. The Alter Rebbe takes a phrase of the morning prayers (the Yotzer blessing, as the Kehot note says), hamisnasei mimos olam, which there means "exalted since days of old," and reads it as "Who is exalted above the days of the world": the "days of the world" are the seven days of Creation, the seven lower Sefiros of Atik, and what is exalted above them is the first three.

SECTION 2 · ¶3

The silent voices of groom and bride

3 והענין דהנה אנו אומרים מהרה ישמע כו' קול חתן וקול כלה[9], כי האידנא ליכא קול כלה כמ"ש נאלמתי דומיה[10] וכרחל נאלמה[11] שאין לה בחי' דבור בקול

The explanation: now, we say, "Speedily may there be heard," etc., "the voice of the groom and the voice of the bride," for nowadays there is no voice of the bride, as it is written, "I was mute with silence," and "like a ewe (rachel) that is mute": she has no level of speech with a voice.

> The maamar turns to the wedding blessing that prays, "Speedily may there be heard ... the voice of the groom and the voice of the bride." We pray for it because at present the bride, Knesses Yisrael (the Community of Israel), has no voice: she is "mute with silence" (Psalms 39:3), like the ewe (rachel) of Isaiah 53:7 that is "mute before her shearers"; the Kehot note remarks that the words "before her shearers" are not quoted here.

והיינו שאין גילוי לבחי' דבור כי כל העולמות בי"ע אין ערוך לך והוא קדוש ומובדל ואין הדבור שהוא אלקות מתגלה בהם כמו שהוא באצילות בבחינת א"ס כו',

That is, there is no revelation of the level of speech, for as to all the worlds of Beriah, Yetzirah and Asiyah, "there is nothing comparable to You": He is holy and set apart, and the speech, which is G-dliness, is not revealed in them as it is in the World of Atzilus (Emanation), in the mode of the Infinite One (Ein Sof), etc.

> Speech is revelation, and the divine "speech" is not revealed in the created worlds of Beriah, Yetzirah and Asiyah, for they are utterly incomparable to G-d, who remains holy and set apart from them. Only in Atzilus, the world of Emanation that is one with its Source, is the divine speech revealed as G-dliness, in the mode of the Infinite.

(ועיין בע"ח [בעץ חיים] שמ"ט פ"ב [פרק ב'][12] וע"ז החשמל סובבו הנוגה הקליפה הרביעית קול דממה דקה[13] בחשאי[14] וז"ס [וזה סוד] חש מחשמל עכ"ל [עד כאן לשונו], והיינו שהסתר והעלם דק"נ [דקליפת נוגה] גורמים שלא יתגלה בחי' הדבור עליון

(And see Etz Chaim, Shaar 49, chapter 2: "And this chashmal is surrounded by the nogah, the fourth kelipah, 'a still, small voice,' in silence (bechashai); and this is the secret of chash of chashmal." End of quote. That is, the hiddenness and concealment of kelipas nogah cause the level of the supernal speech not to be revealed.

> The parenthesis quotes the Arizal: around the chashmal, the radiance at the heart of Ezekiel's vision (Ezekiel 1:4), stands nogah, the fourth kelipah, called "a still, small voice" (I Kings 19:12). The word chashmal (חשמל) is read as two words, chash (חש), "be silent," and mal (מל), "speak," as the Talmud (Chagigah 13b) says of it, "at times they are silent, at times they speak." Kelipas nogah, the husk that is a mixture of good and evil, conceals, and this concealment is what keeps the supernal speech from being revealed.

וזהו חש לשון שתיקה וכן קול דממה דקה כו' ועמ"ש ר"פ במדבר סיני[15] שאז נק' דבר ה' בשם מדבר בתוס' [בתוספת] אות מ' פתוחה כו' ועמ"ש בד"ה ושבתי בשלום[16, 17] בפי' וילך חרנה).[18]

And this is chash, a term for silence; and likewise "a still, small voice," etc. And see what is written at the beginning of Parshas Bamidbar, [on] "in the wilderness of Sinai," that then the word (davar) of G-d is called by the name midbar (wilderness), with the addition of an open mem, etc. And see what is written in the discourse beginning "And I return in peace," in the explanation of "and he went toward Charan.")

> Chash is a term for silence, and so is the "still" (demamah) voice. The Alter Rebbe refers to the beginning of Parshas Bamidbar in Likkutei Torah, where the word (davar) of G-d, enclothed in the lower worlds, is called midbar, wilderness, a davar with an added open mem, an opening through which the kelipos draw life; and to the Torah Ohr discourse on "And I return in peace," which reads Yaakov's going to Charan as a descent into the constricted "throat" (garon), where the voice cannot come out freely.

ומה שהמלאכים מקדישים ומעריצים ואומרים ברוך כבוד[19] ה' ממקומו הרי שנמשך גילוי כבוד ה' בבי"ע,

And as for the angels sanctifying and extolling and saying, "Blessed be the glory of Havayah from His place," which shows that a revelation of the glory of Havayah is drawn into Beriah, Yetzirah and Asiyah:

> One might object that the angels in the lower worlds do perceive G-d's glory, for they say, "Blessed be the glory of Havayah from His place" (Ezekiel 3:12). The next part answers that this revelation does not come of itself.

אין זה כי"א כמ"ש ואתה קדוש יושב[20] פי' בחי' ישיבה השפלה שמשפיל א"ע [את עצמו] בחי' קדוש להיות יושב ונמשך למטה ע"י תהלות ישראל דוקא

this is only as it is written, "And You are holy, sitting (yoshev)": that is, the level of sitting, which is a lowering: the level of "holy" lowers itself to be sitting and drawn down below, through "the praises of Israel" specifically.

> The answer: it comes only as the verse says, "And You are holy, enthroned (yoshev) upon the praises of Israel" (Psalms 22:4), read precisely: "holy" means transcendent and set apart, and "sitting" means lowering oneself, as one who sits lowers his height. The transcendent G-d lowers Himself into the worlds only through Israel's praises; the Kehot note adds that the Tzemach Tzedek quotes this passage in Or HaTorah and gives a reason for it.

(וכמש"ל [וכמה שכתוב לעיל] ע"פ לבבתני הנ"ל דאע"פ [דאף על פי] שנאמר והחיות[21] נושאות את הכסא היינו הכסא דוקא אבל לא נמשך גילוי בחי' אדם שעל הכסא אלא ע"י בכל מאדך[22] שבנש"י [שבנשמות ישראל] מאד אותיות אדם).[23, 24]

(As is explained above on the verse "You have captured my heart," mentioned above: although it is said, "and the chayos carry the Throne," that is the Throne specifically; but the revelation of the level of "man" (adam) who is upon the Throne is drawn down only through the "with all your might (me'odecha)" of the souls of Israel; me'od has the letters of adam.)

> In his explanation of "You have captured my heart," the Alter Rebbe taught that the chayos, the holy beings of Ezekiel's chariot, carry only the Throne, while the likeness of a man seated upon it (Ezekiel 1:26) is revealed only through Israel's love "with all your might" (Deuteronomy 6:5). The word me'od (מאד, "might") has the same letters as adam (אדם, "man"), as the Zohar notes.

והוא ענין יעקב יבקע צורים[25] במדבר (תהלים ע"ח) שכל בחי' צורים אשר במדבר בוקע ויורד קו וחוט א"ס כו',

And this is the matter of Yaakov: "He split (yevaka) rocks in the wilderness" (Psalms 78): through all the levels of "rocks" that are "in the wilderness," the kav (line of light) and thread of the Infinite One breaks through and descends, etc.

> The name Yaakov (יעקב) has the same letters as yevaka (יבקע), "split," as in "He split rocks in the wilderness" (Psalms 78:15), said there of G-d bringing water out of the rock for Israel. So Yaakov stands for the kav, the line of the Infinite Light, which breaks through every concealing "rock" and descends.

(בפי' וענין צורים עיין פ' בשלח דס"ד ע"א ועיין מק"מ [מקדש מלך] שם שהם בחי' גבורות, ופי' במדבר היינו כמש"ל [כמה שכתוב לעיל]). כי בבחי' יעקב כתיב ויזרח לו השמש[26] שזרח ובא לו אור א"ס.

(On the meaning and matter of "rocks," see [the Zohar,] Parshas Beshalach, folio 64a, and see the Mikdash Melech there, that they are the level of Gevuros; and the meaning of "in the wilderness" is as written above.) For of the level of Yaakov it is written, "And the sun shone for him": the Infinite Light (Or Ein Sof) shone and came to him.

> The reader is sent to the Zohar (Beshalach, 64a) on the matter of the "rocks" (tzurim), and to the Mikdash Melech there, which says that they are Gevuros, the powers of restraint; "in the wilderness" recalls the concealment described above, where the divine word (davar) becomes a wilderness (midbar). Yaakov breaks through these restraints, for of him it says, "And the sun shone for him" (Genesis 32:32): the Infinite Light itself shone for him.

והנה בשמש כתיב לשמש שם אהל[27] בהם והוא כחתן[28] שבחי' השמש דומה לחתן חות דרגא[29] ובחי' חתן הוא ג"כ בחי' יעקב כי כמה בקיעות יש ביעקב ויבקע.

Now, of the sun it is written, "For the sun He has set a tent in them, and it is like a groom": the level of the sun resembles a groom (chassan), "descend a level" (chos darga). And the level of groom is also the level of Yaakov, for there are several breakings-through in Yaakov, [as in] vayevaka ("and he split").

> Psalms 19 compares the sun to "a groom coming out of his chuppah." The word chassan (חתן, groom) is read as chos (חות), "descend," as in the Talmud's advice to go down a step in taking a wife (Yevamos 63a): the groom is the light that descends a level. That descent through barriers is Yaakov, whose name speaks of repeated breaking-through.

יצא יצא יעקב[30] כמה יציאות[31] (עיין בע"ח [בעץ חיים] שלי"א) וגם הכשבים הפריד יעקב[32] כו' (עיין בלק"ת [בלקוטי תורה (להאריז"ל)] ס"פ ויצא[33] ועמשל"ק [ועיין מה שכתוב לקמן] בד"ה והניף הכהן אותם).[34, 35]

"Yaakov had gone out, gone out (yatzo yatza)": several goings-out (see Etz Chaim, Shaar 31). And also, "And Yaakov separated the lambs," etc. (see the Likkutei Torah [of the Arizal], at the end of Parshas Vayetzei; and see what is written below, in the discourse beginning "And the kohen shall wave them").

> The doubled verb in "Yaakov had gone out, gone out" (Genesis 27:30) teaches two goings-out; the Arizal explains that the configuration called Yaakov emerges only through two splittings of the light (Etz Chaim; the text cites Shaar 31, which is Sha'ar (Gate) 32 in the edition on Sefaria). Yaakov also "separated the lambs" (Genesis 30:40); the reader is sent to the Arizal's Likkutei Torah and to the Alter Rebbe's discourse on "And the kohen shall wave them" in Likkutei Torah, Emor, which reads the unusual spelling kesavim as Yaakov drawing light from Keser and Chochmah into the attributes.

ולכן אומרים קול מצהלות חתנים[36] ב' בחינות חתנים כי בכל בחינה מעולם ועד עולם פרסא מפסקת ויעקב בוקע הפרסא כו' (ועמש"ל [ועיין מה שכתוב לעיל] ע"פ שיר השירים[37,38] ביאור ענין ב' בחי' חתנים).

Therefore we say, "the voice of the jubilation of grooms (chassanim)": two levels of grooms. For at every level, "from world to world," a partition (parsa) divides, and Yaakov breaks through the partition, etc. (And see what is written above on the verse "The Song of Songs," the explanation of the matter of the two levels of grooms.)

> This is why the blessing speaks of the jubilation of "grooms" in the plural: there are two levels of groom. Between every level and the next a partition (parsa) separates, and Yaakov, the breaking-through light, pierces it. The opening discourse of Likkutei Torah on the Song of Songs explains that the two levels of groom come from the two levels of bride: kallah as kilayon, the soul's expiring in self-sacrifice, and kallah as "my soul pines."

ובחי' כלה כלתה נפשי[39] המקבלת אור א"ס היא בבחי' נאלמה בזמן הגלות שאין לה לפני מי לדבר ולהתגלות מפני גשמיות העולם לגבי אור א"ס שמעלימים ומסתירים.

And the level of bride (kallah), "my soul pines (kalsah)," which receives the Infinite Light, is in the state of "mute" in the time of exile: she has no one before whom to speak and be revealed, because of the physicality of the world, which, relative to the Infinite Light, hides and conceals.

> The bride is kallah, as in "my soul pines (kalsah)" (Psalms 84:3): she longs for the Infinite Light and receives it. In exile she is "mute," for there is no one before whom she can speak and be revealed; the physical world hides and conceals the Infinite Light.

משא"כ לע"ל [לעתיד לבוא] ונגלה כבוד[40] ה' הוא אור א"ס הסוכ"ע שיהיה גילוי אור א"ס אזי יהיה קול כלה קול היא המשכה בבחי' גילוי

Whereas in the Time to Come, "And the glory of Havayah shall be revealed": this is the Infinite Light that encompasses all worlds (sovev kol almin); when there will be a revelation of the Infinite Light, then there will be "the voice of the bride." A voice is a drawing-forth in the mode of revelation.

> In the future "the glory of Havayah shall be revealed" (Isaiah 40:5), and that glory is the Infinite Light that encompasses all worlds, the transcendent light now hidden from them. Then the bride will have a voice, for a voice is the drawing of something hidden into revelation.

וגם קול חתן יתגלה כי כעת גם קול חתן אינו בגילוי מאחר שאינו בא לבחי' גילוי באותיות הדבור כו'

And "the voice of the groom" will be revealed too, for at present even the voice of the groom is not revealed, since it does not come to the level of revelation in the letters of speech, etc.

> Even the groom's voice is not heard now, because the descending light does not yet come into revealed "letters of speech." In the future the groom's voice will be revealed together with the bride's.

(ועיין בפרשה תזריע דמ"ב סע"א [סוף עמוד א] דלאו אורחיה[41] ובמ"ש הרמ"ז [הרב משה זכות] שם ועו"ל [ועוד יש לומר] כו' דאע"ג [דאף על גב] כו' כי אין אופן כו'.

(And see [the Zohar,] Parshas Tazria, folio 42, end of side a: "for it is not His way," and what the Ramaz wrote there: "And one may further say," etc., "that although," etc., "for there is no way," etc.

> The parenthesis gives sources for the hidden voice of the groom. In the Zohar on Tazria (42a), Knesses Yisrael says of her exile, "I sought him and did not find him," for it is not His way to unite with her except in His palace, and His voice is heard only by His children; the comments of the Ramaz, the Kabbalist Rabbi Moshe Zacuto, there are cited by their opening words.

או י"ל [יש לומר] עפמ"ש [על פי מה שכתוב] ס"פ בחקתי דקט"ו ע"ב והוות דיירי בשוקא דבורסקי[42] כו' וכמ"ש סד"ה חייב אינש לבסומי בפוריא[43] דלכך אין שום שם במגלת אסתר והיינו שאין קול חתן וכלה בגילוי עכשיו כ"א מלובשים בהעלם כו' ע"ש)

Or it may be explained according to what is written at the end of [the Zohar,] Parshas Bechukosai, folio 115b: "and she was dwelling in the tanners' market," etc.; and as is written at the end of the discourse beginning "A person is obligated to become intoxicated on Purim," that this is why there is no Name at all in Megillas Esther. That is, the voice of the groom and the bride is not revealed now; rather, they are enclothed in concealment, etc. See there.)

> A second explanation: at the end of Bechukosai (115b) the Zohar reads lechalosam, "to destroy them," as lechalasam, "for their bride," and compares G-d to a man whose beloved lives in the tanners' market, a place he would never enter but for her. The Torah Ohr discourse on "A person is obligated to become intoxicated on Purim" (Torah Ohr, Megillat Esther 12:37–38) uses this parable to explain why no Name of G-d appears in the Megillah: the bride, Malchus, descends into kelipas nogah, and the supernal groom goes down to her clothed in nature, so groom and bride are present now, but enclothed in concealment.

ולע"ל [ולעתיד לבוא] **יתגלה קול מצהלות חתנים בי' חתנים הנ"ל** (וזהו את לחשות ועת לדבר[44] שעכשיו עת לחשות והיינו מצד חש דחשמל המסתיר ולע"ל [ולעתיד לבוא] שיתברר ק"נ [קליפת נוגה] יהיה עת לדבר וזהו מל):[45]

And in the Time to Come there will be revealed "the voice of the jubilation of grooms," the two grooms mentioned above. (And this is "a time to be silent and a time to speak": now is "a time to be silent," because of the chash of chashmal, which conceals; and in the Time to Come, when kelipas nogah will be refined, it will be "a time to speak," and this is mal.)

> In the future the jubilation of both grooms will be heard. Ecclesiastes says there is "a time to be silent and a time to speak" (3:7): now is the time of chash, silence, because kelipas nogah conceals; when nogah is refined in the future, it will be the time of mal, speech, the second half of chashmal.

SECTION 3 • ¶4

Grooms and youths

4 ב וגם בבחי' נערים ממשתה נגינתם[46] ב' בחי' נערים הא' הוא יוסף שנק' נער כמ"ש והוא נער את בני בלהה ואת בני זלפה נשי אביו[47]

2. And in the level of "youths (ne'arim) from the feast of their song" there are also two levels of youths. The first is Yosef, who is called a youth (na'ar), as it is written, "and he was a youth with the sons of Bilhah and with the sons of Zilpah, his father's wives,"

> The second section turns to the second half of the blessing's phrase, "youths from the feast of their song," and finds two levels of "youth" as well. The first is Yosef, whom the Torah calls a youth when he was with the sons of his father's wives Bilhah and Zilpah (Genesis 37:2).

כי גם בני בלהה שהם בחי' שוקין וירכין גד שוקא ימינא כו' לבר מגופא כו' עכ"ז [עם כל זה] הם מנשי אביו בחי' בקיעה הנ"ל.

for even the sons of Bilhah, who are the level of the legs and thighs, "Gad is the right leg," etc., "outside the body," etc., are nevertheless of "his father's wives," the level of breaking-through mentioned above.

> The sons of the handmaids correspond to the legs and thighs, the lowest limbs, which the saying quoted here calls "outside the body" (the text names Bilhah, though Gad and Asher, cited next, are Zilpah's sons; the verse names both). Yet they are still the sons of "his father's wives," belonging to Yaakov, which shows that Yaakov's breaking-through light reaches even these lowest levels, and Yosef the youth is there with them.

ולכך נאמר באשר וטובל בשמן רגלו[48] שאע"פ [שאף על פי] שהוא בבחי' רגלו מ"מ טובל הוא בשמן בחי' חכמה, וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] תקוע אלפא לשמן[49] ואשה חכמה התקועית[50] ותקוע הוא מנחלת שבט אשר

Therefore it is said of Asher, "and he dips his foot in oil": although he is at the level of "his foot," nevertheless he dips in oil, the level of Chochmah (wisdom), as our Sages, of blessed memory, said, "Tekoa is foremost (alfa) for oil," and "a wise woman," the woman of Tekoa; and Tekoa is in the inheritance of the tribe of Asher.

> So Moshe blessed Asher, a son of Zilpah, "he dips his foot in oil" (Deuteronomy 33:24): though Asher is only a "foot," he is immersed in oil, which stands for Chochmah. The Talmud (Menachos 85b) says that Tekoa was foremost for oil, and that Yoav brought a "wise woman" from Tekoa because olive oil made wisdom common there; and Tekoa, the Alter Rebbe adds, was in Asher's portion.

ולכן נאמר ביוסף והוא נער את בני בלהה כו' וזהו בחי' נער עליון דאצילות (כדפי' בפ' וישב דקפ"ב ע"ב.

And therefore it is said of Yosef, "and he was a youth with the sons of Bilhah," etc. This is the level of the supernal youth of Atzilus (as is explained in [the Zohar,] Parshas Vayeshev, folio 182b.

> Therefore Yosef is called a youth precisely when he is with the sons of the handmaids: he is the supernal youth of Atzilus, the one who brings the flow down to the lowest levels. The Zohar on Vayeshev (182b) explains that Yosef, the Tzaddik, never parts from Malchus, so that as she is called by his name he is called by hers, na'ar, and that he stays among the sons of the handmaids to renew them and gladden them with his joy.

וענין בחי' נער זה היינו ע"ד כרוב אחד מקצה מזה[51] הוא קצה אא"ס [אור אין סוף] שבז"א ונק' כרוב ואנפי זוטרי[52] שזהו בחינת נער והיינו כשנתצמצם השפע בבחי' נה"י [נצח הוד יסוד] דז"א להתלבש אח"כ במל').

And the matter of this level of youth is along the lines of "one cherub (keruv) at the end on this side": this is the end of the Infinite Light (Or Ein Sof) that is in Z'eir Anpin (the emotive attributes), and it is called keruv and "a small face" (anpei zutrei), which is the level of youth. That is, when the flow is contracted into the level of Netzach, Hod and Yesod of Z'eir Anpin, to be enclothed afterward in Malchus.)

> This youth resembles the cherub set at one end of the Ark cover (Exodus 25:19); the Talmud explains keruv as ke-ravya, "like a child," a "small face" (Chagigah 13b). It is the outer end of the Infinite Light within Z'eir Anpin, when its flow is contracted into Netzach, Hod and Yesod, the lowest Sefiros of Z'eir Anpin, in order to be enclothed afterward in Malchus.

ויש בחי' נער ב' ויהושע בן נון נער[53] פני יהושע כפני לבנה[54] חנוך לנער[55] ע"פ דרכו הוא מט"ט [מטטרון] בעולם הבריאה ויצירה כו'

And there is a second level of youth: "and Yehoshua son of Nun, a youth"; "the face of Yehoshua is like the face of the moon"; "Train (chanoch) a youth according to his way": this is Metatron, in the World of Beriah and Yetzirah, etc.

> The second youth is Yehoshua, Moshe's attendant, called a youth (Exodus 33:11), whose face, the Talmud says, was like the face of the moon (Bava Basra 75a). "Train (chanoch) a youth according to his way" (Proverbs 22:6) points to Chanoch, who "walked with G-d" and was taken up (Genesis 5:24) and, according to the Targum Yonasan there, was named Metatron, the angel called "youth"; Metatron stands in the worlds of Beriah and Yetzirah, below Atzilus.

ועמ"ש מזה בד"ה בכ"ה בכסלו, שכ"ז [שכל זה] יהיה בבחי' גילוי לע"ל [לעתיד לבוא] בחי' חתנים ובחי' נערים הנ"ל

And see what is written on this in the discourse beginning "On the twenty-fifth of Kislev." All this will be in a state of revelation in the Time to Come: the level of grooms and the level of youths mentioned above.

> The Alter Rebbe refers to his Chanukah discourse in Torah Ohr, which reads "Train (chanoch) a youth" together with "I was a youth (na'ar)," said by the Prince of the World, and teaches that the life-force spread through all the worlds is at the level of na'ar, as in "and he was a youth with the sons of Bilhah." The blessing's prayer is that both levels, the grooms and the youths, be revealed in the Time to Come.

והיינו ע"י בחי' השמחה גילוי הש"ע [הש"ע (370)] נהורין[56] יאר ה' פניו אליך[57] כו' וארוכתך מהרה[58] כו' בבחי' צמיחה כו'.

That is, through the level of joy, the revelation of the 370 lights: "May Havayah make His face shine upon you," etc., "and your healing speedily," etc., in the mode of sprouting, etc.

> That revelation comes through joy, which reveals the 370 lights spoken of in the Zohar; in Likkutei Torah, Nitzavim, the Alter Rebbe reads yesha, "salvation," as these 370 (ש"ע) lights with a yud for the future, lights far above the chain of descending worlds. Hence the priestly blessing, "May Havayah make His face shine upon you" (Numbers 6:25), and Isaiah's "your healing shall speedily sprout" (Isaiah 58:8): a revelation that comes in the manner of something sprouting and growing.

וענין חתנים מחופתם ונערים ממשתה נגינתם חופתם הוא בחי' מקיף מבינה דהיינו בעבודת ה' ע"י התבוננות בגדולת א"ס ב"ה עצמו

And the matter of "grooms from their chuppah and youths from the feast of their song": "their chuppah" is the level of a makif (encompassing light) from Binah (understanding); that is, in the service of G-d, through contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, Himself.

> Now the two halves of the phrase are contrasted. "Their chuppah," the canopy that surrounds the couple, is a makif, an encompassing light, from Binah; in a person's service of G-d it is contemplation of the greatness of the Infinite One Himself.

(ר"ל [רוצה לומר] שמההתבוננות עצמה נולדה ונמשכה האהבה וא"צ [ואין צריך / ואינו צריך] לנגינה ושירה לעורר ע"ז התפעלות המדות, רק ע"י ההתבוננות עצמו יתפעל מאד. וא"כ מצהלות חתנים היינו השמחה וההתפעלות נמשך מהחופה והמקיף עצמו שהוא בחי' ההתבוננות

(That is to say, the love is born and drawn forth from the contemplation itself, and there is no need for melody and song to arouse the stirring of the emotive attributes (middos) through them; rather, through the contemplation itself he is greatly stirred. If so, "the jubilation of grooms" means that the joy and the stirring are drawn from the chuppah and the makif itself, which is the level of contemplation,

> The grooms' joy comes straight from contemplation: the love is born from the contemplation itself, without melody or song to stir the emotions. So "the jubilation of grooms" is joy drawn from the chuppah, the makif, which is contemplation itself.

שהבינה נק' מקיפים כמ"ש בביאור ע"פ וקבל היהודי' [היהודים][59] ולקמן ע"פ והניף את העומר,[60] או י"ל [יש לומר] כשההתבוננות בגדולת א"ס ב"ה עצמו הסוכ"ע אז נק' התבוננות זו בחי' מקיף וכמ"ש ע"פ טוב לחסות,[61] וכשההתפעלות נמשך מזה זהו ענין מצהלות חתנים מחופתן).

for Binah is called makifim, as is written in the explanation on the verse "And the Jews accepted," and below on the verse "And he shall wave the omer." Or it may be said: when the contemplation is in the greatness of the Infinite One, blessed be He, Himself, the light that encompasses all worlds (sovev kol almin), then this contemplation is called the level of makif, as is explained on the verse "It is better to take refuge," and when the stirring is drawn from this, that is the meaning of "the jubilation of grooms from their chuppah.")

> Binah is called makifim, "encompassing lights": the Torah Ohr explanation of "And the Jews accepted" (Esther 9:23) speaks of refining the emotions through "the makifim of Imma," that is, of Binah, and the Likkutei Torah discourse on waving the omer (Leviticus 23:11) of drawing those makifim down. A second way: when one contemplates the Infinite One Himself, who transcends and encompasses all worlds, the contemplation itself is a makif, as explained on "It is better to take refuge in Havayah" (Psalms 118:8), where taking refuge is sheltering in an encompassing shade.

והוא בחי' שמחה גילוי פנימית אם הבנים שמחה[62] גילוי הש"ע [הש"ע (370)] נהורין שלמעלה מהשתלשלות או שע"ה נהורין.

And this is the level of joy, the revelation of the inner dimension of "the mother of the children" [who is] "joyful." Joy is the revelation of the 370 lights that are above the chain of descending worlds (hishtalshelus), or the 375 lights.

> Such joy is the revelation of the inner dimension of Binah, "the mother of the children," who is "joyful" (Psalms 113:9). Joy reveals the 370 lights that are above the chain of descending worlds, or, counted another way, 375.

וזהו וישם לך שלום[63] שלום בגימטריא שע"ו שהם שע"ה עם הכולל והוא הגורם להיות בחי' החתנים להיות בחי' יעקב יבקע כו'.

And this is "and grant you peace (shalom)": shalom is numerically 376, which is 375 with the kolel; and this is what causes the level of the grooms to be the level of "Yaakov, yevaka," etc.

> The priestly blessing ends "and grant you peace (shalom)" (Numbers 6:26): the letters of שלום add up to 376, which is 375 plus one for the word itself (the kolel). This revelation is what makes the grooms "Yaakov," the light that breaks through every partition.

וזהו קול מצהלות חתנים מחופתן שמצהלות חתנים נעשה מחופתן עצמן דהיינו מבחי' גילוי סכ"ע [סובב כל עלמין] עצמו

And this is "the voice of the jubilation of grooms from their chuppah": the jubilation of the grooms comes about from their chuppah itself, that is, from the level of the revelation of the light that encompasses all worlds itself

> So "the jubilation of grooms from their chuppah" means that their rejoicing comes from the chuppah itself, the revealed light that encompasses all worlds.

(ועמ"ש בד"ה לסוסתי[64] בענין כחתן יוצא מחופתו[65] ובד"ה משמח חתן) ובעבודת ה' מבחי' ההתבוננות עצמו.

(and see what is written in the discourse beginning "To a mare," on the matter of "like a groom coming out of his chuppah," and in the discourse beginning "Who gladdens the groom"); and in the service of G-d, from the level of the contemplation itself.

> The parenthesis refers to the discourse on "To a mare" (Song of Songs 1:9), which explains "like a groom coming out of his chuppah" (Psalms 19:6), and to the discourse "Who gladdens the groom." In a person's service of G-d, the grooms' joy comes from contemplation itself.

אבל בעת שהם ב' בחי' נערים הנ"ל יוסף והוא נער ויהושע בן נון נער כו' ממשתה נגינתם

But when they are the two levels of youths mentioned above, Yosef, "and he was a youth," and "Yehoshua son of Nun, a youth," etc., [it is] "from the feast of their song."

> The youths, Yosef and Yehoshua, are different from the grooms: their joy is "from the feast of their song."

נגינה הוא בחי' שירה שהיו הלוים משוררים לעורר את האהבה והיינו כשהאהבה נמשכה ונתלבשה למטה צריך לעוררה בבחי' שירה,

Melody (neginah) is the level of song (shirah), which the Levites would sing in order to arouse the love. That is, when the love has been drawn down and enclothed below, it needs to be aroused through the level of song

> Song (shirah) is what the Levites sang in the Temple to arouse love. When love has descended and become enclothed in lower levels, it has to be awakened by song.

(כענין מ"ש פ' בשלח דמ"ה ע"א לענין נבואה זיני תושבחן[66] הוו קמייהו דנביאי למישרי עלייהו רוח נבואה וכו' כנגן המנגן[67,68] וכו' בר ממשה וכו' ע"ש ועיין בפ' ויחי דרי"ו ב'.

(like what is written in [the Zohar,] Parshas Beshalach, folio 45a, regarding prophecy: "Kinds of praises were [played] before the prophets, so that the spirit of prophecy would rest upon them," etc., "as the musician played," etc., "except for Moshe," etc. See there; and see Parshas Vayechi, folio 216b.

> The Zohar (Beshalach, 45a) says that music was played before the prophets so that the spirit of prophecy would rest on them, as Elisha asked for a musician, "and as the musician played" the hand of Havayah came upon him (II Kings 3:15); Moshe alone needed none. The Zohar on Vayechi (216b) adds that the Shechinah does not rest amid sadness, which is why the musician was called.

ומזה נלמוד ונשכיל ג"כ בעבודת ה' לענין גילוי אור האהבה והיראה בלב האדם שיש מי שצריך לשיר וקול המעורר הכוונה שעי"ז דוקא תתעורר גילוי האהוי"ר [האהבה ויראה], ויש מי ששכלו ומדותיו גדולים יותר וא"צ [ואין צריך / ואינו צריך] כלל לזה אלא שעי"י ההתבוננות במוחו תתעורר האהוי"ר [האהבה ויראה] בלבו.

From this we shall learn and understand also in the service of G-d, regarding the revelation of the light of love and awe in a person's heart: there is one who needs song and a voice that arouses the kavanah (inner intent), so that specifically through this the revelation of love and awe will be aroused; and there is one whose intellect and emotive attributes are greater, and he has no need of this at all, but rather, through the contemplation in his mind, love and awe will be aroused in his heart.

> The same holds in serving G-d. Some people need song and a melody that stirs the heart's kavanah before love and awe can be revealed in them, while others, whose intellect and emotions are greater, need none of this: contemplation in the mind is enough to awaken love and awe in the heart.

וזהו ג"כ ענין יבל הוא היה אבי יושב אהל[69] כו' ושם אחיו יובל הוא היה אבי כל תופש כנור[70] כו',

And this is also the matter of "Yaval: he was the father of those who dwell in a tent," etc., "and his brother's name was Yuval: he was the father of all who handle the lyre," etc.

> The two brothers of Genesis 4:20–21 stand for the two types: Yaval, father of those who dwell in a tent, and Yuval, father of those who play the lyre.

כי יושב אהל זהו בחי' לשמש שם אהל בהם[71] והוא כחתן יוצא מחופתו שמצהלות חתנים הוא מחופתן מהאהל והמקיף עצמו וא"צ [ואין צריך / ואינו צריך] לכנור ושיר ומנגן כו'

For "dwelling in a tent" is the level of "For the sun He has set a tent in them, and it is like a groom coming out of his chuppah": the jubilation of the grooms is from their chuppah, from the tent and the makif itself, and there is no need for lyre and song and musician, etc.

> Yaval, the tent-dweller, is the groom: the sun's "tent" in Psalms 19, from which it goes out "like a groom from his chuppah." His joy comes from the tent, the encompassing light itself, with no need for lyre, song or musician.

אבל בחי' יובל הוא למטה מזה דהיינו כשא"א להיות התפעלות המדות כ"א ע"י נגינה ושיר כו' וכענין החילוק בין כהנים ללוים שלוים היו בשיר וכהנים בחשאי ברעותא דלבא כו' שהוא בחי' פנימית הלב.

But the level of Yuval is lower than this: that is, when it is impossible for there to be a stirring of the emotive attributes except through melody and song, etc. And this is like the difference between the kohanim and the Levites: the Levites were [engaged] in song, and the kohanim in silence, "with the desire of the heart," etc., which is the level of the inner dimension (pnimiyus) of the heart.

> Yuval, the lyre-player, is the lower level, whose emotions can be stirred only through music. The same difference divides the Levites, who served with song, from the kohanim, who served in silence "with the desire of the heart," the inner dimension of the heart.

ועמ"ש בפ' שמות בד"ה קול דודי[72] שבחי' הראשונה נק' באר שבע כו' והיינו בהיות חו"ב [חכמה ובינה] בגדולת ה' בהתרחבות גדול במוחו ומחשבתו וע"כ יכול הוא לעורר מדת האהוי"ר [האהבה ויראה] בהתגלות לבו ע"י עסק המחשבה בלבד אבל מי שמוחו קטן כו' ע"ש.

And see what is written in Parshas Shemos, in the discourse beginning "The voice of my beloved," that the first level is called Be'er Sheva, etc.: that is, when [one's] Chochmah and Binah in the greatness of G-d are with great breadth in his mind and thought, and therefore he can arouse the attribute of love and awe, revealed in his heart, through the occupation of thought alone; but one whose mind is small, etc. See there.

> The Torah Ohr discourse on "The voice of my beloved" explains that one whose Chochmah and Binah, contemplating G-d's greatness, are broad and expansive, the level called Be'er Sheva, can arouse love and awe openly in his heart by thought alone. But one whose mind is too small must cry out to G-d in prayer, "for the voice arouses the kavanah": this is Yaakov's going from Be'er Sheva to Charan, the constricted "throat."

ולכן א"ש [אתי שפיר] דבחי' נערים שזהו בחי' קטנות צ"ל ממשתה נגינתם דייקא. ועוד יובן זה דהנה בפ' וישב דקפ"ב ע"ב כ' [כתב] ה"נ [הכי נמי] אתקרי איהו בשמא דילה דכתיב והוא נער[73] כו'

Therefore it is well understood that the level of youths, which is the level of smallness (katnus), must be "from the feast of their song" specifically. This will be further understood: in [the Zohar,] Parshas Vayeshev, folio 182b, it is written, "So too he is called by her name, as it is written, 'and he was a youth,'" etc.

> That is why the youths, the level of katnus (smallness), must have "the feast of their song." A further proof comes from the Zohar on Vayeshev, which says of Yosef, "so too he is called by her name": he is called na'ar after Malchus.

הרי מובן דעיקר בחי' קריאת שם נער בצדיק עליון דאצילות הוא ע"ש [על שם] המל' שנק' כן וכמ"ש במק"מ [במקדש מלך] שם שהמלכות לפעמים נק' נער ולפעמים נק' נערה ולכך גם ז"א נק' נער כשמה כו'.

Thus it is understood that the main reason the supernal Tzaddik of Atzilus is called by the name "youth" (na'ar) is on account of Malchus, which is called so, as the Mikdash Melech writes there, that Malchus is sometimes called na'ar and sometimes na'arah; and therefore Z'eir Anpin too is called na'ar, by her name, etc.

> The supernal Tzaddik of Atzilus, Yesod, is called na'ar mainly because of Malchus, which bears that name. The Mikdash Melech explains that Malchus is sometimes called na'ar and sometimes na'arah, and Z'eir Anpin is called na'ar after her.

ופי' וענין שהמל' נק' נער בלא ה' מבואר בפ' בא דל"ח ע"ב דכל זמן דלא קבילת דכר אקרי נער[74] כו'

And the meaning and matter of Malchus being called na'ar, without a hei, is explained in [the Zohar,] Parshas Bo, folio 38b: "As long as she has not received the male, she is called na'ar," etc.

The Torah sometimes writes na'arah ("girl") without its final hei, as na'ar (as in Deuteronomy 22:23). The Zohar (Bo, 38b) explains that as long as she has not received from the male she is called na'ar, and once she has received she is called na'arah; so the missing hei marks a state of not yet receiving.

ונתבאר הפי' ע"ז בעבודת ה' לקמן בשיר השירים ע"פ לריח שמניך[75] דפי' עד לא קבילת היינו שעדיין לא זרח אלקות בתוך הלב ולבו אטום כבתולה כו'.

And the explanation of this in the service of G-d is given below in Shir HaShirim, on the verse "For the fragrance of your oils": "before she has received" means that G-dliness has not yet shone within the heart, and his heart is sealed like a virgin, etc.

The Alter Rebbe's discourse on "For the fragrance of your oils" (Song of Songs 1:3) applies this to a person: "before she has received" means that G-dliness has not yet shone within the heart, which remains sealed like a virgin's. There the missing hei stands for the five Gevuros (hei is five) that the groom gives the bride.

ובמ"א נתבאר שזהו אף שנמשך ונתפשט ההתבוננות בלב אבל הוא בחיצוני' הלב ולא נקלט בפנימית הלב ונק' אירוסין לבד וכה"ג [וכהאי גוונא] נתבאר לקמן בפ' מטות ע"פ ואשה כי תדור[76] בפי' וענין בנעוריה בית אביה כו' וזהו ענין חסד נעוריך וכו' ע"ש.

And elsewhere it is explained that this is so even though the contemplation has been drawn down and spread into the heart; yet it is in the outer dimension (chitzoniyus) of the heart and has not been absorbed into the inner dimension of the heart, and it is called betrothal (erusin) alone. Something similar is explained below in Parshas Matos, on the verse "And if a woman makes a vow," in the meaning and matter of "in her youth, in her father's house," etc.; and this is the matter of "the kindness of your youth," etc. See there.

Elsewhere the Alter Rebbe adds that the heart can remain "sealed" even when contemplation has already spread into it, for it may reach only the heart's outer dimension and not be absorbed within, like betrothal (erusin) without the full marriage. Likkutei Torah, Matos, makes a similar point on the vow of a young woman "in her youth, in her father's house" (Numbers 30): it is the first love, "before she has received the male," the "kindness of your youth" of Jeremiah 2:2.

גם הנה גבי חסד נעוריך כתיב לכתך אחרי במדבר[77] ופי' לכתך אחרי זהו בחי' אתכפיא אבל עדיין אינו בבחי' לאהפכא חשוכא לנהורא שיהיה גילוי פנימית נקודת הלב כמש"ל [כמה שכתוב לעיל] באריכות ע"פ זכור את אשר עשה לך עמלק[78] כו'.

Also, regarding "the kindness of your youth," it is written, "your going after Me in the wilderness"; and the meaning of "your going after Me" is the level of subjugation (iskafya), but it is not yet at the level of turning darkness into light, so that there would be a revelation of the inner dimension of the point of the heart, as is explained above at length on the verse "Remember what Amalek did to you," etc.

> Jeremiah's verse goes on, "your going after Me in the wilderness": following G-d through a wilderness is iskafya, subduing one's nature, but not yet transforming darkness into light so that the inner point of the heart is revealed; in Likkutei Torah, Matos, acharai, "after Me," is read as achorayim, "the back," service still from behind. The Torah Ohr discourse on "Remember what Amalek did to you" (Deuteronomy 25:17) explains this at length.

ולכן מכ"ז [מכל זה] יובן דבבחי' ומדרגת זו שנק' נערים צריך ליגיעה רבה ועצות לעורר האהבה וזהו ענין ונערים ממשתה נגינתם שהקול והנעימה מעורר הכוונה משא"כ גבי חתנים א"צ [אין צריך / אינו צריך] לזה כי פנימית הלב מתאחדת עם המוח בבחי' תרין ריעין דלא מתפרשין).[79]

Therefore, from all this it is understood that at this level and rung, which is called "youths," great toil and counsels are needed to arouse the love. And this is the matter of "and youths from the feast of their song": the voice and the melody arouse the kavanah. Whereas with grooms there is no need for this, for the inner dimension of the heart is united with the mind, in the manner of "two companions who never part.")

> So at the level of "youths" one needs great toil and practical counsel to arouse love, and song and melody stir the heart's kavanah. The grooms need none of this, for the inner heart is already united with the mind, like the Zohar's "two companions who never part."

ושירה היא על היין[80] נכנס יין יצא סוד[81] מהעלם לגילוי וזהו ממשתה נגינתם נגינה ומשתה יין

And song is [said] over wine: "wine enters, the secret comes out," from concealment to revelation. And this is "from the feast of their song": song, and a feast of wine.

> Song is said over wine (Berachos 35a), and "wine enters, the secret comes out" (Eruvin 65a), for yayin (יין, wine) and sod (סוד, secret) both have the numerical value seventy: wine brings what is hidden into the open. So the youths' joy, "from the feast (mishteh, drinking) of their song," is song and wine together.

אבל החתנים הם למעלה מבחי' יין אלא מחופתם עצמם וזהו אכלו רעים[82] לעילא שתו ושכרו דודים לתתא כי לתתא בבחי' דודים צ"ל שתו ושכרו משא"כ למעלה בבחי' רעים כו'

But the grooms are above the level of wine; rather, [it is] from their chuppah itself. And this is "'Eat, companions': above; 'drink and be drunk, beloved ones': below." For below, at the level of "beloved ones," there must be "drink and be drunk," whereas above, at the level of "companions," etc.

> The grooms are above wine: their joy comes from the chuppah itself. The Zohar reads "Eat, companions; drink and be drunk, beloved ones" (Song of Songs 5:1) as two levels: the companions above, who are always united, only eat, while the beloved ones below, who long for each other and are together only at times, need drink.

(ועמ"ש סד"ה באתי לגני בענין רעים ודודים ומ"ש בד"ה לבבתני[83] מענין בחי' אחותי ובחי' כלה ובמ"א נת' [נתבאר] דשבת הוא בחי' אכלו רעים ויו"ט [ויום טוב] הוא בחי' שתו ושכרו דודים):

(And see what is written at the end of the discourse beginning "I have come into my garden," on the matter of companions and beloved ones, and what is written in the discourse beginning "You have captured my heart," on the level of "my sister" and the level of "bride." And elsewhere it is explained that Shabbos is the level of "Eat, companions," and Yom Tov is the level of "drink and be drunk, beloved ones.")

> The reader is sent to the end of the discourse "I have come into my garden" and to the discourse "You have captured my heart," both in Likkutei Torah on the Song of Songs; the latter explains "my sister" as the love hidden in every soul by nature, "the two companions," and "bride" as the fiery love born of contemplation. Elsewhere it is explained that Shabbos is the level of "Eat, companions," and Yom Tov the level of "drink and be drunk, beloved ones."

SECTION 4 · ¶5–9

Youths above elders

5 ג ואחר כ"ז [כל זה] יובן פי' והיה אור הלבנה כו', דהנה איתא נערים פני זקנים ילבינו,[84]

3. After all this, the meaning of "And the light of the moon (levanah) shall be," etc., will be understood. For it is stated, "Youths will whiten (yalbinu) the faces of elders."

> The third section returns to the opening verse about the moon (levanah). The key is a saying of the Mishnah about the generation before Mashiach's coming, "Youths will whiten (yalbinu) the faces of elders" (Sotah 9:15), whose plain sense is the young shaming the old; yalbinu, "whiten," shares its root (lavan, white) with levanah, the moon. The Alter Rebbe will read it as the youths rising above the elders, and later identifies the two youths with the sun and the moon of Isaiah's verse.

כי הנה זקנים הוא כמארז"ל [כמאמר רבותינו זכרונם לברכה] איזהו זקן שקנה חכמה,[85] קנין הוא המשכה מהעלם אל הגילוי ומקור המשכת חו"ב [חכמה ובינה] הוא מדיקנא דא"א

For "elders" is as our Sages, of blessed memory, said: "Who is an elder (zaken)? One who has acquired (kanah) wisdom." Acquisition is a drawing-forth from concealment into revelation; and the source of the drawing-forth of Chochmah and Binah is from the beard (dikna) of Arich Anpin:

> The Talmud says that an "elder" (zaken) is only one who has acquired (kanah) wisdom (Kiddushin 32b). To acquire is to draw something out of concealment into revelation, and the source from which Chochmah and Binah are drawn is the "beard" (dikna) of Arich Anpin (the "long face," the outer dimension of Keser), whose thirteen tikkunim are channels through which the light above intellect flows down.

אבא יונק ממזל השמיני ואימא ממזל הי"ג[86] וזהו זקן שקנה חכמה שקנין והתהוות החכמה נמשך מבחי' דיקנא.

Abba draws from the eighth mazal, and Imma from the thirteenth mazal. And this is "an elder: one who has acquired wisdom," for the acquisition and coming-into-being of wisdom are drawn from the level of the beard.

> The Arizal teaches that of the thirteen tikkunim of the beard, the eighth ("who keeps kindness") and the thirteenth ("and who cleanses") are each called mazal, from "flowing," and that Abba (Chochmah) draws from the eighth and Imma (Binah) from the thirteenth. In Hebrew the elder (zaken) and the beard (zakan) are one word, so "an elder who has acquired wisdom" means that wisdom itself comes into being from the beard.

6 וזהו והחכמה מאין תמצא[87] מבחי' שאין ערוך שהוא רק בחי' שערות וכמ"ש בד"ה ועשית בגדי קדש[88] כו'.

And this is "And wisdom, from where (me'ayin) shall it be found?": from a level that has no (ein) comparison [to it], which is only the level of hairs, as is explained in the discourse beginning "And you shall make holy garments," etc.

> Job asks, "And wisdom, from where (me'ayin) shall it be found?" (Job 28:12), and the Alter Rebbe reads me'ayin as "from ayin, nothing": wisdom comes from a level that has no (ein) comparison to it, which relative to its source is only "hairs," a thin outgrowth. He refers to his discourse on "And you shall make holy garments" (Exodus 28:2).

וגם שערות אלו הן הן הלכות התורה ושער רישיה כעמר נקא[89] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] במ"ת [במתן תורה] נדמה להם כזקן[90] כו'

And these hairs are also the very laws (halachos) of the Torah: "and the hair of His head like pure wool"; and as our Sages, of blessed memory, said, at the Giving of the Torah He appeared to them as an elder, etc.

> These hairs are the laws (halachos) of the Torah, as in Daniel's vision of the Ancient of Days, "the hair of His head like pure wool" (Daniel 7:9). So too the Sages said (Rashi on Exodus 20:2, from the Mechilta, as the Kehot note shows) that at the Giving of the Torah G-d appeared to Israel as an elder.

והנה השערות והדיקנא שרשה ממו"ס [ממוחא סתימאה] אכן נמשכה רק מבחי' ז"ת [ז' תחתונות] דמו"ס [דמוחא סתימאה]

Now, the hairs and the beard have their root in Mocha Stima'ah (the hidden brain); however, they are drawn only from the level of the seven lower [Sefiros] of Mocha Stima'ah.

> The hairs and the beard are rooted in Mocha Stima'ah, the "hidden brain" of Arich Anpin, but they draw only from its seven lower Sefiros, not from its intellect.

עד"מ השערות באדם הן רק בחי' צומח, וצומח הן בחי' ז"ת [ז' תחתונות] שהם המדות כו' ולכן זקנה ושיבה הוא בן ע' [שבעים] שנה שהם ז' מדות הכלולים כל אחד מעשרה.

By way of analogy, the hairs in a person are only the level of the vegetative, and the vegetative is the level of the seven lower [Sefiros], which are the emotive attributes (middos), etc. Therefore "old age and gray hair" is at seventy years: these are the seven attributes, each one comprising ten.

> As an analogy, hair in a person is like plant life, growing without feeling, and the vegetative level corresponds to the seven lower Sefiros, the emotive attributes. That is why old age is reckoned at seventy: seven attributes, each made up of ten.

7 והנה הנערים הם למטה הרבה מבחי' ומדרגת זקן כמובן ע"פ הנ"ל. אך לע"ל [לעתיד לבוא] שיהיה עליות העולמות ע"ז אמר נערים פני זקנים ילבינו שגם בחי' הנערים יתעלו כ"כ [כל כך] עד שיהיו למעלה מבחי' זקן שקנה חכמה

Now, the youths are far below the level and rung of an elder, as is understood from what was said above. But in the Time to Come, when there will be the ascents of the worlds, of this it is said, "Youths will whiten the faces of elders": even the level of the youths will be elevated so much that they will be above the level of "an elder: one who has acquired wisdom."

> Normally the youths are far below the elders, whose wisdom is "acquired." But in the Time to Come all the worlds will rise, and then the youths will rise so high that they will "whiten," stand above, the elders who acquired wisdom.

(ועד"ז אפשר לומר משי"ש [מה שכתוב שם] בת קמה באמה[91] הוא כמ"ש במי"א ע"פ רני ושמחי בת[92] כו' שיש ג' מדרגות לא זז מחבבה עד שקראה בתי ואח"כ אחותי ואח"כ אמי כו'

(Along these lines one can explain what is written there, "a daughter rises up to her mother": it is as is explained elsewhere on the verse "Sing and rejoice, O daughter," etc., that there are three levels: "He did not cease to cherish her until He called her 'My daughter,'" and afterward "My sister," and afterward "My mother," etc.

> The same Mishnah goes on, quoting Micah 7:6, "a daughter rises up against her mother," a sign of strife; the Alter Rebbe reads it as the daughter rising up to her mother's level. The Torah Ohr discourse on "Sing and rejoice, O daughter of Zion" explains the Midrash that G-d first called Knesses Yisrael "My daughter," then "My sister," and finally "My mother," three ascending levels.

ולעתיד כתיב רני ושמחי בת שבחי בת תתעלה ביתר שאת ולהיות אחעט"ב [אשת חיל עטרת בעלה] וזהו בת קמה באמה והיינו ג"כ ענין וכלה בחמותה וע"ד מ"ש בפ' שלח דקע"א ע"פ והיה ביום ההוא יצאו מים חיים מירושלים חצים אל הים הקדמוני).[93, 94]

And of the future it is written, "Sing and rejoice, O daughter": the level of "daughter" will be elevated with surpassing loftiness and will become "a woman of valor, the crown of her husband." And this is "a daughter rises up to her mother," and this is also the matter of "and a daughter-in-law to her mother-in-law." And it is along the lines of what is written in [the Zohar,] Parshas Shelach, folio 171, on the verse "And it shall be on that day that living waters shall go out from Jerusalem, half of them to the eastern sea.")

> In the future Zechariah's call "Sing and rejoice, O daughter" (Zechariah 2:14) will be fulfilled: the "daughter," Malchus, will rise beyond her place and become "a woman of valor, the crown of her husband" (Proverbs 12:4). So the daughter rising to her mother, and the daughter-in-law to her mother-in-law, describe the lower rising to the level of the higher, as the Zohar (Shelach, 171a) asks how living waters from Jerusalem can flow up to the "eastern," literally the "former," sea, the source of all the waters.

והענין כמ"ש (בישעיה סי' ס"ה כ') **הנער בן מאה שנה ימות[95] פי' שבחי הנער יתעלה כ"כ** [כל כך] **עד שיהיה בן מאה שנה שהוא למעלה מבחי' ומדרגת זקנה ושיבה[96] דעכשיו שהוא בן ע'** [שבעים] **שנה דהיינו ז"ת** [ז' תחתונות] **דכתר,**

The explanation is as it is written (in Isaiah, chapter 65, [verse] 20), "The youth shall die a hundred years old": that is, the level of the youth will be elevated so much that he will be a hundred years old, which is above the level and rung of the present "old age and gray hair," which is at seventy years, namely the seven lower [Sefiros] of Keser.

> Isaiah's prophecy, "The youth shall die a hundred years old" (Isaiah 65:20), means in its plain sense that lives will be so long that one who dies at a hundred will be thought young; here it means that the youth will rise to the level of "a hundred." The Mishnah sets the gray hair of old age at seventy (Avos 5:21), corresponding to the seven lower Sefiros of Keser, so "a hundred" is higher still.

אבל בן מאה שנה היינו גם ג"ר [ג' ראשונות] דכתר עם ז"ת [ז' תחתונות] שהם ע"ס [עשר ספירות] דכתר הכלולים מעשר

But "a hundred years old" means also the first three [Sefiros] of Keser together with the seven lower ones, which are the Ten Sefiros of Keser, [each] comprising ten.

> A hundred includes the first three Sefiros of Keser together with the seven lower ones: all ten Sefiros of Keser, each comprising ten.

וכמ"ש בפ' חיי שרה דקכ"ג ע"א קב"ה [קודשא בריך הוא] דאתכליל מאתר עילאה סתימא דכל סתימא במאה ברזא דמאה ברכאן[97] כו' וא"כ יהיו אז בחי' נערים למעלה מבחי' זקן דעתה שהוא בחי' ז"ת [ז' תחתונות] דמו"ס [דמוחא סתימאה].

As is written in [the Zohar,] Parshas Chayei Sarah, folio 123a: "The Holy One, blessed be He, who is included from the supernal place, hidden of all hidden, in a hundred, in the secret of the hundred blessings," etc. If so, the level of the youths will then be above the level of the present elder, which is the level of the seven lower [Sefiros] of Mocha Stima'ah.

> The Zohar (Chayei Sarah, 123a), explaining the "hundred years" of Sarah's life, speaks of the Holy One, blessed be He, as included from the most hidden place in the number one hundred, "in the secret of the hundred blessings" said each day. So in the future the youths will stand above today's elder, whose level is only the seven lower Sefiros of Mocha Stima'ah.

8 ועיין פע"ח [פרי עץ חיים] שער חג השבועות פ"א מש"ש [מה שכתוב שם] בפי' משנה זו בן ה' שנים כו' עד בן ע' [שבעים] שנה כו' הוא כשעולה הז"א בדיקנא דא"א כו'

And see Pri Etz Chaim, Shaar Chag HaShavuos, chapter 1, what is written there in explanation of this mishnah, "Five years old," etc., up to "seventy years old," etc.: it is when Z'eir Anpin (the emotive attributes) rises into the beard of Arich Anpin, etc.

> The Arizal in Pri Etz Chaim (his teachings on the prayers and festivals; Gate of Shavuos, chapter 1) explains the mishnah "At five years old for Scripture ... at seventy for gray hair" (Avos 5:21) as stages in the growth of Z'eir Anpin: "seventy," the white-bearded elder, is when Z'eir Anpin rises to the white beard of Arich Anpin.

וא"כ מובן דבן מאה שנה הוא בחי' גבוה יותר הרבה והיינו כנ"ל ושם יהיה עליות ומדרגת בחי' הנער כו'.[98, 99]

If so, it is understood that "a hundred years old" is a much higher level, and this is as mentioned above; and it is there that the ascents and the rung of the level of the youth will be, etc.

> "A hundred" is therefore far higher, and that is where the youth will rise in the future.

9 וזהו שאמרו קנה חכמה קנה בינה[100] ב"פ [ב' פעמים] קנה גימטריא יש,[101,102] והנה יש הוא חצי מתר"ך אורות דכתר

And this is what they said, "Acquire wisdom, acquire understanding": kneh (acquire) twice is numerically yesh [310]. Now, yesh is half of the 620 lights of Keser.

> Proverbs says, "Acquire wisdom, acquire understanding" (Proverbs 4:5). The word kneh (קנה, 155) twice equals 310, the value of yesh (יש), and 310 is half of 620, the value of keser (כתר); the Arizal says that Keser has 620 lights and gives half of them, yesh, to Abba and Imma.

ופי' חצי היינו כי הכתר שבכל ספירה נחשב הוא לבדו נגד כל הט"ס [הט' ספירות] שבהספירה ע"ד רגלי החיות כנגד כולן[103] כו'

The meaning of "half" is that the Keser in each Sefirah is reckoned, by itself, as equal to all the nine Sefiros of that Sefirah, along the lines of "the feet of the chayos are equal to all of them," etc.

> Why half? Because the Keser within any Sefirah counts as much as the nine Sefiros below it together, just as the Talmud says that "the feet of the chayos" equal all the measures listed before them (Chagigah 13a).

וכן גם בכתר עצמו שכלול מע"ס [מעשר ספירות] הנה הט"ס [הט' ספירות] שבו מחכמה עד המל' נחשבים למחצה, והכתר שבכתר הוא לבדו כנגד כולן

So too in Keser itself, which comprises Ten Sefiros: its nine Sefiros, from Chochmah to Malchus, are reckoned as one half, and the Keser of Keser by itself is equal to all of them.

> So it is within Keser itself: its nine lower Sefiros, from Chochmah to Malchus, make up one half of its 620 lights, and the Keser of Keser alone makes up the other half.

ולכן אמר דשרש חו"ב [חכמה ובינה] נק' קנה חכמה קנה בינה שהוא גימטריא יש והיינו חצי התחתון דכתר

Therefore he said that the root of Chochmah and Binah is called "acquire wisdom, acquire understanding," which is numerically yesh, namely the lower half of Keser.

> Therefore the root of Chochmah and Binah, "acquire wisdom, acquire understanding," whose value is yesh, is the lower half of Keser, the root of the elders.

אבל העלייה דלע"ל [דלעתיד לבוא] שיתעלה הנער להיות בבחי' בן מאה דר"ל [דרוצה לומר] לבחי' הכתר שבכתר כנ"ל א"כ יתעלה גם בבחי' חצי העליון דכתר שלמעלה מעלה מבחי' חצי התחתון שהוא שרש בחי' ומדרגת זקנים עתה.

But the ascent of the Time to Come, when the youth will be elevated to the level of "a hundred years old," meaning to the level of the Keser of Keser, as mentioned above: if so, he will be elevated also into the level of the upper half of Keser, which is far, far above the level of the lower half, which is the root of the level and rung of the elders now.

> In the future the youth will rise to "a hundred," the Keser of Keser, which is the upper half of Keser, far above the lower half that is the root of the elders today. That is how youths will surpass elders.

SECTION 5 · ¶10

The two halves of Keser

10 ופי' ב' חצאין אלו היינו כי הכתר הוא הממוצע בין המאציל לנאצלים[104] ויש בו ב' בחינות הבחי' התחתונה שבו הוא מה שהוא שרש וראש הנאצלים.

The meaning of these two halves is that Keser is the intermediary between the Emanator and the emanated beings, and it has two aspects. Its lower aspect is that it is the root and head of the emanated beings.

> Keser is the intermediary between the Infinite One, the Emanator, and the emanated Sefiros, and so it has two aspects; this is how the Arizal settled the Kabbalists' dispute whether Keser is counted among the Sefiros (Etz Chaim 42:1), as the Alter Rebbe recounts in Likkutei Torah, Bechukosai. Its lower aspect is that it is the root and head of all that is emanated.

והבחינה העליונה שבו היינו הארת אור א"ס בחי' תחתונה שבמאציל כו' וכמ"ש בביאור ע"פ שחורה אני ונאוה[105] ובד"ה יו"ט [יום טוב] של ר"ה [ראש השנה] שחל להיות בשבת.[106]

And its upper aspect is the radiance of the Infinite Light (Or Ein Sof), the lowest level within the Emanator, etc., as is written in the explanation on the verse "I am black, yet comely," and in the discourse beginning "When Yom Tov of Rosh HaShanah falls on Shabbos."

> Its upper aspect is a radiance of the Infinite Light itself, the lowest level of the Emanator. The Alter Rebbe refers to his explanation of "I am black, yet comely" (Song of Songs 1:5) and to his discourse on Rosh HaShanah that falls on Shabbos.

SECTION 6 • ¶11–12

Sun and moon

11 והיינו כי בחי' נער הוא בחי' יוסף שהוא יסוד ז"א יתעלה ביסוד דעתיק וגם למעלה יותר

That is: the level of youth is the level of Yosef, who is Yesod of Z'eir Anpin (the emotive attributes); it will be elevated into Yesod of Atik, and even higher.

> Now the youths are identified with the lights of Isaiah's verse. The youth is Yosef, Yesod of Z'eir Anpin, and in the future he will rise into Yesod of Atik, the upper half of Keser, and higher still.

וכמ"ש הנה ישכיל עבדי ירום ונשא וגבה מאד[107] אותיות אדם[108, 109] בחי' א"ק [אדם קדמון].

As it is written, "Behold, My servant shall prosper; he shall be exalted and lifted up and shall be very high (me'od)": me'od has the letters of adam, the level of Adam Kadmon.

> Isaiah's "My servant ... shall be exalted and lifted up and shall be very high (me'od)" (Isaiah 52:13) is read with the Arizal: me'od has the letters of adam, Adam Kadmon, the primordial level above all the worlds.

וזהו והיה אור הלבנה כאור החמה[110] כי חמה ולבנה הן בחי' ב' נערים הנ"ל כי יהושע בן נון נער[111] ופני יהושע כפני לבנה[112] ויוסף שהוא יסוד נק' ג"כ חמה וכמו שהחמה משפיע ללבנה כך יוסף הוא המשביר[113] כו'.

And this is "And the light of the moon shall be like the light of the sun," for the sun and the moon are the two levels of youths mentioned above: for "Yehoshua son of Nun, a youth," and "the face of Yehoshua is like the face of the moon"; and Yosef, who is Yesod, is also called the sun; and just as the sun bestows upon the moon, so Yosef "is the one who supplied [grain]" (hamashbir), etc.

> This is what "the light of the moon shall be like the light of the sun" means, for the sun and the moon are the two youths. Yehoshua the youth is the moon, for his face was like the face of the moon (Bava Basra 75a), and Yosef, Yesod, is the sun; as the sun gives light to the moon, so Yosef was "the one who supplied" grain to all the people of the land (Genesis 42:6).

12 ובפ' שמות ד"ג ע"ב שמש דא הוא ברית קדישא[114] כו', וגם נאמר והנה השמש והירח[115] כו' משתחוים לי

And in [the Zohar,] Parshas Shemos, folio 3b: "'Sun': this is the holy covenant," etc. And it is also said, "And behold, the sun and the moon," etc., "bowing down to me."

> The Zohar (Shemos, 3b), explaining "before the sun" (Numbers 25:4) through the verse "For Havayah, G-d, is a sun and a shield" (Psalms 84:12), identifies the "sun" with the holy covenant, the Sefirah of Yesod, which is Yosef. Yosef's dream, in which "the sun and the moon and eleven stars" bowed down to him (Genesis 37:9), is quoted to tie Yosef to the sun and the moon of Isaiah's verse.

ולעתיד תתעלה המלי שהיא בחי' לבנה שעכשיו לית לה מגרמה כלום רק שמקבלת מאור החמה

And in the future Malchus (sovereignty) will be elevated, the level of the moon, which now "has nothing of her own," only receiving from the light of the sun.

> In the future Malchus, the "moon," will rise. Now, in the Zohar's words, she "has nothing of her own" and only receives the sun's light; the Kehot note refers to Zohar II, 215a, where this is said of Yehoshua, whose face was like the moon: the moon has no light but the light of the sun that shines on it.

הנה לעתיד תתעלה להיות כאור החמה שיהיה לה אור עצמי כמו אור החמה

Indeed, in the future she will be elevated to be like the light of the sun, so that she will have a light of her own, like the light of the sun.

> In the future she will have a light of her own, like the sun's.

ואור החמה יסוד ז"א יתעלה ביסוד דעתיק ולמעלה יותר (ביסוד דא"ק [דאדם קדמון] כו') עד שיהיה שבעתים כאור שבעת הימים[116] פי' אור שבעת הימים היינו ג"ר [ג' ראשונות] דעתיק כמש"ל [כמה שכתוב לעיל]

And the light of the sun, Yesod of Z'eir Anpin (the emotive attributes), will be elevated into Yesod of Atik, and higher still (into Yesod of Adam Kadmon, etc.), until it will be "sevenfold, like the light of the seven days." "The light of the seven days" means the first three [Sefiros] of Atik, as was explained above;

> The sun itself, Yesod of Z'eir Anpin, will rise into Yesod of Atik and beyond, as far as Yesod of Adam Kadmon, until it becomes "sevenfold, like the light of the seven days," the first three Sefiros of Atik, as explained at the beginning of the maamar.

והוא יתעלה שבעתים כאור שבעת הימים וכנ"ל בפי' וגבה מאד

and it will be elevated "sevenfold, like the light of the seven days," as mentioned above in the explanation of "and shall be very high."

> This is the ascent described above in Isaiah's "and shall be very high (me'od)," me'od being adam, Adam Kadmon.

ובפי' והיה אור הלבנה כאור החמה יש ב' פירושים א' שאור הלבנה יהיה כמו אור החמה דעתה הב' שגם אור הלבנה יהיה כמו אור החמה דלעתיד שהוא שבעתים כאור שבעת הימים.

And in the meaning of "And the light of the moon shall be like the light of the sun" there are two explanations. One: that the light of the moon will be like the present light of the sun. The second: that the light of the moon too will be like the future light of the sun, which is "sevenfold, like the light of the seven days."

> Isaiah's words "the light of the moon shall be like the light of the sun" can be explained in two ways: either the moon will shine as the sun shines today, or, more boldly, the moon will shine like the sun of the future, which will itself be sevenfold, "like the light of the seven days."

(ועיין בפע"ח [בפרי עץ חיים] סוף שער הפורים במ"ש וז"ס [וזה סוד] צדיקים יושבים ועטרותיהם בראשיהם[117, 118] כו' וז"ש [וזהו שכתוב] והיה אור הלבנה כו' ויהיו שוין כו' וזה לימות המשיח כו' ע"ש):

(And see Pri Etz Chaim, at the end of Shaar HaPurim, what is written: "And this is the secret of 'the righteous sit with their crowns on their heads,'" etc., "and this is [the meaning of] what is written, 'And the light of the moon shall be,'" etc., "and they will be equal," etc., "and this is for the days of Mashiach," etc. See there.)

> The Arizal (Pri Etz Chaim, end of the gate on Purim) brings together the Sages' description of the future, "the righteous sit with their crowns on their heads" (Berachos 17a), and this verse: in the days of Mashiach the sun and the moon will be equal, as they were before the moon was diminished, and in the Time to Come the moon will rise even above the sun, a crown upon the heads of the righteous.

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

THE REBBE EXPLAINS

Closing a sicha of Purim and Shabbos Tzav 5725 (Likkutei Sichos vol. 7, Tzav 2), the Rebbe ties the „שבעת ימי המילואים" (seven days of installation) to the verse with which this maamar opens.

Since the work of those days is not that light reaches the place of concealment but that „דער הסתר גופא זאָל מאיר זיין" (the concealment itself should shine), the moon, Malchus, the very matter of concealment, need not depend on the light of the sun: „די לבנה גופא וועט האָבן אַן אור" (the moon itself will have a light), and so „אור הלבנה" (the light of the moon) will be just like „אור החמה" (the light of the sun). In a note he places this at our paragraph, and adds from the previous maamar that the breaking-through is „משמח חתן וכלה" (Who gladdens the groom and the bride), while 'the light of the moon like the light of the sun' is the higher „משמח חתן עם הכלה" (Who gladdens the groom with the bride).

The Alter Rebbe: הנה לעתיד תתעלה להיות כאור החמה שיהיה לה אור עצמי כמו אור החמה

The Rebbe: נאָר די לבנה גופא וועט האָבן אַן אור — און במילא איז „אור הלבנה" פונקט ווי „אור החמה"

Likkutei Sichos, vol. ז, p. מז (notes 53-54) · פורים וש"פ צו, ה'תשכ"ה

IN ONE'S AVODAH

There are two ways to bring love and awe into the heart. One whose mind is broad can arouse them through contemplation of G-d's greatness alone, as the grooms rejoice "from their chuppah"; one whose mind is "small" must use song, melody, counsel and much toil, as the youths rejoice "from the feast of their song," for his contemplation still reaches only the outer heart, at the stage of subduing the other side rather than transforming darkness into light. Both are paths of service, and in the future the "youths" will rise above the "elders."

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that now even the voice of the groom is not heard, and what will make both voices heard in the future?
2. What is the difference between joy "from the chuppah" and joy "from the feast of song," in the supernal worlds and in a person's service of G-d?
3. How do Yaval and Yuval, and the kohanim and the Levites, illustrate the two ways of arousing love?
4. Why is the elders' wisdom rooted only in the lower half of Keser, and how will the youths rise above them?
5. What are the two explanations of "the light of the moon shall be like the light of the sun," and how does each relate to the youths?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **והיה אור הלבנה**

According to the note, this maamar is from the year 5571 (1810-11), and another transcript of it, printed from the Tzemach Tzedek's handwritten manuscript, appears in Sefer HaMaamarim 5571.

KEHOT'S NOTE

משנת תקע"א — הנחה אחרת בסה"מ תקע"א נדפס מגוכתי"ק הצ"צ.

2 Isaiah's prophecy of the redemption: "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days, on the day that Havayah binds up the breach of His people." In the plain sense the future light will be seven times the sun's, like the great light of the first days of Creation; the whole maamar is built on this verse (context: Steinsaltz Tanakh).

Isaiah 30:26 ישעיהו ל:כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה' אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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3 **כאור שברא הקב"ה בתחלה וגנזו בגן עדן**

At the end of chapter 18 the Midrash says that in this world the miracle of the Exodus happened at night, but in the future night will become day, and it quotes Isaiah 30:26, explaining "like the light of the seven days" as the light that the Holy One, blessed be He, created at the beginning and hid away in the Garden of Eden.

Shemot Rabbah 18:11 שמות רבה י"ח:י"א

ויסעו בני ישראל מרעמסס - רבי שמואל אומר: כיון שיצאו אפו הבצק שלשו, שנאמר: ויאפו את הבצק. ויהי מקץ שלשים וארבע מאות שנה וגו', משעה שנגזרה עליהן הגזירה, שהן לא עשו במצרים אלא מאתים ועשר שנה, וביום שירדו למצרים, בו ביום עלו, ובו ביום יצא יוסף מבית האסורין, לכך הלילה הזה שמחה לכל ישראל, שנאמר: ליל שמורים הוא לה'. בעולם הזה עשה להם נס בלילה, שהיה נס עובר, אבל לעתיד לבא, הלילה נעשה יום, שנאמר (ישעיה ל, כו): והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים וגו' כאור שברא ...

"The children of Israel journeyed from Rameses to Sukkot, approximately six hundred thousand men on foot, beside children" (Exodus 12:37). "The children of Israel journeyed from Rameses." Rabbi Shmuel says: Once they departed, they baked the dough that they kneaded, as it is stated: "They baked the dough" (Exodus 12:39). "It was at the end of four hundred and thirty years, it was on that very day that the entire host of the L-rd departed from the land of Egypt" (Exodus 12:41). "It was at the end of four hundred ...

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4 **הובא במק"מ ס"פ מצורע**

The note says that the Tzemach Tzedek, in Or HaTorah, raises a difficulty with this statement that the seven days of Creation are the seven lower Sefiros of Atik, and tells the reader to see there.

KEHOT'S NOTE

באוה"ת ויקרא-ב ע' תרלו מקשה ע"ז ע"ש.

PARAGRAPH 2

5 **ואור שבעת הימים . . ג"ר דעתיק**

The note says that this explanation, that "the light of the seven days" is the first three Sefiros of Atik, is quoted by the Tzemach Tzedek in Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא באוה"ת ויקרא-א ע' ריז.

6 **בביאור ע"פ לבבתני**

The explanation (Biur) on "You have captured my heart" opens by teaching that the light created on the first day came through Chesed, whose source is Chochmah, and that Chochmah is called "light": as physical light lets a person see a thing, so wisdom lets one see and grasp it, while folly is darkness, as "the fool walks in darkness."

KEHOT'S NOTE

לקו"ת שה"ש ל, א.

7 **לבבתני**

The beloved (G-d, as the tradition reads the Song) says to his bride, Israel: "You have captured my heart, my sister, bride; you have captured my heart with one of your eyes." The opening words of the explanation to which the reader is referred.

Song of Songs 4:9 שיר השירים ד':ט'

לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיְךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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8 **המתנשא מימות עולם**

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 3

9

G-d warns Yehudah through Jeremiah that in the destruction He will silence in the cities of Yehudah and the streets of Jerusalem "the voice of joy and the voice of gladness, the voice of the groom and the voice of the bride," for the land will be a ruin. The wedding blessing prays that these voices be heard there again (context: Steinsaltz Tanakh).

Jeremiah 7:34 ירמיהו ז׳:ל״ד

וְהִשְׁבַּתִּי מֵעָרֵי יְהוּדָה וּמֵחֻצוֹת יְרוּשָׁלַם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה קוֹל חָתָן וְקוֹל כַּלָּה כִּי לְחָרְבָּה תִּהְיֶה הָאָרֶץ׃

Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride; for the land shall be desolate.

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10 **נאלמתי דומיה**

David, resolving to guard his tongue while the wicked are before him, says, "I was mute with silence; I held my peace, even from good," though his pain grew. The maamar hears in it the silence of the bride, Knesses Yisrael, in exile (context: Steinsaltz Tanakh).

Psalms 39:3 תהילים ל״ט:ג׳

נֶאֱלַמְתִּי דוּמִיָּה הֶחֱשֵׁיתִי מִטּוֹב וְכְאֵבִי נֶעְכָּר׃

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

11 **וכרחל נאלמה**

Of G-d's suffering servant the prophet says that he bore his oppression without opening his mouth, "like a ewe (rachel) that is mute before her shearers." Here the ewe is Rachel, Malchus, the bride whose voice is silent in exile; the words "before her shearers" are left out (context: Steinsaltz Tanakh).

Isaiah 53:7 ישעיהו נ״ג:ז׳

נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע׳ נג, ז. תי׳ "לפני גוזזיי" חסר. [כן].

12 **ועיין בע״ח שמ״ט פ״ב**

Alongside the Arizal's words on the chashmal and the nogah that surrounds it, the note adds "see also" Sefer HaMaamarim 5654, p. 213.

KEHOT'S NOTE

ראה גם תרנ״ד ע׳ ריג.

13 **קול דממה דקה**

At Horeb G-d showed Eliyahu that He was not in the great wind, nor in the earthquake, nor in the fire; "and after the fire, a still, small voice." The Arizal applies the phrase to kelipas nogah, the fourth husk around the chashmal, and the Alter Rebbe hears in it the silencing of the divine speech (context: Steinsaltz Tanakh).

I Kings 19:12 מלכים א י״ט:י״ב

וְאַחַר הָרַעַשׁ אֵשׁ לֹא בָאֵשׁ ה׳ וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דַקָּה׃

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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KEHOT'S NOTE

מלכים-א יט, יב.

14 **החשמל סובבו הנוגה הקליפה הרביעית קול דממה דקה בחשאי**

The Arizal explains Ezekiel's chariot: within the three kelipos is the chashmal, and around it is nogah, the fourth kelipah, "a still, small voice, in silence," which is the secret of chash in chashmal, while mal within it is the chashmal's essence. The Alter Rebbe draws from this that nogah's concealment silences the supernal speech.

Sefer Etz Chaim 49:2:1 עץ חיים מ״ט:ב׳:א׳

... דמא ובתוכם הבשר עטרת הגיד והוא החשמל וע״ז החששמל סובב הנוגה הקלי׳ רביעית קול דממה דקה בחשאי וז״ס ח״ש חשמ״ל ובתוכו מ״ל שהוא עצמות של החשמ״ל והוא הבשר וזה החשמ״ל הוא חיות אש ממללות מילוי דאלקים דיודין גימטריא ש׳ דבשר והוא עץ הדעת טוב דאצילות כנזכר בתקונים דנ״ל ז׳ לכן הוא שם יאהדונה״י כי זהו שם החשמל כנזכר בהרבה מקומות אך בבי״ע עץ הדעת טו״ר ולא החשמ״ל עצמו אלא קלי׳ נגה הסובבת עליו ומפסקת בין החשמל ובין הקלי׳ וקליפה זו טו״ר בבי״ע אבל באצילות עצמו טוב בלא רע לכן ...

Sefer Etz Chaim (Public Domain)

15 **ועמ״ש ר״פ במדבר סיני**

In the discourse at the beginning of Bamidbar the Alter Rebbe explains that "the word of Havayah" is the revelation of the Shechinah, and when it is enclothed in Beriah, Yetzirah and Asiyah it is called midbar, davar with an added open mem, for then there is an opening for the kelipos to draw life from it; in exile it becomes a "wilderness," "a parched land." This is the concealment of the divine speech that our maamar describes.

KEHOT'S NOTE

לקו״ת במדבר ב, ב. אוה״ת במדבר ע׳ י.

16 **בד״ה ושבתי בשלום**

In this discourse the Alter Rebbe explains "And Yaakov went out from Be'er Sheva and went toward Charan": Charan (חרן), with the kolel, equals garon, the throat, and has the letters of nichar, "parched," as in "my throat is parched" (Psalms 69:4), a voice that cannot come out freely.

KEHOT'S NOTE

תו״א כב, ב.

17 **ושבתי בשלום**

Yaakov's vow at Beis El: "And I return in peace to my father's house, then Havayah will be my G-d." The opening words of the Torah Ohr discourse to which the reader is referred.

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

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

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18 **וילך חרנה**

"And Yaakov went out from Be'er Sheva and went toward Charan." That discourse reads Charan as the constricted throat (garon), where the voice cannot come out freely.

Genesis 28:10 בראשית כ"ח:י

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה׃

And Jacob went out from Beer-sheba, and went toward Haran.

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19 **ברוך כבוד ה' ממקומו**

Ezekiel, lifted by a wind, hears behind him the great roar of the angels: "Blessed be the glory of Havayah from His place." It seems to show that G-d's glory is revealed in the lower worlds, where the angels are (context: Steinsaltz Tanakh).

Ezekiel 3:12 יחזקאל ג':י"ב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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KEHOT'S NOTE

יחזקאל ג, יב.

20 **ואתה קדוש יושב**

In the psalm that opens "My G-d, my G-d, why have You forsaken me?", David, crying out unanswered, still declares, "And You are holy, enthroned (yoshev) upon the praises of Israel": in the plain sense G-d sits as on a throne made of Israel's praises. The Alter Rebbe reads "sitting" as the self-lowering of the Holy One, which comes about through those praises (context: Steinsaltz Tanakh).

Psalms 22:4 תהילים כ"ב:ד'

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל׃

Yet Thou art holy, O Thou that art enthroned upon the praises of Israel.

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KEHOT'S NOTE

תהלים כב, ד. מובא עד תי' "תהלות ישראל" באוה"ת נ"ך-ב ע' תתג ע"ש טעם ע"ז.

21 **שנאמר והחיות**

There the Alter Rebbe explains that through the offerings "the chayos carry the Throne": the animal rises as the "face of an ox," and the supernal "heart" is lifted to receive from the "mind." But this is only an ascent from below; the revealing of the inner dimension below comes through the wine libations, as in "May Havayah make His face shine upon you." So here the chayos carry only the Throne, and the "man" upon it is revealed only through Israel's love "with all your might."

KEHOT'S NOTE

ע"ק שלח מא, ד ושי"נ. [כ].

22 **בכל מאדך**

In the Shema Moshe commands Israel, "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might (me'odecha)." The love "with all your might" (me'od) draws down the revelation of the "man" (adam) upon the Throne.

Deuteronomy 6:5 דברים ו':ה'

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

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

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23 **מאד אותיות אדם**

Kehot's note points to Zohar III, 246b for these words.

Zohar III, 246b זח"ג רמו, ב

KEHOT'S NOTE

ראה זח"ג רמו, ב.

24 **מאד אותיות אדם**

In the Ra'aya Mehemna on Pinchas, the Zohar expounds "he shall be exalted and lifted up and shall be very high (me'od)": me'od has the numerical value of adam, and with its letters rearranged me'od is adam.

Zohar, Pinchas 94:646–95:653 ספר הזהר, פנחס צ"ד:תרמ"ו-צ"ה:תרנ"ג

25 **צורים**

On the rock that Moshe struck (Exodus 17:6), the Zohar says that everywhere a "rock" (tzur) is Gevurah: when the Holy One wishes to strike, this Gevurah is aroused, as Psalm 78 says, "Behold, He struck the rock and waters flowed." The text refers here for the meaning of the "rocks."

Zohar, Beshalach 28:418–30:429 ספר הזהר, בשלח כ"ח:תי"ח-ל':תכ"ט

26 **ויזרח לו השמש**

After Yaakov wrestled with the angel through the night, "the sun shone for him as he passed Penuel," and he limped on his thigh. The Alter Rebbe reads "for him"

closely: the Infinite Light shone and came to Yaakov (context: Steinsaltz Tanakh).

Genesis 32:32 בראשית ל״ב:ל״ב

וַיִּזְרַח־לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת־פְּנוּאֵל וְהוּא צֹלֵעַ עַל־יְרֵכוֹ׃

And the sun rose upon him as he passed over Peniel, and he limped upon his thigh.

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KEHOT'S NOTE

בראשית לב, לב.

27 **לשמש שם אוהל**

The psalmist describes the heavens declaring G-d's glory: "For the sun He has set a tent in them," the sky being the sun's dwelling. Later in the maamar the sun's "tent" is the encompassing light (makif) from which the grooms rejoice (context: Steinsaltz Tanakh).

Psalms 19:5 תהילים י״ט:ה׳

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם׃

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun,

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KEHOT'S NOTE

תהלים יט, ה.

28 **והוא כחתן**

"And it is like a groom coming out of his chuppah, rejoicing like a mighty man to run his course": the sunrise is pictured as a joyful groom leaving the wedding canopy. The sun resembles a groom, the light that "descends a level" (context: Steinsaltz Tanakh).

Psalms 19:6 תהילים י״ט:ו׳

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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29 **לחתן חות דרגא**

"Go down a step and take a wife; go up a step and choose a groomsman." The groom is the one who "descends a level," which is why the descending light is called chassan.

Yevamot 63a יבמות ס״ג א

KEHOT'S NOTE

ראה יבמות סג, א.

30 **יצא יצא יעקב**

Yaakov "had just gone out, gone out (yatzo yatza) from the presence of Yitzchak his father," having received the blessings, when Eisav his brother came in from his hunt. The doubled verb is read as two goings-out (context: Steinsaltz Tanakh).

Genesis 27:30 בראשית כ״ז:ל׳

וַיְהִי כַּאֲשֶׁר כִּלָּה יִצְחָק לְבָרֵךְ אֶת־יַעֲקֹב וַיְהִי אַךְ יָצֹא יָצָא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו וְעֵשָׂו אָחִיו בָּא מִצֵּידוֹ׃

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

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KEHOT'S NOTE

בראשית כז, ל.

31 **יצא יצא יעקב כמה יציאות**

The Arizal explains why Yaakov is named for splitting (יעקב, the letters of יבקע) and the verse "Yaakov had gone out, gone out": the level of Yaakov emerges only through two splittings, first of Yesod of Abba and then of the body of Z'eir Anpin, so there are two goings-out. The text cites it as Shaar 31; in the edition on Sefaria it is Sha'ar (Gate) 32.

Sefer Etz Chaim 32:1:4 עץ חיים ל״ב:א׳:ד׳

... והנה עם זה המאמר יובן הטעם למה נקרא יעקב לשון בקיעה כי יעקב אותיות יבקע. וגם יובן ענין יעקב יעקב פסיק טעמא כנזכר באדרא קל״ח. גם יובן ענין פסוק ויהי אך יצא יצא יעקב ב׳ יציאות. והענין כי בחי׳ יעקב אינו יוצא אלא ע״י ב׳ בקיעות א׳ מסך (נ״א בקיעת) יסוד אבא עצמו ואח״כ האורות בוקעים בקיעה שנית והוא כלי הגוף דז״א עצמו ואלו הם ב״פ יעקב וגם זהו ענין ב׳ יציאות הנ״ל הנזכר בפרשה. גם יש פי׳ אחר כי הנה בהכרח הוא כאשר נבקע יסוד אבא יוצאין האורות ...

Sefer Etz Chaim (Public Domain)

32 **הכשבים הפריד יעקב**

In his bargain with Lavan over the flocks, "Yaakov separated the lambs" and set his own flocks apart. In Likkutei Torah, Emor, the Alter Rebbe notes the unusual spelling kesavim, with the shin before the bet, and reads it as Yaakov drawing light from Keser and Chochmah (context: Steinsaltz Tanakh).

Genesis 30:40 בראשית ל׳:מ׳

וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פְּנֵי הַצֹּאן אֶל־עָקֹד וְכָל־חוּם בְּצֹאן לָבָן וַיָּשֶׁת־לוֹ עֲדָרִים לְבַדּוֹ וְלֹא שָׁתָם עַל־צֹאן לָבָן׃

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban— and put his own droves apart, and put them not unto Laban's flock.

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KEHOT'S NOTE

בראשית ל, מ.

33 **עיין בלקו״ת ס״פ ויצא**

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

KEHOT'S NOTE

!ERROR#

34 **בד״ה והניף הכהן אותם**

That discourse explains that Rachel, the ewe "mute before her shearers," is Malchus, the Shechinah that descends to give life to Beriah, Yetzirah and Asiyah and bears even the

outer forces that draw from her "hair"; Rachel is the letters of speech.

KEHOT'S NOTE

לקו"ת אמור לח, ד.

35 **והניף הכהן אותם**

On Shavuos the kohen waves the two lambs together with the two loaves of the firstfruits. The opening words of the discourse in Likkutei Torah, Emor, to which the reader is referred; it explains the "lambs" Yaakov separated.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן׃

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

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36 **קול מצהלות חתנים**

The Talmud gives the text of the wedding blessings; the last includes the prayer, "Speedily, Havayah our G-d, may there be heard in the cities of Yehudah and in the streets of Jerusalem ... the voice of the groom and the voice of the bride, the voice of the jubilation of grooms from their chuppah and of youths from their feast of song." The maamar explains this prayer.

Ketubot 8a:6 כתובות ח' א:ו'

"בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אֲהֵבָה וְאַחְוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מְצָהֳלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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

37 **ע"פ שיר השירים**

The opening discourse on the Song of Songs explains that the Holy One, blessed be He, is called groom and Knesses Yisrael bride because of the Torah drawn down to Israel, chassan being chos darga, the descent of the Infinite Light into the Torah.

KEHOT'S NOTE

לקו"ת שה"ש א, א.

38 **שיר השירים**

"The Song of Songs, which is Shlomo's": the opening of the book that the tradition reads as the love song of G-d and Israel. The opening words of the discourse that explains the two levels of grooms.

Song of Songs 1:1 שיר השירים א':א'

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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39 **כלתה נפשי**

The psalmist longs for the Temple: "My soul yearns, and even pines (kalsah), for the courts of Havayah." The bride, kallah, is named for this pining for the Infinite Light (context: Steinsaltz Tanakh).

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

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

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KEHOT'S NOTE

תהלים פד, ג.

40 **ונגלה כבוד ה'**

In the prophecy of comfort a voice calls to clear the way: "And the glory of Havayah shall be revealed, and all flesh together shall see" that the mouth of Havayah has spoken. The maamar reads the revealed glory as the Infinite Light that encompasses all worlds; then the bride's voice will be heard (context: Steinsaltz Tanakh).

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע' מ, ה.

41 **אורחיה**

At the start of Tazria, Knesses Yisrael says in exile, "I sought him and did not find him," for it is not His way (לאו ארחיה) to unite with her except in His palace; "I called him and he did not answer me," for among other nations His voice is heard only by His children. The groom's voice is hidden in exile.

Zohar, Tazria 1:1–2 ספר הזהר, תזריע א':א'-ב'

AND THE L-RD SPOKE UNTO MOSES SAYING, WHEN A WOMAN, ETC. R. Abba cited here the verse: "By night upon my bed I sought him", etc. (S.S. 3, 1). 'This verse', he said, 'is spoken by the Community of Israel who in the exile lies in the dust, in an alien unclean land, and therefore complains of her bed and beseeches "him whom her soul loveth" to deliver her from thence. She "seeks him but finds him not", for it is not his way to unite with her save in ...

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

42 **והוות דיירי בשוקא דבורסקי**

On "I will not reject them ... to destroy them" (Leviticus 26:44), the Zohar reads lechalosam, written without a vav, as lechalasam, "for their bride": like a man who loves a woman who lives in the tanners' market, which he would never enter but for her, and for her sake it seems to him like the perfumers' market, so G-d does not reject Israel in

the land of their enemies, because of the bride among them.

Zohar, Bechukotai 14:53–16:61 ספר הזהר, בחקותי י״ד:נ״ג-ט״ז:ס״א

He replied: 'Both were words of a covenant, for although the later ones were not from the mouth of G-d (but of Moses), yet they were words of a covenant, since both good and evil are foreshadowed in them, good from the side of Zaddik and evil from the side of judgement, which is Zedek, and Zaddik and Zedek are called "Covenant". Hence these words are words of a covenant.' AND YET FOR ALL THAT, WHEN THEY BE IN THE LAND OF THEIR ENEMIES I WILL NOT REJECT THEM, NEITHER ...

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

43 **לבסומי בפוריא**

Rava's saying: "A person is obligated to become intoxicated on Purim until he cannot tell between 'cursed is Haman' and 'blessed is Mordechai.'" The opening words of the Torah Ohr discourse to which the reader is referred.

Megillah 7b:7–8 מגילה ז׳ ב:ז-ח׳

אָמַר רָבָא: מֵיחַיַּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרַיָּא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲייֵיהּ. לְשָׁנָה, אֲמַר לֵיהּ: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיהּ: לָא בְּכֹל שַׁעֲתָא וְשַׁעֲתָא מְתַרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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44 **עת לחשות ועת לדבר**

Koheles lists the seasons of life, among them "a time to be silent and a time to speak." The Alter Rebbe applies it to the two halves of chashmal: chash, the silence of exile, and mal, the speech of the future.

Ecclesiastes 3:7 קהלת ג׳:ז׳

עֵת לִקְרוֹעַ וְעֵת לִתְפּוֹר עֵת לַחֲשׁוֹת וְעֵת לְדַבֵּר:

A time to rend, and a time to sew; A time to keep silence, and a time to speak;

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45 Recounting the wonders of the wilderness, the psalmist says of G-d, "He split (yevaka) rocks in the wilderness and gave them drink as from the great deep." The maamar reads the verse of Yaakov, whose name (יעקב) has the letters of yevaka (יבקע): Yaakov is the light that splits open every barrier (context: Steinsaltz Tanakh).

Psalms 78:15 תהילים ע״ח:ט״ו

יְבַקַּע צֻרִים בַּמִּדְבָּר וַיַּשְׁקְ כִּתְהֹמוֹת רַבָּה:

He cleaved rocks in the wilderness, And gave them drink abundantly as out of the great deep.

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PARAGRAPH 4

46 **ונערים ממשתה נגינתם**

The wedding blessing prays that there be heard "the voice of the jubilation of grooms from their chuppah and of youths from their feast of song." This section explains its second half.

Ketubot 8a:6 כתובות ח׳ א:ו׳

"בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אַהֲבָה וְאַחְוָה וְשָׁלוֹם וְרֵיעוּת. מְהֵרָה ה' אֱלֹקֵינוּ יִשָּׁמַע בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלַיִם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה, קוֹל חָתָן וְקוֹל כַּלָּה, קוֹל מִצְהֲלוֹת חֲתָנִים מֵחוּפָּתָם וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם, בָּרוּךְ אַתָּה ה', מְשַׂמֵּחַ חָתָן עִם הַכַּלָּה".

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47 **והוא נער את בני בלהה ואת בני זלפה נשי אביו**

"Yosef, seventeen years old, was shepherding the flock with his brothers, and he was a youth with the sons of Bilhah and with the sons of Zilpah, his father's wives": in the plain sense a lad who helped the handmaids' sons. Yosef is the first "youth" (context: Steinsaltz Tanakh).

Genesis 37:2 בראשית ל״ז:ב׳

אֵלֶּה תֹּלְדוֹת יַעֲקֹב יוֹסֵף בֶּן־שְׁבַע־עֶשְׂרֵה שָׁנָה הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה וְאֶת־בְּנֵי זִלְפָּה נְשֵׁי אָבִיו וַיָּבֵא יוֹסֵף אֶת־דִּבָּתָם רָעָה אֶל־אֲבִיהֶם:

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father.

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48 **וטובל בשמן רגלו**

In Moshe's blessing of the tribes, of Asher: "Blessed of sons is Asher ... and he dips his foot in oil," for his land was rich in olives. Even the "foot" is immersed in the oil of Chochmah (context: Steinsaltz Tanakh).

Deuteronomy 33:24 דברים ל״ג:כ״ד

וּלְאָשֵׁר אָמַר בָּרוּךְ מִבָּנִים אָשֵׁר יְהִי רְצוּי אֶחָיו וְטֹבֵל בַּשֶּׁמֶן רַגְלוֹ:

And of Asher he said: Blessed be Asher above sons; Let him be the favoured of his brethren, And let him dip his foot in oil.

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49 **תקוע אלפא לשמן**

The Mishnah says that Tekoa was foremost for oil for the Temple, and the Talmud explains why Yoav brought a wise woman from Tekoa: because they used olive oil, wisdom

was common among them. It also reads "he dips his foot in oil" as Asher's portion, which draws oil like a spring.

Menachot 85b:11–12 מנחות פ"ה ב:י"א-י"ב

מתני' תקוע אלפא לשמן אבא שאול אומר שניה לה רגב בעבר הירדן כל הארצות היו כשרות אלא מיכן היו מביאין אין מביאין לא מבית הזבלים ולא מבית השלחים ולא מן מה שנזרע ביניהם ואם הביא כשר אין מביאין אנפקטן ואם הביא כשר אין מביאין מן הגרגרין שנשרו במים ולא מן הכבשים ולא מן השלוקים ואם הביא פסול:

Wikisource Talmud Bavli (CC-BY-SA)

50 **ואשה חכמה התקועית**

Yoav sent to Tekoa and brought from there a wise woman to persuade King David to bring Avshalom home, and "the woman of Tekoa" spoke to the king. The Talmud links her wisdom to Tekoa's oil (context: Steinsaltz Tanakh).

II Samuel 14:2–4 שמואל ב י"ד:ב'-ד'

וַיִּשְׁלַח יוֹאָב תְּקוֹעָה וַיִּקַּח מִשָּׁם אִשָּׁה חֲכָמָה וַיֹּאמֶר אֵלֶיהָ הִתְאַבָּלִי־נָא וְלִבְשִׁי־נָא בִגְדֵי־אֵבֶל וְאַל־תָּסוּכִי שֶׁמֶן וְהָיִית כְּאִשָּׁה זֶה יָמִים רַבִּים מִתְאַבֶּלֶת עַל־מֵת: וּבָאת אֶל־הַמֶּלֶךְ וְדִבַּרְתְּ אֵלָיו כַּדָּבָר הַזֶּה וַיָּשֶׂם יוֹאָב אֶת־הַדְּבָרִים בְּפִיהָ: וַתֹּאמֶר הָאִשָּׁה הַתְּקֹעִית אֶל־הַמֶּלֶךְ וַתִּפֹּל עַל־אַפֶּיהָ אַרְצָה וַתִּשְׁתָּחוּ וַתֹּאמֶר הוֹשִׁעָה הַמֶּלֶךְ:

And Joab sent to Tekoa, and fetched thence a wise woman, and said unto her: 'I pray thee, feign thyself to be a mourner, and put on mourning apparel, I pray thee, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead; and go in to the king, and speak on this manner unto him.' So Joab put the words in her mouth. And when the woman of Tekoa spoke to the king, she fell on her face to the ...

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51 **כרוב אחד מקצה מזה**

G-d instructs Moshe: "Make one cherub at the end on this side and one cherub at the end on that side" of the Ark cover. The youth is like the cherub at the "end": the end of the Infinite Light within Z'eir Anpin.

Exodus 25:19 שמות כ"ה:י"ט

וַעֲשֵׂה כְּרוּב אֶחָד מִקָּצָה מִזֶּה וּכְרוּב־אֶחָד מִקָּצָה מִזֶּה מִן־הַכַּפֹּרֶת תַּעֲשׂוּ אֶת־הַכְּרֻבִים עַל־שְׁנֵי קְצוֹתָיו:

And make one cherub at the one end, and one cherub at the other end; of one piece with the ark-cover shall ye make the cherubim of the two ends thereof.

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52 **כרוב ואנפי זוטרי**

The Talmud asks what keruv means and answers ke-ravya, "like a child," for in Babylonia a child is called ravya; it distinguishes a "large face" from a "small face" (anpei zutrei). Hence the youth is called keruv and "a small face."

Chagigah 13b:7 חגיגה י"ג ב:ז'

מַאי "כְּרוּבִי"? אָמַר רַבִּי אֲבָהוּ: כְּרָבְיָא, שֶׁכֵּן בְּבָבֶל קוֹרִין לְיָנוֹקָא רָבְיָא. אֲמַר לֵיקָה רַב פָּפָּא לְאַבָּיֵי: אֶלָּא מֵעַתָּה, דִּכְתִיב: "פְּנֵי הָאֶחָד פְּנֵי הַכְּרוּב

וּפְנֵי הַשֵּׁנִי פְּנֵי אָדָם וְהַשְּׁלִישִׁי פְּנֵי אַרְיֵה וְהָרְבִיעִי פְּנֵי נָשֶׁר", הֵיכִי דָּמֵי כְּרוּב הֵיכִי דָּמֵי? אַפֵּי רַבְרְבֵי וְאַפֵּי זוּטְרֵי.

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53 **ויהושע בן נון נער**

When Moshe returned to the camp from speaking with G-d face to face, "his attendant Yehoshua son of Nun, a youth, did not leave the tent." Yehoshua is the second "youth" (context: Steinsaltz Tanakh).

Exodus 33:11 שמות ל"ג:י"א

וְדִבֶּר ה' אֶל־מֹשֶׁה פָּנִים אֶל־פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ וְשָׁב אֶל־הַמַּחֲנֶה וּמְשָׁרְתוֹ יְהוֹשֻׁעַ בִּן־נוּן נַעַר לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל:

And the L-RD spoke unto Moses face to face, as a man speaketh unto his friend. And he would return into the camp; but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

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54 **פני יהושע כפני לבנה**

"The face of Moshe was like the face of the sun; the face of Yehoshua like the face of the moon." Yehoshua, the youth, is the moon.

Bava Batra 75a:16 בבא בתרא ע"ה א:ט"ז

כֵּיוָצֵא בְּדָבָר אַתָּה אוֹמֵר: "וְנָתַתָּה מֵהוֹדְךָ עָלָיו" – וְלֹא כָּל הוֹדְךָ; זְקֵנִים שֶׁבְּאוֹתוֹ הַדּוֹר אָמְרוּ: פְּנֵי מֹשֶׁה כִּפְנֵי חַמָּה, פְּנֵי יְהוֹשֻׁעַ כִּפְנֵי לְבָנָה; אוֹי לָהּ לְאוֹתָהּ בּוּשָׁה, אוֹי לָהּ לְאוֹתָהּ כְּלִימָּה.

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55 **חנוך לנער**

Shlomo's counsel: "Train (chanoch) a youth according to his way; even when he grows old he will not depart from it." Its first word is also the name Chanoch, who according to the Targum Yonasan (Genesis 5:24) was taken up and named Metatron, the angel called "youth."

Proverbs 22:6 משלי כ"ב:ו'

חֲנֹךְ לַנַּעַר עַל־פִּי דַרְכּוֹ גַּם כִּי־יַזְקִין לֹא־יָסוּר מִמֶּנָּה:

Train up a child in the way he should go, And even when he is old, he will not depart from it.

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56 **הש"ע נהורין**

In the Zohar's introduction, Rabbi Shimon is told that his Torah rises in 370 lights, each dividing into many meanings. The Alter Rebbe speaks of the revelation of these 370 lights through joy.

Zohar, Introduction 10:56–11:64 ספר הזהר, הקדמה י':נ"ו-י"א:ס"ד

57 **יאר ה' פניו אליך**

In the priestly blessing that G-d gives Aharon and his sons for Israel: "May Havayah make His face shine upon you and be gracious to you." The shining face is the revelation of the 370 lights.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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58 **וארוכתך מהרה**

To those who fast with true kindness Isaiah promises, "Then your light shall break forth (yibaka) like the dawn, and your healing shall speedily sprout." The maamar cites its "sprouting"; in Likkutei Torah, Emor, the Alter Rebbe reads its "break forth" as Yaakov, the light that breaks through (context: Steinsaltz Tanakh).

Isaiah 58:8 ישעיהו נ"ח:ח'

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה' יַאַסְפֶךָ׃

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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59 **וקבל היהודי'**

After the Purim victory "the Jews accepted what they had begun to do" and took the festival upon themselves. The opening words of the Torah Ohr explanation to which the reader is referred (context: Steinsaltz Tanakh).

Esther 9:23 אסתר ט':כ"ג

וְקִבֵּל הַיְּהוּדִים אֵת אֲשֶׁר־הֵחֵלּוּ לַעֲשׂוֹת וְאֵת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֲלֵיהֶם׃

And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

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60 **והניף את העומר**

On the day after the first day of Pesach the kohen "shall wave the omer before Havayah." The opening words of the Likkutei Torah discourse to which the reader is referred.

Leviticus 23:11 ויקרא כ"ג:י"א

וְהֵנִיף אֶת־הָעֹמֶר לִפְנֵי ה' לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן׃

And he shall wave the sheaf before the L-RD, to be accepted for you; on the morrow after the sabbath the priest shall wave it.

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61 **טוב לחסות**

In Hallel: "It is better to take refuge in Havayah than to trust in man." The discourse on this verse explains that taking refuge is sheltering in an encompassing light (makif).

Psalms 118:8 תהילים קי"ח:ח'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּאָדָם׃

It is better to take refuge in the L-RD Than to trust in man.

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62 **אם הבנים שמחה**

In Hallel the psalmist praises G-d, who "settles the barren woman in her home as a joyful mother of children." The "mother of the children" is Binah, and her joy is the revelation of her inner dimension.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

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

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63 **וישם לך שלום**

The close of the priestly blessing: "May Havayah lift up His face to you and grant you peace." Shalom (שלום) equals 376, the 375 lights with the kolel.

Numbers 6:26 במדבר ו':כ"ו

יִשָּׂא ה' פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

The L-RD lift up His countenance upon thee, and give thee peace.

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64 **לסוסתי**

The beloved praises his bride: "To a mare among Pharaoh's chariots I have likened you, my beloved." The opening word of the discourse to which the reader is referred.

Song of Songs 1:9 שיר השירים א':ט'

לְסֻסָתִי בְּרִכְבֵי פַרְעֹה דִּמִּיתִיךְ רַעְיָתִי׃

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

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65 **כחתן יוצא מחופתו**

"And it is like a groom coming out of his chuppah, rejoicing like a mighty man to run the course." The groom's joy comes from the chuppah itself.

Psalms 19:6 תהילים י"ט:ו'

וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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66 **זיני תושבחן הוו קמייהו דנביאי למישרי עלייהו רוח נבואה**

On "A prayer of Chavakuk the prophet," the Zohar says that kinds of praises were played before the prophets so that the spirit of prophecy would rest on them, as Elisha said, "Now bring me a musician," and so with all the prophets except Moshe. Song arouses what is hidden.

Zohar, Beshalach 1:20–2:28 ספר הזהר, בשלח א':כ'-ב':כ"ח

Moreover, the fact that it does not say shegioth (errors), but shigionoth, shows that the reference is to the musical instruments, like "shigayon of David" (Ps. 7, 1), which were used by all the prophets (except Moses, who was independent of external aids to prophecy), in order to enter into an ecstatic mood before receiving the spirit of prophecy (cf. I Sam. 10, 5; 2 Kings 3, 15), and Habakkuk needed the calming influence of music more than anybody.

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67 **כנגן המנגן**

Called to prophesy for the kings of Israel, Yehudah and Edom in their war against Moav, Elisha said, "Now bring me a musician," and as the musician played, the hand of Havayah came upon him: music readied him for prophecy (context: Steinsaltz Tanakh).

II Kings 3:15 מלכים ב ג:ט"ו

וְעַתָּה קְחוּ־לִי מְנַגֵּן וְהָיָה כְּנַגֵּן הַמְנַגֵּן וַתְּהִי עָלָיו יַד־ה׳

But now bring me a minstrel.' And it came to pass, when the minstrel played, that the hand of the L-RD came upon him.

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68 **כנגן המנגן**

The Zohar teaches that G-d is served only out of joy, for the Shechinah does not rest amid sadness, as it is written, "And now bring me a musician, and as the musician played." The text sends the reader here alongside the passage in Beshalach.

Zohar, Vayechi 16:109–17:120 ספר הזהר, ויחי ט"ז:ק"ט-י"ז:ק"כ

69 **יבל הוא היה אבי יושב אהל**

Among Kayin's descendants Adah bore Yaval, "the father of those who dwell in a tent and keep cattle," the first herdsman. The tent-dweller is the level of the grooms (context: Steinsaltz Tanakh).

Genesis 4:20 בראשית ד׳:כ׳

וַתֵּלֶד עָדָה אֶת־יָבָל הוּא הָיָה אֲבִי יֹשֵׁב אֹהֶל וּמִקְנֶה׃

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

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70 **ושם אחיו יובל הוא היה אבי כל תופש כנור**

"And his brother's name was Yuval; he was the father of all who handle the lyre and the pipe," the first musician. The musician is the level of the youths (context: Steinsaltz Tanakh).

Genesis 4:21 בראשית ד׳:כ"א

וְשֵׁם אָחִיו יוּבָל הוּא הָיָה אֲבִי כָל־תֹּפֵשׂ כִּנּוֹר וְעוּגָב׃

And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

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71 **לשמש שם אהל בהם**

"For the sun He has set a tent in them." The tent of the sun is the encompassing light, the groom's chuppah.

Psalms 19:5 תהילים י"ט:ה׳

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם׃

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun,

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72 **קול דודי**

The bride hears her beloved approaching: "The voice of my beloved! Behold, he comes, leaping over the mountains, bounding over the hills." The opening words of the Torah Ohr discourse to which the reader is referred, which teaches that love is awakened by "the voice of my beloved" (context: Steinsaltz Tanakh).

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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73 **אתקרי איהו בשמא דילה דכתיב והוא נער**

The Zohar explains "and he was a youth": Tzaddik and Tzedek (Yesod and Malchus) never part, and just as she is called by the male's name, so he is called by hers, as it is written, "and he was a youth." He stands among the sons of Bilhah and Zilpah to renew them and gladden them with his joy.

Zohar, Vayeshev 5:68–6:81 ספר הזהר, וישב ה׳:ס"ח-ו׳:פ"א

74 **דכל זמן דלא קבילת דכר אקרי נער**

On "If there be a young woman (na'ar, written without the hei), a virgin" (Deuteronomy 22:23), the Zohar says: as long as she has not received the male she is called na'ar, and once she has received the male she is called na'arah. The Alter Rebbe applies it to the heart not yet open to G-dliness.

Zohar, Bo 5:129–6:141 ספר הזהר, בא ה׳:קכ"ט-ו׳:קמ"א

To indicate the union which took place on that night between the Masculine and Feminine aspects in the Divine attributes, and also the same union which will take place in the future Redemption:

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75 **לריח שמניך**

The bride praises her beloved: "For the fragrance of your good oils, your name is oil poured forth; therefore the maidens love you." The opening words of the discourse to which the reader is referred.

Song of Songs 1:3 שיר השירים א׳:ג׳

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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76 **ואשה כי תדור**

The laws of vows: "And if a woman makes a vow to Havayah ... in her father's house, in her youth," while her father can still annul it. The verse of the discourse in Matos to which the reader is referred (context: Steinsaltz Tanakh).

Numbers 30:4 במדבר ל׳:ד׳

וְאִשָּׁה כִּי־תִדֹּר נֶדֶר לַה׳ וְאָסְרָה אִסָּר בְּבֵית אָבִיהָ בִּנְעֻרֶיהָ׃

Also when a woman voweth a vow unto the L-RD, and bindeth herself by a bond, being in her father's house, in her youth,

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77 לכתך אחרי במדבר

G-d sends Jeremiah to tell Jerusalem, "I remember for you the kindness of your youth, the love of your betrothal, your going after Me in the wilderness, in a land not sown": Israel's devotion in following Him out of Egypt into the desert. Following G-d in the wilderness is iskafya, the stage of youth and betrothal (context: Steinsaltz Tanakh).

Jeremiah 2:2 ירמיהו ב׳:ב׳

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

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

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78 זכור את אשר עשה לך עמלק

Moshe commands, "Remember what Amalek did to you on the way, when you came out of Egypt." The opening words of the Torah Ohr discourse to which the reader is referred.

Deuteronomy 25:17 דברים כ״ה:י״ז

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדָּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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79 תרין ריעין דלא מתפרשין

The Zohar says that the supernal place, which is in unity and joy and never parts, is called "companions," as Eden and the river that goes out from it never part. The inner heart that is one with the mind is like them.

Zohar, Vayikra 2:29–3:41 ספר הזהר, ויקרא ב׳:כ״ט-ג׳:מ״א

while the words "eat, O friends, etc." indicate that all those beneath and all the branches were blessed and nourished when the others were blessed above. And wherewith are they all blessed and regaled? With the odour of the sacrifice.

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

80 ושירה היא על היין

"Song is said only over wine." The Talmud learns from the verse about wine "that gladdens G-d and men"; song belongs with wine.

Berakhot 35a:3 ברכות ל״ה א:ג׳

וְהַאי ״קֹדֶשׁ הִלּוּלִים״ לְהָכִי הוּא דַּאֲתָא? הַאי מִיבְּעֵי לֵיקוּם חַד דְּאָמַר רַחֲמָנָא אַחֲלֵיהּ וַהֲדַר אכְלֵיהּ. וְאִידָךְ דָּבָר הַטָּעוּן שִׁירָה, טָעוּן חִלּוּל, וְשֶׁאֵינוֹ טָעוּן שִׁירָה, אֵין טָעוּן חִלּוּל. וְכִדְרַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן דְּאָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: מִנַּיִן שֶׁאֵין אוֹמְרִים שִׁירָה אֶלָּא עַל הַיַּיִן? — שֶׁנֶּאֱמַר: ״וַתֹּאמֶר לָהֶם הֲנָפֵן הֶחְדַּלְתִּי אֶת תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים״, אִם אֲנָשִׁים מְשַׂמֵּחַ, אֱלֹקִים בַּמֶּה מְשַׂמֵּחַ? מִכָּאן שֶׁאֵין אוֹמְרִים שִׁירָה אֶלָּא עַל הַיַּיִן!

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

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

81 נכנס יין יצא סוד

"Wine enters, the secret comes out": the Talmud notes that yayin (wine) and sod (secret) both have the numerical value seventy. Wine brings what is hidden into the open, as song draws out hidden love.

Eruvin 65a:19–20 עירובין ס״ה א:י״ט-כ׳

אָמַר רַבִּי חִיָּיא: כָּל הַמִּתְיַישֵּׁב בְּיֵינוֹ — יֵשׁ בּוֹ דַּעַת שִׁבְעִים וְקָנִים. ״יַיִן״ נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת, וְ״סוֹד״ נִיתַּן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנַס יַיִן — יָצָא סוֹד. אָמַר רַבִּי חָנִין: לֹא נִבְרָא יַיִן אֶלָּא לְנַחֵם אֲבֵלִים וּלְשַׁלֵּם שָׂכָר לָרְשָׁעִים, שֶׁנֶּאֱמַר: ״תְּנוּ שֵׁכָר לְאוֹבֵד וְגוֹ׳״.

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82 אכלו רעים

The beloved says: "I have come into my garden, my sister, bride ... Eat, companions; drink and be drunk, beloved ones." The verse that distinguishes the companions above from the beloved ones below.

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דְּבָשִׁי 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.

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83 לבבתני

The beloved says to his bride, "You have captured my heart, my sister, bride." The discourse on this verse speaks of the levels of "my sister" and "bride."

Song of Songs 4:9 שיר השירים ד׳:ט׳

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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PARAGRAPH 5

84 נערים פני זקנים ילבינו

Among the signs of the generation before Mashiach's coming the Mishnah lists insolence: "youths will whiten (shame) the faces of elders, elders will stand before the young," and, quoting Micah, "a daughter rises up against her mother." In its plain sense it is a lament; the maamar

PARAGRAPH 6

87 **והחכמה מאין תמצא**

In Job's poem on wisdom, man can dig out silver and gold from the depths of the earth, "but wisdom, from where (me'ayin) shall it be found, and where is the place of understanding?" The Alter Rebbe reads me'ayin as "from ayin," from a level that has no (ein) comparison to it (context: Steinsaltz Tanakh).

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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88 **ועשית בגדי קדש**

G-d commands Moshe, "And you shall make holy garments for Aharon your brother, for glory and for beauty." The opening words of the discourse to which the reader is referred.

Exodus 28:2 שמות כ"ח:ב'

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת׃

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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89 **כעמר נקא**

In Daniel's night vision, "the Ancient of Days sat; His garment was white as snow, and the hair of His head like pure wool." The white hairs are the laws of the Torah (context: Steinsaltz Tanakh).

Daniel 7:9 דניאל ז':ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקָא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק׃

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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90 **במ"ת נדמה להם כזקן**

The Arizal explains the Sages' saying that at the Sea G-d appeared like a young man with a black beard, and at the Giving of the Torah like an elder with a white beard: on Shavuos Z'eir Anpin rises to the beard of Arich Anpin, which is white, and therefore He appeared to them as an elder clothed in white.

Pri Etz Chaim, Gate of Shavuot 1:8 פרי עץ חיים, שער חג השבועות א':ח'

והענין - כי בפסח היה קטן ובחור, והיה זקנו שחורה, כי סוד זקן ז"א הוא שחורה. אך בשבועות במ"ת, עלה עד דיקנא דא"א שהוא לבנה, ולכן נדמה להם כזקן לובש לבנים. לכן כדי להעלותו עד שם, שיהיה זקנו לבנה, צריכין אנו להמשיך הכתר שלו מא"א, ואז יהיה זקן ממש:

Pri Etz Chaim (Public Domain)

reads it as the future ascent of the "youths" above the "elders."

Mishnah Sotah 9:15 משנה סוטה ט':ט"ו

... לְעִיר וְלֹא יְחוֹנָנוּ, וְחָכְמַת סוֹפְרִים תִּסְרַח, וְיִרְאֵי חֵטְא יִמָּאֵסוּ, וְהָאֱמֶת תִּהֶא נֶעְדֶּרֶת. נְעָרִים פְּנֵי זְקֵנִים יַלְבִּינוּ, זְקֵנִים יַעַמְדוּ מִפְּנֵי קְטַנִּים. (מיכה ז) כִּי מְנַבֵּל אָב, בַּת קָמָה בְאִמָּהּ, כַּלָּה בַּחֲמוֹתָהּ, אֹיְבֵי אִישׁ אַנְשֵׁי בֵיתוֹ. פְּנֵי הַדּוֹר כִּפְנֵי הַכֶּלֶב, הַבֵּן אֵינוֹ מִתְבַּיֵּשׁ מֵאָבִיו. וְעַל מִי יֵשׁ לָנוּ לְהִשָּׁעֵן, עַל אָבִינוּ שֶׁבַּשָּׁמָיִם. רַבִּי פִּנְחָס בֶּן יָאִיר אוֹמֵר, זְרִיזוּת מְבִיאָה לִידֵי נְקִיּוּת, וּנְקִיּוּת מְבִיאָה לִידֵי טָהֳרָה, וְטָהֳרָה מְבִיאָה לִידֵי פְּרִישׁוּת, וּפְרִישׁוּת מְבִיאָה לִידֵי קְדֻשָּׁה, ...

When Rabbi Meir died, the composers of fables ceased. When Ben Azzai died, the diligent students [of Torah] ceased. When Ben Zoma died, the expounders ceased. When Rabbi Joshua died, goodness ceased from the world. When Rabban Shimon ben Gamaliel died, locusts come and troubles multiplied. When Rabbi Elazar ben Azaryah died, the sages ceased to be wealthy. When Rabbi Akiba died, the glory of the Torah ceased. When Rabbi Hanina ben Dosa died, men of wondrous deeds ceased. When Rabbi Yose Katnuta died, the pious men (hasidim) ceased and ...

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85 **זקן שקנה חכמה**

On "You shall rise before the aged and honor the face of the elder" (Leviticus 19:32), Rabbi Yose HaGelili says that an elder (zaken) is only one who has acquired (kanah) wisdom, as Wisdom says, "Havayah acquired me at the beginning of His way." The Alter Rebbe reads the "acquiring" as drawing wisdom out of concealment. (Kehot: Kiddushin 32a)

Kiddushin 32b:8 קידושין ל"ב ב:ח'

תָּנוּ רַבָּנַן: "מִפְּנֵי שֵׂיבָה תָּקוּם" – יָכוֹל אֲפִילּוּ מִפְּנֵי זָקֵן אַשְׁמַאי? תַּלְמוּד לוֹמַר: "וְזָקֵן", וְאֵין זָקֵן אֶלָּא חָכָם, שֶׁנֶּאֱמַר: "אֶסְפָה לִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל". רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: אֵין זָקֵן אֶלָּא מִי שֶׁקָּנָה חָכְמָה, שֶׁנֶּאֱמַר: "ה' קָנָנִי רֵאשִׁית דַּרְכּוֹ".

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

86 **אבא יונק ממזל השמיני ואימא ממזל הי"ג**

At the end of the chapter on the thirteen tikkunim of the beard of Arich Anpin, the Arizal says that the eighth and thirteenth tikkunim are both called mazal, from "flowing down like dew," and that Abba draws from the eighth and Imma from the thirteenth.

Sefer Etz Chaim 13:9:1 עץ חיים י"ג:ט':א'

... י"א ופשע הוא היות אלו השערות קטנות שוין בארכם ולא נפקי דא מן דא י"ב וחטאה הוא הפה עצמו להיות פנוי משערות י"ג ונקה הוא המזל הבי ונקרא תיקון י"ג. ואמנם בי מזלות האלו שוכבים זה ע"ז והם דכורא ונוקבא ואבא יונק מן החי ואמא יונקת מן הי"ג הרי ביארנו י"ג ת"ד:

Sefer Etz Chaim (Public Domain)

PARAGRAPH 7

91 **בת קמה באמה**

Micah laments a corrupt society: "For a son despises his father, a daughter rises up against her mother, a daughter-in-law against her mother-in-law," and the Mishnah (Sotah 9:15) quotes it among the signs before Mashiach's coming. The maamar reads "rises up" as rising to the level of "mother": not rebellion but the lower level's ascent (context: Steinsaltz Tanakh).

Micah 7:6 מיכה ז׳:ו׳

כִּי־בֵן מְנַבֵּל אָב בַּת קָמָה בְאִמָּהּ כַּלָּה בַּחֲמֹתָהּ אֹיְבֵי אִישׁ אַנְשֵׁי בֵיתוֹ׃

For the son dishonoureth the father, The daughter riseth up against her mother, The daughter-in-law against her mother-in-law; A man's enemies are the men of his own house.

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92 **רני ושמחי בת**

G-d calls through Zechariah, "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The future elevation of the level of "daughter" (context: Steinsaltz Tanakh).

Zechariah 2:14 זכריה ב׳:י״ד

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

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

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93 **יצאו מים חיים מירושלים חצים אל הים הקדמוני**

In the heavenly academy a child asks how waters from below can rise to a place higher than themselves, and how Jerusalem can give water to "the former sea," the place from which all the world's waters come forth. The lower giving to the higher is the future ascent.

Zohar, Sh'lach 34:252–260 ספר הזהר, שלח לך ל״ד:רנ״ב-ר״ס

94 **והיה ביום ההוא יצאו מים חיים מירושלים חצים אל הים הקדמוני**

Zechariah's vision of the end of days: "And it shall be on that day that living waters shall go out from Jerusalem, half of them to the eastern sea and half of them to the western sea." The verse the Zohar expounds (context: Steinsaltz Tanakh).

Zechariah 14:8 זכריה י״ד:ח׳

וְהָיָה בַּיּוֹם הַהוּא יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַם חֶצְיָם אֶל־קֶדֶם הַיָּמִּוני וְחֶצְיָם אֶל־קֶדֶם הָאַחֲרוֹן בַּקַּיִץ וּבֶחֹרֶף יִהְיֶה׃

And it shall come to pass in that day, That living waters shall go out from Jerusalem: Half of them toward the eastern sea, And half of them toward the western sea; In summer and in winter shall it be.

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95 **הנער בן מאה שנה ימות**

In Isaiah's vision of the new heavens and the new earth, lives will be so long that "the youth shall die a hundred years old": one who dies at a hundred will be thought to have died young. The maamar reads it as the youth rising to the level of "a hundred," all ten Sefiros of Keser (context: Steinsaltz Tanakh).

Isaiah 65:20 ישעיהו ס״ה:כ׳

לֹא־יִהְיֶה מִשָּׁם עוֹד עוּל יָמִים וְזָקֵן אֲשֶׁר לֹא־יְמַלֵּא אֶת־יָמָיו כִּי הַנַּעַר בֶּן־מֵאָה שָׁנָה יָמוּת וְהַחוֹטֶא בֶּן־מֵאָה שָׁנָה יְקֻלָּל׃

There shall be no more thence an infant of days, nor an old man, That hath not filled his days; For the youngest shall die a hundred years old, And the sinner being a hundred years old shall be accursed.

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96 **זקנה ושיבה**

"At sixty for old age, at seventy for gray hair ... at a hundred, it is as if he had died and passed away." Old age is reckoned at seventy, the seven lower Sefiros. (Kehot: Avos 5:22)

Pirkei Avot 5:21 משנה אבות ה׳:כ״א

הוּא הָיָה אוֹמֵר, בֶּן חָמֵשׁ שָׁנִים לַמִּקְרָא, בֶּן עֶשֶׂר לַמִּשְׁנָה, בֶּן שְׁלֹשׁ עֶשְׂרֵה לַמִּצְוֹת, בֶּן חֲמֵשׁ עֶשְׂרֵה לַתַּלְמוּד, בֶּן שְׁמֹנָה עֶשְׂרֵה לַחֻפָּה, בֶּן עֶשְׂרִים לִרְדֹּף, בֶּן שְׁלֹשִׁים לַכֹּחַ, בֶּן אַרְבָּעִים לַבִּינָה, בֶּן חֲמִשִּׁים לָעֵצָה, בֶּן שִׁשִּׁים לַזִּקְנָה, בֶּן שִׁבְעִים לַשֵּׂיבָה, בֶּן שְׁמֹנִים לַגְּבוּרָה, בֶּן תִּשְׁעִים לָשׂוּחַ, בֶּן מֵאָה כְּאִלּוּ מֵת וְעָבַר וּבָטֵל מִן הָעוֹלָם׃

He used to say: At five years of age the study of Scripture; At ten the study of Mishnah; At thirteen subject to the commandments; At fifteen the study of Talmud; At eighteen the bridal canopy; At twenty for pursuit [of livelihood]; At thirty the peak of strength; At forty wisdom; At fifty able to give counsel; At sixty old age; At seventy fullness of years; At eighty the age of "strength"; At ninety a bent body; At one hundred, as good as dead and gone completely out of the ...

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97 **דאתכליל מאתר עילאה סתימא דכל סתימא במאה ברזא דמאה ברכאן**

On "And the life of Sarah was a hundred years," the Zohar says that "a hundred years" includes everything: the Holy One, blessed be He, who is included from the supernal place, hidden of all hidden, in a hundred, in the secret of the hundred blessings of each day.

Zohar, Chayei Sara 5:23–6:28 ספר הזהר, חיי שרה ה׳:כ״ג-ו׳:כ״ח

The hundred forms a unit because the Holy One is united with the highest and most mysterious by the secret of the hundred benedictions pronounced each day. Similarly the number twenty symbolises the unity of the Thought with the Jubilee. Hence the singular shanah (year).

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

PARAGRAPH 8

98 **בן ה' שנים**

The Arizal says that the mishnah "At five years old for Scripture" describes the stages of Z'eir Anpin's growth, and that when it is above in Arich Anpin it is called "old,"

its beard white like a man of seventy or eighty, for it rises to the beard of Arich Anpin.

Pri Etz Chaim, Gate of Shavuot 1:6 פרי עץ חיים, שער חג השבועות א:ו׳

וכבר בארנו לעיל בסוד משנת הוא היה אומר, בן ה׳ שנים למקרא וכו׳ כי הם כמה בחי׳ ומדרגות גדלות דז״א, ואמנם בהיותו למעלה בא״א, אז נקרא ז״א זקן, ואז זקן שלו לבנה, כבן ע׳ שנה או שמונים שנה שמלבין זקנו. והענין - כי אז בזקנותו עולה ז״א עד דיקנא דא״א, וכמו שא״א זקנו לבן כעמר נקי, דיקנא חיוורא, כן הז״א בהגיע שם, זקנו לבן כמו א״א, וז״ש רז״ל כי בים סוף נדמה להם הקב״ה לישראל כבחור, זקנו שחורה כאיש מלחמה עם המצרים. אך במתן תורה זקנו לבן כזקן. (א):

Pri Etz Chaim (Public Domain)

99 בן ה׳ שנים

"At five years old for Scripture, at ten for Mishnah ... at seventy for gray hair, at eighty for strength." The mishnah the Arizal explains.

Pirkei Avot 5:21 משנה אבות ה׳:כ״א

הוּא הָיָה אוֹמֵר, בֶּן חָמֵשׁ שָׁנִים לַמִּקְרָא, בֶּן עֶשֶׂר לַמִּשְׁנָה, בֶּן שְׁלֹשׁ עֶשְׂרֵה לַמִּצְוֹת, בֶּן חָמֵשׁ עֶשְׂרֵה לַתַּלְמוּד, בֶּן שְׁמֹנָה עֶשְׂרֵה לַחֻפָּה, בֶּן עֶשְׂרִים לִרְדֹּף, בֶּן שְׁלֹשִׁים לַכֹּחַ, בֶּן אַרְבָּעִים לַבִּינָה, בֶּן חֲמִשִּׁים לָעֵצָה, בֶּן שִׁשִּׁים לַזִּקְנָה, בֶּן שִׁבְעִים לַשֵּׂיבָה, בֶּן שְׁמֹנִים לַגְּבוּרָה, בֶּן תִּשְׁעִים לָשׂוּחַ, בֶּן מֵאָה כְּאִלּוּ מֵת וְעָבַר וּבָטֵל מִן הָעוֹלָם:

He used to say: At five years of age the study of Scripture; At ten the study of Mishnah; At thirteen subject to the commandments; At fifteen the study of Talmud; At eighteen the bridal canopy; At twenty for pursuit [of livelihood]; At thirty the peak of strength; At forty wisdom; At fifty able to give counsel; At sixty old age; At seventy fullness of years; At eighty the age of "strength"; At ninety a bent body; At one hundred, as good as dead and gone completely out of the ...

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PARAGRAPH 9

100 קנה חכמה קנה בינה

Shlomo recalls his father's teaching: "Acquire wisdom, acquire understanding; do not forget and do not turn away from the words of my mouth." The doubled kneh equals yesh (context: Steinsaltz Tanakh).

Proverbs 4:5 משלי ד׳:ה׳

קְנֵה חָכְמָה קְנֵה בִינָה אַל־תִּשְׁכַּח וְאַל־תֵּט מֵאִמְרֵי־פִי׃

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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101 קנה חכמה קנה בינה ב״פ קנה גימטריא יש

The Arizal writes that Keser has 620 lights and gives half of them, yesh, to Abba and Imma, and they are divided as "acquire wisdom, acquire understanding."

Pri Etz Chaim, Gate of the Prayers of Rosh Hashana 3:16 פרי עץ חיים, שער תפילות ראש השנה ג׳:ט״ז

... ונחזור לענין, בענין כריעה ו׳ לגבי ה׳, והענין כי הלא הכתר יש בו תר״ך אורות, ונותן מהם חציו י״ש אל או״א, והם נחלקין, קנה חכמה קנה בינה. והנה נמצא כי הקנ״ה מגיע לחלק אמא, אך לפי שהיא צריכה להוציא את ז״א שהוא ו״ק, צריך שיהיה לה ו׳ יתירים, והם קנה וששה, הרי קס״א, כמנין אהיה דיודין בבינה. אמנם דע, כי אלו הם בסוד ל״ב נתיבות חכמה, אשר כולם הם סוד אלקים כנודע, והנה כל א׳ מהל״ב נתיבות אלו כלול מי׳ ספירות, הרי י״פ ל״ב ג׳ י׳ ש״ך, והם ש״ך ניצוצין ...

Pri Etz Chaim (Public Domain)

102 קנה חכמה קנה בינה ב״פ קנה גימטריא יש

The Arizal says that the windpipe (kaneh), through which no food passes, corresponds to Yom Kippur, like the World to Come without eating or drinking, and that this is "acquire (kneh) wisdom, acquire (kneh) understanding": kneh twice equals yesh, "to cause those who love Me to inherit yesh" in the World to Come.

Pri Etz Chaim, Gate of Yom Kippur 5:6 פרי עץ חיים, שער יום הכפורים ה׳:ו׳

... הכפורים הוא הקנה, שהוא מעין עה״ב, שאין בו לא אכילה ושתיה, וזה קנה חכמה קנה בינה, ב״פ קנה עולה י״ש, להנחיל אוהבי יש בעה״ב. ויום ט״ב, אז הוא לבדו שולט, וכנגדו באדם גיד הנשה, וע״כ אין לאכול בט״ב, שלא להנות ממנו, והאוכל, עונותיו חקוקים על עצמותיו, כי נהנו עצמותיו מכח הטומאה, כן ביה״כ, אין ראוי לאכול, שלא ליתן חלק ביום זה, כי האכילה זה הנאה לו, והנאה מצדו הוא. ואנו מברכין בורא מאורי האש כל מ״ש, מפני שנכנסין אז ימי החול לשלוט, וכולם נאחזים מן הגבורות דהיינו האש, ולכן ...

Pri Etz Chaim (Public Domain)

103 רגלי החיות כנגד כולן

After listing the vast distances between the heavens, the Talmud says that above them are the holy chayos, and "the feet of the chayos are equal to all of them." One part can equal all the rest together.

Chagigah 13a:4 חגיגה י״ג א:ד׳

לְמַעְלָה מֵהֶן — חַיּוֹת הַקֹּדֶשׁ. רַגְלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּם, קַרְסוּלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, שׁוֹקֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רְכוּבֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, יַרְכֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, גּוּפֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, צַוָּארֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רָאשֵׁי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, קַרְנֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן. לְמַעְלָה מֵהֶן — כִּסֵּא כָּבוֹד. רַגְלֵי כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, מָלֵךְ אֵל חַי וְקַיָּם רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם, וְאַתָּה אָמַרְתָּ: "אֶעֱלֶה עַל בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן" — ...

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PARAGRAPH 10

104 הכתר הוא הממוצע בין המאציל לנאצלים

At the end of the chapter the Arizal explains that between the Emanator and the emanated there is an intermediate level, Keser, which includes the lowest level of the Infinite and the highest of all the emanated beings, the root of them all.

Sefer Etz Chaim 42:1:3 עץ חיים מ״ב:א׳:ג׳

... ועתה נחזור לדבר בעולמות העליונים אחר שבארנו המשל נבאר עתה הנמשל ונאמר כי הנה הנמשל אינה רק מד׳ בחי׳ יסודות לבד שהם ד׳ אותיות הוי״ה שהם חו״ב תו״מ כנ״ל וע״כ נמצא שחכמה נקרא ראשית. גם בזה תבין מ״ש כי לעולם הכתר הוא בחי׳ עליונה אינה מכלל העולם ההוא אלא דומה אל כתר המלך שהוא למעלה מראשו ואינו מכללות ראשו ועל כן אינה מכלל הספירה ובמקומו נמנה הדעת הנזכר בס״י ועם כל זה לפעמים אנו מוני אותו בכלל הי״ס. והענין יתבאר עם הנ״ל שיש בחי׳ אמצעית בין כל בחי׳ ובחי׳ ...

Sefer Etz Chaim (Public Domain)

105 שחורה אני ונאוה

The bride says to the daughters of Jerusalem, “I am black, yet comely.” The opening words of the explanation to which the reader is referred.

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

’I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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106 יו״ט של ר״ה שחל להיות בשבת

“When Yom Tov of Rosh HaShanah fell on Shabbos, they would sound the shofar in the Temple but not in the country.” The opening words of the discourse to which the reader is referred.

Mishnah Rosh Hashanah 4:1 משנה ראש השנה ד׳:א׳

יוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה שֶׁחָל לִהְיוֹת בְּשַׁבָּת, בַּמִּקְדָּשׁ הָיוּ תוֹקְעִים, אֲבָל לֹא בַמְּדִינָה. מִשֶּׁחָרַב בֵּית הַמִּקְדָּשׁ, הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי, שֶׁיְּהוּ תוֹקְעִין בְּכָל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין. אָמַר רַבִּי אֶלְעָזָר, לֹא הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי אֶלָּא בִּיבְנֶה בִּלְבָד. אָמְרוּ לוֹ, אֶחָד יַבְנֶה וְאֶחָד כָּל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין׃

The festival day of Rosh Hashanah which coincided with Shabbat: they would blow [the shofar] in the Temple, but not in the [rest of the] country. After the destruction of the Temple, Rabban Yochanan ben Zakai, ordained that they should blow in every place in which there is a court. Rabbi Eleizer said, "Rabban Yochanan ben Zakai only made this ordinance with respect to Yavneh alone." [The Sages] said [back] to him, "It was the same for Yavneh as for any other place in which there was a court."

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

PARAGRAPH 11

107 הנה ישכיל עבדי ירום ונשא וגבה מאד

Isaiah’s prophecy of G-d’s servant, Israel or, as the Sages read it, Mashiach: “Behold, My servant shall prosper; he shall be exalted and lifted up and shall be very high.” Here the servant’s ascent is that of the youth, Yosef, above all levels (context: Steinsaltz Tanakh).

Isaiah 52:13 ישעיהו נ״ב:י״ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

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

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108 הנה ישכיל עבדי ירום ונשא וגבה מאד אותיות אדם

The Arizal applies the verse to the completion of the stature of Adam Kadmon: “shall prosper” from Asiyah, “exalted” from Yetzirah, “lifted up” from Beriah, “very high” from Atzilus, and me’od, the letters of adam, is Adam Kadmon. The Kehot note quotes these words.

Sefer Etz Chaim 3:2:1 עץ חיים ג׳:ב׳:א׳

... משיחא היא א״ק חוצפא יסגא ואח״כ יעמדו רגליו על הר הזתים דכתיב ועמדו רגליו וגו׳ וישתלם קומתו ועליו נאמר הנה ישכיל עבדי ירום ונשא וגבה מאד. ישכיל מעשיה בסוד ונחמד העץ להשכיל עץ הדעת. ירום מיצירה. ונשא מבריאה. וגבה מאצילו׳. מא״ד אותיות אדם. הוא א״ק. אז יבוא משיח בע״ה ומחת לצלמא על רגלוהי הם הקלי׳ שכנגד ג׳ עולם בי״ע. כי על האצילו׳ נאמר אני ה׳ הוא שמי וכבודי לאחר לא אתן. והבריאה היא רישא דדהבא כי היא בחי׳ זהב מצפון יזהב יאתה שהיא בינה עלמא דאתכסיא המתלבשת ומקננת בבריאה ...

Sefer Etz Chaim (Public Domain)

109 ירום ונשא וגבה מאד אותיות אדם

In the Ra’aya Mehemna on Pinchas, the Zohar expounds “he shall be exalted and lifted up and shall be very high”: me’od rises to the number of adam, and with its letters reversed me’od is adam.

Zohar, Pinchas 94:646–95:653 ספר הזהר, פנחס צ״ד:תרמ״ו-צ״ה:תרנ״ג

110 והיה אור הלבנה כאור החמה

“And the light of the moon shall be like the light of the sun.” The sun and the moon are the two youths, Yosef and Yehoshua.

Isaiah 30:26 ישעיהו ל׳:כ״ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה׳ אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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111 **יהושע בן נון נער**

> "And his attendant Yehoshua son of Nun, a youth, did not leave the tent." Yehoshua is the youth who is the moon.

Exodus 33:11 שמות ל״ג:י״א

וְדִבֶּר ה׳ אֶל־מֹשֶׁה פָּנִים אֶל־פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל־רֵעֵהוּ וְשָׁב אֶל־הַמַּחֲנֶה וּמְשָׁרְתוֹ יְהוֹשֻׁעַ בִּן־נוּן נַעַר לֹא יָמִישׁ מִתּוֹךְ הָאֹהֶל׃

And the L-RD spoke unto Moses face to face, as a man speaketh unto his friend. And he would return into the camp; but his minister Joshua, the son of Nun, a young man, departed not out of the Tent.

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112 **ופני יהושע כפני לבנה**

> "The face of Moshe was like the face of the sun; the face of Yehoshua like the face of the moon." Yehoshua receives from Moshe as the moon from the sun.

Bava Batra 75a:16 בבא בתרא ע״ה א:ט״ז

כַּיּוֹצֵא בַּדָּבָר אַתָּה אוֹמֵר: "וְנָתַתָּה מֵהוֹדְךָ עָלָיו" – וְלֹא כָּל הוֹדָהּ; זְקֵנִים שֶׁבָּאוֹתוֹ הַדּוֹר אָמְרוּ: פְּנֵי מֹשֶׁה כִּפְנֵי חַמָּה, פְּנֵי יְהוֹשֻׁעַ כִּפְנֵי לְבָנָה; אוֹי לָהּ לְאוֹתָהּ בּוּשָׁה, אוֹי לָהּ לְאוֹתָהּ כְּלִימָּה.

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

113 **הוא המשביר**

> In the years of famine, "Yosef was the ruler over the land; he was the one who supplied grain to all the people of the land." Yosef gives as the sun gives light to the moon (context: Steinsaltz Tanakh).

Genesis 42:6 בראשית מ״ב:ו׳

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

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

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PARAGRAPH 12

114 **שמש דא הוא ברית קדישא**

> Rabbi Abba explains "before the sun" (Numbers 25:4) as "before the covenant, which is called sun," as it is written, "For Havayah, G-d, is a sun and a shield": the sun is the holy covenant, which shines as the sun shines upon the world. The covenant is Yesod, Yosef.

Zohar, Shemot 5:24–33 ספר הזהר, שמות ה׳:כ״ד-ל״ג

The leaders of the people, who did not endeavour to prevent them, were the first to be punished (Ibid. 4), and in every generation it is the leaders who are made responsible for all the members of the community in regard to the profanation of the sign of the covenant, which is "sun and shield" (Ps. 84, 12): as the sun gives light to the world, so does the holy sign give light to the body, and as the shield protects, so does the holy sign protect.

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

115 **והנה השמש והירח**

> Yosef tells his brothers his second dream: "And behold, the sun and the moon and eleven stars were bowing down to me." Quoted to link Yosef with the sun and the moon (context: Steinsaltz Tanakh).

Genesis 37:9 בראשית ל״ז:ט׳

וַיַּחֲלֹם עוֹד חֲלוֹם אַחֵר וַיְסַפֵּר אֹתוֹ לְאֶחָיו וַיֹּאמֶר הִנֵּה חָלַמְתִּי חֲלוֹם עוֹד וְהִנֵּה הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְאַחַד עָשָׂר כּוֹכָבִים מִשְׁתַּחֲוִים לִי׃

And he dreamed yet another dream, and told it to his brethren, and said: 'Behold, I have dreamed yet a dream: and, behold, the sun and the moon and eleven stars bowed down to me.'

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116 **שבעתים כאור שבעת הימים**

> "And the light of the sun shall be sevenfold, like the light of the seven days," the light of the first days of Creation. The future sun, Yesod, will rise to the first three Sefiros of Atik (context: Steinsaltz Tanakh).

Isaiah 30:26 ישעיהו ל׳:כ״ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה׳ אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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117 **צדיקים יושבים ועטרותיהם בראשיהם**

> Rav used to say: "In the World to Come there is no eating and drinking ... but the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The Arizal reads the crown as Malchus risen above the sun.

Berakhot 17a:12 ברכות י״ז א:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵית כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

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

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

118 **וז״ס צדיקים יושבים ועטרותיהם בראשיהם**

> The Arizal explains the moon's diminution and its future rise: "the righteous sit with their crowns on their heads," for she rises higher than the sun; "And the light of the moon shall be like the light of the sun," they will be equal,

> and this is for the days of Mashiach, while in the Time to Come she will be a crown upon their heads.

Pri Etz Chaim, Gate of The New Month, Chanukah, and Purim 6:74

פרי עץ חיים, שער ר"ח חנוכה ופורים ו:ע"ד

... וכן אמר הש"י ללבנה שהצדיקים יקראו על שמך וכו', ר"ל שתעלה לג"ר, לאותו מקום שהיה רצונה בתחלה, ואז יקראו על שם של עכשיו, שהיא נקראת מאור הקטן. וזה סוד צדיקים יושבים ועטרותיהם בראשיהם, שהיא מתעלה יותר מהשמש. וז"ש והיה אור הלבנה כאור החמה וכו', ר"ל שאור הלבנה שיהיה שבעתים ממה שהוא עתה, ואור הלבנה יהיה כאור החמה, ויהיו שוין בחידושה, וזה לימות המשיח, ואז שניהם שוין כמקודם קטרוגה. אך מה שכתבנו, הוא לע"ל, הוא צדיקים יושבים, ותהיה היא עטרה על ראשם:

Pri Etz Chaim (Public Domain)

...והיה אור הלבנה כאור החמה ואור החמה יהיה

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THE CHASSIDISHE PARSHA

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

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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