LIKKUTEI TORAH · PARSHAS TZAV · MAAMAR 5

ענין שבעת ימי המילואים הנה לכאורה אינו מובן...

The Matter of the Seven Days of the Miluim

The seven days of the Miluim, when the Mishkan and its priests were inaugurated, were a “filling”: light from above the worlds, “the light of the seven days,” filled the lack left by Adam’s sin and the moon’s diminution, a foretaste of the future when “the light of the moon shall be like the light of 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

The seven days of the Miluim, when the Mishkan and its priests were inaugurated, were a "filling": light from above the worlds, "the light of the seven days," filled the lack left by Adam's sin and the moon's diminution, a foretaste of the future when "the light of the moon shall be like the light of 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

Continuing the previous maamar on Isaiah 30:26, the Alter Rebbe first explains how the sun can be both a "groom" and a "lad." Shemesh is Z'eir Anpin itself; chamah is its contracted radiance reaching the lower worlds, the first of two "lads" that link Atzilus with creation, and the moon, Malchus, is the second. Above them is "the light of the seven days," the light of the Infinite entering Atzilus through Atik. In the future the lower worlds will rise, the "lads" will surpass today's "elders," and the sun will stand at the source of that light. A second reading makes sun and moon the Names Havayah and Elokim, and the two wedding blessings the moon's monthly union and its future equality. The maamar then explains the Miluim through the Zohar: the supernal anointing oil, the light of Chochmah in Binah, "fills" the seven days and repairs the Shechinah's withdrawal after Adam's sin, while the eighth day reveals Chochmah itself. Section 4 reads Miluim as drawing G-d's essence, "I fill the heavens and the earth," into the revealed glory that "fills the whole earth," the aim of the Mishkan and its offerings. Finally, this holy "filling" is set against Tyre filled from Jerusalem's ruin, above in Malchus and below in the soul, and the healing of the Tree of Knowledge is promised.

OUTLINE

1 **The sun as groom and as lad** ¶1–4

Shemesh is Z'eir Anpin itself, the "groom"; chamah, its contracted radiance in the lower worlds, and the moon, Malchus, are the two "lads" that link Atzilus with the created worlds.

2 **The light of the seven days and the future ascent** ¶5–9

The light of the Infinite enters Atzilus through Atik; in the future the lower worlds will rise above it, and "lads will whiten the faces of elders," as the self-restraint of youth draws down a higher light.

3 **Havayah and Elokim; groom and bride** ¶10–13

A second reading: in the future Elokim will rise to the level of Havayah. The moon's diminution and monthly renewal are "Who gladdens the groom and bride," and its future equality is "the groom with the bride."

4 **The supernal oil that fills the seven days** ¶14–21

The Zohar on "For seven days shall He fill your hands": the anointing oil, the light of Chochmah in Binah, fills the seven days and repairs the withdrawal of the Shechinah after Adam's sin; the eighth day reveals Chochmah itself.

5 **The eighth day** ¶22–24

The eighth day of the Miluim as Chochmah, as Malchus, and as Hadar, the eighth king; it is the day the Mishkan was erected.

6 **Filling: drawing the essence into revelation** ¶25–27

Miluim as drawing "I fill the heavens and the earth" into "The whole earth is full of His glory"; the priest of Chesed inaugurated from the supernal oil; and the contrary "filling" of Tyre from Jerusalem's ruin.

7 **Tyre filled from Jerusalem, above and in the soul** ¶28–32

The nine Sefiros of Malchus fell into the kelipos; in the soul the animal soul is built up while the G-dly soul is left a point of faith. Daas reverses this, and the future harp will have ten strings.

8 **Healing the breach** ¶33–36

"The breach of His people," caused by hewing broken cisterns, will turn into hope; the Tree of Knowledge, benos shuach, will be healed and bear fruit at once, and the moon's light will equal the sun's.

THE MAAMAR IN THE REBBE'S LIGHT

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

In the Rebbe's teachings the thread of this maamar is its heading, the Miluim, read as „אתהפכא חשוכא לנהורא" (darkness itself turned into light). In a sicha of Purim and Shabbos Tzav 5725 he explains that the Miluim are bound to „והיי אור הלבנה כאור החמה" ("the light of the moon shall be like the light of the sun") because their offerings atoned for the Golden Calf, so the concealment itself shines; and a sicha for Shabbos HaGadol reads the moon's 'filling' the same way: the moon, Malchus, will have „אור עצמי" (a light of its own). Other sichos open the paragraph on the Mishkan: Shabbos Terumah 5740, on why the Shechinah's dwelling below needed Israel's work, and a note in Likkutei Sichos vol. 17, on how the seven days prepared for the eighth. The sicha of Shabbos HaGadol 5748 calls the eighth day „שלימות הגאולה" (the completion of the redemption), and the maamar of Zos Chanukah 5746 sets out its two meanings, above the seven and below them. A Chanukah maamar of 5736 (an unedited transcript, which does not cite this maamar) brings from the Mitteler Rebbe's Shaarei Orah the rule our maamar calls 'known': a chinuch (חינוך) must draw „ממקום גבוה" (from a high place). Perhaps (biur b'derech ef-shar) a reader comes away seeing the maamar's 'filling' not as a lack made up from outside, but as the lacking thing itself giving light.

The seven days of the Miluim שבעת ימי המילואים

The week of inauguration of the Mishkan and its priests (Leviticus 8). The maamar reads Miluim as "fillings": filling the lack in the worlds with light from above.

The light of the seven days אור שבעת הימים

Isaiah's measure for the future sun, whose light "shall be sevenfold, like the light of the seven days." In the maamar it is the light above the seven emotive Sefiros that gives them life: the first three Sefiros of Atik, or, in the Miluim, the light of Chochmah in Binah.

Shemesh and chamah שמש וחמה

Two words for the sun: shemesh, the luminary itself, Z'eir Anpin; chamah, its warmth reaching below, the contracted light called the supernal "lad."

The two lads ב' נערים

The two links between Atzilus and the created worlds: the sun (Yesod, Yosef) and the moon (Malchus). They are also the two cherubim.

The supernal oil שמן עילאה

The holy anointing oil of the Zohar, which "completes all seven days": the light of Chochmah shining in Binah, which fills and inaugurates the priests.

The diminution of the moon מיעוט הירח

The withdrawal of the nine Sefiros of Malchus, leaving it a single point; in the future it will be restored, "like the light of the sun."

I shall be filled, she is laid waste אמלאה החרבה

The rule that when one side is full the other is desolate: the kelipah filled from the ruin of holiness, and in the soul, the animal soul built up while the G-dly soul remains a point of faith.

SECTION 1 · ¶1–4

The sun as groom and as lad

1 ענין שבעת ימי המילואים הנה לכאורה אינו מובן איך בחי' אור החמה קאי על בחי' הנק' נער עליון דאצילות,

The matter of the seven days of the Miluim (the inauguration): at first glance it is not understood how the level of "the light of the sun (chamah)" refers to the level called the supernal "lad" (na'ar) of the World of Atzilus (Emanation),

> This maamar continues the one before it in Likkutei Torah, on "And the light of the moon shall be like the light of the sun" (Isaiah 30:26), which identified the "light of the sun" with the supernal "lad" of Atzilus: Yosef, whom the Torah calls a na'ar. Its own subject is the seven days of the Miluim, when Moshe inaugurated the Mishkan and the priests (Leviticus 8), but it opens by returning to a difficulty in that identification.

שהוא למטה מבחי' חתן כמש"ל [כמה שכתוב לעיל] והלא מקרא מלא כתיב לשמש שם אהל[1] בהם והוא כחתן[2,3] הרי דשמש הוא בחי' חתן וכמ"ש ר"פ בהעלותך קמ"ח ב'.

which is below the level of "groom," as explained above. Yet surely an explicit verse states, "For the sun (shemesh) He set a tent in them, and it is like a groom"; so the sun is the level of "groom," as is written at the beginning of Parshas Beha'aloscha, [folio] 148b.

> The earlier maamar placed the "lad" below the "groom." Yet Psalms 19:5–6 says of the sun (shemesh) that it is "like a groom coming out of his canopy," and the Zohar opens Parshas Beha'aloscha (3:148b) with this verse. So it is hard to see how the sun can be the lower "lad."

אך הענין דשמש הוא בחי' ז"א והרמ"ז [והרב משה זכות] שם כ' [כתב] שהוא אור הז"א שמצד אבא כי אור הוא בחכמה[4] וזהו בחי' חתן ובחי' אז יבקע כשחר אורך[5] כו'.

But the explanation is that the shemesh is the level of Z'eir Anpin (the emotive attributes); and the Ramaz (Rabbi Moshe Zacuto) there writes that it is the light of Z'eir Anpin that comes from the side of Abba (Chochmah), for "light" is in Chochmah. This is the level of "groom," and the level of "Then your light shall break forth like the dawn," etc.

> The answer begins with a distinction. Shemesh is Z'eir Anpin itself, the six emotive Sefiros of Atzilus; the Ramaz, a commentator on the Zohar, adds that it is Z'eir Anpin's light as it comes from Abba, Chochmah, since "light" signifies Chochmah. As such it is the "groom," and the light that "breaks forth like the dawn" (Isaiah 58:8).

אמנם נודע דז"א דאצילות מקנן ביצירה[6] ואז נק' נער וכמ"ש בענין הכרובים אזי נקראו זו"נ [זעיר אנפין ונוקבא] אנפי זוטרי בגמרא[7] כו' ע"ש.[66, 65, 64, 63, 62, 61, 60, 59, 58, 57, 56, 55, 54, 53, 52, 51, 50, 49, 48, 47, 46, 45, 44, 43, 42, 41, 40, 39, 38, 37, 36, 35, 34, 33, 32, 31, 30, 29, 28, 27,

However, it is known that Z'eir Anpin of Atzilus "nests" in Yetzirah, and then it is called na'ar ("lad"), as is written concerning the cherubim: then Z'eir Anpin and Nukva are called "small faces" (anpei zutrei) in the Gemara, etc. See there.

> But Z'eir Anpin also extends down into the World of Yetzirah, the world of the angels; in the Kabbalists' phrase, it "nests" there. In that lower state it is called a "lad." The Gemara (Chagigah 13b) explains keruv, "cherub," as "like a child" and speaks of "large faces and small faces"; the cherubim, Z'eir Anpin and Nukva as they appear below, are the "small faces."

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
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> **EXPLAINED BY THE ALTER REBBE**
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> "וכמ"ש בענין הכרובים אזי נקראו זו"נ אנפי זוטרי בגמרא כו' ע"ש": 'as is written on the cherubs ... see there', with no place given; our commentary gives the Gemara (Chagigah 13b), but not where this is written or what joins the cherubs' child-faces to the name 'lad' (na'ar).
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> The place is the Alter Rebbe's own explanation of the cherubs in Torah Ohr, Parshas Terumah. In Atzilus, he writes there, Z'eir Anpin and Nukva are called "אדם הגדול ואנפי רברבי" ("the great man, and large faces"); when the Shechinah was contracted into the Mishkan, in Asiyah, "אזי נק' זו"נ אנפי זוטרי בגמרא והן הן הכרובים" ("then Z'eir Anpin and Nukva are called 'small faces' in the Gemara, and these are the cherubs"). In the discourse before it he joins the cherub to the 'lad': "וז"ש ביוסף והוא נער כו' שהוא בחי' כרוב כרביא" ("and so it says of Yosef, 'and he was a lad', which is the level of the cherub, 'like a child'"). Perhaps (biur b'derech efshar) this is why our paragraph can pass from the 'lad' to the cherubs' 'small faces' with only "ע"ש" ("see there"): both name Z'eir Anpin as it comes down, contracted, toward the worlds below.
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> the Alter Rebbe: Torah Ohr, Terumah, ביאור לענין הכרובים (on the site: Terumah 3 ¶3), p. פא, ב-א · the Alter Rebbe: Torah Ohr, Terumah, the explanation of dibbur hamaschil מי יתנך כאח לי (on the site: Terumah 2 ¶4), p. פ, ד

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **THE REBBE EXPLAINS**
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> In a sicha from Purim and Shabbos Parshas Tzav 5725, the Rebbe finds a hint of the parsha's bond with Purim in the Tzemach Tzedek's glosses on two Likkutei Torah maamarim of Tzav, each of which points to a maamar of Purim; one of the two is "והיי אור הלבנה" ("And the light of the moon shall be"), whose biur, our maamar, carries the heading "ענין שבעת ימי המילואים" ("the matter of the seven days of the Miluim").
>
> The Rebbe explains what binds the seven days of the Miluim to the verse on the moon's future light, with which the maamar behind this biur begins; he notes that the biur's own heading is the Miluim. The offerings of the Miluim atoned completely for the Golden Calf, as teshuvah from love, by which "זדונות נעשו לו כזכיות" (even sins become merits); so their work was not only that light reach the place of concealment but "אַז דער הסתר גופא זאָל מאיר זיין" ("that the concealment itself

should shine"). It follows that the moon, Malchus, the level of concealment, need not borrow the sun's light at all: it will have a light of its own, and so the light of the moon will be just like the light of the sun.

The Alter Rebbe: ענין שבעת ימי המילואים הנה לכאורה אינו מובן איך בחי' אור החמה קאי על בחי' הנקי' נער עליון דאצילות

The Rebbe: דער אויפטו פון שבעת ימי המילואים איז (ניט אַז דער גילוי קומט אויך אין מקום ההסתר, נאָר) אַז דער הסתר גופא זאָל מאיר זיין

Likkutei Sichos, vol. ז, p. 40, 46–47 · פורים וש"פ צו תשכ"ה

2 ולכן אי"ש [אתי שפיר] דאור הלבנה ואור החמה[67] הנז' כאן בפסוק זה דוהי' [הנזכר] [דוהיה] אור הלבנה כו' הן בחי' ב' נערים

Therefore it is well understood that the light of the moon and the light of the sun mentioned here, in this verse, "And the light of the moon shall be," etc., are the level of the two "lads."

Since the sun and moon of this verse are lower, "lad"-like levels, they can be identified with the two "lads" of the previous maamar: Yosef, the supernal lad, and Yehoshua, the second, of whom the Sages said that his face was like the face of the moon.

דכן פי' בלק"ת [בלקוטי תורה (להאריז"ל)] בישעיה דמיירי הפסוק בזו"נ [בזעיר אנפין ונוקבא] כשמתלבשים ביצירה ועשי' [ועשיה], והטעם שפי' כן אי"ש [אתי שפיר] עפמ"ש [על פי מה שכתוב] בפרדס בערך חמה שיש חילוק בין לשון שמש לחמה

For so it is explained in the Likkutei Torah of the Arizal on Isaiah, that the verse speaks of Z'eir Anpin and Nukva when they are enclothed in Yetzirah and Asiyah. And the reason it is explained so is well understood according to what is written in the Pardes, in the entry "chamah," that there is a difference between the word shemesh and chamah:

The Arizal, in his Likkutei Torah on Isaiah, reads the verse as speaking of Z'eir Anpin and Nukva as they are enclothed in the lower worlds of Yetzirah and Asiyah, not in their own place. The reason is found in the Pardes Rimonim of Rabbi Moshe Cordovero, in its dictionary of Kabbalistic terms: Scripture has two words for the sun, shemesh and chamah, and they are not the same.

כי מצד הימין נק' שמש צדקה ומרפא בכנפיה[68] ומצד השמאל נק' חמה בסוד חמימות האש של הגבורה[69] כו'

from the side of the right it is called shemesh, "a sun (shemesh) of righteousness, with healing in its wings," and from the side of the left it is called chamah, in the mystery of the heat of the fire of Gevurah (restraint), etc.

The Pardes explains that from the right side, Chesed, the sun is called shemesh, as in "a sun of righteousness with healing in its wings" (Malachi 3:20); from the left side, Gevurah, it is called chamah, from the word for heat, the burning of Gevurah's fire. Isaiah's verse uses the word chamah.

ונודע דמדת הגבורה הוא בחי' צמצום דהיינו כשנמשך להאיר בבי"ע שצ"ל ע"י צמצום ע"ד צמצם שכינתו בין בדי ארון.[70]

And it is known that the attribute of Gevurah is the level of tzimtzum (contraction): that is, when [the light] is drawn down to shine in Beriah, Yetzirah and Asiyah, which must be through tzimtzum, in the manner of "He contracted His Shechinah between the poles of the Ark."

> Gevurah is the attribute of contraction. When light is to shine into the lower worlds it must first be contracted, as the Sages say that G-d "contracted His Shechinah between the poles of the Ark." So chamah, the sun of the left side, is the light as it is contracted to reach Beriah, Yetzirah and Asiyah.

3 ובמ"א נתבאר ענין החילוק בין שמש לחמה כי השמש הוא המאור עצמו שממנו נמשך ומתפשט הזיו להאיר על הארץ.

Elsewhere the difference between shemesh and chamah has been explained: the shemesh is the luminary itself, from which the radiance is drawn and spreads forth to shine upon the earth.

> The same distinction is drawn elsewhere more simply. Shemesh is the luminary itself, the source from which radiance spreads out to light the earth.

וחמה אינו השמש עצמה רק הוא לשון חמימות[71] דהיינו מה שהוא מחומם מחמת השמש והיינו הארת הזי"א מה שנמשך להאיר בבי"ע.

Chamah, however, is not the sun itself; rather it is a term of warmth (chamimus), meaning that which is warmed by the sun. This is the radiance of Z'eir Anpin, that which is drawn down to shine in Beriah, Yetzirah and Asiyah.

> Chamah is related to chamimus, "warmth": it is not the sun itself but what the sun warms, its effect at a distance. In the divine order this is the radiance of Z'eir Anpin that reaches down into Beriah, Yetzirah and Asiyah, as distinct from Z'eir Anpin itself.

4 ולכן א"ש [אתי שפיר] דבחינה זו נק' נער והיינו בחי' נער עליון כו' משא"כ בחי' שמש נק' כחתן שהוא עצמיות ז"א שבאצילות.

Therefore it is well understood that this level is called na'ar ("lad"), that is, the level of the supernal "lad," etc., whereas the level of shemesh is called "like a groom," for it is the very essence of Z'eir Anpin in Atzilus.

> This settles the difficulty raised at the start: the radiance that extends downward, chamah, is the "lad," while shemesh, the very essence of Z'eir Anpin in Atzilus, is the one compared to "a groom."

ועפ"ז [ועל פי זה] יובן יותר ענין שהעלייה הוא להיות שבעתים כאור שבעת הימים[72],

According to this, one will understand better how the ascent is to become "sevenfold, like the light of the seven days."

> The distinction also clarifies the promise that the sun's light will be "sevenfold, like the light of the seven days." To show how great that ascent is, the Alter Rebbe first sets out what the two "lads" do.

כי הנה פי' וענין בחי' ומדרגת ב' בחי' נערים היינו שבהן ועל ידן הוא התקשרות והתחברות האור מא"ס ב"ה המלובש באצילות לנבראים וכמו אור החמה ואור הלבנה שהן מאירים לארץ ולדרים עליה כו'.

For the meaning and import of the level and rank of the two levels of "lads" is that in them and through them there is the binding and joining of the light from the Infinite One (Ein Sof), blessed be He, which is enclothed in Atzilus, with the created beings, just as the light of the sun and the light of the moon give light to the earth and to those who dwell upon it, etc.

> The "lads" are the links: in them and through them the Infinite Light enclothed in Atzilus is bound to the created beings, as the sun and moon give light "to the earth and to those who dwell upon it," in the words of the morning prayer.

דהנה באמת אין ערוך כלל בין הנבראים שהם בעלי גבול ותכלית לגבי האור המלובש בע"ס [בעשר ספירות] דאצילות שהוא בחי' א"ס וא"כ מאחר שאין ערוך ביניהם איך יומשך האור והחיות מאצילות לבי"ע

For in truth there is no comparison at all between the created beings, which are bounded and finite, and the light enclothed in the Ten Sefiros of Atzilus, which is the level of the Infinite. If so, since there is no comparison between them, how can the light and life-force be drawn from Atzilus to Beriah, Yetzirah and Asiyah?

> This is the problem they solve. Atzilus is G-dly and infinite, while created beings are bounded and finite, and there is no ratio between them. The question is how any light or life-force can pass from Atzilus to the lower worlds at all.

אלא שזהו ע"י בחי' צמצומים שבתחלה נתצמצם האור המלובש בז"א ונק' שמש להיות מאיר בבחי' צמצום

Rather, this is by means of contractions (tzimtzumim): first, the light enclothed in Z'eir Anpin, which is called shemesh, was contracted, so as to shine in the mode of contraction;

> The answer is a series of contractions. First the light within Z'eir Anpin, the shemesh, is contracted so that it shines in a reduced, measured form.

והוא אור החמה ונק' נער עליון והוא נער[73] את בני בלהה כו' ואח"כ נמשך מבחי' זו ומתלבש בבחי' מל' שהוא בחי' פני לבנה[74]

and this is the light of the chamah, and it is called the supernal "lad": "and he was a lad (na'ar) with the sons of Bilhah," etc. Afterwards [the light] is drawn from this level and enclothed in the level of Malchus (sovereignty), which is the level of "the face of the moon,"

> This contracted light is the chamah, the first "lad," like Yosef, of whom it says "he was a lad with the sons of Bilhah" (Genesis 37:2). From there the light passes into Malchus, "the face of the moon," recalling the Sages' saying that Yehoshua's face was like the face of the moon (Bava Basra 75a).

דהיינו מקור בי"ע שבאצילות והוא בחי' נער הב' והן הן ג"כ ב' הכרובים, ועמ"ש בד"ה ששת ימים תאכל מצות[75] בענין שני הבחינות דים ויבשה שבבחי' מלכות דאצילות

that is, the source of Beriah, Yetzirah and Asiyah that is in Atzilus; and this is the level of the second "lad." And these are also the two cherubim. And see what is written in the discourse beginning "Six days you shall eat matzos," concerning the two levels of sea and dry land in the level of Malchus of Atzilus,

> Malchus of Atzilus is the source, within Atzilus, of the three lower worlds, and it is the second "lad." These two "lads" are also the two cherubim with their childlike faces. In the discourse "Six days you shall eat matzos," later in this parsha (Likkutei Torah, Tzav 7:34–35), the Alter Rebbe explains that Malchus of Atzilus is called both "sea," as it stays hidden within Atzilus, and "land," as its light spreads into the created worlds.

שהוא ג"כ להיות שהמלכות מחברת אור האצילות בבי"ע והממוצע צ"ל בו שני בחינות בחי' תחתונה שבאצילות ושרש ומקור דבי"ע

which is also because Malchus joins the light of Atzilus to Beriah, Yetzirah and Asiyah, and an intermediary must have two aspects within it: the lowest level of Atzilus, and the root and source of Beriah, Yetzirah and Asiyah.

> Malchus is the intermediary between Atzilus and the lower worlds, and every intermediary must contain both sides: it is the lowest level of Atzilus and also the root and source of Beriah, Yetzirah and Asiyah.

וזהו ענין ים וארץ כו' ע"ש ומשם יובן ג"כ לענין ב' בחי' נערים המבואר כאן.

This is the matter of sea and land, etc. See there. And from there one will also understand the matter of the two levels of "lads" explained here.

> Those two sides are what that discourse calls "sea" and "land." The two levels of "lads" are to be understood in the same way, as the two aspects of the one link between Atzilus and the worlds below.

SECTION 2 • ¶5–9

The light of the seven days and the future ascent

5 והנה כמו שאין ערוך בי״ע לאצילות כן ויתר מכן אין ערוך אצילות לגבי א״ס ב״ה

Now, just as Beriah, Yetzirah and Asiyah bear no comparison to Atzilus, so too, and even more, Atzilus bears no comparison to the Infinite One, blessed be He.

> The same principle applies one stage higher. Atzilus is far above the lower worlds, but the Infinite One is even further above Atzilus, beyond all comparison.

ולכן כדי שיהיה התלבשות אור א״ס ב״ה מלמעלה מהאצילות מבחי׳ א״ק [אדם קדמון] באצי׳ הוא ג״כ ע״י בחי׳ צמצומים[76] וכמ״ש בבינונים ח״ב [חלק ב׳] פ״ט בהג״ה [בהגהה] שע״י צמצומים אלו יוכל להאיר באצילות

Therefore, for the light of the Infinite One, blessed be He, from above Atzilus, from the level of Adam Kadmon, to be enclothed in Atzilus, this too is through contractions, as is written in the Beinonim [Tanya], Part II, chapter 9, in the gloss: that through these contractions it can shine in Atzilus.

> So the light of the Infinite that comes from Adam Kadmon, the primordial level above Atzilus, can enter Atzilus only through contractions. The Alter Rebbe cites his Tanya ("Sefer shel Beinonim"), Part II, chapter 9, where a gloss speaks of the contractions in the Infinite Light and of Adam Kadmon that let the light be enclothed in the vessels of the Ten Sefiros.

ואור זה נק׳ אור שבעת הימים כי הוא בחי׳ מל׳ דא״ק [דאדם קדמון] שנעשה עתיק לאצילות כמו שמל׳ דאצי׳ נעשה עתיק לבריאה כו׳ והז״ת [והז׳ תחתונות] המתלבשים באי״א דאצילות נק׳ שבעת הימים והג״ר [והג׳ ראשונות] נק׳ אור שבעת הימים.

And this light is called "the light of the seven days," for it is the level of Malchus of Adam Kadmon, which becomes Atik ("the Ancient One") for Atzilus, just as Malchus of Atzilus becomes Atik for Beriah, etc. And the seven lower [Sefiros], which are enclothed in Arich Anpin of Atzilus, are called "the seven days," and the first three [Sefiros] are called "the light of the seven days."

> This light is what Isaiah calls "the light of the seven days," because it is Malchus of Adam Kadmon, which becomes Atik, the inner dimension of Keser, for Atzilus, just as Malchus of Atzilus becomes Atik for Beriah. Atik's seven lower Sefiros, enclothed in Arich Anpin, the outer dimension of Keser, are "the seven days"; its first three Sefiros, which give them life, are "the light of the seven days."

6 והוא ג"כ ענין ב' הבחי' שיש בהממוצע כו' כנ"ל,

This too is the matter of the two aspects that are in the intermediary, etc., as mentioned above.

> Atik, which comes from Malchus of Adam Kadmon, is itself an intermediary of the kind described above, with two aspects: the lowest level of the world above and the source of the world below.

והנה בוודאי אין ערוך כלל וכלל בחי' אור החמה ואור הלבנה שהם הארת האצילות לבי"ע לגבי אור שבעת הימים שהוא הארת המאציל א"ס ב"ה באי"א דאצילות ובכל הע"ס [העשר ספירות] דאצילות וכנודע,

Now, certainly there is no comparison whatsoever between the level of the light of the sun and the light of the moon, which are the radiance of Atzilus to Beriah, Yetzirah and Asiyah, and the light of the seven days, which is the radiance of the Emanator, the Infinite One, blessed be He, in Arich Anpin of Atzilus and in all the Ten Sefiros of Atzilus, as is known.

> Yet the distance between the levels is vast. The light of the sun and moon is only the radiance that Atzilus sends down to the lower worlds; "the light of the seven days" is the radiance of the Emanator, the Infinite One Himself, shining in Arich Anpin and through all the Sefiros of Atzilus.

ולכן בחי' אור החמה ואור הלבנה נק' בחי' נערים שהוא בחי' צמצום וקטנות, משא"כ בחי' כתר דאצילות נק' עתיק יומין ושער רישיה כעמר נקא[77] כו'.

Therefore the level of the light of the sun and the light of the moon is called the level of "lads," which is the level of contraction and smallness, whereas the level of Keser (the Crown) of Atzilus is called "the Ancient of Days" (Atik Yomin), and "the hair of His head like pure wool," etc.

> That is why sun and moon are called "lads": they stand for contraction and smallness. Keser of Atzilus, by contrast, is "the Ancient of Days," whose hair is "like pure wool" in Daniel's vision (Daniel 7:9), the image of an elder.

אמנם לעתיד בב"א [במהרה בימינו אמן] שיהיה עליית העולמות ויתעלו בי"ע להיות ממש במדרגת האצי' דעכשיו ויותר וכמ"ש וישם מדברה כעדן,[78]

However, in the Time to Come, speedily in our days, amen, when there will be the ascent of the worlds, and Beriah, Yetzirah and Asiyah will be elevated to be actually at the rank of the present Atzilus, and more, as it is written, "And He will make her wilderness like Eden,"

> In the Time to Come all the worlds will rise. Beriah, Yetzirah and Asiyah will reach the level of Atzilus as it is now, and beyond it, as Isaiah promises, "He will make her wilderness like Eden" (Isaiah 51:3).

לכן יהיה אור הלבנה ואור החמה שהם הארת אלקות המאיר בבי"ע יהיו במדרגה נפלאה יותר מבחי' אור שבעת הימים שהוא האור והגילוי המאיר עכשיו מהמאציל א"ס ב"ה באצילות,

therefore the light of the moon and the light of the sun, which are the radiance of G-dliness that shines in Beriah, Yetzirah and Asiyah, will be at a rank more wondrous than the level of the light of the seven days, which is the light and revelation that now shines from the Emanator, the Infinite One, blessed be He, in Atzilus.

> Then the sun and moon, the G-dly light that shines in the lower worlds, will surpass even the present "light of the seven days," the revelation of the Infinite in Atzilus.

והיינו כי אור החמה שהוא יסוד דאצילות בחי' יוסף שנק' נער יתעלה להיות בבחינת ומדרגת יסוד דא"ק [דאדם קדמון] שהוא המשפיע לבחי' מל' דא"ק [דאדם קדמון] שנעשה עתיק לאצי' הנק' אור שבעת הימים כו'

That is: the light of the sun, which is Yesod (foundation) of Atzilus, the level of Yosef, who is called na'ar ("lad"), will be elevated to be at the level and rank of Yesod of Adam Kadmon, which is what bestows upon the level of Malchus of Adam Kadmon, which becomes Atik for Atzilus [and] is called "the light of the seven days," etc.

> In detail: the light of the sun is Yesod of Atzilus, Yosef, the "lad." It will rise to the level of Yesod of Adam Kadmon, which is what gives to Malchus of Adam Kadmon, the Atik of Atzilus that is "the light of the seven days." The sun will then stand above that light, as its giver.

(והיינו ג"כ פנימיות עתיק כמ"ש הרמ"ז [הרב משה זכות] בפ' כי תשא דקפ"ח ע"ב בפי' כאור שבעת הימים ויש ראיה לפירושו ממ"ש ברבות[79] דפי' כאור שבעת הימים היינו אור הגנוז[80] כדלקמן ובחי' אור הגנוז זהו ענין ופני לא יראו[81] והיינו פנימיות אבא שהוא פנימיות עתיק).[82]

(This is also the inner dimension (pnimiyus) of Atik, as the Ramaz writes in Parshas Ki Sisa, folio 188b, in explaining "like the light of the seven days." And there is proof for his explanation from what is written in the [Midrash] Rabbah, that "like the light of the seven days" means the hidden light, as below; and the level of the hidden light is the meaning of "but My face shall not be seen," and this is the inner dimension of Abba, which is the inner dimension of Atik.)

> The parenthesis adds that this level is also the inner dimension of Atik. The Ramaz, on the Zohar (2:188b), explains "the light of the seven days" in this way, and the Midrash supports him by calling it the light G-d created at the beginning and hid away. That hidden light is the "face" that "shall not be seen" (Exodus 33:23), the inner dimension of Abba, which is the inner dimension of Atik.

ובמ"א נתבאר שזהו ענין מלך השמיני הדר[83] שהוא למעלה מהשבירה והתיקון שהוא בחי' המתקן עולם התהו להיות בבחי' תיקון כו',

Elsewhere it has been explained that this is the matter of the eighth king, Hadar, who is above the shattering and the rectification (tikkun), for he is the level that rectifies the World of Tohu, to be in the state of tikkun, etc.;

Elsewhere this level is identified with Hadar, the eighth of the kings of Edom (Genesis 36:39). In the Arizal's teaching the first seven kings, who "reigned and died," are the World of Tohu, whose vessels shattered; Hadar, whose death the Torah does not record, stands above both the shattering and the rectification and is the power that rectifies Tohu.

ועיין מזה לקמן ע"פ למנצח על השמינית ואור הלבנה יהיה ג"כ כאור החמה ועיין בע"ח [בעץ חיים] שער א"א פ"ב [פרק ב'].

and see about this below, on the verse "For the conductor, on the Sheminis." And the light of the moon will also be like the light of the sun. And see Etz Chaim, Shaar Arich Anpin, chapter 2.

The reader is referred to a later discourse on "For the conductor, on the Sheminis" ("the eighth"), a heading in Psalms. The moon too will become like the sun. The paragraph ends with a reference to the Arizal's Etz Chaim, in the gate on Arich Anpin, chapter 2.

7 וזהו נערים פני זקנים ילבינו[84] שיתעלה למעלה מבחי' ומדרגת זקנים דעכשיו כנ"ל. ועוי"ל [ועוד יש לומר] עפמש"ל [על פי מה שכתוב לעיל] בשה"ש [בשיר השירים] בד"ה שחורה אני דלפעמים כתיב ושער רישיה[85] כעמר נקא ולפעמים כתיב קוצותיו תלתלים[86] שחורות כעורב

This is [the meaning of] "Lads will whiten the faces of elders": that [the lad] will be raised above the level and rank of the "elders" of the present, as mentioned above. One may further say, according to what was written above in Shir HaShirim, in the discourse beginning "I am black," that sometimes it is written, "and the hair of His head like pure wool," and sometimes it is written, "His locks are curled, black as a raven,"

The Mishnah (Sotah 49b) lists "lads will whiten the faces of elders," that is, shame them, among the signs of the generation before the Mashiach; the Alter Rebbe reads it as a promise: in the future the "lads," the sun and moon of the lower worlds, will rise above the present "elders." He then offers a second reading, from the discourse "I am black, yet comely" in Likkutei Torah on Shir HaShirim: the divine "hair" is described sometimes as white, "like pure wool" (Daniel 7:9), and sometimes as black, "black as a raven" (Song of Songs 5:11).

והוא ענין ההלכות שבמ"ע [שבמצות עשה] ושבמצות ל"ת [לא תעשה] כו', וזהו ג"כ ענין נערים וזקנים כי הזקן היינו שהלבינו שערותיו משא"כ הנערים הם שחורי הראש שחורות כעורב

and this is the matter of the laws (halachos) of the positive commandments and of the prohibitive commandments, etc. And this is also the matter of "lads" and "elders": an elder is one whose hair has turned white, whereas lads are black-haired, "black as a raven."

> The "hairs" stand for the detailed laws (halachos) of the Torah. In Likkutei Torah on Shir HaShirim the Alter Rebbe explains that the laws of the positive commandments, which come from Chesed, are drawn from the white "supernal beard," "like pure wool," and the laws of the prohibitions from the locks "black as a raven." In the same way an elder is white-haired, while the young are black-haired.

וכן למטה בימי הנערות שיש רתיחת הדמים והיצה"ר [והיצר הרע] מפתה אותו לרדוף אחר תאוותיו וחמדותיו צריך התגברות יתירה להיות סור מרע ולאתכפיא לסט"א [לסטרא אחרא] ולקדש א"ע [את עצמו] במותר לו.[87]

So too below: in the days of youth, when there is the boiling of the blood and the evil inclination entices a person to chase after his lusts and desires, he needs extra strength to be one who "turns from evil," to subdue the sitra achra (the other side), and to sanctify himself in what is permitted to him.

> In human terms, youth is the time when the blood boils and the evil inclination entices most strongly, so it takes extra strength to "turn from evil," to subdue the sitra achra, and to "sanctify yourself in what is permitted to you" (Yevamos 20a). The black-haired "lads" thus belong with the prohibitions, the service of restraint.

8 וזהו ונערים פני זקנים ילבינו שע"י קיום מל"ת [מצות לא תעשה] נמשך לע"ל [לעתיד לבוא] גילוי בחי' עליונה יותר מבחי' ההמשכה דשער רישי' [רישיה] כעמר נקא והיינו מש"ש [מה שכתוב שם] שחורה אני ונאוה כו' כיריעות שלמה[88] מקור הלבנונית בחי' והלבנון כו'.

This is [the meaning of] "and lads will whiten the faces of elders": through keeping the prohibitive commandments there is drawn down, in the Time to Come, a revelation of a level higher than the level of the drawing-down of "the hair of His head like pure wool." This is what is written there: "I am black, yet comely ... like the curtains of Shlomo": the source of whiteness (lavnunis), the level of "and the Lebanon," etc.

> Hence the second meaning: the restraint of youth, keeping the prohibitions, draws down in the future a revelation higher than the white "hair ... like pure wool." That is "I am black, yet comely ... like the curtains of Shlomo" (Song of Songs 1:5): the black itself becomes comely. In Likkutei Torah on Shir HaShirim the Alter Rebbe calls this level "the source of whiteness" (lavnunis), above even the white, and finds it in "the Lebanon" that Moshe longed to see (Deuteronomy 3:25), reading Levanon as a doubled form of lavan, "white."

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

EXPLAINED BY THE REBBE

„כיריעות שלמה מקור הלבנונית בחי׳ והלבנון כו׳": the paragraph points to the Shir HaShirim discourse 'I am black' and gives only its key words. Our commentary names the 'source of whiteness'; it does not say why the black prohibitions should reveal more than the white hair of the 'elders', or when that source is revealed.

In a talk for the fasts of BaHaB in Iyar 5748 the Rebbe sets out the discourse our paragraph cites: the positive commandments are drawn from the white hair of Arich Anpin and the prohibitions from the black hair of Z'eir Anpin, yet through the 'black' prohibitions depths are revealed that the white does not reveal, „מגלה עמוקות מני חושך" ("He reveals deep things out of darkness"). Higher still is 'like the curtains of Shlomo', „מקור הלבנונית" (the source of whiteness), above the Name Havayah on which both kinds of commandment depend, and drawn down on Yom Kippur, when the scarlet thread turned white. Perhaps (biur b'derech efshar) this is the higher level our paragraph says the 'lads'' restraint will draw in the future.

the Rebbe: Toras Menachem, Hisvaduyos 5748, vol. ג, p. 262 · the Rebbe: Toras Menachem, Hisvaduyos 5748, vol. ג, p. 263

9 ובזה יובן מ״ש חנוך לנער ע״פ דרכו[89] גם כי יזקין לא יסור ממנה

With this one will understand what is written, "Educate a lad according to his way; even when he grows old he will not depart from it."

The same idea explains a verse about a "lad," Proverbs 22:6: "Educate a lad according to his way; even when he grows old he will not depart from it."

ומבואר הקושיא בבינונים בחינוך קטן דמדכתיב ע״פ דרכו כו׳ וא״כ מאי מעליותא[90] כו׳,

The question is set out in the Beinonim [Tanya], in Chinuch Katan: since it is written "according to his way," etc., then what is the virtue [of it], etc.?

In Chinuch Katan, the opening of Part II of the Tanya, the Alter Rebbe asks: "according to his way" implies a way that is not the ultimate truth, so the promise that he will not depart from it even in old age seems to be no virtue.

ולפי הנ"ל א"ש [אתי שפיר] דעם היות שימי הנערות הם מוחין דקטנות לגבי ימי הזקנה. אך מעלת האתכפיא אז בהיותו בימי הנערות בזמן שהוא בכחו ועצמיותו ורתיחת דמו הוא ממשיך מבחי' עליונה ביותר כנ"ל

According to the above it is well resolved: although the days of youth are the intellect of smallness (mochin dekatnus) compared with the days of old age, nevertheless the virtue of the subduing (iskafya) then, when he is in the days of youth, at the time when he is in his full strength and self-hood and the boiling of his blood, is that he draws down from an exceedingly high level, as mentioned above,

> The answer from this maamar: the days of youth are indeed a state of "small" intellect (mochin dekatnus) compared with old age, when understanding has matured. Yet the self-mastery (iskafya) of a young person, at the height of his strength and when his blood is hottest, has a special virtue: it draws down from a very high level.

עד שהארה זו תעמוד לו לעולם גם כי יזקין כו' ועמ"ש במ"א ע"פ אז תשמח בתולה במחול ובחורים וזקנים יחדיו:[91]

so that this illumination will remain with him forever, "even when he grows old," etc. And see what is written elsewhere on the verse "Then the maiden shall rejoice in the dance, and young men and elders together."

> That illumination, drawn down by the struggles of youth, stays with him for life, "even when he grows old." The reader is referred to another discourse, on "Then the maiden shall rejoice in the dance, and young men and elders together" (Jeremiah 31:13).

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **BACKGROUND FROM THE REBBE**
>
> In his short notes on the Tanya, on the title „חינוך קטן" of the introduction to its second part and on the verse „חנוך לנער" with which it opens, the Rebbe lists where the Alter Rebbe refers to that introduction, among them this maamar.
>
> At the question that opens Chinuch Katan, why it is a virtue that what a lad is taught „על פי דרכו" ("according to his way") stays with him „גם כי יזקין" ("even when he grows old"), the Rebbe points to the end of section 1 of this maamar, „שתירץ באו"א" ("which answered it in another way"). So ¶9's answer, that the restraint of youth draws down from a higher level and that light stays with a person for life, is marked in the Rebbe's own note as a second answer beside the Tanya's. He also lists this maamar among the places that name that introduction: „בינונים בח"ק".
>
> The Alter Rebbe: ומבואר הקושיא בבינונים בחינוך קטן דמדכתיב ע"פ דרכו כו' וא"כ מאי מעליותא כו'
>
> The Rebbe: להעיר מלקו"ת ענין ז"י המלואים סס"א שתירץ באו"א
>
> Mar'ei Mekomos, Hagahos v'He'aros Ketzaros on the Tanya (הגהות והערות קצרות לספר של בינונים, מ"מ), Shaar HaYichud VehaEmunah, p. שלט-שלח

SECTION 3 · ¶10–13

Havayah and Elokim; groom and bride

10 ב ועויי"ל [ועוד יש לומר] בפי' והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים כו' כי הנה כתיב שמש ומגן[92] הוי' אלקים שם הויה נק' שמש ושם אלקים נק' מגן

2. One may further explain "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold," etc.: for it is written, "A sun and a shield is Havayah Elokim." The Name Havayah is called "sun," and the Name Elokim is called "shield,"

> Section 2 offers a second interpretation of Isaiah's verse, based on Psalms 84:12, "For a sun and a shield is Havayah Elokim." The Name Havayah, which brings all things into being, is the "sun," and the Name Elokim, which conceals and limits it, is the "shield" that screens the sun.

והוא ג"כ בחי' לבנה ולע"ל [ולעתיד לבוא] כתיב והיה הוי"ה לי לאלקים[93] והיינו ע"י גילוי עצמות אור א"ס שלמעלה מעלה משם הוי'

and it is also the level of the moon. And of the Time to Come it is written, "And Havayah will be to me as Elokim": that is, through the revelation of the very essence of the Infinite Light (Or Ein Sof), which is far above the Name Havayah;

> Elokim is also the "moon," which shines only with received light. Of the future it is said, "And Havayah will be to me as Elokim" (Genesis 28:21, from Yaakov's vow); this will come about when the very essence of the Infinite Light, far above the Name Havayah, is revealed.

ואזי יהיה שם הוי' לגבי הגילוי שמעצמות אור א"ס כמו עכשיו שם אלקים לגבי שם הוי'

and then the Name Havayah, relative to the revelation from the essence of the Infinite Light, will be like the Name Elokim now, relative to the Name Havayah.

> Relative to that revelation, Havayah itself will be as concealing and limited as Elokim is now relative to Havayah. The whole scale shifts upward by one degree.

וזהו ענין והיה אור הלבנה דלעתיד שהוא שם אלקים דלעתיד יהיה כאור החמה דהיינו שם הוי' כמ"ש והיה הוי' לי לאלקים

This is the meaning of "And the light of the moon shall be" of the Time to Come: the Name Elokim of the Time to Come will be "like the light of the sun," that is, the Name Havayah, as it is written, "And Havayah will be to me as Elokim."

> That is the meaning of "the light of the moon shall be like the light of the sun": in the future Elokim, the moon, will stand where Havayah, the sun, stands now, because Havayah will have become the "Elokim" of a higher revelation.

ופי' כי שם אלקים היינו יחו"ת [יחודא תתאה] מקור דבי"ע הנק' מדת לילה ולכן נק' אור הלבנה

The explanation: the Name Elokim is the lower unity (yichuda tata'ah), the source of Beriah, Yetzirah and Asiyah, which is called "the attribute of night"; therefore it is called "the light of the moon."

> Elokim is the "lower unity" (yichuda tata'ah), the source of the lower worlds, in which the world is felt to exist and G-d is present within it, hidden; it is called "the attribute of night," and so it is the moon.

ולעתיד יהיה כמו אור החמה מדת יום יחודא עילאה ואור החמה מדת יום דלעתיד יחו"ע [יחודא עילאה] יהיה שבעתים כאור שבעת הימים בחי' עתיק כנ"ל.[94]

And in the Time to Come it will be like the light of the sun, the attribute of day, the higher unity (yichuda ila'ah). And "the light of the sun," the attribute of day of the Time to Come, the higher unity, "will be sevenfold, like the light of the seven days," the level of Atik, as mentioned above.

> In the future Elokim will become like the sun, the attribute of day, the "higher unity" (yichuda ila'ah), in which the world is nothing before G-d. And the sun of that time, the higher unity itself, will become "sevenfold, like the light of the seven days," the level of Atik described earlier.

11 וזהו מ"ש ברבות בא ס"פ י"ח[95] ע"פ ליל שמורים הוא לה'[96] בעוה"ז עשה להם נס בלילה שהיה נס עובר[97]

This is what is written in the [Midrash] Rabbah, Bo, at the end of chapter 18, on the verse "It is a night of watching unto Havayah": in this world He performed a miracle for them at night, for it was a passing miracle;

> The Midrash on the night of the Exodus (Shemos Rabbah 18:11), on "It is a night of watching unto Havayah" (Exodus 12:42), contrasts this world and the future: the miracle in Egypt happened at night because it was a passing miracle.

אבל לע"ל [לעתיד לבוא] הלילה נעשה יום שנאמר והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים וגו'

but in the Time to Come the night becomes day, as it is said, "And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold," etc.,

> In the future the night itself will become day, and the Midrash proves it from Isaiah's verse about the light of the moon and the sun.

כאור שברא הקב"ה בתחלה וגנזו בג"ע [בגן עדן] ומה שהלילה נעשה יום היינו כנ"ל שבחינת ב"ע יהיה לעתיד כמו בחי' אצילות ועמ"ש סד"ה והיה מספר בנ"י [בני ישראל][98] בענין כי גדול יום.

like the light that the Holy One, blessed be He, created at the beginning and hid away in Gan Eden. And that the night becomes day is as mentioned above: the level of Beriah, Yetzirah and Asiyah will be, in the Time to Come, like the level of Atzilus. And see what is written at the end of the discourse beginning "And the number of the children of Israel shall be," concerning "for great is the day."

> The Midrash ends with the hidden light of creation, reserved in Gan Eden. In the terms of this maamar, "night becomes day" means that Beriah, Yetzirah and Asiyah, the realm of "night," will become like Atzilus. At the end of the discourse on "And the number of the children of Israel shall be" (Hosea 2:1), the Alter Rebbe reads "for great is the day" to mean that in the future everything will become "day," with no more alternation of light and darkness.

12 וזהו ג"כ ענין משמח חתן וכלה ומשמח חתן עם הכלה[99] כי בחי' אור החמה נק' חתן לשמש שם אהל בהם והוא כחתן[100] כנ"ל והלבנה המקבלת מהשמש היא בחי' כלה וכמ"ש בד"ה לסוסתי.

This is also the matter of "Who gladdens the groom and bride" and "Who gladdens the groom with the bride": for the level of the light of the sun is called "groom," "For the sun He set a tent in them, and it is like a groom," as mentioned above; and the moon, which receives from the sun, is the level of "bride," as is written in the discourse beginning "To My mare."

> The same pair explains the two wedding blessings (Kesubos 8a): one ends "Who gladdens the groom and bride," the last "Who gladdens the groom with the bride." The sun is the "groom" of Psalms 19, and the moon, which receives its light from the sun, is the "bride." In the discourse "To My mare" in Likkutei Torah on Shir HaShirim, the Alter Rebbe likens the Written Torah to the sun, the "groom," and the Oral Torah, which receives from it as the moon from the sun, to the "bride."

13 והנה בתחלת הבריאה כתיב ויעש אלקים את שני המאורות הגדולים[101,102] ואח"כ נתמעטה הלבנה[103] ובכל חדש נחשך אורה ומתחדשת בכל ר"ח [ראש חודש] דוגמת הכלה שיש לה בכל חדש עת נדתה שמתרחקת מבעלה ואח"כ מיטהרת

Now, at the beginning of creation it is written, "And G-d made the two great luminaries"; and afterwards the moon was diminished, and every month its light darkens and it is renewed each Rosh Chodesh, like a bride who has, every month, the time of her niddah, when she keeps apart from her husband, and afterwards she becomes pure.

> At creation "G-d made the two great luminaries" (Genesis 1:16), equal in size, and afterwards the moon was diminished, as the Gemara relates (Chullin 60b). Its monthly waning and renewal resemble the monthly cycle of a married woman, apart from her husband in her time of niddah and afterwards becoming pure.

ועל זמן שמתקרבת ומתייחדים שמשא וסיהרא שהוא בחי' כי הוי' הוא האלקים זהו ענין משמח חתן וכלה

And the time when she draws near, and sun and moon (shimsha vesihara) unite, which is the level of "that Havayah is Elokim," is the matter of "Who gladdens the groom and bride."

> The time of reunion, when sun and moon unite, corresponds to the unity expressed in "Havayah is Elokim," the joining of the two Names. This is the present blessing, "Who gladdens the groom and bride": two who are joined but not equal.

אכן לעתיד שתתחדש ותתעלה הלבנה להיות כמו שהיתה קודם המיעוט בבחי' שני המאורות הגדולים שוין בקומתן ע"ז נאמר משמח חתן עם הכלה בהשוואה אחת.

But in the Time to Come, when the moon will be renewed and elevated to be as it was before the diminution, in the state of "the two great luminaries," equal in their stature, of this it is said, "Who gladdens the groom with the bride," in one equal measure.

> In the future the moon will be restored to its original size, the "two great luminaries" equal in stature. This is the blessing "Who gladdens the groom with the bride," in which they stand in one equal measure.

(ועיין מענין שני המאורות הגדולים בפרשה בראשית דף כ' ע"א[104] ומענין והיה אור הלבנה[105, 106] כו' ברבות בא פט"ו [פרק ט"ו / פרשה ט"ו][107] קלא"ד. גבי החדש הזה לכם. וס"פ ויקהל.

(And see concerning the two great luminaries in Parshas Bereishis, folio 20a; and concerning "And the light of the moon shall be," etc., in the [Midrash] Rabbah, Bo, chapter 15, [folio] 131d, on "This month shall be for you"; and the end of Parshas Vayakhel;

> A parenthesis lists sources: the Zohar on the two great luminaries (1:20a), which calls them "a complete Name together, Havayah Elokim," and the Midrash on "This month shall be for you" (Shemos Rabbah 15:21), which counts among the things G-d will renew in the future that the light of the moon will be like the light of the sun. The end of the Midrash on Vayakhel is also listed.

נשא פי"ג גבי עתודים שבקרבן נחשון ס"פ פנחס סוף קהלת רבה בפסוק ומתוק האור וזח"א [זהר חלק א] ל"ד[108] א' ע' [שבעים] ב' קל"א א' קפ"א ב' ח"ב [חלק ב'] ד"י [די יסודות] ע"א רכ"א ב' רל"א סע"א [סוף עמוד א] ר"מ ע"א ח"ג [חלק ג'] נ"ו א' קע"ח ב')

Naso, chapter 13, regarding the he-goats in Nachshon's offering; the end of Parshas Pinchas; the end of Koheles Rabbah, on the verse "And the light is sweet"; the Zohar, Part I, 34a, 70b, 131a, 181b; Part II, folio 10a, 221b, the end of 231a, 240a; Part III, 56a, 178b.)

> The list continues with further places in the Midrash Rabbah, among them the end of Koheles Rabbah on "And the light is sweet" (Ecclesiastes 11:7), which speaks of the light of the World to Come, and with passages in all three volumes of the Zohar.

ובשל"ה [ובשני לוחות הברית][109] בהקדמת בית דוד בד"ה השער הזה וזהו ענין בתולה נשאת ליום הרביעי שבו נתלו המאורות שהיו בבחי' שני המאורות הגדולים ואח"כ נתמעטה הירח ביום הנז' [הנזכר].

And [see] in the Shelah, in the introduction "Beis David," in the passage beginning "This gate." And this is the matter of "A maiden is married on the fourth day," the day on which the luminaries were hung, which were in the state of "the two great luminaries"; and afterwards, on that same day, the moon was diminished.

The Shelah (Shnei Luchos HaBris, by Rabbi Yeshayah Horowitz), in its introduction Beis David, is also cited. The Mishnah's rule that "a maiden is married on the fourth day" (Kesubos 2a) is tied to creation: on the fourth day the luminaries were hung as two great equal lights, and on that same day the moon was diminished.

אך כי נפלתי קמתי[110] בבחי' משמח חתן וכלה ולעתיד מהרה ישמע כו' יהיו שוין בקומתן ע"כ הוא ליום הרביעי דוקא ועמ"ש בד"ה מי מנה[111] בענין ומספר את רובע[112] כו':

But "though I fell, I have risen," in the mode of "Who gladdens the groom and bride"; and in the Time to Come, "Speedily may there be heard," etc., they will be equal in their stature. Therefore it is specifically on the fourth day. And see what is written in the discourse beginning "Who has counted," concerning "and numbered the fourth part," etc.

But the moon's fall carries its rise, "though I fell, I have risen" (Micah 7:8): now there is union, "groom and bride," and in the future, when the last blessing's prayer "speedily may there be heard" is fulfilled, there will be full equality. So the wedding is on the fourth day; the reader is referred to the discourse on "Who has counted the dust of Yaakov, and numbered the fourth part of Israel" (Numbers 23:10), where rova, "the fourth part," is also read as "four": will, thought, speech and action.

SECTION 4 · ¶14–21

The supernal oil that fills the seven days

14 ג והנה עפ"ז [על פי זה] יובן מעט מזעיר ענין שבעת ימי המילואים[113] ועיין מזה ברבות ר"פ שמיני[114] ובקהלת בפסוק תן חלק[115] לשבעה וגם[116] לשמנה[117] ובזהר בפ' שמיני דל"ז ע"א

3. Now, according to this one will understand a little the matter of the seven days of the Miluim. And see about this in the [Midrash] Rabbah, at the beginning of Parshas Shemini, and in Koheles [Rabbah], on the verse "Give a portion to seven, and also to eight," and in the Zohar, Parshas Shemini, folio 37a,

Section 3 turns to the main subject, the seven days of the Miluim, which these ideas make "a little" understandable. The sources: the Midrash at the beginning of Shemini (Vayikra Rabbah 11:4), which reads the "seven pillars" of wisdom's house as the seven days of the Miluim; Koheles Rabbah on "Give a portion to seven, and also to eight" (Ecclesiastes 11:2); and the Zohar on Shemini (3:37a).

ע"פ כי שבעת ימים ימלא את ידכם[118] בשבעת ימים מיבעי ליה ופי' הרמ"ז [הרב משה זכות] דהקושיא הוא דאם הפי' שבשבעת ימים אלו ימלא הקב"ה את ידם הל"ל [הוה ליה למימר] בשבעת או שבעה ימים ימלא כו'

on "For seven days (shivas yamim) shall He fill your hands": "It should have said 'in seven days' (bishivas yamim)!" And the Ramaz explains that the question is: if the meaning is that in these seven days the Holy One, blessed be He, will fill their hands, it should have said "in the seven" (bishivas), or "seven days (shiv'ah yamim) shall He fill," etc.

> "To fill the hands" is the Torah's idiom for installing a priest. The Zohar asks why Leviticus 8:33 says shivas yamim, literally "the seven of days," and not "in seven days"; the Ramaz explains the difficulty: if the meaning were that G-d would fill the priests' hands during these seven days, the verse should have said "in the seven" or "seven days shall He fill."

אלא זכאין אינון כהנא כו' ומשיחין במשח רבות קודשא כו' והאי משח רבות הוא כללא דכל שבעה[119] כו' ובג"כ שבעת ימים ימלא כו'.

Rather: "Fortunate are the priests," etc., "and they are anointed with the holy anointing oil," etc., "and this anointing oil is that which encompasses all seven," etc., "and therefore 'seven days shall He fill,'" etc.

> The Zohar answers that the priests are anointed with the holy anointing oil, which includes and nourishes all seven supernal days; that is why the verse says "seven days shall He fill." The next paragraphs explain who or what does the "filling."

15 וכ"ה עוד בפ' אמור דפ"ט ע"א ההוא שמן עילאה כו' דאשלים לכל שבעה יומין כו' כי שבעת ימים ימלא[120, 121] כו' ע"ש.

So it is further in Parshas Emor, folio 89a: "that supernal oil," etc., "which completes all seven days," etc., "for 'seven days shall He fill,'" etc. See there.

> A similar passage of the Zohar, on Parshas Emor (3:89a), speaks of "that supernal oil," the holy anointing oil, "which completes all seven days," and connects it with "for seven days shall He fill your hands."

ור"ל [ורוצה לומר] דימלא קאי על ההוא שמן עילאה כו' שבו נמשחו הכהנים שהוא הממלא ומשלים השבעה יומין ומהם נמשך מילוי ושלימות וחינוך הכהנים כו'.

That is to say: "shall He fill" refers to "that supernal oil," etc., with which the priests were anointed: it is what fills and completes the seven days, and from them is drawn the filling, the completion and the inauguration (chinuch) of the priests, etc.

> The Alter Rebbe draws the conclusion: the subject of "shall He fill" is the supernal oil with which the priests were anointed. The oil fills and completes the seven supernal days, and from them come the "filling," the completion and the inauguration of the priests below.

16 והענין עפמ"ש [על פי מה שכתוב] בפ' בראשית דל"ד ע"א ע"פ והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים כאור שבעת הימים[122] מאן שבעת הימים אלין אינון שבעה יומין דבראשית.

The explanation is according to what is written in Parshas Bereishis, folio 34a, on "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": "What are 'the seven days'? These are the seven days of Bereishis."

> The key is a passage of the Zohar (1:34a) on Isaiah 30:26. The first view there says that "the seven days" of the verse are the seven days of creation.

רבי יהודה אמר אלין שבעת ימי המילואים מלואים ודאי כו' ואתהדר באשלמותיה ולא אתפגים סיהרא[123] כו',

"Rabbi Yehudah said: These are the seven days of the Miluim, 'fillings' indeed," etc., "and it returned to its completeness, and the moon was not blemished," etc.

> Rabbi Yehudah says they are the seven days of the Miluim, truly "fillings": at that time the world returned to its completeness and the moon was not blemished. The Zohar adds that the moon was then not blemished "by the evil serpent."

הרי מזה מובן דשבעת ימי המילואים הם שייכים לבחי' ומדרגת אור שבעת הימים הנ"ל והן ג"כ ענין שבעת ימי בראשית כמש"ל [כמה שכתוב לעיל].

From this it is understood that the seven days of the Miluim belong to the level and rank of "the light of the seven days" mentioned above, and they are also the matter of the seven days of Bereishis, as explained above.

> So the seven days of the Miluim belong to "the light of the seven days" of Isaiah's verse, and they also correspond to the seven days of creation, as the first section explained.

17 והענין כי בשבעת ימי בראשית קודם חטא אדה"ר [אדם הראשון] היו העולמות במעלה עליונה יותר הרבה שהרי הג"ע [הגן עדן] היה אצל אדה"ר [אדם הראשון] תמורת עוה"ז אצלינו,

The explanation: in the seven days of Bereishis, before the sin of Adam, the first man, the worlds were at a far higher rank. For Gan Eden was, for Adam, in place of what this world is for us.

> Why are the Miluim like the days of creation? Before Adam's sin the worlds stood far higher than they do now: Gan Eden was Adam's "this world," the place where he lived.

א"כ מה שאצלינו הוא קיבול שכר עד שאמרו מוטב דלידייניה[124] וליתי לעלמא דאתי היה זה אצל אדה"ר [אדם הראשון] קודם החטא למקום משכן העבודה

If so, what for us is [the place of] receiving reward, so much so that they said, "Better that he be judged and come to the World to Come," was, for Adam before the sin, the dwelling place of [his] service.

> For us Gan Eden and the World to Come are the place of reward, so precious that Rabbi Meir said of his teacher Elisha ben Avuyah, "Better that he be judged and come to the World to Come" (Chagigah 15b). For Adam before the sin, that realm was the place of his service.

ועד"ז היו כל העולמות במעלה עליונה יותר, וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] ס"פ בראשית[125] ובפע"ח [ובפרי עץ חיים] שער השבת פכ"ג[126] שעולם הבריאה היה במקום ז"א דאצילות ואחר כך במקום בינה דאצילות כו' וז"א דאצי' במקום א"א כו'.

In the same way, all the worlds were at a higher rank, as is written in the Likkutei Torah of the Arizal at the end of Parshas Bereishis, and in Pri Etz Chaim, Shaar HaShabbos, chapter 23: that the World of Beriah was in the place of Z'eir Anpin of Atzilus, and afterwards in the place of Binah of Atzilus, etc., and Z'eir Anpin of Atzilus in the place of Arich Anpin, etc.

> All the worlds stood correspondingly higher. The Arizal describes this in his Likkutei Torah (in the passage beginning "Let us explain the greatness of Adam before the sin," according to the Kehot note) and in Pri Etz Chaim, in the gate on Shabbos: before the sin the World of Beriah stood in the place of Z'eir Anpin of Atzilus and then of Binah of Atzilus, and Z'eir Anpin of Atzilus in the place of Arich Anpin. A Kehot note reads the Pri Etz Chaim chapter as 22 rather than 23, and points also to chapter 20 there.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **THE REBBE EXPLAINS**
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> In a talk the Rebbe wrote for Simchas Beis HaShoevah 5693 in the yeshivah hall in Riga (only part of it was said), reading the Mishnah on one buried under a collapse, „מפקחין את הגל", as the state of man after the sin of the Tree of Knowledge, the Rebbe cites section 3 of this maamar.
>
> Our paragraph says that Gan Eden, which for us is the place of reward, was for Adam the place of his service. The Rebbe, citing it, says what that service was: refinement (בירור) of the sparks fallen in the shattering of Tohu, but „ע"ד בירור דימי שלמה" (like the refinement in the days of Shlomo), who

needed no war. Adam walked in the heavenly chambers (היכלות) and the sparks were refined of themselves, drawn to him the way a great torch draws a spark from afar; after the sin, the collapse fell upon man himself.

The Alter Rebbe: שהרי הג"ע היה אצל אדה"ר תמורת עוה"ז אצלינו, א"כ מה שאצלינו הוא קיבול שכר

The Rebbe: [ג"ע אצל אדה"ר עבודה (ענין המלואים ס"ג)], אלא שאז הי' הבירור ע"ד בירור דימי שלמה

Reshimos (second edition), volume טו–מה, חוברת טו, p. 9 · (מקצתו) באולם הישיבה, ריגא, שמחת בית השואבה תרצ"ג

18 ולכן א"ש [אתי שפיר] מ"ש האריז"ל [האר"י זכרונו לברכה] דשבעת ימי בראשית הם ז"ת [ז' תחתונות] דעתיק כי ז"ת [ז' תחתונות] דעתיק היו מאירים אז ולכך היו העולמות בהזדככות רב ולאחר חטא עה"ד [עץ הדעת] ירדו העולמות למטה ונסתלקה שכינה מעל הארץ.

Therefore what the Arizal, of blessed memory, said is well understood: that the seven days of Bereishis are the seven lower [Sefiros] of Atik. For the seven lower [Sefiros] of Atik shone then, and therefore the worlds were in great refinement; and after the sin of the Tree of Knowledge the worlds descended below, and the Shechinah (Divine Presence) departed from upon the earth.

Hence the Arizal's teaching that the seven days of creation are the seven lower Sefiros of Atik: in those days the light of Atik shone openly and the worlds were highly refined, and only after the sin of the Tree of Knowledge did they descend and the Shechinah withdraw from the earth.

19 ומעשה המשכן הוא תיקון לזה להיות דירה בתחתונים ושיהיה בחי' גילוי אור שבעת הימים וכמ"ש ברבות בראשית פי"ט[127] עיקר שכינה בתחתונים היתה[128] כיון שחטא אדה"ר [אדם הראשון] נסתלקה כו' וכנגדן שבעה צדיקים כו' עד עמד משה והורידה מלמעלה למטה[129]

The making of the Mishkan is a rectification for this: to be a dwelling place among the lower realms, and that there be the level of the revelation of the light of the seven days. As is written in the [Midrash] Rabbah on Bereishis, chapter 19: "The Shechinah was principally among the lower beings; once Adam, the first man, sinned, it departed," etc., "and corresponding to them, seven righteous men," etc., until "Moshe arose and brought it down from above to below."

The Mishkan repaired this: it made a dwelling for G-d among the lower beings and revealed again "the light of the seven days." The Midrash (Bereishis Rabbah 19:7) says that the Shechinah's essential place was below, but when Adam sinned it withdrew to the first firmament, and later sins drove it higher, up to the seventh; corresponding to them, seven righteous men, from Avraham onward, brought it down step by step, until Moshe brought it down to earth.

וע"כ נק' שבעת ימי המילואים לשון מילוי ושלימות

Therefore they are called "the seven days of the Miluim," a term of filling and completeness.

That is why the inauguration days are called Miluim, a word for filling and completeness: they filled the lack left when the Shechinah withdrew.

כי הנה לעי"ל [לעתיד לבוא] כשיהיה תכלית השלימות כתיב והיה אור הלבנה[130] כוי שיתמלא פגימת הלבנה ולא יהיה בה שום מיעוט שהוא בחי' עליית המל' להיות שניהן משתמשין בכתר א'

For in the Time to Come, when there will be the ultimate completeness, it is written, "And the light of the moon shall be," etc.: that the blemish of the moon will be filled in, and there will be no diminution in it at all. This is the level of the ascent of Malchus, so that both of them will use one crown;

> In the future completeness, "the light of the moon shall be like the light of the sun": the moon's blemish will be filled and it will lack nothing. This is the ascent of Malchus, the moon, until sun and moon "use one crown," the phrase of the moon's complaint at creation, that two kings cannot use one crown (Chullin 60b).

והיינו שיתעלה שם ב"ן בשרשו בס"ג [בשם ס"ג][131] ע"י שלימות בירורים דרפ"ח ניצוצים דתהו ומעין זה היה ג"כ ע"י שהוקם המשכן שע"י נעשה עליות המל'.

that is, that the Name Ban will be elevated into its root in [the Name] Sag, through the completion of the refinements (beirurim) of the 288 sparks of Tohu. And a semblance of this also came about through the erection of the Mishkan, for through this the ascents of Malchus came about.

> In Kabbalistic terms, the Name Ban (52), associated with Malchus, will rise to its root in the Name Sag (63), associated with Binah, once all 288 sparks that fell in the shattering of the World of Tohu have been refined. Something of this already happened when the Mishkan was erected, which brought about ascents of Malchus.

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

THE REBBE EXPLAINS

In a sicha for Shabbos HaGadol, after explaining the 'great miracle' of that Shabbos, that the firstborn of Egypt themselves fought for Israel's release, as darkness turning into light, the Rebbe shows the same theme in Parshas Tzav, beginning with the seven days of the Miluim.

The Rebbe quotes this paragraph: the days are called Miluim for filling and completeness, like the future filling of the moon's blemish. He explains what that filling is, from what Chassidus teaches on the verse: now the moon receives its light from the sun, but in the future „יהי' לה אור עצמי כמו אור החמה" ("it will have a light of its own, like the sun's light"). So the moon, whose nature now is to receive, will be turned into light in its own right; and so Malchus, „דלית לה מגרמה כלום" ("which has nothing of its own"), will become light. This is „אתהפכא חשוכא לנהורא", the thread that joins Tzav to Shabbos HaGadol.

The Alter Rebbe: וע"כ נקי' שבעת ימי המילואים לשון מילוי ושלימות כי הנה לע"ל כשיהיה תכלית השלימות כתיב והיה אור הלבנה כוי

The Rebbe: והיינו, שהלבנה שענינה (עכשיו) "מקבל", תתהפך להיות בחי' אור וגילוי מצד עצמה

Likkutei Sichos, vol. יב, p. 37–38 · שבת הגדול תשכ"ט, תשל"א

THE REBBE EXPLAINS

In a sicha on Parshas Terumah, asking why the parsha of the Mishkan is named 'Terumah', the Rebbe takes up two teachings of the Sages on when the Shechinah came to rest below: at the giving of the Torah, or „ביום שהוקם המשכן" ("on the day the Mishkan was erected").

Our paragraph says the making of the Mishkan repaired the Shechinah's withdrawal, to be a dwelling among the lower beings, and the Rebbe cites it. He explains why it took the Mishkan: at Sinai the Shechinah came from above, „ואני המתחיל" ("and I am the one who begins"), and no holiness stayed in the mountain afterwards; in the Mishkan it came through „ועשו לי מקדש", the work of Israel, and so its holiness was fixed in the very matter of the Mishkan. Only then, through man's own work, is „עיקר שכינה בתחתונים" drawn down.

The Alter Rebbe: ומעשה המשכן הוא תיקון לזה להיות דירה בתחתונים

The Rebbe: לאחרי ווי עס איז געווען במ"ת מצד הבורא (ואני המתחיל) — מצד עבודה, און דוקא דעמאָלט ווערט נמשך עיקר שכינה בתחתונים

Likkutei Sichos, vol. כא, p. 150–153 · ש"פ תרומה תש"מ

THE REBBE EXPLAINS

In a sicha on Parshas Shemini, asking what joins the parsha's opening, the eighth day of the Miluim, to its close, the laws of the animals, the Rebbe explains the two sides of the number eight: beyond the seven, yet joined to them.

In a note the Rebbe cites this paragraph, the Mishkan as the repair of the Shechinah's withdrawal, to be a dwelling below, and explains how the seven days and the eighth built that dwelling. The work below, divided into seven, the seven days of the Miluim, drew the light that fits the worlds into the properties of creatures; that was the preparation for the eighth day, when the light above the order of the worlds rested „באופן של שמיני" ("in the manner of an eighth"): not only in the world as a whole, „בתחתונים", but in the details of each creature.

The Alter Rebbe: ומעשה המשכן הוא תיקון לזה להיות דירה בתחתונים ושיהיה בחי' גילוי אור שבעת הימים

The Rebbe: ע"י עבודת המטה שמתחלקת בכללות בז', ז' ימה"מ, שנמשך האור שלפ"ע העולמות בתכונות וגדרי הנבראים הרי"ז ההקדמה שהשראת השכינה

Likkutei Sichos, vol. יז, p. 97–98 (note 34) · ש"פ אחרי ומאמר דאחש"פ תשכ"ה; ש"פ שמיני תשל"א ותשל"ו

20 וזהו ענין שבעת ימי המילואים שממלאים החסרון והפגם ומילוי זה נמשך מבחי' שלימותא דכולהו והוא מבחי' אור שבעת הימים, אלא דאינו ממש כמו בחי' גילוי אור שבעת הימים דלע"ל [דלעתיד לבוא] שהוא בחי' עתיק

This is the matter of the seven days of the Miluim: they fill the lack and the blemish. And this filling is drawn from the level of "the completion of them all" (shleimusa dechulhu), and it is from the level of the light of the seven days; only, it is not exactly like the level of the revelation of the light of the seven days of the Time to Come, which is the level of Atik,

The Miluim, then, fill the moon's lack and blemish. Their filling comes from "the completion of them all," the light of the seven days, but not in the full form promised for the future, which is the level of Atik itself.

אבל כאן בשבעת ימי המילואים נ' בזהר שהוא מבחי' בינה

but here, in the seven days of the Miluim, it appears from the Zohar that it is from the level of Binah.

> In the Miluim, by contrast, the Zohar indicates that the filling came from Binah, not from Atik itself.

והיינו דבינה לגבי ז"א הוא כמו בחי' עתיק וכתר (וכמ"ש בע"ח [בעץ חיים] שכ"ה דרוש ה') שהרי מת"ת [מתפארת] דאימא נעשה כתר לז"א, וכנודע ג"כ דבינה נק' לפעמים עתיקא בזהר וגם שהתגלות עתיק הוא בבינה[132]

That is: Binah, relative to Z'eir Anpin, is like the level of Atik and Keser (as is written in Etz Chaim, Shaar 25, Derush 5), for from Tiferes of Imma the Keser of Z'eir Anpin is made. As is also known, Binah is sometimes called Atika in the Zohar; and also, the revelation of Atik is in Binah.

> This is no contradiction, because Binah, relative to Z'eir Anpin, is itself like Atik and Keser. In the Arizal's scheme the Keser of Z'eir Anpin is formed from Tiferes of Imma (Binah), so Binah is the "crown" above Z'eir Anpin; the Zohar sometimes calls Binah "Atika," the Ancient One; and Atik reveals itself in Binah.

ועמ"ש ר"פ לך לך[133] ובביאור ע"פ צאינה וראינה[134] בסוף הדבור בענין פי' שאו ידיכם קדש וברכו[135] כו'.

And see what is written at the beginning of Parshas Lech Lecha, and in the explanation (Biur) on "Go forth and see," at the end of the discourse, concerning the meaning of "Lift up your hands in holiness and bless," etc.

> In Torah Ohr, at the beginning of Lech Lecha, the Alter Rebbe explains that Atik, the source of delight, is revealed in Binah and not in Chochmah, which remains a mere point until Binah unfolds it. At the end of the explanation on "Go forth and see" in Likkutei Torah on Shir HaShirim, he reads "Lift up your hands in holiness and bless" (Psalms 134:2) as a mother blessing her son: the "hand" of Arich Anpin is revealed in Imma, Binah, and through her the blessing reaches Z'eir Anpin.

21 ובזה יובן ג"כ מ"ש בזהר וההוא שמן עילאה כו' דאשלים לכל שבעה יומין[136] כו'

With this one will also understand what is written in the Zohar, "and that supernal oil," etc., "which completes all seven days," etc.

> This also explains the Zohar's words about "that supernal oil ... which completes all seven days."

פי' שהוא ענין אור שבעת הימים שהאור הוא למעלה משבעת הימים עצמן דהיינו שהוא האור והחיות של הז"ת [הזי תחתונות] והיא בחי' ג"ר [גי ראשונות] כנ"ל.

The meaning is that it is the matter of the light of the seven days: the light is above the seven days themselves, that is, it is the light and life-force (chayus) of the seven lower [Sefiros], and it is the level of the first three [Sefiros], as mentioned above.

> The oil is like "the light of the seven days": a light above the seven days themselves, their life-force, which is the level of the first three Sefiros, as explained in the first section.

כך ג"כ כאן בענין שבעת ימי המילואים שהם ג"כ בחי' שבעת הימים הנ"ל ושמן עילאה הוא בחי' אור החכמה שנמשך ומאיר בבינה הנק' שבעת הימים ונק' השמן אור שבעת הימים

So too here, regarding the seven days of the Miluim, which are also the level of the seven days mentioned above: the supernal oil is the level of the light of Chochmah that is drawn into and shines in Binah, which is called "the seven days," and the oil is called "the light of the seven days."

> Here, in the Miluim, the seven days are in Binah, and the supernal oil is the light of Chochmah shining into Binah. Oil is a common image for Chochmah, so the oil is "the light of the seven days."

ולכן עליו נאמר שבעת ימים ימלא[137] כו', וע"ד דאיתא בפ' בראשית ד"ו ע"א רב ויקירא ועתיק יומין[138] ופי' האשל אברהם[139] שם דבחי' ישראל סבא נק' עתיק יומין

Therefore of it is said, "Seven days shall He fill," etc. This is like what is found in Parshas Bereishis, folio 6a, "great and precious, and Ancient of Days"; and the Eshel Avraham there explains that the level of Yisrael Saba is called "Ancient of Days" (Atik Yomin),

> That is why "shall He fill" is said of the oil. A parallel is the Zohar's phrase (1:6a) "great and precious, and Ancient of Days": the Eshel Avraham, a commentary on the Zohar, explains that "Ancient of Days" there means Yisrael Saba, a configuration of Abba, Chochmah.

כי סבא היינו עתיק יומין כמ"ש באד"ר [באדרא רבא] דקכ"ח ע"ב סבא דעתוי סתים[140] כו' נמצא בחי' אור ישראל סבא המתלבש בבינה נק' לגבי ז"א בחי' עתיק יומין כו'

for Saba ("the Elder") is Atik Yomin, as is written in the Idra Rabba, folio 128b, "an elder whose mind is concealed," etc. It follows that the level of the light of Yisrael Saba, which is enclothed in Binah, is called, relative to Z'eir Anpin, the level of Atik Yomin, etc.

> For saba, "elder," is a name of Atik Yomin, as in the phrase of the Idra Rabba, the Zohar's "Great Assembly" (3:128b), "an elder whose mind is concealed." So the light of Yisrael Saba enclothed in Binah is, from Z'eir Anpin's perspective, an "Ancient of Days."

והיינו משום דישראל סבא שהוא ת"ת [תפארת] דאבא ממנו נעשה נשמה לכתר דז"א הנמשך מת"ת [מתפארת] דאימא כמ"ש בע"ח [בעץ חיים] שכ"ב פ"ג [פרק ג']

This is because from Yisrael Saba, which is Tiferes of Abba, is made the soul (neshamah) of the Keser of Z'eir Anpin, which is drawn from Tiferes of Imma, as is written in Etz Chaim, Shaar 22, chapter 3.

> The reason: Yisrael Saba, Tiferes of Abba, becomes the soul, the inner light, of the Keser of Z'eir Anpin, while that Keser itself is drawn from Tiferes of Imma, as the Arizal's Etz Chaim explains.

ולכן נאמר ימלא לשון יחיד דקאי על בחי' האור של שבעת הימים

Therefore it says yemalei, "shall He fill," in the singular, for it refers to the level of the light of the seven days.

> This is why yemalei, "shall He fill," is singular: its subject is the one light of the seven days, the oil.

ואח"כ ביום השמיני ענין שמיני למילואים שנטל עשר עטרות[141] י"ל [יש לומר] שהוא מעין הבחי' הנקרא שבעתים כאור שבעת הימים דלע"ל [דלעתיד לבוא] שזהו בחי' יסוד דא"ק [דאדם קדמון] כמש"ל [כמה שכתוב לעיל] וכאן ששבעת הימים הם בבחי' בינה וכן אור שבעת הימים היינו הארת חכמה שנמשך בבינה

And afterwards, "on the eighth day," the matter of the eighth [day] of the Miluim, which "took ten crowns": it can be said that it is a semblance of the level called "sevenfold, like the light of the seven days" of the Time to Come, which is the level of Yesod of Adam Kadmon, as explained above. And here, the seven days are in the level of Binah, and likewise "the light of the seven days" is the radiance of Chochmah drawn into Binah;

> Then comes the eighth day, the day the Mishkan was erected, of which the Sages say that it "took ten crowns" (Shabbos 87b). It resembles the future "sevenfold" light, which is Yesod of Adam Kadmon; in the seven days of the Miluim, by contrast, the days are in Binah, and their "light" is the radiance of Chochmah within Binah.

אבל ביום השמיני הוא בחי' עצמיות אבא וכמו בשמיני עצרת הוא גילוי בחי' ח"ע [חכמה עילאה] בקרוב כו'

but on the eighth day it is the level of the very essence of Abba, just as on Shemini Atzeres there is the revelation of the level of the higher Chochmah (Chochmah Ila'ah) in closeness, etc.,

> On the eighth day, however, the very essence of Abba, Chochmah itself, is revealed. The comparison is Shemini Atzeres, the "eighth day" after Sukkos, when the higher Chochmah is revealed close at hand.

כמ"ש במ"א בד"ה ביום השמיני עצרת שבחכמה נאמר אחכמה והיא רחוקה ממני[142] שמאירה בבחי' ריחוק כו' ובשמיני עצרת נמשך בחי' חכמה בבחי' גילוי כו'.

as is written elsewhere, in the discourse beginning "On the eighth day, an assembly": that of Chochmah it is said, "I will be wise, but it is far from me," for it shines in a mode of distance, etc.; and on Shemini Atzeres the level of Chochmah is drawn down in a mode of revelation, etc.

As the discourse on Shemini Atzeres explains, Chochmah is ordinarily "far from me" (Ecclesiastes 7:23), shining from a distance, but on Shemini Atzeres it is drawn down openly.

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

EXPLAINED BY THE REBBE AND THE REBBE RASHAB

„שמיני למילואים שנטל עשר עטרות": our commentary gives the source of the 'ten crowns'; the reader is not told why they should be a semblance of the future.

Rashi says of the eighth day of the Miluim that it „נטל עשר עטרות" ("took ten crowns"). The Rebbe Rashab, in Hemshech 5672, cites the Kli Yakar, who links this to the harp of the future, „של עשרה נימין" (of ten strings), and adds that this is the revelation of Atik (עתיק), whose inner level will be revealed in the future. The Rebbe, in a maamar of Shabbos Shemini 5740, sets out the Sages' teaching on the harp, seven strings in the Temple, eight in the days of Moshiach, ten in the time to come, „עלי עשור", and says that so too the eighth day, Binah, 'took' the ten. Perhaps (biur b'derech efshar) this is why our paragraph sees in the ten crowns a semblance of the future 'sevenfold' light, which the maamar (¶6) calls the inner level of Atik; the ten-stringed harp returns in ¶31.

the Rebbe: Sefer HaMaamarim 5740 (unedited, old edition), p. קלח · the Rebbe Rashab: Hemshech 5672 (Ayin-Beis), old edition, vol. ב, p. תתקנא

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

THE REBBE EXPLAINS

At the farbrengen of Shabbos Parshas Tzav, Shabbos HaGadol, 8 Nissan 5748, the Rebbe draws from the parsha a theme 'connected with the completion of creation and the completion of the redemption', and joins it to the day's Rambam lesson in the laws of marriage.

The Rebbe explains that in the seven days of the Miluim „נעשה מילוי ושלימות" ("a filling and completion was made") in the seven days of creation, after the blemish of the sin, including the completion of turning darkness into light. From there one comes to the eighth day, and he quotes this paragraph: the eighth of the Miluim, which „נטל עשר עטרות" (took ten crowns), is a semblance of the future 'sevenfold, like the light of the seven days', adding „למעלה גם מאור שבעת הימים" ("above even the light of the seven days"): the completion of the redemption.

The Alter Rebbe: ואח"כ ביום השמיני ענין שמיני למילואים שנטל עשר עטרות י"ל שהוא מעין הבחי' הנקרא שבעתים כאור שבעת הימים דלע"ל

The Rebbe: (למעלה גם מאור שבעת הימים), שלימות הגאולה

Sefer HaSichos 5748, vol. א, p. 363 · ח' ניסן ה'תשמ"ח, שבת הגדול, ש"פ צו

SECTION 5 · ¶22–24

The eighth day

22 וכך י״ל [יש לומר] ענין שמיני למילואים הוא ג״כ גילוי מח״ע [מחכמה עילאה] ממש ועיין בפ׳ בשלח ס״ג ב׳ ובפ׳ יתרו פ״ח[143] א׳ דבינה נק׳ שביעאה.[144]

So it may be said that the matter of the eighth [day] of the Miluim is also a revelation from the higher Chochmah (Chochmah Ila'ah) itself. And see Parshas Beshalach, [folio] 63b, and Parshas Yisro, [folio] 88a, that Binah is called "the seventh" (shevi'a'ah).

> One may say that the eighth day of the Miluim, like Shemini Atzeres, reveals the higher Chochmah itself. The Zohar (2:63b, 2:88a) speaks of "the seventh day" as the supernal day from which the six days are blessed, and Binah is that "seventh"; the eighth is then above Binah, that is, Chochmah.

א״כ לפ״ז [לפי זה] י״ל [יש לומר] דביום השמיני היינו בחי׳ חכמה וזהו ענין עמיקא דכולא[145] המבואר שם בפ׳ בשלח ע״ש במק״מ [במקדש מלך] בשם האריז״ל [האר״י זכרונו לברכה].

If so, accordingly it may be said that "on the eighth day" is the level of Chochmah; and this is the matter of "the depth of all" (amika dechula) explained there in Parshas Beshalach. See there, in the Mikdash Melech, in the name of the Arizal, of blessed memory.

> This is "the depth of all" (amika dechula) of which the Zohar on Beshalach speaks: the deep source from which one who prays should draw blessing. The Mikdash Melech, a commentary on the Zohar, explains it there in the name of the Arizal.

אמנם הנה בזהר פי׳ דביום השמיני הוא בחי׳ מלי׳ והיינו כי תכלית וסוף הברכה וההמשכה הוא להמשיך השבעה יומין עילאין במדת מלכותו ית׳,

However, in the Zohar it is explained that "on the eighth day" is the level of Malchus. That is, because the purpose and end of the blessing and the drawing-down is to draw the seven supernal days down into the attribute of His sovereignty, may He be blessed.

> But the Zohar explains "the eighth day" as Malchus. The two readings fit together: the goal of all the blessing is to bring the seven supernal days down into Malchus, His sovereignty.

ועמ"ש בד"ה שובה ישראל[146] גבי כי עמך הסליחה למען תורא[147] כי תכלית המכוון במעשה בראשית הוא כדי שיהיה יש ויהיה היש בטל והיינו במדת מלכותו י"ת [יתברך] כו'

And see what is written in the discourse beginning "Return, O Israel," regarding "For with You is forgiveness, that You may be feared": that the ultimate intent in the work of creation is that there be a yesh (an existent being), and that the yesh be nullified, and this is in the attribute of His sovereignty, may He be blessed, etc.;

> The reader is referred to the discourse "Return, O Israel" in Likkutei Torah (Shabbos Shuvah), on "For with You is forgiveness, that You may be feared" (Psalms 130:4): the purpose of creation is that there be a yesh, a being that feels itself to exist, and that this yesh be nullified before G-d. That happens through Malchus, His sovereignty.

וכדי לבוא לבחינה זו צריך להיות ע"י הארה והמשכה יותר עליונה מבחינת כי עמך הסליחה שהוא בחי' כי עמך מקור חיים[148] כו' ע"ש.

and to arrive at this level there must be an illumination and drawing-down that is higher, from the level of "For with You is forgiveness," which is the level of "For with You is the source of life," etc. See there.

> To reach that goal a still higher illumination is needed, from the level of "with You is forgiveness," which is "with You is the source of life" (Psalms 36:10): as that discourse explains, forgiveness comes from above Chochmah, where no blemish reaches.

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

THE REBBE EXPLAINS

In the maamar beginning 'On the eighth day, the prince of the children of Menashe', said on the night of Zos Chanukah 5746, the Rebbe compares the eight days of Chanukah, the dedication of the altar, with the eight days of the Miluim, and asks why the Chanukah maamar of the Alter Rebbe, with the Tzemach Tzedek's glosses, brings only one meaning of 'eighth'.

The Rebbe sets out the two meanings of 'eighth' that the Alter Rebbe brings for the eighth day of the Miluim, and their reconciliation, citing this place: a drawing into Malchus, „שמיני שלמטה משבעה" ("an eighth below the seven"), comes only from a higher place, „שלמעלה משבעה" ("above the seven"). In his notes he adds why the 'above' is here Chochmah, and not Binah as it usually is: even the seven days of the Miluim are in Binah. And he marks what is particular to the Miluim: there the eighth is in Malchus because the drawing from above reached all the way down, unlike Chanukah, where Malchus itself is raised.

The Alter Rebbe: כי תכלית וסוף הברכה וההמשכה הוא להמשיך השבעה יומין עילאין במדת מלכותו ית'

The Rebbe: והתיווך דשני הפירושים הוא, כי בכדי שתהי' ההמשכה במלכות (שמיני שלמטה משבעה), הוא דוקא ע"י שההמשכה היא ממקום נעלה יותר (שלמעלה משבעה)

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23 ועד"ז יובן כאן ענין ביום השמיני ועיין בפי' צו[149] דל"ד סע"א [סוף עמוד א]. וזהו בחכמה יסד ארץ[150] שהוא בחי' מל' אבא יסד ברתא[151] כו'

In the same way the matter of "on the eighth day" is to be understood here. And see Parshas Tzav, folio 34a, end of side a. This is [the meaning of] "With Chochmah He founded the earth," which is the level of Malchus: "Abba founded the daughter," etc.

> The eighth day of the Miluim is to be understood in the same way, as Chochmah reaching into Malchus; the Zohar on Tzav (3:34a) is cited. This is "With Chochmah He founded the earth" (Proverbs 3:19): the "earth" is Malchus, and the Zohar says "Abba founded the daughter," Chochmah establishing Malchus.

ועיין בפרדס בעה"כ [בערכי הכינויים] ערך שמיני, ועד"ז נתבאר במ"א ע"פ ביום השמיני שלח[152] את העם ויברכו את המלך[153]

And see the Pardes, in Erchei HaKinuyim, the entry "Shemini." In the same way it has been explained elsewhere, on the verse "On the eighth day he sent the people away, and they blessed the king,"

> The Pardes, in its entry "Shemini" (eighth), is also cited. A parallel is a discourse on "On the eighth day he sent the people away, and they blessed the king" (I Kings 8:66), said at the dedication of Shlomo's Temple.

כי להיות המשכת בחי' מלכותו יתי' עלינו הוא ע"י עסק התורה דמחכמה עילאה נפקת וזהו בחי' ביום השמיני כו' שמזה נמשך ויברכו את המלך כו' ע"ש.

that the drawing-down of the level of His sovereignty, may He be blessed, upon us comes about through occupation with the Torah, which "issues from the higher Chochmah"; and this is the level of "on the eighth day," etc., from which is drawn "and they blessed the king," etc. See there.

> There it is explained that G-d's sovereignty is drawn down upon us through Torah study, because the Torah "issues from the higher Chochmah." This is "the eighth day," and from it comes "and they blessed the king," the drawing-down of His Kingship. In that discourse (Likkutei Torah, Shemini Atzeres) the Alter Rebbe adds that "there is no king without a people": through our service, above all the study of the Oral Torah, we draw His kingship upon us.

24 וגם י"ל [יש לומר] פי' השמיני הוא מבחי' מלך השמיני הדר[154] ועיין בפ' נשא דקמ"ב סע"א [סוף עמוד א].
ועמ"ש במ"א סד"ה ועשית בגדי קדש ולכך ביום שהוקם המשכן כתיב ויהי נועם[155] כו'

One may also say that the meaning of "the eighth" is from the level of the eighth king, Hadar. And see Parshas Naso, folio 142a, end of side a. And see what is written elsewhere, at the end of the discourse beginning "And you shall make holy garments": therefore, on the day the Mishkan was erected, it is written, "May the pleasantness," etc.;

> Another reading: "the eighth" recalls Hadar, the eighth king, whom the Idra Rabba (Zohar 3:142a) calls "supernal Chesed." At the end of the discourse "And you shall make holy garments" in Torah Ohr, the Alter Rebbe explains that the blessing comes from the level of Moshe, above the chain of worlds; therefore, when the Mishkan was erected, Moshe blessed the people with "May the pleasantness ..." (Psalms 90:17).

ותכלית וסוף הברכה הוא להיות גילוי מלכותו ית' כו' ע"ש ויום הקמת המשכן הוא שמיני למילואים:

and the purpose and end of the blessing is that there be a revelation of His sovereignty, may He be blessed, etc. See there. And the day of the erection of the Mishkan is the eighth [day] of the Miluim.

> The goal of that blessing is the revelation of G-d's sovereignty, and the day the Mishkan was erected was the eighth day of the Miluim.

SECTION 6 · ¶25–27

Filling: drawing the essence into revelation

25 ד ועו"ל [ועוד יש לומר] בפי' מילואים שממלא וממשיך האור מבחי' סוכ"ע בממכ"ע [בממלא כל עלמין] והיינו
ג"כ ענין אור שבעת הימים שבחי' כתר הוא הממוצע המחבר וממשיך הארת המאציל א"ס ב"ה
בנאצלים.

4. One may further explain the meaning of Miluim: that it fills and draws down the light from the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). This too is the matter of the light of the seven days, for the level of Keser is the intermediary that joins and draws down the radiance of the Emanator, the Infinite One (Ein Sof), blessed be He, into the emanated [levels].

> Section 4 offers another meaning of Miluim, "fillings": drawing the light that encompasses all worlds (sovev) into the light that fills them (memalei). This too is "the light of the seven days," because Keser is the intermediary that links the Emanator, the Infinite One, with the emanated Sefiros.

והנה נודע[156] בפי' מ"ש את השמים ואת הארץ אני מלא[157] אני ממש היינו מהו"ע [מהותו ועצמותו] וכתיב מלא כל הארץ כבודו[158] וכבודו היינו זיו יקריה זיו והארה לבד,

Now, it is known, regarding the meaning of what is written, "I fill the heavens and the earth": "I," literally, that is, His being and essence; and it is written, "The whole earth is full of His glory," and "His glory" is "the radiance of His splendor" (ziv yekarei), radiance and illumination alone.

> Two verses seem to clash: "I fill the heavens and the earth" (Jeremiah 23:24), where "I" means His very essence, and "The whole earth is full of His glory" (Isaiah 6:3), where "glory" is only a radiance, "the radiance of His splendor."

והתירוץ הוא דאע"ג [דאף על גב] שמהותו ועצמותו ית' מלא השמים והארץ אך הוא קדוש ומובדל מהעולמות שאין משיגים אותו כלל ומה שנמשך ומתגלה בעולמות זהו רק בחי' זיו יקריה זיו והארה לבד ועמ"ש מזה בד"ה ויקח קרח[159] ובד"ה וזאת המצוה.[160]

The resolution is that although His being and essence, may He be blessed, fills the heavens and the earth, nevertheless He is holy and separate from the worlds, for they do not grasp Him at all; and what is drawn into and revealed in the worlds is only the level of "the radiance of His splendor," radiance and illumination alone. And see what is written on this in the discourse beginning "And Korach took" and in the discourse beginning "And this is the commandment."

> The resolution: His essence does fill heaven and earth, yet He is holy and separate from the worlds, which cannot grasp Him at all; what is revealed in them is only His radiance. In Likkutei Torah, in the discourses "And Korach took" and "And this is the commandment," the Alter Rebbe identifies the two verses with the two modes of divine light: "I fill" is the light that encompasses all worlds (sovev), present everywhere alike, and "His glory" is the light that fills the worlds (memalei), the life-force they grasp.

26 ואמנם ע"י תומ"צ [תורה ומצות] ובפרט מעשה המשכן ועבודת הקרבנות הוא להמשיך גילוי אור הסוכ"ע ממש שהיא בחי' אני מלא להיות בגילוי ממש וכמ"ש לע"ל [לעתיד לבוא] ומלאה הארץ דעה[161] את ה' ועמ"ש מזה בד"ה וידעת היום,[162]

However, through Torah and mitzvos, and in particular the making of the Mishkan and the service of the offerings, [the aim] is to draw down the revelation of the light that encompasses all worlds itself, which is the level of "I fill," so that it be in actual revelation, as it is written of the Time to Come, "And the earth shall be full of the knowledge of Havayah." And see what is written on this in the discourse beginning "And you shall know this day,"

> Torah and mitzvos, and above all the Mishkan and its offerings, aim to draw down sovev itself, the "I fill" of G-d's essence, into open revelation, as will happen in the future when "the earth shall be full of the knowledge of Havayah" (Isaiah 11:9). In the discourse "And you shall know this day" (Likkutei Torah, Va'eschanan), the Alter Rebbe explains that this future knowledge will be actual perception, beyond the faith of the present.

וזהו ענין לשון שבעת ימי המילואים שהוא להמשיך מבחי' את השמים ואת הארץ אני מלא[163] בבחי' מלא כל הארץ כבודו.[164]

and this is the meaning of the term "the seven days of the Miluim": it is to draw down from the level of "I fill the heavens and the earth" into the level of "The whole earth is full of His glory."

> That is the meaning of the name "days of Miluim," of "filling": drawing "I fill the heavens and the earth," the essence, into "The whole earth is full of His glory," the revealed radiance.

27 ועמ"ש במ"א ע"פ ואולם חי אני[165] וימלא כבוד[166] ה' כו'. ועיין ר"פ ויקרא ד"ב ע"ב בענין מלא לא כתיב[167] ובמק"מ [ובמקדש מלך] שם וכנזכר לעיל ע"פ ויקרא אל משה

And see what is written elsewhere on the verse "But as I live, and the glory of Havayah shall fill," etc. And see the beginning of Parshas Vayikra, folio 2b, concerning "'full' is not written," and the Mikdash Melech there, and as mentioned above on the verse "And He called to Moshe."

> Further references on "filling": a discourse on "But as I live, and the glory of Havayah shall fill all the earth" (Numbers 14:21); the Zohar at the beginning of Vayikra (3:2b), which reads "and the glory of Havayah filled the Mishkan" as "full," complete above and below, with the Mikdash Melech's comment; and the discourse on "And He called to Moshe" earlier in Likkutei Torah, which explains that "full" glory as memalei filled from its source, sovev revealed in memalei.

ועיין בפ' נשא דקמ"א ע"ב בענין שם מלא[168] ודקל"ט ע"ב. ועמ"ש סד"ה לא תהיה משכלה[169] בענין את מספר ימיך אמלא[170] מילוי היומין כו'.

And see Parshas Naso, folio 141b, concerning "the full Name," and folio 139b. And see what is written at the end of the discourse beginning "None shall miscarry," concerning "The number of your days I will fill": the filling of the days, etc.

> Also cited: the Idra Rabba (Zohar 3:141b) on "the full Name," the two Names Havayah Elokim together, and 139b; and the end of the discourse on "None shall miscarry ... the number of your days I will fill" (Exodus 23:26), which explains "the number of your days" as the light within the days: the days themselves, the "garments," are man's to make, and G-d promises to fill them with light.

(וגם כאן י"ל [יש לומר] כי הוא יתי נקי המתנשא מימות עולם סוכ"ע ושבעת ימי המילואים[171, 172] היינו להמשיך מבחי' המתנשא כו' בימות עולם מדות דאצילות, ועיין באדרא דף קל"ד ב' שיש ימי קדם וימי עולם[173] כו'.

(Here too it may be said that He, may He be blessed, is called "Who is exalted above the days of the world," [that is,] the light that encompasses all worlds; and the seven days of the Miluim mean drawing down from the level of "Who is exalted," etc., into "the days of the world," the emotive attributes (middos) of Atzilus. And see the Idra, folio 134b, that there are "days of old" and "days of the world," etc.

> In a parenthesis: G-d is called "Who is exalted above the days of the world," words from the morning blessing before the Shema (there, "exalted from the days of old"), read here as the light that encompasses all worlds; the Miluim draw that exalted level into "the days of the world," the emotive attributes of Atzilus. The Idra (Zohar 3:134b) distinguishes "days of old" from "days of the world."

וזהו ג"כ ענין כי שבעת ימים ימלא את ידכם[174] כי הכהן הוא בחי' חסד דרועא ימינא וימין מקרבת שהוא בחי' שושבינא דמטרוניתא, ונודע כי החינוך צ"ל ע"י המשכה מבחינה עליונה יותר

And this is also the matter of "For seven days shall He fill your hands": for the kohen is the level of Chesed (kindness), "the right arm," and "the right hand draws near"; he is the level of "the groomsman of the Queen" (shushvina deMatronisa). And it is known that inauguration (chinuch) must be through a drawing-down from a higher level,

> This also explains "For seven days shall He fill your hands," said of the priests: the kohen embodies Chesed, "the right arm," and "the right hand draws near"; he is "the groomsman of the Queen," who brings Israel close to G-d. Inaugurating him requires a drawing-down from a higher level.

והיינו מבחי' ההוא שמן עילאה שהוא אור וחיות שבעת ימים שהם ז"ת [ז' תחתונות] כנ"ל ועיין ר"פ יתרו דס"ז ע"ב ובהרמ"ז [ובהרב משה זכות] שם שמבחי' הנ"ל נמשך הכח ועוז לבחי' כהן איש החסד שיוכל להעלות כו'

that is, from the level of "that supernal oil," which is the light and life-force of the seven days, which are the seven lower [Sefiros], as mentioned above. And see the beginning of Parshas Yisro, folio 67b, and the Ramaz there: that from the above-mentioned level, power and strength are drawn to the level of the kohen, the man of Chesed, so that he can elevate, etc.

> That level is the supernal oil, the light and life-force of the seven lower Sefiros. The Zohar at the beginning of Yisro (2:67b), which speaks of the kohen of the right side who serves before the supernal King, and the Ramaz there, show that from this level the kohen, the man of Chesed, receives the power to elevate.

ועמ"ש ע"פ ביום[175] השע"צ [השמיני עצרת] בענין פי' ה' צלך על יד ימינך[176] הוא האהבה שבנפש וה' צלך על יד ימינך הוא מה שנמשך ע"ז מלמעלה מבחי' וימינו תחבקני[177] ועמ"ש סד"ה ואכלתם אכול[178] מענין ביום המשח אותו

And see what is written on the verse "On the eighth day, an assembly" (Shemini Atzeres), concerning the meaning of "Havayah is your shade at your right hand": [your right hand] is the love in the soul, and "Havayah is your shade at your right hand" is what is drawn down upon it from above, from the level of "and His right hand embraces me." And see what is written at the end of the discourse beginning "And you shall eat in plenty," concerning "on the day he is anointed."

> The reader is referred to a discourse for Shemini Atzeres on "Havayah is your shade at your right hand" (Psalms 121:5): "your right hand" is the soul's own love, and "Havayah is your shade" is the love from above that rests on it, "His right hand embraces me" (Song of Songs 2:6). At the end of the discourse "And you shall eat in plenty" (Likkutei Torah, Tzav), the Alter Rebbe explains "on the day he is anointed": the anointing oil comes from above Chochmah, and the verse says "on the day" so that the light of that day be drawn into every day after it.

ועמ"ש בד"ה לכן אמור לבנ"י [לבני ישראל][179] מענין אשר נשאתי את ידי[180] ובד"ה וידבר דעשה"ד [דעשרת הדברות][181] בענין פי' נדבת ידך[182] ובד"ה צאינה וראינה[183] בענין שאו ידיכם קדש[184] ובביאור ע"פ ותחת רגליו כמעשה לבנת הספיר).[185]

And see what is written in the discourse beginning "Therefore say to the children of Israel," concerning "that I lifted up My hand"; and in the discourse beginning "And He spoke" on the Ten Commandments, concerning the meaning of "the free-will offering of your hand"; and in the discourse beginning "Go forth and see," concerning "Lift up your hands in holiness"; and in the explanation (Biur) on "And under His feet was like the work of a sapphire brick.")

> Further references follow, mostly on the theme of hands: "that I lifted up My hand" (Exodus 6:8), which the Alter Rebbe reads in Torah Ohr as the arms of Arich Anpin raising Malchus above even Chochmah; "the free-will offering of your hand" (Deuteronomy 16:10), the gift of the hand rather than the heart, because on Shavuos a will above the heart is revealed; "Lift up your hands in holiness" (Psalms 134:2); and an explanation on "And under His feet was like the work of a sapphire brick" (Exodus 24:10).

ועיין עוד מענין ימי המילואים בזהר פ' צו דף ל"ד ע"ב ובסוף ח"א [חלק א'] סי' כ"ה[186]

And see further concerning the days of the Miluim in the Zohar, Parshas Tzav, folio 34b, and at the end of Part I, section 25.

> More on the Miluim is in the Zohar on Tzav (3:34b), which says that corresponding to the high priest above, complete with the seven supernal days, the priest below has seven days of Miluim; and at the end of the first volume of the Zohar.

עוד יש לומר לענין פי' ימי המילואים ע"ד מ"ש בזהר ח"א [חלק א'] דס"ז ע"א[187] בפי' להי' הארץ ומלואה.[188] ח"ב [חלק ב'] וארא ד' כ"ב ב' ד"נ ע"א דקצ"ה ע"ב. ח"ג [חלק ג'] דמ"ה ע"ב וע"ש ג"כ דמ"ב ב'.

One may further say, regarding the meaning of "the days of the Miluim," along the lines of what is written in the Zohar, Part I, folio 67a, on the meaning of "The earth and its fullness are Havayah's"; Part II, Va'eira, folio 22b; folio 50a; folio 195b. Part III, folio 45b, and see there also folio 42b.

> Another reading of "Miluim" follows the Zohar (1:67a) on "The earth and its fullness are Havayah's" (Psalms 24:1): "its fullness" is the Shechinah, and the moon is "full," filled from the sun and complete on every side. The list of Zohar references continues in its second and third volumes.

עוי"ל [עוד יש לומר] בפי' ימי המילואים ע"פ משארז"ל [מה שאמרו רבותינו זכרונם לברכה] פ"ק [פרק קמא] דמגלה דף ו' ע"א ופ"ג [ופרק ג'] דפסחים דמ"ב ע"ב ע"פ בן אדם יען אשר אמרה צור על ירושלים כו' אמלאה החרבה[189, 190, 191] לא נתמלאה צור[192] אלא מחורבנה של ירושלים.[193]

One may further explain "the days of the Miluim" according to what our Sages, of blessed memory, said in the first chapter of Megillah, folio 6a, and in the third chapter of Pesachim, folio 42b, on the verse "Son of man, because Tyre has said against Jerusalem," etc., "I shall be filled, she is laid waste": Tyre was filled only from the destruction of Jerusalem.

> A further explanation of Miluim draws on the Sages (Megillah 6a, Pesachim 42b) on Tyre's words against Jerusalem, "I shall be filled, she is laid waste" (Ezekiel 26:2): when one is full the other is desolate, and Tyre was filled only from Jerusalem's destruction. In Likkutei Torah, Va'eschanan, the Alter Rebbe applies the same rule to each person, whose good and evil rise and fall in turn, so that one should not despair at a fall.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE TZEMACH TZEDEK, THE ALTER REBBE, THE MITTELER REBBE AND THE REBBE**
>
> „ונודע כי החינוך צ"ל ע"י המשכה מבחינה עליונה יותר": 'it is known', with no place given, that an inauguration (chinuch) needs a drawing-down from a higher level.
>
> The rule has a place. The Tzemach Tzedek, summarising the Alter Rebbe's discourse of 5567 on „ונערים ממשתה נגינתם" ("and lads from their feast of song"), writes „שהחינוך בא ממקום גבוה" ("that a chinuch (חינוך), an inauguration, comes from a high place") and points to the end of the Chanukah discourse in Torah Ohr; there the Alter Rebbe says that the princes gave the gifts for the altar's dedication „לפי שהיו במעלה יותר משאר כללות ישראל" ("because they stood higher than the rest of Israel"). The Mitteler Rebbe, in Shaarei Orah, counts it as one of the two conditions of a chinuch, „שיהיה העזר ממקום גבוה" ("that the help come from a high place"), and the Rebbe, in a Chanukah maamar of 5736, brings it from there: „שצ"ל ההמשכה ממקום גבוה" ("that the drawing must come from a high place"). Perhaps (biur b'derech efshar) this is the 'known' rule our paragraph applies to the kohanim: their inauguration in the seven days of the Miluim drew from the supernal oil, which is above the seven days themselves.

the Tzemach Tzedek: Maamarei Admur HaZaken 5567, additions from the Tzemach Tzedek: his summary, with glosses, of the Alter Rebbe's discourse of 5567 on „ונערים ממשתה נגינתם", p. תמד · the Alter Rebbe: Torah Ohr, Vayeishev, dibbur hamaschil בכ"ה בכסלו (on the site: Vayeishev 4 ¶37–38), p. כט, ד – ל, א · the Mitteler Rebbe: Shaarei Orah, Shaar HaChanukah, dibbur hamaschil בכ"ה בכסליו, p. ch. 40 (יז, א) · the Rebbe: Sefer HaMaamarim 5736 (unedited, old edition), p. 72

SECTION 7 · ¶28–32

Tyre filled from Jerusalem, above and in the soul

28 ופי' בע"ח [בעץ חיים] שער מיעוט הירח ספ"ב [סוף פרק ב'] שהמלכות דאצי' נאצלה בסוד שרש רק בחי' נקודה אחת וט"ס [וט' ספירות] באין לה בסוד תוספת ממלכיות שבט"ס [שבט' ספירות] העליונות.

And it is explained in Etz Chaim, Shaar Miut HaYareach (the Gate of the Diminution of the Moon), end of chapter 2, that Malchus of Atzilus was emanated, in the mystery of [its] root, as only a single point; and the nine Sefiros come to it, in the mystery of an addition, from the Malchus-levels in the nine upper Sefiros.

The Arizal explains, at the end of chapter 2 of the gate on the diminution of the moon, that Malchus of Atzilus was emanated in its root as a single point, and its nine other Sefiros come to it as an addition, from the Malchus within each of the nine Sefiros above it.

ובשעת חורבן בהמ"ק [בית המקדש] נתלבשו הט"ס [הט' ספירות] שבה[194] הנ"ל [הנ"ל] בקליפות, וזהו ענין שנתמלאה צור כו'.

And at the time of the destruction of the Holy Temple, her nine Sefiros mentioned above were enclothed in the kelipos; and this is the matter of "Tyre was filled," etc.

When the Temple was destroyed, those nine Sefiros were enclothed in the kelipos, and Malchus was left a mere point. That is "Tyre was filled": the kelipah was filled from the ruin of holiness, as the Arizal himself says there.

29 ועד"ז יש לפרש המדרש רבה באיכה ע"פ גדע בחרי אף כל קרן ישראל[195] כו' יעו"ש [יעויין שם].

In the same way one may interpret the Midrash Rabbah on Eichah, on the verse "He cut off in fierce anger every horn of Israel," etc. See there.

The same rule, that one side is filled at the other's expense, is the key to the Midrash Rabbah on Lamentations 2:3, "He cut off in fierce anger every horn of Israel," to which the reader is referred.

וזש"ש [וזהו שכתוב שם] ג"כ במדרש ע"פ וילכו בלא כח[196] לפני רודף א"ר [אמר רבי] אחא כשם שלא גלו ישראל אלא ברודף מלא[197] היינו מה שנתמלאה צור כו' והיה הרודף מלא.

And this is also what is written there in the Midrash on the verse "And they went without strength before the pursuer": "Rabbi Acha said: Just as Israel went into exile only through a full pursuer"; that is, that Tyre was filled, etc., and the pursuer was full.

> The Midrash on Lamentations 1:6 (Eichah Rabbah 1:33) says: just as Israel went into exile only before a "full" pursuer, so they will be redeemed only through a "full" redeemer. The pursuer's fullness is Tyre's "filling" from Jerusalem's ruin. In the Midrash, "full" is a point of spelling: "redeemer" (גואל) in Isaiah 59:20, "a redeemer shall come to Zion," is written in full, with the letter vav, and so too "pursuer" (רודף) in the verse on exile. The maamar reads this fullness as the enemy's real filling, drawn from Jerusalem's desolation.

30 ובעבודה היינו מה שכל הע"ס [העשר ספירות] שבנפש השכל והמדות הוא מעמיק בהן רק בתאוות נפשו הבהמית. שע"ז נעשית הנפש הבהמית והיצה"ר [והיצר הרע] בבחי' בנין ע"ס [עשר ספירות].

In [divine] service, this is when, with all the Ten Sefiros in the soul, the intellect and the emotive attributes, a person sinks himself only into the lusts of his animal soul. Through this the animal soul and the evil inclination are made into the level of a structure (binyan) of ten Sefiros.

> In a person's service of G-d the same happens when he puts all ten powers of his soul, intellect and emotions, into the desires of his animal soul. Then the animal soul and the evil inclination are "filled," built into a complete structure of ten Sefiros.

ובנפש האלקית נשאר רק נקודה אחת היא בחי' האמונה כי אפילו במצרים שהוא תכלית הקטנות נאמר ויאמן העם[198] כו'

And in the G-dly soul there remains only a single point, which is the level of faith. For even in Egypt, which was the utmost smallness, it is said, "And the people believed," etc.;

> Meanwhile the G-dly soul is left a single point, like Malchus in exile: the point of faith. Even in Egypt, at the lowest state, "the people believed" (Exodus 4:31).

ואפי' [ואפילו] גנבא אפום מחתרתא[199] רחמנא קריא הרי שמאמין בהקב"ה ועכ"ז [ועם כל זה] עובר על רצונו יתי לפי שאמונה זו היא רק בחי' מקיף ועטרה.[200]

and even "the thief at the mouth of the tunnel calls upon the Merciful One." Thus he believes in the Holy One, blessed be He, and nevertheless transgresses His will, may He be blessed, because this faith is only in the mode of an encompassing [light] (makif) and a crown.

> Even a thief breaking in calls on G-d for help, as the saying quoted in the Ein Yaakov version of tractate Berachos has it; so he believes in G-d and yet transgresses His will. That is because his faith is only an "encompassing" light and a "crown" above him, not drawn inward into his mind and heart. At the beginning of Devarim in Likkutei Torah the Alter Rebbe uses the same saying: faith is an acknowledgment "from afar," while the revelation drawn inward comes through Torah and mitzvos.

31 וצ"ל הדעת וההמשכה בפנימיות וזהו ענין התפשטות ט"ס [ט' ספירות] מהנקודה שיומשך הגילוי בשכל ומדות כו'. ועי"ז ממילא נחלש כח נה"ב [נפש הבהמית] ותאוותיה כי האור דוחה את החושך

There must be Daas (knowledge) and a drawing-down inwardly; and this is the matter of the spreading forth of the nine Sefiros from the point: that the revelation be drawn down into the intellect and the emotive attributes, etc. Through this, of itself, the power of the animal soul and its lusts is weakened, for light drives away darkness.

> The cure is Daas, knowledge that draws faith inward, so that the nine Sefiros spread out from the point into the mind and the heart. Then the animal soul weakens of itself, as darkness gives way to light.

וזהו ג"כ ענין אמלאה החרבה להפך כי ירושלים הוא יראה שלם[201] ע"ד יראו את[202] ה' קדושיו וכשנבנה בחי' זו בשלימות עי"ז יבטלו מדות נה"ב [נפש הבהמית] כהמס דונג[203] כו'

And this too is the matter of "I shall be filled, she is laid waste," in reverse: for Jerusalem (Yerushalayim) is yirah shalem, "complete awe," in the manner of "Fear Havayah, you His holy ones"; and when this level is built in completeness, through this the emotive attributes of the animal soul will be nullified, "as wax melts," etc.

> This is "I shall be filled, she is laid waste" in reverse. Jerusalem, Yerushalayim, read as yirah shalem, "complete awe" (as in "Fear Havayah, you His holy ones," Psalms 34:10), is built up, and the emotions of the animal soul melt "as wax melts" before fire (Psalms 68:3).

וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] ע"פ עלי עשור[204] שכנור דלע"ל [דלעתיד לבוא] יהי' [יהיה] של עשרה נימין כי נר הוי' נשמת אדם[205] נקי כנור נר כ"ו[206, 207] פי' כ"ו הוא מספר שם הוי' שמתגלה בהנשמה הנקרא נר.

This is what our Sages, of blessed memory, said on the verse "Upon a ten-stringed instrument": that the harp (kinor) of the Time to Come will be of ten strings. For "the soul of man is the lamp of Havayah"; it is called kinor, ner kaf-vav. That is, kaf-vav (26) is the numerical value of the Name Havayah, which is revealed in the soul, which is called ner (lamp).

> So the Sages said (Arakhin 13b) that the harp of the Temple had seven strings, that of the days of Mashiach eight, and that of the World to Come ten, "upon a ten-stringed instrument." The soul is "the lamp (ner) of Havayah" (Proverbs 20:27), and kinor, "harp," is ner plus kaf-vav, 26, the numerical value of the Name Havayah revealed in the soul, as the Tikkunei Zohar (Tikkun 21) reads it.

ע"ד כל הנקרא בשמי[208] כו' ואתם הדבקים בהוי'[209] כו' ושיהי' [ושיהיה] הכנור של עשרה נימין שיהיו ע"ס [עשר ספירות] מאירים בגילוי בקביעות בנשמת אדם להיות ומלאה הארץ דעה[210] כו'

This is in the manner of "Everyone who is called by My Name," etc., and "But you who cleave to Havayah," etc. And that the harp will be of ten strings [means] that the Ten Sefiros will shine in revelation, permanently, in the soul of man, so that "the earth shall be full of knowledge," etc.

> This is like "Everyone who is called by My Name" (Isaiah 43:7) and "You who cleave to Havayah" (Deuteronomy 4:4): G-d's Name is in the soul. The ten-stringed harp means that all Ten Sefiros will shine openly and permanently in the soul, when "the earth shall be full of knowledge."

וכתיב ומל ה' את לבבך[211] כו' וכמ"כ למעלה בבחי' כנס"י [וכמו כן] [כנסת ישראל] יהיה בה ע"ס [עשר ספירות] בקביעות בחינת אהל בל יצען[212] וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] בזכריה ע"פ ביום ההוא יהיה כו' ע"ש.

And it is written, "And Havayah will circumcise your heart," etc. Likewise above, in the level of the Congregation of Israel (Knesses Yisrael), there will be Ten Sefiros in her permanently, the level of "a tent that shall not be moved," as is written in the Likkutei Torah of the Arizal on Zechariah, on the verse "On that day there shall be," etc. See there.

> It is also written, "Havayah will circumcise your heart" (Deuteronomy 30:6), removing what covers it. Correspondingly above, Knesses Yisrael, Malchus, will hold her Ten Sefiros permanently, "a tent that shall not be moved" (Isaiah 33:20), as the Arizal's Likkutei Torah on Zechariah explains.

32 וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] כך אין נגאלין[213] אלא בגואל מלא[214] כו'. ועד"ז יובן ענין ימי המילואים להיות וימלא כבוד[215, 216] ה'.

This is what our Sages, of blessed memory, said: "So too, they are redeemed only through a full redeemer," etc. In the same way the matter of the days of the Miluim is to be understood: that there be "and the glory of Havayah shall fill."

> Hence the Sages' conclusion (Eichah Rabbah 1:33): Israel will be redeemed only through a "full" redeemer. The days of the Miluim are understood in the same way, as a "filling," so that "the glory of Havayah shall fill all the earth" (Numbers 14:21).

להמשיך הברכה וההמשכה בבחי' מלכות. אשר לא תחסר כל בה[217] כו' וזהו ענין מרוב כל.[218]

[That is,] to draw the blessing and the flow into the level of Malchus, "in which you shall not lack anything (kol)," etc. And this is the matter of "from an abundance of everything (kol)."

> The aim is to draw the blessing into Malchus, so that it lacks nothing, like the land in which "you shall not lack anything (kol)" (Deuteronomy 8:9). The word kol, "everything," is also in "from an abundance of everything (kol)" (Deuteronomy 28:47); the next paragraph reads kallah, "bride," as the one who receives from kol.

SECTION 8 · ¶33–36

Healing the breach

33 והיא נק' כלה שמקבלת מבחי' כל כו' וזהו ע"ד והיה אור הלבנה כאור החמה.

And she is called kallah (bride), for she receives from the level of kol ("all"), etc. And this is along the lines of "And the light of the moon shall be like the light of the sun."

> Malchus is called kallah, "bride," because she receives from the level called kol, "all." This is the meaning of "the light of the moon shall be like the light of the sun."

כי מיעוט הירח היינו ג"כ הסתלקות הט"ס מהמלכות[219] [הט' ספירות] כמ"ש בע"ח [בעץ חיים] שם ולע"ל [ולעתיד לבוא] שתהיה בבחי' אהל בל יצען[220] זהו כאור החמה. שיש בו האור תמיד בקביעות בלי שינויים כו'

For the diminution of the moon is also the withdrawal of the nine Sefiros from Malchus, as is written in Etz Chaim there; and in the Time to Come, when she will be in the state of "a tent that shall not be moved," this is "like the light of the sun," which has light always, permanently, without changes, etc.

> The moon's diminution is the withdrawal of the nine Sefiros of Malchus, as Etz Chaim explains. In the future she will be "a tent that shall not be moved" (Isaiah 33:20), holding them permanently; this is "like the light of the sun," whose light is constant, without waxing or waning.

ומעין זה היה ענין ימי המילואים כו'

And a semblance of this was the matter of the days of the Miluim, etc.

> The days of the Miluim gave a semblance of this permanent light.

ועיין זח"ב [זהר חלק ב'] פקודי דף רל"ה ע"א וזהו סיום הפסוק ביום חבוש[221] ה' את שבר עמו ומחץ מכתו ירפא.

And see the Zohar, Part II, Pekudei, folio 235a. And this is the conclusion of the verse: "on the day that Havayah binds up the breach of His people, and heals the wound of His blow."

> After a reference to the Zohar on Pekudei (2:235a), the Alter Rebbe turns to the end of Isaiah's verse: "on the day that Havayah binds up the breach of His people, and heals the wound of His blow."

פי' שבר עמו הוא ענין אמלאה החרבה כנ"ל וזהו נמשך ע"י מ"ש כי שתים רעות[222] עשו עמי[223] אותי עזבו מקור מים חיים לחצוב להם בארות בארת נשברים[224] (בירמי' [בירמיה] סי' ב' י"ג)

The explanation: "the breach of His people" is the matter of "I shall be filled, she is laid waste," mentioned above; and this comes about through what is written, "For My people have done two evils: they have forsaken Me, the source of living waters, to hew themselves cisterns, broken cisterns" (in Jeremiah, chapter 2, [verse] 13).

> "The breach of His people" is Tyre's filling from Jerusalem's ruin, and it comes from what Jeremiah describes: "they have forsaken Me, the source of living waters, to hew themselves cisterns, broken cisterns" (Jeremiah 2:13).

ועיין מזה ברבות כי תשא ס"פ מ"ב[225] ובשה"ש [ובשיר השירים] רבה בפסוק אל תראוני שאני שחרחורת[226] שעשו רעה אחת שקשה כשתים כו'.

And see about this in the [Midrash] Rabbah, Ki Sisa, at the end of chapter 42, and in Shir HaShirim Rabbah on the verse "Do not look upon me, that I am swarthy": that they did one evil that is as grievous as two, etc.

> The Midrash (Shemos Rabbah 42:8) links the "two evils" with the first two of the Ten Commandments, "I am" and "You shall have no other," broken by the golden calf; Shir HaShirim Rabbah (1:6) explains that they did one evil as grievous as two.

והנה פי' בורות נשברים[227] היינו ההפך מבחי' באר מים חיים המבואר במ"א ע"פ עלי באר[228, 229] כו' כ"א ההתקשרות בתאוות גשמיות

Now, the meaning of "broken cisterns" is the opposite of the level of "a well of living waters," explained elsewhere on the verse "Spring up, O well," etc.; it is rather the attachment to physical lusts.

> "Broken cisterns" are the opposite of "a well of living waters" (Song of Songs 4:15). In the discourse on "Spring up, O well" (Numbers 21:17) in Likkutei Torah, Chukas, the Alter Rebbe explains that the soul, descending from above into the body, becomes a well whose waters spring up again from below. Broken cisterns are, rather, attachment to physical desires.

ע"כ נק' בורות נשברים שהתאוות משבה"כ [משבירת הכלים] ועיין בזח"ג [בזהר חלק ג] פ' ואתחנן דרס"ו[230] א' ובהרמ"ז [ובהרב משה זכות] שם שהאריך ועיין במא"א [במאורי אור] אות בי'[231] סעיף י"א

Therefore they are called "broken cisterns," for the lusts come from the shattering of the vessels (sheviras hakeilim). And see the Zohar, Part III, Parshas Va'eschanan, folio 266a, and the Ramaz there, who elaborated; and see Me'orei Or, letter beis, section 11.

> Broken cisterns are called "broken" because desires come from the shattering of the vessels of Tohu. References follow to the Zohar on Va'eschanan (3:266a), the Ramaz there, and Me'orei Or, a Kabbalistic dictionary.

ומזה נמשך כי שתים רעות עשו היינו שגרמו במעשיהם הרעים בחי' שנתמלאה צור מחורבנה של ירושלים וה"ז [והרי זה] רעה אחת שקשה כשתים. וזהו ענין שבר עמי הנמשך ממה שחצבו להם בורות נשברים.

From this follows "For they have done two evils": that is, through their evil deeds they caused the state in which Tyre was filled from the destruction of Jerusalem; and this is "one evil that is as grievous as two." And this is the matter of "the breach of My people," which follows from their having hewn themselves broken cisterns.

> So the "two evils" mean that by their deeds they caused Tyre to be filled from Jerusalem's ruin, one evil as grievous as two. That is "the breach of My people," which comes from hewing broken cisterns.

34 והנה לע"ל [לעתיד לבוא] נאמר ביום חבוש[232] ה' את שבר עמו. ומבחי' שבר ושבירה יתהפך לבחי' שבר ותקוה.

Now, of the Time to Come it is said, "on the day that Havayah binds up the breach (shever) of His people." And from the level of shever, breaking and shattering, it will be transformed into the level of sever, hope and expectation.

> In the future G-d will bind up the shever, the breach, and the shever itself will turn into sever, hope: the same letters, read with a sin.

וכמ"ש ברבות מקץ ר"פ צ"ט[233] ע"פ כי יש שבר במצרים[234, 235] והיינו כמשארז"ל [כמו שאמרו רבותינו זכרונם לברכה] סוכה נ"ב א' ע"פ ואת הצפוני ארחיק מעליכם[236] זה[237] יצה"ר [יצר הרע] כו' שהוא הוא הגורם שבר עמו לחצוב להם כו'.

As is written in the [Midrash] Rabbah, Mikeitz, at the beginning of chapter 99, on the verse "that there was grain (shever) in Egypt." That is, as our Sages, of blessed memory, said (Sukkah 52a) on the verse "And the northern one I will remove far from you": "This is the evil inclination," etc.; for it is what causes "the breach of His people," "to hew themselves," etc.

> So the Midrash (Bereishis Rabbah 91:1; the Kehot note corrects the chapter number to 91) reads "there was shever in Egypt" (Genesis 42:1) with "whose hope (sivro) is in Havayah his G-d" (Psalms 146:5). The cause of the breach is the evil inclination, which the Sages (Sukkah 52a) find in "the northern one I will remove far from you" (Joel 2:20); it is what leads people to "hew cisterns."

35 ואזי ומחץ מכתו ירפא.[238] וארז"ל [ואמרו רבותינו זכרונם לברכה] ברבות בראשית פרשה יו"ד דקאי על בנות שוח[239] כו' ע"ש ובמשנה רפ"ה דשביעית.

And then, "He heals the wound of His blow." Our Sages, of blessed memory, said in the [Midrash] Rabbah on Bereishis, chapter 10, that this refers to benos shuach, etc. See there; and in the Mishnah, at the beginning of chapter 5 of Shevi'is.

> Then "He heals the wound of His blow." The Midrash (Bereishis Rabbah 10:4) says that benos shuach, a kind of fig that takes three years to bear fruit (see Mishnah Shevi'is 5:1), bore fruit on the very day of creation, and that in the future G-d will heal this "wound of the world."

והענין כמ"ש הר"ש [הרבי שמעון] רפ"ק [ריש פרק קמא] דדמאי דאמרינן גבי עץ שאכל אדה"ר [אדם הראשון] דקרו ליה בנות שוח לפי שגרמו שוחה לעולם כו' ע"ש

The explanation is as the Rash writes at the beginning of the first chapter of Demai: that we say, regarding the tree from which Adam, the first man, ate, that it was called benos shuach because they brought a pit (shuchah) upon the world, etc. See there.

> The Rash, Rabbi Shimshon of Sens, in his commentary on Mishnah Demai, explains that the tree Adam ate from was called benos shuach because it brought a shuchah upon the world.

ופי' שוחה יש לפרשו לשון חפירה ובור כמו שוחה עמוקה פי זרות[240] (במשלי כ"ב י"ד) והוא ענין לחצוב להם בארות נשברים הנ"ל

And shuchah may be explained as a term of digging and a pit, as in "The mouth of strange women is a deep pit (shuchah)" (in Proverbs, chapter 22, [verse] 14); and this is the matter of "to hew themselves broken cisterns" mentioned above.

> Shuchah can mean a pit dug in the ground, as in "The mouth of strange women is a deep pit" (Proverbs 22:14), which recalls the "broken cisterns" that people hew for themselves.

גם יש לפרשו לשון הכנעה ושפלות כמו וישח אדם וישפל איש[241] דהיינו שנתמעטה קומתו של אדה"ר [אדם הראשון] והוא ג"כ ע"ד הנ"ל בענין אמלאה החרבה.

It may also be explained as a term of humbling and lowliness, as in "And man (adam) is bowed down (vayishach), and man is brought low": that is, that the stature of Adam, the first man, was diminished. And this too is along the lines of what was said above about "I shall be filled, she is laid waste."

> It can also mean being bowed down and humbled, as in "Man (adam) is bowed down and man is brought low" (Isaiah 2:9), which the Alter Rebbe reads as Adam, whose stature was diminished by the sin. This too follows the pattern of "I shall be filled, she is laid waste": what holiness lost, the other side gained.

36 וז"ש [וזהו שכתוב] כי שחה לעפר נפשנו[242] כו' ועש"ז [ועל שם זה] נקרא עה"ד [עץ הדעת] בנות שוח כו' ומשם שורש נה"ב [נפש הבהמית] הגורם שפלות לנה"א [לנפש האלקית] כו' להמשך אחר תאוות נה"ב [נפש הבהמית] וכנ"ל.

And this is what is written, "For our soul is bowed down (shachah) to the dust," etc. On account of this the Tree of Knowledge is called benos shuach, etc.; and from there is the root of the animal soul, which causes lowliness to the G-dly soul, etc., [so that it is] drawn after the lusts of the animal soul, as mentioned above.

> So it says, "For our soul is bowed down to the dust" (Psalms 44:26). The Tree of Knowledge is called benos shuach for this reason, and it is the root of the animal soul, which brings the G-dly soul low and draws it after its desires.

ולעתיד יתוקן עץ הדעת ויתחבר עם עץ החיים. ואזי בנות שוח יהיו עושין פירות לשעתן

In the Time to Come the Tree of Knowledge will be rectified and joined with the Tree of Life. And then the benos shuach will produce their fruit at once (lesha'asan).

> In the future the Tree of Knowledge will be rectified and joined to the Tree of Life, and the benos shuach will again bear fruit at once, as on the day of creation.

שיהיה הגילוי למטה כמו למעלה וכמ"ש בועליך עושיך אלקי[243] כל הארץ יקרא שבכל הארץ הלזו הגשמיות יהיה גילוי אלקות וכתיב יענינו ביום קראנו.[244]

[That is,] there will be revelation below as above, as it is written, "Your husband is your Maker ... He shall be called the G-d of all the earth": that in all this physical earth there will be a revelation of G-dliness. And it is written, "He will answer us on the day we call."

> Then the revelation below will be like that above. As Isaiah says, "Your husband is your Maker ... He shall be called the G-d of all the earth" (Isaiah 54:5): G-dliness will be revealed in this physical earth. And "He will answer us on the day we call" (Psalms 20:10): the answer will come at once.

וזהו עושין פירות לשעתן ועמ"ש ע"פ והיה בן הבכור לשניאה.[245] ואזי והיה אור הלבנה כאור החמה[246] כו':

And this is "they produce fruit at once." And see what is written on the verse "And the firstborn son be of the hated one." And then, "And the light of the moon shall be like the light of the sun," etc.

> This immediacy is what "bearing fruit at once" means. The reader is referred to a discourse on "If the firstborn son is of the hated one" (Deuteronomy 21:15). Then, at last, "the light of the moon shall be like the light of the sun."

IN ONE'S AVODAH

In youth, when the blood boils, the effort to "turn from evil" and to sanctify oneself in what is permitted draws down a light higher than the understanding of old age, and it stays for life. A person must not let all ten powers of the soul be "filled" by the animal soul while faith remains only a point above him; through Daas, knowledge that draws faith into the mind and heart, the animal soul weakens of itself, as darkness before light.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist on the difference between shemesh and chamah, and what does each represent?
2. How can the "lads" come to stand higher than the "elders," both in the future ascent and in a young person's service?
3. What does the Zohar's question about shivas yamim show about who or what "fills" the priests in the Miluim?
4. How do the two kinds of "filling," the Miluim and Tyre filled from Jerusalem's ruin, play out in a person's soul?
5. Why does the maamar end with the benos shuach that will bear fruit at once?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **לשמש שם אהל**

The words here quote Psalms 19:5; the passage is shown below.

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.

2 **לשמש שם אהל בהם והוא כחתן**

David, praising G-d's glory in the heavens, says that He set a tent for the sun in the sky, and each morning it comes out "like a groom from his canopy," radiant and glad. Because the verse calls the sun a groom, it seems to contradict the earlier maamar, which placed the sun's light below the groom. (context: Steinsaltz Tanakh)

Psalms 19:5–6 תהילים י״ט:ה׳-ו׳

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם׃ וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח׃

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

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3 **והוא כחתן**

The Zohar on Beha'aloscha opens with Rabbi Yehudah's exposition of "And it is like a groom coming out of his canopy." The Alter Rebbe cites it, with the Ramaz's comment there, for the sun as "groom."

Zohar, Beha'alotcha 1:1–2:5 ספר הזהר, בהעלותך א׳:א׳-ב׳:ה׳

AND THE L-RD SPOKE UNTO MOSES, SAYING: SPEAK UNTO AARON, AND SAY UNTO HIM: WHEN THOU LIGHTEST THE LAMPS.... R. Judah discoursed here on the verse: "Which is as a bridegroom coming out of his chamber", etc. (Ps. 19, 6). 'Happy is the portion of Israel', he said, 'in whom the Holy One, blessed be He, delights and to whom He gave the Torah of truth, the Tree of Life, whoever takes hold of which achieves life in this world and in the world to come. Now the Tree of ...

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

4 **אור הוא בחכמה**

The note sends the reader to the sources gathered there for the principle that "light" refers to Chochmah.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה״ז פרשיות לע׳ תשסו.

5 **אז יבקע כשחר אורך**

The words here quote Isaiah 58:8; the passage is shown below.

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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KEHOT'S NOTE

ישע׳ נח, ה.

6 **דז״א . . מקנן ביצירה**

Tanya explains that the angels are called chayos and beheimos because their love and awe are natural to them, without free choice, and that the souls of the righteous dwell in Beriah while the angels are in Yetzirah, where only the emotive attributes of the Infinite shine.

Tanya, Likkutei Amarim 39 תניא, חלק ראשון; ליקוטי אמרים ל״ט

KEHOT'S NOTE

ראה תניא פל״ט. מאמרי אדה״ז הקצרים ע׳ תקנב.

7 **אזי נקראו זו״נ אנפי זוטרי בגמרא**

The Gemara explains keruv as "like a child" (kravya) and resolves a contradiction between verses by distinguishing "large faces" from "small faces" (apei zutrei). The Alter Rebbe applies "small faces" to Z'eir Anpin and Nukva as the cherubim.

Chagigah 13b חגיגה י״ג ב

KEHOT'S NOTE

חגיגה יג, ב.

8 **וענין בחי׳ נער**

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

KEHOT'S NOTE

באוה״ת בראשית כרך ז דף תתתח, ב מציין לכמה מקומות.

9 **וטובל בשמן רגלו**

The words here quote Deuteronomy 33:24; the passage is shown below.

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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KEHOT'S NOTE

דברים לג, כד.

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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KEHOT'S NOTE

שמות לג, יא.

10 **תקוע אלפא לשמן**

The words here quote Menachot 85b:11-12; the passage is shown below.

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)

KEHOT'S NOTE

ראה מנחות פה, ב.

11 **ואשה חכמה התקועית**

The words here quote II Samuel 14:2–4; the passage is shown below.

II Samuel 14:2–4 שמואל ב י"ד:ב'-ד'

וַיִּשְׁלַח יוֹאָב תְּקוֹעָה וַיִּקַּח מִשָּׁם אִשָּׁה חֲכָמָה וַיֹּאמֶר אֵלֶיהָ הִתְאַבָּלִי־נָא וְלִבְשִׁי־נָא בְגְדֵי־אֵבֶל וְאַל־תָּסוכִי 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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KEHOT'S NOTE

שמואל-ב יד, ב-ד.

12 **כרוב אחד מקצה מזה**

The words here quote Exodus 25:19; the passage is shown below.

Exodus 25:19 שמות כ"ה:י"ט

וַעֲשֵׂה כְרוּב 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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KEHOT'S NOTE

שמות כה, יט.

13 **ויהושע בן נון נער**

The words here quote Exodus 33:11; the passage is shown below.

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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KEHOT'S NOTE

שמות לג, יא.

14 **פני יהושע כפני לבנה**

The words here quote Bava Batra 75a:16; the passage is shown below.

Bava Batra 75a:16 בבא בתרא ע"ה א:ט"ז

כַּיּוֹצֵא בַּדָּבָר אַתָּה אוֹמֵר: "וְנָתַתָּה מֵהוֹדְךָ עָלָיו" - וְלֹא כָּל הוֹדְךָ; 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)

KEHOT'S NOTE

ב"ב עה, א.

15 **חנוך לנער ע"פ דרכו**

The words here quote Proverbs 22:6; the passage is shown below.

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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KEHOT'S NOTE

משלי כב, ו.

16 **בד"ה בכ"ה בכסלו**

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

KEHOT'S NOTE

תו"א כט, ד.

17 **גילוי הש"ע נהורין**

Kehot's note points to Zohar I, 4b for these words.

Zohar I, 4b זח"א ד,

KEHOT'S NOTE

זח"א ד, ב. לקו"ת נצבים מט, ד.

18 **יאר ה' פניו אליך**

The words here quote Numbers 6:25; the passage is shown below.

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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KEHOT'S NOTE

במדבר ו, כה.

19 **וארוכתך מהרה**

Isaiah tells the people that if they keep their fasts with true kindness to the poor, "then your light shall break forth like

the dawn," suddenly, out of the dark. Here the light of Z'eir Anpin that comes from Chochmah is the light that "breaks forth," the level of the groom. (Kehot: Isaiah 58:5) (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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KEHOT'S NOTE

ישע' נח, ח.

20 **בביאור ע"פ וקבל היהודים**

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

KEHOT'S NOTE

תו"א צז, ג.

21 **ולקמן ע"פ והניף את העומר**

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

KEHOT'S NOTE

לקו"ת אמור לו, ב.

22 **ע"פ טוב לחסות**

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

KEHOT'S NOTE

לקו"ת שמע"צ צ, ד.

23 **אם הבנים שמחה**

The words here quote Psalms 113:9; the passage is shown below.

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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KEHOT'S NOTE

תהלים קיג, ט.

24 **וישם לך שלום**

The words here quote Numbers 6:26; the passage is shown below.

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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KEHOT'S NOTE

במדבר ו, כו.

25 **בד"ה לסוסתי**

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

KEHOT'S NOTE

לקו"ת שה"ש יא, ד ואילך.

26 **כנגן המנגן**

The words here quote II Kings 3:15; the passage is shown below.

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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KEHOT'S NOTE

מלכים-ב ג, טו.

27 **ועיין בפ' ויחי דר"י ב'**

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

KEHOT'S NOTE

ראה באוה"ת וישב כרך ה תתקד, ב.

28 **יבל הוא היה אבי יושב אהל**

The words here quote Genesis 4:20; the passage is shown below.

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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KEHOT'S NOTE

בראשית ד, כ.

29 **בפ' שמות בד"ה קול דודי**

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

KEHOT'S NOTE

תו"א נא, א.

30 **ע"פ לריח שמניך**

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

KEHOT'S NOTE

לקו"ת שה"ש ב, ד.

31 **ובמ"א נתבאר**

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

KEHOT'S NOTE

ראה להלן בהוספות להערות וציונים.

32 **בפ' מטות ע"פ ואשה כי תדור**

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

KEHOT'S NOTE

לקו"ת מטות פג, ד.

33 חסד נעוריך

The words here quote Jeremiah 2:2; the passage is shown below.

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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KEHOT'S NOTE

ירמי׳ ב, ב.

34 ע״פ זכור את אשר עשה לך עמלק

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

KEHOT'S NOTE

תו״א פד, ד.

35 תרין ריעין דלא מתפרשין

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

KEHOT'S NOTE

ע״י ר״פ ראה [יח, ב] ושו״נ מזח״ג (ד, א). [כ]. אוה״ת נצבים ע׳ אירכב.

36 מתפרשין ושירה

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

KEHOT'S NOTE

ראה להלן בהוספות להערות וציונים.

37 ושירה היא על היין

The words here quote Berakhot 35a:3; the passage is shown below.

Berakhot 35a:3 ברכות ל״ה א:ג׳

וְהַאי ״קָדֵשׁ הִלּוּלִים״ לְהָכִי הוּא דַּאֲתָא? הַאי מִיבְּעֵי לֵיקוּם חַד דְּאָמַר רַחֲמָנָא אַחֲלֵיהּ וְהַדַּר אִכְלֵיהּ. 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 הֲגָפֶן הֶחָדַלְתִּי אֶת תִּירוֹשִׁי הַמְשַׂמֵּחַ אֱלֹקִים וַאֲנָשִׁים״, אִם אֲנָשִׁים מְשַׂמֵּחַ, אֱלֹקִים בַּמָּה 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 ...

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KEHOT'S NOTE

ברכות לה, א.

38 נכנס יין יצא סוד

The words here quote Eruvin 65a:19-20; the passage is shown below.

Eruvin 65a:19-20 עירובין ס״ה א:י״ט-כ׳

אָמַר רַבִּי חִיָּיא: כָּל הַמִּתְיַישֵּׁב בְּיֵינוֹ — יֵשׁ בּוֹ דַּעַת שִׁבְעִים וְקַנִּים. ״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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KEHOT'S NOTE

עירובין סה, א.

39 אכלו רעים לעילא

The words here quote Song of Songs 5:1; the passage is shown 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 דּוֹדִים׃

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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Zohar III, 4a זח״ג ד, א

KEHOT'S NOTE

שה״ש ה, א. זח״ג ד, א.

40 סד״ה באתי לגני

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

KEHOT'S NOTE

לקו״ת שה״ש לב, ג.

41 בד״ה לבבתני

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

KEHOT'S NOTE

לקו״ת שה״ש כט, ג.

42 ובמ״א נת׳ דשבת הוא בחי׳ אכלו רעים ויר״ט הוא שתו

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5565.

KEHOT'S NOTE

ראה סה״מ תקס״ה ע׳ א׳ קנה-ו.

43 נערים פני זקנים ילבינו

The words here quote Sotah 49b:3; the passage is shown below.

Sotah 49b:3 סוטה מ״ט ב:ג׳

וַחֲכָמוֹת סוֹפְרִים תִּסְרַח, וְיִרְאֵי חֵטְא יִמָּאֵסוּ, וְהָאֱמֶת תִּהֵא נֶעֱדֶרֶת. נְעָרִים פְּנֵי זְקֵנִים יַלְבִּינוּ, זְקֵנִים יַעַמְדוּ מִפְּנֵי קְטַנִּים — בֵּן מְנַוֵּול אָב, בַּת קָמָה בְאִמָּהּ, כַּלָּה בַּחֲמוֹתָהּ, אוֹיְבֵי אִישׁ אַנְשֵׁי בֵיתוֹ, פְּנֵי הַדּוֹר כִּפְנֵי הַכֶּלֶב, הַבֵּן אֵינוֹ מִתְבַּיֵּישׁ מֵאָבִיו, וְעַל מָה יֵשׁ לָנוּ לְהִשָּׁעֵן — עַל אָבִינוּ שֶׁבַּשָּׁמַיִם.

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KEHOT'S NOTE

סוטה מט, ב ושו״נ.

רש"י ז"ל בפ' יתרו [כו, ב] ע"פ אנכי וממכילתי' (שם) פ"ה פ' אנכי. ובפסקדר"כ פסקא בחודש השלישי ובפס"ר פ"כ אות ה. ע"ג יוצר לשבת אחר שבועות. גם לקח טוב שמות טו, ג. ובפע"ח ש' חה"ש פ"א. [כ].

49 בת קמה באמה

The words here quote Micah 7:6; the passage is shown below.

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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KEHOT'S NOTE

מיכה ז, ו.

50 ע"פ רני ושמחי בת

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

KEHOT'S NOTE

תו"א לו, א.

51 לא זז מחבבה

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

KEHOT'S NOTE

ע"ק שה"ש רד"ה צאינה האי (כו, ריש ב') ושי"נ. [כ].

52 רני ושמחי בת

The words here quote Zechariah 2:14; the passage is shown below.

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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KEHOT'S NOTE

זכריי ב, יד.

53 זקנה ושיבה דעכשיו

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

KEHOT'S NOTE

אבות ה, כב.

54 קנה חכמה קנה בינה

The words here quote Proverbs 4:5; the passage is shown below.

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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KEHOT'S NOTE

משלי ד, ה.

44 איזהו זקן שקנה חכמה

Kehot's note points to Kiddushin 32a for these words.

Kiddushin 32a קידושין ל"ב א

Bereshit Rabbah 59:9 בראשית רבה נ"ט:ט'

ויאמר אליו העבד - ההי"ד (הושע יב) כנען בידו מאזני מרמה לעשוק אהב כנען, זה אליעזר. בידו מאזני מרמה, שהיה יושב ומשקיל את בתו, ראויה היא, או אינה ראויה. לעשוק אהב, לעשוק אהובו של עולם, זה יצחק. אמר: אולי לא תאבה ואתן לו את בתי? אמר לו: אתה ארור, ובני ברוך, ואין ארור מתדבק בברוך:

"The servant said to him: Perhaps the woman will not wish to follow me to this land; shall I return your son to the land from which you departed?" (Genesis 24:5). "The servant said to him" – that is what is written: "A trader, scales of deceit are in his hand; he loves to exploit [laashok ahev]" (Hosea 12:8). "A trader [kenaan]" – this is Eliezer, [who was a Canaanite]. "Scales of deceit are in his hand" – because he was sitting and deliberating about his daughter: Is she worthy ...

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KEHOT'S NOTE

קידושין לב, א. ב"ר נט, ט.

45 אבא יונק ממזל השמיני

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

KEHOT'S NOTE

ע"ח ש' א"א ספ"ט. ש' או"א ספ"ח. ש' הזיווגים ספ"ב. ש' הולדת או"א וזו"ן רפ"ו. ש' העיבורים פ"ב. ובשער הנסירה ספ"ג. [כ].

46 והחכמה מאין תמצא

The words here quote Job 28:12; the passage is shown below.

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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KEHOT'S NOTE

איוב כח, יב.

47 בד"ה ועשית בגדי קדש

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

KEHOT'S NOTE

תו"א פב, ב.

48 במ"ת נדמה להם כזקן

Kehot's note points to Exodus 15:3 for these words.

Exodus 15:3 שמות ט"ו:ג'

ה׳ אִישׁ מִלְחָמָה ה׳ שְׁמוֹ׃

The L-RD is a man of war, The L-RD is His name.

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KEHOT'S NOTE

55 **ב"פ קנה בגימט' יש**

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

KEHOT'S NOTE

בפע"ח שער התפלת ר"ה (פ"ג) קטז, ד. ובשי' יוהכ"פ (ספ"ה) קכד, ד ד' קארעץ. [כ].

56 **רגלי החיות כנגד כולן**

The words here quote Chagigah 13a:4; the passage is shown below.

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, מֶלְךְ אֵל חַי וְקַיָּם רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם, וְאַתָּה אָמַרְתָּ: "אֶעֱלֶה עַל בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן" — ...

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KEHOT'S NOTE

חגיגה יג, א.

57 **הכתר הוא הממוצע**

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

KEHOT'S NOTE

ע' ע"ח שמ"ב דרושי אבי"ע ספ"א. ועל"ק בי' אם בחקותי (מו, ג). [כ].

58 **וכמ"ש בביאור ע"פ שחורה אני ונאוה**

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

KEHOT'S NOTE

לקו"ת שה"ש ז, ד.

59 **ובד"ה יו"ט של ר"ה שחל להיות בשבת**

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

KEHOT'S NOTE

לקו"ת ר"ה נו, ג.

60 **הנה ישכיל עבדי**

The words here quote Isaiah 52:13; the passage is shown below.

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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KEHOT'S NOTE

ישע' נב, י"ג.

61 **ונשא מאד . . בחי' א"ק**

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

KEHOT'S NOTE

וע"ע ע"ח ש"ג סדר אצי' להרח"ו סופ"ב. וז"ל אותיות אדם הוא א"ק עכ"ל. [כ].

62 **יוסף הוא המשביר**

The words here quote Genesis 42:6; the passage is shown below.

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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KEHOT'S NOTE

בראשית מב, ו.

63 **והנה השמש והירח**

The words here quote Genesis 37:9; the passage is shown below.

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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KEHOT'S NOTE

בראשית לז, ט.

64 **ובפי' שמות ד"ג ע"ב**

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

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' שא. אוה"ת בראשית כרך א דף פט, א.

65 **שעכשיו לית לה מגרמה כלום**

Kehot's note points to Zohar II, 215a for these words.

Zohar II, 215a זח"ב רטו, א

KEHOT'S NOTE

זח"ב רטו, א.

66 **צדיקים יושבים ועטרותיהם בראשיהם**

The words here quote Berakhot 17a:12; the passage is shown below.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָה וּרְבִיָה 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)

KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 2

67 Isaiah's promise of the redemption: on the day Havayah heals His people's wound, the moon will shine like the sun, and the sun sevenfold, "like the light of the seven days," the great light of the days of creation. The previous maamar expounded this verse, and this one continues it. (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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68 **שמש צדקה ומרפא בכנפיו**

Malachi's prophecy of the day of judgment: the sun that burns the wicked will rise for those who fear G-d's Name as "a sun of righteousness, with healing in its wings." The name shemesh belongs to the right side, kindness and healing. (context: Steinsaltz Tanakh)

Malachi 3:20 מלאכי ג׳:כ׳

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק׃

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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KEHOT'S NOTE

מלאכי ג, כ.

69 **מצד הימין נקי שמש צדקה ומרפא בכנפיה ומצד השמאל נקי חמה בסוד חמימות האש של הגבורה**

In the entry chamah of his dictionary of terms, Rabbi Moshe Cordovero writes these words almost verbatim: from the right the sun is called shemesh, from the left chamah, after the heat of Gevurah's fire. The Alter Rebbe quotes it to explain why the verse speaks of the lower levels.

Pardes Rimmonim 23:8:73 פרדס רמונים כ״ג:ח׳:ע״ג

חמה הוא התפארת ונקרא כן בסוד כי שמש ומגן ה׳ צבאות (תהלים פד יב). ונראה לנו כי מצד הימין נקרא שמש צדקה ומרפא בכנפיה (מלאכי ג כ). ומצד השמאל נקרא חמה בסוד חמימות האש של הגבורה. וזהו מוציא חמה מנרתיקה. כי הנרתק של התפארת הוא המלכות וכאשר הוא בתוך הנרתק ביחוד אז הוא רחמים והוא שמש צדקה תפארת ומלכות. וכאשר יוצא ממקומו אז הוא חמ״ה בסוד האש והדין:

Pardes Rimonim (Public Domain)

70 **צמצם שכינתו בין בדי ארון**

The note points to the second version of a discourse in this volume of the Alter Rebbe's maamarim, as another place where the saying "He contracted His Shechinah between the poles of the Ark" is discussed.

KEHOT'S NOTE

בסה״מ תקס״ג ע׳ שלה (נוסחא שני׳) ולקמן אמור לד, ב. ובלק עג, ב ארז״ל. קרח נה, א: שאמרו. וש״נ.

PARAGRAPH 3

71 **לשון חמימות**

The note sends the reader to the Tzemach Tzedek's Or HaTorah on Bereishis for chamah as a term of warmth.

KEHOT'S NOTE

ראה אוה״ת בראשית כרך א ׳, ב.

PARAGRAPH 4

72 "And the light of the sun shall be sevenfold, like the light of the seven days." The paragraph sets out to explain how high this ascent of the sun is.

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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73 The Torah introduces Yosef at seventeen, shepherding with his brothers: "and he was a lad (na'ar) with the sons of Bilhah," their helper. Because the Torah calls Yosef na'ar, he is the supernal "lad," the sun's contracted light. (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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74 **פני לבנה**

The elders of that generation said: "The face of Moshe was like the face of the sun, the face of Yehoshua like the face of the moon." Malchus, the second "lad," is "the face of the moon."

Bava Batra 75a:16 בבא בתרא ע״ה א:ט״ז

כַּיּוֹצֵא בַּדָּבָר אַתָּה אוֹמֵר: ״וְנָתַתָּה מֵהוֹדְךָ עָלָיו״ – וְלֹא כָּל הוֹדָךְ; זְקֵנִים שֶׁבְּאוֹתוֹ הַדּוֹר אָמְרוּ: פְּנֵי מֹשֶׁה כִּפְנֵי חַמָּה, פְּנֵי יְהוֹשֻׁעַ כִּפְנֵי לְבָנָה; אוֹי

לָהּ לְאוֹתָהּ בּוּשָׁה, אוֹי לָהּ לְאוֹתָהּ כְּלִימָה.

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75 **בד"ה ששת ימים תאכל מצות**

The discourse (Likkutei Torah, Tzav 7:34-35) explains that "sea" and "dry land" above are the concealed world and the revealed world: as everything on land has its counterpart hidden in the sea, so Malchus of Atzilus is called both.

KEHOT'S NOTE

לקמן יד, ב ואילך.

PARAGRAPH 5

76 **התלבשות אור א"ס ב"ה מלמעלה מהאצילות מבחי' א"ק באצי' הוא ג"כ ע"י בחי' צמצומים**

The gloss in this chapter speaks of "the mystery of the tzimtzum in the Infinite Light, and the tzimtzum of Adam Kadmon," all of which serve to contract the light so that it is enclothed in the vessels of the Ten Sefiros. The Alter Rebbe cites it for the contractions by which the light from Adam Kadmon enters Atzilus.

Tanya, Sha'ar HaYichud 9 תניא, חלק שני; שער היחוד והאמונה ט

PARAGRAPH 6

77 **עתיק יומין ושער רישיה כעמר נקא**

Daniel describes his night vision: thrones were set and the Ancient of Days sat, "His garment white as snow, and the hair of His head like pure wool." In Kabbalah the Ancient of Days is Keser, the level of the "elder," above the "lads." (context: Steinsaltz Tanakh)

Daniel 7:9 דניאל ז:ט

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כְּתַלַּג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא 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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78 **וישם מדברה כעדן**

Isaiah comforts Zion: Havayah will comfort her ruins "and make her wilderness like Eden, and her desert like the garden of Havayah." The lower worlds, now a "wilderness," will rise to the level of Atzilus, the "Eden." (context: Steinsaltz Tanakh)

Isaiah 51:3 ישעיהו נ"א:ג

כִּי־נִחַם ה' צִיּוֹן נִחַם כָּל־חָרְבֹתֶיהָ וַיָּשֶׂם מִדְבָּרָהּ כְּעֵדֶן וְעַרְבָתָהּ כְּגַן־ה' שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא בָהּ תּוֹדָה וְקוֹל זִמְרָה׃

For the L-RD hath comforted Zion; He hath comforted all her waste places, And hath made her wilderness like Eden, And her desert like the garden of the L-RD; Joy and gladness shall be found therein, Thanksgiving, and the voice of melody.

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79 **ממ"ש ברבות**

Kehot's note points to Shemot Rabbah 18:9 for these words.

Shemot Rabbah 18:9 שמות רבה י"ח:ט

KEHOT'S NOTE

שמו"ר יח, ט.

80 **אור הגנוז**

The Midrash explains "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 Gan Eden." The Alter Rebbe cites it as proof for the Ramaz's explanation. (Kehot: Shemos Rabbah 18:9)

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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81 **ופני לא יראו**

G-d answers Moshe, who asked to see His glory: "You shall see My back, but My face shall not be seen." The hidden "face" is the inner dimension of Abba and of Atik, the hidden light. (context: Steinsaltz Tanakh)

Exodus 33:23 שמות ל"ג:כ"ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

82 **פנימיות אבא שהוא פנימיות עתיק**

The note gives this page of the Alter Rebbe's maamarim of 5565 (1804-05) as another place on the inner dimension of Abba being the inner dimension of Atik.

KEHOT'S NOTE

סה"מ תקס"ה ע' תתסה. אוה"ת נשא ע' רנז. סה"מ ת"ש ע' 49 בהערה.

83 **מלך השמיני הדר**

"And Hadar reigned in his stead." Hadar is the eighth king of Edom listed in the Torah and the only one whose death the Torah does not mention; the Arizal sees in him the rectification of Tohu.

Genesis 36:39 בראשית ל״ו:ל״ט

וַיָּמָת בַּעַל חָנָן בֶּן־עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו הֲדַר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת־מַטְרֵד בַּת מֵי זָהָב׃

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

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PARAGRAPH 7

84 **נערים פני זקנים ילבינו**

The Mishnah lists among the signs of the time before the Mashiach that "lads will whiten (shame) the faces of elders." The Alter Rebbe reads it as the future rise of the "lads" above the "elders."

Sotah 49b:3 סוטה מ״ט ב׳:ג׳

וְחַכְמוֹת סוֹפְרִים תִּסְרַח, וְיִרְאֵי חֵטְא יִמָּאֵסוּ, וְהָאֱמֶת תִּהֵא נֶעֱדֶרֶת. נְעָרִים פְּנֵי זְקֵנִים יַלְבִּינוּ, זְקֵנִים יַעַמְדוּ מִפְּנֵי קְטַנִּים — בֵּן מְנַוָּול אָב, בַּת קָמָה בְאִמָּהּ, כַּלָּה בַּחֲמוֹתָהּ, אוֹיְבֵי אִישׁ אַנְשֵׁי בֵיתוֹ, פְּנֵי הַדּוֹר כִּפְנֵי הַכֶּלֶב, הַבֵּן אֵינוֹ מִתְבַּיֵּישׁ מֵאָבִיו, וְעַל מָה יֵשׁ לָנוּ לְהִשָּׁעֵן — עַל אָבִינוּ שֶׁבַּשָּׁמַיִם.

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85 **ושער רישי׳**

"And the hair of His head was like pure wool." The white hair of the Ancient of Days stands for the positive commandments.

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעַמַּר נְקֵא 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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KEHOT'S NOTE

דניאל ז, ט.

86 **קוצותיו תלתלים**

The maiden describes her beloved: "His locks are curled, black as a raven." The black hair stands for the prohibitions, and for the black-haired "lads." (context: Steinsaltz Tanakh)

Song of Songs 5:11 שיר השירים ה׳:י״א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב׃

His head is as the most fine gold, His locks are curled, And black as a raven.

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KEHOT'S NOTE

שה״ש ה, י״א.

87 **ולקדש א״ע במותר לו**

The Gemara teaches, "Sanctify yourself in what is permitted to you." The young need extra strength for this restraint.

Yevamot 20a:15 יבמות כ׳ א׳:ט״ו

אִיסּוּר קְדוּשָּׁה — שְׁנַיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אֲמַר לֵיהּ רָבָא: וְכוֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְרֵי, רָשָׁע נָמֵי לָא מִיקְרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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

KEHOT'S NOTE

יבמות כ, א ועוד.

PARAGRAPH 8

88 **שחורה אני ונאוה כו׳ כיריעות שלמה**

The maiden, Knesses Yisrael, tells the daughters of Jerusalem: "I am black, yet comely ... like the tents of Kedar, like the curtains of Shlomo," dark like the plain tents of the desert, yet lovely like the king's hangings. The Alter Rebbe reads the blackness of restraint as the source of a greater beauty. (context: Steinsaltz Tanakh)

Song of Songs 1:5 שיר השירים א׳:ה׳

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם 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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PARAGRAPH 9

89 **חנוך לנער ע״פ דרכו**

Shlomo's counsel: "Educate a lad according to his way," in the manner that suits him, "even when he grows old he will not depart from it." The "lad" of the verse is read in the light of the maamar's "lads." (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

משלי כב, ו.

90 **דמדכתיב ע״פ דרכו כו׳ וא״כ מאי מעליותא**

Chinuch Katan opens with this verse and asks: since it says "according to his way," implying that it is not the way of ultimate truth, what is the virtue in "even when he

grows old he will not depart from it"? The maamar gives a new answer.

Tanya, Part II; Shaar HaYichud VehaEmunah, Chinukh Katan 4
תניא, חלק שני; שער היחוד והאמונה, חינוך קטן ד

חֲנוֹךְ לַנַּעַר עַל פִּי דַּרְכּוֹ, גַּם כִּי יַזְקִין לֹא יָסוּר מִמֶּנָּה. הִנֵּה, מִדִּכְתִיב: "עַל פִּי דַּרְכּוֹ", מַשְׁמַע, שֶׁאֵינָהּ דֶּרֶךְ הָאֱמֶת לַאֲמִיתּוֹ, וְאִם כֵּן, מַאי מַעֲלִיוּתָא שֶׁ"גַּם כִּי יַזְקִין לֹא יָסוּר מִמֶּנָּה"?

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91 **אז תשמח בתולה במחול ובחורים וזקנים יחדיו**

Jeremiah's promise of the return from exile: "Then the maiden shall rejoice in the dance, and young men and elders together," their mourning turned to gladness. The verse joins the young and the old, the theme of this paragraph. (context: Steinsaltz Tanakh)

Jeremiah 31:13 ירמיהו ל"א:י"ג

אָז תִּשְׂמַח בְּתוּלָה בְּמָחוֹל וּבַחֻרִים וּזְקֵנִים יַחְדָּו וְהָפַכְתִּי אֶבְלָם לְשָׂשׂוֹן וְנִחַמְתִּים וְשִׂמַּחְתִּים מִיגוֹנָם׃

Then shall the virgin rejoice in the dance, And the young men and the old together; For I will turn their mourning into joy, And will comfort them, and make them rejoice from their sorrow.

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PARAGRAPH 10

92 **שמש ומגן ה' אלקים**

The psalmist, longing for G-d's courts, declares: "For a sun and a shield is Havayah Elokim," the source of light and the protector. The maamar takes the sun as the Name Havayah and the shield, which screens the sun, as the Name Elokim. (context: Steinsaltz Tanakh)

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

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

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KEHOT'S NOTE

תהלים פד, יב.

93 **והיה ה' לי לאלקים**

Yaakov's vow on his way to Charan: if G-d brings him home in peace, "then Havayah shall be my G-d" (le-Elokim). The maamar reads le-Elokim as "as Elokim": in the future Havayah will relate to a higher revelation as Elokim relates to Havayah now. (context: Steinsaltz Tanakh)

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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KEHOT'S NOTE

בראשית כח, כא.

94 **ועמ"ש במ"א ע"פ אז תשמח**

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5568.

KEHOT'S NOTE

ראה סה"מ תקס"ח ע' רכא.

PARAGRAPH 11

95 **ברבות בא ס"פ י"ח**

The Matos passage cites the same Midrash, the miracle of the night in Egypt that was "a passing miracle" as against the future, together with the Midrash that the song of the Exodus is called shirah (feminine) while the future song will be shir (masculine).

KEHOT'S NOTE

ראה גם לקמן פ' מטות פג, ד.

96 **ליל שמורים הוא לה'**

The Torah calls the night of the Exodus "a night of watching unto Havayah, for bringing them out of the land of Egypt," a night G-d set apart for their redemption and Israel keeps in every generation. The Midrash quoted here comments on this verse. (context: Steinsaltz Tanakh)

Exodus 12:42 שמות י"ב:מ"ב

לֵיל שִׁמֻּרִים הוּא לַה' לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם הוּא־הַלַּיְלָה הַזֶּה לַה' שִׁמֻּרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם׃

It was a night of watching unto the L-RD for bringing them out from the land of Egypt; this same night is a night of watching unto the L-RD for all the children of Israel throughout their generations.

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97 **ליל שמורים הוא לה' בעוה"ז עשה להם נס בלילה שהיה נס עובר**

"In this world He performed a miracle for them at night, for it was a passing miracle; but in the Time to Come the night becomes day," proved from Isaiah 30:26, "like the light the Holy One, blessed be He, created at the beginning and hid away in Gan 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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98 **סד"ה והיה מספר בנ"י**

At the end of the discourse "And the number of the children of Israel shall be" (Likkutei Torah, Bamidbar 6:12), the Alter Rebbe reads "for great is the day of Yizre'el" as zeri'as Kel, the "sowing" of kindness and charity below: in the future what was sown will sprout, and everything will become "day," with no longer two states of light and darkness.

KEHOT'S NOTE

לקו"ת במדבר ז, ח.

PARAGRAPH 12

99 **משמח חתן וכלה ומשמח חתן עם הכלה**

The Talmud lists the wedding blessings: one ends "Who gladdens the groom and bride," and the last "Who gladdens the groom with the bride." The maamar explains the difference through the sun and the moon.

Ketubot 8a:6 כתובות ח' א:ו'

"בָּרוּךְ אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חָתָן וְכַלָּה, גִּילָה, רִינָּה, דִּיצָה, חֶדְוָה, אֲהֵבָה וְאַחֲוָה 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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100 **לשמש שם אהל בהם והוא כחתן**

"For the sun He set a tent in them, and it is like a groom." The sun is the groom.

Psalms 19:5–6 תהילים י"ט:ה'-ו'

בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם: וְהוּא כְּחָתָן יֹצֵא מֵחֻפָּתוֹ יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח:

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

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PARAGRAPH 13

101 **ויעש אלקים את שני המאורות הגדולים**

The account of the fourth day of creation: "And G-d made the two great luminaries," the greater to rule the day and the lesser the night. At first both are called "great." (context: Steinsaltz Tanakh)

Genesis 1:16 בראשית א:ט"ז

וַיַּעַשׂ אֱלֹקִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

And G-d made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

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KEHOT'S NOTE

בראשית א, טז.

102 **שני המאורות הגדולים**

The Zohar explains "the two great luminaries" at first "in one joining," "a complete Name together, Havayah Elokim." The text cites it for the original equality of sun and moon.

Zohar, Bereshit 9:106–10:117 ספר הזהר, בראשית ט':ק"ו-י':ק"י"ז

AND GOD MADE THE TWO GREAT LIGHTS. The word "made" signifies the due expansion and establishment of the whole. The words "the two great lights" show that at first they were associated as equals, symbolising the full name Tetragrammaton Elohim (although the latter part is not revealed, but is known inferentially).

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

103 **ואח"כ נתמעטה הלבנה**

The Gemara notes that the verse first calls both luminaries "great" and then the moon "the lesser," and tells of the moon's complaint and its diminution.

Chullin 60b:2–3 חולין ס' ב:ב'-ג'

רבי שמעון בן פזי רמי כתיב (בראשית א, טז) ויעש אלקים את שני המאורות הגדולים וכתיב את המאור הגדול ואת המאור הקטן אמרה ירח לפני הקב"ה רבש"ע אפשר לשני מלכים שישתמשו בכתר אחד אמר לה לכי ומעטי את עצמך אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמעיט את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו בך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופותא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ...

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KEHOT'S NOTE

ראה חולין ס, ב.

104 **בפרשה בראשית דף כ' ע"א**

According to the note, Or HaTorah on Bereishis quotes this Zohar passage, "a complete Name together, Havayah Elokim," and concludes that the Names Havayah and Elokim are called "the great luminaries."

KEHOT'S NOTE

בזח"א "שמא שלים כחדא הוי' אלקים הרי שמות הוי' אלקים נק' המאורות הגדולים" אוה"ת בראשית-א לט, א. וראה שם לז, א. אוה"ת פ' ואתחנן ע' צד.

105 "And the light is sweet": Rabbi Acha says this is the light of the World to Come, proved from "And the light of the moon shall be like the light of the sun."

Kohelet Rabbah 11:7:1 קוהלת רבה י"א:ז':א'

וּמָתוֹק הָאוֹר וְטוֹב לַעֵינַיִם, מָתוֹק אוֹרָהּ שֶׁל תּוֹרָה וְטוֹב לָעֵינַיִם, אַשְׁרֵי שֶׁתַּלְמוּדוֹ מֵאִיר לוֹ כַּשֶּׁמֶשׁ. רַבִּי אַחָא אוֹמֵר מָתוֹק אוֹר הָעוֹלָם הַבָּא, אַשְׁרֵי שֶׁיִּזְכֶּה לִרְאוֹת הָאוֹר הַהוּא, שֶׁנֶּאֱמַר (ישעיה ל, כו): וְהָיָה אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה וגו'.

"The light is sweet, and it is good for the eyes to behold the sun" (Ecclesiastes 11:7). "The light is sweet, and it is good

for the eyes" – the light of Torah is sweet and good for the eyes. Happy is he whose learning illuminates for him like the sun. Rabbi Aḥa says: The light of the World to Come is sweet. Happy is he who will merit to see that light, as it is stated: "The light of the moon will be like the light of the sun..." ...

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106 **והיה אור הלבנה**

In the Midrash on "This month shall be for you," the first of the things G-d will renew in the future is light: "And the light of the moon shall be like the light of the sun."

Shemot Rabbah 15:21 שמות רבה טי"ו:כ"א

... וכי יכול אדם להביט בהקדוש ברוך הוא?! אלא מה הקדוש ברוך הוא עושה לשמש, מאיר ארבעים ותשעה חלקי אור, שנאמר (שם ל, כו): והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים, ואפילו אדם חולה הקדוש ברוך הוא גוזר לשמש ומרפא, שנאמר (מלאכי ג, כ): וזרחה לכם יראי שמי שמש צדקה ומרפא בכנפיה. השניה, מוציא מים חיים מירושלים ומרפא בהם כל שיש לו מחלה, שנאמר (יחזקאל מז, ט): כל נפש חיה אשר ישרץ אל כל אשר יבא שם נחלים יהיה וגו'. השלישית, עושה האילנות ליתן פירותיהן בכל חדש וחדש, ...

Another interpretation: "This month shall be for you" (Exodus 12:2) – that is what is written: "Behold, the former have come to pass and the new I declare" (Isaiah 42:9). Is there anything new in the future? Is it not written: "What was, that is what will be" (Ecclesiastes 1:9)? Rather, we find that there are ten things that the Holy One blessed be He is destined to introduce in the future. The first is that He is destined to illuminate the world, as it is stated: "The sun will ...

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107 **ברבות בא פט"ו**

The Tzemach Tzedek takes up this Midrash on "This month shall be for you" in Or HaTorah on the Prophets and Writings, and also in Or HaTorah on Bereishis.

KEHOT'S NOTE

גבי החדש הזה לכם — אוה"ת נ"ך-א ע' רטו. וראה באוה"ת בראשית-א דף ה, ב. יד, א.

108 **זח"א ל"ד א'**

Or HaTorah quotes the Zohar on "like the light of the seven days": "These are the seven days of the Miluim, 'fillings' indeed, because at that time the world was sweetened ... and the moon was not blemished," and adds that they seem to be the seven attributes, Chesed through Malchus, in great illumination.

KEHOT'S NOTE

"גבי כאור שבעת הימים מאן שבעת הימים אלין אינון שבעת ימי המלואים מילואים ודאי בגין דההוא זמנא אתבסם עלמא כו' ולא אתפגים סיהרא עכ"ל. ונ' שהם ז' מדות חג"ת נה"י ומל' כשהם בהארה רבה" — אוה"ת ויקרא-א ע' רפו. וראה לקמן סע' ג.

109 **בתולה נשאת ליום הרביעי**

"A maiden is married on the fourth day," the Mishnah's rule. The maamar connects it with the fourth day of creation.

Ketubot 2a:1–2 כתובות ב' א:א'-ב'

בְּתוּלָה נִשֵּׂאת לַיּוֹם הָרְבִיעִי וְאַלְמָנָה לַיּוֹם הַחֲמִישִׁי. שֶׁפַּעֲמַיִם בְּשַׁבָּת בָּתֵּי דִינִין יוֹשְׁבִין בָּעֲיָירוֹת: בַּיּוֹם הַשֵּׁנִי וּבַיּוֹם הַחֲמִישִׁי, שֶׁאִם הָיָה לוֹ טַעֲנַת בְּתוּלִים, הָיָה מַשְׁכִּים לְבֵית דִּין. גְּמִ' אָמַר רַב יוֹסֵף אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: מִפְּנֵי מָה אָמְרוּ בְּתוּלָה נִשֵּׂאת לַיּוֹם הָרְבִיעִי? לְפִי שֶׁשָּׁנִינוּ: הִגִּיעַ זְמַן וְלֹא נִישָּׂאוּ — אוֹכְלוֹת מִשֶּׁלּוֹ, וְאוֹכְלוֹת בִּתְרוּמָה.

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KEHOT'S NOTE

כתובות ב, א.

110 **נפלתי קמתי**

The prophet speaks for Israel to her enemy: "Rejoice not against me, my enemy: though I fell, I have risen; though I sit in darkness, Havayah is a light to me." The moon's diminution holds the promise of its rise. (context: Steinsaltz Tanakh)

Micah 7:8 מיכה ז':ח'

אַל־תִּשְׂמְחִי אֹיַבְתִּי לִי כִּי נָפַלְתִּי קָמְתִּי כִּי־אֵשֵׁב בַּחֹשֶׁךְ ה' אוֹר לִי׃

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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KEHOT'S NOTE

מיכה ז, ח.

111 **בד"ה מי מנה**

The discourse explains that the mitzvos draw down the supernal will in a measure, "number," the lower unity, while Torah study, the uncountable "dust of Yaakov," is the higher unity, beyond number; "the fourth part" (rova) also hints at the four levels of will, thought, speech and action.

KEHOT'S NOTE

לקו"ת בלק סח, א. ראה אוה"ת ואתחנן ע' פד.

112 **ומספר את רובע**

Bilaam, looking down on Israel's camp: "Who has counted the dust of Yaakov, and numbered the fourth part (rova) of Israel?" The verse of the discourse to which the text refers, with the word "fourth." (context: Steinsaltz Tanakh)

Numbers 23:10 במדבר כ"ג:י'

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

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

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9:1), the pair this section explores. (Kehot: Koheles Rabbah 11:5)

Kohelet Rabbah 11:2:1 קוהלת רבה י״א:ב׳:א׳

תֵּן חֵלֶק לְשִׁבְעָה וְגַם לִשְׁמוֹנָה, רַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ, רַבִּי אֱלִיעֶזֶר אוֹמֵר תֵּן חֵלֶק לְשִׁבְעָה, אֵלּוּ שִׁבְעַת יְמֵי שַׁבָּת, הֵיאַךְ מָה דְּאַתְּ אָמַר (מלכים א יח, מד): וַיְהִי בַּשְּׁבִעִית, בְּיוֹם הַשַּׁבָּת. וְגַם לִשְׁמוֹנָה, אֵלּוּ שְׁמוֹנַת יְמֵי הַמִּילָה, דִּכְתִיב (מלכים א יח, מב): וַיָּשֶׂם פָּנָיו בֵּין בִּרְכָּו וגו', וְלָמָּה בֵּין בִּרְכָּו, אֶלָּא אָמַר לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא רִבּוֹנוֹ שֶׁל עוֹלָם אֲפִלּוּ אֵין בְּיָדֵיךְ בָּנִיךְ אֶלָּא זְכוּת שְׁתֵּי מִצְוֹות הַלָּלוּ, שַׁבָּת וּמִילָה, כְּדַאי שֶׁתְּרַחֵם עֲלֵיהֶם. רַבִּי יְהוֹשֻׁעַ אוֹמֵר, תֵּן חֵלֶק ...

"Distribute a portion to seven, and also to eight, as you do not know what evil will be upon the earth" (Ecclesiastes 11:2). "Distribute a portion to seven, and also to eight" - Rabbi Eliezer and Rabbi Yehoshua: Rabbi Eliezer says: "Distribute a portion to seven" - these are the seven days of the week, as it is stated: "It was on the seventh" (I Kings 18:44), on the day of Shabbat. "And also to eight" - these are the eight days of circumcision, as it is stated: "He put ...

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118 **כי שבעת ימים ימלא את ידכם**

Moshe tells Aharon and his sons not to leave the Tent of Meeting for seven days, "for seven days shall He fill your hands," install you as priests. The Zohar asks about the verse's wording. (context: Steinsaltz Tanakh)

Leviticus 8:33 ויקרא ח׳:ל״ג

וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֹאת יְמֵי מִלְּאֵיכֶם כִּי שִׁבְעַת יָמִים יְמַלֵּא אֶת־יֶדְכֶם:

And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled; for He shall consecrate you seven days.

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119 **זכאין אינון כהנא כוי ומשיחין במשח רבות קודשא כוי והאי משח רבות הוא כללא דכל שבעה**

The Zohar asks why the verse says "ki shivas yamim" and not "in seven days" or "seven days," and answers that the priests are anointed with the holy anointing oil, which waters all seven and from which the seven lamps are lit. The Alter Rebbe quotes it at length.

Zohar, Shmini 3:22–4:31 ספר הזהר, שמיני ג׳:כ״ב-ד׳:ל״א

Happy indeed are the priests who are crowned with the crowns of the holy King, and anointed with the holy oil, because thereby is put in motion the supernal oil which moistens all the Seven and from which the seven lamps are lit, this oil comprising them all

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

PARAGRAPH 14

113 **שבעת ימי המילואים**

The Midrash at the beginning of Shemini reads "she has hewn out her seven pillars" (Proverbs 9:1) as "the seven days of the Miluim," citing "for seven days shall He fill your hands."

Vayikra Rabbah 11:4 ויקרא רבה י״א:ד׳

114 **ברבות ר״פ שמיני**

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

KEHOT'S NOTE

י״א, ד.

115 **ובקהלת בפסוק תן חלק**

The words here quote Kohelet Rabbah 11:5; the passage is shown below.

Kohelet Rabbah 11:5 קוהלת רבה י״א:ה׳

... יוֹם הַמִּיתָה, וְיוֹם הַנֶּחָמָה, וְעֹמֶק הַדִּין, וּבַמֶּה הוּא מִשְׁתַּכֵּר, וּמַה בְּלִבּוֹ שֶׁל חֲבֵרוֹ, וּמַה בְּעִבּוּרָהּ שֶׁל אִשָּׁה, וּמַלְכוּת זוֹ שֶׁל אֱדוֹם אֵימָתַי נוֹפֶלֶת. יוֹם הַמִּיתָה מִנַּיִן, שֶׁנֶּאֱמַר (קהלת ט, יב): לֹא יֵדַע הָאָדָם אֶת עִתּוֹ, יוֹם הַנֶּחָמָה מִנַּיִן, שֶׁנֶּאֱמַר (ישעיה ס, כב): אֲנִי ה׳ בְּעִתָּהּ אֲחִישֶׁנָּה. וְעֹמֶק הַדִּין מִנַּיִן, שֶׁנֶּאֱמַר (דברים א, יז): כִּי הַמִּשְׁפָּט לֵאלֹקִים הוּא. בַּמֶּה הוּא מִשְׁתַּכֵּר מִנַּיִן, שֶׁנֶּאֱמַר (קהלת ה, יח): זֹה מַתַּת אֱלֹקִים הִיא. וּמַה בְּלִבּוֹ שֶׁל חֲבֵרוֹ, שֶׁנֶּאֱמַר (ירמיה יז, י): אֲנִי ה׳ חֹקֵר לֵב, וּמַה ...

"Just as you do not know the path of the wind, or how the bones grow in the womb of one who is pregnant; so you will not know the work of G-d, who does everything" (Ecclesiastes 11:5). "Just as you do not know" - there are seven matters obscured from people, and they are the day of death, the day of consolation, the profundity of judgment, how one profits, what is in the heart of another, what is in a woman's pregnancy, and this kingdom of Edom, when it ...

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KEHOT'S NOTE

קה״ר י״א, ה.

116 Koheles counsels spreading one's goods: "Give a portion to seven, and also to eight," for one does not know what evil will come upon the earth. The verse on which the Midrash comments. (context: Steinsaltz Tanakh)

Ecclesiastes 11:2 קהלת י״א:ב׳

תֵּן־חֵלֶק לְשִׁבְעָה וְגַם לִשְׁמוֹנָה כִּי לֹא תֵדַע מַה־יִּהְיֶה רָעָה עַל־הָאָרֶץ:

Divide a portion into seven, yea, even into eight; For thou knowest not what evil shall be upon the earth.

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117 **תן חלק לשבעה וגם לשמנה**

The Midrash gives several readings of "Give a portion to seven, and also to eight"; Rabbi Yehudah reads it as the seven days of the Miluim and the eighth day (Leviticus

PARAGRAPH 15

120 **ההוא שמן עילאה כוי דאשלים לכל שבעה יומין כוי כי שבעת ימים ימלא**

The Zohar speaks of "that supernal oil, which is the holy anointing oil, which completes all seven days, as it is writ-

ten, 'for seven days shall He fill your hands.'" The Alter Rebbe infers that the oil is the subject of "shall He fill."

Zohar, Emor 3:12–6:22 ספר הזהר, אמור ג:יב-ו:כב

R. Isaac also said: 'The priest who stands here below is emblematic of the Priest above, and therefore he must be in a superior grade of holiness.' AND FOR HIS SISTER A VIRGIN THAT IS NEAR UNTO HIM. THEY SHALL NOT MAKE BALDNESS UPON THEIR HEAD. R. Jose said: 'The reason is that on the head of the supernal Priest is the holy oil of anointing, the removal of which would cause baldness; and therefore the priest below must perform an action symbolical of this.'1Here follows in the original a ...

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

121 **כי שבעת ימים ימלא**

"For seven days shall He fill your hands": the verse about the seven days of the Miluim that both Zohar passages expound.

Leviticus 8:33 ויקרא ח:לג

וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֹאת יְמֵי מִלֻּאֵיכֶם כִּי שִׁבְעַת יָמִים יְמַלֵּא אֶת־יֶדְכֶם׃

And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled; for He shall consecrate you seven days.

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PARAGRAPH 16

122 **שבעתים כאור שבעת הימים**

"And the light of the sun shall be sevenfold, like the light of the seven days." The Zohar asks what "the seven days" are.

Isaiah 30:26 ישעיהו ל:כו

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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123 **רבי יהודה אמר אלין שבעת ימי המילואים מלואים ודאי כו' ואתהדר באשלמותיה ולא אתפגים סיהרא**

Rav Yitzchak expounds the verse: "What are 'the seven days'? These are the seven days of creation." Rabbi Yehudah says: the seven days of the Miluim, "fillings indeed, for at that time the world was sweetened and returned to its completeness, and the moon was not blemished."

Zohar, Bereshit 39:395–40:406 ספר הזהר, בראשית ל"ט:שצ"ה-מ':ת"ו

R. Isaac said: 'It is written, "The light of the moon shall be as the light of the sun, and the light of the sun as the light of the seven days" (Is. 30, 26). These seven days are the seven days of the Creation.' R. Judah said: 'They are the seven days of the consecration of the Tabernacle, when the world was restored to its original completeness, and the moon was not impaired by the evil serpent. This will again be at the time when "G-d shall swallow up ...

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

PARAGRAPH 17

124 **מוטב דלידייניה**

Rabbi Meir said of Acher, his teacher: "Better that he be judged and come to the World to Come." The saying shows how great the World to Come is in our eyes, while for Adam it was the place of his service.

Chagigah 15b:3 חגיגה ט"ו ב:ג

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרַיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאַעֲלֶה עָשָׂן מִקַּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סָלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב.

125 **בלק"ת ס"פ בראשית**

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

KEHOT'S NOTE

להאריז"ל — בד"ה ונבאר מעלת אדה"ר קודם החטא.

126 **ובפע"ח שער השבת פכ"ג**

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

KEHOT'S NOTE

צ"ל פכ"ב ושם פ"כ. [כ].

PARAGRAPH 19

127 **ברבות בראשית פי"ט**

The note records that this Midrash is also quoted in the Tzemach Tzedek's Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא גם באוה"ת ויקרא-א ע' כה. וראה ד"ה באתי לגני תש"י בתחלתו. לקו"ש-כא ע' 150 ואילך. לקו"ש-כה ע' 430.

128 **עיקר שכינה בתחתונים היתה**

The first chapter of Basi LeGani discusses the words "the essence of the Shechinah was among the lower beings."

KEHOT'S NOTE

ראה סה"מ תש"י ד"ה באתי לגני פרק א.

129 **עיקר שכינה בתחתונים היתה כיון שחטא אדה"ר נסתלקה כו' וכנגדן שבעה צדיקים כו' עד עמד משה והורידה מלמעלה למטה**

"The essence of the Shechinah was among the lower beings; once Adam sinned, the Shechinah withdrew," and seven sins drove it to the seventh firmament; correspond-

ing to them seven righteous men brought it back, until Moshe brought it down below. The Mishkan is that return.

Bereshit Rabbah 19:7 בראשית רבה י״ט:ז׳

... ותהלך אש ארצה. אמר רבי אבא בר כהנא: מהלך אין כתיב כאן, אלא מתהלך, מקפץ ועולה. עיקר שכינה בתחתונים היתה. כיון שחטא אדם הראשון נסתלקה שכינה לרקיע הראשון. חטא קין נסתלקה לרקיע השני. דור אנוש לשלישי. דור המבול לרביעי. דור הפלגה, לחמישי. סדומיים, לשישי. ומצרים בימי אברהם לשביעי. וכנגדן עמדו ז׳ צדיקים ואלו הן: אברהם, יצחק, ויעקב, לוי, קהת, עמרם, משה. עמד אברהם והורידה לשישי. עמד יצחק והורידה מן השישי לחמישי. עמד יעקב והורידה מן החמישי לרביעי. עמד לוי והורידה מן הרביעי לשלישי. עמד קהת והורידה מן השלישי לשני. ...

"They heard the voice of the L-rd G-d moving about in the garden with the day breeze; the man and his wife hid from the presence of the L-rd G-d among the trees of the garden" (Genesis 3:8). "They heard the voice of the L-rd G-d moving about [mithalekh] in the garden with the day breeze" – Rabbi Ḥalfon said: We have heard that walking about [hilukh] is [an expression] used regarding sound, as it is stated: "They heard the voice of the L-rd G-d moving about [mithalekh] in the ...

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130 **והיה אור הלבנה**

"And the light of the moon shall be like the light of the sun": the future filling of the moon's blemish.

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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131 **שיתעלה שם ב״ן בשרשו בס״ג**

the passage shares nothing with the note

KEHOT'S NOTE

על״ק אם בחקותי הבי (מז, ג), ושי״נ. [כן].

PARAGRAPH 20

132 **שהתגלות עתיק הוא בבינה**

Kehot's note points to Zohar III, 178a for these words.

Zohar III, 178a זח״ג קעח, א

KEHOT'S NOTE

זח״ג קעח, א ועוד.

133 **ועמ״ש ר״פ לך לך**

At the beginning of Lech Lecha the Alter Rebbe explains that the hei added to Avram's name is the upper hei, Binah, for the revelation of Atik, the source of delight, is in Binah and not in Chochmah: Chochmah is a mere point,

"Eden," that comes to revelation only through Binah, which receives the radiance of Atik.

KEHOT'S NOTE

תו״א י״א, ב. ובמ״מ שם.

134 **ובביאור ע״פ צאינה וראינה**

The end of the explanation on "Go forth and see" (Likkutei Torah, Shir HaShirim 19:36-38) reads "the crown with which his mother crowned him" and "Lift up your hands in holiness and bless" as a mother blessing her son: Abba and Imma enclothe the arms of Arich Anpin, so that the "hand" of Arich Anpin is revealed in Imma, Binah, and through her the blessing is drawn into Z'eir Anpin.

KEHOT'S NOTE

לקו״ת שה״ש כד, ג ואילך.

135 **שאו ידיכם קדש וברכו**

A song of ascents to those who serve in the Temple at night: "Lift up your hands in holiness and bless Havayah." The verse discussed at the end of the explanation to which the text refers. (context: Steinsaltz Tanakh)

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

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

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PARAGRAPH 21

136 **וההוא שמן עילאה כו׳ דאשלים לכל שבעה יומין**

"That supernal oil, which is the holy anointing oil, which completes all seven days." The oil is the light above the seven days, their life-force.

Zohar, Emor 3:12-6:22 ספר הזהר, אמור ג׳:י״ב-ו׳:כ״ב

R. Isaac also said: 'The priest who stands here below is emblematic of the Priest above, and therefore he must be in a superior grade of holiness.' AND FOR HIS SISTER A VIRGIN THAT IS NEAR UNTO HIM. THEY SHALL NOT MAKE BALDNESS UPON THEIR HEAD. R. Jose said: 'The reason is that on the head of the supernal Priest is the holy oil of anointing, the removal of which would cause baldness; and therefore the priest below must perform an action symbolical of this.'1Here follows in the original a ...

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137 **שבעת ימים ימלא**

"For seven days shall He fill your hands." The singular "He shall fill" refers to the one light, the oil.

Leviticus 8:33 ויקרא ח׳:ל״ג

וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֹאת יְמֵי מִלֻּאֵיכֶם כִּי שִׁבְעַת יָמִים יְמַלֵּא אֶת־יֶדְכֶם׃

And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled; for He shall consecrate you seven days.

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from a distance; on Shemini Atzeres it comes close. (context: Steinsaltz Tanakh)

Ecclesiastes 7:23 קהלת ז:כ"ג

כָּל־זֶה נִסִּיתִי בַחָכְמָה אָמַרְתִּי אֶחְכָּמָה וְהִיא רְחוֹקָה מִמֶּנִּי׃

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

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KEHOT'S NOTE

קהלת ז, כג.

PARAGRAPH 22

143 **ובפ' יתרו פ"ח א' דבינה נק' שביעאה**

The note sends the reader to the Tzemach Tzedek's Or HaTorah on Bereishis for Binah being called "the seventh."

KEHOT'S NOTE

ראה אוה"ת בראשית-א דף ס, ע"ב.

144 **שביעאה**

The Zohar on the Shabbos commandment teaches that all blessings above and below depend on "the seventh day," from which all six days are blessed. The Alter Rebbe cites it for Binah as "the seventh."

Zohar, Yitro 26:441–27:453 ספר הזהר, יתרו כ"ו:תמ"א-כ"ז:תנ"ג

145 **עמיקא דכולא**

The Zohar on the manna says that one who prays must direct his heart to draw blessings "from that depth of all," and that every day is blessed from the supernal "seventh day." The Alter Rebbe links the eighth day with this source.

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

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

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

146 **בד"ה שובה ישראל**

The discourse explains that a sin blemishes the Torah, G-d's wisdom, which decreed what is commanded and what is forbidden; repair must therefore be drawn from a place above Chochmah, "from the depths," where no blemish reaches, as one digs deep into a spring to repair a spoiled outlet of water.

KEHOT'S NOTE

לקו"ת ש"ש סז, א. ראה גם אוה"ת שמות ע' פח.

147 **כי עמך הסליחה למען תורא**

From the depths the psalmist calls to G-d: "For with You is forgiveness, that You may be feared"; forgiveness itself

138 **רב ויקירא ועתיק יומין**

In the Zohar's story of the donkey-driver who turns out to be the son of Rav Hamnuna Saba, he describes his father as a great fish in the great sea, "great and precious, and ancient of days." The Eshel Avraham explains this "Ancient of Days" as Yisrael Saba.

Zohar, Introduction 12:84–92 ספר הזהר, הקדמה י"ב:פ"ד-צ"ב

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

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

139 **בפ' בראשית דף ו ע"א . . ופי' האשל אברהם**

The same Zohar passage and the Eshel Avraham's comment are cited again later in Likkutei Torah on Shir HaShirim, in the explanation of "the crown with which his mother crowned him." The passage there explains that although the crown itself is far above Imma (Binah), it is called the crown "his mother" gave, because its revelation must come in the order of the levels.

KEHOT'S NOTE

מובא גם לקמן שה"ש כז, א.

140 **סבא דעתוי סתים**

The Idra Rabba describes the concealed wisdom "resting like good wine on its lees," and says, "this is what they call an elder whose mind is concealed." The Alter Rebbe cites it to show that Saba, "elder," is Atik Yomin.

Zohar, Idra Rabba 3:14–6:25 ספר הזהר, האדרא רבא ג':י"ד-ו':כ"ה

141 **שנטל עשר עטרות**

The Gemara teaches that the first of Nissan, the eighth day of the Miluim, on which the Mishkan was erected, "took ten crowns," ten firsts. The Alter Rebbe cites it for the eminence of the eighth day.

Shabbat 87b:6 שבת פ"ז ב:ו'

אֲמַר לֵיקָה רַב חֲבִיבִי מָחוֹזְנָאָה לְרַב אָשֵׁי, תָּא שְׁמַע: "וַיְהִי בַּחֹדֶשׁ הָרִאשׁוֹן בַּשָּׁנָה הַשֵּׁנִית בְּאֶחָד לַחֹדֶשׁ הוּקַם הַמִּשְׁכָּן" — תָּנָא, אוֹתוֹ יוֹם נָטַל עֶשֶׂר עֲטָרוֹת: רֹאשׁוֹן לְמַעֲשֵׂה בְרֵאשִׁית; רֹאשׁוֹן לַנְּשִׂיאִים; רֹאשׁוֹן לַכְּהוּנָּה; רֹאשׁוֹן לָעֲבוֹדָה; רֹאשׁוֹן לִירִידַת הָאֵשׁ; רֹאשׁוֹן לַאֲכִילַת קָדָשִׁים; רֹאשׁוֹן לִשְׁכִינָה; רֹאשׁוֹן לְבָרֵךְ אֶת יִשְׂרָאֵל; רֹאשׁוֹן לְאִיסּוּר הַבָּמוֹת; רֹאשׁוֹן לַחֲנֻכַּת הַנְּשִׂיאִים. וּמִדְּרֵישׁ יַרְחָא דְּנִיסָן דְּהָא שַׁתָּא חַד בְּשַׁבָּא — דְּאִשְׁתָּקַד בְּאַרְבְּעָה.

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

142 **אחכמה והיא רחוקה ממני**

Koheles says of his search for wisdom: "I said, I will be wise; but it is far from me." Chochmah ordinarily shines

brings a person to awe. The discourse "Return, O Israel" explains it as a level above Chochmah. (context: Steinsaltz Tanakh)

Psalms 130:4 תהילים ק״ל:ד׳

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

For with Thee there is forgiveness, that Thou mayest be feared.

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KEHOT'S NOTE

תהלים קל, ד.

148 כי עמך מקור חיים

David on G-d's kindness to those close to Him: "For with You is the source of life; in Your light we see light." The same higher level, the source of the illumination needed to bring the seven days into Malchus. (context: Steinsaltz Tanakh)

Psalms 36:10 תהילים ל״ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

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

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KEHOT'S NOTE

תהלים לו, י.

PARAGRAPH 23

149 בפ' צו דף ל״ד סע״א

The note sends the reader to the editors' source notes on Parshas Beshalach, above, for this passage of the Zohar on Tzav.

KEHOT'S NOTE

ראה לעיל במ״מ לפ' בשלח א, א.

150 בחכמה יסד ארץ

Shlomo on the Torah's wisdom: "Havayah founded the earth with Chochmah; He established the heavens with understanding." The "earth" is Malchus, founded by Chochmah. (context: Steinsaltz Tanakh)

Proverbs 3:19 משלי ג׳:י״ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

151 אבא יסד ברתא

The Zohar reads "With Chochmah He founded the earth": Chochmah is Abba, and the earth is the daughter, Malchus. The Kehot note lists this place among others for "Abba founded the daughter."

Zohar III, 248a זח״ג רמח, א

KEHOT'S NOTE

זח״ג רמח, א. רנו, ב. רנח, א. ת״ז תכ״א (סא, ב).

152 ע״פ ביום השמיני שלח

The discourse "On the eighth day he sent the people away" (Likkutei Torah, Shemini Atzeres 4) explains "and they blessed the king": "there is no king without a people," and through our service we draw His kingship upon us (4:9); this is done above all through the study of Torah, especially the Oral Torah, through which His kingship is revealed (4:12).

KEHOT'S NOTE

לקו״ת שמע״צ פז, ב.

153 ביום השמיני שלח את העם ויברכו את המלך

At the close of the dedication of the Temple, "on the eighth day he (Shlomo) sent the people away, and they blessed the king," and they went home joyful. The discourse on this verse reads "the king" as G-d's kingship, drawn down through the Torah, which comes from Chochmah. (context: Steinsaltz Tanakh)

I Kings 8:66 מלכים א ח׳:ס״ו

בַּיּוֹם הַשְּׁמִינִי שִׁלַּח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאָהֳלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוּבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ׃

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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PARAGRAPH 24

154 מלך השמיני הדר

The Idra Rabba explains that the earlier kings did not endure until the last of them, Hadar, appeared; it calls Hadar "supernal Chesed," and notes that only with him is a wife mentioned, for here the two were sweetened together.

Zohar, Idra Rabba 42:309–45:318 ספר הזהר, האדרא רבא מ״ב:ש״ט-מ״ה:ש״ח

155 ויהי נועם

Moshe's prayer (Psalm 90) ends: "May the pleasantness of Havayah our G-d be upon us, and establish the work of our hands." Moshe blessed the people with these words when the work of the Mishkan was completed. (context: Steinsaltz Tanakh)

Psalms 90:17 תהילים צ׳:י״ז

וִיהִי נֹעַם אֲדֹנָי אֱלֹקֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ׃

And let the graciousness of the L-rd our G-d be upon us; Establish Thou also upon us the work of our hands; Yea, the work of our hands establish Thou it.

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PARAGRAPH 25

156 **המחבר — והנה נודע**

At the beginning of Vayikra (Likkutei Torah, Vayikra 1:3-5) the Alter Rebbe reads "and the glory of Havayah filled (malei) the Mishkan" with the Zohar as "full": the glory, memalei, was itself filled from its source, the higher glory of Chochmah, so that sovev was revealed in memalei; there too he refers to "For seven days shall He fill."

KEHOT'S NOTE

בר"פ ויקרא יע"ש. [כ].

157 **את השמים ואת הארץ אני מלא**

G-d asks through Jeremiah: "Can a man hide in secret places that I shall not see him? ... Do I not fill the heavens and the earth?" "I" is His essence, which fills all. (context: Steinsaltz Tanakh)

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמ' כג, כד.

158 **מלא כל הארץ כבודו**

In Isaiah's vision the seraphim call to one another: "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." "Glory" is His radiance, which is what the worlds receive. (context: Steinsaltz Tanakh)

Isaiah 6:3 ישעיהו ו':ג

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

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

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KEHOT'S NOTE

ישע' ו, ג.

159 **בד"ה ויקח קרח**

The discourse "And Korach took" (Likkutei Torah, Korach 1:4, 1:8) sets the two verses side by side: "His glory" is ziv yekarei, the radiance, and "I fill" is "I" literally; these are memalei and sovev, and "I fill" is the light that encompasses all the worlds equally, for no place is empty of Him.

KEHOT'S NOTE

לקו"ת קרח נב, א. אוה"ת קרח ע' תרסה.

160 **ובד"ה וזאת המצוה**

The discourse "And this is the commandment" (Likkutei Torah, Va'eschanan 8:1) explains the two verses: "full of His glory" means His radiance, a "garment," not His essence, while "I fill" means His very essence; the radiance of memalei is the life-force grasped within the worlds, diminishing step by step down to the inanimate.

KEHOT'S NOTE

לקו"ת ואתחנן ט, א.

PARAGRAPH 26

161 **ומלאה הארץ דעה**

Isaiah's vision of the days of Mashiach: "for the earth shall be full of the knowledge of Havayah, as the waters cover the sea." The verse itself reads ki male'ah, "for ... shall be full," without "and," as the Kehot note points out. (context: Steinsaltz Tanakh)

Isaiah 11:9 ישעיהו י"א:ט'

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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KEHOT'S NOTE

ישע' יא, ט. ושם כתוב כי מלאה בלא ואי"ו. [כ]. [לקמן יח, ב].

162 **בד"ה וידעת היום**

The discourse explains that "milk and honey" are still the level of faith, not yet the future "the earth shall be full of knowledge," which will be actual knowledge and feeling; meanwhile the world runs in the mode of memalei kol almin, rising and falling from generation to generation.

KEHOT'S NOTE

לקו"ת ואתחנן ד, ג.

163 **את השמים ואת הארץ אני מלא**

"I fill the heavens and the earth": the essence that the Miluim draw into revelation.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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164 **מלא כל הארץ כבודו**

"The whole earth is full of His glory": the revealed level into which the essence is drawn.

Isaiah 6:3 ישעיהו ו':ג

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

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

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PARAGRAPH 27

165 **ע"פ ואולם חי אני**

The note identifies the discourse "elsewhere" on "But as I live, and the glory of Havayah shall fill" as the one in the Tzemach Tzedek's Or HaTorah on Shelach.

KEHOT'S NOTE

אוה"ת שלח ע' תקי ואילך.

166 **ואולם חי אני וימלא כבוד ה'**

After the sin of the spies G-d swears: "But as I live, the glory of Havayah shall fill all the earth." The verse of the discourse to which the text refers. (context: Steinsaltz Tanakh)

Numbers 14:21 במדבר י"ד:כ"א

וְאוּלָם חַי־אָנִי וְיִמָּלֵא כְבוֹד־ה' אֶת־כָּל־הָאָרֶץ׃

But in very deed, as I live—and all the earth shall be filled with the glory of the L-RD—

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167 **מלא לא כתיב**

On "And the glory of Havayah filled the Mishkan," the Zohar reads the word as "full": the Mishkan was complete above and below.

Zohar, Vayikra 1:7–14 ספר הזהר, ויקרא א':ז'-י"ד

168 **שם מלא**

The Idra Rabba speaks of "two Names, which are called a full Name," Havayah Elokim, the form within a form of vayitzer.

Zohar, Idra Rabba 41:297–42:309 ספר הזהר, האדרא רבא מ"א:רצ"ז-מ"ב:ש"ט

169 **סד"ה לא תהיה משכלה**

At the end of the discourse "None shall miscarry" (Torah Ohr, Mishpatim 7:18) the Alter Rebbe explains "the number of your days I will fill": the days themselves, the "garments," are man's to make, while "the number of your days" is the light within the days, which G-d undertakes to fill from the "Land of Life."

KEHOT'S NOTE

ראה תו"א עט, ב. אוה"ת משפטים ע' אירסב.

170 **את מספר ימיך אמלא**

Among the blessings promised to Israel: "None shall miscarry nor be barren in your land; the number of your days I will fill," a full and long life. The discourse on it speaks of "the filling of the days." (context: Steinsaltz Tanakh)

Exodus 23:26 שמות כ"ג:כ"ו

לֹא תִהְיֶה מְשַׁכֵּלָה וַעֲקָרָה בְּאַרְצֶךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא׃

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

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171 **ימי המילואים**

The Zohar on Tzav: the high priest above is complete with the seven supernal days, and corresponding to this the priest below has the seven days of Miluim, so that all is as above.

Zohar, Tzav 24:166–25:178 ספר הזהר, צו כ"ד:קס"ו-כ"ה:קע"ח

172 **ימי המילואים**

In this addendum to the first volume the Zohar applies "His right hand embraces me" to Knesses Yisrael dwelling in completeness all seven days, "and therefore they are called the seven days of the Miluim."

Zohar, Addenda, Volume I 25:167–181 ספר הזהר, תוספות, כרך א כ"ה:קס"ז-קפ"א

173 **ימי קדם וימי עולם**

The Idra Rabba calls the thirteen "adornments" of the beard "days of old," the first days, as distinct from those found in Z'eir Anpin, "days of the world."

Zohar, Idra Rabba 21:157–23:166 ספר הזהר, האדרא רבא כ"א:קנ"ז-כ"ג:קס"ו

174 **כי שבעת ימים ימלא את ידכם**

"For seven days shall He fill your hands": the inauguration of the priests, who embody Chesed.

Leviticus 8:33 ויקרא ח':ל"ג

וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם מְלֹאת יְמֵי מִלֻּאֵיכֶם כִּי שִׁבְעַת יָמִים יְמַלֵּא אֶת־יֶדְכֶם׃

And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled; for He shall consecrate you seven days.

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175 **ע"פ ביום השמע"צ**

The passage explains "Havayah is your shade at your right hand": "your right hand" is the natural love in a person, and the supernal love rests on it as an encompassing "shade," too great to be contained in it, yet giving it power and strength; this is what Sukkos gives for the whole year.

KEHOT'S NOTE

לקו"ת שמע"צ פד, ב.

176 **ה' צלך על יד ימינך**

"Havayah is your guardian; Havayah is your shade at your right hand": G-d protects as closely as one's own shadow. The love from above that rests on the soul's own love. (context: Steinsaltz Tanakh)

Psalms 121:5 תהילים קכ"א:ה'

ה' שֹׁמְרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ׃

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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KEHOT'S NOTE

תהלים קכא, ה.

177 **וימינו תחבקני**

The maiden, longing for her beloved: "His left hand is under my head, and His right hand embraces me." The love from above, as the Kehot note identifies the verse. (context: Steinsaltz Tanakh)

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה״ש ב, ו.

178 **סד״ה ואכלתם אכול**

The second section of "And you shall eat in plenty" (Likkutei Torah, Tzav 1:10, 1:17-19) explains Aharon's offering "on the day he is anointed": the anointing oil comes from far above, beyond Chochmah of Atzilus, and the verse says "on the day," not "from the day," so that the light of that day be revealed every day after it; there too the Alter Rebbe cites the Idra's "days of the world" and "days of old."

KEHOT'S NOTE

לעיל ז, ד.

179 **בד״ה לכן אמור לבנ״י**

The discourse "Therefore say to the children of Israel" (Torah Ohr, Va'eira 4:24-26) explains "that I lifted up My hand": the Oral Torah, though clothed in physical matters, reveals the supernal will even more than the Written Torah.

KEHOT'S NOTE

תו״א נח, א.

180 **אשר נשאתי את ידי**

G-d's promise for Israel through Moshe: "And I will bring you to the land concerning which I lifted up My hand," in an oath, "to give it to Avraham, to Yitzchak and to Yaakov." The verse of the discourse "Therefore say to the children of Israel" (Exodus 6:6), one of the verses on the hands listed here. (context: Steinsaltz Tanakh)

Exodus 6:8 שמות ו׳:ח׳

וְהֵבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נָשָׂאתִי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרָשָׁה אֲנִי ה׳

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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181 **ובד״ה וידבר דעשה״ד**

The discourse "And He spoke" (Likkutei Torah, Bamidbar 17:30-31) explains why the Torah says "the free-will offering of your hand" and not "of your heart": the heart's offering is felt in the heart and is not yet true self-nullification, while on Shavuos the supernal will, above the heart, is revealed, and the gift comes of itself, "as Havayah your G-d blesses you," drawn from above.

KEHOT'S NOTE

לקו״ת במדבר טז, ד.

182 **נדבת ידך**

On Shavuos each person brings "the free-will offering of your hand," as Havayah your G-d has blessed him. One of the verses on the hands listed here. (context: Steinsaltz Tanakh)

Deuteronomy 16:10 דברים ט״ז:י׳

וְעָשִׂיתָ חַג שָׁבֻעוֹת לַה׳ אֱלֹקֶיךָ מִסַּת נִדְבַת יָדְךָ אֲשֶׁר תִּתֵּן כַּאֲשֶׁר יְבָרֶכְךָ ה׳ אֱלֹקֶיךָ׃

And thou shalt keep the feast of weeks unto the L-RD thy G-d after the measure of the freewill-offering of thy hand, which thou shalt give, according as the L-RD thy G-d blesseth thee.

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183 **ובד״ה צאינה וראינה**

The first discourse on "Go forth and see" (Likkutei Torah, Shir HaShirim 18:4) explains "Lift up your hands in holiness and bless Havayah": the blessing that renews G-d's holiness in the worlds in every generation is drawn from the supernal kodesh, holiness without the vav, far above memalei and sovev, where sins do not reach; and Israel draw it down by lifting up their hands in holiness.

KEHOT'S NOTE

לקו״ת שה״ש כא, ב ואילך.

184 **שאו ידיכם קדש**

"Lift up your hands in holiness and bless Havayah," said to those who serve in the Temple at night. Another verse on the hands, discussed in "Go forth and see." (context: Steinsaltz Tanakh)

Psalms 134:2 תהילים קל״ד:ב׳

שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־ה׳

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

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185 **ותחת רגליו כמעשה לבנת הספיר**

At Sinai the elders saw "the G-d of Israel, and under His feet was like the work of a sapphire brick, like the very heavens for purity." The verse of the explanation to which the text refers. (context: Steinsaltz Tanakh)

Exodus 24:10 שמות כ״ד:י׳

וַיִּרְאוּ אֵת אֱלֹקֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר׃

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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186 **בזהר . . בסוף ח״א סי׳ כ״ה**

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

KEHOT'S NOTE

'Son of man, because that Tyre hath said against Jerusalem: Aha, she is broken that was the gate of the peoples; She is turned unto me; I shall be filled with her that is laid waste;

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192 **לא נתמלאה צור**

The first discourse on "And you shall know this day" (Likkutei Torah, Va'eschanan 4:12) cites "Tyre was filled ..." for each person: good and evil rise and fall in turn, so a person should not lose heart at a fall, for this is the order of the world in the mode of memalei; only in the future, when sovev is revealed, will evil be removed.

KEHOT'S NOTE

עלי"ק ד"ה וידעת היום הא' פ"ד ושם בביאור פ"ד. [כ].

193 Rabbi Yehudah expounds "The earth and its fullness are Havayah's": "its fullness" is the Shechinah, and the moon is "full," filled from the sun and complete on every side. The Alter Rebbe suggests reading "Miluim" in the light of this fullness.

Zohar, Noach 21:162–24:175 ספר הזהר, נח כ"א:קס"ב-כ"ד:קע"ה

R. Simeon said: 'There is no sin in the world which so much provokes the anger of the Almighty as the sin of neglecting the covenant, as we read, "a sword that shall execute the vengeance of the covenant" (Lev. 26, 25). The proof is that in the generation of the Flood the measure of sin was not filled up until mankind became (sexually) perverted and destroyed their seed. And although they defrauded each other, as it is written, "And the earth was filled with violence",1lit. 'fraud', 'overreaching'. and again ...

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PARAGRAPH 28

194 **נתלבשו הט"ס שבה ה נ"ל בקליפות, וזהו ענין שנתמלאה צור**

In the gate on the diminution of the moon the Arizal explains how the nine Sefiros of Malchus were enclothed in the kelipos, and writes: "This is the matter of 'I shall be filled, she is laid waste,' as our Sages said: Tyre was filled only from the destruction of Jerusalem."

Sefer Etz Chaim 36:2:1 עץ חיים ל"ו:ב':א'

... וזהו ויגדל עון בת עמי מחטאת סדום כי בדור אנשי סדום היתה המלכות באחורי נה"י דז"א כנ"ל בסוד והי המטיר אך עתה נפלה בסוד נקודה לבד תחת היסוד וט"ס שלה ירדו אל הקליפות מכ"ש הארת ה"ר דז"א שנפלו בחרבן בית ראשון נמצא כי חטא אדה"ר וחטא חורבן בית שני הכל א' אלא שחטא אדה"ר תיקן ממש את הקליפות מה שמתחלה היו בלתי תיקון כמ"ש בע"ה אבל בעת החרבן בחטא ישראל כבר היו הקליפות מתוקנים ומה שגמרו הם הוא להחזיר ולהלביש בהם את הקדושה כנ"ל. וז"ס והמה כאדם עברו ברית ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 29

195 **גדע בחרי אף כל קרן ישראל**

Jeremiah laments: "He cut off in fierce anger every horn of Israel," and drew back His right hand before the enemy.

רנח, א ואילך.

187 **ע"ד מ"ש בזהר ח"א דס"ז ע"א**

The note records that this Zohar passage is copied, with glosses, in the Tzemach Tzedek's Or HaTorah on the Prophets and Writings.

KEHOT'S NOTE

נעתק באוה"ת נ"ך כרך-ג ע' א'רפז עם הגהות.

188 **לה' הארץ ומלואה**

David's psalm: "The earth and its fullness are Havayah's, the world and those who dwell in it." (context: Steinsaltz Tanakh)

Psalms 24:1 תהילים כ"ד:א'

לְדָוִד מִזְמוֹר לַה' הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי בָהּ:

A Psalm of David. The earth is the L-RD'S, and the fulness thereof; the world, and they that dwell therein.

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189 On "I shall be filled, she is laid waste," the Gemara says that of two rivals, "if this one is full, that one is desolate." The Alter Rebbe applies it to Tyre and Jerusalem.

Megillah 6a:16 מגילה ו' א:ט"ז

קֵסָרִי וִירוּשָׁלַיִם, אִם יֹאמַר לְךָ אָדָם: חָרְבוּ שְׁתֵּיהֶן — אַל תַּאֲמֵן. יָשְׁבוּ שְׁתֵּיהֶן — אַל תַּאֲמֵן. חָרְבָה קֵסָרִי וְיָשְׁבָה יְרוּשָׁלַיִם, חָרְבָה יְרוּשָׁלַיִם וְיָשְׁבָה קֵסָרִי — תַּאֲמֵן, שֶׁנֶּאֱמַר: "אִמְלְאָה הָחֳרָבָה". אִם מְלֵיאָה זוֹ — חֳרֵבָה זוֹ, אִם מְלֵיאָה זוֹ — חֳרֵבָה זוֹ.

Caesarea and Jerusalem [are rivals]. If one says to you that both are destroyed, do not believe him; if he says that both are flourishing, do not believe him; if he says that Caesarea is waste and Jerusalem is flourishing, or that Jerusalem is waste and Caesarea is flourishing, you may believe him, as it says, "I shall be filled, she is laid waste" (Ezekiel 26:2); if this one is filled, that one is laid waste, and if that one is filled, this one is laid waste.

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190 The Gemara cites "I shall be filled, she is laid waste" for the rule that when one is full the other is desolate.

Pesachim 42b:6 פסחים מ"ב ב:ו'

וְעַכְשָׁיו אֵין יֵינָם שֶׁל אֲדוֹמִיִּים מַחְמִיץ עַד שֶׁנּוֹתְנִין לְתוֹכָן שְׁעוֹרִין, וְקוֹרִין אוֹתוֹ חוֹמֶץ הָאֲדוֹמִי, לְקַיֵּים מַה שֶּׁנֶּאֱמַר: "אִמְלְאָה הָחֳרָבָה", אִם מְלֵאָה זוֹ — חֳרֵבָה זוֹ, וְאִם מְלֵאָה זוֹ — חֳרֵבָה זוֹ. רַב נַחְמָן בַּר יִצְחָק אָמַר, מֵהָכָא: "וּלְאֹם מִלְאֹם יֵאָמֵץ".

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191 **בן אדם יען אשר אמרה צור על ירושלים כוי אמלאה החרבה**

G-d tells Ezekiel that Tyre gloated over fallen Jerusalem, "Aha, the gate of the peoples is broken ... I shall be filled, she is laid waste," expecting to grow rich from her ruin. The Miluim are the reverse of this filling. (context: Steinsaltz Tanakh)

Ezekiel 26:2 יחזקאל כ"ו:ב'

בֶּן־אָדָם יַעַן אֲשֶׁר־אָמְרָה צֹר עַל־יְרוּשָׁלַם הֶאָח נִשְׁבְּרָה דַּלְתוֹת הָעַמִּים נָסַבָּה אֵלַי אִמְלְאָה הֶחֳרָבָה:

The verse whose Midrash the Alter Rebbe reads in the light of "I shall be filled, she is laid waste." (context: Steinsaltz Tanakh)

Lamentations 2:3 איכה ב׳:ג׳

גָּדַע בָּחֳרִי־אַף כֹּל קֶרֶן יִשְׂרָאֵל הֵשִׁיב אָחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב וַיִּבְעַר בְּיַעֲקֹב כְּאֵשׁ לֶהָבָה אָכְלָה סָבִיב׃

He hath cut off in fierce anger All the horn of Israel; He hath drawn back His right hand From before the enemy; And He hath burned in Jacob like a flaming fire, Which devoureth round about.

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196 במדרש ע״פ וילכו בלא כח

"Gone from the daughter of Zion is all her splendor ... and they went without strength before the pursuer," led into captivity. The verse on which Rabbi Acha comments. (context: Steinsaltz Tanakh)

Lamentations 1:6 איכה א׳:ו׳

וַיֵּצֵא מִבַּת־צִיּוֹן כָּל־הֲדָרָהּ הָיוּ שָׂרֶיהָ כְּאַיָּלִים לֹא־מָצְאוּ מִרְעֶה וַיֵּלְכוּ בְלֹא־כֹחַ לִפְנֵי רוֹדֵף׃

And gone is from the daughter of Zion All her splendour; Her princes are become like harts That find no pasture, And they are gone without strength Before the pursuer.

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Shir HaShirim Rabbah 1:6 שיר השירים רבה א׳:ו׳

KEHOT'S NOTE

איכה א, ו. שהש״ר א, ו.

197 כשם שלא גלו ישראל אלא ברודף מלא

Rabbi Acha said: "Just as Israel went into exile only through a full pursuer, so they are redeemed only through a full redeemer."

Eikhah Rabbah 1:33 איכה רבה א׳:ל״ג

... אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא תָּבוֹא לָכֶם שָׁעָה וַאֲנִי עוֹשֶׂה לָכֶם כָּךְ, וַיֵּלְכוּ בְלֹא כֹחַ לִפְנֵי רוֹדֵף. אָמַר רַבִּי אַחָא, כְּשֵׁם שֶׁלֹּא גָלוּ יִשְׂרָאֵל אֶלָּא בְּרוֹדֵף מָלֵא, כָּךְ אֵינָן נִגְאָלִין אֶלָּא בְּגוֹאֵל מָלֵא, דִּכְתִיב (ישעיה נט, כ): וּבָא לְצִיּוֹן גּוֹאֵל מָלֵא כְּתִיב.

"Gone from the daughter of Zion is all her splendor. Her princes are like deer that have not found pasture; they went powerless before the pursuer" (Lamentations 1:6) "Gone from the daughter [mibat] of Zion." Min bat is written. Rabbi Aḥa said: We have one fine portion; that is the Holy One blessed be He, as it is written in His regard: "The L-rd is my lot [menat ḥelki] and my portion" (Psalms 16:5). "All its splendor," this is the Holy One blessed be He, as it is stated: "You ...

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PARAGRAPH 30

198 ויאמן העם

When Moshe and Aharon brought the message of redemption to the elders in Egypt, "the people believed." Even in the lowest state, the point of faith remained. (context: Steinsaltz Tanakh)

Exodus 4:31 שמות ד׳:ל״א

וַיַּאֲמֵן הָעָם וַיִּשְׁמְעוּ כִּי־פָקַד ה׳ אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עָנְיָם וַיִּקְּדוּ וַיִּשְׁתַּחֲווּ׃

And the people believed; and when they heard that the L-RD had remembered the children of Israel, and that He had seen their affliction, then they bowed their heads and worshipped.

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KEHOT'S NOTE

שמות ד, לא.

199 גנבא אפום מחתרתא

The note gives this page of the Rebbe Rayatz's maamarim for the saying about the thief, which it says follows the Ein Yaakov version of Berachos 63b.

Berakhot 63b ברכות ס״ג ב

KEHOT'S NOTE

ברכות סג, ב. (ע״פ גירסת עין יעקב). וראה סה״מ תש״ט ע׳ 110 בהערה. ובהנסמן במאמרי אדה״ז-פרשיות לע׳ ט. על״ק ר״פ דברים א, א ושנ״נ. [כ].

200 שאמונה זו היא רק בחי׳ מקיף ועטרה

The note gives this page of the Alter Rebbe's maamarim of 5565 (1804–05) for faith as an encompassing light and a crown.

KEHOT'S NOTE

סה״מ תקס״ה ע׳ ד.

PARAGRAPH 31

201 ירושלים הוא יראה שלם

The note sends the reader to the sources gathered there for Yerushalayim as yirah shalem, "complete awe."

KEHOT'S NOTE

ראה הנסמן במאמרי אדה״ז-פרשיות לע׳ רצג.

202 יראו את ה׳ קדושיו

David's psalm: "Fear Havayah, you His holy ones, for those who fear Him lack nothing." Complete awe, yirah shalem, is the inner meaning of Jerusalem (Yerushalayim). (context: Steinsaltz Tanakh)

Psalms 34:10 תהילים ל״ד:י׳

יִרְאוּ אֶת־ה׳ קְדֹשָׁיו כִּי־אֵין מַחְסוֹר לִירֵאָיו׃

O fear the L-RD, ye His holy ones; For there is no want to them that fear Him.

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KEHOT'S NOTE

תהלים לד, י.

203 כהמס דונג

"As wax melts before fire, so shall the wicked perish before G-d." The emotions of the animal soul melt before the re-

vealed light.

Psalms 68:3 תהילים ס"ח:ג'

כְּהִנְדַּף עָשָׁן תִּנְדֹּף כְּהֵמֵס דוֹנַג מִפְּנֵי־אֵשׁ יֹאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹקִים׃

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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KEHOT'S NOTE

תהלים סח, ג.

204 וזשארז"ל ע"פ עלי עשור

The Gemara: the harp of the Temple had seven strings, that of the days of Mashiach eight, and that of the World to Come ten, from "upon a ten-stringed instrument."

Arakhin 13b ערכין י"ג ב

KEHOT'S NOTE

ערכין יג, ב.

205 נר הוי' נשמת אדם

"The soul of man is the lamp of Havayah, searching all the inward parts." The soul is the ner within kinor. (context: Steinsaltz Tanakh)

Proverbs 20:27 משלי כ':כ"ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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206 כנור נר כ"ו

The note records that the reading of kinor as ner plus 26 is brought in Me'orei Or, under the letter kaf, and that it comes from the Tikkunei Zohar, Tikkun 21 (52a).

KEHOT'S NOTE

הובא במאו"א מערכת כ' סל"ה ובי"נ שם. מת"ז תכ"א נב, א. ועל"ק כא, ד הביא אדמו"ר התי"ז הלז. [כ].

207 נק' כנור נר כ"ו

The Tikkunei Zohar (Tikkun 21) reads kinor, "harp," as kaf-vav ner: the Holy One, Havayah, whose letters add up to 26, shining in the ner, the "lamp." The Kehot note gives it as the source of this reading.

Tikkunei Zohar 52a:8–10 תקוני הזהר נ"ב א:ח'-י'

כנור כ"ו נ"ר. קב"ה דאיהו יקו"ק דאתמר ביה יי' אורי וישעי. נהיר בנ"ר דאיהו שכינתא מצוה דיליה וחדי בה. צלצלי שמע חסד גבורה. צלצלי תרועה נצח והוד. ובכלהו כל הנשמה תהלל יק דאיהו חכמה ובינה. די בהון יהא פורקנא ל"ו ול"ה דאינון בן ובת. ובהון יתמחון עמלקים מעלמא ודא איהו סו"ף פסו"ק.

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208 כל הנקרא בשמי

G-d promises to gather His people: "Everyone who is called by My Name, and whom I created for My glory."

G-d's Name is in the soul. (context: Steinsaltz Tanakh)

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

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

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KEHOT'S NOTE

ישע' מג, ז.

209 ואתם הדבקים בה'

Moshe to Israel: "But you who cleave to Havayah your G-d are alive, all of you, this day." The soul is bound to the Name Havayah. (context: Steinsaltz Tanakh)

Deuteronomy 4:4 דברים ד':ד'

וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹקֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם׃

But ye that did cleave unto the L-RD your G-d are alive every one of you this day.

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KEHOT'S NOTE

דברים ד, ד.

210 ומלאה הארץ דעה

"For the earth shall be full of the knowledge of Havayah, as the waters cover the sea": Isaiah's vision of the days of Mashiach. The future revelation of the Ten Sefiros in the soul. (context: Steinsaltz Tanakh)

Isaiah 11:9 ישעיהו י"א:ט'

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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211 ומל ה' את לבבך

Moshe's promise for the time of return: "And Havayah your G-d will circumcise your heart," removing what covers it, so that you love Him with all your heart. The removal of what covers the heart, so that the light enters. (context: Steinsaltz Tanakh)

Deuteronomy 30:6 דברים ל':ו'

וּמָל ה' אֱלֹקֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ׃

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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KEHOT'S NOTE

דברים ל, ו.

212 אהל בל יצען

Isaiah's vision of Jerusalem secure: "a tent that shall not be moved, whose stakes shall never be removed." Malchus

will hold her Ten Sefiros permanently. (context: Steinsaltz Tanakh)

Isaiah 33:20 ישעיהו ל״ג:כ׳

חֲזֵה צִיּוֹן קִרְיַת מוֹעֲדֵנוּ עֵינֶיךָ תִרְאֶינָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן אֹהֶל בַּל־יִצָּעֵן בַּל־יִסַּע יְתֵדֹתָיו לָנֶצַח וְכָל־חֲבָלָיו בַּל־יִנָּתֵקוּ׃

Look upon Zion, the city of our solemn gatherings; Thine eyes shall see Jerusalem a peaceful habitation, A tent that shall not be removed, The stakes whereof shall never be plucked up, Neither shall any of the cords thereof be broken.

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KEHOT'S NOTE

ישע״ לג, כ.

PARAGRAPH 32

213 וזשארז״ל כך אין נגאלין

The note records that the saying "they are redeemed only through a full redeemer" is quoted in the Aruch under the entry go'el.

KEHOT'S NOTE

איכ״ר (א — פסוק ו) [א, לג]. מובא בערוך ערך גואל. ובפסדר״כ פסקא דסליחות. וערשי״י איכה הנ״ל. [כ].

214 אין נגאלין אלא בגואל מלא

"So they are redeemed only through a full redeemer, as it is written, 'And a redeemer shall come to Zion.'" The redemption reverses the exile's "filling."

Eikhah Rabbah 1:33 איכה רבה א׳:ל״ג

... אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא תָּבוֹא לָכֶם שָׁעָה וַאֲנִי עוֹשֶׂה לָכֶם כָּךְ, וַיֵּלְכוּ בְלֹא כֹחַ לִפְנֵי רוֹדֵף. אָמַר רַבִּי אַחָא, כְּשֵׁם שֶׁלֹּא גָּלוּ יִשְׂרָאֵל אֶלָּא בְּרוֹדֵף מָלֵא, כָּךְ אֵינָן נִגְאָלִין אֶלָּא בְּגוֹאֵל מָלֵא, דִּכְתִיב (ישעיה נט, כ): וּבָא לְצִיּוֹן גּוֹאֵל מָלֵא כְּתִיב.

"Gone from the daughter of Zion is all her splendor. Her princes are like deer that have not found pasture; they went powerless before the pursuer" (Lamentations 1:6) "Gone from the daughter [mibat] of Zion." Min bat is written. Rabbi Aḥa said: We have one fine portion; that is the Holy One blessed be He, as it is written in His regard: "The L-rd is my lot [menat ḥelki] and my portion" (Psalms 16:5). "All its splendor," this is the Holy One blessed be He, as it is stated: "You ...

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215 וימלא כבוד ה׳

Kehot's note points to Numbers 11:21 for these words.

Numbers 11:21 במדבר י״א:כ״א

KEHOT'S NOTE

במדבר י״א, כא.

216 וימלא כבוד ה׳

"But as I live, the glory of Havayah shall fill all the earth," G-d's oath after the sin of the spies. The true "filling," of which the Miluim are a semblance. (Kehot: Numbers 11:21) (context: Steinsaltz Tanakh)

Numbers 14:21 במדבר י״ד:כ״א

וְאוּלָם חַי־אָנִי וְיִמָּלֵא כְבוֹד־ה׳ אֶת־כָּל־הָאָרֶץ׃

But in very deed, as I live—and all the earth shall be filled with the glory of the L-RD—

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217 אשר לא תחסר כל בה

Moshe describes the Land of Israel: "a land ... in which you shall not lack anything (kol)." Malchus, "the land," will lack nothing. (context: Steinsaltz Tanakh)

Deuteronomy 8:9 דברים ח׳:ט׳

אֶרֶץ אֲשֶׁר לֹא בְמִסְכֵּנֻת תֹּאכַל־בָּהּ לֶחֶם לֹא־תֶחְסַר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אַבָנֶיהָ בַרְזֶל וּמֵהֲרָרֶיהָ תַּחְצֹב נְחֹשֶׁת׃

a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

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KEHOT'S NOTE

דברים ח, ט.

218 מרוב כל

Moshe warns that the curses will come "because you did not serve Havayah your G-d with joy and gladness of heart, from an abundance of everything (kol)," when you had plenty. The maamar takes up the word kol, "everything," which the next paragraph links with kallah, the bride. (context: Steinsaltz Tanakh)

Deuteronomy 28:47 דברים כ״ח:מ״ז

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

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

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KEHOT'S NOTE

דברים כח, מז.

PARAGRAPH 33

219 מיעוט הירח היינו ג״כ הסתלקות הט״ס מהמלכות

In the gate on the diminution of the moon the Arizal explains that when the moon was diminished, the nine Sefiros of Malchus withdrew and rose to their roots, leaving her a single point.

Sefer Etz Chaim 36:2:1 עץ חיים ל״ו:ב׳:א׳

... וזהו ענין לכי ומעטי את עצמך שנסתלקו ט״ס שלה העליונים ועלו בז״א והיא נשארת נקודה מעוטה וירדה תחת אחורי היסוד וענין מיעוט הירח היה ביום ד׳. אח״כ ביום ו׳ חזרה להתגדל בבחי׳ הגי הנ״ל היותה פרצוף שלם בבחי׳ אחור באחור נגד החזה דז״א ואז יש בה ה׳ אורות של ה״ס ראשונות דז״א שהם בחי׳ ה׳ ימים ראשונים דימי בראשית כולם האירו ביום ו׳ שהוא הת״ת שבו ואז ניבנית המלכות ונגלית שם וה״ר מאיריו בה מרחוק ואז ביום ו׳ נזדווגו זו״ן בבחי׳ אב״א ונברא אדה״ר בבחי׳ זו לבדו ואלו לא ...

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220 **אהל בל יצען**

> "A tent that shall not be moved, whose stakes shall never be removed." Malchus will hold her light permanently.

Isaiah 33:20 ישעיהו ל״ג:כ׳

חֲזֵה צִיּוֹן קִרְיַת מוֹעֲדֵנוּ עֵינֶיךָ תִרְאֶינָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן אֹהֶל בַּל־יִצָּעֵן בַּל־יִסַּע יְתֵדֹתָיו לָנֶצַח וְכָל־חֲבָלָיו בַּל־יִנָּתֵקוּ׃

Look upon Zion, the city of our solemn gatherings; Thine eyes shall see Jerusalem a peaceful habitation, A tent that shall not be removed, The stakes whereof shall never be plucked up, Neither shall any of the cords thereof be broken.

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221 **ביום חבוש ה׳**

> The end of the verse the maamar has been expounding: "on the day that Havayah binds up the breach of His people, and heals the wound of His blow."

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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KEHOT'S NOTE

ישעי׳ ל, כו.

222 On "Do not look upon me, that I am swarthy," the Midrash cites "two evils" and explains that they did one evil as grievous as two.

Shir HaShirim Rabbah 1:6:2 שיר השירים רבה א׳:ו׳:ב׳

שֶׁשְּׁזָפַתְנִי הַשֶּׁמֶשׁ, אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא בְּשֵׁם רַבִּי חִיָּא רַבָּה, כְּתִיב (ירמיה ב, יג): כִּי שְׁתַּיִם רָעוֹת עָשָׂה עַמִּי, הָא וְותְּרוּ לְמֵאוֹ, אֶלָּא מְלַמֵּד שֶׁעָשׂוּ אַחַת שֶׁקְּשָׁה כְּשָׁתַּיִם, שֶׁהֵן מִשְׁתַּחֲוִין לַעֲבוֹדַת כּוֹכָבִים וּפוֹרְעִין עַצְמָן כְּנֶגֶד בֵּית הַמִּקְדָּשׁ, הֲדָא הוּא דִכְתִיב (יחזקאל ח, טז): וַיָּבֵא אֹתִי אֶל חֲצַר בֵּית ה׳ הַפְּנִימִית, הָאֵיךְ מָה דְאַתְּ אָמַר (ויקרא כב, כה): מִשָּׁחָתָם בָּהֶם מוּם בָּם. דָּבָר אַחֵר, שֶׁשְּׁזָפַתְנִי הַשֶּׁמֶשׁ, עַל שֶׁעָשִׂיתִי מְרִימוֹת שֶׁל סוּסִים לַשֶּׁמֶשׁ, דִּכְתִיב (מלכים ב כג, יא): וַיַּשְׁבֵּת אֶת ...

"That the sun has tanned me," Rabbi Abba bar Kahana said in the name of Rabbi Ḥiyya the Great: It is written: "For My people have performed two evils" (Jeremiah 2:13). Did they not forsake many more [than two commandments]? Rather, it teaches that they performed one that is as severe as two, as they prostrated themselves to idols while exposing themselved toward the Temple. That is what is written: "He brought me to the inner courtyard of the House... [twenty-five men, their backs toward the Sanctuary of the L-rd ...

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223 **כי שתים רעות עשו עמי**

> On the golden calf the Midrash reads Jeremiah's "two evils" as the first two of the Ten Commandments that they broke: "I am" and "You shall have no other."

Shemot Rabbah 42:8 שמות רבה מ״ב:ח׳

... אי שמים, ב׳ מרגליות נתתי לה מידי לידה ושלחתי לה על ידך שמונה, לא היה לה לאבד את שלך, או ג׳, או אפילו כולם, אלא כך היתה בוסרת עלי, שאותן שתי מרגליות שנתתי לה מידי ליד, איבדה אותן?! הוא שהקב״ה אומר לירמיה (ירמיה ב): כי שתים רעות עשה עמי ושתי רעות עשו, לכך ויתר על כ״ב. ומהו כי שתים רעות עשה עמי? אנכי ולא יהיה לך הוי, סרו מהר מן הדרך אשר צויתים עשו להם עגל מסכה. ר׳ תנחום בר חנילאי אמר: קכ״ה קנטרין של זהב היה בעגל, מנין ...

Another matter: "They have quickly deviated" (Exodus 32:8) - Rabbi Shimon ben Ḥalafta said: You took the wrong path at the outset. A person who sets out on the path walks two or three mil and errs in the third. Does he err in the first? So too, the Holy One blessed be He said to them: Could you not have strayed on the second or the third, that [you strayed] on the first? This is astonishing. Rabbi Meir says: It was not even one day. Rather, as they were ...

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224 **כי שתים רעות עשו עמי אותי עזבו מקור מים חיים לחצוב להם בארות בארת נשברים**

> G-d's rebuke through Jeremiah: "For My people have done two evils: they have forsaken Me, the source of living waters, to hew themselves cisterns, broken cisterns that can hold no water." The cause of "the breach of His people." (context: Steinsaltz Tanakh)

Jeremiah 2:13 ירמיהו ב׳:י״ג

כִּי־שְׁתַּיִם רָעוֹת עָשָׂה עַמִּי אֹתִי עָזְבוּ מְקוֹר מַיִם חַיִּים לַחְצֹב לָהֶם בֹּארוֹת בֹּארֹת נִשְׁבָּרִים אֲשֶׁר לֹא־יָכְלוּ הַמָּיִם׃

For My people have committed two evils: They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, That can hold no water.

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225 **ברבות כי תשא ס״פ מ״ב**

> According to the note, Or HaTorah quotes this Midrash: "What is 'My people have done two evils'? 'I am' and 'You shall have no other.'"

KEHOT'S NOTE

"ומהו כי שתים רעות עשה עמי באנכי ולא יהי לך" — אוה״ת נ״ך ע׳ שכח.

226 **אל תראוני שאני שחרחורת**

> The maiden: "Do not look upon me, that I am swarthy, for the sun has tanned me." The verse on which that Midrash comments. (context: Steinsaltz Tanakh)

Song of Songs 1:6 שיר השירים א׳:ו׳

אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשְּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי׃

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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227 **בורות נשברים**

Rabbi Abba expounds "they have forsaken Me, the source of living waters, to hew themselves cisterns," applying it to one who is false to the holy covenant, and explains what is called "broken cisterns."

Zohar, Vaetchanan 17:114–18:124 ספר הזהר, ואתחנן י"ז:קי"ד-י"ח:קכ"ד

"As the eyes of a maiden unto the hand of her mistress": this, as already stated, is the handmaiden whose host G-d slew in Egypt, since she has no power of her own save when it is drawn to her from the Land of Israel, which itself is called "mistress". From the direction of this handmaiden issue many officials of judgement who bring accusations against Israel, but the Holy One, blessed be He, protects Israel from them as a father protects his son. G-d says to Israel: "Many are the ...

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

228 **ע"פ עלי באר**

The discourse on "Spring up, O well" explains that Knesses Yisrael, the source of souls, is called "a well of living waters": as well-water comes from above, seeps down through the earth and springs up again from below, so the soul descends from above through the Gardens of Eden into the body, and there becomes a well whose waters rise up from below.

KEHOT'S NOTE

לקו"ת חקת סב, ב ואילך. אוה"ת חקת תתנה, תתס, תתעט.

229 **עלי באר**

At the well in the wilderness, "Then Israel sang this song: Spring up, O well; sing to it." The verse of the discourse on "a well of living waters." (context: Steinsaltz Tanakh)

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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230 **ועיין בזח"ג פ' ואתחנן דרס"ו א'**

A later passage in Chukas explains that the mitzvos, in thought, speech and action, refine the sparks of Tohu that fell into the three lower worlds, and that this is "a well of living waters"; it too cites the Ramaz on the Zohar, Va'eschanan 266.

KEHOT'S NOTE

ראה גם לקמן פ' חקת סד, ב.

231 **ועיין במאו"א אות ב' סי"א**

The note records that the wording of Me'orei Or here is copied in the Tzemach Tzedek's Or HaTorah on Eikev.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' עקב ע' תקנט.

PARAGRAPH 34

232 **ביום חבוש ה' את שבר עמו**

"On the day that Havayah binds up the breach (shever) of His people."

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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233 **ר"פ צ"ט**

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

KEHOT'S NOTE

צ"ל: צ"א.

234 **כי יש שבר במצרים**

The Midrash opens on "Yaakov saw that there was shever in Egypt" with "whose hope (sivro) is in Havayah his G-d" (Psalms 146:5), and reads the word both ways: shever, the famine, and sever, the plenty. The text gives chapter 99; the Kehot note corrects it to 91.

Bereshit Rabbah 91:1 בראשית רבה צ"א:א'

וירא יעקב כי יש שבר במצרים - (תהלים קמו) אשרי שאל יעקב בעזרו שברו על ה' אלקיו וירא יעקב כי יש שבר במצרים (איוב יב) הן יהרוס ולא יבנה, משהרס הקדוש ברוך הוא עצתן של שבטים, עוד לא נבנה. (שם) יסגור על איש ולא יפתח, אלו עשרת השבטים, שהיו נכנסין ויוצאין למצרים, ולא היו יודעים שיוסף קיים, וליעקב נתגלה שיוסף קיים, שנאמר: וירא יעקב כי יש שבר במצרים. כי יש שבר, זה הרעב, כי יש סבר, זה השבע. כי יש שבר, ויוסף הורד מצרימה. כי יש סבר, ויוסף הוא השליט. ...

"Jacob saw that there was grain in Egypt, and Jacob said to his sons: Why do you make yourselves conspicuous?" (Genesis 42:1). "Jacob saw that there was grain [shever] in Egypt" – "Happy is he whose help is from the G-d of Jacob, whose hope [sivro] is in the L-rd his G-d" (Psalms 146:5). "Jacob saw that there was grain in Egypt" – "Behold, He demolishes, and it will not be rebuilt" (Job 12:14) – once the Holy One blessed be He stymied the intention of the tribes, it was ...

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235 **כי יש שבר במצרים**

In the famine "Yaakov saw that there was shever," grain, "in Egypt," where Yosef was selling food. The Midrash

hears in shever also sever, "hope," the play on which the maamar builds. (context: Steinsaltz Tanakh)

Genesis 42:1 בראשית מ"ב:א'

וַיַּרְא יַעֲקֹב כִּי יֶשׁ־שֶׁבֶר בְּמִצְרָיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה תִתְרָאוּ׃

Now Jacob saw that there was corn in Egypt, and Jacob said unto his sons: 'Why do ye look one upon another?'

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236 **ואת הצפוני ארחיק מעליכם**

Joel's promise after the plague of locusts: "And the northern one I will remove far from you." The Gemara applies the verse to the evil inclination. (context: Steinsaltz Tanakh)

Joel 2:20 יואל ב':כ'

וְאֶת־הַצְּפוֹנִי אַרְחִיק מֵעֲלֵיכֶם וְהַדַּחְתִּיו אֶל־אֶרֶץ צִיָּה וּשְׁמָמָה אֶת־פָּנָיו אֶל־קִדְמַת הַיָּם הָאַחֲרוֹן וְעָלָה בָאְשׁוֹ וְתַעַל צַחֲנָתוֹ כִּי הִגְדִּיל לַעֲשׂוֹת׃

But I will remove far off from you the northern one, And will drive him into a land barren and desolate, With his face toward the eastern sea, And his hinder part toward the western sea; that his foulness may come up, and his ill savour may come up, because he hath done great things.'

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237 Among the names of the evil inclination the Gemara lists "the northern one," from "And the northern one I will remove far from you."

Sukkah 52a:9 סוכה נ"ב א:ט'

יְשַׁעְיָה קָרָאוֹ "מִכְשׁוֹל", שֶׁנֶּאֱמַר: "סוֹלּוּ סוֹלּוּ פַּנּוּ דָּרֶךְ הָרִימוּ מִכְשׁוֹל מִדֶּרֶךְ עַמִּי". יְחֶזְקֵאל קָרָאוֹ "אֶבֶן", שֶׁנֶּאֱמַר: "וַהֲסִרֹתִי אֶת לֵב הָאֶבֶן מִבְּשַׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר". יוֹאֵל קָרָאוֹ "צְפוֹנִי", שֶׁנֶּאֱמַר: "וְאֶת הַצְּפוֹנִי אַרְחִיק מֵעֲלֵיכֶם". תָּנוּ רַבָּנָן: "וְאֶת הַצְּפוֹנִי אַרְחִיק מֵעֲלֵיכֶם" — זֶה יֵצֶר הָרָע, שֶׁצָּפוּן וְעוֹמֵד בְּלִבּוֹ שֶׁל אָדָם.

5) Isaiah called it the stumbling block, as it is said, "Build up, build up! Clear the way, Take up the stumbling-block out of the way of my people" (Isaiah 57:14). 6) Ezekiel called it a stone, as it is said, "And I will take away the heart of stone out of your flesh and I will give you a heart of flesh" (Ezekiel 36:26). 7) Joel called it the Hidden One, as it is said, "But I will remove far off from you the hidden one" (Joel 2:20). Our ...

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PARAGRAPH 35

238 **ומחץ מכתו ירפא**

Benos shuach take three years to bear fruit, but on the day of creation they bore fruit at once; "in the Time to Come the Holy One, blessed be He, will heal that blow," from "and He heals the wound of His blow."

Bereshit Rabbah 10:4 בראשית רבה י':ד'

... תני, בנות שוח בשנה שנייה של שמטה, נוהג קדושת שביעית שלהן, לפי שעושות פירות לשלוש שנים, ואותו היום עשו פירות בן יומן. אבל לעתיד לבא הקדוש ברוך הוא מרפא אותה מכה, שנאמר (ישעיה ל): ומחץ מכתו ירפא, מחץ מכתו של עולם ירפא:

Rabbi Hoshaya said: Rabbi Afes expounded in Antioch: "Vaykhulu" is nothing other than an expression of a delivering a blow and an expression of destruction [kelaya]. This is analogous to a king who entered a province and the residents of the province lauded him. Their lauding pleased him, and he provided them with encouragement and incentives. Sometime later, they angered him, so he minimized encouragement and incentives for them. So, too, until Adam the first man sinned, the celestial bodies would move in a short path, and quickly. After he ...

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239 The Mishnah rules that the Sabbatical year applies to benos shuach in the second year, because they bear fruit over three years.

Mishnah Sheviit 5:1 משנה שביעית ה':א'

בְּנוֹת שׁוּחַ, שְׁבִיעִית שֶׁלָּהֶן, שְׁנִיָּה, שֶׁהֵן עוֹשׂוֹת לְשָׁלֹשׁ שָׁנִים. רַבִּי יְהוּדָה אוֹמֵר, הַפַּרְסָאוֹת, שְׁבִיעִית שֶׁלָּהֶן, מוֹצָאֵי שְׁבִיעִית, שֶׁהֵן עוֹשׂוֹת לִשְׁתֵּי שָׁנִים. אָמְרוּ לוֹ, לֹא אָמְרוּ אֶלָּא בְּנוֹת שׁוּחַ:

White figs: their "sheviit" is in the second year [of the sabbatical year], since they ripen once in three years. Rabbi Judah says: Persian figs, their "sheviit" is in the year following the seventh year, since they ripen once in two years. Thereupon they said to him: this was said only of the species of white figs.

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240 Shlomo's warning: "The mouth of strange women is a deep pit (shuchah)." Shuchah as a pit. (context: Steinsaltz Tanakh)

Proverbs 22:14 משלי כ"ב:י"ד

שׁוּחָה עֲמֻקָּה פִּי זָרוֹת וְזעוּם ה' יִפָּל־שָׁם׃

The mouth of strange women is a deep pit: He that is abhorred of the L-RD shall fall therein.

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241 **וישח אדם וישפל איש**

Isaiah, of the day when human pride is humbled: "And man (adam) is bowed down (vayishach), and man (ish) is brought low." Shuchah as being bowed down; the maamar reads adam as Adam, whose stature was diminished. (context: Steinsaltz Tanakh)

Isaiah 2:9 ישעיהו ב':ט'

וַיִּשַּׁח אָדָם וַיִּשְׁפַּל־אִישׁ וְאַל־תִּשָּׂא לָהֶם׃

And man boweth down, And man lowereth himself; And Thou canst not bear with them.

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KEHOT'S NOTE

ישע' ב, ט.

PARAGRAPH 36

242 **כי שחה לעפר נפשנו**

The psalmist laments Israel's suffering: "For our soul is bowed down (shachah) to the dust." Shachah, from the same root as shuach. (context: Steinsaltz Tanakh)

Psalms 44:26 תהילים מ״ד:כ״ו

כִּי שָׁחָה לֶעָפָר נַפְשֵׁנוּ דָּבְקָה לָאָרֶץ בִּטְנֵנוּ׃

For our soul is bowed down to the dust; our belly cleaveth unto the earth.

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KEHOT'S NOTE

תהלים מד, כו.

243 **בועליך עושיך אלקי**

Isaiah comforts Zion as a wife restored to her husband: "For your husband is your Maker ... He shall be called the G-d of all the earth." G-dliness revealed in all the physical earth. The Kehot note observes that six words of the verse are skipped here and that "etc." should follow "your Maker." (Kehot: Isaiah 54:8) (context: Steinsaltz Tanakh)

Isaiah 54:5 ישעיהו נ״ד:ה׳

כִּי בֹעָלַיִךְ עֹשַׂיִךְ ה' צְבָאוֹת שְׁמוֹ וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל אֱלֹקֵי כָל־הָאָרֶץ יִקָּרֵא׃

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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KEHOT'S NOTE

ישע' נד, ח. חסר כאן ו' תי' ואחר תי' עושיך צ"ל: וגו'. [כ].

244 **יעננו ביום קראנו**

The people's prayer for the king in battle: "Havayah, save! May the King answer us on the day we call." The answer at once, like fruit at once. (context: Steinsaltz Tanakh)

Psalms 20:10 תהילים כ׳:י׳

ה' הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ׃

Save, L-RD; Let the King answer us in the day that we call.

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KEHOT'S NOTE

תהלים כ, י.

245 **והיה בן הבכור לשניאה**

The Torah's law of a man with two wives, one loved and one hated, "and the firstborn son be of the hated one": the firstborn's right still goes to her son. The verse of the discourse to which the text refers. (context: Steinsaltz Tanakh)

Deuteronomy 21:15 דברים כ״א:ט״ו

כִּי־תִהְיֶיןָ לְאִישׁ שְׁתֵּי נָשִׁים הָאַחַת אֲהוּבָה וְהָאַחַת שְׂנוּאָה וְיָלְדוּ־לוֹ בָנִים הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֵּן הַבְּכֹר לַשְּׂנוּאָה׃

If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the first-born son be hers that was hated;

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246 **והיה אור הלבנה כאור החמה**

The maamar ends where it began: "And the light of the moon shall be like the light of the sun."

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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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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