TORAH OHR · THE CHASSIDISHE PARSHA

פרשת מקץ

Parshas Mikeitz

The 16 maamarim of Torah Ohr on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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ויהי מקץ שנתים ימים ופרעה חולם וגו׳

“And it came to pass at the end of two years of days, and Pharaoh was dreaming”

The love of G-d awakened in prayer lasts only when it is held in the vessels of Torah and aimed at G-d’s purpose, a dwelling place below; prayer that seeks its own experience forgets “Yosef,” and its light fades like Pharaoh’s dream.

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

THE MAAMAR IN BRIEF

The maamar reads the story of the chief butler and Pharaoh as a map of the G-dly soul. The soul has water in the mind (contemplating G-d’s greatness) and fire in the heart (a burning thirst for Him), joined by the kaneh, the windpipe: the voice and letters of Torah and prayer. This is the holy “chief butler.” In his dream, the vine is the Congregation of Israel, the grapes are the souls, and their wine is the hidden love of G-d, released only by the “crushing” of humility and offered up in prayer to the holy Pharaoh, the revelation of G-d. One who has sinned cannot reach this joyful wine; for him there is the intoxicating wine of bitterness, which, like the Zohar’s truly righteous who think each day of departing the world, makes him forget worldly concerns and pray from the depth of the heart. Both wines must be “hidden away” in the Written and Oral Torah, for G-d’s sake. When the butler forgets Yosef, this purpose, the Torah “ends” and prayer becomes a dream swallowed by the lean cows.

OUTLINE

1 **The butler’s forgetting and the holy counterparts** ¶1

Miketz follows from the butler forgetting Yosef; Pharaoh and the butler have counterparts in holiness.

2 **Water, fire and the windpipe** ¶2–7

The four elements in the body and the G-dly soul: the mind’s contemplation, the heart’s fiery love, and the windpipe, the voice and letters of Torah, that joins them; this is the holy chief butler.

3 **The butler's dream: the gladdening wine** ¶8–12

The vine is Israel, the grapes are souls, the wine is the hidden love, released by humility and carried by the voice of prayer to the holy Pharaoh, the revelation of G-d.

4 **The intoxicating wine of bitterness** ¶13–15

One who has sinned cannot reach joy in prayer; his counsel is the wine that dulls the mind, accepting the four death penalties sincerely.

5 **The truly righteous and the river of fire** ¶16–17

The Zohar's truly righteous think of departing the world in order to forget worldly matters and cleave to G-d; the lower river of fire is the dregs of the angels' love.

6 **Bitterness that becomes prayer** ¶18–20

Reflecting on his descent, a person becomes bitter, forgets his affairs, and prays "Blessed are You" from the heart, after first making himself lowly.

7 **Hiding the light in Torah: the level of Yosef** ¶21–22

The light of both wines must be stored in the Written and Oral Torah, the cup, and aimed at G-d's delight, a dwelling below.

8 **Forgetting Yosef, and Pharaoh's dream** ¶23–25

Prayer for one's own sake forgets Yosef; Torah ends, prayer becomes a dream, and the lean cows swallow the good feelings, while the level of Yosef is untouched.

KEY CONCEPTS

The element of water in the mind יסוד המים שבמוח

Contemplation of G-d's greatness, how all is as nothing before Him; it descends like water and draws G-d's light down through Torah and mitzvos.

The element of fire in the heart יסוד האש שבלב

The burning thirst for G-d born of that contemplation, a love that rises like a flame and longs to leave the world.

The windpipe (kaneh), the holy chief butler קנה, שר המשקים

The voice and letters of Torah and prayer, which connect the mind's water to the heart's fire and carry the soul's love upward.

The gladdening wine יין המשמח

The hidden love of G-d inherited from the forefathers, revealed with joy in prayer by the upright, once humility has pressed it out.

The intoxicating wine יין המשכר

Bitterness over one's distance from G-d, which makes a person forget worldly concerns and pray sincerely; the way for one who has sinned.

Pharaoh in holiness פרעה בקדושה

The revelation of G-d, from peri'ah, uncovering, to which the love of prayer is offered.

Yosef יוסף

Service that "adds" delight and gratification before G-d, aimed at making Him a dwelling place below, by holding His light in the letters of Torah.

SECTION 1 · ¶1

The butler's forgetting and the holy counterparts

1 ויהי מקץ[1,2] שנתים ימים ופרעה חולם וגו׳. הנה פ׳ זו מחוברת לפרשה שלפניה ולא זכר שר המשקים[3] את יוסף וגו׳.

"And it came to pass at the end of two years of days, and Pharaoh was dreaming," etc. Now, this portion is joined to the portion before it: "Yet the chief butler did not remember Yosef," etc.

> The maamar opens with the first verse of Parshas Miketz, where Pharaoh dreams two years after the chief butler was released from prison. The Alter Rebbe notes that this verse follows directly on the last verse of the previous portion, where the butler forgot Yosef, so the two must be read together; the words "two years of days" (shenasayim yamim) will be read later as the Torah. According to the Kehot note the maamar was said on Shabbos Chanukah 5557 (1796), and a short maamar of the Alter Rebbe (Maamarei Admur HaZaken HaKetzarim, p. 20) is a kind of explanation of it.

כי מפני[4] שלא זכר נתהוה ויהי מקץ. וביאור הענין כי כמו שיש פרעה ושר המשקים בקליפה כך זלעו״ז [זה לעומת זה] עשה אלקים[5] שכמו״כ [שכמו כן][6] בסט׳ [בסטרא] דקדושה יש ג״כ בחי׳[7] אלו:

For because he did not remember, "And it came to pass at the end" came about. The explanation of the matter: just as there is a Pharaoh and a chief butler in kelipah, so, "G-d made the one opposite the other," so that likewise on the side of holiness there are also these levels.

> The butler's forgetting is what caused the two further years to pass, the "end" with which Miketz opens. The Alter Rebbe will read the story as a map of the soul: every force in kelipah (the realm that conceals G-d) has a counterpart in holiness, so there is a holy "Pharaoh" and a holy "chief butler" as well.

SECTION 2 • ¶2–7

Water, fire and the windpipe

2 והנה יש ד׳ יסודות בנפש האדם ארמ״ע [אש רוח מים עפר].[8] יסוד האש משכנו בלב. ומקור הליחות[9] מהמוח ששם הוא משכן יסוד המים. והריאה שואבת כל מיני משקה[10] וליחות מהמוח ע״י הקנה לקרר את חום הלב.[11]

Now, there are four elements in the human soul: fire, air, water and earth. The element of fire dwells in the heart. The source of the moisture is from the brain, for that is where the element of water dwells. And the lungs draw every kind of drink and moisture from the brain by way of the windpipe, to cool the heat of the heart.

> The Alter Rebbe starts from the physiology of his day: the body is built of four elements, with fire seated in the heart and water in the brain. The lungs, by way of the windpipe, draw moisture down from the brain to cool the heart's heat, and this physical picture will become the model for the G-dly soul. In Likkutei Torah, Emor, the Alter Rebbe applies the same elements to the G-dly soul and adds that they are mixed differently in each person: in some the divine fire burns openly, in others it is a hidden spark that can be fanned into flame.

3 וכך בנפש[12] אלקית יסוד המים במוח[13] היא בחי׳ חכמה ודעת בעבודת[14] ה׳ במוחו ובמחשבתו.

So too in the G-dly soul: the element of water in the brain is the level of Chochmah and Daas in the service of G-d, in one's mind and thought.

> In the G-dly soul the "water in the brain" is Chochmah and Daas (wisdom and knowledge) applied to serving G-d: thinking deeply about Him. This is the soul's counterpart of the moisture that sits in the brain.

ואף כי לית מחשבה תפיסא ביה כלל.[15] הלא כתיב נודע בשערים בעלה[16] כל חד לפום שיעורא דיליה.[17, 18, 19]

And even though "no thought can grasp Him at all," is it not written, "Her husband is known in the gates (she'arim)": each one according to his own measure (shiur)?

> One might object that no thought can grasp G-d at all, so what is there to contemplate. The answer is the Zohar's reading of "Her husband is known in the gates (she'arim)" as if from shiur, "measure": G-d is known to each person according to the measure of his own understanding. In Likkutei Torah, Bamidbar, the Alter Rebbe explains that "no thought can grasp Him" refers to His very essence, while anyone can contemplate how He creates and sustains all the worlds.

4 והיינו ההתבוננות בבחי'[20] התפשטות גדולתו יתי למעלה עד אין קץ ולמטה עד אין תכלית

That is, contemplation of the level of the spreading forth of His greatness, blessed be He, above without end and below without limit.

> The contemplation meant here is on how G-d's greatness extends without end, above and below. This is the "water" of the mind described in the previous paragraph.

אין עוד מלבדו[21] כי ברוח פיו כל צבאם[22] וכולא קמי' [קמיה] כלא חשיב.[23] וכמו למשל דבורו של אדם שהוא בטל אליו ונחשב כאין נגדו.

"There is nothing else besides Him," for "by the breath of His mouth all their host" [were made], and before Him all is considered as nothing. It is like, by way of analogy, a person's speech, which is nullified in relation to him and considered as nothing compared to him.

> Its conclusion is that "there is nothing else besides Him," for all the hosts of heaven come from "the breath of His mouth" and so are as nothing before Him. The analogy is a person's speech: a single word is as nothing compared to the person who speaks it.

5 וזה כל אדם לפום שיעורא דיליה יכול לדעת ולהשיג כי אין עוד בשמים ממעל[24] וכל העליונים והתחתונים הם נמשכים מרוח פיו יתי ואין דבר חוץ ממנו.

And this every person, according to his own measure, can know and comprehend: that there is nothing else in the heavens above, and all the higher and lower beings are drawn from the breath of His mouth, blessed be He, and there is nothing apart from Him.

> Everyone, each at his own level, can come to know that nothing exists besides G-d and that all beings, higher and lower, flow from His word. This is the knowledge the "water" of the mind provides.

ולכן הם ממש כלא חשיבי קמיה ויסוד האש הוא הצמאון שבלב המבין בהתבוננות בגדולתו יתי ואיך ממש כולא קמיה כלא חשיבי.

Therefore they are truly considered as nothing before Him. And the element of fire is the thirst in the heart of one who understands, through contemplating His greatness, blessed be He, how truly all is considered as nothing before Him.

> From this contemplation comes the "fire" of the heart: a thirst for G-d that arises in one who truly understands that everything is as nothing before Him. The mind's insight turns into the heart's longing.

6 ולזאת כלתה נפשו[25] אליו ית׳ באהבה עזה כרשפי אש שלהבת[26] העולה מאליה להתכלל באור ה׳ ויחודו ית׳ ואינו חפץ להיות למטה כטבע אור האש שנמשך בטבעו מלמטלמ״ע [מלמטה למעלה].

Therefore his soul pines for Him, blessed be He, with a fierce love like flashes of fire, a flame that rises of itself, to be absorbed in the light of G-d and in His unity, blessed be He; and he does not wish to be below, like the nature of the light of fire, which by its nature is drawn from below upward.

> This fiery love makes the soul long to leave its place and dissolve into G-d's light, as a flame naturally leaps upward. It is a love that wants to rise away from the world, not to stay below.

משא״כ בחינת המים הוא מלמעלה למטה שהמים יורדים ממקום גבוה למקום נמוך[27] דהיינו שממשיך על נפשו אור ה׳ זו תורה ומצות להאיר על נפשו גם בהיותו למטה בבחי׳ בעל כרחך אתה חי[28] כו׳.

It is not so with the level of water, which goes from above downward, for water descends from a high place to a low place. That is, he draws the light of G-d, namely Torah and mitzvos, upon his soul, to shine upon his soul even while he is below, in the mode of "against your will you live," etc.

> Water moves the other way, from high to low: it stands for drawing G-d's light down into one's life through Torah and mitzvos. This keeps the soul working below, in the body, in the spirit of "against your will you live."

7 וכמו שהמים מכבין אש כך עי״ז ירוה צמאון נפשו כמ״ש הוי כל צמא לכו למים[29] כמ״ש במ״א.[30]

And just as water extinguishes fire, so through this he will quench the thirst of his soul, as it is written, "Ho, everyone who thirsts, come to the water," as is explained elsewhere.

> As water puts out fire, the drawing down of G-d's light through Torah and mitzvos satisfies the soul's burning thirst. The verse "Ho, everyone who thirsts, come to the water" is read accordingly: the answer to the thirst for G-d is the water of Torah. The "elsewhere" is, according to the version in Or HaTorah quoted in the Kehot note, the maamar on "When you go out to war against your enemies," which distinguishes this fiery, thirsting love born of contemplation (from Binah) from a love of self-nullification within Chochmah.

והיינו ע״י בחי׳ המחבר יסוד המים שבמוח עם בחי׳ יסוד האש שבלב הוא הקנה.

That is, through the level that connects the element of water in the brain with the element of fire in the heart, namely the windpipe (kaneh).

> What links the mind's water to the heart's fire is the kaneh, the windpipe, through which, in the picture of paragraph 2, the lungs draw moisture from the brain to the heart, and through which the voice passes.

והוא בחי׳ מקור אותיות[31] התורה כמ״ש קנה חכמה קנה בינה[32] ונק׳ בחי׳ זו שר המשקים שבו שואב הריאה משקה מליחות המוח מיסוד המים שבו:

It is the level of the source of the letters of the Torah, as it is written, "Acquire (kneh) wisdom, acquire understanding." And this level is called the chief butler (sar ha-mashkim), for through it the lungs draw drink (mashkeh) from the moisture of the brain, from the element of water within it.

> In the soul the windpipe is the source of the letters of the Torah, since speech is formed as breath passes through it, and the verse "Acquire (kneh) wisdom" plays on kaneh to tie it to wisdom. This connecting level is the holy "chief butler," sar ha-mashkim, literally "the officer over drink," because it draws the "drink" (mashkeh) of the mind down to the heart.

SECTION 3 · ¶8–12

The butler's dream: the gladdening wine

8 וזהו ענין החלום של שר המשקים והנה גפן לפני[33] וגו׳ ואשחט את הענבים[34] וגו׳ ואתן את הכוס על כף פרעה. פי׳ גפן נק׳ כנס״י [כנסת ישראל][35] שהיא כללות כל נשמות ישראל.

This is the meaning of the chief butler's dream: "Behold, a vine was before me," etc., "and I pressed the grapes," etc., "and I placed the cup on Pharaoh's palm." Explanation: the vine is the name for the Congregation of Israel, which is the general and collective expression of all the souls of Israel.

> The chief butler's dream now becomes a picture of the soul's service. The vine is the Congregation of Israel, the whole of all Jewish souls together, as the Talmud compares Israel to a vine.

9 והענבים הם ניצוצי נשמות שכל ניצוץ נק׳ בשם ענב אחד כי בכל ניצוץ יש בחי׳ יין המשמח[36] אלהים ואנשים שהוא בחי׳ אהבה מסותרת לשמוח בה׳ והיא ירושה לנו מאבותינו

And the grapes are the sparks of souls, for each spark is called one grape, since in each spark there is the level of "wine that gladdens G-d and men," which is the level of the hidden love, to rejoice in G-d; and it is an inheritance to us from our forefathers.

> Each grape is a spark of a soul, and inside each is "wine that gladdens G-d and men": the hidden love, the natural love for G-d inherited from the forefathers. It is a love that brings joy in G-d.

אלא שהיא מסותרת מאד כמו יין הנטמן בענבים שהענב הוא עגול וחלק ומקיף אותו מכל צד

But it is very hidden, like wine concealed within grapes, for the grape is round and smooth and surrounds it on every side.

> This love is deeply hidden, sealed in like wine inside the round, smooth skin of a grape, which encloses it on every side.

ואי״א להוציא ממנו יין כי״א ע״י סחיטה ודריכה בגת להסיר מעליו הקליפה הסובבת אותו. כך אי״א לגלות מצפוני האהבה כי״א ע״י בחי׳ מבטשים.[37]

And it is impossible to extract wine from it except by squeezing and treading in the winepress, to remove from it the peel (kelipah) that surrounds it. So too, it is impossible to reveal the hidden recesses of the love except through the level of crushing.

> Wine comes out only when the grapes are pressed and trodden and the skin is removed, and the skin is called kelipah, the same word as the "husk" of concealment. So too the hidden love is revealed only through "crushing," breaking one's own self-importance, which the next paragraph explains.

10 והוי שפל רוח[38] בפני כל אדם[39] ולא שישפילוהו אחרים כי״א והוי שפל רוח הוי בעצמך ונפשי כעפר לכל תהי׳ [תהיה][40] כאסקופה הנדרסת כדי להסיר קליפת ערלה החופפת[41] על הלב

"And be lowly of spirit before every man": not that others should humble him, but "be lowly of spirit": be so yourself; and "let my soul be as dust to all," like a threshold that is trodden upon, in order to remove the husk of the foreskin that covers over the heart.

> The crushing is humility: Rabbi Meir says "be (hevei) lowly of spirit," and the Alter Rebbe stresses that one must make oneself lowly, not wait to be humbled by others, becoming like the dust or a doorstep that all walk on. This removes the "foreskin" that covers the heart, the coarseness that hides the love within it.

דהיינו אפילו מי שלא פגם ונטמא בחי״נ [בחטאות נעורים] ממש מי״מ צריך הוא למול ערלת לבו כמ״ש ומלתם את ערלת לבבכם[42] דהיינו מה שלבו בוער ומתאוה למותרות.

That is, even one who has not actually blemished [himself] and become defiled through the sins of youth must nevertheless circumcise the foreskin of his heart, as it is written, "Circumcise the foreskin of your heart": that is, [the fact] that his heart burns and craves superfluous things.

> Even a person who has not sinned grievously must "circumcise the foreskin of his heart." The foreskin of the heart is its burning desire for things beyond what one needs.

11 ונקי׳ בחי׳ ערלה החופפת ומכסה על גילוי אלהותו ית׳ בבחינת הסתר פנים וצריך הוא שלא יהיה בבחי׳ הסתר פנים ולא יהיה מסך מבדיל כלל ואפי׳ [ואפילו] קרום דק שהוא בחינת עור הפריעה.[43]

This is called the level of the foreskin that covers over and conceals the revelation of His G-dliness, blessed be He, in the mode of the hiding of the Face. And he must not be in the mode of the hiding of the Face, and there must be no separating screen at all, not even a thin membrane, which is the level of the skin of peri'ah.

> The "foreskin" of the heart is whatever covers and hides G-d's presence from a person, "the hiding of the Face." The goal is that nothing at all should separate him from G-d, not even the thin membrane that is removed in the second stage of circumcision (peri'ah).

12 ועי״כ [ועל ידי כך] ואתן את הכוס על כף פרעה.[44] כמ״ש על כפים חקותיך.[45] וכתיב על כפים כסה אור. ויצו עליו במפגיע זו תפלה[46]

And through this, "and I placed the cup on Pharaoh's palm (kaf)," as it is written, "On [My] palms I have engraved you." And it is written, "With palms He covers the light, and He commands it concerning the one who entreats (mafgia)": this is prayer.

> Once the heart is uncovered, the "cup" can be placed on Pharaoh's palm. The word kaf, palm, recalls two verses: G-d's palms on which Israel is engraved, and "with palms He covers the light, and He commands it concerning the one who entreats (mafgia)," which the Talmud reads as speaking of prayer, since pegi'ah means prayer.

כי בחי׳ פרעה בקדושה זלע״ז [זה לעומת זה] כמו שפרעה בקליפה הוא קליפה קשה. כך זלע״ז [זה לעומת זה] פרעה בקדושה הוא בחי׳ גילוי אלהותו יתי׳ לשון פריעה

For the level of Pharaoh in holiness is one opposite the other: just as Pharaoh in kelipah is a harsh kelipah, so, one opposite the other, Pharaoh (Par'oh) in holiness is the level of the revelation of His G-dliness, blessed be He, from the word peri'ah, [meaning] uncovering.

> The Pharaoh of kelipah is a harsh, hardened concealment. His holy counterpart is the revelation of G-d, for Par'oh (Pharaoh) shares its letters with peri'ah, uncovering, the word used in the previous paragraph for removing the last membrane.

והתגלות דבר ה׳ ע״י בחי׳ שר המשקים שהוא בחי׳ קנה שהקול מעורר הכוונה לשמוח בה׳ בתפלתו.

And the revelation of the word of G-d [comes] through the level of the chief butler, which is the level of the windpipe, for the voice arouses the intention to rejoice in G-d in one's prayer.

> This revelation comes through the holy chief butler, the windpipe: the voice of prayer rouses a person's intention to rejoice in G-d.

וזהו ואתן את הכוס כי בחי׳ קנה הנ״ל הוא המוליך התעוררות האהבה למעלה מעלה מהשגת בני אדם:

This is "and I placed the cup," for the level of the windpipe mentioned above is what carries the arousal of love up, higher and higher, beyond the comprehension of human beings.

> Placing the cup on Pharaoh's palm means that the voice of prayer carries the soul's awakened love upward, beyond what human beings can grasp. The love released from the grapes is offered up to the revelation of G-d.

SECTION 4 • ¶13–15

The intoxicating wine of bitterness

13 אך בחי׳ יין המשמח הנ״ל לא כל אדם זוכה לזה רק ישרי לב כמ״ש ולישרי לב שמחה[47,48] דהיינו מי שהלך בדרך ישר כל ימיו.

However, not every person merits the level of the gladdening wine mentioned above, only the upright of heart, as it is written, "and for the upright of heart, joy": that is, one who has walked in an upright path all his days.

> Not everyone reaches this "gladdening wine," the joyful love of G-d in prayer. It belongs to the upright of heart, those who have walked a straight path all their lives.

אבל מי שפגם דרכיו ונטמא[49] בחי״נ [בחטאות נעורים] אי״א לו לשמוח בה׳ בתפלתו כי רבות מחשבות זרות מבלבלות אותו.[50]

But one who has blemished his ways and become defiled through the sins of youth cannot rejoice in G-d in his prayer, for many foreign thoughts confuse him.

> Someone who has damaged his ways through the sins of youth cannot rejoice in G-d in his prayer. Foreign thoughts crowd in and confuse him.

14 ולכן זאת העצה היעוצה כי יש עוד בחינת יין והוא בחי׳ יין המשכר. כמ״ש תנו שכר לאובד ויין למרי נפש ישתה וישכח רישו[51] וגו׳.[52]

Therefore this is the counsel that is given: there is another level of wine, namely the level of intoxicating wine, as it is written, "Give strong drink to one who is perishing, and wine to the embittered of soul; let him drink and forget his poverty," etc.

> For such a person there is another kind of wine, the wine that intoxicates. Proverbs speaks of giving wine to the bitter of soul so that he forgets his poverty, and this will be the way for one who cannot reach joy.

וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] גבי הרוגי ב״ד [בית דין][53] שהיו משקין אותו כוס יין קודם המיתה כדי שתטרף דעתו עליו כדי שיוכל לסבול צער המיתה

And as our Sages, of blessed memory, said concerning those executed by the court, that they would give [the condemned man] a cup of wine to drink before the execution, so that his mind would be clouded, so that he could bear the pain of death.

> The Talmud records that a person about to be executed by the court was given wine so that his mind would be dulled and he could bear the pain. The intoxicating wine is what lets a person bear what he must go through.

ולכן בק״ש [בקריאת שמע] שעל המטה ג״כ מי שרוצה לקבל עליו ד׳ מיתות ב״ד [בית דין] כמ״ש בנוסח האריז״ל [האר״י זכרונו לברכה] אם פגמתי באות י׳ ונתחייבתי סקילה.

And therefore also at the bedtime Shema, one who wishes to accept upon himself the four death penalties of the court, as is written in the Arizal's liturgy, "If I have blemished the letter yud, and become liable to stoning," [needs this wine].

> In the same way, one who wishes to accept the four death penalties of the court at the bedtime Shema, as in the version of the Arizal (Rabbi Yitzchak Luria, the great Kabbalist of Tzefas), "if I have blemished the letter yud, I am liable to stoning," needs this wine too. The sentence is completed in the next paragraph.

15 ובפרט כשרואה בעצמו שלבו מטומטם בקרבו והיה לאבן[54] זו היא בחי׳ סקילה שהוא חייב בודאי.

Especially when he sees in himself that his heart is stopped up within him and has become like stone: this is the level of stoning, for which he is certainly liable.

> The four death penalties are applied to a person's inner state. A heart that has become closed and hard as stone corresponds to stoning, a penalty he can honestly see he deserves.

וכן כשלבו בוער ומתאוה לדברים אסורים זו היא בחי׳ שריפה וכש״כ [וכל שכן] אם יודע בעצמו שפגם ונטמא בח״נ [בחטאות נעורים] וכן כל חד לפום שיעורא דיליה כי ידע אינש בנפשיה.

Likewise, when his heart burns and craves forbidden things, this is the level of burning; and all the more so if he knows in himself that he has blemished and become defiled through the sins of youth. And so each one according to his own measure, for a person knows his own soul.

> A heart that burns with desire for forbidden things corresponds to burning, and all the more so if he knows he has actually sinned. Each person measures this for himself, since only he knows his own soul.

זאת היא עצה היעוצה שיוכל לקבל עליו ד׳ מיתות ב״ד [בית דין] בשלימות ישתה בחי׳ כוס יין הנ״ל.

This is the counsel that is given, so that he can accept upon himself the four death penalties of the court completely: let him drink the level of the cup of wine mentioned above.

> To accept the four death penalties fully and sincerely, a person needs the "cup of wine" described above: the intoxicating wine that lets him bear the pain. The next paragraphs explain what this wine is in practice.

SECTION 5 • ¶16–17

The truly righteous and the river of fire

16 והענין דהנה איתא בזוה״ק [בזוהר הקדוש] זכאי קשוט[55] כל יומא מסתכלי בנפשייהו כאלו ההוא יומא מסתלקי מעלמא.

The explanation: it is stated in the holy Zohar, "The truly righteous, every day they regard themselves as if on that day they were departing from the world."

> The Zohar says that the truly righteous regard each day as if it were their last in this world. The Alter Rebbe will use this to explain the intoxicating wine.

ולכאורה אינו מובן[56] כי זכאי הם צדיקים וזכאי קשוט הם יותר במעלה עליונה ואיך שיבח אותם במעלת ומדרגת יראת עונש לבד.

At first glance this is not understood, for zakkai ("the righteous") are tzaddikim, and zakkai kshot ("the truly righteous") are of a still higher level; so how does it praise them for the quality and level of fear of punishment alone?

> Read simply, thinking of one's death is a way to fear punishment, which is a low level of service; a Kehot note records that one manuscript says so outright, adding "according to its plain meaning." Why would the Zohar praise the zakkai kshot, the highest tzaddikim, for something so basic?

אלא הענין הוא כי אפי׳ [אפילו] צדיק גמור כשהולך לג״ע [לגן עדן] צריך טבילה בנהר די נור[57, 58, 59] והטבילה הוא להעביר כח הזוכר מזה העולם. כי א״א לירש[60] מקומו בג״ע [בגן עדן] כל זמן שזוכר אפי׳ [אפילו] מקצת דמקצת[61] מעניני עוה״ז.[62]

Rather, the matter is that even a perfect tzaddik, when he goes to Gan Eden, needs immersion in the river of fire, and the immersion is to remove the power of remembering this world. For it is impossible to inherit one's place in Gan Eden as long as one remembers even the smallest fraction of the matters of this world.

> The answer: even a perfect tzaddik entering Gan Eden must immerse in the "river of fire" (Nehar Dinur, the river Daniel saw flowing before G-d's throne) to forget this world, because no one can take his place there while he still remembers the least part of worldly matters. In Torah Ohr, Yisro, the Alter Rebbe compares this to Rabbi Zeira, who fasted to forget the Babylonian Talmud before going up to the Land of Israel.

17 וכן כשהולך מחיל אל חיל[63] מדי חדש בחדשו ומדי שבת בשבתו[64] יבא כל בשר להשתחוות לפני[65] וגו' צריך עוד טבילה בנהר די נור אחר לשכוח גם ההשגה[66] שהשיג בג"ע [בגן עדן] התחתון ועליון.

Likewise, when he goes "from strength to strength," [as it is written,] "From New Moon to New Moon and from Shabbos to Shabbos all flesh shall come to bow before Me," etc., he needs a further immersion in another river of fire, to forget even the comprehension he attained in the lower and upper Gan Eden.

> The soul keeps rising in Gan Eden, "from strength to strength," on each New Moon and Shabbos, and at each ascent it needs another immersion, to forget even what it grasped at the level below. Sefer HaMaamarim 5565, quoted in the Kehot note, explains these as the souls' ascents from chamber to chamber, to enjoy the radiance of the Shechinah more fully.

וזאת ישים האדם אל לבו כי הנה ענין ג"ע [גן עדן] הוא שנהנין מזיו השכינה[67] ואין זה אלא זיו כו'

And let a person take this to heart: the essence of Gan Eden is that [the souls] delight in the radiance of the Shechinah, and this is only radiance, etc.

> Gan Eden is described as the souls' enjoyment of the radiance of the Shechinah, and that is only a radiance, not G-d Himself. A person should reflect on this.

ומה אם לא בא אלא ליהנות מזיו השכינה צריך הוא להסיר כח הזוכר מהעוה"ז. הבא לדבקה בו יתי ע"י תורה ותפלה על אחת כמה וכמה.[68]

Now if one who comes only to delight in the radiance of the Shechinah must remove the power of remembering this world, then one who comes to cleave to Him, blessed be He, through Torah and prayer, how much more so!

> If even this enjoyment of a mere radiance requires forgetting this world, then cleaving to G-d Himself through Torah and prayer requires it all the more. This is a kal vachomer, an argument from the lesser to the greater.

(וזהו כוונת הזוהר מסתכלי בנפשייהו כו' להסיר כח הזוכר מעניני עוה"ז כדי לדבקה בו יתי בתורה ותפלה).

(And this is the meaning of the Zohar, "they regard themselves," etc.: to remove the power of remembering the matters of this world in order to cleave to Him, blessed be He, in Torah and prayer.)

> This is what the Zohar meant: the truly righteous think of departing from the world each day so as to set aside worldly matters and cleave to G-d in Torah and prayer. It is not fear of punishment but preparation for closeness.

והנה יש בחי׳ נהר די נור אחר למטה הנעשה מזיעתן של חיות הקדש.[69] פי׳ חיות הקדש היא אהבה עליונה בבחינת יין המשמח.

Now there is the level of another river of fire below, which is formed from the sweat of the holy Chayos. Explanation: the holy Chayos are the supernal love, of the level of the gladdening wine.

> There is also a lower river of fire, formed, as the Talmud says, from the sweat of the holy Chayos (the angels that carry the Divine Chariot). The Chayos are the supernal love, the gladdening wine.

וזיעתן הוא פסולת שלהן שבהשתלשלות האהבה למקום נמוך מאד נעשה שמרים ופסולת בירידתן לעוה״ז החומרי.

And their sweat is their waste: in the descent of the love, level by level, to a very low place, it becomes dregs and waste, in their descent to this material world.

> Their sweat is the waste of that love: as love descends step by step into this coarse material world, it turns into dregs. In the next paragraphs this lower river becomes a person's bitterness over his own descent, which, like the immersion before Gan Eden, makes him forget the affairs of this world.

SECTION 6 • ¶18–20

Bitterness that becomes prayer

18 וזאת ישים האדם אל לבו בחי׳ הירידה איך שירד מטה מטה מאד ויתמרמר לבו מאד

And let a person take this to heart: the level of the descent, how he has descended very, very low; and let his heart become very bitter.

> A person should reflect on how far he has fallen, very, very low, until his heart becomes bitter. This bitterness is the beginning of the intoxicating wine.

ויצעק אל[70] ה׳ בצר לו כמ״ש צעק לבם אל אדני.[71] עד שיצא מדעתו. פי׳ מדעתו ומחשבתו שהיה קשור בה כל היום.

And let him cry out to G-d in his distress, as it is written, "Their heart cried out to the L-rd," until he goes out of his mind. Explanation: out of his mind and his thought, to which he was bound all day.

> Then he cries out to G-d in his distress, a cry from the heart itself, as in "their heart cried out," so deep that he "goes out of his mind." The Alter Rebbe explains: he leaves behind the thoughts and concerns he was bound up with all day.

19 ויתקע מחשבתו בחוזק בעומק במרירות נפשו עד שיסיר כח הזוכר מעניניו ומעסקיו. וזהו בחי' יין המשכר וישתה וישכח רישו[72] ועל ידי זה יוכל להתפלל ולומר ברוך אתה לנוכח מעומקא דלבא.

And let him fix his thought with strength and depth in the bitterness of his soul, until he removes the power of remembering his affairs and his dealings. This is the level of the intoxicating wine, "let him drink and forget his poverty." And through this he will be able to pray and say "Blessed are You," in direct address, from the depth of the heart.

> By sinking his thought deeply into the bitterness of his soul, a person forgets his business and affairs. This is the intoxicating wine, "let him drink and forget," and it lets him say "Blessed are You" to G-d directly, from the depth of the heart.

כי ענין המרירות הוא על העבר כי מר נפשו על הסתר פניו ית' כי אילו היה גילוי אלהותו ית' עכ"פ [על כל פנים] כמורא בשר ודם. כמאמר רבן יוחנן בן זכאי[73] לתלמידיו הלואי שיהי' [שיהיה] מורא שמים עליכם וכו'.

For the bitterness is over the past: his soul is bitter over the hiding of His Face, blessed be He, for if only there had been a revelation of His G-dliness, blessed be He, at least like the fear of flesh and blood! As Rabban Yochanan ben Zakkai said to his disciples, "If only the fear of Heaven were upon you," etc.

> The bitterness is over the past, over G-d having been hidden from him, so that he has not felt even as much awe of G-d as one feels before a human being. Rabban Yochanan ben Zakkai blessed his disciples that their fear of Heaven be at least as great as their fear of flesh and blood.

20 ולכן כשישוב אל ה' יבקש גילוי אלהותו ית' מעומקא דלבא וזהו ברוך אתה כו' וכל התפלות ובקשות הם מסודרים עד"ז.[74]

Therefore, when he returns to G-d, he will ask for the revelation of His G-dliness, blessed be He, from the depth of the heart; and this is "Blessed are You," etc. And all the prayers and requests are arranged in this way.

> When he returns to G-d, what he asks for is that G-d be revealed to him, and this is the meaning of "Blessed are You," addressing G-d directly. All the prayers and requests are built on this; a Kehot note observes that this last sentence is missing in one manuscript and may be an addition by the Tzemach Tzedek.

וכן בקבלת מ״ש בק״ש [בקריאת שמע] באמת כי באמת רצונו וחפצו לדבקה בו ומר נפשו על ריחוקה מאור פני מלך[75]

Likewise in accepting the kingdom of Heaven in the Shema, [he accepts it] in truth: for truly his will and desire is to cleave to Him, and his soul is bitter over its distance from the light of the King's countenance.

> So too, when he accepts the kingdom of Heaven in the Shema, he does so in truth, because he truly wants to cleave to G-d and is pained by his distance from "the light of the King's countenance."

ואף כי באמת עדיין הוא רחוק מ״מ עכ״ז [עם כל זה] יש בחי׳ הבדלה מי הוא הרחוק כמ״ש במ״א.

And although in truth he is still distant, nevertheless there is a distinction [as to] who is the one that is distant, as is explained elsewhere.

> Although he is still far from G-d, it matters who is far: one who is pained by his distance is not like one who does not care. The Alter Rebbe refers to his explanation of this elsewhere.

וגם בבחי׳ יין זה צריך מקודם הסחיטה לשום עצמו כשיריים במה שיעמיק במחשבתו ענין כל המעשים ודבורים ומחשבות שעברו עליו אשר לא לה׳ המה ויהיה שפל רוח מאד:[76]

And also with this level of wine, before the squeezing he must make himself like leftovers, by thinking deeply about all the deeds, words and thoughts that have passed over him that were not for G-d, and he should be very lowly of spirit.

> Before the "squeezing" that yields this wine, too, he must make himself like leftovers, of no account, by thinking about all his deeds, words and thoughts that were not for G-d. In Likkutei Torah, Masei, the Alter Rebbe explains "making oneself like leftovers" along these lines and refers back to this maamar's discussion of the truly righteous.

SECTION 7 • ¶21–22

Hiding the light in Torah: the level of Yosef

21 אך עוד אחת היא צריך לשית עצות בנפשו בבי׳ בחי׳ יין הנ״ל והוא מארז״ל [מאמר רבותינו זכרונם לברכה] על וירא אלקים את האור כי טוב כי טוב הוא לגנוז.[77]

But there is one more thing: he must take counsel in his soul with regard to the two levels of wine mentioned above. And this is what our Sages, of blessed memory, said on "And G-d saw the light, that it was good": "that it was good to hide it away."

> There is one more piece of counsel for both kinds of wine, the joyful and the bitter. The Sages said that G-d saw the light was "good to hide away," and so too the light a person reaches in prayer must be hidden away and kept.

וביאור הענין כמ״ש בקשתי את שאהבה נפשי וגו׳ אחזתיו ולא ארפנו עד שהבאתיו אל בית אמי ואל חדר הורתי.[78,79]

The explanation of the matter is as it is written, "I sought him whom my soul loves," etc., "I held him and would not let him go until I brought him into my mother's house and into the chamber of her who conceived me."

> The verse from the Song of Songs describes holding the beloved and bringing him into "my mother's house" and "the chamber of her who conceived me." The love found in prayer must be brought somewhere it can stay.

בית אמי זו תושב״כ [תורה שבכתב] חדר הורתי זו תושבע״פ [תורה שבעל פה] שהם בחי׳ כלים להכניס בתוכם גילוי אלהותו יתׄ בחי׳ כוס פרעה.

"My mother's house" is the Written Torah; "the chamber of her who conceived me" is the Oral Torah. They are the level of vessels into which to bring the revelation of His G-dliness, blessed be He, the level of Pharaoh's cup.

> "My mother's house" is the Written Torah and "the chamber" is the Oral Torah. They are the vessels that hold the revelation of G-d, and they are the "cup" of Pharaoh.

22 וכמ״ש כוס ישועות אשא[80] ואז מתקיים היין בתוכו משא״כ בבטול הכלים מסתלק האור כנודע.

As it is written, "I will lift up the cup of salvations"; and then the wine is preserved within it. Whereas when there are no vessels, the light departs, as is known.

> The cup holds the wine, and without a vessel the light departs, as is known from the Kabbalah's teaching on lights and vessels. So the love of prayer lasts only when it is held in Torah.

ועוד יזכור לו ענין מעשיו שלא יהיה בשביל עצמו כ״א לעשות נח״ר [נחת רוח] לפניו יתׄ להיות מכון לשבתו להיות לו דירה בתחתונים[81]

Further, let him keep in mind the matter of his deeds: that they not be for his own sake, but to bring gratification before Him, blessed be He, to be a fixed place for His abode, that He have a dwelling place among the lower realms.

> A person should also remember that his service is not for himself but to give G-d gratification, to make this lower world a dwelling place for Him.

והיינו שיכין אורו בתוך אותיות התורה שהם כלים לאורו יתּ׳ וזהו בחי׳ יוסף פי׳ יוסיף תענוג ונח״ר [ונחת רוח] לפניו יתּ׳.

That is, that he set His light within the letters of the Torah, which are vessels for His light, blessed be He. And this is the level of Yosef, meaning "he will add" (yosif) delight and gratification before Him, blessed be He.

> This happens when he sets G-d's light into the letters of the Torah, the vessels for that light. This is the level of Yosef, whose name means "he will add," as Rachel named him, "May G-d add (yosef) to me another son": he adds delight and gratification before G-d.

SECTION 8 • ¶23–25

Forgetting Yosef, and Pharaoh's dream

23 וזהו שאמר הכתוב ולא זכר שר המשקים את יוסף[82] וישכחהו[83] ויהי מקץ[84]

And this is what the verse says: "Yet the chief butler did not remember Yosef, and he forgot him. And it came to pass at the end."

> The Alter Rebbe returns to the verses he opened with: the butler forgot Yosef, and then came "the end." He now explains them in terms of the soul.

פי׳ כי ע״י ולא זכר בחי׳ יוסף שהוא להרבות תענוג[85] לפניו יתּ׳ נתהוה ע״ז ויהי מקץ לשון סוף ותכלה לבחי׳ שנתים ימים

Meaning: through "he did not remember" the level of Yosef, which is to increase delight before Him, blessed be He, there came about through this "And it came to pass at the end" (miketz), a term of end and cessation, for the level of "two years of days."

> When the "butler," the voice of prayer, does not remember Yosef, the aim of adding delight before G-d, the result is miketz, an "end," a cessation. What ends is the level called "two years of days."

פי׳ שיכלה ח״ו [חס ושלום] אצלו בחי׳ התורה שהיא בחי׳ שנתים ימים כמ״ש ואהיה שעשועים יום יום[86, 87] אלפים שנה קדמה התורה לעולם.[88, 89]

Meaning that the level of Torah should, G-d forbid, cease for him, which is the level of "two years of days," as it is written, "And I was [His] delight day [by] day (yom yom)": the Torah preceded the world by two thousand years.

> "Two years of days" is the Torah: shenasayim, "two years," joined to yamim, "days," recalls the verse "I was His delight day by day (yom yom)," which the Sages read as two "days" of G-d, each a thousand years, the two thousand years by which the Torah preceded the world. So forgetting Yosef leads, G-d forbid, to Torah ceasing in a person's life.

24 והיינו כמ״ש בתיקונים[90] חכים ולא בחכמה ידיעא מבין ולא בבינה ידיעא בחי׳ חכמה תשב״כ [תורה שבכתב] בחי׳ בינה תשבע״פ [תורה שבעל פה]

And this is as it is written in the Tikkunim: "Wise, but not with a known wisdom; understanding, but not with a known understanding." The level of Chochmah is the Written Torah; the level of Binah is the Oral Torah.

> The Tikkunei Zohar says G-d is wise, but not with a wisdom that can be known, and understanding, but not with an understanding that can be known. Chochmah corresponds to the Written Torah and Binah to the Oral Torah, the two "vessels" of the previous paragraphs.

כי מחמת שכוונתו בשביל עצמו אינו חושש לגנוז האור בכלי ודי לו בהתגלות האור לבד בתפלה.

For since his intention is for his own sake, he is not concerned to hide away the light in a vessel, and the revelation of the light alone in prayer is enough for him.

> Someone who prays for his own sake is not concerned to hold the light in the vessel of Torah. The experience of revelation in prayer is enough for him.

אך במשך הזמן נעשה ופרעה חולם[91] פי׳ שאפילו בחי׳ התגלות בחי׳ יין הנ״ל שיש לו אינן אמתיים כ״א דרך דמיון וחלום שגורם הסתלקות האור כו׳.[92]

But in the course of time there comes about "and Pharaoh was dreaming": meaning that even the revelation of the level of wine mentioned above that he has is not true, but only in the manner of imagination and a dream, which causes the departure of the light, etc.

> Over time this becomes "and Pharaoh was dreaming": even the revelation he felt in prayer turns out to be imaginary, like a dream. Without a vessel the light departs.

25 ולכן נופל לבחינת מדות שהמדות הן נרגשות בנפשו שבע פרות הטובות[93] כו׳ ומיד עולות אחריהן שבע פרות אחרות ותאכלנה[94] כו׳

Therefore he falls to the level of the emotive attributes, for the attributes are felt in his soul: "seven good cows," etc., and immediately after them there come up "seven other cows," "and they ate," etc.

> Without the vessel of Torah, a person falls to the level of middos, the emotions, felt as his own experience. These are Pharaoh's "seven good cows," good feelings in prayer, which are soon swallowed by "seven other cows," bad feelings that rise after them.

ולא נודע כי באו אל קרבנה[95] פי' שנסתלק ונתעלם האור כ"כ [כל כך] עד שנדמה לו כאלו לא התפלל מעולם.

"And it was not known that they had come inside them": meaning that the light has departed and been hidden so much that it seems to him as though he had never prayed.

> As in Pharaoh's dream, where the lean cows ate the fat ones and showed no sign of it, the light of his prayer vanishes so completely that it is as if he had never prayed at all.

משא"כ בבחי' יוסף שהוא מוסיף ומרבה תענוג ונח"ר [ונחת רוח] לפניו יתי' להיות מכון לשבתו ולהיות לו דירה בתחתונים

It is not so with the level of Yosef, who adds and increases delight and gratification before Him, blessed be He, to be a fixed place for His abode and that He have a dwelling place among the lower realms.

> The level of Yosef is the opposite: his service is aimed at adding delight and gratification before G-d, to make a fixed place for Him and a dwelling among the lower realms.

ואז[96] אין המדות נרגשות בנפשו כלל לא שבע פרות הטובות כו' ומכש"כ [ומכל שכן] שאין רע יורד מלמעלה[97] רק טוב גנוז בתוכו:

Then the attributes are not felt in his soul at all, not [even] the "seven good cows," etc.; and all the more so [not the bad ones], since no evil descends from above, only good hidden within it.

> One whose service is for G-d's dwelling below does not feel his emotions as his own experience at all, not even the good ones, and certainly not the bad ones, since no evil comes down from above, only good hidden within it. In the next maamar (Torah Ohr, Miketz 2) the Alter Rebbe explains that through delight in Torah study, G-d's "delight day by day," every hindrance is removed and no evil descends from above, while without it "two years of days" come to an end and Pharaoh dreams.

IN ONE'S AVODAH

Before prayer, humble yourself so that the hidden love can come out; if joy is out of reach, let honest bitterness over your distance from G-d make you forget your affairs and pray from the heart. Then do not be satisfied with the feeling: hold the light in Torah study and do it all for G-d's sake, to make Him a dwelling below, so that it does not vanish like a dream.

QUESTIONS FOR DISCUSSION

1. How does the maamar connect the windpipe (kaneh) with the chief butler, and why is the voice the bridge between mind and heart?
2. What is the difference between the gladdening wine and the intoxicating wine, and who is each one for?
3. How does the Alter Rebbe answer the question on the Zohar's praise of the truly righteous who think each day of departing the world?
4. Why does the light of prayer need the vessels of Torah, and what does it mean to "hide it away"?
5. What does it mean that emotions are "felt in the soul," and why is the level of Yosef free of this?

FOR CHILDREN · AGES 9–13

For the children at the table

Do not forget Yosef

THE BIG IDEA

The love of G-d we feel in davening lasts only when we hold it in Torah and do everything for G-d's sake.

In this week's parsha, the chief butler dreamed of a vine with grapes, which he pressed into Pharaoh's cup. The maamar reads the story as a picture of the soul. The vine is the Jewish people, and each grape is a soul. Inside every soul is a hidden love of G-d, like wine hidden inside a grape. A grape is round and smooth, and the only way to get its wine is to press it. So too, the hidden love comes out when we are humble and set ourselves aside. That love is then offered up in davening, like wine poured into the king's cup. Sometimes a person feels too far from G-d to be joyful. Then honest sorrow over being far can help that person forget other worries and daven from the heart. But a feeling alone does not last. The butler forgot Yosef, and Pharaoh's dream was swallowed by the thin cows. So too, if we daven only for the good feeling and forget the purpose, it fades like a dream. We keep it by learning Torah and doing everything for G-d's sake, to make a home for Him in this world.

THE MASHAL

The wine inside a grape is hidden, because the grape is round and smooth on every side. The only way to bring out the wine is to press it in the winepress. So the hidden love of G-d in the soul comes out when a person is humble before Him.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the love we feel in davening need to be held in Torah study?
2. What does pressing grapes into wine teach about humility?
3. After you daven this week, what Torah can you learn so that the good feeling stays with you?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ויהי מקץ**

The note sends the reader to the Rebbe's source notes printed earlier in the volume for further references on this maamar, which it dates to Shabbos Chanukah 5557 (1796).

KEHOT'S NOTE

ראה לעיל בציונים לכ״ק אדמו״ר זי״ע. המאמר הוא משבת חנוכה תקנ״ז. ראה מאמרי אדה״ז הקצרים ע׳ כ. וברשימת המאמרים שם. והמאמר שם הוא כעין ביאור לכאן. המאמר עם הגהות באוה״ת כרך ה תתקעא, א. והוספה בכרך ו תתש, א.

2 **ויהי מקץ**

The narrator opens Parshas Miketz: two full years after the chief butler was restored to his post, Pharaoh dreams that he is standing by the Nile. The maamar reads two of its words in its own way: miketz, "at the end," as an end or cessation, and "two years of days" as the Torah, which preceded the world by two thousand years (paragraph 23). (context: Steinsaltz Tanakh)

Genesis 41:1 בראשית מ״א:א׳

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל־הַיְאֹר׃

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

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KEHOT'S NOTE

בראשית מא, א. בבוך 2217 מתחיל: "ויהי מקץ, שנתים ימים וגו׳ והנה שבע פרות וגו׳, והנה פרשה זו מחוברת לפרשה שלמעלה ממנה ולא זכר שר המשקי׳ וגו׳ כי לבעבור זה לא זכר וגו׳ נתהווה ויהי מקץ, וביאור הענין כי כמו שיש פרעה ושר המשקים בקליפה כך זה לעומת זה עשה אלקים בקדושה ג״כ ויוכל ג״כ למצוא האדם בחי׳ אלו בנפש האלקית כי בצלם אלקים עשה את האדם".

3 **ולא זכר שר המשקים**

The last verse of Vayeshev: although his dream had come true just as Yosef said, the chief butler did not remember Yosef's plea and in time forgot him. The Alter Rebbe reads Miketz as the consequence of this forgetting. (context: Steinsaltz Tanakh)

Genesis 40:23 בראשית מ׳:כ״ג

וְלֹא־זָכַר שַׂר־הַמַּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכָּחֵהוּ׃

Yet did not the chief butler remember Joseph, but forgot him.

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KEHOT'S NOTE

בראשית מ, כג.

4 **שו״ה לפרשה — כי מפני**

The manuscript reads "for on account of" instead of "for because"; the meaning is the same.

KEHOT'S NOTE

בבוך 1174: כי בעבור.

5 **עשה אלקים**

Koheles advises enjoying the good day and reflecting on the bad one, for "G-d made the one opposite the other": good and bad were made as counterparts. Chassidus takes this as the principle that every level in holiness has its counterpart in kelipah, and vice versa. (context: Steinsaltz Tanakh)

Ecclesiastes 7:14 קהלת ז׳:י״ד

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

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

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6 **שו״ה המשקים — עשה אלקים שכמו״כ בסטרא דקדושה יש ג״כ בחי׳ אלו**

The manuscript reads: "G-d made the level of holiness too, and a person can find these levels in holiness as well, in the G-dly soul, for in the image of G-d He made man."

KEHOT'S NOTE

בבוך 1174: "עשה אלקים בחי׳ קדושה ג״כ, ויוכל האדם למצוא בחי׳ אלו ג״כ בקדושה בנפש האלקית, כי בצלם אלקים עשה את האדם".

7 **שכמו״כ בסט׳ דקדושה יש ג״כ בחי׳ לו**

The note observes that the maamar here does not go on to explain these counterparts in holiness directly, and sends the reader to the Or HaTorah version for that.

KEHOT'S NOTE

כאן אינו מבאר הענינים בקדושה, ראה אוה״ת בראשית כרך ה תתקעא, א. ע״ש.

PARAGRAPH 2

8 **די יסודות בנפש האדם ארמ״ע**

There too water is seated in the brain and fire in the heart of the G-dly soul, and the mix of elements differs from person to person: in some the divine fire burns openly like glowing coals, in others it is a hidden spark that can be fanned into flame.

KEHOT'S NOTE

ראה לקו״ת אמור לב, ג.

9 **ומקור הליחות**

The manuscript reads "and the place of the water and moisture."

KEHOT'S NOTE

בבוך 633: ומקום המים והלחות.

10 **והריאה שואבת כל מיני משקה**

The Talmud lists the functions of the organs and says that the lung draws in all kinds of liquids. The Alter Rebbe uses

this to describe how water from the brain reaches the heart.

Berakhot 61b:1ברכות ס״א ב:א׳

רֵיאָה שׁוֹאֶבֶת כָּל מִינֵי מַשְׁקִין, כָּבֵד כּוֹעֵס, מָרָה זוֹרֶקֶת בּוֹ טִפָּה וּמְנִיחָתוֹ, טְחוֹל שׂוֹחֵק, קִרְקְבָן טוֹחֵן, קֵיבָה יְשֵׁנָה, אַף נֵעוֹר. נֵעוֹר הַיָּשֵׁן יָשֵׁן הַנֵּעוֹר — נִמּוֹק וְהוֹלֵךְ לוֹ. תָּנָא: אִם שְׁנֵיהֶם יְשֵׁנִים אוֹ שְׁנֵיהֶם נֵעוֹרִים — מֵיָּד מֵת.

the lungs absorb all kinds of liquids, the liver arouses anger, the gall lets a drop fall upon it and stills it, the milt produces laughter, the large intestine grinds [food], the maw induces sleep and the nose awakens. Should the organ which induces sleep arouse from sleep, or should the organ which arouses from sleep induce sleep, the person pines away. It has been taught : Should both of them induce sleep or arouse from sleep simultaneously, one immediately dies.

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

KEHOT'S NOTE

ברכות סא, ב. בבוך 2217 "כל המשקה".

11 **לקרר את חום הלב**

The Tikkunei Zohar (tikkun 25) describes the lungs as cooling the heat of the heart, the physical process the maamar applies to the soul.

Tikkunei Zohar, Tikkun 25תקו״ז תיקון כה

Zohar III, 234aזח״ג רלד, א

KEHOT'S NOTE

ראה תז״ז תי׳ כה (ע, א). זח״ג רלד, א. וראה לקמן קד, ב בשם ספרי הרפואה. וראה גם באוה״ת נ״ך ע׳ קסג.

PARAGRAPH 3

12 **וכך בנפש**

The manuscript reads "and so it is in the soul."

KEHOT'S NOTE

בבוך 633: וכך הוא בנפש.

13 **יסוד המים במוח**

Tanya chapter 3 describes the G-dly soul's Chochmah, Binah and Daas as the contemplation of G-d's greatness that gives birth to love and awe, the same movement from mind to heart described here.

KEHOT'S NOTE

ראה תניא פרק ג.

14 **בעבודת ה׳**

The manuscript reads "in the greatness of G-d" instead of "in the service of G-d."

KEHOT'S NOTE

בבוך 633: בגדולת ה׳.

15 **לית מחשבה תפיסא ביה כלל**

From Eliyahu's prayer (Pesach Eliyahu) in the introduction to the Tikkunei Zohar: no thought can grasp Him at all. The Alter Rebbe raises it as an objection to contemplation.

Tikkunei Zohar 17a:10–12תקוני הזהר י״ז א:י׳-י״ב

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

Constantinople, 1740 (CC-BY-NC)

16 From the Woman of Valor at the end of Proverbs: her husband is recognized at the city gates, where he sits with the elders of the land. The Zohar reads the husband as G-d and she'arim, "gates," as shiurim, "measures": He is known to each according to his own measure. (context: Steinsaltz Tanakh)

Proverbs 31:23משלי ל״א:כ״ג

נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃

Her husband is known in the gates, When he sitteth among the elders of the land.

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17 **נודע בשערים בעלה כל חד לפום שיעורא דיליה**

Kehot's note points to Proverbs 13:23 for these words.

Proverbs 13:23משלי י״ג:כ״ג

KEHOT'S NOTE

משלי יג, כג. זהר וירא קג, ד.

18 **כל חד לפום שיעורא דילי׳**

There the Alter Rebbe explains the same Zohar: "no thought can grasp Him" refers to His essence, but each person can contemplate how G-d creates and renews all the worlds, and so kindle his heart according to the depth of his understanding.

Zohar I, 129bזח״א קכט, ב

KEHOT'S NOTE

בתניא בהקדמה לקו״ת במדבר א, א מציין לזח״ג קג, ב. וראה גם זח״א קכט, ב.

19 **נודע בשערים בעלה כל חד לפום שיעורא דיליה**

The Zohar (Vayera) explains the verse: the Holy One, blessed be He, is known to each person according to what he measures in his heart. The Alter Rebbe uses it to show that contemplation of G-d is open to everyone.

Zohar, Vayera 9:153–164ספר הזהר, וירא ט׳:קנ״ג-קס״ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.'

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

PARAGRAPH 4

20 **והיינו ההתבוננות בבחי׳**

The manuscript omits the word "contemplation," reading simply "that is, the level of."

KEHOT'S NOTE

בכוך 265: והיינו בבחי׳.

21 Moshe reminds Israel of the wonders they were shown so that they would know that Havayah is G-d: "there is nothing else besides Him." In its plain sense the verse means there is no other power; Chassidus reads it literally, that nothing truly exists apart from G-d. (context: Steinsaltz Tanakh)

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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22 **ברוח פיו כל צבאם**

The psalmist praises the Creator: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." Creation is G-d's speech, which is why it is nullified before Him. (context: Steinsaltz Tanakh)

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה׳ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

23 **וכולא קמי׳ כלא חשיב**

The Zohar's phrase "all before Him is considered as nothing," which the Alter Rebbe uses throughout his works.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ׳:קפ״ח-כ״ב:קצ״ט

PARAGRAPH 5

24 **אין עוד בשמים ממעל**

Moshe tells Israel to know and take to heart that Havayah is G-d in the heavens above and on the earth below; "there is nothing else." The Alter Rebbe paraphrases it as the knowledge every person can reach. (context: Steinsaltz Tanakh)

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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PARAGRAPH 6

25 **כלתה נפשו**

The psalmist longs for the Temple: "My soul longs, indeed it pines (kalsah), for the courts of Havayah." The word kalsah also means being consumed, the soul's wish to dissolve into G-d. (context: Steinsaltz Tanakh)

Psalms 84:3 תהילים פ״ד:ג׳

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

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

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26 **כרשפי אש שלהבת**

The beloved asks to be set as a seal on her lover's heart, for love is as strong as death and "its flashes are flashes of fire, a flame of G-d." The Alter Rebbe uses it for the soul's burning love. (context: Steinsaltz Tanakh)

Song of Songs 8:6 שיר השירים ח׳:ו׳

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

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

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27 **שהמים יורדים ממקום גבוה למקום נמוך**

The Talmud compares Torah to water: as water leaves a high place and flows to a low one, Torah stays only with the humble. Here the image is of G-d's light flowing down into the soul.

Taanit 7a:15 תענית ז׳ א:ט״ו

וְאָמַר רַבִּי חֲנִינָא בַּר אִידִי: לָמָּה נִמְשְׁלוּ דִּבְרֵי תוֹרָה לַמַּיִם, דְּכְתִיב: "הוֹי כָּל צָמֵא לְכוּ לַמַּיִם", לוֹמַר לָךְ: מָה מַיִם מַנִּיחִין מָקוֹם גָּבוֹהַּ וְהוֹלְכִין לְמָקוֹם נָמוּךְ, אַף דִּבְרֵי תוֹרָה אֵין מִתְקַיְּימִין אֶלָּא בְּמִי שֶׁדַּעְתּוֹ שְׁפָלָה.

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KEHOT'S NOTE

תענית ז, א.

28 **בעל כרחך אתה חי**

"Against your will you were born, and against your will you live." The Alter Rebbe uses it for the soul that stays below in the body to fulfil G-d's will, even though it longs to rise.

Pirkei Avot 4:22 משנה אבות ד׳:כ״ב

... וְאַל יַבְטִיחֵךְ יִצְרֵךְ שֶׁהַשְּׁאוֹל בַּיִת מָנוֹס לְךָ, שֶׁעַל כָּרְחֵךְ אַתָּה נוֹצָר, וְעַל כָּרְחֵךְ אַתָּה נוֹלָד, וְעַל כָּרְחֵךְ אַתָּה חַי, וְעַל כָּרְחֵךְ אַתָּה מֵת, וְעַל כָּרְחֵךְ אַתָּה עָתִיד לִתֵּן דִּין וְחֶשְׁבּוֹן לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא׃

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge,

He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor …

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PARAGRAPH 7

29 **הוי כל צמא לכו למים**

The prophet calls out, "Ho, everyone who thirsts, come to the water," inviting all to take freely of what gives life. The Sages read the water as Torah; here it answers the soul's thirst for G-d. (context: Steinsaltz Tanakh)

Isaiah 55:1 ישעיהו נ״ה:א׳

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

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

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KEHOT'S NOTE

ישע׳ נה, א.

30 **כמ״ש במ״א**

The version there identifies "elsewhere" as the maamar on "When you go out to war against your enemies," which explains two kinds of love: the fiery, thirsting love born of contemplation, from Binah, and the love within Chochmah, called the Chesed of Abba, which is self-nullification because the Infinite Light is revealed there.

KEHOT'S NOTE

באוה״ת בראשית כרך ה תתקעא, א מציין: "ובמקום אחר על פסוק כי תצא למלחמה על אויביך כו׳ נתבאר שם גם כן ענין זה והוא שיש ב׳ מיני אהבה הא׳ אהבה כרשפי אש ובחי׳ צמאון הבאה מההתבוננות והיא מבחי׳ בינה, והב׳ הוא בחי׳ אהבה שבחכמה הנק׳ חסד דאבא שהחכמה הוא בחי׳ ביטול לפי ששם גילוי אוא״ס". ע״ש בארוכה. ראה מאמרי אדה״ז הקצרים ע׳ ריז.

31 **שו״ה הוא הקנה — והוא בחי׳ מקור אותיות**

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

KEHOT'S NOTE

הקנה והוא כ״ב אותיות.

32 **קנה חכמה קנה בינה**

A father urges his son, "Acquire wisdom, acquire understanding," and not to forget them. The Alter Rebbe plays on kneh (acquire) and kaneh (windpipe) to tie the windpipe to wisdom. (context: Steinsaltz Tanakh)

Proverbs 4:5 משלי ד׳:ה׳

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

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

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KEHOT'S NOTE

משלי ד, ה.

PARAGRAPH 8

33 **והנה גפן לפני**

In prison the chief butler tells Yosef his dream: a vine was before him. The maamar reads the dream as a description of divine service. (context: Steinsaltz Tanakh)

Genesis 40:9 בראשית מ׳:ט׳

וַיְסַפֵּר שַׂר־הַמַּשְׁקִים אֶת־חֲלֹמוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ בַּחֲלוֹמִי וְהִנֵּה־גֶפֶן לְפָנָי׃

And the chief butler told his dream to Joseph, and said to him: 'In my dream, behold, a vine was before me;

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KEHOT'S NOTE

בראשית מ, ט.

34 **ואשחט את הענבים**

The butler goes on: he pressed the grapes into Pharaoh's cup and placed the cup in Pharaoh's hand (kaf, literally "palm"). Each detail will be explained in turn. (context: Steinsaltz Tanakh)

Genesis 40:11 בראשית מ׳:י״א

וְכוֹס פַּרְעֹה בְּיָדִי וָאֶקַּח אֶת־הָעֲנָבִים וָאֶשְׂחַט אֹתָם אֶל־כּוֹס פַּרְעֹה וָאֶתֵּן אֶת־הַכּוֹס עַל־כַּף פַּרְעֹה׃

and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.'

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35 **גפן נק׳ כנס״י**

The Talmud interprets the vine of the butler's dream as Israel. The Alter Rebbe calls the vine the Congregation of Israel, which includes all the souls together.

Chullin 92a:5–6 חולין צ״ב א:ה׳-ו׳

(בראשית מ, י) ובגפן שלשה שריגים אמר רב חייא בר אבא אמר רב אלו ג׳ שרי גאים היוצאים מישראל בכל דור ודור פעמים ששנים כאן ואחד בארץ ישראל פעמים ששנים בארץ ישראל ואחד כאן יהיבו רבנן עינייהו ברבנא עוקבא ורבנא נחמיה בני ברתיה דרב רבא אמר אלו שלשה שרי גוים שמלמדים זכות על ישראל בכל דור ודור

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KEHOT'S NOTE

חולין צב, א.

PARAGRAPH 9

36 **יין המשמח אלקים ואנשים**

In Yosam's parable the trees ask the vine to reign over them, and it refuses: "Shall I give up my wine, which gladdens G-d and men?" In the plain sense it gladdens G-d through the wine poured on the altar. The Alter Rebbe uses the phrase for the love of G-d that brings joy. (context: Steinsaltz Tanakh)

Judges 9:13 שופטים ט׳:י״ג

וַתֹּאמֶר לָהֶם הַגֶּפֶן הֶחָדַלְתִּי אֶת־תִּירוֹשִׁי הַמְשַׂמַּח אֱלֹקִים וַאֲנָשִׁים וְהָלַכְתִּי לָנוּעַ עַל־הָעֵצִים׃

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

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KEHOT'S NOTE

שופטים ט, יג.

37 **שו"ה כך א"א — מבטשים**

The manuscript reads the Aramaic "mevatin lon" instead of "mevatshim" (crushing).

KEHOT'S NOTE

בבוך 1174: מבטין לון.

PARAGRAPH 10

38 **והוי שפל רוח**

The note points to a talk in Likkutei Sichos that discusses this teaching of the Mishnah on being lowly of spirit.

KEHOT'S NOTE

אבות ד, י. ראה לקו"ש ח"ד ע' 1212.

39 **והוי שפל רוח בפני כל אדם**

Rabbi Meir teaches, "Be lowly of spirit before every man." The Alter Rebbe stresses that one must humble oneself, not wait to be humbled.

Pirkei Avot 4:10 משנה אבות ד:י

רַבִּי מֵאִיר אוֹמֵר, הֱוֵי מְמַעֵט בְּעֵסֶק, וַעֲסֹק בַּתּוֹרָה. וֱהֱוֵי שְׁפַל רוּחַ בִּפְנֵי כָל אָדָם. וְאִם בָּטַלְתָּ מִן הַתּוֹרָה, יֶשׁ לְךָ בְּטֵלִים הַרְבֵּה כְּנֶגְדֶּךָ. וְאִם עָמַלְתָּ בַּתּוֹרָה, יֶשׁ לוֹ שָׂכָר הַרְבֵּה לִתֶּן לָךְ:

Rabbi Meir said: Engage but little in business, and busy yourself with the Torah. Be of humble spirit before all men. If you have neglected the Torah, you shall have many who bring you to neglect it, but if you have labored at the study of Torah, there is much reward to give unto you

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40 **ונפשי כעפר לכל תהיי**

From the prayer "My G-d, guard my tongue" recorded in the Talmud: "let my soul be as dust to all."

Berakhot 17a:4 ברכות י"ז א:ד

מָר בְּרֵיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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41 **שו"ה ערלה — החופפת**

The manuscript reads "that covers over and conceals," as in the next paragraph.

KEHOT'S NOTE

בבוך 1174: החופפת ומכסה.

42 **ומלתם את ערלת לבבכם**

Moshe tells Israel, "Circumcise the foreskin of your heart, and stiffen your neck no more": remove what blocks the heart from G-d. The Alter Rebbe identifies the foreskin with the heart's craving for superfluous things. (context: Steinsaltz Tanakh)

Deuteronomy 10:16 דברים י:טז"ז

וּמַלְתֶּם אֶת עָרְלַת לְבַבְכֶם וְעָרְפְּכֶם לֹא תַקְשׁוּ עוֹד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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KEHOT'S NOTE

דברים י, טז.

PARAGRAPH 11

43 **בחי' עור הפריעה**

The manuscript adds: "which is the level of nogah."

KEHOT'S NOTE

בבוך 265 נוסף: הוא בחי' נוגה. ובבוך 1174 נוסף: בחי' נוגה.

PARAGRAPH 12

44 **ואתן את הכוס על כף פרעה**

The last detail of the butler's dream: "and I placed the cup on Pharaoh's palm," in the plain sense into Pharaoh's hand. The Alter Rebbe reads it as offering up the soul's love in prayer to the revelation of G-d. (context: Steinsaltz Tanakh)

Genesis 40:11 בראשית מ:י"א

וְכוֹס פַּרְעֹה בְּיָדִי וָאֶקַּח אֶת־הָעֲנָבִים וָאֶשְׂחַט אֹתָם אֶל־כּוֹס פַּרְעֹה וָאֶתֵּן אֶת־הַכּוֹס עַל־כַּף פַּרְעֹה:

and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.'

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45 **על כפים חקותיך**

G-d answers Zion, who feels forsaken: "Behold, I have engraved you on My palms," like a sign on the hand that keeps her always before Him. Recalled here through the word "palm." (context: Steinsaltz Tanakh)

Isaiah 49:16 ישעיהו מ"ט:ט"ז

הֵן עַל־כַּפַּיִם חַקּוֹתִיךְ חוֹמֹתַיִךְ נֶגְדִּי תָמִיד:

Behold, I have graven thee upon the palms of My hands; Thy walls are continually before Me.

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KEHOT'S NOTE

ישע' מט, טז.

ראה לקו״ת שמע״צ פד, ד.

46 **על כפים כסה אור ויצו עליו במפגיע, זו תפלה**

Elihu describes G-d in the storm: He covers the light with His palms, that is, with clouds, and commands it to strike (mafgia). The Talmud reads mafgia as "the one who entreats," prayer, and the maamar follows that reading; our text has "alav" where the verse reads "aleha." (context: Steinsaltz Tanakh)

Job 36:32 איוב ל״ו:ל״ב

עַל־כַּפַּיִם כִּסָּה־אוֹר וַיְצַו עָלֶיהָ בְּמַפְגִּיעַ׃

He covereth His hands with the lightning, And giveth it a charge that it strike the mark.

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Taanit 7b:12–13 תענית ז׳ ב:י״ב-י״ג

אָמַר רַבִּי אַמִּי: אֵין הַגְּשָׁמִים נֶעֱצָרִין אֶלָּא בַּעֲוֹן גָּזֶל, שֶׁנֶּאֱמַר: ״עַל כַּפַּיִם כִּסָּה אוֹר״. בַּעֲוֹן כַּפַּיִם — כִּסָּה אוֹר. וְאֵין ״כַּפַּיִם״ אֶלָּא חָמָס, שֶׁנֶּאֱמַר: ״וּמִן הֶחָמָס אֲשֶׁר בְּכַפֵּיהֶם״, וְאֵין ״אוֹר״ אֶלָּא מָטָר, שֶׁנֶּאֱמַר: ״פָּזִיז עָנָן אוֹרוֹ״. מַאי תַּקָּנְתֵּיהּ — יַרְבֶּה בִּתְפִלָּה, שֶׁנֶּאֱמַר: ״וַיְצַו עָלֶיהָ בְּמַפְגִּיעַ״, וְאֵין ״פְּגִיעָה״ אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: ״וְאַתָּה אַל תִּתְפַּלֵּל בְּעַד הָעָם הַזֶּה וְגוֹ׳ וְאַל תִּפְגַּע בִּי״.

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KEHOT'S NOTE

איוב לו, לב. תענית ז, ב.

PARAGRAPH 13

47 **ולישרי לב שמחה**

Kehot's note points to Psalms 94:15 for these words.

Psalms 94:15 תהילים צ״ד:ט״ו

KEHOT'S NOTE

תהלים צד, טו.

48 **ולישרי לב שמחה**

The psalmist says, "Light is sown for the righteous, and for the upright of heart, joy": their reward is planted now and will grow. The Alter Rebbe reads it as limiting the joyful love of prayer to the upright. (context: Steinsaltz Tanakh)

Psalms 97:11 תהילים צ״ז:י״א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

Light is sown for the righteous, And gladness for the upright in heart.

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49 **שו״ה אבל מי — שפגם דרכיו ונטמא**

The manuscript reads: "but one who has made his ways crooked, and blemished and become defiled."

KEHOT'S NOTE

בבוך 1174: אבל מי שעקם דרכיו ופגם ונטמא.

50 **רבות מחשבות זרות מבלבלות אותו**

The passage there speaks of the one who was far and has come near through teshuvah, and of a higher, encompassing light that gives strength to the soul's natural love.

KEHOT'S NOTE

PARAGRAPH 14

51 **תנו שכר לאובד ויין למרי נפש ישתה וישכח רישו**

King Lemuel's mother warns him against wine, but says it has its place: "Give strong drink to one who is perishing, and wine to the embittered of soul; let him drink and forget his poverty." The Alter Rebbe reads it as the counsel for one who has sinned. (context: Steinsaltz Tanakh)

Proverbs 31:6–7 משלי ל״א:ו׳-ז׳

תְּנוּ־שֵׁכָר לְאוֹבֵד וְיַיִן לְמָרֵי נָפֶשׁ׃ יִשְׁתֶּה וְיִשְׁכַּח רִישׁוֹ וַעֲמָלוֹ לֹא יִזְכָּר־עוֹד׃

Give strong drink unto him that is ready to perish, And wine unto the bitter in soul; Let him drink, and forget his poverty, and remember his misery no more.

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52 **תנו שכר לאובד . . ישתה וישכח רישו וגו׳**

A further discussion by the Tzemach Tzedek of this verse from Proverbs.

Proverbs 31:6 משלי ל״א:ו׳

תְּנוּ־שֵׁכָר לְאוֹבֵד וְיַיִן לְמָרֵי נָפֶשׁ׃

Give strong drink unto him that is ready to perish, And wine unto the bitter in soul;

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KEHOT'S NOTE

משלי לא, ו-ז. ראה אוה״ת פ׳ עקב ע׳ תקטו.

53 **וכמארז״ל גבי הרוגי ב״ד**

The Talmud records that one going out to be executed was given wine with frankincense to cloud his mind, based on the verse in Proverbs.

Sanhedrin 43a:10 סנהדרין מ״ג א:י׳

וְתוּ, הָא דְּאָמַר רַב חִיָּיא בַּר רַב אָשֵׁי אָמַר רַב חִסְדָּא: הַיּוֹצֵא לֵיהָרֵג מַשְׁקִין אוֹתוֹ קוֹרֶט שֶׁל לְבוֹנָה בְּכוֹס שֶׁל יַיִן כְּדֵי שֶׁתִּטְרַף דַּעְתּוֹ, שֶׁנֶּאֱמַר: ״תְּנוּ שֵׁכָר לְאוֹבֵד וְיַיִן לְמָרֵי נָפֶשׁ״. וְתַנְיָא: נָשִׁים יְקָרוֹת שֶׁבִּירוּשָׁלַיִם הָיוּ מִתְנַדְּבוֹת וּמְבִיאוֹת אוֹתָן. לֹא הִתְנַדְּבוּ נָשִׁים יְקָרוֹת, מִשֶּׁל מִי? הָא לַאי מִסְתַּבְּרָא מִשֶּׁל צִבּוּר, כֵּיוָן דִּכְתִיב ״תְּנוּ״ – מִדִּידְהוּ.

R. Chiya b. R. Ashi in the name of R. Chisda said: "The one who was going to be killed, they used to give a grain of frankincense in a cup of wine to drink in order to benumb his senses, as it is said (Prov. 31:6) Give strong drink unto him that is ready to perish, and wine unto those who have an embittered soul."

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KEHOT'S NOTE

סנהדרין מג, א.

PARAGRAPH 15

54 **והיה לאבן**

When Avigail told Naval how close David had come to punishing him, "his heart died within him, and he became

like stone”: he was frozen with terror. The Alter Rebbe uses the phrase for a heart that feels nothing, which he pairs with stoning. (context: Steinsaltz Tanakh)

I Samuel 25:37שמואל א כ״ה:ל״ז

וַיְהִי בַבֹּקֶר בְּצֵאת הַיַּיִן מִנָּבָל וַתַּגֶּד־לוֹ אִשְׁתּוֹ אֶת־הַדְּבָרִים הָאֵלֶּה וַיָּמָת לִבּוֹ בְקִרְבּוֹ וְהוּא הָיָה לְאָבֶן׃

And it came to pass in the morning, when the wine was gone out of Nabal, that his wife told him these things, and his heart died within him, and he became as a stone.

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PARAGRAPH 16

55 **איתא בזוה״ק זכאי קשוט**

The Zohar describes the truly righteous, who each day consider themselves as if departing from the world. The Alter Rebbe reads it as removing the memory of this world, not fear of punishment.

Zohar I, 220aזח״א רכ, א

KEHOT'S NOTE

ראה זח״א רכ, א. וראה בלקו״ת מסעי צו, ב. מאמרי אדה״ז ענינים ע׳ רלב. אוה״ת בראשית כרך ד תתכו, א. דרושים ליוהכ״פ ע׳ אתקפד. סה״מ תר״מ ע׳ תרעו.

56 **שו״ה ולכאורה — אינו מובן**

The manuscript adds “according to its plain meaning”: the difficulty arises only when the Zohar is read simply.

KEHOT'S NOTE

בכוך 1174 נוסף: כפשוטה.

57 **טבילה בנהר די נור**

The Zohar describes souls immersing in the river of fire before entering Gan Eden, so that they are purified from this world.

Zohar II, 211bזח״ב ריא, ב

Zohar I, 201aזח״א רא, א

KEHOT'S NOTE

זח״ב ריא, ב. רמז, א. ראה זח״א רא, א. וראה לקמן פ׳ יתרו סט, ג. מג״א צו, א. ובמאמרי אדה״ז אתהלך לאוניא ע׳ קכו וע׳ קסח. ובאוה״ת פ׳ חיי שרה קלב, א.

58 **נהר די נור**

In Daniel’s vision of the Ancient of Days, “a river of fire flowed and came forth from before Him,” while thousands upon thousands served Him. The Sages and the Zohar make this river the place where souls immerse before entering Gan Eden. (context: Steinsaltz Tanakh)

Daniel 7:10דניאל ז׳:י׳

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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59 **טבילה בנהר די נור**

Another passage of the Zohar on the immersion of souls in the river of fire, cited in the Kehot notes.

Zohar, Pekudei 46:505–47:515ספר הזהר, פקודי מ״ו:תק״ה-מ״ז:תקט״ו

60 **א״א לירש**

The manuscript reads “it is impossible to see” instead of “it is impossible to inherit.”

KEHOT'S NOTE

בכוך הנ״ל: א״א לראות.

61 **שו״ה מקומו — אפי׳ מקצת דמקצת**

A later discourse that discusses the need to forget even the smallest trace of this world.

KEHOT'S NOTE

ראה בהמשך תרס״ו ע׳ טו. לקו״ש ח״כ ע׳ 318.

62 **מעניני עוה״ז**

The glosses there read “from the pleasure of this world” instead of “from the matters of this world.”

KEHOT'S NOTE

באוה״ת מקץ כרך ה הגהות למאמר זה הגירסא: מענג עוה״ז.

PARAGRAPH 17

63 **מחיל אל חיל**

The psalmist describes the pilgrims to Zion: “They go from strength to strength; each one appears before G-d in Zion.” The Talmud (Berachos 64a) applies it to Torah scholars, who have no rest even in the World to Come but keep rising. (context: Steinsaltz Tanakh)

Psalms 84:8תהילים פ״ד:ח׳

יֵלְכוּ מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹקִים בְּצִיּוֹן׃

They go from strength to strength, every one of them appeareth before G-d in Zion.

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64 **כשהולך מחיל אל חיל . . ומדי שבת בשבתו**

The note quotes it: these are the ascents of the souls from chamber to chamber, to delight in a greater elevation of the radiance of the Shechinah, like the ascent from the lower to the upper Gan Eden.

KEHOT'S NOTE

נתבאר בסה״מ תקס״ה ח״א ע׳ שצט ”והוא עליות הנשמות מהיכל להיכל להתענג בעילוי יותר גדול בזיו השכינה כמו העליות מגי״ע התחתון לגי״ע העליון שעולין במעלה ומדרגת בבחי׳ זיו השכינה ביתר שאת”.

65 **מדי חדש בחדשו ומדי שבת בשבתו יבא כל בשר להשתחות לפני**

In the closing prophecy of Isaiah, on every New Moon and every Shabbos all flesh will come to bow before G-d. The

Alter Rebbe uses it for the times of the souls' ascents. (context: Steinsaltz Tanakh)

Isaiah 66:23 ישעיהו ס״ו:כ״ג

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

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

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66 **טבילה בנהר די נור . . לשכוח גם ההשגה בג״ע התחתון**

A further discussion by the Tzemach Tzedek of forgetting the comprehension of the lower Gan Eden before rising higher.

KEHOT'S NOTE

ראה אוה״ת שה״ש ע׳ רלח.

67 **שנהנין מזיו השכינה**

The Talmud describes the World to Come: the righteous sit with crowns on their heads and delight in the radiance of the Shechinah.

Berakhot 17a:12 ברכות י״ז א:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵיכָּא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֵיכָּא וְלֵיכָּא שְׁתִיָּיה וְלֵיכָּא פְּרִיָּה וּרְבִיָּה וְלֵיכָּא מַשָּׂא וּמַתָּן וְלֵיכָּא קִנְאָה וְלֵיכָּא שִׂנְאָה וְלֵיכָּא 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).

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68 **ומה אם . . ותפלה על אחת כמה וכמה**

The passage there makes a similar argument from the lesser to the greater: if in the World to Come the soul delights in the radiance of the mitzvos, all the more must a person here, in the "corridor," draw that radiance into his service, through contemplating G-d filling all worlds and the awe of the angels.

KEHOT'S NOTE

ראה לקו״ת ראה כג, א. אוה״ת ויקרא כרך ב ע׳ תפד שזהו ק״ו ע״ש.

69 **נהר די נור — מזיעתן של חיות הקדש**

The Talmud teaches that the river of fire (Daniel 7:10) comes from the sweat of the Chayos. The Alter Rebbe reads the sweat as the dregs of the supernal love.

Chagigah 13b:14 חגיגה י״ג ב:י״ד

מֵהֵיכָן נָפִיק? מִזֵּיעָתָן שֶׁל חַיּוֹת. וּלְהֵיכָן שָׁפֵיךְ? אָמַר רַב זוּטְרָא בַּר טוֹבִיָּה אָמַר רַב: עַל רֹאשׁ רְשָׁעִים בְּגֵיהִנֹּם, שֶׁנֶּאֱמַר: ״הִנֵּה סַעֲרַת ה׳ חֵמָה יָצְאָה וְסַעַר מִתְחוֹלֵל עַל רֹאשׁ רְשָׁעִים יָחוּל״. וְרַב אַחָא בַּר יַעֲקֹב אָמַר: עַל אֲשֶׁר קוּמְטוּ, שֶׁנֶּאֱמַר: ״אֲשֶׁר קוּמְטוּ וְלֹא עֵת נָהָר יוּצַק יְסוֹדָם״.

תַּנְיָא, אָמַר רַבִּי שִׁמְעוֹן הֶחָסִיד: אֵלּוּ תְּשַׁע מֵאוֹת וְשִׁבְעִים וְאַרְבַּע דּוֹרוֹת שֶׁקּוּמְטוּ לְהֵיבָּרְאוֹת

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Bereshit Rabbah 78:1 בראשית רבה ע״ח:א׳

... אמר: מן הן דאיתבריין. אמר לו: ומן אן הן איתבריין? אמר לו: מן נהר דינור. אמר לו: ומה עסק דנהר דינור? אמר לו: כהדין ירדנא, דלא פסיק לא ביממא ולא בלילא. אמר לו: ומן אן הוא אתי? אמר לו: מן זיעתהון דחייתא, דאינון מזיעין מן טעינון כורסיא דהקדוש ברוך הוא. אמר לו: סונקתדרון שלו, והא הדין ירדנא מהלך ביממא, ולית הוא מהלך בלילא. אמר: נטר הוינא בבית פעור, כמה דהוה מהלך ביממא, מהלך בלילא. ר׳ מאיר ור׳ יהודה ור׳ שמעון, ר׳ מאיר אומר: מי גדול השומר או הנשמר? מן ...

"He said: Release me, as dawn has broken. He said: I will not release you unless you bless me" (Genesis 32:27). "He said: Release me, as dawn has broken" – it is written: "New each morning, great is Your faithfulness" (Lamentations 3:23) – Rabbi Shimon bar Abba said: From the fact that you renew us each and every morning we know that You have great faithfulness to revive the dead for us. Rabbi Alexandri said: From the fact that you renew us in the morning of the kingdoms, we know ...

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KEHOT'S NOTE

חגיגה יג, ב. ב״ר פע״ח. ובכ״מ. לעיל ל, ד.

PARAGRAPH 18

70 **ויצעק אל ה׳ בצר לו**

In the psalm of those rescued from danger, travelers lost in the desert "cried out to Havayah in their distress, and He saved them from their troubles." The Kehot note gives this as the basis of the phrase. (context: Steinsaltz Tanakh)

Psalms 107:6 תהילים ק״ז:ו׳

וַיִּצְעֲקוּ אֶל־ה׳ בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

ע״פ תהלים קז, ו.

71 **צעק לבם אל אדני**

Yirmiyahu, lamenting Jerusalem, says that the hearts of its people cried out to the L-rd, and calls on the wall of Zion to weep day and night. The Alter Rebbe uses it for a cry that comes from the heart itself. (context: Steinsaltz Tanakh)

Lamentations 2:18 איכה ב׳:י״ח

צָעַק לִבָּם אֶל־אֲדֹ־נָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תְּדֹם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

PARAGRAPH 19

72 **וישתה וישכח רישו**

King Lemuel's mother: let the embittered "drink and forget his poverty," and remember his toil no more. The bitterness of the soul is this wine, which makes a person forget his worldly concerns. (context: Steinsaltz Tanakh)

Proverbs 31:7 משלי ל״א:ז׳

יִשְׁתֶּה וְיִשְׁכַּח רִישׁוֹ וַעֲמָלוֹ לֹא יִזְכָּר־עוֹד׃

Let him drink, and forget his poverty, and remember his misery no more.

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73 **וכמאמר רבן יוחנן בן זכאי**

On his deathbed Rabban Yochanan ben Zakkai blessed his disciples that their fear of Heaven be like their fear of flesh and blood. The Alter Rebbe uses it to measure how hidden G-d has been from a person.

Berakhot 28b:8–9 ברכות כ״ח ב:ח׳-ט׳

וּכְשֶׁחָלָה רַבִּי יוֹחָנָן בֶּן זַכַּאי נִכְנְסוּ תַּלְמִידָיו לְבַקְּרוֹ. כֵּיוָן שֶׁרָאָה אוֹתָם הִתְחִיל לִבְכּוֹת. אָמְרוּ לוֹ תַּלְמִידָיו: ״נֵר יִשְׂרָאֵל, עַמּוּד הַיְמָנִי, פַּטִּישׁ הֶחָזָק״, מִפְּנֵי מָה אַתָּה בּוֹכֶה? אָמַר לָהֶם: אִילּוּ לִפְנֵי מֶלֶךְ בָּשָׂר וָדָם הָיִיתִי מוֹלִיכִין אוֹתִי, שֶׁהַיּוֹם כָּאן וּמָחָר בַּקֶּבֶר, שֶׁאִם כּוֹעֵס עָלַי אֵין כַּעַסּוֹ כַּעַס עוֹלָם, וְאִם אוֹסְרֵנִי — אֵין אִיסּוּרוֹ אִיסּוּר עוֹלָם, וְאִם מְמִיתֵנִי — אֵין מִיתָתוֹ מִיתַת עוֹלָם, וַאֲנִי יָכוֹל לְפַיְּסוֹ בְּדְבָרִים וּלְשַׁחֲדוֹ בְּמָמוֹן, אַף עַל פִּי כֵן הָיִיתִי בּוֹכֶה, וְעַכְשָׁיו שֶׁמּוֹלִיכִים …

When Rabban Johanan b. Zakkai was ill, his disciples went in to visit him. On beholding them, he began to weep. His disciples said to him, "O lamp of Israel, right-hand pillar, mighty hammer! Wherefore dost thou weep ?" He replied to them, "If I was being led into the presence of a human king who to-day is here and tomorrow in the grave, who if he were wrathful against me his anger would not be eternal, who if he imprisoned me the imprisonment would not be everlasting, who if …

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KEHOT'S NOTE

ברכות כח, ב.

PARAGRAPH 20

74 **שו״ה דלבא — וכל התפלות ובקשות הם מסודרים עד״ז**

The manuscript lacks the words "and all the prayers and requests are arranged in this way"; the note suggests they may be an addition by the Tzemach Tzedek.

KEHOT'S NOTE

בבך 1174 ליתא. אולי זהו הוספת כ״ק הצ״צ.

75 **מאור פני מלך**

Shlomo's proverb: "In the light of the King's countenance is life," for a king's favor means life and blessing. The soul is bitter over its distance from that light. (context: Steinsaltz Tanakh)

Proverbs 16:15 משלי ט״ז:ט״ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ׃

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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76 **ויהי׳ שפל רוח מאד**

Tanya chapters 29-30 teach how a person should crush his coarse heart and become truly lowly of spirit, including by considering himself lower than others, the same humility asked for here.

KEHOT'S NOTE

כמ״ש בתניא פ׳ כט-ל.

PARAGRAPH 21

77 **וירא אלקים את האור . . כי טוב הוא לגנוז**

On the first day of creation, "G-d saw the light, that it was good, and G-d separated the light from the darkness." The Sages read "good" as good to be hidden away for the righteous. (context: Steinsaltz Tanakh)

Genesis 1:4 בראשית א׳:ד׳

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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Chagigah 12a:10–11 חגיגה י״ב א:י׳-י״א

וּלְמִי גְּנָזוֹ — לַצַּדִּיקִים לֶעָתִיד לָבֹא, שֶׁנֶּאֱמַר: ״וַיַּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב״, וְאֵין ״טוֹב״ אֶלָּא צַדִּיק, שֶׁנֶּאֱמַר: ״אִמְרוּ צַדִּיק כִּי טוֹב״. כֵּיוָן שֶׁרָאָה אוֹר שֶׁגְּנָזוֹ לַצַּדִּיקִים שָׂמַח, שֶׁנֶּאֱמַר: ״אוֹר צַדִּיקִים יִשְׂמָחוּ״.

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KEHOT'S NOTE

בראשית א, ד. חגיגה יב, א.

78 **בקשתי את שאהבה נפשי וגו׳ אחזתיו . . ואל חדר הורתי**

The beloved, alone at night, searches for her lover: "I sought him whom my soul loves." Read as the soul's search for G-d. (context: Steinsaltz Tanakh)

Song of Songs 3:1 שיר השירים ג׳:א׳

עַל־מִשְׁכָּבִי בַּלֵּילוֹת בִּקַּשְׁתִּי אֵת שֶׁאָהֲבָה נַפְשִׁי בִּקַּשְׁתִּיו וְלֹא מְצָאתִיו׃

By night on my bed I sought him whom my soul loveth; I sought him, but I found him not.

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KEHOT'S NOTE

שה״ש ג, א. ד.

79 **אחזתיו ולא ארפנו עד שהבאתיו אל בית אמי ואל חדר הורתי**

Having found her lover, the beloved holds him and will not let go until she brings him into her mother's house, the place where she was formed. The Alter Rebbe reads the

house and the chamber as the Written and Oral Torah. (context: Steinsaltz Tanakh)

Song of Songs 3:4 שיר השירים ג׳:ד׳

כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי אֵת שֶׁאָהֲבָה נַפְשִׁי אֲחַזְתִּיו וְלֹא אַרְפֶּנּוּ עַד־שֶׁהֲבֵיאתִיו אֶל־בֵּית אִמִּי וְאֶל־חֶדֶר הוֹרָתִי׃

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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PARAGRAPH 22

80 **כוס ישועות אשא**

The psalmist, rescued, gives thanks: "I will lift up the cup of salvations and call upon the Name of Havayah," raising a cup of wine in thanksgiving. The cup is the vessel that holds the wine, the Torah that holds the light. (context: Steinsaltz Tanakh)

Psalms 116:13 תהילים קט״ז:י״ג

כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם ה׳ אֶקְרָא׃

I will lift up the cup of salvation, And call upon the name of the L-RD.

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KEHOT'S NOTE

תהלים קטז, יג.

81 **להיות לו דירה בתחתונים**

The Midrash teaches that G-d desired to have a dwelling place among the lower realms. The Alter Rebbe makes this the aim of one's service.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט״ז:א׳

... בְּאֹתִי לְגַנִּי אֲחוֹתִי כַּלָּה (שה״ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לְקוּדְשָׁא בְּרִיךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתְךָ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

PARAGRAPH 23

82 **ולא זכר שר המשקים את יוסף**

A further discussion by the Tzemach Tzedek of the butler forgetting Yosef.

KEHOT'S NOTE

ראה אוה״ת פ׳ עקב ע׳ תקטו.

83 **ולא זכר שר המשקים את יוסף וישכחהו**

"Yet the chief butler did not remember Yosef, and he forgot him." Read here as prayer that forgets the purpose of adding delight before G-d.

Genesis 40:23 בראשית מ׳:כ״ג

וְלֹא־זָכַר שַׂר־הַמַּשְׁקִים אֶת־יוֹסֵף וַיִּשְׁכָּחֵהוּ׃

Yet did not the chief butler remember Joseph, but forgot him.

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84 **ויהי מקץ**

"And it came to pass at the end of two years of days": in the plain sense, two full years later. Read here as an end, G-d forbid, of the Torah in a person's life. (context: Steinsaltz Tanakh)

Genesis 41:1 בראשית מ״א:א׳

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל־הַיְאֹר׃

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

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85 **שהוא להרבות תענוג**

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

KEHOT'S NOTE

ע׳ לקמן מד, א.

86 **בחי׳ שנתים ימים כמ״ש ואהיה שעשועים יום יום**

The Tzemach Tzedek discusses there the meaning of "two years of days."

KEHOT'S NOTE

ראה אוה״ת מקץ שלט, א. סה״מ תרל״ח ע׳ לו "כי מקור יחוד ו״ה בחי׳ שנתיים הוא ע״י יחוד י״ה יום יום".

87 **ואהי׳ שעשועים יום יום**

Wisdom, the Torah, speaks of herself before creation: "I was beside Him ... I was His delight day by day." The Sages read yom yom as two of G-d's days, since "a thousand years in Your eyes are like a day" (Psalms 90:4). (context: Steinsaltz Tanakh)

Proverbs 8:30 משלי ח׳:ל׳

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

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

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KEHOT'S NOTE

משלי ח, ל.

88 **אלפים שנה קדמה התורה לעולם**

The Midrash teaches that the Torah preceded the world by two thousand years, based on "day by day," since a day of G-d is a thousand years.

Midrash Tehillim 90:7 מדרש תהילים צ׳:ז׳

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

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Bereshit Rabbah 8:2 בראשית רבה ח׳:ב׳

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

Rav Ḥama bar Ḥanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Ḥama bar Ḥanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: 'What is the price of grain in the province today?' The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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Zohar II, 49a זח״ב מט, א

KEHOT'S NOTE

ראה מדרש תהלים צ, ד. ב״ר פ״ח, ב. תנחומא וישב ד. ושי״נ. זח״ב מט, א. — הערת כ״ק אדמו״ר זי״ע בסה״מ תשי״ח ע׳ 272.

89 **אלפים שנה קדמה התורה לעולם**

The Tanchuma also teaches that the Torah preceded the world by two thousand years.

Midrash Tanchuma, Vayeshev 4:2 מדרש תנחומא, וישב ד׳:ב׳

... אַף כָּךְ, אָמַר אָדָם לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, רִבּוֹנוֹ שֶׁל עוֹלָם, עַל שֶׁלֹּא בָרָאתָ עוֹלָמְךָ קֹדֶם שְׁנֵי אֲלָפִים שָׁנָה, הָיְתָה תוֹרָה אֱצִלְךָ אָמוֹן, שֶׁכָּךְ כְּתִיב: וָאֱהְיֶה אֶצְלוֹ אָמוֹן וָאֱהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם (משלי ח, ל), שְׁנֵי אֲלָפִים שָׁנָה, וּכְתִיב בָּהּ, זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל (במדבר יט, יד). אִלּוּלֵי שֶׁהִתְקַנָּתָ מָוֶת לַבְּרִיּוֹת, הָיִיתָ כּוֹתֵב בָּהּ כָּךְ. אֶלָּא בָּאתָ לְתָלוֹת בִּי אֶת הָעֲלִילָה. הֱוֵי, נוֹרָא עֲלִילָה עַל בְּנֵי אָדָם.

Adam was created on the sixth day, and He informed him in a roundabout way that He had brought death into the world, as it is said: For in the day that thou eatest thereof, thou shalt surely die (Gen. 2:12). To what may this be compared? It may be compared to a man who wished to divorce his wife. Before he enters his home, he writes out the divorce document and then enters the house with the divorce document in his hand. He then seeks a circuitous way to ...

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PARAGRAPH 24

90 **כמ״ש בתיקונים**

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

KEHOT'S NOTE

בהקדמה (פתח אליהו).

91 **ופרעה חולם**

"And Pharaoh was dreaming." Read here as revelation in prayer that turns out to be only imagination, like a dream.

Genesis 41:1 בראשית מ״א:א׳

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל־הַיְאֹר׃

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

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92 From Eliyahu's prayer (Pesach Eliyahu) in the introduction to the Tikkunei Zohar: G-d is wise, but not with a known wisdom. The Alter Rebbe pairs Chochmah and Binah with the Written and Oral Torah.

Tikkunei Zohar 17b:2 תקוני הזהר י״ז ב:ב׳

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא.

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PARAGRAPH 25

93 **שבע פרות הטובות**

Yosef interprets Pharaoh's dream: "The seven good cows are seven years." Read here as the good feelings of prayer. (context: Steinsaltz Tanakh)

Genesis 41:26 בראשית מ״א:כ״ו

שֶׁבַע פָּרֹת הַטֹּבֹת שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע הַשִּׁבֳּלִים הַטֹּבֹת שֶׁבַע שָׁנִים הֵנָּה חֲלוֹם אֶחָד הוּא׃

The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

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94 **שבע פרות אחרות ותאכלנה**

In Pharaoh's dream seven other cows, ugly and lean, come up from the Nile after the fat ones and eat them. Read here as the bad feelings that swallow the good. (context: Steinsaltz Tanakh)

Genesis 41:3–4 בראשית מ״א:ג׳-ד׳

וְהִנֵּה שֶׁבַע פָּרוֹת אֲחֵרוֹת עֹלוֹת אַחֲרֵיהֶן מִן־הַיְאֹר רָעוֹת מַרְאֶה וְדַקּוֹת בָּשָׂר וַתַּעֲמֹדְנָה אֵצֶל הַפָּרוֹת עַל־שְׂפַת הַיְאֹר׃ וַתֹּאכַלְנָה הַפָּרוֹת רָעוֹת הַמַּרְאֶה וְדַקֹּת הַבָּשָׂר אֵת שֶׁבַע הַפָּרוֹת יְפֹת הַמַּרְאֶה וְהַבְּרִיאֹת וַיִּיקַץ פַּרְעֹה׃

And, behold, seven other kine came up after them out of the river, ill favoured and lean-fleshed; and stood by the other kine upon the brink of the river. And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

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95 **ולא נודע כי באו אל קרבנה**

Pharaoh tells Yosef that after the lean cows ate the fat ones, no one could tell they had eaten them: they looked as bad as before. The Alter Rebbe applies it to the light of prayer vanishing without a trace. (context: Steinsaltz Tanakh)

Genesis 41:21 בראשית מ״א:כ״א

וַתָּבֹאנָה אֶל־קִרְבֶּנָה וְלֹא נוֹדַע כִּי־בָאוּ אֶל־קִרְבָּנָה וּמַרְאֵיהֶן רַע כַּאֲשֶׁר בַּתְּחִלָּה וָאִיקָץ׃

And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured as at the beginning. So I awoke.

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96 **בתחתונים ואז**

The manuscript adds: “among the lower realms, and all day he yearns, and then.”

KEHOT’S NOTE

בבוך 633: ”בתחתונים וכל היום הוא משתוקק ואז.

97 **שאין רע יורד מלמעלה**

The Midrash teaches that no evil descends from above. The Alter Rebbe draws from it that what seems bad has good hidden within it.

Bereshit Rabbah 51:3 בראשית רבה נ״א:ג׳

גפרית ואש ההי״ד (תהלים יא) ימטר על רשעים פחים אש וגפרית וגו׳ פחים גומרים ומצדין אש וגפרית א״ר יודן מפני מה אדם מריח ריח גפרית ונפשו סולדת עליו למה שהיא יודעת שהיא נידונת בה לע״ל שנאמר מנת כוסם ר׳ ישמעאל בר נחמן משום ר׳ יונתן כפיילי פיטרין לאחר המרחץ א״ר חנינא אין דבר רע יורד מלמעלה אתיבון והכתיב (תהלים קמח) אש וברד שלג וקיטור אמר להם רוח סערה היא שהיא עושה דברו מילתא דר״ש בן לקיש פליגא אהא דא״ר חנינא בן פזי (דברים כח) יפתח ה׳ לך את אוצרו הטוב …

“Brimstone and fire” - that is what is written: “He will rain upon the wicked burning coal [paḥim], fire and brimstone…” (Psalms 11:6). “Paḥim” - [this means both] coals and traps. “Fire and brimstone” - why is it that when a person smells brimstone his soul becomes unsettled? It is because it knows that it will be sentenced with it in the future, as it is stated: “[Fire and brimstone…] will be their lot [menat kosam]” (Psalms 11:6). Rabbi Yishmael bar Naḥman in the name of Rabbi Yonatan: Like a …

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KEHOT’S NOTE

ב״ר נא, ה. להלן לב, א.

ויהי מקץ שנתים ימים ופרעה חלם והנה עומד על היאור

"And It Came to Pass at the End of Two Full Years" (second maamar)

The Torah sustains all the worlds, yet its true essence is G-d's own delight, far above them; a person who learns with that delight draws down a supernal love that protects the good of prayer, while one who lacks it has only a dot of G-dliness that his desires can soon consume.

THE MAAMAR IN BRIEF

The Torah dwells in the inner dimension of every Jewish soul, which, like G-d and the Torah, has a hidden side (its intellect) and a revealed side (its love and awe). Within the soul there is a holy "Pharaoh," the power to uncover hidden light, but uncovering requires removing coverings: the foreskin and the thin membrane of permitted desires, and above all arrogance. Humility, being "like dust" (פרעה has the letters of העפר), and even suffering, which comes to humble a person, reveal this light. The maamar then asks why David called the Torah's statutes "songs" and was punished for it. Through the verse "Many things have You done," it explains that since Sinai all the worlds live from the Torah below, and a single law outweighs them all; David rejoiced in this power, which he needed against his enemies. But the Torah's true praise is higher: it is G-d's own delight, "His song." Without that delight, "two years of days" end and "Pharaoh dreams": G-dliness in prayer is only a dot above the letters, and the good cows of love and awe are eaten by the bad. Delight in Torah draws a thread of kindness that prevents this.

OUTLINE

1 **The Torah in the soul's hidden and revealed levels** ¶1

The Torah dwells in every soul, which, like G-d, the Torah and Israel, has a hidden intellect and a revealed love and awe, corresponding to the four components of the Torah text.

2 **The holy Pharaoh and the way to uncover it** ¶2

Pharaoh means uncovering; the soul's light is revealed through circumcision, periah and above all humility, and suffering comes to break pride. The questions about David's "songs" are raised.

3 **"Many things have You done"** ¶3–4

The great worlds descended through countless levels into physical existence, all of which are nothing before G-d, so that Havayah should be "my G-d" through the Torah, His wisdom and will.

4 **A single law sustains all the worlds** ¶5

Since Sinai the worlds live from Torah and mitzvos below; each law flows from supernal Chochmah and outweighs all the higher worlds, and G-d's "thoughts" are higher still.

5 **Why David was faulted** ¶6

David rejoiced in the Torah as the life of the worlds, which he needed against his enemies, but was faulted for praising it only in this way, since the Torah is G-d's own delight.

6 **The Sages' counsel and Pharaoh's dream** ¶7

Rising above opponents through Torah and lowering oneself like dust nullifies them; delight in Torah removes all obstacles, and without it G-dliness in prayer is only a dot above the letters.

7 **The cows and the thread of kindness** ¶8

Emotions from prayer alone can be consumed by later desires, but the song of Torah draws a supernal love from above that prevents the bad cows from appearing.

KEY CONCEPTS

The holy Pharaoh פרעה שבקדושה

The power in the G-dly soul to uncover and reveal hidden light, named for the root pera, "to uncover."

Milah and periah מילה ופריעה

The two stages of circumcision, applied to the soul: removing gross evil, then the thin covering of permitted desires from kelipas nogah.

Coarseness of spirit גסות הרוח

Arrogance, regarding oneself as an independent existence; it forms the screen over the soul's G-dly light.

Ta'amim, nekudos, tagin, osiyos טעמים נקודות תגין אותיות

The cantillation notes, vowels, crowns and letters of the Torah, which have parallels in the soul; the ta'amim are the song and delight of the Torah.

Your wonders and Your thoughts נפלאותיך ומחשבותיך

The Supernal Wonder (Pele Elyon) and supernal Chochmah, which reach us through the Torah.

Delights שעשועים

The Torah as G-d's own delight in His wisdom, higher than its role as the life of the worlds.

A dot at the tops of the letters נקודהברישי אתוון

The cholem vowel; a spark of G-dliness that shines in the mind from above but does not enter the person.

Thread of kindness חוט של חסד

A supernal love drawn from above upon one who studies Torah with its song, greater than the soul's natural love.

SECTION 1 • ¶1

The Torah in the soul's hidden and revealed levels

1 ויהי מקץ[1,2] שנתים ימים ופרעה חלם והנה עומד על היאור. הנה כתיב (רות ד) וזאת לפנים בישראל[3] ואין זאת אלא תורה[4] כי הנה זאת התורה ישנה בבחי' פנימיות של כל נפש מישראל.

"And it came to pass at the end of two full years, and Pharaoh dreamed, and behold, he was standing by the River." Now, it is written (Ruth 4), "And this was lefanim [formerly; also, within] in Israel," and "this" means nothing other than Torah; for this Torah exists in the inner dimension of every Jewish soul.

> The maamar opens with the verse of Pharaoh's dream, which it will interpret only at the end. It first cites Ruth: plainly lefanim means "formerly," of an old custom in Israel, but the word also means "within," and with the Sages' teaching that "this" (zos) is the Torah, the verse reads: the Torah is within Israel, in the inner core of every Jewish soul. Tanya (Iggeres HaKodesh 7) reads the verse the same way: the Torah was enclothed in the soul of "Yisrael Sava," the patriarch Yaakov, whose soul included all the souls of Israel.

כי יש לכל נפש בחי' פנימיות ובחי' חיצוניות דהיינו בחי' סתים וגליא. שכמו שקוב"ה [שקודשא בריך הוא] סתים וגליא.[5] כך אורייתא וכך ישראל כו'.

For every soul has an inner dimension (pnimiyus) and an outer dimension (chitzoniyus), that is, the aspects of the hidden and the revealed; for just as the Holy One, blessed be He, is hidden and revealed, so is the Torah, and so is Israel, etc.

> Every soul has two layers: an inner, hidden dimension and an outer, revealed one. The Zohar teaches that the Holy One, blessed be He, the Torah and Israel are each both hidden and revealed; in Likkutei Torah (Nitzavim) the Alter Rebbe explains this as each having a level that transcends grasp (sovev) and a level that is enclothed and grasped (memalei).

ובחי' סתים היינו בחי' פנימיות חב"ד [חכמה בינה ודעת] שבנפשו האלקית שאינו מושג ונראה לעין.[6]

The hidden aspect is the inner dimension, Chochmah, Binah and Daas, in one's G-dly soul, which is not grasped or seen by the eye.

> In the soul, the hidden layer is its intellect, Chochmah, Binah and Daas, which works inwardly and cannot be seen by others.

ובחי' גליא הוא בחי' חיצוניות שבו שהוא בחי' אהוי"ר [אהבה ויראה] כו'[7] ולכן כמו שיש טנת"א [טעמים נקודות תגין אותיות] בתורה[8] כך יש בחי' אלו בנפש האלקית[9] כדלקמן.[10]

And the revealed aspect is its outer dimension, which is the level of love and awe, etc. Therefore, just as the Torah has ta'amim, nekudos, tagin and osiyos (cantillation notes, vowels, crowns and letters), so these levels exist in the G-dly soul, as [will be explained] below.

> The revealed layer of the soul is its love and awe of G-d, the emotions that show outwardly. The Torah's text has four components, ta'amim (the cantillation notes), nekudos (the vowels), tagin (the crowns on certain letters) and osiyos (the letters), and the G-dly soul has their counterparts, as the maamar will explain, especially the ta'amim, the melody of the Torah.

SECTION 2 · ¶2

The holy Pharaoh and the way to uncover it

2 והנה כמו שיש פרעה בקליפה כך יש בקדושת נפש האלקית כמ"ש בזהר ויגש[11] דאתפריעו ואתגלו נהורין[12] כו'.

Now, just as there is a Pharaoh in kelipah, so there is [a Pharaoh] in the holiness of the G-dly soul, as is written in the Zohar on Vayigash: "[where] the lights are uncovered (de'isparyu) and revealed," etc.

> The name Pharaoh (Par'oh) is connected with the Aramaic root for "uncovering" (de'isparyu), which the Zohar on Vayigash uses of lights that are uncovered and revealed. So besides the Pharaoh of kelipah, the forces opposed to holiness, there is a holy "Pharaoh" in the G-dly soul: the power by which hidden light is uncovered. In the maamar "VeDavid Avdi" of 5732 the Rebbe, as Kehot quotes, explains the Zohar so: by drawing down Keser ("Pharaoh"), even the revealed lights within the chain of worlds become "uncovered," free of limitation.

כי זה לעומת זה כו' שבהשתלשלות מבחי' פרעה שבקדושה למטה מטה נמשך בחי' פרעה התחתון שאמר לא ידעתי את[13] ה' שהוא בחי' השכחה המשתלשלת מבחי' עלמא דאתגלייא פרעה שבקדושה כמ"ש רגליה יורדות מות.[14]

For "this opposite that," etc.: in the chain of descending worlds (hishtalshelus), from the level of the Pharaoh of holiness, further and further down, there is drawn the level of the lower Pharaoh, who said, "I do not know Havayah." This is the level of forgetfulness, which descends from the level of the revealed world (alma de'isgalya), the Pharaoh of holiness, as it is written, "Her feet go down to death."

> G-d made holiness and its opposite as mirror images ("this opposite that"). As the levels descend, the holy Pharaoh, which belongs to the revealed world, gives rise far below to the Pharaoh of Egypt, who said "I do not know Havayah": forgetfulness of G-d. The verse in Proverbs about the strange woman, "her feet go down to death," is applied to how the lowest extension, the "feet," of the revealed world reaches down to what opposes holiness.

אבל בסמוי מן העין עלמא דאתכסייא הברכה מצוייה[15] ממקור הברכות. כמ"ש (משלי יא) ואת צנועים חכמה מקום הזכרון כמ"ש ולזכרון בין עיניך.[16]

But in what is "hidden from the eye," the hidden world (alma de'iskasya), "blessing is found," from the Source of blessings. As it is written (Proverbs 11), "But with the modest is wisdom": [this is] the place of remembrance, as it is written, "and for a remembrance between your eyes."

> In contrast, blessing is found only in what is "hidden from the eye," the hidden world, which receives from the very Source of blessing. Wisdom rests with the modest (tzenu'im, also "the hidden"), and it is the place of memory, as the tefillin of the head, "a remembrance between your eyes," rest on the seat of the mind: the opposite of the forgetfulness just described.

והנה לא שייך לומר דאתגלו כו' אלא מתוך מכסה שהיה עליהם בתחלה. דהנה כתיב מי יעלה לנו השמימה[17] ר"ת (ראשי תיבות) מילה וס"ת (וסופי תיבות)[18] הוי"ה[19]

Now, one can speak of [lights being] "uncovered" only [as emerging] from within a covering that was over them at first. For it is written, "Who will go up for us to heaven?", whose initial letters [spell] milah (circumcision) and whose final letters [spell] Havayah.

> Uncovering presupposes a covering that was there first. The words "Who will go up for us to heaven?" hide two words in their letters: the first letters (מ־י־ל־ה) spell milah, "circumcision," and the last letters (yud, hei, vav, hei) spell the Name Havayah, teaching that circumcision must come before G-dliness can shine openly.

שבכדי שיאיר עלינו אור ה' בהתגלות ולא בציור אותיות לבד כ"א בעומק המחשבה בהתבוננות מהות ועצמות אני ה' לא שניתי[20] שיקבע במוחו ולבו שהוא בחי' מי יעלה לנו השמימה שהוא בחי' השגת אלקות צריך מתחלה בחי' מילה

So that the light of G-d should shine upon us in revelation, and not only in the form of letters but in the depth of thought, in contemplation of the very being and essence [of] "I, Havayah, have not changed," so that it is fixed in one's mind and heart (this is the level of "Who will go up for us to heaven?", the level of grasping G-dliness), there must first be the level of milah.

> For G-d's light to shine openly, not as a mere picture of the letters of His Name but through deep contemplation of the essence expressed in "I, Havayah, have not changed," until it is fixed in mind and heart, a person first needs "circumcision," the removal of what blocks it. That true grasp of G-dliness is the "going up to heaven" of the verse.

כי יש למעלה בחי' עונותיכם מבדילים[21] וצריך להסיר המונעים וכן למטה בנפש האדם הנה כתיב ומלתם את ערלת לבבכם.[22]

For above there is the level of "your iniquities separate," and the obstructions must be removed; and likewise below, in the human soul, it is written, "You shall circumcise the foreskin of your heart."

> Above, sins create a barrier between a person and G-d, and that barrier must be removed. In a person's inner life, this removal is the "circumcision of the heart" that the Torah commands.

אך אחרי כריתות הערלה יש עוד בחי' פריעה שהוא עור דק המכסה וחופף והוא בחי' תאוות גשמיים שמקליפת נוגה שהוא לדברים של היתר המכסים ומסתירים אור ה'.

But after the cutting away of the foreskin there is still the level of periah (uncovering), which is a thin skin that covers and overlays; this is the level of physical desires from kelipas nogah, which are for permitted things, and which cover and conceal the light of G-d.

> In physical circumcision, after the foreskin is cut there is a second step, periah, uncovering a thin membrane. Spiritually, the foreskin is gross evil, while the thin membrane is the desire for permitted physical pleasures; these come from kelipas nogah, the neutral realm that can be raised to holiness, yet they still cover and hide G-d's light.

וכן אפי' [אפילו] בכדי שיתגלה עליו בחי' מרכבה פני אריה פני שור[23] כו' שהוא בחי' אהוי"ר [אהבה ויראה] טבעיים הנה כתיב (יחזקאל א) וארא כו' ומתוכה כעין החשמל[24] כו' חש מל[25] ומתוכה דמות די חיות[26] כו'.

Likewise, even in order for the level of the Chariot, "the face of a lion, the face of an ox," etc., which is the level of natural love and awe, to be revealed upon him, it is written (Ezekiel 1), "And I saw," etc., "and from its midst, like the appearance of the chashmal," etc. (chash, mal), "and from its midst, the likeness of four living creatures," etc.

> The same applies to natural love and awe of G-d, the lion's and the ox's faces of the Chariot in Ezekiel's vision: in the vision, after the storm wind, the great cloud, the fire and the brightness (nogah) around it, appears "something like the chashmal," and only from within it the four living creatures. The word chashmal is split into chash, "silent," and mal, "speaking," which also echoes milah; earlier in Torah Ohr (Lech Lecha) the Alter Rebbe explains the chashmal as a garment from the outer dimension of Binah around the emotive attributes, silent at its root and speaking as it clothes them, and says that when the foreskin, kelipas nogah, is removed in milah, only this chashmal remains.

והעצה היעוצה לזה הוא מה שאומרים ונפשי כעפר לכל תהי' [תהיה][27] כי פרעה אותיות העפ"ר[28] שעי"ז יוכל להיות בבחי' פרעה שיפרע ויגלה המכסה אשר עליו.

The counsel given for this is what we say, "And may my soul be like dust to all"; for פרעה (Pharaoh) has the letters of העפר (the dust). Through this, one can be in the state of Pharaoh, so that he uncovers (yifra) and reveals the covering that is upon him.

> The remedy is the humility we express at the end of the Amidah: "may my soul be like dust to all." The word פרעה (Pharaoh) contains the same letters as העפר (the dust), showing that by becoming like dust a person reaches the holy "Pharaoh" and uncovers what hides his soul's light.

וכמ"ש (במדבר ה) ופרע את ראש האשה. דכנ"י [דכנסת ישראל] נק' אשה יראת[29] ה' וצריך לגלות אוצר של יראת שמים[30] ע"י שמשים נפשו כעפר לכל.

As it is written (Numbers 5), "And he shall uncover (u'fara) the woman's head." For the Congregation of Israel is called "a woman who fears Havayah," and one must reveal the treasury of the fear of Heaven by making one's soul like dust to all.

> The same root, pera, appears in the Torah's law of the sotah, a wife suspected by her husband, where the kohen uncovers the woman's head. The Congregation of Israel is called "a woman who fears Havayah," and through lowliness like dust the hidden treasury of the fear of Heaven within the soul is uncovered; the Mitteler Rebbe's Torah Chaim on this parsha (quoted by Kehot) adds that this is why the Jewish people bear that name.

ועי״ז יקרע המסך שעליו שהוא נמשך מבחי׳ גסות הרוח שמחמת גסות רוחו שמחשיב א״ע [את עצמו] ליש ודבר בפ״ע [בפני עצמו] הוא מתאוה תאוה וחפץ הוא שימלא רצונו דוקא.

And through this the screen that is over him will be torn. [That screen] derives from the level of coarseness of spirit: because of his coarse spirit, in that he regards himself as an existence and a thing unto itself, he craves desires and insists that his own will be fulfilled.

> Humility tears the screen over the soul because that screen comes from arrogance. A person who regards himself as a separate, independent existence develops cravings and insists that his will be done; this self-importance is the covering.

וצריך הוא לבטש גסות רוחו ועד״ז הוא יסורי עוה״ז הבאים לאדם כי לא מחמת עונש אינו ראוי לישב בשלות עוה״ז

He must crush his coarseness of spirit. Along these lines are the sufferings of this world that come upon a person: it is not that, as a punishment, he is unworthy to dwell in the tranquility of this world;

> Arrogance must therefore be crushed, and the sufferings of this world are explained in this light. They are not a sign that a person, as a punishment, does not deserve the tranquility of this world.

שהרי מצינו בנבוכדנצר (סנהדרין צו. ע״ש וע׳ ילקוט)[31] בשביל שהלך ג׳ פסיעות לכבוד השי״ת [השם יתברך] פסקו לו מלוכה על כל העולם ולזרעו אחריו עד ג׳ דורות

for we find regarding Nebuchadnezzar (Sanhedrin 96a; see there, and see the Yalkut) that because he walked three steps in honor of G-d, blessed be He, they decreed for him kingship over the whole world, and for his descendants after him for three generations;

> The Talmud tells that Nebuchadnezzar, then a royal scribe in Babylon, ran after a messenger so that a letter to King Chizkiyahu would greet G-d before the king, and was rewarded for those few steps. The Talmud counts four steps; the maamar, which also points to the Yalkut (Yalkut Shimoni, a classic anthology of Midrash), speaks of three steps and kingship for three generations.

ואין לך אדם מישראל שלא כיבד המקום בכך[32] וכל טוב עוה״ז כדאי הוא לו

and there is no Jew who has not honored the Omnipresent that much, so all the good of this world is fitting for him.

> Every Jew has honored G-d at least that much, so by that measure every Jew deserves all the good of this world.

אלא היסורים באים לבטש את האדם להכניעו ולהשפיל גסות רוחו וכמשארז"ל [וכמו שאמרו רבותינו זכרונם לברכה] (ברכות ז) טובה מרדות[33] אי כו'

Rather, the sufferings come to crush a person, to subdue him and to humble his coarseness of spirit, as our Sages, of blessed memory, said (Berachos 7), "One chastisement is better," etc.

> The purpose of suffering is therefore to break a person's pride and humble him. The Sages say that a single inner chastisement is better than many lashes.

שכשעיניו רואות שיסורים באים עליו נשפל דעתו ונעשה נכנע והוא יקר בעיני ה' להיות ע"ז בחי' התגלות בחי' פרעה מן העפר.

For when his eyes see that sufferings come upon him, his mind is humbled and he becomes subdued; and this is precious in G-d's eyes, that through this there should be the revelation of the level of Pharaoh from the dust.

> When a person sees suffering come upon him, he is humbled, and G-d values this humility because it brings out the holy Pharaoh from the dust. Lowliness uncovers the soul's hidden light.

והנה בתורה יש בחי' טנת"א [טעמים נקודות תגין אותיות][34] ובחי' טעמים שבתורה שבע"פ [שבעל פה][35] הוא כמ"ש (תהלים מב) ובלילה שירה עמי[36] שבחי' השירה והטעמים שהם בחי' הניגון הוא עמי.

Now, the Torah has the levels of ta'amim, nekudos, tagin and osiyos; and the level of the ta'amim in the Oral Torah is as it is written (Psalms 42), "And at night His song is with me": the level of song and of the ta'amim, which is the level of melody, is "with me."

> The Alter Rebbe returns to the four components of the Torah text. The ta'amim, the cantillation marks that give the verses their melody (the word also means "tastes" and "reasons"), correspond in the Oral Torah to the song of Torah, which the verse "at night His song is with me" describes as present with a person.

וביאור הענין הוא כמ"ש (תהלים קיט) זמירות היו לי חקיך בבית מגורי[37]. ולהבין זה איך הם זמירות

The explanation of the matter is as it is written (Psalms 119), "Your statutes were songs to me in the house of my sojourning." And to understand this: how are they songs?

> King David said that G-d's statutes were songs to him "in the house of my sojourning," his life as a wanderer. This raises the question of how laws and statutes can be called songs.

וגם למה נענש דוד על שקרא לד"ת [לדברי תורה] זמירות.[38,39] הנה אמרו (גטין ז)[40] השכם והערב[41] עליהם לבהמ"ד [לבית המדרש] והם כלים מאליהן.

And also, why was David punished for calling words of Torah "songs"? Now, [our Sages] said (Gittin 7), "Rise early and stay late over them (aleihem) at the house of study, and they will perish by themselves."

> The Talmud (Sotah 35a) says that David was punished for calling words of Torah "songs," which also needs explaining. The Alter Rebbe also cites Rabbi Elazar's advice to Mar Ukva, who was troubled by people who opposed him: "Rise early and stay late over them (aleihem) at the house of study," and they will perish by themselves; the maamar will read aleihem as "above them."

והענין הוא דכתיב (תהלים מ) רבות עשית אתה ה' אלהי נפלאותיך ומחשבותיך אלינו אין ערוך אליך אגידה ואדברה עצמו מספר:[42,43,44,45,46]

The matter is [as follows]. It is written (Psalms 40), "Many things have You done, You, Havayah my G-d; Your wonders and Your thoughts are toward us; none can be compared to You; were I to tell and speak of them, they are too numerous to recount."

> The key to both questions is a verse in Psalms: "Many things have You done, Havayah my G-d; Your wonders and Your thoughts are toward us." The following paragraphs explain it phrase by phrase, reading rabbos, "many," as "great."

SECTION 3 • ¶3–4

"Many things have You done"

3 וביאור הכתוב רבות עשית. פי' רבות כל דבר שהוא רב ועצום דהיינו עולמות עליונים[47] הגדולות ונוראות[48]

The explanation of the verse "Many things have You done": "many" means everything that is great and mighty, that is, the great and awesome higher worlds,

> The Alter Rebbe begins to explain the verse from Psalms. Rabbos, plainly "many," is read as "great": things that are great and mighty, the lofty higher worlds; the Tzemach Tzedek's Yahel Or notes that the Zohar (Vayechi) reads rabbos the same way, as in "the outcry of Sodom is great (rabbah)."

עשית בבחי׳ עשיה גשמית שנשתלשלו מעילה לעלול במדרגות רבות ושונות כמו שאמר[49] בפסוק אגידה ואדברה עצמו מספר[50] עד שנתהוו בבחי׳ עשי׳ [עשיה] גשמית.

"You have done" [them] into the level of physical Asiyah (action), for they descended from cause to effect through many and diverse levels, as it says in the verse, "were I to tell and speak of them, they are too numerous to recount," until they came into being in the level of physical Asiyah.

> "You have done" means that these great worlds were brought down, stage by stage from cause to effect, until they reached physical existence (Asiyah). The verse's words "too numerous to recount" describe how many stages this descent passed through.

וכמ״ש (שם קלה) למה יאמרו איה[51] אלקיהם[52] שהוא בבחי׳ אי״ה [אם ירצה השם]. שהוא מובדל ומכוסה ורחוק מהם כמ״ש רם על כו׳.[53]

And as it is written (ibid. 135), "Why should they say, 'Where (ayeh) is their G-d?'", [meaning] that He is in the state of ayeh ("where?"), separate, covered and far from them, as it is written, "Exalted above," etc.

> Because of this long descent, G-d appears hidden and remote, so that people can ask, "Where (ayeh) is their G-d?": He seems exalted far above the world, separate and concealed. Kehot notes that the verse itself reads "Why should the nations say," and that "the nations" was perhaps left out for fear of the censor.

ולא ידעו ולא יבינו כי כל אשר חפץ[54] ה׳ עשה שנשתלשל חפץ ה׳ כ״כ [כל כך] עד שהוא בעשיה גשמית

But they do not know and do not understand that "whatever Havayah desired, He has done": G-d's desire descended so far that it is in physical Asiyah.

> What they fail to understand is that "whatever Havayah desired, He has done": it was G-d's own desire that brought the worlds all the way down into physical existence.

וכ״כ [וכן כתב] למה כדי שיהיה הוי״ה אלהי אלוה שלי ע״י כי נפלאותיך ומחשבותיך אלינו כי אורייתא מחכמה נפקת[55, 56] פי׳ עיקר התגלותה הוא מחכמה. אבל באמת הוא רצונו של מקום והוא ורצונו אחד.

And why so much? So that Havayah should be my G-d, my own G-d, through [this], that "Your wonders and Your thoughts are toward us"; for "the Torah issues from Chochmah," meaning that its principal revelation is from Chochmah. But in truth it is the will of the Omnipresent, and He and His will are one.

> The purpose of so far a descent is that Havayah, the transcendent G-d, should become "my G-d," personally present to each person, through the Torah, in which G-d's wonders and thoughts come to us. The Torah is revealed from Chochmah, divine wisdom, but in truth it is G-d's will, and His will is one with Him, so in the Torah one meets G-d Himself.

4 וזהו נפלאותיך מה שהוא מופלא ומובדל ומכוסה שאין בו השגה כלל פלא עליון.[57] ומחשבותיך הוא בחי' חכמה עילאה נמשך אלינו ע"י התורה. אין ערוך אליך אגידה ואדברה עצמו מספר[58].

And this is [the meaning of] "Your wonders": that which is wondrous, separate and covered, beyond any grasp at all, the Supernal Wonder (Pele Elyon). "And Your thoughts" is the level of supernal Chochmah, drawn down to us through the Torah. "None can be compared to You; were I to tell and speak of them, they are too numerous to recount."

> "Your wonders" refers to the Supernal Wonder (Pele Elyon), in Kabbalah a name for Keser, the level above Chochmah, so hidden that it cannot be grasped at all. "Your thoughts" is supernal Chochmah, divine wisdom, which reaches us through the Torah; both come "toward us," even though nothing can compare to G-d and the levels are beyond counting.

כי להיות השתלשלות וירידה גדולה כ"כ [כל כך] מבחי' גבוה ונעלה מאד עד בחי' מטה מאד[59] הוצרך להיות כמה מיני עולמות אין מספר מינים ממינים שונים

For there to be so great a chain of descent and lowering, from a very high and exalted level down to a very low level, there had to be many kinds of worlds without number, kinds upon kinds of different kinds,

> For G-dliness to descend from the highest level to the lowest, the descent had to pass through countless kinds of worlds. Each kind contains many different sub-kinds.

וכמ"ש (איוב כה) היש מספר לגדודיו[60] וכתיב (דניאל ז) אלף אלפין ישמשונה ורבו רבבן[61] כו' והוא מספר גדוד והיכל אחד והיכלות אין מספר.

as it is written (Job 25), "Is there any number to His troops?", and it is written (Daniel 7), "A thousand thousands serve Him, and myriads of myriads," etc.; and that is the number of one troop and one chamber (heichal), while the chambers are without number.

> Two verses illustrate the vast number of spiritual beings: G-d's troops are beyond number, and "a thousand thousands" serve Him. Yet that enormous figure describes only one troop in one chamber (heichal) of the spiritual worlds, and the chambers themselves are countless.

ואעפ"כ [ואף על פי כן] כולם אין ערוך אליך שאפי' [שאפילו] בחי' הגבוה מאד שהוא שרש התחלות התהוות

Nevertheless, none of them "can be compared to You": even the very highest level, which is the root of the beginnings of coming into being,

> Despite all these levels, none of them can be compared to G-d, not even the very highest, the root from which all creation begins.

מ"מ לגבי מהותו ועצמותו יתי אין לו ערך כלל שאינו מערכו ולא ממהותו כלל מאחר שהוא בבחי' נברא או נאצל ויש לו התחלת גבול.

nevertheless, relative to His being and essence, blessed be He, has no comparison at all, for it is not of His order nor of His being at all, since it is in the category of the created or the emanated and has a beginning of limitation.

> Compared with G-d's own essence, even that highest level has no relation at all, because it is created or emanated and so has a beginning and a limit. Whatever has a limit belongs to a different order from the Infinite One.

משא"כ בבורא יתי דכולא קמיה כלא ממש חשיב[62] ואצלו נחשב הכל כאין בחי' הראשונה ובחי' אחרונה שבמדרגה תחתונה הכל שוה אצלו

This is not so with the Creator, blessed be He, before whom all is considered as truly nothing; to Him everything is considered as naught, [so that] the first level and the last level on the lowest rung are all equal to Him.

> Before G-d, everything is as nothing, and so the highest and the lowest levels are equally nothing to Him. In His eyes there is no difference between the loftiest world and the lowest rung.

ואעפ"כ [ואף על פי כן] להיות השתלשלות העולמות וירידת המדרגות הוצרך להיות מדרגות עצמו מספר שלא יבטלו העולמות ממציאותן וכל זה הוא בשביל שיהיה הוי"ה אלקי ונפלאותיך ומחשבותיך אלינו כנ"ל:

Nevertheless, for there to be the chain of descending worlds and the descent of the levels, there had to be levels "too numerous to recount," so that the worlds would not be nullified out of existence. And all this is so that Havayah should be my G-d, and "Your wonders and Your thoughts [are] toward us," as mentioned above.

> Even so, the descent needed countless intermediate levels, so that the worlds would not be dissolved by G-d's light and would be able to exist. The whole purpose of this graded descent is that Havayah should become "my G-d," and that His wonders and thoughts should reach us through the Torah.

SECTION 4 • ¶5

A single law sustains all the worlds

5 והנה קודם מ״ת [מתן תורה] היו עליונים ותחתונים ניזונים בחסדו של הקב״ה דהיינו שהיה מזון עולמות עליונים ותחתונים וחיותם נמשך ממקורם וראשיתם מלמעלה למטה בנדבה וחסד פשוט באתערותא דלעילא לבד.

Now, before the Giving of the Torah, the higher and the lower [beings] were sustained by the kindness of the Holy One, blessed be He; that is, the sustenance and life-force of the higher and lower worlds were drawn from their source and beginning, from above to below, as a free gift and simple kindness, through an arousal from above alone.

> Before the Torah was given at Sinai, all the worlds received their life purely as a gift from G-d, flowing from above to below. It came through an arousal from above alone, not in response to anything done below.

אבל אחר מ״ת [מתן תורה] הנה קיום חיות העולמות הוא ע״י מעשה התחתונים בתורה ומצות ממטה למעלה

But after the Giving of the Torah, the maintenance of the life-force of the worlds comes through the deeds of the lower beings in Torah and mitzvos, from below to above.

> Since the Giving of the Torah, the life of the worlds depends on what people do below, through Torah and mitzvos. Their deeds raise up what sustains the worlds, from below to above.

וכמו למשל ארץ הלזו הגשמית שמצמחת כל מיני תענוגים והם מזון האדם וקיום חיותו

This is like, by way of analogy, this physical earth, which makes all kinds of delights grow, and they are the food of man and the maintenance of his life.

> The Alter Rebbe offers an analogy from nature. The physical earth grows all kinds of pleasant foods, which sustain human life.

וגם כשאדם אוכל מבע״ח [מבעלי חיים] הנה עיקר גידולו וחיותו של הבע״ח [הבעלי חיים] ממה שאוכל מן הארץ נמצא שכל מזון וחיות האדם הוא ע״י בירור שנבחר הטוב הגנוז מן הארץ.

And also when a person eats from animals, the main growth and life-force of the animal is from what it eats from the earth. It follows that all of man's food and life-force comes through a refinement, in which the good hidden in the earth is selected out.

> Even when a person eats meat, the animal grew and lived from what it ate from the earth. So all human nourishment comes from a process of refinement, extracting the good hidden in the earth.

כך עד"מ הנה מזון עולמות עליונים הוא ממה שמקבלים חיותם מן התורה שבעוה"ז השפל.

So, by way of analogy, the sustenance of the higher worlds comes from their receiving their life-force from the Torah that is in this lowly world.

> In the same way, the higher worlds are nourished by the Torah studied in this lowly world. The Torah here below is like the earth, from which the upper worlds draw their food.

והנה כתיב (משלי ד) סלסלה ותרוממך[63] כאדם שמסלסל בשערו שיהיה כל נימא בפ"ע [בפני עצמו] כך הוא בכל פרטי הלכות אין מספר שיהיה בזה הענין הדין כך ובזה הענין יהיה הדין כך נמשך מחכמה עילאה מבחי' נפלאותיך ומחשבותיך הנ"ל.

Now, it is written (Proverbs 4), "Exalt her (salseleha), and she will raise you up," like a person who curls (mesalsel) his hair so that each strand is by itself. So it is with all the countless details of the laws: that in this matter the law is thus, and in that matter the law shall be thus; [this] is drawn from supernal Chochmah, from the level of "Your wonders and Your thoughts" mentioned above.

> Proverbs says of wisdom, salseleha, plainly "prize her," and she will raise you up; the maamar reads the word like mesalsel, curling hair so that each strand stands apart. So too each detail of Torah law is distinct, "in this case the law is thus, in that case thus," and each detail flows from supernal Chochmah, from G-d's wonders and thoughts.

וז"ש [וזהו שכתוב] דוד המלך ע"ה [עליו השלום] (תהלים צב) מה גדלו מעשיך ה' מאד עמקו[64] מחשבותיך

This is what King David, peace be upon him, said (Psalms 92), "How great are Your works, Havayah; Your thoughts are very deep."

> The Alter Rebbe now brings another verse of King David: "How great are Your works, Havayah; Your thoughts are very deep." He will explain what "great" means when said of G-d.

פי' גדלו ע"ד שארז"ל [שאמרו רבותינו זכרונם לברכה] במקום שאתה מוצא גדולתו[65] שם אתה מוצא ענותנותו כי לא שייך לפניו ית' בחי' גדולה

The meaning of "great" is in line with what our Sages, of blessed memory, said: "Wherever you find His greatness, there you find His humility." For the level of greatness does not apply before Him, blessed be He,

> The Sages say that wherever G-d's greatness is mentioned, His humility is found too, because greatness in the ordinary sense does not apply to G-d at all. Earlier in Torah Ohr (Chayei Sarah) the Alter Rebbe explains this saying the same way: giving life to the worlds is not G-d's greatness but a descent, so the praise is of His humility.

מאחר כי גדול ה' ומהולל מאד[66] ולגדולתו אין חקר ואינו בבחי' ערך ומדה ומקום כלל שיפול עליו לשון גדול'.

since "Havayah is great and exceedingly praised, and His greatness is unfathomable," and He is not in the category of comparison, measure and place at all, such that the term "greatness" could apply to Him.

> G-d's greatness is unfathomable; He is beyond any comparison, measure or place. Words like "great" imply a scale, and G-d is not on any scale.

אלא לשון גדולי' הוא ענותנותו שנתלבש בבחי' ומדת גדולה להתפשט ולהתלבש תוך עלמין להחיותם

Rather, the term "greatness" [refers to] His humility, in that He enclothed Himself in the level and attribute of greatness, to spread forth and enclothe Himself within the worlds to give them life.

> So what we call G-d's "greatness" is really His humility: He lowers Himself into the attribute of greatness in order to spread into the worlds and give them life.

וזהו מה גדלו מעשיך ה' כי מה שנמשך ונתפשט למטה דרך פרטי הלכה אחת הוא הוא מזון וקיום חיות כל העולמות עליונים ותחתונים וכל העולמות עליונים הם כלא ממש נגד מה שנמשך מפרטי הלכה אחת שהיא מקור חיותם וקיומם

And this is [the meaning of] "How great are Your works, Havayah": for what is drawn down and spreads below by way of the details of a single law is itself the sustenance and maintenance of the life-force of all the worlds, higher and lower; and all the higher worlds are as truly nothing compared to what is drawn from the details of a single law, which is the source of their life-force and existence.

> So "How great are Your works" speaks of His humility: the light that flows down through the details of even a single law of the Torah is what sustains all the worlds, higher and lower. All the higher worlds together are nothing compared with the source that a single law contains.

כי כל הלכה היא המשכת והתפשטות אור מרצון העליון ב"ה וחכמה עילאה שהן מקור החיות לכל העולמות

For every law is a drawing-down and spreading-forth of light from the Supreme Will, blessed be He, and supernal Chochmah, which are the source of life-force for all the worlds.

> This is because every law of the Torah is an extension of the Supreme Will and supernal Chochmah. These two are the source of life for every world.

ואם כך הוא בענין גדולת מעשיו א"כ עאכו"כ [על אחת כמה וכמה] מאד עמקו מחשבותיך שהיא בחינה למעלה מעלה מבחי' עלמין אלא מקיף וסובב עליהם ואינו מתלבש בתוכם.

And if this is so regarding the greatness of His works, then how much more so [does it hold that] "Your thoughts are very deep," which is a level far, far above the level of worlds; rather, it encompasses and surrounds them and does not enclothe itself within them.

> If the "greatness" of G-d's works, His giving life to the worlds, is already so vast, then "Your thoughts are very deep" refers to something far higher still. It is a level that does not enter the worlds at all but encompasses them from beyond (sovev).

ומזה יתבונן המשכיל להיות בתורת ה' חפצו להיות שש ועלז בה כמ"ש (משלי ח) וכל חפצים לא ישוו בה

From this the thoughtful person will contemplate [and come] to have "his desire in the Torah of Havayah," to rejoice and exult in it, as it is written (Proverbs 8), "And all desirable things cannot compare to her":

> A thoughtful person who contemplates this will come to desire the Torah and rejoice in it. Proverbs says that no desirable things (chafatzim) compare to wisdom.

שאפי' [שאפילו] חפצים העליונים שהוא כענין שכתוב כל אשר חפץ הוי"ה עשה בשמים ובארץ[67] ושמים הם העולמות העליונים ולא ישוו בה שכולם הם כלא ממש בערך הלכה אחת שהיא מבחי' נפלאותיך ומחשבותיך הנ"ל.[68,69]

even the higher desires, as in what is written, "All that Havayah desired He has done, in the heavens and on the earth," and "the heavens" are the higher worlds, "cannot compare to her," for they are all as truly nothing relative to a single law, which is from the level of "Your wonders and Your thoughts" mentioned above.

> The Alter Rebbe applies this even to G-d's own "desires": "whatever Havayah desired (chafetz), He has done in the heavens," so the heavens, the higher worlds, are among G-d's desires. Yet they cannot compare to a single Torah law, because that law comes from G-d's wonders and thoughts.

SECTION 5 • ¶6

Why David was faulted

6 וכמ"ש באדרא שההלכות הן בחי' הנימין ושערות של מעלה וכל[70] נימא להיט לעלמין סתימין כו'.

As it is written in the Idra that the laws are the level of the strands and hairs above, and "each strand extends to hidden worlds," etc.

> The Idra, a section of the Zohar, describes the laws of the Torah as the "hairs" of the supernal Countenance. Each strand reaches to hidden worlds, carrying life from a very high source.

וכמ"ש בע"ח [בעץ חיים] שכל הנימין ושערות הם מבירור רפ"ח ניצוצים כו' ותכלית הבירור הוא בעוה"ז כו'.[71]

And as it is written in Etz Chaim that all the strands and hairs come from the refinement of the 288 sparks, etc., and the ultimate purpose of the refinement is in this world, etc.

> The Arizal's Etz Chaim teaches that these strands and hairs come from the refinement of the 288 sparks that fell in the shattering of the vessels. That refinement is completed only in this world, through Torah and mitzvos.

וזהו זמירות היו לי חוקיך בבית מגורי שהיה שש ושמח בהם עד שהיו לו כמו זמירות ותענוגים אלא שנענש על שקראם זמירות.

And this is [the meaning of] "Your statutes were songs to me in the house of my sojourning": he rejoiced and was glad in them until they were to him like songs and delights; yet he was punished for calling them songs.

> Now the verse about David is explained: the statutes of the Torah gave him such joy that they felt to him like songs and delights. Yet he was punished for calling them songs.

ולא על שלמד בענין זה אלא על ששיבחם[72] בזו המעלה לחוד שהוא מקור וחיות כל העולמות.

[He was punished] not for having learned in this way, but for having praised them with this quality alone, that it is the source and life-force of all the worlds.

> David was not faulted for studying the Torah with joy. He was faulted for praising it only for this quality, that it is the source of life for all the worlds, as though that were its highest virtue. Tanya's Kuntres Acharon ("David zemiros") explains that this quality belongs only to the "back" of the depth of G-d's thought, while the inner Torah is one with the Infinite Light, before which the worlds are nothing.

שבאמת הוא גבוה למעלה מעלה מבחי' קיום וחיות כל העולמות וכמ"ש (שם) ואהיה אצלו אמון ואהיה שעשועים יום יום[73] ופי' במדרש (ב"ר [בראשית רבה] פ"א) אמון מופלא שהוא מבחי' פלא העליון[74] בחינת נפלאותיך ומחשבותיך.

For in truth it is far, far higher than the level of maintaining and giving life to all the worlds, as it is written (ibid.), "And I was beside Him an amon, and I was delights day, day"; and it is explained in the Midrash (Bereishis Rabbah, ch. 1): amon [means] "wondrous" (mufla), which is from the level of the Supernal Wonder, the level of "Your wonders and Your thoughts."

> In truth the Torah is far above even the role of sustaining the worlds: in Proverbs Wisdom says it was an amon beside G-d, and the maamar cites the Midrash as reading amon as "wondrous," the Supernal Wonder. Kehot quotes the Rebbe Maharash, who found in Bereishis Rabbah only "tutor," "covered" and "hidden" (and "great") for amon, and Or HaTorah, which takes the "wondrous" amon as the hidden intellect (mocha stima'ah).

וזהו יום יום נגד ב' בחינות שהם נפלאותיך ומחשבותיך וזהו ואהיה שעשועים שהיא שעשועים של הקב"ה כביכול בכבודו ובעצמו

And this is [the meaning of] "day, day," corresponding to the two levels, "Your wonders" and "Your thoughts"; and this is [the meaning of] "and I was delights": it is the delight of the Holy One, blessed be He, as it were, in His glory and in His essence.

> The doubled "day, day" in the verse refers to the two levels, G-d's wonders and His thoughts. "Delights" means that the Torah is G-d's own delight, as it were, in His very essence.

ולמשל כמו שאדם משתעשע בחכמתו כשאומר דבר חכמה כן ויותר מכן לאין קץ ותכלית באלף אלפים הבדלות הקב"ה משתעשע בחכמתו העליונה שאינה יכולה להתלבש תוך עלמין[75] כלל

By way of analogy, just as a person delights in his wisdom when he says something wise, so, and infinitely more, by a thousand thousand degrees of separation, the Holy One, blessed be He, delights in His supernal wisdom, which cannot enclothe itself within the worlds at all.

> Just as a person enjoys his own wisdom when he expresses a wise thought, G-d delights, infinitely more, in His supernal wisdom, which is too lofty to enter the worlds at all. Or HaTorah (quoted by Kehot) calls this the hidden Chochmah, unlike the Chochmah of Atzilus of which it says "You made them all with wisdom."

אלא שדוד המלך ע"ה [עליו השלום] היה צריך לפי שעה. בבית מגורי שהיו שונאין לו ואין דינים נמתקין אלא בשרשן דהיינו בשרש התהוות העולמות כשנתהווה ונמשך מאין המוחלט להתענג ולשמוח בחלקו אשר הוא ממשיך בתורתו לקיום וחיות העולמות

But King David, peace be upon him, needed [this] for the time being: "in the house of my sojourning," for they hated him, and severities are sweetened only at their root, that is, at the root of the worlds' coming into being, when they came into being and were drawn from absolute nothingness; [so he needed] to delight and rejoice in his portion, which he draws down through his Torah for the maintenance and life-force of the worlds,

> David, however, needed the Torah's life-giving power for the time being, for in "the house of my sojourning" he was hated and persecuted. Harsh judgments are softened only at their root, a principle of the Kabbalah, and that root is the source of the worlds' creation from nothing, so David needed to rejoice in the part of the Torah that he draws down to give life to the worlds.

שעי"ז ממילא יתבטלו כל המונעים מאחר שמקבלים חיותם ממנה והם בטלים לגבה וכשממשיך אורה למטה תפול עליהם אימתה ופחד[76] והיו כלא היו.

so that through this all the obstructions will automatically be nullified, since they receive their life-force from it and are nullified before it; and when he draws its light down below, "terror and dread will fall upon them," and they will be as though they had never been.

> Since all opposing forces receive their life from the Torah, when a person draws its light down they are nullified before it by themselves. "Terror and dread" fall on them, and they become as if they had never existed.

SECTION 6 · ¶7

The Sages' counsel and Pharaoh's dream

7 וזו היא העצה שיעצו חז"ל [חכמינו זכרונם לברכה] השכם והערב עליהם[77] דהיינו שיהא בבחי' עליהם מעלה מעלה וגבוה מהם

And this is the counsel that our Sages, of blessed memory, gave: "Rise early and stay late over them (aleihem)," that is, that one be in a state of "over them," far above and higher than them,

> The Alter Rebbe returns to the Sages' advice: "Rise early and stay late over them (aleihem) at the house of study, and they will perish by themselves." He reads aleihem as "above them": a person should rise to a level higher than his opponents.

דהיינו בבחי' עסק התורה שהיא גבוה ונעלה מאד שהיא מקור חיותם. ולכן הם כלים ומתבטלין מאליהן וממילא נדחי.

namely, in the state of Torah study, which is very high and exalted, being the source of their life-force. And therefore "they perish" and are nullified "by themselves," and are pushed away automatically.

> That higher level is Torah study, since the Torah is the source from which even opposing forces draw their life. When a person is bound to their source, they fade away by themselves without a fight.

והערב עליהם היינו בבחי נפשי כעפר לכל תהי [תהיה] לידום[78] וליסבול כנ"ל שיהיה כעפר וארץ שממנה יצא לחם וכל ההשפעות ממטה למעלה אחר מ"ת [מתן תורה] כנ"ל

And "stay late over them" means the level of "may my soul be like dust to all," to be silent and to bear [it], as mentioned above, so that one be like dust and earth, from which comes forth bread, and all the influences from below to above after the Giving of the Torah, as mentioned above;

> "Stay late" is the second approach: humility, "may my soul be like dust to all," keeping silent and bearing insults, as the same prayer says, "to those who curse me, may my soul be silent," and as Rabbi Elazar's answer in the Talmud begins, "Be silent (dom) before Havayah." Like the earth, from which bread comes forth, a humble person becomes the ground from which, since Sinai, all influence rises from below to above.

דהיינו כשנברר הטוב מן הרע וכו' ואזי ממילא יפול הרע ויבוטל כמ"ש (ישעיה מא) יהיו כאין ויאבדו אנשי ריבך[79] כי אין להם חיות עוד.

that is, when the good is refined out of the evil, etc., then the evil automatically falls and is nullified, as it is written (Isaiah 41), "They shall be as nothing, and the men who strive with you shall perish," for they no longer have any life-force.

> This is the work of refinement, separating good from evil, and once the good is removed, the evil falls away on its own. As Isaiah says, the opponents become as nothing, because they no longer have any life-force.

אבל באמת אין זו לבדה מעלת ושבח התורה כי"א כמ"ש ובלילה שירה עמי[80] שירו קרי דהיינו שעשועים של הקב"ה כמ"ש ואהיה אצלו כו' שעשועים[81] זה יהיה עמי וכמ"ש (תהלים קמט) ישמח ישראל[82] בעושיו.

But in truth this alone is not the virtue and praise of the Torah; rather, [it is] as it is written, "And at night His song (shiroh) is with me": it is read shiro, "His song," that is, the delight of the Holy One, blessed be He, as it is written, "And I was beside Him," etc., "delights"; this shall be "with me." And as it is written (Psalms 149), "Let Israel rejoice in its Maker."

> Yet giving life to the worlds and overcoming opponents is not the Torah's true praise. In "at night His song is with me" the word shiroh is read shiro, "His song": the Torah is G-d's own delight ("I was His delights"), and a person shares in it, as "Israel rejoices in its Maker."

והנה ע"י בחי' שמחה ותענוג הזה בתורת ה' יסיר כל מונע מבית ומבחוץ ואין רע יורד מלמעלה[83] כלל

Now, through this level of joy and delight in the Torah of G-d, one removes every obstruction from within and from without, and no evil descends from above at all.

> Through joy and delight in the Torah, every obstacle, inner and outer, is removed. Since no evil comes down from above, a person who is bound to that higher delight is protected from harm; Tanya (Iggeres HaKodesh 11) explains that all that comes from above is good, and only because it is beyond our grasp does it seem bad.

משא"כ כשאין לו בחי' השעשועים הנ"ל[84] עליו נאמר ויהי מקץ שנתים ימים[85]

But when one does not have this level of delight mentioned above, of him it is said, "And it came to pass at the end of two full years (shenasayim yamim)."

> Now the maamar's opening verse is explained. When a person lacks this delight in the Torah, the verse "at the end of two full years" applies to him.

פי' שבחי' שנתים ימים שהם בחי' יום יום בחי' השעשועים הנ"ל הם אצלו בקץ ותכלית[86] כלומר שאין לו בחי' הנ"ל בעסק התורה ואז ופרעה חולם.

This means that the level of "two years of days," which is the level of "day, day," the level of delight mentioned above, is for him at an end and a limit; that is to say, he does not have the above level in his Torah study. And then, "Pharaoh dreams (cholem)" [cholem is also the name of the vowel written as a dot above the letter].

> Shenasayim yamim, literally "two years of days," hints at the doubled "day, day" of the Torah's delights; for such a person they have come to an end (miketz), meaning that his Torah study lacks this joy. Then "Pharaoh dreams": the word for dreaming, cholem, is also the name of the vowel written as a dot above the letters.

פי' אע"פ [אף על פי] שיש לו בחי' פרעה שהוא בחי' התגלות אלקות ע"י התפלה אעפ"כ [אף על פי כן] אינו בבחי' טעמים שהם בחי' הנגון ושעשועים הנ"ל כ"א בבחי' נקודה בריש' אתוון

This means: even though he has the level of Pharaoh, which is the level of revelation of G-dliness through prayer, nevertheless it is not in the level of the ta'amim, which are the level of melody and the delight mentioned above, but only in the level of "a dot at the tops of the letters,"

> Such a person still has a "Pharaoh," a revelation of G-dliness in his prayer. But it lacks the ta'amim, the melody and delight of the Torah; it is only like the cholem, a dot above the letters.

כי הנפש מלאה אותיות ואור ה' שמאיר בה הוא בחי' נקודה קטנה בראשו לבד שמתנוצץ בשכלו הארת והמשכת אלקות אבל אינה מלובשת בתוכו כ"א בבחי' מקיף עליו:

for the soul is full of letters, and the light of G-d that shines in it is only the level of a small dot at its top, in that an illumination and drawing-down of G-dliness sparkles in his intellect; but it is not enclothed within him, only in the manner of something that encompasses him (makif).

> The soul is full of "letters," its thoughts and faculties, and G-d's light touches it only like a small dot above them, a spark in the intellect. That light does not become part of the person but hovers over him from outside (makif).

SECTION 7 • ¶8

The cows and the thread of kindness

8 והנה עומד על היאור.[87] שממנו ג"כ נמשך בחי' המשכה לשבע פרות הטובות[88] שהם ז' מדות אהבה ויראה וכו' הטבעיי' [הטבעיים]

"And behold, he was standing by the River (ye'or)." From it, too, there is drawn a flow to the seven good cows, which are the seven attributes, love and awe, etc., the natural [ones],

> In the dream Pharaoh stands by the River, the Nile. The River represents a flow from above that also feeds the seven good cows, the seven emotional attributes, love and awe and the rest, in their natural form.

שיהיה אחר התפלה מחמת זה בסור מרע ועשה טוב.[89]

so that after prayer, because of this, he will be [engaged] in "turning from evil and doing good."

> These natural emotions, stirred during prayer, lead a person afterward to "turn from evil and do good."

אך אחר זה הנה שבע פרות אחרות[90] כו'. ותאכלנה כו'[91] ולא נודע כו'.[92] שבערך זמן רב אחר התפלה יוכל להתעורר מדות ותאוות גשמיות ומשכחות לגמרי את מדות הטובות אהוי"ר [אהבה ויראה] כו' שבשעת התפלה.

But after this, "behold, seven other cows," etc., "and they ate," etc., "and it was not known," etc.: for when a good while has passed after prayer, physical attributes and desires may be aroused and make [him] forget entirely the good attributes, love and awe, etc., that were [his] during prayer.

> But then come the seven other cows of the dream: the bad cows ate the good ones, and it was not noticed that they had eaten them. So too, some time after prayer, physical desires can arise and erase the love and awe a person felt while praying.

משא"כ בבחי' הטעמים שהם בחי' שירה וזמרה הנ"ל. ע"ז אמרו (ע"ז [עבודה זרה] ג) כל העוסק בתורה בלילה[93] חוט של חסד נמשך עליו ביום שנאמר יומם יצוה[94] ה' חסדו[95] ובלילה שירה עמי

This is not so with the level of the ta'amim, which are the level of song and melody mentioned above. Of this they said (Avodah Zarah 3), "Whoever engages in Torah at night, a thread of kindness is drawn over him by day, as it is said, 'By day Havayah commands His kindness, and at night His song is with me.'"

> This does not happen with the ta'amim, the song of the Torah. The Talmud says that whoever studies Torah at night has a thread of kindness drawn over him by day, from the verse "By day Havayah commands His kindness, and at night His song is with me"; Likkutei Torah (Korach) refers back to this maamar for the explanation of this "thread of kindness."

שחוט של חסד ואהבה עליונה באה עליו מלמעלה אהבה חדשה יותר מכדי טבעו של נפש אלקות לדבקה בו ית' בחי' אהבה בתענוגים

[This means] that a thread of kindness and supernal love comes upon him from above, a new love, beyond the nature of the G-dly soul, to cleave to Him, blessed be He, the level of love with delights;

> This "thread of kindness" is a new, supernal love that comes from above, greater than the natural love of the G-dly soul: a love with delight, to cleave to G-d.

ומשם נמשך יאור והמשכה לבחי׳ נקודה ברישי אתוון שהיאור הוא עומד על החולם וממשיך עליו הארה רבה ועצומה שלא יהיו פרות הרעות כלל כי אין רע יורד מלמעלה כו׳:

and from there a river (ye'or) and flow is drawn to the level of "a dot at the tops of the letters," for the River stands over the cholem and draws upon it a great and mighty illumination, so that there will be no bad cows at all, for "no evil descends from above," etc.

> From this love the "River" flows down to the dot above the letters, the spark of G-dliness in the mind. The River stands over the cholem and gives it great strength, so the bad cows cannot arise at all, since no evil comes down from above.

IN ONE'S AVODAH

Make yourself "like dust to all": humility, even the humbling brought by suffering, uncovers the soul's hidden light. Study the Torah not only as the source of life and protection but with joy in it as G-d's own delight; that joy draws down a love from above that keeps the love and awe of prayer from being eaten up by the desires of the day.

QUESTIONS FOR DISCUSSION

1. How does the letter-play between פרעה and העפר connect humility with revealing hidden G-dliness?
2. According to the maamar, if suffering is not a punishment, what is its purpose?
3. Why is a single law of the Torah greater than all the higher worlds, and what is higher still than that?
4. What exactly was lacking in David's calling the Torah "songs," and why did he need that praise at the time?
5. What is the difference between the love and awe aroused in prayer and the "thread of kindness" drawn by the song of Torah?

FOR CHILDREN · AGES 9–13

For the children at the table

Learning Torah with delight

THE BIG IDEA

The Torah gives life to all the worlds, but its deepest secret is that it is G-d's own delight, and when we learn it with joy, that joy protects the good feelings of our prayer.

Every Jewish soul has a hidden side, its understanding, and a revealed side, its love and awe of G-d. Deep inside it is a hidden light, and to uncover it a person must remove what covers it, above all pride. The maamar notices that the Hebrew letters of Pharaoh can spell "the dust": being humble, "like dust," uncovers the soul's light. King David called the Torah's laws "songs." He was amazed that since Mount Sinai all the worlds live from the Torah we learn down here, and that even one law of the Torah is worth more than all of them. Yet the Torah is higher still: it is G-d's own delight, His wisdom that He loves, like a wise person who delights in a wise thought. When we learn without that delight, the G-dliness we feel in prayer is tiny, like a dot above the letters, and it can be "eaten up" by the wishes of the day, like the thin cows in Pharaoh's dream that swallowed the fat ones. When we learn with joy, G-d sends down a thread of kindness that keeps our good feelings safe.

THE MASHAL

The maamar compares the Torah to the earth. The earth grows all kinds of good food, and people and even animals live from what grows in it. In the same way, all the higher worlds receive their life from the Torah that is learned here in our world.

QUESTIONS FOR THE SHABBOS TABLE

1. Why is learning Torah with joy different from learning it only because it is useful?
2. In Pharaoh's dream the thin cows swallowed the fat cows. What good feeling from prayer could get "swallowed" during a busy day?
3. Which part of your learning this week can you do with real delight, and how?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ויהי מקץ**

The note refers the reader to the Rebbe's source notes printed earlier in the volume for further references on this maamar.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הגהות באוה"ת כרך ה תתקעג, ב. קיצורים בכרך ו תתש, א (ושם מציין שהמאמר זה משנת תקנ"ח. וראה בסו"ס מאמרי אדה"ז הקצרים ע' תריז). ראה פלח הרמון פרשתנו קה, א.

2 **ויהי מקץ**

The Torah tells that two years after the chief cupbearer was restored to his post, Pharaoh dreamed that he stood by the Nile. At its end the maamar reads the verse as a picture of the soul: "two years of days" are the Torah's delights, "Pharaoh dreams" is a G-dly light that only hovers over the soul, and the River is the flow from above. (context: Steinsaltz Tanakh)

Genesis 41:1 בראשית מ"א:א'

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל־הַיְאֹר׃

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

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KEHOT'S NOTE

בראשית מא, א.

3 The narrator of Ruth explains an old custom in Israel: to confirm a redemption or an exchange, a man drew off his shoe and gave it to the other, as the nearer redeemer did when he gave way to Boaz. Plainly lefanim means "formerly"; the maamar also reads it as "within": "this," the Torah, is within Israel. (context: Steinsaltz Tanakh)

Ruth 4:7 רות ד':ז'

וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל־הַגְּאֻלָּה וְעַל־הַתְּמוּרָה לְקַיֵּם כָּל־דָּבָר שָׁלַף אִישׁ נַעֲלוֹ וְנָתַן לְרֵעֵהוּ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל׃

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the attestation in Israel.—

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4 **ואין זאת אלא תורה**

The Talmud explains the word "this" in "this is the Torah" as a reference to the Torah itself. The Alter Rebbe uses it to identify the "this" in Israel with the Torah that lives in every soul.

Avodah Zarah 2b:6–7 עבודה זרה ב' ב:ו'-ז'

כְּלוּם יֵשׁ בָּכֶם מַגִּיד זֹאת? שֶׁנֶּאֱמַר: "מִי בָכֶם יַגִּיד זֹאת", וְאֵין "זֹאת" אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר: "וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה". מֵיד יָצְאוּ בְּפַחֵי נֶפֶשׁ. יָצָאת מַלְכוּת רוֹמִי, וְנִכְנְסָה מַלְכוּת פָּרַס אַחֲרֶיהָ. מַאי טַעְמָא? דְּהָא חֲשִׁיבָא בָּתְרַהּ. וּמְנָלַן? דִּכְתִיב: "וַאֲרוּ חֵיוָא אָחֳרִי תִּנְיָנָא דָּמְיָא לְדֹב", וְתָנֵי רַב יוֹסֵף: אֵלּוּ פָּרְסָיִים, שֶׁאוֹכְלִין וְשׁוֹתִין כְּדוֹב, וּמְסוֹרְבָּלִין [בָּשָׂר] כְּדוֹב, וּמְנַדְּלִין שֵׂעָר כְּדוֹב, וְאֵין לָהֶם מְנוּחָה כְּדוֹב.

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Zohar III, 81b זח"ג פא, ב

KEHOT'S NOTE

ע"ז ב, ב. זח"ג פא, ב. ראה אגה"ק סי' ז. בלקו"ת נצבים מו, א מציין לכאן ולכמה מקומות בענין פנימיות וחיצוניות.

5 **שקוב"ה סתים וגליא**

The Zohar teaches that three levels are bound together, the Holy One, blessed be He, the Torah and Israel, and each is both hidden and revealed. The Alter Rebbe applies this to the inner and outer dimensions of the soul.

Zohar III, 73a זח"ג עג, א

Zohar II, 227b זח"ב רכז, ב

KEHOT'S NOTE

זח"ג עג, א. זח"ב רכז, ב. ובכ"מ. ראה לקו"ת פנחס עח, ד. תבא מב, א. נצבים מט, ב. ר"ה סב, ד. תו"ח בראשית ה, א.

6 **שו"ה סתים — מושג ונראה לעין**

This manuscript adds that the hidden level is not grasped or seen by eyes of flesh, and that there is no person who lacks this inner level that cannot be grasped or seen.

KEHOT'S NOTE

בכוך 633 נוסף: מושג ונראה לעיני בשר ואין לך אדם שאין לו בחי' זו בחי' פנימיות שאינו מושג ונראה: לעין.

7 **שו"ה לעין — אהוי"ר כו'**

This manuscript adds that these two levels, the hidden and the revealed in the soul, are called Yisrael and Yaakov.

KEHOT'S NOTE

בכוך 633 נוסף: וב' בחי' אלו הם הנק' ישראל ויעקב הלכך: כמו.

8 **טנת"א בתורה**

Or HaTorah discusses the four components of the Torah text, ta'amim, nekudos, tagin and osiyos, which this paragraph introduces.

KEHOT'S NOTE

פרדס שער האותיות פ"ג. ושער הנקודות פ"ו, ושער הטעמים פ"ה. ראה אוה"ת וארא כרך ז ע' ב'תקנח, ועי' ב'תקעב.

9 **טנת"א . . בנפש האלקית**

The note says that the parallel between ta'amim, nekudos, tagin and osiyos and the levels of the G-dly soul is explained there.

KEHOT'S NOTE

נתבאר באוה"ת שה"ש ע' תשלה ואילך. ראה לקו"ת ברכה צד, א.

10 **ולכן כמו שיש טנת"א . . כדלקמן**

In this manuscript the sentence comparing the four components of the Torah to the levels of the soul appears in

parentheses, as an aside.

KEHOT'S NOTE

בבוך 1824 בא בסוגרים (#).

PARAGRAPH 2

11 **כמ"ש בזהר ויגש**

The note quotes this maamar's reading of the Zohar: through drawing down Keser (Pharaoh), even the revealed lights within the chain of worlds become "uncovered," beyond limitation.

KEHOT'S NOTE

רי, א. וראה בד"ה ודוד עבדי תשל"ב [סה"מ מלוקט ו ע' עט]: "ויש לומר שפירוש הוא שע"י המשכת הכתר (פרעה), גם בגילויים (נהורין) דהשתלשלות הם באופן דאתפריעו למעלה מהגבלה, ע"ש.

12 **כמ"ש בזהר ויגש דאתפריעו ואתגלו נהורין**

The Zohar on Vayigash links the name Pharaoh to lights being uncovered and revealed. The Alter Rebbe uses this to speak of a holy Pharaoh in the soul.

Zohar, Vayigash 10:99–11:108 ספר הזהר, ויגש י:צ"ט-י"א:ק"ח

13 **לא ידעתי את הוי'**

Pharaoh answers Moshe and Aharon: "Who is Havayah, that I should heed His voice…? I do not know Havayah, and I will not send Israel out either"; he claims never to have heard of this G-d. Here it stands for forgetfulness of G-d, the lowest descent of the revealed world. (context: Steinsaltz Tanakh)

Exodus 5:2 שמות ה:ב'

וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֶשְׁמַע בְּקֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלֵּחַ׃

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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KEHOT'S NOTE

שמות ה, ב.

14 **רגליי יורדות מות**

Said of the strange woman against whom the father warns his son: her smooth words end in bitterness, "her feet go down to death," her steps lead to the grave. The maamar applies the verse to the "feet," the lowest extension, of the revealed world, which reaches down to what opposes holiness. (context: Steinsaltz Tanakh)

Proverbs 5:5 משלי ה:ה'

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

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

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KEHOT'S NOTE

משלי ה, ה.

15 **בסמוי מן העין . . הברכה מצויה**

The Talmud teaches that blessing rests only on what is hidden from the eye. The Alter Rebbe applies it to the hidden world, which draws from the Source of blessing.

Taanit 8b:13–14 תענית ח' ב:י"ג-י"ד

וְאָמַר רַבִּי יִצְחָק: אֵין הַבְּרָכָה מְצוּיָה אֶלָּא בְּדָבָר הַסָּמוּי מִן הָעַיִן, שֶׁנֶּאֱמַר: "יְצַו ה' אֶת הַבְּרָכָה בַּאֲסָמֶיךָ". תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: אֵין הַבְּרָכָה מְצוּיָה אֶלָּא בְּדָבָר שֶׁאֵין הָעַיִן שׁוֹלֶטֶת בּוֹ, שֶׁנֶּאֱמַר: "יְצַו ה' אִתְּךָ אֶת הַבְּרָכָה בַּאֲסָמֶיךָ". תָּנוּ רַבָּנַן: הַנִּכְנָס לָמוֹד אֶת גָּרְנוֹ, אוֹמֵר: "יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹקֵינוּ שֶׁתִּשְׁלַח בְּרָכָה בְּמַעֲשֵׂה יָדֵינוּ". הִתְחִיל לָמוֹד, אוֹמֵר: "בָּרוּךְ הַשּׁוֹלֵחַ בְּרָכָה בַּכְּרִי הַזֶּה". מָדַד וְאַחַר כָּךְ בֵּירַךְ — הֲרֵי זוֹ תְּפִלַּת שָׁוְא, לְפִי שֶׁאֵין הַבְּרָכָה …

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Bava Metzia 42a:4–5 בבא מציעא מ"ב א:ד'-ה'

וְאָמַר רַבִּי יִצְחָק: אֵין הַבְּרָכָה מְצוּיָה אֶלָּא בְּדָבָר הַסָּמוּי מִן הָעַיִן, שֶׁנֶּאֱמַר: "יְצַו ה' אִתְּךָ אֶת הַבְּרָכָה בַּאֲסָמֶיךָ". תָּנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: אֵין הַבְּרָכָה מְצוּיָה אֶלָּא בְּדָבָר שֶׁאֵין הָעַיִן שׁוֹלֶטֶת בּוֹ, שֶׁנֶּאֱמַר: "יְצַו ה' אִתְּךָ אֶת הַבְּרָכָה בַּאֲסָמֶיךָ". תָּנוּ רַבָּנַן: הַהוֹלֵךְ לָמוֹד אֶת גּוֹרְנוֹ, אוֹמֵר: "יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹקֵינוּ שֶׁתִּשְׁלַח בְּרָכָה בְּמַעֲשֵׂה יָדֵינוּ". הִתְחִיל לָמוֹד, אוֹמֵר: "בָּרוּךְ הַשּׁוֹלֵחַ בְּרָכָה בַּכְּרִי הַזֶּה". מָדַד וְאַחַר כָּךְ בֵּירַךְ - הֲרֵי זֶה תְּפִילַּת שָׁוְא, לְפִי שֶׁאֵין הַבְּרָכָה …

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KEHOT'S NOTE

ראה תענית ח, ב. ב"מ מב, א.

16 **ולזכרון בין עיניך**

Moshe tells the people that the Exodus shall be "a sign on your hand and a remembrance between your eyes," the source of the tefillin of the arm and the head. The maamar takes the head-tefillin, on the seat of the mind, as the hidden level of remembrance, the opposite of the lower Pharaoh's forgetfulness. (context: Steinsaltz Tanakh)

Exodus 13:9 שמות י"ג:ט'

וְהָיָה לְךָ לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בְיָד חֲזָקָה הוֹצִאֲךָ ה' מִמִּצְרָיִם׃

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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KEHOT'S NOTE

שמות יג, ט.

17 **מי יעלה לנו השמימה**

Moshe tells Israel that the Torah's commandment "is not in heaven," that they should say, "Who will go up for us to heaven and bring it to us?"; it has already been brought down to them. The maamar reads the letters of the ques-

tion: its first letters spell milah and its last letters Havayah. (context: Steinsaltz Tanakh)

Deuteronomy 30:12 דברים ל׳:י״ב

לֹא בַשָּׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה׃

It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

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18 **מי יעלה לנו השמימה ר״ת מילה וס״ת הוי׳**

That passage explains the foreskin as kelipas nogah, which separates holiness from the impure kelipos, and says that removing it allows the covenant to be revealed below as above.

KEHOT'S NOTE

ת״ז בהקדמה בתחלתה. תי׳ כב. תי׳ ע (קלא, א). ראה לעיל יג, ב.

19 **מי יעלה לנו השמימה ר״ת מילה וס״ת הוי״ה**

The Tikkunei Zohar notes that the initial letters of this verse spell milah and its final letters spell the Name Havayah. The Alter Rebbe draws from this that circumcision precedes the revelation of G-dliness.

Tikkunei Zohar 131a:1 תקוני הזהר קל״א א:א׳

... כָּל מַלְאָכֵי חַבָּלָה וּמְקַטְרְגִין דְּלָא יִקְרְבוּ לְגַבֵּיהּ בְּגִין דִּשְׁמָא דַיְיהוֹ״ה שַׁרְיָא עֲלֵיהּ דְּתִשְׁכַּח לֵקהּ בְּאִלֵּין תֵּיבִין מִ י יַעֲלֶ ה לָּנ וּ הַשָּׁמַיְמָ ה, רָאשֵׁי תֵּיבוֹת מִילָ"ה, וְסוֹפֵי תֵּיבוֹת יהו"ה, בִּשְׁמֵיהּ סָלִיק לְעֵילָא נְשָׁמָתֵיהּ, וּבְהַהוּא זִמְנָא יִתְקַיֵּים בֵּקהּ (שם כח ז) וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יהו״ה נִקְרָא עָלֶיךָ וְיָרְאוּ מִמֶּךָּ, וּכְמָא דְאִיהוּ מְקַבֵּל עֲלֵיהּ כָּל פִּקּוּדִין דַּעֲשֵׂה, בְּדָחִילוּ וּרְחִימוּ, הָכִי אַמְלִיכִין לֵקהּ לְעֵילָא חֲיַילִין וּמַשְׁרְיָין, עַל אִלֵּין עָלְמִין דְּתַקִּין לֵקהּ קוּדְשָׁא בְּרִיךְ הוּא ...

Tikkunei Zohar - Vocalized (Public Domain)

20 **אני ה׳ לא שניתי**

Through Malachi G-d says: "For I, Havayah, have not changed, and you, children of Yaakov, have not ceased to be": G-d is eternal and His bond with Israel endures. The maamar makes "I, Havayah, have not changed" the content of deep contemplation on G-d's unchanging essence. (context: Steinsaltz Tanakh)

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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21 **עונותיכם מבדילים**

The prophet tells those whose fasts went unanswered that G-d's hand is not too short to save: "your iniquities have separated between you and your G-d." The maamar calls this the barrier above, the counterpart of the foreskin that milah removes. (context: Steinsaltz Tanakh)

Isaiah 59:2 ישעיהו נ״ט:ב׳

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָנִים מִכֶּם מִשְּׁמוֹעַ׃

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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22 **ומלתם את ערלת לבבכם**

Moshe tells Israel: "Circumcise the foreskin of your heart, and stiffen your neck no more": remove what blocks the heart. It is the inner counterpart of physical circumcision. (context: Steinsaltz Tanakh)

Deuteronomy 10:16 דברים י׳:ט״ז

וּמַלְתֶּם אֵת עָרְלַת לְבַבְכֶם וְעָרְפְּכֶם לֹא תַקְשׁוּ עוֹד׃

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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KEHOT'S NOTE

דברים י׳, טז.

23 **פני אריה פני שור**

Ezekiel describes the four faces of each living creature of the Chariot: a man and a lion on the right, an ox on the left, and an eagle. The maamar identifies the lion and the ox with natural love and awe. (context: Steinsaltz Tanakh)

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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24 Ezekiel, among the exiles by the river Kevar, sees a storm wind from the north, a great cloud and a flashing fire with a brightness (nogah) around it, and from within it something like the chashmal, a radiance he has no other name for. In Kabbalah the wind, the cloud and the fire are the three impure kelipos and the brightness is kelipas nogah; the chashmal within them is holiness, and from within it the living creatures appear. (context: Steinsaltz Tanakh)

Ezekiel 1:4 יחזקאל א׳:ד׳

וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן־הַצָּפוֹן עָנָן גָּדוֹל וְאֵשׁ מִתְלַקַּחַת וְנֹגַהּ־לוֹ סָבִיב וּמִתּוֹכָהּ כְּעֵין הַחַשְׁמַל מִתּוֹךְ הָאֵשׁ׃

And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire flashing up, so that a brightness was round about it; and out of the midst thereof as the colour of electrum, out of the midst of the fire.

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25 **חשמל כו' חש מל**

There the Alter Rebbe explains the chashmal as a garment from the outer dimension of Binah that surrounds the emotive attributes of Z'eir Anpin and Nukva so that the external forces cannot draw from them, and reads it as chash, "silent," at its root in Binah, and mal, "speaking," as it clothes the attributes, like a parable clothing its meaning.

KEHOT'S NOTE

ראה לעיל יב, ד.

26 **ומתוכה דמות ד' חיות**

From within appeared the likeness of four living creatures. These are revealed only after the chashmal.

Ezekiel 1:5 יחזקאל א:ה'

וּמִתּוֹכָהּ דְּמוּת אַרְבַּע חַיּוֹת וְזֶה מַרְאֵיהֶן דְּמוּת אָדָם לָהֵנָּה:

And out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a man.

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27 **ונפשי כעפר לכל תהיי**

The personal prayer of Mar son of Ravina, now said at the close of the Amidah: "To those who curse me, may my soul be silent, and may my soul be like dust to all." It is the counsel of humility that uncovers the soul.

Berakhot 17a:4 ברכות י"ז א:ד'

מָר בְּרֵיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מְיֵצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לָרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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KEHOT'S NOTE

סיום תפילת שמו"ע. ברכות יז, א.

28 **פרעה אותיות העפ"ר**

The note points to this Kabbalistic lexicon's entry on Pharaoh for the letter-play of פרעה and העפר.

KEHOT'S NOTE

ערכי הכינוים לבסה"ד ערך פרעה. וראה תו"ח כאן ריט, ב: "והוא שע"י עוצם השפלות כעפר לכל נגלה אוצר של יראת שמים הפנימי' שמפני זה נק' כנ"י בשם אשה יראת ה'".

29 **אשה יראת ה'**

At the close of the poem of the woman of valor: "Grace is false and beauty is vain; a woman who fears Havayah, she shall be praised." The maamar applies "a woman who fears Havayah" to the Congregation of Israel, whose treasure is the fear of Heaven. (context: Steinsaltz Tanakh)

Proverbs 31:30 משלי ל"א:ל'

שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־ה' הִיא תִתְהַלָּל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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KEHOT'S NOTE

משלי לא, ל.

30 **אוצר של יראת שמים**

The Talmud says the Holy One, blessed be He, has in His treasury only a treasure of the fear of Heaven. Here that treasure is hidden in the soul and uncovered through humility.

Berakhot 33b:24 ברכות ל"ג ב:כ"ד

אַטּוּ יִרְאַת שָׁמַיִם מִילְּתָא זוּטַרְתָּא הִיא? וְהָאָמַר רַבִּי חֲנִינָא מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּבֵית גְּנָזָיו אֶלָּא אוֹצָר שֶׁל יִרְאַת שָׁמַיִם, שֶׁנֶּאֱמַר "יִרְאַת ה' הִיא אוֹצָרוֹ".

Is, then, the fear of Heaven a small thing? Lo, R. Hannina has said in the name of R. Simeon b. Johai : The Holy One, blessed be He, has in His treasury nothing but the store of heavenly fear; as it is said, "And the fear of the L-rd which is His treasure" (Is. xxxiii. 6) !

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KEHOT'S NOTE

ברכות לג, ב.

31 **וע' ילקוט**

The note points to a talk of the Rebbe connected with the account of Nebuchadnezzar's reward.

KEHOT'S NOTE

שמעוני, מלכים רמז רמד. וראה לקו"ש חט"ו ע' 279.

32 **ואין לך אדם מישראל שלא כיבד המקום בכך**

The note points to Maimonides' Epistle on Forced Conversion as a parallel to the claim that every Jew has honored G-d at least this much.

KEHOT'S NOTE

ראה אגרת השמד להרמב"ם פי"ג.

33 "One chastisement in a person's heart is better than many lashes." It supports the idea that suffering comes to humble a person from within.

Berakhot 7a:22 ברכות ז' א:כ"ב

וְאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יוֹסֵי: טוֹבָה מַרְדּוּת אַחַת בְּלִבּוֹ שֶׁל אָדָם יוֹתֵר מִכַּמָּה מַלְקִיוֹת. שֶׁנֶּאֱמַר: "וְיָרַדְפָה אֶת מְאַהֲבֶיהָ וְגוֹ' וְאָמְרָה אֵלְכָה וְאָשׁוּבָה אֶל אִישִׁי הָרִאשׁוֹן כִּי טוֹב לִי אָז מֵעָתָּה". וְרֵישׁ לָקִישׁ אָמַר, יוֹתֵר מִמַּאָה מַלְקִיוֹת, שֶׁנֶּאֱמַר: "תֵּחַת גְּעָרָה בְּמֵבִין מַהַכּוֹת כְּסִיל מֵאָה".

Further said R. Johanan in the name of R. Jose : One chastisement in the heart of a man is better than many lashes ; as it is said, "And she shall run after her lovers, but she shall not overtake them, and she shall seek them, but shall not find them ; then shall she say [in her heart], I will go and return to my first husband ; for then was it better with me than now " (Hos. ii. 9). R. Simeon b. Lakish said : It ...

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34 **והנה בתורה יש בחי׳ טנת״א**

the passage shares nothing with the note

KEHOT'S NOTE

קטע מכאן מובא באוה״ת שמות כרך ז ע׳ ב׳תקעב ושם נתבאר בארוכה בענין טנת״א. וראה גם ברכה ע׳ א׳תתנ. ראה בהמשך זאת חנוכת המזבח תר״מ סעי׳ כא. [סה״מ תר״מ ע׳ עט]. באוה״ת שם מציין: ״ועיין באגה״ק סי׳ לו ד״ה דוד זמירות קרית להו, ובלקו״ת בד״ה ואהי׳ אצלו אמן פ״ג [פ׳ במדבר] ובהביאור פ״ד״.

35 **ובחי׳ טעמים שבתורה שבע״פ**

The note points to Or HaTorah for the idea that the ta'amim of the Torah correspond to the Oral Torah.

KEHOT'S NOTE

ראה באוה״ת שמות שם ע׳ ב׳תקעב. פ׳ וזאת הברכה ע׳ א׳תתנח.

36 The psalmist, far from the Temple and longing for G-d, says: "By day Havayah commands His kindness, and at night His song is with me, a prayer to the G-d of my life"; plainly, "His song" is the song of prayer he sings to G-d. The maamar reads it as G-d's own song and identifies it with the ta'amim, the melody of the Torah. (context: Steinsaltz Tanakh)

Psalms 42:9 תהילים מ״ב:ט׳

יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי תְּפִלָּה לְאֵל חַיָּי׃

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

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37 The psalmist: "Your statutes were songs to me in the house of my sojourning": even as a stranger far from home, the laws were his joy. The Talmud faults David for calling Torah "songs," and the maamar asks how laws can be songs. (context: Steinsaltz Tanakh)

Psalms 119:54 תהילים קי״ט:נ״ד

זְמִרוֹת הָיוּ־לִי חֻקֶּיךָ בְּבֵית מְגוּרָי׃

Thy statutes have been my songs in the house of my pilgrimage.

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38 **למה נענש דוד על שקרא לד״ת זמירות**

There the Alter Rebbe explains that David was punished because the quality he praised, that all the worlds are nullified before a single detail of the Torah, belongs only to the "back" of the depth of G-d's thought; the inner Torah is utterly one with the Infinite Light, before which the worlds are nothing, so it cannot be praised at all for giving them life.

Sotah 34a סוטה ל״ד א

KEHOT'S NOTE

סוטה לד, א. וראה קו״א לתניא ד״ה דוד זמירות כו׳. ובליקוט פי׳ ומ״מ לשם.

39 **למה נענש דוד על שקרא לד״ת זמירות**

Rava taught that David was punished, when the Ark was carried on a wagon, because he called words of Torah "songs": G-d said, words of Torah, of which it is written "Will you set your eyes on it, and it is gone?", you call songs? The maamar will explain what was lacking in that praise.

Sotah 35a:21–22 סוטה ל״ה א:כ״א-כ״ב

דְּרֵשׁ רָבָא: מִפְּנֵי מָה נֶעֱנַשׁ דָּוִד — מִפְּנֵי שֶׁקָּרָא לְדִבְרֵי תוֹרָה ״זְמִירוֹת״, שֶׁנֶּאֱמַר: ״זְמִרוֹת הָיוּ לִי חֻקֶּיךָ בְּבֵית מְגוּרָי״. אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא: דִּבְרֵי תוֹרָה שֶׁכָּתוּב בָּהֶן ״הֲתָעִיף עֵינֶיךָ בּוֹ וְאֵינֶנּוּ״, אַתָּה קוֹרֵא אוֹתָן זְמִירוֹת?! חֲרִינִי מַכְשִׁילְךָ בְּדָבָר שֶׁאַפִּילּוּ תִּינוֹקוֹת שֶׁל בֵּית רַבָּן יוֹדְעִין אוֹתוֹ, דִּכְתִיב: ״וְלִבְנֵי קְהָת לֹא נָתָן כִּי עֲבֹדַת הַקֹּדֶשׁ וְגוֹ׳״, וְאֵיהוּ אַתְיֵיהּ בַּעֲגָלְתָּא.

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40 **גיטין ז**

The note points to a footnote in this maamar that discusses the Talmud's advice in Gittin to go early and late to the house of study.

KEHOT'S NOTE

ע״א, וראה ד״ה הוי׳ לי׳ בעוזרי תשי״ז (סה״מ מלוקט-ב ע׳ נו) הערה 19.

41 Mar Ukva, troubled by people who opposed him, asked Rabbi Elazar whether to hand them over to the authorities; Rabbi Elazar answered, "Be silent before Havayah": rise early and stay late over them at the house of study, and they will perish by themselves. The maamar reads "over them" (aleihem) as "above them."

Gittin 7a:7 גיטין ז׳ א:ז׳

שְׁלַח לֵיקֵה: קָא מְצַעֲרֵי לִי טוּבָא, וְלָא מָצֵינָא דְּאֵיקוּם בְּהוּ. שְׁלַח לֵיקֵה: ״דּוֹם לַה׳ וְהִתְחוֹלֵל לוֹ״ - דּוֹם לַה׳, וְהוּא יַפִּילֵם לְךָ חֲלָלִים חֲלָלִים; הַשְׁכֵּם וְהַעֲרֵב עֲלֵיהֶן לְבֵית הַמִּדְרָשׁ, וְהֵן כָּלִין מֵאֵילֵיהֶן. הַדָּבָר יָצָא מִפִּי רַבִּי אֶלְעָזָר, וּנְתָנוּהוּ לְגִנְיָבָא בְּקוֹלָר.

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42 David, after G-d lifted him out of the pit, praises Him: "Many things have You done, Havayah my G-d; Your wonders and Your thoughts are toward us; none can be compared to You; were I to tell and speak of them, they are too many to recount": His wondrous deeds and plans for our good are beyond counting. The maamar reads rabbos as "great," the higher worlds, "Your wonders" as the Supernal Wonder and "Your thoughts" as supernal Chochmah,

which reach us through the Torah. (context: Steinsaltz Tanakh)

Psalms 40:6 תהילים מ׳:ו׳

רַבּוֹת עָשִׂיתָ אַתָּה ה׳ אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עֲרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר׃

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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43 Kehot's note points to Zohar, Vayigash 1:1–12:135 for these words.

Zohar, Vayigash 1:1–12:135 ספר הזהר, ויגש א׳:א׳-י״ב:קל״ה

44 In the rite of the sotah, a woman suspected by her husband, the kohen stands her before Havayah and uncovers her hair (u'fara). The maamar uses only the root pera, "uncovering," which Pharaoh's name shares. (context: Steinsaltz Tanakh)

Numbers 5:18 במדבר ה׳:י״ח

וְהֶעֱמִיד הַכֹּהֵן אֶת־הָאִשָּׁה לִפְנֵי ה׳ וּפָרַע אֶת־רֹאשׁ הָאִשָּׁה וְנָתַן עַל־כַּפֶּיהָ אֶת מִנְחַת הַזִּכָּרוֹן מִנְחַת קְנָאֹת הִוא וּבְיַד הַכֹּהֵן יִהְיוּ מֵי הַמָּרִים הַמְאָרְרִים׃

And the priest shall set the woman before the L-RD, and let the hair of the woman's head go loose, and put the meal-offering of memorial in her hands, which is the meal-offering of jealousy; and the priest shall have in his hand the water of bitterness that causeth the curse.

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45 "When arrogance comes, disgrace comes; but with the modest is wisdom": the humble, who listen more than they speak, gain wisdom. The maamar takes the modest (tzenu'im, also "the hidden") as the hidden world, the place of wisdom and memory. (context: Steinsaltz Tanakh)

Proverbs 11:2 משלי י״א:ב׳

בָּא־זָדוֹן וַיָּבֹא קָלוֹן וְאֶת־צְנוּעִים חָכְמָה׃

When pride cometh, then cometh shame; But with the lowly is wisdom.

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46 Nebuchadnezzar, scribe to the king of Babylon, saw that a letter to King Chizkiyahu greeted the king before "the great G-d," had it rewritten with G-d first, and ran four steps after the messenger to bring the letter back; the Talmud speaks of the reward G-d paid him for those steps. The maamar, which also points to the Yalkut, speaks of three steps, and infers that every Jew deserves all the good of this world, so suffering is not punishment.

Sanhedrin 96a סנהדרין צ״ו א

PARAGRAPH 3

47 **פי רבות . . דהיינו עולמות עליונים**

Yahel Or, the Tzemach Tzedek's commentary on Psalms, cites the Zohar on Vayechi, which reads "many" (rabbos) as "great and lofty above all," as in "the outcry of Sodom is great." This supports reading "many" here as the great higher worlds.

KEHOT'S NOTE

ביהל אור ע״פ זה ע׳ קנג מציין ע״ז: ״ע׳ זח״א ויחי רמ״ז ע״פ רבות בנות מאי רבות גדולות עילאין ורברבין על כולא כו׳ ע״ש כמו זעקת סדום ועמורה כי רבה כמו גדלה״. ראה גם בלקו״ת צו יב, ד. אחרי כז, א מציין לכאן. מכאן מובא בד״ה כי תשא תרל״ח סעי׳ ז. סה״מ תרל״ח ע׳ סז. ושם מציין לעיין בלקו״ת שה״ש בד״ה ששים המה מ, ב. דשם נתבאר שענין הבריאה אינו עו״ע ח״ו.

48 **שו״ה דהיינו — הגדולות ונוראות**

This manuscript reads "the great and the awesome," with the definite article on both words; the meaning is the same.

KEHOT'S NOTE

בכוך 1824: הגדולות והנוראו׳.

49 **שו״ה עשיה — רבות ושונות כמו שאמר**

This manuscript reads: "many and diverse, until they came into being in the level of physical Asiyah, as it is written, 'Whatever G-d desired, He has done,' which King David said in answer to the heretics, 'Why should the nations say…'" It ties the verses more closely to a reply to those who deny G-d's presence in the world.

KEHOT'S NOTE

בכוך 1824: רבות ושונות עד שנתהוו בבחי׳ עשיי׳ גשמי׳ כמ״ש כל אשר חפץ ה׳ עשה שאמר דהע״ה לתשובות המיני׳ למה יאמרו הגוים …

50 "Many things have You done, Havayah my G-d; Your wonders and Your thoughts are toward us." This paragraph explains its first words as the descent of the great worlds into physical being.

Psalms 40:6 תהילים מ׳:ו׳

רַבּוֹת עָשִׂיתָ אַתָּה ה׳ אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עֲרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר׃

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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51 **למה יאמרו איה**

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

KEHOT'S NOTE

בפסוק נוסף: "הגוים", ואולי נשמט מצד יראת הצענזור.

from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

PARAGRAPH 4

57 **מה שהוא מופלא . . שאין בו השגה כלל פלא עליון**

> The note says that the concept of Pele, the Supernal Wonder, is explained there.

KEHOT'S NOTE

ענין פלא נתבאר בביאוה"ז להצ"צ כרך א ע' תקכו. וראה בספר הליקוטים ממאמרי הצ"צ ערך פלא.

58 > The continuation of the verse the maamar is explaining. Here it describes the countless levels of descent, none of which compare to G-d.

Psalms 40:6 תהילים מ:ו

רַבּוֹת עָשִׂיתָ אַתָּה ה' אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עֲרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר׃

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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59 **שו"ה מאד — בחי' מטה מאד**

> This manuscript reads "a very, very low level," stressing further how far the descent reaches.

KEHOT'S NOTE

בבוך 1824: "בחי' מטה מטה מאד".

60 > Bildad the Shuchite, answering Job, says of G-d: "Is there any number to His troops? Upon whom does His light not rise?": His forces are without limit. The maamar cites it for the countless kinds of worlds and beings. (context: Steinsaltz Tanakh)

Job 25:3 איוב כ"ה:ג

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֵהוּ׃

Is there any number of His armies? And upon whom doth not His light arise?

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61 > In Daniel's night vision the Ancient of Days sits in judgment and a river of fire flows before Him: "a thousand thousands serve Him, and myriads of myriads stand before Him." The maamar says this vast number is the count of only one troop and one chamber. (context: Steinsaltz Tanakh)

Daniel 7:10 דניאל ז:י

נְהַר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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52 **למה יאמרו איה אלקיהם**

> "Why should the nations say, 'Where now is their G-d?'," who cannot be seen; the psalmist answers, "Our G-d is in heaven; whatever He desired, He has done." The text cites it as Psalms 135 (where "whatever Havayah desired, He has done" appears) and leaves out "the nations." (context: Steinsaltz Tanakh)

Psalms 115:2 תהילים קט"ו:ב

לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה־נָא אֱלֹקֵיהֶם׃

Wherefore should the nations say: 'Where is now their G-d?'

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53 **רם על כו'**

> "Havayah is exalted above all nations; His glory is above the heavens." It describes G-d as seemingly remote from the world. (context: Steinsaltz Tanakh)

Psalms 113:4 תהילים קי"ג:ד

רָם עַל־כָּל־גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ׃

The L-RD is high above all nations, His glory is above the heavens.

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KEHOT'S NOTE

תהלים קיג, ד.

54 **כל אשר חפץ ה' עשה**

> "Whatever Havayah desired, He has done, in the heavens and on the earth, in the seas and all the depths": He rules every part of creation. The maamar reads it as G-d's desire reaching all the way down into physical existence. (context: Steinsaltz Tanakh)

Psalms 135:6 תהילים קל"ה:ו

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת׃

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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KEHOT'S NOTE

תהלים קלה, ו.

55 **אורייתא מחכמה נפקת**

> The Zohar teaches that the Torah issues from Chochmah. The Alter Rebbe adds that its essence is G-d's will, which is one with Him.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

56 **אורייתא מחכמה נפקת**

> The Zohar here too speaks of the Torah coming forth from supernal Chochmah.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated

62 **דכולא קמיה כלא ממש חשיב**

The Zohar teaches that all before Him is considered as nothing. The Alter Rebbe uses it to show that the highest and lowest levels are equal before G-d.

Zohar, Introduction 20:188–22:199-ספר הזהר, הקדמה כ:קפ"ח כ"ב:קצ"ט

R. Simeon then opened his discourse on the precepts of the Torah. He said: 'The precepts of the Torah which the Holy One has given to Israel are all laid down in the first chapter of Genesis in summary. In the Beginning G-d created.1The remainder of this chapter is more in the style of the Ra'yah Mehemnah than of the Zohar. This contains the first precept of all, to wit, the fear of the L-rd, as it is written: "The fear of the L-rd is the beginning of wisdom" (Ps. …

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

PARAGRAPH 5

63 A father urges his son to acquire wisdom: "Prize her (salseleha), and she will raise you up; she will honor you when you embrace her." Plainly the word means to prize or cultivate; the maamar reads it like curling (mesalsel) the hair, each strand apart, like the separate details of Torah law. (context: Steinsaltz Tanakh)

Proverbs 4:8-משלי ד:ח

סַלְסְלֶהָּ וּתְרוֹמְמֶךָּ תְּכַבְּדֶךָּ כִּי תְחַבָּקֶנָּה׃

Extol her, and she will exalt thee; She will bring thee to honour, when thou dost embrace her.

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64 In the Song for the Shabbos day the psalmist marvels: "How great are Your works, Havayah; Your thoughts are very deep": what we see shows His greatness, and His thoughts are deeper than we can grasp. The maamar reads the two halves as the Torah as the life of the worlds and the Torah as G-d's own thought, higher still. (context: Steinsaltz Tanakh)

Psalms 92:6-תהילים צ"ב:ו

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה' מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

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

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65 **במקום שאתה מוצא גדולתו**

Rabbi Yochanan teaches that wherever Scripture mentions G-d's greatness, it mentions His humility. The Alter Rebbe reads G-d's "greatness" in the worlds as His humility.

Megillah 31a:12–13-מגילה ל"א א:י"ב-י"ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים", וּכְתִיב בָּתְרֵיהּ: "עוֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בָּתְרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקֹה שְׁמוֹ", וּכְתִיב בָּתְרֵיהּ: "אֲבִי יְתוֹמִים …

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who …

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

KEHOT'S NOTE

מגילה לא, א. וראה הערת כ"ק אדמו"ר זי"ע בספר המאמרים ת"ש ע' 40. תש"ד ע' 210. לעיל טז, א במ"מ.

66 **גדול הוי' ומהולל מאד**

"Havayah is great and exceedingly praised, and His greatness is unfathomable." It shows that greatness in the ordinary sense cannot describe Him. (context: Steinsaltz Tanakh)

Psalms 145:3-תהילים קמ"ה:ג

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

67 **כל אשר חפץ הוי"ה עשה בשמים ובארץ**

"Whatever Havayah desired, He has done, in the heavens and on the earth." The heavens, the higher worlds, are G-d's desires, yet they do not compare to a single law. (context: Steinsaltz Tanakh)

Psalms 135:6-תהילים קל"ה:ו

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת׃

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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68 Wisdom speaks of herself: "For wisdom is better than pearls, and all desirable things cannot compare to her." The maamar applies it even to the higher worlds that are G-d's "desires." (context: Steinsaltz Tanakh)

Proverbs 8:11-משלי ח:י"א

כִּי־טוֹבָה חָכְמָה מִפְּנִינִים וְכָל־חֲפָצִים לֹא יִשְׁוּוּ־בָהּ׃

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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69 **בתורת ה' חפצו**

The first psalm: happy is the man who does not follow the wicked, "but his desire is in the Torah of Havayah, and in His Torah he meditates day and night." The maamar uses the words for the thoughtful person who comes to desire the Torah above all. (context: Steinsaltz Tanakh)

Psalms 1:2-תהילים א:ב

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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PARAGRAPH 6

70 **והיו כלא היו**

From Obadiah's prophecy against Edom: as you drank on My holy mountain, so all the nations will drink, "and they will be as though they had never been." It describes the complete nullification of those who oppose holiness.

Obadiah 1:16 עובדיה א׳:ט״ז

כִּי כַאֲשֶׁר שְׁתִיתֶם עַל־הַר קָדְשִׁי יִשְׁתּוּ כָל־הַגּוֹיִם תָּמִיד וְשָׁתוּ וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ׃

For as ye have drunk upon My holy mountain, So shall all the nations drink continually, Yea, they shall drink, and swallow down, And shall be as though they had not been.

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71 **וכמ״ש באדרא . . ותכלית הבירור הוא בעוה״ז כו׳**

This whole passage, from the Idra through the refinement of the sparks in this world, is absent in this manuscript.

KEHOT'S NOTE

קטע זה ליתא בבוך 1824.

72 **אלא על ששיבחם**

the passage shares nothing with the note

Numbers 18:3 במדבר י״ח:ג׳

וְשָׁמְרוּ מִשְׁמַרְתְּךָ וּמִשְׁמֶרֶת כָּל־הָאֹהֶל אַךְ אֶל־כְּלֵי הַקֹּדֶשׁ וְאֶל־הַמִּזְבֵּחַ לֹא יִקְרָבוּ וְלֹא־יָמֻתוּ גַּם־הֵם גַּם־אַתֶּם׃

And they shall keep thy charge, and the charge of all the Tent; only they shall not come nigh unto the holy furniture and unto the altar, that they die not, neither they, nor ye.

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KEHOT'S NOTE

ראה קו״א ד״ה דוד זמירות (קס, א) ובליקוט פי׳ שם. סה״מ תרכ״ז (הוצאת תש״ס) ע׳ רצד שמציין לכאן. בלקו״ת אמור לז, ב. במדבר יח, ג מצויין לכאן בענין שירה. ראה באוה״ת פ׳ וישב כרך ה תתקו, ב. אוה״ת נ״ך כרך ב ע׳ תתקמא.

73 **ואהיה אצלו אמון ואהיה שעשועים יום יום**

Wisdom tells of creation: "I was beside Him an amon, and I was delights day, day, playing before Him at all times"; plainly amon is a ward raised by G-d (or a master craftsman), and the Torah was His delight. The maamar reads amon as "wondrous" and the doubled "day, day" as G-d's wonders and His thoughts. (context: Steinsaltz Tanakh)

Proverbs 8:30 משלי ח׳:ל׳

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

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

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74 **ופי׳ במדרש (ב״ר פ״א) . . פלא העליון**

The Midrash gives several meanings of amon, such as "tutor," "covered" and "hidden." The Kehot notes record that the reading "wondrous" quoted here is not found in the printed editions of this Midrash.

Bereshit Rabbah 1:1 בראשית רבה א׳:א׳

רַבִּי הוֹשַׁעְיָה רַבָּה פָּתַח, (משלי ח, ל): "וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשָׁעִים יוֹם יוֹם וְגוֹ'". "אָמוֹן", פַּדָּגוֹג. "אָמוֹן", מְכוּסֶּה. "אָמוֹן", מוּצְנָע. וְאִית דְּאָמַר: "אָמוֹן", רַבְּתָא. "אָמוֹן", פַּדָּגוֹג - הֵיךְ מָה דְּאַתְּ אָמַר (במדבר יא, יב): "כַּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת הַיֶּנֶק". "אָמוֹן" מְכוּסֶּה - הֵיךְ מָה דְּאַתְּ אָמַר (איכה ד, ה): "הָאֲמֻנִים עָלֵי תּוֹלָע חִבְקוּ אַשְׁפָּתוֹת". "אָמוֹן", מוּצְנָע - הֵיךְ מָה דְּאַתְּ אָמַר (אסתר ב, ז): "וַיְהִי אֹמֵן אֶת הֲדַסָּה". אמון, רבתא - כמה דתימא: (נחום ג, ח): "הֲתֵיטְבִי מִנֹּא אָמוֹן", ומתרגמינן: "האת טבא מאלכסנדריא רבתא ...

Rabbi Hoshaya the Great began: "I was with Him as an amon, a delight day after day..." (Proverbs 8:30) - amon means a child's caretaker, amon means covered, amon means hidden, and some say amon means greatness. Amon means a child's caretaker, as it says: "As a caretaker [omen] carries a nursing child" (Numbers 11:12). Amon means covered, as it says: "Those covered [ha'emunim] in scarlet..." (Lamentations 4:5). Amon means hidden, as it says: "He was omen Hadassa" (Esther 2:7). Amon means great, as it says: "Are you better than ...

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KEHOT'S NOTE

ראה הגי״ה באוה״ת נ״ך כרך ב ע׳ תתקמא. ושם הלשון "ופי׳ במד״ר פ׳ בראשית פ״א אין מופלא נקרא מוהא סתימאה כי הוא הי׳ אמון לכל האצי׳ שהוא מבחי׳ פלא העליון", ע״ש. ומצאתי בגוכתי״ק כ״ק מהר״ש בדפים בודדים (ואולי כבר נדפס?) וכתוב שם "בת״א פ׳ מקץ בד״ה ויהי מקץ השני פי׳ ואהי׳ אצלו אמון, אמון מופלא היינו בחי׳ פלא עליון, יום יום הם בחי׳ נפלאותיך ומחשבותיך, וצ״ע שבמד״ר פ׳ בראשית פ״א (כמו שנרשם שם) לא אמרו רק אמון פדגוג אמון מכוסה אמון מוצנע, ולא הזכיר כלל אמון מופלא, ואולי יש מדרש אחר שאמרו שם ג״כ אמון מופלא, אך צ״ע על שנרשם בי״ר פ״א, ואולי יש איזה גירסא במדרש רבה בדפוס אחר, וראיתי בדפוס אמשטרדם שקלאוו גם בדפוסים ישנים שעם פי׳ :. ופי׳ נזה״ק ופי׳ יפ״ת, וגם בהחדשים שנדפסו עם הענפי׳ ובכולם לא נא׳ רק פדגוג מכוסה מוצנע, ואית דאמרי רבתא״.

75 **שאינה יכולה להתלבש תוך עלמין**

The note quotes Or HaTorah: this wisdom that cannot enter the worlds is the hidden Chochmah (Chochmah Stima'ah), while "You made them all with wisdom" refers to the Chochmah of Atzilus.

KEHOT'S NOTE

באוה״ת נ״ך שם "הוא בחי׳ חכמה סתימאה ומ״ש כולם בחכמה עשית בחכמה יסד ארץ זהו חכמה דאצילות״.

76 **תפול עליהם אימתה ופחד**

In the Song at the Sea, Moshe and Israel sing of the nations on the way to the Land: "terror and dread will fall upon them... until Your people pass over." Here it describes

how opposing forces are nullified when the light of the Torah is drawn down. (context: Steinsaltz Tanakh)

Exodus 15:16 שמות ט״ו:ט״ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבר עַמְּךָ ה׳ עַד־יַעֲבר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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PARAGRAPH 7

77 השכם והערב עליהם

Rabbi Elazar's advice to Mar Ukva, who was troubled by opponents: "Be silent before Havayah"; rise early and stay late over them at the house of study, and they will perish by themselves. The Alter Rebbe reads "early" as rising above them through Torah and "late" as humility.

Gittin 7a:7 גיטין ז׳ א:ז׳

שְׁלַח לֵקֵהּ: קָא מְצַעֲרֵי לִי טוּבָא, וְלָא מָצֵינָא דְּאֵיקוּם בְּהוּ. שְׁלַח לֵקֵהּ: ״דּוֹם לַה׳ וְהִתְחוֹלֵל לוֹ״ – דּוֹם לַה׳, וְהוּא יַפִּילֵם לָךְ חֲלָלִים חֲלָלִים; הַשְׁכֵּם וְהַעֲרֵב עֲלֵיהֶן לְבֵית הַמִּדְרָשׁ, וְהֵן כָּלִין מֵאֵילֵיהֶן. הַדָּבָר יָצָא מִפִּי רַבִּי אֶלְעָזָר, וּנְתָנוּהוּ לְגְנִיבָא בְּקוּלָּר.

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78 נפשי כעפר לכל תהי לידום

The prayer said at the end of the Amidah: "To those who curse me, may my soul be silent, and may my soul be like dust to all." It is the humility that makes a person like the earth.

Berakhot 17a:4 ברכות י״ז א:ד׳

מָר בְּרֵיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: ״אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִּדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה׳ צוּרִי וְגוֹאֲלִי״.

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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79

G-d tells Israel through Isaiah not to fear: all who rage against you will be ashamed, "they shall be as nothing, and the men who strive with you shall perish." Opponents cease to exist once their life-force is withdrawn. (context: Steinsaltz Tanakh)

Isaiah 41:11 ישעיהו מ״א:י״א

הֵן יֵבֹשׁוּ וְיִכָּלְמוּ כֹּל הַנֶּחֱרִים בָּךְ יִהְיוּ כְאַיִן וְיֹאבְדוּ אַנְשֵׁי רִיבֶךָ׃

Behold, all they that were incensed against thee Shall be ashamed and confounded; They that strove with thee Shall be as nothing, and shall perish.

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80 ובלילה שירה עמי

"At night His song is with me": plainly the song of prayer the psalmist sings to G-d. The Alter Rebbe reads shiro, "His song," as G-d's own delight in the Torah. (context: Steinsaltz Tanakh)

Psalms 42:9 תהילים מ״ב:ט׳

יוֹמָם יְצַוֶּה ה׳ חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי תְּפִלָּה לְאֵל חַיָּי׃

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

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KEHOT'S NOTE

תהלים מב, ט.

81 ואהיה אצלו כו' שעשועים

The Torah was G-d's delight day by day. Here that delight is what a person shares in when studying with joy.

Proverbs 8:30 משלי ח׳:ל׳

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

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

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82

"Let Israel rejoice in its Maker; let the children of Zion delight in their King," from a psalm of praise sung by the devoted. It is cited for the joy a person takes in the Torah, G-d's own delight. (context: Steinsaltz Tanakh)

Psalms 149:2 תהילים קמ״ט:ב׳

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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83 ואין רע יורד מלמעלה

The Midrash teaches that nothing evil descends from above. The Alter Rebbe uses it to explain why delight in the Torah removes all harm.

Bereshit Rabbah 51:3 בראשית רבה נ״א:ג׳

גפרית ואש ההי״ד (תהלים יא) ימטר על רשעים פחים אש וגפרית וגו׳ פחים גומרים ומצדין אש וגפרית א״ר יודן מפני מה אדם מריח ריח גפרית ונפשו סולדת עליו למה שהיא יודעת שהיא נידונת בה לע״ל שנאמר מנת כוסם ר׳ ישמעאל בר נחמן משום ר׳ יונתן כפיילי פיטרין לאחר המרחץ א״ר חנינא אין דבר רע יורד מלמעלה אתיבון והכתיב (תהלים קמח) אש וברד שלג וקיטור אמר להם רוח סערה היא שהיא

And, behold, there came up out of the river seven kine, well-favoured and fat-fleshed; and they fed in the reed-grass.

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89 **בסור מרע ועשה טוב**

David teaches: "Turn from evil and do good; seek peace and pursue it." It describes the conduct that the good emotions of prayer should lead to. (context: Steinsaltz Tanakh)

Psalms 34:15 תהילים ל״ד:ט״ו

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃

Depart from evil, and do good; Seek peace, and pursue it.

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90 **הנה שבע פרות אחרות**

Seven other cows, ugly and thin, come up from the Nile after the good ones. They stand for the physical desires that arise after prayer. (context: Steinsaltz Tanakh)

Genesis 41:3 בראשית מ״א:ג׳

וְהִנֵּה שֶׁבַע פָּרוֹת אֲחֵרוֹת עֹלוֹת אַחֲרֵיהֶן מִן־הַיְאֹר רָעוֹת מַרְאֶה וְדַקּוֹת בָּשָׂר וַתַּעֲמֹדְנָה אֵצֶל הַפָּרוֹת עַל־שְׂפַת הַיְאֹר׃

And, behold, seven other kine came up after them out of the river, ill favoured and lean-fleshed; and stood by the other kine upon the brink of the river.

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91 **ותאכלנה כו׳**

The ugly cows eat the good cows. So the desires can consume the love and awe felt in prayer.

Genesis 41:4 בראשית מ״א:ד׳

וַתֹּאכַלְנָה הַפָּרוֹת רָעוֹת הַמַּרְאֶה וְדַקֹּת הַבָּשָׂר אֵת שֶׁבַע הַפָּרוֹת יְפֹת הַמַּרְאֶה וְהַבְּרִיאֹת וַיִּיקַץ פַּרְעֹה׃

And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

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92 **ולא נודע כו׳**

Telling Yosef his dream, Pharaoh adds that the thin cows ate the fat ones and "it was not known" that they had eaten them; they looked as bad as before. So the good emotions are erased without a trace. (context: Steinsaltz Tanakh)

Genesis 41:21 בראשית מ״א:כ״א

וַתָּבֹאנָה אֶל־קִרְבֶּנָה וְלֹא נוֹדַע כִּי־בָאוּ אֶל־קִרְבֶּנָה וּמַרְאֵיהֶן רַע כַּאֲשֶׁר בַּתְּחִלָּה וָאִיקָץ׃

And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured as at the beginning. So I awoke.

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93 **ע״ז אמרו . . כל העוסק בתורה בלילה**

That passage gathers sources on the "thread of kindness" in the Zohar and Midrash, and refers explicitly to Torah Ohr's maamar "Vayehi Miketz" for the explanation of the saying that a thread of kindness is drawn over him by day.

KEHOT'S NOTE

עושה דברו מילתא דר״ש בן לקיש פליגא אהא דא״ר חנינא בן פזי (דברים כח) יפתח ה׳ לך את אוצרו הטוב ...

"Brimstone and fire" – that is what is written: "He will rain upon the wicked burning coal [paḥim], fire and brimstone..." (Psalms 11:6). "Paḥim" – [this means both] coals and traps. "Fire and brimstone" – why is it that when a person smells brimstone his soul becomes unsettled? It is because it knows that it will be sentenced with it in the future, as it is stated: "[Fire and brimstone...] will be their lot [menat kosam]" (Psalms 11:6). Rabbi Yishmael bar Naḥman in the name of Rabbi Yonatan: Like a ...

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KEHOT'S NOTE

ב״ר נא, ה. אגה״ק סי׳ יא.

84 **בחי׳ השעשועים הנ״ל**

The note points to Or HaTorah on Miketz for further discussion of the Torah as G-d's delight.

KEHOT'S NOTE

ע׳ אוה״ת פ׳ מקץ שלט, א.

85 **ויהי מקץ שנתים ימים**

The opening verse of the maamar. "Two years of days" is read as the end of the Torah's "day, day" delight.

Genesis 41:1 בראשית מ״א:א׳

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל־הַיְאֹר׃

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

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86 **בקץ ותכלית**

The note points to a talk of the Rebbe that discusses the phrase "at the end" in this verse.

KEHOT'S NOTE

ראה שיחת ש״פ מקץ תשכ״ה.

PARAGRAPH 8

87 **והנה עומד על היאור**

Pharaoh dreams that he is standing by the River. The River is read as the flow that nourishes the soul's emotions.

Genesis 41:1 בראשית מ״א:א׳

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפַרְעֹה חֹלֵם וְהִנֵּה עֹמֵד עַל־הַיְאֹר׃

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

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88 **לשבע פרות הטובות**

Seven cows, fine-looking and fat, come up from the River. They stand for the seven good emotions stirred during prayer.

Genesis 41:2 בראשית מ״א:ב׳

וְהִנֵּה מִן־הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת יְפוֹת מַרְאֶה וּבְרִיאֹת בָּשָׂר וַתִּרְעֶינָה בָּאָחוּ׃

בלקו"ת קרח נה, ב. באוה"ת בראשית כרך ד תשד, א. יהל אור ע' קסו. וראה שם ע' קסח. וע' תשכט. בענין חוט של חסד — מבואר באוה"ת נ"ך כרך א ע' קטו. כרך ב ע' תתנז. ד"ה וסוכה תהי' לצל סה"מ תרל"ב כרך ב ע' תקיט ואילך.

94 **יומם יצוה ה' חסדו**

> **"By day Havayah commands His kindness, and at night His song is with me": the verse on which the Talmud bases the thread of kindness. The night's "song" is the delight of the Torah. (context: Steinsaltz Tanakh)**

Psalms 42:9 תהילים מ"ב:ט'

יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי תְּפִלָּה לְאֵל חַיָּי׃

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

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

KEHOT'S NOTE

תהלים מב, ט.

95 **The Talmud teaches that whoever studies Torah at night has a thread of kindness drawn over him by day. The Alter Rebbe reads this as a supernal love drawn down by the song of the Torah.**

Avodah Zarah 3b:14 עבודה זרה ג' ב:י"ד

אָמַר רַבִּי לֵוִי: כָּל הַפּוֹסֵק מִדִּבְרֵי תוֹרָה וְעוֹסֵק בְּדִבְרֵי שִׂיחָה מַאֲכִילִין לוֹ גַּחֲלֵי רְתָמִים, שֶׁנֶּאֱמַר: "הַקֹּטְפִים מַלּוּחַ עֲלֵי שִׂיחַ וְשֹׁרֶשׁ רְתָמִים לַחְמָם". אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹסֵק בַּתּוֹרָה בַּלַּיְלָה הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹשֵׁךְ עָלָיו חוּט שֶׁל חֶסֶד בַּיּוֹם, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירָה עִמִּי". מָה טַעַם "יוֹמָם יְצַוֶּה ה' חַסְדּוֹ"? מְשׁוּם דְּבַלַּיְלָה שִׁירוֹ עִמִּי.

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

ענין חנוכה

The subject of Chanukah

Love of G-d has two sources, both from above: the power to kindle it at all ("when Aharon kindles") and the added love that enlarges it beyond human measure ("when he tends"). A person reaches both through the mitzvos, which, like the oil of a lamp, are dark to the mind yet draw down G-d Himself.

THE MAAMAR IN BRIEF

Chanukah is marked with lights, not a feast, because the Greek decree was against the Torah, not against Jewish bodies; and the verse calls a mitzvah a lamp and the Torah light. The mitzvah is like oil: it has no light of its own, yet from it the light of Chochmah, the Oral Torah, is drawn. The Alter Rebbe then asks why the Menorah's morning lighting is called "tending" and its evening lighting "kindling". The Menorah is the collective soul of Israel, and its seven lamps are the seven shepherds, among them Aharon, who kindles Israel's love for G-d. A person can build love by contemplating G-d's kingship over countless worlds; yet all that kingship is only G-d's "Name" and His humility, while G-d, the Singular One, is beyond the worlds. Realizing this, the soul longs to leave the worlds and cleave to Him. Even this longing is G-d's gift, "kindling", given to a soul that is dark like evening; the love from above that enlarges it is "tending", the morning quality of Avraham's kindness. Both come through the mitzvos, the King's limbs: grasping one draws the King Himself. The question raised at the start about "the way of life" is not taken up in the maamar as printed.

OUTLINE

1 **Why Chanukah is kept with lights** ¶1

The Greek decree targeted Torah, not bodies, so the commemoration is "a mitzvah is a lamp and the Torah light"; what, then, is the "way of life"?

2 **The mitzvah as oil; the Menorah's two lightings** ¶2

The mitzvah, like oil, is dark in itself yet feeds the light of Torah wisdom. Why is the morning lighting "tending" and the evening lighting "kindling"? The Menorah is the soul of Israel.

3 **Aharon and the love from above** ¶3–4

Aharon, one of the seven shepherds, kindles Israel's love; without G-d's help no physical person could love Him. The "ordinary fire" is the love gained from contemplating G-d's kingship.

4 **One and Singular: kingship as humility** ¶5–8

"One" is G-d in relation to the worlds; "Singular" is G-d beyond them. Life-force, kingship and praise belong only to His Name, and His greatness over the worlds is His humility.

5 **Kindling, tending, and the mitzvos** ¶9

The soul longs to go beyond the worlds; G-d gives the power to love (kindling) and enlarges it (tending), and both are reached through the mitzvos, the King's limbs.

KEY CONCEPTS

A mitzvah is a lamp נר מצוה

The mitzvah is compared to the oil of a lamp: it has no light of its own that the mind can grasp, yet the light of Torah comes from it.

Tending and kindling בהטיבו ובהעלות

The two verbs for the Menorah's morning and evening lighting: kindling is G-d's gift of the very power to love; tending is the added love from above that enlarges it.

Groomsman of the Matronita שושבינא דמטרוניתא

The Zohar's title for Aharon, who prepares the Congregation of Israel for union with G-d by kindling their love.

One and Singular אחד ויחיד

"One" is G-d's unity as the worlds are nullified before Him; "Singular" is G-d as He is in Himself, beyond any relation to worlds.

The ordinary fire אש של הדיוט

The love a person produces himself by contemplating G-d's kingship, like the fire the priests brought to the altar alongside the fire from heaven.

The King's limbs רמ"ח אברין דמלכא

The 248 positive commandments; grasping one of them draws G-d Himself to the person, as grasping a king's limb draws the king.

SECTION 1 · ¶1

Why Chanukah is kept with lights

1 ענין חנוכה.[1] הנה קבעו הנס בנרות.[2] משא"כ בשאר נסים בפסח ביציאת מצרים תאכלו מצות בפורים ימי משתה ושמחה[3] כנגד הגלות שהיה ג"כ גופני במצרים בחומר ובלבנים[4] ובימי המן בקש להשמיד כוי ושללם לבוז[5]

The subject of Chanukah. Now, [the Sages] established [the commemoration of] the miracle with lights. This is not so with the other miracles: on Pesach, [commemorating] the Exodus from Egypt, "you shall eat matzos"; on Purim, "days of feasting and joy" — corresponding to the exile, which was also physical: in Egypt, "with mortar and with bricks"; and in the days of Haman, he sought "to destroy…" and "to take their spoil for plunder."

> The maamar opens by noting that each festival commemorates its miracle in a fitting way. Pesach and Purim are marked with eating and feasting, because those exiles threatened the Jews' bodies: slavery in Egypt, and Haman's decree to destroy them and plunder their property. Several manuscripts, the Kehot note records, date the maamar to Shabbos Chanukah 5560 (1799).

משא"כ בחנוכה[6] שהיו ישראל שרוים על אדמתם ולא גלו מארצם רק גלות התורה[7] להשכיחם תורתך ולהעבירם חוקי רצונך לפיכך קבעו בנרות על שם הפסוק (משלי ו) כי נר מצוה ותורה אור[8] ודרך[9] חיים תוכחות מוסר.

This is not so with Chanukah, when Israel dwelt on their own land and were not exiled from their country; there was only an exile of the Torah, "to make them forget Your Torah and to make them transgress the statutes of Your will." Therefore [the Sages] established [the commemoration] with lights, on account of the verse (Proverbs 6), "For a mitzvah is a lamp and the Torah is light, and the reproofs of discipline are the way of life."

> The Greek decrees did not drive Israel from its land or threaten their bodies; they aimed at the Torah, to make Jews forget it and abandon its laws. So the rescue is marked with lights, since the verse in Proverbs calls a mitzvah a lamp and the Torah light. A Kehot note brings the Rebbe's answer to why the victory in battle is not what is commemorated: the war itself was over the lights, the lamp of the soul and the lamp of the mitzvah.

ולהבין ענין פסוק זה וגם סיפא דקרא דכתיב ודרך חיים וגו'. צריך ביאור איזה דרך חיים הוא מלבד התורה והמצות האמורה למעלה בפסוק.

And [we need] to understand the meaning of this verse, and also the end of the verse, where it is written, "and the way of life…". It requires explanation: what "way of life" is there besides the Torah and the mitzvos mentioned earlier in the verse?

> The Alter Rebbe raises a question on the rest of the verse. If the lamp is the mitzvah and the light is the Torah, what further "way of life" does the verse add? The maamar as printed does not return to this question.

SECTION 2 · ¶2

The mitzvah as oil; the Menorah's two lightings

2 והענין כי מה שהמשיל המצוה לנר[10] והתורה לאור הוא מובן שכמו שהנר נקרא על שם השמן[11] כלשון רז"ל [רבותינו זכרונם לברכה] נר של שמן נר של שעוה.

The explanation is this. That [the verse] likens the mitzvah to a lamp and the Torah to light is understood: just as the lamp is named after the oil, as in the language of our Sages, of blessed memory, "a lamp of oil, a lamp of wax,"

> The verse likens the mitzvah to a lamp, and the Alter Rebbe explains why. In the Sages' language a lamp is named after its fuel ("a lamp of oil, a lamp of wax"), so "lamp" means the fuel. A later maamar in Torah Ohr (Miketz 38b) names the lamp after the wick instead, since the wick joins the light to the oil; Sefer HaMaamarim 5643, cited in the Kehot note, says both readings have one intent.

הנה אע"פ [אף על פי] שהשמן אין בו אור מצד עצמו ואדרבה הוא מכבה את אור הנופל לתוכו מ"מ ממנו ועל ידו נמשך להב שלהבת האור הנאחז בפתילה במעט שמן הנמשך אחר הפתילה

then, although the oil has no light of its own, and on the contrary, it extinguishes a light that falls into it, nevertheless from it and through it is drawn the blaze of the flame of light that takes hold on the wick, by the little oil that is drawn up after the wick.

> Oil gives no light of itself; pour it on a flame and it puts the flame out. Yet it is from the oil, and through it, that the flame holding on the wick burns, fed by the little oil drawn up the wick.

שהרי בכלות השמן נכבה האור.

For indeed, when the oil runs out, the light goes out.

> The proof is that when the oil is gone the flame dies: the light depends on the oil.

ככה ממש היא המצוה הגם שהוא רצון המלך בלי שום טעם ודעת ואין בה שום השגה מ"מ ממנה ועל ידה נמשך ונתגלה אור החכמה

Exactly so is the mitzvah: although it is the will of the King, without any reason or understanding, and there is no comprehension in it at all, nevertheless from it and through it the light of Chochmah is drawn down and revealed.

> The mitzvah is like the oil. It is the King's will, with no reason in it that the mind can grasp, yet from it and through it the light of Chochmah is drawn down and revealed.

זו תורה שבע"פ [שבעל פה] דאורייתא מחכמה נפקת[12] והחכמה והבנה בתורה שבעל פה הוא רק להבין ולהשיג פי' וטעם המצות כל מסכת לפי ענינה.

This is the Oral Torah, for "the Torah issues from Chochmah"; and the Chochmah and understanding in the Oral Torah are only to understand and comprehend the explanation and reason of the mitzvos, each tractate according to its subject.

> That light is the Oral Torah, for the Zohar says "the Torah issues from Chochmah," and the whole wisdom of the Oral Torah is to explain the reasons of the mitzvos, each tractate of the Talmud those of its own subject. So the "light" of Torah is drawn from the "lamp" of the mitzvah.

וביאור ענין זה דרך פרט בעבודת ה'.

And [now for] the explanation of this matter in detail, in the service of G-d.

> The Alter Rebbe now turns to how this works in a person's service of G-d.

הנה כתיב (שמות ל) בבקר בבקר בהטיבו את הנרות יקטירנה[13] ובהעלות[14] אהרן את הנרות בין הערבים יקטירנה[15]. ולהבין למה גבי בבוקר כתיב בהטיבו[16] ובבין הערבים בהעלות.

Now it is written (Exodus 30), "Every morning, when he tends (be-heitivo) the lamps, he shall burn it [the incense]; and when Aharon kindles (be-haalos) the lamps at dusk, he shall burn it." We need to understand why regarding the morning it says "when he tends," and regarding dusk "when he kindles."

> In the Torah's command about the incense, the morning lighting is called hetavah, "tending" or "making good", and the evening lighting haalaah, "raising up" or "kindling". The question is why the two times are described with different verbs.

הנה כנסת ישראל מקור נשמות ישראל נקרא' [נקראת] בשם מנורה והיא מקשה שכל ישראל הם באחדות והיא מתחלקת לשבעה נרות.

Now, the Congregation of Israel, the source of the souls of Israel, is called by the name "Menorah." It is [made] of one hammered piece, for all Israel are in unity, and it divides into seven lamps.

> The Congregation of Israel, the collective source of all Jewish souls, is the Menorah. The Menorah was hammered from a single piece of gold, which shows that all Jews are one; yet it branches into seven lamps.

כי דרך פרט יש ששים רבוא נצוצו' כלליי' שכל ניצוץ מתחלק לששים רבוא נצוצות פרטיות כמבואר בתניא[17] ודרך כלל נכללו בשבעים נפש שירדו אבותינו למצרים.[18]

For in particular, there are six hundred thousand general sparks, each spark dividing into six hundred thousand particular sparks, as is explained in Tanya; and in general, they are included in the seventy souls with which our forefathers went down to Egypt.

> Souls divide into 600,000 general sparks, each subdividing into 600,000 particular ones. More generally they are contained in the seventy souls of Yaakov's family who went down to Egypt.

SECTION 3 • ¶3–4

Aharon and the love from above

3 וכלל מן הכלל נק' בשם שבעה נרות דהנה אהרן שושבינא דמטרוניתא[19, 20, 21] הוא אהרן כהן לאל עליון[22] משבע' רועים[23, 24] המפרנסים ומשפיעים אלהותו ית' בכנסת ישראל שיאירו באור האהבה להתלהט אליו ית'

And the most general [division] of the general is called by the name "seven lamps." For Aharon, "the groomsman of the Queen (Matronita)," is "Aharon, priest of G-d Most High," one of the seven shepherds who sustain and bestow His G-dliness, may He be blessed, upon the Congregation of Israel, so that they shine with the light of love, to blaze up toward Him, may He be blessed,

> The seventy souls are gathered, most generally, into seven lamps, which correspond to the seven "shepherds" who channel G-dliness to the Jewish people. Aharon, called in the Zohar the "groomsman of the Queen (Matronita)," who brings the bride, the Shechinah with the Congregation of Israel, to the King, is one of them, and his task is to make them shine with love that blazes up toward G-d. The Talmud's list of seven shepherds (Sukkah 52b) does not name Aharon; the Rebbe, in a letter cited in the Kehot note, finds the source in the Zohar Chadash, which lists Avraham, Yitzchak, Yaakov, Adam, Aharon, David and Shlomo.

בכלות הנפש כשלהבת העולה מאליה[25] ולקיים מצות ואהבת[26] שמקבלים עליהם בק"ש [בקריאת שמע] שיהי' [שיהיה] כך באמת לאמתו תקוע בלב כל אחד ואחד מישראל שהאדם מצד עצמו מאחר שהוא מגושם ומלובש בענינים גשמיים לא היה יכול לולי הקב"ה עוזרו.[27]

with the expiring of the soul, like a flame that rises of itself; and to fulfill the mitzvah of "You shall love," which they take upon themselves in the Shema, so that it be so in utmost truth, fixed in the heart of each and every one of Israel. For a person on his own, since he is corporeal and clothed in physical matters, would not be able [to do so] were it not that the Holy One, blessed be He, helps him.

> The love blazes "with the expiring of the soul" (kelos ha-nefesh), a longing so strong that the soul would leave itself for G-d, like the flame "that rises of itself," the Sages' standard for kindling the Menorah. Every Jew accepts the command to love G-d in the Shema, but a person clothed in a physical body could not truly feel it without G-d's help.

4 והעזר הוא אהבה הבאה מלמעלה להמשיכו אליו. וזהו בחי' בהעלות ובהטיבו. כי הנה אמרו רז"ל [רבותינו זכרונם לברכה] אע"פ [אף על פי] שהאש יורד מן[28] השמי' מצוה להביא מן ההדיוט.[29]

And the help is a love that comes from above, to draw him to Him. This is the level of "when he kindles" and "when he tends." For our Sages, of blessed memory, said: "Although the fire comes down from heaven, it is a mitzvah to bring [fire] from an ordinary [source]."

> G-d's help comes as a love sent from above that draws the person to Him; this is what the two verbs, "kindling" and "tending", refer to. The Sages taught that although fire came down from heaven onto the altar, there is a mitzvah to bring ordinary fire as well.

פי' הדיוט[30] הוא האהבה שאדם לוקח מחמת העולמות מבחי' מלכותו ית' שהוא מלך גדול ונורא על כל העולמות עליונים ותחתונים

Explanation: the "ordinary" [fire] is the love a person acquires on account of the worlds, from the level of His sovereignty, may He be blessed, that He is a great and awesome King over all the worlds, higher and lower.

> The "ordinary" fire stands for the love a person generates himself, by contemplating G-d's sovereignty: He is the great and awesome King over all the worlds, higher and lower. Likkutei Torah, Shemini Atzeres, refers back to this maamar for this definition of the "ordinary" fire and contrasts it with the great love of "His right hand embraces me."

וכל צבא השמים[31] לך משתחוים ואלף אלפין ורבו רבבן קדמוהי[32] כוי כמבואר בגמרא[33] ובזוהר בביאור ענין רבוי העולמות וגדולתו.

And "all the host of heaven bow down to You," and "a thousand thousands [serve Him] and ten thousand times ten thousand [stand] before Him...," as explained in the Gemara and in the Zohar, in explaining the multitude of the worlds and His greatness.

> Contemplating the vast number of worlds and hosts that bow before G-d, as described in the Talmud and Zohar, brings a person to love Him. This is a love he can reach by his own effort.

SECTION 4 • ¶5–8

One and Singular: kingship as humility

5 וע"ד זה תקנו חז"ל [חכמינו זכרונם לברכה] לומר בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד][34,35] לפני ואהבת. כי הנה אנו אומרים יחיד חי העולמים[36] מלך משובח ומפואר עדי עד שמו הגדול כוי. פי' יחיד הוא למעלה מבחי' אחד.

Along these lines our Sages, of blessed memory, instituted saying "Blessed be the name of the glory of His kingdom forever and ever" before "You shall love." For we say, "Singular One, life of the worlds, King, praised and glorified forever and ever is His great Name...." Explanation: "Singular" (Yachid) is higher than the level of "One" (Echad).

> The Sages instituted the silent line "Blessed be the name of the glory of His kingdom" before "You shall love" for the same reason: to prompt the love that comes from contemplating G-d's kingship. The morning prayer calls G-d "Singular" (Yachid), which is higher than "One" (Echad).

כי אחד היינו כמאמר רז"ל [רבותינו זכרונם לברכה] שהוא אחד בשמים ובארץ[37] ובד' רוחות העולם כי כל העולמות עליוני' [עליונים] אינם תופסים מקום להיות יש ודבר נפרד בפני עצמם וכולא קמי' [קמיה] כלא וכאין נגדו חשיבי ממש ואין עוד מלבדו.[38]

For "One" means, as our Sages, of blessed memory, said, that He is One in the heavens and on earth and in the four directions of the world; for all the higher worlds occupy no place [of their own], to be an entity and a thing separate in its own right, and "all before Him are as nothing," and they are truly accounted as naught before Him, and there is nothing else besides Him.

> "One" means that G-d is one throughout heaven, earth and the four directions: the worlds exist, but they are nothing before Him and have no existence of their own. This is the unity of G-d as it relates to creation.

לכן נקרא אחד והיינו כשמעריכין אותו נגד העולמות. אבל יחיד פי' הוא יחיד ומיוחד בפני עצמו והוא לבדו הוא ואינו בגדר העולמות כלל.

Therefore He is called "One," and this is when He is measured against the worlds. But "Singular" means that He is singular and unique in Himself, He alone, and not within the category of worlds at all.

> "One" still describes G-d in relation to the worlds. "Singular" describes Him as He is in Himself, beyond any relation to worlds at all.

6 וחי העולמים מלך פי' שכל חיות העולמות שמחיה את כולם ומהווה את כולם עליונים ותחתונים אינו אלא בשביל שהוא מלך וכולם מקבלים חיות מבחי' מלכותו ית' בעבור היותו מלך עליהם.

And "life of the worlds, King" means that all the life-force of the worlds, by which He gives life to them all and brings them all into being, higher and lower, is only because He is King, and they all receive life-force from the level of His sovereignty, may He be blessed, because He is King over them.

> "Life of the worlds, King" means that G-d gives the worlds life and existence only as their King. Kingship is a relationship to others, so the life-force of all worlds comes from G-d's Malchus, not from His essence.

[39] וכן מה שמשובח ומפואר דהיינו השבח מחמת שמשיגים גדולתו הוא עדי עד כי לגדולתו אין חקר ולמעלה יש שבח אחר שבח ועילוי אחר עילוי עד אין קץ ואין תכלית והכל הוא בעבור שמו הגדול

So too, that He is "praised and glorified" — that is, the praise [that comes] because they grasp His greatness — is "forever and ever," for "His greatness is unsearchable," and above there is praise after praise and elevation after elevation without end and without limit; and all this is because of "His great Name."

> The creatures' praise of G-d, based on how much of His greatness they grasp, never ends, since there is always a higher level to grasp. Yet all of it is praise of "His great Name", not of Him.

כי להיות נקרא שמו ומלכותו עליהם בלבד הוא ואינו יכול לנגוע לבחי' עצמותו ומהותו כלל

For [all this is] only so that His Name and His sovereignty be called upon them; and it cannot touch the level of His essence and being at all,

> The purpose of all this is that G-d's Name and kingship should rest upon the worlds. None of it reaches His essence; a later maamar in Torah Ohr (Miketz 40c) explains likewise that the worlds come from G-d's kingship, an outward radiance that does not touch the King Himself, and that "Blessed be the name" speaks of the level of a name alone.

כי לית מחשבי תפיס' [תפיסא] בי' [ביה] כלל[40] שהוא יחיד ומיוחד ונשגב שמו לבדו[41] כדכתיב מלכותך מלכות כל עולמים.[42]

for "no thought can grasp Him" at all, since He is singular and unique, and "His Name alone is exalted," as it is written, "Your kingdom is a kingdom of all worlds."

> No thought can grasp G-d, since He is singular and His Name alone is exalted. So the verse says "Your kingdom is a kingdom of all worlds": His kingdom relates to the worlds, while He Himself is beyond them.

7 וזהו במקום שאתה מוצא גדולתו[43] שם אתה מוצא ענותנותו.[44] כדכתיב המשפילי לראות[45] בשמים ובארץ שאצלו יתי' נחשב זאת להשפלה ולענוה להחיות רוח שפלים.[46]

This is [the meaning of] "In the place where you find His greatness, there you find His humility," as it is written, "Who lowers Himself to look upon the heavens and the earth": for to Him, may He be blessed, this is accounted a lowering and humility, "to revive the spirit of the lowly."

> The Sages taught that wherever G-d's greatness is mentioned, His humility is mentioned too. Even looking upon heaven and earth is, for G-d, a lowering of Himself, done in order to give life to the lowly.

וכן מה שכתוב סומך נופלים ורופא חולים וזוקף כפופים[47] וכל הממלכה נקרא בשם ארץ להיות כארץ הלזו השפלה[48] שירדה ממקום כבודה להיות מלך שמו נקרא.[49]

So too what is written, "He supports the fallen, heals the sick and raises the bowed." And the whole [level of] kingship is called by the name "earth," being like this lowly earth: it has descended from its place of glory so that He be called by the name "King."

> G-d's kingship is called "earth," the lowest level, because ruling the worlds is a descent from His glory: He lowers Himself so that "King is His name proclaimed," as the hymn Adon Olam says. In Likkutei Torah, Bamidbar, the Alter Rebbe explains that Malchus is called "earth" as the lowest level, the one that relates to a people, and refers to this passage.

8 ולכן זאת יבין כל יציר בשומו אל לבו וירחיב דעתו בגדולתו יתי' ונפלאות מעשיו ברבוי העולמות עד אין חקר הנה ישכיל שזהו ענותנותו יתי' ואין ערוך אליו שאינו בגדר עלמין כלל.

Therefore every creature will understand this: when he takes it to heart and broadens his mind in His greatness, may He be blessed, and the wonders of His works in the multitude of the worlds without limit, he will grasp that this is His humility, may He be blessed, and there is no comparison to Him, for He is not within the category of worlds at all.

> Anyone who reflects deeply on G-d's greatness in the countless worlds will realize that all of it is only His humility. G-d Himself cannot be compared to it at all, since He is beyond the worlds entirely.

SECTION 5 • ¶9

Kindling, tending, and the mitzvos

9 והוא השוה ומשוה קטן וגדול ממילא תתלהט ותתלהב נפש ולב לאור באור האהבה בכל נפשך[50] ממש לצאת מגדר העולמות כמ"ש מי לי בשמים ועמך לא חפצתי בארץ[51] כלה שארי ולבבי.[52]

And He is "the One Who is equal and makes equal small and great." As a result, the soul and heart will blaze and flame up to shine with the light of love, "with all your soul" in truth, to go out of the confines of the worlds, as it is written, "Whom do I have in heaven [but You]? And besides You I desire nothing on earth; my flesh and my heart yearn."

> G-d is "the One Who is equal and makes equal small and great" (a line of the High Holiday prayers), so the person who realizes that all the worlds are only His humility will want to leave their confines altogether, loving "with all your soul." This is the Psalmist's cry, wanting nothing in heaven or on earth but G-d until "my flesh and my heart yearn (kalah)," the same word as the soul's "expiring" (kelos ha-nefesh) in paragraph 3.

וזהו ואהבת את ה' אלהיך כי אהבה משרש אבה שהוא מלשון חפץ ורצון.[53]

This is [the meaning of] "You shall love Havayah your G-d": for ahavah (love) is from the root avah, which means desire and will.

> The Alter Rebbe reads "You shall love" through the root of ahavah, avah, which means "to want." In Likkutei Torah, Nasso, he explains this as a person's will, with all his heart and soul, that G-d's unity be revealed in the world and in his soul.

דהיינו רעותא דלבא שיהי' [שיהיה] ה' אלהיך ולדבקה בו ממש ועי"י אתערותא דלתתא זו יחול עליו אור האהבה מלמעלה להגדיל מדורת אש האהבה בלבו יותר מכדי כח אנושי ושרש נשמתו שהיא בגדר וגבול ונברא

That is, the will of the heart that Havayah be "your G-d," and to cleave to Him in truth. And through this arousal from below, the light of love from above will rest upon him, to enlarge the blaze of the fire of love in his heart beyond the measure of human strength and [of] the root of his soul, which is within limit and boundary and created,

> Love, then, is the heart's desire that Havayah truly be "your G-d," and to cleave to Him. When a person awakens this desire from below, a love from above comes to rest on him and makes the fire in his heart greater than any human being, or even his soul's root, could produce, for even the soul's root is created and limited.

לקרבה אל ה' ממש וביטול אליו במציאות ממש ע"י בחינת אהרן כהנא רבא

so as to draw near to G-d in truth, and [to] self-nullification (bittul) before Him in actual existence, through the level of Aharon the High Priest.

> The love from above, given through the supernal Aharon, the High Priest, lets a person truly draw near to G-d and set aside his very existence before Him.

כי ואהבת בגמטריא ב' פעמים אור ונקרא [ונקראת] בחינה זו בהטיבו שמטוב וחסד עליון משפיע על רוח שפלים[54] להטיב ולהגדיל את האהבה שלמטה.[55]

For ve-ahavta ("you shall love") equals in numerical value twice or ("light"). And this level is called "when he tends (be-heitivo)," for from the supernal goodness (tuv) and kindness He bestows upon the spirit of the lowly, to make good (leheitiv) and to enlarge the love below.

> The numerical value of ve-ahavta (414) is twice that of or, "light" (207), hinting at two lights of love, one from below and one from above; the Kehot note gives the source in the Arizal's intentions for the Shema (Shaar HaKavanos; Pri Etz Chaim). The love from above is "tending" (be-heitivo), read as from tov, "good," since it comes from G-d's goodness to the lowly and makes the love below better and greater.

אך הנה באמת גם אתערותא דלתתא כנ"ל אשר יחפוץ האדם לדבקה בו ממש גם זאת מתת אלהים היא לא לפי כח נפש האדם ומזגו ותכונתו

But in truth, the arousal from below too, as [explained] above, that a person should desire to cleave to Him in truth, this too is a gift of G-d, not according to the strength of the person's soul, his temperament and his nature.

> The Alter Rebbe adds a further point: even the arousal from below, the person's own wish to cleave to G-d, is not really his own. It too is "a gift of G-d," not the product of his temperament or strength.

ונקרא [ונקראת] בחינת ובהעלות אהרן שאהרן העליון הוא הנותן כח בכנסת ישראל לעורר את האהבה זו.

And this is called the level of "and when Aharon kindles (be-haalos)," for the supernal Aharon is the one who gives strength to the Congregation of Israel to awaken this love.

> This is called "kindling" (be-haalos, literally "raising up"), because the supernal Aharon gives Israel the power to raise up their own love.

וזהו בין הערבים שהוא מדת ערב ולילה וחשך מצד עצמו שאין בו אור. אבל מדת בוקר שהוא מדת אברהם איש החסד כמ"ש וישכם אברהם בבקר[56, 57] הוא בחינת בהטיבו.

This is "at dusk," which is the attribute of evening, night and darkness, which of itself has no light. But the attribute of morning, which is the attribute of Avraham, the man of kindness, as it is written, "And Avraham rose early in the morning," is the level of "when he tends."

> Evening stands for the person on his own, dark with no light of himself, so the lighting then is "kindling": Aharon lights what has no light. Morning is Avraham's attribute of kindness, and the lighting then is "tending," the added love that comes from above.

(ועמ"ש לקמן בד"ה רני ושמחי[58] בענין רננא ברמשא ושמחה בצפרא) והנה מי זה האדם שיגיע עד הלום שיגיע אליו בחי' אהרן העליון. אך הוא ע"י תורה ומצות.

(And see what is written below in the maamar beginning "Sing and rejoice," on the subject of "song in the evening and joy in the morning.") Now, who is the person who can reach this far, that the level of the supernal Aharon should reach him? But it is through Torah and mitzvos.

> The text refers to a later maamar, "Sing and rejoice" (Torah Ohr, Miketz 37a), where "song in the evening" is the longing of Malchus when it has descended far into the lower worlds, and "joy in the morning" comes when it receives the lights from above, a pairing parallel to kindling and tending. It then asks how an ordinary person could reach the point where the supernal Aharon's help comes to him, and answers: through Torah and mitzvos.

כי נר מצוה שהמצות נמשכין ממקום גבוה מאד נעלה. ולפיכך אין בהם השגה כלל כמשל השמן הנ"ל שאין נכנסים בפנימיות נפשם רק בבחי' מקיף עליהם מלמעלה

For "a mitzvah is a lamp," since the mitzvos are drawn from a very high and exalted place. Therefore there is no comprehension in them at all, like the analogy of the oil above; for they do not enter the inwardness of their soul, but only as something encompassing them from above,

> The mitzvos are called a "lamp" because they come from a place so high that the mind cannot grasp it. Like the oil, they do not enter the soul's understanding but surround it from above.

כמ"ש שום תשים עליך מלך[59] כמו מלך המושל על עמו והוא גבוה עליהם והם עושין רצונו בלי טעם ודעת כי מצות המלך היא ולב מלכים אין חקר[60] ההשגה שבעבורם נצטוו

as it is written, "You shall surely set a king over you": like a king who rules over his people and is high above them, and they do his will without reason or understanding, for it is the command of the king, and "the heart of kings is unsearchable": [so is] the understanding for whose sake they were commanded.

> The Torah's command to set a king over oneself shows the relationship: subjects obey the king's orders without understanding them, since the king's reasons are beyond them. So too a Jew does the mitzvos as the King's will, even though he cannot grasp the reasons.

רק מ"מ הוא ע"ד משל כאדם שתופס את המלך באחד מאבריו וממשיכו אליו הנה גם חיותו שבקרבו נמשך אחריו כך כתיב וימינו תחבקני.[61,62]

Yet nevertheless it is, by way of analogy, like a person who grasps the king by one of his limbs and draws him to himself: the king's life-force within him is drawn along after him too. So it is written, "and His right hand embraces me."

> Yet whoever grasps a king by one of his limbs draws the whole king to himself, since the king's life is in each limb. So a person who does a mitzvah draws G-d Himself close, as the verse says, "His right hand embraces me".

כי הנה רמ"ח מ"ע [מצות עשה] הם רמ"ח אברין דמלכא וע"י המשכת המצות ממילא נמשך אחריו בחי' יחודו ית' בעצמו ובכבודו בבחינת יחודו כנ"ל:

For the 248 positive commandments are the 248 limbs of the King; and through drawing down the mitzvos, there is drawn after it, as a matter of course, the level of His unity, may He be blessed, in His own Self and glory, in the level of His unity, as [explained] above.

> The 248 positive commandments are called the 248 "limbs" of the King. By doing the mitzvos a person draws down G-d's own unity, which, as explained, is beyond all the worlds.

IN ONE'S AVODAH

Contemplate how G-d's greatness over all the worlds is only His humility, until the heart longs for G-d Himself; know that even this longing is His gift, and reach Him through doing the mitzvos, whose reasons are beyond understanding.

QUESTIONS FOR DISCUSSION

1. Why does a spiritual decree call for a commemoration with lights rather than with feasting?
2. How can oil, which puts out a flame poured on it, be the source of the lamp's light, and what does this say about mitzvos whose reasons we do not understand?
3. What is the difference between "One" and "Singular", and why does it lead to love that wants to leave the worlds?
4. If even the arousal from below is a gift from above, what is left for the person to do?
5. How does grasping a king by one limb explain the power of a single mitzvah?

FOR CHILDREN · AGES 9–13

For the children at the table

The lamp, the oil and the love of G-d

THE BIG IDEA

Our love for G-d is His gift, both the spark that lights it and the help that makes it grow, and we reach Him through the mitzvos, like a lamp that shines from its oil.

Why do we remember Chanukah with lights and not with a feast? Because the Greeks tried to take away the Torah, not to hurt Jewish bodies, and the verse says "a mitzvah is a lamp and the Torah is light." A mitzvah is like oil: oil has no light of its own, yet the flame burns from it. So too the mitzvos, even when we do not understand them, feed the light of Torah. The Menorah in the Beis HaMikdash is like the soul of the Jewish people, and Aaron the Kohen, who lit it, helps light the love of G-d in every Jew. A person can think about how great G-d is, King over countless worlds, and come to love Him. Yet all the worlds together are as nothing before G-d Himself, and when the soul understands this it longs to come close to Him alone. Even this longing is G-d's gift: He "kindles" it in the evening, when the soul feels dark, and in the morning He "tends" it, making the love grow larger. We reach Him through the mitzvos.

THE MASHAL

A person who takes hold of a king by one of his arms draws the whole king along, because the king's life is in every part of him. The mitzvos are called the "limbs of the King," so when we take hold of a mitzvah, we take hold of G-d Himself.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the maamar say that the love we feel for G-d is also His gift?
2. Oil has no light of its own, yet the flame burns from it. How is a mitzvah like oil?
3. Which mitzvah can you do this week while remembering that you are "taking hold" of G-d through it?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ענין חנוכה**

The note refers the reader to the Rebbe's own source notes on this maamar, printed earlier in the Kehot edition.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. בכמה כת"י מצוין "שבת חנוכה תק"ס". ראה ברשימת המאמרים שבסו"ס מאמרי אדה"ז הקצרים ע' תרכד הערה 159. לכללות המאמר ראה אוה"ת בראשית כרך ז ע' תתתא, ב ואילך. נ"ך כרך א ע' תקעו.

2 **קבעו הנס בנרות**

The Rebbe asks why the lights, and not the military victory, became the festival's mitzvah, since without the victory there would have been no miracle of the oil.

KEHOT'S NOTE

והרי בחנוכה הי' גם הנס דמסרת גבורים ביד חלשים כו' ובלעדו א"א נס הנרות (אבל גם לולא נס הנרות — הי' נגאלים מגלות יון ע"י הנס דמסרת) — ועכצ"ל שגם המלחמה היתה בענין הנרות (נר הנשמה ונר המצוה). — (ממכתב כ"ק אדמו"ר זי"ע ימי החנוכה תשל"א) לקו"ש ח"ה ע' 445. ראה אוה"ת בראשית כרך ה תתקסו, ב. ובכרך ז תתקס, א בהקושיא למה קבעו בנרות הלל והודאה ולא במשתה ושמחה כמו ביו"ט. וראה שם תתתמ, ב. ובד"ה מאי חנוכה תשמ"ז. דהרי עיקר הנס הוא נצחון המלחמה וכנוסח תפלת על הנסים ובפרט לפי הנוסח "ועל המלחמות". ראה פלח הרמון בראשית ק, א. בלקו"ת קרח נד, ד מציין לד"ה זה בענין שמעשה המצות נק' נר מצוה.

3 Mordechai writes to the Jews to keep the days on which they rested from their enemies as "days of feasting and joy," with gifts to one another and to the poor. A celebration through the body matches a decree against the body. (context: Steinsaltz Tanakh)

Esther 9:22 אסתר ט':כ"ב

כַּיָּמִים אֲשֶׁר־נָחוּ בָהֶם הַיְּהוּדִים מֵאוֹיְבֵיהֶם וְהַחֹדֶשׁ אֲשֶׁר נֶהְפַּךְ לָהֶם מְיָגוֹן לְשִׂמְחָה וּמֵאֵבֶל לְיוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מִשְׁתֶּה וְשִׂמְחָה וּמִשְׁלֹחַ מָנוֹת אִישׁ לְרֵעֵהוּ וּמַתָּנוֹת לָאֶבְיֹנִים׃

the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor.

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4 **בחומר ובלבנים**

The Egyptians embittered Israel's lives with hard labor "with mortar and with bricks," work meant to break body and spirit: a bodily exile. (context: Steinsaltz Tanakh)

Exodus 1:14 שמות א':י"ד

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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5 **ושללם לבוז**

The words "and to take their spoil for plunder" appear in Haman's decree against the Jews (Esther 3:13) and again in the king's later letter allowing the Jews to defend themselves (8:11), the verse the Kehot note gives. The Alter Rebbe uses them to show that Haman's threat was to life and property. (context: Steinsaltz Tanakh)

Esther 8:11 אסתר ח':י"א

אֲשֶׁר נָתַן הַמֶּלֶךְ לַיְּהוּדִים אֲשֶׁר בְּכָל־עִיר־וָעִיר לְהִקָּהֵל וְלַעֲמֹד עַל־נַפְשָׁם לְהַשְׁמִיד וְלַהֲרֹג וּלְאַבֵּד אֶת־כָּל־חֵיל עַם וּמְדִינָה הַצָּרִים אֹתָם טַף וְנָשִׁים וּשְׁלָלָם לָבוֹז׃

that the king had granted the Jews that were in every city to gather themselves together, and to stand for their life, to destroy, and to slay, and to cause to perish, all the forces of the people and province that would assault them, their little ones and women, and to take the spoil of them for a prey,

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KEHOT'S NOTE

אסתר ח, יא.

6 **שו"ה להשמיד — משא"כ בחנוכה**

In this manuscript the words "in the Greek exile" are added here.

KEHOT'S NOTE

בבוך 167 נוסף: בגלות יוון.

7 **שו"ה אדמתם — התורה**

In this manuscript the word "which they sought" is added, so that it reads "only an exile of the Torah, which they sought to make them forget."

KEHOT'S NOTE

בבוך 167 הנ"ל נוסף: שרצו.

8 **לפיכך קבעו בנרות על שם הפסוק . . כי נר מצוה ותורה אור**

The Rebbe shows that the verse "a mitzvah is a lamp and the Torah light" belongs especially to the Chanukah lamp, drawing on Rashi to Shabbos 23b.

Shabbat 23b שבת כ"ג

KEHOT'S NOTE

ושייך במיוחד לנר חנוכה — ראה פרש"י ד"ה בנים שבת כג, ב. (וראה לקו"ש חי"ז ע' 143) מכתב כ"ף כסלו תשמ"ו.

9 Shlomo's instruction to his son: "For a mitzvah is a lamp and the Torah is light, and the reproofs of discipline are the way of life," a lamp filled with oil beside a light that spreads everywhere. The Alter Rebbe makes this verse the

reason Chanukah is kept with lights, and the key to the whole maamar. (context: Steinsaltz Tanakh)

Proverbs 6:23 משלי ו׳:כ״ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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PARAGRAPH 2

10 **מה שהמשיל המצוה לנר**

The Tzemach Tzedek's discussion of the verse "a mitzvah is a lamp" in Proverbs, parallel to this passage.

KEHOT'S NOTE

ראה באוה״ת נ״ך משלי ע׳ תקעו.

11 **שהנר נקרא על שם השמן**

The Tzemach Tzedek quotes this point, that the lamp is named after its oil.

KEHOT'S NOTE

מובא באוה״ת נ״ך כרך א ע׳ תקעו. ראה לקמן לח, ב: ענין הנר הוא שקרוי ע״ש הפתילה כי הוא עיקר הנר. — וראה ד״ה ענין חנוכה סה״מ תרמ״ג ע׳ לו שיש בנר ב׳ פי׳ ושניהם הם כוונה אחת. ע״ש.

12 **דאורייתא מחכמה נפקת**

The Zohar teaches that the Torah issues from Chochmah, supernal wisdom; the Alter Rebbe uses it to identify the "light" of the verse with the Chochmah revealed in the Oral Torah.

Zohar II, 121a זח״ב קכא, א

KEHOT'S NOTE

זח״ב קכא, א.

13 **בבקר בבקר בהטיבו את הנרות יקטירנה**

G-d instructs Moshe about the incense altar: each morning Aharon burns incense "when he tends (be-heitivo) the lamps," clearing the old wicks and preparing them with fresh oil. The word also means "making good," the sense the maamar builds on. (context: Steinsaltz Tanakh)

Exodus 30:7 שמות ל׳:ז׳

וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת־הַנֵּרֹת יַקְטִירֶנָּה׃

And Aaron shall burn thereon incense of sweet spices; every morning, when he dresseth the lamps, he shall burn it.

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14 **שו״ה בהטיבו — ובהעלות**

This manuscript reads "and it is written, 'and when [Aharon] kindles'" here.

KEHOT'S NOTE

בכוך 167 הנ״ל: וכתיב ובהעלות.

15 In the evening Aharon burns incense "when he kindles (be-haalos, literally 'raises up') the lamps." The Alter Rebbe asks why a different verb is used here. (context: Steinsaltz Tanakh)

Exodus 30:8 שמות ל׳:ח׳

וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה קְטֹרֶת תָּמִיד לִפְנֵי ה׳ לְדֹרֹתֵיכֶם׃

And when Aaron lighteth the lamps at dusk, he shall burn it, a perpetual incense before the L-RD throughout your generations.

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16 **גבי בבוקר כתיב בהטיבו . . בהעלותך**

These passages in Likkutei Torah refer back to this discussion.

Song of Songs 5:4 שיר השירים ה׳:ד׳

דוֹדִי שָׁלַח יָדוֹ מִן־הַחֹר וּמֵעַי הָמוּ עָלָיו׃

My beloved put in his hand by the hole of the door, And my heart was moved for him.

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KEHOT'S NOTE

בלקו״ת בהעלותך לו, ב. תבא מב, ג. שה״ש ה, ד. סה״מ תרל״ב כרך ב ע׳ תקכד — מציין לכאן.

17 **כמבואר בתניא**

Tanya chapter 37 explains how the souls of Israel divide into 600,000 general souls, each subdividing further into sparks.

KEHOT'S NOTE

פרק לז. [בכוך 167 הנ״ל: בלקו״א].

18 **בשבעים נפש שירדו אבותינו למצרים**

Moshe reminds Israel that their forefathers went down to Egypt seventy souls, and now G-d has made them as many as the stars. These seventy are the general roots of all Jewish souls. (context: Steinsaltz Tanakh)

Deuteronomy 10:22 דברים י׳:כ״ב

בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ מִצְרַיְמָה וְעַתָּה שָׂמְךָ ה׳ אֱלֹקֶיךָ כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב׃

Thy fathers went down into Egypt with threescore and ten persons; and now the L-RD thy G-d hath made thee as the stars of heaven for multitude.

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PARAGRAPH 3

19 **אהרן שושבינא דמטרוניתא**

Another Zohar passage naming Aharon the groomsman of the Matronita.

Zohar I, 266b זח״א רסו, ב

Zohar II, 49b זח״ב מט, ב

KEHOT'S NOTE

ראה זח״א רסו, ב. זח״ב מט, ב. זח״ג (רע״מ) כ, א. קעז, ב. קפ, ב. ערה, ב. ראה לקמן פא, א. לקו״ת בהעלותך כט, ג. בלקו״ת מסעי פט, ב מציין לכאן בענין שודמ״ט. ראה אוה״ת תצוה ע׳ אתקסג ענין שושבינא דמטרוניתא. לקו״ש חכ״ב ע׳ 61 ואילך. ובספר הערכים — חב״ד כרך ב ע׳ כז ואילך.

ובדרך ממילא ינוצח אשור. ועפ"ז נ"ל ליישב כהנ"ל — דבסוכה הוא לפי פי' הא'. ובז"ח ע"פ פי' הב'. ולולא דמסתפינא הייתי אומר לבדוק בדפוסים הראשונים של הז"ח אולי צ"ל במקום אדה"ר — יוסף. וע"ד האושפיזין דחה"ס. אבל עומד לנגד ביאור זה מה שבתו"א (לג, ד) ובסהמ"צ להצ"צ מצות חנוכה מעתיק מסוכה הנ"ל ומפרש ענין הרועים כנ"ל. אבל יעוין שם שמביא מהז"ר רק אברהם יעקב ומשה. ועצ"ע. ואכ"מ.

20 אהרן שושבינא דמטרוניתא

The Zohar calls Aharon the groomsman of the Matronita, the one who prepares the Shechinah and Israel for union with the King; here that role is to kindle their love.

Zohar, Addenda, Volume I 50:362–373 ספר הזהר, תוספות, כרך א נ:שס"ב-שע"ג

21 אהרן שושבינא דמטרוניתא

The Raya Mehemna names Aharon the groomsman of the Matronita.

Zohar, Vayikra 47:334–49:342 ספר הזהר, ויקרא מ"ז:של"ד-מ"ט:שמ"ב

All this happened when the men were sinful and not worthy that the spirit of prophecy should rest upon them.' AND IF THE WHOLE CONGREGATION OF ISRAEL SHALL ERR, ETC. This has been explained to mean, "err in interpreting the law". The "congregation" ('adath) refers to those who were in Jerusalem, from whence instruction went forth to all the people, so that if those who were there erred the whole people erred. AND THE THING BE HID FROM THE EYES OF THE ASSEMBLY: the eyes of the assembly are the ...

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

22 כהן לאל עליון

After Avram's victory, Malki-tzedek, king of Shalem, greets him with bread and wine; "he was a priest of G-d Most High." The Alter Rebbe applies the phrase to Aharon as the supernal priest. (context: Steinsaltz Tanakh)

Genesis 14:18 בראשית י"ד:י"ח

וּמַלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וְיַיִן וְהוּא כֹהֵן לְאֵל עֶלְיוֹן׃

And Melchizedek king of Salem brought forth bread and wine; and he was priest of G-d the Most High.

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23 אהרן . . משבעה רועים

Asked for the source of Aharon being one of the seven shepherds, since the Talmud (Sukkah 52b) does not name him, the Rebbe points to the Zohar Chadash (end, Tikkunim 104a), which lists Avraham, Yitzchak, Yaakov, Adam, Aharon, David and Shlomo, and to the Zohar (2:26b), which joins Aharon with Moshe.

KEHOT'S NOTE

ראה בלקו"ש ח"כ ע' 643 המקור לזה (ממכתב ימי הסליחות ה'תשי"ט), וז"ל: לשאלתו המקור למש"כ בתו"א (לב, ב). ובלקו"ת בהעלותך (כט, ג) דאהרן הוא מז' רועים, דבסוכה (נב, ב) לא נזכר. וכהנ"ל הוא בעוד מקומות בתו"א — כמצוין במפתח. והמקור ע"ז י"ל בשנים: א) בז"ח (בסופו. תיקונים קד, א): קם רע"מ על רגלוי ואמר רעיין קדישין אברהם יצחק ויעקב ואדם קדמאה ואהרן ודוד ושלמה. ועפ"ז מתורץ ג"כ: 1) בתו"א (פב, א) — דאברהם הוא הרועה הראשון ובסוכה — אדה"ר. 2) בתו"א (לג, ג) משמע דגם יצחק בכלל הרועים. ב) בזח"ב (כו, ב): הוא (לי יחיד) אהרן ומשה — לאכללא דא בדא. להעיר מתענית ט, א. וי"ל דלכן בהנ"ל לא נמנה רק א' מהם — העיקרי באותו ענין. וק"ל. והנה עוד יש להקשות בזה, והוא העיקר. בתו"א ולקו"ת מפרש ענין הז"ר שמשפיעים אלקות לכנס"י כו' ואינו מובן כלל מה ענין שת ומתושלח בזה? והנה הצ"צ עה"פ במיכה (ה, ד) מדייק דשני פי' בתיבת והקימונו: א) על אשור. ב) על בנ"י (כפי' התרגום) —

24 משבע' רועים

The Talmud speaks of seven shepherds; its list does not name Aharon, a point the Rebbe's letter in the notes addresses.

Sukkah 52b:13 סוכה נ"ב ב:י"ג

"וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי יָבֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמֹנוּ עָלָיו שִׁבְעָה רוֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם". מַאן נִינְהוּ "שִׁבְעָה רוֹעִים"? דָּוִד בָּאֶמְצַע, אָדָם שֵׁת וּמְתוּשֶׁלַח מִימִינוֹ, אַבְרָהָם יַעֲקֹב וּמֹשֶׁה בִּשְׂמֹאלוֹ. וּמַאן נִינְהוּ "שְׁמֹנָה נְסִיכֵי אָדָם"? יִשַׁי, וְשָׁאוּל, וּשְׁמוּאֵל, עָמוֹס, וּצְפַנְיָה, צִדְקִיָּה, וּמָשִׁיחַ, וְאֵלְיָהוּ.

And this shall be peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes among men" (Micah 5:4). Who are the "seven shepherds"? — David in the middle, Adam, Seth and Methuselah on his right, and Abraham, Jacob and Moses on his left. And who are the "eight princes among men"? — Yishai, Shaul, Shmuel, Amos, Zephaniah, Zedekiah, the Messiah, and Elijah.

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25 כשלהבת העולה מאליה

The Sages say one must kindle until the flame rises of itself; here it describes love of G-d that becomes self-sustaining.

Shabbat 21a:9 שבת כ"א א:ט'

תָּנֵי רָמֵי בַּר חָמָא: פְּתִילוֹת וּשְׁמָנִים שֶׁאָמְרוּ חֲכָמִים אֵין מַדְלִיקִין בָּהֶן בְּשַׁבָּת — אֵין מַדְלִיקִין בָּהֶן בְּמִקְדָּשׁ, מִשּׁוּם שֶׁנֶּאֱמַר: "לְהַעֲלוֹת נֵר תָּמִיד". הוּא תָּנֵי לַהּ, וְהוּא אָמַר לַהּ — כְּדֵי שֶׁתְּהֵא שַׁלְהֶבֶת עוֹלָה מֵאֵילֶיהָ, וְלֹא שֶׁתְּהֵא עוֹלָה עַל יְדֵי דָּבָר אַחֵר.

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26 ואהבת

Moshe commands Israel in the Shema, "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe says this love, accepted with the Shema, must become truly fixed in every heart. (context: Steinsaltz Tanakh)

Deuteronomy 6:5 דברים ו:ה'

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

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

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27 לולי הקב"ה עוזרו

The Sages say a person's inclination overpowers him daily, and without the Holy One's help he could not withstand

it; the Alter Rebbe applies this to the ability to love G-d.

Kiddushin 30b קידושין ל׳ ב

PARAGRAPH 4

28 **אע״פ שהאש יורד מן השמים מצוה להביא מן ההדיוט**

The Talmud teaches that although fire descended from heaven onto the altar, it is still a mitzvah to bring ordinary fire; the Alter Rebbe reads it as the love a person produces himself.

Eruvin 63a:15 עירובין ס״ג א:ט״ו

וְשֶׁלֹּא בְּפָנָיו לָא? וְהָא תַּנְיָא: רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֹא מֵתוּ בְּנֵי אַהֲרֹן עַד שֶׁהוֹרוּ הֲלָכָה בְּפְנֵי מֹשֶׁה רַבָּן. מַאי דְּרוּשׁ: ״וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ״, אָמְרוּ: אַף עַל פִּי שֶׁהָאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט.

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Yoma 21b:5–6 יומא כ״א ב:ה׳-ו׳

כִּי קָא אָמְרִינַן — בְּדַהֲדְיוֹט. דְּתַנְיָא: ״וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן אֵשׁ עַל הַמִּזְבֵּחַ״, אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם, מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט. רְבוּצָה כַּאֲרִי. וְהַתַּנְיָא, אָמַר רַבִּי חֲנִינָא סְגַן הַכֹּהֲנִים: אֲנִי רְאִיתִיהָ, וּרְבוּצָה כְּכֶלֶב! לָא קַשְׁיָא: כָּאן — בְּמִקְדָּשׁ רִאשׁוֹן, כָּאן — בְּמִקְדָּשׁ שֵׁנִי.

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KEHOT'S NOTE

עירובין סג, א. יומא כא, ב. נג, א. ראה רמב״ם הל׳ תמידין ומוספין פ״ב ה״א. בלקו״ת שמע״צ עט, ב. מציין לכאן: ״דלשם [=כאן] נתבאר בע״א קצת דהיינו שזהו האהבה שהאדם לוקח מחמת העולמות מבחי׳ מלכותו ית׳ כוי״. ע״כ. וראה ג״כ באוה״ת פ׳ ויקרא ע׳ ז.

29 **אע״פ שהאש יורד מן השמי׳ מצוה להביא מן ההדיוט**

Maimonides rules that although fire came down from heaven, it is a mitzvah to bring ordinary fire to the altar.

Mishneh Torah, Daily Offerings and Additional Offerings 2:1 משנה תורה, הלכות תמידים ומוספין ב׳:א׳

מִצְוַת עֲשֵׂה לְהָבִיאוֹת אֵשׁ יְקוּדָה עַל הַמִּזְבֵּחַ תָּמִיד שֶׁנֶּאֱמַר (ויקרא ו ו) ״אֵשׁ תָּמִיד תּוּקַד עַל הַמִּזְבֵּחַ״. אַף עַל פִּי שֶׁהָאֵשׁ יֵרֶדֶת מִן הַשָּׁמַיִם מִצְוָה לְהָבִיא אֵשׁ מִן הַהֶדְיוֹט שֶׁנֶּאֱמַר (ויקרא א ז) ״וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֵשׁ עַל הַמִּזְבֵּחַ״:

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30 **פי׳ הדיוט**

This manuscript lacks the word "ordinary" here.

KEHOT'S NOTE

בבוך 167 ליתא תי׳ ״הדיוט״.

31 **צבא השמים**

The Levites, leading the people in prayer, declare that G-d alone made the heavens and all their host, gives life to them all, and "the host of heaven bows down to You." It expresses His kingship over the worlds. (context: Steinsaltz Tanakh)

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא

הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי׳ ט, ו.

32 **ואלף אלפין ורבו רבבן קדמוהי**

In Daniel's vision of the Ancient of Days, a thousand thousands serve Him and myriads upon myriads stand before Him: a picture of the vastness of His kingdom. (context: Steinsaltz Tanakh)

Daniel 7:10 דניאל ז׳:י׳

נְהָר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י.

33 **כמבואר בגמרא**

The Talmud's discussion of the heavens and their hosts, cited by Kehot as the passage on the multitude of the worlds.

Chagigah 12a חגיגה י״ב א

KEHOT'S NOTE

חגיגה יב, א.

PARAGRAPH 5

34 **תקנו חז״ל לומר בשכמל״ו**

The Talmud explains why "Blessed be the name of the glory of His kingdom forever and ever" is said after the first verse of the Shema, though it is not in the Torah.

Pesachim 56a:8–9 פסחים נ״ו א:ח׳-ט׳

אָמְרִי רַבָּנַן: הֵיכִי נַעֲבִיד? נֵאמְרִיהּ, לֹא אֲמָרוֹ מֹשֶׁה רַבֵּינוּ. לָא נֵאמְרִיהּ, אֲמָרוֹ יַעֲקֹב. הִתְקִינוּ שֶׁיְּהוּ אוֹמְרִים אוֹתוֹ בַּחֲשַׁאי. אָמַר רַבִּי יִצְחָק, אָמְרִי דְּבֵי רַבִּי אַמֵּי: מָשָׁל לְבַת מֶלֶךְ שֶׁהֲרִיחָה צֵיקֵי קְדֵירָה. אִם תֹּאמַר — יֵשׁ לָהּ גְּנַאי. לֹא תֹּאמַר — יֵשׁ לָהּ צַעַר. הִתְחִילוּ עֲבָדֶיהָ לְהָבִיא בַּחֲשַׁאי. אָמַר רַבִּי אֲבָהוּ: הִתְקִינוּ שֶׁיְּהוּ אוֹמְרִים אוֹתוֹ בְּקוֹל רָם, מִפְּנֵי תַּרְעוֹמֶת הַמִּינִין. וּבְנַהַרְדְּעָא, דְּלֵיכָּא מִינִין, עַד הַשְׁתָּא אָמְרִי לַהּ בַּחֲשַׁאי.

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KEHOT'S NOTE

פסחים נו, א. שו״ע או״ח סי׳ סא.

35 **תקנו חז״ל לומר בשכמל״ו**

The Code of Jewish Law rules that "Blessed be the name of the glory of His kingdom" is said quietly after the first

verse of the Shema.

Shulchan Arukh, Orach Chayim 61:13–14 שולחן ערוך, אורח חיים ס"א:י"ג-י"ד

אחר פסוק ראשון צריך לומר בשכמל"ו בחשאי: צריך להפסיק מעט בין לעולם ועד לואהבת כדי להפסיק בין קבלת מלכות שמים לשאר מצות: הגה ויש להפסיק בפסוק ראשון בין ישראל לה' ובין אלקינו לה' השני כדי שיהא נשמע שמע ישראל כי ה' שהוא אלקינו הוא ה' אחד (רוקח) ויש להפסיק מעט בין אחד לברוך כי עיקר קיבול מלכות שמים הוא פסוק ראשון (אבודרהם):

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

36 **יחיד חי העולמים**

A later maamar explains "Your kingdom is a kingdom of all worlds": the worlds come from G-d's kingship, which is only an outward radiance and does not touch the King Himself, and "Blessed be the name…" refers to the level of a name alone.

KEHOT'S NOTE

ראה לקמן מ, ג.

37 **שהוא אחד בשמים ובארץ**

The Talmud teaches that in saying "One" in the Shema one should intend that G-d rules in heaven, on earth and in the four directions.

Berakhot 13b:18 ברכות י"ג ב:י"ח

תָּנוּ רַבָּנַן: "שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד" זוֹ קְרִיאַת שְׁמַע שֶׁל רַבִּי יְהוּדָה הַנָּשִׂיא. אֲמַר לֵיהּ רַב לְרַבִּי חִיָּיא: לָא חֲזִינָא לֵיהּ לְרַבִּי דְּמְקַבֵּל עֲלֵיהּ מַלְכוּת שָׁמַיִם. אֲמַר לֵיהּ: בַּר פַּחֲתֵי, בְּשָׁעָה שֶׁמַּעֲבִיר יָדָיו עַל פָּנָיו, מְקַבֵּל עָלָיו עוֹל מַלְכוּת שָׁמַיִם.

Our Rabbis have taught: "Hear, O Israel, the L-rd our G-d, the L-rd is one" — that was the reading of the Shema' of R. Judah ha-Nasi'. Rab said to R. Hiyya, "I have never seen Rabbi receive the yoke of the kingdom of heaven upon himself." He replied to him, "Son of princes, at the time when he passed his hands across his face, he received upon himself the yoke of the kingdom of heaven."

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KEHOT'S NOTE

ברכות יג, ב.

38 **ואין עוד מלבדו**

Moshe tells Israel they were shown G-d's wonders so that they would know that Havayah is G-d: "there is nothing else besides Him." The Alter Rebbe reads it as saying the worlds have no existence apart from G-d. (context: Steinsaltz Tanakh)

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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PARAGRAPH 6

39 **לגדולתו אין חקר**

David's psalm of praise: "Great is Havayah and highly praised, and His greatness is unsearchable." The Alter Rebbe uses it to show that praise of G-d can rise without end. (context: Steinsaltz Tanakh)

Psalms 145:3 תהילים קמ"ה:ג'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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40 **לית מחשב' תפיס' בי' כלל**

Eliyahu's discourse says no thought can grasp G-d at all; here it shows that no praise touches His essence.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

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

Constantinople, 1740 (CC-BY-NC)

41 **ונשגב שמו לבדו**

The closing call of the psalm: let all creation praise the Name of Havayah, "for His Name alone is exalted." G-d is beyond all the worlds that praise Him. (context: Steinsaltz Tanakh)

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

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

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42 **מלכותך מלכות כל עולמים**

From David's psalm of praise: "Your kingdom is a kingdom of all worlds, and Your dominion is in every generation." G-d's kingship is what relates to the worlds, while He Himself remains beyond them. (context: Steinsaltz Tanakh)

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, י"ג.

PARAGRAPH 7

43 **במקום שאתה מוצא גדולתו**

An earlier maamar in Miketz, where the sources for this saying are given.

KEHOT'S NOTE

נסמן לעיל לא, ד.

44 **במקום שאתה מוצא גדולתו שם אתה מוצא ענותנותו**

Rabbi Yochanan teaches that wherever Scripture mentions G-d's greatness it also mentions His humility; the Alter Rebbe reads G-d's kingship over the worlds as that humility.

Megillah 31a:12–13 מגילה ל״א א:י״ב-י״ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: ״כִּי ה׳ אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים״, וּכְתִיב בָּתְרֵיהּ: ״עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה״. שָׁנוּי בַּנְּבִיאִים: ״כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ׳״, וּכְתִיב בָּתְרֵיהּ: ״וְאֶת דַּכָּא וּשְׁפַל רוּחַ״, מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: ״סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ״, וּכְתִיב בָּתְרֵיהּ: ״אֲבִי יְתוֹמִים …

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who …

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45 **המשפילי לראות**

The psalmist praises G-d who sits on high and "lowers Himself to look upon the heavens and the earth": from His height even the heavens are below Him. Even His attention to the highest worlds is a descent. (context: Steinsaltz Tanakh)

Psalms 113:6 תהילים קי״ג:ו׳

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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KEHOT'S NOTE

תהלים קיג, ו. סומך נופלים ורופא חולים וזוקף כפופים׃

46 **להחיות רוח שפלים**

G-d, through the prophet: He dwells on high and in holiness, and also with the crushed and lowly, "to revive the spirit of the lowly." (context: Steinsaltz Tanakh)

Isaiah 57:15 ישעיהו נ״ז:ט״ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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47 **זוקף כפופים**

"Havayah raises the bowed," one of the psalmist's list of G-d's kindnesses to the weak; the words are also said in the morning blessings. Further examples of His humility. (context: Steinsaltz Tanakh)

Psalms 146:8 תהילים קמ״ו:ח׳

Havayah פֹּקֵחַ עִוְרִים ה׳ זוֹקֵף כְּפוּפִים ה׳ אֹהֵב צַדִּיקִים׃

The L-RD openeth the eyes of the blind; The L-RD raiseth up them that are bowed down; The L-RD loveth the righteous;

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48 **להיות כארץ הלזו השפלה**

Likkutei Torah explains that G-d's kingship is called "earth" as the lowest level, which relates to a people, and refers explicitly to this maamar's phrase "like this lowly earth".

KEHOT'S NOTE

ראה לקו״ת במדבר ה, ב. אוה״ת פ׳ לך לך תשכה, א.

49 **מלך שמו נקרא**

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

KEHOT'S NOTE

פיוט אדון עולם.

PARAGRAPH 9

50 **בכל נפשך**

"With all your soul" in the command to love G-d; here it describes a love that longs to leave the confines of the worlds.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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51 **מי לי בשמים ועמך לא חפצתי בארץ**

Asaf, after struggling with the success of the wicked, finds his answer in closeness to G-d: "Whom do I have in heaven but You? Besides You I desire nothing on earth." The Alter Rebbe cites it as the essence of true love. (context: Steinsaltz Tanakh)

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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

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52 **כלה שארי ולבבי**

Asaf continues, "My flesh and my heart yearn (kalah)," in the plain sense they may fail, but G-d is his portion. The

Alter Rebbe reads kalah as the soul's longing that expires in love of G-d. (context: Steinsaltz Tanakh)

Psalms 73:26 תהילים ע״ג:כ״ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

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

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53 כי אהבה משרש אבה שהוא מלשון חפץ ורצון

Nasso explains love as coming from avah, will: that a person's will and desire, with all his heart and soul, be for the revelation of G-dliness and His unity in the world and the soul.

KEHOT'S NOTE

בלקו״ת נשא כו, ב מפרש ״והכוונה שיהיה רצון האדם וחפצו ובקשתו בכל לב ונפש להיות גילוי אלקותו ויחודו יתּ׳ בעולם ונפש״ ע״ש. ראה ספר החקירה להצ״צ צב, א בשרש ישע. וראה גם לקו״ת מסעי פח, ד. ואתחנן ט, ב.

54 רוח שפלים

G-d revives "the spirit of the lowly"; here the goodness from above that enlarges the love below.

Isaiah 57:15 ישעיהו נ״ז:ט״ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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55 ואהבת בגימט׳ ב׳ פעמים אור

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

KEHOT'S NOTE

שער הכוונות כוונת ק״ש. פע״ח שער הק״ש פכ״ג וכ״ה.

56 וישכם אברהם בבקר

Kehot's note points to Genesis 25:3 for these words.

Genesis 25:3 בראשית כ״ה:ג׳

KEHOT'S NOTE

בראשית כה, ג.

57 וישכם אברהם בבקר

Avraham rose early in the morning to go to the binding of Yitzchak; morning is linked to Avraham, the man of kindness. The same words also open Genesis 19:27 and 21:14; the Kehot note's reference reads 25:3. (context: Steinsaltz Tanakh)

Genesis 22:3 בראשית כ״ב:ג׳

וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיְבַקַּע עֲצֵי עֹלָה וַיָּקָם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹקִים׃

And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which G-d had told him.

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58 לקמן בד״ה רני ושמחי

the passage shares nothing with the note

KEHOT'S NOTE

לז, א.

59 שום תשים עליך מלך

Moshe's law of the king: "You shall surely set over you a king whom Havayah your G-d chooses." The Alter Rebbe uses it to picture the mitzvos as the King's commands, obeyed without understanding. (context: Steinsaltz Tanakh)

Deuteronomy 17:15 דברים י״ז:ט״ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה׳ אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

60 ולב מלכים אין חקר

Shlomo's proverb: as the heavens are high and the earth deep, "the heart of kings is unsearchable," for a king weighs more than his subjects can know. The reasons for the King's commands lie beyond the subjects' understanding. (context: Steinsaltz Tanakh)

Proverbs 25:3 משלי כ״ה:ג׳

שָׁמַיִם לָרוּם וָאָרֶץ לָעֹמֶק וְלֵב מְלָכִים אֵין חֵקֶר׃

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

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KEHOT'S NOTE

ע״פ משלי כה, ג.

61 וימינו תחבקני

The beloved, longing for her lover, pictures him close: "His left hand is under my head, and his right hand embraces me." Through the mitzvos G-d draws the person close in an embrace. (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. ח, ג.

62 וימינו תחבקני

The same words recur near the end of the Song, cited by

> **Kehot as a second location.**

Song of Songs 8:3 שיר השירים ח:ג

שְׂמֹאלוֹ תַּחַת רֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

His left hand should be under my head, And his right hand should embrace me.

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ת"ר מצות נר חנוכה כו'

The Rabbis taught: the mitzvah of the Chanukah lamp… Beis Shammai say…

The mitzvos are the soul's garments and the soul is the wick that lets G-d's light catch them. Chanukah's lights, like the eight "princes of men," draw an encompassing light from above wisdom that must be built up from below step by step; that is why Beis Hillel's rule, ascending from one to eight, prevails.

THE MAAMAR IN BRIEF

The maamar asks why Beis Shammai model the Chanukah lights on the decreasing bullocks of Sukkos. It first explains that the mitzvos become the soul's garments in Gan Eden: a created soul can grasp the radiance of the Shechinah, which is G-dliness itself, only through a screen, and the mitzvos, rooted in Keser yet performed with physical things, are that screen. Two images follow. The two kinds of mirror, clear glass and a silvered mirror, correspond to Moshe's prophecy and that of the other prophets, and to the mitzvos and the transformed animal soul, whose "reflected light" reaches even higher. In the lamp, the mitzvos are the oil and the soul is the wick; the dark light of love "with all your might" comes first, then the white light of the mitzvah's joy. The Menorah's seven lamps match the seven shepherds, who teach and give inward light; Chanukah's eight match the eight princes, perfectly righteous people who give encompassing light from a higher source. Against Greek wisdom, the repair had to come from above wisdom. Sukkos, a Torah festival, reveals its light from above all at once and then decreases; Chanukah, a rabbinic light drawn from below, must grow from one.

OUTLINE

1 **The question, and the mitzvos as garments** ¶1–5

Why compare the Chanukah lights to the Sukkos bullocks? The mitzvos are the soul's garments in Gan Eden, where it ascends endlessly in grasping the Infinite.

2 **Why the soul needs a garment** ¶6–13

A finite soul receives infinite radiance only through a screen; the mitzvos, rooted in Keser and performed physically, are that screen and the purpose of the soul's descent.

3 **The two mirrors** ¶14–20

Clear glass and a silvered mirror: Moshe's prophecy and the other prophets'; the transformed animal soul produces a reflected light that draws from Atik, above the mitzvos' root.

4 **Garments, crowns and the lamp** ¶21–29

G-dliness is above spirit as much as matter; the radiance and the crown; in the lamp the mitzvos are the oil and the soul the wick, giving a dark light and a white light.

5 **Seven shepherds and eight princes** ¶30–42

The Menorah's seven lamps are the shepherds who teach inwardly; Chanukah's eight are the princes whose encompassing light, from above wisdom, overcomes Greek wisdom and shines even in exile.

6 **Beis Shammai and Beis Hillel** ¶43–48

Sukkos, a Torah festival, reveals its light from above at once and decreases; Chanukah, drawn from below, must increase. Accepting the yoke of Heaven and refining the animal soul come first.

7 **The roots of the shepherds and princes** ¶49–55

The princes are the outer dimension of a higher level, rooted in the first eight tikkunim of Arich Anpin and in Binah, above the shattering; hence their power against evil.

KEY CONCEPTS

Garments of the soul לבושי הנשמה

The mitzvos a person performs become garments through which the soul, in Gan Eden, can receive the radiance of the Shechinah, which it could not otherwise grasp.

Luminous speculum and speculum that does not shine אספקלריא המאירה ושאינה מאירה

Clear glass that shows the thing itself, and a silvered mirror that shows only an image but also lets one see oneself and what is behind; applied to prophecy, to the mitzvos, and to the transformed animal soul.

Wick and oil פתילה ושמן

In this world the soul is the wick on which G-d's light takes hold and the mitzvos are the oil it consumes; in Gan Eden the roles reverse.

Seven shepherds and eight princes of men שבעה רועים ושמונה נסיכי אדם

The shepherds teach and give inward light, like the Menorah's seven lamps; the princes are perfectly righteous and give encompassing light from a higher source, like Chanukah's eight lights.

Encompassing and inner lights מקיפים ופנימיים

Inner light is absorbed and understood; encompassing light is too great to enter and affects one from beyond, and comes from a higher level.

With all your might בכל מאדך

Love beyond one's natural measure, born of transforming the animal soul, which draws a light that does not follow the ordered chain of worlds.

SECTION 1 • ¶1–5

The question, and the mitzvos as garments

1 ת"ר [תנו רבנן] מצות נר חנוכה[1,2] כו'. בש"א [בית שמאי אומרים] יום ראשון מדליק ח' מכאן ואילך פוחת והולך (כמו בפרי החג). ובה"א [ובית הלל אומרים] יום ראשון מדליק א' מכאן ואילך מוסיף והולך (מעלין בקודש כו').

The Rabbis taught: "The mitzvah of the Chanukah lamp, etc." Beis Shammai say: on the first day one lights eight; from then on one goes on decreasing (like the bullocks of the Festival). And Beis Hillel say: on the first day one lights one; from then on one goes on increasing ("we ascend in holiness," etc.).

> The maamar opens with the Talmud's dispute over how to light the Chanukah lights. Beis Shammai count down from eight, as the bullocks offered on Sukkos ("the bullocks of the Festival," Numbers 29) go down each day from thirteen to seven; Beis Hillel count up from one, because in matters of holiness one only goes upward. An early transcript, the Kehot note records, dates this maamar to Shabbos Chanukah 5571 (1810).

להבין מה ענין נר חנוכה לפרי החג[3] נקדים מ"ש נר מצוה ותורה אור[4] שהמצות נק' נר[5] וגם כתיב נר ה' נשמת אדם[6] שהנשמה נק' נר.

To understand what the Chanukah lamp has to do with the bullocks of the Festival, let us first preface what is written, "For a mitzvah is a lamp and the Torah is light": the mitzvos are called a lamp. And it is also written, "The lamp of Havayah is the soul of man": the soul is called a lamp.

> Beis Shammai's comparison raises a question: what do Chanukah lights have to do with the Sukkos offerings? To answer, the Alter Rebbe first examines two verses that call something a "lamp": the mitzvah (Proverbs 6) and the human soul (Proverbs 20).

ובזוהר מבואר[7] שהמצות נק' לבושין אשר הנשמה מתלבשת בהן בג"ע [בגן עדן] וצריכה הנשמה לקיים תרי"ג מצות[8] בכדי שיהיה המלבוש בשלימות

And in the Zohar it is explained that the mitzvos are called garments, in which the soul clothes itself in Gan Eden; and the soul must fulfill the 613 mitzvos so that the garment will be complete.

> The Zohar teaches that the mitzvos a person performs become the soul's garments in Gan Eden, the spiritual paradise where souls enjoy G-dliness after this life. Since the soul has 613 "limbs" matching the 613 mitzvos, it needs all of them for its garment to be whole; Tanya (end of chapter 4) explains that the thought, speech and action of the 613 mitzvos clothe these 613 "limbs" of the soul.

ואם חסר א' מהמצות חסר לבושו לכן צריכה לבא עוד לקיים המצוה ההיא שחסרה בכדי להשלים המלבוש.[9]

And if one of the mitzvos is lacking, its garment is lacking. Therefore it must come [down] again to fulfill that mitzvah which was lacking, in order to complete the garment.

> A missing mitzvah leaves a gap in the soul's garment. That is why a soul may need to return to this world: to perform the mitzvah it lacked and so complete its garment.

2 ולבאר ענין הלבוש לנשמה בג"ע [בגן עדן]. דהנה בג"ע [בגן עדן] הנשמות נהנין מזיו השכינה[10] וענין הזיו הוא הארה מאור א"ס

And to explain the matter of the soul's garment in Gan Eden: Now, in Gan Eden the souls take pleasure in the radiance of the Shechinah, and the radiance is a glow from the Infinite Light (Or Ein Sof).

> To explain why the soul needs a garment, the Alter Rebbe describes what happens in Gan Eden. The souls' reward is to enjoy the "radiance of the Shechinah," and that radiance is itself a glow of the Infinite Light.

ומתענגים הנשמות בג"ע [בגן עדן] שמשיגים איזה הארה מהזיו ובחי' הזיו הוא הארה מא"ס בלי גבול.

And the souls delight in Gan Eden in that they apprehend some glow of the radiance; and the radiance is a glow from the Infinite One (Ein Sof), without limit.

> The souls' delight in Gan Eden lies in grasping some glow of that radiance. Since the radiance comes from the Infinite, the delight of grasping it has no limit.

ולכן אף שבכלל יש רק ב' בחי'.[11] גע"ע [גן עדן עליון] בבריאה. וגע"ת [וגן עדן תחתון] ביצירה. אבל בפרטיות יש השגות בלי גבול צדיקים ילכו מחיל אל חיל[12] אשר נשמתם נתעלו בעילוי אחר עילוי כי אין מספר להשגות אור וזיו אשר היא הארה מאור א"ס ב"ה.

Therefore, although in general there are only two levels, the Higher Gan Eden in Beriah and the Lower Gan Eden in Yetzirah, in detail there are apprehensions without limit: the righteous "go from strength to strength," for their souls ascend from one elevation to another, since there is no number to the apprehensions of the light and radiance, which is a glow from the Infinite Light, blessed be He.

> In general terms there are just two Gardens of Eden, a higher one in the World of Beriah and a lower one in Yetzirah; but within them there are endless gradations, and the righteous "go from strength to strength," because there is no end to what can be grasped of an infinite light. In Torah Ohr, Shemos, and in Likkutei Torah, Bamidbar (a Shavuos discourse), the Alter Rebbe says the same: the books name only two Gardens, but in truth there are countless Gardens, one above another.

וכל זמן שצריכה הנשמה להתעלות מג"ע [מגן עדן] לחבירו צ"ל מקודם בחינת נהר די נור[13] שיבוטלו כל השגות הקודמות (עיין בד"ה ויהי מקץ)[14]

And whenever the soul must ascend from one Gan Eden to the next, there must first be the level of the River of Fire (nehar di nur), so that all its previous apprehensions are nullified (see the discourse beginning "Vayehi Mikeitz").

> Before a soul can rise from one level of Gan Eden to the next, it must pass through the "River of Fire" (nehar di nur), which sets aside all its earlier understanding. In the first maamar of this parsha, "Vayehi Mikeitz," the Alter Rebbe explains that even a perfect tzaddik immerses in the River of Fire on entering Gan Eden, to lose the memory of this world, and again each time he rises "from strength to strength," to forget what he grasped before.

כי השגה הקודמת נגד השגה שלמעלה ממנה אין ערוך כלל והיא בטלה לגמרי נגדה אחרי שהשגות הנ"ל הוא להיות משיג הארה מאור א"ס ב"ה א"כ כל השגה יתירה שמשיג מהאור השגה שלמטה בטלה נגדה.

For the previous apprehension, compared to the apprehension above it, bears no comparison at all and is entirely nullified before it. Since these apprehensions are the apprehending of a glow from the Infinite Light, blessed be He, it follows that before every further apprehension one attains of the light, the apprehension below it is nullified.

> The reason is that a lower understanding is as nothing compared with a higher one. Each new grasp of the Infinite Light dwarfs the previous one so completely that the former must be set aside.

3 ולבעבור זה כל צדיק נכוה מחופתו של חבירו.[15] היינו מבחינת השגה החופף על חבירו מאחר שאין השגתן אי' ויש לכל אי' השגה אחרת אשר נהנה מזיו השכינה המאיר עליו.

For this reason "every tzaddik is burned by the canopy of his fellow," that is, by the level of apprehension that forms a canopy (chofef) over his fellow; since their apprehension is not one, and each has a different apprehension, in which he enjoys the radiance of the Shechinah that shines upon him.

> The Talmud says each one in the World to Come is "burned" by his fellow's canopy (chupah). The Alter Rebbe reads the canopy as the level of understanding that "forms a canopy" (chofef, from the same root) over a fellow tzaddik: since each soul enjoys its own distinct glimpse of the Shechinah, the one below is pained by the higher level he sees above another.

וזהו וקדושים בכל יום יהללוך סלה[16] קדושים היינו נשמות בג"ע [בגן עדן] נקראו קדושים יהללוך סלה כל מקום שנאמר סלה[17] הוא בחי' בלי גבול אשר תמיד מתחדשים השגתם מאור א"ס אשר היא בלי גבול.

And this is [the meaning of] "And holy ones every day praise You, selah." "Holy ones" are the souls in Gan Eden, who are called holy; "praise You, selah": wherever "selah" is said, it denotes the level of the limitless, for their apprehension is constantly renewed from the Infinite Light, which is without limit.

> A line from the Amidah, "holy ones praise You every day, selah," is read as describing the souls in Gan Eden, and the Talmud teaches that "selah" means without end: their understanding is renewed endlessly. The Kehot note adds that in his maamarim on Vayikra the Alter Rebbe explains these "holy ones" as the highest of all souls.

4 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] מוטב דלידייני[18] וליתי לעלמא דאתי כי אין כדאי כל הדינים נגד תענוג השגתו הנ"ל. אף שבג"ע [שבגן עדן] התחתון אין ערוך כלל וכו'.

Therefore our Sages said, "Better that he be judged and come to the World to Come," for all the judgments are of no account compared to the delight of his apprehension described above. Even in the Lower Gan Eden there is no comparison at all, etc.

> When Elisha ben Avuyah died, Rabbi Meir said it was "better that he be judged and come to the World to Come." The Alter Rebbe explains why: all the judgments are as nothing next to the delight of grasping G-dliness, and even the Lower Gan Eden is beyond all comparison; in Torah Ohr, Shemos, he cites the same saying to show that this delight is worth every suffering.

וכן ג"ע [גן עדן] תחתון נגד ג"ע [גן עדן] עליון עד רום המעלות כי התענוגי' [התענוגים] שנמשכו מאוא"ס [מאור אין סוף] מקור כל התענוגים הם בלי גבול.

And likewise the Lower Gan Eden compared to the Higher Gan Eden, up to the highest heights, for the delights drawn from the Infinite Light, the source of all delights, are without limit.

> The same gap exists between the Lower and the Higher Gan Eden, and so on upward without end. Because all delight comes from the Infinite Light, the source of every pleasure, the delights it gives are limitless.

5 וכמו שרואים בחוש שאף מה שנפל בשבה"כ [בשבירת הכלים] תענוגים גשמיים הוא ג"כ אין שיעור כי יש כמה מיני תענוגים כידוע לאין מספר. אם כן עאכו"כ [על אחת כמה וכמה] השרש ומקור לזה תענוג רוחני אף מגעה"ת [מגן עדן התחתון] הוא בלי גבול[19] מא"ס.

As we see with our own senses that even what fell in the shattering of the vessels, physical delights, is also without measure, for there are many kinds of delights, as is known, without number. If so, all the more is their root and source, spiritual delight, even of the Lower Gan Eden, without limit, from the Infinite One.

> Physical pleasures came into being through the "shattering of the vessels," the primordial breaking in which sparks of holiness fell into the physical world. If even these fallen pleasures come in countless kinds, then their spiritual source, even in the Lower Gan Eden, must be all the more without limit, since it flows from the Infinite.

SECTION 2 • ¶6–13

Why the soul needs a garment

6 ולבעבור זה הנשמה שהיא בחינת בע"ג [בעלי גבול / בעל גבול] א"א לה להשיג גילוי הזיו שהוא מהות אלקות כ"א ע"י לבוש שהוא בחי' מסך

For this reason the soul, which is a limited being, cannot apprehend the revelation of the radiance, which is the very essence of G-dliness, except through a garment, which is the level of a screen (masach);

> Here is the answer to why the soul needs a garment: as a created, limited being it cannot directly grasp the radiance, which is G-dliness itself. It needs a garment that acts as a screen, filtering the light.

וע"י אותו לבוש ומסך יכולה לקבל האור והזיו וכמו שמבוא' בע"ח [בעץ חיים] שיש בחי' מסך ופרגוד.[20]

and through that garment and screen it is able to receive the light and the radiance, as is explained in Etz Chaim that there is the level of a screen and a curtain (pargod).

> Through that garment the soul can receive the light. The Alter Rebbe notes that the Arizal's Etz Chaim speaks of a "screen" (masach) and "curtain" (pargod) that make it possible for a lower level to receive from a higher one; the Kehot note places this at the beginning of the gate on the order of the worlds of Atzilus, Beriah, Yetzirah and Asiyah.

7 וכמו ד"מ [דרך משל] אור גדול[21] שאין יכולים להביט בו מחמת רוב בהירותו וכשיש מסך מבדיל אז יכולים לקבל את האור אחר שנתעלם ההארה קצת ע"י מסך

As, for example, a great light which one cannot look at because of its great brightness; but when there is a separating screen, then one can receive the light, once the illumination has been somewhat concealed by the screen.

> The first illustration: a very bright light blinds, but through a filtering screen one can look at it. The screen does not block the light; it dims it enough to make it receivable. In Torah Ohr, Chayei Sarah, the Alter Rebbe uses the same image: one looks at a pure light through a curtain, and so the soul, a created being, grasps G-dliness through the garment of the mitzvos.

וכמו דבר חכמה ושכל גדול אין יכולים להסביר לפני קטן בחכמה כ"א ע"י לבוש ומשל אז מבין הדבר כמו"כ [כמו כן] נקראים מצות לבושין שהם ג"כ בחי' משל.

And likewise a matter of wisdom and great intellect cannot be explained to one who is small in wisdom except through a garment and a parable; then he understands the matter. So too the mitzvos are called garments, for they too are the level of a parable.

> The second illustration: a deep idea can be taught to a beginner only through a parable that "clothes" it. The mitzvos are garments in the same way: they are a kind of parable through which the soul receives what it could not otherwise grasp.

8 וכמ"ש משל הקדמוני[22] היינו שיהי' [שיהיה] התגלות עצם רצון אור א"ס זה א"א שיכול[23] לבוא לידי גילוי לשום נברא רק ע"י התלבשות רצונו ית' בעשיי' [בעשייה] גשמי' [גשמיים / גשמיות / גשמית] מעשה המצוה.

As it is written, "the parable of the Primordial One": that is, that there should be a revelation of the very essence of the will of the Infinite Light; this cannot come to be revealed to any created being except through the clothing of His will, may He be blessed, in physical action, the deed of the mitzvah.

> The phrase "the parable of the Primordial One" comes from David's words to Shaul (I Samuel 24), where plainly it means "the proverb of the ancients." In Torah Ohr on Megillas Esther the Alter Rebbe reads "the Primordial One" as G-d Himself, who precedes the world, and the Torah as His parable. The point here: G-d's innermost will cannot be revealed to any creature directly, only when it is clothed in a physical act, the doing of a mitzvah.

ולכן נק' המצות לבושין ושרש המצות גבוה מאד ששרשם מבחי' כתר עליון תר"ך עמודי אור.

Therefore the mitzvos are called garments. And the root of the mitzvos is very high, for their root is from the level of the Supernal Keser, the 620 pillars of light.

> That is why the mitzvos are called garments. Their root is very high, in the Supernal Keser, the level of divine will above intellect, which Kabbalah calls the "620 pillars of light": 620 is the numerical value of Keser (כתר), and the 613 mitzvos of the Torah with the 7 of the Rabbis come to 620.

9 ונשתלשלו ע"י שערות וכו' עד שנשתלשלו למטה בעשייה גשמי' [גשמיים / גשמיות / גשמית] ציצית וסוכה ובהם דוקא נתגלה רצונו יתי סוף מעשה במחשבה תחלה נעוץ תחב"ס [תחלתן בסופן][24] דפעם א' נאמר בראשי' [בראשית] ברא כו' השמים ואת הארץ שמים תחלה.[25]

And they descended in a chain by way of the "hairs," etc., until they descended below into physical action, tzitzis and sukkah, and in them specifically His will, may He be blessed, is revealed. "The end of action is first in thought," "their beginning is embedded in their end." For in one place it says, "In the beginning [G-d] created, etc., the heavens and the earth": heavens first.

> From Keser the mitzvos descended step by step, through the "hairs" (a Kabbalistic image for thin channels from the Crown), down to physical deeds such as tzitzis and sukkah, and in these specifically G-d's will is revealed. As the saying goes, what comes last in action was first in thought; Sefer Yetzirah teaches that the beginning is embedded in the end. The first verse of the Torah lists heaven before earth.

10 וכתיב ביום עשות[26] ה' אלקים ארץ ושמים. ארץ תחלה. כאן במעשה. וכאן במחשבה.[27]

And it is written, "On the day that Havayah Elokim made earth and heavens": earth first. The one [speaks] of action, and the other of thought.

> A second verse names earth before heaven. One verse, the Alter Rebbe says, gives the order of action and the other the order of thought.

ודרך כלל שמים הוא בחי' רוחניות. וארץ בחי' גשמיות ובמעשה קדמה שמים כי בדרך השתלשלות הרוחניות מחיה ומהוה בחי' גשמיות אבל במחשבה קדמה בחי' גשמיות סוף מעשה במח"ת [במחשבה תחלה] כי התגלות האור מסוכ"ע.

And in general, heavens are the level of spirituality, and earth the level of physicality. In action, heavens came first, for in the order of the chain of descent the spiritual gives life to and brings into being the physical; but in thought, the physical came first, "the end of action is first in thought," for the revelation of the light is from the light that encompasses all worlds (sovev kol almin).

> Heaven stands for the spiritual and earth for the physical. In the order of creation the spiritual gives rise to the physical, so heaven comes first; but in G-d's intention the physical is first, because it is through physical things that the highest light, the light that encompasses all worlds, is revealed.

11 וגילוי הרצון תר"ך עמודי אור הוא ע"י קיום רצונו בדברים גשמיים ממש אשר שרשם מעולם התהו ובהם דוקא מתלבש רצה"ע [רצון העליון].

And the revelation of the will, the 620 pillars of light, comes through fulfilling His will in truly physical things, whose root is from the World of Tohu; and in them specifically the Supernal will is clothed.

> The divine will, the "620 pillars of light," is revealed specifically when it is carried out with physical things. These things are rooted in the World of Tohu, the primordial world of intense lights that shattered, and that is why the Supernal will can be clothed in them.

ולכן המצות הם לבושים אשר על ידם תוכל הנשמה להשיג ולהנות התענוג והזיו בג"ע [בגן עדן].

Therefore the mitzvos are garments through which the soul is able to apprehend and enjoy the delight and the radiance in Gan Eden.

> This explains why the mitzvos serve as garments: through them the soul can grasp and enjoy the delight and radiance of Gan Eden.

12 ולזה המצות הם כמו לבוש שענין הלבוש הוא שאינו בא באדם להיות לו חיות פנימי כמו מזון שנעשה לאחדים ממש עם האדם ומחיה אותו

For this reason the mitzvos are like a garment, for the nature of a garment is that it does not enter into a person to be his inner life-force, as food does, which becomes truly one with the person and gives him life.

> A garment differs from food. Food enters the body, becomes one with it and sustains it from within; a garment stays outside and never becomes part of the person's inner life.

ואעפ"כ [ואף על פי כן] צ"ל שיש במלבושין מעלה יתירה ששרשם מבחי' מקיפים.

And nevertheless one must say that garments have a superior quality, for their root is from the level of the encompassing [lights] (makifim).

> Yet garments have an advantage of their own: they correspond to the "encompassing" lights (makifim), which are higher than what can enter within.

13 ולבעבור זה הוא מקיף על האדם ומגין עליו ומשמרו כמו"כ [כמו כן] מעשה המצות אשר שרשם הם מבחי' מקיפים כתר עליון

For this reason [a garment] encompasses a person, protects him and guards him. So too the deed of the mitzvos, whose root is from the level of the encompassing [lights], the Supernal Keser;

> Because a garment surrounds a person, it can protect and guard him. The mitzvos are the same: their root is in the "encompassing" lights of the Supernal Keser, the Crown above intellect.

לכן לא בא התגלותם למטה בבחי' אור פנימי רק בעשייה גשמי' [גשמיים / גשמיות / גשמית] ממש וכידוע שמה שבשרשו יותר גבוה נופל למטה יותר.

therefore their revelation does not come below as an inner light, but only in actual physical action; and, as is known, what is higher in its root falls lower.

> Since their root is so high, the mitzvos cannot be revealed below as an inner, understood light; they come down only as plain physical deeds. This follows a known rule: the higher a thing's source, the lower it falls.

אכן ע"י מעשה המצות נעשה בחי' מקיף ומסך שע"י המצות תוכל להתענג בתענוג אא"ס [אור אין סוף] וזהו תכלית ירידת הנשמה ירידה צורך עלייה

Indeed, through the deed of the mitzvos an encompassing [light] and a screen come about, so that through the mitzvos [the soul] is able to delight in the delight of the Infinite Light. And this is the purpose of the soul's descent: a descent for the sake of an ascent.

> Performing the mitzvos creates an encompassing garment that also acts as a screen, letting the soul enjoy the delight of the Infinite Light. This is why the soul comes down into a body: the descent serves a greater ascent.

ע"י עשיית המצוה תוכל לקבל האור והתענוג ע"י מסך הנ"ל אשר מתלבשת הנשמה בג"ע [בגן עדן] בלבושי המצות ומחמת כי המצות שרשם מגולגלתא וכ"ע [וכתר עליון].

Through doing the mitzvah it is able to receive the light and the delight through the screen mentioned above, for the soul clothes itself in Gan Eden in the garments of the mitzvos; and because the root of the mitzvos is from the Gulgalta and the Supernal Keser,

> Through the mitzvah's screen the soul can receive the light and delight in Gan Eden, where it wears the mitzvos as garments. The mitzvos can do this because they are rooted in the Gulgalta (the "skull," the outer aspect of Keser) and the Supernal Keser.

לכן ע"י קיום המצות רצונו יתי והיום לעשותן ולמחר לקבל שכרם[28] בג"ע [בגן עדן] אשר יתגלה אורן אז כשתתלבש הנשמה בלבוש המצות תתענג הנשמה בתענוג אוא"ס [אור אין סוף] בלתי בע"ג [בעלי גבול / בעל גבול] ע"י מסך ולבוש המצות כנ"ל.

therefore, through fulfilling the mitzvos, His will, may He be blessed ("today to do them, and tomorrow to receive their reward" in Gan Eden, where their light will be revealed), then, when the soul clothes itself in the garment of the mitzvos, the soul will delight in the delight of the Infinite Light, which is without limit, through the screen and garment of the mitzvos, as explained above.

> The Talmud says that this world is the place to perform the mitzvos and the next world the place for their reward. When the soul wears the garment of its mitzvos in Gan Eden, their hidden light is revealed and the soul enjoys the limitless delight of the Infinite Light through that garment.

אשר הם בחי' ממוצעי' ששרשם נעלה מכ"ע [מכתר עליון] ונשתלשלו למטה בדברים גשמיי' [גשמיים] (ועמש"ל [ועיין מה שכתוב לעיל] ע"פ ואברהם זקן בא בימים):[29,30]

For they are intermediaries, whose root is exalted, from the Supernal Keser, and they descended in a chain below into physical things (and see what is written above on the verse "And Avraham was old, advanced in days").

> The mitzvos are "intermediaries": rooted in the highest Keser yet brought down into physical things, they join the soul to what is far beyond it. The text refers back to the maamar on "Avraham was old, advanced in days," where the "days" are explained as these garments.

SECTION 3 • ¶14–20

The two mirrors

14 וזהו ענין מראות הצובאות[31,32] כי ענין מראה הוא זכוכית שרואין בה.

And this is the meaning of "the mirrors of the women who assembled": for a mirror (mar'ah) is a glass in which one sees.

> The copper laver in the Mishkan was made from "the mirrors of the women who assembled" at its entrance. A mirror (mar'ah), the Alter Rebbe begins, is a glass in which one sees.

אכן נאמר מראות לשון רבים כי יש ב' מראות.[33] אספקלריא המאירה.[34] היינו זכוכית הבהירה אשר ע"י יכולין לראות מרחוק אור ישר.

Yet it says "mirrors" in the plural, because there are two [kinds of] mirrors. [One is] the luminous speculum (aspaklaria hame'irah), that is, clear glass through which one can see from afar by direct light.

> Yet the verse says "mirrors" in the plural, because there are two kinds. The first is the "luminous speculum" (aspaklaria hame'irah, the Talmud's word for a seeing-glass): clear glass like a window, through which one sees even distant things directly.

15 וזהו ההפרש בין משרע"ה [משה רבינו עליו השלום][35] לכל הנביאים שבמשה נאמר ומרא' ולא בחידות[36] ונכתב ומראה בסגו"ל שהוא לשון דכר והוא אספקלריא המאירה אשר[37] על ידה אף דבר הרחוק מהאדם רואין אותו דרך אור ישר.

And this is the difference between Moshe our teacher, peace be upon him, and all the prophets: of Moshe it says, "u-mar'eh, and not in riddles," and mar'eh is written with a segol, which is a masculine form; it is the luminous speculum, through which even a thing far from a person is seen by direct light.

> G-d tells Aharon and Miriam that He speaks with Moshe "u-mar'eh, and not in riddles." The Alter Rebbe notes that this mar'eh is vowelled with a segol, the masculine form, while mar'ah with a kamatz, the feminine form, is the word for a mirror: Moshe's seeing is the "masculine" one, the luminous speculum, direct and clear even of what is far away.

כמו כן מעשה המצוה אשר נתלבשה הנשמה בג"ע [בגן עדן] בלבוש המצות ע"י לבוש הנ"ל שע"י מעשה מצות הנ"ל יכולה הנשמה ליהנות מזיו השכינה בג"ע [בגן עדן].[38]

So too the deed of the mitzvah, in whose garment the soul is clothed in Gan Eden: through that garment, through the deed of these mitzvos, the soul is able to enjoy the radiance of the Shechinah in Gan Eden

> The mitzvos work like that clear glass. Clothed in the garment of its mitzvos, the soul in Gan Eden can enjoy the radiance of the Shechinah.

16 וליהנות מאורו ית' כמו באספקלריא המאירה אור ישר אשר נמשך ונתגלה אוא"ס [אור אין סוף] ממעלה למטה בג"ע [בגן עדן]. ומשה רבינו ג"כ לא[39] הי' [היה] רואה בלי אספקלריא הנ"ל.

and to enjoy His light, may He be blessed, as through the luminous speculum, by direct light, in which the Infinite Light is drawn down and revealed from above to below in Gan Eden. And Moshe our teacher too did not see without this speculum.

> In Gan Eden the soul enjoys G-d's light as through clear glass, the Infinite Light shining down directly. Even Moshe needed such a "glass": no one sees without some medium.

וכמ"ש ומראה ולא בחידות והיינו באספקלרי' [באספקלריא] המאירה אשר בלא אספקלריא לא היה יכול להשיג בחי' אא"ס [אור אין סוף].[40] אכן שאר הנביאים ראו במראה בקמ"ץ אספקלריא דלא נהרא וביד הנביאים אדמה.[41,42]

As it is written, "u-mar'eh, and not in riddles," that is, through the luminous speculum, for without a speculum he could not have apprehended the level of the Infinite Light. But the other prophets saw through a mar'ah with a kamatz, the speculum that does not shine, [as it says,] "and through the prophets I am likened."

> Moshe's sight was through the luminous speculum, without which even he could not have grasped the Infinite Light. The other prophets saw through a mar'ah with a kamatz, the speculum that does not shine: "through the prophets I am likened (adameh)," that is, they saw only a likeness.

17 וענין אספקלריא שאינה מאירה הוא הנק' שפיג"ל דהיינו שיש מסך וכסוי על הזכוכית אבל המסך אינו דבר עב שהוא מסתיר לגמרי ומכסה האור רק דבר דק וקלוש היינו צפוי כסף הידוע.

And the speculum that does not shine is what is called a spiegel [mirror]: that is, there is a screen and covering on the glass; but the screen is not something thick that conceals and covers the light entirely, only something thin and fine, namely the well-known silver coating.

> The speculum that does not shine is an ordinary mirror (the Yiddish spiegel): glass with a covering on it. The covering is not thick enough to block everything; it is only the thin layer of silver on the back of a mirror.

18 ואז כשרואין בו באספקלריא הנ"ל נמשך ממנו או"ח [אור חוזר] אבל אין יכולים לראות דרך הזכוכי' באו"י [באור ישר]

And then, when one looks into this speculum, reflected light is drawn back from it, but one cannot see through the glass by direct light.

> In a mirror the light bounces back, "reflected light," instead of passing through as "direct light." One cannot see through it.

ולכן אין רואין מהות הדבר הנראה ועצמותו כמו ע"י אספקלריא המאירה כי אם רק דמות לבד[43] נראה ע"י אספקלריא שאינה מאירה.[44]

And therefore one does not see the essence and very being of the thing seen, as through the luminous speculum; only a likeness is seen through the speculum that does not shine.

> So in a mirror one sees only a likeness (demus), not the thing itself as through a window: the prophets' "I am likened" (adameh).

אמנם יש באספקלריא שאינה מאירה מעלה א' גבוה במדרגה שיכולין לראות עצמו וגם לראות מאחוריו כידוע מה שאין יכולין לראות באספקלריא המאירה[45] וזהו ארץ קדמה ודו"ק [ודוק].

However, the speculum that does not shine has one quality that is higher in rank: one can see oneself and also see what is behind one, as is known, which cannot be seen through the luminous speculum. And this is [the meaning of] "earth came first"; consider this carefully.

> Yet a mirror has an advantage a window lacks: one can see oneself and what is behind one. The Alter Rebbe links this to "earth came first," the physical being first in G-d's thought.

ועד"ז תירצו בגמ' [בגמרא] ביבמות (ספ"ד [סוף פרק ד'])[46] דישעיה שאמר וארא את[47] ה'[48] היינו באספקלריא שאינה מאירה שבה יוכל לראות את ה'. משא"כ באספקלריא המאירה כתיב כי לא יראני[49] כו'.

And in this way they answered in the Gemara in Yevamos (end of chapter 4) that Yeshayahu, who said, "And I saw G-d," [saw] through the speculum that does not shine, in which he could see G-d; whereas of the luminous speculum it is written, "For no man shall see Me, etc."

> Menashe charged Yeshayahu with contradicting Moshe: Moshe heard "no man shall see Me and live," yet Yeshayahu said "I saw G-d." The Talmud answers that the other prophets looked through a speculum that does not shine, Moshe through a luminous one; so in the lesser glass Yeshayahu could see, while of the luminous one it is said, "no man shall see Me."

וענין אספקלריא דלא נהרא הוא בחי' בכל מאדך[50] היינו ענין ירידת הנשמה בגוף ירידה צורך עלייי' [עלייה] להפך נה"ב [נפש הבהמית]

And the speculum that does not shine is the level of "with all your might," that is, the descent of the soul into the body, a descent for the sake of an ascent, to transform the animal soul;

> The speculum that does not shine corresponds to serving G-d "with all your might," beyond one's limits: the soul descends into a body to transform the animal soul, a descent for the sake of an ascent. In Likkutei Torah, Shemini Atzeres, the Alter Rebbe cites this maamar: Torah and mitzvos are the luminous speculum, while the Shema and prayer, which turn the animal soul around, are the speculum that does not shine.

וע"י בחי' אתכפיא ואתהפכא בכל מאדך בלי גבול למעלה מן הכלי אז נמשך מלמעלה ג"כ שלא כסדר ודרך השתלשלות מאיר אור עליון.

and through subduing and transforming [it], "with all your might," without limit, beyond the vessel, then there is drawn from above as well, not in order and not by way of the chain of descent, the shining of the Supernal Light.

> When a person subdues and transforms the animal soul with a love that breaks his own limits, a matching light comes from above that also breaks the normal order of the worlds: a higher light that does not follow the step-by-step chain of descent.

19 וזהו אספקלריא דלא נהרא דהיינו ע"י דבר מסך ומבדיל שאין מאיר האור דרך ישר היינו שנה"ב [שנפש הבהמית] הוא מכסה ומסתיר האור.

And this is the speculum that does not shine: that is, through something that screens and separates, so that the light does not shine directly; that is, the animal soul covers and conceals the light.

> In the soul, the mirror's screen is the animal soul. It conceals the G-dly light so that it does not shine directly.

אכן אין הדבר המבדיל מסך עב שהוא מסתיר לגמרי רק יכול לאתכפייא ולאתהפכא אז נעשה מזה בחי' או"ח [אור חוזר]

Yet the separating thing is not a thick screen that conceals entirely; rather, it can be subdued and transformed, and then reflected light comes about from it,

> Like the mirror's thin silver, the animal soul is not a total barrier. It can be subdued and transformed, and then it produces "reflected light."

כמו בזכוכית שע"י המסך המסתיר נוסף ע"ז או"ח [אור חוזר] חדש שלא היה מקודם שהי' [שהיה] המסך הנ"ל ויכול לראות אח"ז [אחר זה] אור חדש היינו שיכול לראו' [לראות] גם מאחוריו.

as with glass, where through the concealing screen a new reflected light is added that did not exist before the screen was there, and one can then see a new light, that is, one can see also what is behind one.

> In a mirror the silvering creates something new: reflected light that lets one see what is behind one. The screen does not only hide; it adds a new kind of sight.

כמו"כ [כמו כן] אחר שנתהפכ' [שנתהפכה] נה"ב [נפש הבהמית] אז ע"י בחי' בכל מאדך נתוסף אור המאיר ג"כ יותר מקודם שהיתה הנשמה בגוף ירידה צורך עליי' [עלייה]

So too, after the animal soul has been transformed, then through "with all your might" a light is added that shines more than before the soul was in the body: a descent for the sake of an ascent.

> Likewise, when the animal soul is transformed through love "with all your might," a greater light shines than before the soul came down into the body; this is the ascent for which it descended.

שע"י אתכפייא סט"א [סטרא אחרא] אסתלק יקרא דקוב"ה [דקודשא בריך הוא][51] לעילא לעילא ומאיר שלא ע"פ סדר השתלשלות וזה נק' אספקלריא דלא נהרא[52] (ועמש"ל [ועיין מה שכתוב לעיל] ע"פ אעשה לו עזר כנגדו)[53,54]

For when the sitra achra is subdued, the glory of the Holy One, blessed be He, ascends higher and higher, and it shines not according to the order of the chain of descent; and this is called the speculum that does not shine (and see what is written above on "I will make him a helper opposite him").

> The Zohar teaches that when the sitra achra (the side opposed to holiness) is subdued, the glory of the Holy One, blessed be He, rises "higher and higher"; Tanya, chapter 27, applies this even to a small act of self-restraint. Such light shines beyond the ordered chain of worlds, and it too is the "speculum that does not shine"; the text refers back to Torah Ohr, Bereishis, where the Name Elokim is a screen that hides the light of Havayah so that creatures can receive it.

וענין גילוי זה ייל [יש לומר] ע"ד שנתבאר במ"א פי' קדושתי למעלה מקדושתכם[55] דמאי קמ"ל [קא משמע לן] פשיטא. אלא דר"ל [דרוצה לומר] כי המצות הם מבחי' כתר כמש"ל [כמה שכתוב לעיל]. וזהו קדושתכ' [קדושתכם] אשר קדשנו וכו'. ונודע שהכתר כלול מב' פרצופים.[56] היינו בחי' עתיק זהו בחי' תחתונה שבמאציל ובחי' א"א זהו שרש הנאצלים.

And this revelation may be understood in the way explained elsewhere on the meaning of "My holiness is above your holiness": what does it teach us? It is obvious! Rather, it means that the mitzvos are from the level of Keser, as explained above, and this is "your holiness": "Who has sanctified us, etc." And it is known that Keser comprises two partzufim: the level of Atik, which is the lowest level within the Emanator, and the level of Arich Anpin, which is the root of the emanated.

> The Alter Rebbe now cites the Midrash "My holiness is above your holiness" and asks why it needs saying at all. The answer: the mitzvos come from Keser and give Israel a holiness ("Who has sanctified us with His mitzvos"); and Keser itself has two partzufim (configurations): Atik, the lowest level of the Emanator Himself, and Arich Anpin, the root of all that is emanated.

20 וזש"א [וזה שאמר] יכול כמוני.[57] היינו בחי' תחתונה שבמאציל שהוא עתיק. ת"ל [תלמוד לומר] כי קדוש אני[58] קדושתי למעלה מקדושתכם שהמצות ממשיכים מבחי' א"א

And of this it says, "Could it be like Me?", that is, the lowest level within the Emanator, which is Atik. The verse teaches, "For I am holy": My holiness is above your holiness, for the mitzvos draw down from the level of Arich Anpin,

> The Midrash reads "You shall be holy, for I am holy" as: "Could [your holiness] be like Mine? Scripture says, 'For I am holy': My holiness is above yours." Israel's holiness comes through the mitzvos, drawn from Arich Anpin, while "My holiness" is Atik, which is higher. In Likkutei Torah, Shelach, the Alter Rebbe explains this higher holiness as an arousal from above that comes before, and far above, any arousal from below.

משא"כ עתיק נק' עתיק יומין[59] שנעתק ונבדל מבחי' היומין שהם הלבושים הנעשים מהמצות[60]

whereas Atik is called Atik Yomin (the Ancient of Days) because it is removed (ne'etak) and separate from the level of the "days," which are the garments made from the mitzvos,

> Atik is called Atik Yomin, "the Ancient of Days," and the Alter Rebbe reads the name through its root: atik, "ancient," is also ne'etak, "removed." It is set apart from the "days," the garments made from the mitzvos.

שעז"נ [שעל זה נאמר] מי האיש כו' אוהב ימים לראות טוב[61] סומו"ט [סור מרע ועשה טוב] והיינו בבחי' א"א משא"כ בחי' עתיק יומין הוא בחי' קדושתי למעלה כו'

of which it is said, "Who is the man, etc., who loves days to see good?" [and then,] "Turn from evil and do good." And that is in the level of Arich Anpin; whereas the level of Atik Yomin is the level of "My holiness is above, etc."

> The Psalm asks, "Who is the man ... who loves days to see good?" and answers, "Turn from evil and do good": the "days" are built by doing the mitzvos, and they belong to Arich Anpin. Atik is above them: "My holiness is above."

אך ע"י בירור נה"ב בכל מאדך נמשך גילוי מבחי' זו כו' כי זהו ענין במקום שבעלי תשובה עומדים[62, 63] כו' בחילא יתיר[64] בחי' בכל מאדך כו':

But through the refinement of the animal soul "with all your might," a revelation is drawn from this level, etc. For this is the meaning of "In the place where baalei teshuvah stand, etc.," with greater strength, the level of "with all your might," etc.

> Yet when the animal soul is refined with love "with all your might," a revelation is drawn even from Atik. This is why baalei teshuvah stand where the perfectly righteous cannot: their return comes with "greater strength," beyond measure.

SECTION 4 • ¶21–29

Garments, crowns and the lamp

21 ולתוספת ביאור בענין הלבושים[65] לנשמה בג"ע [בגן עדן] יובן ע"פ מה שפי' בזוה"ק [בזוהר הקדוש] ס"פ תולדות שהמלאכים בירידתם לעוה"ז מתלבשים בלבוש כי להיותם רוחניים לכן כדי שיומשכו בעולם השפל הוא ע"י לבוש כו'.

And for a further explanation of the soul's garments in Gan Eden, it can be understood from what is explained in the holy Zohar at the end of Parshas Toldos: that the angels, when they descend to this world, clothe themselves in a garment; for since they are spiritual, in order for them to be drawn into the lowly world it must be through a garment, etc.

> The Alter Rebbe adds a further angle on the soul's garments, from the Zohar at the end of Parshas Toldos. When angels come down into this world they must put on a garment, because purely spiritual beings cannot otherwise exist in a physical place.

וכך יובן בהפוך שכדי שהנשמה תשיג ותהנה מזיו השכינה צ"ל ג"כ ע"י לבוש רוחני כנ"ל.

And so it can be understood in reverse: in order for the soul to apprehend and enjoy the radiance of the Shechinah, it too must be through a spiritual garment, as explained above.

> The soul's case is the reverse: it goes up rather than down. To grasp the radiance of the Shechinah it, too, needs a garment, a spiritual one.

אך לכאורה אין המשל דומה שהרי הנשמה היא עצם רוחני וא"כ למה צריכה ללבוש בשביל להשיג הזיו כו'.

But at first glance the analogy does not seem to fit, for the soul is a spiritual entity; if so, why does it need a garment in order to apprehend the radiance, etc.?

> An objection: the angel needs a garment because it is spiritual and enters a physical world. But the soul is spiritual and goes to a spiritual place, so why would it need a garment?

אך הענין הוא כי רוחניות וגשמיות שניהם נבראים ומחודשים מאין ליש משא"כ זיו השכינה שהוא גילוי אלקות ממש כמ"ש בפ' חיי שרה ע"פ ואברהם זקן.

But the explanation is that spirituality and physicality are both created and brought into being from nothing to something, whereas the radiance of the Shechinah is a revelation of actual G-dliness, as [explained] in Parshas Chayei Sarah on the verse "And Avraham was old."

> The answer is that spiritual and physical are both created, brought into being from nothing. The radiance of the Shechinah is not something created; it is G-dliness itself, as explained in the maamar on "Avraham was old" in Chayei Sarah.

והרי האלקות הוא למעלה מרוחניות כמו שהוא למעלי' [למעלה / למעלת] מגשמיות שהרי אין ערוך הנבראים לגבי הבורא:

And G-dliness is above spirituality just as it is above physicality, for created beings bear no comparison to the Creator.

> G-dliness is just as far above the spiritual as it is above the physical, since nothing created compares to the Creator. So the soul, though spiritual, needs a garment to receive it.

22 וזהו המגביהי כו' המשפילי[66] כו'. לכן כדי שתשיג גילוי זה ממש א"א להיות כ"א ע"י לבוש ממעשה המצות כו'

And this is [the meaning of] "Who is enthroned on high, etc., Who looks down low, etc." Therefore, for [the soul] to apprehend this very revelation, it is possible only through a garment from the deed of the mitzvos, etc.

> The Psalm describes G-d as enthroned high above and yet looking down low, equally far from heaven and earth. Therefore the soul can receive the revelation of G-dliness only through a garment made from its mitzvos.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] צדיקי' [צדיקים] יושבים ועטרותיה' בראשיהם ונהנים מזיו פי' נהנין מזיו הוא גילוי מהות הזיו ממש[67] וזהו כענין הראיה באספקלריא המאירה שהוא השגת המהות ממש ע"י הלבושים מהמצות.

Now our Sages said, "The righteous sit with their crowns on their heads and enjoy the radiance." "Enjoy the radiance" means a revelation of the very essence of the radiance; and this is like seeing through the luminous speculum, which is the apprehension of the very essence, through the garments from the mitzvos.

> The Talmud says the righteous in the World to Come sit with crowns on their heads and enjoy the radiance of the Shechinah. "Enjoying the radiance" is seeing G-dliness itself, as through the clear, luminous speculum, by means of the garments of the mitzvos.

אך עטרותיהם הוא בחי' מקיף והוא בחי' שלמעלה מזיו וההארה המושגת להם

But "their crowns" is the level of the encompassing [light], and it is a level that is above the radiance and the illumination they apprehend.

> The "crowns" are something different: an encompassing light, higher than the radiance and the glow the souls grasp.

לפיכך אין נמשכת בבחי' גילוי כ"א ע"ד הראי' [הראיה] ע"י אספקלריא שאינה מאירה שאין מושג המהות של הנראה רק ע"ד וביד הנביאים אדמה כו'.

Therefore it is not drawn in a revealed way, but only in the manner of seeing through the speculum that does not shine, in which the essence of what is seen is not apprehended, but only in the manner of "and through the prophets I am likened, etc."

> Because it is so high, the crown is not revealed openly but only as through the speculum that does not shine: one does not see its essence, only a likeness, as with the prophets other than Moshe.

ולכן נק' עטרה. (ועמ"ש לקמן בפסוק צאינה וראינה[68] וגו' בעטרה[69] וגו'. וזה נמשך ע"י בכל מאדך כנ"ל):[70, 71]

And therefore it is called a crown. (And see what is written below on the verse "Go out and see, etc., with the crown, etc." And this is drawn through "with all your might," as explained above.)

> That is why it is called a crown: it sits above the head and encircles it rather than entering. The text points to the verse "Go out and see … King Shlomo with the crown"; in Likkutei Torah, Shir HaShirim, the Alter Rebbe explains there that the crown, the level of Keser, cannot be seen through the luminous speculum at all, only through the speculum that does not shine, and that it comes through serving G-d "with all your might."

23 וזהו ענין נר מצוה[72] וענין נר אלקים נשמת אדם[73] היינו ב' בחי' נר. א' הוא אספקלריא המאירה. והב' אספקלריא שאינה מאירה.

And this is the meaning of "a mitzvah is a lamp" and of "The lamp of G-d is the soul of man": they are two kinds of lamp. One is the luminous speculum, and the second the speculum that does not shine.

> Now the two "lamps" from the opening, the mitzvah and the soul, are linked to the two kinds of mirror. One lamp corresponds to the clear, luminous speculum and the other to the speculum that does not shine.

והענין כי הנה בנר יש שמן ופתילה וב' גווני אור. נהורא אוכמא שעל הפתילה ונהורא חיורא.

And the explanation is that in a lamp there are oil and a wick, and two hues of light: the dark light upon the wick, and the white light.

> A lamp has oil and a wick, and its flame has two colours: a dark light close to the wick, and a white light above it. The Zohar uses these two lights often as symbols.

24 והנה האור שהוא עיקר הנר הוא נאחז בפתילה דוקא. אבל השמן בלתי אפשר שיאחז בו האור בעצמו כ"א ע"י הפתילה ומ"מ השמן הוא הנכלה בהאור וע"י פתילה א' נכלה שמן הרבה כו'.

Now the light, which is the essence of the lamp, takes hold specifically on the wick. But the light cannot take hold of the oil itself except through the wick; and nevertheless it is the oil that is consumed in the light, and through one wick much oil is consumed, etc.

> The flame can only take hold on the wick; it cannot catch the oil directly. Yet it is the oil that actually burns, drawn up through the wick, and one wick burns a great deal of oil.

25 וכך הנה מעשה המצות בעוה"ז הם בחי' השמן כמ"ש בזוהר בינוקא דבלק.[74] והיינו שמן משחת קדש ששרשו בח"ע [בחכמה עילאה] ורצון העליון

And so too, the deed of the mitzvos in this world is the level of the oil, as stated in the Zohar in [the section of] the Yanuka in Balak; that is, the oil of holy anointing, whose root is in Supernal Chochmah and the Supernal will.

> In this world the mitzvos are the oil. The Zohar's account of the child-sage (the Yanuka) in Parshas Balak compares good deeds to oil, and Tanya, chapter 35, explains it: the Shechinah rests on a person as a flame on a wick, only through the oil of good deeds. Their root is the holy anointing oil, which stands for Supernal Chochmah and the Supernal will.

אך שנשתלשלו וירדו בגשמיות בעוה"ז ע"כ אין דרך שיאחז בהם אוא"ס [אור אין סוף] ב"ה כ"א ע"י הפתילה שהיא הנפש האלקית המקיים המצות ואז הוא הממשיך בהם גילוי אוא"ס [אור אין סוף] ב"ה

But since they descended in a chain and came down into physicality in this world, the Infinite Light, blessed be He, has no way to take hold of them except through the wick, which is the G-dly soul that fulfills the mitzvos; and then it is [the soul] that draws into them the revelation of the Infinite Light, blessed be He.

> Since the mitzvos have come down into physical things, the Infinite Light cannot take hold of them directly. It needs a wick, the G-dly soul that performs them; through the soul the divine light is drawn into the physical deed.

וכמ"ש אשר יעשה אתם האדם[75] שהאדם הוא העושה אותן למצות שממשיך בהן אוא"ס [אור אין סוף] ב"ה. משא"כ חסד לאומים.[76]

As it is written, "which man shall do them," for man is the one who makes them into mitzvos, drawing into them the Infinite Light, blessed be He; which is not so with "the kindness of the nations."

> The verse "which man shall do them" can be read as "which man shall make them": a person makes the deed into a mitzvah by drawing the Infinite Light into it. The same act of kindness done without that connection, "the kindness of the nations," lacks this.

26 וזהו ותורה שם בישראל.[77] והיינו ע"י שיש בנפש בחי' מס"נ [מסירות נפש] באחד בק"ש [בקריאת שמע] שהוא בחי' בטול לאוא"ס [לאור אין סוף] ב"ה.

And this is [the meaning of] "and He set a Torah in Israel": that is, because there is in the soul the quality of self-sacrifice (mesirus nefesh) in [saying] "One" in the Shema, which is the level of self-nullification (bittul) to the Infinite Light, blessed be He.

> This is "He set a Torah in Israel": the soul can hold the divine light because it can give itself up entirely to G-d, as when one says "One" in the Shema with readiness for self-sacrifice (mesirus nefesh), which is self-nullification (bittul) before the Infinite Light.

וזהו כמשל הפתילה שבה נאחז האור. והיינו ע"י בטול זה כו' משא"כ בשמן כי הנפש היא רוחנית ויש בה בטול זה משא"כ במעשה המצות עצמן לא שייך לומר כן

And this is like the analogy of the wick on which the light takes hold, that is, through this self-nullification, etc.; which is not so with the oil, for the soul is spiritual and has this self-nullification, whereas of the deed of the mitzvos themselves one cannot say so.

> That self-nullification is what lets the light take hold of the soul, as a flame takes hold of the wick. The soul, being spiritual, has it; the physical mitzvos, the oil, cannot be said to have it.

ולכן האור נאחז בפתילה דוקא אלא שבה ועל ידה נמשך גילוי אוא"ס [אור אין סוף] ב"ה במעשה המצות שמדברים גשמיים

And therefore the light takes hold specifically on the wick, except that in it and through it the revelation of the Infinite Light, blessed be He, is drawn into the deed of the mitzvos, which are of physical things;

> So the light takes hold of the wick, the soul; yet in and through the soul the revelation of the Infinite Light is drawn into the physical mitzvos.

והוא כמשל השמן הנכלה באור.

and this is like the analogy of the oil that is consumed in the light.

> The mitzvos are thus the oil that is "consumed" in the flame, drawn up into the light through the wick.

וע"י פתילה א' נכלה שמן הרבה היינו כי נשמה א' מקיים ועושה מצות רבים לאין שיעור בשני חייו.

And through one wick much oil is consumed: that is, one soul fulfills and does countless mitzvos in the years of its life.

> One wick burns much oil: one soul performs countless mitzvos over a lifetime.

27 והנה מהשמן נמשך הנהורא חיורא שהוא כענין בחי' אספקלריא המאירה היינו בחי' אור ישר. והוא בחי' תר"ך עמודי אור כנ"ל. והנהורא אוכמא נמשך מהפתילה כי נהורא אוכמא היא בחי' אספקלריא שאינה מאירה.

Now from the oil is drawn the white light, which is like the level of the luminous speculum, that is, the level of direct light; and it is the level of the 620 pillars of light, as explained above. And the dark light is drawn from the wick, for the dark light is the level of the speculum that does not shine.

> The white light comes from the oil, the mitzvos: it is direct light, like clear glass, the "620 pillars of light" from above. The dark light comes from the wick, the soul, and corresponds to the mirror that does not shine.

28 והוא ענין אהבת בכל מאדך שנמשך מצד התהפכות נה"ב [נפש הבהמית]. כי הפתילה היא נה"א [נפש האלקית] המלובשת בנה"ב [בנפש הבהמית].

And it is the love "with all your might," which is drawn from the transformation of the animal soul. For the wick is the G-dly soul clothed in the animal soul.

> The dark light is the love "with all your might" that comes from transforming the animal soul. The wick is not the G-dly soul alone but the G-dly soul as it is clothed in the animal soul.

כי זה שהנשמה נק' פתילה הוא דוקא בהתלבשותה בגוף שאז נק' היא פתילה לגבי המצות שהם הנק' שמן לומר שהאור נאחז בפתילי' [בפתילה] דוקא כי אז בירידתן למטה הרי הנפש רוחנית והמצות גשמיות.

For the soul is called a wick specifically when it is clothed in the body; then it is called a wick in relation to the mitzvos, which are called oil, meaning that the light takes hold specifically on the wick; for then, in their descent below, the soul is spiritual and the mitzvos are physical.

> The soul is the "wick" only while it is in the body. Here below the soul is spiritual and the mitzvos physical, so the light takes hold of the soul and through it of the mitzvos.

משא"כ בעלותן למעלה בג"ע [בגן עדן] הרי אדרבה האו"ס [האור אין סוף] נתגלה לנפש ע"י אמצעות הלבושים הנעשים ממעשה המצות

But when they ascend above to Gan Eden, on the contrary, the Infinite Light is revealed to the soul by means of the garments made from the deed of the mitzvos.

> In Gan Eden it is the other way round: there the Infinite Light reaches the soul through the garments made from its mitzvos.

א"כ אז המצות הם כמו בחי' פתילה והנפש היא השמן הנכלה באוא"ס [באור אין סוף] ב"ה ע"י אמצעות הפתילה הם לבושים מהמצות וכו'. אבל בעוה"ז נהפוך הוא שהנשמה נק' פתילה.

If so, then the mitzvos are like the wick, and the soul is the oil that is consumed in the Infinite Light, blessed be He, by means of the wick, namely the garments from the mitzvos, etc. But in this world it is the reverse: the soul is called the wick.

> There the mitzvos are the wick and the soul is the oil that is "consumed" in the Infinite Light. In this world it is the reverse, and the soul is the wick.

29 וכיון שכן שאינו נק' פתילה כ"א בהתלבשותה בנה"ב [בנפש הבהמית] לכן נמשך ממנה נהורא אוכמא היא בחי' בכל מאדך וכו' בחי' או"ח [אור חוזר]

And since this is so, that [the soul] is called a wick only when clothed in the animal soul, therefore the dark light is drawn from it, which is the level of "with all your might," etc., the level of reflected light.

> Since the soul is a wick only when clothed in the animal soul, the dark light it gives off is the love "with all your might," born of transforming that animal soul: "reflected light," rising from below.

וממעשה המצות נמשך נהורא חיורא הוא בחי' שמחה של מצוה ושניהם כא' [כאחד] טובים שיש מעלה יתירה בזה כו' ויש וכו' כנ"ל בענין אספקלרי' [אספקלריא] המאירה ושאינה מאירה.

And from the deed of the mitzvos is drawn the white light, which is the level of the joy of a mitzvah. And both alike are good, for there is a superior quality in this, etc., and there is, etc., as explained above regarding the luminous speculum and the one that does not shine.

> The white light, from the mitzvos, is the joy of a mitzvah. Each light has its own advantage, just as each of the two specula described earlier has its own quality.

וזהו שהנשמה נק' נר וגם המצות נק' נר.

And this is why the soul is called a lamp and the mitzvos too are called a lamp.

> This is why both the soul and the mitzvos are called a lamp: together they make one lamp, wick and oil.

והיינו כי הנשמה היא בחי' הפתילה (בהתלבשותה בנה"ב [בנפש הבהמית]) והמצות הם בחי' השמן וע"ז נמשך ב' בחי' אור וכמ"ש ואהבת[78] בגימטריא ב"פ [ב' פעמים] אור. הוא בחי' בכל מאדך ושמחה של מצוה[79]

That is, the soul is the level of the wick (when clothed in the animal soul) and the mitzvos are the level of the oil, and through this two kinds of light are drawn, as it is written, "ve'ahavta" ("and you shall love"), whose numerical value is twice "or" (light): this is the level of "with all your might" and the joy of a mitzvah.

> The soul in the body is the wick and the mitzvos are the oil, and together they give two lights. The word ve'ahavta (ואהבת, "and you shall love") has the numerical value 414, twice or (אור, "light," 207): the two lights are love "with all your might" and the joy of a mitzvah.

וכמו שבהדלקת הנר מתחלה נמשך ועולה האור שסביב הפתילה שהוא נהורא אוכמא. ואח"כ נמשך ומתגלה הנהורא חיורא.

And just as when a lamp is lit, first the light around the wick, which is the dark light, is drawn and rises, and afterwards the white light is drawn and revealed,

> When a lamp is lit, the dark light around the wick appears first, and only afterward the white light.

כן מתחלה צ"ל ההעלאה בבחי' בכל מאדך. ואז רוח אייתי רוח ואמשיך רוח[80, 81] גילוי אוא"ס [אור אין סוף] ב"ה על ידי מעשה המצות:

so first there must be the ascent in the level of "with all your might," and then "spirit brings forth spirit and draws down spirit": the revelation of the Infinite Light, blessed be He, through the deed of the mitzvos.

> So too, first one must rise with love "with all your might," and then, as the Zohar says, "spirit brings forth spirit": the effort from below draws down the revelation of the Infinite Light through the mitzvos. The next maamar of this parsha ("For with You is the source of life") uses the same Zohar: a person doing G-d's mitzvos stirs an arousal from above.

SECTION 5 • ¶30–42

Seven shepherds and eight princes

30 והנה ענין העלאת הנרות שהיו במקדש ז' נרות[82] הוא כנגד שבעה מדרגות שיש בכללות עובדי ה'.

Now the matter of kindling the lamps that were in the Sanctuary, seven lamps, corresponds to seven levels that exist among those who serve G-d as a whole.

> The Alter Rebbe now turns to the number of lights. The seven-branched Menorah in the Sanctuary stands for seven types among those who serve G-d.

יש שעבודתו[83] בבחי' אהבה. ויש שעיקר עבודתו בבחינת יראה כו'. ונמשכים מבחי' שבעה רועים המפרנסים כללות נש"י [נשמות ישראל]

There is one whose service is in the mode of love, and there is one whose main service is in the mode of awe, etc. And they are drawn from the level of the seven shepherds who sustain the whole of the souls of Israel

> Some serve mainly with love, others mainly with awe, and so on through seven modes. These seven types draw from the "seven shepherds," the great leaders who nourish all the souls of Israel.

(דאע"פ [דאף על פי] שכל אחד מקבל מכל השבעה רועים מ"מ יש מי שבחי' זו גוברת בו יותר כו' כמ"ש בזוהר בנוי דאברהם כו' בנוי דיצחק כו').

(for although each one receives from all seven shepherds, nevertheless there is one in whom this quality predominates more, etc., as stated in the Zohar, "the children of Avraham, etc., the children of Yitzchak, etc.").

> Every soul receives something from all seven, but in each person one quality dominates. The Zohar speaks accordingly of "children of Avraham" (whose trait is love) and "children of Yitzchak" (whose trait is awe).

וענין שמונה נרות דחנוכה הם כנגד שמונה נסיכי אדם[84]

And the eight lamps of Chanukah correspond to the eight princes of men,

> The eight Chanukah lights, by contrast, correspond to the "eight princes of men."

וכמ"ש במיכה (סימן ה) אשור כי יבא בארצנו וכו' והקמונו עליו שבעה רועים ושמנה נסיכי אדם[85,86]

as it is written in Michah (chapter 5): "When Assyria comes into our land, etc., we will raise up against him seven shepherds and eight princes of men."

> Michah prophesies that when Assyria invades, "we will raise up against him seven shepherds and eight princes of men": plainly, many leaders and commanders who will drive Assyria back.

ובגמ' [ובגמרא] דסוכה (דף נב:) פי' שבעה רועים אברהם יעקב משה כו'. ושמונה נסיכי אדם ישי ושאול כו' ומשיח[87] ואליהו.

And in the Gemara in Sukkah (52b) it explains: the seven shepherds are Avraham, Yaakov, Moshe, etc., and the eight princes of men are Yishai and Shaul, etc., and Mashiach and Eliyahu.

> The Talmud names them: the seven shepherds include Avraham, Yaakov and Moshe, and the eight princes include Yishai, Shaul, Mashiach and Eliyahu. Why Mashiach is counted among the princes and not the shepherds, the Kehot note says, is discussed in a talk of the Rebbe (Likkutei Sichos, vol. 35).

ולהבין זה שהנרות דחנוכה הם כנגד שמונה נסיכי אדם. והענין כי הנה רועה יש בו ב' פירושים. הא' לשון מפרנס לאחרים כמו רועינו זוננו.

And to understand this, that the Chanukah lamps correspond to the eight princes of men: the explanation is that "shepherd" has two meanings. The first is in the sense of sustaining others, as in "re'enu, zunenu" (shepherd us, nourish us).

> To see why the Chanukah lights match the princes, the Alter Rebbe first examines the word "shepherd" (ro'eh), which has two senses. The first is one who feeds others, as in the Grace after Meals: "our Shepherd (re'enu), who nourishes us."

31 והב' שהוא רועה את עצמו ר"ל [רוצה לומר] שמתפרנס כמו והאתונות רועות על ידיהן[88] וכן בגמ' [בגמרא] רועה בשדות וכיוצא.

And the second, that he shepherds himself, that is, he is sustained, as in "and the she-donkeys were grazing beside them," and likewise in the Gemara, "grazing in the fields," and the like.

> The second sense of ro'eh is grazing, feeding oneself, as the she-donkeys "grazed" in the book of Job, and the Talmud's phrase "grazing in the fields."

וכן בענין השבעה רועים יש ב' בחי' אלו כי הן המפרנסים כנ"י [כנסת ישראל]. אברהם באהבה כמ"ש אברהם אוהבי[89] ששרשו מחסד עליון שהוא בחי' אהבה ומשפיע מבחי' זו לכנס"י [לכנסת ישראל] ומרע"ה [ומשה רבינו עליו השלום] משפיע בחי' דעת כו'.

And likewise with the seven shepherds there are these two aspects. For they are the ones who sustain the Community of Israel: Avraham with love, as it is written, "Avraham who loved Me," whose root is from the Supernal Chesed, which is the level of love, and he bestows from this level upon the Community of Israel; and Moshe our teacher, peace be upon him, bestows the level of Daas, etc.

> The seven shepherds have both senses: they feed others and are fed themselves. Avraham, rooted in Supernal Chesed, gives love to the people of Israel; Moshe gives them Daas, knowledge of G-d.

32 ונקרא רעיא מהימנא שמפרנס את האמונה על ידי שממשיך דעת ה'. ויעקב משפיע רחמים.

And he is called the Faithful Shepherd (ra'aya mehemna), for he sustains faith (emunah) by drawing down the knowledge of G-d. And Yaakov bestows compassion.

> Moshe is called the "Faithful Shepherd" (ra'aya mehemna), read here as the shepherd who feeds emunah, faith, by giving Israel knowledge of G-d. Yaakov gives them compassion.

ואמנם הנה ע"י שמפרנסים לכנס"י [לכנסת ישראל] הם מתפרנסים ג"כ כי מודעת זאת שא"ס ב"ה מרומם ומתנשא לאין קץ מבחי' חכמה ומדות כמאמר דלאו מכל אינון מדות איהו כלל.

And indeed, through their sustaining the Community of Israel they too are sustained. For it is known that the Infinite One, blessed be He, is exalted and uplifted without end above the level of Chochmah and the emotive attributes, as the saying goes, "He is not any of these attributes at all."

> By feeding Israel, the shepherds are fed too. G-d Himself is infinitely above wisdom and the emotional attributes; as Tikkunei Zohar says, He is none of these attributes at all.

33 וכדי שיומשך גילוי אור א"ס ב"ה במדות עליונות הוא כפום עובדיהון דב"נ [דבני נשא] שע"י אתעדל"ת [אתערותא דלתתא] באהבה

And for the revelation of the Infinite Light, blessed be He, to be drawn into the Supernal attributes, it is according to the deeds of human beings: through an arousal from below in love,

> Because G-d is above the attributes, His light enters them according to human deeds. When people arouse love from below, a response comes from above.

אזי כמים הפנים[90] נמשך למעלה ג"כ גילוי אור א"ס ב"ה במדת אהבה וחסד להיות אהבתי אתכם[91] כו'

then, "as water [reflects] face to face," there is also drawn above a revelation of the Infinite Light, blessed be He, in the attribute of love and kindness, so that it is "I have loved you, etc."

> As water reflects a face, so G-d's love answers human love: the Infinite Light is revealed in the Supernal attribute of love and kindness, "I have loved you."

ונמצא ע"י שהשבעה רועים משפיעים אהוי"ר [אהבה ויראה] לנש"י [לנשמות ישראל] ע"י האהוי"ר [האהבה ויראה] שמתעורר בנש"י [בנשמות ישראל] נמשך תוספת אור וגילוי מא"ס ב"ה בהמדות עליונות

Thus, through the seven shepherds bestowing love and awe upon the souls of Israel, through the love and awe aroused in the souls of Israel, an additional light and revelation from the Infinite One, blessed be He, is drawn into the Supernal attributes,

> So when the shepherds awaken love and awe in Israel, that love and awe draws extra light from the Infinite into the Supernal attributes.

שהם שרש בחינת הרועים והרי א"כ הם מתפרנסים ע"ז כו'. וזהו אכלו רעים[92] שהם הרועים שהם רעים למקום.

which are the root of the level of the shepherds; and so they are sustained through this, etc. And this is [the meaning of] "Eat, friends (re'im)": they are the shepherds (ro'im), who are friends of the Omnipresent.

> Those Supernal attributes are the shepherds' own root, so the shepherds are nourished in turn. The Song of Songs says "Eat, friends (re'im)"; the shepherds (ro'im) are G-d's friends.

34 והנה כמו"כ [כמו כן] יש למעלה ג"כ כמאמר ישראל מפרנסין לאביהם שבשמים[93] כו' שפרנסה זו הוא שיומשך אור א"ס להיות בבחינת כמראה אדם[94] והיינו ע"י התורה

Now likewise there is [such sustenance] above as well, as the saying goes, "Israel sustains their Father in Heaven, etc." This sustenance is that the Infinite Light be drawn to be in the level of "like the appearance of a man," and that is through the Torah,

> There is also "sustenance" above: the Midrash says Israel sustains their Father in Heaven. This means drawing the Infinite Light into the form "like the appearance of a man," the human-like structure of the Sefiros, through Torah.

וכמ"ש לכו לחמו בלחמי[95] שהתורה היא ג"כ בחי' לחמי כביכול דכמו שע"י הלחם יחיה האדם ותתחבר נשמתו עם גופו כך הוא המשכת אוא"ס [אור אין סוף] ע"י התורה שהיא בחי' ח"ע [חכמה עילאה] שבה שורה אוא"ס [אור אין סוף] ב"ה

as it is written, "Come, eat of My bread," for the Torah too is the level of "My bread," as it were. For just as through bread a person lives and his soul is joined with his body, so is the drawing down of the Infinite Light through the Torah, which is the level of Supernal Chochmah, in which the Infinite Light, blessed be He, rests.

> The Torah is called G-d's "bread." Bread binds a person's soul to his body; Torah, which is Supernal Chochmah where the Infinite Light rests, draws that light down.

ובה ועל ידה נמשך ומתלבש במדות חסד דרועא ימינא כו' וגם נמשך מזה מזון לנפש כמ"ש ותורתך בתוך מעי.[96]

And in it and through it [the light] is drawn and clothed in the attributes, Chesed being the right arm, etc. And from this, too, nourishment is drawn for the soul, as it is written, "and Your Torah is within my innards."

> Through Torah the light enters the attributes, such as Chesed, "the right arm." The Torah also becomes food for the soul, as the Psalm says, "Your Torah is within my innards."

35 והנה בחי' זו של הרועים היא המשכה בבחי' פנימית שזהו ענין ותורתך בתוך מעי[97] וכמו השגת התורה שיהיה מושג ונתפס בשכלו פסק הלכה

Now this level of the shepherds is a drawing-down in an inward way; this is the meaning of "and Your Torah is within my innards," as with the comprehension of Torah, that a ruling of law be grasped and held by one's intellect,

> The shepherds' way of giving is inward: it enters a person like food. So it is with Torah study, when one understands a halachic ruling and holds it in one's mind; Tanya, chapter 5, explains that the mind then encompasses the halachah and is clothed in it, and since the halachah is G-d's wisdom, this is a wondrous union with Him.

וכן בהתבוננות שיהיה מושג גדולת הבורא ית' כמ"ש וידעת היום[98] כו' דע את אלקי אביך[99] כו' ולפי השכל כך יהיה האהבה כו'.

and likewise in contemplation, that the greatness of the Creator, blessed be He, be grasped, as it is written, "Know this day, etc.," "Know the G-d of your father, etc."; and as the intellect is, so will the love be, etc.

> Contemplation works the same way: one grasps G-d's greatness with the mind, as the verses "Know this day" and "Know the G-d of your father" command. The love that follows matches the depth of understanding.

36 וזהו כמשל הרועה שמאכיל ומשקה את הצאן שזהו השפעת החיות בפנימיות וכן בכל דור הם ראשי אלפי ישראל המלמדים אותם תורה.

And this is like the analogy of the shepherd who feeds and waters the sheep, which is the bestowal of life-force inwardly. And so in every generation there are the heads of the thousands of Israel who teach them Torah.

> The shepherd feeds and waters his flock: he gives them life from within. In every generation the leaders who teach Israel Torah play this role.

וכמאמר משה שפיר קאמרת[100] שנקי רבא משה ע"ש [על שם] שהיה מלמד תורה כו' וכן מה שהרועים מתפרנסים ע"ז הוא ג"כ השגה בפנימיות וכמו ע"ד ומתלמידי יותר מכולם.[101]

And as in the saying "Moshe, you have spoken well," in which Rava is called Moshe because he taught Torah, etc. And likewise, what the shepherds are sustained by through this is also an inward apprehension, in the manner of "and from my students more than from all."

> In the Talmud Rav Safra addresses Rava as "Moshe," a title, the Alter Rebbe says, for one who teaches Torah. The teachers too gain inward understanding through teaching, as Rabbi Chanina said, "from my students [I learned] more than from all."

37 וכן למעלה מעלה הוא גילוי אוא"ס [אור אין סוף] בח"ע [בחכמה עילאה] שזהו ענין אכלו רעים כו'.

And likewise, far above, it is the revelation of the Infinite Light in Supernal Chochmah; this is the meaning of "Eat, friends, etc."

> At the highest level, this mutual nourishment is the revelation of the Infinite Light in Supernal Chochmah, the meaning of "Eat, friends."

אך ענין הנסיכי אדם היינו שאינן בחי' רועים ומלמדים לישראל כמשה והאבות רק הם צדיקים תמימים כמו ישי שמת רק בעטיו של נחש.[102]

But the matter of the princes of men is that they are not in the category of shepherds and teachers of Israel like Moshe and the Patriarchs; rather, they are perfectly righteous, like Yishai, who died only because of the counsel of the serpent.

> Now the princes of men: they are not shepherds and teachers like Moshe and the Patriarchs, but perfectly righteous people, like Yishai, King David's father, who the Talmud says died only "through the counsel of the serpent": death reached him only because the serpent brought death into the world, not for any sin of his own.

38 ולא מצינו זה אפילו במשה רעיא מהימנא. ועכ"ז [ועם כל זה] הרי משה הוא רבינו. וכתיב זכרו תורת משה[103]

And we do not find this even in Moshe, the Faithful Shepherd. And yet Moshe is "our teacher," and it is written, "Remember the Torah of Moshe."

> Even Moshe, the Faithful Shepherd, is not said to have died only through the serpent's counsel, without any sin of his own. Yet Moshe is "our teacher," and the Torah bears his name.

משא"כ בישי שלא היה רועה ע"ד משה כו' ואעפ"כ [ואף על פי כן] נמצא בו מעלה יתירה שהיה תמים עד שמת רק בעטיו של נחש כו'.

Which is not so with Yishai, who was not a shepherd in the manner of Moshe, etc.; and nevertheless there is found in him a superior quality, that he was perfect, to the point that he died only because of the counsel of the serpent, etc.

> Yishai was not a shepherd-teacher like Moshe. Yet he had a quality of his own: he was so perfect that he died only because death entered the world through the serpent.

ומהם נמשך ג"כ כח לנש"י בעבודה בדרך בחי' מקיף מה שאין כן מהרועים נמשך בבחי' פנימיות ונק' מזון כנ"ל.

And from them too strength is drawn to the souls of Israel in [divine] service, in the manner of an encompassing [light]; whereas from the shepherds it is drawn inwardly, and is called food, as explained above.

> The princes also give strength to Israel's service, but as an encompassing influence. The shepherds give inwardly, like food, as explained above.

אבל מהנסיכים נמשך רק בבחי' מקיף. וכמו הנסיך שהוא ענין מלוכה שהוא בחי' מקיף ששמו נק' על האנשים שבמדינתו כו'.

But from the princes it is drawn only in the manner of an encompassing [light]. Like a prince, which is a matter of kingship, which is the level of an encompassing [light], for his name is called upon the people of his country, etc.,

> A prince's influence is like kingship: the king's name rests over all the people of his land, encompassing them without entering them.

ואינו השפעה בפנימיות ממש (רק הוא עד"מ כמו אחד מתפעל מתפלת אדם צדיק המתפלל בדו"ר [בדחילו ורחימו] ומס"נ [ומסירות נפש] שעי"ז מתפעל גם הוא.

and it is not an actually inward bestowal (but it is, for example, like one who is moved by the prayer of a righteous man who prays with love and awe and self-sacrifice, so that through this he too is moved.

> An example: someone watching a righteous person pray with love, awe and self-sacrifice is moved by it. He has been influenced, but not by being taught.

והיא הארה מבחינת המקיף שהרי לא קבל ממנו בפנימית השכלה וחכמה ע"י דבור שהוא השפעה בפנימית כ"א שנתפעל מצדקתו והרי צדקתו ואהוי"ר [ואהבה ויראה] שלו הוא בבחינת ריחוק ממנו בחי' מקיף)

And this is an illumination from the level of the encompassing [light], for he has not received from him inwardly understanding and wisdom through speech, which is an inward bestowal; rather, he was moved by his righteousness, and his righteousness and his love and awe are at a distance from him, the level of an encompassing [light].)

> He received no understanding through words, which would be inward giving. He was simply moved by the righteous man's holiness, which remains beyond him; that is an encompassing influence.

אך נודע שהמקיף הוא מבחי' גבוה יותר מהפנימי כי המקיפים שרשן מסוכ"ע והפנימים מבחי' ממכ"ע [ממלא כל עלמין].

But it is known that the encompassing is from a higher level than the inward, for the encompassing [lights] are rooted in the light that encompasses all worlds, and the inward ones in the level of the light that fills all worlds.

> Yet the encompassing is higher than the inward. Encompassing lights come from the light that surrounds all worlds, inward lights from the light that fills them.

וכעד"ז ארז"ל [אמרו רבותינו זכרונם לברכה] גדולה שמושה יותר מלימודה.[104, 105] הגם שהלימוד הוא השפעה פנימית והשימוש הוא חיצונית אעפ"כ [אף על פי כן] מקבל עי"ז יותר יראת שמים כו'.

And in a similar way our Sages said, "Greater is attending [upon the Torah's scholars] than studying it." Although study is an inward bestowal and attendance is external, nevertheless through it one receives more fear of Heaven, etc.

> The Talmud says that attending a Torah scholar is greater than studying with him. Study is inward giving and attendance external, yet attendance brings more fear of Heaven.

והוא כענין המשכה בבחי' מקיף (כי מה שיכול להיות נמשך בשכל התלמיד בבחי' פנימיות אינו רק הארה לבד משכל הרב. ולכן לא קאים אינש אדעתא דרביה[106] כו')

And it is like a drawing-down in the manner of an encompassing [light] (for what can be drawn into the student's intellect inwardly is only a glimmer of the teacher's intellect; and therefore "a person does not grasp his teacher's mind, etc.").

> Attendance transmits in an encompassing way. What the student absorbs through study is only a glimmer of the teacher's mind; as the Talmud says, a person does not fully grasp his teacher's mind (for forty years).

ולכן נאמר אשור כי יבא כו' והקמונו עליו שבעה רועים ושמונה נסיכי אדם שע"י שמונה נס"א [נסיכי אדם] ידחו הרע בבחי' א' יותר מע"י הרועים

And therefore it says, "When Assyria comes, etc., we will raise up against him seven shepherds and eight princes of men": for through the eight princes of men the evil will be repelled, in one respect, more than through the shepherds.

> This is why Michah names both shepherds and princes against Assyria: in one respect the princes repel evil better than the shepherds.

כי הרועים שהם המשכה בבחי' פנימיות הנה ברבוי השתלשלות המדרגות יוכל לימשך מזה יניקה לחיצונים עד"מ מצפורני ידים לא כאברהם שיצא ממנו כו'.

For the shepherds, which are a drawing-down in an inward way, through the many levels of the chain of descent, nurture can be drawn from it to the external forces, as, for example, from the fingernails; not like Avraham, from whom came, etc.

> Inward light descends through many levels, and at its far edges the external forces can draw nourishment from it, as from the "fingernails," the outermost and least alive part of the body. The closing words, "not like Avraham, from whom came, etc.," are terse: the Talmud (Pesachim 56a) speaks of Avraham as one "from whom Yishmael came," an example of a shepherd from whom the external forces drew; how "not" fits here the text does not explain.

39 וכן בהשגת התורה ארז"ל [אמרו רבותינו זכרונם לברכה] למשמאילים בה[107] כו'. וכל האומר אין לי אלא תורה[108] כו'. וצ"ל ג"כ המשכה משמונה נס"א [נסיכי אדם] בחי' מקיפים שהמקיף מסמא עיני החיצונים כו'. וזהו ענין תורה וגמ"ח [וגמילות חסדים] שע"י התורה נמשך בחי' מזון.

And likewise in the comprehension of Torah our Sages said, "For those who go to its left, etc.," and "Whoever says, 'I have only Torah,' etc." And there must also be a drawing-down from the eight princes of men, the level of encompassing [lights], for the encompassing [light] blinds the eyes of the external forces, etc. And this is the matter of Torah and acts of kindness: through the Torah the level of food is drawn.

> Torah study too needs the princes' encompassing light. The Talmud warns that for those who go to its "left" the Torah is a potion of death, and that one who says "I have only Torah" lacks even Torah; the encompassing light "blinds" the external forces so that they cannot draw from it. That is why Torah needs acts of kindness: the Torah gives inward "food," and kindness the encompassing garment.

40 וזהו בחי' הרועים. וע"י גמ"ח [גמילות חסדים] נמשך בחי' לבוש ומקיף וזהו בחי' ההמשכה שע"י נס"א [נסיכי אדם] גדולה שמושה כו'.

And this is the level of the shepherds. And through acts of kindness the level of a garment and an encompassing [light] is drawn, and this is the level of the drawing-down through the princes of men: "Greater is attending, etc."

> Torah is the shepherds' level. Acts of kindness draw down a garment, an encompassing light; that is the princes' level, like "attending is greater."

ויובן יותר ענין ההפרש בין הרועים לנס"א [לנסיכי אדם][109] ע"ד שמצינו ברי' [ברבי] יוחנן בן זכאי

And the difference between the shepherds and the princes of men will be understood further in the manner of what we find with Rabbi Yochanan ben Zakkai:

> The difference between shepherds and princes is illustrated by Rabbi Yochanan ben Zakkai, the leading teacher of his generation.

שהיה שר התורה המלמד תורה לישראל ועכ"ז [ועם כל זה] אמר לרי' [לרבי] חנינא בן דוסא[110] בקש עלי רחמים שתפלתו גדולה יותר הרבה משלו עד שאלמלי הטיח ריב"ז [רבן יוחנן בן זכאי] כו'

he was the prince of the Torah, who taught Torah to Israel, and nevertheless he said to Rabbi Chanina ben Dosa, "Ask for mercy for me," for his prayer was much greater than his own, to the point that "had Rabbi Yochanan ben Zakkai pressed [his head between his knees], etc."

> He was the "prince of the Torah," who taught all Israel; yet he asked Rabbi Chanina ben Dosa to pray for him (in the Talmud's story, for his sick son), since Rabbi Chanina's prayer was far greater than his own: had he himself pressed his head between his knees all day, he would not have been heeded.

ומר"ח [ומרבי חנינא] בן דוסא לא נמצא שהיה מלמד תורה ע"ד ריב"ז [רבן יוחנן בן זכאי] ולא נמצא משמו דינים במשנה.

And of Rabbi Chanina ben Dosa we do not find that he taught Torah in the manner of Rabbi Yochanan ben Zakkai, and no laws in his name are found in the Mishnah.

> Rabbi Chanina ben Dosa, by contrast, is not known as a teacher, and no laws in the Mishnah are taught in his name.

41 וזהו ע"ד ההפרש שבין הרועים לנס"א [לנסיכי אדם] כו' כי ריב"ז [רבן יוחנן בן זכאי] היה רועה ומפרנס לישראל כמו מרע"ה [משה רבינו עליו השלום].

And this is like the difference between the shepherds and the princes of men, etc.; for Rabbi Yochanan ben Zakkai was a shepherd and sustainer of Israel, like Moshe our teacher, peace be upon him.

> This is the difference between shepherds and princes: Rabbi Yochanan ben Zakkai fed Israel with Torah, like Moshe.

ורחב"ד [ורבי חנינא בן דוסא] לא היה בו בחי' זו אבל היה צדיק תמים בלי שום דופי

And Rabbi Chanina ben Dosa did not have this quality, but he was perfectly righteous without any blemish,

> Rabbi Chanina ben Dosa lacked that role, but he was perfectly righteous, without any blemish.

עד שארז"ל [שאמרו רבותינו זכרונם לברכה] שלא נברא העוה"ב [העולם הבא] אלא בשבילו[111] והיו מקבלים ממנו נש"י [נשמות ישראל] דרכי העבודה והחסידות ע"ד גדולה שימושה כו' ותפלתו היתה נשמעת יותר מריב"ז [מרבן יוחנן בן זכאי]

to the point that our Sages said that the World to Come was created only for his sake; and the souls of Israel received from him the ways of divine service and piety, in the manner of "Greater is attending it, etc."; and his prayer was heard more than [that of] Rabbi Yochanan ben Zakkai.

> So much so that the Talmud says the World to Come was created for him. People learned from him the ways of service and piety by observing him, as attendance teaches, and his prayer was answered more than Rabbi Yochanan ben Zakkai's.

וכן נאמר והקימונו עליו שבעה רועים ושמונה נס"א [נסיכי אדם][112] שבחי' נס"א [נסיכי אדם] מועיל יותר נגד בחי' אשור כי יבא כו'

And so it says, "we will raise up against him seven shepherds and eight princes of men," for the level of the princes of men is more effective against the level of "Assyria, when it comes, etc.,"

> That is why Michah names the princes against Assyria: they are more effective against such an enemy.

לפי שממשיכים מבחי' סוכ"ע וכמו תפלת ר"ח [רבי חנינא] ב"ד [בן דוסא] להפוך הטבע כו' שהוא ע"י המשכה מבחי' סוכ"ע שלמעלה מסדר והדרגת ההשתלשלות כו':

because they draw down from the level of the light that encompasses all worlds; like the prayer of Rabbi Chanina ben Dosa to overturn nature, etc., which is through a drawing-down from the level of the light that encompasses all worlds, which is above the order and gradation of the chain of descent, etc.

> The princes draw from the light that encompasses all worlds, above the ordered chain of creation. That is how Rabbi Chanina's prayer could change nature: his miracles came from a light above the natural order.

42 וזהו ענין נרות דחנוכה. שטמאו כל השמנים שבהיכל מצד תגבורת חכמה דקליפה. לכן רצו להשכיחם תורתך כו'.

And this is the matter of the Chanukah lamps. For they [the Greeks] defiled all the oils in the Sanctuary through the strength of the wisdom of kelipah; therefore "they sought to make them forget Your Torah, etc."

> Now the Chanukah lights. The Greeks defiled the Sanctuary's oils through the power of the "wisdom of kelipah," Greek wisdom. They sought, as the Chanukah prayer says, to make Israel forget the Torah.

וע"כ הוצרך להמשיך מבחי' שלמעלה מהחכמה[113] דקדושה והוא מבחי' מקיפים עליונים. וזהו פך של שמן[114] שהיה חתום בחותמו של כה"ג [כהן גדול] שהוא בחי' ורב חסד[115] כו'

And therefore it was necessary to draw down from the level that is above the Chochmah of holiness, which is from the level of the supernal encompassing [lights]. And this is the cruse of oil that was sealed with the seal of the High Priest, which is the level of "and abundant in kindness," etc.

> Since the attack came through wisdom, the remedy had to come from above holy Chochmah, from the supernal encompassing lights. The one cruse sealed by the High Priest stands for "abundant in kindness," a kindness beyond measure.

(ולפי שהוא מבחי' מקיף נמשך ונשפל גם למטה להדליק גם עתה בדורותינו שאין בהמ"ק [בית המקדש] קיים משא"כ בבהמ"ק [בבית המקדש] היה ז' נרות מבחי' ז' רועים אלא שהיה הגילוי ממש בבחי' פנימית כמאמר עדות היא לבאי עולם[116] כו'.

(And because it is from the level of an encompassing [light], it is drawn and lowered below as well, to be lit even now in our generations when the Holy Temple does not stand; whereas in the Holy Temple there were seven lamps, from the level of the seven shepherds, except that the revelation was actual, in an inward way, as the saying goes, "It is a testimony to all who come into the world, etc."

> Because the Chanukah light is encompassing, it reaches down even to our time, when there is no Temple. The Temple's seven lamps came from the seven shepherds and shone inwardly and openly, a testimony to all the world.

ועמ"ש לקמן ע"פ כי אתה נרי הוי"ה[117] והוי"ה יגיה חשכי.[118] שם הוי"ה הראשון הוא בבחי' השתלשלות וממנו נמשך בחי' אתה נרי. והיינו הנרות דמקדש כו'.

And see what is written below on "For You are my lamp, Havayah, and Havayah illuminates my darkness." The first Name Havayah is in the level of the chain of descent, and from it is drawn the level of "You are my lamp": that is, the lamps of the Sanctuary, etc.

> The verse "For You are my lamp, Havayah, and Havayah illuminates my darkness" has the Name twice. The first Havayah is G-dliness within the chain of worlds, the source of "You are my lamp": the lamps of the Temple. In the maamar on this verse later in the parsha, the Alter Rebbe reads the first Havayah as the lamp of oil and wick, and the second, with its added vav, as a still higher Havayah.

ושם הוי"ה השני הוא מבחי' סוכ"ע שלמעלה מהשתלשלות ומזה נמשך בחי' יגיה חשכי והן הן נרות דחנוכה.

And the second Name Havayah is from the level of the light that encompasses all worlds, which is above the chain of descent, and from it is drawn the level of "illuminates my darkness"; and these are the Chanukah lamps.

> The second Havayah is from the light that encompasses the worlds, above the chain of descent; it "illuminates my darkness": these are the Chanukah lights.

ועד"ז הוא ענין ההפרש בין בחי' שבעה רועים לבחי' שמונה נס"א [נסיכי אדם] [119] כי על ידי שבעה רועים נמשך המשכת המזון לכנ"י [לכנסת ישראל] בחי' ותורתך בתוך מעי שהוא מה שיכול להיות נמשך בפנימית זהו מבחי' שם הוי"ה הנמשך בעולמות אבי"ע [אצילות בריאה יצירה עשיה].

And in this way is the difference between the level of the seven shepherds and the level of the eight princes of men: for through the seven shepherds is drawn the drawing-down of food to the Community of Israel, the level of "and Your Torah is within my innards," which is what can be drawn inwardly; this is from the level of the Name Havayah that is drawn into the worlds of Atzilus, Beriah, Yetzirah and Asiyah.

> So too the shepherds and princes: the shepherds give "food," Torah that enters within, from the Havayah that is drawn into the worlds of Atzilus, Beriah, Yetzirah and Asiyah.

אבל ע"י נס"א [נסיכי אדם] נמשכים בחי' מקיפים והוא מבחי' שם הוי"ה שלמעלה מגדר ההתלבשות בהעולמות אלא שמאיר בבחי' מקיף וכענין תפלת רחב"ד [רבי חנינא בן דוסא] להפוך הטבע כו' כנ"ל

But through the princes of men encompassing [lights] are drawn, and it is from the level of the Name Havayah that is above the bounds of being clothed in the worlds, but shines as an encompassing [light], like the prayer of Rabbi Chanina ben Dosa to overturn nature, etc., as explained above.

> The princes draw encompassing lights from the Havayah that is above being clothed in the worlds, the power behind Rabbi Chanina's prayer to change nature.

והוא הנמשך ע"י מעשה המצות שהן המשכות בחי' מקיפים כי המצות הן נקי' מצות המלך.[120] ועיין בד"ה מזמור שיר חנוכת הבית[121, 122] בענין מזון לבוש כו'.

And it is what is drawn through the deed of the mitzvos, which are drawings-down of the level of encompassing [lights], for the mitzvos are called "the King's commands." And see the discourse beginning "A Psalm, a song for the dedication of the House," on the matter of food and garment, etc.

> The mitzvos too draw encompassing lights: they are "the King's commands," and a king stands above his people. In Likkutei Torah, V'Zos HaBerachah ("A Psalm, a song for the dedication of the House"), the Alter Rebbe explains food, garment and house: the Torah is the soul's food, and the mitzvos its garments, lower in their descent but higher in their root.

ולכן בחי' משיח הוא ג"כ מנס"א [מנסיכי אדם][123] כי במשיח נאמר והריחו. מורח ודאין.[124] וריח הוא בחי' מקיף ריחא דלבושייכו משא"כ הרועים הוא בחי' מזון כו'. ולקמן יבואר דבמשיח יש ב' הבחי':[125]

And therefore the level of Mashiach too is from the princes of men, for of Mashiach it is said, "va-haricho" (and he shall scent), [that is,] "he smells and judges"; and smell is the level of an encompassing [light], "the scent of their garments," whereas the shepherds are the level of food, etc. And below it will be explained that in Mashiach there are both levels.)

> Mashiach too is counted among the princes. Yeshayahu says of him "vaharicho," plainly "he will be inspired [with the fear of G-d]," but the word comes from rei'ach, scent, and the Talmud reads it as "he smells and judges." Smell is an encompassing sense, like the scent of garments, while the shepherds give food; the text adds that Mashiach has both qualities.

SECTION 6 · ¶43–48

Beis Shammai and Beis Hillel

43 ובזה יובן הגמ' [הגמרא] בש"א [בית שמאי אומרים] יום ראשון מדליק שמונה מכאן ואילך פוחת והולך.[126] וטעמא דב"ש [דבית שמאי] דיליף מפרי החג שיום ראשון מקריב י"ג מכאן ואילך פוחת והולך כו'.

And through this the Gemara will be understood: Beis Shammai say, on the first day one lights eight; from then on one goes on decreasing. And the reason of Beis Shammai is that they derive it from the bullocks of the Festival, where on the first day one offers thirteen, and from then on one goes on decreasing, etc.

> With all this in place, the Alter Rebbe returns to the Talmud's dispute. Beis Shammai model the Chanukah lights on the Sukkos bullocks: thirteen on the first day (Numbers 29:13), one fewer each day after.

ובה"א [ובית הלל אומרים] יום ראשון מדליק א' מכאן ואילך מוסיף והולך כו'. כי הנה ענין פרי החג הוא ג"כ המשכת מקיפים עליונים כי סכות הוא התגלות המקיפים כמ"ש כי גבר עלינו חסדו.[127]

And Beis Hillel say, on the first day one lights one; from then on one goes on increasing, etc. For the bullocks of the Festival, too, are the drawing down of supernal encompassing [lights], for Sukkos is the revelation of the encompassing [lights], as it is written, "For His kindness has prevailed over us."

> Beis Hillel increase from one. Like Chanukah, the Sukkos offerings draw down supernal encompassing lights; Sukkos is the festival of the encompassing sukkah, of G-d's kindness that "has prevailed over us."

44 וע"י המשכה זו מתבררים ג"כ הע' [השבעים] שרים ונהפכים ליבטל באור זה. וזהו הללו את[128] ה' כל גוים כו' כי גבר עלינו חסדו.

And through this drawing-down the seventy princes are also refined and transformed, to become nullified in this light. And this is [the meaning of] "Praise Havayah, all nations, etc., for His kindness has prevailed over us."

> The light of Sukkos refines even the "seventy princes," the spiritual powers over the seventy nations, so that they are nullified in it. So the Psalm calls on all nations to praise G-d, because His kindness to Israel has prevailed.

ולכן מתחיל בי"ג פרים כנגד י"ג מדה"ר [מדות הרחמים] שהם מקיפים כנודע. ואח"כ הולכין ומתמעטין כי כיון שכבר נבררו כמה בחי' ע"י המשכה שביום ראשון ע"כ א"צ [אין צריך / אינו צריך] עוד להארה גדולה כ"כ [כל כך] כיום ראשון כו'.

And therefore it begins with thirteen bullocks, corresponding to the thirteen attributes of mercy, which are encompassing [lights], as is known. And afterwards they go on diminishing, for since several levels have already been refined through the drawing-down of the first day, there is no longer need for so great an illumination as on the first day, etc.

> The bullocks begin at thirteen, matching the Thirteen Attributes of Mercy, which are encompassing lights. They decrease because once much has been refined on the first day, less light is needed afterward.

45 והנה בחנוכה ממשיכים ג"כ בחי' מקיפים הנ"ל שע"י יהיו נדחים הקליפות.

Now on Chanukah too these encompassing [lights] are drawn down, so that through them the kelipos will be repelled.

> On Chanukah, too, encompassing lights are drawn down to repel the kelipos, the forces of concealment.

אך בחנוכה הוא בבחי' מלחמה. וכמ"ש סבוני כו' בשם ה' כי אמילם[129] כו' והיינו ג"כ ע"י המקיפים דוקא. וזהו טוב לחסות[130] בהוי"ה מבטוח כו' כמ"ש במ"א.

But on Chanukah it is in the mode of war, as it is written, "They surrounded me, etc.; in the name of Havayah I will cut them down, etc."; and that too is specifically through the encompassing [lights]. And this is [the meaning of] "It is better to take refuge in Havayah than to trust, etc.," as explained elsewhere.

> But on Chanukah this comes through war, as the Psalm says, "They surrounded me … in the name of Havayah I will cut them down," and that victory too comes through the encompassing light. Hence "it is better to take refuge in Havayah," the Name above nature, than to trust in princes.

46 ובסכות להיותו מדאורייתא אינו ע"י מלחמה אלא שנעשו נכנעים ממילא ע"י גילוי זה כו'. וכיון ששני הענינים הוא המשכת בחי' מקיפים ע"כ למדים ב"ש [בית שמאי] לנרות דחנוכה מפרי החג שמתחלה צ"ל גילוי גדול יותר.

And on Sukkos, since it is from the Torah, it is not through war; rather they become subdued of themselves through this revelation, etc. And since both matters are the drawing down of encompassing [lights], Beis Shammai therefore derive the Chanukah lamps from the bullocks of the Festival: at first there must be a greater revelation,

> Sukkos is a Torah festival, so the opposing forces submit of themselves before the revelation, without battle. Since both festivals draw encompassing lights, Beis Shammai derive Chanukah from Sukkos: the greatest light first, then less.

47 ואח"כ יהיה מתמעט והולך מטעם הנ"ל בפרי החג.

and afterwards it goes on diminishing, for the reason explained above regarding the bullocks of the Festival.

> So Beis Shammai's lights decrease, for the reason given for the bullocks. In the Rebbe's explanation (Likkutei Sichos, vol. 5), cited by the Kehot note, even Beis Shammai agree that light as such should grow; they decrease only because the Chanukah lights correspond to the Sukkos bullocks, which correspond to the nations.

וב"ה [ובית הלל] סברי מעלין בקודש[131] כו'. פי' דלא דמי ללמוד זה מפרי החג. כי חג הסכות הוא דאורייתא. ואורייתא מח"ע [מחכמה עילאה] נפקת[132] מלמעלה למטה. ואם כן בא ונמשך הגילוי מצד עצמו מלמעלה למטה.

And Beis Hillel hold, "we ascend in holiness, etc." Meaning: the two are not alike, so that this could be learned from the bullocks of the Festival; for the festival of Sukkos is from the Torah, and the Torah comes forth from Supernal Chochmah, from above to below. If so, the revelation comes and is drawn of itself, from above to below.

> Beis Hillel hold that "we ascend in holiness," because the two cases are not alike: Sukkos is from the Torah, and the Torah "comes forth from Supernal Chochmah," from above downward, so its revelation comes on its own initiative from above.

48 ולכן גם ההארה היותר גבוה יוכל לבא ולימשך בתחלה כי מי מעכב ומי מונע[133] לה' יתי"ש [יתברך שמו]. והיד ה' תקצר.

Therefore even the highest illumination can come and be drawn at the very beginning, for who can hold back and who can prevent G-d, may His Name be blessed? "Is the hand of Havayah too short?"

> Because a Torah festival is a revelation from G-d's side, the highest light can come at once; nothing can hold G-d back. "Is G-d's hand too short?"

משא"כ בחנוכה שהוא מדרבנן שהם המשיכו להיות גילוי זה וא"כ כיון שממשיכים זה מלמטה א"א להגיע ולהמשיך הגילוי הגדול בתחלה כ"א[134] מעט מעט.

Which is not so with Chanukah, which is rabbinic: it was they who drew down this revelation. If so, since it is drawn from below, it is impossible to reach and draw down the great revelation at the start, but only little by little.

> Chanukah is rabbinic: the Sages themselves drew this light down, from below. What is drawn from below cannot reach its height at once, but only little by little.

שמתחלה ממשיכים נר א'. ואח"כ מעלין בקודש כו' והולך ומוסיף אור כו'.

At first one draws down one lamp, and afterwards "we ascend in holiness, etc.," and the light goes on increasing, etc.

> So one begins with a single light and then "ascends in holiness," adding light each night.

(ודוגמא לדבר מפסח וספה"ע [וספירת העומר] כי בפסח היה הגילוי באתעדל"ע [באתערותא דלעילא] מצד עצמו שנגלה עליהם ממ"ה [מלך מלכי המלכים] כו'. ואח"כ צ"ל וספרתם לכם להפוך המדות ע"י שממשיכים היום יום א' לעומר לנה"ב [לנפש הבהמית] כו'.

(And an example of the matter is Pesach and the Counting of the Omer: for on Pesach the revelation was an arousal from above, of itself, "the King of kings revealed Himself to them, etc." And afterwards there must be "And you shall count for yourselves," to transform the emotive attributes, by drawing "today is one day of the Omer" into the animal soul, etc.

> The Alter Rebbe compares Pesach and the Omer. On Pesach the revelation came from above, unprompted, as the Haggadah says, "the King of kings revealed Himself to them"; afterward comes the Counting of the Omer, which transforms the emotions by drawing light into the animal soul day by day.

ולמחר היום שני ימים. ואין אומרים יום שני אלא שני ימים. כלומר היום נמשך בחי' עליונה יותר הכוללת שני ימים ואח"כ מוסיף והולך אור כו'. נמצא בספירת העומר שהיא אתערותא דלעילא ע"י אתערותא דלתתא הוא ממשיך מעט מעט והולך ואור כו' ב' ימים ג' ימים כו'.

And tomorrow, "today is two days"; and one does not say "the second day," but "two days." That is to say, today a higher level is drawn that includes two days, and afterwards the light goes on increasing, etc. Thus in the Counting of the Omer, which is an arousal from above through an arousal from below, one draws down little by little, and it goes on growing brighter, etc.: two days, three days, etc.

> The count says "two days," not "the second day": each day draws a higher level that includes the days before, so the light keeps growing. The Omer is an arousal from above that comes through an arousal from below, so it grows step by step.

וזהו כמו בחנוכה תחלה נר א' ואח"כ מוסיף והולך כו'. אבל בפסח שהיה הגילוי מעצמו הרי כללות האור הנמשך אח"כ בכל ימי העומר היה גילוי זה כולו בעצמו בתחלה כו' מטעם הנ"ל.[135]

And this is like Chanukah: first one lamp, and afterwards it goes on increasing, etc. But on Pesach, when the revelation was of itself, the whole of the light that is drawn afterwards through all the days of the Omer, this entire revelation itself was there at the beginning, etc., for the reason explained above.

> That is like Chanukah: one light, then more. But on Pesach, where the revelation came from above, all the light later drawn through the Omer was revealed at the very start.

וגם מזה יובן מ"ש בפע"ח [בפרי עץ חיים] בספה"ע [בספירת העומר] ממשיכים מקיפים דאימא אבל הפנימיים אין בנו כח להמשיך רק בזמן בהמ"ק [בית המקדש].

And from this, too, will be understood what is written in Pri Etz Chaim on the Counting of the Omer: that we draw down the encompassing [lights] of Imma, but the inner ones we do not have the power to draw down, except in the time of the Holy Temple.

> This explains the Arizal's teaching in Pri Etz Chaim: during the Omer we draw down the encompassing lights of Imma (Binah), but the inner lights could be drawn only when the Temple stood.

והוא כמ"ש בענין שבעה רועים דהם בחי' פנימיים וזה היה במנורה שבבהמ"ק [שבבית המקדש] ז' קנים. משא"כ עכשיו ממשיכים מבחי' המקיפים שהם ח' נס"א [נסיכי אדם]:)

And this is as explained regarding the seven shepherds, that they are the level of the inner [lights], and this was in the Menorah in the Holy Temple, seven branches; whereas now we draw down from the level of the encompassing [lights], which are the eight princes of men.)

> The inner lights are the seven shepherds, the seven-branched Menorah of the Temple. Today we draw the encompassing lights, the eight princes, as in the Chanukah lights.

ובכל הנ"ל יובן ענין קבלת עומ"ש [עול מלכות שמים] שקדמה לעול מצות[136] היינו שהוא בחי' בכל מאדך בירור נה"ב [נפש הבהמית] נר ה' נשמת אדם.[137]

And through all the above, the matter of accepting the yoke of the kingdom of Heaven, which precedes the yoke of the mitzvos, will be understood: it is the level of "with all your might," the refinement of the animal soul, "the lamp of Havayah is the soul of man."

> Now the Alter Rebbe draws a lesson for service: accepting the yoke of Heaven comes before accepting the mitzvos, as the Mishnah orders the Shema before "And it shall come to pass." That acceptance is love "with all your might," the refining of the animal soul: "the lamp of Havayah is the soul of man."

ואע"פ [ואף על פי] שזהו בחי' אספקלריא שא"מ [שאינה מאירה] הוא קודם לעול מצות עם היות נר מצוה בחי' אספקלריא המאירה. אך משום שעי"ז יש גילוי בחי' עליונה יותר כנ"ל.

And although this is the level of the speculum that does not shine, it precedes the yoke of the mitzvos, even though "a mitzvah is a lamp" is the level of the luminous speculum. But [it precedes] because through it there is a revelation of a higher level, as explained above.

> That is the speculum that does not shine, yet it comes before the mitzvos, which are the luminous speculum: because through it a higher level is revealed, as explained.

ועוד שהוא כמו הפתילה ושמן שאין דרך להיות נתלה האור בשמן שהוא נר מצוה. כ"א ע"י שנאחז תחלה בפתילה היא בחי' נר הוי"ה נשמת אדם כנ"ל. (ועמ"ש ע"פ ראיתי והנה מנורת זהב[138,139] כו')

And further, because it is like the wick and the oil: there is no way for the light to hang on the oil, which is "a mitzvah is a lamp," except by first taking hold on the wick, which is the level of "the lamp of Havayah is the soul of man," as explained above. (And see what is written on "I saw, and behold, a menorah of gold, etc.")

> It comes first also because of the lamp: the flame cannot catch the oil, the mitzvos, directly, but only by first catching the wick, the soul, "the lamp of Havayah." In the discourse on Zechariah's golden menorah (Likkutei Torah, Behaalosecha), the Alter Rebbe reads the menorah's seven lamps as the souls of the seven shepherds and the mitzvos as oil and wick.

ולכן ג"כ ספה"ע [ספירת העומר] שהוא זיכוך נה"ב [נפש הבהמית] אספקלריא שא"מ [שאינה מאירה] קדמה למ"ת [למתן תורה] דשבועות שהוא נר מצוה.

And therefore too the Counting of the Omer, which is the refinement of the animal soul, the speculum that does not shine, precedes the Giving of the Torah on Shavuos, which is "a mitzvah is a lamp."

> Likewise the Omer, which refines the animal soul, comes before Shavuos and the giving of the Torah, "a mitzvah is a lamp."

וזהו וספרתם לכם ממחרת השבת.[140] כי השבת הוא בחי' נר מצוה. אבל בחי' קדושתי שלמעלה מקדושתכם נק' ממחרת השבת כלומר למעלה מבחי' השבת.

And this is "And you shall count for yourselves from the day after the Sabbath." For the Sabbath is the level of "a mitzvah is a lamp"; but the level of "My holiness is above your holiness" is called "the day after the Sabbath," that is, above the level of the Sabbath.

> The Torah says to count "from the day after the Sabbath": the Sabbath stands for the mitzvah as lamp, while "the day after the Sabbath" is above it, "My holiness is above your holiness."

וזהו ענין קבלת עומ"ש [עול מלכות שמים] דבור אנכי[141] ולא יהיה לך שלפני מצות שבת.

And this is the matter of accepting the yoke of the kingdom of Heaven, the utterances "I am" and "You shall have no [other gods]," which come before the mitzvah of Shabbos.

> So at Sinai "I am" and "You shall have no other gods," the acceptance of G-d's sovereignty, came before the mitzvah of Shabbos.

והוא ענין וספרתם לכם ספירת העומר זיכוך הנפש כנודע ותקון המדות לאהפכא חשוכא לנהורא:[142, 143, 144, 145, 146, 147, 148]

And it is the matter of "And you shall count for yourselves," the Counting of the Omer, the refinement of the soul, as is known, and the rectification of the emotive attributes, to turn darkness into light.

> The Omer count refines the soul and corrects the emotions, turning darkness into light.

SECTION 7 • ¶49–55

The roots of the shepherds and princes

49 ולהבין ביאור הדברים הנ"ל בענין שמונה נסיכי אדם. דודאי הרועים הם יותר נעלים מהם במה שהם משפיעים מבחי' פנימיות. משא"כ בנס"א [בנסיכי אדם].

And to understand the explanation of the above regarding the eight princes of men: certainly the shepherds are loftier than they, in that they bestow from the level of the inner dimension, which is not so with the princes of men.

> To clarify the princes: the shepherds are certainly greater in one way, because they give inwardly, which the princes do not.

והיינו לפי שהרועים נשמתם מבחי' פנימיות. והנסיכים מבחי' חיצוניות (ולכן משה הוא מהרועים. ואליהו מהנסיכים. ונודע דמשה הוא מבחי' פנימיות ואליהו מבחי' חיצוניות)

That is because the souls of the shepherds are from the level of the inner dimension, and the princes from the level of the outer dimension (and therefore Moshe is among the shepherds and Eliyahu among the princes; and it is known that Moshe is from the level of the inner dimension and Eliyahu from the level of the outer dimension).

> Their souls come from an inner dimension, the princes' from an outer one. So Moshe is a shepherd and Eliyahu a prince; Moshe is known to come from the inner dimension, Eliyahu from the outer.

אמנם בזאת יתרון מעלת נס"א [נסיכי אדם] שנשמתם הם מבחי' עולם העליון יותר מנשמות הרועים אלא שהם מבחי' חיצוניות של העליון. והרועים הם מבחי' פנימית של התחתון.[149]

However, in this lies the superiority of the princes of men: their souls are from the level of a higher world than the souls of the shepherds, except that they are from the outer dimension of the higher, and the shepherds are from the inner dimension of the lower.

> Yet the princes have an advantage: their souls come from a higher world. They are the outer dimension of a higher level, while the shepherds are the inner dimension of a lower one.

והוא כמו עד"מ שהעלים של מיני פירות החשובים ויקרים מאד יש בהם יתרון מעלה משאר פירות.

And it is, for example, like the leaves of very prized and precious kinds of fruit, which have a superiority over other fruits.

> An analogy: the leaves of a very precious fruit tree have an advantage over other fruits.

אע"פ [אף על פי] שהעלים הם חיצוניות. ואין בהם טעם אפי' [אפילו] כבמיני פירות הפשוטים מ"מ הם ממין וסוג אחר החשוב הרבה יותר ממין פירות הגרועים.

Although the leaves are external and have no taste, not even as much as the simple kinds of fruit, nevertheless they are of another kind and category, far more prized than the kind of inferior fruits.

> The leaves are external and tasteless, less than even simple fruit, yet they belong to a far more precious species.

ונגד זה יש מעלה בפירות על העלין במה שמ"מ הם מין פרי ויש בהם טעם משא"כ בעלין כו'.

And against this, the fruits have a superiority over the leaves, in that they are nevertheless a kind of fruit and have taste, which is not so with the leaves, etc.

> Fruit, on the other hand, has the advantage of being edible and tasty, which leaves lack.

50 והנה עד"ז יש ב' מיני נשמות שיש נשמות יראים ושלימים כמו עולה תמימה. ואעפ"כ [ואף על פי כן] אינם יכולים ללמד לזולתם תורת ה'. ויש נשמות בעלי תורה ואינן שלימים בתכלית כ"כ [כל כך] בלי שום דופי כמו נשמות הנ"ל.

Now in this way there are two kinds of souls. There are souls of the G-d-fearing and the whole, like "a perfect burnt-offering," and nevertheless they cannot teach others the Torah of G-d; and there are souls of masters of Torah, who are not so utterly whole, without any blemish, as the souls mentioned above.

> The same two types exist among souls generally. Some are G-d-fearing and wholly perfect, like "a perfect burnt-offering" (as Rashi calls Yitzchak), yet cannot teach Torah to others; others are masters of Torah who teach but are not entirely free of blemish.

51 והיינו שהיראים ותמימים נלקח נשמתם מעלמא דאתכסיא וע"כ אינם פרנסי הדור לפי שהם מעלמא דאתכסיא בבחי' הסתר והעלם והוא המשומר ממגע וכו' ומ"מ אינם בעלי תורה כ"כ [כל כך] להיותם רק בחי' חיצוניות עליון.

That is, the souls of the G-d-fearing and the perfect are taken from the hidden world, and therefore they are not the providers of the generation, since they are from the hidden world, in a state of hiddenness and concealment; and it is "that which is guarded from contact," etc. And nevertheless they are not such masters of Torah, since they are only the level of the outer dimension of the higher.

> The perfectly pious come from the "hidden world" (alma de'iskasya), a higher level marked by concealment. So they are not the providers of their generation; they are "guarded" from contact with the lower world. Nor are they great teachers, since they come from the outer dimension of the higher level.

52 ובעלי תורה הם מבחי' פנימית רק שהם מבחי' פנימית תחתון עלמא דאתגליא לכן הם בהתגלות ללמד כו'.

And the masters of Torah are from the level of the inner dimension, except that they are from the level of the inner dimension of the lower, the revealed world; therefore they are in a revealed state, to teach, etc.

> The masters of Torah come from the inner dimension, but of the lower, "revealed world." That is why their gifts are open and they teach.

ועד"ז הוא ענין שמונה נסיכי אדם ששרשם משמונה תקונים הראשונים שבי"ג ת"ד [תיקוני דיקנא] דא"א שהם בחי' מקיפים.

And in this way is the matter of the eight princes of men, whose root is from the first eight of the thirteen tikkunim of the beard of Arich Anpin, which are the level of encompassing [lights].

> The eight princes are rooted in the first eight of the "thirteen tikkunim of the beard" of Arich Anpin, Kabbalistic channels of divine mercy that correspond to the Thirteen Attributes of Mercy. These eight are encompassing lights.

כי תקון לאלפים הוא בחי' או"פ [אור פנימי][150] כי לאלפים היינו אאלפך חכמה אאלפך בינה[151, 152] שאו"א [שאבא ואימא] יונקים מב' מזלות דא"א ויניקה זו היא בחי' או"פ [אור פנימי]

For the tikkun "to the thousands" (la'alafim) is the level of inner light, for "la'alafim" is [as in] "I will teach you (a'alefcha) Chochmah, I will teach you Binah"; for Abba and Imma draw nurture from two mazalos of Arich Anpin, and this nurture is the level of inner light,

> The tikkun called la'alafim ("to the thousands") is inner light. The word is read as a'alefcha, "I will teach you," as in "I will teach you wisdom" (Iyov), and the Talmud likewise reads the letters Alef-Beis as "learn (alef) understanding": Abba and Imma, Chochmah and Binah, draw nurture from two of Arich Anpin's mazalos ("flows," the channels of the beard), and that nurture is inner light, taught and absorbed.

והוא כמו בחי' רועים ישראל מפרנסים כו' אכלו ריעים או"א [אבא ואימא] כו' וזהו נוצר חסד לאלפים.[153]

and it is like the level of the shepherds, "Israel sustain, etc.," "Eat, friends," Abba and Imma, etc. And this is [the meaning of] "He preserves kindness for thousands (la'alafim)."

> This is the shepherds' level: Israel nourishing above, "Eat, friends," as explained, here applied to Abba and Imma. That is the meaning of "He preserves kindness for thousands."

53 ולכן האל"ף תמונתו יו"ד למעלה ויו"ד למטה[154] וי"ו באמצע. כי ההמשכה בפנימית צ"ל ע"י צמצום[155] כו'.

And therefore the form of the Alef is a Yud above, a Yud below and a Vav in the middle, for the drawing-down inwardly must come through contraction (tzimtzum), etc.

> The letter Alef is drawn as a Yud above, a Yud below and a slanted Vav between them. It shows that light drawn inward must pass through contraction: the small upper Yud, then the extending Vav.

אבל ח' מזלות הראשונים שקודם בחי' לאלפים הם בחי' מקיפים ומשם שרש ח' נס"א [נסיכי אדם] והרי הם למעלה ממקור בחי' הרועים ששרשם מבחי' חו"ב [חכמה ובינה] שהם בחי' לאלפים הנ"ל.

But the first eight mazalos, which precede the level of "to the thousands," are the level of encompassing [lights], and from there is the root of the eight princes of men; and so they are higher than the source of the level of the shepherds, whose root is from the level of Chochmah and Binah, which are the level of "to the thousands" mentioned above.

> The first eight channels, before la'alafim, are encompassing lights, the root of the eight princes. So the princes' root is higher than the shepherds', which lies in Chochmah and Binah, the level of la'alafim.

אך מ"מ הרועים הם מבחי' פנימית והנס"א [והנסיכי אדם] מבחי' חיצוניות רק שהם חיצוניות עליון כו'.

But nevertheless the shepherds are from the level of the inner dimension and the princes of men from the level of the outer dimension, except that they are the outer dimension of the higher, etc.

> Still, the shepherds are from the inner dimension and the princes from the outer, though it is the outer dimension of a higher level.

54 ובחנוכה שטמאו כל השמנים שבהיכל שהוא בחי' הפגם המגיע בחו"ב [בחכמה ובינה] ע"כ הוצרכו לתקן ע"י מקיפים דוקא שלמעלה משרש החכמה.

And on Chanukah, when they defiled all the oils in the Sanctuary, which is the level of the blemish that reaches Chochmah and Binah, they therefore needed to rectify it specifically through encompassing [lights], which are above the root of Chochmah.

> On Chanukah the Greeks defiled the oils, a blemish that reached Chochmah and Binah, the level of wisdom itself. So the repair had to come from encompassing lights above the root of Chochmah.

ובסכות ממשיכים ג"כ י"ג ת"ד [תיקוני דיקנא] וזהו ענין י"ג פרים כו'. רק שבסכות נכנעים ע"י ממילא הע' [השבעים] שרים כו' משא"כ בחנוכה כו' וכנ"ל.

And on Sukkos the thirteen tikkunim of the beard are also drawn down, and this is the matter of the thirteen bullocks, etc. Only, on Sukkos the seventy princes become subdued of themselves through this, etc., which is not so on Chanukah, etc., as explained above.

> On Sukkos the thirteen tikkunim are also drawn down, hence thirteen bullocks. But on Sukkos the seventy princes submit by themselves, while Chanukah requires a fight.

55 וע"ז נחלקו ב"ש [בית שמאי] וב"ה [ובית הלל] בענין הדלקת נ"ח וכמש"ל [וכמה שכתוב לעיל]. עוד יש פי' בענין ז' רוים וח' נס"א [נסיכי אדם] כי בז"ת [בז' תחתונות] הי' [היה] שבירה ובינה רקיעא תמינאה נק' עלמא דחירו יין המשומר.[156]

And on this Beis Shammai and Beis Hillel disagree regarding the lighting of the Chanukah lamp, as explained above. There is a further explanation of the seven shepherds and eight princes of men: for in the seven lower [Sefiros] there was the shattering, and Binah, the eighth firmament, is called the world of freedom, the "wine preserved [in its grapes]."

> This is the basis of the dispute between Beis Shammai and Beis Hillel. A second explanation: the shattering of the vessels took place in the seven lower Sefiros, while Binah, "the eighth firmament," is the world of freedom, the "wine preserved in its grapes," untouched by the shattering.

והנה ז' רועים נמשכים מז"ת [מזי תחתונות] ושמונה נס"א [נסיכי אדם] מבחי' רקיעא תמינאה לכן הם מועילים יותר לדחות בחי' אשור. ועמ"ש ע"פ למנצח על השמינית[157, 158] כו':

Now the seven shepherds are drawn from the seven lower [Sefiros], and the eight princes of men from the level of the eighth firmament; therefore they are more effective in repelling the level of Assyria. And see what is written on "For the conductor, on the sheminis, etc."

> The seven shepherds come from the seven lower Sefiros, the eight princes from the eighth level, Binah, which was never broken; so the princes are more effective against Assyria. In Likkutei Torah, Tazria, on "on the sheminis," the Alter Rebbe explains that the eighth is above the refining of the seven attributes, a gift from above, and he refers there to this maamar's seven shepherds and eight princes; the harp of Mashiach's days, the Talmud says, has eight strings.

IN ONE'S AVODAH

First accept the yoke of Heaven and work to transform the animal soul with a love beyond one's measure; that is the wick on which the light of the mitzvos can take hold. Then perform the mitzvos with joy. And in a time of darkness, like Chanukah, build the light from below one step at a time, always ascending in holiness.

QUESTIONS FOR DISCUSSION

1. Why does a spiritual soul need a garment to receive G-dliness, if an angel needs one only to descend into a physical world?
2. In what way is the silvered mirror, which shows only an image, higher than clear glass?
3. Why must the flame catch the wick before the oil, and what does that teach about accepting the yoke of Heaven before the mitzvos?
4. How can the princes of men, who do not teach, have a higher root than the shepherds who do?
5. Why does a light drawn from below, like the Chanukah lights, have to grow step by step, while Sukkos begins at its height?

FOR CHILDREN · AGES 9–13

For the children at the table

Adding light one step at a time

THE BIG IDEA

The mitzvos are the soul's garments and the soul is the wick that lets G-d's light catch hold, and on Chanukah we build that light upward, one candle more each night.

Beis Shammai taught that we should light eight candles on the first night of Chanukah and one fewer each night, and Beis Hillel taught that we should start with one and add one each night. We follow Beis Hillel. The maamar explains that the mitzvos become the soul's clothing in Gan Eden. A soul cannot take in G-d's great light directly, just as eyes cannot look straight at the sun, but through the mitzvos it can. The maamar compares this to a lamp: the mitzvos are the oil, and the soul is the wick on which the flame takes hold. First comes a deep love of G-d, "with all your might," and then the bright joy of doing the mitzvah. The Menorah's seven lamps are like teachers who help us understand. Chanukah's eight lights are like great tzaddikim, perfectly righteous people, whose light surrounds us from above. Sukkos, a festival given in the Torah, brings its light from above all at once. The Chanukah light is lit by us from below, so it must grow, always going up in holiness.

THE MASHAL

In a lamp, the oil gives the fuel and the wick holds the flame. The mitzvos are the oil, and our soul is the wick: when we first work on ourselves to love G-d, G-d's light can catch hold and shine.

QUESTIONS FOR THE SHABBOS TABLE

1. Why do we add one candle each night of Chanukah instead of taking one away?
2. In the lamp of this maamar, what is the oil and what is the wick?
3. What good thing can you add a little more of each day this week, step by step?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ת"ר מצות נר חנוכה**

An early transcript of this same maamar, which dates it to Shabbos Chanukah 5571 (1810).

KEHOT'S NOTE

הנחת הר"פ בס' הנחות הר"פ ע' קכב. בכותרת שבת חנוכה תקע"א. חלק בסה"מ תרל"ב ע' פ. וע' צז. הנחה אחרת בסה"מ תקע"א ע' כב. באוה"ת במדבר כרך ד ע' איתצ (ובהוצאה שני' בהוספות לפי' בהעלותך ע' 41) נמצא חלק מהמאמר עם הוספת הגהות מכ"ק הצ"צ. ושם מתחיל הד"ה לא כן עבדי משה [[שם המאמר נחלק לג' סעיפים]. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. לכללות מאמר זה ראה אוה"ת נ"ך כרך א ע' תקעז. ד"ה ת"ר מצות נר חנוכה תשל"ח (נדפס בסה"מ מלוקט ח"ב ע' יז ואילך).

2 **ת"ר מצות נר חנוכה**

The Talmud records the dispute: Beis Shammai decrease from eight, like the bullocks of Sukkos; Beis Hillel increase from one, because one ascends in holiness. This is the text the whole maamar sets out to explain.

Shabbat 21b:8–9 שבת כ"א ב:ח'-ט'

תָּנוּ רַבָּנַן: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ עַל פֶּתַח בֵּיתוֹ מִבַּחוּץ. אִם הָיָה דָּר בַּעֲלִיָּיה — מַנִּיחָהּ בַּחַלּוֹן הַסְמוּכָה לִרְשׁוּת הָרַבִּים. וּבְשָׁעַת הַסַּכָּנָה — מַנִּיחָהּ עַל שֻׁלְחָנוֹ וְדַיּוֹ. אָמַר רָבָא: צָרִיךְ נֵר אַחֶרֶת לְהִשְׁתַּמֵּשׁ לְאוֹרָהּ. וְאִי אֵיפָא מְדוּרָה — לֹא צָרִיךְ. וְאִי אָדָם חָשׁוּב הוּא — אַף עַל גַּב דְּאֵיפָא מְדוּרָה צָרִיךְ נֵר אַחֶרֶת.

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KEHOT'S NOTE

שבת כא, ב.

3 **מה ענין נר חנוכה לפרי החג**

A parallel discussion of the link between the Chanukah lights and the Sukkos bullocks.

KEHOT'S NOTE

ראה אוה"ת חנוכה כרך ה תתקמב, ב. ד"ה מצותה תרנ"ד ע' צז. ד"ה ת"ר מצות נר חנוכה תשל"ח.

4 **נר מצוה ותורה אור**

Shlomo urges his son to keep his father's command and his mother's teaching: "For a mitzvah is a lamp and the Torah is light." A mitzvah is like a single lamp, the Torah like light itself. From it the Alter Rebbe takes that the mitzvos are called a lamp. (context: Steinsaltz Tanakh)

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

5 **שהמצות נק' נר**

A discussion of why the mitzvos are called a lamp.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א ע' תקעו.

6 **נר ה' נשמת אדם**

Shlomo's proverb: "The lamp of Havayah is the soul of man, searching all the chambers of the belly." The human spirit is the lamp by which G-d searches a person's innermost self. From it the Alter Rebbe takes that the soul too is called a lamp. (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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KEHOT'S NOTE

משלי כ, כג.

7 **ובזוהר מבואר**

Cited by the Kehot note: the Zohar describes the garments the soul wears in Gan Eden, made from its good deeds in this world.

Zohar II, 210a זח"ב רי, א

Tanya, Likkutei Amarim 4:5 תניא, חלק ראשון; ליקוטי אמרים ד':ה'

וְהִנֵּה, שְׁלֹשָׁה לְבוּשִׁים אֵלּוּ מֵהַתּוֹרָה וּמִצְוֹתֶיהָ, אַף שֶׁנִּקְרָאִים לְבוּשִׁים לְנֶפֶשׁ רוּחַ וּנְשָׁמָה עִם כָּל זֶה, גְּבָהָּה וְגָדְלָה מַעֲלָתָם לְאֵין קֵץ וְסוֹף עַל מַעֲלַת נֶפֶשׁ רוּחַ וּנְשָׁמָה עַצְמָן, כְּמוֹ שֶׁכָּתוּב בַּזֹּהַר, דְּאוֹרַיְיתָא וְקוּדְשָׁא־בְּרִיךְ־הוּא כּוּלָּא חַד, פֵּירוּשׁ: דְּאוֹרַיְיתָא, הֵיא חָכְמָתוֹ וּרְצוֹנוֹ שֶׁל הַקָּדוֹשׁ־בָּרוּךְ־הוּא, וְהַקָּדוֹשׁ־בָּרוּךְ־הוּא בְּכִבּוּדוֹ וּבְעַצְמוֹ - כּוּלָּא חַד, כִּי הוּא הַיּוֹדֵעַ וְהוּא הַמַּדָּע וְכוּ', כְּמוֹ שֶׁנִּתְבָּאֵר לְעֵיל בְּשֵׁם הָרַמְבַּ"ם.

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KEHOT'S NOTE

ראה זח"ב רי, א. וראה תניא ספ"ד. אגה"ק סי' כט.

8 **וצריכה הנשמה לקיים תרי"ג מצות**

These letters discuss the soul's need to fulfill all 613 mitzvos for its garments to be complete.

KEHOT'S NOTE

ראה אגה"ק סי' יט וסי' כט. ובליקוט פירושים ומ"מ — חיטריק לשם.

9 **בית שמאי אומרים**

A lengthy discussion of Beis Shammai's approach to the Chanukah lights.

KEHOT'S NOTE

ראה בארוכה בשיטת ב"ש בלקוטי שיחות ח"ו ע' 73.

PARAGRAPH 2

10 בג"ע הנשמות נהנין מזיו השכינה

There the World to Come, in which souls enjoy the radiance of the Shechinah, is defined as grasping the very essence of G-dliness in revelation, and the question is raised how a created soul can grasp what is beyond grasp; the same question this maamar answers with the garment of the mitzvos.

KEHOT'S NOTE

ראה לעיל טז, א.

11 אף שבכלל יש רק ב' בחי'

There the Alter Rebbe says that the books mention only a Higher and a Lower Gan Eden, but in truth there are many levels of Gan Eden and delights without end; that is why the righteous have no rest, going "from strength to strength," and why it is "better that he be judged" to see this delight.

KEHOT'S NOTE

ראה גם לקמן מט, א. צו, א. לקו"ת במדבר יח, א.

12 ילכו מחיל אל חיל

A psalm of the sons of Korach about the pilgrims to Zion: "They go from strength to strength; [each] appears before G-d in Zion." Plainly, their strength grows along the way; the Sages (Berachos 64a) read it of Torah scholars, who have no rest even in the World to Come, and the Alter Rebbe of the souls of the righteous rising without end in Gan Eden. (context: Steinsaltz Tanakh)

Psalms 84:8 תהילים פ"ד:ח'

יֵלְכוּ מֵחַיִל אֶל־חָיִל יֵרָאֶה אֶל־אֱלֹקִים בְּצִיּוֹן׃

They go from strength to strength, every one of them appeareth before G-d in Zion.

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KEHOT'S NOTE

תהלים פד, ח.

13 בבחינת נהר די נור

Cited by the Kehot note: the Zohar describes the soul immersing in the River of Fire between one Garden and the next, to be purified and to forget its previous level.

Zohar II, 211b זח"ב ריא, ב

KEHOT'S NOTE

זח"ב ריא, ב. נסמן לעיל לא, א.

14 בד"ה ויהי מקץ

In the first maamar of this parsha the Alter Rebbe explains that even a perfect tzaddik must immerse in the River of Fire on entering Gan Eden, to remove the memory of this world, and must immerse again in another River of Fire each time he goes "from strength to strength," to forget what he grasped in the Lower and Higher Gan Eden.

KEHOT'S NOTE

לעיל לא, א.

PARAGRAPH 3

15 כל צדיק נכוה מחופתו של חבירו

The Talmud says that in the future each righteous person is burned by the canopy of his fellow. Here it illustrates that each soul has its own level of understanding.

Bava Batra 75a:15 בבא בתרא ע"ה א:ט"ו

עָשָׂן בַּחוּפָּה לָמָּה? אָמַר רַבִּי חֲנִינָא: שֶׁכָּל מִי שֶׁעֵינָיו צָרוֹת בְּתַלְמִידֵי חֲכָמִים בָּעוֹלָם הַזֶּה, מִתְמַלְאוֹת עֵינָיו עָשָׂן לָעוֹלָם הַבָּא. וְאֵשׁ בַּחוּפָּה לָמָּה? אָמַר רַבִּי חֲנִינָא: מְלַמֵּד שֶׁכָּל אֶחָד וְאֶחָד נִכְוֶה מֵחוּפָּתוֹ שֶׁל חֲבֵירוֹ. אוֹי לָהּ לְאוֹתָהּ בּוּשָׁה, אוֹי לָהּ לְאוֹתָהּ כְּלִימָה.

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KEHOT'S NOTE

ב"ב עה, א.

16 וקדושים בכל יום יהללוך סלה

There the "holy ones" of this blessing are explained as the souls that are higher than all other souls.

KEHOT'S NOTE

ברכת אבות. וראה במאמרי אדה"א ויקרא ע' מח דשם מבאר שהן הנשמות הגבוהות מכל הנשמות ע"ש.

17 כ"מ שנאמר סלה

The Talmud teaches that wherever "selah" appears it means without end. The Alter Rebbe applies it to the endless renewal of the souls' understanding.

Eruvin 54a עירובין נ"ד א

KEHOT'S NOTE

עירובין נד, א.

PARAGRAPH 4

18 מוטב דלידייני'

When Acher (Elisha ben Avuyah) died, Rabbi Meir said: better that he be judged [for his sins] and come to the World to Come. Here it shows that the delight of Gan Eden outweighs any judgment.

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 עָשָׁן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סָלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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KEHOT'S NOTE

חגיגה טו, ב. ראה לעיל ח, ד.

PARAGRAPH 5

19 שו"ה הוא בלי גבול — ולבעבור זה

In that transcript a new section, section 2, begins at this point.

KEHOT'S NOTE

בהנחת הר"פ מסומן סעי' ב.

PARAGRAPH 6

20 **וכמו שמבואר בע"ח**

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

KEHOT'S NOTE

שער סדר אבי"ע בתחלתו.

PARAGRAPH 7

21 **וכמו ד"מ אור גדול**

the passage shares nothing with the note

KEHOT'S NOTE

ראה המשל גם לעיל טז, א. ובאגה"ק סי' כט. ובביאוה"ז לצ"צ כרך א ע' רי בארוכה.

PARAGRAPH 8

22 **משל הקדמוני**

David, having spared Shaul in the cave, tells him: "As the proverb of the ancients says, 'From the wicked comes forth wickedness'; but my hand will not be against you." Plainly it is an old saying; the Alter Rebbe (as in Torah Ohr, Megillas Esther) reads "the Primordial One" as G-d and His "parable" as the Torah and mitzvos, which clothe His will. (context: Steinsaltz Tanakh)

I Samuel 24:14 שמואל א כ"ד:י"ד

כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְיָדִי לֹא תִהְיֶה־בָּךְ׃

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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KEHOT'S NOTE

שמואל-א כד, יד. ראה בהנסמן לקמן צח, ב.

23 **שו"ה משל — שיכול**

A variant reading: "that it would be able" (שיוכל) instead of "that it can" (שיכול).

KEHOT'S NOTE

בהגהת הרה"ח ר' אשר: שיוכל.

PARAGRAPH 9

24 **נעוץ תחב"ס**

"Their end is embedded in their beginning and their beginning in their end." It supports the idea that the lowest level, physical action, is bound up with the highest.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

25 **בראשית ברא**

"In the beginning G-d created the heavens and the earth": here heaven comes first.

Genesis 1:1 בראשית א:א

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

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

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KEHOT'S NOTE

בראשית א, א.

PARAGRAPH 10

26 **ביום עשות ה' אלקים ארץ ושמים**

"These are the generations of the heavens and the earth when they were created, on the day that Havayah Elokim made earth and heavens." Opening the second account of creation, the verse names earth first; the Alter Rebbe reads this as the order of G-d's thought, in which the physical comes first.

Genesis 2:4 בראשית ב:ד

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

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

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KEHOT'S NOTE

בראשית ב, ד.

27 **ארץ תחלה כאן במעשה וכאן במחשבה**

The Talmud records a dispute: Beis Shammai say heaven was created first ("In the beginning G-d created the heavens and the earth"), Beis Hillel that earth was ("on the day Havayah Elokim made earth and heavens"), and the Sages that both were created together. The resolution "one in action, one in thought" is not stated there; the Kehot note refers to the passage with "see."

Chagigah 12a:16–17 חגיגה י"ב א:ט"ז-י"ז

תָּנוּ רַבָּנָן, בֵּית שַׁמַּאי אוֹמְרִים: שָׁמַיִם נִבְרְאוּ תְּחִלָּה וְאַחַר כָּךְ נִבְרֵאת הָאָרֶץ, שֶׁנֶּאֱמַר: "בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ". וּבֵית הִלֵּל אוֹמְרִים: אֶרֶץ נִבְרֵאת תְּחִלָּה וְאַחַר כָּךְ שָׁמַיִם, שֶׁנֶּאֱמַר: "בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמָיִם". אָמְרוּ לָהֶם בֵּית הִלֵּל לְבֵית שַׁמַּאי: לְדִבְרֵיכֶם, אָדָם בּוֹנֶה עֲלִיָּיה וְאַחַר כָּךְ בּוֹנֶה בַּיִת?! שֶׁנֶּאֱמַר: "הַבּוֹנֶה בַּשָּׁמַיִם מַעֲלוֹתָיו וַאֲגוּדָתוֹ עַל אֶרֶץ יְסָדָהּ". אָמְרוּ לָהֶם בֵּית שַׁמַּאי לְבֵית הִלֵּל: לְדִבְרֵיכֶם, אָדָם עוֹשֶׂה שְׁרַפְרַף, וְאַחַר כָּךְ עוֹשֶׂה ...

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KEHOT'S NOTE

ראה חגיגה יב, א. וראה לקו"ש ח"ו ע' 76.

PARAGRAPH 13

28 **והיום לעשותן ולמחר לקבל שכרם**

"Today to do them, and tomorrow to receive their reward": this world is for performing the mitzvos, the next for their reward. The Alter Rebbe explains the reward as the revelation of the mitzvos' light in Gan Eden.

Eruvin 22a:5–6 עירובין כ"ב א:ה'-ו'

וְהַיְינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב "אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם", "הַיּוֹם לַעֲשׂוֹתָם" — וְלֹא לְמָחָר לַעֲשׂוֹתָם, "הַיּוֹם לַעֲשׂוֹתָם" — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חֲנַי, וְאִיתֵימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב "אֶרֶךְ אַפַּיִם"? "אֶרֶךְ אַף" מִבְּעֵי לֵיהּ!

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29 **ע"פ ואברהם . . בא בימים**

That maamar asks why one hour of teshuvah and good deeds in this world is better than all the life of the World to Come, when their purpose is to become the soul's garments for enjoying the radiance of the Shechinah.

KEHOT'S NOTE

לעיל טז, א. בסה"מ תרכ"ז [הוצאת תש"ס] ע' לה מציין לכאן: "אך בתו"א פי' בא בימים הם הלבושים הנעשים מהתומ"צ, וצ"ל מה ענין לבוש זה להימים".

30 **ואברהם זקן בא בימים**

The Torah's narrative: "Avraham was old, advanced in days (ba bayamim)." Plainly, he was aged; the Zohar reads it as "came with his days," the days of his life, full of good deeds, made into garments for his soul. The earlier maamar on this verse (Torah Ohr, Chayei Sarah) explains the "days" as these garments. (context: Steinsaltz Tanakh)

Genesis 24:1 בראשית כ"ד:א'

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה' בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל׃

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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PARAGRAPH 14

31 **וזהו ענין מראות הצובאות**

In the early transcript a new section, section 3, begins here.

KEHOT'S NOTE

בהנחת הר"פ ע' קכד מסומן סעיף ג. קטע מכאן מובא בסה"מ תרל"ב ח"א ע' צו בשינויים והגהות.

32 **מראות הצובאות**

Betzalel made the copper laver and its base "from the mirrors of the women who assembled at the entrance of the Tent of Meeting": the women gave their polished copper mirrors for it. The plural "mirrors" is read here as two kinds of seeing. (context: Steinsaltz Tanakh)

Exodus 38:8 שמות ל"ח:ח'

וַיַּעַשׂ אֶת הַכִּיּוֹר נְחֹשֶׁת וְאֶת כַּנּוֹ נְחֹשֶׁת בְּמַרְאֹת הַצֹּבְאֹת אֲשֶׁר צָבְאוּ פֶּתַח אֹהֶל מוֹעֵד׃

And he made the laver of brass, and the base thereof of brass, of the mirrors of the serving women that did service at the door of the tent of meeting.

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33 **כי יש ב' מראות**

On Shemini Atzeres (92b) the Alter Rebbe cites this very maamar: in every person's service there are both mirrors, Torah study and the mitzvos being the luminous speculum and the Shema and prayer that turn the animal soul around being the speculum that does not shine; he reads the second day of Yom Tov, a rabbinic institution, the same way.

KEHOT'S NOTE

מובא לקו"ת שמע"צ צב, ב. שה"ש יז, ג. אוה"ת פי' כי תשא ע' אתתקלט. ראה אוה"ת בראשית כרך ז ע' תתשיח, א בשינויי לשון. וראה בסה"מ תקע"א ע' כד באריכות.

34 **אספקלריא המאירה**

That passage cites this very maamar: the luminous speculum is clear glass through which one sees the thing itself even from afar, while the speculum that does not shine is the mirror (spiegel) with a thin coating, in which one sees only an image.

KEHOT'S NOTE

באוה"ת שה"ש כרך א ס"ע שמט מביא קטע מכאן. ראה לקו"ת שה"ש כח, ב שמציין לכאן. ובאוה"ת פ' כי תשא ע' אתתקלט ואילך. ויקהל ע' ב'רכה ואילך. ובמשלי ע' תקעז. וראה ג"כ בלקוטי שיחות ח"ו ע' 198. ושם בהערה 25 שבפשטות מראות הצובאות היו אספשא"מ. קטע מכאן בסה"מ תרל"ב כרך א ע' פ. בענין זה ראה גם באוה"ת פ' בהעלותך כרך ב בהוספות ד"ה לא כן עבדי משה.

PARAGRAPH 15

35 **וזהו ההפרש בין משרע"ה**

This passage is copied there.

KEHOT'S NOTE

נעתק באוה"ת במדבר ע' קלא. סה"מ תרל"ד ע' רג.

36 **ומראה ולא בחידות**

G-d rebukes Aharon and Miriam for speaking against Moshe: with him He speaks "mouth to mouth, in clear sight (mar'eh) and not in riddles." Plainly, Moshe's prophecy is direct, needing no interpretation; the Alter Rebbe reads the segol of mar'eh as the masculine "mirror," the luminous speculum. (context: Steinsaltz Tanakh)

Numbers 12:8 במדבר י"ב:ח'

פֶּה אֶל־פֶּה אֲדַבֶּר־בּוֹ וּמַרְאֶה וְלֹא בְחִידֹת וּתְמֻנַת ה' יַבִּיט וּמַדּוּעַ לֹא יְרֵאתֶם לְדַבֵּר בְּעַבְדִּי בְמֹשֶׁה׃

with him do I speak mouth to mouth, even manifestly, and not in dark speeches; and the similitude of the L-RD doth he behold; wherefore then were ye not afraid to speak against My servant, against Moses?'

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KEHOT'S NOTE

במדבר י"ב, ח.

37 **שו"ה ישר — כמו"כ**

Or HaTorah reads "and one may say that likewise," instead of "likewise."

KEHOT'S NOTE

באוה"ת: וי"ל כמו"כ.

38 **ולא — ומראה בסגו"ל**

A related discussion of the vowelling of mar'eh.

KEHOT'S NOTE

ראה אוה"ת סידור ע' פב.

PARAGRAPH 16

39 **ומשה רבינו ג"כ לא הי' רואה בלי אספקלריא**

Parallel discussions of the point that Moshe too saw through a speculum.

KEHOT'S NOTE

ראה באוה"ת פ' חיי שרה קח, א. ובפ' בא ע' שכט.

40 **יכול — להשיג בחי' אא"ס**

Or HaTorah adds a long gloss here.

KEHOT'S NOTE

באוה"ת שם הגהה ארוכה.

41 **ולא — והיינו באספקלרי' המאירה**

These words are absent in Or HaTorah's version.

KEHOT'S NOTE

תי' אלו ליתא באוה"ת שם.

42 **וביד הנביאים אדמה**

G-d says through Hoshea: "I spoke to the prophets and multiplied visions, and through the prophets I am likened (adameh)." Plainly, the prophets perceive Him through images and parables; the Alter Rebbe reads it as the speculum that does not shine, in which one sees only a likeness (demus). (context: Steinsaltz Tanakh)

Hosea 12:11 הושע י"ב:י"א

וְדִבַּרְתִּי עַל־הַנְּבִיאִים וְאָנֹכִי חָזוֹן הִרְבֵּיתִי וּבְיַד הַנְּבִיאִים אֲדַמֶּה׃

I have also spoken unto the prophets, And I have multiplied visions; And by the ministry of the prophets have I used similitudes.

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KEHOT'S NOTE

הושע י"ב, י"א.

PARAGRAPH 18

43 **כי אם רק דמות לבד**

A parallel discussion of seeing only an image in a mirror.

KEHOT'S NOTE

ראה אוה"ת מטות ע' אישטז.

44 **ע"י אספקלריא שאינה מאירה**

Or HaTorah's version adds text here.

KEHOT'S NOTE

באוה"ת במדבר יש הוספה.

45 **לראות — לראות באספקלריא המאירה**

Or HaTorah adds a gloss on the mirror's advantage of seeing behind oneself.

KEHOT'S NOTE

באוה"ת יש הגהה.

46 **בגמרא ביבמות (ספ"ד)**

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

KEHOT'S NOTE

מט, ב.

47 **וארא את ה'**

Yeshayahu's vision: "In the year King Uzziyahu died, I saw Ado-nai sitting on a high and lofty throne." The Talmud sets it against "no man shall see Me and live."

Isaiah 6:1 ישעיהו ו':א

בִּשְׁנַת־מוֹת הַמֶּלֶךְ עֻזִּיָּהוּ וָאֶרְאֶה אֶת־אֲדֹנָי יֹשֵׁב עַל־כִּסֵּא רָם וְנִשָּׂא וְשׁוּלָיו מְלֵאִים אֶת־הַהֵיכָל׃

In the year that king Uzziah died I saw the L-rd sitting upon a throne high and lifted up, and His train filled the temple.

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48 Menashe accused Yeshayahu: Moshe was told "no man shall see Me and live," and you said "I saw G-d." The Talmud answers that all the prophets looked through a speculum that does not shine, while Moshe looked through a luminous one.

Yevamot 49b:10 יבמות מ"ט ב':י

"וָאֶרְאֶה אֶת ה'", כִּדְתַנְיָא: כָּל הַנְּבִיאִים נִסְתַּכְּלוּ בְּאַסְפַּקְלַרְיָא שֶׁאֵינָהּ מְאִירָה, מֹשֶׁה רַבֵּינוּ נִסְתַּכֵּל בְּאַסְפַּקְלַרְיָא הַמְּאִירָה.

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49 **כי לא יראני**

When Moshe asks to see G-d's glory, G-d answers: "You cannot see My face, for no man shall see Me and live." The Alter Rebbe applies it to the luminous speculum. (context: Steinsaltz Tanakh)

Exodus 33:20 שמות ל"ג:כ'

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי׃

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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KEHOT'S NOTE

שמות לג, כ.

50 **בכל מאדך**

Moshe commands Israel: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might (me'odecha)." Plainly, with all one's strength; me'od means "very much," and Chassidus reads it as a love beyond one's own measure, which the Alter Rebbe identifies with the speculum that does not shine. (context: Steinsaltz Tanakh)

Deuteronomy 6:5 דברים ו:ה

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

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

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PARAGRAPH 19

51 **אסתלק יקרא דקוב"ה**

Cited by the Kehot note: when the sitra achra is subdued, the glory of the Holy One, blessed be He, rises in all the worlds.

Zohar II, 67b זח"ב סז, ב

KEHOT'S NOTE

ראה זח"ב סז, ב. קכח, ב. קפד, א. וראה תניא פרק כז. ראה לקמן סז, ב.

52 **וזה נק' אספקלריא דלא נהרא**

The early transcript ends at this point.

KEHOT'S NOTE

ע"כ בהנחת הר"פ.

53 **ע"פ אעשה לו עזר כנגדו**

There the Name Elokim is a shield and sheath for the Name Havayah: it hides the overwhelming light so that separate beings can exist.

KEHOT'S NOTE

לעיל ה, א.

54 **אעשה לו עזר כנגדו**

G-d says of Adam: "It is not good for man to be alone; I will make him a helper opposite him." The earlier maamar on this verse (Torah Ohr, Bereishis) is cited for the idea of a screen that conceals the light so that it can be received.

Genesis 2:18 בראשית ב:יח

וַיֹּאמֶר ה' אֱלֹקִים לֹא־טוֹב הֱיוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר כְּנֶגְדּוֹ׃

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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55 **שנתבאר במ"א פי' קדושתי למעלה מקדושתכם**

In Shelach (46b) the Alter Rebbe asks the same question, why the Midrash need say that G-d's holiness is above ours, and explains it as an arousal from above that comes before, and far above, any arousal from below.

KEHOT'S NOTE

ראה לקו"ת שלח מו, ב ואילך. נצבים נ, ב.

56 **ונודע שהכתר כלול מב' פרצופים**

There the mitzvos are called "Keser of Keser," but only its outer level, since the inner Keser is included in the Infinite and is not counted among the ten Sefiros; it is revealed only through its outer level, like a torch seen from afar.

KEHOT'S NOTE

ראה לקמן צא, ג ובמ"מ לשם.

PARAGRAPH 20

57 **יכול כמוני**

On "You shall be holy": "Could it be like Me? Scripture says, 'For I am holy': My holiness is above your holiness." The Midrash learns the pattern from Pharaoh's words to Yosef in this parsha: "only by the throne will I be greater than you."

Vayikra Rabbah 24:9 ויקרא רבה כ"ד:ט

58 **כי קדוש אני**

G-d tells Moshe to say to all Israel: "You shall be holy, for I, Havayah your G-d, am holy." The Midrash reads the second half as "My holiness is above yours." (context: Steinsaltz Tanakh)

Leviticus 19:2 ויקרא י"ט:ב

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹקֵיכֶם׃

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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59 **עתיק יומין**

In Daniel's vision of judgment, "thrones were set and the Ancient of Days (Atik Yomin) sat," His garment white as snow, and a river of fire flowed before Him. The Alter Rebbe reads atik as ne'etak, "removed" from the "days." (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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60 **עתיק יומין . . הנעשים מהמצות**

The Rebbe suggests that Atik is "removed from the days" as regards the mitzvos in themselves, not as regards the refinement of time they effect, and notes that this passage ends "but through the refinement of the animal soul…"; he leaves the question for further study.

KEHOT'S NOTE

יש לומר שהכוונה היא לענין המצות (מצד עצמם) אבל לא לענין בירור הזמן שנעשה ע״י. ולהעיר מזה שמסיים בתו״א שם: אך ע״י בירור נה״ב כו׳, ועצ״ע — ד״ה ואברהם זקן תשל״ח הערה 78.

61 **מי האיש כו׳ אוהב ימים לראות טוב**

David teaches: "Who is the man who desires life, who loves days to see good?" and answers, "Turn from evil and do good." Plainly, one who wants a long and good life; the maamar reads the "days" he loves as the garments made of mitzvos. (context: Steinsaltz Tanakh)

Psalms 34:13 תהילים ל״ד:י״ג

מִי־הָאִישׁ הֶחָפֵץ חַיִּים אֹהֵב יָמִים לִרְאוֹת טוֹב׃

Who is the man that desireth life, and loveth days, That he may see good therein?

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KEHOT'S NOTE

תהלים לד, יג.

62 **במקום שבעלי תשובה עומדים**

There teshuvah "with greater strength" is explained as turning the fiery bad traits around to G-d, subduing and transforming darkness into light, which brings great delight above; that is why baalei teshuvah stand where the perfectly righteous cannot.

KEHOT'S NOTE

נסמן לעיל כא, ג.

63 **במקום שבעלי תשובה עומדים**

Where baalei teshuvah stand, the perfectly righteous cannot stand. It shows the higher revelation drawn by refining the animal soul.

Berakhot 34b:22–23 ברכות ל״ד ב:כ״ב-כ״ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: ״שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב״. ״לָרָחוֹק״ בְּרִישָׁא, וַהֲדַר ״לַקָּרוֹב״. וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי ״רָחוֹק״ — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי ״קָרוֹב״ — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what …

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64 **בחילא יתיר**

Baalei teshuvah draw near with greater strength than the righteous; here it is the strength of "with all your might."

Zohar I, 129b זח״א קכט,

KEHOT'S NOTE

זח״א קכט, ב. ראה לעיל

PARAGRAPH 21

65 **ולתוספות ביאור בענין הלבושים**

Another, longer transcript of this section, printed from a manuscript in the Tzemach Tzedek's hand.

KEHOT'S NOTE

הנחה אחרת באריכות במאמרי אדה״ז תקע״א ע׳ לג (נדפס מגוכתי״ק הצ״צ).

PARAGRAPH 22

66 **המגביהי כו׳ המשפילי**

The psalmist praises Havayah: "Who is like Havayah our G-d, who sits on high, who looks down low upon heaven and earth?" From His height heaven and earth are equally low; so G-dliness is as far above the spiritual as above the physical, and the soul too needs a garment. (context: Steinsaltz Tanakh)

Psalms 113:5 תהילים קי״ג:ה׳

מִי כַּה׳ אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

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

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KEHOT'S NOTE

תהלים קיג, ה. ו.

67 **פי׳ נהנין מזיו . . הזיו ממש**

The manuscript reads here: "the Shechinah, which is a revelation of actual G-dliness, above spirituality just as it is above physicality, the very essence of the radiance."

KEHOT'S NOTE

בבוך 1223 נמצא במקום ת״י אלו "השכינה שהוא גילוי אלקות ממש שלמעלה מרוחנית כמו שהוא למעלה מגשמית מהות הזיו ממש".

68 **ועמ״ש לקמן בפסוק צאינה וראינה**

There "Go out and see" is read as the souls going out from their root in Gan Eden to be clothed in this physical world, because only "today, to do them," through Torah in this world, is a new light drawn from above the chain of worlds; and "King Shlomo" as the peace that light makes between opposites.

KEHOT'S NOTE

ראה לעיל ח, ב.

69 **צאינה וראינה וגו׳ בעטרה**

The daughters of Zion are called to go out and gaze at King Shlomo "with the crown his mother crowned him with on the day of his wedding." The Alter Rebbe reads the "crown" as the encompassing light above the radiance, seen only through the speculum that does not shine. (context: Steinsaltz Tanakh)

Song of Songs 3:11 שיר השירים ג׳:י״א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath

crowned him in the day of his espousals, And in the day of the gladness of his heart.

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70 **צדיקים יושבים**

In the World to Come there is no eating or drinking; the righteous sit with crowns on their heads and enjoy the radiance of the Shechinah. The Alter Rebbe distinguishes the radiance from the crown.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵית כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֵית אֲכִילָה וְלֵית שְׁתִיָּה וְלֵית פְּרִיָּה וּרְבִיָּה וְלֵית מַשָּׂא וּמַתָּן וְלֵית קִנְאָה וְלֵית שִׂנְאָה וְלֵית 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).

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KEHOT'S NOTE

ברכות יז, א. ראה מכתב כ"ק אדמו"ר זי"ע מיום ז' שבט תש"ו, נדפס באג"ק ח"ב ע' צב.

71 **(ועמ"ש לקמן ע"פ . . בכל מאדך כנ"ל**

This whole parenthesis is missing in the manuscript; it appears to be an addition by the Tzemach Tzedek.

KEHOT'S NOTE

בבוך 127 אין כל הקטע, כנראה שזהו הוספת הצ"צ.

PARAGRAPH 23

72 **נר מצוה**

"For a mitzvah is a lamp": the mitzvah as one lamp.

Proverbs 6:23 משלי ו:כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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73 **נר. . נשמת אדם**

"The lamp of Havayah is the soul of man" (the maamar here writes Elokim): the soul as the other lamp.

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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Pesachim 7b:18 פסחים ז' ב:י"ח

וְכִי תֵּימָא: הַאי "בָּעֵית הָהִיא" — קוּלָּא הוּא דְּקָאָמַר רַחֲמָנָא: לָא בָּדֵיקְנָא לַהּ בִּירוּשָׁלַיִם בִּנְהוֹרָא דַּאֲבוּקָה — דִּנְפִישׁ נְהוֹרָא טוּבָא, אֶלָּא בִּנְהוֹרָא דִּשְׂרָגָא — דְּזוּטַר נְהוֹרָא טְפֵי, דְּעָוֹן רַבָּה מִשְׁתְּכַח וְעָוֹן זוּטַר לָא מִשְׁתְּכַח, תָּא שְׁמַע: "נֵר ה' נִשְׁמַת אָדָם".

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KEHOT'S NOTE

משלי כ, כז. וראה פסחים ז, ב.

PARAGRAPH 25

74 **בעוה"ז — בזהר בינוקא דבלק**

Tanya explains this Zohar at length: the light of the Shechinah is like a lamp's flame, which holds on the wick only with oil; the person's body is the wick, and the oil is the good deeds, because the mitzvos are G-d's will itself and wholly one with Him, while even a tzaddik's soul remains a separate being.

KEHOT'S NOTE

קפז, א. וראה תניא פרק לה. נג.

75 **אשר יעשה אתם האדם**

G-d tells Israel through Moshe: "You shall keep My statutes and My laws, which a man shall do and live by them." Plainly "do" means perform; the maamar reads it as "which man shall make them": the person makes the deed into a mitzvah. (context: Steinsaltz Tanakh)

Leviticus 18:5 ויקרא י"ח:ה'

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי Havayah

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

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Ezekiel 20:11 יחזקאל כ:י"א

וָאֶתֵּן לָהֶם אֶת־חֻקּוֹתַי וְאֶת־מִשְׁפָּטַי הוֹדַעְתִּי אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וָחַי בָּהֶם:

And I gave them My statutes, and taught them Mine ordinances, which if a man do, he shall live by them.

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KEHOT'S NOTE

ויקרא יח, ה. יחזקאל כ, יא.

76 **חסד לאומים**

Shlomo: "Righteousness exalts a nation, but the kindness of nations is sin." The Talmud (Bava Basra 10b) reads the second half as kindness done for self-glory. Here the contrast is between a deed done as G-d's command, into which the Infinite Light is drawn, and a good deed done otherwise.

Proverbs 14:34 משלי י"ד:ל"ד

צְדָקָה תְרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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close attachment which the right hand symbolizes. If a man loves G-d, then G-d stretches out His right hand to him to receive and welcome him with love. Everything in the world depends on the will; spirit rouses spirit, and the spirit in man turned yearningly in love to Him brings down the Divine Spirit. When a man's love to the Holy One is roused, the "right hand" ...

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

PARAGRAPH 26

77 **ותורה שם בישראל**

Asaf recounts that G-d "established a testimony in Yaakov and set a Torah in Israel," commanding the fathers to teach their children. The maamar reads it as the Torah taking hold in Israel through the soul's self-nullification, as the flame holds on the wick. (context: Steinsaltz Tanakh)

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

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

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KEHOT'S NOTE

תהלים עח, ה.

PARAGRAPH 29

78 **ואהבת**

"And you shall love (ve'ahavta) Havayah your G-d ... with all your might." The word ve'ahavta (414 ,ואהבת) equals twice or (אור, "light," 207).

Deuteronomy 6:5 דברים ו':ה'

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

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

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79 **ואהבת בגימט' ב"פ אור**

The note says the source of this gematria is given in the Kehot notes on page 32c, in the previous maamar of this parsha.

KEHOT'S NOTE

נסמן לעיל לב, ג.

80 **רוח אייתי רוח ואמשיך רוח**

In the next maamar, "For with You is the source of life," the mitzvos are the 248 "limbs of the King," wholly one with the Infinite Light; when a person does G-d's mitzvos, his arousal from below brings an arousal from above, "spirit brings forth spirit and draws down spirit."

KEHOT'S NOTE

להלן לד, ד. ושי"נ.

81 **רוח אייתי רוח ואמשיך רוח**

"Spirit brings forth spirit and draws down spirit": an arousal from below draws down an arousal from above. Here it describes how love beyond measure draws down the revelation of the Infinite Light through the mitzvos.

Zohar, Terumah 64:660–66:669 ספר הזהר, תרומה ס"ד:תר"ס-ס"ו:תרס"ט

Hence, "Thou shalt love" is the first outstretching of the right hand to love the Holy One, blessed be He, with that

PARAGRAPH 30

82 **העלאת הנרות שהיו במקדש ז' נרות**

The Tzemach Tzedek's explanation of the mitzvah of the Chanukah lamp, which takes up the comparison with the Sanctuary's seven lamps.

KEHOT'S NOTE

דרך מצותיך מצות נ"ח עד, א ואילך. ד"ה נר חנוכה תשמ"ו.

83 **שו"ה שבעה — יש שעבודתו כו'**

The Rebbe's textual note on these words.

KEHOT'S NOTE

ראה לעיל בהערות ותיקונים לכ"ק אדמו"ר זי"ע.

84 **שמונה נסיכי אדם**

A lengthy discussion of the eight princes of men.

KEHOT'S NOTE

בארוכה בענין זה ראה באוהי"ת נ"ך מיכה ע' תעו ואילך.

85 The Talmud names the seven shepherds: David in the middle, Adam, Shes and Mesushelach on his right, and Avraham, Yaakov and Moshe on his left; and the eight princes: Yishai, Shaul, Shmuel, Amos, Tzefanyah, Tzidkiyahu, Mashiach and Eliyahu.

Sukkah 52b:13 סוכה נ"ב ב:י"ג

"וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי יָבֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמֹנוּ עָלָיו שִׁבְעָה רוֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם". מַאן נִינְהוּ "שִׁבְעָה רוֹעִים"? דָּוִד בָּאֶמְצַע, אָדָם שֵׁת וּמְתוּשֶׁלַח מִימִינוֹ, אַבְרָהָם יַעֲקֹב וּמֹשֶׁה בִּשְׂמֹאלוֹ. וּמַאן נִינְהוּ "שְׁמֹנָה נְסִיכֵי אָדָם"? יִשַׁי, וְשָׁאוּל, וּשְׁמוּאֵל, עָמוֹס, וּצְפַנְיָה, צִדְקִיָּה, וּמָשִׁיחַ, וְאֵלִיָּהוּ.

And this shall be peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes among men" (Micah 5:4). Who are the "seven shepherds"? — David in the middle, Adam, Seth and Methuselah on his right, and Abraham, Jacob and Moses on his left. And who are the "eight princes among men"? — Yishai, Shaul, Shmuel, Amos, Zephaniah, Zedekiah, the Messiah, and Elijah.

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86 **אשור כי יבא בארצנו וכו' והקמונו עליו שבעה רועים ושמנה נסיכי אדם**

Michah prophesies that when Assyria invades Yehudah, "we will raise up against him seven shepherds and eight princes of men": plainly, a great many leaders and commanders who will drive Assyria out. The Alter Rebbe links

the eight princes to the eight Chanukah lights. (context: Steinsaltz Tanakh)

Micah 5:4 מיכה ה':ד

וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי־יָבוֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמֹנוּ עָלָיו שִׁבְעָה רֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם׃

And this shall be peace: When the Assyrian shall come into our land, And when he shall tread in our palaces, Then shall we raise against him seven shepherds, And eight princes among men.

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87 **ושמונה נסיכי . . ומשיח**

Discusses why Mashiach is not counted among the shepherds.

KEHOT'S NOTE

ראה בלקו"ש חל"ה ע' 209 בשולי העמוד בענין מה שמשיח לא נמנה בין הרועים ע"ש. וראה לקמן לד ריש ע"ב שבמשיח יש ב' הבחי'.

PARAGRAPH 31

88 **והאתונות רועות על ידיהן**

A messenger tells Iyov that raiders struck while "the oxen were plowing and the she-donkeys grazing beside them." Here ro'eh means grazing, feeding oneself.

Job 1:14 איוב א':י"ד

וּמַלְאָךְ בָּא אֶל־אִיּוֹב וַיֹּאמַר הַבָּקָר הָיוּ חֹרְשׁוֹת וְהָאֲתֹנוֹת רֹעוֹת עַל־יְדֵיהֶם׃

that there came a messenger unto Job, and said: 'The oxen were plowing, and the asses feeding beside them;

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KEHOT'S NOTE

איוב א, יד.

89 **אברהם אוהבי**

G-d comforts Israel: "You, Israel My servant, Yaakov whom I have chosen, seed of Avraham who loved Me (ohavi)." Avraham's quality is love, rooted in Chesed.

Isaiah 41:8 ישעיהו מ"א:ח'

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךְ זֶרַע אַבְרָהָם אֹהֲבִי׃

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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KEHOT'S NOTE

ישע' מא, ח.

PARAGRAPH 33

90 **כמים הפנים**

Shlomo: "As water [reflects] face to face, so the heart of man to man." Here: as a person loves G-d, so G-d's love answers him.

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

As in water face answereth to face, So the heart of man to man.

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91 **אהבתי אתכם**

G-d tells Israel through Malachi: "I have loved you, says Havayah." Here it is the love revealed from above in answer to the love from below.

Malachi 1:2 מלאכי א':ב'

אֲהַבְתִּי אֶתְכֶם אָמַר ה' וַאֲמַרְתֶּם בַּמָּה אֲהַבְתָּנוּ הֲלוֹא־אָח עֵשָׂו לְיַעֲקֹב נְאֻם־ה' וָאֹהַב אֶת־יַעֲקֹב׃

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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92 **אכלו רעים**

The beloved, having come to his garden, calls: "Eat, friends (re'im); drink." The maamar reads re'im as ro'im, the shepherds, who are G-d's friends and are nourished in turn. (context: Steinsaltz Tanakh)

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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PARAGRAPH 34

93 **ישראל מפרנסין לאביהם שבשמים**

Cited by the Kehot note: Israel provides sustenance for their Father in Heaven. The Alter Rebbe explains it as drawing the Infinite Light into the attributes.

Zohar III, 7b זח"ג ז, ב

KEHOT'S NOTE

שהש"ר א' ע"פ לסוסתי. זח"ג ז, ב. וראה ילקוט שמעוני פקודי רמז תיח.

94 **כמראה אדם**

In Yechezkel's vision of the Chariot, above the firmament is a throne, and on it "a likeness like the appearance of a man." In Kabbalah it denotes the Sefiros in the image of a person.

Ezekiel 1:26 יחזקאל א':כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה׃

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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95 **לכו לחמו בלחמי**

Wisdom, personified, invites the simple: "Come, eat of my bread and drink of the wine I have mixed." The maamar reads "My bread" as the Torah, G-d's bread, as it were. (context: Steinsaltz Tanakh)

Proverbs 9:5 משלי ט׳:ה׳

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

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

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KEHOT'S NOTE

משלי ט, ה.

96 **ותורתך בתוך מעי**

"Your Torah is within my innards": Torah as inner food for the soul.

Psalms 40:9 תהילים מ׳:ט׳

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹקַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי׃

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

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PARAGRAPH 35

97 **ותורתך בתוך מעי**

Torah as food that enters within, the inward giving of the shepherds.

Psalms 40:9 תהילים מ׳:ט׳

לַעֲשׂוֹת־רְצוֹנְךָ אֱלֹקַי חָפָצְתִּי וְתוֹרָתְךָ בְּתוֹךְ מֵעָי׃

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

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Tanya, Likkutei Amarim 5:11 תניא, חלק ראשון; ליקוטי אמרים ה׳:י״א

וְזֶהוּ שֶׁכָּתוּב: "וְתוֹרָתְךָ בְּתוֹךְ מֵעָי", וּכְמוֹ שֶׁכָּתוּב בְּי״עץ חַיִּים" שַׁעַר מ״ד פֶּרֶק ג׳, שֶׁלִּבּוּשֵׁי הַנְּשָׁמוֹת בְּגַן עֵדֶן הֵן הַמִּצְוֹת, וְהַתּוֹרָה הִיא הַמָּזוֹן לַנְּשָׁמוֹת שֶׁעָסְקוּ בָּעוֹלָם הַזֶּה בַּתּוֹרָה לִשְׁמָהּ, וּכְמוֹ שֶׁכָּתוּב בַּזֹּהַר וַיַּקְהֵל דַּף ר״י.

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KEHOT'S NOTE

תהלים מ, ט. ראה תניא פ״ה (ט, ב ואילך). לקו״ת ראה לג, ב. דרך מצותיך קלג, ד. ובהמשך מים רבים — תרל״ו פרק קכח.

98 **וידעת היום**

Moshe tells Israel: "Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is none else." Contemplation of G-d's greatness.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

99 **דע את אלקי אביך**

David charges Shlomo: "Know the G-d of your father and serve Him with a whole heart." Knowledge leads to service and love.

I Chronicles 28:9 דברי הימים א כ״ח:ט׳

וְאַתָּה שְׁלֹמֹה־בְנִי דַּע אֶת־אֱלֹקֵי אָבִיךָ וְעָבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֵצָה כִּי כָל־לְבָבוֹת דּוֹרֵשׁ ה׳ וְכָל־יֵצֶר מַחֲשָׁבוֹת מֵבִין אִם־תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ וְאִם־תַּעַזְבֶנּוּ יַזְנִיחֲךָ לָעַד׃

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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KEHOT'S NOTE

דה״א כח, ט.

PARAGRAPH 36

100 **משה שפיר קאמרת**

Rav Safra, challenging Rava, addresses him as "Moshe": "Moshe, have you spoken well?" The Alter Rebbe explains it as a title for one who teaches Torah.

Shabbat 101b:3 שבת ק״א ב:ג׳

אָמַר לֵיהּ רַב סָפְרָא: מֹשֶׁה, שַׁפִּיר קָאָמַרְתָּ?! "מְטַלְטְלִין מִזּוֹ לָזוֹ" תָּנַן! אֶלָּא אָמַר רַב סָפְרָא: לֹא נִצְרְכָה אֶלָּא לְעֵרֶב וּלְטַלְטֵל מִזּוֹ לָזוֹ, וְכִדְתַנְיָא: סְפִינוֹת קְשׁוּרוֹת זוֹ בָּזוֹ — מְעָרְבִין וּמְטַלְטְלִין מִזּוֹ לָזוֹ. נִפְסְקוּ — נֶאֶסְרוּ. חָזְרוּ וְנִקְשְׁרוּ, בֵּין שׁוֹגְגִין וּבֵין מְזִידִין בֵּין אֲנוּסִין בֵּין מוּטְעִין — חָזְרוּ לְהֶיתֵּרָן הָרִאשׁוֹן.

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KEHOT'S NOTE

שבת קא, ב ושי״נ.

101 **ומתלמידי יותר מכולם**

Rabbi Chanina: "I learned much from my teachers, more from my colleagues than from my teachers, and from my students more than from all." Teaching is itself a source of understanding for the teacher.

Taanit 7a:12–13 תענית ז׳ א:י״ב-י״ג

אָמַר רַב נַחְמָן בַּר יִצְחָק: לָמָּה נִמְשְׁלוּ דִּבְרֵי תוֹרָה כְּעֵץ, שֶׁנֶּאֱמַר: "עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ", לוֹמַר לְךָ: מָה עֵץ קָטָן מַדְלִיק אֶת הַגָּדוֹל, אַף תַּלְמִידֵי חֲכָמִים קְטַנִּים מְחַדְּדִים אֶת הַגְּדוֹלִים. וְהֵיכִינוּ דְּאָמַר רַבִּי חֲנִינָא: הִרְבֵּה לָמַדְתִּי מֵרַבּוֹתַי, וּמֵחֲבֵירַי יוֹתֵר מֵרַבּוֹתַי, וּמִתַּלְמִידַי יוֹתֵר מִכּוּלָּן. רַבִּי חֲנִינָא בַּר פָּפָּא רָמֵי: כְּתִיב "לִקְרַאת צָמֵא הֲתָיוּ מָיִם", וּכְתִיב: "הוֹי כָּל צָמֵא לְכוּ לַמַּיִם". אִם תַּלְמִיד הָגוּן הוּא — "לִקְרַאת צָמֵא הֲתָיוּ מַיִם", וְאִי לָא — "הוֹי כָּל צָמֵא לְכוּ לַמַּיִם".

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KEHOT'S NOTE

תענית ז, א.

PARAGRAPH 37

102 **ישי שמת רק בעטיו של נחש**

Four died only through the serpent's counsel, among them Yishai, the father of David. Here he exemplifies the perfectly righteous princes.

Bava Batra 17a:6 בבא בתרא י"ז א:ו'

תָּנוּ רַבָּנַן: אַרְבָּעָה מֵתוּ בְּעֲטָיוֹ שֶׁל נָחָשׁ. וְאֵלּוּ הֵן: בִּנְיָמִין בֶּן יַעֲקֹב, וְעַמְרָם אֲבִי מֹשֶׁה, וְישַׁי אֲבִי דָּוִד, וְכִלְאָב בֶּן דָּוִד. וְכוּלָּהוּ גְּמָרָא, לְבַר מִישַׁי אֲבִי דָּוִד דִּמְפָרַשׁ בֵּקהּ [קְרָא], דִּכְתִיב: "וְאֶת עֲמָשָׂא שָׂם אַבְשָׁלֹם תַּחַת יוֹאָב עַל הַצָּבָא, וַעֲמָשָׂא בֶן אִישׁ וּשְׁמוֹ יִתְרָא הַיִּשְׂרְאֵלִי, אֲשֶׁר בָּא אֶל אֲבִיגַיִל בַּת נָחָשׁ אֲחוֹת צְרוּיָה אֵם יוֹאָב" - וְכִי בַּת נָחָשׁ הִיא? וַהֲלֹא בַּת יִשַׁי הִיא, דִּכְתִיב: "וַאֲחִיתֵיהֶם צְרוּיָה וַאֲבִיגָיִל"! אֶלָּא בַּת מִי שֶׁמֵּת בְּעֲטָיוֹ שֶׁל נָחָשׁ.

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KEHOT'S NOTE

ב"ב יז, א.

PARAGRAPH 38

103 **זכרו תורת משה**

The last prophet's parting charge: "Remember the Torah of Moshe My servant, which I commanded him at Chorev for all Israel." Moshe as the teacher of Torah. (context: Steinsaltz Tanakh)

Malachi 3:22 מלאכי ג':כ"ב

זִכְרוּ תּוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי אֹתוֹ בְחֹרֵב עַל־כָּל־יִשְׂרָאֵל חֻקִּים וּמִשְׁפָּטִים׃

Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances.

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KEHOT'S NOTE

מלאכי ג, כב.

104 **גדולה שמושה יותר מלימודה**

Attending a Torah scholar is greater than studying Torah from him. Here it shows that encompassing influence surpasses inward teaching.

Berakhot 7b:26 ברכות ז' ב:כ"ו

וְאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: גְּדוֹלָה שִׁמּוּשָׁהּ שֶׁל תּוֹרָה יוֹתֵר מִלִּמּוּדָהּ, שֶׁנֶּאֱמַר: "פֹּה אֱלִישָׁע בֶּן שָׁפָט אֲשֶׁר יָצַק מַיִם עַל יְדֵי אֵלִיָּהוּ". "לָמַד" לֹא נֶאֱמַר, אֶלָּא "יָצַק" — מְלַמֵּד שֶׁגְּדוֹלָה שִׁמּוּשָׁהּ יוֹתֵר מִלִּמּוּדָהּ.

R. Johanan also said in the name of R. Simeon b. Johai : Greater is the service of Torah than its study : as it is said, "Elisha the son of Shaphat is here, who poured water on the hands of Elijah" (II Kings iii. 11). It is not mentioned that he studied [with Elijah] but that he poured water. That teaches that its service is greater than its study.

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Zohar I, 98b זח"א צח, ב

KEHOT'S NOTE

ברכות ז, ב. זח"א צח, ב.

105 **גדולה שמושה יותר מלימודה**

Cited by the Kehot note alongside the Talmud for the greatness of attending the Sages.

Zohar, Vayera 3:33–37 ספר הזהר, וירא ג':ל"ג-ל"ז

106 **לא קאים אינש אדעתא דרבי'**

A person does not grasp his teacher's mind until forty years. The student receives only a glimmer through study.

Avodah Zarah 5b:2 עבודה זרה ה' ב:ב'

אַף מֹשֶׁה רַבֵּינוּ לֹא רָמְזָה לָהֶן לְיִשְׂרָאֵל אֶלָּא לְאַחַר אַרְבָּעִים שָׁנָה, שֶׁנֶּאֱמַר: "וְאוֹלֵךְ אֶתְכֶם בַּמִּדְבָּר אַרְבָּעִים שָׁנָה", וּכְתִיב: "וְלֹא נָתַן ה' לָכֶם לֵב וְגוֹ'". אָמַר רַבָּה: שְׁמַע מִינַּהּ לָא קָאֵי אִינִישׁ אַדַּעְתֵּיהּ דְּרַבֵּיהּ עַד אַרְבְּעִין שְׁנִין.

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KEHOT'S NOTE

ע"ז ה, ב. וראה בד"ה והחרים תשי"ג, שעד הזמן ההוא הוא קאים רק על החיצוניות בלבד.

PARAGRAPH 39

107 **למשמאילים בה**

Rava: for those who go to its right, the Torah is a potion of life; for those who go to its left, a potion of death. The inner light of Torah needs protection.

Shabbat 88b שבת פ"ח ב

108 **וכל האומר אין לי אלא תורה**

Rabbi Yosei: one who says he has only Torah does not have even Torah, since "learn them and do them": only one who does also has the learning. Here Torah must be joined with acts of kindness.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עָרְבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּחַ דּוֹץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תוֹרָה — אֵין לוֹ אֶלָּא תוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשָׂיָה יֵשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

PARAGRAPH 40

109 **ההפרש בין הרועים לנס"א**

States that the seven shepherds are from the level of inner light and the eight princes of men from encompassing light.

KEHOT'S NOTE

ראה ד"ה למען דעת תרס"ט ע' לט דז' רועים היו מבחי' אור פנימי וח' נס"א היינו שהן מבחי' האו"מ.

110 **ברי' יוחנן בן זכאי . . אמר לרי' חנינא בן דוסא**

> When Rabbi Yochanan ben Zakkai's son fell ill, he asked his student Rabbi Chanina ben Dosa to pray, and the boy lived. "Had ben Zakkai pressed his head between his knees all day, they would not have heeded him," he said; Rabbi Chanina is like a servant before the King, and he like a minister.

Berakhot 34b:28 ברכות ל"ד ב:כ"ח

וְשׁוּב מַעֲשֶׂה בְּרַבִּי חֲנִינָא בֶּן דּוֹסָא שֶׁהָלַךְ לִלְמוֹד תּוֹרָה אֵצֶל רַבִּי יוֹחָנָן בֶּן זַכַּאי, וְחָלָה בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן זַכַּאי. אָמַר לוֹ: חֲנִינָא בְּנִי, בַּקֵּשׁ עָלָיו רַחֲמִים וְיִחְיֶה. הִנִּיחַ רֹאשׁוֹ בֵּין בִּרְכָּיו וּבִקֵּשׁ עָלָיו רַחֲמִים, וְחָיָה. אָמַר רַבִּי יוֹחָנָן בֶּן זַכַּאי: אִלְמָלֵי הֵטִיחַ בֶּן זַכַּאי אֶת רֹאשׁוֹ בֵּין בִּרְכָּיו כָּל הַיּוֹם כּוּלּוֹ — לֹא הָיוּ מַשְׁגִּיחִים עָלָיו. אָמְרָה לוֹ אִשְׁתּוֹ: וְכִי חֲנִינָא גָּדוֹל מִמְּךָ? אָמַר לָהּ: לָאו, אֶלָּא הוּא דּוֹמֶה כְּעֶבֶד לִפְנֵי הַמֶּלֶךְ, וַאֲנִי דּוֹמֶה כְּשַׂר לִפְנֵי הַמֶּלֶךְ.

It also happened with R. Hannina b. Dosa that he went to Torah with Rabban Johanan b. Zakkai. The son of Rabban Johanan b. Zakkai fell ill, and he said to him, "Hannina, my son ! Pray on his behalf that he may live" R. Hannina laid his head between his knees, and prayed on his behalf, and he recovered. Rabban Johanan b. Zakkai said, "Were Ben Zakkai to press his head between his knees all the day long, no notice would be taken of him." His wife said to ...

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KEHOT'S NOTE

ברכות לד, ב.

PARAGRAPH 41

111 **שלא נברא העוה"ב אלא בשבילו**

> Rav: the world was created only for Achav ben Omri and for Rabbi Chanina ben Dosa: this world for Achav, and the World to Come for Rabbi Chanina.

Berakhot 61b ברכות ס"א

KEHOT'S NOTE

ברכות סא, ב.

112 **והקימונו עליו שבעה רועים ושמונה נס"א**

> The seven shepherds and eight princes raised against Assyria.

Micah 5:4 מיכה ה':ד'

וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי־יָבוֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמְנוּ עָלָיו שִׁבְעָה רֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם:

And this shall be peace: When the Assyrian shall come into our land, And when he shall tread in our palaces, Then shall we raise against him seven shepherds, And eight princes among men.

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PARAGRAPH 42

113 **וע"כ הוצרך להמשיך מבחי' שלמעלה מהחכמה**

> Three maamarim of the Rebbe that discuss why the remedy against the Greeks had to come from above wisdom.

KEHOT'S NOTE

ראה ד"ה ת"ר מצות נר חנוכה תשל"ח ס"ב [סה"מ מלוקט ח"ב ע' יח]. ד"ה ואתה ברחמיך תשמ"ח ס"ד [סה"מ מלוקט ח"ד ע' קא]. ד"ה ביום השמיני תשמ"ו ס"ו [סה"מ מלוקט ח"ד ע' קיב].

114 **פך של שמן**

> When the Hasmoneans prevailed they searched and found only one cruse of oil sealed with the seal of the High Priest, enough for one day, and a miracle let it burn eight days.

Shabbat 21b:10 שבת כ"א ב:י'

מַאי חֲנוּכָּה? דְּתָנוּ רַבָּנַן: בְּכ"ה בְּכִסְלֵיו יוֹמֵי דְחַנּוּכָּה תְּמָנְיָא אִינּוּן דְּלָא לְמִסְפַּד בְּהוֹן וּדְלָא לְהִתְעַנּוֹת בְּהוֹן. שֶׁכְּשֶׁנִּכְנְסוּ יְוָונִים לַהֵיכָל טִמְּאוּ כָּל הַשְּׁמָנִים שֶׁבַּהֵיכָל. וּכְשֶׁגָּבְרָה מַלְכוּת בֵּית חַשְׁמוֹנַאי וְנִצְּחוּם, בָּדְקוּ וְלֹא מָצְאוּ אֶלָּא פַּךְ אֶחָד שֶׁל שֶׁמֶן שֶׁהָיָה מוּנָּח בְּחוֹתָמוֹ שֶׁל כֹּהֵן גָּדוֹל, וְלֹא הָיָה בּוֹ אֶלָּא לְהַדְלִיק יוֹם אֶחָד. נַעֲשָׂה בּוֹ נֵס וְהִדְלִיקוּ מִמֶּנּוּ שְׁמוֹנָה יָמִים. לְשָׁנָה אַחֶרֶת קְבָעוּם וַעֲשָׂאוּם יָמִים טוֹבִים בְּהַלֵּל וְהוֹדָאָה.

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115 **ורב חסד**

> Among the Thirteen Attributes of Mercy proclaimed to Moshe: "Havayah, Havayah, G-d, merciful and gracious, slow to anger and abundant in kindness and truth." The High Priest's seal is linked to "abundant in kindness." (context: Steinsaltz Tanakh)

Exodus 34:6 שמות ל"ד:ו'

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

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

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116 **עדות היא לבאי עולם**

> The western lamp of the Menorah was a testimony to all the world that the Shechinah rests in Israel.

Shabbat 22b:2 שבת כ"ב ב:ב'

מַתִּיב רַב שֵׁשֶׁת: "מְחוּץ לְפָרוֹכֶת הָעֵדוּת יַעֲרוֹךְ", וְכִי לְאוֹרָהּ הוּא צָרִיךְ? וַהֲלֹא כָּל אַרְבָּעִים שָׁנָה שֶׁהָלְכוּ בְּנֵי יִשְׂרָאֵל בַּמִּדְבָּר לָא הָלְכוּ אֶלָּא לְאוֹרוֹ! אֶלָּא עֵדוּת הִיא לְבָאֵי עוֹלָם שֶׁהַשְּׁכִינָה שׁוֹרָה בְּיִשְׂרָאֵל. מַאי עֵדוּת? אָמַר רַב: זוֹ נֵר מַעֲרָבִי שֶׁנּוֹתֵן בָּהּ שֶׁמֶן כְּמִדַּת חַבְרוֹתֶיהָ, וּמִמֶּנָּה הָיָה מַדְלִיק וּבָהּ הָיָה מְסַיֵּים. וְהָא הָכָא כֵּיוָן דְּקָבֵיעַ נֵרוֹת, לָא סָגֵיא דְּלָא מִשְׁקָל וְאַדְלוֹקֵי. קַשְׁיָא בֵּין לְמַאן דְּאָמַר מִשּׁוּם בְּזוּי מִצְוָה, וּבֵין לְמַאן דְּאָמַר מִשּׁוּם אַכְחוֹשֵׁי מִצְוָה!

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KEHOT'S NOTE

שבת כב, ב.

117 ועמ"ש לקמן ע"פ כי אתה נרי הוי"ה

In that maamar the Alter Rebbe reads "You are my lamp, Havayah" as Havayah within the lamp of oil and wick, its two lights hinted in the letters of the Name, and "and Havayah (with an added vav) illuminates my darkness" as a still higher Havayah; he then applies it to the Chanukah miracle against the Greeks' "wisdom of kelipah."

KEHOT'S NOTE

לקמן מא, א.

118 יגיה חשכי

David's song after his deliverance: "For You are my lamp, Havayah, and Havayah illuminates my darkness." The maamar reads the two Names as two levels: the first within the chain of worlds (the Temple lamps), the second above it (the Chanukah lamps). (context: Steinsaltz Tanakh)

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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119 ההפרש בין בחי' שבעה רועים לבחי' שמונה נס"א

This passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' תעט.

120 המצות הן נק' מצות המלך

In the explanation of "Vayedaber Moshe ... Anochi," section 2, the mitzvos are "the King's commands," an encompassing level, since a king is exalted above his servants beyond comparison.

KEHOT'S NOTE

ראה לקו"ת פ' במדבר ביאור לד"ה וידבר משה גו' אנכי ס"ב. ופ' ואתחנן ד"ה למען תירא. וראה לקמן לה, ב.

121 בד"ה מזמור שיר חנוכת הבית

The discourse explains three levels, food, garments and houses: food becomes one with a person, garments surround him, and a house surrounds him further, yet food is the cheapest and a house the dearest; so the Torah is the soul's food and the mitzvos its garments, lower in their descent but higher in their root.

KEHOT'S NOTE

לקו"ת ס"פ ברכה.

122 מזמור שיר חנוכת הבית

"A psalm, a song for the dedication of the House, of David." The heading of the Psalm on which the cited Likkutei Torah discourse is built. (context: Steinsaltz Tanakh)

Psalms 30:1 תהילים ל':א

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

A Psalm; a Song at the Dedication of the House; of David.

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123 משיח הוא ג"כ מנס"א

Points to this passage on Mashiach belonging to the princes of men.

KEHOT'S NOTE

בד"ה למען דעת תרס"ט (סה"מ תרס"ט ע' לט) מציין לכאן.

124 והריחו מורח ודאין

Yeshayahu on the king from the stock of Yishai: "vahari-cho in the fear of Havayah; he will not judge by what his eyes see." Plainly "he will be inspired by" the fear of G-d; the word also means "he will smell," and the Talmud reads it so: Mashiach will sense the truth and judge. (context: Steinsaltz Tanakh)

Isaiah 11:3 ישעיהו י"א:ג'

וַהֲרִיחוֹ בְּיִרְאַת ה' וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמִשְׁמַע אָזְנָיו יוֹכִיחַ׃

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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Sanhedrin 93b:7–8 סנהדרין צ"ג ב:ז'-ח'

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: מְלַמֵּד שֶׁהִטְעִינוֹ מִצְוֹת וְיִסּוּרִין כְּרֵיחַיִם. רָבָא אָמַר: דְּמוֹרַח וְדָאֵין, דִּכְתִיב: "וְלֹא לְמַרְאֵה עֵינָיו יִשְׁפּוֹט", "וְשָׁפַט בְּצֶדֶק דַּלִּים וְהוֹכִיחַ בְּמִישׁוֹר לְעַנְוֵי אָרֶץ". בַּר כּוֹזֵיבָא מַלַּךְ תַּרְתֵּין שְׁנִין וּפַלְגָא. אָמַר לְהוּ לְרַבָּנַן: אֲנָא מָשִׁיחַ. אָמְרוּ לֵיקֵּה: בְּמָשִׁיחַ כְּתִיב דְּמוֹרַח וְדָאֵין, נָחְזֵי אֲנַן אִי מוֹרַח וְדָאֵין. כֵּיוָן דְּחַזְיוּהּ דְּלָא מוֹרַח וְדָאֵין, קַטְלוּהּ.

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KEHOT'S NOTE

ישע' יא, ג. ראה סנהדרין צג, ב. רמב"ם הל' מלכים פי"א ה"ג. וראה לקמן קיז. ב.

125 דבמשיח יש ב' הבחי'

The Rebbe notes that the Talmud counts Mashiach among the princes because that is his principal quality, even though he has both.

KEHOT'S NOTE

בסוכה נב, ב נחשב בנסיכים, י"ל מפני שזהו העיקר בו (הערת כ"ק אדמו"ר זי"ע בספר המאמרים תש"י ע' 255).

PARAGRAPH 43

126 בש"א יום ראשון מדליק שמונה מכאן ואילך פוחת והולך

The Talmud's dispute, now explained in light of the whole maamar.

Shabbat 21b:5 שבת כ"א ב:ה'

תָּנוּ רַבָּנַן: מִצְוַת חֲנוּכָּה, נֵר אִישׁ וּבֵיתוֹ. וְהַמְהַדְּרִין, נֵר לְכָל אֶחָד וְאֶחָד. וְהַמְהַדְּרִין מִן הַמְהַדְּרִין, בֵּית שַׁמַּאי אוֹמְרִים: יוֹם רִאשׁוֹן מַדְלִיק שְׁמֹנָה, מִכָּאן וְאֵילָךְ פּוֹחֵת וְהוֹלֵךְ. וּבֵית הִלֵּל אוֹמְרִים: יוֹם רִאשׁוֹן מַדְלִיק אַחַת, מִכָּאן וְאֵילָךְ מוֹסִיף וְהוֹלֵךְ.

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127 כי גבר עלינו חסדו

The shortest psalm: "Praise Havayah, all nations ... for His kindness has prevailed over us." The overwhelming, en-

compassing kindness revealed on Sukkos. (context: Steinsaltz Tanakh)

Psalms 117:2 תהילים קי״ז:ב׳

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־ה׳ לְעוֹלָם הַלְלוּ־יָהּ׃

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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PARAGRAPH 44

128 הללו את ה׳ כל גוים

"Praise Havayah, all nations; extol Him, all peoples, for His kindness has prevailed over us." Plainly, the nations see G-d's great kindness to His people and praise Him; here, when His encompassing kindness is revealed, even the powers over the nations are nullified before it. (context: Steinsaltz Tanakh)

Psalms 117:1 תהילים קי״ז:א׳

הַלְלוּ אֶת־ה׳ כָּל־גּוֹיִם שַׁבְּחוּהוּ כָּל־הָאֻמִּים׃

O praise the L-RD, all ye nations; Laud Him, all ye peoples.

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PARAGRAPH 45

129 בשם ה׳ כי אמילם

The psalmist, besieged by enemies on every side: "They surrounded me, indeed they encircled me; in the name of Havayah I will cut them down." Victory through the Name, the mode of war. (context: Steinsaltz Tanakh)

Psalms 118:11 תהילים קי״ח:י״א

סַבּוּנִי גַם־סְבָבוּנִי בְּשֵׁם ה׳ כִּי אֲמִילַם׃

They compass me about, yea, they compass me about; Verily, in the name of the L-RD I will cut them off.

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130 טוב לחסות

"It is better to take refuge in Havayah than to trust in nobles." Reliance on the Name above nature, the encompassing level. (context: Steinsaltz Tanakh)

Psalms 118:9 תהילים קי״ח:ט׳

טוֹב לַחֲסוֹת בַּה׳ מִבְּטֹחַ בִּנְדִיבִים׃

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

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PARAGRAPH 47

131 מעלין בקודש

Beis Hillel's reason: one goes up in matters of holiness, not down.

Shabbat 21b:6–7 שבת כ״א ב:ו׳-ז׳

... חַד אָמַר טַעְמָא דְּבֵית שַׁמַּאי כְּנֶגֶד יָמִים הַגְּנִיסָן, וְטַעְמָא דְּבֵית הִלֵּל כְּנֶגֶד יָמִים הַיּוֹצְאִין. וְחַד אָמַר טַעְמָא דְּבֵית שַׁמַּאי כְּנֶגֶד פָּרֵי הַחַג, וְטַעְמָא דְּבֵית הִלֵּל דְּמַעֲלִין בַּקֹּדֶשׁ וְאֵין מוֹרִידִין. אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: שְׁנֵי זְקֵנִים הָיוּ בְּצַיְדָן. אֶחָד עָשָׂה כְּבֵית שַׁמַּאי וְאֶחָד עָשָׂה כְּדִבְרֵי בֵּית הִלֵּל. זֶה נוֹתֵן טַעַם לִדְבָרָיו כְּנֶגֶד פָּרֵי הַחַג, וְזֶה נוֹתֵן טַעַם לִדְבָרָיו דְּמַעֲלִין בַּקֹּדֶשׁ וְאֵין מוֹרִידִין.

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132 ואורייתא מחי״ע נפקת

The Torah comes forth from Supernal Chochmah. A Torah festival is a revelation that comes from above.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ״א:שע״ח-כ״ב:שפ״ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

PARAGRAPH 48

133 כי מי מעכב ומי מונע

A parallel use of the phrase "who can hold back" about a revelation from above.

KEHOT'S NOTE

ראה דרך מצותיך לד, ב. מובא בלקו״ש חכ״א ע׳ 194.

134 שו״ה בתחלה כו׳

The text in this manuscript extends up to this point.

KEHOT'S NOTE

ע״כ נמצא בכוך 1223.

135 מטעם הנ״ל בפרי החג

The words here quote Shabbat 21b:6–7; the passage is shown below.

Shabbat 21b:6–7 שבת כ״א ב:ו׳-ז׳

... חַד אָמַר טַעְמָא דְּבֵית שַׁמַּאי כְּנֶגֶד יָמִים הַגְּנִיסָן, וְטַעְמָא דְּבֵית הִלֵּל כְּנֶגֶד יָמִים הַיּוֹצְאִין. וְחַד אָמַר טַעְמָא דְּבֵית שַׁמַּאי כְּנֶגֶד פָּרֵי הַחַג, וְטַעְמָא דְּבֵית הִלֵּל דְּמַעֲלִין בַּקֹּדֶשׁ וְאֵין מוֹרִידִין. אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: שְׁנֵי זְקֵנִים הָיוּ בְּצַיְדָן. אֶחָד עָשָׂה כְּבֵית שַׁמַּאי וְאֶחָד עָשָׂה כְּדִבְרֵי בֵּית הִלֵּל. זֶה נוֹתֵן טַעַם לִדְבָרָיו כְּנֶגֶד פָּרֵי הַחַג, וְזֶה נוֹתֵן טַעַם לִדְבָרָיו דְּמַעֲלִין בַּקֹּדֶשׁ וְאֵין מוֹרִידִין.

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KEHOT'S NOTE

"דבאור מצ״ע גם לב״ש צ״ל מוסיף והולך, אלא שנרות חנוכה הם כנגד פרי החג (שהם כנגד או״ה) שבהם צ״ל פוחת והולך ראה שבת כא, ב . . ועפ״ז יתורץ הא דודאי גם ב״ש ס״ל דמעלין בקודש". לקו״ש ח״ה ע׳ 446.

136 עול מצות

Rabbi Yehoshua ben Korchah: the Shema comes before "And it shall come to pass if you listen" so that one first ac-

cepts the yoke of the kingdom of Heaven and afterward the yoke of the mitzvos.

Mishnah Berakhot 2:2 משנה ברכות ב׳:ב׳

אֵלּוּ הֵן בֵּין הַפְּרָקִים, בֵּין בְּרָכָה רִאשׁוֹנָה לִשְׁנִיָּה, בֵּין שְׁנִיָּה לִשְׁמַע, וּבֵין שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, בֵּין וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, בֵּין וַיֹּאמֶר לֶאֱמֶת וְיַצִּיב. רַבִּי יְהוּדָה אוֹמֵר, בֵּין וַיֹּאמֶר לֶאֱמֶת וְיַצִּיב לֹא יַפְסִיק. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, לָמָּה קָדְמָה שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, אֶלָּא כְּדֵי שֶׁיְּקַבֵּל עָלָיו עֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ יְקַבֵּל עָלָיו עֹל מִצְוֹת. וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, שֶׁוְּהָיָה אִם שָׁמֹעַ נוֹהֵג בַּיּוֹם וּבַלַּיְלָה, וַיֹּאמֶר אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם:

These are the breaks between the sections: between the first blessing and the second, between the second and "Shema," between "Shema" and "And it shall come to pass if you listen" between "And it shall come to pass if you listen" and "And the L-rd said" and between "And the L-rd said" and "Emet veYatziv" (true and firm). Rabbi Judah says: between "And the L-rd said" and "Emet veYatziv" one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of "Shema" placed before that of "And it …

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

137 נר ה׳ נשמת אדם

"The lamp of Havayah is the soul of man": the soul is the wick on which the flame takes hold.

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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138 ע״פ ראיתי והנה מנורת זהב

In that discourse the seven lamps of Zechariah's menorah are the souls of the seven shepherds, through whom all Israel receives; the souls are the lamp's vessel, the mitzvos its oil and wick ("a mitzvah is a lamp"), and the Torah the light that takes hold of them.

KEHOT'S NOTE

לקו״ת פ׳ בהעלותך.

139 ראיתי והנה מנורת זהב

The angel asks Zechariah what he sees, and he answers: "I saw, and behold, a menorah all of gold, with a bowl on its top and seven lamps upon it." The subject of the cited Likkutei Torah discourse. (context: Steinsaltz Tanakh)

Zechariah 4:2 זכריה ד׳:ב׳

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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140 וספרתם לכם ממחרת השבת

"You shall count for yourselves from the day after the Sabbath … seven complete weeks." The Sages read "the Sabbath" as the first day of Pesach; the maamar reads "the day after the Sabbath" as a level above Shabbos, "My holiness is above your holiness."

Leviticus 23:15 ויקרא כ״ג:ט״ו

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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KEHOT'S NOTE

ויקרא כג, טו.

141 אנכי

The first utterance at Sinai: "I am Havayah your G-d," followed by "You shall have no other gods": the acceptance of G-d's sovereignty, before the other commandments.

Exodus 20:2 שמות כ׳:ב׳

אָנֹכִי ה׳ אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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142 בש״א יום ראשון מדליק שמונה

The words here quote Shabbat 21b:5; the passage is shown below.

Shabbat 21b:5 שבת כ״א ב׳:ה׳

תָּנוּ רַבָּנַן: מִצְוַת חֲנוּכָּה, נֵר אִישׁ וּבֵיתוֹ. וְהַמְהַדְּרִין, נֵר לְכָל אֶחָד וְאֶחָד. וְהַמְהַדְּרִין מִן הַמְהַדְּרִין, בֵּית שַׁמַּאי אוֹמְרִים: יוֹם רִאשׁוֹן מַדְלִיק שְׁמֹנָה, מִכָּאן וְאֵילָךְ פּוֹחֵת וְהוֹלֵךְ. וּבֵית הִלֵּל אוֹמְרִים: יוֹם רִאשׁוֹן מַדְלִיק אַחַת, מִכָּאן וְאֵילָךְ מוֹסִיף וְהוֹלֵךְ.

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KEHOT'S NOTE

שבת כא, ב.

143 הללו . . כי גבר עלינו חסדו

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

KEHOT'S NOTE

תהלים קיז.

144 סבוני כו׳

Kehot's note points to Psalms 118:11 for these words.

Psalms 118:11 תהילים קי״ח:י״א

סַבּוּנִי גַם־סְבָבוּנִי בְּשֵׁם ה׳ כִּי אֲמִילַם:

They compass me about, yea, they compass me about; Verily, in the name of the L-RD I will cut them off.

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KEHOT'S NOTE

תהלים קיח, יא.

145 **טוב לחסות**

The words here quote Psalms 118:9; the passage is shown below.

Psalms 118:9 תהילים קי"ח:ט'

טוֹב לַחֲסוֹת בַּה' מִבְּטֹחַ בָּנְדִיבִים:

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

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KEHOT'S NOTE

תהלים קיח, ט.

146 **דלא דמי ללמוד זה מפרי החג**

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

KEHOT'S NOTE

מובא באוה"ת כרך א ע' רנט.

147 **ואורייתא מח"ע נפקת**

Kehot's note points to Zohar II, 85a for these words.

Zohar II, 85a זח"ב פה, א

KEHOT'S NOTE

זח"ב פה, א. וראה שם קכא, א.

148 **והיד ה' תקצר**

When Moshe doubts that meat can be found for the whole people, G-d answers him: "Is the hand of Havayah too short? Now you will see whether My word comes true." Nothing limits a revelation from above. (context: Steinsaltz Tanakh)

Numbers 11:23 במדבר י"א:כ"ג

וַיֹּאמֶר ה' אֶל־מֹשֶׁה הֲיַד ה' תִּקְצָר עַתָּה תִרְאֶה הֲיִקְרְךָ דְבָרִי אִם־לֹא:

And the L-RD said unto Moses: 'Is the L-RD'S hand waxed short? now shalt thou see whether My word shall come to pass unto thee or not.'

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PARAGRAPH 49

149 **מבחי' פנימית של התחתון**

A parallel discussion of the shepherds as the inner dimension of the lower and the princes as the outer dimension of the higher.

KEHOT'S NOTE

ראה בדרך מצותיך מצות נר חנוכה פ"ג. ד"ה למען דעת תרס"ט.

PARAGRAPH 52

150 **כי תקון לאלפים הוא בחי' או"פ**

Points to this passage and explains that the drawing-down into Chochmah is in the manner of "teaching," which comes through contraction.

KEHOT'S NOTE

בד"ה למען ידעו תרס"ט ע' מה מציין לכאן: "והיינו שההמשכה בחכמה הוא בבחי' אולפנא ולימוד שזהו ע"י צמצום".

151 **כי לאלפים היינו אאלפך חכמה אאלפך בינה**

Suggests that la'alafim here has two meanings, the level of Chochmah and Binah and the mode of drawing-down through contraction, and that they are linked, since contraction is needed only for light drawn inward.

KEHOT'S NOTE

ראה בארוכה בספר הערכים-חב"ד מערכת אות אלף במילואים טור תרנה להערה 125 שלכאורה הכוונה שבאלפים — שני פירושים א) שקאי על בחינת חו"ב שנק' בשם "אלפים" ב) שקאי על סדר ואופן דהמשכה (ע"י צמצום וכו'). והקשר דשני הפירושים הוא: אופן זה דהמשכה (ע"י צמצום וכו') המרומז בתמונת אל"ף — הוא דוקא כשההמשכה היא לבחי' פנימי' (משא"כ לבחי' מקיף), ומכיון שתיקון "לאלפים" (חו"ב) הוא התחלת בחי' פנימי' (כמ"ש כאן בתו"א שהמזלות שקודם "לאלפים" הם בחי' מקיפים) — לכן, בכדי שיומשך לבחינה זו (פירוש הא' ב"אלפים"), צ"ל אופן ההמשכה ע"י צמצום וכו' (פירוש הב' ב"אלפים") ע"ש בארוכה.

152 **אאלפך חכמה אאלפך בינה**

Elihu to Iyov: "If not, listen to me; be silent, and I will teach you (a'alefcha) wisdom." The word links teaching to the letter Alef and to la'alafim. (context: Steinsaltz Tanakh)

Job 33:33 איוב ל"ג:ל"ג

אִם־אַיִן אַתָּה שְׁמַע־לִי הַחֲרֵשׁ וַאֲאַלֶּפְךָ חָכְמָה:

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

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Shabbat 104a שבת ק"ד א

KEHOT'S NOTE

איוב לג, לג. שבת קד, א.

153 **נוצר חסד לאלפים**

"He preserves kindness for thousands," one of the Thirteen Attributes. The tikkun la'alafim is the inner light of Chochmah and Binah.

Exodus 34:7 שמות ל"ד:ז'

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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KEHOT'S NOTE

שמות לד, ג.

PARAGRAPH 53

154 **האל"ף תמונתו יו"ד למעלה ויו"ד למטה וי"ו באמצע**

There the Alef is a Yud above, a Yud below and a Vav between, showing that every drawing-down (the Vav) comes through contraction (the upper Yud), descending level after level until it can be the delight of created beings in the Higher Gan Eden.

KEHOT'S NOTE

מבואר גם לקמן סט, ג ובד"ה כל המאריך באחד תרע"ח ע' שפו ואילך.

155 **ההמשכה בפנימית צ"ל ע"י צמצום**

Explains that drawing light inward requires contraction.

KEHOT'S NOTE

ראה ד"ה למען דעת תרס"ט ע' מה.

PARAGRAPH 55

156 **יין המשומר**

"The wine preserved in its grapes since the six days of Creation," the reward of the World to Come. Here it is Binah, untouched by the shattering.

Berakhot 34b ברכות ל"ד ב

157 **ע"פ למנצח על השמינית**

In that discourse, on circumcision on the eighth day, the Alter Rebbe says the shattering was only in the seven attributes, refined by the arousal from below whose answer comes on Shabbos, the seventh; the eighth, "Hadar, the eighth king," is above that refinement and comes as a gift from above.

KEHOT'S NOTE

ראה לקו"ת תזריע כב, א. ובלקו"ש ח"כ ע' 346 הערה 186 הקישור בין ח' נרות דחנוכה עם כנור של ח' נימין.

158 **למנצח על השמינית**

The heading of a psalm of David: "For the conductor, with instrumental music, on the sheminis," an eight-stringed instrument. The Talmud (Arachin 13b) says the harp of the days of Mashiach will have eight strings; here it is the eighth level, above the seven. (context: Steinsaltz Tanakh)

Psalms 6:1 תהילים ו:א

לַמְנַצֵּחַ בִּנְגִינוֹת עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד׃

For the Leader; with string-music; on the Sheminith. A Psalm of David.

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

כי עמך מקור חיים באורך נראה אור

For with You is the source of life; in Your light we shall see light

The flow of life to the worlds is only "with" G-d, not His essence; through Torah, mitzvos and the self-nullification of the heart, Israel draws His essential light down so that it is seen, and Israel is seen in that light.

THE MAAMAR IN BRIEF

The maamar asks two questions on the verse "For with You is the source of life; in Your light we shall see light": what the two readings of "we shall see light" mean, and why the verse says "with You" rather than "You are." It answers through Zechariah's golden menorah, the source of Israel's souls: its seven lamps are the divine attributes that shine on every Jew from above, fed by pipes from ever higher levels, all drawn down through "gold," the left side. G-d "enthroned on high" is beyond even Chochmah and Chesed, so entering the worlds is a lowering for Him. Seen from His loftiness, all is as nothing, the nations prevail in exile and His governance is like sleep. Seen "from heaven," through the Torah, Israel appears great, like an object in a clear mirror. Heaven and earth, Torah and prayer, cause this lowering, when mitzvos are done with fiery love and the self-nullification of a servant, awakened by the roots of Torah and mitzvos, the two olive trees. So the source of life is only "with" G-d, His light is seen through Torah and mitzvos, and Israel is seen in it.

OUTLINE

1 **Two questions and the golden menorah** ¶1–2

Two readings of "we shall see light" and the question of "with You"; the menorah as the source of Israel's souls, its lamps and pipes as light from above, all drawn through gold, the left side.

2 **He who is enthroned on high lowers Himself** ¶3–4

G-d is beyond Chochmah and Chesed, so His entering the worlds is a lowering; it comes through Torah and mitzvos, the limbs of the King, drawn down by an arousal from below.

3 **Loftiness, exile and sleep** ¶5–7

From G-d's loftiness all worlds are as nothing: the nations draw life from it, and His governance is like sleep; the prayer "Awake!" asks for His essence to be revealed through Torah and mitzvos.

4 **Looking from heaven: Israel seen through the Torah** ¶8–9

Through the Torah Israel is seen as great, like an object in a clear mirror; mitzvos need the heart's fiery desire, kindled by contemplating G-d's unchanging transcendence.

5 **The crown, the servant and the cause of the lowering** ¶10–14

The menorah's bowl is the crown of Malchus; true service is accepting G-d's kingship beyond reason; heaven and earth, Torah and prayer, and bitter crying out draw the Infinite Light down.

6 **The olive trees and the answer** ¶15–17

The roots of Torah and mitzvos awaken the soul's fiery longing; the source of life is only "with" G-d, His light is seen through Torah and mitzvos, and Israel is seen in it.

KEY CONCEPTS

An arousal from above אתערותא דלעילא

Divine light given unprompted. Here it is the seven lamps of the menorah that shine on every Jew, even the wicked, as an encompassing light.

The encompassing and the filling light / סובב כל עלמין ממלא כל עלמין

Light above the worlds and light within them; drawing light from the first into the second is the "water" that flows from high to low, a lowering for G-d.

Gold, the left side זהב / שמאל

Gold stands for Gevurah and for the fiery love and awe of the heart, through which every drawing-down from the highest levels comes.

Limbs of the King רמ"ח אברין דמלכא

The 248 positive mitzvos are united with the Infinite Light as a limb is with the soul, so through them His light clothes itself in Chochmah and Chesed.

Self-nullification of will ביטול רצון

The servant's acceptance of G-d's kingship beyond reason; it makes G-d King, subdues the sitra achra and draws down the Infinite Light.

Heaven and earth שמים וארץ

The Written and Oral Torah, or Torah and prayer: the place into which G-d lowers Himself and the means by which He is drawn to do so.

SECTION 1 • ¶1–2

Two questions and the golden menorah

1 כי עמך מקור חיים[1,2] באורך נראה אור. הנה מ"ש נראה אור יש בו ב' פירושים.[3]

"For with You is the source of life; in Your light we shall see light." Now, what is written, nir'eh or, has two interpretations.

> The maamar opens with King David's verse that the source of life is with G-d and that "in Your light nir'eh or." The word nir'eh can mean "will be seen" or "we shall see," and the whole discourse will show how both readings are true.

האי' הוא כפשוטו שהאור נראה ומתגלה. והבי' לשון רבים מדברים בעדם כלומר אנחנו נראה את האור.

The first is in its plain sense: that the light is seen (nir'eh) and revealed. And the second is [as] the plural, the speakers speaking of themselves: that is to say, we shall see (nir'eh) the light.

> Read one way, light becomes visible. Read the other way, nir'eh is first person plural, so King David speaks for Israel: "we" are the ones who will see the light. The Mitteler Rebbe's transcript of this discourse (Sefer HaMaamarim 5563, p. 59) explains the difference: light seen out of light is like seeing through a screen, while "we shall see the light" means seeing the light itself, which is far greater.

ולהבין זה גם להבין מהו כי עמך מקור חיים ולא כתיב כי אתה.

And to understand this, [we must] also understand what [is meant by] "For with You is the source of life," and it is not written, "For You are."

> The Alter Rebbe adds a second question: why does the verse say the source of life is "with You" rather than simply "You are the source of life"? The wording hints that the source of life is something beside G-d, not His very essence; the last paragraph returns to this.

כי הנה כתיב[4,5] (זכריה ד) ראיתי והנה מנורת זהב כולה וגולה על ראשה[6] ושבעה נרתיה עליה שבעה ושבעה מוצקות לנרות אשר על ראשה ושנים זיתים עליה.[7]

For it is written (Zechariah 4): "I saw, and behold, a menorah all of gold, with its bowl upon its top, and its seven lamps upon it, seven and seven pipes to the lamps that are upon its top, and two olive trees over it."

> To answer, he turns to Zechariah's vision: a golden menorah with a bowl on top, seven lamps, pipes feeding the lamps, and two olive trees beside it. In the Mitteler Rebbe's transcript the link is made plain: to understand what the "light" is, the souls of Israel as a whole are likened to a menorah. Rashi explains gulah as a round bowl of oil, comparing the gulos (springs) of Joshua 15:19; the maamar will later read it as a crown.

וביאור הדבר כי הנה ענין המנורה הוא כמ"ש זה דבר[8] ה' אל זרובבל. כלומר שהמנורה הוא בחי' דבר ה' הוא בחי' כנ"י [כנסת ישראל] מקור נשמות ישראל

And the explanation of the matter: the subject of the menorah is as it is written, "This is the word of Havayah to Zerubbabel." That is to say, the menorah is the level of "the word of Havayah," which is the level of the Congregation of Israel (Knesses Yisrael), the source of the souls of Israel.

> The angel explains the vision to Zechariah as "the word of Havayah to Zerubbabel." The Alter Rebbe reads "the word of Havayah" as Malchus, which is also called the Congregation of Israel (Knesses Yisrael), the collective root from which all Jewish souls come. So the menorah stands for the source of the souls of Israel.

ושבעה נרותיה הם ז' מדות עליונות אהוי"ר [אהבה ויראה] והתפארות כו' שמאירים מלמעלה בכל נפש מישראל בבחי' אתעדל"ע [אתערותא דלעילא] שאפי' [שאפילו] ברשע שורה עליו מלמעלה בבחי' מקיף

And its seven lamps are the seven supernal attributes, love and awe and glorification, etc., which shine from above upon every soul of Israel as an arousal from above, so that even upon a wicked person it rests from above, in an encompassing (makif) manner.

> The seven lamps are the seven emotive attributes of G-d (love, awe, glorification and the rest), which shine on every Jew as a gift from above, not as a reward for his own effort. Because this light only hovers over the person as an encompassing light, it rests even on a wicked person.

ולכן כתיב עליה שבבחי' זו שהוא בבחי' השראה מלמעלה בבחי' מקיף כולם שוים לטובה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אכל בי עשרה שכינתא שריא וכמ"ש בתניא.[9,10]

Therefore it is written "upon it": at this level, which is an indwelling from above in an encompassing manner, all are equal for good, as our Sages, of blessed memory, said: "Wherever ten sit together, the Shechinah rests," and as is explained in the Tanya.

> The word "upon it" shows that the lamps shine from above, encompassing the menorah; on this level every Jew is equal for good, as the Talmud says the Shechinah rests on any gathering of ten. In Tanya, chapter 11, the Alter Rebbe explains that even when a person is so wicked that the good has left him, his G-dly soul still stands over him as an encompassing presence from above, and for this reason the Sages said the Shechinah rests on every ten.

2 ושבעה ושבעה מוצקות[11] הם בחי' המשכות ממדריגות עליונות מבחינת סוכ"ע לאתעדל"ע [לאתערותא דלעילא] זו. וכמה דרגין דא לעילא מן דא עד רום המעלות וכולם הם בחי' שבעה שבעה. וזהו לנרות אשר על ראשה.

And "seven and seven pipes" are the drawings-down from higher levels, from the level of the light that encompasses all worlds (sovev kol almin), to this arousal from above. And there are many levels, one above the other, up to the very highest heights, and all of them are of the order of "seven [and] seven." And this is [the meaning of] "to the lamps that are upon its top."

> The pipes that feed the lamps are channels drawing light from ever higher levels, up to the light that encompasses all worlds, into the gift from above that shines on every Jew. Each higher level repeats the pattern of seven, so the vision shows lamps fed from levels that themselves stand "upon its top."

והנה כתיב מנורת זהב כולה שכל המשכות מלעילא לעילא מריש כל דרגין הוא ע"י בחי' זהב שהוא בחי' שמאל כמ"ש מצפון זהב יאתה על אלוה נורא הוד:[12,13]

Now it is written, "a menorah all of gold": every drawing-down from the highest of heights, from the head of all levels, comes by means of the level of gold, which is the level of the left, as it is written, "From the north comes gold; upon G-d is awesome splendor."

> The menorah is "all of gold," and gold in Kabbalah belongs to the left side, the side of Gevurah. The Alter Rebbe states that every drawing-down from the very highest levels comes through this quality, and cites Job's verse linking gold with the north, the side of the left.

SECTION 2 • ¶3–4

He who is enthroned on high lowers Himself

3 והענין כי הנה כתיב[14] המגביהי לשבת[15] המשפילי לראות בשמים ובארץ[16,17]

And the matter [is this]. It is written, "He who is enthroned on high, who lowers Himself to look upon heaven and upon earth."

> The Alter Rebbe brings a verse from Psalms that praises G-d as enthroned on high yet lowering Himself to look upon heaven and earth.

שמים פי' שם מים דהיינו בחינת מים שהוא בחינת המשכה ממקום גבוה מסוכ"ע למקום נמוך להיות בחי' ממכ"ע [ממלא כל עלמין] והוא בחינת השפלה וירידה אצלו ית'.

"Heaven" (shamayim) means "there is water" (sham mayim), that is, the level of water, which is the level of a drawing-down from a high place, from [the light that] encompasses all worlds, to a low place, to become the level of [the light that] fills all worlds; and this is a lowering and descent for Him, may He be blessed.

> He reads shamayim (heaven) as sham mayim, "there is water." Water flows from high to low, so "water" stands for light drawn down from the encompassing light, which is above the worlds, into the light that fills the worlds and enters them. For G-d this is a lowering.

ופי' בשמים ובארץ (בביתי"ן הנוספין) מתפרש לשני ענינים.

And "upon heaven and upon earth" (with the added letters beis) is interpreted in two ways.

> In Hebrew the verse says "to look ba-shamayim u-va-aretz," and the added letter beis can mean "in" or "by means of." So the words can be read in two ways.

הא' שהוא משפיל א"ע [את עצמו] כביכול לראות תוך השמים ותוך הארץ.

The first: that He lowers Himself, as it were, to look into the heavens and into the earth.

> The first reading takes the beis as "in": G-d lowers Himself to look into heaven and earth.

והב' כלומר שע"י בחינת שמים וארץ משפיל א"ע [את עצמו] שהם הם הגורמים לבחי' ירידה והשפלה זו.

And the second, that is to say: that by means of the level of heaven and earth He lowers Himself, for they themselves are what cause this descent and lowering.

> The second reading takes the beis as "by means of": heaven and earth are the very cause of G-d's lowering. What "heaven and earth" mean in this sense is explained later in the maamar.

וביאור הענין כי פי' המגביהי לשבת אין ר"ל [רוצה לומר] שהוא ית' גבוה בבחינת מקום שהרי הנה מקום אתי[18] כתיב והוא ית' מקומו של עולם[19] כו'. אלא פי' גבוה במעלה ועילוי אחר עילוי עד אין קץ ותכלית שהוא קדוש ומובדל מגדר עלמין

And the explanation of the matter: "He who is enthroned on high" does not mean that He, may He be blessed, is high in terms of place, for indeed it is written, "Behold, there is a place with Me," and He, may He be blessed, is the place of the world, etc. Rather, it means high in stature, rising level upon level without end or limit, in that He is holy and set apart from the bounds of the worlds.

> G-d's being "on high" cannot mean height in space: He tells Moshe, "Behold, there is a place with Me," and the Midrash learns from this that He is the place of the world and is not contained in it. His height is one of stature: He is beyond every level without limit, holy and apart from the whole category of worlds.

כי כלם בחכמה עשית[20] ועולם חסד יבנה[21] והוא יתי רם ונשא ממדרגת חכמה עילאה וחסד עליון ואין להם ערוך אליו יתי כלל וכדכתיב לך ה׳ הגדולה כו׳ שמדת הגדולה היא בטילה אליו ואין עולה בשם גדולה כלל.

For "You made them all with wisdom" (Chochmah), and "the world is built by kindness" (Chesed), and He, may He be blessed, is exalted and lifted above the level of supernal Chochmah and supernal Chesed, and they bear no comparison to Him, may He be blessed, at all, as it is written, "Yours, Havayah, is the greatness," etc.: the attribute of greatness is nullified before Him and does not count as "greatness" at all.

> The worlds are made through Chochmah and built through Chesed, as two verses in Psalms say, and G-d is above even the supernal Chochmah and Chesed, beyond all comparison. Even the "greatness" (gedulah, the attribute of Chesed) of which David says "Yours, Havayah, is the greatness" is nullified before Him and does not deserve the name.

וכן בחינת חכמה נחשבת לגבי הקב״ה כעשי׳ [כעשיה] גשמית כמ״ש כולם בחכמה עשית

And likewise the level of Chochmah is considered, relative to the Holy One, blessed be He, like physical making (asiyah), as it is written, "You made (asisa) them all with wisdom."

> Even Chochmah, the highest intellect, is to G-d like physical making: the verse says He "made" (asisa) all things with wisdom, using the word of physical action (asiyah).

אלא מה שמתלבש אור א״ס ב״ה בחכמה וחסד ומתפשט תוך עלמין הוא בחינת ירידה והשפלה גדולה.[22]

Rather, the fact that the Infinite Light (Or Ein Sof), blessed be He, clothes itself in Chochmah and Chesed and spreads out within the worlds is a great descent and lowering.

> So when the Infinite Light clothes itself in Chochmah and Chesed and spreads into the worlds, that is a great descent for Him.

4 והנה בחינת התלבשות זו היא בבחינת תורה ומצות. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] הקב"ה מניח תפילין הקב"ה מתפלל[23, 24] ואמרו מלמד שנתעטף הקב"ה[25] כו'. ואמרו ג' ראשונות יושב ועוסק בתורה[26] כו'.

Now this clothing is by way of Torah and mitzvos. As our Sages, of blessed memory, said: "The Holy One, blessed be He, puts on tefillin"; "The Holy One, blessed be He, prays"; and they said, "This teaches that the Holy One, blessed be He, wrapped Himself," etc. And they said, "[During] the first three [hours] He sits and occupies Himself with Torah," etc.

> G-d's light clothes itself in Chochmah and Chesed by way of Torah and mitzvos. The Talmud describes G-d as putting on tefillin, praying, wrapping Himself in a tallis and studying Torah, showing that the mitzvos exist above as the very garments of G-d's light.

וכן עד"ז כל המצות. וזהו אשר קדשנו במצותיו במצותיו דייקא שהמצות רמ"ח פקודין הן רמ"ח אברין דמלכא[27]

And likewise all the mitzvos in this way. And this is [the meaning of] "who has sanctified us with His mitzvos": "with His mitzvos" precisely, for the mitzvos, the 248 commandments, are the 248 limbs of the King.

> The blessing says "who has sanctified us with His mitzvos," stressing that they are His. The Tikkunei Zohar teaches that the 248 positive commandments are the 248 "limbs of the King."

כלומר כמו למשל אבר הגשמי שהוא בטל ומתאחד עם החיות הרוחני השוכן בקרבו כך כל המצות הם בטלים ומתאחדים באור א"ס ב"ה ממש

That is to say: just as, for example, a physical limb is nullified and united with the spiritual life-force that dwells within it, so all the mitzvos are nullified and united with the Infinite Light, blessed be He, itself.

> A physical limb has no will of its own and is wholly united with the soul that gives it life. In the same way the mitzvos are wholly united with the Infinite Light itself.

ובהם ועל ידיהם נמשך גילוי אור א"ס ב"ה להתלבש בבחי' חכמה וחסד וקדשנו שבאתעדל"ת [שבאתערותא דלתתא] בעשיית האדם מצות ה' גורם אתעדל"ע [אתערותא דלעילא] ורוח אייתי רוח ואמשיך רוח[28] כו':

And in them and through them the revelation of the Infinite Light, blessed be He, is drawn down to clothe itself in the level of Chochmah and Chesed. And "who has sanctified us": for by an arousal from below, when a person performs G-d's mitzvos, he brings about an arousal from above, and "a spirit brings a spirit and draws forth a spirit," etc.

> Through the mitzvos the Infinite Light is drawn down into Chochmah and Chesed. When a person does a mitzvah below, it awakens a response above; the Zohar puts it as "a spirit brings a spirit and draws forth a spirit."

SECTION 3 • ¶5–7

Loftiness, exile and sleep

5 וזהו הבט[29] משמים וראה[30] והשקיפה ממעון קדשך[31] מן השמים וברך את עמך את ישראל.

And this is [the meaning of] "Look down from heaven and see," and "Look down from Your holy dwelling, from heaven, and bless Your people Israel."

> Two verses ask G-d to "look down from heaven," and the second asks Him to bless Israel. The Alter Rebbe will explain why the blessing depends on G-d's looking "from heaven," and first explains G-d's loftiness.

כי הנה כתיב רם על כל גוים[32] ה' שהעכו"ם [שהעובדי כוכבים ומזלות] מקבלים חיות[33] מצד רוממות ה' והתנשאותו בעצמותו כביכול שהוא מצד עצמותו ומהותו רם ונשא מגדר עלמין עליונים ותחתונים ואין להם יחוס ושייכות אליו כלל

For it is written, "Havayah is high above all nations": the idolatrous nations receive life-force from the side of G-d's loftiness and His exaltation in His essence, as it were, in that, by His very essence and being, He is exalted and lifted above the bounds of the worlds, higher and lower, and they have no relation or connection to Him at all.

> "Havayah is high above all nations": the verse links the nations with G-d's loftiness. In this teaching, the nations draw their life-force from the level where G-d is utterly beyond the worlds and they have no relation to Him; there all the worlds are as nothing, so no distinction between them is felt.

ומזה נמשך ממשלת העכו"ם [העובדי כוכבים ומזלות] על ישראל בזמן הגלות גוים מרקדין בהיכלו[34] כו'. כי שממית בידים תתפש[35] והיא בהיכלי מלך שאינו תופס מקום כלל.

And from this comes the dominion of the idolatrous nations over Israel in the time of exile, [as it is said,] "Nations dance in His sanctuary," etc. For "the spider grasps (tesapes) with its hands, yet it is in the king's palaces," since it does not take up (tofes) any place at all.

> From this source comes the nations' power over Israel during exile. The Talmud (Yoma 69b, to which the Kehot note points) tells that Jeremiah, seeing nations reveling in G-d's sanctuary, no longer called Him "awesome." The verse about the spider is read through a play on words: it "grasps" (tesapes) yet "takes up" (tofes) no place, so even in a king's palace it is not pushed out, for it counts as nothing.

6 וכך כל העולמות עליונים ותחתונים כולא כלא ממש חשיבי קמי קוב"ה [קודשא בריך הוא] וכדכתיב כי נשגב שמו לבדו[36, 37] רק הודו וזיוו והארתו על ארץ ושמים.

And so all the worlds, higher and lower, are considered truly as nothing before the Holy One, blessed be He, as it is written, "For His Name alone is exalted"; only "His glory," and His radiance and light, [are] "upon earth and heaven."

> All the worlds are as nothing before G-d. The verse "His Name alone is exalted; His glory is upon earth and heaven" means that only a glimmer of His light relates to the worlds, while He Himself is exalted beyond them. A gloss in Sefer HaMaamarim 5629 adds that even the level called "exalted," the light that encompasses all worlds, is only "His Name."

וזהו כד סליק קוב"ה [קודשא בריך הוא] לעילא כו'. ר"ל [רוצה לומר] שנסתלק החיות מההארה למעלה מעלה לבחי' עצמותו ומהותו

And this is [the meaning of] "When the Holy One, blessed be He, ascends on high," etc. That is to say, the life-force is withdrawn from the radiance far, far upward, to the level of His essence and being.

> The saying "when the Holy One, blessed be He, ascends on high" is read as the withdrawal of the life-force from that glimmer back up to G-d's own essence.

ואזי העולמות אינם תופסים מקום כלל והנהגת העולמות הוא בבחי' שינה[38] כביכול כאדם הישן שנסתלק שכלו מהכלי שהוא הגוף למקורו ושרשו ולא נשאר כ"א כח הדמיון שהוא רשימו כו'.

And then the worlds do not occupy any place at all, and the conduct of the worlds is in the manner of sleep, as it were, like a sleeping person whose intellect has withdrawn from its vessel, the body, to its source and root, and nothing remains but the power of imagination, which is an impression (reshimu), etc.

> Then the worlds count for nothing, and G-d's governance of them is like sleep. In sleep the intellect leaves the body and returns to its source, leaving only the imagination, a mere trace; so too only a faint impression of G-d's light is left directing the worlds.

7 ולכן כתיב ויקץ כישן[39] ה' וכתיב עורה למה תישן[40] ה' שיהיה גילוי אור א"ס ב"ה בחכמה וחסד בבחינת עצמותו ומהותו ית' בכבודו ובעצמו ויאר פניו[41] פנימיות רצונו כו'. והיינו ע"י המשכת התומ"צ [התורה ומצות].

Therefore it is written, "And G-d awoke as one asleep," and it is written, "Awake! Why do You sleep, O G-d?": that there be a revelation of the Infinite Light, blessed be He, in Chochmah and Chesed, at the level of His very essence and being, may He be blessed, in His glory and His very self, and "may He make His face (panav) shine": the inner dimension (pnimiyus) of His will, etc. And this is through the drawing-down of Torah and mitzvos.

> The verses "G-d awoke as one asleep" and "Awake! Why do You sleep?" ask that G-d's governance be no longer like sleep, but that His very essence be revealed in Chochmah and Chesed, with the inner dimension of His will shining. This awakening is brought about by drawing the light down through Torah and mitzvos.

SECTION 4 • ¶8–9

Looking from heaven: Israel seen through the Torah

8 וזהו הבט משמים וראה והשקיפה ממעון קדשך[42] מן השמים שם מים[43,44] שהיא בחי' התורה שנמשלה למים[45] ואזי וברך את עמך את ישראל

And this is [the meaning of] "Look down from heaven and see," and "Look down from Your holy dwelling, from heaven": [heaven, shamayim, is] "there is water" (sham mayim), which is the level of the Torah, which is likened to water; and then "and bless Your people Israel."

> Now the Alter Rebbe answers why the blessing of Israel depends on G-d's looking "from heaven." Shamayim is read again as sham mayim, "there is water," and water is an image for Torah, so G-d's looking "from heaven" means looking through the Torah. In the version of this passage in Sefer HaMaamarim 5708, the proof is the verse "Ho, all who are thirsty, come to the water," which refers to the Torah.

כי ע"י בחינה זו נהי' [נהיה] אנחנו עם בני ישראל נתראים לפניו לדבר חשוב[46] שכל עיקר ההשגה והגילוי הוא ע"י התורה

For through this level we, the people of the Children of Israel, will be seen before Him as something of importance, for the whole essence of comprehension and revelation is through the Torah;

> When G-d looks at the world through the Torah, Israel appears before Him as something of real importance, unlike the view from His loftiness where everything is as nothing. This is because all comprehension and revelation of G-d come through the Torah.

והתורה היא אצלנו בהתגלות וזהו נפתחו השמים[47] ואראה מראות אלקים בחינת אספקלריא המאירה שע"י בחי' שמים.

and the Torah is with us in a revealed way. And this is [the meaning of] "The heavens were opened and I saw visions of G-d": the level of the clear, shining lens (aspaklaria hame'irah), which comes through the level of heaven.

> The Torah is revealed and given to us. Ezekiel's words "the heavens were opened and I saw visions of G-d" describe the clear, shining lens of prophecy, and the Alter Rebbe links that clarity to "heaven," that is, to the Torah.

הנה מתראה לפניו כביכול כאלו עד"מ רואה במראה המאירה שהיא מכלי זכוכית שע"י המראה נראה הדבר שרואין בה לדבר גדול יותר ומשובח יותר ממה שרואין אותה כך בלא מראה.

[Israel] is seen before Him, as it were, as if, by way of analogy, one looks in a shining mirror made of glass: through the mirror, the thing seen in it appears greater and finer than it appears when seen without a mirror.

> A good glass mirror can make what is seen in it look larger and finer than it looks to the naked eye. The analogy prepares the claim that follows about how Israel looks when seen through the Torah.

כך ע"י הבטה והשקפה בבחי' התורה שם נראים לפניו ישראל שהם מקיימי' התורה בבחי' שבח וגדולה.

So, through looking and gazing by way of the Torah, there Israel, who fulfill the Torah, are seen before Him with praise and greatness.

> Seen through the Torah, which Israel keeps, Israel appears before G-d with praise and greatness. The Torah acts like that mirror, magnifying Israel's worth in G-d's eyes.

וזהו ומי כעמך ישראל[48] גוי אחד בארץ פי' שהם ממשיכים להיות שורה ומתגלה בחי' הוי"ה אחד שיהיה שורה בארץ התחתונה.

And this is [the meaning of] "And who is like Your people Israel, one nation on earth": that is, they draw down the level of "Havayah is One" to rest and be revealed, so that it rests in the lower earth.

> The verse "who is like Your people Israel, one nation on earth" is read as describing Israel's task: to draw the oneness of Havayah down so that it rests and is revealed on the lowest earth. Israel is "one nation" because it brings G-d's oneness into the world.

9 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] מצות צריכות כוונה[49] היינו כוונת הלב רעותא דלבא להמשיך אא"ס [אור אין סוף] ב"ה ממקורא דכולא שיומשך ויתגלה בבחי' חכמ' [חכמה] וחסד.

Now our Sages, of blessed memory, said, "Mitzvos require intention": that is, the intention of the heart, the desire of the heart (re'usa d'liba), to draw down the Infinite Light, blessed be He, from the Source of all, so that it be drawn down and revealed in the level of Chochmah and Chesed.

> The Sages' rule that mitzvos require intention is read here as the heart's desire to draw the Infinite Light down from its source into Chochmah and Chesed. The mitzvah is the channel; the heart's longing is what moves the light through it.

וזהו בחי' הזהב שהזהב הוא מנוצץ כעין ניצוצי וגחלי אש לוחשות. וכך צריך להיות בחי' רעותא דלבא ברשפי אש האהבה.[50]

And this is the level of gold, for gold sparkles like sparks and glowing coals of fire. And so must the desire of the heart be, with flames of the fire of love.

> This is why the menorah is of gold: gold sparkles like glowing embers. So too the heart's desire in doing a mitzvah should burn with the fire of love.

והיינו כשיקיים מארז"ל [מאמר רבותינו זכרונם לברכה] בכל יום[51] יהיו בעיניך כחדשים. דהיינו כשישים אל לבו ויתבונן במוחו ושכלו מ"ש אני ראשון ואני אחרון.[52] ואני הוי"ה לא שניתי[53] ואתה הוא קודם שנברא העולם כו'.

And this is when one fulfills what our Sages, of blessed memory, said: "Every day they should be in your eyes as new." That is, when he takes to heart and contemplates with his mind and intellect what is written, "I am first and I am last," and "I, Havayah, have not changed," and "You were [the same] before the world was created," etc.

> This fire comes when one fulfills the teaching that the words of Torah should be new in one's eyes each day: by contemplating that G-d is "first and last," that He "has not changed," and that He is the same as before the world was created. The world adds nothing to Him.

וזהו פי' האי של בשמים ובארץ דהיינו שמשפיל אי"ע [את עצמו] לתוך בחינת שמים וארץ:

And this is the first interpretation of "upon heaven and upon earth": that He lowers Himself into the level of heaven and earth.

> This is the first reading of "lowers Himself to look upon heaven and earth": since creation changes nothing in G-d, the heart's fiery desire that draws His light into heaven and earth draws Him to lower Himself into them.

SECTION 5 · ¶10–14

The crown, the servant and the cause of the lowering

10 וביאור פי' הבי' שבחינת שמים וארץ הוא הגורם ההשפלה יובן עם מ"ש וגלה על ראשה[54] שפי' גולה הוא מלשון גולת הכותרת[55] שהיא בחי' כתר למעלה מן הראש. והיינו בחי' כתר מלכות עטרת תפארת.

And the explanation of the second interpretation, that the level of heaven and earth is what causes the lowering, will be understood from what is written, "with its bowl (gulah) upon its top": gulah is from the expression gulas hakoseres, "the crown of the capital," which is the level of a crown above the head. And this is the level of Keser Malchus, the royal crown, the crown of Tiferes.

> The second reading, that heaven and earth cause G-d's lowering, begins from the bowl "upon its top" in Zechariah's menorah. Gulah is read as the rounded crown of a pillar's capital, a crown above the head: Keser Malchus, the royal crown, which in Kabbalah is Malchus as the crown of Tiferes. In Likkutei Torah, Shir HaShirim, the Alter Rebbe refers to this passage and explains that the nullification of will in "we will do" and "we will hear" is called a crown.

11 והענין כי זה כלל גדול בעבודת ה' שהעבודה שמצד הרצון והבחירה שמחמת השגת המשכילים קרבת אלקים כי טוב אין זו נקי' בשם עבודת עבד

And the matter [is this]: it is a great principle in the service of G-d that service which comes from one's own will and choice, arising from the understanding of thoughtful people that "nearness to G-d is good," is not called by the name "the service of a servant."

> Service that comes from a person's own understanding, because he grasps that "nearness to G-d is good" (the words of Psalm 73), is not yet the service of a servant. It still rests on his own will and reasoning.

כי עיקר העבודה היא לקבל עליו עול מ״ש שהיא למעלה מן הטעם והדעת המושג וכמ״ש שום תשים עליך מלך[56]

For the essence of service is to accept upon oneself the yoke of the Kingdom of Heaven, which is above reason and above knowledge that can be grasped, as it is written, "You shall surely set a king over yourself,"

> The core of service is accepting G-d's kingship beyond reason, as the Torah commands "You shall surely set a king over yourself."

וכמארז״ל [וכמאמר רבותינו זכרונם לברכה] בטל רצונך מפני רצונו[57,58] שיהיה לו ביטול רצון וכאלו אין לו רצון אחר כלל רק לקיים מה שמצוה עליו השי״ת [השם יתברך] ובקבלי [ובקבלה] זו אתכפיי' [אתכפייא] סט״א [סטרא אחרא][59] ואסתלק יקרא דקוב״ה [דקודשא בריך הוא] כו'.

and as our Sages, of blessed memory, said, "Nullify your will before His will": that he have self-nullification of will, as though he had no other will at all except to fulfill what G-d, may He be blessed, commands him. And through this acceptance the sitra achra is subdued, and the glory of the Holy One, blessed be He, is raised up, etc.

> The Mishnah's "Nullify your will before His will" means having no will of one's own except to do what G-d commands. Such acceptance subdues the sitra achra, the side opposed to holiness, and so raises G-d's glory, as the Zohar teaches.

12 וזהו ברוך אתה הוי״ה אמ״ה [אלקינו מלך העולם] שנמשך להיות בחי' מלכותו על העולם מחמת ביטול רצון להיות עבד לו. ואזי נמשך מלמעלה להיות בחי' מלך כי אין מלך בלא עם.[60]

And this is [the meaning of] "Blessed are You, Havayah, our G-d, King of the world": that the level of His kingship over the world is drawn down because of the self-nullification of will, to be His servant. And then it is drawn down from above to become the level of King, for there is no king without a people.

> The blessing's words "King of the world" express G-d's kingship, and it comes about through people nullifying their will to be His servants: there is no king without a people. In Likkutei Torah, Va'eschanan (as the Kehot note quotes it), am, "people," is from omemus, "dimness": a separate being who nevertheless sets aside his will entirely, and anything without that nullification is not called service at all.

וזהו כי לי בני[61] ישראל עבדים פירושו שע"י שיהיו בבחי' עבדים אזי יהיו לי ואזי יומשך גילוי אור א"ס ב"ה ממקורא דכולא.

And this is [the meaning of] "For the Children of Israel are servants to Me": it means that by their being in the state of servants, they will then be "to Me," and then the revelation of the Infinite Light, blessed be He, will be drawn down from the Source of all.

> "The Children of Israel are servants to Me" is read as cause and effect: by being servants they become "Mine," and through that the Infinite Light is revealed from the Source of all.

13 וזהו המשפילי לראות בשמים ובארץ[62] פי' שע"י בחי' שמים וארץ שהם בחי' תושב"כ [תורה שבכתב] ותורה שבע"פ [שבעל פה]

And this is [the meaning of] "who lowers Himself to look upon heaven and upon earth": that is, by means of the level of heaven and earth, which are the Written Torah and the Oral Torah,

> Now the second reading is applied: "heaven and earth" are the Written Torah and the Oral Torah, and they are what bring G-d to lower Himself.

ופעמים שהם נקראים בחינת תורה ותפלה וע"ז גורם ירידת והמשכת אור א"ס ב"ה כי התפלה היא מבחי' ארץ שהיא בחי' ביטול רצון להיות כעפר.

and sometimes they are called Torah and prayer; through this [a person] brings about the descent and drawing-down of the Infinite Light, blessed be He. For prayer is of the level of earth, which is the self-nullification of will, to be like dust.

> Sometimes heaven and earth are called Torah and prayer. Prayer is "earth" because it expresses the nullification of one's will, to be like the dust of the earth, and through Torah and prayer the Infinite Light is drawn down.

14 וזהו ענין הצעקה במרירות צעק לבם[63] ויצעקו אל[64] ה' בצר להם ועי"ז ופרעה הקריב[65] כי ע"י אתעדל"ת [אתערותא דלתתא] מעומק' [מעומקא] דלבא במרירו' נפשו מפנימיות נקודת הלב אזי אתכפיי' [אתכפייא] סט"א [סטרא אחרא] ואסתלק יקרא דקוב"ה [דקודשא בריך הוא] וכו'

And this is the matter of crying out with bitterness: "Their heart cried out," "And they cried out to Havayah in their distress," and through this, "And Pharaoh brought near" (hikriv). For through an arousal from below, from the depth of the heart, in the bitterness of one's soul, from the inner dimension of the point of the heart, the sitra achra is subdued and the glory of the Holy One, blessed be He, is raised up, etc.

> Bitter crying out from the depth of the heart is an arousal from below that subdues the sitra achra. In the plain sense of Exodus, Pharaoh "drew near" the camp at the sea; the Midrash (Shemos Rabbah 21:5, to which the Kehot note points) reads hikriv as "brought near": Pharaoh brought Israel near to teshuvah, for in their fear they raised their eyes to their Father in heaven and prayed, better than a hundred fasts.

וכן ע"י התורה והמצות אשר קדשנו במצותיו שהעלנו בקדש העליון כו' כמ"ש במ"א רוח אייתי רוח[66] ואמשיך רוח ה' וגילוי אור א"ס ב"ה ממקורא דכולא.

And likewise through the Torah and the mitzvos, "who has sanctified us with His mitzvos," for He has raised us up into the supernal holiness, etc., as is explained elsewhere: "a spirit brings a spirit and draws forth" the spirit of G-d and the revelation of the Infinite Light, blessed be He, from the Source of all.

> Torah and mitzvos also raise a person into supernal holiness. As the Zohar says, a spirit from below brings a spirit from above, and so the revelation of the Infinite Light is drawn down from its source.

SECTION 6 • ¶15–17

The olive trees and the answer

15 וזהו בחי' מנורת זהב כו' בחי' שמאל וכמ"ש מצפון זהב יאתה[67] כו'. אך הגורם לבחי' ומדרגה רבה זו וביטול רצון זה. הנה כתיב ושנים זיתים עליה[68] אחד מימין הגלה ואי' על שמאלה.

And this is the level of "a menorah of gold," etc., the level of the left, as it is written, "From the north comes gold," etc. But as for what causes this great level and rank, and this self-nullification of will: it is written, "and two olive trees over it, one on the right of the bowl and one on its left."

> The fiery self-nullification just described is the "gold" of the menorah, the left side. In Likkutei Torah, Beha'alosecha, the Alter Rebbe explains that gold is awe (yirah), which is why it is called the left, and that it comes from contemplating the greatness of the Infinite One. Now he asks what causes this great level and points to the two olive trees on either side of the menorah.

16 וכתוב אחד אומר אשר הם מריקים הזהב[69] פי' שע"י[70] נמשך בחי' הזהב והם הם בחי' התורה והמצות בשרשם שמהם נשפע בחינת התעוררות בנצוץ אלקות שבאדם

And another verse says, "which pour out the gold": meaning that through them the level of gold is drawn down. And they are the level of Torah and mitzvos in their root, from which flows an arousal in the spark of G-dliness that is in a person,

> The olive trees "pour out gold": they are the roots of Torah and mitzvos, which awaken the spark of G-dliness in a person. The gold of fiery love is drawn from them.

לעורר את האהבה כרשפי אש ומרירות על נפשו מעומקא דלבא בצר לו בגלותא במאסר הגוף ולהיות כלתה נפשו להשתפך אל חיק אביה[71] בכלות הנפש לצאת מנרתקה.

to arouse love like flames of fire, and bitterness over his soul from the depth of the heart, in his distress in exile, in the prison of the body, and that his soul should yearn to pour itself out into the bosom of its Father, in the expiry of the soul, to leave its sheath.

> That awakening stirs fiery love and bitterness over the soul's exile in the body, and a longing to pour itself into its Father's bosom, to leave its sheath. In Tanya, chapter 50, the Alter Rebbe calls this love "like flames of fire," from the supernal Gevuros, above other love as gold is above silver: contemplating the greatness of the Infinite One, the soul longs to leave its prison in the body and pour itself into the bosom of its Father.

17 וזהו כי עמך מקור חיים[72] ר"ל [רוצה לומר] שמקור החיים והמשכות שפע אור אלקי בכל העולמות עליונים ותחתונים הוא בטל וטפל לגבי קוב"ה [קודשא בריך הוא] בכבודו ובעצמו

And this is [the meaning of] "For with You is the source of life": that is, the source of life and of the drawings-down of the flow of divine light into all the worlds, higher and lower, is nullified and secondary relative to the Holy One, blessed be He, in His glory and His very self.

> Here the opening question is answered: the verse says the source of life is "with You" because that source, the flow of light to all worlds, is not G-d's essence; it is secondary and nullified before Him.

כי הקב"ה בכבודו ובעצמו אינו בגדר המשכה והשפע כלל אלא שבאורך נראה אור דהיינו ע"י הארת אור התורה ומצות שהן הן בחי' אברין דמלכא שם בחי' המשכה להיות נראה אור ונתגלה בבחי' גילוי

For the Holy One, blessed be He, in His glory and His very self is not within the category of drawing-down and flow at all; rather, "in Your light, light is seen" (nir'eh or): that is, through the shining of the light of Torah and mitzvos, which are the "limbs of the King," there is a drawing-down, so that light is seen and revealed openly.

> G-d Himself is beyond any flow at all. Rather, in the first reading, "in Your light, light is seen": through the light of Torah and mitzvos, the "limbs of the King," His light is drawn down and becomes visible.

וגם אנחנו נראה כי מאחר שעל ידינו מתראה האור הרי אנחנו נראים באור זה ומתגלי' הארת [ומתגלה] קדוש' ישראל כמ"ש ומי כעמך ישראל[73] כו':[74] [קדושה / קדושת]

And also "we shall see" (nir'eh): since the light is seen through us, we are seen in this light, and the radiance of Israel's holiness is revealed, as it is written, "And who is like Your people Israel," etc.

> The second reading is that "we shall see": because the light is revealed through Israel, Israel too is seen in it and the holiness of Israel shines out. This returns to "who is like Your people Israel."

IN ONE'S AVODAH

Do the mitzvos with intention: the heart's fiery desire to draw G-d's light down, kindled by contemplating that He is unchanged by creation, so that the mitzvos are new each day. Above all, accept His kingship beyond reason, nullifying your will before His, and let prayer be "earth," humble as dust; cry out from the depth of the heart over the soul's distance in exile. Through this His light is revealed in the world and Israel is seen in it.

QUESTIONS FOR DISCUSSION

1. Why does the verse say "with You is the source of life" rather than "You are the source of life"? What does that imply about the flow of life to the worlds?
2. How can the same light rest equally on the righteous and the wicked, and what is the difference between encompassing and inner light?
3. Why does G-d's loftiness leave the worlds "asleep," and how do Torah and mitzvos "awaken" Him?
4. The maamar says service from one's own understanding is not yet "the service of a servant." What does accepting G-d's kingship add?
5. How does the image of a mirror explain the way Israel is "seen" when G-d looks through the Torah?

FOR CHILDREN · AGES 9–13

For the children at the table

In Your light we see light

THE BIG IDEA

Through Torah, mitzvos and a humble heart, we bring G-d's own light down into the world, and in that light the Jewish people are seen as truly great.

The maamar studies the verse "For with You is the source of life; in Your light we shall see light." Why does it say the source of life is only "with" G-d? Because the life that keeps the worlds going is not G-d Himself; He is far higher. The prophet Zechariah saw a golden menorah. Its seven lamps are like G-d's qualities shining on every Jew, and its pipes bring light from ever higher places. G-d is so high that coming into the worlds is like bending down for Him. When we learn Torah and do mitzvos with a warm, burning wish to bring His light into the world, and pray humbly, "like dust," He bends down to look at us. Then two things happen: His light is seen in the world, and in that light the Jewish people are seen as great. So we do each mitzvah with feeling, as though it were new every day, and we accept G-d's will even when we do not understand it, like a loyal servant.

THE MASHAL

When you look at something in a clear glass mirror, it can look bigger and finer than it does without the mirror. The Torah is like that mirror: when G-d looks at the Jewish people through the Torah, they appear great and precious before Him.

QUESTIONS FOR THE SHABBOS TABLE

1. What does it mean that G-d's light is "seen" in the world when we do a mitzvah?
2. How is the Torah like a clear mirror in which the Jewish people look great?
3. How can you do one familiar mitzvah this week as though it were brand new?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי עמך מקור חיים**

The note identifies this as the Mitteler Rebbe's transcript of the same discourse, an earlier record of this maamar that can be compared with the text here.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ג ע' נט. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. ראה ד"ה כי עמך מקור חיים תשל"ד. בלקו"ת נשא נט, ב. בהעלותך לד, ד. שלח לט, א. קרח נה, ג. מציין לד"ה זה.

2 **כי עמך מקור חיים**

King David's verse: "For with You is the source of life; in Your light we shall see light." In its plain sense, nearness to G-d is itself life and light for those close to Him. The maamar reads nir'eh both as "will be seen" and as "we shall see." It is the theme verse of the whole maamar. (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.

3 **יש בו ב' פירושים**

That transcript explains the difference between the two readings: seeing light out of light is like seeing through a screen, a mirror that does not shine, while "we shall see the light" means seeing the light itself, with a great advantage.

KEHOT'S NOTE

בסה"מ תקס"ג ע' נט מבאר ההפרש בין ב' הפירושים "שכאשר יראה אור מתוך האור ה"ז ענין אספקלריא דלא נהרא כמו שרואין האור דרך מסך כו', וכאשר אנחנו נראה את האור היינו שנראה האור ממש ביתרון גדול". ובד"ה כי עמך תשל"ד (מהנחה) מבאר: "דהיינו שהכח לראות אור זה בעולם הוא רק בידי ישראל וכמבואר בכ"מ דכל הנבראים חוץ מישראל הרי הם בבחי' עומדים, שעומדים במקומם ובמדידה והגבלה שלהם, ולכן אין ביכולתם להמשיך אלא ענין שבמדידה והגבלה, משא"כ ישראל שהם מהלכים ולמעלה ממדידה והגבלה הרי יש ביכולתם להמשיך ע"י קיום התורה ומצות בחי' האור שלמעלה" ע"ש.

4 **כי הנה כתיב**

The transcript makes the connection explicit: to understand what the "light" is, the souls of Israel as a whole are compared to a menorah.

KEHOT'S NOTE

בסה"מ תקס"ג שם מקשר ההמשך שכדי להבין ענין האור מהו, הנה כללות נש"י נמשלו למנורה.

5 **כי הנה כתיב וראיתי**

The prophet Zechariah, in the days of the return from Babylon, tells the angel who speaks with him what he saw: a menorah all of gold, a bowl of oil on its top, seven lamps, and pipes carrying the oil to each lamp. The Alter Rebbe reads each detail as a stage in the flow of divine light to the souls of Israel. (context: Steinsaltz Tanakh)

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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KEHOT'S NOTE

זכרי' ד, ב. וראה באוה"ת נ"ך כרך א ע' תקט שמבאר הפסוק.

6 **וגולה על ראשה**

There the Alter Rebbe explains that the self-nullification of will in "we will do" and "we will hear" is called "crowns," and refers to this maamar on "its bowl upon its top"; above, too, Keser is a nullification of will, as it were, in which G-d's infinite will is set aside to will Torah and mitzvos.

KEHOT'S NOTE

רש"י מבאר כמו גולות עליות (הושע טו, יט). בלקו"ת שה"ש כב, א מציין לכאן.

7 **ושנים זיתים עליה**

Beside the menorah stand two olive trees, one to the right of the bowl and one to its left. Later in the maamar they are the roots of Torah and mitzvos.

Zechariah 4:3 זכריה ד':ג'

וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ׃

and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.'

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8 **זה דבר ה' אל זרובבל**

The angel answers Zechariah that the vision is "the word of Havayah to Zerubbabel," the governor leading the rebuilding: "Not by might, nor by power, but by My spirit." The Alter Rebbe reads "the word of Havayah" as Malchus, the Congregation of Israel. (context: Steinsaltz Tanakh)

Zechariah 4:6 זכריה ד':ו'

וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר־ה' אֶל־זְרֻבָּבֶל לֵאמֹר לֹא בְחַיִל וְלֹא בְכֹחַ כִּי אִם־בְּרוּחִי אָמַר ה' צְבָאוֹת׃

Then he answered and spoke unto me, saying: 'This is the word of the L-RD unto Zerubbabel, saying: Not by might, nor by power, but by My spirit, saith the L-RD of hosts.

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KEHOT'S NOTE

זכריי ד, ו.

9 **אכל בי עשרה שכינתא שריא, וכמ"ש בתניא**

When the emperor asked Rabban Gamliel how many Shechinahs there are, if the Shechinah rests on every gathering of ten, he answered with the sun, which shines on the whole world at once. The Alter Rebbe uses the teaching to show that the encompassing light rests on all Jews equally.

Sanhedrin 39a:11 סנהדרין ל"ט א:י"א

אֲמַר לְקוּ קֵיסָר לְרַבָּן גַּמְלִיאֵל: אָמְרִיתוּ כֹּל בֵּי עַשָּׂרָה שְׁכִינְתָּא שָׁרְיָא, כַּמָּה שְׁכִינְתָּא אִיכָּא? קָרֵייהּ לְשַׁמָּעֵיהּ, מְחָא בְּקוּ בְּאַפָּתְקָא. אֲמַר לֵיהּ: אַמַּאי עָל שִׁמְשָׁא בְּבֵיתֵיהּ דְּקֵיסָר? אֲמַר לֵיהּ: שִׁמְשָׁא אַכּוּלֵּי עָלְמָא נָיְחָא. וּמָה שִׁמְשָׁא דְּחַד מִן אֶלֶף אַלְפֵי רִבּוֹא שַׁמָּשֵׁי דְּקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא נָיְחָא אַכּוּלֵּי עָלְמָא, שְׁכִינְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא עַל אַחַת כַּמָּה וְכַמָּה.

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KEHOT'S NOTE

פרק יא. סנהדרין לט, א.

10 **כמ"ש בתניא**

Tanya, chapter 6, after describing holiness as what is nullified before G-d, says that the Shechinah rests even on one person who sits and studies Torah, and on every gathering of ten always; chapter 11 is described in the previous note.

KEHOT'S NOTE

פ"ו. פי"א. בסה"מ תקס"ג ע' נט אינו מציין לתניא. בבוך 1103: בלק"א.

PARAGRAPH 2

11 The seven pipes for each lamp of the menorah in Zechariah's vision, through which the oil flows from the bowl; here read as the channels of light from ever higher levels.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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12 **והנה כתיב . . נורא הוד**

The Tzemach Tzedek quotes this passage about the golden menorah and the verse in Job.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך א קפב, א. יהל אור ע' עג.

13 **מצפון זהב יאתה . . נורא הוד**

Elihu, speaking to Job, says that golden brightness comes from the north and awesome majesty surrounds G-d. Kabbalah links the north with the left side, Gevurah, and the maamar reads "gold" as that quality. (context: Steinsaltz Tanakh)

Job 37:22 איוב ל"ז:כ"ב

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד:

Out of the north cometh golden splendour, About G-d is terrible majesty.

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KEHOT'S NOTE

איוב לז, כב.

PARAGRAPH 3

14 **והענין כי הנה כתיב**

The Tzemach Tzedek quotes this explanation of "He who is enthroned on high" in Or HaTorah on Yisro, and discusses it in his volume on the Prophets and Writings.

KEHOT'S NOTE

מובא באוה"ת יתרו ע' אכה. ראה סה"מ תרכ"ט (הוצאת תשנ"ב) ע' לג. ושם ע' רצב נעתק קטע מכאן. וראה גם אוה"ת נ"ך כרך א ע' תקע.

15 **המגביהי לשבת**

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

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

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

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KEHOT'S NOTE

תהלים קיג, ה.

16 Kehot's note points to Psalms 113:6 for these words.

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

That looketh down low Upon heaven and upon the earth?

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17 **המגביהי לשבת המשפילי לראות בשמים ובארץ**

The psalmist praises G-d, enthroned on high, who lowers Himself to look upon heaven and earth: in its plain sense, He is so exalted that even heaven is far below Him, and He cares for the creatures of earth no less. The Alter Rebbe reads the beis of ba-shamayim u-va-aretz in two ways: "into" heaven and earth, and "by means of" them. (context: Steinsaltz Tanakh)

Psalms 113:5–6 תהילים קי"ג:ה'-ו'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת: הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

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

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18 **הנה מקום אתי**

After Moshe asks to see G-d's glory, G-d answers, "Behold, there is a place with Me," and sets him on the rock. The Sages read it as teaching that place is within G-d, not G-d within place. (context: Steinsaltz Tanakh)

Exodus 33:21 שמות ל"ג:כ"א

וַיֹּאמֶר ה' הִנֵּה מָקוֹם אִתִּי וְנִצַּבְתָּ עַל־הַצּוּר׃

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT'S NOTE

שמות לג, כא.

19 **והוא יתי מקומו של עולם**

The Midrash teaches that G-d is the place of the world and the world is not His place. It shows that "on high" cannot mean physical height.

Bereshit Rabbah 68:9 בראשית רבה ס"ח:ט'

ויפגע במקום - ר' הונא בשם ר' אמי אמר: מפני מה מכנין שמו של הקב"ה וקוראין אותו מקום? שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים לג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים צ): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" – Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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KEHOT'S NOTE

ב"ר סח, י.

20 **כולם בחכמה עשית**

The psalmist marvels at the many works of creation: "How many are Your works, Havayah; You made them all with wisdom." The Alter Rebbe notes the verb "made," the word of physical action, used of creation through Chochmah. (context: Steinsaltz Tanakh)

Psalms 104:24 תהילים ק"ד:כ"ד

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

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

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KEHOT'S NOTE

תהלים קד, כד.

21 **ועולם חסד יבנה**

The psalmist says that "the world is built by kindness" (or "kindness will be built forever"); the maamar takes the first sense: the worlds are built through Chesed. (context: Steinsaltz Tanakh)

Psalms 89:3 תהילים פ"ט:ג'

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָּהֶם׃

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

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KEHOT'S NOTE

תהלים פט, ג.

22 **לך ה' הגדולה**

David's blessing before the whole assembly, after their gifts for the Temple: "Yours, Havayah, is the greatness and the might...." The maamar reads "greatness" (gedulah), the attribute of Chesed, as nullified before G-d. (context: Steinsaltz Tanakh)

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, י"א.

PARAGRAPH 4

23 **הקב"ה מניח תפילין, הקב"ה מתפלל**

The Talmud teaches that the Holy One, blessed be He, puts on tefillin, meaning the mitzvos exist above as well.

Berakhot 6a:17–18 ברכות ו' א:י"ז-י"ח

אָמַר רַבִּי אַבִּין בַּר רַב אַדָּא, אָמַר רַבִּי יִצְחָק: מִנַּיִן שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מַנִּיחַ תְּפִילִּין שֶׁנֶּאֱמַר: "נִשְׁבַּע ה' בִּימִינוֹ וּבִזְרוֹעַ עֻזּוֹ". "בִּימִינוֹ" — זוֹ תּוֹרָה, שֶׁנֶּאֱמַר: "מִימִינוֹ אֵשׁ דָּת לָמוֹ", "וּבִזְרוֹעַ עֻזּוֹ" — אֵלּוּ תְּפִילִּין, שֶׁנֶּאֱמַר: "ה' עֹז לְעַמּוֹ יִתֵּן".

Rab Abin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. Ixii. 8). "By His right hand" means Torah ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto ...

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KEHOT'S NOTE

ברכות ו, א. ראה לקו"ת שה"ש ב, ב. אוה"ת ואתחנן ע' תצז.

24 **הקב"ה מתפלל**

The Talmud's teaching that the Holy One, blessed be He,

prays, cited together with the tefillin teaching.

Berakhot 7a ברכות ז׳ א

25 מלמד שנתעטף הקב״ה

The Talmud reads the verse of the Thirteen Attributes as teaching that G-d wrapped Himself in a tallis like a prayer leader.

Rosh Hashanah 17b:5 ראש השנה י״ז ב:ה׳

״וַיַּעֲבֹר ה׳ עַל פָּנָיו וַיִּקְרָא״. אָמַר רַבִּי יוֹחָנָן: אִלְמָלֹא מִקְרָא כָּתוּב, אִי אֶפְשָׁר לְאוֹמְרוֹ. מְלַמֵּד שֶׁנִּתְעַטֵּף הַקָּדוֹשׁ בָּרוּךְ הוּא כְּשְׁלִיחַ צִבּוּר, וְהֶרְאָה לוֹ לְמֹשֶׁה סֵדֶר תְּפִלָּה. אָמַר לוֹ: כָּל זְמַן שֶׁיִּשְׂרָאֵל חוֹטְאִין — יַעֲשׂוּ לְפָנַי כַּסֵּדֶר הַזֶּה וַאֲנִי מוֹחֵל לָהֶם.

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KEHOT'S NOTE

ר״ה יז, ב.

26 ג׳ ראשונות יושב ועוסק בתורה

The Talmud teaches that in the first three hours of the day the Holy One, blessed be He, sits and occupies Himself with Torah.

Avodah Zarah 3b:7 עבודה זרה ג׳ ב:ז׳

אִינִי? וְהָא אָמַר רַב יְהוּדָה אָמַר רַב: שְׁתֵּים עֶשְׂרֵה שָׁעוֹת הֲוֵי הַיּוֹם, שָׁלֹשׁ הָרִאשׁוֹנוֹת — הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה, שְׁנִיּוֹת — יוֹשֵׁב וְדָן אֶת כָּל הָעוֹלָם כּוּלּוֹ, כֵּיוָן שֶׁרוֹאֶה שֶׁנִּתְחַיֵּיב עוֹלָם כְּלָיָיה — עוֹמֵד מִכִּסֵּא הַדִּין וְיוֹשֵׁב עַל כִּסֵּא רַחֲמִים,

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KEHOT'S NOTE

ע״ז ג, ב.

27 רמ״ח פקודין הן רמ״ח אברין דמלכא

The words here quote Tikkunei Zohar, Tikkun 30 · 74a:8; the passage is shown below.

Tikkunei Zohar, Tikkun 30 · 74a:8 תקו״ז תיקון ל

וְעוֹד מְצִוְותָא דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצִוְותָא מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא״ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֲשֶׁ"ר, וְהָכִי צַדִּיק מְצִוְותָא וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פִּתְיחוּ דְּרֶחֶם, דְּאִיהוּ רַמ"ח פְּקוּדִין, אִיהִי מִצְוֹת יהו״ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

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KEHOT'S NOTE

ראה ת״ז תי׳ ל.

28 ורוח אייתי רוח ואמשיך רוח

The Zohar teaches that a spirit from below brings and draws forth a spirit from above. The Alter Rebbe uses it for the arousal from below that a mitzvah creates.

Zohar II, 162b זח״ב קסב, ב

KEHOT'S NOTE

זח״ב קסב, ב.

PARAGRAPH 5

29 וזהו הבט

The Tzemach Tzedek quotes this passage in Vayera and Va'eschanan, and in Zachor discusses the subject of G-d's "looking" (habatah) and "looking down" (hashkafah).

KEHOT'S NOTE

מובא באוה״ת פ׳ וירא כרך ד תשס, א. ואתחנן ע׳ שלב. וראה אוה״ת פ׳ זכור ע׳ אי׳תשפו מענין הבטה והשקפה.

30 הבט משמים וראה

Asaf's plea for Israel, likened to a vine: "G-d of hosts, return; look down from heaven and see, and remember this vine." (context: Steinsaltz Tanakh)

Psalms 80:15 תהילים פ׳:ט״ו

אֱלֹקִים צְבָאוֹת שׁוּב־נָא הַבֵּט מִשָּׁמַיִם וּרְאֵה וּפְקֹד גֶּפֶן זֹאת:

O G-d of hosts, return, we beseech Thee; Look from heaven, and behold, and be mindful of this vine,

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KEHOT'S NOTE

תהלים פ, טו.

31 והשקיפה ממעון קדשך

The prayer said after giving all the tithes: "Look down from Your holy dwelling, from heaven, and bless Your people Israel and the land You gave us." The Alter Rebbe will read "from heaven" as through the Torah. (context: Steinsaltz Tanakh)

Deuteronomy 26:15 דברים כ״ו:ט״ו

הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ:

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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KEHOT'S NOTE

דברים כו, טו. בלקו״ת צו יב, ד. טז, ב. מציין לכאן. ראה ד״ה איתא במדרש תהלים בספר המאמרים תש״ח ע׳ 272 עם הגהות מכ״ק אדמו״ר זי״ע. וראה גם בסה״מ תרכ״ז ע׳ קיב. תרל״ד ע׳ נג. תרנ״ג ע קיב. בלקו״ת האזינו עג, ב מציין לכאן.

32 רם על כל גוים ה׳

"Havayah is high above all nations; His glory is above the heavens": in its plain sense G-d is above every people and power. The maamar reads it as the source of the nations' life-force, G-d's loftiness, the verse just before "He who is enthroned on high." (context: Steinsaltz Tanakh)

Psalms 113:4 תהילים קי״ג:ד׳

רָם עַל־כָּל־גּוֹיִם ה׳ עַל הַשָּׁמַיִם כְּבוֹדוֹ:

The L-RD is high above all nations, His glory is above the heavens.

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KEHOT'S NOTE

תהלים קיג, ד. קטע מובא בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' רצב בהוספות ושינויים. ראה גם בסה"מ תרכ"ז (הוצאת תש"ס) ע' קעא.

33 **שהעכו"ם מקבלים חיות**

A later maamar that discusses the source of the nations' life-force; the note sends the reader there.

KEHOT'S NOTE

ע' בספר המאמרים תש"א ע' יא.

34 **גוים מרקדין בהיכלו**

Kehot's note points to Yoma 69b for these words.

Yoma 69b יומא ס"ט ב

KEHOT'S NOTE

ראה יומא סט, ב.

35 **שממית בידים תתפש**

Agur names four creatures that are small yet wise; one is the semamis (a lizard or spider) that grips with its hands and is found even in kings' palaces. The Alter Rebbe reads "grasps" (tesapes) against "takes up no place" (tofes makom): it is in the palace because it counts for nothing. (context: Steinsaltz Tanakh)

Proverbs 30:28 משלי ל:כ"ח

שְׂמָמִית בְּיָדַיִם תִּתָּפֵשׂ וְהִיא בְּהֵיכְלֵי מֶלֶךְ׃

The spider thou canst take with the hands, Yet is she in kings'palaces.

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KEHOT'S NOTE

משלי ל, כח.

PARAGRAPH 6

36 **וכדכתיב כי נשגב שמו לבדו**

There a gloss is added here: that even the level of "exalted," the light that encompasses all worlds, is also from the level of "His Name."

KEHOT'S NOTE

בספה"מ תרכ"ט שם ע' לג נוסף כאן הגי"ה: "(שגם בחי' נשגב סוכ"ע הוא ג"כ מבחי' שמו)".

37 **כי נשגב שמו לבדו**

The psalm ends its call to all creation to praise G-d: "for His Name alone is exalted; His glory is upon earth and heaven." The Alter Rebbe adds "only" and "His radiance and light": what reaches the worlds is only a glimmer. (context: Steinsaltz Tanakh)

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

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

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KEHOT'S NOTE

תהלים קמח, יג.

38 **והנהגת העולמות הוא בבחי' שינה**

The Rebbe notes there that the theme of G-d's governance as "sleep" is developed in the Purim maamar of 5708 and in the maamar "BaLaylah HaHu" of 5700, which discuss the night when "the king's sleep was disturbed."

KEHOT'S NOTE

בסה"מ תש"ח שם העיר כ"ק אדמו"ר זי"ע "ראה עד"ז במאמר פורים תש"ח פ"ו ואילך. ד"ה בלילה ההוא ש"ת (בסי' המאמרים)". ראה יהל אור לקאפי' עג ע' 260.

PARAGRAPH 7

39 **ויקץ כישן ה'**

After recounting Israel's defeats, the psalm says that G-d "awoke as one asleep," like a warrior, and acted for His people. (context: Steinsaltz Tanakh)

Psalms 78:65 תהילים ע"ח:ס"ה

וַיִּקַץ כְּיָשֵׁן אֲדֹנָי כְּגִבּוֹר מְתָרוֹנֵן מִיָּיִן׃

Then the L-rd awaked as one asleep, Like a mighty man recovering from wine.

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KEHOT'S NOTE

תהלים עח, סה.

40 **עורה למה תישן ה'**

In a time of suffering, the psalmist pleads: "Awake! Why do You sleep, O G-d? Arise, do not abandon us forever." (context: Steinsaltz Tanakh)

Psalms 44:24 תהילים מ"ד:כ"ד

עוּרָה לָמָּה תִישַׁן אֲדֹנָי הָקִיצָה אַל־תִּזְנַח לָנֶצַח׃

Awake, why sleepest Thou, O L-rd? Arouse Thyself, cast not off for ever.

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KEHOT'S NOTE

תהלים מד, כד. ראה אוה"ת פי' ראה ע' תשנה. ראה הערת כ"ק אדמו"ר זי"ע בסה"מ תש"א ע' יב. ובאג"ק שלו חי"ח ע' רכב.

41 **ויאר פניו**

"May G-d be gracious to us and bless us; may He make His face shine upon us," echoing the priestly blessing. The Alter Rebbe reads "His face" (panav) as the inner dimension (pnimiyus) of His will. (context: Steinsaltz Tanakh)

Psalms 67:2 תהילים ס"ז:ב'

אֱלֹקִים יְחָנֵּנוּ וִיבָרְכֵנוּ יָאֵר־פָּנָיו אִתָּנוּ סֶלָה׃

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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PARAGRAPH 8

42 **השקיפה ממעון קדשיך**

"Look down from Your holy dwelling, from heaven, and bless Your people Israel." The Alter Rebbe now reads

"from heaven" as "through the Torah."

Deuteronomy 26:15 דברים כ"ו:ט"ו

הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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KEHOT'S NOTE

דברים כו, טו. קטע מכאן מובא בסה"מ תרל"ב ח"א ע' קב בשינוים והוספות. ונוסף כאן הוספה וז"ל: דלכאו' צ"ל מפני מה דוקא כשההשקפה הוא מן השמי' אז נמשך להיות וברך את עמך ישראל דוקא. דהנה כתי' רם על כל גוים הוי' שאו"ה מקבלי' חיות מבחי' רוממות כו' ע"ד שממית בידים תתפש כו', וזהו כד סליק קוב"ה לעילא כו' והנהגת העולמות נמשך מבחי' שינה, אמנם ע"ז נא' עורה למה תישן ה' והיינו שיהי' גילוי אוא"ס בבחי' חכמה וחסד ויאר פניו בבחי' פנימיות רצונו, והיינו ע"י המשכת התומ"צ, וזהו הבט משמי' וראה השקיפה ממעון קדשיך מן השמי': פי' שמים.

43 **מן השמים שם מים**

That passage refers back to this maamar's discussion of "look down from Your holy dwelling, from heaven, and bless," and explains "from heaven" through the phrase "providing for their Father in heaven," the light of Abba within Z'eir Anpin.

KEHOT'S NOTE

ראה בלקו"ת שה"ש יד, א בפי' מן השמים.

44 **שם מים**

The Talmud explains shamayim as sham mayim, "there is water." Here it supports reading heaven as the Torah, which is likened to water.

Chagigah 12a חגיגה י"ב א

KEHOT'S NOTE

חגיגה יב, א.

45 **בחי' התורה שנמשלה למים**

The version there adds the proof that Torah is likened to water: "Ho, all who are thirsty, come to the water," which refers to the Torah.

KEHOT'S NOTE

בספר המאמרים תש"ח שם: [שנאמר הוי כל צמא לכו למים כו' שזה קאי על בחי' התורה כו'].

46 **אנחנו עם בני ישראל נתראים לפניו לדבר חשוב**

The Tzemach Tzedek quotes this line, that Israel is seen before G-d as something of importance, in his discourses on Balak.

KEHOT'S NOTE

מובא באוה"ת פי' בלק ע' א'כח. ע"ש.

47 **נפתחו השמים**

Ezekiel, among the exiles by the river Kevar, says that the heavens were opened and he saw visions of G-d. The Alter Rebbe links the opening of "heaven" with clear sight of G-dliness. (context: Steinsaltz Tanakh)

Ezekiel 1:1 יחזקאל א':א'

וַיְהִי בִּשְׁלֹשִׁים שָׁנָה בָּרְבִיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ וַאֲנִי בְתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר נִפְתְּחוּ הַשָּׁמָיִם וָאֶרְאֶה מַרְאוֹת אֱלֹקִים׃

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of G-d.

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KEHOT'S NOTE

יחזקאל א, א.

48 **ומי כעמך ישראל**

David's prayer after Nathan's prophecy: "Who is like Your people Israel, one nation on earth," unique among the nations, whom G-d went to redeem. The Alter Rebbe reads "one" as "Havayah is One," whose oneness Israel draws down to the earth. (context: Steinsaltz Tanakh)

I Chronicles 17:21 דברי הימים א י"ז:כ"א

וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הָלַךְ הָאֱלֹקִים לִפְדּוֹת לוֹ עָם לָשׂוּם לְךָ שֵׁם גְּדֻלּוֹת וְנֹרָאוֹת לְגָרֶשׁ מִפְּנֵי עַמְּךָ אֲשֶׁר־פָּדִיתָ מִמִּצְרַיִם גּוֹיִם׃

And who is like Thy people Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, to make Thee a name by great and tremendous things, in driving out nations from before Thy people, whom Thou didst redeem out of Egypt.

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KEHOT'S NOTE

דה"א יז, כא.

PARAGRAPH 9

49 **מצות צריכות כוונה**

The Talmud discusses whether mitzvos require intention. The Alter Rebbe reads the intention as the heart's desire to draw down the divine light.

Berakhot 13a:22–25 ברכות י"ג א:כ"ב-כ"ה

גְּמָ' שְׁמַע מִינַּהּ מִצְוֹת צְרִיכוֹת כַּוָּנָה. מַאי "אִם כִּוֵּון לִבּוֹ" — לִקְרוֹת. לִקְרוֹת?! וְהָא קָא קָרֵי! בְּקוֹרֵא לְהַגִּיהַּ. תָּנוּ רַבָּנַן: קְרִיאַת שְׁמַע כִּכְתָבָהּ, דִּבְרֵי רַבִּי. וַחֲכָמִים אוֹמְרִים: בְּכָל לָשׁוֹן.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read ? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught : The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say …

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KEHOT'S NOTE

ברכות יג, א. זח"ג שו, ב.

50 **שהזהב הוא מנוצץ . . ברשפי אש האהבה**

The Tzemach Tzedek quotes this explanation of gold as the sparkling fire of love in his commentary on Psalms.

KEHOT'S NOTE

מובא ביהל אור ע' עג.

51 **בכל יום יהיו בעיניך כחדשים**

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

KEHOT'S NOTE

רש"י דברים ו, ו. בשם הספרי.

52 **אני ראשון ואני אחרון**

G-d, King and Redeemer of Israel, declares through Isaiah: "I am first and I am last, and besides Me there is no G-d." (context: Steinsaltz Tanakh)

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים:

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

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KEHOT'S NOTE

ישע' מד, ו.

53 **ואני הוי"ה לא שניתי**

"For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed": G-d's constancy and Israel's endurance. The maamar uses the first half: creation makes no change in G-d, so His entering the worlds is a lowering. (context: Steinsaltz Tanakh)

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

PARAGRAPH 10

54 **וגלה על ראשה**

The bowl of oil on top of the menorah in Zechariah's vision; Rashi explains gulah as a round bowl, like the gulos (springs) of Joshua 15:19.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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KEHOT'S NOTE

זכרי' ד, ב.

55 **מלשון גולת הכותרת**

In the list of the work made for Shlomo's Temple, the gulos are the rounded tops of the capitals on the two pillars. The Alter Rebbe uses the phrase to read gulah as a crown above the head. (context: Steinsaltz Tanakh)

I Kings 7:41 מלכים א ז':מ"א

עַמּוּדִים שְׁנַיִם וְגֻלֹּת הַכֹּתָרֹת אֲשֶׁר־עַל־רֹאשׁ הָעַמּוּדִים שְׁתָּיִם וְהַשְּׂבָכוֹת שְׁתַּיִם לְכַסּוֹת אֶת־שְׁתֵּי גְּלוֹת הַכֹּתָרֹת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים:

the two pillars, and the two bowls of the capitals that were on the top of the pillars; and the two networks to cover the two bowls of the capitals that were on the top of the pillars;

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KEHOT'S NOTE

מלכים-א ז, מא-מב.

PARAGRAPH 11

56 **שום תשים עליך מלך**

The Torah's command that Israel, in its land, "surely set over yourself a king" whom G-d chooses. The maamar reads it as accepting G-d's kingship over oneself. (context: Steinsaltz Tanakh)

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

57 **בטל רצונך מפני רצונו**

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

KEHOT'S NOTE

אבות ב, ד.

58 **בטל רצונך מפני רצונו**

Rabban Gamliel's teaching, "Nullify your will before His will," the model of the servant's self-nullification.

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate

yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be …

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59 **אתכפיי' סט"א**

The Zohar teaches that when the sitra achra is subdued, the glory of the Holy One, blessed be He, rises in all the worlds.

Zohar II, 128b זח"ב קכח, ב

KEHOT'S NOTE

ראה זח"ב קכח, ב ואילך. ולקמן פט, ד ובמ"מ שם.

PARAGRAPH 12

60 **אין מלך בלא עם**

There "no king without a people" explains the Name Elokim as rulership: through contraction the Shechinah clothes itself in creations so that a separate existence can come about and then be nullified to G-d.

KEHOT'S NOTE

נסמן לעיל ה, א. לקמן נג, ד. מה שמבואר כאן בענין ביטול רצון, מצויין בלקו"ת ואתחנן יא, ג: דאין מלך בלא עם לשון עוממות שהוא יש ודבר ואעפ"כ מבטל רצונו מכל וכל, וכל דבר שאינו בביטול הרצון אינו נק' עבודה כלל (ועמ"ש בפי' שלח ע"פ ועתה יגדל, וע"פ כי עמך מקור חיים). ע"כ.

61 **כי לי בניי עבדים**

The laws of the Hebrew servant end: "For the Children of Israel are servants to Me; they are My servants whom I took out of Egypt." Because they belong to G-d, no man may own them outright; the maamar reads it as service making Israel "Mine." (context: Steinsaltz Tanakh)

Leviticus 25:55 ויקרא כ"ה:נ"ה

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי ה' אֱלֹקֵיכֶם׃

For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא כה, נה.

PARAGRAPH 13

62 **המשפילי לראות בשמים ובארץ**

"Who lowers Himself to look upon heaven and earth," now read in its second sense: through heaven and earth G-d lowers Himself.

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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PARAGRAPH 14

63 **צעק לבם**

Lamenting the destruction, the prophet says that the people's heart cried out to G-d, and calls on Zion to weep day and night. (context: Steinsaltz Tanakh)

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

64 **ויצעקו אל ה' בצר להם**

Of those lost in the wilderness: "They cried out to Havayah in their distress," and He rescued them. (context: Steinsaltz Tanakh)

Psalms 107:6 תהילים ק"ז:ו'

וַיִּצְעֲקוּ אֶל־ה' בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהלים קז, ו.

65 **ופרעה הקריב**

As Pharaoh's army came near the sea, Israel saw them, feared greatly and cried out to Havayah. In the plain sense "Pharaoh drew near"; the Midrash reads "Pharaoh brought near": he brought Israel near to teshuvah. (context: Steinsaltz Tanakh)

Exodus 14:10 שמות י"ד:י'

וּפַרְעֹה הִקְרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וְהִנֵּה מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם וַיִּירְאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־ה'׃

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto the L-RD.

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KEHOT'S NOTE

שמות יד, י. וראה שמו"ר עה"פ.

66 **כמ"ש במ"א רוח אייתי רוח**

A spirit from below brings and draws forth a spirit from above.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב. ראה לעיל א, א. ובכ"מ. ראה לקו"ת תצא מ, רע"ג ואולי הכוונה שם לכאן.

PARAGRAPH 15

67 **מצפון זהב יאתה**

Gold comes "from the north," the left side.

Job 37:22 איוב ל"ז:כ"ב

מִצָּפוֹן זָהָב יֵאָתֶה עַל־אֱלוֹהַּ נוֹרָא הוֹד׃

Out of the north cometh golden splendour, About G-d is terrible majesty.

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KEHOT'S NOTE

איוב לז, כב. ראה בלקו"ת בהעלותך לב, ד. שזהב הוא יראה (לכן נקרא שמאל). לה, ב

68 **ושנים זיתים עליי**

The two olive trees on either side of the menorah's bowl.

Zechariah 4:3 זכריה ד':ג'

וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ׃

and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.'

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KEHOT'S NOTE

זכריי ד, ג.

PARAGRAPH 16

69 **אשר הם מריקים הזהב**

Zechariah asks the angel about the two olive branches beside the two golden pipes that empty the golden oil from themselves; the angel answers that they are the two anointed ones. The maamar quotes it as "which pour out the gold" and reads the gold as the fiery love that the roots of Torah and mitzvos draw down. (context: Steinsaltz Tanakh)

Zechariah 4:12 זכריה ד':י"ב

וָאַעַן שֵׁנִית וָאֹמַר אֵלָיו מַה־שְּׁתֵּי שִׁבְּלֵי הַזֵּיתִים אֲשֶׁר בְּיַד שְׁנֵי צַנְתְּרוֹת הַזָּהָב הַמְרִיקִים מֵעֲלֵיהֶם הַזָּהָב׃

And I answered the second time, and said unto him: 'What are these two olive branches, which are beside the two golden spouts, that empty the golden oil out of themselves?'

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70 **שע"י**

That manuscript reads "through them" (שעל ידם) instead of "through" (ש"ע).

KEHOT'S NOTE

בבוך תניא-ברוק הגי': שעל ידם.

71 **להשתפך אל חיק אביה**

Tanya, chapter 50, describes a love "like flames of fire" from the supernal Gevuros, above other love as gold is above silver: contemplating the greatness of the Infinite One, the soul longs to leave its prison in the body and pour itself into the bosom of its Father.

KEHOT'S NOTE

תניא פרק נ. ראה גם לעיל כז, א, ולקמן סז, א ושי"נ.

PARAGRAPH 17

72 **כי עמך מקור חיים באורך נראה אור**

The opening verse, now explained in both readings: "light is seen" through Torah and mitzvos, and "we shall see," so that Israel is seen in that light.

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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73 **ומי כעמך ישראל**

"Who is like Your people Israel": Israel's holiness revealed in the light they draw down.

I Chronicles 17:21 דברי הימים א י"ז:כ"א

וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הָלַךְ הָאֱלֹקִים לִפְדּוֹת לוֹ עָם לָשׂוּם לְךָ שֵׁם גְּדֻלּוֹת וְנֹרָאוֹת לְגָרֵשׁ מִפְּנֵי עַמְּךָ אֲשֶׁר־פָּדִיתָ מִמִּצְרַיִם גּוֹיִם׃

And who is like Thy people Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, to make Thee a name by great and tremendous things, in driving out nations from before Thy people, whom Thou didst redeem out of Egypt.

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KEHOT'S NOTE

דה"א יז, כא.

74 **וגם אנחנו נראה . . כמ"ש ומי כעמך ישראל כו'**

The Rebbe adds that the end of the verse, "one nation on earth," belongs here, meaning that Israel stands above all the nations, and asks why the maamar did not quote it: whether a censor removed it or the Alter Rebbe said it so.

KEHOT'S NOTE

בד"ה זה בספה"מ תשל"ד (הנחה) מוסיף: "ויש להוסיף בזה דסיום הכתוב (מי כעמך ישראל) הוא גוי אחד בארץ, היינו שישראל הם למעלה מכל האומות [וצ"ע מדוע לא הובא סיום הכתוב בהדרוש, אם זהו מחמת השמטת הצנזור או שכך אמר רבינו הזקן בדיבור]", ע"ש.

ביאור על הנ"ל

An Explanation of the Above

G-d's own "mitzvos" are the descent of His Infinite Light into the Sefiros: the mochin are the "tefillin," and the light entering them is His "putting them on." A person's mitzvos draw that light into Atzilus, while nullifying one's will and loving G-d without limit draw down the Will of all wills itself, the "bowl" atop Zechariah's menorah.

THE MAAMAR IN BRIEF

Explaining "For with You is the source of life," the maamar asks what it means that G-d puts on tefillin, wraps Himself in tzitzis and prays. Atzilus is nothing before the Infinite Light, which reaches it only through the kav and many contractions; that descent is G-d's "mitzvah." As with human tefillin, there is the object (the four mochin) and the act (the Infinite Light enclothing itself in them). The Alter Rebbe asks how the "object" can exist above, where everything comes from G-d, and answers from Patach Eliyahu: only the mature light withdraws, and the vessels have their own root, so they remain "like a body without a soul." Two readings of "the Holy One" (the Infinite Light, or Z'eir Anpin) are both true. Tzaddikim add light in Atzilus, and that light enables beinonim to refine nogah. "Who lowers Himself to look upon heaven and earth" is then read twice: G-d enters Z'eir Anpin and Nukva through the mitzvos, and boundless love ("heaven") and nullification of will ("earth") draw down Keser, Zechariah's "bowl," from the essence itself. This is why the Shema precedes the mitzvos, and how "In Your light we see light" is fulfilled.

OUTLINE

1 **G-d's mitzvos: the descent of the Infinite Light** ¶1–4

The 613 mitzvos are paths in Z'eir Anpin; G-d's "tefillin" are the Infinite Light enclothed in Chochmah, and His tzedakah is the flow of Chesed.

2 **The object and the act** ¶5–7

As tefillin become a mitzvah only when worn, the mochin above are completed when the Infinite Light enters them.

3	**How the "tefillin" exist above** From Patach Eliyahu: only the mature mochin withdraw, and the vessels have their own root, so they remain "like a body without a soul."	¶8–12
4	**G-d's Torah, prayer and the two readings** "The Holy One" is either the Infinite Light or Z'eir Anpin; both are true, as "My mitzvos" and "the mitzvos of Havayah."	¶13
5	**Tzaddikim and beinonim** Tzaddikim add light in Atzilus; that light is what lets beinonim refine evil from nogah, so the intent is one.	¶14–15
6	**"Who lowers Himself": the first reading** G-d's light enters Z'eir Anpin and Nukva, waking the Sefiros from "sleep"; then Israel is blessed and seen as important.	¶16–18
7	**Zechariah's menorah** The bowl is Keser (Atik), the pipes are the attributes above intellect, and the olive trees are the mazalos from which oil is drawn by crushing, the refinement of the sparks.	¶19–21
8	**Nullification of will** Mitzvos refine the sparks of nogah, but setting aside one's will draws down the bowl itself, above intellect.	¶22–24
9	**"Who lowers Himself": the second reading** "Heaven" (boundless love) and "earth" (nullification of will) draw Keser to Atzilus, before the mitzvos draw light into the vessels; hence the Shema comes first.	¶25
10	**"For with You is the source of life"** Each world's source is only the subordinate "with You" of the one above, but man's service draws added light from the essence ("Your light"), and Israel is "seen."	¶26–27

KEY CONCEPTS

G-d's tefillin הקב"ה מניח תפילין

The Infinite Light binding itself to and enclothing itself in Chochmah and the mochin, the way a person puts on tefillin.

Like a body without a soul כגופא בלא נשמתא

The vessels of the Sefiros when the mature light has withdrawn: they still exist from their own root but are as nothing compared with their illuminated state.

Mature and immature mochin מוחין דגדלות ומוחין דקטנות

Full and diminished states of the divine intellect; withdrawal of the mature mochin is compared to sleep.

The bowl upon its top וגלה על ראשה

From Zechariah's menorah: Keser (Atik) of Atzilus, drawn from Malchus of Adam Kadmon, which crowns the mochin and also receives added light from above.

Nullification of will ביטול רצון

Setting aside all one's own desires for G-d's will alone; it connects to the Will of all wills and is called "earth."

The Will of all wills רעוא דכל רעוין

The source of all particular divine wills, the root of the 613 mitzvos.

Kelipas nogah קליפת נוגה

The intermediate husk, mixing good and evil, from which the physical materials of mitzvos come and whose sparks the mitzvos refine.

SECTION 1 • ¶1–4

G-d's mitzvos: the descent of the Infinite Light

1 ביאור על הנ"ל[1]

An explanation of the above.

> This short heading marks the maamar as a further explanation of the teaching that precedes it in Torah Ohr, Miketz. What follows develops the ideas of the previous discourse in more detail.

2 ביאור הדברים ע"פ כי עמך מקור חיים[2]. ענין תרי"ג מצות הן תרי"ג ארחין שבגולגלתא[3] דז"א ושרשן מחד ארחא דא"א. והענין דכל המצות נק' מצות הוי"ה[4] הקב"ה מניח תפילין ומתעטף בציצית ומתפלל.[5]

An explanation of the matter, according to [the verse], "For with You is the source of life." The 613 mitzvos are the 613 paths in the skull (gulgalta) of Z'eir Anpin, and their root is from the one path of Arich Anpin. And the point is that all the mitzvos are called "the mitzvos of Havayah": the Holy One, blessed be He, puts on tefillin, wraps Himself in tzitzis, and prays.

> The maamar is built on the verse "For with You is the source of life" (Psalms 36:10). The Zohar teaches that the 613 mitzvos correspond to 613 "paths" in the head (gulgalta) of Z'eir Anpin, the configuration of the divine emotive attributes, all rooted in a single path of Arich Anpin, the higher configuration of the divine will. The Sages say that G-d Himself "puts on tefillin," "wraps Himself in tzitzis" and "prays"; the maamar sets out to explain what it means that the mitzvos are G-d's own mitzvos.

3 וביאור הענין הוא להיות כי ידוע דאין ערוך כלל האצי' לגבי עצמות אוא"ס [אור אין סוף] ב"ה וכלא ממש חשיבי קמיה יתי'.

The explanation of the matter is this: it is known that Atzilus bears no comparison at all to the essence of the Infinite Light, blessed be He, and all is considered as nothing at all before Him, may He be blessed.

> Even Atzilus, the highest of the worlds, is nothing compared with the essence of the Infinite Light. This sets up the problem: how can a light so far above Atzilus be drawn into it at all?

ומקור האור הנמשך להם הוא רק מבחי' קו והארה לבד. וגם אח"כ עוד צמצומים רבים עד שיומשך האור בבחי' חכמה וחסד.

The source of the light drawn down to them is only from the level of the kav (line of light), a mere glimmer. And even after that there are many further contractions, until the light is drawn down in the form of Chochmah and Chesed.

> What reaches Atzilus is only the kav, a thin ray of the Infinite Light, and even that passes through many further contractions before it appears as Chochmah and Chesed. The descent is enormous, and the maamar will identify it with G-d's "mitzvos."

4 והוא הנק' בחי' שערות. אבא יונק ממזלא[6] שבחי' השערה הוא המשכה בדילוג הערך. וכדי שיהיה הירידה הגדולה והשפלה זו זהו נק' מצות הוי"ה שהקב"ה מקיים המצות.

This is what is called the level of "hairs": "Abba draws nourishment from the mazal," for the level of a hair is a drawing-down that skips over [the gap in] proportion. And for this great descent and lowering to take place, that is what is called "the mitzvos of Havayah": that the Holy One, blessed be He, fulfills the mitzvos.

> In Kabbalah, "hairs" stand for a channel that carries only a faint trace of the source, the way hair grows from the head but holds almost none of its life. "Abba [Chochmah] draws nourishment from the mazal," the hair of the beard of Arich Anpin, because the flow from the level above Chochmah to Chochmah must leap across a gap of proportion. This great descent is what is meant when we say G-d "fulfills the mitzvos."

היינו שמניח תפילין ר"ל [רוצה לומר] ההמשכה להיות אוא"ס [אור אין סוף] מתלבש בחכמה.[7] ותפלין לשון התקשרות והתחברות מלמעלה למטה. ולכן מה כתיב בהו כי מי גוי גדול[8,9] כו'.

That is, [when it is said] that He puts on tefillin, it means the drawing-down by which the Infinite Light becomes enclothed in Chochmah. "Tefillin" is a term of binding and joining from above to below. Therefore, what is written in them? "For who is a great nation…"

> G-d's "putting on tefillin" is the Infinite Light becoming enclothed in Chochmah. The word tefillin is linked to binding and joining, the bond of the higher with the lower. That is why G-d's tefillin contain praise of Israel: "For who is a great nation…" (Deuteronomy 4:7).

שעיקר השפעת החכמה הוא בשביל נשי"י [נשמות ישראל][10] כמשי"ת [כמו שיתבאר] לקמן בס"ד [בסייעתא דשמיא]. ומצות צדקה שלו יתי הוא ההמשכה בבחי' חסד להיות עולם חסד יבנה.[11]

For the main purpose of the flow of Chochmah is for the sake of the souls of Israel, as will be explained below with the help of Heaven. And His mitzvah of tzedakah, may He be blessed, is the drawing-down in the form of Chesed, so that "the world is built by kindness."

> The flow of Chochmah is ultimately for the sake of the souls of Israel, a point the maamar promises to develop; in Torah Ohr, Yitro, the Alter Rebbe explains that Chochmah passes through the angels only as messengers, its purpose being to draw Chochmah into the souls of Israel. G-d's "mitzvah of tzedakah" is His drawing down of Chesed, so that "the world is built by kindness" (Psalms 89:3), where the Psalm's olam, plainly "forever," is read as "world."

SECTION 2 · ¶5–7

The object and the act

5 והנה כמו ע"ד דוגמא בקיום המצות באדם. הנה יש בזה שני דברים.

Now, take as an analogy the fulfilling of the mitzvos by a person. There are two things here.

> The Alter Rebbe now turns to a human analogy. In any mitzvah a person does, two things can be distinguished.

הא' המצוה בפ"ע [בפני עצמו] קודם שיעשה אותה האדם כמו התפלין עצמם או הציצית. והב' כשהאדם עושה את המצוה ומקיימה דהיינו שמניח התפלין ומתעטף בציצית.

The first is the mitzvah itself, before the person performs it, such as the tefillin themselves or the tzitzis. The second is when the person does the mitzvah and fulfills it, that is, when he puts on the tefillin and wraps himself in the tzitzis.

> The first is the mitzvah object as it exists before he uses it, such as the tefillin or the tzitzis. The second is the act of the mitzvah: putting on the tefillin or wrapping oneself in the tzitzis.

6 וזהו העיקר וגמר מעשה המצוה שאז תהיה מצוה

And this is the main thing and the completion of the act of the mitzvah, for then it becomes a mitzvah.

> The act is what completes the mitzvah: only when it is done does it become a mitzvah.

כי בלתי ההנחה של התפלין על הראש והיד. הגם שכתובים הד' פרשיות בטוב. ויש בהם קדושה. עכ"ז [עם כל זה] אין בזה עדיין גילוי רצה"ע [רצון העליון] עד שיניחם האדם בראשו וזרועו.

For without placing the tefillin on the head and the arm, even though the four passages are properly written and there is holiness in them, still there is not yet in this a revelation of the Supreme Will, until the person places them on his head and his arm.

> Without placing the tefillin on head and arm there is no mitzvah. Properly written tefillin are holy even in a box on the shelf, yet the Supreme Will is revealed only when a Jew puts them on.

7 ועד"ז יובן למעלה התפלין עצמם הן בחי' ד' מוחין חכמה ובינה ודעת המתחלק לחו"ג [לחסד וגבורה] זהו בחי' א'.

In the same way it can be understood above: the tefillin themselves are the four mochin, Chochmah, Binah, and Daas, which divides into Chesed and Gevurah. This is the first aspect.

> Applied above, the "tefillin themselves" are the four mochin, the intellectual faculties of Chochmah, Binah and Daas, with Daas divided into its Chesed and Gevurah sides. (Physical tefillin of the head likewise have four compartments.) These are the first stage, the mitzvah "object."

אך העיקר הוא כשהקב"ה מניח התפלין דהיינו התלבשות אוא"ס [אור אין סוף] בחכמה וזהו גמר מצותן משא"כ הד' מוחין מצד עצמן אין ערוך כלל לכשהקב"ה מניח אותן.

But the main thing is when the Holy One, blessed be He, puts on the tefillin, that is, the enclothing of the Infinite Light in Chochmah, and this is the completion of their mitzvah; whereas the four mochin in themselves bear no comparison at all to [the state] when the Holy One, blessed be He, puts them on.

> G-d "putting on" the tefillin is the Infinite Light enclothing itself in these mochin, the completion of the mitzvah. Just as worn tefillin far surpass tefillin on a shelf, the mochin with the Infinite Light in them are beyond comparison with the mochin on their own. The Kehot note records that the Tzemach Tzedek, in Or HaTorah (Vayetzei), cites this very maamar for this reading: G-d's tefillin are the Infinite Light lowering itself to be enclothed in the mochin.

SECTION 3 • ¶8–12

How the "tefillin" exist above

8 וכמו למטה שהמצוה הוא כשמניחין התפלין כנ"ל. אך איך שייך בנמשל לומר כן

And just as below, the mitzvah is when one puts on the tefillin, as said above. But how is it fitting to say so in the analogue?

> The Alter Rebbe raises a difficulty with the analogy. Below, the mitzvah is the act of putting on the tefillin; but can the same distinction be made above?

בשלמא במשל התפלין יש להן מציאות חוץ מאדם ע"כ גם קודם שהניחם האדם יש להן מציאות ולהיות דבר שבקדושה אבל למעלה הרי ממך הכל כתיב.[12]

It is understandable in the analogy: the tefillin have an existence outside the person; therefore even before the person puts them on, they have an existence and are a holy object. But above, it is written, "For everything is from You."

> In the analogy it is easy: physical tefillin exist apart from the person, so they can be holy objects before he wears them. Above, however, "everything is from You": the mochin have no existence independent of the light that comes from G-d.

9 והתהוות החכמה הוא ממנו ית'. והוא היודע והוא הדיעה[13,14] כו'. א"כ איך יצוייר התפלין למעלה קודם ההנחה.

And the coming-into-being of Chochmah is from Him, may He be blessed; "He is the Knower, and He is the Knowledge…" If so, how can tefillin be conceived above before they are put on?

> Chochmah itself comes into being from G-d, and as Maimonides writes, G-d is "the Knower and the Knowledge," one with His knowing. If so, how can there be divine "tefillin" that exist before G-d puts them on?

אבל הענין ע"פ מ"ש במאמר דפתח אליהו[15] וכד אנת תסתלק מנייהו אשתארו כגופא[16] כו'. דקשה כנ"ל איך יש להם מציאות אפי' [אפילו] כגופא כו'

But the matter is according to what is said in the passage of "Eliyahu opened": "And when You withdraw from them, they remain like a body…" For it is difficult, as said above: how do they have any existence, even like a body…?

> The answer will come from Patach Eliyahu, the prayer of Eliyahu in the Tikkunei Zohar, which says that when G-d withdraws from the Sefiros they remain "like a body without a soul." But this raises the same question: how can the Sefiros remain at all, even as a body, without Him?

בשלמא באדם הגוף יש לו מציאות בפ"ע [בפני עצמו] שאין התהוותו מהנשמה כ"א מטפות או"א [אבא ואימא] כו'. מה שאין כן למעלה הרי ממך הכל.

It is understandable in a person, [since] the body has an existence of its own, for its coming-into-being is not from the soul but from the drops of the father and mother... But that is not so above, for "everything is from You."

> In a person the body exists on its own, since it comes from the parents and not from the soul. Above, though, everything comes from G-d, so it is not clear how anything could remain once He withdraws.

10 וא"כ כד אנת תסתלק כו'. איך יש שום מציאות להן. אך התירוץ דפי' תסתלק אין ר"ל [רוצה לומר] הסתלקות לגמרי רק הסתלקות מוחין דגדלות. ונשאר מוחין דקטנות כמו באדם כשישן.

If so, "when You withdraw...," how do they have any existence at all? But the answer is that "withdraw" does not mean a complete withdrawal, only a withdrawal of the mature mochin (mochin de-gadlus), while the immature mochin (mochin de-katnus) remain, as in a person when he sleeps.

> The answer is that "withdraw" does not mean a total withdrawal. Only the mature mochin (gadlus) withdraw, while the immature mochin (katnus) remain, as a sleeping person keeps a reduced awareness even though his full intellect is not active.

וגם כי הכלים הנק' גופא יש להן שרש בפ"ע [בפני עצמו] מאו"ס [מאור אין סוף] היינו מבחי' מטי ולא מטי. רק שאח"כ מתלבש בהן האור ששרשו למעלה מבחי' זו והתלבשותו כנשמתא בגופא.

And also, the vessels, which are called "the body," have a root of their own in the Infinite Light, namely from the level of "reaching and not reaching." Only afterward does the light whose root is higher than this level become enclothed in them, and its enclothing is like a soul in a body.

> The vessels, called the "body," have their own root in the Infinite Light, in the level called "reaching and not reaching," which touches the vessels' source but does not truly enter it. The higher light later enters them like a soul in a body, but the vessels themselves exist from their own root.

11 ויש בזה קטנות וגדלות. ע"כ גם בהסתלק המוחין דגדלות אשתארו הכלים כגופא שהרי יש להן שרש בפ"ע [בפני עצמו]

And in this there is immaturity and maturity. Therefore, even when the mature mochin withdraw, the vessels remain like a body, since they have a root of their own;

> The vessels can be in a state of immaturity or maturity. Because they have their own root, they remain like a body even when the mature mochin leave them.

רק לפי שאין ערוך בחי' זו לגבי הבחינה כשהאור ומוחין דגדלות מאיר בהן. לכך נק' כגופא בלא נשמתא.

only, because this level bears no comparison to the level when the light and the mature mochin shine in them, it is therefore called "like a body without a soul."

> They are called "a body without a soul" not because they are lifeless, but because their state without the mature light bears no comparison to their state when that light shines in them.

12 ועד"ז יובן בענין הקב"ה מניח תפלין היינו תוספת אור בבחי' חכמה ומוחין גדולים עד שהן בולטים על הראש והכלי

In the same way one can understand the matter of "the Holy One, blessed be He, puts on tefillin": it means an added light in the level of Chochmah, and great mochin, until they protrude upon the head and the vessel;

> So too, "G-d puts on tefillin" means an added light in Chochmah and great mochin, so strong that they "protrude upon the head," as tefillin stand out on a person's head.

משא"כ התפלין מצד עצמם יש להם ג"כ מציאות ע"ד כגופא בלא נשמתא וכן בשאר כל המצות יובן כן.

whereas the tefillin in themselves also have an existence, in the manner of "like a body without a soul." And so it is to be understood with all the other mitzvos as well.

> The "tefillin themselves" correspond to the vessels that exist like a body without a soul. The same pattern applies to all of G-d's mitzvos: an existing vessel, and an added light that fills it.

SECTION 4 • ¶13

G-d's Torah, prayer and the two readings

13 והקב"ה יושב ועוסק בתורה[17] הוא המשכת אותיות מבחי' שמו הגדול כו'.

And "the Holy One, blessed be He, sits and occupies Himself with Torah": this is the drawing-down of letters from the level of His great Name…

> The Sages say that G-d "sits and occupies Himself with Torah" (Avodah Zarah 3b): this is the drawing down of the letters from His great Name.

והקב"ה מתפלל יה"ר [יהי רצון][18] כו'. שיומשכו מדות דא"א בז"א כו'. ורב חסד[19] כו'.

And "the Holy One, blessed be He, prays: May it be My will…": that the attributes of Arich Anpin be drawn into Z'eir Anpin… and "abundant in kindness…"

> The Sages also say that G-d prays, "May it be My will that My mercy overcome My anger" (Berachos 7a). On the first reading, G-d's prayer means that the attributes of Arich Anpin, the higher mercies such as "abundant in kindness," should flow into Z'eir Anpin.

ויש פי' אחר דהקב"ה ר"ל [רוצה לומר] ז"א דאצי'. והתפלין הן מוחין מאו"א [מאבא ואימא][20] הנמשכים לו[21] ואי"כ הם למעלה ממנו. ואי"ש [ואתי שפיר] לפי"ז [לפי זה] ביותר בענין הקב"ה מתפלל שיכבשו רחמי כו' שיומשכו לו מדות דא"א כו'

There is another explanation: that "the Holy One, blessed be He" means Z'eir Anpin of Atzilus. And the tefillin are the mochin from Abba and Imma that are drawn down to Him, and if so, they are higher than He. According to this, [the statement] that the Holy One, blessed be He, prays "that My mercy may overcome…" fits all the better: that the attributes of Arich Anpin be drawn down to Him…

> A second reading takes "the Holy One" to be Z'eir Anpin of Atzilus itself. Then the tefillin are the mochin that Z'eir Anpin receives from Abba and Imma, which are above it, and G-d's prayer fits even better: one prays for what is above oneself, that the attributes of Arich Anpin be drawn down.

(וב' פירושים הנ"ל[22] בענין קוב"ה [קודשא בריך הוא] נתבאר בפירוש הזהר בענין קוב"ה [קודשא בריך הוא] אתי לאשתעשע בג"ע [בגן עדן] כו'

(The two explanations above about "the Holy One, blessed be He" are explained in the commentary on the Zohar on the matter of "the Holy One, blessed be He, comes to delight in the Garden of Eden…"

> A parenthesis notes that both readings of "the Holy One" are also discussed in the commentary on the Zohar's phrase "the Holy One comes to delight in the Garden of Eden."

ושני הפירושים אמת והוא כמ"ש במ"א שיש בחי' מצותי של המאציל[23] יתי עצמו ובחי' מצות הוי"ה דז"א דאצי' ובודאי בז"א המצות הן המשכה שלמעלה ממנו משא"כ למעלה יותר באי"ס ב"ה מצותי הן המשכות ממנו לשרשי הכלים כו' ודי לחכימא)

And both explanations are true, and it is as is explained elsewhere: that there is the level of "My mitzvos" of the Emanator Himself, may He be blessed, and the level of "the mitzvos of Havayah" of Z'eir Anpin of Atzilus. And certainly in Z'eir Anpin the mitzvos are a drawing-down from what is above Him; whereas higher still, in the Infinite One, blessed be He, "My mitzvos" are drawings-down from Him to the roots of the vessels… And this is enough for the wise.)

> Both readings are true, for there are two levels of divine mitzvos: "My mitzvos," those of the Emanator Himself, and "the mitzvos of Havayah," those of Z'eir Anpin. For Z'eir Anpin a mitzvah is a light drawn from above it; for the Infinite One, "My mitzvos" are the light He draws from Himself into the roots of the vessels. The Kehot note adds that a later maamar (the Hemshech of Rosh Hashanah 5666) reads this as the meaning of the Midrash that G-d Himself does what He tells Israel to do.

וזהו שנק' המצות דרך הוי"ה וארחות הוי"ה[24] שהם כמו עד"מ דרך ושביל שבהן נמשך אוא"ס [אור אין סוף] ב"ה להתלבש באצי' וכל המשכה הוא ע"י שם הוי"ה כנודע:

And this is why the mitzvos are called "the way of Havayah" and "the paths of Havayah": they are, as it were, a way and a path by which the Infinite Light, blessed be He, is drawn down to become enclothed in Atzilus; and every drawing-down is through the Name Havayah, as is known.

> That is why Scripture calls the mitzvos "the way of Havayah" and "the paths of Havayah." They are the road on which the Infinite Light travels to enclothe itself in Atzilus, and every such flow passes through the Name Havayah, which means bringing into being.

SECTION 5 • ¶14–15

Tzaddikim and beinonim

14 והנה עיקר הכוונה במעשה המצות למטה באדם הוא שעי"ז נמשך כן למעלה להיות הקב"ה מקיים המצות ע"ד הנ"ל וזהו הנק' להוסיף אור באצילות.

Now, the main intent in the performance of the mitzvos below, by a person, is that through it the same is drawn down above, so that the Holy One, blessed be He, fulfills the mitzvos, in the manner explained above; and this is what is called "adding light in Atzilus."

> The purpose of a person's mitzvos below is to bring about G-d's "mitzvos" above, the added light described earlier. This is what Kabbalah calls "adding light in Atzilus."

אך זהו דוקא בצדיקים שאין רע בנר"נ [בנפש רוח נשמה] שלהם כלל. אבל בבינונים עיקר הכוונה במצוה שלהם צ"ל לברר הנר"נ [הנפש רוח נשמה] שלהם[25] ע"ז.

But this applies specifically to tzaddikim, in whose nefesh, ruach, and neshamah there is no evil at all. But for beinonim, the main intent in their mitzvah must be to refine their nefesh, ruach, and neshamah through it.

> That purpose applies fully to tzaddikim, whose nefesh, ruach and neshamah, the levels of the soul, hold no evil at all. For beinonim, the "intermediate" people of Tanya who still have evil to contend with, the main purpose of their mitzvos is to refine their own souls. In Likkutei Torah, Balak, the Alter Rebbe explains that every drawing down of the Infinite comes about through the soul's descent into the body, a descent for the sake of ascent.

15 ויש להבין בזה דהלא המצוה אחת היא בין לצדיקים בין לבינונים כי התפלין דמשה ואהרן הם ד' פרשיות דתפלין שלנו[26] ממש ואיך ישתנה עיקר הכוונה כ"כ [כל כך].

But this needs to be understood: is not the mitzvah one and the same for tzaddikim and for beinonim? For the tefillin of Moshe and Aharon are exactly the four passages of our tefillin. So how can the main intent differ so much?

> The Alter Rebbe raises a question about what he has just said. The mitzvah is identical for everyone: the tefillin of Moshe and Aharon contained the same four Torah passages as ours, so how can its main purpose differ between a tzaddik and a beinoni?

אך הענין הוא דבאמת הכל כוונה אחת היא. שבהיות הוספת האור באצי' ע"י מצות הצדיקים. אזי ממילא יש כח לברר הרע מנוגה דבי"ע כו'.

But the point is that in truth it is all one intent. For when there is an addition of light in Atzilus through the mitzvos of the tzaddikim, then automatically there is power to refine the evil from the nogah of Beriah, Yetzirah, and Asiyah…

> The answer is that the purpose is really one. When the mitzvos of tzaddikim add light in Atzilus, that added light itself gives the power to refine the evil mixed into nogah ("glow"), the husk of the lower worlds that is neither wholly holy nor wholly evil (kelipas nogah), which is the beinoni's task.

SECTION 6 · ¶16–18

"Who lowers Himself": the first reading

16 וזהו ענין המשפילי לראות בשמים ובארץ[27] כפי הראשון. שנשפל להתלבש בתוך בחי' שמים וארץ. שהן ז"א ונוק' [ונוקבא]

And this is the meaning of "Who lowers Himself to look upon heaven and earth," according to the first explanation: that He lowers Himself to become enclothed within the level of heaven and earth, which are Z'eir Anpin and Nukva.

> The verse "Who lowers Himself to look upon heaven and earth" (Psalms 113:6) plainly praises G-d, enthroned so high that even to see the heavens He looks down. The maamar reads "lowers" as G-d lowering Himself to become enclothed within "heaven and earth," and on this first explanation these are Z'eir Anpin and Nukva, the masculine and feminine configurations of Atzilus.

כי הנה רם על כל[28] כו' ובחי' כד אנת תסתלק מינייהו[29] מהכלים דע"ס [דעשר ספירות]. דהיינו כמו ענין השינה שהוא הסתלקות המוחין אל עצמות הנפש.

For behold, "He is high above all…"; and [there is] the level of "when You withdraw from them," from the vessels of the ten Sefiros, which is like sleep, which is the withdrawal of the mochin into the essence of the soul.

> For G-d is "high above all" (Psalms 113:4), so His light can be withdrawn from the vessels of the ten Sefiros, the state of "when You withdraw from them." The Alter Rebbe compares this to sleep, when a person's mochin withdraw into the essence of the soul and are not active.

17 והגם שיש לו צירופי אותיות המחשבה בחלומות. הרי הוא רק מחשבה בלא חכמה רק בחי' הדמיון. מה שאין כן כאשר יקיץ מהשינה הנה יאיר השכל במחשבה.

And even though in dreams he has combinations of the letters of thought, it is only thought without wisdom, only the level of imagination. Whereas when he wakes from sleep, the intellect shines in his thought.

> In dreams the mind still combines the letters of thought, but without wisdom, only as imagination. When a person wakes, his intellect shines into his thinking again.

ועד"ז יובן הנמשל שבחי' הסתלקות האור ומוחין דגדלות המלובש בע"ס [בעשר ספירות] לבחי' העצמות אוא"ס [אור אין סוף] אז הגילוי למטה נק' עד"מ בחי' שינה.

In the same way the analogue is to be understood: [at] the level of the withdrawal of the light and the mature mochin that are enclothed in the ten Sefiros into the level of the essence, the Infinite Light, the revelation below is then called, by way of analogy, the level of sleep.

> Above, when the light and the mature mochin withdraw from the ten Sefiros back into the essence of the Infinite Light, what remains revealed below is like sleep: the forms continue, but without their true inner light.

18 וע"ז היה שליטה גם לעכו"ם [לעובדי כוכבים ומזלות] מצרים ובבל. אבל ע"י התלבשות האור ומוחין דגדלות בע"ס [בעשר ספירות]. וזהו ענין הקב"ה מניח תפלין כו' כנ"ל.

And through this, the idolatrous nations, Egypt and Babylon, also had dominion. But through the enclothing of the light and the mature mochin in the ten Sefiros, and this is the meaning of "the Holy One, blessed be He, puts on tefillin…," as said above,

> In that "sleeping" state, the nations that served idols, Egypt and Babylon, were able to dominate, because the divine light was not revealed in its strength. When the light and mature mochin are enclothed in the Sefiros, which is what "the Holy One puts on tefillin" means, the situation changes.

והיינו פי' המשפילי להתלבש בתוך שמים וארץ. הנה עז"נ [על זה נאמר] השקיפה ממעון קדשך מן השמים.[30]

which is the explanation of "Who lowers Himself" to become enclothed within heaven and earth; of this it is said, "Look down from Your holy dwelling, from heaven."

> This is G-d lowering Himself into "heaven and earth," of which the Torah says, "Look down from Your holy dwelling, from heaven" (Deuteronomy 26:15), the prayer each farmer says after giving his tithes. G-d's "looking down" is His light entering the Sefiros.

ואז ע"ז וברך את עמך ישראל ע"ד באורך נראה אור[31] שנראים לדבר חשוב כי המכוון בהשתלשלות העולמות הוא בשביל קיום התומ"צ [התורה ומצות]:

And then, through this, "and bless Your people Israel," in the manner of "In Your light we see (nir'eh) light," that we are seen (nir'im) as something of importance; for the purpose of the chain of descending worlds is for the sake of fulfilling the Torah and mitzvos.

> Through this comes "and bless Your people Israel," in the manner of "In Your light we see light" (Psalms 36:10). The word nir'eh, plainly "we see," can also be read "is seen," and the maamar takes it as Israel being "seen" as something important, because the whole chain of descending worlds exists for the sake of the Torah and mitzvos that Israel fulfills.

SECTION 7 • ¶19–21

Zechariah's menorah

19 והנה להבין ענין פי' השני בפסוק המשפילי לראות דהיינו שע"י שמים וארץ נעשה סבת השפלה זו. יש להקדים ענין מנורת זכריה וגלה על ראשה[32] כו'.

Now, to understand the second explanation of the verse "Who lowers Himself to look," namely that through heaven and earth this lowering is brought about, we must first introduce the matter of Zechariah's menorah: "and a bowl upon its top…"

> The second reading of "Who lowers Himself to look upon heaven and earth" is that "heaven and earth" are the cause of G-d's lowering, not only where it ends. To explain it, the Alter Rebbe introduces Zechariah's vision of a golden menorah with "a bowl upon its top" (Zechariah 4:2).

כי הנה סדר ההשתלשלות וההמשכה מהמאציל לנאצלים הוא ע"י בחי' כתר שיש בו מבחי' תחתונה שבא"ס והוא בחי' עתיק.

For the order of the chain of descent and of the drawing-down from the Emanator to the emanated beings is through the level of Keser, which contains something of the lowest level of the Infinite One, and this is the level of Atik.

> Light passes from G-d, the Emanator, to the emanated worlds through Keser, the "crown." Keser contains something of the lowest level of the level above, and this aspect is called Atik, the "Ancient One."

והיינו דכמו שמל' דאצי' נעשה עתיק לבריאה.[33] ונמצא שבחי' כתר דבריאה יש בו מבחי' תחתונה שבאצילות ממש. דהיינו מבחי' מל' דאצילות.

That is: just as Malchus of Atzilus becomes Atik for Beriah, so that the level of Keser of Beriah contains something of the lowest level of Atzilus itself, namely of the level of Malchus of Atzilus,

> For example, Malchus, the lowest level of Atzilus, becomes Atik, the inner Keser, of the next world, Beriah, so that Beriah's Keser contains the very lowest level of Atzilus. In Likkutei Torah, Masei, the Alter Rebbe states the rule in full: only the Malchus of the higher level comes down to become Atik and source for the lower, and the Kehot note also gives Etz Chaim and Tanya for it.

כך מבחי' מלכות דא"ק [דאדם קדמון] (שנק' מל' דא"ס) נעשה עתיק וכתר לאצי' וזהו הגולה שעל ראשה.

so too, from the level of Malchus of Adam Kadmon (which is called Malchus of the Infinite One), there comes to be Atik and Keser for Atzilus; and this is "the bowl upon its top."

> In the same way, Malchus of Adam Kadmon, the primordial level above Atzilus (also called Malchus of the Infinite One), becomes the Atik and Keser of Atzilus. This is the "bowl upon its top" of Zechariah's menorah.

וכמ"ש גולת הכותרת[34] שכותרת ומקפת למעלה סביבות ראשה. וכך בחי' כתר הוא בחי' עטרה ומקיף על המוחין.

As it is written, "the bowl of the koteres (capital)," which crowns (koteres) and encircles from above, around its top. So too the level of Keser is the level of a crown and an encompassing over the mochin.

> The phrase "the bowl of the koteres" (I Kings 7:41), the capitals atop the Temple's pillars, is read by its root: koteres, "capital," also means "crowns," the same root as Keser, "crown." So the bowl sits on top and encircles the head, and Keser likewise is a crown that surrounds the mochin rather than entering them.

ושבעה נרותיה הם המדות דאצי' ושבעה מוצקות לנרות הם ז"ת [ז' תחתונות] דעתיק יומין שהם בחי' מקור ההשפעה להמדות דאצי'. לכן נק' מוצקות לנרות כו'.

"And its seven lamps" are the emotive attributes of Atzilus, and "seven pipes to the lamps" are the seven lower [Sefiros] of Atik Yomin, which are the source of the flow to the emotive attributes of Atzilus. Therefore they are called "pipes to the lamps…"

> The menorah's seven lamps are the seven emotive attributes of Atzilus, and the "seven pipes to the lamps" are the seven lower Sefiros of Atik Yomin, which feed those attributes. As pipes bring oil to a lamp, these higher attributes supply the emotive attributes of Atzilus.

20 וכמ"ש במ"א שיש ב' בחי' מדות. הא' המדות שלמטה מהשכל וההתבוננות ונק' טורי נהורא.

As is explained elsewhere, there are two levels of emotive attributes. The first is the emotive attributes that are below intellect and contemplation, and they are called "mountains of light."

> There are two kinds of emotive attributes. The first kind are those born from intellect and contemplation, the love and awe a person reaches by meditating on G-d's greatness; these are called "mountains of light," since they are lit up by understanding.

והב' המדות שלמעלה מהשכל והטעם המובן ונק' אהבה רבה וטורי חשוכא ומדות אלו שלמעלה מהשכל נקר' [נקרא / נקראת / נקראות] מוצקות למדות הנמשכים מהשכל הנק' נרות כו'.

The second is the emotive attributes that are above intellect and understandable reason, and they are called "great love" and "mountains of darkness." And these emotive attributes that are above intellect are called the "pipes" for the emotive attributes that are drawn from the intellect, which are called "lamps…"

> The second kind are above intellect and reason, such as "great love" (ahavah rabbah), and are called "mountains of darkness" because the mind cannot grasp them. These higher attributes are the "pipes" that feed the attributes born of intellect, the "lamps."

ושני [ושנים] זיתי עליה[35] אי מימין הגלה כו' הם בחי' חו"ב [חכמה ובינה] דע"י [דעתיק יומין] וגם הם בחי' ב' מזלות נוצר ונקה[36] שהם מקורות דחו"ב [דחכמה ובינה] דאצי'.

"And two olive trees upon it, one to the right of the bowl…": these are the level of Chochmah and Binah of Atik Yomin, and they are also the level of the two mazalos, "notzer" and "venakeh," which are the sources of Chochmah and Binah of Atzilus.

> The "two olive trees" beside the bowl (Zechariah 4:3) are Chochmah and Binah of Atik Yomin, "the Ancient of Days," the inner level of Keser. They are also the two "mazalos" called notzer and venakeh, two of the Thirteen Attributes of Mercy that Kabbalah sees in the beard of Arich Anpin; these are the sources of Chochmah and Binah of Atzilus.

21 והנה הזית הוא מר רק שמוציאין ממנו שמן ע"י כתישה. והיינו בחי' בירור רפ"ח נצוצין ע"י אתכפייא ואתהפכא כמאמר כד אתכפייא סט"א [סטרא אחרא][37] אסתלק יקרא דקוב"ה [דקודשא בריך הוא]

Now, the olive is bitter, but oil is extracted from it by crushing. This is the level of the refinement of the 288 sparks through subduing and transforming [the sitra achra], as the saying goes, "When the sitra achra is subdued, the glory of the Holy One, blessed be He, rises."

> An olive is bitter, yet crushing it brings out oil. This stands for refining the 288 sparks of holiness that fell into the lower realms, by subduing the sitra achra (iskafya) and transforming it (is'hapcha); as the Zohar says, when the sitra achra is subdued, G-d's glory rises. In Torah Ohr, Vayakhel, the Alter Rebbe adds that this subduing, accepting the yoke, can last unchanged all day, unlike love, which rises and falls.

ומקור המשכת מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין] שע"י הבירורים נמשך מבי' מזלות הנ"ל.

And the source of the drawing-down of mayin nukvin and mayin duchrin, which [comes] through the refinements, is drawn from the two mazalos mentioned above:

> These refinements are also the source of the "feminine waters" (mayin nukvin), the arousal from below, and the "masculine waters" (mayin duchrin), the flow from above, both drawn from the two mazalos.

מזל ונקה הוא שרש כל המ"ן [המיין נוקבין] ומזל נוצר שרש המ"ד [המיין דוכרין] לכן הן הן ב' זיתים הנ"ל:

the mazal "venakeh" is the root of all the mayin nukvin, and the mazal "notzer" is the root of the mayin duchrin. Therefore they themselves are the two olive trees mentioned above.

> The mazal venakeh is the root of the arousal from below, and notzer is the root of the flow from above. That is why they are the two olive trees whose oil, the light drawn out by crushing, feeds the menorah.

SECTION 8 • ¶22–24

Nullification of will

22 והנה עיקר סבת המשכת בחי' גולה שעל ראשה הנ"ל הוא ע"י בטול רצון שהוא בחי' עבודה שלמעלה מהבחירה שע"פ שכל ודעת שבזה עושים המשכת הגולה שהוא בחי' הכתר ומקיף שלמעלה מהשכל.

Now, the main cause of the drawing-down of the level of "the bowl upon its top" mentioned above is through the nullification of will, which is the level of divine service that is above choice based on intellect and knowledge; for through this one brings about the drawing-down of the bowl, which is the level of Keser and the encompassing [light] that is above intellect.

> The "bowl upon its top" (Keser, the encompassing light above intellect) is drawn down mainly through the nullification of will (bittul ha-ratzon). This is a service above any choice made by reasoning, and so it reaches a level that is itself above reason.

23 וביאור הענין כי הנה מבירורי רפ"ח נצוצים נעשה או"ח [אור חוזר] מלמטלמ"ע [מלמטה למעלה] עד רום המעלות שגם בחכמה סתימאה האור חוזר למעלה יותר.

The explanation of the matter: from the refinements of the 288 sparks, reflected light is produced from below to above, up to the highest heights, so that even in the hidden Chochmah the light returns higher still.

> Refining the 288 sparks produces "reflected light," light rising from below to above. It rises so high that it reaches even into the hidden Chochmah, the concealed wisdom of Arich Anpin.

וזהו בקיעת שערות הראש ועי"ז נמשך אח"כ מלמעלה תוספת אור ושפע רב ונמשך למטה ע"י שערות דדיקנא שהם המשכה מלמעלמ"ט [מלמעלה למטה].

And this is the breaking-through of the hairs of the head; and through this there is afterward drawn from above an added light and an abundant flow, and it is drawn below through the hairs of the beard, which are a drawing-down from above to below.

> This rising light is pictured as the hairs of the head breaking through. In response an added light and abundant flow descend through the "hairs of the beard," the channels of flow from above to below.

24 ולכן כל המצות מעשיות הם מבחי' נוגה כמו הצמר דציצית וקלף התפלין שע"י שמתבררים הנצוצין שבנוגה ע"י קיום המצוה נמשך תוספת אורות באצי' כנ"ל.

Therefore all the practical mitzvos are from the level of nogah, such as the wool of tzitzis and the parchment of tefillin; for when the sparks in nogah are refined through fulfilling the mitzvah, added lights are drawn into Atzilus, as said above.

> The practical mitzvos are done with physical things from kelipas nogah, such as the wool of tzitzis and the parchment of tefillin. Using them for a mitzvah refines the sparks within them and brings added light into Atzilus.

אך הנה בחי' בטול הרצון יש בו מעלה יתירה ואתכפיא סט"א [סטרא אחרא] ביותר מצד בטול רצון הגוף בסתם שמבטל כל רצונותיו ויקבע בלבבו ללילך אחרי ה'.

But the level of the nullification of will has an additional advantage, and the sitra achra is subdued more, because of the nullification of the body's will in general: one sets aside all his desires and resolves in his heart to follow G-d,

> Nullification of will goes further. One sets aside the body's will as a whole, not just in a particular act, and resolves to follow G-d, which subdues the sitra achra more than any single mitzvah does.

SECTION 9 • ¶25

"Who lowers Himself": the second reading

25 וכאלו אין לו שום רצון רק מה שירצה ה' זהו רצונו וזהו אתכפי' סט"א [סטרא אחרא] ממש ביתר שאת ויתר עז מבקיום מצוה אחת

and as if he has no will at all, only what G-d wills is his will. This is the true subduing of the sitra achra, with greater dignity and greater power than in fulfilling a single mitzvah.

> Completing the previous sentence, the Alter Rebbe describes total nullification of will: a person has no will of his own except what G-d wills. This subdues the sitra achra more powerfully than fulfilling any single mitzvah.

וכך ההמשכה ע"י הוא בחי' וגלה על ראשה. שהוא בחי' רעוא דכל רעוין דהיינו מקור כל הרצונות.

And so the drawing-down through this is the level of "and a bowl upon its top," which is the level of "the Will of all wills," that is, the source of all the wills.

> What it draws down is "the bowl upon its top," the Keser above Atzilus, which is "the Will of all wills," the source of every particular divine will.

משא"כ תרי"ג מצות הם תרי"ג ארחין שבגלגלתא דז"א שהוא עד"מ למטה בחי' פרטי הרצונות. אבל מקורן ושרשן הוא בחי' רעדכ"ר [רעוא דכל רעוין] וזה נמשך דוקא ע"י בטול רצון שבזה מתקשר לבעל הרצון ממש ובחי' בטול רצון זה נק' ארץ שמשים עצמו כעפר ממש.

Whereas the 613 mitzvos are the 613 paths in the skull of Z'eir Anpin, which is, by way of analogy below, the level of the particular wills. But their source and root is the level of "the Will of all wills," and this is drawn down specifically through the nullification of will, for by this one binds oneself to the very Master of the will. And this level of nullification of will is called "earth," for one makes oneself truly like dust.

> The 613 mitzvos, the 613 paths in the head of Z'eir Anpin, are by comparison like a person's particular wishes. Their root, the Will of all wills, is reached only by setting aside one's own will, which binds a person to the Master of the will Himself; this self-effacement is called "earth," since one makes oneself like dust.

(ושמים היינו מקיף זהו בחי' אהבת בכל מאדך[38] בלי גבול ממש שע"י ממשיכים להיות מקור ההמשכה מהמאציל בנאצלים. היינו שעושים בחי' הגולה וכו'. וגם המוצקות שהם הכל למעלה מהשכל)

(And "heaven" means the encompassing [light]: this is the level of the love "with all your me'od (might)," truly without limit, through which one draws down [the light] to become the source of the flow from the Emanator into the emanated beings, that is, one brings about the level of the bowl, etc., and also the pipes, which are all above intellect.)

> In a parenthesis, "heaven" is defined as the encompassing light, reached through love "with all your me'od" (Deuteronomy 6:5). Me'od means "very much": a love truly without limit which, like the nullification of will, is above intellect and draws down the bowl and the pipes. In Likkutei Torah, Emor, the Alter Rebbe likewise explains me'od as "without limit," the Infinite above the vessels, which the mitzvos then draw down.

וזהו המשפילי לראות בשמים ובארץ.[39] שע"י שמים וארץ שבבחי' זו נעשה ההשפלה מא"ס ממש להיות נמשך כתר לאצי'.

And this is "Who lowers Himself to look upon heaven and earth": through heaven and earth of this level, the lowering takes place from the Infinite One itself, so that Keser is drawn down to Atzilus.

> This gives the second reading of "Who lowers Himself to look upon heaven and earth": through this "heaven" (boundless love) and "earth" (nullification of will), the Infinite One Himself lowers Himself, so that Keser is drawn down to Atzilus. Here heaven and earth are the cause of the lowering.

ואח"כ ע"י תומ"צ [תורה ומצות] נעשה התלבשות האור מהכתר בתרי"ג ארחין דז"א. ורמ"ח איברין דמלכא כו'. וזהו פי' המשפילי בתוך שמים וארץ שהם זו"נ [זעיר אנפין ונוקבא] דאצי'.

And afterward, through the Torah and mitzvos, the enclothing of the light from Keser in the 613 paths of Z'eir Anpin takes place, and [in] "the 248 limbs of the King..." And this is the explanation of "Who lowers Himself" within heaven and earth, which are Z'eir Anpin and Nukva of Atzilus.

> After that, Torah and mitzvos bring the light from Keser into the 613 paths of Z'eir Anpin and "the 248 limbs of the King," the 248 positive mitzvos. This corresponds to the first reading, in which G-d lowers Himself into heaven and earth, Z'eir Anpin and Nukva.

(וכמ"ש בכהאר"י [בכתבי האר"י] ז"ל [זכרונו לברכה / זכרונם לברכה][40] שלהמשיך יחוד או"א [אבא ואימא] הוא ע"י מס"נ [מסירות נפש] ויחוד זו"נ [זעיר אנפין ונוקבא] הוא ע"י תורה ומצות. ובי' המשכות אלו זהו בי' פירושים שנתבאר כאן בענין המשפילי לראות בשמים ובארץ. וכמ"ש במ"א שיש שמים וארץ עילאין. ויש שמים וארץ תתאין).

(As is written in the writings of the Arizal, of blessed memory: drawing down the union of Abba and Imma is through self-sacrifice, and the union of Z'eir Anpin and Nukva is through Torah and mitzvos. These two drawings-down are the two explanations given here of "Who lowers Himself to look upon heaven and earth"; and as is explained elsewhere, there is a higher heaven and earth and there is a lower heaven and earth.)

> The parenthesis cites the Arizal: the higher union of Abba and Imma (Chochmah and Binah) is brought about by self-sacrifice, while the union of Z'eir Anpin and Nukva comes through Torah and mitzvos. These match the two readings of the verse, which speak of a higher and a lower "heaven and earth." In Likkutei Torah, Emor, the Alter Rebbe cites this from Etz Chaim and draws the practical result: even one whose Torah study is his occupation stops to say the Shema.

וזהו ענין מה שארז"ל [שאמרו רבותינו זכרונם לברכה] למה קדמה שמע[41] לוהיה אם שמוע שיקבל עליו עומ"ש [עול מלכות שמים] תחלה ואח"כ יקבל עליו עול מצות כי בפי' שמע נאמר בכל מאדך והיא בחי' שמים לפי' הב'.

And this is the meaning of what our Sages, of blessed memory, said: Why does [the passage of] Shema precede "And it shall be, if you will listen"? So that one first accepts upon himself the yoke of the kingship of Heaven, and afterward accepts upon himself the yoke of the mitzvos. For in the passage of Shema it says "with all your might," and this is the level of "heaven" according to the second explanation.

> The Mishnah asks why the Shema is said before "And it shall be, if you will listen": so that one first accepts the yoke of Heaven's kingship and then the yoke of the mitzvos. The Shema's "with all your might" is the boundless love called "heaven" in the second reading.

וגם מארז"ל [מאמר רבותינו זכרונם לברכה] בכל מדה שמודד לך[42] הוי מודה לו במאד מאד זהו בחי' ארץ בטול רצון.

And also what our Sages, of blessed memory, said: "For whatever measure (middah) He metes out (moded) to you, thank (modeh) Him very, very much (bim'od me'od)": this is the level of "earth," the nullification of will.

> The Mishnah reads "with all your me'od" as "whatever measure (middah) He metes out (moded) to you, thank (modeh) Him very much (bim'od me'od)": middah, moded and modeh all echo me'od. Accepting everything G-d sends with thanks is the nullification of will called "earth."

וכ"ז [וכל זה] נקרא קבלת עומ"ש [עול מלכות שמים] פי' מלכות דא"ס שנק' מלכות שמים בחי' מקיף שע"ז נמשך וגלה על ראשה כו' שנעשה עתיק לאצילות

And all this is called accepting the yoke of the kingship of Heaven, meaning Malchus of the Infinite One, which is called "the kingship of Heaven," the level of the encompassing [light], through which "and a bowl upon its top…" is drawn down, so that it becomes Atik for Atzilus.

> Together these make up accepting the yoke of Heaven's kingship, where "kingship of Heaven" means Malchus of the Infinite One, an encompassing light. Through it "the bowl upon its top" is drawn down, and Malchus of the Infinite One becomes Atik for Atzilus.

ואח"כ והיה אם שמוע[43] הוא המשכת האור בכלים ע"י המצות בתוך שמים וארץ כנ"ל:

And afterward, "And it shall be, if you will listen" is the drawing of the light into the vessels through the mitzvos, within heaven and earth, as said above.

> Only afterward does "And it shall be, if you will listen," the observance of the mitzvos, draw the light into the vessels, within heaven and earth, Z'eir Anpin and Nukva.

SECTION 10 • ¶26–27

"For with You is the source of life"

26 וזהו כי עמך מקור חיים.[44] פי' בחי' המל' שבעולם האצי' שנעשה עתיק לבי"ע נק' מקור חיים דבי"ע שהכתר הוא מקור ושרש כו'.

And this is "For with You is the source of life." That is, the level of Malchus in the World of Atzilus, which becomes Atik for Beriah, Yetzirah, and Asiyah, is called the source of life of Beriah, Yetzirah, and Asiyah, for Keser is the source and root…

> The maamar returns to its opening verse, "For with You is the source of life." Malchus of Atzilus, which becomes Atik (the inner Keser) of the lower worlds Beriah, Yetzirah and Asiyah, is their "source of life," since Keser is the root of each world.

והוא באמת רק בחי' עמך טפל ובטל לבחי' עצמות האצילות. ולכן לא נאמר כי אתה רק כי עמך

But in truth it is only the level of "with You," secondary and nullified to the level of the essence of Atzilus. Therefore it does not say "for You are," but only "for with You."

> That source is only "with You": secondary and nullified before the essence of Atzilus, its lowest level. That is why the verse says "with You" and not "You are" the source of life.

וכן למעלה יותר מל' דא"ק [דאדם קדמון] היא מקור חיים דאצי' שהרי נעשה עתיק לאצי' והיא בחי' עמך טפל ובטל למהות ועצמות א"ק [אדם קדמון] וזהו המגביהי לשבת[45] כו'.

And so, higher still, Malchus of Adam Kadmon is the source of life of Atzilus, since it becomes Atik for Atzilus; and it is the level of "with You," secondary and nullified to the being and essence of Adam Kadmon. And this is "Who is enthroned on high…"

> Higher up, Malchus of Adam Kadmon is the source of life of Atzilus, yet it too is only "with You," nullified before the essence of Adam Kadmon. This is "Who is enthroned on high" (Psalms 113:5): the essence remains exalted, and only its lowest level becomes the source of the level below.

אך פי' המשפילי לראות בשמים ובארץ כפי שני פירושים הנ"ל. היינו שע"י ממשיכים תוספת אור ממהות ועצמות האור שבא"ק [שבאדם קדמון] שיומשך בבחי' הגולה שעל ראשה.

But the explanation of "Who lowers Himself to look upon heaven and earth," according to the two explanations above, is that through this one draws down an added light from the being and essence of the light in Adam Kadmon, to be drawn into the level of "the bowl upon its top."

> "Who lowers Himself to look upon heaven and earth," in both readings, means that a person's service draws an added light from the very essence of Adam Kadmon into "the bowl upon its top." More than the usual lowest level descends.

(ולכן הגולה עם שהיא כמו גולת הכותרת ומקיף הרי היא כמו בחי' מקבל כדפירש"י [כדפירש רש"י] בזכריה שם כמו ספל שבו השמן[46] היינו שמעצמות האור דא"ק [דאדם קדמון] יומשך תוספת אור בגולה זו):

(Therefore the bowl, although it is like "the bowl of the capital" and encompassing, is nevertheless like a recipient, as Rashi explains in Zechariah there: like a basin holding the oil. That is, from the essence of the light of Adam Kadmon an added light is drawn into this bowl.)

> This explains why the bowl, though it is a crown that encompasses, is also a receiver. Rashi on Zechariah links gulah to gulos, "springs," and calls it a basin that holds the oil; here it receives the added light from the essence of Adam Kadmon.

27 וזהו באורך נראה אור.[47,48] פי' באורך לנוכח היינו כמו בחי' אתה ולא בחי' עמך שיומשך מעצמות האור דא"ק [דאדם קדמון] להיות נראה האור באבי"ע [באצילות בריאה יצירה עשיה] כנ"ל

And this is "In Your light we see (nir'eh) light." "Your light" is in direct address, that is, like the level of "You" and not the level of "with You": that from the essence of the light of Adam Kadmon it be drawn down so that the light is seen (nir'eh) in Atzilus, Beriah, Yetzirah, and Asiyah, as said above.

> "In Your light we see light" speaks to G-d directly ("Your"), which points to the level of "You," the essence, not merely "with You." The maamar reads nir'eh as "is seen": the added light from the essence of Adam Kadmon becomes visible in all four worlds, Atzilus, Beriah, Yetzirah and Asiyah.

וגם נראה אנחנו שבבחי' זו נהיה חשובים כנ"ל בפי' השקיפה כו'. וברך את עמך[49] כו':

And also "we are seen (nir'eh)": that in this level we will be of importance, as said above in the explanation of "Look down…." "And bless Your people…"

> "We see" can also be read "we are seen": at this level Israel are regarded as important. This connects back to "Look down… and bless Your people Israel" (paragraph 18), closing the maamar.

IN ONE'S AVODAH

A person's mitzvos draw light into Atzilus and refine the sparks of nogah. Before the yoke of the mitzvos, though, comes the yoke of Heaven's kingship: loving G-d "with all your might," without limit, and setting aside one's own will entirely, making oneself like dust and thanking G-d for whatever He sends. This reaches the Will of all wills and draws down light from the essence itself.

QUESTIONS FOR DISCUSSION

1. What is the difference between the tefillin as an object and the act of putting them on, and how does the maamar apply this to G-d's "tefillin"?
2. How does the idea that the vessels have "a root of their own" answer the question raised by "everything is from You"?
3. Why is the nullification of will a greater subduing of the sitra achra than any single mitzvah?
4. How do the two readings of "Who lowers Himself to look upon heaven and earth" match the order of the Shema and "And it shall be, if you will listen"?
5. What is the significance of the verse saying "with You" rather than "You" in "For with You is the source of life"?

FOR CHILDREN · AGES 9–13

For the children at the table

Giving over our will to G-d

THE BIG IDEA

Our mitzvos draw G-d's light into the world, and when we set aside our own wishes and love Him without limit, we reach even higher, to G-d's own will.

Our Sages say that G-d, as it were, puts on tefillin and prays. What can this mean? The maamar explains that when G-d's endless light comes down into the levels that make the world, that is His "mitzvah." Think of real tefillin: there are the tefillin themselves, and there is the act of putting them on. Above, too, there is the "tefillin" and the light that comes into it. When we do mitzvos, we help G-d's light shine in those higher levels and make the world around us finer. Yet something comes even before the mitzvos. In the Shema we accept G-d as our King and love Him "with all your might," without limit. When a person sets their own wishes aside, becomes humble "like dust," and thanks G-d for whatever He sends, they reach something higher than all the mitzvos: G-d's own will. That is why we say the Shema first and only then do the mitzvos. In this way the verse comes true: "In Your light we shall see light."

THE MASHAL

The tefillin exist even before a person puts them on, but the mitzvah happens when he wears them. In the same way, the higher levels exist above, but they are complete only when G-d's light comes into them.

QUESTIONS FOR THE SHABBOS TABLE

1. Why does the Shema, accepting G-d as King, come before doing the mitzvos?
2. What does the tefillin teach us about the difference between a thing and using it for a mitzvah?
3. When something does not go your way this week, how can you set your own wish aside and say thank you to G-d?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור על הנ"ל**

The note points to a parallel version of this maamar as transcribed (hanachah) by the Mitteler Rebbe, printed in Sefer HaMaamarim 5563.

KEHOT'S NOTE

הנחת אדה"א בסה"מ תקס"ג ע' סד.

PARAGRAPH 2

2 "For with You is the source of life; in Your light we see light." The whole maamar is an explanation of this verse, which is taken up again at its end.

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.

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

3 **תרי"ג מצות הן תרי"ג ארחין שבגולגלתא**

The Idra Rabba describes paths in the skull of the divine "head"; the Kehot note cites it, with the Arizal's commentary, for the correspondence of the 613 mitzvos to these paths.

Zohar III, 129a זח"ג קכט, א

KEHOT'S NOTE

ראה זח"ג קכט, א. ובביאור האריז"ל שם. מ"ח מס' א"א ספי"ד. לקו"ת ראה כא, ד.

4 **דכל המצות נק' מצות הוי"ה**

Page 34a, in the maamar on the Chanukah lights, contrasts influence drawn inwardly (the "shepherds," the light that fills the worlds) with influence that encompasses (the "princes," the light above the chain of descent), and explains "For You are my lamp, Havayah, and Havayah illuminates my darkness" as two Names Havayah, one within the chain of descent and one above it.

KEHOT'S NOTE

ראה לעיל לד, א. ובסה"מ תקס"ג ע' סד מביא ראי' לזה "וכמ"ש מצוותי". במה שנתבאר כאן שבהקב"ה מניח תפילין יש ב' פירושים א' דהקב"ה הוא ז"א, והקב"ה מניח תפילין הוא המשכת המוחין לז"א ראה ד"ה את ה' האמרת — תש"ל סעי' ד.

5 **הקב"ה מניח תפילין ומתעטף בציצית ומתפלל**

The Talmud says that the Holy One, blessed be He, puts on tefillin, and asks what is written in them. The Alter Rebbe uses it to speak of G-d's own "mitzvos."

Berakhot 6a ברכות ו' א

Rosh Hashanah 17b ראש השנה י"ז ב

KEHOT'S NOTE

ברכות ו, א. ר"ה יז, ב. פסיקתא דר"כ פ"ה פרשת החודש. ראה גם לקמן סח, א. באוה"ת פ' ויצא תתנה, ב מביא שבזה יש שני פירושים הא' דפי' הקב"ה היינו ז"א קדוש בוא"ו, והתפילין הם מוחין מאו"א הנמשכים, והפי' הב' דתפילין הם ד' מוחין חו"ב והדעת נחלק לחו"ג, והקב"ה היינו או"ס ב"ה שנמשך ומשפיל א"ע להיות מתלבש בהמוחין כמ"ש בתו"א פ' מקץ בביאור ע"פ כי עמך מקו"ח ע"ש, ראה גם באוה"ת ויקרא כרך ג ע' תתקטז. כרך ד ע' אקמב ואילך. וראה באוה"ת במדבר כרך א ע' ח "דהיינו התלבשות גילוי או"ס עם מוחין ומדות, דהיינו תוס' גילוי או"ס בע"ס שלא בדרך ההשתלשלות", ע"ש. וראה באוה"ת פ' ואתחנן ע' שלב. סה"מ תרכ"ז ע' קיא ואילך. פלח הרמון ויקרא ע' תז.

PARAGRAPH 4

6 **אבא יונק ממזלא**

The Idra Zuta speaks of Abba (Chochmah) being nourished from the mazal, the flow of the beard of Arich Anpin. The Alter Rebbe uses it to show that Chochmah receives from above only by a "leap."

Zohar III, 289b זח"ג רפט, ב

KEHOT'S NOTE

ראה זח"ג רפט, ב ובכ"מ. ע"ח שער הכללים פ"ה.

7 **להיות או"ס מתלבש בחכמה**

The note points to a parallel discussion of the Infinite Light becoming enclothed in Chochmah.

KEHOT'S NOTE

ראה ספר המאמרים תש"ג ד"ה שיר המעלות ע' 23.

8 **כי מי גוי גדול**

Moshe tells Israel that no great nation has G-d as near to it as Havayah our G-d is whenever we call to Him. The Talmud (Berachos 6a) lists this praise of Israel among the verses in G-d's tefillin; here it shows that the binding of the Infinite Light with Chochmah is for Israel's sake. (context: Steinsaltz Tanakh)

Deuteronomy 4:7 דברים ד':ז

כִּי מִי־גוֹי גָּדוֹל אֲשֶׁר־לוֹ אֱלֹקִים קְרֹבִים אֵלָיו כַּה' אֱלֹקֵינוּ בְּכָל־קָרְאֵנוּ אֵלָיו׃

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him?

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KEHOT'S NOTE

דברים ד, ז. ראה אוה"ת פ' ואתחנן ע' שלב ואילך. סה"מ תר"ל ע' רצו ואילך.

9 **מה כתיב בהו כי מי גוי גדול**

The Talmud asks what is written in G-d's tefillin and lists praises of Israel, including "For who is a great nation."

Berakhot 6a:20–21 ברכות ו' א:כ'-כ"א

אָמַר לֵיהּ רַב נַחְמָן בַּר יִצְחָק לְרַב חִיָּיא בַּר אָבִין: הָנֵי תְּפִילִּין דְּמָרֵי עָלְמָא מָה כְּתִיב בְּהוּ? אָמַר לֵיהּ ״וּמִי כְּעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ״. וּמִי

מִשְׁתַּבַּח קוּדְשָׁא בְּרִיךְ הוּא בְּשִׁבְחֵיהוּ דְּיִשְׂרָאֵל? אִין, דִּכְתִיב: "אֶת ה' הֶאֱמַרְתָּ הַיּוֹם". וּכְתִיב: "וַה' הֶאֱמִירְךָ הַיּוֹם", אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: אַתֶּם עֲשִׂיתוּנִי חֲטִיבָה אַחַת בָּעוֹלָם, וַאֲנִי אֶעֱשֶׂה אֶתְכֶם חֲטִיבָה אַחַת בָּעוֹלָם.

Rab Nahman b. Isaac asked Rab Hiyya b. Abin : What is written in the Tefillin of the L-rd of the Universe ? He answered, "And who is like Thy people Israel, a nation one in the earth?" (I Chron. xvii 21). Does, then, the Holy One, blessed be He, glory in the praises of Israel ? Yes, for it is written, "Thou hast avouched the L-rd this day" (Deut. xxvi. 17) and "The L-rd hath avouched thee this day " (ibid. v. 18). The Holy One, blessed be He, ...

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10 **שעיקר השפעת החכמה הוא בשביל נשיי**

This is the passage the text promises ("as will be explained below"): it repeats that tefillin mean binding from above to below and explains that Chochmah flows through the angels only as messengers, its real purpose being to draw Chochmah into the souls of Israel.

KEHOT'S NOTE

ראה גם לקמן סט, א.

11 **עולם חסד יבנה**

The psalmist (Eisan the Ezrachi) says, "I said: kindness will be built forever." Plainly olam here means "forever"; the maamar, like the Chassidic tradition, reads it as "world": the world is built by kindness. G-d's tzedakah is the drawing down of Chesed by which the worlds are built. (context: Steinsaltz Tanakh)

Psalms 89:3 תהילים פ"ט:ג

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם:

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

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KEHOT'S NOTE

תהלים פט, ג.

PARAGRAPH 8

12 **ממך הכל כתיב**

When the people gave generously for the Temple his son would build, David blessed G-d before the assembly and said that all they gave was G-d's own: "For everything is from You, and from Your hand we have given You." Here it shows that nothing above has an existence apart from G-d. (context: Steinsaltz Tanakh)

I Chronicles 29:14 דברי הימים א כ"ט:י"ד

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נַעְצֹר כֹּחַ לְהִתְנַדֵּב כָּזֹאת כִּי־מִמְּךָ הַכֹּל וּמִיָּדְךָ נָתַנּוּ לָךְ:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

PARAGRAPH 9

13 **והוא היודע והוא הדיעה**

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

KEHOT'S NOTE

רמב"ם הל' יסודי התורה ב, י.

14 **והוא היודע והוא הדיעה**

Maimonides writes that G-d is the Knower, the Known and the Knowledge, all one. Here it shows that Chochmah has no existence apart from G-d.

Mishneh Torah, Foundations of the Torah 2:10, משנה תורה, הלכות יסודי התורה ב':י'

... שֶׁאִלְמָלֵי הָיָה חַי בַּחַיִּים וְיוֹדֵעַ בְּדַעָה חוּץ מִמֶּנּוּ הָיוּ שָׁם אֱלֹהוּת הַרְבֵּה הוּא וְחַיָּיו וְדַעָתוֹ, וְאֵין הַדָּבָר כֵּן אֶלָּא אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יִחוּד. נִמְצָאתָ אַתָּה אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיָּדוּעַ וְהוּא הַדֵּעָה עַצְמָהּ הַכֹּל אֶחָד. וְדָבָר זֶה אֵין כֹּחַ בַּפֶּה לְאָמְרוֹ וְלֹא בָאָזֶן לִשְׁמְעוֹ וְלֹא בְּלֵב הָאָדָם לְהַכִּירוֹ עַל בָּרְיוֹ. וּלְפִיכָךְ אוֹמֵר חַי פַּרְעֹה וְחֵי נַפְשְׁךָ וְאֵין אוֹמֵר חֵי ה' אֶלָּא חַי ה'. שֶׁאֵין הַבּוֹרֵא וְחַיָּיו שְׁנַיִם כְּמוֹ חַיֵּי הַגּוּפִים הַחַיִּים אוֹ כְּחַיֵּי הַמַּלְאָכִים. לְפִיכָךְ ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

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

15 **במאמר דפתח אליהו**

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

KEHOT'S NOTE

ת"ז בהקדמה.

16 **וכד אנת תסתלק מנייהו אשתארו כגופא**

In Patach Eliyahu, Eliyahu says to G-d that when He withdraws from the Sefiros they all remain like a body without a soul. The Alter Rebbe uses it as the model for the mitzvah "object" above.

Tikkunei Zohar 17a תקוני הזהר י"ז א

PARAGRAPH 13

17 **והקב"ה יושב ועוסק בתורה**

The Talmud describes how the Holy One, blessed be He, divides His day, part of it sitting and occupying Himself

with Torah. Here it is the drawing down of the letters of the Torah from His great Name.

Avodah Zarah 3b:7 עבודה זרה ג׳ ב:ז׳

אִינִי? וְהָא אָמַר רַב יְהוּדָה אָמַר רַב: שְׁתֵּים עֶשְׂרֵה שָׁעוֹת הָוֵי הַיּוֹם, שָׁלֹשׁ הָרִאשׁוֹנוֹת — הַקָּדוֹשׁ בָּרוּךְ הוּא יוֹשֵׁב וְעוֹסֵק בַּתּוֹרָה, שְׁנִיּוֹת — יוֹשֵׁב וְדָן אֶת כָּל הָעוֹלָם כּוּלּוֹ, כֵּיוָן שֶׁרוֹאֶה שֶׁנִּתְחַיֵּיב עוֹלָם כְּלָיָיה — עוֹמֵד מִכִּסֵּא הַדִּין וְיוֹשֵׁב עַל כִּסֵּא רַחֲמִים,

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KEHOT'S NOTE

ע"ז ג, ב. ראה לעיל ב, ב.

18 והקב"ה מתפלל יה"ר

The Talmud says that G-d prays: "May it be My will that My mercy overcome My anger." Here it is read as the drawing of Arich Anpin's attributes into Z'eir Anpin.

Berakhot 7a:1 ברכות ז׳ א:א׳

אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יוֹסֵי: מִנַּיִן שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מִתְפַּלֵּל? שֶׁנֶּאֱמַר: "וַהֲבִיאוֹתִים אֶל הַר קָדְשִׁי וְשִׂמַּחְתִּים בְּבֵית תְּפִלָּתִי", "תְּפִלָּתָם" לֹא נֶאֱמַר, אֶלָּא "תְּפִלָּתִי", מִכָּאן שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מִתְפַּלֵּל.

R. Johanan said in the name of R. Jose : Whence is it that the Holy One, blessed be He, prays?] As it is said, "Even them will I bring to My holy mountain, and make them joyful in My house of prayer [lit. the house of My prayer]" (ibid. Ivi. 7). It is not said "their prayer" but "My prayer" ; hence we infer that the Holy One, blessed be He, prays.

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KEHOT'S NOTE

ברכות ז, א.

19 ורב חסד

"Abundant in kindness" is one of the Thirteen Attributes of Mercy, which in Kabbalah belong to Arich Anpin.

Exodus 34:6 שמות ל"ד:ו׳

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

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

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20 דהקב"ה ר"ל ז"א דאצי' והתפילין הן מוחין מאו"א

According to the note, Or HaTorah cites, for this reading, the Zohar's account of tefillin in which four mochin reach Z'eir Anpin from the hidden brain of Atik.

KEHOT'S NOTE

באוה"ת פ' תבוא ע' תתרפז מציין בענין זה לזח"ג רסב, א בכוונת תפילין "ומשירותא ומשיכותא דמוחא עילאה סתימאה דעתיקא דאתמשך בההוא ז"א אשתכחו ד' מוחין בההוא ז"א", ע"ש. בלקו"ת שה"ש א, ב. ד, א. יט, ד. מציין לכאן. ראה סידור ז, ג.

21 והתפלין הן מוחין מאו"א הנמשכים לו

The note cites this Zohar on the kavanah of tefillin: from the flow of the hidden higher brain of Atik, four mochin are found in Z'eir Anpin.

Zohar, Vaetchanan 7:35–8:45 ספר הזהר, ואתחנן ז׳:ל"ה-ח׳:מ"ה

22 ובי' פירושים הנ"ל

A later discussion of the two readings of "the Holy One" and His tefillin, cited by the note.

KEHOT'S NOTE

ראה תורת שמואל תרכ"ז ע' קא. ובד"ה אז ישיר תרס"ח ע' צו. בד"ה פדה בשלום תשל"ח סע' ד (נדפס בסה"מ מלוקט ב ע' ו) הערה 42 מציין לכאן "המשך יו"ט של ר"ה תרס"ו (ע' תיט). תש"ג פ"ה (ע' 14). ד"ה יו"ט של ר"ה ה'תשמ"ג ס"א וד"ה אדון עולם תשמ"ג ס"ג ואילך (סה"מ מלוקט ח"א ע' תכא. תל ואילך). ובסה"מ תרס"ו שם שזהו הפירוש למאמרז"ל [שמו"ר פ"ל, ט].

23 מצותי של המאציל

The Midrash says that what G-d does He tells Israel to do. The Kehot note cites it, via Sefer HaMaamarim 5666, as the basis for G-d's own mitzvos.

Shemot Rabbah 30:9 שמות רבה ל׳:ט׳

... הוי, מגיד דבריו ליעקב חקיו ומשפטיו לישראל לא עשה כן לכל גוי. אלא למי? ליעקב, שבחרו מכל העובדי כוכבים, ולא נתן להם, אלא מקצת. נתן לאדם ו' מצות, הוסיף לנח אחת, לאברהם ח', ליעקב ט', אבל לישראל נתן להם הכל. אמר רבי סימון בשם ר' חנינא: משל למלך, שהיה לפניו שלחן ערוך ומיני תבשילין. נכנס עבדו נתן לו חתיכה, שני נתן לו ביצה, שלישי נתן לו ירק, וכן לכל או"א. נכנס בנו נתן לו כל השולחן לפניו. אמר לו: לאלו נתתי מנה מנה, אבל את הכל נתתי ברשותך. כך ...

Another matter, "these are the ordinances" (Exodus 21:1), that is what is written: "He declares His words to Jacob" (Psalms 147:19); these are the commandments, "His statutes and ordinances to Israel" (Psalms 147:19); these are the ordinances. Because the attributes of the Holy One blessed be He are unlike the attributes of flesh and blood. The attribute of flesh and blood is that he instructs others to perform, but he does not perform anything. The Holy One blessed be He is not so. What He performs, He says to Israel ...

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24 וארחות הוי"ה

David's psalm: "All the paths of Havayah are kindness and truth, for those who keep His covenant and His testimonies." The maamar calls the mitzvos themselves the "paths of Havayah," the channels by which the Infinite Light travels into Atzilus. (context: Steinsaltz Tanakh)

Psalms 25:10 תהילים כ"ה:י׳

כָּל־אָרְחוֹת ה' חֶסֶד וֶאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדֹתָיו:

All the paths of the L-RD are mercy and truth Unto such as keep His covenant and His testimonies.

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PARAGRAPH 14

25 **לברר הנר"נ שלהם**

The passage there teaches that every drawing down of the Infinite, both in the lower and the higher unity, comes through the soul's descent into the body for the sake of ascent, the refinement the beinoni achieves through mitzvos.

KEHOT'S NOTE

ראה לקו"ת בלק סט, ב.

PARAGRAPH 15

26 **דתפילין שלנו**

A textual variant: instead of "our tefillin" (de-tefillin shelanu), the gloss reads "like the tefillin" (ke-tefillin), meaning that Moshe and Aharon's tefillin had the four passages just like ours.

KEHOT'S NOTE

בהגהת הרה"ח ר' אשר: כתפילין.

PARAGRAPH 16

27 **המשפילי לראות בשמים ובארץ**

The psalmist praises G-d, who sits on high and "looks down to see heaven and earth": even the heavens lie below Him. The maamar reads hamashpili as G-d lowering Himself, first to be enclothed in "heaven and earth" (Z'eir Anpin and Nukva), and in the second reading as heaven and earth in man's service bringing that lowering about. (context: Steinsaltz Tanakh)

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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28 **רם על כל**

The psalmist: "Havayah is high above all nations; His glory is above the heavens." G-d's transcendence is the starting point from which He lowers Himself. (context: Steinsaltz Tanakh)

Psalms 113:4 תהילים קי"ג:ד'

רָם עַל־כָּל־גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ׃

The L-RD is high above all nations, His glory is above the heavens.

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29 **כד אנת תסתלק מיניהו**

Patach Eliyahu: when G-d withdraws from the Sefiros they remain like a body without a soul. Here it describes the state of "sleep" above.

Tikkunei Zohar 17a תקוני הזהר י"ז א

PARAGRAPH 18

30 **השקיפה ממעון קדשך מן השמים**

After giving all his tithes, the farmer declares that he has done all he was commanded and prays: "Look down from Your holy dwelling, from heaven, and bless Your people Israel and the land You gave us." The maamar reads the looking down as the Infinite Light entering the Sefiros, which brings blessing to Israel. (context: Steinsaltz Tanakh)

Deuteronomy 26:15 דברים כ"ו:ט"ו

הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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31 **באורך נראה אור**

David's psalm: "For with You is the source of life; in Your light we see light": plainly, nearness to G-d gives life and understanding. Here nir'eh, "we see," is also read "we are seen": through G-d's light Israel is seen as important. (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 19

32 **וגלה על ראשה**

The angel asks Zechariah what he sees, and he describes a menorah all of gold, with a bowl of oil on its top, its seven lamps, and seven pipes for the lamps. The maamar reads each part as a level in the descent of light. (context: Steinsaltz Tanakh)

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven

pipes, yea, seven, to the lamps, which are upon the top thereof;

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KEHOT'S NOTE

זכריי ד, ב.

33 **מלי דאציי נעשה עתיק לבריאה**

Tanya ch. 20 explains G-d's absolute unity, that bringing the worlds from nothing makes no change in Him, and illustrates it with the soul, whose letters of thought and speech issue from its ten faculties.

Tanya, Likkutei Amarim 20 תניא, חלק ראשון; ליקוטי אמרים כ'

KEHOT'S NOTE

ראה ע"ח שער כללות דרושי אבי"ע פי"ג. תניא פי"כ. לקו"ת שלח לט, ד. מסעי צב, ב.

34 **גולת הכותרת**

Listing Hiram's work for Shlomo's Temple, the verse names the two pillars and "the bowls of the capitals" on top of them, rounded orbs crowning the pillars. The maamar reads koteres, "capital," as "that which crowns," a crown like Keser. (context: Steinsaltz Tanakh)

I Kings 7:41 מלכים א ז:מ"א

עַמֻּדִים שְׁנַיִם וְגֻלֹּת הַכֹּתָרֹת אֲשֶׁר־עַל־רֹאשׁ הָעַמּוּדִים שְׁתָּיִם וְהַשְּׂבָכוֹת שְׁתַּיִם לְכַסּוֹת אֶת־שְׁתֵּי גֻּלּוֹת הַכֹּתָרֹת אֲשֶׁר עַל־רֹאשׁ הָעַמּוּדִים׃

the two pillars, and the two bowls of the capitals that were on the top of the pillars; and the two networks to cover the two bowls of the capitals that were on the top of the pillars;

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KEHOT'S NOTE

מלכים-א ז, מא.

PARAGRAPH 20

35 **ושניי זיתיי עליה אי מימין הגלה**

Zechariah describes two olive trees beside the menorah, "one on the right of the bowl and one on its left." Here they are Chochmah and Binah of Atik Yomin. (context: Steinsaltz Tanakh)

Zechariah 4:3 זכריה ד:ג'

וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִימִין הַגֻּלָּה וְאֶחָד עַל־שְׂמֹאלָהּ׃

and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.'

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36 **נוצר ונקה**

In the Thirteen Attributes that G-d proclaims as He passes before Moshe: He "keeps kindness (notzer chesed) for thousands ... and clears (venakeh)." In Kabbalah these are two of the thirteen "mazalos" of the beard of Arich Anpin. (context: Steinsaltz Tanakh)

Exodus 34:7 שמות ל"ד:ז'

נֹצֵר חֶסֶד לָאֲלָפִים נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים וְעַל־בְּנֵי בָנִים עַל־שִׁלֵּשִׁים וְעַל־רִבֵּעִים׃

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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PARAGRAPH 21

37 **כד אתכפייא סט"א**

The Zohar teaches that when the sitra achra is subdued, the glory of the Holy One rises in all the worlds. Here it is the crushing of the olive that yields its oil.

Zohar II, 128b זח"ב קכח,

KEHOT'S NOTE

זח"ב קכח, ב. ראה בהנסמן לקמן פט, ד.

PARAGRAPH 25

38 **בכל מאדך**

Moshe commands Israel: "You shall love Havayah your G-d with all your heart, with all your soul and with all your me'od," plainly "with all your might." Me'od, literally "very much," is read as a love without limit, the "heaven" of the second reading; the Mishnah's reading (25.9) is the "earth." (context: Steinsaltz Tanakh)

Deuteronomy 6:5 דברים ו:ה'

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

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

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39 **המשפילי לראות בשמים ובארץ**

Here read the second way: "heaven and earth" in a person's service cause G-d's lowering of Himself.

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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40 **וכמ"ש בכהארי"י ז"ל**

the passage shares nothing with the note

KEHOT'S NOTE

בד"ה חביב אדם תש"ג ע' קסח נסמן לע"ח. וכ"ה גם בלקו"ת אמור לג, ג ובכ"מ. ובדרך מצותיך מצות קדוש השם נסמן לפע"ח שער נפי"א פ"ד ה, ו. וראה ג"כ ע"ח שט"ל דרוש י' יא. לקו"ת נשא כב, א. אמור לב, ד ובכ"מ (כ"ק אדמו"ר זי"ע בספר המאמרים תש"ג שם).

41 **למה קדמה שמע לוהיי**

The Mishnah explains that the Shema comes first so that one accepts the yoke of Heaven's kingship before the yoke

of the mitzvos. Here it matches the order of drawing down Keser before the light enters the vessels.

Berakhot 13a:21 ברכות י"ג א:כ"א

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה: לָמָּה קְדְמָה פָּרָשַׁת "שְׁמַע" לְ"וְהָיָה אִם שָׁמוֹעַ" — כְּדֵי שֶׁיְּקַבֵּל עָלָיו עוֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ מְקַבֵּל עָלָיו עוֹל מִצְוֹת. "וְהָיָה אִם שָׁמוֹעַ" לְ"וַיֹּאמֶר" — שֶׁיְּהֵא אִם שָׁמוֹעַ נוֹהֵג בֵּין בַּיּוֹם וּבֵין בַּלַּיְלָה, "וַיֹּאמֶר" אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם בִּלְבַד.

R. Joshua b. Karhah said: Why does the section "Hear, O Israel" precede "And it shall come to pass if ye shall hearken"? So that a man shall first receive upon himself the yoke of the kingdom of heaven, and afterwards receive upon himself the yoke of the commandments. And why does "And it shall came to pass if ye shall hearken" precede "And the L-rd spake" ? Because the former applies both during the day and night, but the latter during the day only.

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KEHOT'S NOTE

ברכות יג, א.

42 **בכל מדה שמודד לך**

The Mishnah reads "with all your might" (me'odecha) as thanking G-d for whatever measure He gives. The Alter Rebbe calls this acceptance "earth," the nullification of will.

Berakhot 54a:6 ברכות נ"ד א:ו'

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּגוֹ'". "בְּכָל לְבָבְךָ" — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. "וּבְכָל מְאֹדֶךָ" — בְּכָל מָמוֹנְךָ. דָּבָר אַחֵר: "בְּכָל מְאֹדֶךָ" — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

ברכות נד, א.

43 **והיה אם שמוע**

Moshe tells Israel, "And it shall be, if you will listen to My mitzvos," the second paragraph of the Shema, about keeping the mitzvos. Here it is the drawing of light into the vessels of Z'eir Anpin and Nukva. (context: Steinsaltz Tanakh)

Deuteronomy 11:13 דברים י"א:י"ג

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

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

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PARAGRAPH 26

44 **כי עמך מקור חיים**

David's psalm: "For with You is the source of life." The Alter Rebbe stresses "with You" rather than "You": the source is only a subordinate level of the essence. (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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45 **המגביהי לשבת**

The psalmist asks, "Who is like Havayah our G-d, who sits on high?" The maamar reads it as the essence remaining exalted even as its lowest level becomes the source of the next world. (context: Steinsaltz Tanakh)

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

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

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46 **כדפירש"י בזכריה שם כמו ספל שבו השמן**

Rashi compares gulah to gulos, "springs" (Joshua 15:19), and explains it as a large round basin; the oil flows from it through the pipes to each lamp. The Alter Rebbe uses this to show that the bowl, the Keser, is also a receiver of added light from above.

Rashi on Zechariah 4:2 רש"י על זכריה ד':ב'

וגולה על ראשה. כמו (יהושע טז) גולות עלית לשון מעיין כמין ספל גדול עגול: ושבעה נרותיה. כמין בזיכין שנותנין השמן והפתילה לתוכה: שבעה ושבעה מוצקות. לכל נר ונר באין שבעה צנורות קטנים שהשמן זב מן הגולה דרך אותן מוצקות לכל נר ונר:

with its oil - bowl on top of it as in (Josh. 15:19): "The upper springs". This is an expression for a spring, [hence] a sort of large round bowl. and its seven lamps A type of vessel into which oil and wicks are inserted. seven tubes each Seven small tubes come to every lamp, for the oil flows from the bowl through those tubes into each lamp.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

PARAGRAPH 27

47 **וזהו באורך נראה אור**

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

KEHOT'S NOTE

בלקו"ת יוה"כ עא, ב מציין לכאן.

48 **באורך נראה אור**

> **"In Your light we see light": the direct address "Your" signals the essence itself, and nir'eh, "we see," is read as "is seen" (the light revealed in all the worlds) and "we are seen" (Israel regarded as important). (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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49 **השקיפה כו'. וברך את עמך**

> **"Look down from Your holy dwelling... and bless Your people Israel," recalled from paragraph 18 to close the maamar.**

Deuteronomy 26:15 דברים כ"ו:ט"ו

הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן־הַשָּׁמַיִם וּבָרֵךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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רני ושמחי בת ציון כו׳

“Sing and rejoice, O daughter of Zion”

The Midrash’s three names for Israel, “daughter,” “sister” and “mother,” are three ranks of divine service: one who must receive love of G-d from above, the master of Torah whose halachah separates good from evil, and one whose Torah is joined to self-sacrifice at “One,” and so gives birth to the revelation of G-dliness. In the Time to Come the “daughter” will rise with surpassing dignity.

THE MAAMAR IN BRIEF

Why is Israel called “daughter,” and how can the soul be “the lamp of Havayah” when G-d is also called the soul’s lamp? G-d does not change through creation: the worlds take up no place before Him, and His knowledge of them does not enclose Him, for He is thrice holy. The three holies are the first three letters of the Name Havayah, descending to speech; the yud is the tzimtzum through which the worlds and the souls’ delight in the World to Come exist, and the soul’s mitzvos make it shine. The neshamah lives in running and returning, like breath and the heartbeat: running is giving over one’s will in the Shema, returning is Torah and halachah, G-d’s dwelling below. Such a soul is “the lamp of Havayah.” One who cannot reach this by contemplation needs “You are my lamp”: Torah and mitzvos, self-reckoning and help from above. This is the “daughter,” Yaakov, who receives truth as a gift. The “sister” is the master of Torah, whose rulings cast down kelipah and make Israel, as it were, G-d’s twins. Yet Torah needs self-sacrifice at “One”; together they are the “mother,” who gives birth to the revelation of G-dliness. In the Time to Come the “daughter” will rise higher still, “a woman of valor, the crown of her husband.”

OUTLINE

1 **Daughter, sister, mother; two lamps** ¶1–2

The Midrash’s three names for Israel are three ranks of service; and the puzzle: the soul is “the lamp of Havayah,” yet G-d is called the soul’s lamp.

2 **G-d unchanged by creation** ¶3–6

"Let every soul praise" means illuminate. Unlike the soul, swayed by its garments, G-d does not change; the worlds take up no place before Him, and they are "revealed and known" before Him without His knowledge enclosing Him, for He is thrice holy.

3 **The Name Havayah, tzimtzum and the mitzvos** ¶7–10

The two heis are thought and speech, and the three holies are the descent to speech. The yud is tzimtzum, through which the World to Come was created; the mitzvos draw the yud into the higher hei, and so the soul "praises."

4 **Running and returning: the lamp of Havayah** ¶11–16

The neshamah breathes in running and returning. Running is giving over the will in the Shema, knowing that all is nullified to Him; returning is Torah and the four cubits of halachah. Above, they bring withdrawal and drawing down, and the soul becomes a lamp for the Infinite Light (Or Ein Sof).

5 **"You are my lamp": the daughter** ¶17–21

Contemplation alone cannot produce this love. Torah and mitzvos, and an honest reckoning, remove the darkness; the blemished is cast down until he returns, then helped from above. This is the "daughter," the recipient, as Yaakov receives truth from above.

6 **The sister: masters of Torah** ¶22–25

Torah study separates good from evil; G-d's word in the learner's mouth casts down the kelipos, and Israel become, as it were, G-d's brothers, His "twins." Yet Torah alone is not enough.

7 **The mother: Torah with self-sacrifice** ¶26–27

Self-sacrifice at "One" draws Torah from its root; testimony comes from Yaakov and Torah from Yisrael. This is the "mother," who gives birth to the revelation of G-dliness; in the future the "daughter" will rise.

KEY CONCEPTS

Running and returning (ratzo vashov) רצוא ושוב

The rhythm of the neshamah, named for breathing (neshimah) and seen in the constant heartbeat: running is the soul's yearning to give itself over to G-d; returning is coming back to Torah and halachah, where G-d dwells below.

Self-sacrifice (mesirus nefesh) מסירות נפש

Here, giving over one's will (nefesh) in the Shema: uprooting the will vested in worldly vanities so that one has only one will, for one's Father in heaven.

Tzimtzum (contraction) צמצום

The contraction of the Infinite Light, represented by the yud of the Name Havayah, without which neither the worlds nor the souls' delight in the World to Come could come into being.

Masters of the reckoning מארי דחושבנא

Those who take honest account of every deed, word and thought that was not for G-d; this "turn away from evil" must come first, to remove the darkness that holds back the light of love.

The four cubits of halachah ד' אמות של הלכה

Torah law, which is G-d's wisdom and will; only through it does the holy, separate G-d rest in the world and make His dwelling among the lower realms.

Yaakov and Yisrael יעקב וישראל

Two levels of soul: Yisrael has already prevailed in the struggle; Yaakov, "yud and heel," has descended low and does not yet have truth by nature, so G-d gives it to him from above.

SECTION 1 • ¶1–2

Daughter, sister, mother; two lamps

1 רני ושמחי[1] בת ציון[2] כו'. להבין למה נקי' כנס"י [כנסת ישראל] בשם בת כמו בת ציון בת ירושלים.[3]

"Sing and rejoice, O daughter of Zion," etc. [We need] to understand why the Congregation of Israel is called by the name "daughter," as in "daughter of Zion," "daughter of Jerusalem."

> The maamar opens with Zechariah's call to Zion to sing and rejoice because G-d will come to dwell in her midst, the Haftorah of Shabbos Chanukah. The question is why the Congregation of Israel, the people as a whole in their bond with G-d, is called a daughter of all things.

הנה איתא במדרש משל למלך[4] כו' לא זז מחבבה עד שקראה בתי כמ"ש שמעי בת[5] וראי והטי אזנך ושכחי עמך ובית אביך ויתאו המלך יפיך כו' (ופי' יפיך הוא כמו בחי' רעיתי יפתי).

Now, it is stated in the Midrash: "[A parable] of a king," etc.: "He did not cease cherishing her until he called her 'my daughter,'" as it is written, "Hear, O daughter, and see, and incline your ear; forget your people and your father's house, and the king will desire your beauty," etc. (And the meaning of "your beauty" is like the level of "my beloved, my fair one.")

> The Midrash compares G-d's love for Israel to a king who had an only daughter and loved her exceedingly: he called her "my daughter," and his love kept growing. The first name rests on the verse in Psalms that calls the bride "daughter" and promises that the king will desire her beauty; a brief aside adds that this "beauty" is the quality the Song of Songs names "my beloved, my fair one."

לא זז מחבבה עד שקראה אחותי וכמ"ש אחותי רעיתי.[6]

"He did not cease cherishing her until he called her 'my sister,'" as it is written, "My sister, my beloved."

> The king's love grows further, and he calls her "my sister," as the Song of Songs says, "My sister, my beloved."

לא זז מחבבה עד שקראה אמי וכמ"ש צאנה וראנה בנות ציון[7] במלך שלמה בעטרה שעטרה[8] לו אמו[9] כו' וכתיב הקשיבו אלי עמי ולאומי אלי האזינו[10] ולאמי כתיב:[11,12]

"He did not cease cherishing her until he called her 'my mother,'" as it is written, "Go forth and see, O daughters of Zion, King Shlomo, with the crown with which his mother crowned him," etc.; and it is written, "Listen to Me, My people, and give ear to Me, My nation (le'umi)": it is written [so that it can be read] le'imi, "My mother."

> At the height of his love the king calls her "my mother." The Song of Songs speaks of the crown with which King Shlomo's mother crowned him, and the Sages read Isaiah's "My nation" (le'umi) as le'imi, "My mother," saying the word is written so; some manuscripts of this maamar say it outright: "Do not read le'umi but le'imi." So there are three names, daughter, sister and mother, which the maamar will explain.

2 והנה להבין ענין ג׳ בחי׳ אלו בעבודת ה׳ שיש ג׳ מדרגות בישראל שע״ש [שעל שם] כך נקראו בבחי׳ הללו.

Now, [we need] to understand the matter of these three levels in the service of G-d: that there are three ranks among Israel, on account of which they are called by these names.

> The three names, daughter, sister and mother, are now taken as three ranks of Jews in their service of G-d. Each group is called by the name that fits its way of serving.

וצריך להבין מ״ש נר הוי״ה נשמת אדם[13] שהנשמה קרויה נרה של שם הוי״ה.[14] והרי פעם אמר הכתוב כי אתה נרי[15] ה׳ שהוא יתי׳ נקי׳ נר של נש״י [נשמות ישראל].

And we must understand what is written, "The soul of man is the lamp of Havayah": the soul is called the lamp of the Name Havayah. Yet elsewhere Scripture says, "For You are my lamp, Havayah": He, may He be blessed, is called the lamp of the souls of Israel.

> A second question opens: one verse calls the human soul "the lamp of Havayah," as if the soul gives light to G-d, while David says to G-d, "You are my lamp," as if G-d gives light to the soul. The maamar will show how both are true.

SECTION 2 • ¶3–6

G-d unchanged by creation

3 והענין כי הנה כתיב כל הנשמה תהלל[16] יה. פי׳ תהלל[17] מלשון בהלו נרו[18] כוי לשון הארה.[19]

The explanation is this. It is written, "Let every soul praise (tehallel) Yah." Tehallel is from the expression "when His lamp shone (behilo)," etc., a term for illumination.

> The verse "Let every soul praise Yah" is read not only as "praise" but as "make shine," since tehallel shares a root with behilo, "when His lamp shone." Another transcript of this maamar (Sefer HaMaamarim 5565) asks the question outright: why does the verse say tehallel and not "praise" (teshabach)? So the soul's task is to bring light, which is how the soul can be called G-d's lamp.

וביאור הדבר כי הנה כתיב אני ה׳ לא שניתי[20] ואתה הוא קודם שנבה״ע [שנברא העולם][21] ואתה הוא[22] כוי.

And the elucidation of the matter: it is written, "I, Havayah, have not changed"; and "You are He before the world was created, and You are He," etc.

> To explain how anything could "give light" to G-d, the maamar first states that G-d does not change: "I, Havayah, have not changed," and, as the morning prayers say, He is the same before and after creation. Later in Miketz (Torah Ohr 38c) the Alter Rebbe uses the same words of the prayer: bringing the worlds into being makes no change in G-d, unlike a craftsman whose mind is absorbed in what he makes, because the worlds come only from His Malchus, His "Name."

4 ואינו כדמיון הנשמה שמתפעלת ומקבלת שינויים ממקרי הגוף לפי שמלובשת ממש בתוך לבושי הגוף בג' לבושיה שהם מחדו"מ [מחשבה דבור ומעשה]

He is not like the soul, which is affected and undergoes changes from the happenings of the body, because it is truly vested within the garments of the body, in its three garments, which are thought, speech and action.

> The human soul does change with what happens to the body, because it is enclosed in garments. Its three garments are its means of expression: thought, speech and action.

שמחשבתו של האדם מלבשת את הנשמה ומקיפה מכל צד וממשיכה להטותה אל כל אשר תחפוץ ששם תהא משכן הנשמה והשראתה וכן בדו"מ [בדבור ומעשה].[23]

A person's thought vests the soul and surrounds it on every side, and draws it to turn wherever [the thought] desires, so that there the soul will dwell and rest; and so too with speech and action.

> A person's thought surrounds the soul and carries it wherever the thought goes, so the soul is "where" its thought is; speech and action do the same. The Mitteler Rebbe, explaining this maamar, spells out the example: when the mind is caught up in one thought, it is truly held by it and cannot think another at that moment.

משא"כ אצלו יתי כתיב כי לא מחשבותי מחשבותיכם[24] שאינו מקבל שום שינוי ח"ו [חס ושלום] מבריאת העולמות.

With Him, may He be blessed, however, it is written, "For My thoughts are not your thoughts": He undergoes no change at all, G-d forbid, through the creation of the worlds.

> G-d is not like this: "My thoughts are not your thoughts." Creating the worlds does not draw Him into them or change Him in any way.

5 וכמו שהיה הוא לבדו קודם שנבה"ע [שנברא העולם]. כך הוא לבדו אחר שנבה"ע [שנברא העולם]. שאין העולמות תופסים מקום אצלו יתי כלל.

And just as He was alone before the world was created, so He is alone after the world was created, for the worlds take up no place at all in relation to Him, may He be blessed.

> G-d is as alone after creation as before it, since the worlds do not count as anything in relation to Him. They add nothing and take up no "room" beside Him.

והגם שהוא מחי׳ את כולם וצופה ומביט עד סוף כל הדורות בהשגחה פרטית על כל דרכי איש ועלילות מצעדי גבר.

And even though He gives life to them all, and looks and gazes to the end of all generations with individual providence over all the ways of man and the doings of a person's steps,

> Yet He gives life to everything and watches over every person's path with individual providence. The sentence continues into the next paragraph, which explains how He can know all this without being changed.

6 וכמ״ש עיניך פקוחות על כל דרכי[25] כוי. אין זה אלא כמאמ׳ [כמאמר] לפניך נגלו כל תעלומות. הכל גלוי וידוע לפניך.

as it is written, "Your eyes are open upon all the ways," etc., this is only as in the saying, "Before You all hidden things are revealed"; "All is revealed and known before You."

> The verse says G-d's eyes are open to all human ways, and the prayers say everything hidden is "revealed and known" before Him. This phrase is the key to the answer.

פי׳ הכל גלוי וידוע.[26] שהם נעשים בבחי׳ גילוי וידיעה[27] לפניו אבל לא שייך עליו לומר שיודע בהם כידיעת האדם שידיעתו מלבשתו ומקפתו

The meaning of "all is revealed and known" is that they become revealed and known before Him; but it does not apply to say of Him that He knows them like the knowledge of a person, whose knowledge vests him and surrounds him.

> "Revealed and known" means that things simply stand revealed before Him; it does not mean He knows them as a person knows, where the knowledge encloses the knower. In Torah Ohr, Vayera (14d), the Alter Rebbe explains that with these words the Sages answered the philosophers' question how the One G-d can know many details: His knowledge does not enter into what He knows, as a person's does.

שהוא יתׄ רם ונשא מזה רבבות מדרגות עד אין קץ והוא קדוש ומובדל וג״פ [וגי פעמים] קדוש ק״ק [קדוש קדוש] עד שהוי״ה צבאות[28] להוות עולמות מלאכים ונשמות:

For He, may He be blessed, is high and exalted above this by myriads of levels without end; and He is holy and separate, and three times holy, "Holy, holy, holy," until [He is] "Havayah of hosts," to bring into being (lehavos) worlds, angels and souls.

> G-d is infinitely above that kind of knowing; this is the meaning of "holy," separate. The threefold "Holy" of Isaiah's seraphim marks the stages of descent until He is "Havayah of hosts," and the Name Havayah is read as lehavos, "to bring into being," the Name that brings the worlds, angels and souls into being.

SECTION 3 • ¶7–10

The Name Havayah, tzimtzum and the mitzvos

7 וביאור ענין ג"פ [ג' פעמים] קדוש.[29] הוא כי הנה ב' ההי"ן שבשם[30] הוי"ה. ה' הראשונה בחי' מחשבה. והי' השניה בחי' דבור.

And the explanation of the matter of "three times holy" is this. The two letters hei in the Name Havayah: the first hei is the level of thought, and the second hei is the level of speech.

> The Name Havayah has two letters hei. The first stands for divine thought and the second for divine speech. In Likkutei Torah, Emor (31a), the Alter Rebbe takes up the same threefold "Holy" of the angels and explains that "holy" means separate, as in "I, Havayah, have not changed."

והנה בחי' דבור הוא מקור התהוות העולמות מלאכים ונשמות. וכמ"ש בדבר ה' שמים נעשו[31] וברוח פיו כל צבאם.

Now, the level of speech is the source of the coming into being of the worlds, angels and souls, as it is written, "By the word of Havayah the heavens were made, and by the breath of His mouth all their host."

> Divine speech is what brings the worlds, angels and souls into being, as the verse says the heavens were made "by the word of Havayah." So the last hei is the immediate source of creation.

8 וג' אותיות הראשונות[32] הם ג"פ [ג' פעמים] קדוש שהוא השתלשלות מעילה לעילה כו' עד שיהיה בחי' ה' אחרונה בחי' דבור.

And the first three letters are the "three times holy," which is the chain of descent (hishtalshelus) from cause to cause, etc., until there comes to be the level of the last hei, the level of speech.

> The first three letters of the Name, yud, hei and vav, correspond to the three "holies." They are stages of descent, each level the cause of the next, down to the last hei, divine speech.

כי כדי להיות ה' ראשונה בחי' מחשבה והתפשטות החיות והתהוות איזו הארה צ"ל תחלה בחי' יו"ד שהוא צמצום

For in order for there to be the first hei, the level of thought, and the spreading forth of life-force and the coming into being of any illumination at all, there must first be the level of the yud, which is tzimtzum (contraction).

> Even the first hei, divine thought and the first spreading of life, cannot exist unless the yud comes first. The yud, the smallest letter, a single point, stands for tzimtzum, the contraction of the Infinite.

שמא"ס ב"ה בעצמו לא היו העולמות יכולים לקבל הארה כלל ולא הי' [היה] יכול להתהוות יש מאין כלל אלא ע"י צמצום וכמאמר מכלכל חיים בחסד.

For from the Infinite One (Ein Sof), blessed be He, Himself, the worlds could not receive any illumination at all, and nothing could come into being as something from nothing at all, except through tzimtzum, as the saying goes, "He sustains (mechalkel) life with kindness."

> Without that contraction the worlds could not receive any light and nothing could exist as a separate "something"; this is why the prayer says G-d "sustains life with kindness."

ופי' מכלכל מלשון כלי תוך כלי שלהיות חיים להחיות העולמות צ"ל צמצום בבחי' כלי תוך כלי כי הוא יתי' חיי החיים כו':

And the meaning of mechalkel is from the expression "a vessel (kli) within a vessel": in order for there to be life to give life to the worlds, there must be tzimtzum in the manner of a vessel within a vessel, for He, may He be blessed, is the Life of all life, etc.

> Mechalkel, "sustains," is read as related to kli, a vessel: life reaches the worlds by being placed in vessel within vessel, layer after layer of contraction. This is needed because G-d is the Life of all life, too great to be received directly.

9 והנה כתיב כי ביה ה' צור עולמים.[33] ביו"ד נברא העוה"ב [העולם הבא].[34] פי' העוה"ב [העולם הבא] הוא תענוג הנשמות שנהנין מזיו השכינה[35] כו'.

Now, it is written, "For with Yah, Havayah formed (tzur) the worlds": with the yud the World to Come was created. The World to Come is the delight of the souls, who take pleasure in the radiance of the Shechinah, etc.

> In its plain sense Isaiah says that Havayah is an everlasting Rock; the Talmud (Menachos 29b) reads tzur as "formed" and Yah as its two letters: with the hei this world was formed, and with the yud the World to Come. The World to Come is the souls' delight in the radiance of the Shechinah.

והתגלות תענוג זה הוא ע"י צמצום אא"ס [אור אין סוף] ב"ה שהוא בחי' יו"ד כי מאא"ס [מאור אין סוף] ב"ה בעצמו ובכבודו כביכול לא היו הנשמות יכולים לקבל[36] מאחר שהם בבחי' נברא וגבול והעוה"ב [והעולם הבא] עצמו הוא בחי' ה"א.

And the revelation of this delight is through the tzimtzum of the Infinite Light (Or Ein Sof), blessed be He, which is the level of the yud. For from the Infinite Light, blessed be He, itself, and in its glory, as it were, the souls could not receive, since they are in the state of created and bounded beings. And the World to Come itself is the level of the hei.

> Souls, being created and finite, could not receive the Infinite Light directly, so their delight is revealed only through the contraction that the yud represents. The World to Come itself corresponds to the letter hei.

ועי״י יו״ד נברא שתענוג זה שמשיגים הוא בחי׳ יש. כמ״ש להנחיל אוהבי יש. שי״[37] עולמו [עולמות].[38] וכדי להתהוות יש מאין המוחלט צ״ל בחי׳ צמצום.

And through the yud it was created, [meaning] that this delight which [the souls] grasp is the level of yesh (something), as it is written, "to bequeath to those who love Me yesh": [yesh is] three hundred and ten worlds. And to bring a yesh into being from absolute nothing, there must be the level of tzimtzum.

> Because it comes through tzimtzum, the delight of the souls is a "something" (yesh) that can be grasped. The Mishnah reads yesh in the verse as a number: its letters, yud (10) and shin (300), make 310, the worlds each righteous person will inherit. To bring a "something" out of absolute nothing, there must be a contraction.

10 והנה שכר מצוה מצוה.[39,40] פי׳ שהמצוה בעצמה ממשכת מתן שכרה וכמ״ש יגיע כפיך כי תאכל[41] שע״י המצות שאדם עושה בעוה״ז הוא ממשיך להיות גילוי הג״ע [הגן עדן] שיומשך התגלות תענוג הנשמות.

Now, "the reward of a mitzvah is the mitzvah." This means that the mitzvah itself draws down the giving of its reward, as it is written, "When you eat the toil of your hands": through the mitzvos that a person does in this world he draws down the revelation of the Garden of Eden, so that the revelation of the delight of the souls will be drawn forth.

> "The reward of a mitzvah is the mitzvah" means that the mitzvah itself brings down its reward. By doing mitzvos in this world a person draws down the revelation of the Garden of Eden, the delight of the souls.

וכמ״ש ויניחהו בג״ע [בגן עדן] לעבדה אלו רמ״ח מ״ע [מצות עשה].[42] שעי״ז הוא עושה את הג״ע [הגן עדן].

As it is written, "He placed him in the Garden of Eden to work it": these are the 248 positive commandments, for through them he makes the Garden of Eden.

> The Zohar reads "to work it," in the verse about Adam in the Garden of Eden, as the 248 positive commandments, so a person's mitzvos "make" the Garden of Eden. The Tzemach Tzedek (Or HaTorah, Bereshis) explains the flow: "to work it" draws the yud into the higher hei, the World to Come, and "to guard it" draws the lower hei, this world.

וזהו כל הנשמה תהלל יה. פי' תהלל ותאיר הארת והמשכת היו"ד שהיא בחי' הצמצום להיות בה' עלאה בחי' עוה"ב [עולם הבא] שהיא בחי' יש מאין להנחיל אוהבי יש כנ"ל:

And this is "Let every soul praise Yah." It means: [let every soul] make shine and illuminate the illumination and drawing down of the yud, which is the level of tzimtzum, so that there will be in the higher hei the level of the World to Come, which is the level of something from nothing, "to bequeath to those who love Me yesh," as mentioned above.

> This is how the soul "praises," that is, illuminates: it draws down the yud, the contraction, into the higher hei, the World to Come, and so brings about the "something from nothing" that is the souls' reward.

SECTION 4 • ¶11–16

Running and returning: the lamp of Havayah

11 אך היינו כל הנשמה דייקא. כי נשמה מלשון נשימה[43,44] שבאדם שהיא בחי' רו"ש [רצוא ושוב]. כי הנשמה היא כמ"ש אשום ואשוף יחד. ששואף ההבל ונכנס ויוצא.

But this is "every soul (neshamah)" specifically. For neshamah is from the word for the breathing (neshimah) in a person, which is the level of "running and returning." For the soul is as it is written, "I will breathe out and draw in breath together": one draws in the breath, and it enters and goes out.

> The verse says "every neshamah," and neshamah comes from neshimah, breathing: breath goes in and goes out, the pattern of "running and returning." Isaiah's words "I will breathe out and draw in" are read this way, and the 5627 glosses (Toras Shmuel) quoted in the Kehot notes explain that to draw in breath, a person's life, there must be running and returning.

וע"ש [ועל שם] זה נק' נשמה שהיא מקור כל הנשימות וכללותן. ולכן הלב דופק תמיד ברו"ש [ברצוא ושוב].

On account of this it is called neshamah, for it is the source of all breaths and that which encompasses them all. Therefore the heart beats constantly in running and returning.

> The soul is called neshamah because it is the source of all breathing and encompasses it all. That is why the heart beats constantly in a rhythm of running and returning.

משא"כ שאר כל האברים שוקטים ונחים. ועל עמדם יעמודו כי רוח החיות של הנפש הוא בדם הלב דוקא.

This is not so with all the other limbs, which are quiet and at rest and stay standing in their place; for the spirit of life of the soul is in the blood of the heart specifically.

> The other limbs can rest, but the heart cannot, because the life of the soul is in the blood of the heart. So the rhythm of running and returning is the very pulse of life.

12 והנה בחי' הרצוא של הנשמה הוא בחי' מס"נ [מסירות נפש] בק"ש [בקריאת שמע]. והיינו מסירת הרצון[45] כי נפש הוא הרצון כמ"ש אין נפשי אל העם הזה[46] כו'.

Now, the level of the "running" of the soul is the level of self-sacrifice (mesirus nefesh) in the reading of the Shema. That is, the giving over of the will, for nefesh is will, as it is written, "My soul (nafshi) is not toward this people," etc.

> The soul's "running" is the self-sacrifice of the Shema, the readiness to give one's whole self to G-d, and that means giving over one's will, because nefesh, "soul," also means will: in Jeremiah G-d says "My nefesh is not toward this people," meaning My will. The Rebbe notes (Sefer HaMaamarim 5709) that Chassidus brings this proof rather than "if it is your will (nafshechem)" in Bereshis 23:8, because that verse is said of the other side and is no full proof for the holy "with all your nefesh."

דהיינו שיעקור רצונו המלובש בהבלי עולם. ולהיות לו רק רצון א' לאביו שבשמים.

That is, that he uproot his will that is vested in the vanities of the world, and have only one will: for his Father in heaven.

> So self-sacrifice is uprooting one's will from the vanities of the world and having one single will, for one's Father in heaven.

13 וכמ"ש מי לי בשמים[47] ועמך לא חפצתי בארץ. שאין לו חפץ ורצון אחר כלל.

As it is written, "Whom have I in heaven? And with You I desire nothing on earth": he has no other desire or will at all.

> The Psalmist's words, "Whom have I in heaven … I desire nothing on earth," describe this single will. The person who gives over his will wants nothing at all apart from G-d.

והיינו בשומו ללבו שאין עוד מלבדו[48] והכל בטל אליו יתי'. וכל הדברים שבעוה"ז הנפרדים ליש ודבר בפ"ע [בפני עצמו] הוא רק לפי שנפלו בשבה"כ [בשבירת הכלים].

That is, by setting it to his heart that there is nothing else besides Him, and everything is nullified to Him, may He be blessed. And all the things of this world that are separate, a yesh and a thing unto themselves, are so only because they fell in the breaking of the vessels.

> He reaches this by taking to heart that there is nothing besides G-d and that everything is nullified before Him. Things in this world seem separate and independent only because they come from the sparks that fell in the "breaking of the vessels," the Kabbalistic account of how divine light came to be hidden in a world that seems separate.

14 וכמ"ש לי הכסף ולי הזהב[49] נאם ה' שהכסף והזהב הגשמיים הם נתגשמו בירידתם מטה מטה בהשתלשלות רבות ועצומות. אבל במקורם למעלה הם לי ובטלים אלי לפי ששרשם הוא מבחי' נאם ודבר[50] ה'.

As it is written, "Mine is the silver and Mine is the gold, says Havayah": the physical silver and gold became physical in their descent lower and lower through many and immense stages of the chain of descent (hishtalshelus); but in their source above they are "Mine," and nullified to Me, because their root is from the level of "says" (ne'um) and the word of G-d.

> Physical silver and gold became material only through a long descent through many levels. In their source they are still G-d's, "Mine," and nullified before Him, because their root is the "saying" (ne'um), G-d's word, which brings everything into being; so they are no reason to be drawn away from Him.

15 וכל מה שיעמיק בזה ויותר מזה לבבו יבין שלא לנטות ולא לימשך בלתי להי' לבדו. ויהיה רצונו רק אליו יתי' לדבקה בו עד מיצוי הנפש.

And the more he goes deeply into this, and even more than this, his heart will understand not to incline and not to be drawn after anything other than G-d alone. And his will shall be only toward Him, may He be blessed, to cleave to Him until the soul pours itself out.

> The deeper one contemplates G-d's oneness, the clearer it becomes that nothing but G-d is worth turning toward. The will then reaches out only to G-d, to cleave to Him to the point of the soul's "expiry," the utmost longing.

ואחר שיהיה כך ברצוא יהיה כך בשוב להיות והיו הדברים האלה[51] אשר אנכי מצוך היום על לבבך ודברת בם בשבתך בביתך ובלכתך בדרך[52] כוי

And after he is thus in "running," he shall be thus in "returning": so that "these words which I command you this day shall be upon your heart, and you shall speak of them when you sit in your house and when you walk on the way," etc.

> But "running" must be followed by "returning." The return is to bring G-d's words into the heart and into daily life, at home and on the road, through Torah study.

כי אין לו להקב"ה בעולמו אלא ד"א [ד' אמות] של הלכה[53] בלבד. פי' מאחר שהוא קדוש כו'.

For "the Holy One, blessed be He, has in His world nothing but the four cubits of halachah alone." This means: since He is holy, etc.,

> The Talmud says G-d has in His world only "the four cubits of halachah," the laws of the Torah. Since G-d is holy, separate from the world, there must be a special channel through which He enters it.

אין לו שייכות להיות שורה ומתלבש בעולם אלא ע"י ד"א [די אמות] של הלכה שע"י נעשה דירתו ממש בתחתונים שהיא חכמתו ורצונו כו'

He has no connection to rest and be vested in the world except through the four cubits of halachah, through which His very dwelling place among the lower realms is made, which is His wisdom and His will, etc.

> That channel is halachah: through the laws of the Torah, studied and kept in this world, G-d comes to rest in it, and His "dwelling place among the lower realms" is made. Halachah can do this because it is G-d's own wisdom and will.

וזה כל האדם להיות רץ לבך ושוב[54] לאחד[55] כוי כי בע"כ [בעל כרחך] אתה חי[56,57] כו'.

And this is the whole of man: to be [in the state of] "your heart runs, and return to the One," etc., "for against your will you live," etc.

> The whole purpose of a person is to "run" and then "return to the One," the words of Sefer Yetzirah as the Tikkunei Zohar brings them; for, as the Mishnah says, "against your will you live": the soul must stay in the body and fulfil its mission here.

16 ובזה תהיה כל הנשמה תהלל יה כי ע"י אתעדל"ת [אתערותא דלתתא] אתעדל"ע [אתערותא דלעילא]. שע"י בחי' רצוא שבעבודת האדם כך הוא למעלה בחי' הסתלקות וצמצום אוא"ס [אור אין סוף] ב"ה.

And by this "every soul will praise Yah," for through an arousal from below [there comes] an arousal from above. Through the level of "running" in a person's service, so above there is the level of the withdrawal and tzimtzum of the Infinite Light (Or Ein Sof), blessed be He.

> What a person does below sets off a matching response above. His "running," his yearning to rise, brings about above the withdrawal and contraction of the Infinite Light, the yud described earlier.

וע"י בחי' שוב כך הוא בחי' המשכת אוא"ס [אור אין סוף] ב"ה בהשתלשלות המדרגות למטה מטה כדי להאיר התגלות התענוג של הנשמות להתענג על ה'.

And through the level of "returning," so there is the level of drawing down the Infinite Light, blessed be He, through the chain of descending levels lower and lower, in order to make shine the revelation of the delight of the souls, to delight in G-d.

> His "returning" brings about the drawing down of the Infinite Light through all the levels. This reveals the delight of the souls in G-d, the World to Come.

וזהו ה' צלך כצל שהוא פונה אחרי האדם. כך הוא יתי כביכול צל שלך.[58] והיינו על יד ימינך דהיינו ע"י אהבה במס"נ [במסירות נפש] בבחי' רצוא כנ"ל.

And this is "Havayah is your shadow": like a shadow, which turns after a person, so He, may He be blessed, is, as it were, your shadow. And that is "at your right hand," meaning through love with self-sacrifice (mesirus nefesh), in the level of "running," as mentioned above.

> In its plain sense "Havayah is your shade at your right hand" means that G-d protects a person closely. The maamar reads tzel as a shadow that follows a person's every movement: so G-d's response follows a person's service; the Kehot notes record that this reading is the Baal Shem Tov's and is also found in Midrash Shmuel. "At your right hand" is the right side, love, here the love of self-sacrifice in the state of "running."

וזהו נר הוי"ה נשמת אדם שנשמת אדם שהוא בחי' נשימה ברו"ש [ברצוא ושוב] היא בחי' נר להאיר ולהמשיך אוא"ס [אור אין סוף] בי"ה בגי"ע [בגן עדן] כו':[59]

And this is "The soul of man is the lamp of Havayah": the soul of man, which is the level of breathing in running and returning, is the level of a lamp, to illuminate and draw down the Infinite Light, blessed be He, in the Garden of Eden, etc.

> Now the first verse is explained: the soul, breathing in running and returning, is a "lamp" that draws the Infinite Light into the Garden of Eden. So the soul really is "the lamp of Havayah."

SECTION 5 • ¶17–21

"You are my lamp": the daughter

17 אך כדי לבא למדרגת בחי' רו"ש [רצוא ושוב] הנ"ל א"א לאדם להגיע ע"י התבוננות בה' אחד ברוח בינתו לבד שמשכלו ובינתו לא תוליד אהבה כזו.

But to come to the rank of the level of running and returning mentioned above, a person cannot reach it through contemplating that G-d is One with the spirit of his understanding alone, for his intellect and understanding will not give birth to such a love.

> Yet running and returning cannot be reached by intellectual contemplation alone. Understanding that G-d is One does not by itself give birth to such a love.

הגם שע"פ שכלו ותבונתו יבין שכך יאתה מ"מ לא יגרום כח המושך בפו"מ [בפועל ממש]

Even though by his intellect and understanding he will understand that this is fitting, nevertheless it will not produce the power that draws [him] in actual practice.

> A person may fully understand that he ought to love G-d this way, and still the understanding does not move him in practice.

אלא עז"נ [על זה נאמר] כי אתה נרי הוי"ה.[60] אתה הוא בחי' תומ"צ [תורה ומצות]. כי א"ת הם בחי' אותיות התורה מא' ועד ת"ו.

Rather, of this it is said, "For You (atah) are my lamp, Havayah." Atah is the level of Torah and mitzvos: for alef and tav are the level of the letters of the Torah, from alef to tav.

> Of this David says, "For You are my lamp, Havayah." Atah, "You," is read as its letters: alef to tav, all the letters of the Torah, and a hei. So Torah and mitzvos are the lamp that lights up the soul, the reverse of the first verse, where the soul is G-d's lamp.

18 וה' הוא בחי' המצות. וע"ז וה' יגיה חשכי שיש חשך המחשיך ומונע מלהאיר אור האהבה לה' הגם שיתבונן שכך יאתה. והוא חשך הגוף ונפש החיונית המלבישים את נפש האלקית.

And the hei is the level of the mitzvos. And through this, "and Havayah lights up my darkness": for there is a darkness that darkens and prevents the light of love for G-d from shining, even though he contemplates that this is fitting. And this is the darkness of the body and of the vital soul, which clothe the G-dly soul.

> The hei of atah stands for the mitzvos, and the verse goes on, "and Havayah lights up my darkness": through Torah and mitzvos G-d lights up the soul. The darkness is the body and the vital soul, which surround the G-dly soul and keep the light of love from shining even when a person understands he should love G-d.

וצ"ל תחלה סומע"ט [סור מרע ועשה טוב] ע"י שיהי' [שיהיה] ממארי דחושבנא[61] ממעשים ודבורים ומחשבו' [ומחשבות] אשר לא לה' המה כל ימי חיי הבלו כל חד לפום מאי דידע בנפשו נגעי לבבו

And there must first be "turn away from evil and do good," by his being one of the "masters of the reckoning," [reckoning up] the deeds, words and thoughts that were not for G-d all the days of his vain life, each one according to what he knows in his own soul, "the afflictions of his heart,"

> First comes "turn away from evil and do good" (Psalms 34:15): a person must be one of the "masters of the reckoning," honestly accounting for every deed, word and thought not done for G-d; each person knows his own "afflictions of the heart." Tanya, chapter 29, to which the Kehot note points, gives the same counsel: when the heart stays dull though the mind understands G-d's greatness, the coarseness that darkens the soul must be humbled by setting times for this reckoning.

שהם המונעים ומעכבים את אור האהבה כי כל איש אשר בו מום לא יקרב לחם אלקיו לא יגש להקריב[62, 63] כו'.

which are what prevent and hold back the light of love. For "any man who has a blemish shall not draw near to offer the bread of his G-d; he shall not approach to offer," etc.

> These flaws are what hold back the light of love. The Torah says a priest with a blemish may not offer the bread of G-d; so too a flawed soul cannot draw near. The Mitteler Rebbe adds, in the Kehot notes, that a spiritual blemish is even the slightest flaw in the eye or the ear, in what one sees and hears.

19 וכדכתיב ותמימים ינחלו טוב ואין טוב[64,65] כו'. משא"כ בעלי מומין שבעלי מומין פסולין לגבי מזבח.

As it is written, "And the perfect shall inherit good," and "there is no good," etc. This is not so with blemished ones, for blemished [animals] are disqualified for the altar.

> The verse says "the perfect shall inherit good," and the Mishnah says the only true good is Torah. An unblemished animal can be offered, but a blemished one is disqualified for the altar.

ואף אם עלו ע"ג [על גבי] מזבח מורידין אותן. וכשם שהוא בקרבנות כך הוא בכל אשר יקריב נפשו להי' כל איש אשר בו מום לא יוכל ליקרב בק"ש [בקריאת שמע] להיות לו מס"נ [מסירות נפש] באמת

And even if they were brought up onto the altar, they are taken down. And just as it is with the offerings, so it is with everyone who offers his soul to G-d: any man who has a blemish cannot draw near in the reading of the Shema to have true self-sacrifice.

> A blemished offering that was placed on the altar is taken down again. The same holds for a person who tries to offer his soul to G-d in the Shema: if he has a flaw, he cannot draw near to true self-sacrifice.

ומורידים אותו מלמעלה ומפילים אותו למטה[66] עד אשר ישוב אל[67] ה' וירחמהו כו'. ואז נותנים לו סיוע מלמעלה להיות מעורר את האהבה להי' בק"ש [בקריאת שמע].

And he is brought down from above and cast down below until he "returns to Havayah, and He has mercy on him," etc. And then he is given help from above to arouse love for G-d in the reading of the Shema.

> He is pushed back down as he tries to rise; the Mitteler Rebbe, in the Kehot notes, explains that the soul is thrown down as it rises in prayer, so that it cannot come close with the love and awe of running and returning. This lasts until he returns to G-d in teshuvah and G-d has mercy on him; then he is given help from above to arouse his love in the Shema.

20 והנה בחי' זו נק' בת בחי' מקבל שאין נפשו בטילה להי' במס"נ [במסירות נפש] בטבע[68] עד אשר יערה עלי' [עליה] רוח ממרום[69] ועז"נ [ועל זה נאמר] שמעי בת וראי[70] והטי אזנך ושכחי עמך ובית אביך.

Now, this level is called "daughter," the level of a recipient: one whose soul is not by nature nullified to G-d with self-sacrifice "until a spirit is poured upon [it] from on high." Of this it is said, "Hear, O daughter, and see, and incline your ear, and forget your people and your father's house."

> This is the first rank, called "daughter": one who receives. His soul is not by nature ready for self-sacrifice until a spirit is poured on him from above, and to him the verse says, "Hear, O daughter … forget your people and your father's house."

פי' עמך ובית אביך. היינו מה שהורגלת בו ונמשכת אחריהם בהבלי העולם. עכ"פ [על כל פנים] שכחי לפנות דעתך לקבל ע"ע [על עצמו / על עצמך] עומ"ש [עול מלכות שמים] שצריך להיות[71] כלי לקבל את אור האהבה הבאה מלמעלה.

The meaning of "your people and your father's house": what you have been accustomed to and drawn after in the vanities of the world. At the least, forget [them], to clear your mind to accept upon yourself the yoke of the kingdom of heaven, for one must be a vessel to receive the light of the love that comes from above.

> "Your people and your father's house" are the worldly habits a person has grown used to. At the very least he must forget them enough to accept the yoke of heaven, so that he becomes a vessel for the love that comes from above.

21 ואזי ויתאו המלך יפיך. יופי ההארה שיאיר את האהבה שהיא בחי' נר כנ"ל. ועז"נ [ועל זה נאמר] תתן אמת ליעקב.[72]

And then "the king will desire your beauty": the beauty of the illumination that will light up the love, which is the level of a lamp, as mentioned above. And of this it is said, "You will give truth to Yaakov."

> Once the receiver becomes a vessel, "the king will desire your beauty": the beauty is the light that kindles his love, his "lamp." Of him Micah says, "You will give truth to Yaakov," truth given as a gift.

כי נש"י [נשמות ישראל] הם בי' בחי' יעקב וישראל. ישראל הוא בחי' כי שרית ותוכל[73] שכבר גבר ונצח המלחמה

For the souls of Israel are of two levels, Yaakov and Yisrael. Yisrael is the level of "for you have striven and have prevailed": he has already overcome and won the battle.

> There are two kinds of Jewish souls, called Yaakov and Yisrael. Yisrael, named for "you have striven and prevailed," has already won the inner battle.

משא"כ יעקב יו"ד עקב דהיינו שירד מטה[74] בבחי' עקב אלא שיש לו בחי' יו"ד בראשו שאליו יומשך ממטה למעלה.

Yaakov, by contrast, is yud eikev (yud, heel): that is, he has gone down below to the level of the heel, except that he has the level of a yud at his head, toward which he will be drawn from below upward.

> The name Yaakov is read as yud and eikev, "heel": he stands low, at the level of the heel, but has a yud, a point of G-dliness, at his head that draws him upward.

ועדיין אין לו בחי' אמת בנפשו בטבע ממש. רק שה' יתן אמת ע"י סיוע מלמעלה.

And he does not yet have the level of truth in his soul by his very nature; it is only that G-d will give truth, through help from above.

> Yaakov does not yet have truth in his own nature; G-d gives it to him as help from above. In Likkutei Torah, Shemini Atzeres (83b), the Alter Rebbe explains the verse the same way: the yud of Yaakov is the contraction that has come down to the "heel," and G-d gives truth so that His truth is revealed even there.

וחסד לאברהם פי' שיהיה בחי' אברהם הוא בחי' האהבה שהיא באה בתורת חסד מלמעלה. וכ"ז [וכל זה] הוא מימי קדם מבחי' תשובה שקדמה לעולם:[75]

"Kindness to Avraham": this means that the level of Avraham is the level of the love that comes as a gift of kindness from above. And all this is "from the days of old," from the level of teshuvah, which preceded the world.

> "Kindness to Avraham" means that love, the trait of Avraham, also comes to him as a gift from above. All this flows "from the days of old," from teshuvah, which preceded the world and can reach beyond a person's present state.

SECTION 6 • ¶22–25

The sister: masters of Torah

22 וביאור ענין אחותי. הוא בחי' ומדרגת מארי תורה שתורתם אומנתם כי במעלת התורה איתא במדרש מצינו שויתר הקב"ה על ג"ע [גילוי עריות] וש"ד [ושפיכות דמים].[76] ולא ויתר על בטול תורה.

And the explanation of the matter of "my sister": it is the level and rank of the masters of Torah, whose Torah is their occupation. For regarding the greatness of Torah, it is stated in the Midrash: "We find that the Holy One, blessed be He, overlooked forbidden relations and bloodshed, but did not overlook the neglect of Torah."

> The second name, "sister," is the rank of those whose Torah is their occupation, who devote themselves wholly to study. The Midrash says G-d overlooked even grave sins such as forbidden relations and bloodshed, but not the neglect of Torah.

והענין כי הנה עסק התורה הוא המשכת דירתו ית' בתחתונים

The explanation is that occupation with Torah is the drawing down of His dwelling place, may He be blessed, among the lower realms.

> Torah study is so central because it draws down G-d's dwelling in the lower realms.

כי כל עניני התורה אסור ומותר. כשר ופסול. טמא וטהור. הוא רק הבדלה בין טוב לרע. וכמ"ש להבדיל בין החיה[77] הנאכלת ובין כוי.

For all the matters of the Torah, forbidden and permitted, kosher and unfit, impure and pure, are only a separation between good and evil, as it is written, "to separate between the animal that may be eaten and between," etc.

> Every matter of Torah law, forbidden and permitted, kosher and unfit, impure and pure, is a distinction, and every such ruling separates good from evil. The verse that closes the laws of kosher animals, "to separate between the animal that may be eaten and the animal that may not be eaten," states this principle.

23 והנה כתיב בי מלכים ימלכו.[78] ואמרו מתניתין מלכתא[79] שהיא כמלך שמצוה לעשות כך וכך כוי כמ"ש במ"א.

Now, it is written, "Through me kings reign," and it was said, "The Mishnah is a queen," for it is like a king who commands to do thus and thus, etc., as explained elsewhere.

> The Torah says, "Through me kings reign," and the Sages say, "The Mishnah is a queen." Halachah has royal authority: like a king, it commands what must be done. In Torah Ohr, Shemos (49b), the Alter Rebbe explains why the Mishnah is likened to a queen: it is the work of refinement in Chochmah, sorting impure from pure and forbidden from permitted.

והנה כתיב אם תגביה כנשר[80] כוי. משם אורידך נאם ה' שנאם ה' ודבורו הוא המוריד ומשפיל הקליפות וס"א [וסטרא אחרא] למטה ויתפרדו כל פועלי און.[81]

And it is written, "Though you soar aloft like the eagle," etc., "from there I will bring you down, says Havayah": the "saying" of Havayah and His speech is what brings down and lowers the kelipos and the sitra achra below, and "all the workers of iniquity will be scattered."

> Through Obadiah G-d says to haughty Edom, "Though you soar like the eagle … from there I will bring you down." G-d's word is what casts down the kelipos and the sitra achra, the forces opposed to holiness.

וכך האדם ע"י עסקו בתורה. ומבדיל בין איסור והיתר.[82] ובין כשר לפסול כנ"ל. הנה הוא מוריד האיסור והפסול ומדחהו למטה ע"י דבר ה' אשר בפיו זו דבר הלכה[83]

And so it is with a person, through his occupation in Torah: he distinguishes between forbidden and permitted, and between kosher and unfit, as mentioned above; he thereby brings down the forbidden and the unfit and pushes it away below through "the word of G-d" that is in his mouth, "this is the word of halachah."

> A person who studies Torah does the same: when he rules on what is forbidden and permitted, kosher and unfit, he pushes the forbidden and the unfit down and away. He does it with "the word of G-d" in his mouth, which the Sages identify as halachah.

נתקיים בו ועל ידו משם אורידך נאם ה' ולכן נקי ישראל אחים וריעים להקב"ה. וכמ"ש להנחיל אוהבי יש.[84] למען אחי וריעי[85] כוי:

[Thus] it is fulfilled in him and through him: "from there I will bring you down, says Havayah." Therefore Israel are called brothers and companions of the Holy One, blessed be He, as it is written, "to bequeath to those who love Me yesh," and "for the sake of My brothers and companions," etc.

> So the verse "from there I will bring you down, says G-d" is fulfilled through the person himself. Because he does G-d's own work in this way, Israel are called G-d's "brothers and companions."

24 וזהו הקל קול יעקב[86] והידים ידי עשו. שבזמן שהקל קול יעקב אין ידי עשו שולטות בו.

And this is "The voice is the voice of Yaakov, and the hands are the hands of Eisav": at the time that the voice is the voice of Yaakov, the hands of Eisav do not rule over him.

> Yitzchak's words "The voice is the voice of Yaakov, and the hands are the hands of Eisav" are read by the Sages to mean that when Yaakov's voice is heard in Torah study, Eisav's hands have no power over him.

כי אין יניקה לחיצונים מאחר שמבדילים ומבררים. והיינו בזמן שהקל קול. פי' שהקול עליון הוא דבר ה' מתחבר בקול שלמטה

For the external forces have no nurture, since [one] separates and refines. And that is "at the time that the voice is a voice": meaning that the supernal voice, which is the word of G-d, is joined with the voice below,

> The reason is that Torah study separates and refines good from evil, so the "external forces" of kelipah have nothing to draw life from. In the verse, "voice" (kol) appears twice: the voice above, G-d's word, joins the voice below, the person's study.

להיות כמ"ש ואשים דברי בפיך[87] וכתיב ודברי אשר שמתי בפיך[88] דברי ממש שאז הוא בחי' מתניתין מלכתא.

so that it is as it is written, "And I have put My words in your mouth," and it is written, "And My words which I have placed in your mouth": truly "My words." For then it is the level of "the Mishnah is a queen."

> This is what Isaiah means by "My words which I have placed in your mouth": the words a person speaks in Torah are truly G-d's words. Then halachah has its royal power, "the Mishnah is a queen."

25 ובחי' זו נקי' אחותי רעיתי יונתי תמתי.[89] אי"ת [אל תקרי] תמתי אלא תאומתי[90,91] שנעשו בחי' אחים תאומים ממש כביכול.

And this level is called "my sister, my beloved, my dove, my perfect one (tamasi)." Do not read tamasi but te'omasi (my twin): they become, as it were, truly twin brothers.

> This rank is called "my sister, my beloved, my dove, my perfect one," and the Midrash reads tamasi, "my perfect one," as te'omasi, "my twin." Through Torah, Israel and G-d become, as it were, twins.

אך כל האומר אין לי אלא תורה[92] אפי' [אפילו] תורה אין לו. כי מעלת התורה היא משום דאורייתא וקוב"ה [וקודשא בריך הוא] כולא חד.[93]

However, "whoever says, 'I have nothing but Torah,' does not have even Torah." For the greatness of the Torah is because the Torah and the Holy One, blessed be He, are entirely one.

> Yet Torah alone is not enough: "whoever says, 'I have nothing but Torah,' does not have even Torah." Torah is great because it is one with G-d; in Torah Ohr, Vaera (57c), the Alter Rebbe explains that "the Holy One, blessed be He" in this saying means G-d Himself, holy and separate from the worlds, who is present in the Torah. So one must also bind oneself to G-d Himself, as the next paragraph explains.

SECTION 7 · ¶26–27

The mother: Torah with self-sacrifice

26 וצ"ל גם באדם למס"נ [למסירות נפש] באחד[94] שמשם מקור התורה ולהיות לו רק רצון א' כו' כנ"ל.

And there must also be in the person self-sacrifice (mesirus nefesh) in "One," for from there is the source of the Torah, and [he must] have only one will, etc., as mentioned above.

> So the person of Torah also needs the self-sacrifice of the Shema, giving himself over at the word "One" and having only one will. That is where Torah comes from. The Kehot note gives the sources for self-sacrifice at "One": the responsa of the Rashba, the Bach on the Tur, and Pri Etz Chaim.

שעי"ז הוא ממשיך גילוי התורה שמשם מקור חוצבה ושרשה דאורייתא מחכ' [מחכמה] נפקת. וכתיב ויקם עדות ביעקב[95] ותורה שם בישראל. פי' כי הנה יש ב' בחי' ישראל ויעקב.[96]

For through this he draws down the revelation of the Torah, since from there is the source from which it is hewn and its root: "the Torah comes forth from Chochmah." And it is written, "He established a testimony in Yaakov and set a Torah in Yisrael." The meaning: there are two levels, Yisrael and Yaakov.

> Through this self-sacrifice he draws down the revelation of the Torah from its root, since "the Torah comes forth from Chochmah," and Chochmah is where the soul's self-nullification reaches. The verse "testimony in Yaakov … Torah in Yisrael" introduces two levels in the Torah, matching Yaakov and Yisrael.

27 וכנגד זה יש ב' בחי' בתורה עדות ותורה. ומבחי' יעקב נמשך בחי' עדות ומבחי' ישראל נמשך בחי' תורה.[97]

And corresponding to this there are two levels in the Torah, testimony and Torah. From the level of Yaakov the level of testimony is drawn forth, and from the level of Yisrael the level of Torah is drawn forth.

> Torah has two levels, "testimony" and "Torah." The lower, "testimony," comes through Yaakov, and the higher, "Torah," through Yisrael.

וכמ"ש ועשיתם אתם[98] אתם כתיב.[99] וכתיב אשר יעשה אתם האדם.[100] כי ע"י האדם נמשך בחי' תומ"צ [תורה ומצות].[101]

As it is written, "And you shall do them (osam)": it is written [so that it can be read] atem, "you." And it is written, "which a man shall do (osam)." For through man the level of Torah and mitzvos is drawn forth.

> The Sages read "you shall do them (osam)" as "you shall make yourselves (atem)," and the verse about "a man" doing the mitzvos makes the same point. Through man the Torah and mitzvos are drawn into the world.

והיינו ע"י מס"נ [מסירות נפש] באחד שאז כל הנשמה תהלל[102] יה כוי כנ"ל. ובחי' זו נקראת אמי שהוא בחי' אם הבנים.[103]

That is, through self-sacrifice in "One," for then "every soul will praise Yah," etc., as mentioned above. And this level is called "my mother," which is the level of "the mother of the children."

> This happens through self-sacrifice at "One," when the soul becomes a lamp, as explained above. This level is called "my mother," as in "the mother of the children," the highest of the three names.

שהיא היא המוליד הגילוי אלקות אוא"ס [אור אין סוף] ב"ה בג"ע [בגן עדן] ותענוג הנשמות זו תורה ועבודה כוי. ולע"ל [ולעתיד לבוא] כתיב רני ושמחי בת[104] כוי. שבחי בת תעלה ביתר שאת[105, 106] כנ"ל. ולהיות אשת חיל עט"ב [עטרת בעלה][107] כוי[108] כמ"ש במ"א:[109]

For she is the one that gives birth to the revelation of G-dliness, the Infinite Light (Or Ein Sof), blessed be He, in the Garden of Eden, and to the delight of the souls; this is Torah and service, etc. And of the Time to Come it is written, "Sing and rejoice, O daughter," etc.: the level of "daughter" will rise "with surpassing dignity," as mentioned above, and will be "a woman of valor, the crown of her husband," etc., as explained elsewhere.

> The "mother" gives birth to the revelation of G-dliness in the Garden of Eden and to the delight of the souls, through Torah and divine service. In the Time to Come, the "daughter" will rise even higher, as the Haftorah promises, and will be "a woman of valor, the crown of her husband." Likkutei Torah, Shelach (38c), quotes these lines and explains that the "daughter" is the lower Jerusalem and "my mother" the upper, and the upper is reached only through the lower: the "daughter" rises through the mitzvos done in physical deed.

IN ONE'S AVODAH

A person cannot reach true love of G-d by understanding alone. He must first take honest account of his deeds, words and thoughts that were not for G-d, and at least set aside his worldly habits to accept the yoke of heaven; then give over his will to G-d in the Shema, and return from there to Torah and halachah. His Torah study, too, must be joined to self-sacrifice at "One," for "whoever says, 'I have nothing but Torah,' does not have even Torah."

QUESTIONS FOR DISCUSSION

1. Why is the soul called "the lamp of Havayah," while G-d is called the soul's lamp, and to whom does each verse apply?
2. How do breathing and the heartbeat illustrate running and returning in divine service?
3. Why can contemplation alone not produce love of G-d, and what does the maamar say removes the "darkness" that holds it back?
4. How does deciding what is forbidden and permitted cast down the kelipos, and why does this make Israel G-d's "twins"?
5. Why is Torah without self-sacrifice at "One" not enough, and why is their union called "mother"?

FOR CHILDREN · AGES 9–13

For the children at the table

Daughter, sister and mother

THE BIG IDEA

The Jewish people are called G-d's "daughter," "sister" and "mother": three ways of serving Him, from receiving His help, to learning Torah, to Torah joined with giving Him our whole will.

"Sing and rejoice, O daughter of Zion." Why are the Jewish people called a "daughter"? The Midrash, a teaching of our Sages, tells of a king who kept cherishing his people until he called them "my daughter," then "my sister," and then "my mother." These are three ways of serving G-d. A verse says, "The soul of man is the lamp of G-d": through its mitzvos, the soul makes G-d's light shine. Like breath going out and coming back, the soul runs toward G-d in the Shema, wanting nothing but Him, then returns to learn Torah and live it. Yet thinking alone cannot bring a person to such love. Another verse says, "You are my lamp": G-d lights the way, through Torah and mitzvos, an honest look at our deeds, and help from above. One who receives in this way is the "daughter." One who learns Torah deeply, sorting the permitted from the forbidden, is the "sister," as close to G-d as a twin. When Torah is joined to giving G-d our whole will, a person is the "mother," who brings G-d's light into the world. In the Time to Come, even the "daughter" will be raised above all.

THE MASHAL

We breathe in and breathe out, and the heart beats again and again, running and returning. The soul lives the same way. It runs toward G-d in the Shema, wanting only Him, and then it returns to learn Torah and keep it in this world.

QUESTIONS FOR THE SHABBOS TABLE

1. Why can thinking alone not bring a person to love G-d, and what does the maamar say helps?
2. How is a soul like a lamp, and how is G-d also a lamp for the soul?
3. When you say the Shema this week, what is one wish you can set aside for G-d, and what Torah can you learn afterwards?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **רני ושמחי**

This is another listener's transcript of the same maamar, with an explanation of it a few pages later.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' קכד. ביאור שם ע' קל. עוד הנחה בתו"א לעמבערג יד, א. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. בארוכה במאמרי אדה"א בראשית ע' שכט. אוה"ת חנוכה שיג, ב. הערה באוה"ת בראשית כרך ה תתקלא, א. ביאור באוה"ת נ"ך כרך ג ע' א'רסט. ע' א'רעז. סה"מ תרכ"ז (הוצאת תש"ס) ע' שכא המאמר עם הגהות, ובע' שכט קיצורים. ד"ה רני ושמחי תשמ"ה. בסה"מ תרכ"ז (הוצאת תש"ס) ע' ק"ג מציין לכאן.

2 **רני ושמחי בת ציון**

Zechariah calls on Zion: "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, says Havayah." The maamar asks why Israel is called "daughter" here, and returns to the verse at its end. (context: Steinsaltz Tanakh)

Zechariah 2:14 זכריה ב:י"ד

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

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

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KEHOT'S NOTE

זכרי' ב, יד.

3 **בת ירושלים**

Isaiah's prophecy to Sancheriv, king of Assyria, who besieged Jerusalem: "the daughter of Jerusalem shakes her head at you." It is another place where the people are called "daughter."

II Kings 19:21 מלכים ב י"ט:כ"א

זֶה הַדָּבָר אֲשֶׁר־דִּבֶּר ה׳ עָלָיו בָּזָה לְךָ לָעֲגָה לְךָ בְּתוּלַת בַּת־צִיּוֹן אַחֲרֶיךָ רֹאשׁ הֵנִיעָה בַּת יְרוּשָׁלָ‍ִם׃

This is the word that the L-RD hath spoken concerning him: The virgin daughter of Zion Hath despised thee and laughed thee to scorn; The daughter of Jerusalem Hath shaken her head at thee.

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KEHOT'S NOTE

מלכים-ב יט, כא.

4 **איתא במדרש משל למלך**

Rabbi Shimon bar Yochai asked what "the crown with which his mother crowned him" means, and was told a parable: a king had an only daughter whom he loved exceedingly; he called her "my daughter," and did not cease cherishing her until he called her "my sister," and then "my mother." So G-d first called Israel "daughter," then "sister," then "mother." (The Kehot note gives it as 52:4.)

Shemot Rabbah 52:5 שמות רבה נ"ב:ה'

... רשב"י שאל את ר' אלעזר ברבי יוסי: איפשר ששמעת מאביך, מהו בעטרה שעטרה לו אמו? אמר לו: הן. משל למלך, שהיתה לו בת יחידה, והיה מחבבה ביותר מדאי, והיה קורא אותה בתי. לא זז מחבבה, עד שקראה אחותי, ועד שקראה אמי. כך הקב"ה, בתחילה קרא לישראל בת, שנאמר (תהלים מה): שמעי בת וראי והטי אזנך ושכחי עמך ובית אביך, לא זז מחבבן עד שקראן אחותי, שנאמר (שיר ה): פתחי לי אחותי רעיתי יונתי תמתי שראשי נמלא טל קוצותי רסיסי לילה, לא זז מחבבן, עד שקראן אמי, שנאמר (ישעיה נא): ...

Another matter, "they brought the Tabernacle" - that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed be He rested amongst them. "Daughters of Zion [tziyon]" - the children who are ...

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KEHOT'S NOTE

שמו"ר נב, ד (כן מצויין בתרכ"ז ע' שכא ומעתיק משם הלשון). שה"ש ספי"ג.

5 **שמעי בת**

The psalm for the king's wedding turns to the bride: "Hear, O daughter, and see, and incline your ear; forget your people and your father's house, and the king will desire your beauty." The Midrash ties the name "daughter" to it, and the maamar later reads it as the service of the one who receives. (context: Steinsaltz Tanakh)

Psalms 45:11 תהילים מ"ה:י"א

שִׁמְעִי־בַת וּרְאִי וְהַטִּי אָזְנֵךְ וְשִׁכְחִי עַמֵּךְ וּבֵית אָבִיךְ׃

'Hearken, O daughter, and consider, and incline thine ear; Forget also thine own people, and thy father's house;

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KEHOT'S NOTE

תהלים מה, יא.

6 **אחותי רעייתי**

The beloved knocks at night and calls, "Open to me, my sister, my beloved, my dove, my perfect one." The Midrash learns the name "sister" from it, and the maamar later explains it as the masters of Torah. (context: Steinsaltz Tanakh)

Song of Songs 5:2 שיר השירים ה':ב

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

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

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KEHOT'S NOTE

שה"ש ה, ב.

7 **צאינה וראינה בנות ציון**

"Go forth and see, O daughters of Zion, King Shlomo, with the crown with which his mother crowned him on the day of his wedding." The Midrash reads the King as G-d and the "mother" as Israel, the highest of the three names. (context: Steinsaltz Tanakh)

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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KEHOT'S NOTE

שה"ש ג, י א.

8 Kehot's note points to Shemot Rabbah 52:5 for these words.

Shemot Rabbah 52:5 שמות רבה נ"ב:ה'

דבר אחר: ויביאו את המשכן, ההי"ד (שיר ד): צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתונתו וביום שמחת לבו. אימתי נאמר הפסוק הזה? ביום שעמד המשכן, שהיתה שמחה גדולה בישראל, שהקב"ה שורה אצלם. בנות ציון, בנים המצוינין לי, ע"י עובדי כוכבים. מה ציון הזה נראה באצבע, כך ישראל נראין באצבע. הוי, בנות ציון המצוינין לי. במלך שלמה, במלך שהשלום שלו, זה ממ"ה הקב"ה. בעטרה שעטרה לו אמו, זה המשכן. למה קראו עטרה? אלא, מה העטרה מצויירת, כך המשכן היה מצוייר, שנאמר (שמות לה): ורוקם בתכלת ובארגמן ...

Another matter, "they brought the Tabernacle" – that is what is written: "Emerge, daughters of Zion, and look at King Solomon, with the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). When was this verse stated? On the day that the Tabernacle was set up, when there was great celebration in Israel because the Holy One blessed be He rested amongst them. "Daughters of Zion [tziyon]" – the children who are ...

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9 **בעטרה שעטרה לו אמו**

The Midrash on the last verse of chapter 3 of the Song of Songs gives the same parable of daughter, sister and mother, and reads "My nation" as "My mother." The Kehot note points here.

Shir HaShirim Rabbah 3:11 שיר השירים רבה ג':י"א

10 **הקשיבו אלי עמי . . האזינו**

G-d calls through Isaiah, "Listen to Me, My people, and give ear to Me, My nation, for Torah will go forth from Me." The Sages read "My nation" (le'umi) as le'imi, "My mother," the third name; the Masoretic text spells le'umi. (context: Steinsaltz Tanakh)

Isaiah 51:4 ישעיהו נ"א:ד'

הַקְשִׁיבוּ אֵלַי עַמִּי וּלְאוּמִּי אֵלַי הַאֲזִינוּ כִּי תוֹרָה מֵאִתִּי תֵצֵא וּמִשְׁפָּטִי לְאוֹר עַמִּים אַרְגִּיעַ׃

Attend unto Me, O My people, And give ear unto Me, O My nation; For instruction shall go forth from Me, And My right on a sudden for a light of the peoples.

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KEHOT'S NOTE

ישע' נא, ד.

11 **(ופי' . . יפתי)**

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

KEHOT'S NOTE

מוסגר זה גם בכת"י מאמרי אדה"ז, ובכמה כת"י בלי מוסגר.

12 **ולאמי כתיב**

The Kehot note cites this passage of the Zohar for the reading of le'umi as le'imi, "My mother."

Zohar III, 262a זח"ג רסב, א

KEHOT'S NOTE

בתו"א דפוס לעמבערג שנת תור"ה ע' יד, א ובבוך באב' 17. בבוך רני ושמחי — ירות"ו ובבוך אדה"ז 633, נוסף: א"ת לאומי אלא לאמי. ראה במאמרי אדה"א בראשית ע' שכט. זח"ג רסב, א. שהש"ר ספ"ג.

PARAGRAPH 2

13 **נר הוי' נשמת אדם**

"The soul of man is the lamp of Havayah, searching all the inner chambers." In its plain sense G-d searches a person's inner life by the light of his own spirit. The maamar asks how the soul can be a lamp for G-d, and answers that it draws His light down. (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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KEHOT'S NOTE

משלי כ, כז.

14 **נרה של שם הוי"ה**

Other manuscripts read "His lamp of G-d" or "the lamps of Havayah." One copy, dated Shabbos Vayigash 5623, adds a gloss: the soul draws light into the Name Havayah,

which is Z'eir Anpin, and this light comes from Atik, which is called "the light of Havayah."

KEHOT'S NOTE

בבוך תניא-ברוק ובבוך אדה"ז הנ"ל הגי': נירו של ה'. ובבוך באב' 17: נורות של הוי". בבוך מקול מחצצים גרוסמאן (נט, א) נמצא מאמר זה ורשום עליו: שבת פ' ויגש דשנת תרכ"ג לפ"ק, נמצאת שם הגהה זו: (ה' דהיינו שהיא ממשכת אור בשם הוי' שהוא ז"א וא"כ ההמשכה זו באה מע"ק דוגמת מ"ש במאו"א אות א' סעיף כ"ח וז"ל אור הוי' נק' עתיקא דמתמן נהורא לז"א הנק' הוי' ולפעמים גם הבינה נק' כן עכ"ל. והי"נ כתב וז"ל עיין באד"ר דק"ל ע"א בדרוש הפסוק בית יעקב לכו ונלכה באור ה' עכ"ל עכ"ה).

15 **כי אתה נרי ה'**

David's song of thanks after G-d saved him from all his enemies: "For You are my lamp, Havayah, and Havayah lights up my darkness." Here G-d is the lamp of the soul, the reverse of the verse in Proverbs. (context: Steinsaltz Tanakh)

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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KEHOT'S NOTE

שמואל-ב כב, כט.

PARAGRAPH 3

16 **כל הנשמה תהלל י"ה**

The last verse of Psalms: "Let every soul praise Yah." In its plain sense neshamah is breath, "all that breathes." The maamar reads tehallel as "will shine," and later builds on neshamah as breathing. (context: Steinsaltz Tanakh)

Psalms 150:6 תהילים ק"נ:ו

כֹּל הַנְּשָׁמָה תְּהַלֵּל קָהּ הַלְלוּ־קָהּ׃

Let every thing that hath breath praise the L-RD. Hallelujah.

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KEHOT'S NOTE

תהלים קנ, ו. ובסה"מ תרכ"ז (הוצאת תש"ס) ע' שכב: "ומה שהקדים רבינו ז"ל בפסוק כל הנשמה מפני כי עליית המלי בבחי' אמי הוא בינה ונשמה הוא ג"כ בחי' בינה כמ"ש ונשמת שדי תבינם לכן הקדים בפסוק זה" עכ"ל ע"ש. ראה אוה"ת נ"ך כרך ב ע' תתקמב.

17 **שו"ה והענין — פי' תהלל**

The other transcript asks explicitly why the verse says tehallel and not "praise" (teshabach), which is the question this part answers.

KEHOT'S NOTE

בסה"מ תקס"ה ע' קכד "וגם מהו לשון תהלל ולא אמר תשבח כוי".

18 **בהלו נרו**

Job longs for the days "when His lamp shone over my head." It shows that the root of tehallel (halal) means to shine. (context: Steinsaltz Tanakh)

Job 29:3 איוב כ"ט:ג

בְּהִלּוֹ נֵרוֹ עָלַי רֹאשִׁי לְאוֹרוֹ אֵלֶךְ חֹשֶׁךְ׃

When His lamp shined above my head, And by His light I walked through darkness;

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KEHOT'S NOTE

איוב כט, ג.

19 **לשון הארה**

There the word is explained as "brightness and gleaming and extra radiance, as in yahel or." The 5565 transcript (p. 124) reads the same.

KEHOT'S NOTE

במאמרי אדה"א שם ע' שלב "לשון בהירות והבהקה וזהרורי' יתירה כמו יהל אור". וכ"ה בתקס"ה ע' קכד.

20 **אני ה' לא שניתי**

G-d tells Israel through Malachi: "For I, Havayah, have not changed, and you, the children of Yaakov, have not come to an end." Chassidus uses it for the principle that creation brings no change in G-d. (context: Steinsaltz Tanakh)

Malachi 3:6 מלאכי ג':ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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KEHOT'S NOTE

מלאכי ג, ו.

21 **ואתה הוא קודם שנבה"ע**

There the Alter Rebbe brings "You are He before the world was created, and You are He" to say that the constant bringing of the worlds into being, something from nothing, makes no change in G-d.

KEHOT'S NOTE

נוסח תפלת השחר. וראה גם לקמן לח, ב. ו, ד. ובמאמרי אדה"ז על מארז"ל ע' שלו.

22 **ואתה הוא קודם שנבה"ע ואתה הוא**

The morning prayer: "You are He before the world was created; You are He since the world was created." It states the same principle in the words of the liturgy.

Weekday Siddur Chabad, Shacharit, Morning Prayer 16 סידור חב"ד לימות החול, שחרית, תפלת השחר ט"ז

PARAGRAPH 4

23 **וממשיכה להטותה אל כל אשר תחפוץ . . וכן בדו"מ**

The Mitteler Rebbe explains the example at length: when the intellect grasps a thought it is caught up in it, so that at that moment it cannot grasp another.

KEHOT'S NOTE

במאמרי אדה"א שם מבאר בארוכה הדוגמא כשהשכל נתפס בענין מחשבה זו נתפס בה ממש שבאותה שעה לא יוכל להשכיל שכל אחר ע"ש.

24 **כי לא מחשבותי מחשבותיכם**

Through Isaiah G-d urges the wicked to return, for He forgives: "For My thoughts are not your thoughts, nor are your ways My ways." Here it means that G-d's "thought" of the worlds does not enclose Him as a person's thought encloses his soul. (context: Steinsaltz Tanakh)

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה'

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

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KEHOT'S NOTE

ישע' נה, ח.

PARAGRAPH 6

25 **עיניך פקוחות על כל דרכי**

Jeremiah's prayer to G-d, "great in counsel and mighty in deed, whose eyes are open upon all the ways of the children of man, to give each according to his ways." It states G-d's detailed providence. (context: Steinsaltz Tanakh)

Jeremiah 32:19 ירמיהו ל"ב:י"ט

גְּדֹל הָעֵצָה וְרַב הָעֲלִילְיָה אֲשֶׁר־עֵינֶיךָ פְקֻחוֹת עַל־כָּל־דַּרְכֵי בְּנֵי אָדָם לָתֵת לְאִישׁ כִּדְרָכָיו וְכִפְרִי מַעֲלָלָיו:

great in counsel, and mighty in work; whose eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings;

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KEHOT'S NOTE

ירמי' לב, יט.

26 **פי' הכל גלוי וידוע**

There the Alter Rebbe explains that G-d's knowledge of all the worlds is not His mind being clothed in them but "revealed and known" of itself, and that only human knowledge must be clothed in what it knows.

KEHOT'S NOTE

ראה לעיל יד, ד ובמ"מ שם. וראה בסה"מ תקס"ה ע' קכד ואילך. אוה"ת ענינים ע' קטו. באוה"ת סידור ע' נ מציין לכאן. מאמרי אדה"א בראשית ע' שלד.

27 **שו"ה שהם — בבחי' גילוי וידיעה**

The author says that with these words the Alter Rebbe answered the question: this is not a clothing of thought at all, only "revealed and known."

KEHOT'S NOTE

בסה"מ תרכ"ז ע' רחצ בסופו שבזה תירץ רבינו ז"ל שאין זו בחי' התלבשות המחשבה כלל כ"א שהוא בדרך גלוי וידוע ע"ש.

28 **קדוש ק"ק עד שהוי"ה צבאות**

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." The maamar reads the three "holies" as three levels of separation before He becomes "Havayah of hosts," the Creator of the hosts. (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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PARAGRAPH 7

29 **וביאור ענין ג"פ קדוש**

The maamar in Emor asks about the three groups of angels who say "holy" once, twice and three times, and explains that "holy" means separate, as in "I, G-d, have not changed," with no change in Him before and after creation.

KEHOT'S NOTE

ראה לקו"ת אמור לא, א ואילך. נשא כח, ד. ראה כ, ד ואילך. מאמרי אדה"א בראשית ע' שלה. תקא.

30 **ג"פ קדוש . . ב' ההי"ן שבשם ה'**

The Tzemach Tzedek cites this passage there and lists several other places where the threefold "Holy" is explained.

KEHOT'S NOTE

מצויין באוה"ת נ"ך כרך א ע' קסח ושם מציין לכמה מקומות שמובא הענין ג"פ קדוש.

31 **בדבר ה' שמים נעשו**

The psalmist praises G-d's creation: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." It shows that creation comes from divine speech. (context: Steinsaltz Tanakh)

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

PARAGRAPH 8

32 **וג' אותיות הראשונות**

The Tzemach Tzedek quotes this passage about the first three letters of the Name.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך ב ע' תשמב.

PARAGRAPH 9

33 **בי"ה ה' צור עולמים**

Isaiah's song for the day of redemption: "Trust in Havayah forever, for in Yah, Havayah, is an everlasting Rock." The Talmud reads it as "with Yah, Havayah formed

the worlds," and the maamar follows that reading. (context: Steinsaltz Tanakh)

Isaiah 26:4 ישעיהו כ״ו:ד׳

בִּטְחוּ בַה' עֲדֵי־עַד כִּי בְקֹה ה' צוּר עוֹלָמִים׃

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישעי׳ כו, ד. באוה״ת בראשית כרך ב ע׳ שיד, ב מבאר זה ״ר״ל אחר שביאר איך שצ״ל צמצומים שיומשך מא״ס להיות ה׳ צבאות, עכשיו יבאר שהמשכה זו צ״ל ע״י אתעדל״ת וזהו ויניחהו בגי״ע לעבדה ולשמרה בי׳ ההי״ן להמשיך בחי׳ יו״ד שנברא בו העוה״ב שהוא ה׳, והיינו לעבדה, ולהמשיך ה׳ שנברא בו עוה״ז וזהו ולשמרה״.

34 **ביו״ד נברא העוה״ב**

The Talmud says this world was created with the hei and the World to Come with the yud. The maamar reads the yud as tzimtzum.

Menachot 29b:13–14 מנחות כ״ט ב:י״ג-י״ד

מפני מה נברא העולם הבא ביו״ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס״ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

35 **שנהנין מזיו השכינה**

"In the World to Come ... the righteous sit with their crowns on their heads and take pleasure in the radiance of the Shechinah." This is the definition of the World to Come used here.

Berakhot 17a:12 ברכות י״ז א:י״ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֵיכָּא 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)

36 **מאא״ס ב״ה . . לקבל**

The Tzemach Tzedek suggests that the three things that preceded the world, water, wind and fire, are three Sefiros or three lines, the contractions through which the Infinite shines in a way the worlds can receive.

KEHOT'S NOTE

ביהל אור ע׳ שפט: ואפי״ל שזהו ענין ג׳ בריות שקדמו לעולם מים רוח ואש, שהם ג׳ ספירות ג׳ קווין, כי מאוא״ס ב״ה א״א לבע״ג לקבל כ״א ע״י צמצומים דהיינו ע״י הספירות שבהן ועל ידם מאיר הא״ס באופן שיוכלו העולמות לקבל כוי עכ״ל.

37 **להנחיל אוהבי יש ש״י עולמות**

Wisdom speaks: "to give those who love me substance (yesh) to inherit, and I will fill their treasuries." The Mishnah reads it of G-d giving each righteous person yesh, 310 worlds. Here yesh becomes a name for the "something" that the souls receive. (context: Steinsaltz Tanakh)

Proverbs 8:21 משלי ח׳:כ״א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא. סוף עוקצין.

38 **להנחיל אוהבי יש. ש״י עולמות**

The last Mishnah of the Talmud: G-d will give each righteous person 310 worlds, as it says "to give those who love Me yesh to inherit," since the letters of yesh make 310.

Mishnah Oktzin 3:12 משנה עוקצים ג׳:י״ב

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וַעֲשָׂרָה עוֹלָמוֹת, שֶׁנֶּאֱמַר (משלי ח), לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא. אָמַר רַבִּי שִׁמְעוֹן בֶּן חֲלַפְתָּא, לֹא מָצָא הַקָּדוֹשׁ בָּרוּךְ הוּא כְּלִי מַחֲזִיק בְּרָכָה לְיִשְׂרָאֵל אֶלָּא הַשָּׁלוֹם, שֶׁנֶּאֱמַר (תהלים כט), ה׳ עֹז לְעַמּוֹ יִתֵּן ה׳ יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם׃

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasuries" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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PARAGRAPH 10

39 **שכר מצוה מצוה**

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

KEHOT'S NOTE

אבות ד, ב.

40 **שכר מצוה מצוה**

> Ben Azzai: "The reward of a mitzvah is a mitzvah." Here it means the mitzvah itself draws down the revelation that is its reward.

Pirkei Avot 4:2 משנה אבות ד׳:ב׳

בֶּן עַזַּאי אוֹמֵר, הֱוֵי רָץ לְמִצְוָה קַלָּה כְבַחֲמוּרָה, וּבוֹרֵחַ מִן הָעֲבֵרָה. שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה, וַעֲבֵרָה גּוֹרֶרֶת עֲבֵרָה. שֶׂשְּׂכַר מִצְוָה, מִצְוָה. וּשְׂכַר עֲבֵרָה, עֲבֵרָה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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41 **יגיע כפיך כי תאכל**

> The psalm of one who fears G-d: "When you eat the toil of your hands, you are fortunate, and it is good for you." Here the reward is the fruit of the mitzvah itself. (context: Steinsaltz Tanakh)

Psalms 128:2 תהילים קכ״ח:ב׳

יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ:

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

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KEHOT'S NOTE

תהלים קכח, ב.

42 **ויניחהו בגי״ע לעבדה אלו רמ״ח מ״ע**

> "And Havayah Elokim took the man and placed him in the Garden of Eden to work it and to guard it." The Zohar reads "to work it" as the positive commandments. (context: Steinsaltz Tanakh)

Genesis 2:15 בראשית ב׳:ט״ו

וַיִּקַּח ה׳ אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ:

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

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Zohar I, 27a זח״א כז, א

Tikkunei Zohar, Tikkun 54 · 87b:7 תקו״ז תיקון נד

בְּרֵאשִׁית בָּרָא אלקי״ם, אֶת הַשָּׁמַיִם עֵץ הַחַיִּים, וְאֶת הָאָרֶץ כָּל עֵץ נֶחְמָד לְמַרְאֶה, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ דָּא עֵץ הַדַּעַת טוֹב וָרָע, וְדָא רָזָא תֹהוּ עָמֹק רָע, בֹּהוּ עֹמֶק טוֹב, וְדָא עֵץ הַדַּעַת טוֹב וָרָע, כִּי שָׁם בָּלַל יהו״ה שְׁפַת כָּל הָאָרֶץ (שם יא ט), וּמֵהָכָא נָפַק כָּל עֵרְבוּבְיָא דְטוֹב וָרָע, דְּאִיהוּ רָזָא דְצַדִּיק וְרַע לוֹ רָשָׁע וְטוֹב לוֹ.

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Zohar III, 165b זח״ג קסה, ב

KEHOT'S NOTE

בראשית ב, טו. ראה זח״א כז, א. ת״ז תי׳ נד. זח״ג קסה, ב.

PARAGRAPH 11

43 **נשמה מלשון נשימה . . אשם ואשאף יחד**

> G-d says through Isaiah that He has long kept silent, but now He will cry out like a woman in labor, "I will gasp and pant together." The maamar reads the two verbs as breathing out and drawing in, the rhythm of running and returning. (context: Steinsaltz Tanakh)

Isaiah 42:14 ישעיהו מ״ב:י״ד

הֶחֱשֵׁיתִי מֵעוֹלָם אַחֲרִישׁ אֶתְאַפַּק כַּיּוֹלֵדָה אֶפְעֶה אֶשֹּׁם וְאֶשְׁאַף יָחַד:

I have long time held My peace, I have been still, and refrained Myself; Now will I cry like a travailing woman, Gasping and panting at once.

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KEHOT'S NOTE

ישע׳ מב, יד. ע׳ בת״ז תי׳ טז. אוה״ת ענינים ע׳ כ. ובתורת שמואל תרכ״ז ע׳ שכה ״פי׳ אשום ואשוף הוא ענין רו״ש, כי כדי לשאוף את ההבל שהוא חיות האדם צ״ל ברו״ש דוקא״ ע״ש. ובסה״מ תש״ד ע׳ 254 מציין כ״ק אדמו״ר זי״ע ״וראה רש״י חגיגה יב, ב ד״ה ורוחות. בראשית רבה פי״ד, ט. רמב״ם הל׳ יסוה״ת פ״ד ה״ט״.

44 **נשמה מלשון נשימה**

> The Midrash on the five names of the soul, pointed to in the Rebbe's note quoted by Kehot, which connects the soul with breath.

Bereshit Rabbah 14:9 בראשית רבה י״ד:ט׳

חמשה שמות נקראו לה: נפש, רוח, נשמה, יחידה, חיה. נפש, זה הדם, שנאמר (דברים יב): כי הדם הוא הנפש. רוח, שהיא עולה ויורדת, שנאמר (קהלת ג): מי יודע רוח בני האדם העולה היא למעלה. נשמה, זו האופיה, דברייתא אמרין האופיתא טבא. חיה, שכל האברים מתים והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישים אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruaḥ (Ezekiel 37:14), neshama (Genesis 2:7), yeḥida (Psalms 22:21), ḥaya (Psalms 143:3). Nefesh - this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruaḥ - because it ascends and descends, as it is stated: "Who knows the spirit of the sons of man? Does it ascend upward?" (Ecclesiastes 3:21). also means wind, which ascends and descends. Neshama - this refers to man's intellect, as people say: Intellect is good. Ḥaya - because ...

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PARAGRAPH 12

45 **והיינו מסירת הרצון**

> The Tzemach Tzedek quotes this definition of self-sacrifice as giving over the will, and refers to Likkutei Torah, Re'eh.

KEHOT'S NOTE

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

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KEHOT'S NOTE

תהלים עג, כה.

48 **שאין עוד מלבדו**

Moshe to Israel: "You have been shown, to know that Havayah is G-d; there is nothing else besides Him." Chassidus reads it as meaning that nothing exists apart from Him. (context: Steinsaltz Tanakh)

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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PARAGRAPH 14

49 **לי הכסף ולי הזהב**

Haggai encourages the builders of the Second Temple, who grieved at its poverty: "Mine is the silver and Mine is the gold, says Havayah of hosts," and He will fill the House with glory. Here "says" (ne'um) points to G-d's word as the root of all material things. (context: Steinsaltz Tanakh)

Haggai 2:8 חגי ב׳:ח׳

לִי הַכֶּסֶף וְלִי הַזָּהָב נְאֻם ה' צְבָאוֹת׃

Mine is the silver, and Mine the gold, saith the L-RD of hosts.

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KEHOT'S NOTE

חגי ב, ח. ראה באוה״ת נ״ך חגי ע׳ תקה.

50 **מבחי' נאם ודבר ה'**

A discussion of the level of "says" (ne'um) and the word of G-d as the root of things.

KEHOT'S NOTE

ראה אוה״ת כי תצא ע׳ תתרכ.

PARAGRAPH 15

51 **והיו הדברים האלה**

From the Shema, Moshe to Israel: "And these words which I command you this day shall be upon your heart." Here, the "returning" that follows the self-sacrifice of "One."

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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KEHOT'S NOTE

דברים ו, ו.

מובא באוה״ת תרומה ע׳ א׳שסח, ושם מציין לעיין בלקו״ת פ׳ ראה כה, א. ראה מאמרי אדה״ז הקצרים ע׳ תקז. בונה ירושלים סי׳ עא. מאה שערים לז, א. וראה גם סד״ה עתידין צדיקים ה׳תש״ב.

46 **נפש הוא הרצון כמ״ש אין נפשי אל העם הזה**

G-d tells Jeremiah that even if Moshe and Shmuel stood before Him in prayer, "My soul (will) is not toward this people." Chassidus uses it to show that nefesh means will, so that self-sacrifice is giving over the will. (context: Steinsaltz Tanakh)

Jeremiah 15:1 ירמיהו ט״ו:א׳

וַיֹּאמֶר ה' אֵלַי אִם־יַעֲמֹד מֹשֶׁה וּשְׁמוּאֵל לְפָנַי אֵין נַפְשִׁי אֶל־הָעָם הַזֶּה שַׁלַּח מֵעַל־פָּנַי וְיֵצֵאוּ׃

Then said the L-RD unto me: 'Though Moses and Samuel stood before Me, yet My mind could not be toward this people; cast them out of My sight, and let them go forth.

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Genesis 23:8 בראשית כ״ג:ח׳

וַיְדַבֵּר אִתָּם לֵאמֹר אִם־יֵשׁ אֶת־נַפְשְׁכֶם לִקְבֹּר אֶת־מֵתִי מִלְּפָנַי שִׁמְעוּנִי וּפִגְעוּ־לִי בְּעֶפְרוֹן בֶּן־צֹחַר׃

And he spoke with them, saying: 'If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,

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Psalms 27:12 תהילים כ״ז:י״ב

אַל־תִּתְּנֵנִי בְּנֶפֶשׁ צָרָי כִּי קָמוּ־בִי עֵדֵי־שֶׁקֶר וְיִפַּח חָמָס׃

Deliver me not over unto the will of mine adversaries; For false witnesses are risen up against me, and such as breathe out violence.

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KEHOT'S NOTE

ירמי׳ טו, א. ראי׳ זו הובאה בכ״מ בדא״ח. ולכאורה צ״ע מפני מה אין מסתייעין ממה שנכתב בתורה (בראשית כג, ח) אם יש את נפשכם. וי״ל דשם מדבר בלעו״ז וסט״א, אשר בבואה דבבואה לית להו (ראה לקו״ת סד״ה כי תצא —השני — וביאורו), ולכן אין מזה ראי׳ גמורה לפי׳ ובכל נפשך דקדושה. וע״פ חילוק זה מובן ג״כ דאין ראי׳ ממש״נ (תהלים כז, יב) אל תתנני בנפש צרי. — וגם בזה נראה עד כמה מדויקים בתורת דא״ח אפילו פרטים שבאו בטפל ובדרך אגב (הערת כ״ק אדמו״ר זי״ע בספר המאמרים תש״ט ע׳ 227. לקו״ש ח״ב ע׳ 456). ראה במאמרי אדה״ז הקצרים ע׳ תקו. בונה ירושלים סי׳ עא ובמאה שערים לז, א שם מביא כמו חשקה נפשי כלתה נפשי. במאמרי אדה״א בראשית ע׳ שלט מביא קודם הפסוק "כמו היש את נפשך [בראשית כג, ח] כלו׳ רצונך וכן אין נפשי . . .". וראה סד״ה עתידין צדיקים תש״ב.

PARAGRAPH 13

47 **מי לי בשמים**

Asaf, after struggling with the success of the wicked, says to G-d: "Whom have I in heaven? And with You I desire nothing on earth." It describes a person whose only desire is G-d. (context: Steinsaltz Tanakh)

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

52 ודברת בם בשבתך בביתך ובלכתך בדרך

"And you shall speak of them when you sit in your house and when you walk on the way." It brings the Torah into every part of life.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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53 אין לו להקב״ה בעולמו אלא ד״א של הלכה

"Since the day the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah alone." Here it explains how the holy, separate G-d dwells in the world.

Berakhot 8a:18–19 ברכות ח׳ א:י״ח-י״ט

וְהַיְינוּ דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבָד. וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה גָּרִיסְנָא בְּגוֹ בֵּיתָא וּמְצַלֵּינָא בְּבֵי כְנִישְׁתָּא. כֵּיוָן דִּשְׁמַעְנָא לְהָא דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא — מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבָד — לָא הֲוָה מְצַלֵּינָא אֶלָּא הֵיכָא דְּגָרִיסְנָא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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

KEHOT'S NOTE

ברכות ח, א.

54 רץ לבך ושוב

Sefer Yetzirah's "if your heart runs, return to the Place," the root of the teaching of running and returning; the Kehot note points here.

Sefer Yetzirah 1:8 ספר יצירה א׳:ח׳

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית׃

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

55 רץ לבך ושוב לאחד

The introduction to Tikkunei Zohar: if your heart runs, return. The Alter Rebbe applies it to the rhythm of running and returning in divine service.

Tikkunei Zohar 7a:3 תקוני הזהר ז׳ א:ג׳

תְּנֵינָא (יחזקאל א כו), וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה דָּא אִיהוּ יֻוד הֵא וְאוֹ הָא כְּלִיל תֵּשַׁע נְקוּדִין, וַעֲשִׂירָאָה שְׁכִינְתָּא כְּלִילָא מִכֻּלְּהוּ, וְכֻלָּא א, דְּלֵית אָדָם בְּלָא א׳, וְכֻלָּא אִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, אִיהוּ יהו״ה דְּכָלִיל א, וְאִיהוּ שְׁמָא מְפָרֵשׁ דְּכָלִיל א לְאַחְזָאָה דְּאִם רָץ לִבְּךָ שׁוּב לְאָחוֹר.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת״ז בהקדמה (ז, א). ראה ס״י פ״א.

56 בע״כ אתה חי

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

KEHOT'S NOTE

אבות ד, כב.

57 בע״כ אתה חי

"Against your will you are born, and against your will you live." Here it means the soul stays in the body in order to fulfil its purpose below.

Pirkei Avot 4:22 משנה אבות ד׳:כ״ב

הוּא הָיָה אוֹמֵר, הַיְלוּדִים לָמוּת, וְהַמֵּתִים לְהֶחָיוֹת, וְהַחַיִּים לִדּוֹן. לֵידַע לְהוֹדִיעַ וּלְהִוָּדַע שֶׁהוּא אֵל, הוּא הַיּוֹצֵר, הוּא הַבּוֹרֵא, הוּא הַמֵּבִין, הוּא הַדַּיָּן, הוּא עֵד, הוּא בַּעַל דִּין, וְהוּא עָתִיד לָדוּן. בָּרוּךְ הוּא, שֶׁאֵין לְפָנָיו לֹא עַוְלָה, וְלֹא שְׁכְחָה, וְלֹא מַשּׂוֹא פָנִים, וְלֹא מִקַּח שֹׁחַד, שֶׁהַכֹּל שֶׁלּוֹ. וְדַע שֶׁהַכֹּל לְפִי הַחֶשְׁבּוֹן. וְאַל יַבְטִיחֲךָ יִצְרְךָ שֶׁהַשְּׁאוֹל בֵּית מָנוֹס לְךָ, שֶׁעַל כָּרְחֲךָ אַתָּה נוֹצָר, וְעַל כָּרְחֲךָ אַתָּה נוֹלָד, וְעַל כָּרְחֲךָ אַתָּה חַי, וְעַל כָּרְחֲךָ אַתָּה מֵת, וְעַל כָּרְחֲךָ אַתָּה עָתִיד לִתֵּן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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PARAGRAPH 16

58 ה׳ צלך . . כך הוא יתי כביכול צל שלך

The psalm of one who looks to the mountains for help: "Havayah is your guardian; Havayah is your shade at your right hand," that is, your protection close beside you. The maamar reads tzel as the shadow that follows a person's movements. (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. וראה בסה"מ תרכ"ז (הוצאת תש"ס) ע' שכו וראה במ"מ לשם: ופי' הבעש"ט ז"ל ונמצא פי' זה במדרש שמואל ג"כ. ע' באוה"ת פ' ואתחנן ע' קכא.

59 **להאיר ולהמשיך אוא"ס ב"ה בג"ע כוי**

> The Tzemach Tzedek adds here: as explained in the maamar "Tze'enah U're'enah" on "and bless Havayah," which means drawing blessing and added light into the Name Havayah.

KEHOT'S NOTE

באוה"ת תצוה ע' איתקנג מוסיף "כמ"ש בד"ה צאינה וראינה בפי' וברכו את הוי' שממשיכים ברכה ותוס' אור בשם הוי'".

PARAGRAPH 17

60 **כי אתה נרי הוי"ה**

> David's song of thanks: "For You are my lamp, Havayah." The word atah is read as alef-tav (the Torah's letters) plus hei (the mitzvos).

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נֵירִי ה' וַה' יַגִּיהַ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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PARAGRAPH 18

61 **שו"ה וצ"ל — ממארי דחושבנא**

> Tanya explains that at times the heart is dull as stone even though the mind understands G-d's greatness, because the coarseness of kelipah darkens the soul's light.

Tanya, Likkutei Amarim 29:15 תניא, חלק ראשון; ליקוטי אמרים כ"ט:ט"ו

וְגַם מִי שֶׁהוּא נָקִי מֵחַטֹּאות נְעוּרִים הַחֲמוּרִים, יָשִׂים אֶל לִבּוֹ לְקַיֵּים מַאֲמַר זֹהַר הַקָּדוֹשׁ, לִהְיוֹת מִ"מָּארֵי דְחוּשְׁבָּנָא", דְּהַיְינוּ, לַעֲשׂוֹת חֶשְׁבּוֹן עִם נַפְשׁוֹ, מִכָּל הַמַּחֲשָׁבוֹת וְהַדִּיבּוּרִים וְהַמַּעֲשִׂים שֶׁחָלְפוּ וְעָבְרוּ מִיּוֹם הֱיוֹתוֹ עַד הַיּוֹם הַזֶּה, אִם הָיוּ כּוּלָּם מִצַּד הַקְּדוּשָּׁה, אוֹ, מִצַּד הַטּוּמְאָה רַחֲמָנָא לִצְלָן, דְּהַיְינוּ, כָּל הַמַּחֲשָׁבוֹת וְהַדִּיבּוּרִים וְהַמַּעֲשִׂים אֲשֶׁר לֹא לַה' הָמָּה וְלִרְצוֹנוֹ וְלַעֲבוֹדָתוֹ, שֶׁזֶּהוּ פֵּירוּשׁ לְשׁוֹן "סִטְרָא אָחֳרָא", כַּנִּזְכָּר לְעֵיל [בְּפֶרֶק ו'].

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KEHOT'S NOTE

ראה תניא פכ"ט.

62 **כי כל איש אשר בו מום . . לחם אלקיו לא יגש להקריב**

> G-d tells Moshe to tell Aharon: "For any man who has a blemish shall not draw near" to the service. A blemished priest may not serve; the maamar applies it to the soul. (context: Steinsaltz Tanakh)

Leviticus 21:18 ויקרא כ"א:י"ח

כִּי כָל־אִישׁ אֲשֶׁר־בּוֹ מוּם לֹא יִקְרָב אִישׁ עִוֵּר אוֹ פִסֵּחַ אוֹ חָרֵם אוֹ שָׂרוּעַ׃

For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath any thing maimed, or anything too long,

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KEHOT'S NOTE

ויקרא כא, יח. כא. ראה אוה"ת שופטים ע' תתלט. ובמאמרי אדה"א בראשית ע' שמב מוסיף "ופי' מום ברוחניות הוא אפי' פגם כל שהוא בעין ואזן שהוא ראי' ושמיעה".

63 **לחם אלקיו לא יגש להקריב**

> "He has a blemish; he shall not approach to offer the bread of his G-d."

Leviticus 21:21 ויקרא כ"א:כ"א

כָּל־אִישׁ אֲשֶׁר־בּוֹ מוּם מִזֶּרַע אַהֲרֹן הַכֹּהֵן לֹא יִגַּשׁ לְהַקְרִיב אֶת־אִשֵּׁי ה' מוּם בּוֹ אֵת לֶחֶם אֱלֹקָיו לֹא יִגַּשׁ לְהַקְרִיב׃

no man of the seed of Aaron the priest, that hath a blemish, shall come nigh to offer the offerings of the L-RD made by fire; he hath a blemish; he shall not come nigh to offer the bread of his G-d.

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PARAGRAPH 19

64 **ותמימים ינחלו טוב, ואין טוב**

> One who leads the upright astray falls into his own pit, "and the perfect shall inherit good." Only what is whole can receive the good. (context: Steinsaltz Tanakh)

Proverbs 28:10 משלי כ"ח:י'

מַשְׁגֶּה יְשָׁרִים בְּדֶרֶךְ רָע בְּשַׁחוּתוֹ הוּא־יִפּוֹל וּתְמִימִים יִנְחֲלוּ־טוֹב׃

Whoso causeth the upright to go astray in an evil way, He shall fall himself into his own pit; But the whole-hearted shall inherit good.

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KEHOT'S NOTE

משלי כח, י'. אבות ו, ג.

65 **ואין טוב**

> "And there is no good but Torah, as it is said, 'For I have given you good teaching.'"

Pirkei Avot 6:3 משנה אבות ו':ג'

... וְכַמָּה שֶׁצָּרִיךְ לְנַהוֹג בּוֹ כָּבוֹד. וְאֵין כָּבוֹד אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר (משלי ג) כָּבוֹד חֲכָמִים יְנְחָלוּ, (משלי כח) וּתְמִימִים יִנְחֲלוּ טוֹב, וְאֵין טוֹב אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר (משלי ד) כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ׃

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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66 שו"ה מס"נ — ומפילים אותו למטה

The Mitteler Rebbe explains that the soul is cast down and humbled as it rises in prayer, so that it cannot come close to G-d with the love and awe of running and returning.

KEHOT'S NOTE

במאמרי אדה"א ע' שמב "היינו שמפילים ומשפילי' את הנשמה בעלותה למעלה בתפלה לבלתי תוכל להתקרב לה' לעולם באוי"ר דרוי"ש".

67 ישוב אל ה' וירחמהו

Isaiah's call: "Let the wicked forsake his way ... and let him return to Havayah, and He will have mercy on him." Teshuvah is what removes the obstacle. (context: Steinsaltz Tanakh)

Isaiah 55:7 ישעיהו נ"ה:ז'

יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשֹׁב אֶל־ה' וִירַחֲמֵהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ׃

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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KEHOT'S NOTE

ישע' נה, ז.

PARAGRAPH 20

68 שו"ה בחי' מקבל — בטבע

The manuscript reads "by her nature" instead of "by nature."

KEHOT'S NOTE

בבוך 633. בטבעה.

69 עד אשר יערה עלי' רוח ממרום

Isaiah foretells desolation "until a spirit is poured upon us from on high," and then the wilderness will bloom. It describes help that comes from above. (context: Steinsaltz Tanakh)

Isaiah 32:15 ישעיהו ל"ב:ט"ו

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֵחָשֵׁב׃

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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KEHOT'S NOTE

ע"פ ישעי' לב, טו.

70 שמעי בת וראי

The psalmist to the king's bride: "Hear, O daughter, and see ... forget your people and your father's house." Here, the call to the receiver to leave worldly habits behind. (context: Steinsaltz Tanakh)

Psalms 45:11 תהילים מ"ה:י"א

שִׁמְעִי־בַת וּרְאִי וְהַטִּי אָזְנֵךְ וְשִׁכְחִי עַמֵּךְ וּבֵית אָבִיךְ׃

'Hearken, O daughter, and consider, and incline thine ear; Forget also thine own people, and thy father's house;

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KEHOT'S NOTE

תהלים מה, יא.

71 שו"ה להיות — והנה בחי' זו נק' בת

The Tzemach Tzedek quotes a section from this point of the maamar and from the explanation that follows it.

KEHOT'S NOTE

קטע מכאן ומהביאור מובא באוה"ת פי' בא ע' רנח.

PARAGRAPH 21

72 תתן אמת ליעקב

Micah's closing prayer: "You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers from the days of old." Each phrase is read as a gift from above to the one who cannot reach it alone. (context: Steinsaltz Tanakh)

Micah 7:20 מיכה ז':כ'

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ. וראה לקו"ת משע"צ פג, ב. מאמרי אדה"א ע' שמג.

73 כי שרית ותוכל

"Your name shall no longer be Yaakov but Yisrael, for you have striven with G-d and with men and have prevailed." Yisrael is the one who has already won.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

74 שו"ה המלחמה — שירד מטה

The manuscript reads "he has gone down lower and lower."

KEHOT'S NOTE

בבוך 633: שירד מטה מטה.

75 תשובה שקדמה לעולם

Teshuvah is among the seven things created before the world. Here it is the source, beyond the world's order, of the help given from above.

Pesachim 54a:8–9 פסחים נ"ד א:ח'-ט'

לָא קַשְׁיָא: הָא בְּאוּר דִּידַן, הָא בְּאוּר דְּגֵיהִנָּם. אוּר דִּידַן — בְּמוֹצָאֵי שַׁבָּת, אוּר דְּגֵיהִנָּם — בְּעֶרֶב שַׁבָּת. וְאוּר דְּגֵיהִנָּם בְּעֶרֶב שַׁבָּת אֵיבְּרִי? וְהָא תַּנְיָא: שִׁבְעָה דְּבָרִים נִבְרְאוּ קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וּתְשׁוּבָה, וְגַן עֵדֶן, וְגֵיהִנֹּם, וְכִסֵּא הַכָּבוֹד, וּבֵית הַמִּקְדָּשׁ, וּשְׁמוֹ שֶׁל מָשִׁיחַ.

תּוֹרָה, דִּכְתִיב: "ה' קָנָנִי רֵאשִׁית דַּרְכּוֹ". תְּשׁוּבָה, דִּכְתִיב: "בְּטֶרֶם הָרִים יֻלָּדוּ", וּכְתִיב: "תָּשֵׁב אֱנוֹשׁ עַד דַּכָּא וַתֹּאמֶר שׁוּבוּ בְנֵי אָדָם".

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

PARAGRAPH 22

76 **שויתר הקב"ה על ג"ע וש"ד**

The Tzemach Tzedek explains at length why G-d overlooked these sins but not the neglect of Torah.

KEHOT'S NOTE

פתיחתא דאיכ"ר ב. ראה בארוכה באוה"ת פ' ואתחנן ע' רמו.

77 **להבדיל בין החי'**

"To separate between the impure and the pure, and between the animal that may be eaten and the animal that may not be eaten." Torah law as the separation of good from evil.

Leviticus 11:47 ויקרא י"א:מ"ז

לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהֹר וּבֵין הַחַיָּה הַנֶּאֱכָלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל:

to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

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KEHOT'S NOTE

ויקרא יא, מז.

PARAGRAPH 23

78 **בי מלכים ימלכו**

The Torah speaks: "Through me kings reign." The Sages read "kings" as the Rabbis and their teachings.

Proverbs 8:15 משלי ח':ט"ו

בִּי מְלָכִים יִמְלֹכוּ וְרוֹזְנִים יְחֹקְקוּ צֶדֶק:

By me kings reign, And princes decree justice.

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KEHOT'S NOTE

משלי ח, טו.

79 **מתניתין מלכתא**

The Talmud's phrase "the Mishnah is a queen" (matnisin malkesa), cited by the Kehot note. Here, halachah carries royal authority.

Beitzah 28b:14–15 ביצה כ"ח ב:י"ד-ט"ו

רַב פָּפָּא אָמַר: מַתְנִיתִין וּמַתְנִיתָא — רַב מַלְכֵּיָא. שְׁמַעְתָּתָא — רַב מַלְכְּיוֹ. וְסֵימָנָךְ: מַתְנִיתִין מַלְכְּתָא. מַאי בֵּינַייהוּ? אִיכָּא בֵּינַייהוּ שְׁפָחוֹת. מַתְנִי' לֹא יֹאמַר אָדָם לַסַּבָּח: שְׁקוֹל לִי בִּדִינָר בָּשָׂר, אֲבָל שׁוֹחֵט וּמְחַלֵּק בֵּינֵיהֶם.

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KEHOT'S NOTE

ביצה כח, ב. וראה בהנסמן לקמן מט, ב.

80 **אם תגבי כנשר**

Obadiah's prophecy against Edom, proud in its mountain fortresses: "Though you soar aloft like the eagle, and though you set your nest among the stars, from there I will bring you down, says Havayah." Here, G-d's word casting down kelipah. (context: Steinsaltz Tanakh)

Obadiah 1:4 עובדיה א':ד

אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־ה':

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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KEHOT'S NOTE

עובדי' א, ד.

81 **ויתפרדו כל פועלי און**

The psalm for the Shabbos day: "For behold, Your enemies, Havayah, behold, Your enemies shall perish; all the workers of iniquity shall be scattered." (context: Steinsaltz Tanakh)

Psalms 92:10 תהילים צ"ב:י'

כִּי הִנֵּה אֹיְבֶיךָ ה' כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן:

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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KEHOT'S NOTE

תהלים צב, י.

82 **שו"ה בתורה — בין איסור והיתר**

The manuscript reads "between permitted and forbidden," in the reverse order.

KEHOT'S NOTE

בכוך 633: בין היתר לאיסור.

83 **דבר ה' אשר בפיו זו דבר הלכה**

The Sages read "the word of G-d" in Amos as halachah. Here it means the halachic ruling in a person's mouth is G-d's own word.

Shabbat 138b:11–12 שבת קל"ח ב:י"א-י"ב

"דְּבַר ה'" — זוֹ הֲלָכָה, "דְּבַר ה'" — זֶה הַקֵּץ, "דְּבַר ה'" — זוֹ נְבוּאָה. וּמַאי "יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה'"? אָמְרוּ: עֲתִידָה אִשָּׁה שֶׁתִּשְׁטוֹל כִּכָּר שֶׁל תְּרוּמָה וְתַחֲזוֹר בְּבָתֵּי כְנֵסִיּוֹת וּבְבָתֵּי מִדְרָשׁוֹת לֵידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מֵבִין.

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84 **להנחיל אוהבי יש**

Wisdom speaks: "to give those who love me yesh to inherit." Read here, with the Mishnah, as G-d speaking: Israel are "those who love" Him. (context: Steinsaltz Tanakh)

Proverbs 8:21 משלי ח':כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

85 **למען אחי ורעי**

In its plain sense the psalmist prays for Jerusalem: "For the sake of my brothers and companions I will speak of peace within you." The maamar reads it as G-d calling Israel His brothers and companions. (context: Steinsaltz Tanakh)

Psalms 122:8 תהילים קכ"ב:ח'

לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ׃

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

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KEHOT'S NOTE

תהלים קכב, ח.

PARAGRAPH 24

86 **הקל קול יעקב**

Yitzchak, feeling Yaakov dressed as Eisav: "The voice is the voice of Yaakov, but the hands are the hands of Eisav." The Midrash reads it: when Yaakov's voice is heard in study, Eisav's hands have no power. (context: Steinsaltz Tanakh)

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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KEHOT'S NOTE

בראשית כז, כב.

87 **ואשים דברי בפיך**

G-d to Israel through Isaiah: "And I have put My words in your mouth." G-d's words in the mouth of the one who learns. (context: Steinsaltz Tanakh)

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

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

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KEHOT'S NOTE

ישע' נא, טז.

88 **ודברי אשר שמתי בפיך**

G-d's covenant with those who return: "My words which I have placed in your mouth shall not depart from your mouth." Read as: the words of Torah a person speaks are truly G-d's. (context: Steinsaltz Tanakh)

Isaiah 59:21 ישעיהו נ"ט:כ"א

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

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

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KEHOT'S NOTE

ישע' נט, כא.

PARAGRAPH 25

89 **אחותי רעיתי יונתי תמתי**

The beloved knocking at night: "Open to me, my sister, my beloved, my dove, my perfect one." (context: Steinsaltz Tanakh)

Song of Songs 5:2 שיר השירים ה':ב'

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

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

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KEHOT'S NOTE

שה"ש ה, ב.

90 **א"ת תמתי אלא תאומתי**

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

KEHOT'S NOTE

שה"ש רבה ע"פ אני ישנה.

91 **א"ת תמתי אלא תאומתי**

The Midrash on "I am asleep": do not read "my perfect one" but "my twin," as if G-d and Israel were twins.

Shir HaShirim Rabbah 5:3 שיר השירים רבה ה':ג'

פָּשַׁטְתִּי אֶת כֻּתָּנְתִּי, אָמַר רַבִּי יוֹחָנָן אַפִּלּוּ תַּמָּה שֶׁבַּתַּמּוֹת יוֹדַעַת לִפְשֹׁט וְלִלְבֹּשׁ, וְאַתְּ אֲמַרְתְּ פָּשַׁטְתִּי אֶת כֻּתָּנְתִּי, רַבִּי חֲנִינָא וְרַבִּי יוֹחָנָן אָמְרֵי יוֹם שֶׁנִּזְדַּוֵּג לָהֶם נְבוּכַדְנֶצַּר הָרָשָׁע לְיִשְׂרָאֵל פָּשַׁט מֵהֶם שְׁנֵי לְבוּשִׁים גְּדוֹלִים, לְבוּשׁ כְּהֻנָּה וּלְבוּשׁ מַלְכוּת. רָחַצְתִּי אֶת רַגְלַי, מִטְּנוּף עֲבוֹדַת כּוֹכָבִים, יוֹדַעַת הָיִיתִי שֶׁאָבָק שֶׁל אוֹתוֹ מָקוֹם מַשִּׁיאֵנִי לַעֲבוֹדַת כּוֹכָבִים, אַף עַל פִּי כֵן דּוֹדִי שָׁלַח יָדוֹ מִן הַחוֹר. אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא, וְכִי מַה טִיבוֹ שֶׁל חוֹר זֶה לִהְיוֹת ...

"I have removed my tunic; how can I don it? I have washed my feet; how can I soil them? My beloved extended his hand through the hole, and my core was stirred for him" (Song of Songs 5:3-4). "I have removed my tunic" - Rabbi Yoḥanan said: Even the simplest of the simple knows how to undress and dress, and you say: "I have removed my tunic"? Rabbi Ḥanina and Rabbi Yoḥanan say: On the day that the wicked

Nebuchadnezzar attacked Israel, he removed from them two great garments: …

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92 **כל האומר אין לי אלא תורה**

"Whoever says, 'I have nothing but Torah,' does not have even Torah." Here, Torah needs the bond with G-d that self-sacrifice gives.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּץ. תּוּקְעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתָּם וַעֲשִׂיתֶם" — כֹּל שֶׁשָּׁנוּ בַּעֲשָׂיָה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

93 **דאורייתא וקב"ה כולא חד**

There the Alter Rebbe explains that through the Torah and mitzvos G-d Himself is present, "the Torah and the Holy One, blessed be He, are entirely one," and that "the Holy One, blessed be He" means G-d as holy and wholly separate from the worlds.

KEHOT'S NOTE

נסמן לקמן נז, ג.

PARAGRAPH 26

94 **למס"נ באחד**

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

KEHOT'S NOTE

ראה שו"ת הרשב"א ח"ה תשובה נה. ב"ח טוא"ח רסס"א. פע"ח שער הק"ש פי"ב.

95 **ויקם עדות ביעקב**

Asaf's psalm of Israel's history: "He established a testimony in Yaakov and set a Torah in Yisrael, which He commanded our fathers to make known to their children." Read as two levels in Torah matching the two names. (context: Steinsaltz Tanakh)

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

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

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KEHOT'S NOTE

תהלים עח, ח.

96 **דאורייתא מחכמה נפקת**

The Zohar: "The Torah comes forth from Chochmah." Here, self-sacrifice reaches the root from which Torah is drawn.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

PARAGRAPH 27

97 **ומבחי' ישראל נמשך בחי' תורה**

A parallel discussion of "testimony in Yaakov, Torah in Yisrael."

KEHOT'S NOTE

ראה אוה"ת לך לך עג, ב.

98 **ועשיתם אתם**

"And you shall do them." The Kehot note cites the Sages' reading of "them" as "you": by doing mitzvos, a person "makes" himself.

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

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

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99 **ועשיתם אתם אתם כתיב**

The Zohar reads "you shall do them" as "you shall make yourselves," a reading cited in the Kehot note.

Leviticus 22:31 ויקרא כ"ב:ל"א

וּשְׁמַרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אֹתָם אֲנִי ה׳

And ye shall keep My commandments, and do them: I am the L-RD.

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Zohar III, 113b זח"ג קיג, ב

Vayikra Rabbah 35:6 ויקרא רבה ל"ה:ו'

KEHOT'S NOTE

ויקרא כב, לא. כו, ג. זח"ג קיג, ב. וראה ויק"ר לה, ו.

100 **אשר יעשה אתם האדם**

G-d to Israel through Moshe: "My statutes and My laws, which a man shall do and live by them." Here, through man the Torah and mitzvos are drawn down. (context: Steinsaltz Tanakh)

Leviticus 18:5 ויקרא י"ח:ה'

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי Havayah

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

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KEHOT'S NOTE

ויקרא יח, ה.

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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107 **אשת חיל עטי"ב**

> "A woman of valor is the crown of her husband." The receiving level will itself become a crown.

Proverbs 12:4 משלי י"ב:ד'

אֵשֶׁת־חַיִל עֲטֶרֶת בַּעְלָהּ וּכְרָקָב בְּעַצְמוֹתָיו מְבִישָׁה׃

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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108 **ולהיות אשת חיל עטי"ב כו'**

> The Tzemach Tzedek quotes this passage and adds that she herself becomes the crown of her husband, Z'eir Anpin, and rises above Binah, of which it is said "the crown with which his mother crowned him": there the mother gives the crown; here she herself is the crown.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך ב ע' תשסד ושם מציין לכאן ומוסיף "שהיא עצמה נעשה עטרה וכתר לבעלה שהוא ז"א ולמעלה מבחי' בינה שעליה נאמר בעטרה שעטרה לו אמו ולא שהיא עצמה העטרה".

109 **כמ"ש במ"א**

> The note suggests this as the "elsewhere" the maamar refers to.

KEHOT'S NOTE

ע' באוה"ת פ' ראה ע' תרעג ואילך.

101 **כי ע"י האדם נמשך בחי' תומ"צ**

> The Rebbe's maamar on the same verse discusses this point in a footnote.

KEHOT'S NOTE

ראה ד"ה רני ושמחי תשכ"ז (סה"מ מלוקט ח"ד) ע' רפג סעי' ב הערה 11.

102 **כל הנשמה תהלל י"ה**

> "Let every soul praise Yah," read earlier as the soul giving light.

Psalms 150:6 תהילים ק"נ:ו'

כֹּל הַנְּשָׁמָה תְּהַלֵּל קָהּ הַלְלוּ־קָהּ׃

Let every thing that hath breath praise the L-RD. Hallelujah.

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KEHOT'S NOTE

תהלים קנ, ו.

103 **אם הבנים**

> G-d "sets the barren woman in her home as a joyful mother of children." The level of "mother," which gives birth to the revelation of G-dliness. (context: Steinsaltz Tanakh)

Psalms 113:9 תהילים ק"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־קָהּ׃

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

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104 **רני ושמחי בת**

> The opening verse, now applied to the Time to Come, when the "daughter" will rise.

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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105 **שבחי בת תעלה ביתר שאת**

> Likkutei Torah quotes this maamar ("the daughter will rise with surpassing dignity and be a woman of valor, the crown of her husband") and explains that "daughter" is the lower Jerusalem and "my mother" the upper Jerusalem, the world of thought; the upper is reached only through the lower, and the "daughter" rises through the mitzvos done in physical deed.

KEHOT'S NOTE

ע' לקו"ת שלח לח, ג. ובביאורי הזהר להצ"צ כרך א פ' שלח ע' קעא. תל. ובאוה"ת פ' חיי שרה קכו, א. שמות כרך ז' ע' ב'תקא. נ"ך ע' רסה.

106 **ביתר שאת**

> Yaakov's words to Reuven, his firstborn, who should have had "surpassing dignity and surpassing power." Here the phrase describes the future rise of the "daughter." (context: Steinsaltz Tanakh)

Genesis 49:3 בראשית מ"ט:ג'

רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז׃

קצת ביאור על זה

A Brief Explanation of This

The "daughter" is what is refined, and the "sister," the master of Torah, is the one who refines. The Chanukah lamp hints at three unifications, reached through self-sacrifice in the Shema, Torah and mitzvos; in the Time to Come the refined "daughter" will be raised to be "a crown on his head."

THE MAAMAR IN BRIEF

This short piece explains the "daughter" and "sister" of the maamar before it. The "daughter" is what is refined, the level of mitzvos, "like a servant before the king"; the "sister," the master of Torah, refines, separating impure from pure, "like a minister before the king." The Chanukah lamp hints at this: three unifications of Havayah, with Ehe-yeh, Elokim and Ado-nai, together equal ner, "lamp," and come through self-sacrifice in the Shema, through Torah and through the mitzvos. In the Time to Come the "daughter" will be raised, for the power of what is refined, from the Name Sag, is greater: she will be "a crown on his head."

OUTLINE

1 **The refined, the refiner and the Chanukah lamp** ¶1–2

The "daughter" is refined and the "sister" refines, as servant and minister before the king. Three unifications of Havayah, equal to ner, come through the Shema, Torah and mitzvos; in the future the "daughter" will be a crown.

KEY CONCEPTS

The refined and the refiner המתברר / המברר

The "daughter" is what is refined; the "sister," the master of Torah, does the refining, separating the impure from the pure with G-d's words placed in his mouth.

Minister and servant before the king כשר לפני המלך / כעבד לפני המלך

Torah, which refines, is like a minister before the king; the mitzvos, the level of the "daughter," are like a servant before the king.

Three unifications ג' יחודים

Havayah with Ehe-yeh (Abba and Imma, through self-sacrifice in the Shema), with Elokim (Z'eir Anpin and Nukva, through Torah) and with Ado-nai (through the mitzvos); together they equal ner, "lamp."

In the manner of a seal בבחי' חותם

The way Malchus receives the "Torah of truth" of Z'eir Anpin, with all the lights coming to it as a seal; this is "You will give truth to Yaakov."

SECTION 1 • ¶1–2

The refined, the refiner and the Chanukah lamp

1 קצת ביאור על זה[1]

A brief explanation of this

This heading opens a short explanation added to the preceding maamar, "Sing and rejoice, O daughter of Zion," which read the Midrash's three names for the Jewish people, "daughter," "sister" and "mother," as three ranks of divine service. Here the Alter Rebbe gives the Kabbalistic background, chiefly of the "daughter" and the "sister." Kehot notes another transcript of this explanation in Sefer HaMaamarim 5565 (p. 130) and in the Mitteler Rebbe's Maamarei Admur HaEmtzaei, Bereshis (p. 353).

2 הנה בת הוא בחי' המתברר. ואחותי שהוא בחי' מארי תורה הוא המברר. וכמ"ש בת"ז [בתיקוני זהר] פקודא לאפרשא בין דכיא כו' (שהוא בחי' תורה להבדיל בין הטמא לטהור[2] כו') ודברי אשר שמתי בפיך.[3]

Now, "daughter" is the level of what is refined, and "my sister," which is the level of the masters of Torah, is the one who refines. As it is written in the Tikkunei Zohar, "The commandment to distinguish between the pure," etc. (which is the level of Torah, "to separate between the impure and the pure," etc.), and "My words which I have placed in your mouth."

The "daughter" is what is refined, the one being sorted and purified; the "sister," the master of Torah (one whose life is Torah study), is the one who refines. So the Tikkunei Zohar (a classic Kabbalistic work in the style of the Zohar) calls Torah the commandment to separate the pure from the impure, and Isaiah speaks of G-d's words placed in the mouth of Israel: the words of Torah a person speaks are G-d's own, and they sort good from evil.

והוא ענין כשר לפני המלך. משא"כ בת בחי' מצות כעבד לפני המלך.[4,5] והכל נרמז בנר חנוכה.

And this is the matter of "like a minister before the king"; whereas "daughter" is the level of mitzvos, "like a servant before the king." And all of this is alluded to in the Chanukah lamp.

In the Talmud (Berachos 34b) Rabban Yochanan ben Zakkai calls himself "like a minister before the king" and Rabbi Chanina ben Dosa "like a servant before the king"; here the master of Torah, who refines, is the minister, and the "daughter," whose service is the mitzvos, is the servant, and all of this is hinted in the Chanukah lamp. In Likkutei Torah, Tzav, the Alter Rebbe explains that when the King is revealed, the minister, who serves with joy, rejoices all the more, while the servant, who serves with awe, is seized by greater awe.

(עיין פע"ח [פרי עץ חיים] שער חנוכה פ"ד וכן בשער השבת בתחלת פ"ד) ג' יחודים[6] הוי' אהיה. הוי' אלקים. הוי' אדנ'. גימ' [גימטריא] נר.

(See Pri Etz Chaim, Sha'ar Chanukah, chapter 4, and likewise in Sha'ar HaShabbos at the beginning of chapter 4.) Three unifications: Havayah and Ehe-yeh; Havayah and Elokim; Havayah and Ado-nai: [together] the numerical value of ner (lamp).

> Pri Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings on the mitzvos and the festivals, speaks of three unifications of the Name Havayah: with Ehe-yeh, with Elokim and with Ado-nai. Their numbers add up to ner, "lamp": Havayah (26) with Ehe-yeh (21) is 47, with Elokim (86) is 112, and with Ado-nai (65) is 91, and 47 + 112 + 91 = 250, the value of נר (nun 50, reish 200).

יחוד הוי' אהיה שהוא יחוד או"א [אבא ואימא] הוא ע"י מס"נ [מסירות נפש] בק"ש [בקריאת שמע] הארת הכתר.[7]

The unification of Havayah and Ehe-yeh, which is the unification of Abba and Imma, comes through self-sacrifice in the reading of the Shema, the illumination of Keser.

> The first, Havayah with Ehe-yeh, unites Abba and Imma, Chochmah and Binah, and it comes through self-sacrifice in the Shema, which draws the light of Keser, the level above intellect. The Mitteler Rebbe's version of this teaching (cited by Kehot) reads Ehe-yeh, "I will be," as "I am ready to be revealed": the hidden essence of the Infinite Light that shines within the inner dimension of Keser.

ויחוד זו"נ [זעיר אנפין ונוקבא] (היינו יחוד הוי"ה אלקים) הוא ע"י התורה ויחוד הג' (הוי' אדנ') בחי' המצות הוא כשבאים כל האורות בבחי' חותם. והוא ענין תתן אמת ליעקב.[8] כי תורת אמת הוא בז"א ומלכות מקבלת בבחי' חותם.

And the unification of Z'eir Anpin and Nukva (that is, the unification of Havayah and Elokim) comes through the Torah; and the third unification (Havayah and Ado-nai), the level of the mitzvos, is when all the lights come in the manner of a seal. And this is the matter of "You will give truth to Yaakov," for the Torah of truth is in Z'eir Anpin, and Malchus receives in the manner of a seal.

> The second, Havayah with Elokim, unites Z'eir Anpin and Nukva (Malchus) and comes through Torah study. The third, Havayah with Ado-nai, comes through the mitzvos, when all the lights come down like the impression of a seal: this is "You will give truth to Yaakov," for the "Torah of truth" is in Z'eir Anpin, and Malchus receives it as wax receives the imprint of a seal.

ולע"ל [ולעתיד לבוא] יתעלה בחי' בת כי יהיה גדול כח המתברר שהוא משם ס"ג [שם ס"ג] כנודע כי נעוץ סופן[9] כו' וסוף מעשה כו'

And in the Time to Come the level of "daughter" will be raised, for the power of what is refined, which is from the Name Sag, will be greater, as is known, for "their end is embedded [in their beginning]," etc., and "last in deed," etc.

> In the Time to Come the "daughter," what is refined, will be raised above the one who refines, because its root is higher: the Name Sag (Havayah spelled out to the value 63, associated with Binah), from which, in the Kabbalah, came the vessels that shattered and whose sparks are now being refined. As Sefer Yetzirah says, "their end is embedded in their beginning," and as the Shabbos hymn Lecha Dodi says, what is "last in deed" was "first in thought."

ויהי' [ויהיה] בבחי' תגא על רישיה[10] (כמ"ש ברע"מ [ברעיא מהימנא] פ' תרומה ד' קנ"ח א' ושאר דוכתי):

And it will be in the manner of "a crown on his head" (as stated in the Ra'aya Mehemna, Parshas Terumah, page 158a, and in other places).

> Then the receiving level will be "a crown on his head." In the Ra'aya Mehemna (the "Faithful Shepherd," a part of the Zohar on the mitzvos), Zohar II, 158a, "a woman of valor is her husband's crown": in this world the Shechinah is a vessel beneath, serving her Husband, but in the World to Come she is not a vessel or a servant to Him but a crown upon His head.

QUESTIONS FOR DISCUSSION

1. Why is the one who refines, the master of Torah, like a minister before the king, while the mitzvos are like a servant?
2. How do the three unifications hinted in the Chanukah lamp match self-sacrifice in the Shema, Torah and mitzvos?
3. Why will the "daughter," what is refined, be raised in the Time to Come?

FOR CHILDREN · AGES 9–13

For the children at the table

The daughter, the sister and the Chanukah lamp

THE BIG IDEA

The Chanukah lamp hints that the Shema, Torah and mitzvos join G-d's holy Names together, and in the Time to Come the "daughter," the level of the mitzvos, will be raised up like a crown.

This short piece explains two words from the maamar before it. The "sister" is one who learns Torah and so does the refining: "to separate between the impure and the pure." The "daughter" is what has been refined, the level of the mitzvos. All this is hinted in the Chanukah lamp. Three pairs of G-d's holy Names are joined together, and their letters, counted as numbers, add up to ner, the Hebrew word for "lamp." These three joinings come through giving our whole will to G-d in the Shema, through learning Torah, and through doing mitzvos. In the Time to Come the "daughter" will be raised up to be like "a crown on his head," for what has been refined has greater power.

THE MASHAL

Before a king stand ministers and servants. The one who learns Torah and separates the pure from the impure is like a minister before the king. The one who does the mitzvos is like a servant before the king.

QUESTIONS FOR THE SHABBOS TABLE

1. What is the difference between the "sister," who does the refining, and the "daughter," who is refined?
2. What can the Chanukah lamp teach us about the Shema, Torah and mitzvos?
3. This week, how can you add a little to each of the three: your Shema, your Torah learning and one mitzvah?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **קצת ביאור על זה**

Another transcript of this explanation appears there.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' קל. מאמרי אדה"א בראשית ע' שנג.

PARAGRAPH 2

2 **להבדיל בין הטמא לטהור**

The Torah closes the laws of permitted and forbidden animals: their purpose is to distinguish between the impure and the pure, and between what may be eaten and what may not. The maamar cites the words for Torah itself as the power that separates the pure from the impure.

Leviticus 11:47 ויקרא י"א:מ"ז

לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהֹר וּבֵין הַחַיָּה הַנֶּאֱכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל׃

to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

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3 **ודברי אשר שמתי בפיך**

G-d, through Isaiah, makes a covenant with those of Yaakov who return to Him: His spirit upon them and "My words which I have placed in your mouth" will never leave their mouths or their descendants' mouths. The maamar cites it for the master of Torah, whose words of Torah are G-d's own and do the refining. (context: Steinsaltz Tanakh)

Isaiah 59:21 ישעיהו נ"ט:כ"א

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

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

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4 **מצות כעבד לפני המלך**

Kehot points there on the mitzvos as "a servant before the king."

KEHOT'S NOTE

ע' באוה"ת פ' ראה ע' תרסב. וראה לקו"ת צו טז, ב שכ' בהתגלות המלך אזי בחי' שר שעבודתו בשמחה . . ובחי' עבד שעבודתו ביראה, ע"ש.

5 **כשר לפני המלך . . כעבד לפני המלך**

When Rabbi Chanina ben Dosa's prayer healed Rabban Yochanan ben Zakkai's son, Rabban Yochanan's wife asked whether Chanina was greater than he. He answered that Chanina is "like a servant before the king," who may enter at any time, while he is "like a minister before the king." Here the minister is the master of Torah and the servant is one whose service is the mitzvos.

Berakhot 34b:28 ברכות ל"ד ב:כ"ח

וְשׁוּב מַעֲשֶׂה בְּרַבִּי חֲנִינָא בֶּן דּוֹסָא שֶׁהָלַךְ לִלְמוֹד תּוֹרָה אֵצֶל רַבִּי יוֹחָנָן בֶּן זַכַּאי, וְחָלָה בְּנוֹ שֶׁל רַבִּי יוֹחָנָן בֶּן זַכַּאי. אָמַר לוֹ: חֲנִינָא בְּנִי, בַּקֵּשׁ עָלָיו רַחֲמִים וְיִחְיֶה. הִנִּיחַ רֹאשׁוֹ בֵּין בִּרְכָּיו וּבִקֵּשׁ עָלָיו רַחֲמִים, וְחָיָה. אָמַר רַבִּי יוֹחָנָן בֶּן זַכַּאי: אִלְמָלֵי הֵטִיחַ בֶּן זַכַּאי אֶת רֹאשׁוֹ בֵּין בִּרְכָּיו כָּל הַיּוֹם כּוּלּוֹ — לֹא הָיוּ מַשְׁגִּיחִים עָלָיו. אָמְרָה לוֹ אִשְׁתּוֹ: וְכִי חֲנִינָא גָּדוֹל מִמְּךָ? אָמַר לָהּ: לָאו, אֶלָּא הוּא דּוֹמֶה כְּעֶבֶד לִפְנֵי הַמֶּלֶךְ, וַאֲנִי דּוֹמֶה כְּשַׂר לִפְנֵי הַמֶּלֶךְ.

It also happened with R. Hannina b. Dosa that he went to Torah with Rabban Johanan b. Zakkai. The son of Rabban Johanan b. Zakkai fell ill, and he said to him, "Hannina, my son ! Pray on his behalf that he may live" R. Hannina laid his head between his knees, and prayed on his behalf, and he recovered. Rabban Johanan b. Zakkai said, "Were Ben Zakkai to press his head between his knees all the day long, no notice would be taken of him." His wife said to …

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

6 **ג' יחודים הוי' אהיה. הוי' אלקים. הוי' אדני. גימ' נר**

The chapter on Chanukah that the text itself cites ("Sha'ar Chanukah, chapter 4"): the three unifications of Havayah with Ehe-yeh, Elokim and Ado-nai together equal ner, "lamp," and the Chanukah lamp draws their light to Malchus.

Pri Etz Chaim, Gate of The New Month, Chanukah, and Purim 4:3 פרי עץ חיים, שער ר"ח חנוכה ופורים ד:ג

מהחברים היא נצח, שהוא ענף החכמה, סוד שמן משחת קודש, ולכן היה הנס בשמן, וע"י כהן. ודע, כי יש בה ג' יחודים, א' נגד נה"י, כי עד שם מגיע קומתה לבד, ובזה היחוד הוא הוי"ה אדני. ולפעמים הוא נגד החזה, ואז הוא הוי"ה אלקים. ולפעמים הוא שוה עד הכתר שלו, ואז הוא הוי"ה אהי"ה, וג' יחודים אלו, ג' נר. (עיקר כוונת נר חנוכה הוא, להוריד הארה למטה באלו הימים, כאלו היה הזווג עם בעלה פב"פ, שוה לו עד הכתר ברמ"ח אברים, הרי רמ"ח וב' דרועין, ג' נר. ושם הויה בזווג …

Pri Etz Chaim (Public Domain)

7 **יחוד הוי' אהי' . . הארת הכתר**

The Mitteler Rebbe explains Ehe-yeh as "I am ready to be revealed" from the hidden essence of the Infinite Light that shines in the inner dimension of Keser.

KEHOT'S NOTE

"דפי' אהי' אנא זמין לאתגלאה מן ההעלם העצמות דאוא"ס שמאיר בפנימית הכתר" — מאמרי אדה"א בראשית ע' שנג.

8 תתן אמת ליעקב

The prophet, closing his book, says to G-d: "You will give truth to Yaakov, kindness to Avraham," as You swore to our fathers; truth here is G-d's faithfulness to His promise. The maamar reads "truth" as the "Torah of truth" of Z'eir Anpin, given to Malchus like the impression of a seal. (context: Steinsaltz Tanakh)

Micah 7:20 מיכה ז׳:כ׳

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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9 נעוץ סופן

Of the ten Sefiros: "their end is embedded in their beginning, and their beginning in their end." The maamar cites it for the "daughter," the last and lowest level, whose root is the highest.

Sefer Yetzirah 1:7 ספר יצירה א׳:ז׳

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

10 תגא על רישיה

The text's own citation of the Ra'aya Mehemna in Terumah: "a woman of valor is her husband's crown" (Proverbs 12:4); in this world the Shechinah is a vessel beneath, but in the World to Come she is a crown upon His head. The maamar applies it to the future rise of the "daughter."

Zohar, Terumah 54:575–585 ספר הזהר, תרומה נ״ד:תקע״ה-תקפ״ה

רני ושמחי בת ציון כי הנני בא

"Sing and rejoice, O daughter of Zion, for behold, I come"

Divine service has two movements: singing, the soul's longing ascent, born of G-d's concealment, which must come first; and joy, the Infinite Light drawn down through Torah and mitzvos. The Chanukah lamp, lit outside the door, shows that this light reaches even one who stands outside, and the prophet promises that G-d Himself will come even to the "daughter of Zion" in exile.

THE MAAMAR IN BRIEF

The maamar asks why the Haftorah of Chanukah opens with "Sing and rejoice, O daughter of Zion." It answers from "Serve Havayah with joy; come before Him with singing" and the Zohar's "joy in the morning, singing in the evening." Singing is the service of the angels: a longing to be absorbed in the Infinite Light, voiced in song and directed to Malchus, G-d's kingship, the only channel through which life reaches creatures bound by time and space. Because G-d is hidden in Malchus, the "evening," the longing grows. The soul shares this ascent, which must come first; but it also has joy, the light drawn down through Torah and mitzvos, which angels lack. The physical mitzvos are "Zion," signs that point to their spiritual reality and draw it down, and every blessing draws the flow from world to world. When Israel first arouses itself, it is "Zion"; in exile it is only "daughter of Zion," a recipient. Yet the prophet promises a light from beyond all worlds. The Chanukah lamp, lit outside toward the public domain, carries the Infinite Light to those outside and turns darkness into light.

OUTLINE

1 **The question** ¶1

Why does the Haftorah of Chanukah open with "Sing and rejoice," rather than with the vision of the golden menorah?

2 **The angels' song** ¶2–7

The angels' singing is the outward voice of their longing for G-d; it is directed to Malchus, "Your right-eousness," the kingship through which all creatures in time and space receive life, of which they grasp only a trace.

3 **Singing in the evening** ¶8–9

"Evening" is Malchus, where G-d is hidden; the concealment itself awakens the longing, and the soul's ascent out of the body is "come before Him with singing."

4 **Joy in the morning** ¶10–11

After the ascent comes joy: the Infinite Light drawn down through Torah and mitzvos, a service souls have and angels do not, reached only by first coming "with singing."

5 **Zion: the mitzvos as signs** ¶12–15

The physical mitzvos are "Zion," signs that point to and draw down their spiritual reality, the source of space and time; the blessing over a mitzvah draws Havayah into Elokim so that G-d's kingship is revealed.

6 **Zion and the daughter of Zion** ¶16–17

With an arousal from below Israel is "Zion"; without it, in exile, only "daughter of Zion," a recipient whose light stays outer. The morning prayers follow the same order.

7 **The prophet's comfort** ¶18–19

An arousal from above, from the light that encompasses all worlds, will reach even the "daughter"; in the Time to Come G-d Himself will dwell in her.

8 **The Chanukah lamp** ¶20

The lamp at the outer side of the door brings the Infinite Light to one who stands outside, and even into the public domain, turning darkness into light.

KEY CONCEPTS

Singing (rinah, renanah) רנה / רננה

The voice of longing: the ascent from below to above, born of G-d's concealment. It is the whole service of the angels, and the first stage of a person's service.

Joy (simchah) שמחה

The revealing of the innermost: the Infinite Light drawn down from above to below through Torah and mitzvos, a service given to souls and not to angels.

Evening and morning (ramsha, tzafra) רמשא / צפרא

The Zohar's pairing: evening, the attribute of night, is Malchus, where G-d is hidden; morning, the attribute of day, is the light drawn down from above.

"Your righteousness" (tzedek) צדק / צדקתך

Malchus, G-d's kingship, the only channel through which creatures in time and space receive life, and the level through which the angels grasp Him.

Zion (tziyun) ציון

A sign or marker: the physical mitzvos and Torah, which point to their spiritual reality and draw it down; also Israel when it takes the initiative.

Daughter of Zion בת ציון

Israel in exile, without an arousal from below: a recipient only, whose light from above stays outer.

Arousal from below and from above אתערותא דלתתא / אתערותא דלעילא

Human initiative, which draws the light inward, and divine initiative, which gives even without it; the highest arousal from above, from sovev kol almin, reaches even the "daughter."

SECTION 1 · ¶1

The question

1 רני ושמחי[1,2] בת ציון כי הנני בא. להבין ענין רני ושמחי וגם מה ענין זה להפטורת חנוכה שמתחילין ברני ושמחי וגו' והיה להתחיל מן ראיתי והנה מנורת זהב[3] וגו' שבסוף הפרשה.[4]

"Sing and rejoice, O daughter of Zion, for behold, I come." [We need] to understand the meaning of "Sing and rejoice." And also, what does this have to do with the Haftorah of Chanukah, which begins with "Sing and rejoice," etc.? It should have begun from "I have seen, and behold, a menorah of gold," etc., which is at the end of the passage.

> The maamar opens with the first words of the Haftorah read on Shabbos Chanukah, from the prophet Zechariah. It asks two questions: what "Sing and rejoice" means, and why the Haftorah begins here rather than with the vision of the golden menorah later in the same passage, which would seem to suit Chanukah better.

SECTION 2 · ¶2–7

The angels' song

2 והענין הוא דכתיב עבדו את ה' בשמחה באו לפניו ברננה.[5] ואיתא בזהר שמחה בצפרא ורננה ברמשא.[6] וצריך להבין מהו צפרא ומהו רמשא מהו שמחה ומהו רננה.[7]

The explanation is as follows. It is written, "Serve Havayah with joy; come before Him with singing (renanah)." And it is stated in the Zohar: "Joy in the morning (tzafra), and singing in the evening (ramsha)." We need to understand what "morning" is and what "evening" is, what "joy" is and what "singing" is.

> The answer begins with a verse from Psalms that pairs "joy" with "singing," and a saying of the Zohar that assigns joy to the morning and singing to the evening. The maamar sets out four terms to be explained: morning, evening, joy and singing.

ויובן בהקדים כי מודעת זאת שעבודת המלאכים היא רנה וזמרה בשירות ותשבחות כנודע מענין פרק שירה[8] שכל הברואים אומרים שירה.

This will be understood by first stating what is well known: that the service of the angels is singing and melody (rinah ve-zimrah), with songs and praises, as is known from the matter of Perek Shirah, that all created beings say song.

> Before answering, the maamar lays a foundation: the angels serve G-d by singing His praises. Perek Shirah, "the Chapter of Song," is an early teaching that places verses of song and praise in the mouth of the heavens, the earth, the plants and every living thing.

3 וכן המלאכים שבכל עולם עד רום המעלות כולם אומרים שירות ותשבחות ברנה וזמרה. וענין רנה זו היא גילוי עוצם תשוקתם

And so too the angels in every world, up to the very highest levels, all say songs and praises with singing and melody. And the meaning of this singing is the revelation of the intensity of their longing,

> All the angels, in every world, sing. The maamar defines their singing as the outward revealing of an intense longing.

להיות נכספה וגם כלתה[9] נפשם לדבקה בו יתי ולהתכלל באור אי"ס ב"ה ותמיד כל ימיהם עומדים בתשוקה זו בלי הפסק מחמת שאין להם אהבה ותשוקה אחרת

so that their soul "yearns, and even pines," to cleave to Him, may He be blessed, and to be absorbed into the Infinite Light (Or Ein Sof), blessed be He. And always, all their days, they stand in this longing without pause, because they have no other love and longing.

> The Psalmist's words "yearns, and even pines" describe that longing: to cleave to G-d and be absorbed into the Infinite Light, G-d's light as it is, beyond all limits. The longing never stops, because it is the angels' only love.

וגם אין להם עבודה אחרת כמו תומ"צ [תורה ומצות] שהם בחינת המשכה מלמעלה למטה רק עבודתם היא השתוקקות נפשם ממטה למעלה

And they also have no other service, such as Torah and mitzvos, which are the aspect of drawing down from above to below; rather, their service is the longing of their soul from below to above.

> Unlike the souls of Israel, the angels have no other service: no Torah and mitzvos, which draw G-dliness down from above to below. Their service runs only from below to above.

ותשוקה זו היא ברנה וזמרה כנודע מענין הניגון[10] שהוא ענין התפעלות הלב (כי יש ניגון של שמחה ויש של מרירות כו')

And this longing is with singing and melody, as is known from the matter of melody (niggun), which is a matter of the stirring of the heart (for there is a melody of joy and there is [one] of bitterness, etc.).

> This longing finds its voice in song, because melody is the expression of a stirred heart. The aside adds that a melody can carry joy or bitterness, whatever the heart feels.

והנה זו היא בחי' חיצוניות כנודע ע"ד משל מי שהוא עומד בפנים בבית המלך מה לו להגיד ולספר בשבחו רק כשיצא לחוץ ידבר ויספר בשבחו להפליא ולהגדיל גודל עוצם שבח המלך כמה הוא גדול ומתפעל כו'

Now this is the aspect of the outer dimension (chitzoniyus), as is known by way of an analogy: one who stands inside, in the king's house, what need has he to tell and recount his praise? Only when he goes outside will he speak and recount his praise, to extol and magnify the great intensity of the king's praise, how great he is; and he is stirred, etc.

> Such song belongs to the outer dimension (chitzoniyus), not to the innermost core, and the analogy shows why. A person inside the king's palace, in his presence, has no need to describe the king's greatness; only someone who has gone outside recounts and magnifies his praise and is moved by it.

והוא ענין מ"ש וצדקתך ירננו[11] שהרנה היא בבחי' צדקתך כי צדק היא מלכותא קדישא[12, 13] (מאזני צדק[14] פי' שיש בחינת מאזנים ששוקלים בחינת עומ"ש [עול מלכות שמים] שנמשך לכל חד וחד לפום שיעורא דיליה)[15]

And this is the meaning of what is written, "and they shall sing of Your righteousness": the singing is in the aspect of "Your righteousness," for tzedek (righteousness) is the holy Malchus (sovereignty). ("Scales of righteousness" means that there is an aspect of scales which weigh the aspect of the yoke of the kingship of Heaven, which is drawn to each and every one according to his own measure.)

> Psalm 145 says "they shall sing of Your righteousness": the angels' song is directed to G-d's "righteousness" (tzedek), which Tikkunei Zohar identifies with Malchus, G-d's kingship. The aside reads "scales of righteousness" as a picture of Malchus, which weighs out to each one his own measure of the yoke of Heaven's kingship.

וכתיב צדק מלאה ימינך[16] כי מלכותך מלכות כל עולמים[17] כתיב שאין ערך לבורא עם נברא להיות הנבראים מקבלים חיות מן הבורא יתי אלא ע"י בחינת מלוכה שלפי שהוא יתי מלך עליהם הם חיים וקיימים.[18]

And it is written, "Your right hand is full of righteousness"; for it is written, "Your kingship is the kingship of all worlds." For the Creator bears no relation to a created being, such that created beings could receive life-force from the Creator, may He be blessed, except through the aspect of kingship: because He, may He be blessed, is King over them, they live and exist.

> A second verse, "Your right hand is full of righteousness," prepares the next step. The Creator is infinitely beyond any creature, so creatures can receive life from Him only through His kingship: because He is their King, they live and exist.

4 וזהו מלכותך מלכות כל עולמים וממשלתך בכל דור ודור[19] עולמים הם בחינת מקום ודור דור הוא בחי' זמן הכל נמשך מבחי' מלכותך שהרי הזמן והמקום הם נבראים ומחודשים מאין ליש.

And this is [the meaning of] "Your kingship is the kingship of all worlds, and Your dominion is in every generation and generation": "worlds" are the aspect of space, and "generation [and] generation" is the aspect of time; all is drawn from the aspect of "Your kingship." For time and space are created and brought into being anew, from nothing into something.

> The verse "Your kingship is the kingship of all worlds, and Your dominion is in every generation" is read as covering space ("worlds") and time ("generations"). Both flow from G-d's kingship, because space and time are themselves created, brought into being from nothing.

שקודם בריאת העולם לא היה בחי' זמן ומקום כלל[20] ולא היו יכולים להיות נבראים שהם בעלי גבול בבחי' זמן ומקום

For before the creation of the world there was no aspect of time and space at all; and there could not have been created beings, which are bounded within time and space,

> Before creation there was no time or space at all. Creatures, which by nature exist within the limits of time and space, could not have come to be on their own terms.

אלא ע"י בחי' מלכותו יתי' שבה שייך בחי' זמן מלך מלך ימלוך כו' משא"כ באוא"ס [באור אין סוף] ב"ה עצמו שכשמו כן הוא אין לו סוף[21] כו'.

except through the aspect of His kingship, may He be blessed, to which the aspect of time pertains: "reigns, reigned, will reign," etc. This is not so with the Infinite Light (Or Ein Sof), blessed be He, itself, for as His name is, so is He: He has no end (sof), etc.

> Creation is possible only through G-d's kingship, to which time belongs, as in the prayer-book words "G-d reigns, G-d reigned, G-d will reign." The Infinite Light itself has no limit at all: as its name Ein Sof ("without end") says, it has no end.

5 ולפי שהחיות נמשך מבחי' מלכותו יתי' היא בחי' צדק לכך מלאה ימינך[22] בחי' ימין וחסד

And because the life-force is drawn from the aspect of His kingship, may He be blessed, which is the aspect of tzedek (righteousness), therefore "Your right hand is full": the aspect of the right and of Chesed (kindness),

> Since life flows from Malchus, which is "righteousness," the verse says that this righteousness fills G-d's "right hand." The right stands for Chesed, kindness: the life given through kingship is an act of kindness.

כמאמר מכלכל חיים בחסד וכתיב ואתה מחיה את כולם[23] וצבא השמים לך משתחוים פי' כי לפי שאתה מחיה את כולם לכך וצבא השמים לך משתחוים בבחי' בטול והתכללות.[24]

as it is said, "He sustains the living with kindness"; and it is written, "And You give life to them all, and the host of heaven bows down to You." This means: because You give life to them all, therefore "the host of heaven bows down to You," in the aspect of self-nullification (bittul) and absorption.

> Two texts support this: "He sustains the living with kindness," from the daily Amidah, and Nechemiah's "You give life to them all, and the host of heaven bows down to You." Because G-d gives them life, the heavenly hosts bow before Him, setting themselves aside and becoming absorbed in Him.

6 והנה בחי' בטול זה הוא באור א"ס ב"ה הנמשך ומתלבש בבחינת מלוכה להחיותם כי אליו ולא למדותיו[25, 26] כוי

Now this self-nullification is to the Infinite Light, blessed be He, which is drawn down and vested in the aspect of kingship to give them life; for [it is] "to Him, and not to His attributes," etc.

> The heavenly hosts' self-nullification is directed to the Infinite Light itself, as it is clothed in kingship to give them life, not to the kingship as such. The principle "to Him, and not to His attributes," which Pardes Rimonim cites from the Sifrei, teaches that one turns to G-d Himself, not to the attributes through which He acts.

וזהו זכר רב טובך[27] יביעו וצדקתך ירננו פי' טובך הוא השפעה וחיות שנמשך מעולם ועד עולם

And this is [the meaning of] "They shall pour forth the remembrance of Your abundant goodness, and they shall sing of Your righteousness." "Your goodness" is the flow and life-force that is drawn from world to world,

> Psalm 145:7 is now read closely. "Your goodness" is the divine flow and life-force that passes from one world down to the next.

כמ"ש אמרו צדיק כי טוב[28] שהטוב הוא בחינת צדיק שהוא המקשר ומשפיע מעולם ועד עולם כמו שכתוב כי כל בשמים ובארץ[29] ותרגומו דאחיד כוי

as it is written, "Say of the righteous one that he is good": the "good" is the aspect of the righteous one (tzaddik), who is the one that connects and bestows from world to world, as it is written, "For all that is in heaven and on earth," and its Targum [renders it] "that holds fast," etc.

> Isaiah's "say of the righteous one that [it is] good" plainly promises the righteous good; the maamar reads it as "the righteous one is good," linking "good" with the tzaddik, who connects one world to the next and passes the flow along. The verse "all that is in heaven and on earth," which the Targum renders with the words "that holds fast," is brought for this connecting role.

ורב טובך היינו כמה רבוא רבבות מדרגות עד אין קץ שהן בבחינת השתלשלות וירידת המדרגות מעולם ועד עולם עד שיאיר אור א"ס ב"ה בבחינת מלכותו להוות ולהחיות נבראים עד אין קץ.

And "Your abundant goodness" means many myriads of myriads of levels, without end, which are in the manner of the chain of descending worlds (hishtalshelus) and the descent of the levels from world to world, until the Infinite Light, blessed be He, shines in the aspect of His kingship, to bring into being and give life to created beings without end.

> "Your abundant goodness" refers to the countless levels through which the light descends, world after world. At the end of that descent, the Infinite Light shines through G-d's kingship to create and sustain creatures without end.

7 והנה פי' זכר רב טובך[30] היינו שרק בחי' זכר והארה מבחינת רב טובך יביעו ולכך ירננו

Now the meaning of "the remembrance of Your abundant goodness" is that they "pour forth" only the aspect of a "remembrance" and a glimmer from the aspect of "Your abundant goodness"; and therefore "they shall sing,"

> "Remembrance" (zecher) means a mere trace: the angels receive only a glimmer of G-d's abundant goodness. That is why they "sing," longing for what they do not fully have.

שמשתוקקים ונכספים להתכלל באור א"ס ב"ה שאומרים איה מקום כבודו כו' רק שאין להם השגה באור א"ס ב"ה עצמו אלא ע"י בחינת מלוכה ובחינת צדקתך.

for they long and yearn to be absorbed into the Infinite Light, blessed be He, as they say, "Where is the place of His glory?" etc. Only, they have no grasp of the Infinite Light, blessed be He, itself, except through the aspect of kingship and the aspect of "Your righteousness."

> The angels long to be absorbed into the Infinite Light, and ask, in the words of the Kedushah, "Where is the place of His glory?" They cannot grasp the Infinite Light itself; they reach it only through kingship, "Your righteousness."

SECTION 3 • ¶8–9

Singing in the evening

8 וזהו רננה ברמשא רמשא היא מדת לילה[31] היא בחינת מלכותו יתי׳ מלכותך מלכות כל עולמים מלשון העלם[32] כו׳ וע״ז רמזו בגמרא שצריך להזכיר מדת לילה ביום[33]

And this is [the meaning of] "singing in the evening." "Evening" is the attribute of night, which is the aspect of His kingship, may He be blessed: "Your kingship is the kingship of all worlds (olamim)," from the term for concealment (helem), etc. And to this the Gemara alluded [in saying] that one must mention the attribute of night in the day,

> Now the Zohar's "singing in the evening" is explained. Evening, the attribute of night, is Malchus, G-d's kingship, because olam, "world," is related to helem, "concealment"; the Talmud reads the same letters as "to hide." The Gemara's rule that one must mention the attribute of night in the day hints at this.

דהיינו כמו שמבואר בזוהר לאכללא כו׳[34] שע״י שמשיגים החשך וההעלם של אא״ס [אור אין סוף] ב״ה ישת חשך סתרו[35] לכך הם משתוקקים ונכספים אליו יתי׳ וכמ״ש נפשי אויתיך בלילה[36] פי׳ שאומר להקב״ה הרי נפשי אתה לכך אויתיך.

that is, as is explained in the Zohar, "to include," etc.: because they perceive the darkness and concealment of the Infinite Light, blessed be He, "He made darkness His hiding place," therefore they long and yearn for Him, may He be blessed. And as it is written, "My soul, I desire You in the night": meaning that he says to the Holy One, blessed be He, "Behold, You are my soul; therefore I desire You."

> The Zohar speaks of "including" night within day. Because the angels perceive that G-d is hidden, "He made darkness His hiding place," they long for Him all the more. Isaiah's "my soul, I desire You in the night," plainly "with all my soul I long for You," is read as saying to G-d, "You are my soul, and therefore I desire You."

מפני שהחיות הזה הוא מוסתר בבחינת לילה והעלם ולכך תגדל התשוקה והכוסף להיות אויתיך וכנודע שלא שייך אהבה ותשוקה להתאות תאוה אלא במי שחסר לנפשו הדבר שמתאוה אליו.

Because this life-force is hidden in the aspect of night and concealment, therefore the longing and yearning grow great, to be [in the state of] "I desire You." As is known, love and longing, "to crave a craving," apply only to one whose soul lacks the thing he craves.

> Because the life-force is hidden, as in the night, the longing grows. One longs only for what one lacks; there is no craving for what one already has.

9 וזהו ענין בואו לפניו ברננה[37] ממטה למעלה לצאת מנרתק הגוף ולבושי נפש הבהמית לדבקה בו יתי ע"י רננה בבחינת רמשא ומדת לילה היא בחינה שמוסתר ומלובש בה אור א"ס ב"ה בבחינת העלם והסתר.

And this is the meaning of "Come before Him with singing": from below to above, to go out of the sheath of the body and the garments of the animal soul, to cleave to Him, may He be blessed, through singing in the aspect of "evening" and the attribute of night, which is a level in which the Infinite Light, blessed be He, is hidden and vested, in the manner of concealment and hiddenness.

> "Come before Him with singing" is the ascent from below to above: the soul's effort to leave the confines of the body and the garments of the animal soul and to cleave to G-d. This singing belongs to "evening," the attribute of night, the level at which the Infinite Light is hidden and clothed. Later in Torah Ohr (Megillas Esther) the Alter Rebbe refers back to this maamar and applies it to Esther, who "came in the evening and returned in the morning": the ascent belongs to the night, the drawing down to the day.

SECTION 4 • ¶10–11

Joy in the morning

10 וזהו ענין בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] ואהבת וגו' דהיינו שלבבו יבין איך שברוך ונמשך שם הארה מאור א"ס ב"ה להיות כבוד מלכותו והארה ההיא היא לעולם ועד למטה עד אין קץ כו'

And this is the meaning of "Blessed be the name of the glory of His kingship forever and ever," "And you shall love," etc.: that is, that his heart should understand how "blessed," that is, drawn down, is the "name," a glimmer of the Infinite Light (Or Ein Sof), blessed be He, to become "the glory of His kingship"; and that glimmer is "forever and ever," downward without end, etc.,

> In the Shema, "Blessed be the name of the glory of His kingship forever and ever" is followed by "And you shall love." The maamar reads it word by word: "blessed" means drawn down; the "name" is a mere glimmer of the Infinite Light; it becomes "the glory of His kingship"; and "forever and ever" means that it extends downward without end.

שעי"ז יבוא לאהבה את הוי"ה הוא אור א"ס ב"ה ממש להיות אלהיך בכל לבבך ובכל נפשך[38] וגו' לאדבקא רוחא ברוחא.[39,40]

so that through this he will come to love Havayah, which is the very Infinite Light, blessed be He, that [He] be "your G-d," "with all your heart and with all your soul," etc., "to cleave spirit to spirit."

> Understanding this brings a person to love Havayah, the Infinite Light itself, "with all your heart and with all your soul." The Zohar describes such love as cleaving "spirit to spirit."

אך כל זה הוא בבחינת ממטה למעלה בואו לפניו שאזי הוא ברננה וכך צריך להיות תחילת עבודת האדם כברייתו של עולם ברישׁ חשוכא והדר נהורא[41]

But all this is in the mode of from below to above, "Come before Him," which then is "with singing." And so must the beginning of a person's service be, like the creation of the world: "first darkness, and then light."

> This love is still an ascent from below to above, "come before Him," and so it is "singing." A person's service must begin this way, just as the Talmud describes creation: first darkness, then light.

מדת יום היינו המשכת אור א"ס ב"ה מלמעלה למטה להתלבש בעולמו' [בעולמות] אבי"ע [אצילות בריאה יצירה עשיה] בחינת עבדו את[42] ה' בשמחה שזהו יתרון ומעלת הנשמות על המלאכים שהמלאכים אין להם רק בחינת רנה בלבד שהיא בחי' העלאה והתכללות ממטה למעלה

The attribute of day, that is, the drawing down of the Infinite Light, blessed be He, from above to below, to be vested in the worlds of Atzilus, Beriah, Yetzirah and Asiyah, is the aspect of "Serve Havayah with joy." And this is the advantage and superiority of the souls over the angels: the angels have only the aspect of singing alone, which is the aspect of ascent and absorption from below to above,

> "Day" is the opposite movement: the Infinite Light drawn down from above into all four worlds, Atzilus, Beriah, Yetzirah and Asiyah, which is "Serve Havayah with joy." Here the souls surpass the angels, whose service is only singing, an ascent from below to above.

משא"כ נשמת ישראל יש להם עבודה נוספת בבחי' המשכה מלמעלה למטה מההעלם אל הגילוי שכל שמחה היא התגלות הפנימיות וכו'

whereas the souls of Israel have an additional service, in the mode of drawing down from above to below, from concealment to revelation; for all joy is the revealing of the inner dimension (pnimiyus), etc.,

> The souls of Israel have a further service: to draw G-dliness down and to bring what is hidden into the open. Joy is defined as the revealing of what is innermost.

כנודע שבחי׳ שמחה זו היא מהמשכת אור א״ס ב״ה בתומ״צ [בתורה ומצות] (שנתנו לישראל דוקא משא״כ המלאכים בקשו תורה תנה הודך על השמים[43] ולא ניתן כו׳).

as is known that this joy comes from the drawing down of the Infinite Light, blessed be He, in Torah and mitzvos (which were given specifically to Israel; whereas the angels asked for the Torah, "Set Your majesty upon the heavens," and it was not given [to them], etc.).

> This joy comes from the Infinite Light drawn down through Torah and mitzvos, which were given to Israel and not to the angels. The Talmud tells that the angels asked that the Torah stay in heaven, quoting "Set Your majesty upon the heavens," but it was not given to them.

וכמ״ש והיו הדברים האלה[44] אשר אנכי מצוך היום וגו׳ אנכי מי שאנכי[45] כו׳

And as it is written, "And these words which I (Anochi) command you this day," etc.: "I, Who I am," etc.

> "These words which I (Anochi) command you" is read as saying that the commandments come from "I, Who I am," G-d's very self. The first maamar of Torah Ohr (Bereshis) reads the verse the same way: through "these words" G-d's own G-dliness is revealed and the Torah comes into being.

כי הגם שממטה למעלה כתיב בואו לפניו ברננה שא״א להיות בחי׳ העלאה והתכללות כ״א בבחי׳ צדקתך[46] ובחי׳ רננה ברמשא אבל מלמעלה למטה אור א״ס ב״ה מאליו וממילא נמשך גם מבחי׳ אנכי מי שאנכי כי לפניו יח׳ כחשיכה כאורה.[47]

For although, from below to above, it is written, "Come before Him with singing," since there cannot be ascent and absorption except in the aspect of "Your righteousness" and the aspect of "singing in the evening," nevertheless, from above to below, the Infinite Light, blessed be He, is drawn down of itself and as a matter of course, even from the aspect of "I, Who I am"; for before Him, may He be blessed, "the darkness is as the light."

> In the ascent from below to above, the soul can rise only through Malchus, "Your righteousness," the "singing in the evening." From above to below, however, the Infinite Light flows down of its own accord, even from G-d's very self; before Him "the darkness is as the light," so concealment does not hold Him back.

11 וכמ״ש המשפילי לראות[48] בשמים ובארץ שמים וארץ רוחניות וגשמיות הכל שוה לפניו יח׳ השוה ומשוה קטן וגדול.[49]

As it is written, "Who lowers [Himself] to look upon heaven and earth": heaven and earth, spirituality and physicality, are all equal before Him, may He be blessed, "Who is equal and makes equal small and great."

> The psalm describes G-d as looking down on heaven and earth alike: for Him, the spiritual and the physical are equal. The phrase "Who is equal and makes equal small and great" comes from the High Holiday hymn Ha'ochez Beyad.

והמשכה זו היא ע"י תומ"צ [תורה ומצות] הדברים האלה אשר אנכי[50] וגו' רמ"ח מצות הם רמ"ח איברין דמלכא[51] דהיינו כמשל האיברים שבהם מלובשת הנשמה ובהמשכת האברים נמשכת גם הנשמה המלובשת בהם.

And this drawing down is through Torah and mitzvos: "these words which I (Anochi)," etc. The 248 mitzvos are "the 248 limbs of the King"; that is, as in the analogy of the limbs in which the soul is vested: with the drawing of the limbs, the soul vested in them is drawn as well.

> This downward flow comes through Torah and mitzvos. The 248 positive commandments are called "the 248 limbs of the King": just as the soul goes wherever the limbs it fills are moved, G-d's light comes along with the mitzvos.

ודרך כלל נחלקים לג' קוין חסד דרוע' [דרועא] ימינא[52] היא בחי' צדקה כו' ותורה היא קו הממוצע (וכנודע שהתורה היא בחינת אברים הפנימיי' ושאר מצות הם אברי' [אברים] החיצונים כו').[53]

In general, they are divided into three lines: "Chesed (kindness) is the right arm," which is the aspect of charity (tzedakah), etc.; and Torah is the middle line. (As is known, the Torah is the aspect of the inner limbs, while the other mitzvos are the outer limbs, etc.)

> The mitzvos fall into three lines: on the right, the line of Chesed, kindness, to which charity belongs; and Torah, the middle line. The aside compares Torah to the inner organs and the other mitzvos to the outer limbs.

וזהו עבדו את[54] ה' הוא א"ס ב"ה הנמשך אורו מלמעלה למטה בתורה ועבודה כו' בשמחה היא שמחה של מצוה ואמרו רז"ל [רבותינו זכרונם לברכה] וכן לדבר הלכה[55] והשמחה היא מבחי' גילוי אוא"ס [אור אין סוף] ב"ה ממש על נפשם כו'.

And this is [the meaning of] "Serve Havayah": the Infinite One (Ein Sof), blessed be He, whose light is drawn from above to below in Torah and [divine] service, etc. "With joy": this is the joy of a mitzvah, and our Sages, of blessed memory, said, "and likewise for a matter of halachah"; and the joy comes from the revelation of the very Infinite Light, blessed be He, upon their soul, etc.

> "Serve Havayah" refers to the Infinite One, whose light is drawn down through Torah and divine service; "with joy" is the joy of a mitzvah, which the Sages extend to the study of halachah. This joy is the Infinite Light itself revealed to the soul.

והיינו ע"י כי באו לפניו ברננה תחלה[56] כנ"ל והכתוב מדבר מלמעלה למטה עבדו את ה' בשמחה והיאך תבואו למדרגה זו כשתבאו לפניו ברננה:

And this comes about through first "coming before Him with singing," as [explained] above. The verse speaks from above to below, "Serve Havayah with joy"; and how will you come to this level? When you "come before Him with singing."

> This joy comes only after first "coming before Him with singing." The verse is read as speaking from above: its first half commands joy, and its second half tells how to reach it, through singing.

SECTION 5 • ¶12–15

Zion: the mitzvos as signs

12 ובזה יובן מ"ש רני ושמחי בת ציון[57] כי כנ"י [כנסת ישראל] בגלות נק' בת ציון. וביאור ענין ציון יובן בהקדי' [בהקדים] להבין מ"ש ימלוך ה' לעולם אלהיך ציון לדור ודור הללו יה.

With this, what is written, "Sing and rejoice, O daughter of Zion," will be understood, for the Congregation of Israel in exile is called "daughter of Zion." And the explanation of the matter of "Zion" will be understood by first understanding what is written, "Havayah shall reign forever (le'olam), your G-d, O Zion, from generation to generation; Halleluyah."

> The maamar returns to its opening verse. In exile the Congregation of Israel, the Jewish people as a whole, is called "daughter of Zion," and to explain "Zion" it turns to a verse in Psalms that links G-d's reign with Zion.

וביאור הענין כי להיות ימלוך ה' לעולם בחינת מקום לדור ודור בחינת זמן היינו ע"י בחינת ציון.

The explanation of the matter is that [for there to be] "Havayah shall reign le'olam," the aspect of space, [and] "from generation to generation," the aspect of time, is through the aspect of Zion.

> In "Havayah shall reign le'olam," the word olam also means "world," and so stands for space; "from generation to generation" stands for time. G-d's reign over both comes about through "Zion."

כי הנה כתיב בצלמנו כדמותנו[58] הן רמ"ח פקודין רמ"ח אברין דמלכא[59] והיינו רוחניות המצות ורוחניות התורה כמן שהן למעלה באור א"ס ב"ה שהן הן בצלמנו ממש.

For it is written, "In our image, after our likeness": these are "the 248 commandments, the 248 limbs of the King." That is, the spirituality of the mitzvos and the spirituality of the Torah as they are above, in the Infinite Light, blessed be He, which are truly "in our image."

> "In our image, after our likeness" is read with the Tikkunei Zohar's teaching that the 248 commandments are "the 248 limbs of the King." Their spiritual reality, as it exists above in the Infinite Light, is truly the divine "image."

אך גשמיות המצות כמו שנתלבשו בענינים גשמיים ציצית של צמר ותפלין על הקלף הם רק בחינת ציון מלשון סימן כמו ציון המצוינת[60]

But the physicality of the mitzvos, as they have been vested in physical matters, tzitzis of wool and tefillin on parchment, are only the aspect of "Zion," in the sense of a sign (tziyun), as in "Zion, the distinguished (ha-metzuyenes)."

> The physical mitzvos, such as woolen tzitzis and tefillin written on parchment, are only "Zion," because a tziyun in Hebrew is a sign or marker. The phrase "Zion, the distinguished" (ha-metzuyenes), from the Hoshanos prayers, plays on the same root.

דהיינו שהמצות הגשמיות הם רומזים להרוחניות[61] שבהם ועל ידם נמשך רוחניות אור א"ס ב"ה

That is, the physical mitzvos allude to the spirituality within them, and through them the spirituality of the Infinite Light, blessed be He, is drawn down,

> A sign points to something beyond itself: the physical mitzvos point to their spiritual reality, and through them that spiritual light is drawn down.

כמו טלית וציצית של צמר בבחינת עטה אור כשלמה[62] לבושיה כתלג חיור[63] ושער רישיה כעמר נקא כי ציצית הן בחינת שערות כו'.[64]

like a tallis and tzitzis of wool, in the aspect of "He wraps [Himself in] light as a garment," "His raiment like white snow, and the hair of His head like clean wool"; for tzitzis are the aspect of hairs, etc.

> The tallis and its woolen tzitzis recall verses that describe G-d as wrapped in light like a garment, with raiment white as snow and hair like clean wool. Tzitzis correspond to "hairs": physical threads that point to a spiritual reality.

13 וע"ד זה כל המצות וכן התורה ע"י עסק התורה בגשמיות שנתלבשה בענינים גשמיים נמשך אור תורה העליונה הרוחנית שמדברת בענינים רוחניים.

And so too all the mitzvos, and likewise the Torah: through engaging in the Torah in its physical form, as it has been vested in physical matters, the light of the supernal, spiritual Torah, which speaks of spiritual matters, is drawn down.

> The same holds for every mitzvah and for Torah study. The Torah as we learn it deals with physical matters, yet studying it draws down the light of the supernal Torah, which speaks of spiritual realities.

והרי התורה והמצות גשמיות הם סימנים וציונים להרוחניות. ובהן ועל ידן נמשך אור התורה והמצות מרוחניות לגשמיות והן הן בחי' מקור להיות בחי' מקום וזמן.

Thus the physical Torah and mitzvos are signs and markers (tziyunim) of the spiritual. In them and through them the light of the Torah and mitzvos is drawn from spirituality into physicality; and they themselves are the aspect of the source for the existence of the aspect of space and time.

> So the physical Torah and mitzvos are "signs" (tziyunim) of the spiritual. Through them the light passes from spiritual to physical, and they are the source of space and time themselves; that is why G-d's reign over space and time comes "through Zion."

14 וע"ד זה תקנו רז"ל [רבותינו זכרונם לברכה] ברכות המצות לפני כל מצוה ברוך אתה וכו' כי ברוך מלשון המבריך הגפן[65] שכופף ראש הזמורה לארץ ומשם צומח גפן אחר והיינו בחי' השפעה והברכה מעולם ועד עולם

Along these lines our Sages, of blessed memory, instituted the blessings over the mitzvos, before every mitzvah, "Blessed are You," etc. For baruch (blessed) is from the term "one who layers (ha-mavrich) the vine": he bends the head of the shoot into the ground, and from there another vine grows. And this is the aspect of bestowal and blessing (berachah) from world to world.

> The blessing said before each mitzvah, "Blessed are You," uses the word baruch, which the maamar connects with the Mishnah's term for layering a vine: bending a shoot into the earth so that a new vine grows from it. A blessing thus means drawing a flow down from one world into the next.

לכן כתיב גבי יוסף ויקראו לפניו אברך[66, 67] לפי שהיה צדיק המקשר ומשפיע[68] ומבריח מעולם ועד עולם.[69]

Therefore it is written regarding Yosef, "And they called out before him, Avrech," because he was a tzaddik who connects and bestows, and spans (mavriach) from world to world.

> So when Yosef was made ruler, they called out before him "Avrech," which plainly is a call to bow the knee; the maamar hears in it mavrich, the layering of a vine, the root of baruch. Yosef was a tzaddik who connects the worlds and passes the flow between them; the text adds mavriach, "spans," the word used of the Mishkan's middle bar that ran "from end to end."

15 וענין ברכה זו[70] הוא להיות המשכה והברכה מעולם ועד עולם כדי להיות גילוי מלך העולם להיות בחינת עולם בבחינת מלך

The point of this blessing is that there be a drawing down and blessing from world to world, so that there be a revelation of "King of the world (olam)," that the aspect of "world" be in the aspect of "King,"

> The purpose of the blessing is to draw the flow from world to world until G-d is revealed as "King of the world," as the blessing's words say. The "world" is to become a place where His kingship is felt.

דהיינו שיהא גילוי מלכותו יתי נראה לעין כל העולם שלא יהא העולם בבחינת העלם והסתר על בחינת מלוכה.

that is, that the revelation of His kingship, may He be blessed, be visible to the eye of the whole world, so that the world not be in a state of concealment and hiding over the aspect of kingship.

> The aim is that G-d's kingship be visible to the whole world, so that the world no longer hides it.

וכדי להיות גילוי זה אומרים ברוך שיהא ברוך ונמשך בחינת הוי"ה בבחינת אלקינו ומשם יצמח גילוי בחינת מלוכה כמו ענין הברכת הגפן הנ"ל.

And in order for this revelation to come about, we say "Blessed," so that the aspect of Havayah be "blessed," that is, drawn down, into the aspect of "our G-d" (Elokeinu); and from there the revelation of the aspect of kingship will grow, like the matter of layering the vine, mentioned above.

> In "Blessed are You, Havayah, our G-d," "blessed" means drawing Havayah, the Name that stands for G-d beyond the world, down into Elokeinu, "our G-d," the Name of G-d concealed within nature. From there His kingship grows into revelation, like the new vine that grows from the layered shoot.

SECTION 6 • ¶16–17

Zion and the daughter of Zion

16 והנה כשיש אתערותא דלתתא אזי נקי כנסת ישראל בבחי' ציון וסימן לאור הרוחני הנשפע ונמשך בה.[71]

Now when there is an arousal from below, the Congregation of Israel is called by the aspect of "Zion" and a sign of the spiritual light that flows and is drawn into her.

> When the people take the initiative, an "arousal from below," the Congregation of Israel is itself "Zion": a marker of the spiritual light that flows into it. The Tzemach Tzedek's Or HaTorah, quoted in the Kehot note, adds that Israel then receives all the lights from above in her own Yesod, called "the point of Zion."

אבל בגלות נקרא' [נקראת] בת ציון שהיא רק בחינת מקבל מבחי' ציון

But in exile she is called "daughter of Zion," for she is only in the aspect of a recipient from the aspect of Zion.

> In exile, without that initiative, Israel is only "daughter of Zion," one who receives from Zion.

וכנודע בזוהר[72] מענין איש מזריע תחילה יולדת נקבה דהיינו כשאין אתערותא דלתתא שאזי היא בחינת בת משא"כ ולציון יאמר איש ואיש[73] וגו' אשה מזרעת תחלה יולדת זכר[74] בחי' חסדים

As is known from the Zohar, regarding [the teaching] "if the man gives seed first, she bears a female": that is, when there is no arousal from below, then she is in the aspect of "daughter." This is not so [with] "And of Zion it shall be said, 'Man and man,'" etc.: "if the woman gives seed first, she bears a male," the aspect of chassadim (kindnesses),

> The maamar cites a teaching, known from the Zohar, about conception: when the man gives seed first, a daughter is born, and this is the state with no arousal from below. But of Zion it is said, "man and man was born in her": when the woman gives seed first, a male is born, which the text links with chassadim, kindnesses.

דהיינו בהקדים[75] בחינת רינה ושמחה כנ"ל להיות בואו לפניו ברננה[76] בבחי' רננה ברמשא ממטה למעלה.[77]

that is, by first having the aspect of singing and joy, as [explained] above, so as to be [in the state of] "Come before Him with singing," in the aspect of "singing in the evening," from below to above.

> Israel's initiative means first offering the singing and joy described above: "come before Him with singing," the ascent from below to above, the "singing in the evening."

17 וע"ד זה תקנו פסוקי דזמרה להקדים שבחו של מקום כדי שיתפעל הלב. וכן יוצר אור וענין קדושת המלאכים

Along these lines [the Sages] instituted Pesukei deZimrah (the Verses of Song), to set forth the praise of the Omnipresent first, so that the heart be stirred. And so too [the blessing] Yotzer Or, and the matter of the angels' Kedushah:

> The same order shapes the morning prayers. Pesukei deZimrah, the psalms of praise, come first in order to stir the heart, and then comes the blessing Yotzer Or, which describes how the angels sanctify G-d.

איך כי והאופנים ברעש גדול כו' הכל הוא בבחי' ממטה למעלה בבחינת רינה לצאת מנרתק הגוף ולבושי נפש הבהמית כו'

how "the Ofanim, with a great noise," etc.: all of it is in the mode of from below to above, in the aspect of singing, to go out of the sheath of the body and the garments of the animal soul, etc.

> The Yotzer Or blessing describes the Ofanim, a class of angels, rising "with a great noise." All of this is ascent from below to above: singing that lifts the soul out of the body and the garments of the animal soul.

ואח"כ היא עבודת השמחה בגילוי אוא"ס [אור אין סוף] ב"ה ממש על נפשו בק"ש [בקריאת שמע] וכו'

And afterward comes the service of joy, in the revelation of the very Infinite Light (Or Ein Sof), blessed be He, upon his soul, in the reading of the Shema, etc.

> Only afterward comes the service of joy, the revelation of the Infinite Light to the soul in the Shema.

משא"כ כשלא תוקדם בחי' הרינה אזי לא תשכון גלוי השמחה רק היא בחינת נקבה ומקבל מאתערותא דלעילא שהרי מ"מ מאתערותא דלעילא יורד ונמשך אוא"ס [אור אין סוף] ב"ה בכל מצוה שעשה וכדכתיב למעני למעני אעשה[78]

But when the aspect of singing does not come first, then the revelation of joy will not dwell [there]; rather, it is only in the aspect of a female and a recipient from an arousal from above. For in any case, from an arousal from above, the Infinite Light, blessed be He, descends and is drawn into every mitzvah that one has done, as it is written, "For My sake, for My sake, I will do [it]."

> When the singing has not come first, joy cannot settle in the soul; the person remains a mere recipient, a "female," of what comes from above. Even so, the Infinite Light still descends into every mitzvah he has done, through G-d's own initiative, an arousal from above, as Isaiah says, "For My sake, for My sake, I will do it."

אלא שאינו כ"א בבחי' חיצוניות משא"כ בואו לפניו להיות נכלל בבחי' פנימיות אינו אלא ברננה.

Except that it is only in the aspect of the outer dimension (chitzoniyus); whereas "Come before Him," to be absorbed into the aspect of the inner dimension (pnimiyus), is only "with singing."

> But light that comes this way stays outer; to be absorbed into the inner dimension one must "come before Him with singing."

SECTION 7 • ¶18–19

The prophet's comfort

18 וזהו שבא הנביא לנחם את בני ישראל אפי' [אפילו] בזמן הגלות שנק' בת ציון ולא ציון שאעפ"כ [שאף על פי כן] רני ושמחי והיינו מפני כי הנני בא[79] כו'

And this is why the prophet came to comfort the children of Israel even in the time of exile, when they are called "daughter of Zion" and not "Zion": that nevertheless, "Sing and rejoice." And this is because "for behold, I come," etc.

> Now the prophet's words are explained. Even in exile, when Israel is only "daughter of Zion," the prophet tells them to sing and rejoice, because "behold, I come."

כי הנה יש אתערותא דלעילא שהיא לעילא לעילא מקום שאין אתערותא דלתתא מגעת שם כלל הוא בחי' סובב כל עלמין ומשם יומשך גילוי שפע ואוא"ס [ואור אין סוף] ב"ה גם בבחינת בת

For behold, there is an arousal from above that is exceedingly high (le'eila le'eila), a place that an arousal from below does not reach at all: this is the aspect of the light that encompasses all worlds (sovev kol almin). And from there a revelation of the flow and of the Infinite Light, blessed be He, will be drawn down even into the aspect of "daughter."

> There is an arousal from above so high that no human initiative reaches it: the light that encompasses all worlds (sovev kol almin), too great to enter them. From there light will flow even to the "daughter," the recipient who has not first aroused herself.

וזה יהיה לעתיד לבא שנא' [שנאמר] הנה ישכיל עבדי[80] ירום ונשא וגבה מאד ונחה עליו רוח[81] ה' וגו' והריחו[82] וגו'.

And this will be in the Time to Come, as it is said, "Behold, My servant shall prosper; he shall be exalted and lifted up and be very high"; "and the spirit of Havayah shall rest upon him," etc.; "and he shall sense (ve-haricho)," etc.

> This will happen in the Time to Come, as Isaiah's prophecies say of the servant who will be raised very high and of the spirit of Havayah that will rest upon him.

19 וזהו ולציון יאמר איש ואיש יולד בה[83] פי' שיהא הכל בבחי' איש אפי' [אפילו] בחי' בת

And this is [the meaning of] "And of Zion it shall be said, 'Man and man was born in her'": meaning that all will be in the aspect of "man," even the aspect of "daughter."

> "And of Zion it shall be said, man and man was born in her" is read as a promise that everything will be at the level of "man," the giver, even the "daughter."

והיינו מפני כי הוא יכוננה עליון שהמכון יהיה אור עליון מאד נעלה. וזהו כי הנני בא ושכנתי[84] בתוכך. הנני אני בעצמי כביכול אוא"ס [אור אין סוף] ב"ה ממש.

And this is because "He shall establish her, the Most High (elyon)": that the establishing (machon) will be a supernal (elyon) light, very exalted. And this is [the meaning of] "For behold, I come, and I will dwell in your midst": "Behold, I," I Myself, as it were, the very Infinite Light, blessed be He.

> This is because "the Most High shall establish her": her foundation will be a supernal, very exalted light. "Behold, I come and I will dwell in your midst" means G-d Himself, as it were, the very Infinite Light.

SECTION 8 • ¶20

The Chanukah lamp

20 וזהו ענין נר חנוכה שתקנו על פתח הבית[85] מבחוץ והוא כענין פתחו לי שערי צדק[86]

And this is the meaning of the Chanukah lamp, which [the Sages] instituted at the entrance of the house, outside. It is like the matter of "Open for me the gates of righteousness,"

> The Chanukah lamp is placed at the entrance of the house, on the outside. The maamar links this to the verse "Open for me the gates of righteousness."

פי' שערי צדק הם בחי' מבוא להיות בחי' צדקתך ירננו[87] שע"ד זה תקנו פסוקי דזמרה

meaning: "the gates of righteousness" are the aspect of an entryway to the aspect of "and they shall sing of Your righteousness," in keeping with which [the Sages] instituted Pesukei deZimrah.

> "The gates of righteousness" are the entryway to "and they shall sing of Your righteousness," the singing directed to Malchus, which opens the way in. Pesukei deZimrah was instituted for this purpose.

אך מי שהוא מבחוץ לפתח שאין לו בחי' רננה והתפעלות הלב לא מפני זה יאבד ח"ו [חס ושלום] גלוי אוא"ס [אור אין סוף] ב"ה על נפשו

But one who is outside the entrance, who does not have the aspect of singing and the stirring of the heart, will not, G-d forbid, lose the revelation of the Infinite Light, blessed be He, upon his soul because of this.

> But a person who stands outside the gate, without that singing and stirring of the heart, does not, G-d forbid, lose the revelation of the Infinite Light.

אלא תקנו להדליק אור ושמן על הפתח מבחוץ שגם מבחוץ לפתח יומשך אוא"ס [אור אין סוף] ב"ה בכל מצוה שעוש' [שעושה] ותורה שלומד.

Rather, [the Sages] instituted the lighting of light and oil at the entrance, outside, so that even outside the entrance the Infinite Light, blessed be He, will be drawn down into every mitzvah that one does and [all] Torah that one learns.

> That is why the Sages placed the light and oil at the entrance, outside: even outside the gate, the Infinite Light is drawn into every mitzvah one does and all the Torah one learns.

ולא עוד אלא[88] שתקנת חכמים היתה להדליק על הפתח הסמוך לרשות הרבי' [הרבים] מבחוץ[89] דהיינו ברשות הרבים ממש מקום הקליפות לאהפכא חשוכא לנהורא כו' וזהו ונלוו גוים רבים אל[90] ה':

And not only that, but the Sages' ordinance was to light at the entrance nearest the public domain, outside, that is, in the very public domain, the place of the kelipos (the husks), to turn darkness into light, etc. And this is [the meaning of] "And many nations shall join themselves to Havayah."

> Moreover, the lamp is placed by the door nearest the public domain, the place of the kelipos, the forces that conceal holiness, so as to turn darkness itself into light. This is the meaning of the next verse in the Haftorah: "And many nations shall join themselves to Havayah."

IN ONE'S AVODAH

A person's service must begin with "singing": understanding how G-d's light is hidden and clothed in His kingship over the world until the heart longs for Him and is stirred, as in Pesukei deZimrah before the Shema. Only then does the joy of Torah and mitzvos, the revealed light, settle within him. Yet one who stands "outside" and feels no such stirring should not despair: the Chanukah lamp teaches that the Infinite Light still reaches every mitzvah he does and all the Torah he learns, even in the public domain.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the angels' song is "outer," like the praise of one who stands outside the king's palace?
2. How can G-d's concealment, the "evening," be the very thing that awakens the longing for Him?
3. What do souls have that angels lack, and why must singing still come before joy?
4. In what sense are physical tzitzis and tefillin a "Zion," a sign, and how do they become the source of space and time?
5. What does the Chanukah lamp, lit outside toward the public domain, teach a person who feels no stirring of the heart?

FOR CHILDREN · AGES 9–13

For the children at the table

Singing and rejoicing

THE BIG IDEA

Serving G-d starts with "singing," a heart that longs for Him, and then comes "joy," the light we bring down through Torah and mitzvos; and like the Chanukah lamp, that light reaches even someone standing outside.

The Haftorah of Shabbos Chanukah begins, "Sing and rejoice, O daughter of Zion." Why both singing and joy? The maamar explains the verse "Serve G-d with joy; come before Him with singing." Singing is what the angels do: they long to come close to G-d and sing of His greatness. Because G-d is hidden in the world, like the darkness of evening, the longing grows stronger. A Jewish soul also sings, and this must come first, as we say the songs of Pesukei deZimrah before the Shema. But a soul has something the angels lack: joy, the light of G-d that it draws down through Torah and mitzvos. The mitzvos are called "Zion," signs that point to something holy and bring it into the world. In exile, the Jewish people are called "daughter of Zion," one who mostly receives. Still, the prophet promises that G-d Himself will come. The Chanukah lamp, lit by the outside of the door, shows that G-d's light reaches even one who feels "outside" and turns darkness into light.

THE MASHAL

Someone who stands inside the king's house has no need to tell about the king's greatness. Only when he goes outside does he start to describe and praise how great the king is, and his heart is stirred. The angels' song is like that praise from outside.

QUESTIONS FOR THE SHABBOS TABLE

1. Why must "singing," longing for G-d, come before the "joy" of the mitzvos?
2. Why is the Chanukah lamp placed by the outside of the door, and what does that teach?
3. When you do not feel inspired this week, which mitzvah can you still do, knowing that G-d's light reaches you?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **רני ושמחי**

The note sends the reader to the Rebbe's source notes and the list of maamarim printed earlier in the Kehot edition.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. נאמרה בשנת תקס"ו. ראה רשימת המאמרים שם. הנחת ר' משה בן אדה"ז יודפס בסה"מ תקס"ו בהוצאה חדשה. ד"ה זה נזכר בסה"מ תרכ"ז (הוצאת תש"ס) ע' קסד. לד"ה זה ראה ד"ה רני ושמחי תשכ"ז (סה"מ מלוקט ח"ד ע' רפג).

2 **רני ושמחי**

The prophet Zechariah, speaking in G-d's name to the people of Zion: sing and rejoice, "for behold, I come, and I will dwell in your midst." It is the opening verse of the Chanukah Haftorah, and the whole maamar explains it. (context: Steinsaltz Tanakh)

Zechariah 2:14 זכריה ב':י"ד

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

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

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KEHOT'S NOTE

זכרי' ב, יד.

3 **ראיתי והנה מנורת זהב**

The angel asks Zechariah, "What do you see?" and he answers, "I have seen, and behold, a menorah all of gold," with a bowl on top and seven lamps. It comes later in the same Haftorah; the maamar asks why the Haftorah does not begin with it, since it seems closest to Chanukah. (context: Steinsaltz Tanakh)

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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4 **והיה צריך להתחיל מן ראיתי והנה מנורת זהב**

This maamar points out that the same question applies to the Haftorah of Shabbos Parshas Behaalosecha, which also begins with "Sing and rejoice, O daughter of Zion."

KEHOT'S NOTE

בד"ה מנורת זהב תשכ"ז הנ"ל מדייק שצ"ל דדיוק הנ"ל הוא גם בההפטורה דשבת פ' בהעלותך, שהתחלת ההפטורה היא רני ושמחי בת ציון. ע"ש.

PARAGRAPH 2

5 **עבדו את ה' בשמחה . . ברננה**

"Serve Havayah with joy; come before Him with singing." The psalmist calls on all the earth to serve G-d gladly and come before Him, to His Temple, with song. The maamar reads the two halves as two services that move in opposite directions: joy, drawn down from above, and singing, the ascent from below. (context: Steinsaltz Tanakh)

Psalms 100:2 תהילים ק':ב'

עִבְדוּ אֶת־ה׳ בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה׃

Serve the L-RD with gladness; come before His presence with singing.

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KEHOT'S NOTE

תהלים ק, ב.

6 **ואיתא בזהר שמחה בצפרא ורננה ברמשא**

The Zohar's saying, as the Kehot note locates it: joy belongs to the morning and singing to the evening. The maamar sets out to explain what each of these four terms means.

Zohar I, 229b זח"א רכט, ב

Song of Songs 5:1 שיר השירים ה':א'

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ 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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KEHOT'S NOTE

זח"א רכט, ב. וע' באוה"ת פ' ראה ע' תשנט "וענין שמחה בצפרא י"ל זהו מ"ש במ"ת ויהי ביום השלישי בהיות הבקר אור כו' בקר דיוסף כמ"ש במ"א" ע"ש. ראה באוה"ת בראשית תרפו, א. ספה"מ עזרי"ת ע' מג. סט. בלקו"ת ראה כו, א. תבא מב, ג. שה"ש ה, א מציין לכאן.

7 **מהו צפרא מהו רמשא מהו שמחה ומהו רננה**

In this transcript the four terms of the question come in reverse order: singing, joy, evening, morning.

KEHOT'S NOTE

בהנחת ר' משה בן אדה"ז בסה"מ תקס"ו ח"א: רננה . . שמחה . . רמשא . . צפרא.

8 **פרק שירה**

This explanatory edition notes that Perek Shirah is a baraisa of verses of song and praise to G-d placed in the mouth of all the host of heaven and earth, the plants and every living thing.

KEHOT'S NOTE

בחסידות מבוארת לד"ה זה מציין שזה ברייתא של פסוקי שירה ותהלה להקב"ה ששומה בפי כל צבא השמים והארץ והצמחים וכל אשר בו רוח חיים, נדפס באוצר מדרשים, ובכמה סידורים ובסידור ר' יעקב עמדין ועוד.

PARAGRAPH 3

9 **נכספה וגם כלתה**

"My soul yearns, and even pines, for the courts of Havayah; my heart and my flesh sing (yeranenu) to the living G-d." The psalmist longs for the Temple courtyards, and in the same breath his longing becomes song, just as the maamar joins the angels' longing to their singing. (context: Steinsaltz Tanakh)

Psalms 84:3 תהילים פ"ד:ג'

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

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

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10 **כנודע מענין הניגון**

The note sends the reader to these passages for the idea, "known" here, that melody is the expression of the heart's stirring.

KEHOT'S NOTE

ראה אוה"ת וישב ע' תתקצ, א. וזאת הברכה ע' אתתסא.

11 **וצדקתך ירננו**

In Psalm 145 (Ashrei) David says that those who praise G-d pour forth the memory of His great goodness and sing joyfully of His righteousness, His kindness to them and to the world. The maamar reads "Your righteousness" (tzidkascha) as Malchus, and the singing as the angels' song directed to it. (context: Steinsaltz Tanakh)

Psalms 145:7 תהילים קמ"ה:ז'

זֶכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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KEHOT'S NOTE

תהלים קמה, ז. לקמן ק, ד. בלקו"ת ואתחנן ח ב. בביאוה"ז להצ"צ ע' לב. בסה"מ תרכ"ט ע' קלו — מציין לכאן.

12 **צדק היא מלכותא קדישא**

Rabbi Moshe's transcript adds "as the saying of Eliyahu," naming the source as Patach Eliyahu in the introduction to Tikkunei Zohar (17b).

KEHOT'S NOTE

ראה ת"ז בהקדמה יז, ב. בהנחת ר' משה בן אדה"ז מציין: כמאמר אליהו [ת"ז בהקדמה פתח אליהו יז, ב].

13 **צדק היא מלכותא קדישא**

In Patach Eliyahu, the introduction to Tikkunei Zohar, Eliyahu says, "Tzedek is the holy Malchus," and mentions "scales of righteousness" right after. The maamar uses it to identify "Your righteousness" with Malchus.

Tikkunei Zohar 17b:4–6 תקוני הזהר י"ז ב:ד'-ו'

דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען.

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14 **מאזני צדק**

G-d commands Israel to keep honest scales and weights, literally "scales of tzedek." In the plain sense tzedek here is honesty in trade; the aside reads "scales of tzedek" as Malchus, which weighs out to each one his own measure.

Leviticus 19:36 ויקרא י"ט:ל"ו

מֹאזְנֵי צֶדֶק אַבְנֵי־צֶדֶק אֵיפַת צֶדֶק וְהִין צֶדֶק יִהְיֶה לָכֶם אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם׃

Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the L-RD your G-d, who brought you out of the land of Egypt.

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KEHOT'S NOTE

ויקרא יט, לו.

15 **(מאזני . . דיליה)**

The note records that this parenthetical explanation of "scales of righteousness" is also found in manuscript 1824.

KEHOT'S NOTE

המוסגר נמצא גם בכוך 1824.

16 **צדק מלאה ימינך**

A psalm of the sons of Korach praising G-d as the protector of Jerusalem: as His Name is, so His praise reaches the ends of the earth, and "Your right hand is full of righteousness." Plainly the right hand is His power and just rule; the maamar will read tzedek, Malchus, as filling the right side, Chesed. (context: Steinsaltz Tanakh)

Psalms 48:11 תהילים מ"ח:י"א

כִּשְׁמְךָ אֱלֹקִים כֵּן תְּהִלָּתְךָ עַל־קַצְוֵי־אֶרֶץ צֶדֶק מָלְאָה יְמִינֶךָ׃

As is Thy name, O G-d, So is Thy praise unto the ends of the earth; Thy right hand is full of righteousness.

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KEHOT'S NOTE

תהלים מח, יא. בהמשך מי יתנך תרמ"ב ע' רצא מציין לכאן, ע"ש.

17 **כי מלכותך מלכות כל עולמים**

David, in Psalm 145: "Your kingship is the kingship of all worlds, and Your dominion is in every generation," G-d's

rule is eternal. The maamar takes it to mean that every world receives its life through G-d's kingship.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

18 **(כי . . מרירות כו')**

The note records that the parenthetical remark on melodies of joy and of bitterness is found in manuscript 1824 as well.

KEHOT'S NOTE

המוסגר נמצא גם בכוך 1824.

PARAGRAPH 4

19 **מלכותך מלכות כל עולמים וממשלתך בכל דור ודור**

David praises G-d's kingship as eternal and His rule as lasting through every generation. The maamar reads olamim, "worlds," as space and dor, "generation," as time: both come from G-d's kingship.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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20 **שקודם בריאת העולם לא היה בחי' זמן ומקום כלל**

The note points to a teaching recorded there in the name of the Maggid of Mezritch, on this statement that before creation there was no time or space at all.

KEHOT'S NOTE

ראה סידור עה א בשם הרב המגיד. דרך מצותיך נז, א ואילך. ספר החקירה קיב, ב בענין שעור זמן.

21 **וזהו מלכותך . . שכשמו כן הוא אין לו סוף**

According to the note, this later maamar quotes the passage from "Your kingship is the kingship of all worlds" to "He has no end."

KEHOT'S NOTE

מובא בד״ה חייב אדם לברך תרל״ח פרק יא. ובד״ה מי יתנך תרמ״ב פרק ה.

PARAGRAPH 5

22 **מלאה ימינך**

"Your right hand is full of righteousness." The maamar now reads it: righteousness, Malchus, fills the right hand, the side of kindness.

Psalms 48:11 תהילים מ״ח:י״א

כְּשִׁמְךָ אֱלֹקִים כֵּן תְּהִלָּתְךָ עַל־קַצְוֵי־אֶרֶץ צֶדֶק מָלְאָה יְמִינֶךָ:

As is Thy name, O G-d, So is Thy praise unto the ends of the earth; Thy right hand is full of righteousness.

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23 **ואתה מחיי את כולם**

In the public prayer of Nechemiah's time the Levites declare that G-d alone made the heavens, the earth and the seas: "You give life to them all, and the host of heaven bows down to You." The maamar reads the second clause as the result of the first: the hosts bow because He gives them life. (context: Steinsaltz Tanakh)

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

24 **בבחי' בטול והתכללות**

The note records that these words are absent in manuscript 1824.

KEHOT'S NOTE

בכוך 1824 ליתא.

PARAGRAPH 6

25 **אליו ולא למדותיו**

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

KEHOT'S NOTE

פרדס שער לב רפ״ב בשם הספרי.

26 **אליו ולא למדותיו**

Pardes Rimonim quotes the Sifrei: one calls "to Him, and not to His attributes." The maamar uses it to say that the angels' self-nullification is to the Infinite Light itself, which is clothed in kingship.

Pardes Rimmonim 32:2 פרדס רמונים ל״ב:ב׳

27 **זכר רב טובך**

David, in Psalm 145: those who praise G-d "pour forth" the memory of His abundant goodness and sing of His righteousness. The maamar explains "Your goodness" as the flow of life that passes from world to world.

Psalms 145:7 תהילים קמ״ה:ז׳

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ:

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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KEHOT'S NOTE

תהלים קמה, ז. ראה דרך מצותיך ד״ה ואולם ס״ג.

28 **אמרו צדיק כי טוב**

Isaiah: "Say of the righteous one that [it is] good," for he will eat the fruit of his deeds; plainly, it will go well with him. The maamar reads it as "the righteous one is good": the "good" is the tzaddik himself, who connects and passes the flow from world to world. (context: Steinsaltz Tanakh)

Isaiah 3:10 ישעיהו ג׳:י׳

אִמְרוּ צַדִּיק כִּי־טוֹב כִּי־פְרִי מַעַלְלֵיהֶם יֹאכֵלוּ׃

Say ye of the righteous, that it shall be well with him; For they shall eat the fruit of their doings.

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KEHOT'S NOTE

ישעי׳ ג, י׳.

29 **כי כל בשמים ובארץ**

David's blessing before the whole assembly: "Yours, Havayah, is the greatness … for all that is in heaven and on earth [is Yours]." The maamar cites the Targum's rendering of "all" as "that holds fast," the link that joins heaven and earth.

I Chronicles 29:11 דברי הימים א כ״ט:י״א

לְךָ ה׳ הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה׳ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה״א כט, י״א.

PARAGRAPH 7

30 **זכר רב טובך**

David, in Psalm 145: "They shall pour forth the remembrance of Your abundant goodness." The maamar reads zecher, "remembrance," as a mere trace of the goodness: this is all the angels receive, so they long and sing.

Psalms 145:7 תהילים קמ״ה:ז׳

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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PARAGRAPH 8

31 **רמשא היא מדת לילה**

According to the note, a passage from here is quoted there.

KEHOT'S NOTE

קטע מכאן מובא באוה״ת נ״ך כרך ב ע׳ א׳כה.

32 **מלכותך מלכות כל עולמים מלשון העלם**

The Talmud notes that in "This is My Name le'olam" the word is written so that it can be read le'alem, "to conceal." The Kehot note gives it for the link between olam and concealment.

Pesachim 50a פסחים נ׳ א

KEHOT'S NOTE

פסחים נ, א. ע׳ מזה בלקו״ת בד״ה תקעו בחודש שופר (הראשון) פ״א.

33 **רמזו בגמרא שצריך להזכיר מדת לילה ביום**

The Talmud's rule that the attribute of night must be mentioned in the day, and the attribute of day at night. The maamar sees in it a hint to the Zohar's pairing of evening and morning.

Berakhot 11b:5–7 ברכות י״א ב:ה׳-ז׳

אֶלָּא אָמַר רָבָא: כְּדֵי לְהַזְכִּיר מִדַּת יוֹם בַּלַּיְלָה וּמִדַּת לַיְלָה בַּיּוֹם. בְּשֶׁלָּמָא מִדַּת לַיְלָה בַּיּוֹם כִּדְאָמְרִינַן: "יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ", אֶלָּא מִדַּת יוֹם בַּלַּיְלָה, הֵיכִי מַשְׁכַּחַתְּ לַהּ? אָמַר אַבָּיֵי: "גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר".

Raba answered : The purpose is to mention the characteristic of day at night and the characteristic of night in the day. It is quite right [about mentioning] the characteristic of night in the day, since we say "Who formest light and greatest darkness" ; but where is [the mention of] the characteristic of day at night? Abbai answered : [We say] "Thou rollest away the light from before the darkness, and the darkness from before the lights."

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KEHOT'S NOTE

ברכות יא, ב. וראה אוה״ת ויקרא כרך ב ע׳ תרפו. וראה גם בלקו״ת פ׳ במדבר ח, א.

34 **שמבואר בזהר לאכללא כו׳**

The Zohar's phrase "to include," to which the Kehot note points, here the inclusion of night within day. The maamar links it to the longing that comes from perceiving G-d's concealment.

Zohar III, 178a זח״ג קעח, א

KEHOT'S NOTE

ראה זח״ג קעח, א ובכ״מ.

35 **ישת חשך סתרו**

David's song of deliverance pictures G-d coming down veiled in dark rain clouds: "He made darkness His hiding place." The maamar applies it to the concealment of the Infinite Light, which stirs the longing for Him. (context: Steinsaltz Tanakh)

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, י״ב.

36 **נפשי אויתיך בלילה**

In the song of Yehudah for the day of redemption, the prophet says, "With my soul I have desired You in the night; with my spirit within me I seek You at dawn": he longs for G-d even at night. The maamar reads nafshi as said to G-d, "[You are] my soul, [therefore] I desire You," and the night as concealment, which makes the longing grow. (context: Steinsaltz Tanakh)

Isaiah 26:9 ישעיהו כ"ו:ט'

נַפְשִׁי אִוִּיתִךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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Tanya, Likkutei Amarim 44:4 תניא, חלק ראשון; ליקוטי אמרים מ"ד:ד'

וְהַיְינוּ, מַה שֶּׁכָּתַב הַזֹּהַר עַל פָּסוּק: "נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה וְגוֹ'" – "דְּיַרְחִים לְקוּדְשָׁא־בְּרִיךְ־הוּא רְחִימוּתָא דְנַפְשָׁא וְרוּחָא כְּמָה דְּאִתְדַּבְּקוּ אִילֵּין בְּגוּפָא וְגוּפָא רָחִים לוֹן וְכוּ'". וְזֶהוּ שֶׁכָּתוּב: "נַפְשִׁי אִוִּיתִיךָ", כְּלוֹמַר, מִפְּנֵי שֶׁאַתָּה ה' "נַפְשִׁי" וְחַיֵּי הָאֲמִתִּים, לְכָךְ – "אִוִּיתִיךָ", פֵּירוּשׁ, שֶׁאֲנִי מִתְאַוֶּה וְתָאֵב לְךָ כְּאָדָם הַמִּתְאַוֶּה לְחַיֵּי נַפְשׁוֹ, וּכְשֶׁהוּא חַלָּשׁ וּמְעוּנֶּה – מִתְאַוֶּה וְתָאֵב שֶׁתָּשׁוּב נַפְשׁוֹ אֵלָיו, וְכֵן כְּשֶׁהוּא הוֹלֵךְ לִישֹׁן – מִתְאַוֶּה וְחָפֵץ שֶׁתָּשׁוּב נַפְשׁוֹ אֵלָיו ...

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KEHOT'S NOTE

ישעי' כו, ט. ראה תניא פמ"ד. לקו"ת ואתחנן ח, א. אוה"ת בשלח ע' תי. פ' כי תשא ע' ב"יד.

PARAGRAPH 9

37 **בואו לפניו ברננה**

"Come before Him with singing." The maamar reads it as the ascent of the soul from below to above, out of the body's confines.

Psalms 100:2 תהילים ק':ב'

עִבְדוּ אֶת־ה' בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה׃

Serve the L-RD with gladness; come before His presence with singing.

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PARAGRAPH 10

38 **בכל לבבך ובכל נפשך**

Moshe to Israel, in the Shema: "You shall love Havayah your G-d with all your heart and with all your soul." The maamar explains how contemplating "Blessed be the name ..." leads to this love.

Deuteronomy 6:5 דברים ו':ה'

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

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

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39 **לאדבקא רוחא ברוחא**

Kehot's note points to Zohar II, 123b for these words.

Zohar II, 123b זח"ב קכג, ב

KEHOT'S NOTE

ראה זח"ב קכג, ב.

40 **לאדבקא רוחא ברוחא**

The Zohar's phrase, given by the Kehot note: love as the cleaving of "spirit to spirit." The maamar uses it for the love that comes from this contemplation.

Zohar, Mishpatim 22:528–536 ספר הזהר, משפטים כ"ב:תקכ"ח-תקל"ו

41 **כברייתו של עולם בריש' חשוכא והדר נהורא**

The Talmud explains why goats walk ahead of sheep: "like the creation of the world, first darkness and then light." The maamar applies it to the order of divine service: singing, the service of the night, comes first.

Shabbat 77b:8 שבת ע"ז ב:ח'

... אָמַר לֵיקָה. אֲמַר לֵיקָה: מַאי טַעְמָא עִיזֵּי מְסַגְּנָן בְּרֵישָׁא וַהֲדַר אִימְּרֵי? אֲמַר לֵיקָה כְּבְרֵיָיתוֹ שֶׁל עוֹלָם, דִּבְרֵישָׁא חֲשׁוֹכָא וַהֲדַר נְהוֹרָא. מַאי טַעְמָא הָנֵי מְכַסְּיָין וְהָנֵי מְגַלְּיָין? הָנֵי דְּמַכְסְנִין מִינַּיְיהוּ — מְכַסְּיָין, וְהָנֵי דְּלָא מַכְסְנִין מִינַּיְיהוּ — מְגַלְּיָין. מַאי טַעְמָא גַּמְלָא זוֹטַר גְּנוּבְתֵּיהּ? מִשּׁוּם דְּאָכֵל כִּיסֵּי. מַאי טַעְמָא תּוֹרָא אֲרִיכָא גְּנוּבְתֵּיהּ? מִשּׁוּם דְּדָיֵיר בְּאַגְמֵי, וּבָעֵי לְכַרְכּוֹשֵׁי בָּקֵי.

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

42 **עבדו את ה' בשמחה**

"Serve Havayah with joy." The maamar reads it as the drawing down of the Infinite Light from above to below, the service of "day."

Psalms 100:2 תהילים ק':ב'

עִבְדוּ אֶת־ה' בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה׃

Serve the L-RD with gladness; come before His presence with singing.

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43 **המלאכים בקשו תורה תנה הודך על השמים**

David marvels: "Havayah our Master, how mighty is Your Name in all the earth, Who has set Your majesty upon the heavens." In the Talmud the angels quote it to ask that the Torah, G-d's majesty, stay in heaven. (context: Steinsaltz Tanakh)

Psalms 8:2 תהילים ח':ב'

ה' אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם׃

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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Shabbat 88b:7 שבת פ"ח ב:ז'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לְפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מַה לְּיִלּוּד אִשָּׁה בֵּינֵינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנָיו: חֶמְדָּה גְנוּזָה שֶׁגְּנוּזָה לְךָ תִּשַּׁע מֵאוֹת

וְשִׂבְעִים וְאַרְבָּעָה דּוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, אַתָּה מְבַקֵּשׁ לִיתְּנָהּ לְבָשָׂר וָדָם? "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? "יה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם"!

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KEHOT'S NOTE

תהלים ח, ב. שבת פח, ב.

44 **והיו הדברים האלה**

Moshe goes on: "these words which I command you this day shall be upon your heart." In the plain sense the "I" is Moshe, who is speaking; the maamar reads Anochi as G-d's very self, "I, Who I am," the source from which the commandments are drawn down. (context: Steinsaltz Tanakh)

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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KEHOT'S NOTE

דברים ו, ו.

45 **אנכי מי שאנכי**

The first maamar of Torah Ohr reads the verse the same way: "these words which I, Who I am, command you," and explains that through them G-d's own G-dliness is revealed and the Torah comes into being.

KEHOT'S NOTE

נסמן לעיל א, א.

46 **כי הגם שממטה למעלה כתיב בואו לפניו ברננה שא"א להיות בחי' העלאה והתכללות כ"א בבחי' צדקתך**

The note adds a point explained there at length: even so, all reward and punishment, good or its opposite, are drawn from very far above.

KEHOT'S NOTE

ומ"מ כל השכר והעונש והטוב או ההפך נמשך מלמעלה מעלה — ביאוה"ז לציצ"ע לב בארוכה.

47 **כחשיכה כאורה**

David tells G-d that no darkness can hide him from Him: "darkness is not dark for You … the darkness is as the light." The maamar uses it to say that concealment does not limit the light drawn down from above. (context: Steinsaltz Tanakh)

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָהּ כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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PARAGRAPH 11

48 **המשפילי לראות**

In the Hallel psalm G-d is enthroned on high, yet lowers Himself to look upon heaven and earth: from His height, heaven is no loftier than earth. The maamar draws exactly this: spiritual and physical are equal before Him. (context: Steinsaltz Tanakh)

Psalms 113:6 תהילים קי"ג:ו׳

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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KEHOT'S NOTE

תהלים קיג, ו.

49 **השוה ומשוה קטן וגדול**

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

KEHOT'S NOTE

פיוט האוחז ביד — לימים נוראים.

50 **הדברים האלה אשר אנכי**

"These words which I command you." The maamar cites it again to show that the drawing down from G-d's very self comes through Torah and mitzvos.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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51 **רמ"ח מצות הם רמ"ח איברין דמלכא**

Tikkunei Zohar, as the Kehot note locates it, calls the 248 commandments "the 248 limbs of the King." The maamar uses the image to explain how G-d's light comes with the mitzvos.

Tikkunei Zohar, Tikkun 30 · 74a:8 תקו"ז תיקון ל׳

וְעוֹד מְצוּוָה דָּא עֲמוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מְסַטְרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמְסַטְרָא דְּאִימָּא דְּאִיהִי אֶשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מַתְרַוְיִיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרַחֲמִין, דְּאִיהוּ רַמַּ"ח פְּקוּדִין, אִיהִי מִצְוֹת יהוי"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מְסַטְרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז תי' ל.

52 **חסד דרוע' ימינא**

In Patach Eliyahu, the introduction to Tikkunei Zohar: "Chesed is the right arm, Gevurah the left arm, Tiferes the body." The maamar uses this division to sort the mitzvos into three lines.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית

PARAGRAPH 12

57 **רני ושמחי בת ציון**

"Sing and rejoice, O daughter of Zion." The maamar now begins to explain why Israel in exile is called "daughter of Zion."

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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58 **בצלמנו כדמותנו**

G-d says, "Let us make man in our image, after our likeness." The maamar reads "our image" as the spiritual reality of the 248 commandments, "the 248 limbs of the King."

Genesis 1:26 בראשית א׳:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו. קטע מכאן מובא בלקו״ת במדבר ו, ב. באוה״ת פ׳ ראה ע׳ תשצג. ובפ׳ ויצא כרך ה תתנו, ב.

59 **רמ״ח פקודין רמ״ח אבריו דמלכא**

The teaching, located by the Kehot note in Tikkunei Zohar, that the 248 commandments are "the 248 limbs of the King." Here it explains what "our image" refers to.

Tikkunei Zohar 74a:8 תקוני הזהר ע״ד א׳:ח׳

וְעוֹד מְצִוְוה דָא עַמּוּדָא דְאֶמְצָעִיתָא, דְאִיהוּ מְצוְוה מִסְטָרָא דְאַבָּא דְאִיהוּ רא״ש, וּמִסְטָרָא דְאִימָּא דְאִיהִי אֵשׁ"ר, וְהָכִי צַדִּיק מְצוְוה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְרֶחֶם, דְאִיהוּ רְמ"ח פִּקּוּדִין, אִיהִי מְצִוָּה יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְמַלְכָּא, אִיהִי מְצִוָּה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

60 **ציון המצוינת**

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

KEHOT'S NOTE

סדר הושענות ביום ב׳ אבן שתיה.

61 **הם רומזים להרוחניות**

The note points there for the same idea, that the physical mitzvos allude to their spiritual reality.

KEHOT'S NOTE

ראה גם סה״מ תקס״ד ע׳ צב. ועי׳ ערב. אוה״ת בשלח ע׳ תעג.

קדש. מלכות פה. תורה שבע״פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי׳ אלקינו.

Constantinople, 1740 (CC-BY-NC)

53 **(כנודע . . החיצונים כו׳)**

The note records that this parenthetical remark is also found in manuscript 1824.

KEHOT'S NOTE

המוסגר נמצא גם בכוך 1824.

54 **עבדו את ה׳ בשמחה**

"Serve Havayah with joy; come before Him with singing." The maamar reads the first half as the goal and the second as the way to reach it.

Psalms 100:2 תהילים ק׳:ב׳

עִבְדוּ אֶת־ה׳ בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה׃

Serve the L-RD with gladness; come before His presence with singing.

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55 **וכן לדבר הלכה**

The Talmud teaches that the Divine Presence rests only amid the joy of a mitzvah, "and likewise for a matter of halachah." The maamar identifies this joy with the revelation of the Infinite Light.

Shabbat 30b:5 שבת ל׳ ב׳:ה׳

"וְשִׂמְחָתִי אֲנִי אֶת הַשִּׂמְחָה" — שִׂמְחָה שֶׁל מִצְוָה. "וּלְשִׂמְחָה מַה זֹּה עוֹשָׂה" — זוֹ שִׂמְחָה שֶׁאֵינָהּ שֶׁל מִצְוָה. לְלַמֶּדְךָ שֶׁאֵין שְׁכִינָה שׁוֹרָה לֹא מִתּוֹךְ עַצְבוּת וְלֹא מִתּוֹךְ עַצְלוּת וְלֹא מִתּוֹךְ שְׂחוֹק וְלֹא מִתּוֹךְ קַלּוּת רֹאשׁ וְלֹא מִתּוֹךְ שִׂיחָה וְלֹא מִתּוֹךְ דְּבָרִים בְּטֵלִים, אֶלָּא מִתּוֹךְ דָּבָר שְׂמְחָה שֶׁל מִצְוָה, שֶׁנֶּאֱמַר: "וְעַתָּה קְחוּ לִי מְנַגֵּן וְהָיָה כְּנַגֵּן הַמְנַגֵּן וַתְּהִי עָלָיו יַד ה׳". אָמַר רַב יְהוּדָה: וְכֵן לִדְבַר הֲלָכָה. אָמַר רָבָא: וְכֵן לַחֲלוֹם טוֹב.

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Pesachim 117a:14–15 פסחים קי״ז א׳:י״ד-ט״ו

אָמַר רַב יְהוּדָה אָמַר רַב: וְכֵן לִדְבַר הֲלָכָה. אָמַר רַב נַחְמָן: וְכֵן לַחֲלוֹם טוֹב. אִינִי?! וְהָאָמַר רַב גִּידֵּל אָמַר רַב: כָּל תַּלְמִיד חָכָם הַיּוֹשֵׁב לִפְנֵי רַבּוֹ וְאֵין שְׂפָתוֹתָיו נוֹטְפוֹת מֹר — תִּכְלֶינָה, שֶׁנֶּאֱמַר: "שִׂפְתוֹתָיו שׁוֹשַׁנִּים נוֹטְפוֹת מוֹר עוֹבֵר". אַל תִּקְרֵי "שׁוֹשַׁנִּים", אֶלָּא "שֶׁשּׁוֹנִים". אַל תִּקְרֵי "מוֹר עוֹבֵר", אֶלָּא "מַר עוֹבֵר".

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KEHOT'S NOTE

שבת ל, ב. פסחים קיז, א.

56 **כי באו לפניו ברננה תחלה**

The Tzemach Tzedek notes there that the Zohar explains this verse in another way, and concludes, "and there are many facets to the Torah."

KEHOT'S NOTE

ראה ביאוה״ז להצ״צ כרך ב ע׳ תשעב שבזהר מפרש באופן אחר ומסיים "וכמה פנים לתורה".

62 **עוטה אור כשלמה**

The psalmist praises G-d as "wrapping [Himself in] light as a garment" as He spreads out the heavens. The maamar compares it to the tallis.

Psalms 104:2 תהילים ק״ד:ב׳

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

63 **לבושיה כתלג חיור**

In Daniel's vision the Ancient of Days has "raiment white as snow, and the hair of His head like clean wool." The maamar compares the woolen tzitzis to these "hairs."

Daniel 7:9 דניאל ז׳:ט׳

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתֵב לְבוּשֵׁהּ כִּתְלַג 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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KEHOT'S NOTE

דניאל ז, ט.

64 **ימלוך ה׳ לעולם**

The psalmist ends Psalm 146: "Havayah shall reign forever (le'olam), your G-d, O Zion, for all generations; Halleluyah." Plainly le'olam means "forever"; the maamar also hears olam, "world," so the verse speaks of space ("world") and time ("generations"), both ruled through Zion.

Psalms 146:10 תהילים קמ״ו:י׳

יִמְלֹךְ ה׳ לְעוֹלָם אֱלֹקַיִךְ צִיּוֹן לְדֹר וָדֹר הַלְלוּ־יָהּ׃

The L-RD will reign for ever, Thy G-d, O Zion, unto all generations. Hallelujah.

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KEHOT'S NOTE

תהלים קמו, י׳.

PARAGRAPH 14

65 **כי ברוך מלשון המבריך הגפן**

The note quotes it: the meaning of berachah is a drawing down from a place above it.

KEHOT'S NOTE

כלאים רפ״ז. ראה ד״ה כי תשא תשל״ד "דענינו ברכה והמשכה ממקום שלמעלה ממנו" — (מהנחה בלתי מוגה).

66 **ויקראו לפניו אברך**

Pharaoh set Yosef over Egypt and had him ride in his second chariot, and they called out before him "Avrech": in the plain sense a call to bow the knee (Rashi also brings "father [in wisdom], tender [in years]"). The maamar hears in it mavrich, "one who layers [the vine]," and reads it as a title of one who connects and bestows from world to world. (context: Steinsaltz Tanakh)

Genesis 41:43 בראשית מ״א:מ״ג

וַיַּרְכֵּב אֹתוֹ בְּמִרְכֶּבֶת הַמִּשְׁנֶה אֲשֶׁר־לוֹ וַיִּקְרְאוּ לְפָנָיו אַבְרֵךְ וְנָתוֹן אֹתוֹ עַל כָּל־אֶרֶץ מִצְרָיִם׃

And he made him to ride in the second chariot which he had; and they cried before him: 'Abrech'; and he set him over all the land of Egypt.

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KEHOT'S NOTE

בראשית מא, מג.

67 **אברך**

Or HaTorah, cited in the Kehot note, links this reading of "Avrech" to this passage of the Zohar.

Zohar, Miketz 5:68–80 ספר הזהר, מקץ ה׳:ס״ח-פ׳

For this is the way of the Almighty, to provide the cure before inflicting the wound. Thus here He first prepared great substance and then brought Israel into exile. Observe that it was in virtue of being a righteous man that Joseph became the cause of Israel acquiring riches of silver and gold (Ps. 105, 37). All this came to Israel by the hand of the righteous, and all was for the purpose of making them worthy of the world to come. R. Simeon then took for his text the …

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

68 **אברך . . המקשר ומשפיע**

According to the note, Or HaTorah connects this reading of "Avrech," the one who connects and bestows, with the Zohar (1:196b).

KEHOT'S NOTE

ראה אוה״ת פ׳ שלח ע׳ תפא שמקשר זה לזח״א קצו, ב.

69 The Mishnah discusses "one who layers the vine" into the ground. The maamar takes the term as the root meaning of baruch: drawing a shoot down so that new growth comes from it.

Mishnah Kilayim 7:1 משנה כלאים ז׳:א׳

הַמַּבְרִיךְ אֶת הַגֶּפֶן בָּאָרֶץ, אִם אֵין עָפָר עַל גַּבָּהּ שְׁלֹשָׁה טְפָחִים, לֹא יָבִיא זֶרַע עָלֶיהָ, אֲפִלּוּ הִבְרִיכָהּ בְּדַלַּעַת אוֹ בְסִילוֹן. הִבְרִיכָהּ בְּסֶלַע, אַף עַל פִּי שֶׁאֵין עָפָר עַל גַּבָּהּ אֶלָּא שְׁלֹשׁ אֶצְבָּעוֹת, מֻתָּר לְהָבִיא זֶרַע עָלֶיהָ. הָאַרְכֻּבָּה שֶׁגַּגָּהּ, אֵין מוֹדְדִין לָהּ אֶלָּא מִן הָעֵקֶר הַשֵּׁנִי׃

If one has bent a vine into the ground [and then brought it back up elsewhere], then if there is not soil over it to the height of three handbreadths, he may not sow seed above it, even if he bent [and conducted it underground] through a gourd or through a pipe. If he bent it [and conducted] it through rocky soil, then even if there is not soil over it only to the height of three fingerbreadths, it is permitted to sow seed above it. As for a knee-like …

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PARAGRAPH 15

70 ועניין ברכה זו

Likkutei Torah cites this passage.

KEHOT'S NOTE

מובא בלקו"ת דברים א, ג.

PARAGRAPH 16

71 אזי נק' כנסת ישראל בבחי' ציון וסימן לאור הרוחני הנשפע ונמשך בה

The note quotes Or HaTorah: then the Congregation of Israel receives all the lights from truly above, drawn into Z'eir Anpin, in the aspect of her Yesod, which is called "the point of Zion."

KEHOT'S NOTE

באוה"ת פ' ראה ע' תשצג "והיינו שאז כנס"י מקבלת כל האורות שלמעלה ממש הנמשכים בז"א בבחי' יסוד שלה הנקרא נקודת ציון". וע"י בענין נקודת ציון בלקו"ת תצא לה, כ.

72 וכנודע בזהר

One of the places in the Zohar literature that the Kehot note gives for this teaching, together with Zohar Chadash on Yisro (37a).

Tikkunei Zohar, Tikkun 55תקו"ז תיקון נה

KEHOT'S NOTE

ראה תי"ז תי' נה. זהר חדש פ' יתרו (לז, א). ראה לקו"ת תזריע ד"ה שוש תשיש, ועוד.

73 ולציון יאמר איש ואיש

A psalm of the sons of Korach in praise of Zion: "And of Zion it shall be said, 'This man and that man were born in her,' and He, the Most High, shall establish her": Zion is the birthplace of many great men. The maamar reads ish, "man," as the male, giving level, in contrast to "daughter," the one who only receives. (context: Steinsaltz Tanakh)

Psalms 87:5תהילים פ"ז:ה

וּלְצִיּוֹן יֵאָמַר אִישׁ וְאִישׁ יֻלַּד־בָּהּ וְהוּא יְכוֹנְנֶהָ עֶלְיוֹן׃

But of Zion it shall be said: 'This man and that was born in her; And the Most High Himself doth establish her.'

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KEHOT'S NOTE

תהלים פז, ה.

74 אשה מזרעת תחלה יולדת זכר

The Talmud: "If the woman gives seed first, she bears a male; if the man gives seed first, she bears a female." The maamar applies it to Israel and G-d: when Israel takes the initiative, the arousal from below, the result is the "male," chassadim; without it Israel is a "daughter," a recipient.

Niddah 31a:23–24נדה ל"א א:כ"ג-כ"ד

אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי אַמִּי: אִשָּׁה מַזְרַעַת תְּחִילָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה — יוֹלֶדֶת נְקֵבָה, שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר".

תָּנוּ רַבָּנַן: בָּרְאשׁוֹנָה הָיוּ אוֹמְרִים — אִשָּׁה מַזְרַעַת תְּחִילָּה יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה יוֹלֶדֶת נְקֵבָה, וְלֹא פֵּירְשׁוּ חֲכָמִים אֶת הַדָּבָר, עַד שֶׁבָּא רַבִּי צָדוֹק וּפֵירְשׁוֹ: "אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַּן אֲרָם וְאֶת דִּינָה בִתּוֹ" — תָּלָה הַזְּכָרִים בַּנְּקֵבוֹת וּנְקֵבוֹת בַּזְּכָרִים.

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75 שו"ה זכר — דהיינו בהקדים

In manuscript 1824 this passage reads differently: "that is, by first having the aspect of singing, to go out of the sheath of the body and the garments of the animal soul, etc.," and then continues "and afterward."

KEHOT'S NOTE

עד תיבת ואח"כ. בכוך 1824 בשינוי: דהיינו בהקדים בחי' רינה לצאת מנרתק הגוף ולבושי הנפש הבהמית כו': ואח"כ.

76 בואו לפניו ברננה

"Come before Him with singing." The maamar identifies Israel's initiative with this singing.

Psalms 100:2תהילים ק':ב

עִבְדוּ אֶת־ה' בְּשִׂמְחָה בֹּאוּ לְפָנָיו בִּרְנָנָה׃

Serve the L-RD with gladness; come before His presence with singing.

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77 כשיש אתעדל"ת אזי נק' כנסת ישראל בבחי' ציון

Likkutei Torah distinguishes an arousal from below that comes through a person's own toil, which can last, from one that comes only from an arousal from above, which passes when the light from above withdraws.

KEHOT'S NOTE

ראה לקו"ת ויקרא ב, ג. וראה באוה"ת בראשית כרך ז תתתנ, א וריש ע"ב מה שהקשה לכאן.

PARAGRAPH 17

78 למעני למעני אעשה

G-d tells Israel in exile, through Isaiah, that He will redeem them "for My sake, for My sake," so that His Name not be profaned, and not because they have earned it. The maamar uses it for the light that G-d draws down on His own initiative, even without an arousal from below. (context: Steinsaltz Tanakh)

Isaiah 48:11ישעיהו מ"ח:י"א

לְמַעֲנִי לְמַעֲנִי אֶעֱשֶׂה כִּי אֵיךְ יֵחָל וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן׃

For Mine own sake, for Mine own sake, will I do it; For how should it be profaned? And My glory will I not give to another.

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KEHOT'S NOTE

ישע' מח, יא.

PARAGRAPH 18

79 **כי הנני בא**

Zechariah, in G-d's name, to the people of Zion: "for behold, I come, and I will dwell in your midst." The maamar reads it as the promise of a light that comes from above even in exile.

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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80 **הנה ישכיל עבדי**

G-d speaks through Isaiah of "My servant," understood as the Messiah or as Israel as a whole: he will succeed (yaskil, also "gain understanding") and be raised very high. Brought as a prophecy of the Time to Come. (context: Steinsaltz Tanakh)

Isaiah 52:13 ישעיהו נ״ב:י״ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

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

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KEHOT'S NOTE

ישעי' נב, יג.

81 **ונחה עליו רוח ה׳**

Isaiah's prophecy of the king who will come from the stem of Yishai, the Messiah: "the spirit of Havayah shall rest upon him," a spirit of wisdom and understanding, counsel and might, knowledge and fear of G-d. Brought, with the next verse, as a prophecy of the Time to Come. (context: Steinsaltz Tanakh)

Isaiah 11:2 ישעיהו י״א:ב׳

וְנָחָה עָלָיו רוּחַ ה׳ רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת ה׳

And the spirit of the L-RD shall rest upon him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and of the fear of the L-RD.

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KEHOT'S NOTE

ישעי' יא, ב.

82 **והריחו**

"And he shall be imbued (vaharicho) with the fear of Havayah." The word is related to rei'ach, scent, and the Talmud (Sanhedrin 93b) reads it that the Messiah will judge by "sensing" the truth. The maamar cites it by its first word. (context: Steinsaltz Tanakh)

Isaiah 11:3 ישעיהו י״א:ג׳

וַהֲרִיחוֹ בְּיִרְאַת ה׳ וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמִשְׁמַע אָזְנָיו יוֹכִיחַ׃

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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PARAGRAPH 19

83 **ולציון יאמר איש ואיש יולד בה**

A psalm of the sons of Korach: "And of Zion it shall be said, 'This man and that man were born in her,' and He, the Most High, shall establish her"; plainly, Zion is praised as the birthplace of many great men. The maamar reads "man" as the giving level, which even the "daughter" will reach, and hears in yechonenehah, "shall establish her," the machon, the foundation, that will be a supernal light. (context: Steinsaltz Tanakh)

Psalms 87:5 תהילים פ״ז:ה׳

וּלְצִיּוֹן יֵאָמַר אִישׁ וְאִישׁ יָלַד־בָּהּ וְהוּא יְכוֹנְנֶהָ עֶלְיוֹן׃

But of Zion it shall be said: 'This man and that was born in her; And the Most High Himself doth establish her.'

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84 **כי הנני בא ושכנתי**

Zechariah, in G-d's name, to the people of Zion: "For behold, I come, and I will dwell in your midst." The maamar reads hineni, "behold, I," as G-d's very self, the Infinite Light itself.

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

זכרי' ב, יד.

PARAGRAPH 20

85 **נר חנוכה שתקנו על פתח הבית**

The Talmud's discussion of where the Chanukah lamp, set at the entrance of the house, is placed; here it rules that it goes in the handbreadth nearest the doorway. The maamar reads the lamp's place outside as a teaching about those who stand outside.

Shabbat 22a:2–3 שבת כ״ב א:ב׳-ג׳

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵיקַּהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדִּפְתְּיֵי אָמַר: מִשְּׂמֹאל. וְהֵילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מִשְּׂמֹאל וּמְזוּזָה מִימִין. אָמַר רַב יְהוּדָה אָמַר רַב אַסִי אָמַר רַב: אָסוּר לְהַרְצוֹת מָעוֹת כְּנֶגֶד נֵר חֲנוּכָּה. כִּי אֲמְרִיתַהּ קַמֵּיהּ דִּשְׁמוּאֵל, אָמַר לִי: וְכִי נֵר קְדוּשָּׁה יֵשׁ בָּהּ? מַתְקִיף לַהּ רַב יוֹסֵף: וְכִי דָּם קְדוּשָּׁה יֵשׁ בּוֹ? דְּתַנְיָא "וְשָׁפַךְ" ... וְכָסָּה" — בְּמֶה שֶׁשָּׁפַךְ יְכַסֶּה. שֶׁלֹּא יְכַסֶּנּוּ בָּרֶגֶל, ...

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KEHOT'S NOTE

שבת כב, א. שו״ע או״ח סי׳ תרעא.

86 **פתחו לי שערי צדק**

The psalmist, saved from death, asks that the Temple gates be opened so he may go in and thank G-d: "Open for me the gates of righteousness." The maamar reads the "gates

of tzedek" as the entryway of singing through Malchus, "Your righteousness." (context: Steinsaltz Tanakh)

Psalms 118:19 תהילים קי״ח:י״ט

פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אָבֹא־בָם אוֹדֶה קָהּ׃

Open to me the gates of righteousness; I will enter into them, I will give thanks unto the L-RD.

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KEHOT'S NOTE

תהלים קיח, יט.

87 **צדקתך ירננו**

"And they shall sing of Your righteousness." The maamar recalls its earlier reading: the singing through Malchus, for which Pesukei deZimrah was instituted.

Psalms 145:7 תהילים קמ״ה:ז׳

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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88 **שו״ה הפתח — ברשות הרבים . . אל ה׳**

According to the note, the closing passage, from the door by the public domain to "And many nations shall join themselves to Havayah," is quoted there.

KEHOT'S NOTE

מובא באוה״ת נ״ך כרך ב ע׳ תתקו.

89 **על הפתח הסמוך לרשות הרבי׳ מבחוץ**

The Shulchan Aruch's laws of where the Chanukah lamp is placed, given in the Kehot note. The maamar dwells on its being set by the entrance nearest the public domain.

Shulchan Arukh, Orach Chayim 671:5 שולחן ערוך, אורח חיים תערי״א:ה׳

נר חנוכה מניחו על פתח הסמוך לר״ה מבחוץ אם הבית פתוח לר״ה מניחו על פתחו ואם יש חצר לפני הבית מניחו על פתח החצר ואם היה דר בעליה שאין לו פתח פתוח לר״ה מניחו בחלון הסמוך לר״ה ובשעת הסכנה שאינו רשאי לקיים המצוה מניחו על שלחנו ודיו וצריך נר אחר להשתמש לאורו ואם יש מדורה אין צריך נר אחר ואם הוא אדם חשוב שאין דרכו להשתמש לאור המדורה צריך נר אחר׃

One should place the Hanukkah light at the entrance which adjoins the public domain, on the outside. If the house opens to the public domain, he should place it at its entrance. If there is a courtyard in front of the house, he should place it at the entrance of the courtyard. If he lives in the upper floor, having no entrance leading to the public domain, he should place it at a window that adjoins the public domain. In a time of danger, when one is not allowed to …

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain) • Wikisource Shulchan Aruch (CC-BY-SA)

90 **ונלוו גוים רבים אל ה׳**

The verse after the Haftorah's opening verse: "And many nations shall join themselves to Havayah on that day, and they shall be My people, and I will dwell in your midst."

The maamar connects it with the lamp that turns the darkness of the public domain into light. (context: Steinsaltz Tanakh)

Zechariah 2:15 זכריה ב׳:ט״ו

וְנִלְוּוּ גוֹיִם רַבִּים אֶל־ה׳ בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם וְשָׁכַנְתִּי בְתוֹכֵךְ וְיָדַעַתְּ כִּי־ה׳ צְבָאוֹת שְׁלָחַנִי אֵלָיִךְ׃

And many nations shall join themselves to the L-RD in that day, and shall be My people, and I will dwell in the midst of thee'; and thou shalt know that the L-RD of hosts hath sent me unto thee.

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

ביאור על הנ"ל

An Explanation of the Above: "Sing and Rejoice, O Daughter of Zion"

Song is the soul's yearning ascent from distance, and joy is G-d's light drawn down through Torah and mitzvos: angels have only song, souls have both, and in the future Malchus, the "daughter of Zion," will have song and joy as one, through a drawing-down from G-d's very Self.

THE MAAMAR IN BRIEF

The maamar explains Zechariah's call, "Sing and rejoice, O daughter of Zion." "Sing" is the fiery longing of love born of distance, the Gevuros of Imma; "rejoice" is the revealed kindness of Imma, the drawing-down of G-d's light. Angels have only song: like a courtier who speaks of the king only after leaving his presence, they praise G-d from outside, without losing their own existence. Their source is Malchus, whose descent into the lower worlds is the longing "song in the evening." Souls include every level, so they also have joy, drawing light from above Chochmah through Torah and mitzvos. An ascent from below reaches only Malchus, but a drawing-down from above brings G-d's very Self. Malchus in her place in Atzilus is "Zion," a seal bearing all the lights, the level of a mitzvah's actual performance; descending, above all in exile, she is the "daughter of Zion." The prophet promises that in the future she will have song and joy together, as G-d dwells within, His speech coming from a person's mouth as it did from Moshe's. The Chanukah lamp, lit outside in the public domain, already draws this light from above to the lowest place.

OUTLINE

1 **The verse and its terms** ¶1–2

Zion is the Yesod of Malchus; "Sing" is the upward yearning of the Gevuros of Imma, "rejoice" the revealed kindness of Imma; angels have only song, which never nullifies their vessel.

2 **The angels' song** ¶3–5

Like a courtier who speaks only after leaving the king, angels sing of G-d's greatness from outside; their love is born of distance, since they grasp G-d only as He is vested in Malchus.

3 Song at night and the joy of souls ¶6

Malchus in the lower worlds sings the longing of night, and angels share only that; souls, including every level, also draw G-d's light down through Torah and mitzvos, and a drawing-down from above reaches far higher than any ascent.

4 Zion and the daughter of Zion ¶7–8

Malchus in Atzilus is Zion, the seal of all the lights, the level of a mitzvah's actual performance; descending into the lower worlds and into exile, she is the daughter of Zion.

5 Exile, Temple and the prophet's promise ¶9

In the Temple era the offerings did the refining; the prophet promises song and joy together, since G-d can draw down even without an arousal from below, though now that reaches only the outer dimension.

6 G-d's indwelling and Mashiach ¶10–11

In the future G-d will dwell within as speech, as the Shechinah spoke from Moshe's throat and as a Jew speaks G-d's words in the Shema; this comes from G-d's very Self and is revealed through Mashiach.

7 "Man and man" and the Chanukah lamp ¶12

Because the Most High Himself establishes Zion, even the receiving "daughter" will have song and joy as one; the Chanukah lamp, lit outside, draws light from above even to the lowest place.

KEY CONCEPTS

Song (rinah) רנה

The yearning ascent of love born of distance, the Gevuros of Imma; it carries the singer out of himself toward G-d, but an ascent from below reaches only Malchus.

Joy (simchah) שמחה

The Chasadim of Imma: the drawing-down of G-d's light from above to below through Torah and mitzvos, which belongs to souls and not to angels.

Zion and daughter of Zion ציון / בת ציון

Malchus in her place in Atzilus, receiving and sealed with all the lights, is "Zion"; Malchus descending into the lower worlds, above all in exile, is the "daughter of Zion."

Song in the evening רננא ברמשא

The song of Malchus, the attribute of night, when she is far from her source and longs to rise; it is also the angels' song, since they come from Malchus.

An arousal from above אתערותא דלעילא

A drawing-down that G-d initiates without a prior arousal from below; in the future it will come from His very Self and unite song and joy, as the Chanukah lamp draws light even into the public domain.

SECTION 1 • ¶1–2

The verse and its terms

1 ביאור על הנ"ל

An explanation of the above.

> This heading introduces a further explanation of the preceding maamar, which expounded the verse "Sing and rejoice, O daughter of Zion." What follows takes up that verse again, word by word and in greater depth.

2 ביאור ענין רני ושמחי[1,2] בת ציון. הנה ציון לשון זכר ולי [ולשון] נקבה[3] שהוא בחינת דכר ונוקבא

An explanation of the subject of "Sing and rejoice, O daughter of Zion." Now, "Zion" is a masculine term and a feminine term, which is the level of male and female (dechar and nukva),

> The verse is Zechariah's call, "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst." The Alter Rebbe first notes that the word "Zion" carries both a masculine and a feminine sense, so it stands for a level in which male and female are joined.

דהיינו יסוד דנוק' [דנוקבא][4] (וירושלים הוא מל' שבמל' היא בחי' חותם כו' ובת ציון היינו כשיורדת לבי"ע לברר כו'. ורני היינו שיומשך בחי' גבורות דאימא שהן בחינת רשפי אש[5] והסתלקות מחמת התבוננו' [התבוננות] בא"ס כו'.

that is, the Yesod (foundation) of Nukva (the feminine / Malchus). (And Jerusalem is the Malchus within Malchus; it is the level of a seal, etc. And "daughter of Zion" is when [Malchus] descends into the worlds of Beriah, Yetzirah and Asiyah (Creation, Formation and Action) to refine, etc. And "Sing" means that the level of the Gevuros (restraints) of Imma (Binah) be drawn forth; they are the level of "flashes of fire" and of withdrawal, out of contemplation of the Infinite One (Ein Sof), etc.

> In Kabbalah Yesod is the "masculine" channel of giving and Nukva (Malchus) is the "feminine" recipient; Zion is the Yesod within Malchus, which is why it is both. The parenthesis then defines the verse's words: Jerusalem is the Malchus of Malchus, likened to a seal; "daughter of Zion" is Malchus as she descends into the lower worlds to refine them; and "Sing" is a fiery yearning from Binah ("the Gevuros of Imma") that carries the soul upward and out of itself as it contemplates G-d's infinity.

ושמחי חסדים דאימא שהיא בחי' שמחה וגילוי אם הבנים שמחה[6] כו'. וביאור ענין זה יובן בהקדים לבאר ההפרש שבין מלאכים לנשמות.

And "rejoice" is the Chasadim (kindnesses) of Imma, which is the level of joy and revelation: "the mother of the children is joyful…". The explanation of this matter will be understood by first explaining the difference between angels and souls.

> "Rejoice" is the opposite movement: the Chasadim of Imma (Binah; imma means "mother"), kindness that brings joy and open revelation, as in the verse "the mother of the children is joyful." To explain why both song and joy are needed, the Alter Rebbe first contrasts angels with souls.

הנה המלאכים אין להם רק בחי' רינה ולא שמחה שהרי אין להם עבודת ההמשכה מלמעלה למטה ע"י תומ"צ [תורה ומצות] כו') הוא בחי' גבורות והסתלקות כל בעלי השיר יוצאין בשיר[7,8] כו' יוצאין מן הכלי.[9]

Now, the angels have only the level of song (rinah) and not joy, for they do not have the service of drawing down from above to below through Torah and mitzvos, etc.) [Song] is the level of Gevuros and withdrawal: "all who have song (shir) go out with song…"; they go out of the vessel.

> Angels have only "song," the upward yearning, and not "joy," because they cannot draw G-d's light down into the world through Torah and mitzvos; that is the work of souls in bodies. Song belongs to Gevurah and withdrawal: the Mishnah rules that animals "who have a shir" (a neck-chain) may go out with it on Shabbos, and the Alter Rebbe reads shir as "song": song carries a being out of its vessel, beyond its own limits. In Torah Ohr, Bereshis (7c), he explains the same saying: every ascent from level to level comes through song, a setting aside of one's existing self, as a seed must decompose before it sprouts.

אך המלאכים אין להם בטול כלי שהגוף על עמדו עומד אלא שמתפעל כו'. וזו היא בחי' רנה שהיא בחי' חיצוניות שהרנה הוא ספור שבחו של מקום.

But the angels do not have nullification (bittul) of the vessel, for the body stays standing in its place, except that it is stirred, etc. And this is the level of song, which is the level of the outer dimension (chitzoniyus), for song is the recounting of the praise of the Omnipresent.

> Yet an angel's "going out" is not complete: its "body," its own defined existence, stays where it is, and it is only stirred by feeling. That is why song is an outer dimension: song is telling G-d's praise, which the one who praises does while remaining himself.

SECTION 2 • ¶3–5

The angels' song

3 ועד"מ מי שעומד לפני המלך מה לו להגיד ולספר רק כשיצא לחוץ ידבר[10] כדי להלהיב ולהלהיט כו'

By way of analogy: one who stands before the king, what has he to tell and recount? Only when he goes outside will he speak, in order to kindle and inflame, etc.

> The analogy: a person standing before a king is silent in awe and has nothing to say; only when he leaves the king's presence does he speak of the king's greatness, to stir up enthusiasm. So too the angels' praise is the speech of those who stand "outside."

ויציאתם בשיר ותענוג שמתענגין במה שמרבין לספר בגדולת א"ס ב"ה ויוצאים ממקומם מעולם לעולם ומהיכל להיכל ומתכללין בהיכלות כו' ומרנני' [ומרננים / ומרננין] בניגונים

And their going out is with song and delight, for they delight in recounting at length the greatness of the Infinite One (Ein Sof), blessed be He; and they go out of their place, from world to world and from chamber to chamber, and are absorbed into the chambers (heichalos), etc., and they sing out in melodies.

> The angels' "going out" takes the form of song: they delight in telling of G-d's infinite greatness, and in that delight they rise from world to world and from chamber to chamber, merging into the heavenly "chambers" (heichalos). Their praise is sung in melodies.

כי הניגון הוא ענין התפעלות הלב שהוא רק המשכת קול בלא דבור שהקול הוא שיוצא מן הלב בלבד קודם שמתחלק בדבור הפה

For melody is a matter of the heart's being stirred: it is only a drawing-out of voice without speech, for the voice is what comes out of the heart alone, before it divides into the speech of the mouth.

> A melody is the heart's feeling expressed in sound alone, before it is shaped into words: the voice comes straight from the heart, while speech divides it into articulated words. That is why the angels, whose song is an outpouring of feeling, sing in melodies.

ויש כמה מיני נגון הכל לפי האהבה יש אהבה בתענוגים[11] ויש אהבה במרירות (שמתמרמר על ריחוקו מחמת האהבה הגדולה) ויש אשר נגעה עד הנפש כו' וכיוצא בזה.

And there are several kinds of melody, all according to the love: there is "love with delights," and there is love with bitterness (one is embittered over one's distance, because of the great love), and there is [love] that has reached to the soul, etc., and the like.

> Melodies differ because loves differ: there is love that delights ("love with delights"), love that is bitter, pained by its distance from G-d precisely because it loves so much, and love that reaches to the very soul.

ודרך כלל היא בחי' אהבה שהאהבי [שהאהבה] כוללת כל הבחי' יומם דאזיל עם כולהו יומין[12, 13, 14, 15, 16, 17] עננא דאהרן[18, 19] כו'.

In general, it is the level of love, for love includes all the levels: "yomam" ("by day"), which goes with all the days; "the cloud of Aharon," etc.

> All these melodies are, in general, love, for love contains all the other emotions. Kabbalah calls Chesed (love, kindness) "yomam," "by day," the "day" that goes with all the days, because it extends into all the attributes after it; the Zohar calls the same quality "the cloud of Aharon."

וכמו שלא היה רק ענן א' בזכות אהרן[20] ואעפ"כ [ואף על פי כן] הם ז' ימי סכות ז' מקיפים שמתחלקים חסד שבחסד גבורה שבחסד כו'.

Just as there was only one cloud in the merit of Aharon, and nevertheless they are the seven days of Sukkos, seven encompassing [lights] (makifim), which divide into Chesed (kindness) of Chesed, Gevurah (restraint) of Chesed, etc.

> The Sages teach that the cloud of glory came in Aharon's merit; though it was one cloud, it included seven, corresponding to the seven days of Sukkos and seven encompassing lights (makifim). In the same way the one attribute of love divides into seven, Chesed of Chesed, Gevurah of Chesed and so on.

4 והנה רנה זו היא בחי' גבורות דאימא שהיא האהבה מחמת ריחוק כי לפי הריחוק כך תגדל האהבה וההמשכה ממטה למעלה ביתר שאת להיות נכספה וגם כלתה נפשי[21] לחצרות כו'. ונפשי אויתיך בלילה.[22]

Now, this song is the level of the Gevuros (restraints) of Imma (Binah), which is love because of distance: for according to the distance, so do the love and the drawing from below to above grow, with greater intensity, so that "my soul yearns, indeed it pines, for the courts…", and "with my soul I desire You in the night."

> The "song" of the verse is the Gevuros of Imma: love born of distance, which grows stronger the farther one feels from G-d and rises upward with greater force. The psalmist's "my soul yearns, indeed it pines" and Isaiah's "with my soul I desire You in the night" express that longing.

בלילה דוקא שלא שייך להיות מתאוה אא"כ [אלא אם כן] חסר לנפשו הדבר ההוא שמתאוה אליו והשגת' ריחוק זה הוא מ"ש וצדקתך ירננו[23] וזכר רב טובך יביעו. כי זכר והארה מרב טובך כו'.

"In the night" specifically, for it is not possible to desire unless one's soul lacks the thing one desires. And the grasp of this distance is what is written, "And they shall sing of Your righteousness," and "They shall utter the remembrance of Your abundant goodness": for [it is] a remembrance and an illumination from Your abundant goodness, etc.

> One can only long for what one lacks, so this longing belongs to "night," a time of absence. The awareness of this distance is expressed in the verse about those who "utter the remembrance of Your abundant goodness" and "sing of Your righteousness": they have only a "remembrance," a glimmer, of G-d's goodness, and that lack is what moves them to sing.

5 וכמה צמצומים עד שנמשך בבחי' צדק מלכותא קדישא. ואי לזאת נכספה וגם כלתה נפשם ובטלה לאוא"ס [לאור אין סוף] השוכן ומתלבש בבחינת מל' כי אליו ולא למדותיו.

And [there are] many contractions (tzimtzumim) until it is drawn into the level of Tzedek (righteousness), the holy Malchus (sovereignty). Therefore their soul yearns and indeed pines, and is nullified to the Infinite Light (Or Ein Sof) that dwells and is vested in the level of Malchus; for [it is] to Him, and not to His attributes.

> G-d's light reaches Tzedek ("righteousness"), a name for Malchus, only after many contractions, so those who receive it there feel how far they are from its source. Their soul therefore yearns and is nullified toward the Infinite Light hidden within Malchus; they long for G-d Himself, not for His attributes.

רק שאין השגתם באור א"ס אלא במה שנתלבש בבחי' מל' להיות מלך שמו נק' עליהם שזהו חיותם וקיומם כו'.

Only, their grasp of the Infinite Light is only of what is vested in the level of Malchus: that He be King, His Name called upon them, which is their life-force and their existence, etc.

> Yet their grasp of the Infinite Light is limited to what is vested in Malchus, G-d's kingship, which makes Him their King and gives them life and existence. They know Him only as King over them.

SECTION 3 • ¶6

Song at night and the joy of souls

6 ובזה יובן ענין רננא ברמשא מדת לילה[24] שהמל' כשיורדת לבי"ע ובוקעת המסך כו' הנה מחמת ריחוקה כתיב אלקים אל דמי לך[25] אל תחרש ואל תשקוט[26] כו'.

With this we will understand the matter of "song in the evening" (renana be-ramsha), the attribute of night: when Malchus (sovereignty) descends into the worlds of Beriah, Yetzirah and Asiyah (Creation, Formation and Action) and breaks through the screen (masach), etc., then, because of her distance, it is written, "O G-d, do not keep silent; do not hold Your peace, and do not be still…".

> Now the Alter Rebbe explains "song in the evening" (renana be-ramsha), night being the attribute of Malchus. When Malchus descends into the lower worlds and passes through the "screen" (masach) that divides Atzilus from them, she is far from her source, and her cry is the verse "O G-d, do not keep silent," a cry that will not rest.

ואזי היא בבחי' רינה וזמרה. וכמ"ש נתן זמירות בלילה.[27] וזמרה זו היא התשוקה להתכלל למעלה מתרפקת על דודה[28] כו'.

Then she is in the state of song and hymn, as it is written, "Who gives hymns in the night." And this hymn is the longing to be absorbed above, "leaning upon her beloved…".

> In that state Malchus sings, as in the verse "Who gives hymns in the night." Her hymn is the longing to rise and be absorbed above, like the bride in the Song of Songs "leaning upon her beloved."

ולכן עבודת המלאכים[29] ג"כ ברינה שהרי נמשכים מבחי' מל' ומל' דבריאה הוא מקור וחיות המלאכים דבריאה. ומל' דיצירה[30] וכו'.

Therefore the service of the angels is also with song, since they are drawn from the level of Malchus: the Malchus of Beriah is the source and life-force of the angels of Beriah, and the Malchus of Yetzirah, etc.

> The angels' service is also song, because they come from Malchus: the Malchus of each world is the source and life of that world's angels. Since their root is the "night" of Malchus, their service is the longing song of night.

אך המלאכים אין להם אלא בחי' רינה בלבד לפי שאין מקורם אלא בחי' מל' בלבד. משא"כ נש"י [נשמות ישראל] הם כלולים מכל הפרצופים (נעשה אדם בצלמנו)[31] או"א [אבא ואימא] זו"נ [זעיר אנפין ונוקבא].[32]

But the angels have only the level of song alone, because their source is only the level of Malchus alone. This is not so with the souls of Israel: they are comprised of all the configurations ("Let us make man in our image"): Abba and Imma (Chochmah and Binah), Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus).

> Angels have only song because their source is Malchus alone. Souls, by contrast, include all the configurations (partzufim) of Atzilus, as implied by "Let us make man in our image": Abba and Imma (Chochmah and Binah), Z'eir Anpin and Nukva. Where this passage is quoted in Likkutei Torah L'Gimmel Parshiyos, it concludes (as the Kehot note reports) that for the angels the world does occupy some "place," because their root is Malchus alone, the source of space and time.

ולכן יש להם ג"כ בחי' שמחה היא בחי' המשכה מלמעלה למטה בתומ"צ [בתורה ומצות] רמ"ח איברין דמלכא ט"ס [ט' ספירות] דז"א

Therefore they also have the level of joy, which is the level of drawing down from above to below through Torah and mitzvos: "the 248 limbs of the King," the nine Sefiros of Z'eir Anpin.

> Because souls include the higher levels, they also have "joy," the drawing of G-d's light down into the world through Torah and mitzvos. The 248 positive mitzvos are called "the 248 limbs of the King," and they correspond to the nine Sefiros of Z'eir Anpin.

כי טפ"ט [ט' פעמים ט'] הם פ"א וג"פ [וג' פעמים] פ"א שבכל ספי' [ספירה / ספירות] יש ג' כלים פנימי חיצון תיכון הם רמ"ג והי"ח [והי' חסדים] (דאימא) המגדילים הם רמ"ח.

For nine times nine is 81; and three times 81, since in each Sefirah there are three vessels, inner, outer and middle, is 243; and [with] the five Chasadim (of Imma) that bring about growth, they are 248.

> The number is reached this way: each of Z'eir Anpin's nine Sefiros contains all nine, making 81; each has three vessels (inner, outer and middle), making 243; and the five Chasadim that Imma gives Z'eir Anpin for its growth bring the total to 248.

והמשכה זו בז"א אורייתא מחכמה נפקת ושרשה למעלה מן החכמה תר"ך עמודי אור שבכתר היא גלגלתא ומו"ס [ומוחא סתימאה] דא"א.

This drawing-down is in Z'eir Anpin: "the Torah issues from Chochmah (wisdom)," and its root is above Chochmah, the 620 pillars of light in Keser (the Crown), which is the skull (Gulgalta) and the hidden brain (Mocha Stima'ah) of Arich Anpin.

> Torah and mitzvos are drawn into Z'eir Anpin, for "the Torah issues from Chochmah," but their root is higher still, in Keser, the level above intellect. There it is called the "620 pillars of light" (the 613 mitzvos together with the seven rabbinic ones), identified with the "skull" and "hidden brain" of Arich Anpin, the outer configuration of Keser.

וכל האורות נמשכין בז"א כל ארחות[33] הוי"ה כו'. פי' ארחות להיות הוי"ה כו' הם בחי' תרי"ג ארחין מחיוורתי כו'.

And all the lights are drawn into Z'eir Anpin: "All the paths of Havayah…". That is, "paths" for Havayah to be, etc.; these are the level of the 613 paths from the "whiteness," etc.

> All these lights flow into Z'eir Anpin, as the verse "All the paths of Havayah…" says. The "paths" are the 613 paths that issue from the "whiteness," a Kabbalistic image for the colorless light of the highest level; through them the Name Havayah is drawn down.

ונש"י [ונשמות ישראל] הם המקבלים כל האורות הנמשכי' [הנמשכים / הנמשכין] בז"א מלמעלה מעלה מכל הבחי' לפי שהם כלולים מהכל כו' כנ"ל. וזהו עבדו את[34] ה' בשמחה להיות נמשך הוי"ה מלמעלמ"ט [מלמעלה למטה].

And the souls of Israel are the ones who receive all the lights drawn into Z'eir Anpin from the very highest of all the levels, since they are comprised of everything, etc., as explained above. This is [the meaning of] "Serve Havayah with joy": that Havayah be drawn down from above to below.

> The souls of Israel receive all the lights drawn into Z'eir Anpin, even from the very highest levels, because they include every level. This is the meaning of "Serve Havayah with joy": through their service the Name Havayah is drawn down from above to below, and that drawing-down is joy.

אך מ"מ באו לפניו ברננה. שא"א לבא אל המלך דהיינו להתכלל ממטלמ"ע [ממטה למעלה] אלא בבחי' רננה ברמשא[35] מדת לילה.

Yet nevertheless, "Come before Him with song": for it is impossible to come to the King, that is, to be absorbed from below to above, except through the level of song, "song in the evening," the attribute of night.

> Even so, the same verse continues "Come before Him with song": to "come to the King," to rise from below and be absorbed into Him, is possible only through song, the yearning of "night." Joy draws G-d down; song carries the soul up.

וצדקתך ירננו[36] בחי' צדק בלבד (שאין העלאת מ"ן [מיין נוקבין] של התחתונים מגיע רק עד המל')[37]

"And they shall sing of Your righteousness": the level of Tzedek alone (for the raising of mayin nukvin ["feminine waters"] by the lower beings reaches only up to Malchus).

> "They shall sing of Your righteousness" shows that song reaches only Tzedek, Malchus, since the ascent of mayin nukvin ("feminine waters," the arousal that rises from the lower beings) reaches no higher than Malchus.

אבל המשכה מלמעלמ"ט [מלמעלה למטה] (הוא עד"מ שיבא המלך לכאן) הנה מאליו וממילא נמשך אור א"ס שלמעלה מעלה והיו הדברים האלה אשר אנכי[38] מי שאנכי[39] מצוך כו':[40]

But [with] the drawing down from above to below (this is, by way of analogy, as if the king were to come here), then of itself, as a matter of course, the Infinite Light (Or Ein Sof) that is exceedingly high is drawn down: "And these words which I," Who I am, "command you shall be…".

> The drawing-down from above, by contrast, is like the king himself coming to his subjects: the Infinite Light from the very highest comes of itself, beyond anything the ascent could reach. The Alter Rebbe reads this into "these words which I (Anochi) command you": the "I" is G-d's very Self, "Who I am," drawn down through the mitzvos.

SECTION 4 • ¶7–8

Zion and the daughter of Zion

7 ועתה נבא לביאור וטעם הפסוק הנה כשהמל' במקומה[41] באצי' היא נק' ציון. כי ציון מל' סימן וחותם לפי שאז היא מקבלת כל האורות שלמעל' [שלמעלה] ממש הנמשכים בז"א בבחי' יסוד דילה נקודת ציון כו'.

Now we will come to the explanation and reason of the verse. When Malchus (sovereignty) is in her place in the World of Atzilus (Emanation), she is called "Zion" (Tziyon), for "Zion" is from the term tziyun, a sign and a seal, because then she receives all the lights that are truly above, which are drawn into Z'eir Anpin (the emotive attributes), in the level of her Yesod (foundation), the "point of Zion," etc.

> Now the Alter Rebbe returns to the verse itself. When Malchus is in her place in Atzilus she is "Zion," a word that means a marker or seal: there she receives, in her Yesod (the "point of Zion"), all the lights from truly above that are drawn into Z'eir Anpin, and bears their imprint as a seal does.

דהיינו בחי' תומ"צ [תורה ומצות]. כי עיקר בחי' מצוה הוא במל' שהרי על ידה בא לידי גילוי בפו"מ [בפועל ממש] כו' שביאור המצוה איך ומה היא הוא בז"א וקיום המצוה היא במל'.

That is, the level of Torah and mitzvos. For the main aspect of a mitzvah is in Malchus, since through her it comes to be revealed in actual deed, etc.: the explanation of the mitzvah, how and what it is, is in Z'eir Anpin, and the fulfillment of the mitzvah is in Malchus.

> What she receives is Torah and mitzvos. The explanation of a mitzvah, what it is and how it is done, belongs to Z'eir Anpin, while its actual performance belongs to Malchus, the level through which things come into concrete being.

8 וכגון ענין קדש לי כל בכור[42] שהביאור הוא ענין התלבשות חכמה כו'. והקיום בפו"מ [בפועל ממש] הוא ע"י קלף הגשמי והנחה על היד והראש כו'.

For example, the matter of "Sanctify to Me every firstborn": its explanation is a matter of the vesting of Chochmah (wisdom), etc., and its fulfillment in actual deed is through the physical parchment and the placing on the arm and the head, etc.

> An example is "Sanctify to Me every firstborn," the opening of one of the passages written in the tefillin. Its inner meaning concerns the vesting of Chochmah, while its fulfillment in deed is the physical parchment placed on the arm and the head.

ולכן הוא בחי' ציון וחותם שנחקקים בה כל האורות עליונים בחי' חכמה שבקדש לי כל בכור כו' נמשך ע"י הקיום בפו"מ [בפועל ממש].

Therefore this is the level of "Zion" and a seal, in which all the supernal lights are engraved: the level of Chochmah in "Sanctify to Me every firstborn," etc., is drawn down through the fulfillment in actual deed.

> Because the supernal light of Chochmah in that passage comes down only through the physical act, Malchus, the level of actual deed, is called "Zion" and "seal." All the higher lights are engraved in her, as an impression is engraved in a seal.

וזהו ענין מצות צריכות כוונה שהמצוה היא הקיום בפו"מ [בפועל ממש] והכוונה הוא בחי' האורות עליונים הנמשכין כו' (וכשמקבלת כל האורות אזי היא בבחי' שמחה)[43]

This is the meaning of "mitzvos require intention": the mitzvah is the fulfillment in actual deed, and the intention is the level of the supernal lights that are drawn down, etc. (And when she receives all the lights, then she is in the state of joy.)

> This explains the principle that "mitzvos require intention": the mitzvah itself is the physical act, which belongs to Malchus, and the intention is the higher lights drawn into it. The parenthesis adds that when Malchus receives all these lights, she is in a state of joy.

אך כשיורדת לבי"ע (שהוא בבחי' רנה וזמירות בלילה רננא ברמשא כנ"ל) אזי נק' בת ציון שאז היא יורדת ובוקעת המסך להתלבש בע' [בשבעים] שרים כדי להכניעם כענין ומלכותו בכל משלה.[44]

But when she descends into the worlds of Beriah, Yetzirah and Asiyah (which is in the state of song and "hymns in the night," "song in the evening," as explained above), then she is called "daughter of Zion," for then she descends and breaks through the screen (masach) to vest herself in the seventy princes in order to subdue them, as in "and His kingship rules over all."

> When Malchus descends into the lower worlds she is called "daughter of Zion," and she is then in the state of "song in the evening." She passes through the screen and vests herself in the "seventy princes," the spiritual powers that in Kabbalistic tradition stand over the seventy nations, in order to subdue them, so that G-d's kingship "rules over all."

והנה עיקר ירידתה הוא בזמן הגלות גלו לאדום שכינה עמהם[45,46] שאז הוא בבחי' דבור הנפרד מהקול.

Now, her main descent is in the time of exile, "they were exiled to Edom; the Shechinah (Divine Presence) is with them," for then it is in the state of speech separated from the voice.

> Her chief descent is in exile, as the Sages say that when Israel was exiled to Edom the Shechinah went with them. Then Malchus, G-d's "speech," is cut off from the "voice" (Z'eir Anpin) from which it comes.

SECTION 5 • ¶9

Exile, Temple and the prophet's promise

9 וע"כ [ועל ידי כך] נפשי אויתיך בלילה[47] בגלות ומתרפקת על דודה[48] כו'.

Through this, "with my soul I desire You in the night," in exile, and "leaning upon her beloved…".

> In exile Malchus longs from afar, "with my soul I desire You in the night," leaning on her beloved.

אבל בזמן בהמ"ק [בית המקדש] ותרב חכמת שלמה דקיימא סיהרא באשלמותא.[49] לא היתה המלכות יורדת בעצמה לבי"ע לברר כו' רק הבירורין נעשו ע"י ישראל בקרבנות שהיה העשן כו'. והקרבנות היו אשה ריח ניחוח[50] כו' ונעשה יחוד עליון באצילות.

But in the time of the Holy Temple, "and the wisdom of Shlomo increased," when "the moon stood in its fullness," Malchus (sovereignty) did not descend herself into the worlds of Beriah, Yetzirah and Asiyah to refine, etc.; rather, the refinements were done by Israel through the offerings, in which there was the smoke, etc. And the offerings were "a fire-offering, a pleasing fragrance…", and a supernal union was brought about in the World of Atzilus (Emanation).

> But in the time of the Holy Temple, when "Shlomo's wisdom increased," the Zohar says that "the moon stood in its fullness": Malchus, likened to the moon, was complete. Then she did not have to descend herself into the lower worlds to refine them; Israel did the refining through the offerings, whose smoke rose upward, and the offerings, "a fire-offering, a pleasing fragrance," brought about a supernal union in Atzilus.

וממילא היו מוכנעים וכפופים להקדושה כו'. ותמיד היו מיחדים השכינה למעלה כו'. ולכן לא נק' בת ציון אלא בזמן הגלות.

As a matter of course, they [the forces outside holiness] were subdued and subordinate to holiness, etc. And they [Israel] would constantly unite the Shechinah (Divine Presence) above, etc. Therefore she is called "daughter of Zion" only in the time of exile.

> As a result, the forces outside holiness were subdued and subordinate to it without further effort, and Israel continually united the Shechinah with its source above. That is why Malchus is called "daughter of Zion" only in exile.

וע"כ בא הנביא לנחם שאעפ"כ [שאף על פי כן] לע"ל [לעתיד לבוא] תהי' [תהיה] רני ושמחי[51] (ולא עוד אלא שתתעלה בעילוי רב עד שתהיה בבי' הבחינות יחד).[52]

Therefore the prophet came to console: that even so, in the time to come there will be "Sing and rejoice" (and not only that, but she will be raised to a great elevation, until she is in both levels together).

> The prophet therefore consoles: even so, in the time to come there will be both "Sing" and "rejoice." The parenthesis adds that Malchus will be raised so high that she will have both at once, ascent and drawing-down together.

והענין כי הנה יש אתעדל"ע [אתערותא דלעילא] גם בלא אתעדל"ת [אתערותא דלתתא]. למעני למעני אעשה[53] שהרי אתעדל"ת [אתערותא דלתתא] הוא בפסוד"ז [בפסוקי דזמרה] וק"ש [וקריאת שמע] כו' ויש המשכת המצות קודם לכן כמו טלית כו'.

The point is that there is indeed an arousal from above even without an arousal from below: "For My sake, for My sake I will do [it]." For the arousal from below is in Pesukei deZimra and the Shema, etc., and there is the drawing-down of the mitzvos before that, such as the tallis, etc.

> The basis is that G-d can arouse Himself from above without any arousal from below, "for My sake, for My sake I will do it." Even now, the drawing-down of the mitzvos, such as putting on the tallis, comes before the arousal from below in prayer, in Pesukei deZimra (the verses of praise) and the Shema.

רק שההפרש הוא שאינו יורד ונמשך מלמעלה אלא בבחי' חיצוניות. אבל בבחי' פנימיות באו לפניו.[54] לפניו היינו פנימית ברננה דייקא.

Only, the difference is that it descends and is drawn from above only in the outer dimension (chitzoniyus). But in the inner dimension (pnimiyus): "Come before Him"; "before Him" (lefanav) means the inner [dimension]; "with song" specifically.

> But a drawing-down that is not prompted from below reaches only the outer dimension. The inner dimension is reached through "Come before Him (lefanav) with song": lefanav is related to penim, "inner," and it is reached precisely through song.

SECTION 6 • ¶10–11

G-d's indwelling and Mashiach

10 ולע"ל [ולעתיד לבוא] הנני בא ושכנתי בתוכך[55] ממש. והיינו בחי' נאם ה' בחי' דבור כענין שכינה מדברת מתוך גרונו של משה.[56, 57]

And in the time to come, "Behold, I come, and I will dwell in your midst," truly. This is the level of "declares (ne'um) Havayah," the level of speech, as in "the Shechinah (Divine Presence) speaks from within Moshe's throat."

> In the future G-d will "dwell in your midst," truly within. The verse ends "declares (ne'um) Havayah," and ne'um is speech: G-d will speak from within the person, as the Shechinah spoke from Moshe's throat.

וכענין ונתתי מטר ארצכם[58] כו'. ונתתי עשב[59] כו' שאומר כל אדם בק"ש [בקריאת שמע][60] ע"י שבא לבחי' מס"נ [מסירות נפש] באחד ובכל מאדך[61] הרי נעשה ודברי אשר שמתי בפיך[62] כו'.

And as in "I will give the rain of your land…", "I will give grass…," which every person says in the Shema. Through coming to the level of self-sacrifice (mesirus nefesh) at "One" and at "with all your might," there comes about "And My words which I have placed in your mouth…".

> Moshe said in G-d's own first person, "I will give the rain of your land… I will give grass," and every Jew says these same words in the Shema. When a person reaches self-sacrifice at "One" and at "with all your might," the promise "My words which I have placed in your mouth" is fulfilled: G-d's word speaks from his mouth.

11 ועז"נ [ועל זה נאמר] האלהים יענו בקול בקולו ש"מ [של משה][63] כו'. הנני בא[64] מלמעלה למטה מאתעדל"ע [מאתערותא דלעילא] הנני אני בעצמי למעלה מעלה.

Of this it is said, "And G-d answered him with a voice": with the voice of Moshe, etc. "Behold, I come": from above to below, from an arousal from above. "Behold I" (hineni): I Myself, exceedingly high above.

> The Talmud reads "and G-d answered him with a voice" as "with the voice of Moshe": G-d spoke through Moshe's own voice, an example of the Shechinah speaking from within. The Alter Rebbe then parses "Behold, I come": "I come" is a drawing-down from above, unprompted from below, and "Behold I" (hineni) is G-d's very Self, from the very highest.

ישכיל עבדי ירום ונשא וגבה מאד.[65] דהיינו מפנימית עתיק שהיא פנימית א"א כו' שם יהי' [יהיה] מעלת משיח כו'.

"My servant shall prosper; he shall be exalted and lifted up, and be very high." That is, from the inner dimension (pnimiyus) of Atik, which is the inner dimension of Arich Anpin, etc.: there will be the eminence of Mashiach, etc.

> Isaiah's "My servant shall prosper; he shall be exalted, lifted up and very high" is applied to Mashiach. His eminence will come from the inner dimension of Atik, the innermost level of Keser, which is also the inner dimension of Arich Anpin.

SECTION 7 • ¶12

"Man and man" and the Chanukah lamp

12 ועי"ז ולציון יאמר איש ואיש יולד בה[66] איש סתם. אשה מזרעת תחלה[67] יולדת זכר. ואיש המשכה בוי"ו מאיש העליון כו'.

Through this, "And of Zion it shall be said: Man and man was born in her." "Man," unqualified: "If the woman seeds first, she bears a male." And "and man" is a drawing-down through the [letter] vav from the supernal Man, etc.

> The verse "And of Zion it shall be said: man and man was born in her" is read alongside the Talmud's teaching that when the woman "seeds first" the child is male. The first "man" is plain, while the second, "and man," with the letter vav (a line drawn downward), is a drawing-down from the supernal "Man" above.

כי והוא יכוננה עליון דהיינו כי ונחה עליו רוח[68] ה' כו'. והריחו[69] כו'. חוטמא דפרדשקין כו'.

For "and the Most High Himself will establish her"; that is, for "the spirit of Havayah will rest upon him…", "and He will make him smell…", "the nose (chotma) of pardashkin…".

> This is because "the Most High Himself will establish her," which the Alter Rebbe connects to Mashiach, on whom "the spirit of Havayah will rest" and who will be "made to smell," to sense, the fear of G-d. The Aramaic phrase that follows continues the theme of scent with an image of a supernal "nose."

ולפי שהוא יכוננה עליון לפיכך יהי' [יהיה] הכל בחינת איש. איש ואיש יולד כו'. ולכן תהי' [תהיה] רנה ושמחה אפי' [אפילו] בת ציון בחי' שנק' בת.

And since "the Most High Himself will establish her," therefore all will be the level of "man": "Man and man was born…". Therefore there will be song and joy even [in] the "daughter of Zion," the level that is called "daughter."

> Since the Most High Himself establishes her, everything will be at the level of "man," drawn from above. Therefore even the "daughter of Zion," the level called "daughter," will have both song and joy.

איש מזריע תחלה יולדת בת נקבה (שבחינת בת שמקבלת מאתעדל"ע [מאתערותא דלעילא] תתעלה מאד שתקבל מאתעדל"ע [מאתערותא דלעילא] העליונה כי והוא יכוננה עליון כו' כנ"ל.

"If the man seeds first, she bears" a daughter, "a female." (For the level of "daughter," which receives from an arousal from above, will be greatly elevated, so that she will receive from the supernal arousal from above, for "the Most High Himself will establish her," etc., as explained above.

> The Talmud's teaching continues: when the man seeds first, the child is a daughter. "Daughter" is the level that receives from an arousal from above; in the future it will be raised so high that it receives from the highest arousal from above, because "the Most High Himself will establish her."

וע"כ תהי' [תהיה] רני ושמחי ביחד שהן בחי' העלאה והמשכה בבחי' א' שגם בבחי' שמחה היא ההמשכה שמלמעלה תהי' [תהיה] רנה כו'.

Therefore there will be "Sing and rejoice" together, which are the levels of ascent and drawing-down, as one level: for even in the level of joy, which is the drawing-down from above, there will be song, etc.)

> Therefore "Sing" and "rejoice" will come together: ascent and drawing-down will be one. Even in joy, the drawing-down from above, there will be song.

וזהו ענין נ"ח שמצותה על פתח הבית מבחוץ[70] ברה"ר [ברשות הרבים]. כי הפתח הוא פתחו לי שערי צדק[71] וצדקתך ירננו[72] ומחוץ לפתח הוא בי"ע[73] והדליקו נרות בחצרות קדשך כו'.

This is the matter of the Chanukah lamp, whose mitzvah is at the entrance of the house, on the outside, in the public domain. For the entrance is "Open for me the gates of righteousness" and "they shall sing of Your righteousness," and outside the entrance is the worlds of Beriah, Yetzirah and Asiyah (Creation, Formation and Action): "and they kindled lights in Your holy courtyards…".

> The same idea explains the Chanukah lamp, which the Sages say is placed at the entrance of the house, on the outside. The doorway is Malchus, "the gates of righteousness" (Tzedek), and outside it are the lower worlds, as in the Chanukah thanksgiving prayer, "they kindled lights in Your holy courtyards."

ואפי' [ואפילו] ברה"ר [ברשות הרבים] כו'. ושם ממשיכין הנ"ח שהוא ענין יחוד אור ושמן ופתילה[74] וגוונין שבאור פנימיים ומקיפים כו' הכל ממשיכים גם למטה מטה והיינו בחי' אתעדלי"ע [אתערותא דלעילא] בלבד:

And even in the public domain, etc. And there they draw down the Chanukah lamp, which is the matter of the union of light, oil and wick, and the colors in the light, inner and encompassing, etc.: all of it they draw down even to the very lowest. And this is the level of an arousal from above alone.

> The lamp is lit even in the public domain, the lowest place. Its light, oil and wick together, with the inner and encompassing colors of the flame, are all drawn down even to the very lowest, and this is an arousal from above alone, with no prior arousal from below.

IN ONE'S AVODAH

Serve G-d with joy by doing the mitzvos in actual deed and with their intention, drawing His light down into the world; and come before Him with song, the longing that grows from feeling one's distance. When a person reaches self-sacrifice in the Shema, at "One" and "with all your might," G-d's own words speak from his mouth.

QUESTIONS FOR DISCUSSION

1. Why do angels have only song, while souls have both song and joy?
2. How does love born of distance differ from the joy of drawing G-d's light down, and why can one "come before the King" only through song?
3. Why is Malchus called "Zion" in Atzilus and "daughter of Zion" when she descends, and what does this teach about a mitzvah's act and its intention?
4. What does it mean that in the future song and joy will be "together," and how does the Chanukah lamp, lit outside in the public domain, express this?
5. How can saying the Shema with self-sacrifice make G-d's words speak from a person's mouth?

FOR CHILDREN · AGES 9–13

For the children at the table

Song and joy together

THE BIG IDEA

Song is the soul's longing for G-d when it feels far away, and joy is His light drawn down through Torah and mitzvos; angels have only song, but we can have both, and in the future they will be one.

This maamar explains more deeply the prophet's words, "Sing and rejoice, O daughter of Zion." To "sing" is to long for G-d with a fiery love that comes from feeling far away. To "rejoice" is to bring His light down into the world. The angels have only song: they praise G-d from the outside, as someone who has left the king's room speaks of his greatness. A Jewish soul has every level inside it, so it can also have joy, drawing down G-d's light through Torah and mitzvos. Reaching upward from below goes only so high, but light drawn down from above brings G-d's very Self. That is why the mitzvos must be done in actual deed. In exile the Jewish people are called "daughter of Zion," because we feel far. The prophet promises that in the future we will have song and joy together, and G-d's own words will speak from our mouths, as they did from Moshe's. Even now, when we say the Shema with our whole heart, G-d's words speak from our mouth. The Chanukah lamp, lit outside, already brings this light to the lowest place.

THE MASHAL

A courtier who stands before the king does not make speeches about him. Only after he goes out does he speak of how great the king is. The angels are like that courtier: they sing about G-d from outside, out of longing.

QUESTIONS FOR THE SHABBOS TABLE

1. What is the difference between "song" and "joy" in this maamar?
2. How is an angel's song like a courtier who praises the king after leaving the room?
3. How can you say the Shema this week so that G-d's words speak from your mouth?

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SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 **ביאור ענין רני ושמחי**

A transcript of this explanation recorded by the Mitteler Rebbe is printed in Sefer HaMaamarim 5566, vol. 1; it is another record of the same teaching.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ו ח"א.

2 The prophet Zechariah, to the exiles returning to Zion: "Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst, declares Havayah." This explanation sets out to interpret it word by word. (context: Steinsaltz Tanakh)

Zechariah 2:14 זכריה ב':י"ד

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

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

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

3 **ציון לשון זכר ולי נקבה**

The Tzemach Tzedek quotes this teaching, that "Zion" is both a masculine and a feminine term, in two places in his Or HaTorah on Devarim.

KEHOT'S NOTE

מובא באוה"ת דברים כרך ו ע' ב'קפא ועי' ב'רפג.

4 **יסוד דנוק'**

The note sends the reader to Yahel Or's discussion of "The righteous one will flourish like a palm tree" for more on the Yesod of Nukva.

KEHOT'S NOTE

ראה יהל אור ע"פ צדיק כתמר ע' שלה.

5 **רשפי אש**

The bride asks to be set as a seal upon her beloved's heart, for love is strong as death and its flashes are "flashes of fire"; the Alter Rebbe borrows the phrase for the fiery, upward-rushing yearning of the Gevuros of Imma. (context: Steinsaltz Tanakh)

Song of Songs 8:6 שיר השירים ח':ו

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

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

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

6 **אם הבנים שמחה**

The psalm praises G-d who settles the barren woman in her home as "a joyful mother of children"; since Imma means "mother," the Alter Rebbe applies it to the joy of the Chasadim of Imma. (context: Steinsaltz Tanakh)

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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7 **המלאכים . . כל בעלי השיר יוצאין בשיר**

There the Alter Rebbe explains the same saying: every ascent of souls and angels from one level to a higher one, such as from the lower to the upper Gan Eden, comes through song, which is a nullification of one's existing self.

KEHOT'S NOTE

שבת רפ"ח. ראה לעיל ז, ג. לקמן קיג, ג. וראה סה"ש תש"ג ע' קיא.

8 **כל בעלי השיר יוצאין בשיר**

The Mishnah rules that animals wearing a neck-chain (shir) may go out with it on Shabbos; Chassidus reads shir as "song," so that those who have song "go out" of their limits through song.

Mishnah Shabbat 5:1 משנה שבת ה':א'

בַּמֶּה בְּהֵמָה יוֹצְאָה וּבַמֶּה אֵינָהּ יוֹצְאָה. יוֹצֵא הַגָּמָל בְּאַפְסָר, וְנָאקָה בַחֲטָם, וְלֶבְדְּקִיס בִּפְרֶמְבְּיָא, וְסוּס בְּשֵׁיר, וְכָל בַּעֲלֵי הַשֵּׁיר יוֹצְאִים בַּשֵּׁיר וְנִמְשָׁכִים בַּשֵּׁיר, וּמַזִּין עֲלֵיהֶן וְטוֹבְלִין בְּמְקוֹמָן׃

Wherewith may [a man let] an animal go out? and wherewith may [he] not [let] it go out? The camel [he] may [let] go out with its halter, the she camel with a nose-ring; the Lybian ass with bridle and bit; the horse with its collar; all [animals] that wear a collar may go out therewith, and be led thereby; [in case it, the collar, becomes unclean] it must be rinsed, and dipped in its place [without taking it off.]

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

9 **יוצאין מן הכלי**

There "they go out of the vessel" is explained: the angels go out of their vessels from the intensity of their feeling, which comes from grasping G-d with wondrous delight.

KEHOT'S NOTE

ראה לקמן קיג, ג.

PARAGRAPH 3

10 The sick psalmist says of a false visitor: he speaks empty words at the bedside, gathers wickedness in his heart, and "goes outside and speaks" it to others. The Alter Rebbe borrows only the wording, for the courtier who is silent be-

החמשה ספירות אשר למטה ממנו כי הם אינם יכולים לקבל הארה עליונה אם לא באמצעות החסד הזה הנמשך ואויל בכולהו. ונמצא כי הם שית חסדים שהם שית יריען הנז'. אבל הראשונה מכולן כולה חסד ואינה נכנסת במספר עמהם אבל החמשה ספירות אחרות יש בהם מציאות החסד ואינן חסד גמור אלא שבתוכן מתלבשין חמש יריען דחסד כנז'. וזמ"ש אינון שית יריען אינון חמש לגו. פירוש כי לגו ...

Shaar Maamarei Rashbi (Public Domain)

16 **יומם דאזיל עם כולהו יומין**

> Chesed is called "yomam," the day that includes all the days, because it spreads into the five Sefiros below it, which receive light and flow only through it.

Sha'ar Ma'amarei Rashbi, Parashat Terumah 1 שער מאמרי רשב"י, פרשת תרומה א'

בדף קכ"ז ע"א וז"ל ובגין כך את סמך איהו סתים בכל סטרוי בגונא דא את ם סתימא מה בין האי להאי כו' כבר הודעתיך כי כמו שלמטה הם לאה ורחל כן כנגדם למעלה הם בינה ותבונה בינה כנגד לאה ותבונה כנגד רחל והנה אות ס' היא בבינה. שהיא יותר סתומה ונעלמת אבל ם סתומא היא בתבונה שאינה כל כך סתומה לפי שהיא יורדת למטה ומתלבשת תוך ז"א כנודע והיא נעשית בבחינת מ"ם סתומה מרובעת דרביעא על בנין. וזו התבונה היא הנקראת אם הבנים:

Shaar Maamarei Rashbi (Public Domain)

17 **יומם דאזיל עם כולהו יומין**

> The Zohar reads "By day (yomam) G-d commands His kindness" as Avraham's attribute, a day in which all the days are included, which is why it is called yomam and not yom.

Zohar, Balak 6:122–131 ספר הזהר, בלק ו':קכ"ב-קל"א

but day, that is Abraham (kesed) went before them by day, while the Bride went before them by night, as it is written, "and by night in a pillar of fire to give light to them"-each one at the fitting time. And as for you, Companions, may night and day ever be before you.' They kissed and blessed him as before and went their way.

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

18 **ענא דאהרן**

> Quoting the Zohar on Sukkos, this passage identifies "yomam" with "the cloud of Aharon," as in "By day (yomam) G-d commands His kindness": one cloud that takes five others with it.

Sha'ar Ma'amarei Rashbi, Parashat Emor, שער מאמרי רשב"י, פרשת אמור

... ענן ה' עליהם יומם וכתיב ובעמוד ענן אתה הולך לפניהי' יומם דא הוא ענא דאהרן דאקרי יומם דכתיב יומם יצוה ה' חסדו ענא חד ונטיל עמי' חמש אחרנין ואינון שית וענא אחרא דכתיב ובעמוד אש ליל' דא נהרא להו לישרא' מנהירו דאינון שית עכ"ל. דבר זה נתבא' בפ' יתרו דס"ח ע"ב ובפ' תרומה בדקל"ט ע"ב. והענין הוא כי אין הבינה עלאה מתלבשת ומתפשטת תוך ז"א אם לא על ידי שתתלבש תחילה בחסד שבה אשר הוא השורש אל כו החסדים ולכן חסד הזה נקרא יומם דכליל כולהו שית יומין כי ...

Shaar Maamarei Rashbi (Public Domain)

> fore the king and speaks of him after going out. (context: Steinsaltz Tanakh)

Psalms 41:7 תהילים מ"א:ז'

וְאִם־בָּא לִרְאוֹת שָׁוְא יְדַבֵּר לִבּוֹ יִקְבָּץ־אָוֶן לוֹ יֵצֵא לַחוּץ יְדַבֵּר׃

And if one come to see me, he speaketh falsehood; His heart gathereth iniquity to itself; when he goeth abroad, he speaketh of it.

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

11 **אהבה בתענוגים**

> "How fair and how pleasant you are, love with delights": the lovers' praise of love fulfilled; the phrase names the first kind of love, which sings with delight. (context: Steinsaltz Tanakh)

Song of Songs 7:7 שיר השירים ז':ז'

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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12 **יומם דאזיל עם כולהו יומין**

> Kehot's note points to Zohar III, 102a for these words.

Zohar III, 102a זח"ג קב, א

KEHOT'S NOTE

ע"ח שכ"ה דרוש ב'. פע"ח שער חה"ס פ"א. שערי מאמרי רשב"י פ' יתרו תרומה ואמור. וראה זח"ג קב, א. קצא, ב.

13 **יומם דאזיל עם כולהו יומין**

> Etz Chaim explains that Chesed is called "yomam" because it "goes with all the days," the six days of creation, which are the six attributes of Z'eir Anpin; here it shows that love includes all the emotions.

Sefer Etz Chaim 25:2 עץ חיים כ"ה:ב'

14 **יומם דאזיל עם כולהו יומין**

> Pri Etz Chaim teaches that on the first day of Sukkos one should have in mind that Chesed enters, called "the day of all the days"; this links the phrase to the seven days of Sukkos in the next sentence.

Pri Etz Chaim, Gate of Sukkot 1:9 פרי עץ חיים, שער חג הסוכות א':ט'

... אח"כ ביום הראשון של סוכות, נכנס בחי' חסד שבחסד, לכן אז אנו עושין י"ט, כי אז נכנס החסד הגדול שבכולן, כי הוא נקרא יומא, כי הוא יומא דאזיל עם כולהו יומין, והרי נשלמו לכנוס בה כל החסדים הפנימים:

Pri Etz Chaim (Public Domain)

15 **יומם דאזיל עם כולהו יומין**

> Here Chesed is called "yomam" because it goes with all the days: it spreads into the five Sefiros below it, which can receive the light from above only through it.

Sha'ar Ma'amarei Rashbi, Parashat Yitro 1, שער מאמרי רשב"י, פרשת יתרו א'

... בו מציאות אחד אשר על שמו נקרא יומם ונתבאר בפרשת אמור שהוא משום דאזיל עם כולהו יומין. פירוש כי הוא מתפשט בכל שאר

19 **ענגא דאהרן**

The Zohar teaches that the clouds of glory came in Aharon's merit and were seven, with Aharon's cloud at their head binding the six others to it; this is the one cloud that is nevertheless seven.

Zohar, Emor 40:252–42:260 ספר הזהר, אמור מ׳:רנ״ב-מ״ב:ר״ס

20 **ענן א׳ בזכות אהרן**

The Talmud teaches that three gifts came to Israel through three leaders: the well in Miriam's merit, the pillar of cloud in Aharon's merit, and the manna in Moshe's merit.

Taanit 9a:9 תענית ט׳ א:ט׳

מֵיתִיבִי, רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: שְׁלֹשָׁה פַּרְנָסִים טוֹבִים עָמְדוּ לְיִשְׂרָאֵל, אֵלּוּ הֵן: מֹשֶׁה וְאַהֲרֹן וּמִרְיָם. וְשָׁלֹשׁ מַתָּנוֹת טוֹבוֹת נִיתְּנוּ עַל יָדָם, וְאֵלּוּ הֵן: בְּאֵר, וְעָנָן, וּמָן. בְּאֵר — בִּזְכוּת מִרְיָם, עָמוּד עָנָן — בִּזְכוּת אַהֲרֹן, מָן — בִּזְכוּת מֹשֶׁה. מֵתָה מִרְיָם — נִסְתַּלֵּק הַבְּאֵר, שֶׁנֶּאֱמַר: ״וַתָּמָת שָׁם מִרְיָם״, וּכְתִיב בָּתְרֵיהּ: ״וְלֹא הָיָה מַיִם לָעֵדָה״, וְחָזְרָה בִּזְכוּת שְׁנֵיהֶן.

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

PARAGRAPH 4

21 **נכספה וגם כלתה נפשי**

The sons of Korach: "My soul yearns, indeed it pines, for the courts of Havayah; my heart and my flesh sing to the living G-d." Cited as the love that grows from distance. (context: Steinsaltz Tanakh)

Psalms 84:3 תהילים פ״ד:ג׳

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

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

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KEHOT'S NOTE

תהלים פד, ג.

22 **ונפשי אויתיך בלילה**

In Isaiah's song of the future, the prophet says, "With my soul I desire You in the night; with my spirit within me I seek You." The Alter Rebbe stresses "in the night," since one longs only for what is absent. (context: Steinsaltz Tanakh)

Isaiah 26:9 ישעיהו כ״ו:ט׳

נַפְשִׁי אִוִּיתִךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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KEHOT'S NOTE

ישע׳ כו, ט.

23 **וצדקתך ירננו**

David's praise: those who serve G-d "utter the remembrance of Your abundant goodness and sing of Your righteousness." The Alter Rebbe reads "remembrance" as a mere glimmer of G-d's goodness, and "righteousness" (Tzedek) as Malchus. (context: Steinsaltz Tanakh)

Psalms 145:7 תהילים קמ״ה:ז׳

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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KEHOT'S NOTE

תהלים קמה, ז.

PARAGRAPH 6

24 **ובזה יובן ענין רננא ברמשא מדת לילה**

The Tzemach Tzedek quotes this explanation of "song in the evening" in his Or HaTorah on Nach.

KEHOT'S NOTE

מובא באוה״ת נ״ך כרך ב ע׳ א׳כה.

25 **אלקים אל דמי לך**

Asaf pleads as enemies plot against Israel: "O G-d, do not keep silent; do not hold Your peace, and do not be still." Here it voices the ceaseless cry of Malchus when she is far from her source. (context: Steinsaltz Tanakh)

Psalms 83:2 תהילים פ״ג:ב׳

אֱלֹקִים אַל־דֳּמִי־לָךְ אַל־תֶּחֱרַשׁ וְאַל־תִּשְׁקֹט אֵל׃

O G-d, keep not Thou silence; Hold not Thy peace, and be not still, O G-d.

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KEHOT'S NOTE

תהלים פג, ב. באוה״ת נ״ך שם מוסיף: ״עיין זח״ב תרומה דקי״מ ע״א, ורי״פ תצוה קע״ט ב׳״.

26 **אלקים אל דמי לך אל תחרש ואל תשקוט**

The Zohar describes Tzedek as standing always, calling out and never resting, and cites this verse; Or HaTorah, quoted in Kehot's note, refers to this passage here.

Zohar, Terumah 25:251–26:261 ספר הזהר, תרומה כ״ה:רנ״א-כ״ו:רס״א

Moreover, when it says "Righteousness calleth to his foot", the question is: Who calleth whom? The answer is that "Righteousness" calls to the resplendent mirror, which is ever bright and refulgent, as it is written: "Keep not thou silence, O G-d; hold not thy peace, and be not still, O G-d" (Psa. LXXXIII, I). Now the Holy One has let His light shine upon us on our way for the sake of my son Eleazar, who called down the supernal light upon us, and it has not waned. Happy is …

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

27 **נתן זמירות בלילה**

Elihu tells Job that the oppressed cry out but do not ask, "Where is G-d my Maker, who gives zemiros in the night?" Zemiros can mean "songs" or "prunings"; the Alter Rebbe

takes "songs" and applies it to the song of Malchus in her descent, the "night." (context: Steinsaltz Tanakh)

Job 35:10 איוב ל"ה:י

וְלֹא־אָמַר אַיֵּה אֱלוֹהַּ עֹשָׂי נֹתֵן זְמִרוֹת בַּלָּיְלָה׃

But none saith: 'Where is G-d my Maker, Who giveth songs in the night;

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KEHOT'S NOTE

איוב לה, י.

28 **מתרפקת על דודה**

Onlookers ask, "Who is this coming up from the wilderness, leaning upon her beloved?": the bride rising toward her beloved expresses the longing of Malchus to be absorbed above. (context: Steinsaltz Tanakh)

Song of Songs 8:5 שיר השירים ח':ה

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר מִתְרַפֶּקֶת עַל־דּוֹדָהּ תַּחַת הַתַּפּוּחַ עוֹרַרְתִּיךָ שָׁמָּה חִבְּלַתְךָ אִמֶּךָ שָׁמָּה חִבְּלָה יְלָדַתְךָ׃

Who is this that cometh up from the wilderness, Leaning upon her beloved? Under the apple-tree I awakened thee; There thy mother was in travail with thee; There was she in travail and brought thee forth.

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29 **ולכן עבודת המלאכים**

Or HaTorah quotes this passage on why the angels' service is song.

KEHOT'S NOTE

מובא באוה"ת פ' בראשית כרך ג תקנו, ב. ובלקו"ת לג"פ לב, א. ומסיים שם שמזה מובן דלגבי המלאכים תופס העולם איזה מקום והיינו לפי ששרש המלאכים הוא מבחי' מלי בלבד אשר משם שרש המקום והזמן. וראה גם בד"ה חייב אדם לברך תרל"ח פרק יא — סה"מ תרל"ח ע' קטו.

30 **דבריאה — ומלי דיצירה**

Where our text breaks off with "and the Malchus of Yetzirah, etc.," the version in Or HaTorah completes it: "… is the source and root of the angels of Yetzirah, etc."

KEHOT'S NOTE

באוה"ת שם ובתרל"ח נוסף "הוא מקור ושורש המלאכים דיצירה כו'". [בתרל"ח — כנ"ל].

31 **נעשה אדם בצלמנו**

At the height of creation G-d says, "Let us make man in our image, in our likeness": the "image" in which man is made includes all the configurations, which is why souls contain every level. (context: Steinsaltz Tanakh)

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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32 **מכל — או"א זו"נ**

The version in Or HaTorah lacks the word זו"נ (Z'eir Anpin and Nukva) here.

KEHOT'S NOTE

באוה"ת שם ליתא תי' זו"נ.

33 **כל ארחות ה'**

"All the paths of Havayah are kindness and truth, for those who keep His covenant": the "paths" are read as the 613 paths by which the Name Havayah is drawn into Z'eir Anpin. (context: Steinsaltz Tanakh)

Psalms 25:10 תהילים כ"ה:י

כָּל־אָרְחוֹת ה' חֶסֶד וֶאֱמֶת לְנֹצְרֵי בְרִיתוֹ וְעֵדֹתָיו׃

All the paths of the L-RD are mercy and truth Unto such as keep His covenant and His testimonies.

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KEHOT'S NOTE

תהלים כה, י.

34 **עבדו את ה' בשמחה**

"Serve Havayah with joy": in the psalm, a call to come to the Temple; here joy is the drawing-down of Havayah from above to below through the service of souls. (context: Steinsaltz Tanakh)

Psalms 100:2 תהילים ק':ב

עִבְדוּ אֶת־ה' בְּשִׂמְחָה בֹּאוּ לְפָנָיו בְּרִנָּנָה׃

Serve the L-RD with gladness; come before His presence with singing.

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KEHOT'S NOTE

תהלים ק, ב.

35 **בבחי' רננה ברמשא**

The note points to Or HaTorah on Chayei Sarah for "song in the evening." It also contrasts this passage, where the ascent reaches only the Malchus of Atzilus while the drawing-down comes from G-d's Essence, with Or HaTorah, Maamarei Razal, p. 50, which explains it at a higher level, as with the teaching that the Shechinah extends to the very highest heights.

KEHOT'S NOTE

ע' באוה"ת פ' חיי שרה כרך א קכד, ב. וראה באוה"ת מארז"ל ע' נ דכאן נתבאר שההעלאה היא מגעת עד מ' דאצילות אבל ההמשכה היא מעצמות, ושם נתבאר בבחי' עליונה יותר והוא ע"ד שנת' דבחי' שכינה שייך עד רום המעלות, ע"ש בארוכה.

36 **וצדקתך ירננו**

"They shall sing of Your righteousness": song reaches only "righteousness," Tzedek, which is Malchus.

Psalms 145:7 תהילים קמ"ה:ז

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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37 **(שאין . . המל')**

The parenthesis "for the raising of mayin nukvin by the lower beings reaches only up to Malchus" is missing in this manuscript.

KEHOT'S NOTE

בבוך 633 ליתא.

38 **והיו הדברים האלה אשר אנכי**

"And these words which I command you this day shall be upon your heart": in the plain sense, Moshe speaks; the Alter Rebbe reads "I" (Anochi) as G-d's very Self, drawn down through the mitzvos. (context: Steinsaltz Tanakh)

Deuteronomy 6:6 דברים ו':ו

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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39 **אנכי מי שאנכי**

At Torah Ohr 1a the same phrase appears: through the soul's longing, "a spirit brings a spirit," and from this is drawn "these words which I, Who I am, command you." Kehot's note there points to Zohar I 167b and quotes Likkutei Torah (Bamidbar): no one knows and grasps the level of Anochi except Anochi Himself, His essence beyond all grasp.

KEHOT'S NOTE

נסמן לעיל א. א.

40 **(הוא . . לכאן)**

The parenthesis "this is, by way of analogy, as if the king were to come here" is missing in this manuscript.

KEHOT'S NOTE

בבוך 633 ליתא.

PARAGRAPH 7

41 **הנה כשהמל' במקומה . . האורות עליונים**

The note refers to Or HaTorah on Masei for a parallel discussion of Malchus in her place in Atzilus as "Zion," receiving the supernal lights.

KEHOT'S NOTE

ראה אוה"ת פי' מסעי ע' א'תה.

PARAGRAPH 8

42 **קדש לי כל בכור**

G-d tells Moshe, "Sanctify to Me every firstborn": the opening of one of the passages written in the tefillin, given as the example of a mitzvah whose meaning is Chochmah and whose fulfillment is physical. (context: Steinsaltz Tanakh)

Exodus 13:2 שמות י"ג:ב

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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KEHOT'S NOTE

שמות יג, ב.

43 **וכשמקבלת . . שמחה**

The parenthesis "and when she receives all the lights, then she is in the state of joy" is missing in this manuscript.

KEHOT'S NOTE

בבוך 633 ליתא.

44 **ומלכותו בכל משלה**

"Havayah has established His throne in heaven, and His kingship rules over all": here Malchus descends even to the powers outside holiness so that G-d's kingship rules over everything. (context: Steinsaltz Tanakh)

Psalms 103:19 תהילים ק"ג:י"ט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יט.

45 **גלו לאדום שכינה עמהם**

The Talmud teaches that wherever Israel was exiled the Shechinah was with them, in Egypt and in Babylon, and that it will return with them at the redemption.

Megillah 29a:4 מגילה כ"ט א:ד'

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

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

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KEHOT'S NOTE

ספרי מסעי לה, לד. מגילה כט, א. ראה גם לעיל ה, א. ולקמן נא, א.

46 **גלו לאדום שכינה עמהם**

The Sifrei teaches that wherever Israel was exiled the Shechinah went with them, to Egypt, Babylon, Elam and

Edom, and that it returns with them.

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

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

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

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PARAGRAPH 9

47 **נפשי אויתיך בלילה**

"With my soul I desire You in the night": here "night" is the exile, when Malchus longs from afar.

Isaiah 26:9 ישעיהו כ"ו:ט'

נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל׃

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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48 **מתרפקת על דודה**

"Leaning upon her beloved": in exile Malchus leans upon and longs for her beloved.

Song of Songs 8:5 שיר השירים ח':ה'

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר מִתְרַפֶּקֶת עַל־דּוֹדָהּ תַּחַת הַתַּפּוּחַ עוֹרַרְתִּיךָ שָׁמָּה חִבְּלַתְךָ אִמֶּךָ שָׁמָּה חִבְּלָה יְלָדַתְךָ׃

Who is this that cometh up from the wilderness, Leaning upon her beloved? Under the apple-tree I awakened thee; There thy mother was in travail with thee; There was she in travail and brought thee forth.

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49 **ותרב חכמת שלמה מקיימא סיהרא באשלימותא**

"And Shlomo's wisdom exceeded the wisdom of all the people of the east and all the wisdom of Egypt": the Zohar reads it as the time when the moon, Malchus, was full. (context: Steinsaltz Tanakh)

I Kings 5:10 מלכים א ה':י'

וַתֵּרֶב חָכְמַת שְׁלֹמֹה מֵחָכְמַת כָּל־בְּנֵי־קֶדֶם וּמִכֹּל חָכְמַת מִצְרָיִם׃

And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt.

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Zohar I, 150a זח"א קנ, א

KEHOT'S NOTE

מלכים-א ה, י. זח"א קנ, א ועוד.

50 **אשה ריח ניחוח**

"A fire-offering, a pleasing fragrance to G-d": the phrase recurs throughout the laws of the offerings; here it describes how the offerings brought about a union above.

Leviticus 1:9 ויקרא א':ט'

וְקִרְבּוֹ וּכְרָעָיו יִרְחַץ בַּמָּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחָה עֹלָה אִשֵּׁה רֵיחַ־נִיחוֹחַ לַיהוָה׃

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

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51 **רני ושמחי**

The prophet's call to "sing and rejoice" is read as a consolation: in the future Malchus will have both song and joy.

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ נְאֻם־יְהוָה׃

'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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52 **(ולא עוד . . יחד)**

The parenthesis "and not only that, but she will be raised to a great elevation, until she is in both levels together" is missing in this manuscript.

KEHOT'S NOTE

בכוך 633 ליתא.

53 **למעני למעני אעשה**

G-d tells Israel He will redeem them "for My sake, for My sake," so that His Name not be profaned: an arousal from above without an arousal from below. (context: Steinsaltz Tanakh)

Isaiah 48:11 ישעיהו מ"ח:י"א

לְמַעֲנִי לְמַעֲנִי אֶעֱשֶׂה כִּי אֵיךְ יֵחָל וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן׃

For Mine own sake, for Mine own sake, will I do it; For how should it be profaned? And My glory will I not give to another.

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54 **באו לפניו**

"Come before Him with song": "before Him" is read as the

inner dimension, reached specifically through song.

Psalms 100:2 תהילים ק':ב

עִבְדוּ אֶת־ה' בְּשִׂמְחָה בֹּאוּ לְפָנָיו בְּרִנָּנָה:

Serve the L-RD with gladness; come before His presence with singing.

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PARAGRAPH 10

55 **הנני בא ושכנתי בתוכך**

"For behold, I come and I will dwell in your midst, declares Havayah": the second half of the verse, read as G-d dwelling within the person through divine speech (ne'um).

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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56 **שכינה מדברת מתוך גרונו של משה**

Kehot's note points to Zohar I, 267a for these words.

Zohar I, 267a זח"א רסז, א

Zohar II, 115b זח"ב קטו, ב

Zohar III, 219a זח"ג ריט, א

KEHOT'S NOTE

ראה זח"א רסז, א. זח"ב קטו, ב. זח"ג ריט, א. רלב, א.

57 **שכינה מדברת מתוך גרונו של משה**

Kehot's notes cite this Zohar passage, which tells Moshe that in the Shema "the Name of your Master speaks in your mouth."

Zohar, Mishpatim 10:405–11:414 ספר הזהר, משפטים י':ת"ה-י"א:ת"י"ד

58 **ונתתי מטר ארצכם**

In the second paragraph of the Shema Moshe says, in G-d's first person, "I will give the rain of your land in its season": the Shechinah spoke from his throat. (context: Steinsaltz Tanakh)

Deuteronomy 11:14 דברים י"א:י"ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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KEHOT'S NOTE

דברים יא, יד.

59 **ונתתי עשב**

"I will give grass in your field for your cattle": part of the second paragraph of the Shema, which every Jew recites in G-d's first person.

Deuteronomy 11:15 דברים י"א:ט"ו

וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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60 **שאומר כל אדם בק"ש**

This manuscript's text of the maamar ends at these words, "which every person says in the Shema."

KEHOT'S NOTE

ע"כ בבוך 633.

61 **ובכל מאדך**

"And with all your might": the Shema's call to love G-d beyond all limits, the self-sacrifice that makes room for G-d's word in a person's mouth.

Deuteronomy 6:5 דברים ו':ה

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

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

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62 **ודברי אשר שמתי בפיך**

G-d's covenant with those who return to Him: "My spirit that is upon you and My words which I have placed in your mouth shall not depart from your mouth," fulfilled when one says the Shema with self-sacrifice. (context: Steinsaltz Tanakh)

Isaiah 59:21 ישעיהו נ"ט:כ"א

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

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

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KEHOT'S NOTE

ישע' נט, כא.

PARAGRAPH 11

63 **האלקים יעננו בקול בקולו ש"מ**

At Sinai, as the shofar grew louder, "Moshe would speak, and G-d would answer him with a voice." (context: Steinsaltz Tanakh)

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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both halves describe arousal from below and from above.

Niddah 31a:23–24 נדה ל"א א:כ"ג-כ"ד

אָמַר רַבִּי יִצְחָק, אָמַר רַבִּי אַמִּי: אִשָּׁה מַזְרַעַת תְּחִילָּה — יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה — יוֹלֶדֶת נְקֵבָה, שֶׁנֶּאֱמַר: "אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר". תָּנוּ רַבָּנַן: בָּרִאשׁוֹנָה הָיוּ אוֹמְרִים — אִשָּׁה מַזְרַעַת תְּחִילָּה יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִילָּה יוֹלֶדֶת נְקֵבָה, וְלֹא פֵּירְשׁוּ חֲכָמִים אֶת הַדָּבָר, עַד שֶׁבָּא רַבִּי צָדוֹק וּפֵירְשׁוֹ: "אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַּן אֲרָם וְאֵת דִּינָה בִתּוֹ" — תְּלָה הַזְּכָרִים בַּנְּקֵבוֹת וְנְקֵבוֹת בַּזְּכָרִים.

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KEHOT'S NOTE

נדה לא, א ושי"נ.

68 **ונחה עליו רוח ה' כו' והריחו**

"And the spirit of Havayah will rest upon him": Isaiah's description of the future king from the stock of Jesse, connected here with Mashiach. (context: Steinsaltz Tanakh)

Isaiah 11:2 ישעיהו י"א:ב'

וְנָחָה עָלָיו רוּחַ ה' רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת ה'

And the spirit of the L-RD shall rest upon him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and of the fear of the L-RD.

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KEHOT'S NOTE

ישע' יא, ב. ג.

69 **והריחו**

"And He will make him smell (vaharicho) the fear of Havayah": the word means both "inspire" and "make him smell"; he will judge not by what his eyes see or his ears hear but by a sense like smell. (context: Steinsaltz Tanakh)

Isaiah 11:3 ישעיהו י"א:ג'

וַהֲרִיחוֹ בְּיִרְאַת ה' וְלֹא־לְמַרְאֵה עֵינָיו יִשְׁפּוֹט וְלֹא־לְמִשְׁמַע אָזְנָיו יוֹכִיחַ:

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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70 **על פתח הבית מבחוץ**

The Sages taught that the mitzvah of the Chanukah lamp is to place it at the entrance of one's house, on the outside.

Shabbat 21b:8–9 שבת כ"א ב:ח'-ט'

תָּנוּ רַבָּנַן: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ עַל פֶּתַח בֵּיתוֹ מִבַּחוּץ. אִם הָיָה דָּר בְּעֲלִיָּיה — מַנִּיחָהּ בַּחַלּוֹן הַסָּמוּכָה לִרְשׁוּת הָרַבִּים. וּבְשָׁעַת הַסַּכָּנָה — מַנִּיחָהּ עַל שֻׁלְחָנוֹ וְדַיּוֹ. אָמַר רָבָא: צָרִיךְ נֵר אַחֶרֶת לְהִשְׁתַּמֵּשׁ לְאוֹרָהּ. וְאִי אִיכָּא מִדּוּרָה — לֹא צָרִיךְ. וְאִי אָדָם חָשׁוּב הוּא — אַף עַל גַּב דְּאִיכָּא מִדּוּרָה צָרִיךְ נֵר אַחֶרֶת.

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71 **פתחו לי שערי צדק**

The psalmist, saved from death, asks, "Open for me the gates of righteousness," the Temple gates, to give thanks:

Berakhot 45a:8 ברכות מ"ה א:ח'

אָמַר רַבִּי שִׁמְעוֹן בֶּן פַּזִּי: מִנַּיִן שֶׁאֵין הַמְתַרְגֵּם רַשַּׁאי לְהַגְבִּיהַּ קוֹלוֹ יוֹתֵר מִן הַקּוֹרֵא, שֶׁנֶּאֱמַר: "מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל", שֶׁאֵין תַּלְמוּד לוֹמַר "בְּקוֹל", וּמָה תַּלְמוּד לוֹמַר "בְּקוֹל" — בְּקוֹלוֹ שֶׁל מֹשֶׁה.

R. Simeon b. Pazzi said : Whence is it that the translator is not permitted to raise his voice above that of the reader? As it is said, "Moses spoke, and G-d answered him by a voice" (Exod. xix. 19) — there was no need to say "by a voice" ; what, therefore, does the teaching "by a voice" tell us? By a voice [equal to that] of Moses.

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KEHOT'S NOTE

שמות י"ט, י"ט. ברכות מה, א.

64 **הנני בא**

"For behold, I come": the Alter Rebbe reads "I come" as a drawing-down from above and "Behold I" as G-d's very Self.

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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65 **ישכיל עבדי ירום ונשא וגבה מאד**

"Behold, My servant shall prosper; he shall be exalted, lifted up and very high": the servant of G-d, understood as Mashiach (or as Israel); applied here to Mashiach, whose eminence comes from the innermost level. (context: Steinsaltz Tanakh)

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד:

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

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PARAGRAPH 12

66 **ולציון יאמר איש ואיש יולד בה**

The sons of Korach: "And of Zion it shall be said, man and man was born in her, and the Most High Himself will establish her": in the plain sense, many great men were born in Zion. The Alter Rebbe reads the two words "man and man" as two drawings-down, the second through the vav. (context: Steinsaltz Tanakh)

Psalms 87:5 תהילים פ"ז:ה'

וּלְצִיּוֹן יֵאָמַר אִישׁ וְאִישׁ יְלַד־בָּהּ וְהוּא יְכוֹנְנֶהָ עֶלְיוֹן:

But of Zion it shall be said: 'This man and that was born in her; And the Most High Himself doth establish her.'

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67 **אשה מזרעת תחלה**

The Talmud teaches that if the woman seeds first she bears a male, and if the man seeds first she bears a female; here

here the doorway is Tzedek, Malchus, the gateway to the worlds below. (context: Steinsaltz Tanakh)

Psalms 118:19 תהילים קי"ח:י"ט

פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אָבֹא־בָם אוֹדֶה קָהּ׃

Open to me the gates of righteousness; I will enter into them, I will give thanks unto the L-RD.

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KEHOT'S NOTE

תהלים קיח, יט.

72 **וצדקתך ירננו**

"They shall sing of Your righteousness": song reaches Tzedek, the "doorway," Malchus.

Psalms 145:7 תהילים קמ"ה:ז'

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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KEHOT'S NOTE

תהלים קמה, ז.

73 **ומחוץ לפתח הוא בי"ע**

The note refers to Yahel Or, p. 455, for the idea that what lies outside the doorway is the worlds of Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה יהל אור ע' תנה.

74 **שהוא ענין יחוד אור ושמן ופתילה**

Likkutei Torah quotes this "explanation of Sing and rejoice, O daughter of Zion" ("light, oil and wick... all are drawn down even below") to explain how the Chanukah lamp lights up the darkness after sunset.

KEHOT'S NOTE

מובא בלקו"ת שה"ש ז, ג.

מי כה' אלקינו המגביהי לשבת
המשפילי לראות בשמים ובארץ

"Who is like Havayah our G-d, Who raises high to sit, Who lowers to see…"

Scripture calls both the mitzvah and the soul a lamp. The G-dly soul's contemplation kindles a love that consumes even the animal soul, like oil drawn up a wick into the flame; the mitzvos lift the soul from below as encompassing garments, and the Torah's light draws the Infinite Light down from above, so that G-d is revealed below as above.

THE MAAMAR IN BRIEF

Proverbs calls a mitzvah a lamp and the soul "the lamp of Havayah," and the maamar asks what each lamp is. A lamp is named for its wick; the oil feeds the flame and is consumed in it, and the wick joins flame to oil. "With all your heart" means both inclinations: each person has a G-dly soul and an animal soul, each made of intellect and emotion, and the two inclinations are the emotions born of each soul's intellect. When the G-dly soul contemplates in the Shema that all creation comes only from G-d's Malchus and changes nothing in Him, it gives birth to a fiery love. The G-dly soul is the wick, and the animal soul's intellect, like oil, is drawn after it and consumed in that love: this is the lamp of the soul. The lamp of a mitzvah lifts the animal soul from outside, as an encompassing garment, like tallis and tefillin before prayer and like charity. Torah, by contrast, draws the Infinite Light down from above through Chochmah, as in the Torah of Rav Yehudah. The mitzvah is the wick that holds the Torah's light, and the opening verse names both movements.

OUTLINE

1 **Two lamps, and how a lamp burns** ¶1–2

Scripture calls both the mitzvah and the soul a lamp. A lamp is named for its wick; the oil feeds the flame and is consumed in it, and the wick joins flame to oil.

2 **Two souls, two inclinations** ¶3–6

"With all your heart" means both inclinations. Each soul is chiefly intellect; the emotions born of the G-dly soul's understanding are the good inclination, and those born of physical reasoning are the evil inclination, which must be subdued.

3 **The contemplation of the Shema** ¶7–9

"Our G-d," the power that creates and sustains the worlds, flows from Havayah, the Infinite Light. Creation is continuous yet changes nothing in G-d, because it comes only from His Malchus, His "Name."

4 **The lamp of the soul** ¶10–11

Deep contemplation stops the vital soul's thinking about physical things and gives birth to a fiery love. The G-dly soul is the wick, and the vital soul's intellect is the oil, consumed in love for G-d.

5 **The lamp of a mitzvah** ¶12–13

The mitzvos are encompassing garments that bind and lift the animal soul, like a stone in a sling, tallis and tefillin before prayer, and charity, which draws an infinite kindness from above.

6 **Torah is light** ¶14–19

Torah draws the Infinite Light down from above through Chochmah, without concealment, so that the world is nullified before G-d even while it exists, as in the Torah of Moshe, Rabbi Shimon ben Yochai and Rav Yehudah.

7 **Wick, oil and light together** ¶20–21

The Torah's light takes hold in the mitzvah, its wick; after contemplation, the vital soul's intellect becomes oil drawn to that wick and is transformed into the Torah's divine wisdom, refining the physical world.

8 **The opening verse explained** ¶22–23

"Who raises high to sit" is the ascent through the mitzvos, raising the yud of the heh and making a dwelling for G-d; "Who lowers to see in the heavens and on the earth" is the Torah, Written and Oral, revealing G-d as sight.

KEY CONCEPTS

The lamp of the soul נר ה' נשמת אדם

The G-dly soul's contemplation kindles a fiery love; the soul is the wick that joins this flame to the animal soul, whose intellect is drawn after it and consumed in it like oil.

The lamp of a mitzvah נר מצוה

The mitzvos are encompassing garments (makifim) that bind the animal soul to the Infinite Light and lift it beyond what its own understanding can reach.

Torah is light תורה אור

The Torah draws the Infinite Light down from above to below, through Chochmah, where it is revealed without concealment.

The good and evil inclinations יצר טוב ויצר הרע

The emotions born of the G-dly soul's intellect, which contemplates G-d, and of the animal soul's intellect, which grasps the physical world.

Makif (encompassing level) מקיף

A level that acts on a person from outside and lifts him, as a garment does, or a sling that throws a stone higher.

Kelos hanefesh (the soul being consumed) כלות הנפש

A longing for G-d so intense that the soul is ready to be consumed, as oil is consumed in a flame.

SECTION 1 · ¶1–2

Two lamps, and how a lamp burns

1 מי כה' אלקינו[1] המגביהי[2] לשבת המשפילי לראות בשמים ובארץ.[3] הנה כתיב כי נר מצוה ותורה אור.[4]

"Who is like Havayah our G-d, Who raises [Himself] high to sit, Who lowers [Himself] to see in the heavens and on the earth?" Now, it is written, "For a mitzvah is a lamp, and Torah is light."

> The maamar opens with the Psalmist's praise of G-d, Who is enthroned on high and yet looks down low upon the heavens and the earth; at its end the maamar reads each half of the verse as one of the two movements it describes. It then brings the verse from Proverbs that calls a mitzvah a lamp and Torah light, the image the whole maamar unfolds. One manuscript, the Kehot note records, dates the maamar to Shabbos Chanukah in Liadi, 5567, the festival of the lamp.

הרי שהמשיל הכתוב את המצוה לנר וכתיב נר הוי"ה נשמת אדם[5] שהנשמה נמשלה לנר. וצריך להבין מהו ענין הנר של מצוה ומהו הנר של הנשמה.

We see, then, that the verse likens the mitzvah to a lamp. And it is written, "The lamp of Havayah is the soul of man": the soul is likened to a lamp. We need to understand what is meant by the lamp of a mitzvah, and what the lamp of the soul is.

> Two verses in Proverbs speak of a lamp: a mitzvah is a lamp, and the soul of man is "the lamp of Havayah." The maamar asks what each of these lamps means, and how the lamp of a mitzvah differs from the lamp of the soul.

2 והנה ענין הנר הוא שקרוי ע"ש [על שם] הפתילה כי היא עיקר הנר. אך אין נר בלא שמן.

Now, the matter of the lamp is this: it is named after the wick, for [the wick] is the essential part of the lamp. Yet there is no lamp without oil.

> Before applying the image, the maamar describes how an oil lamp works. A lamp is named after its wick, because the wick is its heart; yet without oil there is no lamp at all.

שהשמן הוא הגורם להיות הדלקת הנר בנחת שיהא שוהה ומתעכב זמן מה. ואילולי השמן הי' [היה] דולק מהר ובמרוצה. והיינו ע"י שהשמן נמשך אחר הפתילה.

For the oil is what causes the lamp to burn gently, so that it lingers and lasts for some time; were it not for the oil, it would burn quickly and in a rush. This is through the oil being drawn after the wick.

> The oil makes the flame burn slowly and steadily for a long time; without it the wick would flare up and burn out at once. The oil does this by being drawn up after the wick.

והוא נשרף ונכלה באור הנאחז בפתילה עד שהוא כלה לגמרי ולא נשאר ממנו כלום מפני שהוא עולה כולו באש. ומ"מ הפתילה היא עיקר הנר.

And [the oil] is burned and consumed in the light that takes hold in the wick, until it is entirely consumed and nothing at all remains of it, because it rises wholly in the fire. Nevertheless, the wick is the essential part of the lamp.

> As the oil is drawn up, it is burned away in the flame until none of it is left, because all of it goes up in fire. Even so, the wick, and not the oil, is the main part of the lamp.

לפי שהאור הדולק הוא ע"י שנאחז בפתילה. ואלו היה האור נטבע בשמן היה כבה רק שהפתילה היא המחברת את האור אל השמן כשהשמן נמשך אחר הפתילה:

For the burning light comes about through its taking hold in the wick. Were the light to sink into the oil, it would go out; rather, the wick is what joins the light to the oil, as the oil is drawn after the wick.

> The flame can burn only by holding onto the wick; if it sank into the oil, it would go out. The wick is the link that joins the flame to the oil, as the oil climbs up through it.

SECTION 2 • ¶3–6

Two souls, two inclinations

3 ולהבין משל זה בנמשל בנר מצוה ונר הוי"ה נשמת אדם. צריך להקדי' [להקדים] ענין ואהבת וגו' בכל לבבך בב' יצריך[6] ביצ"ט [ביצר טוב] וביצה"ר [וביצר הרע]

To understand this analogy as it applies to the lamp of a mitzvah and to "the lamp of Havayah, the soul of man," we must first explain the matter of "You shall love," etc., "with all your heart (levavecha)": with both your inclinations, with the good inclination and with the evil inclination.

> To apply the image of the lamp to the mitzvah and to the soul, the maamar first explains the command to love G-d "with all your heart." The Sages read "your heart" (levavecha, with a doubled letter beis) as both inclinations: one must love G-d with the evil inclination too.

שלכאורה אינו מובן איך ישוב היצה"ר [היצר הרע] לאהבה את הוי"ה ע"י האדם והלא לא ישמע אליו.

At first glance this is not understood: how can the evil inclination turn to love Havayah through the person? Surely it will not listen to him!

> This raises a question: the evil inclination by its nature resists G-d, so how can a person bring it to love Him?

אך הענין[7] הוא כי הנה ביאור ענין יצ"ט [יצר טוב] ויצה"ר [ויצר הרע][8] הוא כי נודע שיש בכל אדם ב' נפשות נפש אלהית ונה"ב [ונפש הבהמית] וכל נפש מתחלקת לשנים. שהם שכל ומדות.

But the matter is this. The explanation of the good inclination and the evil inclination is that, as is known, there are two souls in every person, the G-dly soul and the animal soul, and each soul divides into two, which are intellect and the emotive attributes (middos).

> The answer begins with a known principle: every person has two souls, a G-dly soul and an animal soul. Each soul has two parts, intellect and emotive attributes (middos). Yahel Or (the Tzemach Tzedek), quoted in the Kehot notes, shows from the Talmud that the emotive attributes are what "inclination" means: G-d "conquers His inclination" when He is patient with the wicked.

4 והנה עיקר הנפש הוא השכל. כי נה"א [נפש האלקית] עיקרה היא נפש המשכלת[9] ומתבוננת תמיד ומשגת באוא"ס [באור אין סוף] ב"ה.

Now, the core of the soul is the intellect. For the G-dly soul, at its core, is a thinking soul, which constantly contemplates and comprehends the Infinite Light (Or Ein Sof), blessed be He.

> Each soul is defined chiefly by its intellect. The G-dly soul is by nature a mind that constantly contemplates and grasps the Infinite Light (Or Ein Sof), G-d's light as it is beyond all limits.

ואין לה השכלה אחרת. והמדות אהוי"ר [אהבה ויראה] הנולדות מן השכל והשגה זו הן הנקראות בשם יצ"ט [יצר טוב].[10]

It has no other [subject of] thought. And the emotive attributes (middos), love and awe, born of this intellect and comprehension, are what is called the good inclination.

> The G-dly soul thinks about nothing else. The love and awe of G-d that grow out of this understanding are what is meant by the good inclination. A Kehot note adds that the G-dly soul has emotive attributes of its own as well, but in it they are a level of the intellect (mochin) that relates to the attributes.

5 וכן עיקר נה"ב [נפש הבהמית] היא המשכלת ומשגת גשמיות עוה"ז[11] וחומריותן שהוא זלעו"ז [זה לעומת זה] לעומת נה"א [נפש האלקית]. שהשכל המלובש בענינים גשמיי' [גשמיים] הוא הפך ממש מן השכל שבנה"א [שבנפש האלקית].

Likewise, the core of the animal soul is [the faculty] that thinks about and comprehends the physicality of this world and its materiality, which is "the one opposite the other" in relation to the G-dly soul. For intellect that is clothed in physical matters is the very opposite of the intellect in the G-dly soul,

> The animal soul is built the same way: its core is also an intellect, but one that thinks about and grasps the physical world. The phrase "the one opposite the other" means that it is the exact counterpart of the G-dly soul, since a mind clothed in physical matters is the very opposite of the G-dly soul's mind. In Likkutei Torah, Tzav (13b), the Alter Rebbe explains why the animal soul can think at all: it comes from the shattering of the vessels, and the seven attributes of Tohu that shattered included the power of intellect.

שהיא בחי' חכמה עליונה בחי' חכים ולא בחכמה ידיעא.[12] למעלה מן השכל המושכל ומושג בגשמיות.

which is the level of supernal Chochmah (wisdom), the level of "wise, but not with a knowable wisdom," above intellect that is conceived and grasped in physical terms.

> The G-dly soul's mind comes from supernal Chochmah, which the Tikkunei Zohar describes as "wise, but not with a knowable wisdom": a wisdom unlike any wisdom we can know. It stands above every understanding that is grasped in physical terms.

6 והשכל המושכל ומושג בגשמיות ע"פ שכל אנושי הוא שקר[13] והפך ממש מחכמת אלהות שהיא חכמת אמת[14] והמדות הנולדות משכל הגשמי הן הנק' בשם יצה"ר [יצר הרע][15]

And intellect that is conceived and grasped in physical terms, by human reason, is falsehood, the very opposite of divine wisdom, which is the wisdom of truth; and the emotive attributes (middos) born of the physical intellect are what is called the evil inclination.

> Reasoning that grasps things only in physical terms, by human logic, is called falsehood because it is the very opposite of divine wisdom, the wisdom of truth. The emotions that grow out of this physical reasoning are what is called the evil inclination.

וצריך האדם לאכפייא לון שלא יתנהג ע"פ מדות שנולדו מן השכל הגשמי. רק ואהבת את[16] הוי"ה אלקיך בכל לבבך. היינו בהגביר כח נה"א [נפש האלקית] המשכלת.

A person must subdue them, so as not to conduct himself according to emotive attributes born of the physical intellect, but only [according to] "You shall love Havayah your G-d with all your heart." That is, by strengthening the power of the thinking G-dly soul.

> A person must subdue these emotions and not let them govern his conduct. Instead he must live by "You shall love Havayah your G-d with all your heart," and he does so by strengthening the thinking power of the G-dly soul.

SECTION 3 · ¶7–9

The contemplation of the Shema

7 ומתבונן באוא"ס [באור אין סוף] בפסוק ראשון דק"ש [דקריאת שמע] שמע ישראל.[17] שמע לשון הבנה[18] כי הוי"ה הוא אלהינו

And one contemplates the Infinite Light in the first verse of the Shema, "Hear, O Israel." "Hear" is a term for understanding: that Havayah is our G-d (Elokeinu).

> The G-dly soul is strengthened through contemplation, beginning with the first verse of the Shema. "Hear" (Shema) here means "understand": one is to understand that Havayah is our G-d (Elokeinu), and the maamar now explains what "our G-d" signifies.

פי' אלהינו הוא ענין ההתהוות בחי' ממכ"ע [ממלא כל עלמין] וסוכ"ע הוא נמשך מבחי' הוי"ה היה הוה ויהיה שהוא אוא"ס [אור אין סוף] ב"ה שהוא בחי' אין והתהוות היש הוא מאין ממש.[19]

The meaning of "our G-d" is the matter of bringing into being, the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). It is drawn from the level of Havayah, "He was, He is and He will be," which is the Infinite Light, blessed be He, which is the level of ayin (nothing); and the bringing into being of something (yesh) is truly from nothing.

> "Our G-d" (Elokeinu) is the power that brings the worlds into being, both the light that fills each world and the light that encompasses them all. This power is drawn from Havayah, the Name that means "He was, He is and He will be," the Infinite Light itself, called ayin ("nothing") because it is beyond grasp; so creation is truly something from nothing. The Tzemach Tzedek (Or HaTorah, Balak) explains "our G-d" as "our strength and our life-force."

8 והתהוות זו נמשך תמיד יש מאין[20] כמאמר ובטובו מחדש בכל יום תמיד כו'. והוא הוי"ה אחד אתה הוא קודם שנבה"ע [שנברא העולם][21] ואתה הוא כו'.

This bringing into being, something from nothing, is drawn down continually, as in the saying, "And in His goodness He renews every day, continually," etc. And He, Havayah, is One: "You are He before the world was created, and You are He," etc.

> Creation is not a single past event: the bringing of something from nothing continues at every moment, as the morning prayers say that G-d "in His goodness renews" creation every day. Yet G-d remains One and unchanged, as the prayer says, "You are He before the world was created, and You are He" since it was created. The maamar "Rani VeSimchi" earlier in Miketz (Torah Ohr 36a) brings the same words and contrasts G-d with the soul, which is changed by what happens to the body because it is truly clothed in it.

שאין התהוות העולמות פועלים בו שום שינוי ח"ו [חס ושלום]. לפי שאינו דומה מעשה הקב"ה למעשה בו"ד [בשר ודם].

For the bringing of the worlds into being effects no change at all in Him, G-d forbid, because the work of the Holy One, blessed be He, is not like the work of flesh and blood.

> Bringing the worlds into being causes no change in G-d at all. The reason is that G-d's way of acting is not like a human being's.

שמעשה אנוש הנה כח הפועל ממש הוא בנפעל. כמו עד"מ כשעושה דבר פונה א"ע [את עצמו] ומעמיק שכלו בדבר שהוא עושה.

For in the work of a human being, the power of the maker is actually in the thing made. For example, when he makes something, he turns himself [to it] and immerses his intellect deeply in the thing he is making.

> When a person makes something, his own power actually enters what he makes: he turns his attention to it and puts his mind into it.

9 וע"כ הדבר שעושה פועל בו שינוי בכח שכלו. אבל התהוות העולמות מאוא"ס [מאור אין סוף] בי"ה אין פועלים בו שום שינוי ח"ו [חס ושלום]. והי' אחד כמו קודם שנבה"ע [שנברא העולם].

Therefore the thing he makes effects a change in him, in the power of his intellect. But the bringing of the worlds into being from the Infinite Light, blessed be He, effects no change at all in Him, G-d forbid; and Havayah is One, just as before the world was created.

> Because a maker's mind is invested in his work, the work changes him. Creation from the Infinite Light is different: it changes nothing in G-d, Who remains One just as before the world was created.

לפי שבשכמל"ו [שברוך שם כבוד מלכותו לעולם ועד] שכל התהוות העולמות וקיומם וחיותן אינן אלא מבחי' מלכותו ית' שבמה שהוא מלך עליהם מחיה ומהוה אותם דהיינו בחי' שמו ית' בלבד.

For [the meaning of] "Blessed be the name of the glory of His kingdom forever and ever" is that all the bringing of the worlds into being, their existence and their life-force, come only from the level of His Malchus (sovereignty), may He be blessed: in that He is King over them, He gives them life and brings them into being. This is only the level of His Name, may He be blessed.

> The reason lies in the words said after the first verse of the Shema, "Blessed be the name of the glory of His kingdom forever and ever": all of creation, its existence and its life come only from G-d's Malchus, His being King over the worlds. That is only His "Name," the way He relates to them, and not His essence, so creation does not touch G-d Himself.

SECTION 4 • ¶10–11

The lamp of the soul

10 ושם שייך כח הפועל[22] בדבר ה' שמים נעשו[23] כי דבר מלך שלטון[24] כתיב מלכותך מלכות כ"ע [כל עלמין]. יחיד חי העולמים מלך כנודע.

And it is there [in His Malchus] that the power of the maker applies: "By the word of Havayah the heavens were made," for "the word of a king is sovereign." It is written, "Your kingship is the kingship of all worlds"; "the Unique One, Life of the worlds, King," as is known.

> Only at the level of Malchus can one speak of G-d's "power of the maker": the heavens were made "by the word of Havayah," just as a king acts by his word alone, for "the word of a king is sovereign." Scripture calls His kingship "the kingship of all worlds," and the prayers call Him "the Unique One, Life of the worlds, King": His kingship is what gives the worlds life.

וכאשר יעמיק האדם שכלו ומחשבתו בזה בעומק בינתו ובעומקא דלבא. אזי תבטל הנפש החיונית מהשכלתה בגשמיות[25] בתגבורת הנפש האלהית המשכלת ומתבוננת בגדולת א"ס ב"ה

And when a person immerses his intellect and thought deeply in this, in the depth of his understanding and in the depth of the heart, then the vital soul will cease from its thinking about physical things, through the ascendancy of the G-dly soul, which thinks about and contemplates the greatness of the Infinite One (Ein Sof), blessed be He,

> When a person meditates on all this with his mind and from the depth of his heart, the G-dly soul grows stronger, and as it prevails, the vital soul, which animates the body, stops thinking about physical things. Yahel Or (the Tzemach Tzedek), quoted in the Kehot notes, explains that this refines the animal soul's Chochmah and Binah, which is easier than refining its emotions, because the shattering of the vessels was mainly in the seven lower Sefiros.

להוליד מרוח בינתה והתבוננותה אהבה עזה כרשפי אש[26] לדבקה בו ית' בדביקה וחשיקה וחפיצה בהתלהבות עצומה

so as to give birth, out of the spirit of its understanding and contemplation, to a fierce love like flashes of fire, to cleave to Him, may He be blessed, with cleaving, yearning and desire, in an immense burning fervor,

> The G-dly soul's contemplation of the greatness of the Infinite One gives birth to an emotion: a fierce love, like flashes of fire, a longing to cleave to G-d with burning fervor.

עד כלות הנפש כמ"ש נכספה וגם כלתה נפשי[27] וגו'.[28]

until the soul is consumed (kelos hanefesh), as it is written, "My soul longs, indeed it is consumed," etc.

> The longing is so intense that the soul is ready to be consumed (kelos hanefesh). The Psalmist describes it: "My soul longs, indeed it is consumed."

11 ועמך לא חפצתי בארץ[29] כלה שארי ולבבי[30] וגו'. ואזי תהיה החכמה שבנפש החיונית כשמן הנמשך אחר הפתילה שהיא נר ה' נשמת אדם[31,32]

"And with You I desire nothing on earth; my flesh and my heart are consumed," etc. Then the Chochmah (wisdom) in the vital soul will be like oil that is drawn after the wick, which is "the lamp of Havayah, the soul of man":

> The Psalmist's longing continues: with G-d, he desires nothing on earth, and his flesh and heart are consumed. When this love burns in the G-dly soul, the Chochmah of the vital soul, its power of thought, becomes like the oil drawn up after the wick, and the wick is the G-dly soul, "the lamp of Havayah." Yahel Or, quoted in the Kehot notes, identifies this Chochmah as the Chochmah of nogah, the animal soul's intellect, which can be raised to holiness.

שהנשמה היא הפתילה המחברת אור האהבה עזה ורשפי אש להאיר בנה"ב [בנפש הבהמית] עד שתכלה ותכסוף ג"כ לדבקה בו בדביקה חשיקה כו'.

For the soul is the wick that joins the light of the fierce love and the flashes of fire, to shine in the animal soul, until it too is consumed and longs to cleave to Him, with cleaving and yearning, etc.

> The G-dly soul, the wick, joins the flame of its fiery love to the animal soul, so that the light shines into it. Then the animal soul too is consumed and longs to cleave to G-d, as oil is consumed in the flame.

ולהיות ואהבת וגו' בכל לבבך[33] וגדול יהי' [יהיה] כח כלות הנפש הבהמית ביתר שאת בבחי' שמן הנכלה ועולה עד שנעשה ממנו כולו אש של אור הנר

And so there will be "You shall love," etc., "with all your heart"; and great will be the animal soul's power to be consumed (kelos hanefesh), to a surpassing degree, in the manner of oil that is consumed and rises until all of it becomes the fire of the lamp's light,

> In this way one fulfills "You shall love… with all your heart," with both inclinations. The animal soul's own longing becomes intense "to a surpassing degree," like oil that is wholly consumed and turns entirely into the flame of the lamp.

ע"י בחי' צעק לבם[34] והוא התהפכות בחי' האש שבה. ורשפי אש אהבה עזה כו'. וזהו נר של הנשמה שהיא מהתבוננות נפש האלהית עצמה:

through the level of "their heart cried out," which is the transformation of the fire within it, and "flashes of fire," a fierce love, etc. And this is the lamp of the soul, which comes from the contemplation of the G-dly soul itself.

> This happens through "their heart cried out": the animal soul's own fire is turned around into fiery love for G-d. This is the lamp of the soul, which comes from the G-dly soul's own contemplation.

SECTION 5 · ¶12–13

The lamp of a mitzvah

12 וענין נר של המצוה היא שהמצוה יש לה סגולה פרטית[35] להעלות את נה"ב [נפש הבהמית][36] ולקשרה באוא"ס [באור אין סוף] ב"ה[37] כמא' [כמאמר] אק"ב [אשר קדשנו במצותיו] בקדש העליון שהוא למעלה מן ההשתלשלות.

And the matter of the lamp of the mitzvah is that the mitzvah has a special virtue (segulah) to raise the animal soul and bind it to the Infinite Light, blessed be He, as in the words "Who has sanctified us with His commandments": with the supernal holiness, which is above the chain of descending worlds (hishtalshelus).

> The lamp of a mitzvah works differently: a mitzvah has a special power (segulah) to raise the animal soul and bind it to the Infinite Light. The blessing said over a mitzvah, "Who has sanctified us with His commandments," speaks of a supernal holiness above the whole chain of worlds; the Mitteler Rebbe, quoted in the Kehot notes, calls it the very highest holiness, above all the higher levels of holiness.

כי המצות הם לבושין[38] ונקי לבוש מלכות שהם בחי' מקיפים שמקיפים ומלבישים את[39] הנפש מראשה ועד רגלה

For the mitzvos are garments, and they are called "royal garments," for they are encompassing levels (makifim), which encompass and clothe the soul from its head to its feet,

> The mitzvos are called garments, "royal garments," because they are makifim, encompassing levels: they surround and clothe the soul from head to foot, as clothing covers the body.

להיות צרורה בצרור החיים את[40] ה' ממש שעי"ז מעלה את הנפש כמו האדם כשהוא לבוש יכולין להמשיך אותו ע"י לבושו.

so that it be "bound up in the bond of life with Havayah," truly. Through this [the mitzvah] raises the soul, just as when a person is clothed, he can be drawn along by his garment.

> Clothed in the mitzvos, the soul is "bound up in the bond of life with Havayah." Just as one can pull a person along by his garment, the mitzvah, as a garment, lifts the soul with it.

13 וכן כצרור אבן במרגמה.[41] שע"י שצרור בחרט זורקין אותו למעלה יותר. הכלל שכל בחי' מקיף הוא העלאה למעלה.

So too, "like a stone bound in a sling": because it is bound in a pouch, it is thrown higher. The rule is that every level of makif is an elevation upward.

> A second image: a stone bound in a sling flies much higher than a stone thrown by hand. The Hebrew word for "bound" (tzeror) is the same as in "bound up in the bond of life," and the rule is that whatever encompasses a thing (a makif) lifts it upward. In Torah Ohr, Mishpatim (76a), the Alter Rebbe joins the two verses the same way: the soul is bound like a stone in a sling and so rises high into the source of life, through the "days" and garments of Torah and mitzvos.

ולכן לובשין טלית ותפלין קודם התפלה להמשיך בחי' מקיף[42] למעלה להעלות את נה"ב [נפש הבהמית] בתפלה כנודע שאין התחתון עולה למעלה עד שיורדת תחלה הארה מלמעלה. והתפלה היא עליית נה"ב [נפש הבהמית].

Therefore one puts on tallis and tefillin before prayer, to draw a level of makif above, so as to raise the animal soul in prayer; for, as is known, the lower does not rise upward until an illumination first descends from above. And prayer is the ascent of the animal soul.

> This is why tallis and tefillin, which are makifim, are put on before prayer: they draw an encompassing light that lifts the animal soul in prayer. The Mitteler Rebbe, quoted in the Kehot notes, sharpens the question: a soul can surely concentrate on G-d's unity in the Shema by itself, so why must tallis and tefillin come first? Because, as is known, the lower cannot rise until an illumination first comes down from above, and prayer is the animal soul's ascent.

ולכן התפלה היא נוסחא אחת בכל יום כל ימי חייו של אדם הקצובים לו ימי שנותינו בהם שבעים שנה[43] הם כפי נצוצות נפש הבהמיית שצריכין להעלות (משא"כ נפש האלהית היא נצחית) וכל יום נעשה בחי' חדשה.

Therefore prayer is one text every day, [for] all the days of a person's life that are allotted to him, "the days of our years are seventy years," correspond to the sparks of the animal soul that must be raised (which is not so with the G-dly soul, which is eternal); and each day a new aspect comes into being.

> Prayer keeps the same text every day of a person's life because each day of his allotted years corresponds to sparks of the animal soul that he must raise; the G-dly soul, by contrast, is eternal. Each day a new aspect of the animal soul comes into being.

וצריך להעלות גם אותו נצוץ שמתחדש והכל היא העלאה אחת (משא"כ לימוד התורה צריך דוקא ללמוד בכל יום דבר חדש)[44]

That spark too, which is newly formed, must be raised, and it is all one elevation (which is not so with the study of Torah: one must specifically learn something new every day).

> Each day's new spark must also be raised, but since every day's raising is the same kind of ascent, the same prayer serves. Torah study is different: one must learn something new every day.

ולכן כל המצות נקראות בשם צדקה[45] כי צדקה תרומם גוי[46]

Therefore all the mitzvos are called by the name tzedakah (charity), for "tzedakah raises up a nation."

> For the same reason all the mitzvos are called tzedakah (charity), because "tzedakah raises up a nation." Later in Miketz (Torah Ohr 42c) the Alter Rebbe says the same: doing the mitzvos, an ascent from below to their root, makes the light of the Torah shine, "for all the mitzvos are called tzedakah."

שע"י הצדקה וחסד שעושין למטה להחיות רוח שפלים[47] ועני חשוב כמת.[48] כן ויותר מכן לאין קץ נמשך רוח חיים מלמעלה מחיי החיים ב"ה להחיות מתים ממש

For through the tzedakah and kindness that one does below, to revive the spirit of the lowly, and a poor person is considered as dead, so, and infinitely more than this, a spirit of life is drawn down from above, from the Life of life, blessed be He, to revive those who are truly dead,

> Charity and kindness revive the spirit of the lowly, and a poor person is considered as though dead. In response, a spirit of life is drawn down from above, from G-d, the "Life of life," infinitely greater than the help given below, to revive those who are truly dead.

בבחי׳ ימין מקרבת[49] וימינו תחבקני[50] ממש באור המקיף שמלמעלה לרומם ולהעלות את הנפש למעלה מעלה באוא״ס [באור אין סוף] ב״ה ממש וזהו ענין נר מצוה:

in the manner of "the right hand draws near," and "His right hand embraces me," truly, with the encompassing light from above, to exalt and raise the soul higher and higher, into the Infinite Light, blessed be He, itself. And this is the matter of the lamp of a mitzvah.

This revival comes as the embrace of G-d's right hand, the hand that "draws near": an encompassing light from above that lifts the soul higher and higher, into the Infinite Light itself. This is what is meant by the lamp of a mitzvah.

SECTION 6 · ¶14–19

Torah is light

14 אך התורה אור[51] הוא המשכת אוא״ס [אור אין סוף] ב״ה מלמעלמ״ט [מלמעלה למטה].[52] והיא אור וגילוי[53] אוא״ס [אור אין סוף] ב״ה ממש שלמעלה מעלה מהשתלשלות שירידת והדרגת סדר השתלשלות היא בחי׳ העלם והתלבשות אוא״ס [אור אין סוף] ב״ה להיות התהוות מהות אחר מהות באופנים ומינים שונים.

But "Torah is light" is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from above to below. It is the light and revelation of the Infinite Light, blessed be He, itself, which is far above the chain of descending worlds (hishtalshelus); for the descent and gradation of the order of hishtalshelus is the level of concealment and enclothement of the Infinite Light, blessed be He, so that one entity after another may come into being, in different modes and kinds.

Torah works in the opposite direction: instead of raising the soul from below, it draws the Infinite Light down from above. It reveals the Infinite Light itself, which is far above the chain of worlds, while that chain, descending step by step, is a concealment of the Infinite Light, clothed layer upon layer so that each kind of creature can come into being. Yahel Or, quoted in the Kehot notes, reads the verse as one image: the mitzvah is the wick and the Torah is the light.

15 וכמ״ש ישת חשך סתרו[54] שהוא חשך והעלם ולא אור וגילוי. ועל התורה נאמר מגלה עמקות מני חשך.[55] וממעמקים קראתיך[56] הוי״ה.

As it is written, "He made darkness His hiding place": this is darkness and concealment, not light and revelation. And of the Torah it is said, "He reveals deep things out of darkness"; and: "From the depths I have called You, Havayah."

The chain of worlds is the "darkness" in which G-d hides, a concealment rather than a revelation. The Torah, by contrast, is described as revealing "deep things out of darkness," and the verse "From the depths I have called You" is brought alongside, with the same word for depth.

וזהו תכלית בריאת האדם להמשיך על נפשו אוא"ס [אור אין סוף] ב"ה שלמעלה מן ההשתלשלות.

And this is the purpose of the creation of man: to draw down upon his soul the Infinite Light, blessed be He, that is above the chain of descending worlds (hishtalshelus),

> The purpose of man's creation is to draw upon his own soul the Infinite Light that is above the whole chain of worlds.

להיות אור א"ס ב"ה שורה למטה כמו למעלה כמ"ש אני ראשון ואני אחרון[57] ומבלעדי אין אלהים. כלומר כשם שאני ראשון קודם שנבה"ע [שנברא העולם].

so that the Infinite Light, blessed be He, rests below as above, as it is written, "I am first and I am last, and besides Me there is no G-d." That is to say: just as "I am first," before the world was created,

> The aim is for the Infinite Light to rest below just as it does above. Isaiah's words "I am first and I am last" describe G-d as the same before the world and after it, and the maamar now explains how this applies to the time in between. Likkutei Torah, Vayikra (1d), which refers to this maamar, explains "I am last" as G-d's Malchus, clothed in the lower worlds where separate existence arises, and "I am first" as Chochmah, which is bittul; in the future this will be revealed below as above, "eye to eye."

16 ואחרון לאחר שנברא העולם. כן מבלעדי דהיינו באמצעות בשעת בריאת העולם יהי' [יהיה] אור א"ס ב"ה נמשך למטה שיהי' [שיהיה] בטול העולם במציאות כמו קודם שנברא ואחר שנברא והיינו ע"י התורה כי אורייתא מחכמה נפקת.[58, 59]

and "last," after the world was created, so "besides Me" (mibaladai), that is, in the middle, at the time of the world's creation, the Infinite Light, blessed be He, will be drawn down below, so that there will be the nullification (bittul) of the world in its existence, as before it was created and after it was created. And this is through the Torah, for "the Torah comes forth from Chochmah."

> Just as G-d is "first" before creation and "last" after it, "besides Me" refers to the time in between, while the world exists: then too the Infinite Light is to be drawn down, so that the world is nullified before Him as if it had not been created. This comes about through the Torah, because "the Torah comes forth from Chochmah," the level at which the Infinite Light is revealed.

17 וכמ"ש לכבודי בראתיו.[60] כבו"ד בגימטריא ל"ב[61] הם ל"ב נתיבות חכמה.[62] בראתיו בחי' תלמוד. יצרתיו בחי' משנה. ועשיתיו בחי' מקרא.

And as it is written, "For My glory (kevodi) I created it." Kavod (glory) is numerically thirty-two: these are the thirty-two paths of Chochmah. "I created it" is the level of Talmud; "I formed it" is the level of Mishnah; "and I made it" is the level of Scripture (Mikra).

> Isaiah's verse says that G-d created, formed and made [all things] "for My glory" (kevodi). The word kavod has the numerical value thirty-two (kaf 20, beis 2, vav 6, dalet 4), alluding to the "thirty-two paths of Chochmah"; the Zohar (Raaya Mehemna, Tzav), to which the Kehot note points, counts kavod as thirty-two. The three verbs, which echo the worlds of Beriah, Yetzirah and Asiyah, are matched here with Talmud, Mishnah and Scripture.

שכולם הם בבחי' חכמה ואור א"ס ב"ה שורה ומתגלה בחכמה[63] שאין שם שום הסתר פנים.

For all of them are on the level of Chochmah, and the Infinite Light, blessed be He, rests and is revealed in Chochmah, where there is no hiding of the Face at all.

> All three parts of the Torah stem from Chochmah, and in Chochmah the Infinite Light rests and is revealed without any concealment. The gloss in Tanya, chapter 35, explains why: the Infinite One is the true One, beside Whom nothing exists, and that is the level of Chochmah. So the Torah, in all its parts, carries an unhidden revelation of G-d.

18 ושם הוא בחי' אני ה' לא שניתי[64] כמו קודם שנברא העולם. ולכן רב יהודא דכולי תנויי' בנזיקין[65] הוה לזכות את הזכאי. ולחייב את החייב. להפריד ביניהם. בכדי להפריד החיצונים מהקדושה ויתפרדו כל פועלי און[66] כו'.

And there is the level of "I, Havayah, have not changed," as before the world was created. Therefore Rav Yehudah, all of whose learning was in [the order of] Nezikin, [learned] to acquit the innocent and to convict the guilty, to separate between them, in order to separate the external forces from holiness, and "all workers of iniquity shall be scattered," etc.

> In Chochmah, revealed through the Torah, G-d is "I, Havayah, have not changed," just as before creation. This explains Rav Yehudah, in whose days, the Talmud says, all study was in the order of Nezikin (civil and damages law): by ruling who is innocent and who is liable he separated between them, and so separated the external forces from holiness, that "all workers of iniquity shall be scattered."

ולכן היה פטור מן התפלה[67] לפי שהיתה תורתו אומנתו[68] כר' [כרבי] שמעון בן יוחאי וחביריו.

Therefore he was exempt from prayer, because his Torah was his occupation, like Rabbi Shimon ben Yochai and his colleagues.

> That is why Rav Yehudah was exempt from prayer, like Rabbi Shimon ben Yochai and his colleagues, whose Torah study was their whole occupation.

והיינו מפני שרב יהודא היה אדם גדול מאד עד שאמר עליו שמואל אין זה ילוד אשה[69] דאימתא דמאריה עליה שהי' [שהיה] בחינת ביטול לאוא"ס [לאור אין סוף] ב"ה שהמשיך עליו בק"ש [בקריאת שמע].

This was because Rav Yehudah was a very great man, so much so that Shmuel said of him, "This one is not born of a woman," for the awe of his Master was upon him: he was in a state of self-nullification (bittul) before the Infinite Light, blessed be He, which he drew upon himself in the recitation of the Shema.

> Rav Yehudah's greatness explains this: Shmuel said of him, "This one is not born of a woman," because the awe of his Master was upon him. He was in a state of bittul before the Infinite Light, which he drew upon himself through the Shema.

(כי מן הק"ש [הקריאת שמע] לא היה פטור ואפילו ר' [רבי] שמעון בן יוחאי וחביריו אלא מן התפלה)

(For he was not exempt from the recitation of the Shema; and even Rabbi Shimon ben Yochai and his colleagues [were exempt] only from prayer.)

> In parentheses the maamar adds that Rav Yehudah was not exempt from the Shema; even Rabbi Shimon ben Yochai and his colleagues were exempt only from prayer. The Shema, through which the bittul is drawn upon oneself, remains for everyone.

והיתה תורתו ג"כ בבחי' בטול ממש בבחי' ואשים דברי בפיך.[70] ודברי אשר שמתי בפיך[71] וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] מתניתין מלכתא.[72]

And his Torah, too, was in a state of true self-nullification, on the level of "And I have put My words in your mouth" and "My words which I have placed in your mouth," and as our Sages, of blessed memory, said, "The Mishnah is a queen,"

> Rav Yehudah's Torah study was itself bittul: G-d's words were, as it were, placed in his mouth, as the verses say. That is why the Sages call the Mishnah a "queen"; in Torah Ohr, Shemos (49b), the Alter Rebbe explains the image: the Mishnah is a work of refinement in Chochmah, sorting impure from pure and forbidden from permitted.

בחי' מלך שמצוה וגוזר שיהי' [שיהיה] הפסק כך[73] כי מלך במשפט יעמיד ארץ[74] לזכות את הזכאי כו'. שיש בי' בחי'. בחי' עבד שלומד כדי שידע רצון המלך.

the level of a king, who commands and decrees that the ruling shall be so, for "a king establishes the land through justice," to acquit the innocent, etc. For there are two levels: the level of a servant, who learns in order to know the king's will,

> The Mishnah is like a king who decrees that the ruling shall be so, for "a king establishes the land through justice." Toras Shmuel, quoted in the Kehot notes, explains that by acquitting and convicting in his study, Rav Yehudah brought about the same verdict above, "everything in its proper place." There are two kinds of learners: a servant, who studies to find out the king's will, and, as the next part says, a king.

19 ובחי' מלך שבעת לימודו הוא הגוזר ומצוה לעצמו כו' וז"ש [וזהו שכתוב] ויהי בישרון מלך[75] לפי ששכינה היתה מדברת[76] מתוך גרונו של משה.

and the level of a king, who at the time of his learning is himself the one who decrees and commands, etc. And this is what is written, "And there was a king in Yeshurun," because the Shechinah (Divine Presence) spoke from within Moshe's throat.

> The second kind of learner is like a king: as he studies, he himself decrees the law. The maamar applies "There was a king in Yeshurun" to Moshe, because the Shechinah spoke from his throat. In the maamar before this one (Torah Ohr 38a) the Alter Rebbe brings the same saying: G-d's speech, "says Havayah," spoke from Moshe's throat, and a person who reaches self-sacrifice at "One" in the Shema comes to "My words which I have placed in your mouth."

וכך ר' [רבי] שמעון בן יוחאי וחביריו ורב יהודא לפי מדרגתו.

And so too Rabbi Shimon ben Yochai and his colleagues, and Rav Yehudah according to his level.

> Rabbi Shimon ben Yochai and his colleagues, and Rav Yehudah at his own level, were the same: kings in their learning.

שכפי ערך בטול נפשו לאור א"ס ב"ה. ככה היתה המשכת אור א"ס ב"ה בתורתם ועבודתם. והמשנה המדברת בפיהם היא דבר ה' ממש. ועי"ז נמשך בטול העולם במציאות למטה כמו למעלה:

For in proportion to the self-nullification (bittul) of one's soul before the Infinite Light, blessed be He, so was the drawing down of the Infinite Light, blessed be He, into their Torah and their service. And the Mishnah that spoke from their mouths is truly the word of G-d. Through this, the nullification of the world in its existence is drawn down below as above.

> The more fully a person's soul is nullified before the Infinite Light, the more of that light is drawn into his Torah and service. So the Mishnah spoken by such sages is truly G-d's word, and through it the world's existence is nullified below just as it is above.

SECTION 7 · ¶20–21

Wick, oil and light together

20 והנה אור התורה הזה נאחז ומתחבר במצוה כי כל התורה שלפנינו הן תושב"כ [תורה שבכתב] ושבע"פ [ושבעל פה] עיקרן ויסודותן היא במצות

Now, this light of the Torah takes hold in the mitzvah and is joined to it, for the entire Torah before us, both the Written Torah and the Oral Torah, has its essence and foundations in the mitzvos.

> The light of the Torah takes hold in the mitzvah, as the flame takes hold in the wick, because the essence and foundation of the whole Torah, Written and Oral, is the mitzvos.

שע"ז נאמר ותמלא כדה ותעל.[77] כ"ד ספרין דאורייתא[78,79] כוי שהן בחי' כד שנשאב מים העליון[80] חכמה עלאה של א"ס ב"ה שהוא עד אין קץ ותכלית וע"ז נאמר והיו הדברים האלה[81] אשר אנכי מצוך. אנכי דייקא.

Of this it is said, "And she filled her jug and went up": "the twenty-four (kaf-dalet) books of the Torah," etc., which are the level of a jug (kad) with which the supernal water is drawn, the supernal Chochmah of the Infinite One, blessed be He, which is without end or limit. And of this it is said, "And these words which I (Anochi) command you shall be": "Anochi," specifically.

> Rivkah "filled her jug and went up": her jug (kad, whose letters stand for twenty-four) is the twenty-four books of Scripture, which draw the supernal waters, the infinite Chochmah of the Infinite One. That is why the verse says "these words which I (Anochi) command you": the commandments come from G-d's own "I." In Torah Ohr, Toldos (18a), the Alter Rebbe reads Rivkah's jug the same way and adds, as this maamar does, that the Torah is clothed in physical things, produce and offerings, so that through the mitzvos they are refined and "I (Anochi)" is revealed.

21 והמצוה היא הפתילה שמתלבשת בנפש השכלית והחיונית להעלותי ולקשרה באור התורה שהיא בחי' חכים ולא בחכמה ידיעא[82] הפך שכל אנושי ובה שורה א"ס ב"ה כמ"ש ה' בחכמה יסד ארץ.[83]

And the mitzvah is the wick, which clothes itself in the intellectual and vital soul, to raise it and bind it to the light of the Torah, which is the level of "wise, but not with a knowable wisdom," the opposite of human intellect, and in which the Infinite One, blessed be He, rests, as it is written, "Havayah founded the earth with wisdom."

> Now the image is completed: the mitzvah is the wick. It clothes itself in the person's intellectual and vital soul, to lift it and bind it to the light of the Torah, a wisdom unlike human wisdom, in which the Infinite One rests, as "G-d founded the earth with wisdom."

אך צריך להקדים התבוננות של נפש האלקית היא נר ה' נשמת אדם[84] כדי להיות ואהבת וגו' בכל לבבך[85] כי רוח אייתי רוח[86] ואמשיך רוח וכמ"ש אם ישים אליו לבו[87] וגו'

But one must first [engage in] the contemplation of the G-dly soul, which is "the lamp of Havayah, the soul of man," so that there will be "You shall love," etc., "with all your heart"; for "spirit brings spirit and draws down spirit," and as it is written, "If he sets his heart toward Him," etc.,

> First, though, the G-dly soul, "the lamp of Havayah," must contemplate, so that love "with all your heart" is aroused. As the Zohar says, a spirit from below brings and draws down a spirit from above; and Job's words "if he sets his heart toward Him," which in their plain sense speak of G-d setting His mind on man, are read here of a person who turns his heart to G-d.

עד שתהיה חכמה שבנפש החיונית בחי' השמן הנמשך אחר הפתילה של מצוה להתכלל ממש באור התורה שתתהפך ממש מהפוך אל הפוך משכל אנושי המושג לשכל חכמת התורה חכמת אלהית בחי' חכים ולא בחכמה ידיעא כו'

until the Chochmah in the vital soul becomes the level of the oil that is drawn after the wick of the mitzvah, to be truly included in the light of the Torah, so that it is truly transformed from one extreme to its opposite, from comprehended human intellect to the intellect of the wisdom of the Torah, divine wisdom, the level of "wise, but not with a knowable wisdom," etc.

> The goal is that the vital soul's Chochmah becomes the oil drawn after the wick of the mitzvah, until it is included in the light of the Torah. It is turned from one extreme to the other, from human reasoning into the divine wisdom of the Torah.

שלכן נתלבשה בענינים גשמיים וכל ענינים גשמיים כלולים בה כמו כל צמח האדמה ופרי העץ בסדר זרעים. וכל בעלי חיים בסדר קדשים.

This is why [the Torah] is clothed in physical matters, and all physical matters are included in it, such as all that grows from the ground and the fruit of the tree, in the order of Zeraim (Seeds), and all living creatures, in the order of Kodashim (Holy Things).

> This is why the Torah is clothed in physical matters: its order of Zeraim (Seeds) deals with everything that grows from the ground and with the fruit of the tree, and its order of Kodashim (Holy Things) with animals.

כדי לברר ולהפך הכל בקדושה. וימלא כבוד[88] ה' את כל הארץ הלזו הגשמית כו':

[This is] in order to refine everything and transform it into holiness: "And the glory of Havayah shall fill all the earth," this physical [earth], etc.

> All this is so that everything physical can be refined and turned into holiness, until "the glory of Havayah fills all the earth," this physical earth.

SECTION 8 • ¶22–23

The opening verse explained

22 וזהו המגביהי לשבת.[89] פי' המגביה י' הוא י' שבה' שהדל"ת הוא בחי' דלית. דלית ליה מגרמיה כלום נעשה[90] ה' ע"י היו"ד[91] שבתוכה

And this is [the meaning of] "Who raises high to sit." The explanation: hamagbihi means "raises the yud (י)," the yud that is in the heh (ה). For the dalet (ד) is the level of dalis ("there is not"): "it has nothing at all of its own"; it becomes a heh through the yud within it.

> The maamar returns to its opening verse. It reads hamagbihi ("Who raises high") as hamagbiah yud, "Who raises the yud": the letter heh (ה) is a dalet (ד) with a small yud inside it. The dalet suggests dalis, "there is not," what "has nothing of its own"; it becomes a heh only through the yud within it. Likkutei Torah, Shelach (44d), quotes these lines, and Pardes Rimonim, to which the Kehot note points, brings from the Zohar that the Shechinah is called dalet when she is poor.

והיינו בחי' המצוה שמצדק נעשה צדקה. וצדקה תרומם גוי[92] ע"י שמגביה את בחי' היו"ד שבה' למעלה מעלה באוא"ס [באור אין סוף] ב"ה ממש.

And this is the level of the mitzvah, for from tzedek (צדק) comes tzedakah (צדקה); and "tzedakah raises up a nation," by raising the level of the yud in the heh higher and higher, into the Infinite Light, blessed be He, itself.

> This is the work of the mitzvah: tzedek (צדק), "righteousness," becomes tzedakah (צדקה), "charity," by gaining a heh. And "tzedakah raises up," because it lifts the yud within that heh higher and higher, into the Infinite Light itself.

לשבת להיות בחי' מכון לשבתך[93] דהיינו שתהא שם השראת אוא"ס [אור אין סוף] ב"ה ממש שהיא בחי' ישיבה

"To sit": to be the level of "a place for Your dwelling," that is, that there be there the resting of the Infinite Light, blessed be He, itself, which is the level of sitting,

> "To sit" means to become "a place for Your dwelling," where the Infinite Light itself comes to rest. Sitting is the image for that resting.

דהיינו בחי' ירידה והשפלה אצלו כביכול וכמ"ש וישב ה' מלך לעולם.[94] כי להיות מלך לעולם היא בחי' ישיבה והשפלה כי על מי ימלוך כו'.

that is, a level of descent and lowering on His part, as it were; as it is written, "Havayah sits as King forever (le'olam)." For to be King over the world (le'olam) is the level of sitting and lowering, for over whom would He reign? etc.

> Sitting is a lowering, as a king sits on his throne: for G-d, as it were, to be King over the world is a descent, since a king needs people over whom to reign. So "Havayah sits as King" describes G-d lowering Himself to rule the world; and le'olam means both "forever" and "over the world."

23 וזו היא העלאה שע"י המצות ממטה למעלה. אבל התורה אור היא המשכה מלמעלה למטה המשפילי לראות בשמים[95] תושב"כ [תורה שבכתב]. ובארץ תושבע"פ [תורה שבעל פה].

And this is the elevation that comes through the mitzvos, from below to above. But "Torah is light" is a drawing down from above to below: "Who lowers [Himself] to see in the heavens," the Written Torah, "and on the earth," the Oral Torah.

> All this is the ascent from below to above that the mitzvos bring about. The Torah is the opposite movement, a drawing down from above to below, and that is the second half of the verse: "Who lowers [Himself] to see in the heavens" is the Written Torah, "and on the earth" is the Oral Torah.

ושם הוא לראות בחי' ראיה והתגלות אוא"ס [אור אין סוף] ב"ה למטה כמו למעלה.

And there it is "to see": the level of sight and of the revelation of the Infinite Light, blessed be He, below as above.

> In the Torah the Infinite Light is not only understood but "seen": it is revealed below as clearly as above.

ולא בחי' שמע ישראל[96] דהיינו התבוננות שבנפש האלהית שהיא בחי' שמיעה בלבד אלא כמ"ש כי עין בעין יראו[97] וגו':

[It is] not the level of "Hear, O Israel," that is, the contemplation in the G-dly soul, which is only the level of hearing, but rather, as it is written, "For they shall see eye to eye," etc.

> This goes beyond "Hear, O Israel," the G-dly soul's contemplation, which is only like hearing about something rather than seeing it. The Torah brings a revelation like sight, as in the promise "For they shall see eye to eye."

IN ONE'S AVODAH

Before prayer one puts on tallis and tefillin, drawing an encompassing light that lifts the animal soul, and then contemplates in the Shema how all creation comes from G-d's word alone, until the G-dly soul's love kindles even the animal soul's mind and feelings. Alongside this one keeps the mitzvos, especially charity, which lift the soul beyond what understanding reaches, and studies Torah each day, learning something new, so that the Infinite Light is drawn down into one's life.

QUESTIONS FOR DISCUSSION

1. Why is the wick, and not the oil, the essential part of the lamp, and what does that say about the role of the G-dly soul?
2. How, according to the maamar, can the evil inclination come to love G-d, and why does the change begin in its intellect?
3. How does the way the mitzvos raise the soul differ from the way the Torah draws G-d's light down?
4. Why is prayer the same every day, while Torah study must bring something new each day?
5. What is the difference between learning Torah as a servant and learning it as a king, and how does Rav Yehudah's bittul explain it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **מי כה' אלקינו**

The psalmist: "Who is like Havayah our G-d, Who is enthroned on high?" In the maamar's words, "Who raises [Himself] high to sit." At its end the maamar reads "raises high" (hamagbihi) as the ascent brought about by the mitzvos. (context: Steinsaltz Tanakh)

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

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

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KEHOT'S NOTE

תהלים קיג, ה.

2 **מי כה' אלקינו המגביהי**

One manuscript records that this maamar was said on Shabbos Chanukah in Liadi in the year 5567, which suits its theme of the lamp.

KEHOT'S NOTE

באחד מכת"י מצויין שנאמר שבת חנוכה בליאדי שנת תקס"ז. וראה מפתח המאמרים בסה"מ תקס"ז הערה 13. ראה גם מאמרי הצ"צ הנחות תרט"ו ע' קצט. נתבאר בהמשך יונתי פרק ד' סה"מ תר"ם ע' תצא. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הגהות נדפסו ביהל אור ע' תלח ואילך. קיצור באוה"ת בראשית כרך ה תתקלא, א. תתקלב, א. כרך ז תתסב, ב. לכללות מאמר זה ראה מאמרי אדה"א בראשית ע' שסא, והביאור שבתו"א נכלל שם. ד"ה זה נזכר לקמן קיד, א. לקו"ת ויקרא א, ד. ואילך. הסוגריים בהמאמר נמצאים גם בכתב יד שנכתב בחיי אדה"ז 1824.

3 **המשפילי לראות בשמים ובארץ**

"Who lowers [Himself] to see in the heavens and on the earth," G-d looking down on all below. At the end of the maamar this is read as the Torah, Written and Oral, drawing G-d's light down. (context: Steinsaltz Tanakh)

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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4 **כי נר מצוה ותורה אור**

The father's instruction in Proverbs: "For a mitzvah is a lamp, and Torah is light, and the rebukes of discipline are the way of life." The maamar explains the mitzvah as the wick of a lamp and the Torah as its light. (context: Steinsaltz Tanakh)

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג. ראה סה"מ תר"מ ח"ב ע' תצא ועי' תשיב (בהנחת כ"ק אדמו"ר מהורש"ב).

5 **נר הוי' נשמת אדם**

"The lamp of Havayah is the soul of man, searching all the inner chambers." In its plain sense G-d searches a person's inner life by the light of his own spirit. The maamar asks in what sense the soul is a lamp. (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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KEHOT'S NOTE

משלי כ, כז.

PARAGRAPH 3

6 **ואהבת וגו' בכל לבבך בב' יצריך**

From the Shema, Moshe to Israel: "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar sets out to explain how "all your heart" includes the evil inclination. (context: Steinsaltz Tanakh)

Deuteronomy 6:5 דברים ו':ה'

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

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

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Berakhot 54a:6–7 ברכות נ"ד א:ו'-ז'

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ וְגוֹ'". "בְּכָל לְבָבְךָ" — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. "וּבְכָל מְאֹדֶךָ" — בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר: "בְּכָל מְאֹדֶךָ" — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח שֶׁהוּא מְכוּוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. וְלֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, וּבְפוּנְדָּתוֹ, וּבְאָבָק שֶׁעַל רַגְלָיו. ...

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

דברים ו, ה. ברכות נד, א.

7 אך הענין . . כי ה' הוא אלקינו

This passage of the maamar, from "But the matter is this" to "that Havayah is our G-d," is quoted in Or HaTorah on Balak.

KEHOT'S NOTE

מובא באוה"ת בלק ע' תתקנב.

8 יצ"ט ויצה"ר

Yahel Or proves from the Talmud (Yoma 69b, "this is the might of His might, that He conquers His inclination") and from Avos ("Who is mighty? One who conquers his inclination") that the emotive attributes are called the good and evil inclinations; applied to G-d, the "inclination" is the attributes of Atzilus, Chesed and Gevurah.

Yoma 69b:15 יומא ס"ט ב:ט"ו

אֲתוֹ אִינְהוּ וְאָמְרוּ: אַדְּרַבָּה, זוֹ הִיא (גְּבוּרַת) גְּבוּרָתוֹ: שֶׁכּוֹבֵשׁ אֶת יִצְרוֹ — שְׁנוֹתֵן אֶרֶךְ אַפַּיִם לְרְשָׁעִים. וְאֵלּוּ הֵן נוֹרְאוֹתָיו — שֶׁאִלְמָלֵא מוֹרָאוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא הֵיאַךְ אוּמָּה אַחַת יְכוֹלָה לְהִתְקַיֵּים בֵּין הָאוּמּוֹת?

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

KEHOT'S NOTE

ביהל אור ע' תלח מביא ראי' שהמדות נק' יצ"ט ויצה"ר מגמרא יומא סט, ב: "זוהי גבורת גבורתו שכובש את יצרו כו', ופרש"י ומאריך אפו כו' וזהו ע"ד המבואר באבות רפי"ד איזהו גבור כו', וקשה איך שייך חלילה יצר אצלו ית', ולפמ"ש שזהו המדות א"ש דהיינו בחי' המדות דאצילות חו"ג נק' יצרו והוא כובשו ע"י מדת א"א כו'".

PARAGRAPH 4

9 כי נה"א עיקרה היא נפש המשכלת

There, at the start of the maamar "Im Bechukosai," the Alter Rebbe brings from Etz Chaim that the intellectual soul (nefesh hasichlis) is the tzelem that joins the form and the matter, the G-dly soul and the animal soul, so as to refine; the animal soul itself is like a simple animal, and the intellectual soul is of nogah, a mixture of good and evil.

KEHOT'S NOTE

ראה לקו"ת בחוקותי מז, ג ובמ"מ לשם.

10 והמדות . . הן הנקראות בשם יצ"ט

The note says that the G-dly soul has emotive attributes too, but there they are the level of mochin that relates to the attributes, and refers to these two maamarim of 5670 for a full treatment.

KEHOT'S NOTE

גם בנה"א יש מדות, אלא שם המדות הם בחי' מוחין השייכים למדות (ד"ה אלה המשפטים, וזאת התרומה עת"ר ע"ש בארוכה). ראה בקיצורים והערות לתניא ע' פה (הוצאה חדשה ע' ##).

PARAGRAPH 5

11 וכן עיקר נה"ב היא המשכלת ומשגת גשמיות עוה"ז

At the end of 13b the Alter Rebbe explains that man is rooted in the world of Tikkun, whose essence is Chochmah, while the shattering of the vessels was in the seven attributes of Tohu; since those included the power of intellect, the animal soul, taken from kelipas nogah of the shattering, also thinks and grasps.

KEHOT'S NOTE

ראה לקו"ת צו יג, סע"ב.

12 חכים ולא בחכמה ידיעא

In Eliyahu's prayer in the second introduction to the Tikkunei Zohar, G-d is addressed as "wise, but not with a knowable wisdom." The maamar uses the phrase for the supernal wisdom in which the G-dly soul is rooted.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 6

13 והשכל המושכל . . הוא שקר

This passage, that physical human reasoning is falsehood compared with divine wisdom, is cited there.

KEHOT'S NOTE

מובא בביאוה"ז להצ"צ כרך ב ע' תתקג. ע"ש.

14 שהיא חכמת אמת

Or HaTorah adds that even the philosophers held that G-dliness cannot be grasped by human reason, citing "Can you find out G-d by searching?" and Chovos HaLevavos (end of Shaar HaYichud), and noting that the mind cannot picture how nothing, not even space, exists beyond the dome of the heavens; this shows how limited the intellect is in grasping the spiritual.

KEHOT'S NOTE

ראה באוה"ת דרושים לסוכות ע' א'תשטז שמוסיף ע"ז "וכמ"ש ג"כ גבי חכמי המחקר שאלקות אינו מושג בשכל אנושי כלל כמו שהאבן היא פחותה משתשיג בשכל כך השכל כו' ועז"נ החקר אלוה תמצא ע' בח"ה סוף שער היחוד כיון שנמנע משכלינו להשיג כו' וכמו שהוכיחו בראיות ברורות שמחוץ לכיפת השמים אין שום מקום ואויר כלל, ובשכל להשיג זה איך ומה הוא א"א שיושג בשום אופן כלל וזה מורה שהשכל קצרה ידו מאד להשיג חכמת הרוחניות" ע"ש.

15 הנק' בשם יצה"ר

The note points here on why the emotions born of physical reasoning are called the evil inclination.

KEHOT'S NOTE

ע' בהערות וקיצורים לתניא ע' פא. ובספר המאמרים תש"א ע' קטו, וביהל אור ע' תלח.

16 "You shall love Havayah your G-d with all your heart." The maamar takes "all your heart" to include the animal soul's

emotions, which are first subdued and then won over.

Deuteronomy 6:5 דברים ו׳:ה׳

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

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

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PARAGRAPH 7

17 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar reads "Hear" as "understand" and explains "our G-d" as the power of creation drawn from Havayah.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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18 שמע לשון הבנה

The Idra Rabba describes the ears as opening from a chamber of the brain, and calls both the ear and the heart places of discernment. The Kehot note cites it for reading "Hear" as understanding.

Zohar III, 138b זח״ג קלח,

KEHOT'S NOTE

ראה זח״ג קלח, ב. מאמרי אדה״א בראשית ע׳ שעד "והוא להיות הבחנה טוב במוח ולב כמו השמע לאזניך כוי".

19 פי' אלקינו הוא ענין ההתהוות בחי' ממכ״ע וסוכ״ע

Or HaTorah explains: "our G-d" means our strength and our life-force, the light that fills and the light that encompasses all worlds; "Havayah our G-d" are Chochmah and Binah, and Binah is the source of both.

KEHOT'S NOTE

באוה״ת בלק שם "אלקינו כוחינו וחיותינו והוא ענין ממכ״ע וסוכ״ע היינו כי הוי׳ אלקינו הוא חכמה ובינה אשר בינה הוא סוכ״ע וממכ״ע". וכ״ה ביהל אור ע׳ תמ ושם יש הג״ה לכאן.

PARAGRAPH 8

20 והתהוות זו נמשך תמיד יש מאין

The note refers to the Mitteler Rebbe's parallel discussion of the continuous bringing into being of something from nothing.

KEHOT'S NOTE

ראה מאמרי אדה״א בראשית ע׳ שעד.

21 אתה הוא קודם שנבה״ע

That passage also cites "I, Havayah, have not changed" and "You are He before the world was created, and You are He," and explains that G-d is not like the soul, which is affected by what happens to the body because it is truly clothed within it.

KEHOT'S NOTE

בתפלת השחר. וראה לעיל לו, א ובהנסמן לשם.

PARAGRAPH 10

22 ושם שייך כח הפועל

Yahel Or refers, on this statement, to three discussions in Likkutei Torah.

KEHOT'S NOTE

ביהל אור ע׳ תמ מציין לעיין בלקו״ת בד״ה ה' לי בעוזרי פי״א. ובד״ה כי תצא דרוש הראשון ספ״ב. ובד״ה כי תצא דרוש השני פ״ב. וראה בארוכה במאמרי אדה״א בראשית ע׳ שעח ואעפ״י שבכל מעשה בראשית נאמר בהם כמו ענין כח בעשי׳ ופעולה גשמיית ע״ש.

23 בדבר ה' שמים נעשו

The psalmist praises G-d's creation: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The maamar uses it to show that creation is an act of speech, the level of Malchus. (context: Steinsaltz Tanakh)

Psalms 33:6 תהילים ל״ג:ו׳

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו. "נעשו בפו״מ כי הוא אמר ויהי כו׳ הוא ציוה באותיות מח׳ שבדיבור דבר מלך שלטון כו׳ שגוזר ומקיים, ונמצא בחי׳ המעשה שנק׳ כח הפועל האלקי בעשי׳ ממש". — מאמרי אדה״א בראשית ע׳ שעח ואילך בארוכה.

24 דבר מלך שלטון

Koheles on the king's power: "For the word of a king is sovereign; who can say to him, What are you doing?" A king's will is carried out by his word alone, as G-d creates through His Malchus. (context: Steinsaltz Tanakh)

Ecclesiastes 8:4 קהלת ח׳:ד׳

בַּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מַה־תַּעֲשֶׂה׃

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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KEHOT'S NOTE

קהלת ח, ד.

25 וכאשר יעמיק . . אזי תבטל הנפש החיונית מהשכלתה בגשמיות

Yahel Or explains that this is the refinement of the Chochmah and Binah of kelipas nogah, the good and evil of the Tree of Knowledge, which is easier than refining the emotive attributes because the shattering of the vessels was mainly in the seven lower Sefiros, so these are more easily nullified before holiness.

KEHOT'S NOTE

היינו בירור חו״ב שבק״נ בירור עה״ד טו״ר, דלכאורה בירור זה בקל יותר מבירור המדות כו׳ כי עיקר שבהי״כ הי׳ בז״ת משא״כ בג״ר ולכן בקל יותר הם מתבטלים לגבי קדושה כו׳ — יהל אור ע׳ תמ.

26 **אהבה עזה כרשפי אש**

"For love is fierce as death… its flashes are flashes of fire." The maamar takes the image for the fierce love born of contemplation.

Song of Songs 8:6 שיר השירים ח':ו'

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

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

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27 **נכספה וגם כלתה נפשי**

The psalmist longing for the Temple: "My soul longs, indeed it is consumed, for the courts of Havayah." The maamar cites it for the love that longs until the soul is consumed. (context: Steinsaltz Tanakh)

Psalms 84:3 תהילים פ"ד:ג'

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

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

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KEHOT'S NOTE

תהלים פד, ג.

28 **מלכותך מכ"ע**

"Your kingship is the kingship of all worlds." It shows that G-d's relation to all the worlds is that of kingship.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, י"ג.

PARAGRAPH 11

29 **ועמך לא חפצתי בארץ**

Asaf, after struggling with the success of the wicked, says to G-d: "Whom have I in heaven? And with You I desire nothing on earth." It expresses a longing that leaves room for no other desire. (context: Steinsaltz Tanakh)

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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

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KEHOT'S NOTE

תהלים עג, כה.

30 **כלה שארי ולבבי**

"My flesh and my heart are consumed; G-d is the rock of my heart and my portion forever." The maamar reads "consumed" as the soul being consumed in love, like oil in a flame.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

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

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31 **ואזי תהי' החכ' שבנפש החיונית כשמן**

Yahel Or identifies the "Chochmah in the vital soul" as the Chochmah of nogah, as the biur (the explanation of this maamar) says.

KEHOT'S NOTE

היינו חכמה דנוגה כמ"ש בהביאור — יהל אור ע' תמ.

32 **נר ה' נשמת אדם**

"The lamp of Havayah is the soul of man." Here the soul is the wick that joins the flame of love to the oil, the animal soul.

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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33 **ואהבת וגו' בכל לבבך**

"You shall love Havayah your G-d with all your heart," read as both inclinations; the animal soul's transformed love fulfills it.

Deuteronomy 6:5 דברים ו':ה'

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

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

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34 **צעק לבם**

In the lament over Jerusalem: "Their heart cried out to G-d." The maamar uses the phrase for the cry of a heart whose own fire has been turned toward G-d. (context: Steinsaltz Tanakh)

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פּוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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bound in a sling flies higher, as the soul is lifted by the mitzvah that surrounds it. (context: Steinsaltz Tanakh)

Proverbs 26:8 משלי כ״ו:ח׳

כִּצְרוֹר אֶבֶן בְּמַרְגֵּמָה כֵּן־נוֹתֵן לִכְסִיל כָּבוֹד׃

As a small stone in a heap of stones, So is he that giveth honour to a fool.

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KEHOT'S NOTE

משלי כו, ח. ראה לקמן עו, א. לקו״ת אחרי כו, ב. דרושים ליוהכ״פ סט, ד. ובארוכה מאמרי אדה״ז כתובים (הוצאה א) ע׳ טו ואילך. וביהל אור מציין ״וז״ש במשנה רפ״ד דאבות שמצוה גוררת מצוה כו״. בסה״מ תרכ״ז ע׳ לג מציין לכאן.

42 טלית ותפלין . . בחי׳ מקיף

The note again refers to this maamar, here on tallis and tefillin as makifim.

KEHOT'S NOTE

ראה ד״ה לולב וערבה תרס״ו הנ״ל. יהל אור ע׳ תמ. ״דודאי יש בכח הנשמה באדם לכוון בק״ש ביחו״ע בכוונה ורעותא דלבא כו׳, ולמה הוצרך להקדים בתחלה מצות טו״ת דוקא כו״ — מאמרי אדה״א בראשית ע׳ שצד.

43 ימי שנותינו בהם שבעים שנה

Moshe's prayer: "The days of our years are seventy years." The maamar says the days allotted to a person correspond to the sparks of the animal soul he must raise. (context: Steinsaltz Tanakh)

Psalms 90:10 תהילים צ׳:י׳

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה׃

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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44 ללמוד בכל יום דבר חדש

Among the commandments, the Zohar lists the duty to toil in Torah and to increase it every day, to rectify one's soul and spirit. The Kehot note gives it as the source for learning something new each day.

Zohar I, 12b זח״א יב, ב

KEHOT'S NOTE

זח״א יב, ב. לקוטי שיחות ח״ד ע׳ 1163. ובלקו״ש חי״ט ע׳ 386 הערה 45: ״וראה אגה״ק סכ״ו (קמה, א). הל׳ ת״ת לאדה״ז פ״ב ס״ב״ ע״ש. וראה שם ע׳ 373.

45 כל המצות נקראות בשם צדקה

There the Alter Rebbe explains that doing the mitzvos, an ascent from below to their root, causes the light of the Torah to shine, "for all the mitzvos are called tzedakah," as it is written, "and it will be tzedakah for us if we keep to do all this mitzvah."

KEHOT'S NOTE

להלן מב, ג.

PARAGRAPH 12

35 שהמצוה יש לה סגולה פרטית

The note points there on the special virtue of the mitzvah.

KEHOT'S NOTE

ראה אוה״ת פי׳ מטות ע׳ א׳רעא.

36 ועניין נר של המצוה . . להעלות את נה״ב

Yahel Or has a gloss on this passage.

KEHOT'S NOTE

ביהל אור ע׳ תמה יש הגה״ה לכאן.

37 ולקשרה באוא״ס ב״ה

The note refers to this maamar on binding the soul to the Infinite Light through the mitzvah.

KEHOT'S NOTE

ראה ד״ה לולב וערבה בהמשך תרס״ו.

38 כי המצות הם לבושין . . זורקין אותו למעלה יותר

This passage, from "For the mitzvos are garments" to "it is thrown higher," is quoted in Or HaTorah on Nach.

KEHOT'S NOTE

מובא באוה״ת נ״ך כרך א ע׳ לא.

39 את — כמא׳ אק״ב בקדש העליון

The Mitteler Rebbe explains at length that this holiness is the very highest holiness, above all the higher levels of holiness.

KEHOT'S NOTE

בארוכה במאמרי אדה״א בראשית ע׳ שצא: ובחי׳ קדושה זו דהיינו קדושה העליונה ביותר שלמעלה מכל בחי׳ קדושו׳ העליונות ע״ש.

40 צרורה בצרור החיים את ה׳

Avigail's blessing to David, who was fleeing Shaul: "the soul of my lord shall be bound up in the bond of life with Havayah your G-d," and his enemies' souls flung away as from a sling. The maamar applies it to the soul clothed in the mitzvos. (context: Steinsaltz Tanakh)

I Samuel 25:29 שמואל א כ״ה:כ״ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה׳ אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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PARAGRAPH 13

41 כצרור אבן במרגמה

"Like one who binds a stone in a sling, so is one who gives honor to a fool." The maamar uses only the image: a stone

right hand is the encompassing light that lifts the soul. (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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PARAGRAPH 14

51 **אך התורה אור**

Yahel Or suggests reading "and Torah is light" as one image: the mitzvah is the wick and the Torah is the light, and discusses it at length.

KEHOT'S NOTE

ביהל אור ע׳ תמא "והנה יש לפרש ותורה אור דהמצוה היא הפתילה והתורה היא אור" ע״ש באורכה.

52 **התורה . . מלמעלמ״ט**

The note refers to this maamar, near its end, on Torah as a drawing down from above to below.

KEHOT'S NOTE

ראה ד״ה זה היום תרנ״ז קרוב לסופו. ראה יהל אור ע׳ תמא שיש הגה״ה לכאן.

53 **והיא אור וגילוי אוא״ס ב״ה ממש . . ולא אור וגילוי**

This passage, from "It is the light and revelation" to "not light and revelation," is quoted in Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא באוה״ת ויקרא כרך ב ע׳ תרפו.

PARAGRAPH 15

54 **ישת חושך סתרו**

David's song of deliverance pictures G-d hidden in storm clouds: "He made darkness His hiding place." The maamar applies it to the chain of worlds, which conceals the Infinite Light. (context: Steinsaltz Tanakh)

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

55 **מגלה עמקות מני חשך**

Job on G-d's power: "He reveals deep things out of darkness, and brings the shadow of death to light." The maamar applies it to the Torah, which reveals the hidden Infinite Light. (context: Steinsaltz Tanakh)

Job 12:22 איוב י״ב:כ״ב

מְגַלֶּה עֲמֻקוֹת מִנִּי־חֹשֶׁךְ וַיֹּצֵא לָאוֹר צַלְמָוֶת׃

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

46 **צדקה תרומם גוי**

"Righteousness (tzedakah) raises up a nation." The maamar reads tzedakah as charity, the name for all the mitzvos, which raise the soul.

Proverbs 14:34 משלי י״ד:ל״ד

צְדָקָה תְרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד. נסמן לעיל א, ב.

47 **להחיות רוח שפלים**

G-d says through Isaiah that He dwells on high and also with the crushed and lowly, "to revive the spirit of the lowly and to revive the heart of the crushed." Kindness to the poor below is matched by G-d's reviving of the soul from above. (context: Steinsaltz Tanakh)

Isaiah 57:15 ישעיהו נ״ז:ט״ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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48 **ועני חשוב כמת**

The Talmud counts the poor person among four who are considered as dead. The Kehot note also points to passages in the Zohar with this saying.

Nedarim 64b:6 נדרים ס״ד ב:ו׳

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל אָדָם שֶׁאֵין לוֹ בָּנִים — חָשׁוּב כְּמֵת, שֶׁנֶּאֱמַר: "הָבָה לִי בָנִים וְאִם אַיִן מֵתָה אָנֹכִי". וְתַנְיָא, אַרְבָּעָה חֲשׁוּבִין מֵת: עָנִי, וּמְצוֹרָע, וְסוֹמֵא, וּמִי שֶׁאֵין לוֹ בָּנִים. עָנִי — דִּכְתִיב: "כִּי מֵתוּ כָּל הָאֲנָשִׁים". מְצוֹרָע — דִּכְתִיב: "אַל נָא תְּהִי כַּמֵּת". וְסוֹמֵא — דִּכְתִיב: "בְּמַחֲשַׁכִּים הוֹשִׁיבַנִי כְּמֵתֵי עוֹלָם". וּמִי שֶׁאֵין לוֹ בָּנִים — דִּכְתִיב: "הָבָה לִי בָנִים וְאִם אַיִן מֵתָה אָנֹכִי".

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Zohar II, 119a זח״ב קיט, א

Zohar III, 33b זח״ג לג, ב

KEHOT'S NOTE

נדרים סד, ב. זח״ב קיט, א. קנח, ב. זח״ג לג, ב ועוד.

49 **ימין מקרבת**

"Let the left hand always push away and the right hand draw near." The maamar uses "the right hand draws near" for G-d's kindness that draws the soul close.

Sotah 47a סוטה מ״ז א

50 **וימינו תחבקני**

The beloved, longing: "His left hand is under my head, and his right hand embraces me." The embrace of the

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KEHOT'S NOTE

איוב יב, כב.

56 **וממעמקים קראתיך**

"A song of ascents: From the depths I have called You, Havayah," from a pit of distress and from the depths of the heart. It is cited alongside the Torah's revealing of "deep things." (context: Steinsaltz Tanakh)

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה':

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

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KEHOT'S NOTE

תהלים קל, א. ביהל אור ע' תמא יש הגה"ה "ע' בד"ה באתי לגני בפי' עמקו מחשבותיך שזהו ענין ממעמקים כו'".

57 **אני ראשון ואני אחרון**

G-d, King and Redeemer of Israel, says through Isaiah: "I am first and I am last, and besides Me there is no G-d." The maamar reads it as G-d being equally present before creation, after it, and in between. (context: Steinsaltz Tanakh)

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים:

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

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KEHOT'S NOTE

ישע' מד, ו. ראה יהל אור ע' תמא "אני ראשון ואני אחרון כו' זהו ענין אמת" ע"ש. בלקו"ת ויקרא א, ד ואילך מציין לכאן.

PARAGRAPH 16

58 **אורייתא מחכמה נפקת**

Kehot's note points to Zohar II, 121a for these words.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

59 **אורייתא מחכמה נפקת**

The Zohar (Yisro) states, "The Torah came forth from supernal Chochmah." The Kehot note cites Zohar 2:121a and also points to this passage.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

PARAGRAPH 17

60 **לכבודי בראתיו**

G-d, promising to gather Israel's exiles: "Everyone called by My name, for My glory I created him, formed him, and also made him." The maamar matches the three verbs with Talmud, Mishnah and Scripture. (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.

61 **כבו"ד בגימטריא ל"ב**

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

KEHOT'S NOTE

זהר ח"ג לג, א.

62 **ל"ב נתיבות חכמה**

Sefer Yetzirah opens with the "thirty-two wondrous paths of wisdom" through which G-d created His world. The maamar links them to the "glory" for which all was created.

Sefer Yetzirah 1:1 ספר יצירה א:א'

בשלשים ושתים נתיבות פליאות חכמה חקק יה ה' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנון רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 ;סְפָר) Sippur סִפּוּר; and 3) Sapher סֵפֶר which are in Him one and the same.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

63 **ואור א"ס ב"ה שורה ומתגלה בחכמה**

The gloss explains, as the Alter Rebbe heard from his teacher, why the Infinite Light unites even with Atzilus only by first being clothed in Chochmah: the Infinite One is the true One, beside Whom there is nothing, and that is the level of Chochmah.

KEHOT'S NOTE

ראה תניא פרק לה בהגה"ה.

PARAGRAPH 18

64 **אני ה' לא שניתי**

G-d tells Israel through Malachi: "For I, Havayah, have not changed." The maamar applies it to the revelation in

Chochmah, where G-d is as before creation. (context: Steinsaltz Tanakh)

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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KEHOT'S NOTE

מלאכי ג, ו.

65 רב יהודה דכולי תנויי בנזיקין

The Talmud says that in Rav Yehudah's years all their study was in Nezikin, while later generations studied all six orders. The maamar explains why his learning centered on these laws.

Berakhot 20a:4 ברכות כ׳ א:ד׳

... אי מִשּׁוּם תַּנּוּיֵי, בִּשְׁנֵי דְּרַב יְהוּדָה כּוּלֵּי תַּנּוּיֵי בִּנְזִיקִין הֲוָה, וַאֲנַן קָא מַתְנִינַן שִׁיתָּא סִדְרֵי. וְכִי הֲוָה מָטֵי רַב יְהוּדָה בְּעוּקְצִין, הָאִשָּׁה שֶׁכּוֹבֶשֶׁת יָרָק בַּקְּדָרָה, וְאָמְרִי לַהּ זֵיתִים שֶׁכְּבָשָׁן בְּטַרְפֵּיהֶן טְהוֹרִים, אָמַר: הֲוָיוֹת דְּרַב וּשְׁמוּאֵל קָא חָזֵינָא הָכָא. וַאֲנַן קָא מַתְנִינַן בְּעוּקְצִין תְּלֵיסַר מְתִיבָתָא, וְאֵילּוּ רַב יְהוּדָה כִּי הֲוָה שָׁלֵיף חַד מָסָאנֵיהּ, אָתֵי מִטְרָא, וַאֲנַן קָא מְצַעֲרִינַן נַפְשִׁין וּמְצָוְחִינַן קָא צָוְחִינַן, וְלֵית דְּמַשְׁגַּח בַּן.

Rab Pappa asked Abbai : How were our predecessors different from us that miracles occurred for them but not for us? Is it a question of learning ? In the time of Rab Judah, their whole study was limited to the Order "Damages," whereas we study the six Orders; and when Rab Judah reached the paragraph in Mishnah 'Uksin : "If a woman presses vegetables in a pot" (some declare it was the paragraph : "Olives which are pressed with their leaves are clean"), he said, "We see here the ...

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KEHOT'S NOTE

ברכות כ, א. ראה אוה״ת פ׳ משפטים ע׳ אצג. ובד״ה להבין ענין הילולא דרשב״י — תשל״ה (הנחה בלתי מוגה) ״דגם ר״י היתה תורתו אומנתו כמו רשב״י, אלא שישנו חילוק ביניהם באופן הביטול שלהם״, ע״ש.

66 ויתפרדו כל פועלי און

The psalm for the Shabbos day: "For behold, Your enemies, Havayah, shall perish; all workers of iniquity shall be scattered." The maamar applies it to separating evil from holiness through rulings of Torah law. (context: Steinsaltz Tanakh)

Psalms 92:10 תהילים צ״ב:י׳

כִּי הִנֵּה אֹיְבֶיךָ ה׳ כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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KEHOT'S NOTE

תהלים צב, י׳.

67 היי פטור מן התפלה

The Talmud teaches that scholars whose Torah is their whole occupation, like Rabbi Shimon ben Yochai and his colleagues, interrupt their study for the Shema but not for prayer.

Shabbat 11a:8 שבת י״א א:ח׳

וְאִם הִתְחִילוּ אֵין מַפְסִיקִין, מַפְסִיקִין לִקְרִיאַת שְׁמַע. הָא תְּנָא לֵיהּ רֵישָׁא אֵין מַפְסִיקִין? סֵיפָא אֲתָאן לְדִבְרֵי תּוֹרָה. דְּתַנְיָא: חֲבֵרִים שֶׁהָיוּ עוֹסְקִין בַּתּוֹרָה — מַפְסִיקִין לִקְרִיאַת שְׁמַע, וְאֵין מַפְסִיקִין לִתְפִלָּה. אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא כְּגוֹן רַבִּי שִׁמְעוֹן בֶּן יוֹחַי וַחֲבֵירָיו שֶׁתּוֹרָתָן אוּמָנוּתָן. אֲבָל כְּגוֹן אָנוּ, מַפְסִיקִין לִקְרִיאַת שְׁמַע וְלִתְפִלָּה.

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KEHOT'S NOTE

שבת י״א, א.

68 שהיתה תורתו אומנתו

The note points there on Torah being one's whole occupation.

KEHOT'S NOTE

ראה אוה״ת ויקרא ע׳ רנו. לקו״ש ח״ז ע׳ 307. 356 ואילך.

69 אין זה ילוד אשה

The Talmud explains Rav Yehudah's conduct by "the awe of his Master was upon him," as Shmuel said of him, "This one is not born of a woman."

Niddah 13a:23 נדה י״ג א:כ״ג

וְהָכָא מַאי בְּעִיתוּתָא אִיכָּא? אִיבָּעֵית אֵימָא: בִּיעֲתוּתָא דְּלֵילְיָא וּדְאִיגֶּרֶא, וְאִיבָּעֵית אֵימָא: בִּיעֲתוּתָא דְּרַבֵּיהּ, וְאִיבָּעֵית אֵימָא: בִּיעֲתוּתָא דִּשְׁכִינְתָּא, וְאִיבָּעֵית אֵימָא: אֵימָתָא דְּמָרֵיהּ עֲלֵיהּ, דְּקָרֵי שְׁמוּאֵל עֲלֵיהּ: "אֵין זֶה יִלּוֹד אִשָּׁה".

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KEHOT'S NOTE

נדה י״ג, א.

70 ואשים דברי בפיך

G-d to Israel through Isaiah: "And I have put My words in your mouth." Rav Yehudah's Torah was G-d's word speaking through him. (context: Steinsaltz Tanakh)

Isaiah 51:16 ישעיהו נ״א:ט״ז׳

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

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

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KEHOT'S NOTE

ישע׳ נא, טז.

71 ודברי אשר שמתי בפיך

G-d's covenant with those who return: "My words which I have placed in your mouth shall not depart from your mouth." The same idea: words of Torah given by G-d and spoken through a person. (context: Steinsaltz Tanakh)

Isaiah 59:21 ישעיהו נ״ט:כ״א׳

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

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

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KEHOT'S NOTE

ישע' נט, כא.

72 **מתניתין מלכתא**

The Talmud's phrase "the Mishnah is a queen" (matnisin malkesa), a sign for remembering which teachings were Rav Malkiya's. The maamar reads it as describing the Mishnah as a royal decree.

Beitzah 28b:14–15 ביצה כ"ח ב:י"ד-ט"ו

רַב פָּפָּא אָמַר: מַתְנִיתִין וּמַתְנִיתָא — רַב מַלְכִּיָּא. שְׁמַעְתָּתָא — רַב מַלְכִּיּוֹ. וְסִימָנָךְ: מַתְנִיתִין מַלְכְּתָא. מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ שְׁפָחוֹת. מַתְנִי' לֹא יֹאמַר אָדָם לַסַּכָּח: שְׁקוֹל לִי בְּדִינָר בָּשָׂר, אֲבָל שׁוֹחֵט וּמְחַלֵּק בֵּינֵיהֶם.

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KEHOT'S NOTE

ביצה כח, ב. וראה לקמן מט, ב.

73 **שיהי' הפסק כך**

Toras Shmuel explains that by studying Nezikin and acquitting the innocent and convicting the guilty, Rav Yehudah separated the kelipah from holiness, "all workers of iniquity shall be scattered," and through his speech in Torah brought about the same verdict above, which is mishpat, "everything in its proper place." At p. 380 it adds that studying the laws rescues the oppressed from the oppressor.

KEHOT'S NOTE

בתורת שמואל תרכ"ז ע' רעא (הוצאת תש"ס ע' רצז) מבאר זה "כמו"כ ע"י הלימוד שלמד בסדר נזיקין וזיכה את הזכאי וחייב את החייב ע"ז הפריד הקליפה מהקדושה להיות יתפרדו כל פועלי און כו'. נמצא שע"י דבורו בתורה גרם למעלה לזכות את הזכאי כו' וז"ע בחי' משפט שיהי' כל דבר על מכונו" עכ"ל ע"ש. וראה שם ע' שפ "היינו כי ע"י לימוד דינים ע"ז מציל העשוק מיד עשקו".

74 **מלך במשפט יעמיד ארץ**

"A king establishes the land through justice." A realm stands by its king's justice and order; the Mishnah's rulings are like a king's justice, which sets everything in its place. (context: Steinsaltz Tanakh)

Proverbs 29:4 משלי כ"ט:ד'

מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אָרֶץ וְאִישׁ תְּרוּמוֹת יֶהֶרְסֶנָּה׃

The king by justice establisheth the land; but he that exacteth gifts overthroweth it.

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KEHOT'S NOTE

משלי כט, ד.

PARAGRAPH 19

75 **ויהי בישורון מלך**

Moshe's blessing: "And there was a king in Yeshurun, when the heads of the people gathered." The "king" may be G-d, revealed at Sinai, or Moshe; the maamar reads it as Moshe, through whom the Shechinah spoke. (context: Steinsaltz Tanakh)

Deuteronomy 33:5 דברים ל"ג:ה'

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל׃

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

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KEHOT'S NOTE

דברים לג, ה.

76 **ששכינה היתה מדברת**

There the Alter Rebbe says that in the Time to Come, "I will dwell in your midst," the level of "says Havayah," divine speech, will be revealed, as the Shechinah spoke from Moshe's throat; and that a person who reaches self-sacrifice at "One" in the Shema comes to "My words which I have placed in your mouth."

KEHOT'S NOTE

נסמן לעיל לח, א.

PARAGRAPH 20

77 **ותמלא כדה ותעל**

At the well, Rivkah "went down to the spring, filled her jug and went up." The maamar reads her jug as the Torah that draws from the supernal waters. (context: Steinsaltz Tanakh)

Genesis 24:16 בראשית כ"ד:ט"ז

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל׃

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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KEHOT'S NOTE

בראשית כד, טז.

78 **כ"ד ספרין דאורייתא**

The note points there on the twenty-four books of the Torah.

Tikkunei Zohar, Tikkun 21 · 47a:12–14 תקו"ז תיקון כא

כ"ד ספרין דאורייתא ודאי אינון כ"ד דאתמלי מן ימא עלאה דאוריתי דאיהי כלילא דחמשין אתוון דיחודא דאינון כ"ה וכ"ה דמיחדין בהון לקבי"ה ב' זמנין. וכד סליק י"ם חמשין. דא איהו ישאו נהרות דכים בהפוך אתוון דך ואיהו כ"ד. ודך איהו צדיק בהאי כד. בגין דאיהו תבירא בגלותא. שכינתא דאיהי כד עליה אתמר לב נשבר ונדכה אלקים לא תבזה.

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KEHOT'S NOTE

ראה ת"ז תי' כא (מו, ב). אוה"ת בראשית מח, א. וראה לעיל יח, א.

79 כ"ד ספרין דאורייתא

In Tikkun 21 the Tikkunei Zohar reads the jug (kad, כד) as the twenty-four (כ"ד) books of the Torah, filled from the supernal sea. The Kehot note gives this passage as 46b; on Sefaria it is at 47a.

Tikkunei Zohar 47a:12–14 תקוני הזהר מ"ז א:י"ב-י"ד

כ"ד ספרין דאורייתא ודאי אינון כ"ד דאתמלי מן ימא עלאה דאורית' דאיהי כלילא דחמשין אתוון דיחודא דאינון כ"ה וכ"ה דמיחדין בהון לקב"ה ב' זמנין. וכד סליק י"ם חמשין. דא איהו ישאו נהרות דכים בהפוך אתוון דך ואיהו כ"ד. ודך איהו צדיק בהאי כד. בגין דאיהו תבירא בגלותא. שכינתא דאיהי כד עליה אתמר לב נשבר ונדכה אלקים לא תבזה.

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80 כד שנשאב מים העליון

Or HaTorah explains that the jug of Yesod is the twenty-four books of the Written Torah.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך ב ע' תתכט: וכד דיסוד זהו כ"ד ספרין של תושב"כ ע"ש.

81 והיו הדברים האלה

From the Shema, Moshe to Israel: "And these words which I (Anochi) command you this day shall be upon your heart." The maamar stresses "I": the mitzvos come from G-d's own self.

Deuteronomy 6:6 דברים ו':ו

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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KEHOT'S NOTE

דברים ו, ו.

PARAGRAPH 21

82 חכים ולא בחכמה ידיעא

"Wise, but not with a knowable wisdom," from Eliyahu's prayer in the Tikkunei Zohar, describes the divine wisdom of the Torah, the opposite of human intellect.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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83 ה' בחכמה יסד ארץ

"Havayah founded the earth with wisdom; He established the heavens with understanding." The maamar cites it to show that the Infinite One rests in wisdom, the wisdom of the Torah. (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.

84 נר ה' נשמת אדם

"The lamp of Havayah is the soul of man." Here it names the G-dly soul, whose contemplation must come first.

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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85 ואהבת וגו' בכל לבבך

"You shall love Havayah your G-d with all your heart," with both inclinations, as explained at the start of the maamar.

Deuteronomy 6:5 דברים ו':ה

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

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

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86 רוח אייתי רוח

The Zohar teaches that a spirit awakened below brings and draws down a spirit from above. The maamar applies it to the contemplation of the G-dly soul, which must come first.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב.

87 אם ישים אליו לבו

Elihu: "If He sets His heart upon him, He would gather to Himself his spirit and his breath," that is, if G-d set His mind on man, man would cease to live. The maamar reads it of a person who sets his heart toward G-d, and so draws his spirit to Him, as "spirit brings spirit." (context: Steinsaltz Tanakh)

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

88 **וימלא כבוד ה'**

G-d's oath after the spies: "But as I live, the glory of Havayah shall fill all the earth." The maamar reads it as the goal of refining the physical world. (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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KEHOT'S NOTE

במדבר יד, כא.

PARAGRAPH 22

89 **המגביהי לשבת**

"Who is like Havayah our G-d, Who is enthroned on high (hamagbihi lashaves)?" The maamar reads hamagbihi as "raises the yud," the raising of the yud of the heh through the mitzvos.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

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

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90 **פי' המגביה י' . . נעשה ה'**

Yahel Or explains that one should not take this ascent as a withdrawal of the light; that is why it is described as a raising of the heh as well.

KEHOT'S NOTE

ראה יהל אור ע' תלח "ור"ל שלא תאמר על"י זו היא הסתלקות האור . . עז"א שהוא הגבהת הה' ג"כ" ע"ש. וראה במאמרי אדה"א בראשית ע' תכג "דלכאורה יפלא מ"ש המגביהי ביו"ד שהוא לשון נוק' הל"ל המגביה לשבת, אלא יו"ד זה הוא בחי' נקודה דאין דחכמה שבכתר" ע"ש. לקו"ת שלח מד, ד.

91 **נעשה ה' ע"י היו"ד**

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

KEHOT'S NOTE

פרדס שער כ"ז ספ"ז בשם הרע"מ.

92 **וצדקה תרומם גוי**

"Righteousness (tzedakah) raises up a nation." Here tzedakah raises the yud of the heh into the Infinite Light.

Proverbs 14:34 משלי י"ד:ל"ד

צְדָקָה תְרוֹמֵם־גּוֹי וְחֶסֶד לְאֻמִּים חַטָּאת׃

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

93 **מכון לשבתך**

The Song at the Sea: "You will bring them and plant them on the mountain of Your inheritance, the place for Your dwelling that You have made, Havayah." The maamar reads "to sit" as making a place where the Infinite Light dwells. (context: Steinsaltz Tanakh)

Exodus 15:17 שמות ט"ו:י"ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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94 **וישב ה' מלך לעולם**

"Havayah sat at the Flood; Havayah sits as King forever (le'olam)." The maamar reads le'olam also as "over the world": reigning over the world is G-d's lowering of Himself. (context: Steinsaltz Tanakh)

Psalms 29:10 תהילים כ"ט:י'

ה' לַמַּבּוּל יָשָׁב וַיֵּשֶׁב ה' מֶלֶךְ לְעוֹלָם׃

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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KEHOT'S NOTE

תהלים כט, י.

PARAGRAPH 23

95 **המשפילי לראות בשמים**

"Who lowers [Himself] to see in the heavens and on the earth." The maamar reads "the heavens" as the Written Torah and "the earth" as the Oral Torah.

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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96 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar contrasts this "hearing," the soul's contemplation, with the Torah's "seeing."

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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97 **כי עין בעין יראו**

Isaiah on the watchmen of Zion who will sing: "For they shall see eye to eye when Havayah returns to Zion." The

מי כהי אלקינו המגביהי לשבת המשפילי לראות בשמים ובארץ

> **maamar uses it for a revelation of G-d like sight, below as above. (context: Steinsaltz Tanakh)**

Isaiah 52:8 ישעיהו נ״ב:ח׳

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה׳ צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע' נב, ח.

ביאור על הנ"ל

An Explanation of the Above

There are two lamps, the soul and the mitzvah. In each, a limited wick draws up oil rooted in Tohu, the human intellect and the physical things of this world, and the burning of that oil becomes a love and an ascent beyond all measure; this ascent from below draws down "the Torah is light," the Infinite Light from above the tzimtzum, revealed in this world.

THE MAAMAR IN BRIEF

This biur explains the preceding maamar on "Who raises Himself up to sit, who lowers Himself to see." It lays down two introductions. Oil, which can be drawn from anything, stands for the Chochmah hidden in all things, and ordinary oil is the human intellect of nogah. The tzimtzum hid the Infinite Light so that man's service, above all Torah studied with bittul, would reveal that light below as it was before creation, as Rav Yehudah sought to do even in Nezikin. The maamar then describes two lamps. In the lamp of the soul the G-dly soul is the wick, a measured line, and the refined intellect is the oil; rooted in Tohu, it becomes the love "with all your me'od," which only a soul in a body can reach. Like fire, that love passes itself on without limit, and so it is called light. In the lamp of the mitzvah, the mitzvah is the wick and an encompassing light that lifts the soul and the physical objects of mitzvos. The extra yud of HaMagbihi is the yud the mitzvah draws into Malchus, raising it to its source; HaMashpili lir'os is the Torah's revelation, as clear as sight.

OUTLINE

1 **Oil is wisdom** ¶1–3

The first introduction: oil can be drawn from everything because Chochmah is enclothed in everything; holy oil is from the supernal Chochmah, all other oil from nogah, human intellect.

2 **"The Torah is light"** ¶4–10

The second introduction: the tzimtzum in the Malchus of the Infinite One exists so that Torah studied with bittul will reveal the light from before the tzimtzum below, even in Nezikin, as Rav Yehudah did.

3 **The lamp in general** ¶11–12

The wick is the measuring line drawn after the tzimtzum; the light on it is the Torah's light beyond measure, which takes hold through the consuming of the oil.

4 **The lamp of the soul** ¶13–15

The G-dly soul is the wick and the intellectual soul of nogah is the oil; rooted in Tohu, the oil becomes fire, and Tikkun is built from Tohu.

5 **Why it is called light** ¶16–24

Love beyond the soul's vessels, "with all your me'od," reached only through the body, passes itself on without limit like fire; it is Or Chozer, which draws down "the Torah is light."

6 **The lamp of the mitzvah** ¶25–28

Soul and mitzvah need each other; the mitzvah is the wick and an encompassing light that lifts the intellectual soul and the physical objects of mitzvos to the Infinite Light.

7 **The yud of HaMagbihi** ¶29–35

The extra yud is the yud the mitzvah draws into Malchus, turning dalet into hei and raising it; the Zohar's yehi and the Yesod of Abba explain this lower yud.

8 **Lashaves: sitting as King** ¶36–38

The ascent establishes Malchus in the posture of sitting, the posture of kings: the body lowered, the feet raised above the earth.

9 **HaMashpili lir'os** ¶39

The second half of the verse is "the Torah is light": the Infinite Light revealed in the Written and Oral Torah as plainly as sight, above the love that comes from hearing.

KEY CONCEPTS

Tzimtzum (contraction) צמצום

The concealment of the Infinite Light in the Malchus of the Infinite One, leaving a vacated space for worlds. It is in the light alone and only from the worlds' point of view; its purpose is that man's service reveal the light below as before.

Bittul (self-nullification) ביטול

Being nullified before G-d. Revealed bittul is what the maamar calls "light": the Infinite Light present below as it is above.

Measuring line (kav hamiddah) קו המדה

The thin line of light drawn after the tzimtzum, which gives light by measure. It is the wick of the lamp and the measured love of the G-dly soul; the Zohar calls it botzina dekardinusa, a lamp of darkness.

Kelipas nogah קליפת נוגה

The "glowing" realm, neither wholly holy nor wholly evil, from which human intellect and physical objects come. It is the oil of the lamp, and its root is in Tohu.

Tohu and Tikkun תהו ותקון

Tohu had abundant light in vessels that stood alone, one beneath the other, and shattered; Tikkun is light drawn by measure along lines, with inter-inclusion. Tikkun is built from Tohu itself.

"With all your me'od" בכל מאדך

Love and awe beyond the soul's vessels, unlimited relative to the person though bounded in itself. Reached through teshuvah in this world, it draws down the truly unlimited Infinite Light.

Or Chozer (returning light) אור חוזר

Light that rises from below, out of the refinement of kelipas nogah: the great love of me'od, which in turn draws the Infinite Light down.

Or Makif (encompassing light) אור מקיף

Light too great to be held within, which surrounds what it lifts. The mitzvos draw it down as garments around the soul.

The yud within the hei יו"ד שבתוך ה"א

Malchus alone is a dalet, "having nothing of its own"; the mitzvah draws a yud into it, making it a hei and raising it to the Malchus of the Infinite One. This is the extra yud of HaMagbihi.

SECTION 1 • ¶1–3

Oil is wisdom

1 ביאור על הנ"ל[1]

An explanation of the above.

> This heading marks the maamar as a biur, an explanation that goes back over the maamar just before it in Torah Ohr, which expounded the verse "Who raises Himself up to sit." It explains that maamar's themes at greater depth; according to the manuscripts, both were said on Shabbos Chanukah 5567 (1806).

2 להבין ביאור הדברים ע"פ המגביהי לשבת[2] כו'. הנה צריך להקדים שני הקדמות. הא' מ"ש בפרדס[3] הטעם שמכל הדברים נוכל להוציא שמן.

To understand the explanation of the matters on [the verse] "Who raises Himself up to sit," etc.: we must first lay down two introductions. The first is what is written in the Pardes: the reason why we are able to extract oil from all things,

> The biur sets out to explain the earlier discussion of the verse "Who raises Himself up to sit" (Tehillim 113:5), and it begins with two introductions. The first comes from the Pardes (Pardes Rimonim, the classic work of Kabbalah by R. Moshe Cordovero), which asks why oil can be extracted from every substance. In Likkutei Torah, Shelach, the Alter Rebbe brings the same teaching: oil can be drawn from everything, even from stones, because "You made them all with wisdom."

כמו שעושין בתקון הרפואות. הוא לפי שכולם בחכמה עשית[4] ונמצא בכל הדברים מלובש בחינת חכמה זהו בחינת השמן שהוא בחי' חכמה

as is done in the preparation of medicines. It is because "You made them all with wisdom," so that in all things the level of Chochmah (wisdom) is enclothed; and this is the level of the oil, which is the level of Chochmah,

> Oil can be pressed out of anything, as is done in preparing medicines, because Tehillim says G-d made all things "with wisdom." Chochmah is therefore enclothed in every created thing, and oil, the hidden richness that can be drawn out of a substance, stands for that Chochmah. A supplement printed in Torah Ohr (110d) adds that Chochmah alone did not shatter in the breaking of the vessels, so its light remains in every particular thing and keeps it alive.

כמ"ש בזוהר דיין הוא בינה ושמן חכמה. ולכן כתיב אשה חכמה מתקוע[5] כי תקוע אלפא לשמן.[6,7]

as is written in the Zohar, that wine is Binah (understanding) and oil is Chochmah. And therefore it is written, "a wise woman from Tekoa," for "Tekoa is foremost for oil."

> The Zohar pairs wine with Binah and oil with Chochmah. This is why the "wise woman" whom Yoav sent for came from Tekoa, a town the Mishnah names as foremost for oil: wisdom and oil go together.

3 והנה שמן הטוב ושמן המשחה[8,9] הוא בחכמה דקדושה שבע"ס [שבעשר ספירות] עליונות. וע"ז נאמר כשמן הטוב[10] כו' זקן אהרן כו'

Now, the good oil and the anointing oil are in the Chochmah of holiness that is in the ten supernal Sefiros. And of this it is said, "Like the good oil," etc., "the beard of Aharon," etc.,

> The finest oils, "the good oil" and the anointing oil of the Sanctuary, come from the Chochmah of holiness in the ten supernal Sefiros. Tehillim describes "the good oil" flowing down onto "the beard of Aharon," an image of holy wisdom flowing downward.

וכמ"ש בזוהר ויקרא ופי' אמור.[11] אבל שאר כל השמנים הם מנוגה ובנוגה הוא בחי' חכמה שבשכל אנושי.[12]

as is written in the Zohar, [Parshas] Vayikra and Parshas Emor. But all the other oils are from nogah, and in nogah is the level of the Chochmah that is in human intellect.

> The Zohar on Vayikra and on Emor is cited for this. All other oils come from nogah, the "glowing" realm that is neither wholly holy nor wholly evil, and the wisdom of nogah is ordinary human intellect. Manuscripts of this biur add that even olive oil is from nogah, and only the anointing oil comes from the holy Chochmah.

SECTION 2 • ¶4–10

"The Torah is light"

4 והקדמה השנית הוא פי' מ"ש ותורה אור.[13] כי הנה פי' אוא"ס [אור אין סוף] הוא מל' דא"ס שבה כל הצמצום הנז' [הנזכר] בתחלת ספר עה"ח [עץ החיים].[14] שנעשה בחי' צמצום בהאור להיות נעשה מקום פנוי וחלל שהכל הוא באוא"ס [באור אין סוף] בהאור דוקא.

The second introduction is the meaning of what is written, "and the Torah is light." For the meaning of the Infinite Light (Or Ein Sof) is the Malchus (sovereignty) of the Infinite One (Ein Sof), in which is the whole tzimtzum (contraction) mentioned at the beginning of the book Etz Chaim: that a tzimtzum came about in the light, so that a vacated space and a void would come to be. For all of it is in the Infinite Light, in the light specifically,

> The second introduction explains the words "and the Torah is light" (Mishlei 6:23). Here "the Infinite Light" means the Malchus of the Infinite One, the level at which the tzimtzum described at the opening of Etz Chaim (the Arizal's teachings as written by R. Chaim Vital) took place: the light was withdrawn to leave a "vacated space" in which finite worlds could exist. The Alter Rebbe stresses that the whole contraction happened in the light alone; the supplements of Likkutei Torah on Vayikra (51b) take up these opening words of Etz Chaim and ask how a withdrawal can apply to the Infinite Light at all, since "I, Havayah, have not changed."

5 ולא במהו"ע [במהותו ועצמותו] ממש ח"ו [חס ושלום]. והכוונה בצמצום זה הוא כדי שאח"כ ע"י עבודת האדם בעוה"ז שיתהוה ע"י צמצום זה יומשך להיות גלוי מל' דא"ס כמו קודם שנברא.

[and] not in His very essence and being, G-d forbid. And the intent of this tzimtzum is that afterward, through the service of man in this world, which comes into being through this tzimtzum, [the light] will be drawn down, so that there is a revelation of the Malchus of the Infinite One as before [the world] was created.

> The contraction is only in the light, never in G-d's own essence. Its purpose is that man, serving G-d in the world the tzimtzum made possible, will draw the Malchus of the Infinite One back into revelation, as it was before creation.

פי' כמו שהאור הוא קודם הצמצום כך יהיה ממש הגלוי למטה שלא יסתיר הצמצום כלל.

That is: just as the light is before the tzimtzum, so exactly will the revelation be below, so that the tzimtzum will not conceal at all.

> The goal is that the revelation below should be exactly like the light before the tzimtzum. Then the contraction would no longer hide anything at all.

6 וכמ"ש אני ראשון ואני אחרון[15] ומבלעדי וגו'. פי' אני ראשון כמו שהיה קודם הצמצום ואני אחרון היינו כמ"ש ונשגב ה' לבדו כו'.

As it is written, "I am first and I am last, and besides Me," etc. That is: "I am first," as [He] was before the tzimtzum; and "I am last" means as it is written, "And Havayah alone shall be exalted," etc.

> Yeshayahu's verse "I am first and I am last" is read as stages of revelation. "First" is G-d as He was before the tzimtzum, and "last" is the future, when "Havayah alone will be exalted."

ומבלעדי היינו באמצעות שנעשה בחי' הצמצום וההסתר יהיה ג"כ אין לנו מלך אלא אתה שיהיה גלוי הבטול שלא יהיה הסתר והעלם. והמשכה זו היא ע"י התורה.

And "besides Me" refers to the middle, when the level of tzimtzum and concealment has come about: there too it will be [that] "we have no King but You," so that the self-nullification (bittul) is revealed and there is no concealment or hiding. And this drawing down is through the Torah.

> In the verse, umibaladai means "and besides Me [there is no G-d]"; the Alter Rebbe reads it as the stage in between first and last: the present world of tzimtzum and concealment. Even here the goal is "we have no King but You" (words of the prayer Avinu Malkeinu), an open bittul with nothing concealing G-d, and the Torah is what achieves it.

וזהו ותורה אור שממשיך בחי' גילוי אוא"ס [אור אין סוף] כמו קודם הצמצום גם לאחר הצמצום. (וזהו מתניתין מלכתא המשכת גלוי מלכות דא"ס האור שלמעלה מהצמצום).

And this is [the meaning of] "and the Torah is light": that it draws down the level of the revelation of the Infinite Light (Or Ein Sof) as [it was] before the tzimtzum, also after the tzimtzum. (And this is [the meaning of] "the Mishnah is a queen": the drawing down of the revelation of the Malchus of the Infinite One, the light that is above the tzimtzum.)

> This is the meaning of "the Torah is light": the Torah carries the revelation of the Infinite Light as it was before the tzimtzum into the world after the tzimtzum. The parenthesis adds that this is why the Mishnah is called a queen (malkesa): it draws down the Malchus of the Infinite One, the light above the contraction.

וזהו ענין רב יהודא כולי תנויי בנזיקין[16] הוה והי' [והיה] פטור מן התפלה כו' לפי שההשתלשלות הם בחי' העלם והסתר

And this is the matter of Rav Yehudah: "all the learning was in Nezikin," and he was exempt from prayer, etc. For the chain of descending worlds (hishtalshelus) is [a matter] of hiding and concealment,

> The Talmud records that in Rav Yehudah's time all the learning was in Nezikin, the order of the Mishnah on damages; elsewhere it relates that he prayed only once in thirty days (Rosh Hashanah 35a), which the maamar calls being exempt from prayer. The explanation begins from the principle that the chain of worlds is, by its nature, concealment.

כמ"ש ישת חשך סתרו[17] דזה קאי על התהוות בחי' הכתר כי החכמ' [החכמה] נק' אור שהוא בחי' גלוי

as it is written, "He made darkness His concealment." This refers to the coming into being of the level of Keser (the Crown); for Chochmah (wisdom) is called light, being the level of revelation,

> Tehillim says G-d "made darkness His concealment," and the Alter Rebbe applies this to the emergence of Keser, the level above intellect. In Likkutei Torah, Tzav, he explains that this darkness is above the chain of worlds and is called darkness only from below, because no thought can grasp it. Chochmah, by contrast, is called light because it is the first revelation.

כמ"ש ראשית חכמ' [חכמה][18] ראשית הגלוי והכתר שלמעלה מן החכמה ואינו מאיר ומתגלה נק' אצלנו בשם חשך לפי שאינו מושג.

as it is written, "the beginning of wisdom": the beginning of revelation. And Keser, which is above Chochmah and does not shine and become revealed, is called, with respect to us, by the name "darkness," because it is not grasped.

> The verse says "the beginning of wisdom is the awe of Havayah"; here "the beginning of wisdom" is read as "the beginning of revelation." Keser stands above Chochmah and does not shine openly, so from our side it is called darkness, simply because we cannot grasp it.

וכמ"ש בזהר פ' בראשית (דל"ב ע"א)[19] (ועמ"ש ע"פ שחורה אני[20,21] כו' בענין שהתורה ניתנה אש שחורה ע"ג [על גבי] אש לבנה).

As is written in the Zohar, Parshas Bereishis (page 32a). (And see what is written on [the verse] "I am black," etc., on the subject that the Torah was given as black fire upon white fire.)

> The Zohar on Bereishis is cited for this. The reader is also sent to the maamar on "I am black" in Likkutei Torah, Shir HaShirim, about the Torah given as black fire on white fire; there the Alter Rebbe explains that even Keser is called darkness and "black fire" relative to the Infinite One above it, which is the "white fire."

וגם לכן נק' הכתר חשך שהוא העלם לאוא"ס [לאור אין סוף][22] והחכמה היא העלם הכתר שאינו מאיר כ"א ע"י החכמה נמצא החכמה מעלים ומסתיר על הכתר.

And also for this reason Keser is called darkness: it is a hiding of the Infinite Light. And Chochmah is a hiding of Keser, which does not shine except through Chochmah; it follows that Chochmah hides and conceals Keser.

> Keser is called darkness for a second reason too: it hides the Infinite Light. In the same way Chochmah hides Keser, which shines only through Chochmah, so each level veils the one above it.

ולכן נק' קו המדה בוצינא דקרדונית[25,24,23] מלשון חטי קרדנייתא[26] שהוא ענין קדרות ושחרות לפי שצ"ל מדה וגבול עד כאן בחי' חכמה.[27]

And therefore the measuring line (kav hamiddah) is called botzina dekardinusa, from the term "kardenaisa wheat" (chitei kardenaisa), which denotes dimness and blackness; because there must be measure and limit: "up to here is the level of Chochmah,"

> The measuring line, the kav that sets bounds, is called in the Zohar botzina dekardinusa. The Alter Rebbe derives the name from the Talmud's "kardenaisa wheat," which he says means dimness and blackness: measure itself, saying "Chochmah reaches only to here," is a kind of darkness. A supplement printed in Torah Ohr (107d) explains that this measuring line comes from the Gevuros of Atik Yomin, the source of every measure and contraction.

7 וע"כ בחי' בינה כו'. שכ"ז [שכל זה] הוא חשך ולא אור. אבל אור הוא גלוי הבטול להיות אוא"ס [אור אין סוף] למטה כמו למעלה מהצמצום כו'.

[and] "up to here is the level of Binah (understanding)," etc. All this is darkness and not light. But light is the revelation of the bittul, that the Infinite Light (Or Ein Sof) be below as [it is] above the tzimtzum, etc.,

> The measure continues level by level, "up to here is Binah," and all such measured levels are darkness, not light. Light, in the maamar's sense, is the revealed bittul in which the Infinite Light is present below exactly as it is above the tzimtzum.

וכמו שהוא קמיה יתי שהצמצום אינו אלא לגבי העולמות כנודע. והיינו דוקא ע"י התורה מגלה עמקות מני חשך[28] ממעמקים קראתיך הוי"ה[29]

just as it is before Him, may He be blessed, for the tzimtzum is only in relation to the worlds, as is known. And this is specifically through the Torah: "He reveals deep things out of darkness"; "Out of the depths I have called You, Havayah."

> Before G-d Himself the tzimtzum conceals nothing; it exists only from the worlds' point of view. That hidden truth is revealed specifically through the Torah, as the verses say, "He reveals deep things out of darkness" and "Out of the depths I have called You, Havayah." The Zohar (Bereishis 32a) reads Iyov's verse to mean that the hidden supernal levels are revealed only from within darkness.

כי התורה היא בחי' חכמה שנמשכה ממלכות דא"ס (שהיא בחי' מו"ס [מוחא סתימאה] דעתיקא שבחי' כתר ועתיק נק' מל' דא"ס. וכנודע שמבחי' מל' דא"ק [דאדם קדמון] נעשה כתר לאצי')

For the Torah is the level of Chochmah, which is drawn from the Malchus of the Infinite One (Ein Sof) (which is the level of the hidden brain (mocha stima'ah) of Atik; for the level of Keser and Atik is called the Malchus of the Infinite One; and, as is known, from the level of the Malchus of Adam Kadmon came the Keser of [the World of] Atzilus),

> The Torah is Chochmah drawn from the Malchus of the Infinite One. The parenthesis places its source in the mocha stima'ah, "the hidden brain," the hidden Chochmah of Atik, the inner level of Keser: Keser and Atik are themselves called the Malchus of the Infinite One. It also recalls that the Malchus of Adam Kadmon, the primordial level above all the worlds, becomes the Keser of Atzilus.

ושם שורה אור א"ס ב"ה בבחי' לא שניתי[30] ממש שאין שם העלם והסתר כלל. וכמ"ש יהי אור זו חכמה[31] והכתר נק' אויר.

and there the light of the Infinite One, blessed be He, rests in the manner of "I have not changed," exactly, for there is no hiding or concealment there at all. And as it is written, "Let there be light (or)": this is Chochmah; and Keser is called avir (air).

> There the Infinite Light rests unchanged, as in "I, Havayah, have not changed," with no concealment at all. The Torah's "Let there be light (or)" refers to Chochmah, while Keser, which does not shine openly, is called avir, "air"; the two words differ by one letter, a yud. In Likkutei Torah, Beha'aloscha, the Alter Rebbe explains that the Torah is light because it comes from Chochmah, which carries revealed delight, and so it reveals the supernal delight hidden in the mitzvos.

ורב יהודה שהיה אדם גדול מאד[32] היה יכול להמשיך בטול עליון ע"י שהיה בטל בעצמו בק"ש [בקריאת שמע] כי מן הק"ש [הקריאת שמע] לא היה פטור רק מן התפלה.[33]

And Rav Yehudah, who was a very great man, was able to draw down the supernal bittul through being himself nullified (batel) in Krias Shema; for he was not exempt from Krias Shema, only from prayer.

> Rav Yehudah, a very great man, could draw down the supernal bittul because he himself was in a state of bittul when he recited the Shema. The maamar notes that he was exempt from prayer, but not from the Shema.

8 ורצה להמשיך גם בנזיקין מקום הקליפות שהם ארבעה אבות נזיקין[34] שיהיה בלע המות לנצח[35] וכמו שיהי' [שיהיה] לע"ל [לעתיד לבוא] בעת תח"ה [תחיית המתים] שיחיו העצמות ויקרם עליהם עור[36] ובשר כמ"ש גבי עצמות דיחזקאל[37]

And he wished to draw [it] down also into Nezikin, the place of the kelipos (husks), which are the four principal categories of damage, so that "He will swallow up death forever," as will be in the time to come, at the time of the resurrection of the dead, when the bones will live and skin and flesh "will be formed over them," as is said regarding the bones of Yechezkel.

> Rav Yehudah wanted to bring this bittul even into Nezikin, the laws of damages, whose "four principal categories of damage" stand for the realm of the kelipos. The aim is the future when "He will swallow up death forever," at the resurrection, when the bones will live again and be covered with skin and flesh, as in Yechezkel's vision of the dry bones.

שיהיה גשמיות ממש ואעפ"כ [ואף על פי כן] יהיו נהנין מזיו השכינה בלי אכילה ושתיה[38] לפי שיומשך בטול עליון גם בגשמיות ממש וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] עתידים צדיקים[39] שיאמרו לפניהם קדוש שיהא קודש שורה למטה.

[That is,] there will be actual physicality, and nevertheless they will delight in the radiance of the Shechinah (Divine Presence) without eating and drinking, because the supernal bittul will be drawn down also into actual physicality. And as our Sages, of blessed memory, said, "In the future, 'holy' will be said before the righteous": that holiness will rest below.

> The resurrected will be fully physical, yet they will delight in the radiance of the Shechinah without eating or drinking, because the supernal bittul will reach physicality itself. This is why the Sages say "holy" will be said before the righteous: holiness will rest below. Torah Ohr, Toldos, explains the same saying: the angels will say "holy" before the righteous because some revelations are drawn down only below, to souls in this world.

9 ועל דרך זה היתה תורתו של רב יהודא ושל רבי שמעון בן יוחאי שהיתה תורתם אומנתם[40] שהיתה תורתם בבחינת בטול ממש לאור אין סוף ולא הם המדברים ד"ת [דברי תורה] אלא דבר ה' בפיהם כו'.

In this way was the Torah of Rav Yehudah and of Rabbi Shimon ben Yochai, whose Torah was their occupation: their Torah was in a state of actual self-nullification (bittul) to the Infinite Light (Or Ein Sof), and it was not they who spoke the words of Torah; rather, the word of G-d was in their mouth, etc.

> Rav Yehudah and Rabbi Shimon ben Yochai are described as men "whose Torah was their occupation": their study was complete bittul to the Infinite Light. It was not they who spoke the words of Torah; the word of G-d spoke through them.

10 וזהו ענין מתניתין מלכתא כמלך שמצוה כו'. שיש בחי' עבד שלומד כדי שידע רצון וגזירת המלך. ויש בחינת מלך שהוא הגוזר עצמו כו'.

And this is the matter of "the Mishnah is a queen," like a king who commands, etc. For there is the level of a servant, who studies in order to know the will and the decree of the king; and there is the level of a king, who is himself the one who decrees, etc.

> The Mishnah is called a queen because there are two ways to learn: like a servant, who studies to know what the king wants and has decreed, or like a king, who is himself the one who decrees.

ולכן במרע"ה [במשה רבינו עליו השלום] נאמר ויהי בישרון מלך[41] כו'. נמצא היוצא מהקדמה זו השניה דפי' ותורה אור הוא שע"י עסק התורה בבטול ממשיכים בחינת אוא"ס [אור אין סוף] ממש שלמעלה מהצמצום שיהי' [שיהיה] מתגלה למט' [למטה] בעשי' [בעשיה]

And therefore it is said of Moshe Rabbeinu, peace be upon him, "And he was king in Yeshurun," etc. It follows that the conclusion of this second introduction, on the meaning of "and the Torah is light," is that through occupation with the Torah in self-nullification (bittul) one draws down the level of the actual Infinite Light (Or Ein Sof) that is above the tzimtzum, so that it will be revealed below, in [the World of] Asiyah,

> For this reason the Torah says "and he was king in Yeshurun," which the maamar reads as said of Moshe (in the verse it may also refer to G-d, who became King when Israel gathered at Sinai). The conclusion of the second introduction is that Torah studied with bittul draws down the Infinite Light from above the tzimtzum, so that it is revealed even in Asiyah, the lowest world.

כמו שהיה רב יהודה תנויי' בנזיקין להפך חשוכא דוקא לנהור' [לנהורא] [ועמ"ש בפ' בראשית ע"פ צאנה וראנה.[42]

as Rav Yehudah was [engaged in] learning in Nezikin, to transform darkness, specifically, into light. And see what is written in Parshas Bereishis on [the verse] "Go out and see."

> Rav Yehudah's study of Nezikin aimed to transform darkness itself into light. Here a square bracket opens in the Hebrew text, closing at the end of paragraph 12; the bracketed passage begins by referring the reader to the maamar in Parshas Bereishis on "Go out and see."

SECTION 3 · ¶11–12

The lamp in general

11 ועפ"ז [ועל פי זה] יובן ענין הנר והאור דרך כלל. כי הנה הפתילה זהו חוט ועליו נמשך האור ובחי' החוט רומז לבחי' צמצום האור שע"י הצמצום נמשך רק קו וחוט לבד

On this basis the matter of the lamp and the light will be understood in general terms. For the wick (pesilah) is a thread, and upon it the light is drawn; and the thread alludes to the tzimtzum (contraction) of the light, for through the tzimtzum only a line (kav) and a thread were drawn.

> With the two introductions in place, the image of the lamp can be explained. The wick is a thread on which the light rests, and a thread hints at the tzimtzum, through which only a thin line, the kav, was drawn into the vacated space.

ואח"כ נמשך קו זה להאיר במדה ומשקל ונק' קו המדה ויש בזה כמה בחי' בענין הקו המדה ונק' ג"כ פתיל (וכמ"ש בזוהר פקודי דף רל"ג ע"א) ע"פ ופתיל פשתים בידו וקנה המדה[43] כו'.

And afterward this line was drawn forth to give light by measure and weight, and it is called the measuring line (kav hamiddah). There are several aspects in this matter of the measuring line, and it is also called a cord (pesil) (as is written in the Zohar, Pekudei, page 233a) on [the verse] "and a linen cord in his hand, and the measuring reed," etc.:

> That line then spreads to give light in measured portions, which is why it is called the measuring line. The Zohar on Pekudei, discussing Yechezkel's vision of a man with "a linen cord in his hand and the measuring reed," calls it a cord (pesil), a word related to pesilah, wick.

ולזמנין קנה המדה ולזמנין קו המדה ועל דא פתיל וקנה כו' דקנה המדה זהו ענין המדידה דעלמא דאתכסייא שנק' ים שמדה זו הוא ע"י הקנה שגדל אצל המים.[44]

"At times the measuring reed and at times the measuring line, and therefore a cord and a reed," etc. For the measuring reed is the matter of the measuring of the hidden world, which is called the sea; this measure is by means of the reed, which grows beside the water.

> The Zohar distinguishes the measuring reed from the measuring line. The reed measures the hidden world, called the sea, fittingly, since a reed grows by the water.

12 ומדידו דעלמא דאתגליא הנק' יבשה הוא ע"י פתיל כו'. ועכ"פ [ועל כל פנים] בחי' הפתילה זהו בחי' קו המדה.

And the measuring of the revealed world, which is called dry land, is by means of the cord, etc. In any case, the level of the wick is the level of the measuring line.

> The cord measures the revealed world, called dry land. Either way, the wick is the measuring line: a limited channel.

אך האור הנתלה בפתילה זהו בחי' תורה אור שהוא המשכת אוא"ס [אור אין סוף] שלמעלה מהצמצום והמדה וכמ"ש ארוכה מארץ מדה[45]

But the light that hangs on the wick is the level of "Torah is light," which is the drawing down of the Infinite Light (Or Ein Sof) that is above the tzimtzum and the measure, as it is written, "Its measure is longer than the earth";

> The light that hangs on the wick is "Torah is light," the Infinite Light from above the tzimtzum and above all measure. The verse from Iyov, "its measure is longer than the earth," is cited for this light beyond measure.

וכמ"ש במ"א שזהו ענין הברכות דיעקב ע"י יצחק דוקא כי יצחק הוא בחי' גבור' [גבורה] דע"י [דעתיק יומין] שרש ומקור קו המדה לכן נתברך יעקב על ידו.

and as is explained elsewhere, that this is the matter of Yaakov's blessings [coming] specifically through Yitzchak: for Yitzchak is the level of the Gevurah (restraint) of Atik Yomin, the root and source of the measuring line, and therefore Yaakov was blessed through him.

> Elsewhere this is explained as the reason Yaakov's blessings came specifically through Yitzchak. Yitzchak is the Gevurah of Atik Yomin, the root and source of the measuring line itself, so a blessing from him could add light beyond the measure.

שהברכה היא מטל השמים זו מקרא ומשמני הארץ[46] זו משנה. שעי"ז יומשך תוספת אור יותר לאין שיעור על עיקר האור שע"פ המדה כו'.

For the blessing is "of the dew of heaven": this is Scripture; "and of the fat of the earth": this is Mishnah; so that through this an added light will be drawn down, immeasurably more, beyond the essential light that is according to the measure, etc.

> Yitzchak's blessing, "of the dew of heaven and of the fat of the earth," is read as Scripture and Mishnah. Through them, light beyond all measure is added to the basic light, which comes by measure.

ועיקר אחיזת האור בפתילה הוא ע"י כליון השמן שהוא בירור חכמה דק"נ [דקליפת נוגה] שכל אנושי כנ"ל בהקדמה ראשונה. והיינו כשהוא נכלל באור שבטל לגמרי לבחי' ותורה אור]:

And the main hold of the light on the wick is through the consuming of the oil, which is the refinement of the Chochmah of kelipas nogah, human intellect, as mentioned above in the first introduction; that is, when it is absorbed into the light that is entirely nullified to the level of "and the Torah is light."

> The light holds onto the wick mainly by consuming the oil, which stands for the refinement of the human intellect of kelipas nogah, as in the first introduction. This happens when the intellect is absorbed into a light wholly nullified to "the Torah is light"; the bracketed passage closes here.

SECTION 4 • ¶13–15

The lamp of the soul

13 ועתה נבא לביאור הענין. לבאר ענין שני הבחי' נר. האחד מ"ש נר הוי"ה נשמת אדם[47] שהנשמה לבדה היא בחי' נר.

Now we will come to the explanation of the matter: to explain the two kinds of lamp. The first is what is written, "The lamp of Havayah is the soul of man," in which the soul alone is a lamp.

> Now the maamar turns to its main subject: two kinds of lamp. The first is the soul itself, "the lamp of Havayah is the soul of man": here the soul alone is the lamp.

ובנר יש השלשה בחי' הנ"ל. אור ופתילה ושמן. א"כ יש כ"ז [כל זה] בהנשמה עצמה. הנר הב' הוא כמ"ש כי נר מצוה ותורה אור.[48] ויש בזה ג"כ ג' בחינות הנ"ל.

And in a lamp there are the three aspects mentioned above: light, wick and oil. If so, all of this is in the soul itself. The second lamp is as it is written, "For a mitzvah is a lamp, and the Torah is light"; and in this too there are the three aspects mentioned above.

> Like any lamp, it has light, wick and oil, so all three are within the soul itself. The second lamp is the mitzvah, as in "a mitzvah is a lamp and the Torah is light," and it too has the same three elements.

והענין כי הנה נר הוי"ה נשמת אדם היא נה"א [נפש האלקית] (ולא הנה"ב [הנפש הבהמית] שעדיין צריכה להתברר ואינה נקי' בשם נר הוי"ה דהא לא כתיב נר אלקים)

The explanation is: "the lamp of Havayah, the soul of man," is the G-dly soul (and not the animal soul, which still needs to be refined and is not called by the name "lamp of Havayah," for it is not written "lamp of Elokim"),

> The "lamp of Havayah" is the G-dly soul. The animal soul is not included, since it still needs refinement, and the verse says "lamp of Havayah," not "lamp of Elokim."

שהיא א"צ [אין צריך / אינו צריך] תקון[49] לעצמה והיא הפתילה שממשכת האור הוא הבטול העליון אוא"ס [אור אין סוף] מלי' דא"ס ששם הוא התחלת הקו וחוט המתלבש בע"ס [בעשר ספירות] דאצי' מקור ושרש נה"א [נפש האלקית].

which does not need rectification (tikkun) for itself. And it is the wick that draws down the light, which is the supernal bittul, the Infinite Light (Or Ein Sof), the Malchus of the Infinite One (Ein Sof), where the beginning of the line (kav) and thread is, which is enclothed in the ten Sefiros of [the World of] Atzilus, the source and root of the G-dly soul.

> The G-dly soul needs no rectification for itself, as Tanya states in the name of Etz Chaim. It is the wick that draws down the light, the supernal bittul of the Malchus of the Infinite One, where the kav begins before it is enclothed in the ten Sefiros of Atzilus, the root of the G-dly soul.

ונקראת הנה"א [הנפש האלקית] ג"כ פתילה יעקב חבל נחלתו.[50] על כן בכח הנה"א [הנפש האלקית] להמשיך האור והבטול עד שהשמן הוא חכמה שבשכל אנושי שבנפש השכלית דנוגה נמשך אחר הפתילה.

And the G-dly soul is also called a wick: "Yaakov is the cord of His inheritance." Therefore it is in the power of the G-dly soul to draw down the light and the bittul, until the oil, which is the Chochmah (wisdom) in human intellect that is in the intellectual soul of nogah, is drawn after the wick.

> The G-dly soul is also called a wick, as in "Yaakov is the cord of His inheritance." Through it the light and bittul are drawn down until the oil, the human intellect of the intellectual soul of nogah, is drawn after the wick, as oil rises in a wick.

14 והנה השמן הנמשך אחר הפתילה הוא השורף ונכלה הכל עד שנעשה ממנו אש גמור שהוא הגורם הדלקת האש הרבה לפי שהוא הוא הדולק עד שנתהפך ממש להיות כאש משא"כ הפתילה.

Now, the oil that is drawn after the wick is what burns and is entirely consumed, until it becomes complete fire. It is what causes the great kindling of the fire, for it is the very thing that burns, until it is actually transformed to be like fire; which is not so with the wick.

> The oil drawn up the wick is what burns and is consumed until it becomes pure fire; it is the real fuel of the flame. The wick is not transformed into fire in the same way.

והכח הזה בשמן דק"נ [דקליפת נוגה] יותר מבנה"א [מבנפש האלקית] הפתילה הוא לפי שעיקרו מעולם התהו

And this power in the oil of kelipas nogah, more than in the G-dly soul, the wick, is because its essential [root] is from the World of Tohu,

> The oil, which stands for kelipas nogah, has this power more than the G-dly soul (the wick) because its root is in the World of Tohu.

שהוא למעלה מעלה (כי בתהו היה רבוי האור שזהו יותר מבחי' המדה דקו המדה דתקון) אלא לפי שהיו זת"ז [זה תחת זה] נשברו.

which is very high above (for in Tohu there was an abundance of light, which is more than the level of the measure of the measuring line of Tikkun); but because they were one beneath the other, they shattered.

> Tohu is very high: it had an abundance of light, more than the measured light of the kav in the World of Tikkun. Its vessels shattered because their Sefiros stood one beneath the other, each alone.

דהיינו לפי שלא הי' [היה] התכללות וההתכללות הוא התקון שנמשך דרך קוים כמ"ש באילן.[51] וזהו ענין נשמת אדם[52] א' דם

That is, because there was no inter-inclusion; and inter-inclusion is Tikkun, which is drawn by way of lines (kavim), as is written in the Ilan. And this is the matter of "the soul of adam (man)": alef, dam (blood).

> There was no inter-inclusion among them, and inter-inclusion is the essence of Tikkun, whose light flows along lines (kavim), as the Ilan describes (the Ilan HaGadol of R. Meir Poppers, a great chart of the Kabbalistic worlds). The verse's "soul of adam" is then read as alef-dam, "alef" and "blood"; in Likkutei Torah, Shir HaShirim, the Alter Rebbe explains that the blood of the heart is the seat of excitement and joy, and the alef is Chochmah, which tempers it.

כמו שהדם סובב והולך בכל האברים נעוץ תחלתן בסופן[53] עד שלכאב הראש מקיז דם ברגל כו'. כך הוא המשכת הנשמה נפש אלקית.

Just as the blood circulates and goes through all the limbs, "their beginning wedged in their end," to the point that for a headache one lets blood from the foot, etc., so is the drawing down of the soul, the G-dly soul.

> Blood circulates through every limb, so that beginning and end are bound together, which is why bloodletting from the foot can relieve a headache. The G-dly soul is drawn down in the same way, connecting the highest with the lowest.

15 והכל הוא רק כדי לברר הנפש השכלית שתתהפך ממש באש שלמעלה שיהי' [שיהיה] מאיר בה אור א"ס ממש כמו למעלה כי מתהו ממש נעשה תקון שמעקודים נקודים נעשה ברודים.[54]

And all of this is only in order to refine the intellectual soul, so that it be actually transformed into the fire above, so that the Infinite Light (Or Ein Sof) actually shine in it as above. For from Tohu itself Tikkun is made: from Akudim [and] Nekudim, Berudim is made.

> The purpose of the whole process is to refine the intellectual soul until it is transformed into the fire above and the Infinite Light shines in it as it does above. Tikkun is built out of Tohu itself: from the worlds the Kabbalah calls Akudim and Nekudim came Berudim, the order of Tikkun.

וזאת היא בחי' נר הנשמה שהיא נפש אלקית שהיא הפתילה שעיקר הנר היא הפתילה והשמן הוא בירור הנפש השכלית. ומזה נעשה אור הוא הבטול העליון כו' כנ"ל.

And this is the level of the lamp of the soul: the G-dly soul is the wick, for the essence of the lamp is the wick, and the oil is the refinement of the intellectual soul. And from this light is made, which is the supernal bittul, etc., as mentioned above.

> This is the lamp of the soul: the G-dly soul is the wick, the essential part of the lamp, and the oil is the refined intellectual soul. From their meeting comes light, the supernal bittul described earlier.

SECTION 5 • ¶16–24

Why it is called light

16 והנה הטעם שנק' הבטול הזה בשם אור. וגם מה שנמשך ע"י כליון השמן דוקא שהוא הוא שנעשה אש ואור גמור. משא"כ הפתילה.

Now, [as for] the reason that this bittul is called by the name "light," and also why it is drawn specifically through the consuming of the oil, for it is the oil that becomes fire and complete light, which is not so with the wick:

> Two questions are raised: why this bittul is called "light," and why it comes specifically from the consuming of the oil, which becomes fire and full light, while the wick does not.

וכבר מילתא אמורה שהוא מפני ששרשה מעולם התהו.

It has already been said that this is because its root is from the World of Tohu.

> The short answer, already given, is the oil's root in Tohu.

אך ביאור הענין הוא ע"פ המבואר בדוכתי טובא. איך שיש ב' בחי' אהבה ויראה. האחת האהבה והיראה שהיא מוגבלת לפי שיעור השגת הנפש כו'.

But the explanation of the matter is according to what is explained in many places: that there are two levels of love and awe. The first is the love and awe that is limited according to the measure of the soul's comprehension, etc.

> The fuller explanation rests on a distinction made in many places in Chassidus: there are two levels of love and awe of G-d. The first is limited by the measure of what the soul understands.

17 והב' הוא האה"ר [האהבה רבה] ויראה עצומה למעלה מכדי אשר תוכל הנפש שאת בהשגתה כו'. והיא הבאה מבחי' ההתבוננות בסוכ"ע המקיף לכל העולמות בשוה. ובחי' הראשונה נק' בכל נפשך.[55] ועד"ז הי' [היה] אהוי"ר [אהבה ויראה] של הנשמה בג"ע [בגן עדן] לפ"ע [לפי ערך] ההשגה.

The second is the great love and immense awe, beyond what the soul can bear in its comprehension, etc.; and it comes from contemplation of the light that encompasses all worlds (sovev kol almin), which surrounds all the worlds equally. The first level is called "with all your soul." And in this way was the love and awe of the soul in Gan Eden, according to the measure of [its] comprehension.

> The second level is a great love and immense awe beyond what the soul can hold through understanding; it comes from contemplating the light that surrounds all worlds equally (sovev kol almin). The first, limited level corresponds to "with all your soul," and it is the kind of love the soul had in Gan Eden, matched to its understanding.

18 והשנית נק' בכל מאדך.[56] כי מאד פי' בלי גבול.[57] היינו שאין כלי הלב מכיל האהבה ויראה העצומי' עד שנעשה בחי' אור מקיף.

The second is called "with all your might (me'odecha)." For me'od means without limit; that is, the vessel of the heart cannot contain the immense love and awe, until it becomes the level of an encompassing light (Or Makif).

> The second level is called "with all your me'od," and me'od means without limit: the heart cannot contain this love and awe, so it becomes an encompassing light (Or Makif), around the person rather than within him. In Likkutei Torah, Shelach, the Alter Rebbe explains that this love has no limit or interruption because it comes from sovev kol almin, and that every Jew has it according to his own measure.

וזהו בחי' תשובה בחילא יתיר.[58] פי' יתיר על הכלי. ולזה היה תכלית ירידת אור הנשמה מג"ע [מגן עדן] לעוה"ז בכדי שתבא לבחי' בכל מאדך

And this is the level of teshuvah (return) "with surpassing strength": "surpassing" means beyond the vessel. And for this was the purpose of the descent of the light of the soul from Gan Eden to this world: that it come to the level of "with all your me'od."

> This is teshuvah "with surpassing strength," the Zohar's phrase, where "surpassing" means exceeding the vessel. For this the soul descended from Gan Eden into this world: to reach the love of me'od.

שהתשובה אינה רק בעוה"ז כי ע"י אהוי"ר [אהבה ויראה] זו שבלי גבול ע"י"ז ממשיך אוא"ס [אור אין סוף] הבלי גבול שלמעלה מהצמצום

For teshuvah is [possible] only in this world; for through this love and awe that is without limit, one thereby draws down the limitless Infinite Light (Or Ein Sof) that is above the tzimtzum;

> Teshuvah is possible only in this world. Love and awe without limit draw down the Infinite Light that is itself without limit, from above the tzimtzum.

משא"כ ג"ע [גן עדן] נק' זיו השכינה ע"י צמצום. ביו"ד נברא עוה"ב [עולם הבא][59] כו'. ולכן יפה שעה[60, 61] אי' בתשובה כו'.

whereas Gan Eden is called "the radiance of the Shechinah (Divine Presence)," [which comes] through tzimtzum: "with the yud the World to Come was created," etc. And therefore, "Better is one hour in teshuvah," etc.

> Gan Eden, by contrast, is "the radiance of the Shechinah," a light that comes through tzimtzum, as the Talmud says the World to Come was created with the letter yud, the smallest letter. This is why the Mishnah says, "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come."

19 והנה בחי' אה"ר [אהבה רבה] זו דמאדך נק' או"ח [אור חוזר]. והטעם שנק' בשם אור הוא כי הנה אנו רואים ההפרש בין אש ואור למים אשר מן האש יוכלו להדליק זמ"ז [זה מזה] עד אין קץ וגבול

Now, this level of the great love of me'od is called Or Chozer (returning light). And the reason it is called by the name "light" is that we see the difference between fire and light, and water: from fire one can kindle one from another without end or limit,

> This unlimited love of me'od is called Or Chozer, "returning light," light that rises from below. It is called light because of a difference between fire and water: from one fire, flame after flame can be lit without end.

משא"כ במים שיש גבול להשפעתם שאפי' [שאפילו] יהיו מים הרבה יכלו או יחסרו כשישתו מהן עם רב.

which is not so with water, for there is a limit to what it gives: even if there is much water, it will run out or diminish when a great multitude drinks from it.

> Water, by contrast, has a limit: however much there is, it runs out or diminishes when many people drink from it.

משא"כ באש שאפי' [שאפילו] מאור נר אחד יוכלו להדליק נר מנר עד שלא יהיה כלה כלל לעולם

Not so with fire: even from the light of one lamp one can light lamp from lamp, until it never runs out at all.

> From one lamp's flame, lamp after lamp can be lit and the fire never runs out.

ונמצא שאע"פ [שאף על פי] שהאש הדולק מצד עצם הרי הוא בע"ג [בעלי גבול / בעל גבול] כמו המים אבל מ"מ יש בו בחי' כח בלתי מוגבל מה שיוכלו להמשיכו מנר לנר בלי שיכלה לעולם משא"כ במים שהם מוגבלים

It follows that although burning fire, in itself, is a limited thing, like water, nevertheless there is in it a level of unlimited power, in that it can be drawn on from lamp to lamp without ever running out; which is not so with water, which is limited.

> Yet burning fire is, in itself, a limited physical thing, just like water. Fire nevertheless holds a kind of unlimited power, since it can be passed from lamp to lamp forever; water, being limited, cannot.

ולכן נמשל הקב"ה לאש דוקא כמ"ש אש אוכלה הוא[62,63] כי אני הוי"ה לא שניתי[64] בין קודם שנבה"ע [שנברא העולם] וכו' לפי שההמשכה היא רק הארה בעלמא שאינו נוגע למהו"ע [למהותו ועצמותו].

And therefore the Holy One, blessed be He, is likened specifically to fire, as it is written, "He is a consuming fire"; for "I, Havayah, have not changed," whether before the world was created, etc., because the drawing forth is only a mere glimmer, which does not affect His essence and being.

> That is why G-d is compared specifically to fire, as in "He is a consuming fire." G-d says "I have not changed" from before creation to after it, because creation draws only a glimmer of His light, which does not affect His essence, just as kindling another lamp takes nothing from the first.

20 וזה כמשל האש שהמדליק נר מנר אינו מחסר בנר הראשון ולכן אין לו קץ. משא"כ במים שנעשה חסרון כו' ע"כ יהיו כלים לגמרי ברבוי המשכות

This is like the analogy of fire: one who lights lamp from lamp does not diminish the first lamp, and therefore it has no end. Not so with water, in which a lack is caused, etc.; therefore it will be entirely used up through many drawings,

> The comparison is spelled out: lighting a lamp from a lamp takes nothing from the first, so fire has no end. Water loses something each time it is drawn, so many drawings use it up.

משא"כ האש אינו כלה ע"י רבוי הדלקות ממנו לפי שאין נעשה שום חסרון בו כלל רק ע"ד הארה:[65]

whereas fire is not used up through many kindlings from it, because no lack at all is caused in it; only [something] in the manner of a glimmer.

> Fire is not used up by kindling many lamps from it, because nothing is lost from it at all; what passes on is only a glimmer.

21 והנה ע"פ משל זה באש הגשמי דאע"פ [דאף על פי] שהוא בע"ג [בעלי גבול / בעל גבול] ממש מ"מ יהיה ממנו המשכה בלי גבול כמו"כ [כמו כן] יובן הנמשל בענין אהבה דבכל מאדך. דפי' מאד היינו בלי גבול למעלה מהגבלת כלי הנפש.

Now, from this analogy of physical fire, that although it is truly limited, nevertheless an unlimited drawing forth will come from it, so too the thing it illustrates will be understood regarding the love of "with all your might (me'odecha)." For me'od means without limit, above the limitation of the vessel of the soul.

> Physical fire, though truly limited, gives an unlimited flow. The same principle explains the love of "with all your me'od," where me'od means beyond the limits of the soul's vessel.

22 והנה ודאי מובן לכל דאין ר"ל [רוצה לומר] שהיא אהוי"ר [אהבה ויראה] שבלי גבול וקץ ממש כי איך שייך זה שבאדם יהיה אהוי"ר [אהבה ויראה] שבלי גבול ממש. אלא הכוונה שהיא יותר מהגבלת הכלי השכל ומדות שבאדם.

Now, it is surely understood by everyone that this does not mean that it is love and awe that is truly without limit or end; for how could it be that in a human being there should be love and awe that is truly without limit? Rather, the intent is that it is more than the limitation of the vessels of intellect and emotive attributes (middos) in a person.

> No one should think this love is literally infinite, for a human being cannot have love and awe that are truly without limit. The meaning is that it exceeds the vessels of a person's intellect and emotions.

שאין כח בכלים אלו להכיל ולהגביל אהוי"ר [אהבה ויראה] זו בתוכן כי"א היא יתיר יותר מכלים אלו

For these vessels do not have the power to contain and limit this love and awe within them; rather, it is surpassing, beyond these vessels.

> Those vessels cannot hold it or set bounds on it; it overflows them.

ולכן נק' בכל מאדך[66] מאד שלך[67] פי' לגבי כלי שלך נק' אהבה רבה זו מאד ובלי גבול אבל באמת היא בגבול.

And therefore it is called "with all your me'od," your me'od: that is, relative to your vessel, this great love is called me'od and without limit; but in truth it is within limit.

> That is why the verse says "your me'od": relative to your own vessel this great love is unlimited, though in truth it is still bounded.

23 ואעפ"כ [ואף על פי כן] כיון שלגבי האדם היא בחי' בכל מאדך ובחי' בחילא יתיר לכן ע"י ממשיך ממש אוא"ס [אור אין סוף] ב"ה שלמעלה מהצמצום שהוא הבלי גבול אמיתי

Nevertheless, since relative to the person it is the level of "with all your me'od" and the level of "with surpassing strength," therefore through it one actually draws down the Infinite Light (Or Ein Sof), blessed be He, that is above the tzimtzum, which is the true limitlessness.

> Even so, since for the person it is truly "with all your me'od" and "with surpassing strength," it draws down the Infinite Light from above the tzimtzum, which is truly without limit.

נמצא עם היות אה"ר [אהבה רבה] זו מצד עצם בעלת גבול מ"מ להיותה יותר מגבול וכלי של הנפש ע"כ פועלת המשכה מבחי' בלי גבול ממש דהיינו אוא"ס [אור אין סוף] ממש

It follows that although this great love is, in itself, possessed of limit, nevertheless, because it is more than the limit and vessel of the soul, it therefore effects a drawing down from the level of what is actually without limit, namely the actual Infinite Light.

> A love that is bounded in itself, because it exceeds the soul's own bounds and vessel, draws from what is actually without limit, the Infinite Light itself.

ולכן נק' אה"ר [אהבה רבה] זו בשם אור שהוא ממש כמשל האור והאש אע"פ [אף על פי] שהוא בע"ג [בעלי גבול / בעל גבול] יש ממנו המשכה בלי גבול משא"כ במים וכו'.

And therefore this great love is called by the name "light": it is exactly like the analogy of light and fire, which, although limited, has an unlimited drawing forth from it; which is not so with water, etc.

> This is why the great love is called light: like fire, it is limited in itself, yet an unlimited flow comes from it, unlike water.

ועד"ז יובן מעלת אהבת רשפי אש[68] בכל מאדך על בחי' אהבה הנמשכת כמים שהוא בחי' בכל נפשך.

And in the same way will be understood the superiority of the love of "flashes of fire," "with all your me'od," over the level of love that flows like water, which is the level of "with all your soul."

> In the same way one understands why the fiery love of "with all your me'od," called "flashes of fire," is higher than the love that flows like water, "with all your soul."

24 והנה אה"ר [אהבה רבה] זו נתהוה בהנשמה דוקא ע"י התלבשות' בגוף ונה"ב [ונפש הבהמית] שאז תבא לבחי' תשובה בחילא יתיר

Now, this great love comes into being in the soul specifically through its being enclothed in the body and the animal soul, for then it comes to the level of teshuvah (return) "with surpassing strength";

> This great love arises in the soul only through its being enclothed in the body and the animal soul. Only then can it reach teshuvah "with surpassing strength."

משא"כ אהבת הנה"א [הנפש האלקית] קודם התלבשותה בגוף היה בבחי' גבול וכלי כפי השגת הנפש כו'. ולכן נק' הנה"א [הנפש האלקית] פתילה שהפתיל' זהו דבר מוגבל בעצם וכמו פתיל וקו המדה

whereas the love of the G-dly soul before its enclothing in the body was in a state of limit and vessel, according to the soul's comprehension, etc. And therefore the G-dly soul is called a wick, for the wick is something limited in essence, like the cord and the measuring line.

> Before the G-dly soul entered the body, its love was bounded by the soul's understanding. That is why it is called the wick, something limited in itself, like the cord and the measuring line.

אבל ע"י התלבשותה בנה"ב [בנפש הבהמית] ואז השמן דבירור הנפש השכלית שמנוגה ששרשה מעולם התהו הוא נמשך אחר הפתילה דנה"א [דנפש האלקית] ע"י"ז דוקא יתהפך השמן לאור

But through its enclothing in the animal soul, when the oil of the refinement of the intellectual soul, which is from nogah, whose root is from the World of Tohu, is drawn after the wick of the G-dly soul, through this specifically the oil will be transformed into light,

> Once it is enclothed in the animal soul, the oil, the refined intellectual soul of nogah whose root is in Tohu, is drawn after the wick of the G-dly soul. Only through this is the oil turned into light.

שהוא בחי' אה"ר [אהבה רבה] דבכל מאדך ובטול עליון יותר מהכלי וכמו רב יהודה דאימתא דמאריה עליה.

which is the level of the great love of "with all your might (me'odecha)," and a supernal bittul beyond the vessel, like Rav Yehudah, upon whom was the awe of his Master.

> That light is the great love of "with all your me'od" and a supernal bittul beyond the vessel. Rav Yehudah exemplified it, a man on whom "the awe of his Master" rested.

לכן נק' אה"ר [אהבה רבה] זו בשם או"ח [אור חוזר] שהוא אור הנמשך מהבירור דק"נ [דקליפת נוגה] ששרשן מעקודי' [מעקודים] נקודים כנ"ל אלא שע"י"ז נמשך אח"כ מלמעלה למטה אוא"ס [אור אין סוף] ממש והוא בחי' ותורה אור.

Therefore this great love is called Or Chozer (returning light), for it is light drawn from the refinement of kelipas nogah, whose root is from Akudim [and] Nekudim, as mentioned above; but through this, afterward, the actual Infinite Light (Or Ein Sof) is drawn from above to below, and this is the level of "and the Torah is light."

> This great love is called Or Chozer because it is light that rises from the refinement of kelipas nogah, rooted in Akudim and Nekudim. In response, the Infinite Light itself is then drawn down from above to below, and that is "the Torah is light."

SECTION 6 • ¶25–28

The lamp of the mitzvah

25 וכ"ז [וכל זה] הוא בחי' נר הנשמה אך אין נשמה בלא מצוה כי לא ע"ה [עם הארץ] חסיד[69] ולא בור ירא חטא.[70]

And all this is the level of the lamp of the soul. But there is no soul without mitzvah, for "an ignorant man is not pious, and a boor does not fear sin."

> All this concerns the lamp of the soul. But there is no soul without a mitzvah, as the Mishnah says: an ignorant man cannot be pious, nor can a boor fear sin.

וגם מצוה בלא נשמה אינה כלום כי כל האומר אין לי אלא תורה[71] אפילו תורה אין לו.

And also, a mitzvah without a soul is nothing, for "whoever says, 'I have nothing but Torah,' does not even have Torah."

> Equally, a mitzvah without a soul is nothing, as the Talmud says that one who claims to have only Torah does not even have Torah.

26 ולכן צריך להיות גם שניהם. והענין כי נר מצוה שהמצוה היא נר והיינו פתילה.

Therefore there must be both. The explanation is that in "a mitzvah is a lamp," the mitzvah is the lamp, that is, the wick.

> Therefore both are needed. In "a mitzvah is a lamp," the mitzvah is the lamp, meaning the wick.

והענין כי הדברים שנעשה בהן המצוה הן ג"כ מעולם התהו. אך המצוה היא ג"כ בחי' מקיף שנמשך ע"י קיום המצוה מקיף עליון

And the explanation is that the things with which the mitzvah is done are also from the World of Tohu. But the mitzvah is also the level of an encompassing [light] (makif), for through the fulfillment of the mitzvah a supernal makif is drawn down.

> The physical objects with which mitzvos are done also come from the World of Tohu. Yet the mitzvah is also an encompassing light: doing it draws down a supernal makif.

ולכן המצות הן לבושים ובגדי מלכות להיות ע"י הנשמה צרורה בצרור החיים[72] שמלבשת ומקפת את הנשמה להעלותה כי כל דבר שצריך לעלות מקיפין אותו סביב.

And therefore the mitzvos are garments and royal robes, so that through them the soul will be "bound up in the bond of life"; for [the mitzvah] clothes and encompasses the soul in order to raise it, for anything that needs to ascend is encompassed all around.

> That is why mitzvos are called garments and royal robes. They clothe and surround the soul so that it is "bound up in the bond of life" and can be raised, for whatever must ascend has to be surrounded.

27 וע"י זה המקיף המקיפו הוא עולה כמו שזורקין את האבן ע"י קירטא כו' מה שלא היה עולה כלל מעצמו ולהפך בעבירה ג"כ מלפפתו[73] כו'

And through this makif that encompasses it, it ascends, as one throws a stone by means of a sling, etc., something that would not rise at all by itself. And conversely, with a transgression too, "it wraps around him," etc.

> The encompassing light lifts what it surrounds, as a sling launches a stone that could never rise by itself. A sin, conversely, also "wraps around" a person.

ולכן לובשים הטלית ותפילין קודם התפלה כנודע שכל דבר שצריך להעלותו מלמטה יורד מתחלה אור העליון והוא אור המקיף שהוא המעלה כנ"ל.

And therefore we put on the tallis and tefillin before prayer: as is known, for anything that must be raised from below, the supernal light first descends, and this is the encompassing light (Or Makif), which is what raises [it], as mentioned above.

> So we put on tallis and tefillin before prayer: anything that is to be raised from below first needs a supernal light to descend, the encompassing light, which does the lifting.

ובזה תתהפך הנפש השכלית באור שלמעלה בתפלה ולכן מתפללין בכל יום נוסח אחד (משא"כ תורה היא צריכה דוקא התחדשות ע' [עיין] זוהר בראשית בהקדמה)(די"ב ע"ב) ולאפשא לה בכל יומא[74]

And through this the intellectual soul will be transformed into the light above, in prayer. And therefore we pray every day the same text (whereas Torah requires, specifically, renewal; see the Zohar, Bereishis, in the Introduction, page 12b: "and to make it fruitful every day").

> In prayer the intellectual soul is transformed into the light above. That is why the prayer text is the same every day, while Torah study requires renewal: the Zohar's introduction speaks of making the Torah "fruitful every day."

שבכל יום מעלה ניצוץ מנפש החיוני' [החיונית] כי כל ימי שנותינו בהם שבעים שנה[75] הם כ"כ [כל כך] נצוצות מנפש החיונית שצריך לברר משא"כ נה"א [נפש האלקית] היא נצחית.

For every day one raises a spark of the vital soul; for all "the days of our years, in them seventy years," are that many sparks of the vital soul that must be refined; whereas the G-dly soul is eternal.

> Prayer repeats because each day raises one more spark of the vital soul: the seventy years of a life are so many sparks to refine, while the G-dly soul itself is eternal.

נמצא המצוה היא בחי' פתילה שבה וע"י נכלה השמן באור כך ע"י המצוה היא עליית נפש השכלי' [השכלית] דק"נ [דקליפת נוגה]

It follows that the mitzvah is the level of the wick: in it and through it the oil is consumed into the light, and so through the mitzvah there is the ascent of the intellectual soul of kelipas nogah,

> The mitzvah, then, is the wick in which and through which the oil is consumed into the light, and through it the intellectual soul of kelipas nogah ascends.

וגם קלף התפלין דק"נ [דקליפת נוגה] ומעות הצדקה ליכלל באוא"ס [באור אין סוף] ב"ה כי שרש המצות הם במל' דאצי' כי תורה היא בחי' ז"א.

and also of the parchment of the tefillin, of kelipas nogah, and of the money of charity, to be absorbed into the Infinite Light (Or Ein Sof), blessed be He. For the root of the mitzvos is in the Malchus of [the World of] Atzilus, for Torah is the level of Z'eir Anpin (the emotive attributes),

> So too the parchment of the tefillin, which comes from kelipas nogah, and the coins given to charity are absorbed into the Infinite Light. This is because the mitzvos are rooted in the Malchus of Atzilus, while Torah is Z'eir Anpin.

28 ומצות הן במל' מצות המלך.[76] אך לפי שנעוץ סופן בתחלתן[77] הרי המל' דאצי' עולה עד מל' דא"ס ממש.

and mitzvos are in Malchus: "the commands of the King." But because "their end is wedged in their beginning," the Malchus of Atzilus rises up to the very Malchus of the Infinite One (Ein Sof).

> Mitzvos belong to Malchus, as in "the commands of the King." Yet because "their end is wedged in their beginning," the Malchus of Atzilus rises all the way to the Malchus of the Infinite One. In Likkutei Torah, Va'eschanan ("Lema'an Tira"), the Alter Rebbe explains that the mitzvos belong to Malchus yet are rooted in Keser, because the light of Keser shines in Malchus more than anywhere: the end is wedged in the beginning.

ולכן ע"י עולה נפש השכלית באוא"ס [באור אין סוף] ממש כנודע שאחר הבירור משם ב"ן [שם ב"ן] נעשה שם ס"ג [שם ס"ג] כו':

And therefore through this the intellectual soul rises into the very Infinite Light (Or Ein Sof), as is known that after the refinement, from the Name Ban the Name Sag is made, etc.

> Through this the intellectual soul rises into the Infinite Light itself. As is known, after refinement the Name Ban, the four-letter Name spelled out to the value 52, becomes the Name Sag, spelled out to 63.

SECTION 7 • ¶29–35

The yud of HaMagbihi

29 וזהו המגביהי דהיו"ד אחר ההי"א[78] הוא יתיר אלא דר"ל [דרוצה לומר] שעלייה זו דמל' דאצי' הנק' ה' שיהיה עולה כ"כ [כל כך] למעלה במל' דא"ס הוא ע"י היו"ד והוא היו"ד שבתוך ההי"א.

And this is [the meaning of] HaMagbihi (Who raises Himself up): the yud after the hei is superfluous; but [the verse] means to say that this ascent of the Malchus of Atzilus, which is called hei, so that it rises so high up into the Malchus of the Infinite One, is through the yud, and this is the yud within the hei.

> HaMagbihi ends with a yud after the hei that seems superfluous. Its point is that the Malchus of Atzilus, represented by the letter hei, rises to the Malchus of the Infinite One by means of a yud, the yud within the hei. The preceding maamar in Torah Ohr already reads HaMagbihi this way, as the yud of the mitzvah raised within the hei.

כי מל' דאצי' היא בחי' דל"ת דלית לה מגרמה כלום ובהמשכת המצוה נעשה בתוכה יו"ד ונעשית ע"י בחי' ה' וע"י היו"ד שבתוכה היא עולה למעלה באוא"ס [באור אין סוף] מל' דא"ס

For the Malchus of Atzilus is the level of a dalet, for "dalis lah migarmah klum": "it has nothing of its own"; and through the drawing down of the mitzvah a yud comes to be within it, and through this it becomes the level of a hei; and through the yud within it, it rises up into the Infinite Light, the Malchus of the Infinite One.

> The Malchus of Atzilus by itself is a dalet, which "has nothing of its own," for the name dalet echoes the Aramaic dleis, "that has not." The mitzvah draws a yud into it, turning the dalet into a hei, and through that yud it rises into the Malchus of the Infinite One.

וזהו פי' המגביהי שעליית הה' היא מל' דאצי' במל' דא"ס הוא ע"י היו"ד שבתוך הה' שהוא הנמשך ע"י קיום המצוה. ובו וע"י היא העלייה הזאת

And this is the meaning of HaMagbihi: the ascent of the hei, which is the Malchus of Atzilus, into the Malchus of the Infinite One is through the yud within the hei, which is what is drawn down through the fulfillment of the mitzvah. In it and through it is this ascent.

> HaMagbihi therefore means that the hei, the Malchus of Atzilus, is raised into the Malchus of the Infinite One through the yud within it, and that yud is drawn down by fulfilling the mitzvah. That yud is the means of the ascent.

[וביאור זה[79] עפמ"ש [על פי מה שכתוב] בזוהר פ' ויחי (דרל"ב סע"ב [סוף עמוד ב]) בפי' יהי שם כו' מאי שנא דקאמר יהי

And the explanation of this is according to what is written in the Zohar, Parshas Vayechi (end of page 232b), on the meaning of "Let the Name be," etc.: "Why does it say yehi (let it be)?

> A second bracketed passage now opens, explaining this from the Zohar on Vayechi, which asks why the verse says yehi, "let it be."

אלא יהי רזא דאמשכותא מההוא אתר עילאה דאיהו סתים[80] דקאמרן דאיהו י"ה עד רזא דברית דאיהו יו"ד תתאה כגוונא דיו"ד עלאה

Rather, yehi is the mystery of the drawing forth from that supernal place which is hidden, of which we have spoken, which is yud-hei, down to the mystery of the covenant, which is the lower yud, like the upper yud;

> The Zohar answers that yehi spells the drawing of light from the hidden supernal source, yud-hei, down to "the covenant," the lower yud, which matches the upper yud.

שירותא כסופא ובגין כך יהי רזא דאמשכותא מטמירא דכל טמירין עד דרגא תתאה ובמלה דא אתקיים כל עובדא דבראשית כד"א [כמה דאת אמר] יהי רקיע[81] כו' עכ"ל [עד כאן לשונו].

the beginning like the end. And therefore yehi is the mystery of the drawing forth from the most hidden of all hidden down to the lowest level; and by this word the whole work of creation was established, as it says, 'Let there be a firmament,' etc." End of quotation.

> The two yuds match, the beginning like the end. Yehi thus describes the drawing of light from the most hidden of all down to the lowest level, and by this word the whole of creation was established, as in "Let there be a firmament."

וכ"ה בזוהר בראשית (די"ו ע"ב) והפי' הוא כי י"ה הם חו"ב [חכמה ובינה] שהחכמה נק' יו"ד שהיא בחי' נקודה

And so it is in the Zohar, Bereishis (page 16b). The explanation is that yud-hei are Chochmah and Binah: Chochmah is called yud, being the level of a point.

> The Zohar on Bereishis says the same. Yud-hei are Chochmah and Binah: Chochmah is called yud because it is a point, the smallest of letters.

והיינו לפי כי ראשית חכמה[82] דהיינו ראשית הגילוי מא"ס ב"ה וראשית הגילוי א"א להיות רק בחי' נקודה כדי שיוכלו לסבול ולהכיל כמו המעיין בתחלת יציאתו מהמקור הוא קטן רק אח"כ בהתרחקו מהמקור מתרחב ונעשה נהר.

That is because "the beginning of wisdom" means the beginning of revelation from the Infinite One, blessed be He; and the beginning of revelation can only be the level of a point, so that they will be able to bear and contain [it], like a spring, which at the start of its emergence from the source is small, and only afterward, as it moves away from the source, widens and becomes a river.

> Chochmah is "the beginning of wisdom," meaning the beginning of revelation from the Infinite One, and the first revelation can only be a point, so that it can be received. A spring is small where it leaves its source and widens into a river only as it flows away.

וזהו ה' ראשונה שהיא בחי' רחובות הנהר[83] אבל החכמה שהיא קרובה יותר לא"ס והיא בחי' מעיין הוא רק נקודה. והיינו ג"כ בחי' בטול.[84]

And this is the first hei, which is the level of "the broad places of the river"; but Chochmah, which is closer to the Infinite One and is the level of the spring, is only a point. And this is also the level of bittul.

> The first hei is Binah, "the broad places of the river." Chochmah, closer to the Infinite One, is the spring, a mere point, and this smallness is also bittul.

30 והנה כשצ"ל אח"כ המשכה לבחי' מל' דאצי' שהיא עלמא דאתגלייא מקור דבי"ע והיא בחי' שם ה' דוקא שהוא הגלוי לזולתו הנה המשכה זו ע"י יסוד ז"א והוא ג"כ בחי' יו"ד.

Now, when afterward there must be a drawing down to the level of the Malchus of [the World of] Atzilus, which is the revealed world, the source of [the Worlds of] Beriah, Yetzirah and Asiyah, and is the level of "the Name of Havayah" — "Name" specifically, which is the revelation to another — this drawing down is through the Yesod (foundation) of Z'eir Anpin, and it too is the level of a yud.

> Light must also be drawn into the Malchus of Atzilus, the "revealed world" that is the source of Beriah, Yetzirah and Asiyah. It is called "Name" because a name exists to reveal one to others, and this drawing down passes through the Yesod of Z'eir Anpin, which is also a yud.

31 וזהו ענין יו"ד תתאה רזא דברית. וזהו יהי שם ה' מבורך כו' שלהיות הגלוי בבחי' מל' הנק' שם הוא ע"י יהי חו"ב [חכמה ובינה] ביסוד.

And this is the matter of "the lower yud, the mystery of the covenant." And this is "Let the Name of Havayah be blessed," etc.: in order for there to be revelation in the level of Malchus, which is called "Name," it is through yehi: Chochmah and Binah in Yesod.

> This is the Zohar's "lower yud, the mystery of the covenant." Likewise in "Let the Name of Havayah be (yehi) blessed," revelation in Malchus, called "Name," comes through yehi: Chochmah and Binah (yud-hei) drawn into Yesod (the final yud).

וע"פ כהאריז"ל [כתבי האריז"ל] הוא כי יסוד אבא מסתיים ביסוד ז"א. נמצא בחי' יו"ד עלאה שהוא אבא ממש מאיר ביסוד ז"א.

And according to the writings of the Arizal, it is because the Yesod of Abba ends in the Yesod of Z'eir Anpin. It follows that the level of the upper yud, which is Abba himself, shines in the Yesod of Z'eir Anpin.

> According to the writings of the Arizal, the Yesod of Abba (Chochmah) extends to the Yesod of Z'eir Anpin. So the upper yud, Abba himself, shines within the Yesod of Z'eir Anpin.

ולכן נק' יסוד ז"א ג"כ יו"ד. וזהו ג"כ ענין היו"ד שנתוסף בפינחס בן אלעזר הכהן[85, 86] עבור שקינא על פגם הברית

Therefore the Yesod of Z'eir Anpin is also called yud. And this is also the matter of the yud that was added to Pinchas son of Elazar the Kohen, because he was zealous over the blemish of the covenant,

> Therefore the Yesod of Z'eir Anpin is also called yud. This is also the yud added to the name of Pinchas son of Elazar, because he was zealous over the violation of the covenant.

כמ"ש בזוהר ר"פ פנחס (דרי"ג ע"ב ודרט"ו ע"ב ורל"ו ב') (ומזה ראייה דלא כפי' המק"מ [המקדש מלך] פ' ויחי) בפי' יהי ע"ש (דרל"ב)

as is written in the Zohar, at the beginning of Parshas Pinchas (pages 213b and 215b, and 236b). (And from this there is a proof against the explanation of the Mikdash Melech, Parshas Vayechi) (page 232) on the meaning of yehi; see there.

> The Zohar discusses this at the start of Parshas Pinchas. The Alter Rebbe notes that this is evidence against the explanation of yehi in the Mikdash Melech (R. Shalom Buzaglo's commentary on the Zohar) in Parshas Vayechi; Likkutei Torah, Masei, brings the same proof.

ועי"ש בהרמ"ז [בהרב משה זכות] שהוא יו"ד של מילוי ה"י אחרונה דשם ע"ב [שם ע"ב] שהוא בחי' יסוד אבא כו'. וע' באד"ר [באדרא רבא] (דקמ"ב):[87]

And see there in the Ramaz, that it is the yud of the spelling-out of the final hei of the Name Av, which is the level of the Yesod of Abba, etc. And see the Idra Rabba (page 142).

> He refers to the Ramaz (R. Moshe Zacuto) there, who explains this yud as the yud in the spelled-out final hei of the Name Av (72), the level of the Yesod of Abba, and to the Idra Rabba, the Zohar's great assembly in Parshas Naso.

32 וביאור הדברים הוא כמו שאנו רואים שהראיה מתפשטת ונמשכת למטה יותר מן חוש השמיעה.

The explanation of the matter is as we see that sight extends and reaches further down than the sense of hearing.

> The explanation starts from everyday experience: sight reaches further down than hearing.

שחוש השמיעה אינו מתפשט רק עד בחי' קול ודבור ששומע קול ודבור של חבירו אבל לא יתפוס בחוש השמיעה את העשייה גשמית. משא"כ בראי' [בראיה] תופס ומשיג העשייה גשמי' [גשמיים / גשמיות / גשמית].

For the sense of hearing extends only as far as the level of voice and speech: one hears the voice and speech of one's fellow, but one will not grasp physical action with the sense of hearing; whereas with sight one grasps and perceives physical action.

> Hearing extends only to voice and speech; one cannot hear a physical deed. Sight, however, grasps physical action itself.

33 והיינו דלפי שהראיה שרשה מבחי' חכמה כמו שנק' החכמים עיני העדה.[88] שהיא למעלה מבחי' הבינה שמשם שרש השמיעה ע"כ נשפלת למטה יותר.

That is: because sight is rooted in the level of Chochmah (wisdom), as the Sages are called "the eyes of the congregation," which is above the level of Binah (understanding), from which hearing is rooted, therefore it descends lower.

> Sight is rooted in Chochmah, which is why the Sages are called "the eyes of the congregation," while hearing is rooted in Binah. Since Chochmah is higher, it can descend lower.

משא"כ בכח השמיעה הנמשך מבינה להיות נשפל כ"כ [כל כך] למטה. שכל הגבוה יותר יכול להשפיל א"ע [את עצמו] למטה יותר

Not so the faculty of hearing, which derives from Binah, that it should descend so far down. For whatever is higher can lower itself further down.

> Hearing, which comes from Binah, cannot descend as far, because the higher a level is, the further it can lower itself.

ולכן יסוד אימא מסתיים בחזה ואינו נמשך בנה"י [בנצח הוד יסוד] דז"א. אבל יסוד אבא נמשך עד יסוד ז"א כי נה"י [נצח הוד יסוד] דז"א זהו בחי' עשיי' שבאצי' והמשכה זו א"א להיות כי"א ע"י יסוד אבא בחי' ראיה וכו'.

And therefore the Yesod of Imma ends at the chest and does not extend into Netzach, Hod and Yesod of Z'eir Anpin; but the Yesod of Abba extends down to the Yesod of Z'eir Anpin. For Netzach, Hod and Yesod of Z'eir Anpin are the level of Asiyah within Atzilus, and this drawing down can only be through the Yesod of Abba, the level of sight, etc.

> So the Yesod of Imma (Binah) ends at the chest of Z'eir Anpin and does not reach its Netzach, Hod and Yesod, while the Yesod of Abba (Chochmah) reaches down to the Yesod of Z'eir Anpin. Netzach, Hod and Yesod of Z'eir Anpin are the "Asiyah," the level of action, within Atzilus, and only the Yesod of Abba, the level of sight, can reach there.

34 וזהו ענין יהי שם כו' שלהיות ההשפעה בבחי' מל' הנק' שם ונק' ג"כ עשיי' [עשייה] שבאצי' הוא ג"כ ע"י יו"ד דוקא שהוא בחי' יסוד ז"א שבו מאיר יסוד אבא.

And this is the matter of "Let the Name be," etc.: for the influence to be in the level of Malchus, which is called "Name" and is also called the Asiyah within Atzilus, it is also through a yud specifically, which is the level of the Yesod of Z'eir Anpin, in which the Yesod of Abba shines.

> This is "Let the Name be": for influence to reach Malchus, called "Name" and also the Asiyah within Atzilus, it must pass through a yud, the Yesod of Z'eir Anpin, in which the Yesod of Abba shines.

וזהו פי' יהי י"ה הם חו"ב [חכמה ובינה] והיו"ד השני זהו צדיק יסוד עולם.[89] ועיין עוד בזוהר ח"ג [חלק ג'] (דרל"ו ע"ב) מענין בחי' זו דיו"ד זה:[90]

And this is the meaning of yehi: yud-hei are Chochmah and Binah, and the second yud is "the righteous one, the foundation of the world." And see further in the Zohar, part 3 (page 236b), on the matter of this level of this yud.

> So yehi means yud-hei, Chochmah and Binah, followed by a second yud, which is "the righteous one, the foundation (yesod) of the world." The reader is referred to the Zohar for more on this yud.

35 והנה כשהמל' מקבלת גילוי זה דבחי' יו"ד. אז נעשית מדל"ת ה'.

Now, when Malchus receives this revelation of the level of yud, it then becomes, from a dalet, a hei.

> When Malchus receives this yud, it changes from a dalet into a hei.

ולכן לפ"ז [לפי זה] מובן ג"כ פי' המגביהי שעליית המל' במל' דא"ס הוא ג"כ ע"י יו"ד שבתוך ה"א שהוא מה שנמשך לה הארה מאוא"ס [מאור אין סוף] וכמבו"ל [וכמבואר לעיל] שכל עלייה הוא ע"י המשכה תחלה מלמעלה

And therefore, according to this, the meaning of HaMagbihi is also understood: the ascent of Malchus into the Malchus of the Infinite One is also through the yud within the hei, which is the glimmer drawn to it from the Infinite Light; and as is explained above, every ascent is through a drawing down from above first.

> This also explains HaMagbihi: Malchus rises to the Malchus of the Infinite One through the yud within the hei, a glimmer from the Infinite Light drawn into it. As explained above, every ascent depends on a prior drawing down from above.

והנה בחי' יו"ד זה שבתוך ה' שנמשך ע"י המצוה זהו בחי' פתילה הנמשך לתוך הנר כמ"ש בזוהר פי' פנחס[92] (דרי"ט ע"א) ובמק"מ [ובמקדש מלך] כיון דאתאחד פתילה[93] כו'

Now, this level of the yud within the hei, which is drawn down through the mitzvah, is the level of the wick drawn into the lamp, as is written in the Zohar, Parshas Pinchas (page 219a), and in the Mikdash Melech: "Once the wick is united," etc.

> The yud within the hei, drawn down by the mitzvah, is the wick drawn into the lamp, as the Zohar on Pinchas says, with the Mikdash Melech's commentary there, "once the wick is united."

וע"י המשכה זו נעשה כח עליי' [עלייה] המל' לשרשה. וע' בזהר ר"פ צו ע"פ זאת תורת העולה[94] כו'.

And through this drawing down the power comes about for Malchus to ascend to its root. And see in the Zohar, at the beginning of Parshas Tzav, on [the verse] "This is the law of the burnt-offering," etc.

> This drawing down gives Malchus the power to rise to its root. The Zohar at the beginning of Parshas Tzav is cited for further discussion, on "This is the law of the olah," the offering whose name means "that which ascends."

וזהו פי' המגביהי שהמצוה היא בחי' פתילה ונר המעלה נפש השכלית כמו שלמעלה עליית שם ב"ן [שם ב"ן] ע"י היו"ד דע"ב [דשם ע"ב] הנמשך ע"י המצוה כנ"ל.[95, 96, 97]

And this is the meaning of HaMagbihi: the mitzvah is the level of a wick and a lamp that raises the intellectual soul, just as above, the ascent of the Name Ban is through the yud of [the Name] Av, which is drawn down through the mitzvah, as mentioned above.

> HaMagbihi therefore means that the mitzvah is a wick and a lamp that raises the intellectual soul, just as above the Name Ban rises through the yud of the Name Av, drawn down by the mitzvah.

SECTION 8 • ¶36–38

Lashaves: sitting as King

36 ועמ"ש בפי' שלח[98] ע"פ והיה לכם לציצית[99] בענין אש יו"ד ואש ה"א].

And see what is written in Parshas Shelach on [the verse] "And it shall be for you as tzitzis," on the matter of the fire of yud and the fire of hei.

> The bracketed passage closes with a reference to the maamar in Likkutei Torah, Shelach, on tzitzis, which discusses the "fire of yud" and the "fire of hei" (esh with a yud spells ish, man; with a hei, ishah, woman). There the Alter Rebbe explains that Malchus, called ishah, receives from ish, the fire of yud, Chochmah, through the 248 positive mitzvos, and he refers back to this maamar on HaMagbihi.

וענין לשבת פי' שעלייה זו של המל' דאצי' במל' דא"ס הוא כדי להמשיך אור וחיות להיות התהוות בחי' מל' בבחי' ישיבה וישב ה' מלך לעולם.[100]

And the matter of lashaves (to sit) means that this ascent of the Malchus of Atzilus into the Malchus of the Infinite One is in order to draw down light and life-force (chayus), so that the level of Malchus will come into being in the manner of sitting: "and Havayah sat as King forever."

> The maamar now turns to lashaves, "to sit," the next word of the verse. The ascent of the Malchus of Atzilus into the Malchus of the Infinite One serves to draw down light and life-force, so that Malchus comes into being in a state of sitting, as in "Havayah sat as King forever."

כי ישיבה ומלכות הכל בחי' אחת כי אין ישיבה בעזרה[101] אלא למלכות בית דוד בלבד.

For sitting and kingship are all one level, for "there is no sitting in the Temple courtyard except for the kingship of the House of David alone."

> Sitting and kingship are one idea: the Talmud teaches that only kings of the House of David may sit in the Temple courtyard.

37 וכן ארז"ל [אמרו רבותינו זכרונם לברכה] באשה קראו מושב[102] כי ישיבה היא ירידה והשפלה בבחי' אחוריים. וכן תפלה ש"י [של יד] שהיא מל' היא מיושב.

And likewise our Sages, of blessed memory, said that with regard to a woman it is called moshav (sitting); for sitting is a descent and lowering, in the aspect of the back (achorayim). And likewise the hand-tefillin, which is Malchus, is [put on] seated.

> The Sages note that regarding a woman the word used is moshav, "sitting"; the maamar explains that sitting is a descent and lowering, at the level of the back (achorayim). Likewise the hand-tefillin, which corresponds to Malchus, is put on while seated.

והיו"ד שברצועת תפלה ש"י [של יד] זהו ענין יו"ד הנ"ל. ועויי"ל [ועוד יש לומר] פי' המגביהי לשבת כי המלך עומד על הלוח ואגוסטוס יושב.[103, 104]

And the yud on the strap of the hand-tefillin is the matter of the yud mentioned above. One may further say [that] the meaning of HaMagbihi lashaves is: for "the king stands on the platform, and Augustus sits."

> The yud-shaped knot on the strap of the hand-tefillin is the same yud discussed above. A further reading of HaMagbihi lashaves comes from the Midrash: "the king stands on the platform, and Augustus sits."

38 ופי' אגוסטוס היינו מלך המלכים. והיינו כשהמל' מקבלת ממל' דא"ס בחי' ממ"ה [מלך מלכי המלכים] ע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] המשל אגוסטוס יושב כו'.

And the meaning of Augustus is the King of kings. That is, when Malchus receives from the Malchus of the Infinite One the level of the King of the kings of kings, of this our Sages, of blessed memory, said the parable, "Augustus sits," etc.

> Augustus stands for the King of kings. When Malchus receives from the Malchus of the Infinite One the level of the King of the kings of kings, it is "seated," as in the Midrash's parable of Augustus sitting.

וזהו המגביהי דוקא לשבת שע"י עלייה הנ"ל נעשה בחי' וישב ה' מלך לעולם[105] כו' וישיבה זו היא שלא יהיו רגליה יורדות[106] כו'.

And this is HaMagbihi, specifically lashaves: through the ascent mentioned above there comes to be the level of "and Havayah sat as King forever," etc. And this sitting is such that "her feet" will not be "going down," etc.

> HaMagbihi lashaves therefore means that through this ascent "Havayah sits as King forever." This sitting is such that "her feet" do not "go down," words borrowed from Mishlei.

כי היושב על הכסא משפיל גופו אבל מגביה רגליו מן הארץ וזהו והארץ הדום רגלי[107] כו'.

For one who sits on a throne lowers his body but raises his feet from the ground; and this is "and the earth is My footstool," etc.

> One who sits on a throne lowers his body but lifts his feet off the ground, and this is the meaning of "the earth is My footstool." Sitting thus combines lowering and raising at once.

SECTION 9 • ¶39

HaMashpili lir'os

39 וביאור הדברים מבואר במ"א ע"פ אז ישיר.[108, 109] ואח"כ המשפילי לראות[110] זהו בחי' ותורה אור והוא המשכת אוא"ס [אור אין סוף] ממלי דא"ס בשמים תושב"כ [תורה שבכתב]. ובארץ תושבע"פ [תורה שבעל פה]

The explanation of these matters is set out elsewhere, on [the verse] "Then sang" (Az Yashir). And afterward, "Who lowers Himself to see" (HaMashpili lir'os): this is the level of "and the Torah is light," and it is the drawing down of the Infinite Light (Or Ein Sof) from the Malchus of the Infinite One "in heaven": the Written Torah; "and on earth": the Oral Torah.

> The full explanation is in the maamar on "Az Yashir," "Then Israel sang" the song of the well, in Likkutei Torah, Chukas, where the Alter Rebbe explains that the love that comes from sight, through the Torah, which is Chochmah, is bittul and higher than the fiery love that comes from hearing. The verse continues HaMashpili lir'os, "Who lowers Himself to see," which is "the Torah is light": the Infinite Light drawn down from the Malchus of the Infinite One "in heaven," the Written Torah, "and on earth," the Oral Torah.

דכמו דארץ מקבלת משמים כמ"ש למטר השמים תשתה מים.[111] כך תושבע"פ [תורה שבעל פה] מקבלת מתושב"כ [מתורה שבכתב] כדאמרינן מנא הני מילי דאמר קרא[112] כו'

For just as the earth receives from heaven, as it is written, "it drinks water of the rain of heaven," so the Oral Torah receives from the Written Torah, as we say, "From where are these things [known]? For the verse says," etc.

> As the earth drinks the rain of heaven, the Oral Torah receives from the Written Torah, as the Talmud repeatedly asks, "From where do we know these things? For the verse says."

לראות היינו לירא[ו]ת ר"ל [רוצה לומר] שיהא גילוי אוא"ס [אור אין סוף] ממש בשמים ובארץ שהן תושבע"כ [תורה שבכתב] ותושבע"פ [ותורה שבעל פה] דבר ה' למעלה מגלוי בחי' אור האהבה מנפש אלקית שנק' ג"כ אור כנ"ל.

Lir'os (to see) means lera'os (to be seen); that is, that there be a revelation of the actual Infinite Light "in heaven and on earth," which are the Written Torah and the Oral Torah, the word of G-d, above the revelation of the level of the light of love from the G-dly soul, which is also called light, as mentioned above.

> Lir'os, "to see," is read as lera'os, "to be seen": the Infinite Light itself is revealed in the Written and Oral Torah, the word of G-d. This is higher than the light of love from the G-dly soul, which was also called light.

אך שהוא נמשך מבחי' שמיעה והתבוננות בלבד כמ"ש שמע ישראל[113] כו' ואהבת כו' ובכל מאדך.[114]

But that is drawn only from the level of hearing and contemplation, as it is written, "Hear, O Israel," etc., "And you shall love," etc., "and with all your might."

> That love is drawn only from hearing and contemplation, as in "Hear, O Israel... and you shall love... with all your might."

אבל בחי' ותורה אור זהו בחי' המשפילי לראות. פי' ליראות בבחי' ראיה וגלוי ממש עין בעין יראו[115] וגו':[116]

But the level of "and the Torah is light" is the level of HaMashpili lir'os: that is, lera'os, in the manner of actual sight and revelation: "eye to eye they shall see," etc.

> "The Torah is light," however, is HaMashpili lir'os: revelation as direct as sight, "eye to eye they shall see."

IN ONE'S AVODAH

The maamar draws its own lessons. The soul descends into a body to reach a love beyond its measure, "with all your me'od," which only teshuvah in this world produces. The mitzvos refine the intellect and the physical objects they use, the tefillin parchment and the coins of charity, until they become light. Torah should be studied with bittul, so that G-d's word speaks through it, and tallis and tefillin are put on before prayer so that the encompassing light can lift the soul.

QUESTIONS FOR DISCUSSION

1. Why does the oil, rooted in Tohu, become fire, while the wick, the G-dly soul, does not? What does this say about the purpose of the soul's descent into a body?
2. In what sense is the love "with all your me'od" unlimited, if the maamar says it is truly bounded? How can a bounded love draw down the truly unlimited Infinite Light?
3. How does the comparison of fire and water explain why G-d is likened to fire, and why creation does not change Him?
4. Why are tallis and tefillin put on before prayer, and why is the prayer text the same every day while Torah study must be new?
5. What is the difference between love that comes from hearing and contemplation and the revelation of "the Torah is light," likened to sight?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור על הנ"ל**

The note reports that this biur is found in manuscript volume (buch) 1135 in the Tzemach Tzedek's own handwriting, as printed here, with two glosses there that had not been printed before and have been added in this edition.

KEHOT'S NOTE

נמצא בבוך 1135 בגוכתי"ק הצי"צ כמו שנדפס כאן, וניתוסף שם ב' הגהות שלא נדפסו ונתוספו כאן. בבוך 1135. 17. 755 רשום "(הנאמרים בשבת חנוכה תקס"ז)".

PARAGRAPH 2

2 **המגביהי לשבת**

The psalmist praises Havayah, who is enthroned on high; the words read literally "who makes [Himself] high to sit." The previous maamar and this biur expound that verse, and later read its final yud (HaMagbihi) as a hint of its own.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

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

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

3 **האי מ"ש בפרדס**

At 40d, in the next maamar of Miketz, the lamp returns: light comes about through its hold on a physical thing, and lighting the lamps means drawing the light, through man's service, so that it takes hold in the wick; that passage ties this to the animal soul when it is transformed, whose root is very high.

KEHOT'S NOTE

ראה גם לקמן מ, ד. קי, ד. לקו"ת שלח מב, א. אוה"ת פ' תצוה ע' איתקס.

4 The psalmist, marveling at creation, says G-d made all things with wisdom; the Alter Rebbe infers that Chochmah is enclothed in everything, which is why oil can be drawn from everything.

Psalms 104:24 תהילים ק"ד:כ"ד

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

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

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

5 **אשה חכמה מתקוע**

Yoav sends to Tekoa for a wise woman who will play a mourner before King David and persuade him to bring Avshalom home; the Alter Rebbe links her wisdom to Tekoa's oil.

II Samuel 14:2 שמואל ב י"ד:ב'

וַיִּשְׁלַח יוֹאָב תְּקוֹעָה וַיִּקַּח מִשָּׁם אִשָּׁה חֲכָמָה וַיֹּאמֶר אֵלֶיהָ הִתְאַבָּלִי־נָא וְלִבְשִׁי־נָא בִגְדֵי־אֵבֶל וְאַל־תָּסוּכִי שֶׁמֶן וְהָיִית כְּאִשָּׁה זֶה יָמִים רַבִּים מִתְאַבֶּלֶת עַל־מֵת׃

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;

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KEHOT'S NOTE

ע"פ שמואל-ב יד, ב.

6 **ביאור על הנ"ל**

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

KEHOT'S NOTE

נמצא בבוך 1135 בגוכתי"ק הצי"צ כמו שנדפס כאן, וניתוסף שם ב' הגהות שלא נדפסו ונתוספו כאן. בבוך 1135. 17. 755 רשום "(הנאמרים בשבת חנוכה תקס"ז)".

7 **תקוע אלפא לשמן**

The Mishnah lists Tekoa as the foremost place for the oil of the Temple offerings.

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

מנחות פה, ב (במשנה).

PARAGRAPH 3

8 **שמן הטוב ושמן המשחה**

The Zohar on Vayikra reads "the good oil" of the verse as the holy anointing oil that flows from Atika Kadisha and comes down to the King's head and beard.

Zohar, Vayikra 13:97–16:104 ספר הזהר, ויקרא י"ג:צ"ו-ט"ז:ק"ד

The verse continues: "It is like the precious oil upon the head that ran down upon the beard." This is the oil of the anointing of holiness which streams forth from the Ancient Holy One and which is found in that supernal stream which gives to the children the wherewithal to kindle the lights. That oil trickles on to the head of the King and from the head to the holy and venerable beard, and from there it streams on to all the garments of splendour in which the King …

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

9 **שמן הטוב ושמן המשחה**

The Zohar on Parshas Emor, the second place the Alter Rebbe cites for the holy oil being rooted in the supernal Chochmah.

Zohar, Emor 2:6–3:12 ספר הזהר, אמור ב:ו-ג:יב"י

10 **כשמן הטוב**

The psalm likens the goodness of brothers dwelling together to the fine oil poured on the head, running down onto the beard of Aharon and onto his garments; the Alter Rebbe applies "the good oil" to oil rooted in the holy Chochmah.

Psalms 133:2 תהילים קל"ג:ב'

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

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

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KEHOT'S NOTE

תהלים קלג, ב.

11 **וכמ"ש בזהר ויקרא ופ' אמור**

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

KEHOT'S NOTE

ז, ב. פח, ב.

12 **שו"ה בחי' — חכמה שבשכל אנושי**

The note says these words stand as printed in the Tzemach Tzedek's handwriting, and that manuscripts 17 and 755 add a passage: even olive oil is from nogah, and only the anointing oil is drawn from the supernal Chochmah that flows from Atik, so that "oil below is from the Chochmah of kelipas nogah."

KEHOT'S NOTE

בגוכת"ק הצ"צ. ובבוך 17. 755 נוסף: "אצ"ל סתם שמנים כמו שמן אגוזים שמן צנונות כו' אלא אפי' שמן זית נלקח מבחי' נוגה שהרי ארז"ל שהזית משכח תלמודו של ע' שנה, והשכחה היא מקום הקליפות, ושמן זית שמחזיר תלמודו של ע' שנה זהו לפי שהוא ביורר מה שנתברר מק"נ מבחי' הזית כו', והיינו דוקא למי שיוכל לברר ולהעלות, אבל עכ"פ הוא נלקח מבחי' ק"נ. רק בשמן המשחה נמשך מבחי' ח"ע הנמשך מע"ק כמ"ש בזהר, ולזה חייבים כרת על העושה כמתכונתה כי מה האדם שיבוא אחרי המלך להתדמות כו'. נמצא היוצא לנו מהקדמה זו שהשמן שלמטה זהו מבחי' חכמה דק"נ".

PARAGRAPH 4

13 **ותורה אור**

In Mishlei, Shlomo urges his son to keep his father's commandment, "for a mitzvah is a lamp and the Torah is light"; the second introduction explains the verse's second half.

Proverbs 6:23 משלי ו:כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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14 **הנז' בתחלת ספר עה"ח**

The supplements of Likkutei Torah on Vayikra open (51b) with the words of Etz Chaim: G-d contracted Himself in the middle of His light, leaving a void in which all the worlds stand, with the Infinite Light surrounding it equally.

KEHOT'S NOTE

ראה בלקו"ת ויקרא בהוספות נא, ב ואילך.

PARAGRAPH 6

15 **אני ראשון ואני אחרון**

Havayah, King and Redeemer of Israel, declares through Yeshayahu, "I am first and I am last, and besides Me there is no G-d." In the verse umibaladai means "besides Me"; the Alter Rebbe reads it as the stage in the middle, between before the tzimtzum and the future.

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים׃

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

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KEHOT'S NOTE

ישע' מד, ו.

16 **ענין רב יהודא . . בנזיקין**

The Talmud recalls that in the years of Rav Yehudah all their learning was in Nezikin.

Berakhot 20a:4 ברכות כ' א:ד'

... אִי מִשּׁוּם תַּנּוֹיֵי, בְּשְׁנֵי דְּרַב יְהוּדָה כּוּלֵּי תַּנּוֹיֵי בְּנָזִיקִין הֲוָה, וַאֲנַן קָא מַתְנִינַן שִׁיתָּא סִדְרֵי. וְכִי הֲוָה מָטֵי רַב יְהוּדָה בְּעוּקְצִין, הָאִשָּׁה שֶׁכּוֹבֶשֶׁת יָרָק בַּקְּדָרָה, וְאָמְרִי לַהּ זֵיתִים שֶׁכְּבָשָׁן בְּטַרְפֵּיהֶן טְהוֹרִים, אָמַר: חֲוָיוֹת דְּרַב וּשְׁמוּאֵל קָא חָזֵינָא הָכָא. וַאֲנַן קָא מַתְנִינַן בְּעוּקְצִין תְּלֵיסַר מְתִיבָתָא, וְאֵילּוּ רַב יְהוּדָה כִּי הֲוָה שָׁלֵיף חַד מְסָאנֵיהּ, אָתֵי מִטָּרָא, וַאֲנַן קָא מְצַעֲרִינַן נַפְשִׁין וּמְצַוְּחִינַן קָא צָוְחִינַן, וְלֵית דְּמַשְׁגַּח בַּן.

Rab Pappa asked Abbai : How were our predecessors different from us that miracles occurred for them but not for us? Is it a question of learning ? In the time of Rab Judah, their whole study was limited to the Order "Damages," whereas we study the six Orders; and when Rab Judah reached the paragraph in Mishnah 'Uksin : "If a woman presses vegetables in a pot" (some declare it was the paragraph : "Olives which are pressed with their leaves are clean"), he said, "We see here the ...

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

KEHOT'S NOTE

ברכות כ, א. באוה"ת שבועות ע' פ מציין לכאן.

17 **ישת חשך סתרו**

In David's song of deliverance G-d comes down in the storm, hidden in dark rain clouds: "He made darkness His concealment." The Alter Rebbe applies it to Keser, which is hidden and called darkness. (context: Steinsaltz Tanakh)

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

18 **ראשית חכמה**

"The beginning of wisdom is the awe of Havayah": in the psalm, awe is where wisdom starts. The Alter Rebbe takes "the beginning of wisdom" to mean that Chochmah is the beginning of revelation.

Psalms 111:10 תהילים קי"א:י'

רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד:

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

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KEHOT'S NOTE

תהלים קיא, י'.

19 **שו"ה שאינו מושג — בזהר פ' בראשית (דל"ב ע"א) ר. וגם לכן**

Manuscript 17 adds here: although for us Keser is called darkness because it is not grasped, relative to the Infinite Light it is darkness in the plain sense, for the light as it was before the tzimtzum does not shine even in Keser, as is known from Etz Chaim, except through the tzimtzum and the vacated space.

KEHOT'S NOTE

בכוך 17 נוסף: "אך אע"פ שאצלינו נק' הכתר חושך לפי שאינו מושג אבל לגבי אור א"ס ב"ה נק' הכתר חושך כפשוטו לפי שאין מאיר ומתגלה האור פי' כי האור זהו אור א"ס ב"ה כמו שהוא לפני הצמצום ובחי' זו אינו מאיר כלל אפילו בהכתר כנודע בע"ח רק ע"י צמצום ומקום פנוי": ולכן נק' הכתר. בענין כתר שנק' חושך — ראה לקו"ת צו טו, ד.

20 **ע"פ שחורה אני**

The maamar "I am black but comely" in Likkutei Torah on Shir HaShirim (4a-b) opens with the saying that the Torah was given as black fire on white fire.

KEHOT'S NOTE

לקו"ת שה"ש ד, א.

21 **שחורה אני**

"I am black but comely," the beloved says to the daughters of Jerusalem: the opening of the maamar to which the Alter Rebbe refers the reader on the Torah as black fire on white fire.

Song of Songs 1:5 שיר השירים א:ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם 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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22 **נק' הכתר חשך שהוא העלם לאוא"ס**

The Zohar Bereishis that the Alter Rebbe cites for Keser being called darkness. It expounds "He reveals deep things out of darkness": the hidden supernal levels are revealed only from within that darkness.

Zohar, Bereshit 36:352–37:361 ספר הזהר, בראשית ל"ו:שנ"ב-ל"ז:שס"א

23 **קו המדה בוצינא דקרדוניתא**

The opening of the Zohar's account of creation, where the botzina dekardinusa engraves in the supernal radiance at the beginning of the King's will.

Zohar I, 15a זח"א טו, א

Zohar III, 48b זח"ג מח, ב

KEHOT'S NOTE

זח"א טו, א. זח"ג מח, ב. רצב, ב. ובת"ז ריש תי' ה: בוצינא דקרדוניתא כד מדיד משיחא. וראה לקמן קז, ד. וראה באוה"ת שלח ע' תצג. ביאוה"ז לאדהאמ"צ ט, א. שער היחוד פי"ד. ביאוה"ז להצ"צ כרך א ע' שכו.

24 **בוצינא דקרדוניתא**

In the Idra Zuta, a spark comes forth from the botzina dekardinusa, one of the places the Kehot note gives for the term.

Zohar, Idra Zuta 24:113–27:121 ספר הזהר, האדרא זוטא כ"ד:קי"ג-כ"ז:קכ"א

25 **בוצינא דקרדוניתא**

The Tikkunim speak of the botzina dekardinusa "when it measures the measure," linking the term to the measuring line, as the Alter Rebbe does.

Tikkunei Zohar 19a:14–16 תקוני הזהר י"ט א:י"ד-ט"ז

אלא בריש *הורמנותא דמלכא בוצינא דקרדינות' כד מדיד משיחא. האי נקודה נפיק מינה קו דסתים ניצוצא ההיא מחשבה כגוונא דא ם. בקדמיתא איהי מ"ם סתימא. וכד אתפשט קו דאיהי ו' מן המדה איהי אתפתחת ואתעבידת ב'. ודא בראשית ב' ראשית נקודה בהיכליה. וכד איהי ם סתימא איהי מ"ם רבתא מלסרבה המשרה (ס"א למרב"ה בגימט' עז"ר או זר"ע בההוא היכל זרע זרעין לתקונא דיליה המשר"ה בגימט' תקו"ן עם האותיות והמלה ודא מם רבתי) ואתעבידת עזקא.

Constantinople, 1740 (CC-BY-NC)

26 **חטי קרדנייתא**

The Talmud mentions chitei kordenaisa, a kind of wheat; the Alter Rebbe derives botzina dekardinusa from this word and says it denotes dimness and blackness.

Pesachim 7a פסחים ז' א

KEHOT'S NOTE

פסחים ז, א.

27 **ונשגב ה' לבדו**

Yeshayahu foresees the day when human pride is brought low "and Havayah alone will be exalted on that day" (said

again in 2:17); the Alter Rebbe applies it to "I am last," the future revelation.

Isaiah 2:11 ישעיהו ב:י"א

עֵינֵי גַבְהוּת אָדָם שָׁפֵל וְשַׁח רוּם אֲנָשִׁים וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא׃

The lofty looks of man shall be brought low, And the haughtiness of men shall be bowed down, And the L-RD alone shall be exalted in that day.

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KEHOT'S NOTE

ישע' ב, יא. יז.

PARAGRAPH 7

28 מגלה עמקות מני חשך

Iyov, answering his friends, says G-d "reveals deep things out of darkness"; the Alter Rebbe applies it to the Torah, which reveals what the tzimtzum hides. The Zohar (1:32a) reads the verse the same way: the hidden levels are revealed from within darkness.

Job 12:22 איוב י"ב:כ"ב

מְגַלֶּה עֲמֻקוֹת מִנִּי־חֹשֶׁךְ וַיֹּצֵא לָאוֹר צַלְמָוֶת׃

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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29 ממעמקים קראתיך הוי"ה

"Out of the depths I have called You, Havayah": the psalmist calls from the depths of distress and from the depths of his heart. Cited alongside Iyov's verse for revelation that comes from the depths. (context: Steinsaltz Tanakh)

Psalms 130:1 תהילים ק"ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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30 לא שניתי

"For I, Havayah, have not changed," G-d says through Malachi, and so the children of Yaakov have not been consumed; here, the Infinite Light is in Chochmah as it was before the tzimtzum.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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31 יהי אור זו חכמה

"Let there be light" of the first day, which the Alter Rebbe identifies with Chochmah.

Genesis 1:3 בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

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

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KEHOT'S NOTE

בראשית א, ג. ראה לקו"ת בהעלותך לד, ג. והערת כ"ק אדמו"ר זי"ע בספר המאמרים תש"ד ע' 22.

32 שו"ה אור — אדם גדול מאד

Manuscript 17 adds the Aramaic words "lis din bar nash," "this one is no [ordinary] man," in this sentence about Rav Yehudah.

KEHOT'S NOTE

בכתב 17 נוסף: "לית דין ברנש".

33

Amos warns those who long for "the day of Havayah": it will be darkness and not light. The Alter Rebbe borrows the words for the measured levels of the chain of worlds. (context: Steinsaltz Tanakh)

Amos 5:18 עמוס ה׳:י"ח

הוֹי הַמִּתְאַוִּים אֶת־יוֹם ה' לָמָּה־זֶּה לָכֶם יוֹם ה' הוּא־חֹשֶׁךְ וְלֹא־אוֹר׃

Woe unto you that desire the day of the L-RD! Wherefore would ye have the day of the L-RD? It is darkness, and not light.

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PARAGRAPH 8

34 ארבעה אבות נזיקין

The opening of Nezikin: there are four principal categories of damage. The Alter Rebbe sees them as the place of the kelipos.

Mishnah Bava Kamma 1:1 משנה בבא קמא א׳:א׳

אַרְבָּעָה אָבוֹת נְזִיקִין, הַשּׁוֹר וְהַבּוֹר וְהַמַּבְעֶה וְהַהֶבְעֵר. לֹא הֶרֵי הַשּׁוֹר כְּהֶרֵי הַמַּבְעֶה, וְלֹא הֶרֵי הַמַּבְעֶה כְּהֶרֵי הַשּׁוֹר. וְלֹא זֶה וָזֶה, שֶׁיֵּשׁ בָּהֶן רוּחַ חַיִּים, כְּהֶרֵי הָאֵשׁ, שֶׁאֵין בּוֹ רוּחַ חַיִּים. וְלֹא זֶה וָזֶה, שֶׁדַּרְכָּן לֵילֵךְ וּלְהַזִּיק, כְּהֶרֵי הַבּוֹר, שֶׁאֵין דַּרְכּוֹ לֵילֵךְ וּלְהַזִּיק. הַצַּד הַשָּׁוֶה שֶׁבָּהֶן, שֶׁדַּרְכָּן לְהַזִּיק וּשְׁמִירָתָן עָלֶיךָ. וּכְשֶׁהִזִּיק, חָב הַמַּזִּיק לְשַׁלֵּם תַּשְׁלוּמֵי נֶזֶק בְּמֵיטַב הָאָרֶץ׃

There are four primary causes of injury: the ox and the pit and the crop-destroying beast and fire. [The distinctive feature of] the ox is not like [that of] the crop-destroying beast, nor is [the distinctive feature of] either of these, which are alive, like [that of] fire, which is not alive; nor is [the distinctive feature of] any of these, whose way it is to go forth and do injury, like [that of] the pit, whose way it is not to go forth and do injury. What they have …

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

35 בלע המות לנצח

Yeshayahu foresees the day when G-d will swallow up death forever and wipe the tears from every face; the Alter Rebbe applies it to the era of the resurrection.

Isaiah 25:8 ישעיהו כ"ה:ח׳

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְחֶרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֵּר׃

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His

people will He take away from off all the earth; For the L-RD hath spoken it.

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KEHOT'S NOTE

ישעי' כה, ח.

36 **ויקרם עליהם עור**

In Yechezkel's vision of the valley of dry bones, sinews and flesh come up on the bones and skin covers them, before the spirit enters them; the Alter Rebbe infers that the resurrected body is fully physical.

Ezekiel 37:8 יחזקאל ל"ז:ח'

וָאֵרְאִיתִי וְהִנֵּה־עֲלֵיהֶם גִּדִים וּבָשָׂר עָלָה וַיִּקְרַם עֲלֵיהֶם עוֹר מִלְמָעְלָה וְרוּחַ אֵין בָּהֶם׃

And I beheld, and, lo, there were sinews upon them, and flesh came up, and skin covered them above; but there was no breath in them.

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37 **כמ"ש גבי עצמות דיחזקאל**

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

KEHOT'S NOTE

סי' לז.

38 **נהנין מזיו השכינה בלי אכילה ושתיה**

The Talmud says the World to Come has no eating or drinking, and the righteous delight in the radiance of the Shechinah; the Alter Rebbe applies this to resurrected physical bodies.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵיהּ דְּרַב: לֵיכָּא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֵיכָּא וְלֵיכָּא שְׁתִיָּה וְלֵיכָּא פְּרִיָּה וּרְבִיָּה וְלֵיכָּא מַשָּׂא וּמַתָּן וְלֵיכָּא קִנְאָה וְלֵיכָּא שִׂנְאָה וְלֵיכָּא 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)

39 **עתידים צדיקים**

The Talmud teaches that in the future "holy" will be said before the righteous, as it is said before G-d.

Bava Batra 75b בבא בתרא ע"ה ב

KEHOT'S NOTE

ב"ב עה, ב. נסמן לעיל י"ח, ב.

PARAGRAPH 9

40 **רבי שמעון בן יוחאי שהיתה תורתם אומנתם**

The Talmud says those whose Torah is their occupation, like Rabbi Shimon ben Yochai and his colleagues, stop their study for the Shema but not for prayer.

Shabbat 11a:8 שבת י"א א:ח'

וְאִם הִתְחִילוּ אֵין מַפְסִיקִין, מַפְסִיקִין לִקְרִיאַת שְׁמַע. הָא תְּנָא לְקוֹרֵי רֵישָׁא אֵין מַפְסִיקִין? סֵיפָא אַתָּאן לְדִבְרֵי תוֹרָה. דְּתַנְיָא: חֲבֵרִים שֶׁהָיוּ עוֹסְקִין בַּתּוֹרָה — מַפְסִיקִין לִקְרִיאַת שְׁמַע, וְאֵין מַפְסִיקִין לִתְפִלָּה. אָמַר רַבִּי יוֹחָנָן: לֹא שָׁנוּ אֶלָּא כְּגוֹן רַבִּי שִׁמְעוֹן בֶּן יוֹחַי וַחֲבִירָיו שֶׁתּוֹרָתָן אוּמָּנוּתָן. אֲבָל כְּגוֹן אָנוּ, מַפְסִיקִין לִקְרִיאַת שְׁמַע וְלִתְפִלָּה.

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

PARAGRAPH 10

41 **ויהי בישרון מלך**

In Moshe's blessing, "and he was king in Yeshurun, when the heads of the people gathered": the king may be G-d or Moshe himself. The Alter Rebbe reads it as Moshe, the learner who is like a king, not a servant. (context: Steinsaltz Tanakh)

Deuteronomy 33:5 דברים ל"ג:ה'

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל׃

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

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42 **צאנה וראנה**

"Go out and see, daughters of Zion," King Shlomo with the crown his mother set on him on his wedding day: the verse of the maamar in Parshas Bereishis to which the reader is referred.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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PARAGRAPH 11

43 **ופתיל פשתים בידו וקנה המדה**

In Yechezkel's vision of the future Temple, a man who looks like bronze stands at the gate with a linen cord and a measuring reed, to measure it for him.

Ezekiel 40:3 יחזקאל מ':ג'

וַיָּבֵא אוֹתִי שָׁמָּה וְהִנֵּה־אִישׁ מַרְאֵהוּ כְּמַרְאֵה נְחֹשֶׁת וּפְתִיל־פִּשְׁתִּים בְּיָדוֹ וְקָנֵה הַמִּדָּה וְהוּא עֹמֵד בַּשָּׁעַר׃

And He brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

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44 The Zohar on Pekudei, quoted here: at times the measure is the reed and at times the line, hence both a cord and a

reed in Yechezkel's vision.

Zohar, Pekudei 25:234–26:246 ספר הזהר, פקודי כ"ה:רל"ד-כ"ו:רמ"ו

Now, there is a "measuring reed and a "measuring line". All the measurements of Ezekiel were by the measuring reed, whereas in the work of the Tabernacle all was measured by the measuring line.

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

PARAGRAPH 12

45 ארוכה מארץ מדה

Tzofar tells Iyov that G-d's wisdom is beyond his grasp: "its measure is longer than the earth"; the Alter Rebbe cites it for the light above measure.

Job 11:9 איוב י"א:ט'

אֲרֻכָּה מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם׃

The measure thereof is longer than the earth, and broader than the sea.

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KEHOT'S NOTE

איוב יא, ט.

46 מטל השמים זו מקרא ומשמני הארץ

Yitzchak blesses Yaakov with the dew of heaven and the fat of the earth; the Alter Rebbe reads the two as Scripture and Mishnah.

Genesis 27:28 בראשית כ"ז:כ"ח

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

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

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PARAGRAPH 13

47 נר הוי"ה נשמת אדם

"The soul of man is the lamp of Havayah, searching all the inner chambers": G-d searches a person by the light of his own soul. Here it is the first lamp, the soul.

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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48 כי נר מצוה ותורה אור

Shlomo's words to his son in Mishlei, "for a mitzvah is a lamp and the Torah is light": the second lamp, the mitzvah.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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49 נה"א . . שהיא א"צ תיקון

Tanya, chapter 37, citing Etz Chaim, states that the soul itself needs no rectification at all and was enclothed in this world only to draw down light to rectify the vital soul and its share of the world.

KEHOT'S NOTE

תניא פרק לז בשם ע"ח. וראה בליקוט פי' שם.

50 יעקב חבל נחלתו

In Moshe's song Haazinu: "For Havayah's portion is His people; Yaakov is the chevel of His inheritance," the measured lot, literally a cord. The Alter Rebbe takes the cord as a wick: the soul as a line bound to G-d.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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PARAGRAPH 14

51 כמ"ש באילן

The note identifies "the Ilan" cited in the text as the Ilan HaGadol of the kabbalist R. Meir HaKohen Poppers, a chart of the Kabbalistic system of the worlds.

KEHOT'S NOTE

"אילן הגדול" — להמקובל מאיר הכהן פאפרש.

52 נשמת אדם א' דם

The note cites the Shelah's introduction (21a) for the reading of adam as alef-dam.

KEHOT'S NOTE

מבוא שערים ש"ה ח"ב פ"ה. של"ה בהקדמת בית ישראל בית דוד כא, א. ראה גם לקו"ת שה"ש כז, ב. ראה יהל אור ע' שנח.

53 נעוץ תחלתן בסופן

Sefer Yetzirah says the Sefiros have "their end wedged in their beginning and their beginning in their end"; the Alter Rebbe applies it to the circulation of the blood.

Sefer Yetzirah 1:7 ספר יצירה א':ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 15

54 שמעקודים נקודים נעשה ברודים

Yaakov's dream of flocks that were akudim, nekudim and berudim, "streaked, speckled and spotted"; the Kabbalah

names stages of the worlds after them.

Genesis 31:10 בראשית ל"א:י"

וַיְהִי בְּעֵת יַחֵם הַצֹּאן וָאֶשָּׂא עֵינַי וָאֵרֶא בַּחֲלוֹם וְהִנֵּה הָעַתֻּדִים הָעֹלִים עַל־הַצֹּאן עֲקֻדִּים נְקֻדִּים וּבְרֻדִּים:

And it came to pass at the time that the flock conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the he-goats which leaped upon the flock were streaked, speckled, and grizzled.

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PARAGRAPH 17

55 **בכל נפשך**

Moshe's command in the Shema, "And you shall love Havayah your G-d... with all your soul": here the first, measured level of love.

Deuteronomy 6:5 דברים ו':ה'

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

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

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PARAGRAPH 18

56 **בכל מאדך**

"With all your might (me'odecha)": the second, unlimited level of love.

Deuteronomy 6:5 דברים ו':ה'

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

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

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57 **מאד פי' בלי גבול**

Likkutei Torah on Shelach (42c) explains that "with all your me'od" is love without limit or measure, which never ceases, because it comes from sovev kol almin, before which all is as nothing; every Jew has it according to his measure.

KEHOT'S NOTE

ראה גם לקו"ת שלח מב, ג ובכ"מ.

58 **תשובה בחילא יתיר**

The Zohar says masters of teshuvah stand where even the perfectly righteous cannot, for they draw themselves to the King with greater longing of heart and great strength.

Zohar I, 129b זח"א קכט,

KEHOT'S NOTE

זח"א קכט, ב. לקו"ש חי"ז ע' 115. אגה"ת פ"ח. וראה באוה"ת מטות ע' א'רצו.

59 **ביו"ד נברא עוה"ב**

The Talmud teaches that the World to Come was created with the letter yud.

Menachot 29b:13–14 מנחות כ"ט ב:י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

60 **יפה שעה א'**

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

KEHOT'S NOTE

אבות ד, יז.

61 **יפה שעה א' בתשובה**

Better one hour of teshuvah and good deeds in this world than all the life of the World to Come.

Pirkei Avot 4:17 משנה אבות ד':י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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PARAGRAPH 19

62 **אש אוכלה הוא**

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

KEHOT'S NOTE

ואתחנן ד, כד.

63 **אש אוכלה הוא**

Moshe warns Israel against idols, "for Havayah your G-d is a consuming fire, a jealous G-d": the verse that likens G-d to fire.

Deuteronomy 4:24 דברים ד':כ"ד

כִּי ה' אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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64 **אני הו"ה לא שניתי**

"For I, Havayah, have not changed": creation draws only a glimmer and leaves Him unchanged.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

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

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PARAGRAPH 20

65 **שו"ה ממנו — ע"ד הארה**

In the Tzemach Tzedek's handwriting there is a gloss here asking how fire, one of the four physical elements, can have unlimited power, with an explanation; a line was drawn through it, marking it for deletion.

KEHOT'S NOTE

בגוכתי"ק הצ"צ יש כאן הערה: איך יהי' באש מד' יסודות הגשמיים כח בלתי גבול ומבאר, — והעביר קו סי' למחיקה.

PARAGRAPH 22

66 **בכל מאדך**

"With all your might (me'odecha)"; the Alter Rebbe stresses the word "your": unlimited relative to you.

Deuteronomy 6:5 דברים ו:ה

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

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

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67 **יותר — בכל מאדך מאד שלך**

Likkutei Torah on Shelach (42c) explains that the love of "with all your me'od" is beyond limit and measure because it comes from sovev kol almin, and that each person has it according to his own measure.

KEHOT'S NOTE

ראה לקו"ת שלח מב, ג. דרך מצותיך קכג, ב. קס, א ואילך. אוה"ת נ"ך כרך ג ע' א'שלט. לקו"ש ח"ד ע' 1133 ובהערה לשם.

PARAGRAPH 23

68 **רשפי אש**

Love's "flashes are flashes of fire": the fiery love of me'od.

Song of Songs 8:6 שיר השירים ח:ו

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

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

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PARAGRAPH 25

69 **לא ע"ה חסיד**

Kehot's note points to Zohar III, 33b for these words.

Zohar III, 33b זח"ג לג, ב

KEHOT'S NOTE

אבות ב, ה. זח"ג לג, ב.

70 **לא ע"ה חסיד ולא בור ירא חטא**

Hillel teaches that a boor cannot fear sin and an ignorant man cannot be pious; the Alter Rebbe uses it to show that the soul needs the mitzvah. The Kehot note also gives Zohar III 33b.

Pirkei Avot 2:5 משנה אבות ב:ה

הוּא הָיָה אוֹמֵר, אֵין בּוּר יָרֵא חֵטְא, וְלֹא עַם הָאָרֶץ חָסִיד, וְלֹא הַבַּיְשָׁן לָמֵד, וְלֹא הַקַּפְדָּן מְלַמֵּד, וְלֹא כָל הַמַּרְבֶּה בִסְחוֹרָה מַחְכִּים. וּבְמָקוֹם שֶׁאֵין אֲנָשִׁים, הִשְׁתַּדֵּל לִהְיוֹת אִישׁ׃

He used to say: A brute is not sin-fearing, nor is an ignorant person pious; nor can a timid person learn, nor can an impatient person teach; nor will someone who engages too much in business become wise. In a place where there are no men, strive to be a man.

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71 **כל האומר אין לי אלא תורה**

Whoever says he has nothing but Torah does not even have Torah; the Alter Rebbe uses it to show that the mitzvah needs the soul.

Yevamot 109b:4–5 יבמות ק"ט ב:ד-ה

עֲרֵבִי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּכָּא. תּוּקְעָ עַצְמוֹ לְדָבָר הֲלָכָה — דְּתָנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשָׂיָה יֶשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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

KEHOT'S NOTE

יבמות קט, ב.

PARAGRAPH 26

72 **צרורה בצרור החיים**

Avigail blesses David that his soul be "bound up in the bond of life"; here the mitzvos, as garments, bind the soul and raise it.

I Samuel 25:29 שמואל א כ"ה:כ"ט

וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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PARAGRAPH 27

73 **בעבירה ג"כ מלפפתו**

The Talmud teaches that a mitzvah goes before a person, while a transgression wraps around him and leads him to

judgment.

Sotah 3b:13סוטה ג׳ ב:י״ג

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי אָמַר רַבִּי יוֹנָתָן: כָּל הָעוֹשֶׂה מִצְוָה אַחַת בָּעוֹלָם הַזֶּה — מְקַדְּמָתוּ וְהוֹלֶכֶת לְפָנָיו לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: "וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ". וְכָל הָעוֹבֵר עֲבֵירָה אַחַת בָּעוֹלָם הַזֶּה — מְלַפַּפְתּוּ וְהוֹלֶכֶת לְפָנָיו לְיוֹם הַדִּין, שֶׁנֶּאֱמַר: "יִלְקֹט אָרְחוֹת דַּרְכָּם יַעֲלוּ בַתֹּהוּ וְיֵאבֵדוּ".

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

74 ולאפשא לה בכל יומא

The Zohar's introduction counts the mitzvah to toil in Torah, to engage in it and to make it fruitful every day.

Zohar, Introduction 24:209–26:220ספר הזהר, הקדמה כ״ד:ר״ט-כ״ו:ר״כ

And this is the inner meaning of the text: Let there be lights in the firmament of heaven. The omission of the vau from the word emoroth (lights) points to complete unity, to the black light and the white light being only two manifestations of one indivisible light. The same is symbolised by the "white cloud by day" and the "cloud of fire by night" (Exod. 13, 21); the two phases of day and night are complementary to each other, both forming one whole, in order-as we read- "to give ...

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

75 ימי שנותינו בהם שבעים שנה

In Moshe's prayer, "the days of our years are seventy years": each day of a lifetime is another spark of the vital soul to refine.

Psalms 90:10תהילים צ׳:י׳

יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה וְרָהְבָּם עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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PARAGRAPH 28

76 ומצות הן במלי מצות המלך

In Va'eschanan, "Lema'an Tira," the Alter Rebbe explains that the mitzvos, called "the commands of the King," are rooted in Malchus and are also garments and makifim: because the end is wedged in the beginning, the light of Keser shines in Malchus more than in all the Sefiros, so the mitzvos, drawn down in Malchus, are rooted in Keser.

KEHOT'S NOTE

ראה לקו"ת פ' במדבר ביאור לד"ה וידבר גו' אנכי ס"ב, ופ' ואתחנן ד"ה למען תירא. וראה לעיל לד, א.

77 נעוץ סופן בתחלתן

"Their end is wedged in their beginning": the lowest level, Malchus, is bound to the highest.

Sefer Yetzirah 1:7ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 29

78 המגביהי דהיר"ד אחר הה"א

The note sends the reader back to the preceding maamar, which this biur explains.

KEHOT'S NOTE

ראה לעיל לח, ד.

79 שו"ה קיום — וביאור זה

Manuscript 1223 adds here the abbreviation nil'ad, "so it seems to me in my humble opinion."

KEHOT'S NOTE

בכוך 1223 נוסף: נלע"ד.

80 יהי רזא דאמשכותא מההוא אתר עילאה דאיהו סתים

The Zohar on Vayechi explains yehi as the drawing of light from the hidden source, yud-hei, down to the lower yud of the covenant; the Alter Rebbe quotes it at length.

Zohar, Vayechi 46:476–47:484ספר הזהר, ויחי מ"ו:תע"ו-מ"ז:תפ"ד

The text continues "Blessed be (Yehi) the name of the L-rd." The word yehi consists of the name Kah and the letter yod, and indicates the continuity between that supernal and inscrutable place which is Kah and the grade of the covenant which is the lower yod.

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

81 יהי רקיע

"Let there be a firmament," which the Zohar brings as an example of creation through the word yehi.

Genesis 1:6בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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82 ראשית חכמה

"The beginning of wisdom," read as the beginning of revelation, which can only be a point.

Psalms 111:10תהילים קי״א:י׳

רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד:

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

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83 רחובות הנהר

Shaul of Rechovos HaNahar, "the broad places of the river," one of the kings of Edom who reigned before any

king ruled in Israel; the phrase is used for Binah, the widened river.

Genesis 36:37 בראשית ל"ו:ל"ז

וַיָּמָת שַׂמְלָה וַיִּמְלֹךְ תַּחְתָּיו שָׁאוּל מֵרְחֹבוֹת הַנָּהָר׃

And Samlah died, and Shaul of Rehoboth by the River reigned in his stead.

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84 The parallel in the Zohar on Bereishis: yehi refers to the mystery of Abba and Imma, which is yud-hei.

Zohar, Bereshit 5:28–38 ספר הזהר, בראשית ה':כ"ח-ל"ח

1The first 27 lines of the English translation do not correspond to the Hebrew text. Line 28 of the English text corresponds to the passage beginning on line 5 of the Hebrew text.AND GOD SAID, LET THERE BE LIGHT; AND THERE WAS LIGHT. From this point we can begin to discover hidden things relating to the creation of the world in detail. For up to this point the Creation has been described in general, and lower down the general description is repeated, so that we have a combination of general-particular-general.2i.e. …

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

PARAGRAPH 31

85 **פינחס בן אלעזר הכהן**

G-d tells Moshe that Pinchas son of Elazar son of Aharon the Kohen turned back His anger by his zeal; the Zohar reads the yud of his name as a reward for guarding the covenant.

Numbers 25:11 במדבר כ"ה:י"א

פִּינְחָס בֶּן־אֶלְעָזָר בֶּן־אַהֲרֹן הַכֹּהֵן הֵשִׁיב אֶת־חֲמָתִי מֵעַל בְּנֵי־יִשְׂרָאֵל בְּקַנְאוֹ אֶת־קִנְאָתִי בְתוֹכָם וְלֹא־כִלִּיתִי אֶת־בְּנֵי־יִשְׂרָאֵל בְּקִנְאָתִי׃

'Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous for My sake among them, so that I consumed not the children of Israel in My jealousy.

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86 **בפינחס בן אלעזר הכהן**

The opening of the Zohar on Parshas Pinchas, which the Alter Rebbe cites (with 215b and 236b) for the yud added to Pinchas's name.

Zohar, Pinchas 3:10–6:18 ספר הזהר, פנחס ג':י'-ו':י"ח

He is like a man who builds a fair building, but when he examines the foundation he finds that it is sloping and crooked. His building in itself is good, but in respect of its foundation it is bad, and therefore is not called a perfect building. Note that if one is zealous for the name of the Holy One, blessed be He, even though he is not qualified for greatness, he nevertheless obtains it. Phineas at that time was not qualified for greatness, but because he was zealous for …

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

87 **יהי שם ה' מבורך**

The psalmist calls on the servants of G-d: "Let the Name of Havayah be blessed from now and forever." The maamar reads its yehi as yud-hei and a lower yud, through which revelation reaches Malchus, called "Name."

Psalms 113:2 תהילים קי"ג:ב'

יְהִי שֵׁם ה' מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם׃

Blessed be the name of the L-RD From this time forth and for ever.

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PARAGRAPH 33

88 **עיני העדה**

The Torah speaks of a sin done in error "from the eyes of the congregation," meaning the court that rules for all Israel; hence the Sages are called "the eyes of the congregation," and sight is tied to Chochmah.

Numbers 15:24 במדבר ט"ו:כ"ד

וְהָיָה אִם מֵעֵינֵי הָעֵדָה נֶעֶשְׂתָה לִשְׁגָגָה וְעָשׂוּ כָל־הָעֵדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרֵיחַ נִיחֹחַ לַה' וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר־עִזִּים אֶחָד לְחַטָּת׃

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the L-RD—with the meal-offering thereof, and the drink-offering thereof, according to the ordinance—and one he-goat for a sin-offering.

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PARAGRAPH 34

89 **צדיק יסוד עולם**

"The righteous one is the foundation of the world": the second yud of yehi, Yesod.

Proverbs 10:25 משלי י':כ"ה

כַּעֲבוֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יְסוֹד עוֹלָם׃

When the whirlwind passeth, the wicked is no more; But the righteous is an everlasting foundation.

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90 Kehot's note points to Zohar, Pinchas 75:462–76:470 for these words.

Zohar, Pinchas 75:462–76:470 ספר הזהר, פנחס ע"ה:תס"ב-ע"ו:ת"ע

PARAGRAPH 35

91 **בזהר פ' ויחי (דרל"ב סע"ב)**

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

KEHOT'S NOTE

ראה גם יהל אור ע' תרנב.

92 **כמ"ש בזוהר פ' פנחס**

Likkutei Torah on Beha'aloscha is cited with this Zohar about the wick.

KEHOT'S NOTE

ראה ג"כ לקו"ת בהעלותך לד, ב.

93 **כיון דאתאחד פתילה**

The Zohar on Pinchas (printed at 3:219a, as the Alter Rebbe cites it): the light of a lamp, once it takes hold in the wick, never rests but sways back and forth. The Alter Rebbe cites it for the wick through which the light is held.

Zohar, Pinchas 16:115 ספר הזהר, פנחס ט"ז:קט"ו

He replied: You have reminded me of a very deep idea which very few people know. He pondered for a moment and wept. Then he continued: Alas for mankind who go about like cattle without understanding. This thing alone is sufficient to distinguish the holy souls of Israel from the souls of heathen peoples. The souls of Israel have been hewn from the Holy Lamp, as is written, "The spirit of man is the lamp of the L-rd" (Prov. 20, 27). Now once this lamp has been kindled from the ...

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

94 **זאת תורת העולה**

"This is the law of the olah," the burnt-offering, whose name means ascent.

Leviticus 6:2 ויקרא ו':ב

צַו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הִוא הָעֹלָה עַל מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תּוּקַד בּוֹ׃

Command Aaron and his sons, saying: This is the law of the burnt-offering: it is that which goeth up on its firewood upon the altar all night unto the morning; and the fire of the altar shall be kept burning thereby.

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95 **דלא כפי' המק"מ**

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

KEHOT'S NOTE

מובא גם בלקו"ת מסעי צה, ב ושם כ' "וע' במק"מ שם ובסה"מ סי' צד . . מה שפי' ג"כ בזה באופן אחר קצת".

96 **צדיק יסוד עולם**

The words here quote Proverbs 10:25; the passage is shown below.

Proverbs 10:25 משלי י':כ"ה

כַּעֲבוֹר סוּפָה וְאֵין רָשָׁע וְצַדִּיק יְסוֹד עוֹלָם׃

When the whirlwind passeth, the wicked is no more; But the righteous is an everlasting foundation.

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KEHOT'S NOTE

משלי י', כה.

97 **שו"ה ה' — ולכן לפ"ז**

Manuscript 1223 adds a parenthesis: this level may be compared to "On that day He will be," which is higher than when Malchus receives from the vav, which is the Name Havayah; for yehi shem means the level of yihyeh.

KEHOT'S NOTE

בבוך 1223 נוסף אחר תי' ה': "(וי"ל דבחי' זו ע"ד מ"ש ביום ההוא יהי' שזהו יותר נעלה מכשמקבלת מבחי' ו' שזהו ש' הוי' כי יהי שם כו' היינו בחי' יהי').

PARAGRAPH 36

98 **בפ' שלח**

the passage shares nothing with the note

KEHOT'S NOTE

לקו"ת מה, ד.

99 **והיה לכם לציצית**

"And it shall be for you as tzitzis": the verse of the maamar in Shelach to which the reader is referred.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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100 **וישב ה' מלך לעולם**

In the psalm of the voice of Havayah over the waters: "Havayah sat enthroned at the Flood; Havayah sits as King forever." Kingship in the posture of sitting.

Psalms 29:10 תהילים כ"ט:י'

ה' לַמַּבּוּל יָשָׁב וַיֵּשֶׁב ה' מֶלֶךְ לְעוֹלָם׃

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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101 **אין ישיבה בעזרה**

The Talmud teaches that no one may sit in the Temple courtyard except the kings of the House of David.

Yoma 25a:6 יומא כ"ה א:ו'

אָמַר אַבָּיֵי: שְׁמַע מִינַּהּ לִשְׁכַּת הַגָּזִית חֲצָיָהּ בַּקֹּדֶשׁ וְחֶצְיָהּ בַּחוֹל, וּשְׁמַע מִינַּהּ שְׁנֵי פְּתָחִים הָיוּ לָהּ, אֶחָד פָּתוּחַ בַּקֹּדֶשׁ, וְאֶחָד פָּתוּחַ בַּחוֹל. דְּאִי סָלְקָא דַּעְתָּךְ כּוּלָּהּ בַּקֹּדֶשׁ — וְקָן יוֹשֵׁב בְּמַעֲרָבָהּ? וְהָאָמַר מָר: אֵין יְשִׁיבָה בָּעֲזָרָה אֶלָּא לְמַלְכֵי בֵּית דָּוִד בִּלְבַד.

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Zohar III, 161b זח"ג קסא, ב

KEHOT'S NOTE

יומא כה, א. זח"ג קסא, ב.

PARAGRAPH 37

102 **באשה קראו מושב**

The Talmud notes that with regard to a woman Scripture uses the word moshav, "seat."

Pesachim 3a:12–13 פסחים ג' א:י"ב-י"ג

תַּנְיָא דְּבֵי רַבִּי יִשְׁמָעֵאל: לְעוֹלָם יִסְפֵּר אָדָם בְּלָשׁוֹן נְקֵיָּה, שֶׁהֲרֵי בַּזָּב קְרָאוֹ "מֶרְכָּב", וּבָאִשָּׁה קְרָאוֹ "מוֹשָׁב". וְאוֹמֵר: "וְתִבְחַר לְשׁוֹן עֲרוּמִים". וְאוֹמַר: "וְדַעַת שִׂפָתַי בָּרוּר מִלְּלוּ". מַאי "וְאוֹמַר"? וְכִי תֵּימָא: הָנֵי מִילֵּי

בְּדְאוֹרַיְיתָא, אֲבָל בִּדְרַבָּנַן לָא — תָּא שְׁמַע: וְאוֹמֵר "וְתִבְחַר לְשׁוֹן עֲרוּמִים". וְכִי תֵּימָא: הָנֵי מִילֵּי בִּדְרַבָּנַן, אֲבָל בְּמִילֵּי דְּעָלְמָא לָא — וְאוֹמֵר "וְדַעַת שְׂפָתַי בָּרוּר מִלֵּלוּ".

At the academy of R. Ishmael, it was taught that a man should always speak in clean language, since the seat of a male zab the passage calls (Lev. 15:9) saddle, and the seat of a female zab the passage calls (Ib.) sitting place. This principle is also supported by the following passage (Job 15:6) So that thou choosest the language of the prudent. Also by another passage (Ib. 33, 3) And my lips utter knowledge clearly. Why does he cite all these passages [is not the first one …

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KEHOT'S NOTE

פסחים ג, א.

103 **המלך עומד . . ואגוסטוס יושב**

Or HaTorah on Beshalach (p. 666) is cited for this parable of Augustus.

KEHOT'S NOTE

שמו"ר ר"פ כג. ראה אוה"ת פ' בשלח ע' תרסו.

104 **המלך עומד על הלוח ואגוסטוס יושב**

The Midrash's parable in which the king stands while Augustus, the higher ruler, sits.

Shemot Rabbah 23:1 שמות רבה כ"ג:א

אז ישיר משה - הדא הוא דכתיב (תהלים צג, ב): נכון כסאך מאז. אמר רבי ברכיה, בשם רבי אבהו: אף על פי שמעולם אתה, לא נתיישב כסאך ולא נודעת בעולמך, עד שאמרו בניך שירה, לכך נאמר: נכון כסאך מאז. משל למלך, שעשה מלחמה ונצח, ועשו אותו אגוסטוס. אמרו לו: עד שלא עשית המלחמה היית מלך, עכשיו עשינוך אגוסטוס. מה יש כבוד בין המלך לאגוסטוס? אלא, המלך עומד על הלוח ואגוסטוס יושב. כך אמרו ישראל: באמת עד שלא בראת עולמך, היית אתה, משבראת אותו אתה הוא, אלא כביכול עומד, שנאמר (חבקוק …

"Then Moses and the children of Israel sang this song to the L-rd, and spoke, saying: I will sing to the L-rd, for He is exalted; the horse and his rider He cast into the sea" (Exodus 15:1). "Then [az] Moses…sang" - that is what is written: "Your throne is established of old [me'az]; [You have existed from eternity]" (Psalms 93:2). Rabbi Berekhya said in the name of Rabbi Abahu: Even though "You have existed from eternity," Your throne was not settled and You were not known in Your world …

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PARAGRAPH 38

105 **וישב ה' מלך לעולם**

"Havayah sits as King forever," the state that results from the ascent of Malchus.

Psalms 29:10 תהילים כ"ט:י

ה' לַמַּבּוּל יָשָׁב וַיֵּשֶׁב ה' מֶלֶךְ לְעוֹלָם:

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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106 **רגליה יורדות**

Mishlei warns of the strange woman, whose feet go down to death; the Alter Rebbe uses the words in the negative: in the sitting of Malchus her feet do not go down.

Proverbs 5:5 משלי ה':ה

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ:

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

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107 **והארץ הדום רגלי**

Through Yeshayahu G-d says, "The heavens are My throne and the earth is My footstool; what house could you build for Me?" Here: the feet raised above the earth.

Isaiah 66:1 ישעיהו ס"ו:א

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

ישע' סו, א.

PARAGRAPH 39

108 **מבואר במ"א ע"פ אז ישיר**

The maamar on "Then Israel sang… Spring up, O well" in Likkutei Torah on Chukas (63a) explains that love drawn from Torah, which comes from Chochmah, is love from sight: it is bittul and higher than the love from hearing, which is "from afar," the flashes of fire; there it refers back to the maamar on "HaMagbihi lashaves, HaMashpili lir'os": lir'os is the sight and revelation of the Infinite Light, through the Torah.

KEHOT'S NOTE

לקו"ת פ' חוקת סג, א. וראה שער האמונה לאדה"א לג, ב.

109 **אז ישיר**

"Then Israel sang this song: Spring up, O well," the song at the well in the wilderness: the verse of the maamar in Likkutei Torah, Chukas, where these matters are explained.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֲנוּ־לָהּ:

Then sang Israel this song: Spring up, O well—sing ye unto it —

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110 **המשפילי לראות**

Plainly, G-d "lowers Himself to see" what is in heaven and on earth: He is so far above that even the heavens are below Him, and He cares for all alike. The Alter Rebbe reads lir'os, "to see," as lera'os, "to be seen": the Infinite Light

revealed in the Written and Oral Torah. (context: Steinsaltz Tanakh)

Psalms 113:6 תהילים קי"ג:ו'

הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ׃

That looketh down low Upon heaven and upon the earth?

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111 **למטר השמים תשתה מים**

Moshe describes the Land of Israel, a land of hills and valleys that "drinks water of the rain of heaven"; so the Oral Torah receives from the Written Torah.

Deuteronomy 11:11 דברים י"א:י"א

וְהָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבְקָעֹת לִמְטַר הַשָּׁמַיִם תִּשְׁתֶּה־מָּיִם׃

but the land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water as the rain of heaven cometh down;

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KEHOT'S NOTE

דברים י"א, י"א.

112 **מנא הני מילי דאמר קרא**

The Talmud's recurring question, "From where are these things known? For the verse says," showing the Oral Torah drawing from the Written.

Shabbat 24b:6–7 שבת כ"ד ב:ו'-ז'

גְּמָ' מַאי טַעְמָא? לְפִי שֶׁאֵין שׁוֹרְפִין קָדָשִׁים בְּיוֹם טוֹב. מְנָהָנֵי מִילֵּי? אָמַר חִזְקִיָּה, וְכֵן תָּנָא דְּבֵי חִזְקִיָּה, אָמַר קְרָא: "וְלֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר וְהַנּוֹתָר מִמֶּנּוּ עַד בֹּקֶר". שֶׁאֵין תַּלְמוּד לוֹמַר "עַד בֹּקֶר"! מַה תַּלְמוּד לוֹמַר "עַד בֹּקֶר" — בָּא הַכָּתוּב לִיתֵּן לוֹ בֹּקֶר שֵׁנִי לִשְׂרֵיפָתוֹ. אַבָּיֵי אָמַר, אָמַר קְרָא: "עוֹלַת שַׁבָּת בְּשַׁבַּתּוֹ" — וְלֹא עוֹלַת חוֹל בְּשַׁבָּת, וְלֹא עוֹלַת חוֹל בְּיוֹם טוֹב.

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KEHOT'S NOTE

שבת כד, ב. וש"נ.

113 **שמע ישראל**

"Hear, O Israel": love that comes through hearing and contemplation.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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114 **ואהבת כו' ובכל מאדך**

"And you shall love… with all your might": even this love comes from hearing.

Deuteronomy 6:5 דברים ו':ה'

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

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

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115 **עין בעין יראו**

The watchmen of Zion sing together, for "eye to eye they shall see" Havayah's return to Zion: revelation as direct as sight.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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

116 **שו"ה ראיה — ממש עין בעין יראו וגו'**

The Tzemach Tzedek's handwriting adds that HaMagbihi can also be understood from the maamar on tzitzis: the Community of Israel is called ishah, esh hei, and draws from ish, esh yud (Chochmah), through the 248 positive mitzvos, which are the wick; HaMagbihi raises the hei through the yud.

KEHOT'S NOTE

בגוכתי"ק הצי"צ נוסף: "עוד יובן ענין המגביהי עפמי"ש (בפי שלח בד"ה והיה לכם לציצית) במ"א בענין שכנס"י נק' אשה אש ה' כי מאיש לוקחה זאת הוא בחי' אש יו"ד שכדי שיהי' בכנס"י בחי' אש ה"א ממטה למעלה ואל אישך תשוקתך הוא נמשך מבחי' אש יו"ד חכמה ונמשך מבחי' איש הוא ז"א רמ"ח מצות רמ"ח איברין כו' שע"י רמ"ח איברין שנמשך הטפה מהמוח כו' ע"ש וזהו ענין הפתילה רמ"ח מ"ע שבו ועל ידו נמשך האור אש יו"ד שע"י תהי' כנס"י בבחי' אש ה', וזהו המגביהי שמגביה ההי"א בחי' אש ה' ע"י היו"ד הוא בחי' הפתילה שממשיך בחי' אש יו"ד כו'". בבוך 766 נוסף [המאמר שם רשום שהוא משנת תקצדיק]: "ולכן נאמר ג"כ משפילי ביו"ד בסוף התיבה כי המשכה זו ע"י יו"ד עילאה כו' בשמים ובארץ היינו ג"כ בזו"נ אך ההמשכה ראשונה ע"י המצוה הוא עדיין בבחי' ימינו תחבקני אבל ע"י (?) הוא אור הגילוי בפנימיות, וז"ש מקימי מעפר דל היא המלי' שנק' דלית מאשפות ירים אביון הוא יסוד שנק' אביון להושיבי עם נדיבים שנעשה היסוד בחי' יו"ד כמו יו"ד דח"ע ועי"ז מושיבי עקרת הבית שנמשך היו"ד בבחי' מלי כנ"ל, והי' יודי"ן יש כאן בסופי תיבת המגביהי המשפילי מקימי להושיבי מושיבי כנגד ה"פ אור שנאמר במע"ב שגנזו לצדיקים היינו בחי' צדיק וצדק ואז נעשה מצדק צדקה הנ"ל, ועמ"ש במ"א בענין בקר דיוסף כו' ודי"ל". [מוגה היטב מגוף הביכל ש"ר [= של רבינו].

כי אתה נרי ה' והוי"ה יגיה חשכי

For You Are My Lamp, Havayah

The soul is a lamp of the Name Havayah: Torah and awe are its oil, and the animal soul is the wick that the G-dly soul's flame transforms, so that the truth of Havayah shines in the physical world. When later, weaker generations cannot light that lamp themselves, a higher Havayah, beyond the ordered worlds, illuminates their darkness, as at Chanukah.

THE MAAMAR IN BRIEF

The maamar asks why King David's verse names Havayah twice, the second time with an added vav. The soul in the body is "the lamp of Havayah": its oil, wick and two colors of flame match the Name's four letters. The G-dly soul's light grips the animal soul as a flame grips a wick, in order to subdue and transform it. To show how the lowly animal soul can become light, the Alter Rebbe explains "I will exalt You, my G-d the King": creation flows only from G-d's kingship, a radiance reached through contractions, yet G-d's essence is revealed specifically in the physical world through the mitzvos, as a flame becomes light only on a wick. Because the animal soul's root is very high, its transformation calls down a kindness beyond the ordered worlds. The oil is the Torah and the higher awe drawn from Chochmah; the wick is the lower awe; the two flames are love from above and love born of contemplation. The second, higher Havayah illuminates the darkness of later generations, who lack strength of their own, as the Chanukah miracle shows.

OUTLINE

1 **The question and the lamp** ¶1–2
Why the Name is doubled; the soul as a lamp whose four parts match the four letters of Havayah.

2 **Wick and oil** ¶3–5
The Sanctuary lamps as testimony; how a flame burns; the G-dly soul grips and transforms the animal soul as a flame consumes a wick.

3 **"I will exalt You, my G-d the King"** ¶6–10
Kingship as a mere radiance reached through contractions; loving G-d's essence; the two orders of "Unique One, Life of the worlds, King," and the transcendent King enclothed in the physical world.

4	**Light revealed through deeds** Mitzvos in this world draw down G-d's essence, like a flame on a wick; kindling the lamps brings the truth of Havayah, before whom above and below are equal.	¶11–13
5	**Kindness beyond measure** The transformed animal soul, rooted very high, arouses a surge of kindness without contractions; the Torah as the oil.	¶14
6	**Oil, awe and love** Oil as the inner life from Chochmah; Torah and silent prayer as the higher awe (yud); the wick as the lower awe (final hei); two loves as the two flames (first hei and vav).	¶15–21
7	**The higher Havayah** The added vav; the two Names in "Havayah, Havayah"; the Name above the ordered worlds that brings compassion into the lower one.	¶22–23
8	**The darkness of the later generations** Weaker souls need great toil; the higher Havayah lights their darkness through an arousal from above.	¶24–26
9	**Chanukah** Greek wisdom defiled the oils of holy Chochmah; the High Priest's sealed cruse, love from above, lit all eight days.	¶27–28

KEY CONCEPTS

The lamp of Havayah נר הוי' נשמת אדם

The soul in the body, whose oil, wick and two flames correspond to the four letters of the Name Havayah.

Subduing and transforming (iskafya and is'hapcha) אתכפייא ואתהפכא

The G-dly soul first subdues the animal soul and then transforms it, as a flame consumes a wick and turns it into light.

Kingship (Malchus) מלכות

G-d's rule over the worlds, which is only an outward radiance reached through contractions, not His essence; all creation flows from it.

The higher and lower awe יראה עילאה ויראה תתאה

The higher awe is self-nullification drawn from Chochmah, the oil and the yud; the lower awe is the fear of rebelling against the King, the wick and the final hei.

Two loves, two colors of light ב"פ רחימו — ב' גווני אור

Great love that comes from above as a gift, the white light and the first hei; and love born of contemplating G-d's greatness, the dark light and the vav.

The two Names Havayah ב' שמות הוי'

One Havayah within the ordered worlds and a higher one above them, marked by the added vav, which brings compassion and light even where the soul's own lamp is dark.

An arousal from above אתערותא דלעילא

Divine light given without being prompted from below, as in the darkness of later generations and in the Chanukah miracle.

SECTION 1 • ¶1–2

The question and the lamp

1 כי אתה נרי[1,2] ה' והוי"ה יגיה חשכי. להבין הכפל ב"פ [בי פעמים] הוי' הא' הוי' והב' והוי' בתוספת וי"ו.

"For You are my lamp, Havayah, and Havayah illuminates my darkness." [We need] to understand the repetition of Havayah twice: the first is "Havayah," and the second is "and Havayah," with an added vav.

> The maamar opens with a verse spoken by King David in which the Name Havayah appears twice. The Alter Rebbe asks why it is repeated, and why the second time it carries an extra letter vav ("and Havayah").

הנה כתיב נר ה' נשמת אדם.[3] פי' שנשמת אדם המלובשת בגוף הוא בחי' נר של שם הוי'. לפי שכל הארבעה אותיות דשם[4] הוי' מרומזות בנר.

Now it is written, "The lamp of Havayah is the soul of man." This means that the soul of man, which is enclothed in the body, is the level of a lamp of the Name Havayah, because all four letters of the Name Havayah are alluded to in a lamp.

> He begins with the verse in Proverbs that calls the human soul "the lamp of Havayah." The soul, as it lives in a body, is a lamp of this Name, because each of the Name's four letters has a counterpart in the parts of a lamp; Or HaTorah, cited in the Kehot note, gives the Arizal's Pri Etz Chaim (Sha'ar HaShabbos, end of chapter 4) as the source of this teaching.

2 והיינו בארבעה דברים שבנר שהם השמן והפתילה ובי' גווני אור נהורא אוכמא[5] הנאחז בפתילה ונהורא חיורא למעלה ממנה.

That is, in the four things in a lamp: the oil, the wick, and two colors of light — the dark light (nehora uchma), which takes hold of the wick, and the white light (nehora chivra) above it.

> A lamp has four parts: the oil, the wick, and two shades of flame. The dark light sits close to the wick and grips it, while the white light rises above it.

ולכן הנשמה קרויה נר שיש בה ג"כ ד' בחינות הללו שמן ופתילה ובי' גווני אור המרומזות בד' אותיות הוי'.

Therefore the soul is called a lamp, for it, too, has these four aspects — oil, wick, and two colors of light — which are alluded to in the four letters of Havayah.

> The soul has the same four elements, which is why it is called a lamp, and these four correspond to the four letters of the Name Havayah. Which part matches which letter is spelled out later in the maamar.

SECTION 2 • ¶3-5

Wick and oil

3 ולהבין די בחינות הללו בנשמה. וגם להבין ענין הנרות שהיו במקדש

[We must] understand these four aspects in the soul, and also understand the matter of the lamps that were in the Sanctuary.

> Two questions are raised together: what the four parts of the lamp are within the soul, and what the lamps of the Sanctuary, the Menorah, meant.

שארז"ל [שאמרו רבותינו זכרונם לברכה] וכי לאורה הוא צריך[6] כו'. אלא עדות היא לבאי עולם שהשכינה שורה בישראל. וצ"ל למה הנרות דוקא עדות להשראת השכינה.

Of them our Sages, of blessed memory, said, "Does He need its light?" etc. "Rather, it is a testimony to all who come into the world that the Shechinah (Divine Presence) dwells among Israel." And one must explain why the lamps in particular are a testimony to the indwelling of the Shechinah.

> The Talmud asks whether G-d could possibly need the Menorah's light, and answers that the lamps were a testimony to the world that the Shechinah (Divine Presence) dwells among the Jewish people. The Alter Rebbe asks why lamps in particular should be that testimony.

אך הענין הוא כי הנה אור המאיר הוא בשביל שנאחז האור בפתילה ומכלה אותה. אך הפתילה לבדה היתה כבה וכלה במהרה

But the explanation is this: a light shines because the light takes hold of the wick and consumes it. Yet the wick alone would go out and be consumed quickly.

> He starts from how a flame works. A flame gives light by taking hold of the wick and burning it, but a wick burning by itself would soon go out.

וגם לא היתה הארת האור טובה כ"כ [כל כך] רק ע"י השמן שהוא הגורם התחברות האור בפתילה.

Nor would the light's shining be so good; [it is so] only through the oil, which is what brings about the joining of the light with the wick.

> The oil is what keeps the flame joined to the wick and makes the light shine well. With this the analogy is ready to be applied to the soul.

4 והוא הגורם להיות האור טוב ובהיר שע"י השמן נעשה גוון נהורא חיורא. וע"י הפתילה גוונא אוכמא.

And it is what makes the light good and bright: through the oil the color of the white light comes about, and through the wick the dark color.

> The oil produces the white light, while the wick produces the dark light. The two shades of flame thus come from the two things that feed it.

וככל המשל הזה כך הוא בהתלבשות הנשמה בגוף ונה"ב [ונפש הבהמית] שאור הנאחז ונתלבש בנפש הבהמית הוא כמשל האור שנאחז בפתילה. כי הנה הנה"ב [הנפש הבהמית] נלקחה מבחי' ק"נ [קליפת נוגה] וכלולה מע"ס [מעשר ספירות] דנוגה שכל ומדות.

Just as in this whole analogy, so it is with the enclothing of the soul in the body and the animal soul: the light that takes hold of and is enclothed in the animal soul is like the light in the analogy that takes hold of the wick. For the animal soul is taken from the level of kelipas nogah and is made up of the ten Sefiros of nogah, intellect and emotive attributes (middos).

> Now the analogy is applied: the light of the G-dly soul that takes hold of the animal soul is like the flame that grips the wick. The animal soul comes from kelipas nogah, the one level of concealment that can still be refined and raised up, and it has ten powers of intellect and emotion.

כי זלעו"ז [זה לעומת זה] עשה.[7] כמו שיש ע"ס [עשר ספירות] בנשמה היא נה"א [נפש האלקית] שהם בקדושה. כך יש עשר בחי' בנה"ב [בנפש הבהמית] שהן לגרמיה כו'. אשר שלט האדם באדם.[8]

For "[G-d] made this opposite that." Just as there are ten Sefiros in the soul, that is, the G-dly soul, which are in holiness, so there are ten levels in the animal soul, which are for their own sake, etc. "When man rules over man."

> This follows the principle that G-d made holiness and its opposite as parallels: the G-dly soul's ten powers are in holiness, while the animal soul's ten are self-centered, "for their own sake." Koheles' "when man rules over man" plainly speaks of one person's power over another; here it alludes to the two souls in a person contending for control.

5 ולאם מלאם יאמץ.[9] וע"ס [ועשר ספירות] דנה"א [דנפש האלקית] נאחזות ומתלבשות בע"ס [בעשר ספירות] דנה"ב [דנפש הבהמית] שהן לעומת זה. והכוונה הוא בכדי להפך נה"ב [נפש הבהמית] ולכלות אותה באור הנשמה.

"And one nation shall be stronger than the other nation." The ten Sefiros of the G-dly soul take hold of and are enclothed in the ten Sefiros of the animal soul, which are their counterpart. The intent is to transform the animal soul and consume it in the light of the soul.

> G-d told Rivkah that of the twins in her womb "one nation shall be stronger than the other," and the Alter Rebbe applies this to the two souls. The G-dly soul's powers enter the animal soul's matching powers in order to transform it and consume it in the soul's light.

ולהיות אתכפייא ואתהפכא כו' דוגמת כליון הפתילה באור הנאחז בה. וכמו שהפתילה עצמה נהפכת לאור ואש. כך נה"ב [נפש הבהמית] עצמה היא אתהפכא כו':

And [the intent is] that there be subjugation and transformation (iskafya and is'hapcha), etc., like the consuming of the wick by the light that takes hold of it. And just as the wick itself is transformed into light and fire, so the animal soul itself undergoes transformation (is'hapcha), etc.

> The goal is both to subdue the animal soul (iskafya) and to transform it (is'hapcha), as a flame consumes a wick. Just as the wick itself turns into light and fire, the animal soul itself is meant to be transformed.

SECTION 3 • ¶6–10

"I will exalt You, my G-d the King"

6 אך להבין ענין זה כיצד תהיה התהפכות נה"ב [נפש הבהמית] החיונית להיות עולה במדרגה גדולה כ"כ [כל כך] להיות ממנה אור וגילוי אלקות.

But [we need] to understand this: how can the transformation of the vitalizing animal soul come about, so that it rises to so great a level that light and a revelation of G-dliness come from it?

> The Alter Rebbe asks how the animal soul, which merely animates the body, can rise so high that it becomes a source of light and revealed G-dliness. The answer unfolds over the next several paragraphs.

הנה כתיב ארוממך[10] אלקי המלך.[11] ויש בזה ב' פירושים[12] הא' ארוממך ממטלמ"ע [ממטה למעלה] והב' ארוממך היינו להיות המשכת הרוממות מלמעלמ"ט [מלמעלה למטה].

Now it is written, "I will exalt You, my G-d the King." There are two interpretations of this: the first, "I will exalt You" from below to above; and the second, "I will exalt You" meaning that the exaltation be drawn down from above to below.

> He opens with the first verse of Psalm 145, "I will exalt You, my G-d the King." To "exalt" G-d can mean raising things from below upward, or drawing exaltation from above down into the world.

7 וביאור הענין כי הנה פי' אלקי מלשון אלי הארץ[13] שהוא ל' [לשון] כח[14] שזה אמר דהע"ה [דוד המלך עליו השלום] בעבור כללות העולם

The explanation of the matter: the meaning of Elokai ("my G-d") is from the expression "the mighty (eilei) of the land," which denotes power. King David, peace be upon him, said this regarding the world as a whole.

> The word Elokai, "my G-d," is read as related to eilei ha'aretz, "the mighty of the land," so it signifies power. King David was speaking of G-d as the power at work throughout the whole world.

שהכח והחיות הנמשך בהם מאוא"ס [מאור אין סוף] ב"ה הממכ"ע [הממלא כל עלמין] הוא בבחי' המלך שלהיותו מלך על כל העולם הם חיים וקיימים ונתהוו מאין ליש מבחי' זו דמלכותו ית'.

[He meant] that the power and the life-force (chayus) drawn into them from the Infinite Light (Or Ein Sof), blessed be He, which fills all worlds (memalei kol almin), are on the level of "the King": because He is King over the whole world, they live and endure, and came into being from nothing to something from this level of His kingship (Malchus), may He be blessed.

> The power and life-force that flow into the world from the Infinite Light, as it fills all worlds, come from G-d as King. Because He is King over the world, it lives, endures and came into being from nothing, all from His kingship (Malchus).

8 ונודע שהמלוכה והממשלה שבמלך אינה רק בחי' הארה והתפשטות לזולתו ואינו נוגע למלך עצמו כמו שאר מעלות ומדות שבו שהוא חכם כו'.

It is known that the kingship and dominion in a king are only a level of illumination and of extension toward others, and do not touch the king himself, as do the other virtues and qualities in him — that he is wise, etc.

> A king's rule reaches outward to his subjects; it is not part of his own person the way his wisdom and other qualities are. Kingship is only an illumination of the king that extends to others.

וזהו מלכותך מכ"ע [מלכות כל עולמים].[15] שהתהוות כל עולמים עליונים ותחתונים והכח והחיות המלובש בהן ומהוה אותן נמשך מבחי' מדת מלכותך שהוא ענין מהות המלוכה והממשלה ולא ממהות המלך עצמו רק מבחי' מלכותו כו'.[16]

This is [the meaning of] "Your kingship is the kingship of all worlds": the coming into being of all worlds, higher and lower, and the power and life-force (chayus) enclothed in them that bring them into being, are drawn from the level of the attribute of "Your kingship" (Malchus) — which is the essence of kingship and dominion — and not from the essence of the King Himself, but only from the level of His kingship, etc.

> This explains the verse "Your kingship is the kingship of all worlds": the worlds and the life-force that creates them come from G-d's attribute of kingship (Malchus) alone, not from His essence. All of creation derives from an outward glimmer of G-d.

9 והנה להיות התפשטות אוא"ס [אור אין סוף] ב"ה בבחי' מלכותו ית' היו כמה צמצומים. וכמ"ש להודיע לבני האדם[17] גבורותיו וכבוד הדר מלכותו.

Now, for the Infinite Light (Or Ein Sof), blessed be He, to extend into the level of His kingship (Malchus), may He be blessed, there were several contractions (tzimtzumim), as it is written, "To make known to the sons of man His mighty acts and the glory of the splendor of His kingship."

> For the Infinite Light to extend into the level of kingship, several contractions (tzimtzumim) were needed. The verse from Psalm 145 speaks of G-d's "mighty acts" together with the glory of His kingship.

גבורותיו הן הן הצמצומים להיות כבוד הדר מלכותו. ואין זה אלא בחי' זיו להיות כבוד והדר. וכמאמר בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] בחי' שם בלבד.

"His mighty acts" (gevurosav) are the very tzimtzumim, so that there be "the glory of the splendor of His kingship." And this is nothing but the level of radiance (ziv), to be glory and splendor — as in the saying, "Blessed be the Name of the glory of His kingship forever and ever": the level of a name alone.

> The word gevuros, "mighty acts," also means restraints, so the Alter Rebbe reads it as the contractions that make kingship possible. Kingship is only a radiance (ziv), as the response "Blessed be the Name of the glory of His kingship" suggests: it is only a "name," not G-d's essence.

ואי לזאת ארוממך שעי"ז יבא לקיום ואהבת את[18] ה' אלקיך הוא אוא"ס [אור אין סוף] ב"ה ממש בכל לבבך בשני יצריך[19] שעי"ז אתכפייא כו' שלא יהי' [יהיה] חפץ ורצון אחר זולתו וכמ"ש מי לי בשמים[20] וכו'.

Therefore, "I will exalt You": through this one comes to fulfill "You shall love Havayah your G-d" — that is, the Infinite Light, blessed be He, itself — "with all your heart," with both your inclinations; for through this there is subjugation (iskafya), etc., so that one has no desire or will other than Him, as it is written, "Whom do I have in heaven…" etc.

> Therefore "I will exalt You" means directing one's love beyond this radiance to the Infinite Light itself, loving G-d "with all your heart," with both the good and the evil inclination. When the evil inclination is subdued, a person wants nothing but G-d, as in "Whom do I have in heaven…".

וזהו ארוממך ממטה למעלה.[21] (ועי' [ועיין] בזהר וארא דכ"ח[22] סוף ע"ב) וגם ארוממך המשכת הרוממו' מלמעלמ"ט [מלמעלה למטה].

This is "I will exalt You" from below to above. (See the Zohar, Vaera, end of 28b.) And "I will exalt You" is also the drawing down of the exaltation from above to below.

> This love that rises toward G-d's essence is "exalting" from below upward, and the Zohar on Vaera is cited for it. The second meaning, drawing the exaltation down from above, is explained next.

והענין כי הנה פעם אומרים[23] יחיד חי העולמים מלך ופעם אומרים מלך יחיד חי העולמים.[24]

The explanation: at times we say, "Unique One, Life of the worlds, King," and at times we say, "King, Unique One, Life of the worlds."

> To explain the downward meaning, the Alter Rebbe points to two orders of the same words in the prayers. One places "King" last, the other places it first.

ופי' כי יחיד חי העולמים מלך היינו שהוא יחיד ומיוחד לבדו ית' וקדוש ומובדל כו'.[25]

The meaning of "Unique One, Life of the worlds, King" is that He is unique and singular, He alone, may He be blessed, holy and set apart, etc.

> In "Unique One, Life of the worlds, King," G-d is first "Unique": alone, holy, and set apart from the worlds. Only after that is He their life and their King.

10 וחי העולמים הוא ע"י כמה צמצומים להיות בבחינת מלך לעולם שעי"ז ארוממך מלמעלה למטה כו'

And "Life of the worlds" comes about through several contractions (tzimtzumim), for Him to be on the level of King to the world; and through this, "I will exalt You" from above to below, etc.

> In the first order, G-d becomes the "Life of the worlds" only through several contractions that bring Him to be King over the world. The Alter Rebbe links this to the second meaning of "I will exalt You," drawing the exaltation from above to below.

ומלך יחיד חי העולמים היינו שלהיות חי העולמים הוא מתצמצם בבחי' מלך ובחינת מלך זה הגם שהוא בחי' אחרונה לגבי א"ס ב"ה עצמו מ"מ הוא בבחי' יחיד ומיוחד קדוש ומובדל כו' לגבי התהוות עלמין

And "King, Unique One, Life of the worlds" means that, in order to be the Life of the worlds, He contracts Himself into the level of King; and this level of King, although it is the last level relative to the Infinite One (Ein Sof), blessed be He, Himself, is nevertheless on the level of unique and singular, holy and set apart, etc., relative to the coming into being of worlds.

> In the second order, "King" comes first: to give life to the worlds, G-d contracts Himself into the level of King. Yet this level, though it is the last and lowest relative to Ein Sof itself, is still "Unique," holy and set apart compared with the worlds.

ואי לזאת נמשך בחינת מלכותו לבחי' יחיד חי העולמים להיות התלבשות מלך יחיד קדוש ומובדל כו' בבחינת עלמין והיינו בעוה"ז הגשמי דוקא כי נעוץ תחלתן בסופן[26] דייקא.

Therefore the level of His kingship (Malchus) is drawn to the level of "Unique One, Life of the worlds," so that the King, unique, holy and set apart, etc., is enclothed in the level of worlds — that is, specifically in this physical world, for "their beginning is wedged in their end," precisely.

> Because of this, G-d's kingship can carry the quality of "Unique" into the worlds themselves, so that the holy, transcendent King is enclothed within them. This happens specifically in the physical world, for, as Sefer Yetzirah says, the beginning of things is "wedged in their end": the highest is bound to the lowest.

SECTION 4 • ¶11–13

Light revealed through deeds

11 וזהו והיו הדברים האלה[27] אשר אנכי מצוך היום כו' היום לעשותם[28, 29] כי הוא המשכת אור א"ס ב"ה ממש מצוך מלשון התקשרות

This is [the meaning of] "And these words which I command you today shall be…" etc., "today, to do them": for it is a drawing down of the Infinite Light (Or Ein Sof), blessed be He, itself — "command you" (metzavecha) in the sense of connection.

> The verse "These words which I command you today" is read as a drawing down of the Infinite Light itself. "Command" (metzavecha) is heard as tzavsa, "connection," since the mitzvah binds a person to G-d.

בבחי' היום לעשותם דוקא שהוא בעולם הזה עולם המעשה ולא בעולמות עליונים שהם ע"י השתלשלות בירידת סתר המדרגות מעילה לעלול כו' ורחוקים מאור א"ס ב"ה ממש.

[It is] specifically on the level of "today, to do them," that is, in this world, the world of action, and not in the higher worlds, which come about through the chain of descending worlds (hishtalshelus), in a descent of hidden levels from cause to effect, etc., and are far from the Infinite Light, blessed be He, itself.

> This happens specifically "today, to do them": in this world, the world of action, as the Talmud reads the words, and not in the higher worlds. The higher worlds come about through a gradual descent from cause to effect, and so they are distant from the Infinite Light itself.

משא"כ בסוף מעשה מתגלה אוא"ס [אור אין סוף] ב"ה ממש שלא כדרך ירידת והשתלשלות העולמות אלא כמשל האור הנאחז בפתילה שקודם שנאחז בפתילה אינו עולה בשם אור כלל.

This is not so at the end of action: there the Infinite Light, blessed be He, itself is revealed, not in the way of the descent and chaining-down of the worlds, but like the analogy of the light that takes hold of the wick, which, before it takes hold of the wick, does not count as light at all.

> At the end of action, the lowest point, the Infinite Light itself is revealed, not through gradual descent. It is like a flame catching a wick: before it grips the wick, it is not counted as light at all.

12 וע"י התאחזותו בדבר גשמי נתהווה גילוי אור.[30] אך אור זה צריך להמשיך על ידי עבודת האדם ורוח אייתי רוח[31] ואמשיך רוח. אם ישים אליו לבו[32] רוחו ונשמתו אליו יאסוף.

Through its taking hold of a physical thing, a revelation of light comes into being. But this light must be drawn down through a person's service, and "a spirit brings a spirit and draws down a spirit." "If he sets his heart toward Him, he will gather his spirit and his soul to Him."

> A flame becomes visible light only by holding onto something physical, and so G-d's light is revealed through physical deeds. Yet this light must be drawn down by a person's own service: as the Zohar says, a spirit from below "brings a spirit" from above. Elihu's words in Iyov, which plainly speak of G-d setting His heart on man and gathering back his spirit, are read here as a person setting his heart toward G-d and gathering his spirit and soul to Him.

13 וזהו ענין הדלקת הנרות להדליק ולהמשיך האור[33] שיהא נאחז בפתילה. וזהו קרוב ה' לכל קראיו[34] לכל אשר יקראהו באמת.

This is the meaning of kindling the lamps: to kindle and to draw down the light so that it takes hold of the wick. And this is [the meaning of] "Havayah is near to all who call upon Him, to all who call upon Him in truth."

> Kindling the lamps means drawing the light down so that it takes hold of the wick. This is the meaning of "Havayah is near to all who call upon Him in truth": calling upon Him draws His nearness down.

דהיינו להיות אמת ה' לעולם. ואמתות ה' הוא שמעלה ומטה שוים לפניו ית' כחשיכ' [כחשיכה] כאורה[35]

That is, so that there be "the truth of Havayah" in the world (le'olam). The truth of Havayah is that above and below are equal before Him, may He be blessed — "as the darkness, so the light."

> Calling "in truth" means bringing "the truth of Havayah" into the world. That truth is that above and below are equal before Him, as "darkness is like light" to Him.

וסדר ההשתלשלות הוא רק בערכנו ובערך כל העולמות הברואים מאין ליש שלא יבטלו במציאות ונק' כדמותנו[36] דמות כבוד[37] ה'. אבל בצלמנו בצלם אלקים[38] היינו אמתות יחודו יתברך בעליונים ובתחתונים בשוה.[39]

And the order of the chain of descending worlds (hishtalshelus) is only relative to us and to all the worlds created from nothing to something, so that they not be nullified out of existence; and this is called "in our likeness," "the likeness of the glory of Havayah." But "in our image," "in the image of G-d," means the truth of His unity, may He be blessed, in the higher and lower realms equally.

> The graded order of higher and lower worlds exists only from our perspective and that of created beings, so that they are not overwhelmed out of existence; this is called G-d's "likeness." G-d's "image," by contrast, is the truth of His unity, present equally in the highest and the lowest realms.

SECTION 5 • ¶14

Kindness beyond measure

14 וכיצד נמשך אמת ה' לעולם אמר הכתוב כי גבר עלינו חסדו.[40] מחמת תגבורת חסד ואור עליון יותר מערך השתלשלות.

And how is "the truth of Havayah" drawn into the world? Scripture says, "For His kindness has prevailed over us" — through a surge of supernal kindness (Chesed) and light, beyond the measure of the chain of descending worlds (hishtalshelus).

> How is the truth of Havayah drawn into the world? Through "His kindness has prevailed over us": a surge of supernal kindness and light that exceeds the measured order of the descending worlds.

והיינו ע"י נה"ב [נפש הבהמית] כד אתהפכא ואתכפייא כי נה"ב [נפש הבהמית] הגם שלמטה בעוה"ז היא במדרגה שפלה מ"מ שרשה ומקורה העליון היא הגבה למעלה במאד

This is through the animal soul, when it is transformed and subjugated (is'hapcha and iskafya). For although the animal soul, below in this world, is on a low level, its root and supernal source is nevertheless exceedingly high above.

> This surge comes about through the animal soul when it is transformed and subdued. Though it stands low in this world, the animal soul's root is very high.

שהיא מבחי' לפני מלך מלך.[41] וכמ"ש במ"א מענין המאכל שעליו יחיה האדם[42,43] מפני ששרשו ממקום גבוה כו'.

For it is from the level of "before any king reigned," as explained elsewhere concerning the food on which man lives: its root is from a high place, etc.

> Its root is in the level of "before any king reigned," the kings of Edom, which in Kabbalah are the World of Tohu that preceded the ordered worlds. In Torah Ohr, Beshalach, the Alter Rebbe explains the same way why food, though lower than man, can sustain him: the divine spark in it has a higher root, from Tohu.

ולכך ע"י התהפכות נה"ב [נפש הבהמית] בהתגברות הטוב על הרע מעורר כך למעלה בשרשה תגבורת אור וחסד עליון להיות גילוי אמת ה' לעולם אמתות ה' ממש.

Therefore, through the transformation of the animal soul, by the good prevailing over the evil, one arouses correspondingly above, in its root, a surge of light and supernal kindness, so that there be a revelation of "the truth of Havayah" in the world — the very truth of Havayah.

> Therefore, when the animal soul is transformed by the good overpowering the evil, it arouses in its lofty root a surge of supernal light and kindness. This reveals the truth of Havayah in the world, the truth of Havayah itself.

(והוא בחי' חסד עליון הממתיק הגבורות. פי' דהרי מבואר לעיל שכדי להיות התפשטות האור בבחי' מל' הוא ע"י גבורות וצמצומים כמ"ש להודיע לבני האדם גבורותיו[44] כו'.

(This is the level of supernal kindness that sweetens the gevuros (restraints). That is, as explained above, the extension of the light into the level of Malchus (sovereignty) comes about through gevuros and contractions (tzimtzumim), as it is written, "To make known to the sons of man His mighty acts (gevurosav)," etc.

> The parenthesis explains that this is supernal kindness that "sweetens" the restraints (gevuros). As explained above, kingship is revealed only through restraints and contractions, the "mighty acts" of the verse.

אבל בחי' כי אתה נרי[45] הוי' הוא בחי' כי גבר עלינו חסדו להיות תוספת אור בלי צמצומים כו'. ונק' בחי' מיתוק זה יחוד קובה"ו [קודשא בריך הוא ושכינתיה] כמ"ש בתניא פמ"א [פרק מ"א / פרשה מ"א] בהג"ה [בהגהה])[46]

But the level of "For You are my lamp, Havayah" is the level of "For His kindness has prevailed over us," so that there be added light without contractions, etc. This level of sweetening is called the union of the Holy One, blessed be He, and His Shechinah, as explained in Tanya, chapter 41, in the gloss.)

> The light of "For You are my lamp, Havayah," however, is the kindness that "prevails," bringing added light without contractions. This sweetening is the union of the Holy One, blessed be He, and His Shechinah, discussed in the gloss to Tanya, chapter 41.

אך הנה כמו במשל אור הנר הנ"ל שע"י כליון הפתילה לבדה אינה מאיר כ"כ [כל כך] כ"א ע"י השמן.

However, as in the analogy of the lamp's light mentioned above, through the consumption of the wick alone it does not shine so well, but only through the oil.

> The lamp analogy has a further element: the burning of the wick alone does not give good light without oil. The oil now needs its counterpart in the soul.

כך צ"ל בחי' שמן בעבודת האדם בהתלבשות הנשמה בגוף. והוא ענין שמן משחת קדש[47] ורומז על התורה

So, too, there must be the level of oil in a person's service, in the enclothing of the soul in the body. This is the "holy anointing oil" (shemen mishchas kodesh), and it alludes to the Torah.

> A person's service while the soul is in the body also needs "oil." This oil is the Torah, alluded to by the "holy anointing oil."

כי קדש הוא בבחי' חכמה ואורייתא מחכמה נפקת והשמן היא פנימיות החיות שבכל הדברים שמוציאים מהן השמן.

For "holy" (kodesh) is on the level of Chochmah (wisdom), and "the Torah issues from Chochmah." And oil is the inner dimension (pnimiyus) of the life-force in all the things from which oil is extracted.

> "Holy" (kodesh) signifies Chochmah, and the Torah comes from Chochmah. Oil is the innermost life-force of whatever it is pressed from.

SECTION 6 • ¶15–21

Oil, awe and love

15 ולכן בכל הדברים יש שמן ואפי' [ואפילו] באבנים[48] כי כולם בחכמה עשית[49] ויש בכולם פנימית החיות בבחי' שמן.

Therefore there is oil in all things, even in stones, for "You made them all with Chochmah (wisdom)," and in all of them there is the inner dimension (pnimiyus) of the life-force, on the level of oil.

> Since everything was made through Chochmah, every created thing has an inner life-force, its "oil," even stones. Another transcript of this maamar (Sefer HaMaamarim 5568), quoted in the Kehot note, brings the verse "oil out of the flinty rock" as proof that oil is the inner dimension of every existing thing.

והשמן הנמשך מקדש שהיא ח"ע [חכמה עילאה] היא ג"כ המתלבשת אפי' [אפילו] בדברים גשמיים כמו זרעים מועד כו'.

And the oil drawn from "holy" (kodesh), which is supernal Chochmah, is also what is enclothed even in physical matters, such as Zeraim [and] Moed, etc.

> The oil drawn from "holy," supernal Chochmah, is likewise enclothed in the Torah's treatment of physical matters. Zeraim and Moed are orders of the Mishnah, which deal with agriculture and with the festivals.

16 ושמן זה הוא הגורם הארה רבה להיות האור טוב להאיר. והיינו להיות גלוי אוא"ס [אור אין סוף] ב"ה בנפש האדם בגלוי ממש כאלו רואה כו'

This oil is what brings about a great illumination, so that the light shines well. That is, so that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, in a person's soul, an actual revelation, as though he sees, etc.

> The oil makes the light shine brightly: it brings a real revelation of the Infinite Light in a person's soul, as vivid as if he could see it.

ולא בדמיונות הנולדים מן המחשבה לבדה שהן חולפות ועוברות ואינן קבועות בנפש באמת לאמתו רק שיהא הגלוי בלב באמת לאמתו קבוע ותקוע בחיזוק כיתד שלא תמוט להיות נגדו תמיד[50]

Not in imaginings born of thought alone, which pass and fade away and are not fixed in the soul in absolute truth; rather, the revelation should be in the heart, in absolute truth, fixed and firmly planted like a peg that will not be moved, so that it is before him always.

> This is not a passing image produced by thought alone, which fades and leaves no lasting mark. The revelation must be fixed in the heart, as firm as a peg that cannot be moved, so that it stays before him always.

וגלוי זה הוא להיות יראת ה' על פניו יראה עלאה בבחי' בטול ממש הנרמזת באות יו"ד של שם הוי' כנודע כי שם הוי' הוא דחילו ורחימו רחימו ודחילו.

This revelation is so that "the awe of G-d" be "upon his face": the higher awe (yirah ila'ah), on the level of true self-nullification (bittul), alluded to in the letter yud of the Name Havayah. For, as is known, the Name Havayah is awe and love, love and awe (dechilu urechimu, rechimu udechilu).

> Such a lasting revelation produces "the awe of G-d upon his face": the higher awe, complete self-nullification, alluded to in the yud of Havayah. As is known, the four letters of Havayah are awe and love, then love and awe; Likkutei Torah on Shir HaShirim refers back to this maamar for exactly this, that great love is the upper hei and the higher awe the yud.

נמצא שאות יו"ד הרומזת לחכמה הוא בחי' דחילו שהיא בחי' יראה עלאה[51] אם אין חכמה אין יראה.[52, 53] לכן ארז"ל [אמרו רבותינו זכרונם לברכה] מה להלן באימה[54] ובייראה אף כאן כו'.

It follows that the letter yud, which alludes to Chochmah (wisdom), is the level of awe (dechilu), which is the level of the higher awe: "If there is no Chochmah, there is no awe." Therefore our Sages, of blessed memory, said, "Just as there [it was] with dread and awe, so too here," etc.

> The yud stands for Chochmah, so it is the higher awe, as the saying "If there is no Chochmah, there is no awe" teaches. For this reason the Torah, which comes from Chochmah, must be studied with the dread and awe of Sinai.

17 והיינו מפני התלבשות ח"ע [חכמה עילאה] ששם שורה ומתגלה אוא"ס [אור אין סוף] ב"ה ממש בבחי' בטול אפי' [אפילו] בדברים גשמיים הנאמרים בתורה אשר לפנינו.

This is because of the enclothing of supernal Chochmah (wisdom), where the Infinite Light (Or Ein Sof), blessed be He, itself rests and is revealed in a state of self-nullification (bittul), even in the physical matters spoken of in the Torah that is before us.

> The reason is that supernal Chochmah is enclothed in the Torah, and there the Infinite Light rests and is revealed in a state of self-nullification. This holds even for the Torah's discussions of physical matters.

והלכה זו היא דבר ה' ממש. וכן האדם כשעוסק בתורה דבר ה' ממש ורוח פיו מדבר בו.

And this halachah is the very word of G-d. So too, when a person is engaged in Torah, [it is] the very word of G-d, and the breath of His mouth speaks in him.

> Every law of the Torah is therefore truly the word of G-d. When a person studies Torah, the word of G-d and the breath of His mouth speak through him.

18 וכמ"ש ודברי אשר שמתי בפיך[55] ועז"נ [ועל זה נאמר] ודברת בם[56] להיות המשכ' חכמה ויראה עילאה בם בד"ת [בדברי תורה].

As it is written, "And My words which I have placed in your mouth"; and of this it is said, "And you shall speak of them (bam)," so that there be a drawing down of Chochmah (wisdom) and the higher awe into them (bam) — into the words of Torah.

> Yeshayahu's "My words which I have placed in your mouth" supports this. "You shall speak of them (bam)" is read as drawing Chochmah and the higher awe into the words of Torah one speaks.

ומזה נמשך תפלת י"ח בלחש ובחשאי בחי' שמן שהוא בחי' בטול. וע"ז רומזים כריעות והשתחואות שבתפלה שהם המשכות הבטול.

From this derives the Shemoneh Esreh prayer [said] in a whisper and in silence — the level of oil, which is the level of self-nullification (bittul). This is alluded to by the bowings and prostrations in prayer, which are drawings-down of self-nullification.

> The Shemoneh Esreh is said in a whisper and in silence because it expresses this "oil," the self-nullification of the higher awe. The bowing in prayer likewise draws down that self-nullification.

19 ולכן כתיב בעמדם תרפינה כנפיהם[57] בבחי' לחש וחשאי. ויראה הנרמזת בה"א אחרונה של [באות ה"א] שם הוי' היא יראה תתאה שלא למרוד בממה"מ [במלך מלכי המלכים] הקב"ה ולא למרות עיני כבודו.[58, 59] והוא בחי' הפתילה ששולט בה אור האש להפך ולכלות אותה.

Therefore it is written, "When they stood, they let down their wings" — the level of whisper and silence. And the awe alluded to in the final hei of the Name Havayah is the lower awe (yirah tata'ah): not to rebel against the King of the kings of kings, the Holy One, blessed be He, and not to defy the eyes of His glory. It is the level of the wick, over which the light of the fire rules, to transform and consume it.

> Yechezkel's angels let down their wings when they stand still, like the quiet of the whispered prayer. The lower awe, alluded to in the final hei of Havayah, is the fear of rebelling against the King; it corresponds to the wick, which the flame overpowers, transforms and consumes.

20 ובי' גווני אור הם ב"פ [בי' פעמים] רחימו שבשם הוי' כי ואהבת[60] בגימט' [בגימטריא] ב"פ [בי' פעמים] אור[61] היינו האהבה הרמוזה בה' ראשונה של הוי' היא בחי' אה"ר [אהבה רבה] הבאה מלמעלה אהבה בתענוגים[62] שהיא בחי' מתנה כו'

The two colors of light are the two [mentions of] love (rechimu) in the Name Havayah, for ve'ahavta ("you shall love") is in gematria twice or ("light"). That is: the love alluded to in the first hei of Havayah is the level of great love (ahavah rabbah) that comes from above, "love in delights," which is the level of a gift, etc.

> The two colors of flame correspond to the two mentions of love in "awe and love, love and awe," and ve'ahavta ("you shall love," 414) equals twice or ("light," 207). The love of the first hei is great love that comes from above, "love in delights," given as a gift.

והיא בחי' נהורא חיוורא ואהבה הרמוזה בוי"ו של שם הוי' היא האהבה הנולדה בנפש המשכלת ומתבוננת בגדולת א"ס ב"ה והיא בחי' נהורא אוכמא הקרובה אל הפתילה ומתאחזת בה:

It is the level of the white light (nehora chivra). And the love alluded to in the vav of the Name Havayah is the love born in the soul that comprehends and contemplates the greatness of the Infinite One (Ein Sof), blessed be He; it is the level of the dark light (nehora uchma), which is close to the wick and takes hold of it.

> The love from above is the white light. The love of the vav is born when the soul understands and contemplates G-d's greatness; it is the dark light, close to the wick and gripping it.

21 וזהו כי אתה נרי[63] הוי' שבחי' הוי' היא בבחי' נר בשמן ופתילה. ובי' גווני אור הרמוזות בד' אותיות של הוי' נעשה נרי שמתלבש בנר הוי' נשמת אדם[64] כנ"ל:

This is [the meaning of] "For You are my lamp, Havayah": the level of Havayah is on the level of a lamp, with oil and wick and the two colors of light alluded to in the four letters of Havayah; [it] becomes "my lamp," being enclothed in "the lamp of Havayah, the soul of man," as explained above.

> Now the first half of the verse is explained: Havayah takes the form of a lamp, with oil, wick and two lights, matching the Name's four letters. It becomes "my lamp" by being enclothed in the human soul, "the lamp of Havayah."

SECTION 7 • ¶22–23

The higher Havayah

22 והוי"ה יגיה חשכי.[65] והוי' בתוספת וי"ו רומזת על בחי' הוי' ביותר עליונה. וכמ"ש הוי"ה הוי"ה אל רחום וחנון[66] כו'.

"And Havayah illuminates my darkness." "And Havayah," with the added vav, alludes to an even higher level of Havayah, as it is written, "Havayah, Havayah, G-d, compassionate and gracious," etc.

> The second half of the verse, "and Havayah illuminates my darkness," uses "and Havayah" with an added vav, pointing to an even higher level of the Name. The same doubled Name opens the thirteen attributes of mercy, "Havayah, Havayah, G-d, compassionate and gracious"; Likkutei Torah on Chukas, cited in the Kehot note, brings the Idra that the first Name there is in Z'eir Anpin and the second in Atik, the inner level of Keser.

ופסיק טעמא בגווייהו שיש ב' בחי' הוי'. והענין כי פעם כתיב[67] הוי' רחום וחנון ופעם כתיב חנון ורחום[68, 69] הוי'.[70]

And a cantillation mark (pesik) separates between them, for there are two levels of Havayah. The explanation: in one place it is written, "Havayah, compassionate and gracious," and in another it is written, "Gracious and compassionate is Havayah."

> There a cantillation mark (pesik) separates the two Names, showing that they are two levels. Scripture also says both "Havayah, compassionate and gracious" and "Gracious and compassionate is Havayah," and the different order will explain the two levels.

23 ופי' הוי' רחום וחנון[71] שכדי להיות התגלות מדות רחום וחנון מאוא"ס [מאור אין סוף] ב"ה דלאו מכל אלין מדות[72] איהו כלל.[73] הוצרך להיות בחי' הוי' שהוא צמצום והתפשטות המשכה והתפשטות.

The meaning of "Havayah, compassionate and gracious" is that, in order for the attributes of compassion and grace to be revealed from the Infinite Light (Or Ein Sof), blessed be He, for "He is not of any of these attributes at all," there had to be the level of Havayah, which is contraction and expansion, drawing down and expansion.

> "Havayah, compassionate and gracious" puts the Name first. G-d's essence, the Infinite Light, has none of these attributes, as the Tikkunei Zohar says, so there had to be Havayah, understood as contraction and expansion, a drawing-down that lets compassion and grace emerge.

אך פי' חנון ורחום[74] הוי' היינו שמבחי' חנון ורחום דהיינו[75] מפני כי חפץ חסד הוא[76] נמשך בחי' הוי' שהוא צמצום והתפשטות כו' שבסדר ההשתלשלות

But the meaning of "Gracious and compassionate is Havayah" is that from the level of "gracious and compassionate," that is, because "He desires kindness," the level of Havayah, which is contraction and expansion, etc., within the order of the chain of descending worlds (hishtalshelus), is drawn down.

> In "Gracious and compassionate is Havayah," the order is reversed and the attributes come first: because G-d "desires kindness," the Havayah of the ordered worlds, with its contraction and expansion, is drawn from compassion and grace.

משא"כ הוי' שקודם רחום וחנון היא ההוי' שלמעלה מגדר ההשתלשלות.

Whereas the Havayah that precedes "compassionate and gracious" is the Havayah that is above the bounds of the chain of descending worlds.

> The Havayah that comes before "compassionate and gracious" in the thirteen attributes is higher, above the bounds of the ordered worlds.

ושם נעשה ג"כ בחי' הוי' שהוא צמצום והתפשטו' [והתפשטות] כו' כדי להמשיך מדת רחום וחנון בהוי' שבסדר ההשתלשלות.

There, too, the level of Havayah, which is contraction and expansion, etc., comes about, in order to draw the attribute of "compassionate and gracious" into the Havayah that is within the order of the chain of descending worlds.

> Even the higher Havayah involves a kind of contraction and expansion, but its purpose is to bring compassion and grace into the lower Havayah within the ordered worlds. The higher Name is thus the source of the kindness that reaches the lower one.

(ועמ"ש ע"פ ואתחנן אל[77] הוי' וע"פ וירא ישראל[78] את היד הגדולה כו' מענין ב' שמות הוי'):

(See also what is explained on the verse "And I besought Havayah," and on the verse "And Israel saw the great hand," etc., concerning the two Names Havayah.)

> The Alter Rebbe refers to two other maamarim that discuss the two Names Havayah. The Kehot notes locate them in Or HaTorah on Va'eschanan and in Torah Ohr on Beshalach.

SECTION 8 • ¶24–26

The darkness of the later generations

24 והנה בדורות הראשונים כמו בנביאים ושופטים מצינו דור שכולו זכאי או כולו חייב. ומי שהיה זכאי הי' [היה] זכאי במדרגת צדיק גדול או נביא ומי שהיה חייב היה רשע גמור ועי"ז לא היו ממוצעים.

Now, in the early generations, as in [the times of] the Prophets and Judges, we find a generation entirely meritorious or entirely guilty. Whoever was meritorious was meritorious at the level of a great tzaddik or a prophet, and whoever was guilty was completely wicked; thus there were no intermediates.

> In earlier eras, such as the time of the Prophets and Judges, whole generations were either entirely righteous or entirely guilty. The righteous were great tzaddikim or prophets and the guilty were completely wicked, with no one in between.

אך דורות האחרונים דור אחר דור אין בהם רשעים כ"כ [כל כך] ולא צדיקים כ"כ [כל כך] טובים.

But in the later generations, generation after generation, there are neither such wicked people nor such good tzaddikim.

> In the later generations the extremes have faded. There are neither such wicked people nor such outstanding tzaddikim.

25 והענין שבדורות הראשוני' [הראשונים] היו נשמות עליונות ממדרגות גבוהות ומצד נשמתם בעצמם היו יכולים לשלוט על הרע שבנפשם ומיד כשיתבונן בגדולת א"ס ב"ה יגיע אליו היראה כו' רק רשע גמור שמגביר הרע שבנפשו בשאט בנפש.

The explanation is that in the early generations there were lofty souls from high levels, and by virtue of their souls themselves they were able to rule over the evil in their soul; as soon as one contemplated the greatness of the Infinite One (Ein Sof), blessed be He, awe would come to him, etc. — except a completely wicked person, who strengthens the evil in his soul with utter disdain.

> The early generations had lofty souls whose own strength let them master the evil within; merely contemplating G-d's greatness brought them to awe. Only someone completely wicked, who deliberately strengthened his evil, failed.

אבל דורות האחרונים עיקבא דמשיחא[79] בחי' עקביים אין כח בנשמתם עצמם לשלוט על הרע וצריך יגיעה רבה יגיעת נפש ויגיעת בשר.

But the later generations — "the heels of Mashiach" (ikvesa diMeshicha), the level of heels — have no strength in their souls themselves to rule over the evil, and they need great toil: toil of the soul and toil of the flesh.

> The later generations, "the heels of Mashiach," are souls of the heel, the lowest part of the body. Their souls lack the strength to master evil on their own, so they must toil greatly, with both soul and body.

26 וזהו והוי"ה יגיה חשכי[80] היינו בחי' חשך שבדורות אחרונים. כי דהע"ה [דוד המלך עליו השלום] אמר זה בעד כללות ישראל שיש בהם בחי' חשך בדורות אחרונים עיקבא דמשיחא

This is [the meaning of] "And Havayah illuminates my darkness": the level of darkness in the later generations. For King David, peace be upon him, said this on behalf of the whole of Israel, among whom there is a level of darkness in the later generations, the heels of Mashiach.

> "And Havayah illuminates my darkness" refers to the darkness of these later generations. King David spoke for the whole Jewish people, including the generations before Mashiach, when the soul's own lamp is dim.

שאין אתה נרי הוי"ה כלומר שאין נר הוי"ה נשמת אדם[81] מ"מ והוי"ה היא בחי' הוי"ה עליונה שלמעלה מההשתלשלות יגיה חשכי ולמענו למענו יעשה[82] כי חפץ חסד הוא[83] באתעדל"ע [באתערותא דלעילא] בלי אתעדל"ת [אתערותא דלתתא]:[84]

[Then] there is no "You are my lamp, Havayah"; that is, there is no "lamp of Havayah, the soul of man." Nevertheless, "and Havayah" — the level of the higher Havayah, which is above the chain of descending worlds (hishtalshelus) — "illuminates my darkness," and "for His own sake, for His own sake He will act," for "He desires kindness," through an arousal from above without an arousal from below.

> In those generations the soul is not a lamp that shines by its own power. Even so, the higher Havayah, above the ordered worlds, lights up the darkness for His own sake, because He desires kindness, as an arousal from above that does not depend on an arousal from below.

SECTION 9 • ¶27–28

Chanukah

27 וזהו ענין נס דחנוכה שנכנסו יונים להיכל.[85] היכל הוא בחי' מחי' הי"י כי"ל בגימטריא נש"ב [ני שערי בינה].[86]

This is the meaning of the miracle of Chanukah, when the Greeks entered the Sanctuary (Heichal). The Heichal is the level of the mind: [its letters are] hei-yud [and] kaf-lamed, in gematria the fifty gates of Binah (understanding).

> The Chanukah miracle illustrates this. The Greeks entered the Heichal, the Temple sanctuary, which corresponds to the mind: its letters divide into ה"י, which the Kehot note explains as the hei of Binah, and כ"ל, whose numerical value, fifty, matches the fifty gates of Binah (understanding).

והיונים הנ"ל הם בחי' חכמה דקליפה[87] חכמות חיצוניות כמו פילסופיא. שבזמן[88] ההוא היו פילסופים המכחישי' [המכחישים] בנבואה.

These Greeks are the level of the Chochmah (wisdom) of kelipah (the husk): external wisdoms, such as philosophy. For at that time there were philosophers who denied prophecy.

> The Greeks stand for the Chochmah of kelipah, external wisdom such as philosophy. In that era there were philosophers who denied prophecy.

28 ולכן טמאו כל השמנים[89] של בחי' חכמה שבקדושה שרצו להשכיחם תורתך[90] כו' ונעשה נס ע"י פך של שמן שהי' [שהיה] מונח בחותמו של כה"ג [כהן גדול] דיקנא דכהנא רבא חסד עליון בהעלות אהרן את הנרות[91] אהרן שושבינא דמטרוניתא[92]

Therefore they defiled all the oils, [the oils] of the level of Chochmah (wisdom) in holiness, for they sought "to make them forget Your Torah," etc. And a miracle came about through a cruse of oil that was lying with the seal of the High Priest — "the beard of the High Priest," supernal kindness (Chesed); "when Aharon kindles the lamps" — Aharon, "the escort of the Queen."

> The Greeks defiled the oils, holy Chochmah, aiming to make Israel forget the Torah, as the Chanukah prayer puts it. The miracle came through a cruse sealed by the High Priest, who represents supernal kindness: Aharon, who kindles the lamps and is called "the escort of the Queen," the Shechinah.

שהיא אהבה הבאה מלמעלה באתעדל"ע [באתערותא דלעילא] וממנו הדליקו כל הח' ימים שהם המחשבה וז' המדות שתהיינה מאירות באור האהבה הבאה מלמעלה בלי אתעדל"ת [אתערותא דלתתא] והיא מבחי' וי"ו בתוספת וי"ו העליונה שלמעלה מעלה מן ההשתלשלות:[93]

This is love that comes from above, through an arousal from above. From it they lit all eight days, which are thought and the seven emotive attributes (middos), so that they shine with the light of the love that comes from above, without an arousal from below. And it is from the level of the vav, the added vav, the supernal [level] that is far above the chain of descending worlds (hishtalshelus).

> Aharon's kindness is love from above, given without prompting from below. From that single cruse they lit all eight days, corresponding to thought and the seven emotive attributes, so that all of them shine with this higher love, which comes from the "and Havayah" with the added vav, far above the ordered worlds.

IN ONE'S AVODAH

A person must bring "oil" into his service: Torah studied with the awe of Sinai, and prayer said in silence and self-nullification, so that the G-dly soul's flame takes hold of the animal soul and transforms it. The light must be drawn by his own effort, "a spirit brings a spirit," and in the later generations this demands great toil of soul and body. When his own lamp seems dark, the higher Havayah illuminates the darkness as an arousal from above, as the Chanukah lights show.

QUESTIONS FOR DISCUSSION

1. Why does the white light come from the oil and the dark light from the wick, and how do the two lights match the two kinds of love?
2. What is the difference between "Unique One, Life of the worlds, King" and "King, Unique One, Life of the worlds," and why is the highest level revealed specifically in the physical world?
3. How can the animal soul, which stands so low, arouse a kindness greater than the ordered worlds?
4. Why must Torah be studied with the awe of Sinai, and how does the silent Shemoneh Esreh express the same "oil"?
5. What does the cruse sealed by the High Priest teach about generations whose own lamp is dim?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי אתה נרי**

The note says a transcript (hanachah) of this maamar is printed there, attributing it, with a question mark, to the Mitteler Rebbe.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי (?) בסה"מ תקס"ח ע' תרמג. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות בבוך 1135 בגוכת"ק הצ"צ רשום "שבת חנוכה תקס"ח" (וכנראה שכת"י זה הגי' הצ"צ וממנו נדפס בתו"א, בגוכת"ק נמצאים כמה הגהות בפנים שלא נדפסו בתו"א, וכמה הגהות בגוכת"ק על צדי העמודים שנדפסו כאן). ראה גם ד"ה יונתי תר"מ סעי' ד. וראה פלח הרמון שמות ע' דש.

2 **כי אתה נרי ה'**

David's song of thanks on the day G-d saved him from all his enemies and from Shaul: "For You are my lamp, Havayah, and Havayah illuminates my darkness," G-d is his light in every dark hour. The doubled Name in this verse is the question the whole maamar answers.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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

Psalms 18:29 תהילים י"ח:כ"ט

כִּי־אַתָּה תָּאִיר נֵרִי ה' אֱלֹקַי יַגִּיהַּ חָשְׁכִּי׃

For Thou dost light my lamp; the L-RD my G-d doth lighten my darkness.

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

KEHOT'S NOTE

שמואל-ב כב, כט. ראה בסה"מ תקס"ח כרך ב ע' תתסח בהערה לע' תרמג שבכמה כת"י נוסף כאן תי' תאיר (כי אתה תאיר נרי ה' והי' יגיה חשכי) והוא צירוף מב' פסוקים דשמואל-ב, ועי"פ תהלים יח, כט. וראה באוה"ת בראשית ע' שמט, ב.

3 **נר ה' נשמת אדם**

Shlomo's proverb: "The lamp of Havayah is the soul of man, searching all the inner chambers": G-d sees into a person through his own soul, as with a lamp. The Alter Rebbe reads "lamp" precisely: the soul is a lamp in which the four letters of the Name are reflected. (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.

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

KEHOT'S NOTE

משלי כ, כז.

4 **שכל הארבעה אותיות דשם הוי' מרומזות בנר**

Or HaTorah there gives Pri Etz Chaim, Shaar HaShabbos, end of chapter 4, as the source for the four letters of the Name being alluded to in a lamp.

KEHOT'S NOTE

באוה"ת שיט, ב מציין לפע"ח שער השבת ספי"ד. ובמשנת חסידים מסכת תוספת שבת פי"ג, ע"ש.

PARAGRAPH 2

5 **דברים — נהורא אוכמא**

The Tikkunei Zohar speaks of the "three colors of the lamp." The Kehot note points there for the colors of the flame described here.

Tikkunei Zohar, Tikkun 6 תקו"ז תיקון ו

KEHOT'S NOTE

ראה תי"ז תי' ו ע' יח, א תלת גוונין דשרגא. אוה"ת נח עא, ב.

PARAGRAPH 3

6 **וכי לאורה הוא צריך**

The Talmud asks whether G-d needs the Menorah's light, since Israel traveled forty years in the desert by His light, and answers that it is a testimony to all who come into the world that the Shechinah rests upon Israel.

Shabbat 22b:2 שבת כ"ב ב:ב'

מַתִּיב רַב שֵׁשֶׁת: "מְחוּץ לְפָרוֹכֶת הָעֵדוּת יַעֲרוֹךְ", וְכִי לְאוֹרָהּ הוּא צָרִיךְ? וַהֲלֹא כָּל אַרְבָּעִים שָׁנָה שֶׁהָלְכוּ בְּנֵי יִשְׂרָאֵל בַּמִּדְבָּר לָא הָלְכוּ אֶלָּא לְאוֹרוֹ! אֶלָּא עֵדוּת הִיא לְבָאֵי עוֹלָם שֶׁהַשְּׁכִינָה שׁוֹרָה בְּיִשְׂרָאֵל. מַאי עֵדוּת? אָמַר רַב: זוֹ נֵר מַעֲרָבִי שֶׁנּוֹתֵן בָּהּ שֶׁמֶן כְּמִדַּת חַבְרוֹתֶיהָ, וּמְמָנָּה הָיָה מַדְלִיק וּבָהּ הָיָה מְסַיֵּם. וְהָא הָכָא כֵּיוָן דְּקִבֵּיעַ נֵרוֹת, לָא סַגְיָא דְּלָא מְשָׁקֲלָ וַאֲדְלוֹקֵי. קַשְׁיָא בֵּין לְמַאן דְּאָמַר מִשּׁוּם בְּזוּי מִצְוָה, וּבֵין לְמַאן דְּאָמַר מִשּׁוּם אַכְחוֹשֵׁי מִצְוָה!

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

Menachot 86b:5–7 מנחות פ"ו ב:ה'-ז'

(ויקרא כד, ב) צו את בני ישראל ויקחו אליך שמן זית זך אמר רבי שמואל בר נחמני אליך ולא לי לא לאורה אני צריך: שלחן בצפון ומנורה בדרום אמר ר' זריקא אמר ר' אלעזר לא לאכילה אני צריך ולא לאורה אני צריך (מלכים א ו, ד) ויעש לבית חלוני שקופים אטומים תנא שקופין [מבפנים] ואטומים [מבחוץ] לא לאורה אני צריך

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KEHOT'S NOTE

שבת כב, ב. מנחות פו, ב.

PARAGRAPH 4

7 **כי זלעו"ז עשה**

Koheles advises enjoying the good day and reflecting on the bad one, for G-d made "this opposite that," good

alongside bad. The Alter Rebbe takes it as the principle that holiness and its opposite are made as parallels, so the animal soul has ten powers matching the G-dly soul's ten. (context: Steinsaltz Tanakh)

Ecclesiastes 7:14 קהלת ז':י"ד

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

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

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8 אשר שלט האדם באדם

Koheles observes a time "when man rules over man" to his harm: one person's power over another. The Alter Rebbe reads the two "men" as the two souls within one person, each with its ten powers, contending for rule. (context: Steinsaltz Tanakh)

Ecclesiastes 8:9 קהלת ח':ט'

אֶת־כָּל־זֶה רָאִיתִי וְנָתוֹן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרַע לוֹ׃

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

PARAGRAPH 5

9 ולאם מלאם יאמץ

G-d told Rivkah that two nations were in her womb and "one nation shall be stronger than the other." The maamar applies it to the inner contest between the G-dly soul and the animal soul.

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֵאָמֵץ וְרַב יַעֲבֹד צָעִיר׃

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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KEHOT'S NOTE

בראשית כה, כג.

PARAGRAPH 6

10 הנה כתיב ארוממך

The note says a passage from here is quoted in Or HaTorah on Yisro and Va'eschanan, and also refers to Or HaTorah on Terumah.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת יתרו ע'תשנא. פ' ואתחנן ע' עא. יהל אור ע' תעה. סה"מ תרל"ג כרך א ע' עא. וראה סידור עם דא"ח מו, סע"ב ואילך. ובארוכה בפירוש המלות לכ"ק אדמו"ר קח, ג ואילך. אוה"ת פ' תרומה ע' אשפא. בלקו"ת ראה כט, ד. שמע"צ פט, ד. מציין לכאן. לקמן קיד, א מפרש באופן אחר ע"ש שמציין לכאן.

11 ארוממך אלקי המלך

David opens Psalm 145: "I will exalt You, my G-d the King, and bless Your Name forever and ever," a song of praise. The maamar reads "exalt" in two directions and explains "my G-d" and "the King" as levels of divine power.

Psalms 145:1 תהילים קמ"ה:א'

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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KEHOT'S NOTE

תהלים קמה, א.

12 ויש בזה ב' פירושים

The note refers there for the two interpretations of "I will exalt You."

KEHOT'S NOTE

ראה גם סידור עם דא"ח מו, ב ואילך. פיה"מ לאדהא"א קח, ג ואילך. אוה"ת בראשית כרך ז תתשצט, א. סה"מ תר"ס ע' סד.

PARAGRAPH 7

13 פי' אלקי מלשון אלי הארץ

Nevuchadnetzar exiled King Yehoyachin to Babylon with his household and "the mighty (eilei) of the land," its notables. From this use of eilei, "mighty," the Alter Rebbe derives that Elokai connotes power. (context: Steinsaltz Tanakh)

II Kings 24:15 מלכים ב כ"ד:ט"ו

Ezekiel 17:13 יחזקאל י"ז:י"ג

וַיִּקַּח מִזֶּרַע הַמְּלוּכָה וַיִּכְרֹת אִתּוֹ בְּרִית וַיָּבֵא אֹתוֹ בְּאָלָה וְאֶת־אֵילֵי הָאָרֶץ לָקָח׃

and he took of the seed royal, and made a covenant with him, and brought him under an oath, and the mighty of the land he took away;

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KEHOT'S NOTE

מלכים-ב כד, טו. יחזקאל יז, יג. וראה באוה"ת פ' יתרו ע' תשנא "ויש לפרש לרומם בחי' אלקי המלך שהוא הכח שבבחי' ממכ"ע לבחי' אל עליון כח הסוכ"ע" ע"ש. וראה ביהל אור במילואים ע' תרסח. ובאוה"ת פ' ראה ע' תשפב. ובד"ה נר חנוכה תשי"ג.

14 שהוא לי' כח

That text reads that this is the power of the G-dly light that brings all beings into existence from nothing, as in "to the G-d of gods," the power and source of all the forces called elokim, the angels known as "sons of Elokim."

KEHOT'S NOTE

"שהוא כח אור אלקי המהווה כל הנמצאים כו' מאין ליש וכמ"ש לאלקי האלקים שהוא בחי' כח ומקור לכל הכוחות האלקים שהן הן המלאכים שנק' בני אלקים כנודע" — סה"מ תקס"ח ח"ב ע' תרמד.

שינוי כו', או שלא תמשך ולא כמשל האור מהשמש שנמשך ממילא כו', וזהו אלקי לשון אלקות כפשוטו לומר שכח זה הוא אלקות שלמעלה מהשגת האדם ולא כמשל הכח מהאדם כו'".

PARAGRAPH 8

15 מלכותך מכ"ע

"Your kingship is the kingship of all worlds." The Alter Rebbe infers that every world exists through G-d's kingship alone.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

16 שו"ה ולא ממהות — מלכותו כו'

The note lists this autograph, of which only part of the maamar survives, together with Buch 1223 as the manuscripts where a gloss dated 5595 (1834-35) is added here.

KEHOT'S NOTE

בבוך 1135 גוכת"ק הצ"צ (רק חלק מהמאמר והשאר חסר) ובבוך 1223 ניתוסף הגה"ה משנת תקצ"ה: "והנה מה שנקי אלקי שהוא מלשון אילי הארץ וגם לשון אלקים כפשוטו, הענין הוא כי הנה פי' כח ואור וחיות הנז' תמיד בס' הקבלה, ולכאורה הוכפל לשון ללא צורך, אמנם באמת אינו כן, והענין כי הנה ענין הכח הוא ענין גילוי ההעלם הוא כמשל הכח שביד האדם לזרוק את האבן שהאבן הוא דומם וטבעו ליפול למטה וע"י כח הזורק נישא באויר היפוך טבעו האבן, והנה הכח הזה שיש ביד האדם לזרוק האבן, והנה הכח הזה כשלא זרקו עדיין הרי הי' הכח הזה בהעלם רק אחר שיצא אל הגילוי לזרוק האבן ממש אז נראה לעין כל שהכח מתגלה שהרי נושאו את האבן ביד זריקתו באויר נגד טבעו האבן ישאר, וגילוי זה של הכח שביד מן העלם אל הגילוי ברצון האדם תליא ואם יומשך בהעלם וגם איך וכמה יהי' הגילוי הכח, ועד"ז נק' בשמים ממעל כו', ע"כ שבח מעשי ידך שנמשל האור והחיות האלקים הנמשך ממנו יתי' בכללות העולם בש' מעשי ידיך, שהוא כמשל גילוי הכח שביד האדם כו', ומזה נבראו העולמות מאין המוחלט ליש היפך הטבע, וגם עוד זאת כמו שע"י אצבעות היד מתחזק הכח לרוב מיני כחות לכתוב או לצייר או לזרוק כו', כן הן ריבוי מיני כחות לאין קץ נמשכים מבחי' ממכ"ע לבחי' לפושע"ד ולכן נק' שם אלקים לשון רבים כמ"ש אלקים קדושים ע"ש ריבוי התחלקות החיות, וכמו שיש גילוי כח מיד האדם לפעמים רק חיצוניי' הכח לזרוק ולהגביה דבר קטן שאין צריך לזה פנימי' כוחו כלל ולפעמים יש גילוי פנימי' כוחו כו', וגם לפעמים מתלבש השכל בכח המעשה כמו לכתוב ולצייר ולפעמים הוא רק גילוי כח זה לבד בלי התלבשות השכל בו וכמו בכח הזריקה כו' כך בכח המהוה הצומח והדומ"מ ע"כ יש כמה מיני המשכות כחות אלקים וכללות העולם פנימיות וחיצוניות, והתלבשות השכל בכח זה כמו בכח המהוה הנפש השכלית משא"כ בכח המהוה נפש הצומח והדומם כו', וכן בהתחלקות עולמות עליונים ש"י עולמות לכל צדיק כו', וע"כ נמשל לכח דוקא כי כל בחי' ריבוי המשכות אליו מובן עד"מ מהשמש כו' הכח שביד כו' ולא יובן כ"כ למשל המשכה האור מהשמש ואין שייך בו ריבוי התחלקות כ"כ, וזהו אלקים לשון כח, אך הוא ג"כ כפשוטי לשון אלקות שגילוי הכח שלמעלה אינו כמשל גילוי הכח שבאדם, שהאדם מתפעל ע"י ומתיגע עד שמניח ויחזיר לאיתנו, משא"כ למעלה כתיב כי אני הוי' לא שניתי שאין בו שום שינוי והתפעלות ע"י המשכות וגילוי כח הנ"ל מההעלם אל הגילוי והיינו לפי שגילוי זה הוא דוקא רק הארה בעלמא, כמשל האור הנמשך מהשמש כו' שהוא רק מבחי' מלכותך, מה שנקי מלך על עם והתנשאות זו היא חיותם וקיומם וזהו רק הארה ולא גילוי מהות ועצמות המלך וע"כ גילוי בחי' זו אין פועל שום

PARAGRAPH 9

17 להודיע לבני האדם

David: those who know G-d's greatness are to make known "to the sons of man His mighty acts and the glory of the splendor of His kingship." The Alter Rebbe reads "mighty acts" (gevuros, also "restraints") as the contractions through which the glory of kingship is revealed.

Psalms 145:12 תהילים קמ"ה:י"ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

18 ואהבת את ה' אלקיך

Moshe to Israel, in the Shema: "You shall love Havayah your G-d with all your heart." The maamar identifies the object of this love as the Infinite Light itself, beyond the radiance of kingship.

Deuteronomy 6:5 דברים ו':ה'

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

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

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19 בכל לבבך בשני יצריך

The Mishnah reads "with all your heart" as "with both your inclinations, the good and the evil." Here it means that the love of G-d subdues the evil inclination as well.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיִצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְקוֹם כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

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

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why the highest level is revealed specifically in the lowest world.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 11

27 **והיו הדברים האלה**

Moshe to Israel: "these words which I command you today shall be upon your heart." In the plain sense Moshe is the one commanding; the maamar reads metzavecha, "command you," as connection, a drawing down of the Infinite Light itself, and "today" as this world of action. (context: Steinsaltz Tanakh)

Deuteronomy 6:6 דברים ו:ו

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ:

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

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KEHOT'S NOTE

דברים ו, ו.

28 **היום לעשותם**

The Talmud reads "today, to do them" as "today to do them, and not tomorrow to do them; tomorrow to receive their reward." The Alter Rebbe stresses that the divine light is revealed through doing in this world.

Eruvin 22a:5–6 עירובין כ"ב א:ה'-ו'

וְהַיְינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב "אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם", "הַיּוֹם לַעֲשׂוֹתָם" — וְלֹא לְמָחָר לַעֲשׂוֹתָם, "הַיּוֹם לַעֲשׂוֹתָם" — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חַגַּי, וְאִיתֵּימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב "אֶרֶךְ אַפַּיִם"? "אֶרֶךְ אַף" מִבָּעֵי לֵיהּ!

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

KEHOT'S NOTE

עירובין כב, א.

29 **היום לעשותם**

The verse "which I command you today, to do them," on which the Talmud's teaching in Eiruvin is based.

Deuteronomy 7:11 דברים ז:י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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20 **מי לי בשמים**

Asaf declares that he has no one in heaven and desires nothing on earth besides G-d. It describes the state in which a person wants nothing but Him.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ:

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

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KEHOT'S NOTE

תהלים עג, כה.

21 **ארוממך ממטה למעלה**

Or HaTorah explains the upward exaltation as the radiance (ziv) rising, so to speak, to its source as it is included in G-d's essence.

KEHOT'S NOTE

אוה"ת בראשית שכ, ב "והיינו שיהי' הזיו עד"מ עולה למקורו כמו שהוא כלול בעצמותו". ראה ספר המאמרים ת"ש ע' 100.

22 **(וע' בזהר וארא דכ"ח סע"ב)**

Or HaTorah quotes the Zohar passage cited here, "to raise it to the supernal light… so that the lower light shines constantly in the supernal light," and explains it.

KEHOT'S NOTE

"ולאעלאה לי' לנהורא עילאה כו' ויתנהיר תדיר נהורא תתאה בנהורא עילאה" כן מעתיק באוה"ת שכא, ב לשון הזהר, וע"ש הביאור.

23 **פעם אומרים**

The note refers there for the two orders of "Unique One, Life of the worlds, King."

KEHOT'S NOTE

ראה ד"ה בכ"ה בכסלו תר"ס ע' עב. ספר המאמרים תש"ג ד"ה יו"ט של ר"ה ע' 6.

24 **ופעם אומרים מלך יחיד חי העולמים**

The note refers there for the order "King, Unique One, Life of the worlds."

KEHOT'S NOTE

ראה סה"מ תקס"ט ע' קפה. דרך מצותיך ד"ה ואולם חי אני פ"ג קעח, ב. ובמ"מ לשם בתחלת המאמר. חלק מהמאמר נעתק בקונטרס עץ החיים לכ"ק אדמו"ר מהורש"ב. באוה"ת ויקהל ע' ב'קנג — מציין לכאן.

25 **המשכת הרוממות מלמעלמ"ט**

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

KEHOT'S NOTE

ראה ביהל אור ע' תקלח.

PARAGRAPH 10

26 **נעוץ תחלתן בסופן**

Sefer Yetzirah says the ten Sefiros have "their end wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe uses it to explain

PARAGRAPH 12

30 **וע"י התאחזותו בדבר גשמי נתהווה גילוי אור**

Or HaTorah comments that in this world specifically the level of "Unique" (Keser) is joined with "King" (Malchus), not in the way of hishtalshelus, which is why it is likened to a flame catching a wick, where a great light takes hold in the darkness of the wick.

KEHOT'S NOTE

באוה"ת בראשית שכא, ב מציין ע"ז: "ור"ל שבעוה"ז דוקא מחברים בחי' יחיד שהוא הכתר עם בחי' מלך שהוא המל', וזהו שלא כדרך השתלשלות ע"כ נמשל אל אחיזת האור בפתילה שבבחי' החשך שהוא הפתילה נאחז ונתגלה אור גדול, וכך הוי"ע המשכת בחי' יחיד בבחי' מל' . . נמצא המכוון מזה דבחי' נר זהו"ע מה שנמשך תוסי' וריבוי אור במל' היינו בחי' יחיד חי העולמים מלך" עכ"ל שם.

31 **ורוח אייתי רוח**

The Zohar teaches that a spirit below brings and draws down a spirit from above. Here it explains why the divine light must be drawn down by a person's own service.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב.

32 **אם ישים אליו לבו**

Elihu tells Iyov that G-d has no need to wrong anyone: if He set His heart on a man, He would simply gather his spirit and soul back to Himself, and the man would die. The maamar reads the words the other way: a person who sets his heart toward G-d gathers his own spirit and soul to Him, the spirit from below that draws down a spirit from above. (context: Steinsaltz Tanakh)

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

PARAGRAPH 13

33 **להדליק ולהמשיך האור**

Or HaTorah notes that the blessing says "to kindle" and not the Torah's "when you raise up" (beha'alos'cha): the Sanctuary lamp, like the Shabbos lamp, is "I will exalt You" from below upward, while the Chanukah lamp is "I will exalt You" from above downward, so the blessing says "to kindle."

KEHOT'S NOTE

ראה באוה"ת שם שכב, א הדיוק בלשון הברכה שמברכין להדליק ולא כמ"ש בהעלותך "כי נר דהיכל דוגמת נר שבת ארוממך מלמטלמ"ע ונר חנוכה דוגמת ארוממך מלמעלמ"ט, ע"כ נאמר להדליק", ע"ש.

34 **קרוב ה' לכל קוראיו**

David, in Psalm 145: "Havayah is near to all who call upon Him, to all who call upon Him in truth": He is close to whoever turns to Him sincerely. The maamar reads calling "in truth" as drawing "the truth of Havayah" into the world. (context: Steinsaltz Tanakh)

Psalms 145:18 תהילים קמ"ה:י"ח

קָרוֹב ה' לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת׃

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

35 **כחשיכי כאורה**

"Darkness is like light" before G-d. Here it expresses that above and below are equal before Him.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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36 **כדמותנו**

"Let us make man in our image, in our likeness." The maamar takes "likeness" as the graded order of worlds and "image" as the truth of G-d's unity.

Genesis 1:26 בראשית א:כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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37 **דמות כבוד ה'**

Yechezkel's vision of the throne ends, "this was the appearance of the likeness of the glory of Havayah," and he falls on his face. The maamar uses the phrase for the ordered hierarchy that exists only from the creatures' perspective.

Ezekiel 1:28 יחזקאל א:כ"ח

כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בֶּעָנָן בְּיוֹם הַגֶּשֶׁם כֵּן מַרְאֵה הַנֹּגַהּ סָבִיב הוּא מַרְאֵה דְמוּת כְּבוֹד־ה' וָאֶרְאֶה וָאֶפֹּל עַל־פָּנַי וָאֶשְׁמַע קוֹל מְדַבֵּר׃

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the L-RD. And when I saw it, I fell upon my face, and I heard a voice of one that spoke.

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ראה לעיל ט, ד. לקמן סה, ד. לקו"ת צו יג, ב ועוד.

38 **בצלם אלקים**

Man was created "in the image of G-d." Here the "image" is the truth of G-d's unity, equal in the higher and lower realms.

Genesis 1:27 בראשית א:כ"ז

וַיִּבְרָא אֱלֹקִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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39 **אמת ה' לעולם**

The psalmist calls on the nations to praise G-d, "for His kindness has prevailed over us, and the truth of Havayah endures forever (le'olam)." Plainly le'olam means "forever"; the maamar reads it as "into the world."

Psalms 117:2 תהילים קי"ז:ב'

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־ה' לְעוֹלָם הַלְלוּ־יָהּ׃

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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PARAGRAPH 14

40 **כי גבר עלינו חסדו**

"For His kindness has prevailed over us, and the truth of Havayah endures forever." The maamar reads the first half as the way the second is achieved: a surge of kindness draws the truth of Havayah into the world.

Psalms 117:2 תהילים קי"ז:ב'

כִּי־גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־ה' לְעוֹלָם הַלְלוּ־יָהּ׃

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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KEHOT'S NOTE

תהלים קיז, ב.

41 **לפני מלך מלך**

The Torah lists "the kings who reigned in the land of Edom before any king reigned over the children of Israel." In Kabbalah these kings, who reigned and died, are the World of Tohu; the Alter Rebbe uses the phrase for the lofty root of the animal soul, prior to the ordered worlds.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

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

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42 **וכמ"ש במ"א מענין המאכל שעליו יחי' האדם**

The Beshalach passage asks why man needs bread when bread does not need him, and answers from the roots of Tohu and Tikkun: "man shall live" refers to the G-dly soul, which gains light from the divine spark in its food.

KEHOT'S NOTE

43 **יחיה האדם**

Moshe reminds Israel of the manna: "man does not live by bread alone, but by all that comes from the mouth of Havayah does man live." The maamar refers to the explanation that food sustains man because its root is higher.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

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

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44 **להודיע לבני האדם גבורותיו**

The verse cited above, whose "mighty acts" (gevuros) are read as the contractions through which kingship is revealed.

Psalms 145:12 תהילים קמ"ה:י"ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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45 **כי אתה נרי הוי'**

The maamar's opening verse. Here "You are my lamp" is identified with the kindness that prevails, bringing light without contractions.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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46 **יחוד קובה"ו כמ"ש בתניא פמ"א בהג"ה**

The text's own reference to the gloss in chapter 41 of Tanya, which discusses the union of the Holy One, blessed be He, and His Shechinah.

Tanya, Likkutei Amarim 41 תניא, חלק ראשון; ליקוטי אמרים מ"א

47 **שמן משחת קדש**

G-d tells Moshe to say to Israel: "This shall be a holy anointing oil (shemen mishchas kodesh) to Me for your generations," the oil for anointing the Mishkan and the priests. The Alter Rebbe reads "holy" (kodesh) as Chochmah, so the holy oil alludes to the Torah.

Exodus 30:31 שמות ל':ל"א

וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה זֶה לִי לְדֹרֹתֵיכֶם׃

And thou shalt speak unto the children of Israel, saying: This shall be a holy anointing oil unto Me throughout your

generations.

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PARAGRAPH 15

48 **בכל הדברים יש שמן ואפי' באבנים**

In the preceding maamar, oil is the refining of the intellectual soul from nogah, rooted in the World of Tohu; drawn after the wick of the G-dly soul it turns into light, the great love of "with all your might." The wick there is the mitzvah, whose physical objects also come from Tohu.

KEHOT'S NOTE

לעיל לט, ד. בתקס"ח ע' תרמז מביא ראי': "וכמ"ש ושמן מחלמיש צור כי בחי' שמן הוא בחי' פנימיות כל דבר נמצא והוא בכל הנמצאים כולן כו' וכמ"ש בפרדס": וכמ"ש כולם בחכמה.

49 **כולם בחכמה עשית**

The psalmist marvels at creation: "How many are Your works, Havayah; You made them all with wisdom." The Alter Rebbe infers that Chochmah, the "oil," is within every created thing. (context: Steinsaltz Tanakh)

Psalms 104:24 תהילים ק"ד:כ"ד

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

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

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PARAGRAPH 16

50 **להיות נגדו תמיד**

David: "I have set Havayah before me always; because He is at my right hand, I shall not falter." The maamar echoes it for the revelation of G-d that stays fixed before a person constantly.

Psalms 16:8 תהילים ט"ז:ח'

שִׁוִּיתִי ה' לְנֶגְדִּי תָמִיד כִּי מִימִינִי בַּל־אֶמּוֹט׃

I have set the L-RD always before me; Surely He is at my right hand, I shall not be moved.

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51 **שהיא בחי' יראה עלאה**

the passage shares nothing with the note

KEHOT'S NOTE

"בד"ה כי אתה נרי [כאן] ובהביאור פי' כי יראה עילאה היא חכמה והיא למעלה מאהבה רבה וכן פי' ברוב הדרושים וכ"ה במאו"א אות י' סכ"ו". אוה"ת נ"ך כרך א ע' תרכד, ומציין שם לאגה"ק סי' יח ששם מבאר שבחי' אהבה בתענוגים באה אחר יראה עילאה כי דרכו של איש לחזור צריך לפרש אשר יראה עילאה זהו בינה ואהבה בתענוגים זהו אבא, ע"ש ובאוה"ת שה"ש כרך ב ע' תרטו. וראה בלקו"ת שה"ש טו, ג וז"ל שם "ועיין בפ' מקץ בביאור על פסוק כי אתה נרי שאהבה רבה היא בחינת ה' עילאה ויראה עילאה היא בחי' יוד כוי".

52 **אם אין חכמה אין יראה**

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

KEHOT'S NOTE

אבות פ"ג מי"ז.

53 **אם אין חכמה אין יראה**

"If there is no wisdom, there is no awe." The Alter Rebbe reads it as the higher awe flowing from Chochmah, the yud of Havayah.

Pirkei Avot 3:17 משנה אבות ג':י"ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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

54 **מה להלן באימה**

The Talmud teaches that Torah must be studied as it was given at Sinai, "with dread and awe." The maamar explains this from the higher awe within the Torah's Chochmah.

Berakhot 22a:4 ברכות כ"ב א:ד'

דְּתַנְיָא: "וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ", וּכְתִיב בָּתְרֵיהּ "יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי ה' אֱלֹקֶיךָ בְּחוֹרֵב", מָה לְהַלָּן בְּאֵימָה וּבִירְאָה וּבִרְתֵּת וּבְזִיעַ, אַף כָּאן בְּאֵימָה וּבִירְאָה וּבִרְתֵּת וּבְזִיעַ.

for there is a teaching: "Thou shalt make them known unto thy children and thy children's children" (Deut. iv. 9) and it continues, "The day that thou stoodest before the L-rd thy G-d in Horeb" (Deut. iv. 10) — as [the Israelites stood at Horeb] with dread and fear aod trembling and shaking, so here [when teaching Torah] must it be with dread and fear and trembling and shaking.

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

KEHOT'S NOTE

ברכות כב, א. ראה לעיל כא, ב ובמ"מ לשם.

PARAGRAPH 18

55 **ודברי אשר שמתי בפיך**

G-d's covenant with those of Israel who return to Him: "My spirit that is upon you and My words which I have placed in your mouth shall not depart from your mouth," nor from their children's. The maamar uses it for the word

of G-d spoken by one who studies Torah. (context: Steinsaltz Tanakh)

Isaiah 59:21 ישעיהו נ"ט:כ"א

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

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

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KEHOT'S NOTE

ישע' נט, כא.

56 ודברת בם

Moshe, in the Shema: "and you shall speak of them," the words of Torah, at home and on the way. The maamar reads "of them" (bam, literally "in them") as drawing Chochmah and the higher awe into those words.

Deuteronomy 6:7 דברים ו':ז

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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KEHOT'S NOTE

דברים ו, ז.

PARAGRAPH 19

57 בעמדם תרפינה כנפיהם

In Yechezkel's vision the angels' wings are loud in motion, but "when they stood, they let down their wings." The maamar takes this stillness as the silence of prayer.

Ezekiel 1:24 יחזקאל א':כ"ד

וָאֶשְׁמַע אֶת־קוֹל כַּנְפֵּיהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל שַׁדַּי בְּלֶכְתָּם קוֹל הֲמֻלָּה כְּקוֹל מַחֲנֶה בְּעָמְדָם תְּרַפֶּינָה כַנְפֵּיהֶן:

And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host; when they stood, they let down their wings.

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KEHOT'S NOTE

יחזקאל א, כד.

58 שו"ה עיני כבודו — והוא

The manuscript reads "vehi" (feminine) instead of "vehu," so that "it is the level of the wick" refers explicitly to the awe (yirah, a feminine noun).

KEHOT'S NOTE

בכת"י הנ"ל: והיא.

59 ולא למרות עיני כבודו

Yeshayahu rebukes those whose words and deeds "defy the eyes of His glory." The maamar uses the phrase for the lower awe, the fear of rebelling against G-d.

Isaiah 3:8 ישעיהו ג':ח

כִּי כָשְׁלָה יְרוּשָׁלַם וְיִהוּדָה נָפָל כִּי־לְשׁוֹנָם וּמַעַלְלֵיהֶם אֶל־ה' לַמְרוֹת עֵינֵי כְבוֹדוֹ:

For Jerusalem is ruined, And Judah is fallen; Because their tongue and their doings are against the L-RD, To provoke the eyes of His glory.

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PARAGRAPH 20

60 ואהבת

"You shall love Havayah your G-d," Moshe's words in the Shema. The word ve'ahavta (414) equals twice the word or, "light" (207), matching the two lights of the flame.

Deuteronomy 6:5 דברים ו':ה

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

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

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61 ואהבת בגימט' ב"פ אור

The note says the source of this gematria was given there.

KEHOT'S NOTE

נסמן לעיל לב, ג.

62 אהבה בתענוגים

"How fair and how pleasant you are, love in delights." In Chassidus this names the love that comes as a gift from above.

Song of Songs 7:7 שיר השירים ז':ז

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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PARAGRAPH 21

63 כי אתה נרי הוי'

The opening verse, whose first half is now explained as the four letters of Havayah forming the lamp of the soul.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וַה' יַגִּיהַ חָשְׁכִּי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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64 נר הוי' נשמת אדם

"The lamp of Havayah is the soul of man," the lamp in which Havayah is enclothed.

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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PARAGRAPH 22

65 **והוי"ה יגיה חשכי**

The second half of the opening verse, now explained as a higher level of Havayah.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נֵירִי ה' וַה' יַגִּיהַּ חָשְׁכִי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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66 **ה' ה' אל רחום וחנון**

When G-d passed before Moshe and revealed the thirteen attributes of mercy, He proclaimed, "Havayah, Havayah, G-d, compassionate and gracious." The maamar sees in the doubled Name two levels of Havayah.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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KEHOT'S NOTE

שמות לד, ו.

67 **פעם כתיב . . שבסדר ההשתלשלות**

The note refers there for the two orders "Havayah, compassionate and gracious" and "Gracious and compassionate is Havayah."

KEHOT'S NOTE

ראה ד"ה חייב אדם לברך תרל"ח פרק ד.

68 **חנון ורחום ה'**

"Gracious and compassionate is Havayah," where the attributes precede the Name.

Psalms 111:4 תהילים קי"א:ד'

זֵכֶר עָשָׂה לְנִפְלְאוֹתָיו חַנּוּן וְרַחוּם ה'׃

He hath made a memorial for His wonderful works; The L-RD is gracious and full of compassion.

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KEHOT'S NOTE

תהלים קיא, ד. קמה, ח.

69 **חנון ורחום הוי'**

"Gracious and compassionate is Havayah, slow to anger and great in kindness," again with the attributes before the Name.

Psalms 145:8 תהילים קמ"ה:ח'

חַנּוּן וְרַחוּם ה' אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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70 **והוי' . . על בחי' הוי' ביותר עליונה**

The note says Likkutei Torah there cites the Idra that the first Name is in Z'eir Anpin and the second in Atik.

KEHOT'S NOTE

ראה לקו"ת פ' חקת נז, ג בשם האדרא דשם הראשון בז"א והב' בעתיק ע"ש.

PARAGRAPH 23

71 **הוי' רחום וחנון**

In the thirteen attributes the Name precedes "compassionate and gracious." The maamar identifies that Name as the Havayah above the ordered worlds.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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72 **דלאו מכל אלין מדות**

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

KEHOT'S NOTE

ת"ז בהקדמה פתח אליהו.

73 **דלאו מכל אלין מדות איהו כלל**

In Eliyahu's prayer in the introduction to the Tikkunei Zohar, the attributes are said to show how G-d conducts the world, while He Himself is "not of any of these attributes at all."

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

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

Constantinople, 1740 (CC-BY-NC)

74 **חנון ורחום הוי'**

Here the attributes precede the Name. The maamar reads this as the Havayah of the ordered worlds, drawn from G-d's desire for kindness.

Psalms 145:8 תהילים קמ"ה:ח'

חַנּוּן וְרַחוּם ה' אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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75 **שו"ה המשכה — אך פי' . . דהיינו**

In the manuscript, the words from "drawing down" to "that is" read only: "but from the level of gracious and

compassionate, that is" (אך מבחי' חנון ורחום דהיינו).

KEHOT'S NOTE

בהכת"י שם: אך מבחי' חנון ורחום דהיינו.

76 **כי חפץ חסד הוא**

Michah's closing praise: "Who is a G-d like You, who bears iniquity ... He does not hold His anger forever, for He desires kindness." Here this desire is the source from which the Havayah of the ordered worlds is drawn. (context: Steinsaltz Tanakh)

Micah 7:18 מיכה ז:י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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77 **ועמי"ש ע"פ ואתחנן אל ה'**

The note identifies the discourse on "And I besought Havayah," to which the Alter Rebbe refers for the two Names Havayah, as printed in Or HaTorah.

KEHOT'S NOTE

אוה"ת ואתחנן ע' פט.

78 **וע"פ וירא ישראל**

This is the maamar on "And Israel saw the great hand," to which the Alter Rebbe refers for the two Names Havayah.

KEHOT'S NOTE

לקמן סא, ד.

PARAGRAPH 25

79 **עיקבא דמשיחא**

The Mishnah describes the era "in the footsteps of Mashiach." The Alter Rebbe calls the souls of that era "heels," the level that needs great toil to overcome evil.

Mishnah Sotah 9:15 משנה סוטה ט:ט"ו

... מִשֶּׁמֵּת רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל, בָּא גוֹבֵי וְרַבּוּ צָרוֹת. מִשֶּׁמֵּת רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, פָּסַק הָעֹשֶׁר מִן הַחֲכָמִים. מִשֶּׁמֵּת רַבִּי עֲקִיבָא, בָּטַל כְּבוֹד הַתּוֹרָה. מִשֶּׁמֵּת רַבִּי חֲנִינָא בֶּן דּוֹסָא, בָּטְלוּ אַנְשֵׁי מַעֲשֶׂה. מִשֶּׁמֵּת רַבִּי יוֹסֵי קַטְנוּתָא, פָּסְקוּ חֲסִידִים. וְלָמָּה נִקְרָא שְׁמוֹ קַטְנוּתָא, שֶׁהָיָה קַטְנוּתָן שֶׁל חֲסִידִים. מִשֶּׁמֵּת רַבָּן יוֹחָנָן בֶּן זַכַּאי, בָּטַל זִיו הַחָכְמָה. מִשֶּׁמֵּת רַבָּן גַּמְלִיאֵל הַזָּקֵן, בָּטַל כְּבוֹד הַתּוֹרָה וּמֵתָה טָהֳרָה וּפְרִישׁוּת. מִשֶּׁמֵּת רַבִּי יִשְׁמָעֵאל בֶּן פָּאבִי, בָּטַל זִיו ...

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

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PARAGRAPH 26

80 **והוי"ה יגיה חשכי**

The second half of the opening verse, now applied to the darkness of the later generations.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נֵירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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81 **נר הוי"ה נשמת אדם**

"The lamp of Havayah is the soul of man." In the later generations this lamp does not shine by its own strength.

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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82 **ולמענו למענו יעשה**

G-d says, "For My sake, for My sake I will act." The maamar uses the words for light given from above, not earned from below.

Isaiah 48:11 ישעיהו מ"ח:י"א

לְמַעֲנִי לְמַעֲנִי אֶעֱשֶׂה כִּי אֵיךְ יֵחָל וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן׃

For Mine own sake, for Mine own sake, will I do it; For how should it be profaned? And My glory will I not give to another.

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83 **כי חפץ חסד הוא**

G-d "desires kindness," the reason the higher Havayah shines even where there is no arousal from below.

Micah 7:18 מיכה ז:י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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84 **והוי"ה . . שלמעלה מההשתלי' יגי' חשכי**

The note refers there for the higher Havayah that illuminates the darkness.

KEHOT'S NOTE

ע' יהל אור ע' 96.

was found. Here the oils are holy Chochmah and the sealed cruse is love from above.

Shabbat 21b:10 שבת כ"א ב:י'

מַאי חֲנוּכָּה? דְּתָנוּ רַבָּנַן: בְּכ"ה בְּכִסְלֵיו יוֹמֵי דַּחֲנוּכָּה תְּמָנְיָא אִינּוּן דְּלָא לְמִסְפַּד בְּהוֹן וּדְלָא לְהִתְעַנּוֹת בְּהוֹן. שֶׁכְּשֶׁנִּכְנְסוּ יְוָונִים לַהֵיכָל טִמְּאוּ כָּל הַשְּׁמָנִים שֶׁבַּהֵיכָל. וּכְשֶׁגָּבְרָה מַלְכוּת בֵּית חַשְׁמוֹנַאי וְנִצְּחוּם, בָּדְקוּ וְלֹא מָצְאוּ אֶלָּא פַּךְ אֶחָד שֶׁל שֶׁמֶן שֶׁהָיָה מוּנָּח בְּחוֹתָמוֹ שֶׁל כֹּהֵן גָּדוֹל, וְלֹא הָיָה בּוֹ אֶלָּא לְהַדְלִיק יוֹם אֶחָד. נַעֲשָׂה בּוֹ נֵס וְהִדְלִיקוּ מִמֶּנּוּ שְׁמוֹנָה יָמִים. לְשָׁנָה אַחֶרֶת קְבָעוּם וַעֲשָׂאוּם יָמִים טוֹבִים בְּהַלֵּל וְהוֹדָאָה.

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90 **שו"ה שרצו — להשכיחם תורתך**

There it is suggested that Greek wisdom grew strong enough to seek "to make them forget Your Torah" because it drew from the wisdom of the Torah, the root of all the world's wisdoms, and used it wrongly; they wanted to defile the holiness within the Torah's wisdom.

KEHOT'S NOTE

"ויש לומר שהתגברות חכמת יון (חכמה דקליפה) עד כדי כך שרצו "להשכיחם תורתך", היא, מצד היניקה שלהם מחכמת התורה [שהרי כל החכמות שבעולם (ככל עניני העולם) שרשם ומקורם בחכמת התורה] (שהשתמשו בה) באופן בלתי רצוי" — ספר השיחות תשנ"ב כרך א ע' 197. וראה שם ע' 198 "שרצו לטמא ח"ו את הקדושה שבחכמת התורה".

91 **בהעלות אהרן את הנרות**

G-d's instruction that Aharon burn the incense "when Aharon kindles the lamps at dusk." The maamar connects Aharon, the High Priest, with supernal kindness and the love that comes from above.

Exodus 30:8 שמות ל:ח'

וּבְהַעֲלֹת אַהֲרֹן אֶת־הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה קְטֹרֶת תָּמִיד לִפְנֵי ה' לְדֹרֹתֵיכֶם:

And when Aaron lighteth the lamps at dusk, he shall burn it, a perpetual incense before the L-RD throughout your generations.

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KEHOT'S NOTE

שמות ל, ח.

92 **אהרן שושבינא דמטרוניתא**

The note says the source of this phrase was given there.

KEHOT'S NOTE

נסמן לעיל לב, ב.

93 **שלמעלה מעלה מן ההשתלשלות**

A gloss there offers another reading: the cruse is the higher awe, sealed within great love.

KEHOT'S NOTE

בכוך 1223 נוסף: "ועוי"ל הפך של שמן זהו יראה עילאה והי' חתום בחותמו של כה"ג הוא בחי' אהי"ר כי יראה עילאה היא למעלה מבחי' אהי"ר אלא שמתלבשת בה ונקי' תרין ריעין דלא מתפרשין וזהו פי' לשון בהורות בדחילו ורחימו, וזהו ענין הנרות שהיו במקדש והנרות דחנוכה כי הנרות שהיו במקדש הוא ע"ד כי אתה נרי הוי' כי אז היו הנשמות גבוהות, וזהו שארז"ל וכי לאורה הוא צריך כו' פי' אורה בה' הוא בחי' ההארה והזיו הנמשך מבחי' ה' תתאה היא בחי' מלכותו ית' והוא בחי' אלקי הכח והחיות של כללות

PARAGRAPH 27

85 **שנכנסו יונים להיכל**

The Talmud's account of Chanukah: when the Greeks entered the Heichal they defiled all its oils. The Alter Rebbe reads the Heichal as the mind and the Greeks as the wisdom of kelipah.

Shabbat 21b:10–11 שבת כ"א ב:י'-י"א

מַאי חֲנוּכָּה? דְּתָנוּ רַבָּנַן: בְּכ"ה בְּכִסְלֵיו יוֹמֵי דַּחֲנוּכָּה תְּמָנְיָא אִינּוּן דְּלָא לְמִסְפַּד בְּהוֹן וּדְלָא לְהִתְעַנּוֹת בְּהוֹן. שֶׁכְּשֶׁנִּכְנְסוּ יְוָונִים לַהֵיכָל טִמְּאוּ כָּל הַשְּׁמָנִים שֶׁבַּהֵיכָל. וּכְשֶׁגָּבְרָה מַלְכוּת בֵּית חַשְׁמוֹנַאי וְנִצְּחוּם, בָּדְקוּ וְלֹא מָצְאוּ אֶלָּא פַּךְ אֶחָד שֶׁל שֶׁמֶן שֶׁהָיָה מוּנָּח בְּחוֹתָמוֹ שֶׁל כֹּהֵן גָּדוֹל, וְלֹא הָיָה בּוֹ אֶלָּא לְהַדְלִיק יוֹם אֶחָד. נַעֲשָׂה בּוֹ נֵס וְהִדְלִיקוּ מִמֶּנּוּ שְׁמוֹנָה יָמִים. לְשָׁנָה אַחֶרֶת קְבָעוּם וַעֲשָׂאוּם יָמִים טוֹבִים בְּהַלֵּל וְהוֹדָאָה. תְּנַן הָתָם: גֵּץ הַיּוֹצֵא מִתַּחַת ...

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

86 **היכל . . ה"י כ"ל בגימטריא נש"ב**

The Tzemach Tzedek's gloss there explains ה"י as the hei of Binah, the source of what is called "Kol" (כל), and cites the Zohar on Lech Lecha.

KEHOT'S NOTE

נזכר בסה"מ תקס"ד ע' כז בהגהת הצ"צ וכ' שם: "היינו ה' דבינה שהיא מקור דנש"ב הנק' כל, והוא בזהר פ' לך צד"ב. וכ"כ במאו"א אות ה"א סעיף יא היכל נק' יסוד דנוקבא בין דאימא בין דנוק' תתאה" ע"ש.

87 **והיונים הנ"ל הם בחי' חכמה דקליפה**

An earlier maamar says the Greeks defiled the oils through the strength of the Chochmah of kelipah, so light had to be drawn from above holy Chochmah: the cruse sealed by the High Priest, "abundant in kindness." Because it comes from an encompassing level it reaches even our generations without the Temple, and that passage refers ahead to this maamar, where the first Havayah, within hishtalshelus, is "You are my lamp," the lamps of the Temple.

KEHOT'S NOTE

ראה לעיל לד, א. שערי אורה ד"ה כתיב כי אתה נרי פט"ז ואילך. לקו"ש לפ' תשא חכ"ו ע' 246.

88 **שו"ה דקליפה — פילוסופיא שבזמן**

The manuscript adds "etc." and reads "and at that time" (כו' ובזמן) instead of "for at that time."

KEHOT'S NOTE

בכת"י הנ"ל נוסף: כו' ובזמן.

PARAGRAPH 28

89 **טמאו כל השמנים**

The Talmud relates that the Greeks defiled all the oils in the Heichal and only one cruse, sealed by the High Priest,

העולם הנמשך בהם מבחי' מלכותו ית' שנק' ג"כ בשם אור כמשל והוא הנק' אורה, ומבואר למעלה שבחי' זו הוא רק הארה וזיו בעלמא, וזהו וכי לאורה הוא צריך אלא עדות הוא כו' שע"י הדלקת הנרות נמשך אור עליון בחי' שם הוי' ממש שהוא עצמיות האור ולא זיו והארה בעלמא שע"ז נאמר ואמת ה' לעולם, והוא בחי' נהורא חיוורא כו', אך מצות נר חנוכה שתיקנו להדליק הנרות בפתח הסמוך לרה"ר הוא להמשיך בחי' זו גם לנשמות הנמוכים בדורותינו אלה, והוא מבחי' והוי' יגיה חשכי, ועי' מ"ש במ"א ע"פ רני ושמחי איך יש ג' בחי' בעבודת ה', ולפעמים נק' כנס"י בשם בת ולפעמים כו', ומבואר שם בענין בחי' בת היינו שהוא בחי' מקבל, וזהו בחי' והוי' יגיה חשכי המבואר כאן שיש חושך המחשיך בנפשו עד שא"א לו לבא בעצמו לבחי' רצוא ומס"נ בק"ש, אע"פ שמתבונן ומבין בגדולת ה' וכי אליו יאתה למסור נפשו ורוחו ונשמתו ולמאוס בהבלי העולם עכ"ז אין לו כח המושך בפי' לאהבה ורצון זה כו', והיינו מצד שהנשמות הם נמוכות במדריגה כנ"ל, אלא שאעפי"כ והוי' יגיה חשכי וע"ז נאמר תתן אמת ליעקב שאין לו בחי' אמת מצד עצמו רק תתן אמת וכו' (משא"כ בנשמות הגבוהות נא' אשר יקראוהו באמת כמשל) שיבא לבחי' רצוא ומס"נ בק"ש, ולכן נק' בחי' זו בת שהוא בחי' מקבל האמת מלמעלה אבל מצד עצמו לית לי' כו', ובחי' אחותי זהו נשמות גבוהות שנק' אחי' ורעים למקום, והיינו מעלת בחי' הצדיקים שאמרו בגמ' תורתו אומנתו ונק' תורתו וכמ"ש ובתורתו יהגה שנק' התורה על שמו ממש, א"כ אינו בחי' מקבל כי התורה שהוא תורתו נותנת בו הכח והעוז לבא לבחי' הנ"ל, וזהו והנה כי אתה נרי הוי' אתה היינו אותיות התורה מא' ועד ת"ו וכו', והוא בחי' ובתורתו יהגה כו', והנה מ"ש רני ושמחי בת וכו' היינו שלע"ל תתעלה הבחי' בת ביתר שאת ע"ש, והטעם מובן עפ"י מ"ש כאן דבחי' יגיה חשכי נמשך ממקום עליון יותר מבחי' הוי' שלמעלה מהשתלשלות וכו', שהוא למעלה מבחי' כי אתה נרי הוי' כנ"ל באריכות, ולכן בחי' בת שהוא מקבל מבחי' זו תתעלה לע"ל לבחי' זו ממש שלמעלה מהשתלשלות. וזהו בית יעקב לכו ונלכה באור הוי', פי' באור המאיר בש' הוי' שאור זה הוא בחי' השם הוי' שלמעלה מהשתלשלות וכו', אך איך ומה מקבל מבחי' זו בשם ה' שלמעלה מהשתלשלות הנה הוא ע"י הצדקה שנק' בשם זריעה זורע צדקות כמו שהצמיחה מכח הצומח שבארץ הוא מצמיח הרבה, והיינו מפני שיש בו בחי' א"ס ממאמר תדשא הארץ כו' להצמיח עד אין קץ כך הצדקה הוא בבחי' זריעה שיש בה בחי' כח א"ס בהעלם וכו', ופרט מעשה הצדקה שבלי צמצום כ"א בויתור רב לחוש על דל ואביון ביותר מיכולתו וכדפי' באגה"ק ע"פ חסדי ה' כי לא תמנו שכח בחי' צדקה וחסד זה הוא דוקא הממשיך מבחי' חסד עילאה שלמעלה מהשתלשלות כו' ע"ש הטיב. וגם ע"י סור מרע בל"ת וכל ד"ס שחמורם יותר מד"ת וזהו ערבים עלי ד"ס יותר מיינה של תורה, דהנה בתושב"כ יש פסיק טעמא בין שם הוי' שלמעלה מעלה מהשתלשלות וכו', והיינו שאינו נמשך כ"א ע"י התשובה, וע"ז אמרו במקום שבע"ת עומדים צד"ג א"א לעמוד לפי שע"י התשובה מעומקא דליבא בחילא יתיר בבחי' כלות הנפש שממשיך י"ג מדה"ר שהן מבחי' שם הוי' שלמעלה מההשתשלות, והנה מדברים סופרים בקיום מצות נר חנוכה הורו לנו שע"י קיום כל מצות עשה ול"ת דרבנן בסור מרע וע"ט בכל דקדוקי סופרים ואזהרותיהם נמשך להיות והוי' יגיה חשכי שהוא בחי' שם הוי' שלמעלה מההשתלשלות מה שאינו נמשך ע"י תושב"כ כו', ולכן חמורים ד"ס מד"ת וכו' וכה"ג נת' במ"א ג"כ ע"פ מארז"ל ואיך לא אשא פנים לישראל שאני אמרתי ואכלת ושבעת וברכת והן מדקדקים על עצמן עד כזית ועד כביצה, כי בחי' ישא ה' פניו ע"י הוא גילוי מבחי' שלמעלה מהשתלשלות וכמ"ש ג"כ בי"ג מדה"ר ויעבור הוי' על פניו וכו', וכן ביום כיפור כתיב לפני הוי' תטהרו לפני היינו בחי' פנימיות והרי גילוי בחי' זו נמשך דוקא ע"י שמדקדקים על עצמן עד כזית ועד כביצה שהוא מד"ס וזהו כי טובים דודיך מיין לריח שמניך טובים יותר מיינה של תורה".

ביאור על פסוק כי אתה נרי הנה בארוממך...

An Explanation of the Verse "For You Are My Lamp"

Light can be raised from below, as on Shabbos, or drawn down from above, as on Chanukah. The deepest light, rooted in the hidden wisdom within Keser, reaches the lowest places directly, through the physical mitzvos, tzedakah and the pure oil of Chanukah, without passing through the long chain of descent.

THE MAAMAR IN BRIEF

The maamar explains "For You are my lamp, Havayah, and Havayah illuminates my darkness" through two meanings of "I will exalt You": drawing G-d's exaltedness down into Malchus, and raising Malchus up toward its source. These are Shabbos, the ascent, and Chanukah, the drawing down. The ascent is refinement, turning "something" into "nothing," above all when the animal soul, rooted in the lofty but unbalanced World of Tohu, is subdued and the heart cries out. Yet this upward rush, like a wick, soon burns out without oil. The oil is Chochmah; its highest form, rooted in Mocha Stima'ah, the hidden wisdom within Keser, enters the physical Torah and mitzvos directly. So at Chanukah only the cruse sealed by the High Priest, whose source is that hidden wisdom, could give light. The verse's two Names are Z'eir Anpin, which lit the lofty early generations, and Arich Anpin, which lights the darkness before Mashiach, drawn down through tzedakah. The maamar ends with the flame's two colors as the two loves and awes within the Name Havayah.

OUTLINE

1 **Two meanings of "I will exalt You"** ¶1–3

G-d's exaltedness is drawn down into Malchus, the life of all worlds; and Malchus is raised from below, up to the Malchus of the Infinite.

2 **Shabbos: the ascent through refinement** ¶4–9

Refinement turns something into nothing. The animal soul, rooted in Tohu, where light overwhelmed the vessels, rises highest when it is subdued, in the cry of the heart.

3	**The cry of the heart, and the wick** Since all worlds come from a mere glimmer, the heart yearns upward (ratzo, the wick); but it must return and draw down (shov, the oil of Chanukah).	¶10–11
4	**The oil: Chochmah in the Torah** Oil is Chochmah at every level. Avraham kept the mitzvos before they took physical form; the higher Chochmah, rooted in Mocha Stima'ah, enters the physical Torah given at Sinai directly.	¶12–15
5	**The sealed cruse and the doubled Name** The one pure cruse, sealed by the High Priest, reflects the source in Mocha Stima'ah. The verse's two Names are Z'eir Anpin and Arich Anpin: the early generations and the time before Mashiach.	¶16–19
6	**Tzedakah, oil and the two lights** Tzedakah, like a seed in the earth, carries a hidden infinite power. Hidden oil makes the flame shine: the blue light of the wick and the white light of the oil.	¶20–22
7	**Two loves between two awes** The two lights are the two loves within the Name Havayah, framed by higher awe (self-nullification) and lower awe (fear of the King), and hinted at in V'ahavta, twice "light."	¶23–24

KEY CONCEPTS

Ascent and drawing down העלאה והמשכה

Two directions of divine service: raising the world from below toward its source (Shabbos), and drawing light from above into the world (Chanukah).

Refinement (birurim) בירורים

Turning "something" into "nothing": lifting the lower world, like grass absorbed into the beast, so that it no longer stands on its own.

Tohu and Tikkun תהו ותיקון

Tohu is a world of overwhelming light and few vessels, where each attribute is absolute and the vessels shattered; Tikkun has many vessels and tempered light, so the attributes include one another. The animal soul comes from Tohu, the G-dly soul from Tikkun.

Ratzo and shov רצוא ושוב

Running and returning: the heart's yearning upward, like a wick, and the return that draws the light down into life, like oil.

Mocha Stima'ah (the hidden brain) מוחא סתימאה

The hidden wisdom within Keser, the Chochmah within Keser; the source of higher awe, of the thirteen tikkunim, and of the light drawn into the physical Torah.

The thirteen tikkunim of the beard י"ג תיקוני דיקנא

Channels of the highest mercy, identified in the maamar with the Thirteen Attributes of Mercy that begin "Havayah, Havayah, Kel, merciful and gracious."

Arich Anpin and Z'eir Anpin אריך אנפין וזעיר אנפין

Two levels of the Name Havayah: Z'eir Anpin, through which the worlds come to be step by step, and Arich Anpin, the source of grace and mercy, which lights the darkness before Mashiach.

Higher and lower awe יראה עילאה ויראה תתאה

Higher awe, in Chochmah, is complete self-nullification before G-d; lower awe, in Malchus, is a subject's fear of rebelling against the King.

SECTION 1 • ¶1–3

Two meanings of "I will exalt You"

1 ביאור על פסוק[1] כי אתה נרי[2] הנה בארוממך[3] לשון נוכח יש ב' פירושים. האי מלמעלמ"ט [מלמעלה למטה][4] הרוממות שלמעלה יומשך למטה יחיד חי העולמים מלך שהוא לבדו יחיד ומיוחד[5] וחי העולמים נמשך להיות במל' ריבו רבבות עלמין.

An explanation of the verse "For You are my lamp." Now, regarding "I will exalt You" (aromimcha), which is in the second person, there are two interpretations. The first is from above to below: that the exaltedness that is above be drawn down below — "Single One, Life of the worlds, King": that He alone is single and unique (yachid umeyuchad), and [as] "Life of the worlds" He is drawn down to be in Malchus (sovereignty), [over] myriads upon myriads of worlds.

> This explanation (biur) continues the preceding maamar on the verse "For You are my lamp, Havayah, and Havayah illuminates my darkness," which read "I will exalt You, my G-d the King" (Psalms 145:1) in two ways. Because "I will exalt You" speaks to G-d directly, it can mean drawing His exaltedness down into the world or raising something up to Him. In the first sense, the words of the prayers "Single One, Life of the worlds, King" describe how the One who is utterly alone also becomes, as King, the life of countless worlds.

2 ובכהאריז"ל [ובכתבי האריז"ל] כי' [כתב][6] שע"י צמצום ומקום חלל[7] כו' כי א"א להיות עולמות וברואים כלל מבחי' א"ס בעצמו וכל המשכות עליונות נמשכו במל' כנודע כי י"ג ת"ד [תיקוני דיקנא] נמשכו למטה במל' לפי שרגליה יורדות[8] כו'.

And in the writings of the Arizal it is written that [it is] through tzimtzum (contraction) and the vacated space, etc. — for it is impossible for there to be worlds and created beings at all from the level of the Infinite One (Ein Sof) Himself. And all the supernal drawings-down were drawn into Malchus (sovereignty), as is known that the thirteen tikkunim of the beard (tikkunei dikna) were drawn down below into Malchus, because "her feet go down," etc.

> The Arizal taught that creation required tzimtzum, a withdrawal of the Infinite Light that left a "vacated space" in which finite worlds could exist; worlds cannot come straight from the Infinite One as He is. So every flow from above passes through Malchus, G-d's kingship, the last of the Sefiros. Even the "thirteen tikkunim of the beard," the highest channels of mercy, descend into Malchus, pictured as one whose "feet go down" into the lower worlds.

3 ולכן נק' המל' בשם עטרה בספרי המקובלים כי המלכות היא בחי' כ"ע [כתר עליון] שנמשך במל'. וגם ארוממך לרומם המל' מלך יחיד חי העולמים

Therefore Malchus (sovereignty) is called by the name Atarah (crown) in the books of the Kabbalists, for Malchus is the level of the Supernal Keser (the Crown) that is drawn into Malchus. And also, "I will exalt You" [means] to exalt Malchus, "King, Single One, Life of the worlds."

> Kabbalistic books call Malchus Atarah, a crown, because the Supernal Keser, the highest level, is itself drawn down into Malchus. "I will exalt You" also has a second meaning: to raise Malchus up, as in the words "King, Single One, Life of the worlds."

כנודע כי מל' דאצי' נעשה עתיק לבריא' [לבריאה] בחי' יחיד כדי להיות חי העולמי' [העולמים] וצריך לרומם המל' בבחי' יחיד עד מל' דא"ס ממטה למעלה.

As is known, the Malchus of the World of Atzilus (Emanation) becomes Atik for the World of Beriah (Creation), the level of "Single One," in order to be "Life of the worlds." And one must exalt Malchus in the level of "Single One," up to the Malchus of the Infinite One (Ein Sof), from below to above.

> As is known, when the Malchus of Atzilus descends to become Atik, the inner core of Keser, for the World of Beriah, it acts there as "Single One" in order to give life to the worlds. Exalting Malchus lifts it from below to above, until it reaches the Malchus of the Infinite One, kingship within the Infinite itself.

SECTION 2 • ¶4–9

Shabbos: the ascent through refinement

4 ובי' בחי' אלו הן שבת וחנוכה.[9] כי שבת העלאה ממטה למעלה וחנוכה המשכה מלמעלה למטה.

And these two levels are Shabbos and Chanukah: for Shabbos is an ascent from below to above, and Chanukah is a drawing down from above to below.

> The two meanings of "I will exalt You" now become two holy days. Shabbos is the ascent from below to above, and Chanukah the drawing down of light from above to below.

והעלאה זו היא ענין הבירורים מצמיח חציר לבהמה[10] אלף טורין[11] כו' שהם מבחי' אל שדי במילואו כו'.

And this ascent is the matter of the refinements (birurim): "He causes grass to grow for the beast"; "a thousand mountains," etc., which are from the level of Kel Shaddai spelled out in full, etc.

> The ascent is the work of birurim, refining the material of the world and raising it to holiness. The text alludes to the verse "He causes grass to grow for the beast" and to the beasts on "a thousand mountains," and traces these to the Divine Name Kel Shaddai spelled out in full: its spelled-out letters (אלף למד שין דלת יוד) add up to 999, and with the Name itself counted as one they make a thousand (elef), the "thousand mountains."

5 והיינו שנכלל בבהמה להיות אין כי ענין הבירורים הוא להיות מיש אין כי בהמשכה נעשה מאין יש שם ב"ן [שם ב"ן] ס"ג [שם ס"ג] גס שהוא ישות והבירור הוא לאהפכא מיש לאין והיינו ע"י שם מ"ה [שם מ"ה] בחי' בטול.

That is, it is included in the beast, so as to become "nothing" (ayin). For refinement means making "nothing" out of "something" (yesh); for in the drawing down, "something" is made from "nothing" — the Names Ban [and] Sag, coarse, which is yeshus (selfhood) — and the refinement is to turn [it] over from "something" to "nothing," and this is through the Name Mah, the level of self-nullification (bittul).

> Refinement turns "something" (yesh) into "nothing" (ayin): the grass is absorbed into the beast and no longer stands on its own. The descent of creation runs the other way and produces coarse, self-assertive existence; the text links it with the Names Ban (52, the value of behemah, "beast") and Sag (63), two ways of spelling out the Name Havayah. The reversal comes through the Name Mah (45), a word that also means "what?", the stance of self-nullification (bittul).

6 ולמטה הנה בחי' זו היא בנפש הבהמית כד אתכפייא כו' שעי"ז מגביה למעלה מאד

And below, this level is in the animal soul, "when it is subdued," etc., through which it raises up very high above.

> In a person, this ascent happens in the animal soul when it is subdued (iskafya), when its drives are held in check for the sake of holiness; through this it is raised very high.

כי נה"ב [נפש הבהמית] שרשה מעולם התהו כמו כל המאכלים הגשמיים שירדו בשבה"כ [בשבירת הכלים] מעולם התהו. ולכן אמרו חמרא וריחנא פקחין.[12] ואמרו לא אכילנא בישרי' [בישראל] דתורא[13] כו' שהם משרש עליון.[14]

For the animal soul has its root in the World of Tohu (Chaos), like all the physical foods, which came down from the World of Tohu in the shattering of the vessels. Therefore they said, "Wine and fragrance make [one] wise." And they said, "I had not eaten ox meat," etc. For they are from a lofty root.

> The animal soul's root is in the World of Tohu (Chaos), the world that preceded the ordered World of Tikkun, and physical foods also came down from Tohu in the shattering of the vessels, when that world's vessels broke and their sparks fell into lower realms. That is why the Talmud says that wine and fragrance sharpen the mind, and records a Sage explaining an earlier answer by saying he had not yet eaten ox meat: these physical things carry a lofty root. Tanya, Iggeres HaKodesh 20, quotes the same saying: wisdom too is nourished from below, as a light that rises from the bottom of Asiyah, where the power of the Infinite is revealed most strongly.

וכן נה"ב שבאדם שרשה משם כי היא נלקחה משמרי האופנים והחיות שבמרכבה פני אריי [נפש הבהמית] [אריה][15] ממנו נמשך חיות כל החיות.

And likewise the animal soul in man has its root there, for it was taken from the dregs of the Ofanim and the Chayos (living creatures) of the Chariot: the face of the lion, from which the life-force (chayus) of all the wild beasts (chayos) is drawn;

> The animal soul itself was taken from the "dregs" of the Ofanim and the Chayos, the angels of Ezekiel's vision of the Divine Chariot. The word chayos means both these "living creatures" and wild beasts, whose life-force is chayus: from the face of the lion comes the life-force of all the wild beasts.

ומפני שור חיות הבהמות. ומפני נשר חיות העופות כו'. וכולם שרשם מעולם התהו שירדו בבריאה בשבה"כ [בשבירת הכלים].

from the face of the ox, the life-force of the domestic animals; and from the face of the eagle, the life-force of the birds, etc. And all of them have their root in the World of Tohu, [from where] they came down into the World of Beriah (Creation) in the shattering of the vessels.

> Likewise the face of the ox gives life to the domestic animals, and the face of the eagle to the birds. All these roots lie in Tohu, and they came down into Beriah, the realm of creation, in the shattering of the vessels.

7 והנה ענין עולם התהו הוא שלא היה התכללות מחמת רבוי אור ומיעוט כלים שהיי [שהיה] תגבורת האור

Now, the nature of the World of Tohu is that there was no inter-inclusion, because of abundant light and few vessels, so that there was an overpowering of the light;

> Tohu (Chaos) was a world of intense light in vessels too few to hold it. Because the light overpowered the vessels, each attribute stood alone, with no inter-inclusion, no blending with the others.

כמו בלע בן בעור[16, 17] ושם עירו דנהבה דין הבה דין גמור[18] בלי התכללות לפי שהוא דין חזק.

as with "Bela son of Beor, and the name of his city was Dinhavah": din havah ("give judgment"), complete judgment without inter-inclusion, because it is strong judgment.

> The Torah lists the kings who reigned in Edom before Israel had a king, beginning with "Bela son of Beor, and the name of his city was Dinhavah," and Kabbalah reads these kings as the attributes of Tohu. The text reads Dinhavah as din havah, "give judgment!": judgment in pure, unmixed form, too strong to blend with kindness.

8 וכן יובב[19] חסד[20] כו' ולכן א"א להיות התכללות כו'. משא"כ שם מ"ה [שם מ"ה] בחי' בטול עולם התיקון רבוי כלים ומיעוט האור ונעשה חלישות האור.

And likewise Yovav, Chesed (kindness), etc.; therefore there cannot be inter-inclusion, etc. This is not so with the Name Mah, the level of self-nullification (bittul), the World of Tikkun (Rectification): many vessels and little light, so that a weakening of the light came about.

> Yovav, the next king of Edom, is Chesed (kindness), and it too is absolute: kindness so unlimited that it cannot combine with restraint. The World of Tikkun (Rectification), linked with the Name Mah and self-nullification, is the opposite: many vessels and less light, so that the light is weakened enough to be contained.

ולכן הגם שיש בו דין מ"מ אינו חזק כ"כ [כל כך] ויוכל להיות התכללות כו'.

Therefore, although there is judgment in it, nevertheless it is not so strong, and there can be inter-inclusion, etc.

> Because the light of Tikkun is tempered, even its judgment is not so severe, and the attributes can be included in one another. Kindness and judgment can then work together instead of excluding each other.

9 ונה"ב [ונפש הבהמית] שרשה מתהו משא"כ נה"א [נפש האלקית] היא מבחי' תקון. ולכן היא המבררת כו'. ונה"ב [ונפש הבהמית] כד אתכפיא היא הגבה למעלה כו'.

The animal soul has its root in Tohu, whereas the G-dly soul is from the level of Tikkun; therefore it is the one that refines, etc. And the animal soul, when it is subdued, is lifted high above, etc.

> The animal soul comes from Tohu and the G-dly soul from Tikkun, which is why the G-dly soul, with its balance and self-nullification, is the one that refines the animal soul. Yet when the animal soul is subdued, it is lifted very high, because its root in Tohu is so lofty.

וזהו צעק לבם[21] דקאי על נה"ב [נפש הבהמית] שהיא בחי' לב וצעקה היא העלאה ממטלמ"ע [ממטה למעלה] במאד.

This is [the meaning of] "Their heart cried out," which refers to the animal soul, which is the level of the heart; and a cry is an ascent from below to above with meod (utmost intensity).

> The verse "Their heart cried out" is read as speaking of the animal soul, which the text identifies with the heart. A cry is an ascent from below to above with meod, utmost intensity.

SECTION 3 • ¶10–11

The cry of the heart, and the wick

10 וזו היא העלאה לבחי' המל' ארוממך למעלה מעלה עד הכתר כי הכל נעשה ממותרי מוחין בחי' שערות כו' כי לגבי א"ס ב"ה בעצמות אין לו שייכות וערך ויחוס עם בריאת העולמות.

And this is the ascent of the level of Malchus (sovereignty), "I will exalt You," higher and higher, up to Keser (the Crown). For everything was made from the surplus of the intellect (mochin), the level of hairs, etc.; for with regard to the Infinite One (Ein Sof), blessed be He, in [His] essence, He has no connection, proportion or relation with the creation of the worlds,

> This cry is the ascent of Malchus that "I will exalt You" describes, reaching up to Keser. The worlds were made only from the "surplus" of the Divine intellect, pictured as hairs, because G-d's own essence has no relation or proportion to creation at all.

אלא ע"י שערות מותרי מוחין הארה בעלמא שאינו נוגע לעצמותו כמו אם יחתוך השער לא יכאב כו' רק שמקבל יניקה דרך שערה מצומצמת מאד ממותרי מוחין כו'.

but only through hairs, the surplus of the intellect, a mere glimmer that does not touch His essence — just as, if one cuts the hair, it does not hurt, etc. — only that [creation] receives nurture through a hair, very greatly contracted, from the surplus of the intellect, etc.

> Hair grows from what is left over, and cutting it causes no pain: it belongs to the person yet does not touch his inner life. So the worlds draw their life through a very narrow "hair," a mere glimmer that does not affect G-d's essence.

11 וכאשר ישים האדם אל לבו שאין זה רק הארה בעלמא להיות ממכ"ע [ממלא כל עלמין] וסוכ"ע אי לזאת תגדל הצעקה בלב כו'. וזהו בחי' רצוא[22] בחי' הפתילה.

And when a person takes to heart that this is only a mere glimmer, [which serves] to be the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), then, on account of this, the cry in the heart will grow great, etc. And this is the level of ratzo (running forth), the level of the wick.

> When a person reflects that all of G-d's light that fills and surrounds the worlds is only a faint glimmer of Him, the heart cries out to rise beyond it. This yearning is ratzo, "running" toward G-d, and it corresponds to the wick of the lamp.

אך אם רץ לבך שוב לאחד[23,24] המשכה מלמעלמ"ט [מלמעלה למטה] בחי' חנוכה כי הפתילה היא כבה מהר וגם אינה מאירה כ"כ [כל כך] והיינו ע"י השמן.

But "if your heart runs, return to the One": a drawing down from above to below, the level of Chanukah. For the wick goes out quickly and also does not shine so much; and this is through the oil.

> Ratzo must be joined by shov, "returning": "if your heart runs, return to the One," drawing the light down from above to below, which is the theme of Chanukah. A wick alone burns out quickly and gives little light; it is the oil that lets the flame last and shine.

SECTION 4 • ¶12–15

The oil: Chochmah in the Torah

12 וענין השמן הנה בכל הדברים יש שמן כו' כי יש חכמה דאצי' וחכמה דבריאה כו'

And the matter of the oil: in all things there is oil, etc., for there is Chochmah (wisdom) of the World of Atzilus (Emanation) and Chochmah of the World of Beriah (Creation), etc.,

> Oil stands for Chochmah, wisdom, which is present at every level of reality: there is a Chochmah of Atzilus, a Chochmah of Beriah, and so on down.

עד שנעשה חכמה דעשיה היא התורה שלפנינו המלובשת בגשמיות ויש תורה דבריאה שע"ז אמרו קיים אאע"ה [אברהם אבינו עליו השלום] את התורה עד שלא ניתנה[25,26] דהיינו קודם התלבשותה בעוה"ז הגשמי.

until it becomes the Chochmah of the World of Asiyah (Action), which is the Torah before us, enclothed in physicality. And there is a Torah of Beriah, about which they said, "Avraham our father, peace be upon him, kept the Torah before it was given," that is, before it was enclothed in this physical world.

> At the lowest level, the Chochmah of Asiyah, wisdom is the Torah as we have it, clothed in physical things. A higher Torah, the Torah of Beriah, is what the Mishnah means when it says that Avraham kept the whole Torah before it was given: he kept it before it was clothed in this physical world.

13 ולכן קיים מצות תפלין הגם שלא נכתב עדיין קדש לי כל בכור[27] שלא היה יצ"מ [יציאת מצרים] כלל.

Therefore he fulfilled the mitzvah of tefillin, even though "Sanctify to Me every firstborn" had not yet been written, since there had been no Exodus from Egypt at all.

> Avraham kept the mitzvah of tefillin even though their passages, beginning with "Sanctify to Me every firstborn," recall the Exodus, which had not yet happened. He kept the mitzvah at its higher level, before it took physical form.

וכן מילה קיים ג"כ קודם שמל א"ע [את עצמו] בגשמיות כי ענין מילה היא הסרת הערלה שלא יהיה יניקת החיצונים וקיים אאע"ה [אברהם אבינו עליו השלום] מצוה זו למעלה שהסיר יניקת החיצוני' [החיצונים] אך שלא היתה מצוה זו מלובשת בגשמיות מעשה המילה ממש וזהו עד שלא ניתנה

And likewise circumcision: he also fulfilled it before he circumcised himself physically. For the meaning of circumcision is the removal of the foreskin, so that there be no nurture for the external forces; and Avraham our father, peace be upon him, fulfilled this mitzvah above, in that he removed the nurture of the external forces; only, this mitzvah was not enclothed in physicality, in the actual act of circumcision. And this is [the meaning of] "before it was given."

> He likewise kept circumcision before he physically circumcised himself. Circumcision means removing the foreskin so that the external forces, the powers opposed to holiness, receive no nurture; Avraham accomplished this spiritually first, and only the physical act was missing. That is the meaning of "before it was given."

ועיקר המשכת השמן הוא להיות המשכת ח"ע [חכמה עילאה] כי יש ח"ע [חכמה עילאה] וח"ת [וחכמה תתאה]. חכמה תתאה שנלקחה מן המדות.

And the main point of drawing down the oil is that there be a drawing down of the higher Chochmah (wisdom); for there is a higher Chochmah and a lower Chochmah. The lower Chochmah is that which is taken from the emotive attributes (middos).

> The oil that is drawn down is above all the higher Chochmah, which transcends the emotions, unlike the lower Chochmah that is derived from them.

14 וח"ע [וחכמה עילאה] למעלה מן המדות דו"ר [דחילו ורחימו] רו"ד [רחימו ודחילו] יראה תתאה מיחודא תתאה במל' משא"כ יראה עילאה בחכמה עלאה

And the higher Chochmah (wisdom) is above the emotive attributes (middos). Awe and love, love and awe (dechilu u'rechimu, rechimu u'dechilu): the lower awe is from the lower unity (yichuda tata'ah), in Malchus (sovereignty); whereas the higher awe is in the higher Chochmah.

> Love and awe come in an order: awe and love, love and awe. The lower awe comes from the lower unity, G-d as present within the world, in Malchus; the higher awe is in the higher Chochmah.

ושרשה מו"ס [מוחא סתימאה][28] שהיא מגבורה דעתיק שמשם נמשך השערות בבחי' י"ג ת"ד [תיקוני דיקנא]. אבל מקורם ושרשם הוא במו"ס [במוחא סתימאה] ולא אבא דאצי'.

And its root is from Mocha Stima'ah (the hidden brain), which is from the Gevurah (restraint) of Atik, from where the hairs are drawn, in the form of the thirteen tikkunim of the beard (tikkunei dikna). But their source and root is in Mocha Stima'ah, and not [in] Abba (Chochmah) of the World of Atzilus (Emanation).

> The higher awe is rooted in Mocha Stima'ah, the "hidden brain," which comes from the Gevurah of Atik, the innermost level of Keser; from there the "hairs," the thirteen tikkunim of the beard, extend, and their true source is this hidden brain, not Abba, the Chochmah of Atzilus. In Likkutei Torah, Shir HaShirim, the Alter Rebbe refers back to this passage: higher awe, the yud of the Name, is rooted in Mocha Stima'ah, from the Gevurah of Atik.

15 והיינו בחי' חכמה שבכתר ע"פ קבלת מהרמ"ק [מהרבי משה קורדובירו][29] וע"פ קבלת האריז"ל [האר"י זכרונו לברכה] היא הגבה למעלה במל' דא"ס

This is the level of the Chochmah within Keser, according to the Kabbalah of Rabbi Moshe Cordovero; and according to the Kabbalah of the Arizal, it is higher above, in the Malchus of the Infinite One (Ein Sof).

> This hidden source is what Rabbi Moshe Cordovero (the Ramak) calls the Chochmah within Keser; according to the Arizal it is higher still, in the Malchus of the Infinite itself. In Likkutei Torah, Shelach, the Alter Rebbe returns to this passage and explains that this higher Chochmah is above even the gulgalta, the Keser, of Arich Anpin.

ומקור זה נמשך בתורה שלפנינו בגשמיות נתב"ס [נתנה בסיני] דייקא אשר אנכי מצוך הוא בהיום לעשותם[30] דייקא משא"כ למעלה היא דרך השתלשלות מעילה לעלול בכמה רבבות מדרגות.

And this source is drawn into the Torah that is before us in physicality, given at Sinai, specifically: "which I command you" is in "today, to do them," specifically. Whereas above, it is by way of the chain of descending worlds (hishtalshelus), from cause to effect, through many myriads of levels.

> This same lofty source is drawn into the physical Torah given at Sinai (the Hebrew abbreviation נתב"ס), as in the verse "which I command you today, to do them," the word "today" pointing to the doing of mitzvos in this world. Above, by contrast, light descends step by step through countless levels of cause and effect.

ואי"כ רחוקה היא מאד בחי' מלי' מבחי' מו"ס [מוחא סתימאה] חכמה שבכתר. אבל בעשיה גשמיות נמשך שלא כדרך ההשתלשלות:

If so, the level of Malchus is very far from the level of Mocha Stima'ah, the Chochmah within Keser. But into the physical World of Asiyah (Action) it is drawn not in the manner of the chain of descent.

> Through the chain of descent, Malchus is extremely far from Mocha Stima'ah, the Chochmah within Keser. Yet in physical Asiyah, through the Torah's physical mitzvos, that highest source is drawn down directly, without passing through the chain.

SECTION 5 • ¶16–19

The sealed cruse and the doubled Name

16 וזהו ענין נס דחנוכה שטמאו היונים כל השמנים[31] כי הם מבחי' חכמה דקליפה. כי בבל נק' רישא דדהבא[32] ופרס ומדי ב' זרועות כו' ולא נשאר אלא פך א' בחותמו של כה"ג [כהן גדול].[33]

And this is the matter of the miracle of Chanukah: the Greeks defiled all the oils, for they are from the level of the Chochmah (wisdom) of kelipah (the husk). For Babylon is called "the head of gold," and Persia and Media the two arms, etc. And there remained only one cruse [of oil] with the seal of the High Priest.

> The miracle of Chanukah fits this pattern: the Greeks, who stand for the Chochmah of kelipah, the wisdom of the forces opposed to holiness, defiled all the oil, which stands for holy Chochmah. In the Book of Daniel, Babylon is the head of gold in the vision of the kingdoms, and the text calls Persia and Media the arms; only one cruse of oil, sealed with the High Priest's seal, remained pure. An earlier transcript of this teaching (Maamarei Admur HaZaken 5568), cited in the Kehot note, explains that Babylon was then "the head," the Keser of kelipah.

חותם הוא יסוד[34] וכה"ג [וכהן גדול] הוא כהנא רבא רב חסד שהוא בי"ג ת"ד [תיקוני דיקנא] דיקנא דכהנא רבא.

The seal is Yesod (foundation); and the High Priest is the "Great Priest" (Kahana Rabba), "abundant in kindness," which is in the thirteen tikkunim of the beard (tikkunei dikna), the beard of the Great Priest.

> The seal stands for Yesod, the Sefirah that connects and transmits. The High Priest (kohen gadol) is the Zohar's "Great Priest" (Kahana Rabba), and "great" (rabba) echoes rav chesed, "abundant in kindness": his beard, with its thirteen tikkunim, is identified with the Thirteen Attributes of Mercy.

וכהנא רבא המקור הוא מו"ס [מוחא סתימאה][35] הנ"ל.

And the source of the Great Priest is Mocha Stima'ah (the hidden brain), mentioned above.

> The source of this "Great Priest" is Mocha Stima'ah, the hidden brain described above.

וזהו ענין הוי' הוי' אל רחום וחנון[36] כו' שלהיות אל רחום וחנון כו' שהן הי"ג ת"ד [תיקוני דיקנא] שראשיתם היא מבחי' אל צ"ל המשכה מבחי' הוי' הוי' ב' פיאות כו'. שהוא המקור הנמשך ממ"ס [ממוחא סתימאה] כו'.

And this is the meaning of "Havayah, Havayah, Kel, merciful and gracious," etc.: that for there to be "Kel, merciful and gracious," etc., which are the thirteen tikkunim of the beard, whose beginning is from the level of "Kel," there must be a drawing down from the level of "Havayah, Havayah," the two pe'os (sidelocks), etc., which is the source drawn from Mocha Stima'ah, etc.

> This is why, in the Torah, the attributes of mercy, "Kel, merciful and gracious," are preceded by "Havayah, Havayah." The thirteen attributes begin with the Name Kel; for them to come into being, a flow must first come from the doubled "Havayah, Havayah," which corresponds to the two pe'os (sidelocks), and that flow comes from Mocha Stima'ah.

17 והנה בתורה כתיב הוי' הוי' ופסיק טעמא בגווייהו.

Now, in the Torah it is written "Havayah, Havayah," and the cantillation separates between them.

> In the Torah's "Havayah, Havayah," at the start of the Thirteen Attributes, the cantillation sets a pause (a pesik) between the two Names.

ובנביאים כתיב כי אתה נרי[37] הוי' והוי' יגיה חשכי.[38] הוי' והוי' בתוס' [בתוספת] וי"ו המחבר ואינו פסיק כו'.

And in the Prophets it is written, "For You are my lamp, Havayah, and Havayah illuminates my darkness": "Havayah and Havayah," with the addition of the connecting vav, and it is not separated, etc.

> The verse from the Prophets on which this maamar is built also says the Name twice, "For You are my lamp, Havayah, and Havayah illuminates my darkness," but there the second Name is joined to the first by the letter vav, "and," with no pause. In Likkutei Torah, Chukas, the Alter Rebbe cites the Idra's rule that when Havayah appears twice in one verse, the first is in Z'eir Anpin and the second in Atik, and refers back to this verse.

הענין הוא כי הנה כתיב חנון ורחום[39] ה'. וכתיב ה' רחום וחנון.[40] שיש ב' הויות א' בז"א להיות עולמות הברואים כו'. והא' באי"א להיות חנון ורחום.

The explanation is this: it is written, "Gracious and merciful is Havayah," and it is written, "Havayah, merciful and gracious." For there are two [levels of] Havayah: one in Z'eir Anpin (the emotive attributes), so that there be worlds of created beings, etc.; and the other in Arich Anpin, so that there be "gracious and merciful."

> To explain the difference, the text brings two verses that order the same words in opposite ways, "Gracious and merciful is Havayah" and "Havayah, merciful and gracious." They reflect two levels of Havayah: one in Z'eir Anpin, from which the created worlds come to be, and one in Arich Anpin, the source of grace and mercy themselves.

18 והנה ה' רחום וחנון[41] הוא באי"א המשכת הוי' דאי"א ב' פאות כו'. להמשיך י"ג ת"ד [תיקוני דיקנא] בז"א

Now, "Havayah, merciful and gracious" is in Arich Anpin: the drawing down of the Havayah of Arich Anpin, the two pe'os, etc., to draw the thirteen tikkunim of the beard (tikkunei dikna) into Z'eir Anpin (the emotive attributes);

> "Havayah, merciful and gracious," with the Name first, describes Arich Anpin: its Havayah, the two pe'os, flows down in order to bring the thirteen tikkunim into Z'eir Anpin.

אבל חנון ורחום[42] ה' היינו המשכת חנון ורחום י"ג ת"ד [תיקוני דיקנא] בז"א להיות הז"א בשם הוי' כו'.

but "Gracious and merciful is Havayah" means the drawing down of "gracious and merciful," the thirteen tikkunim of the beard, into Z'eir Anpin, so that Z'eir Anpin be in the Name Havayah, etc.

> "Gracious and merciful is Havayah," with the Name last, describes the result: the thirteen attributes of grace and mercy are drawn into Z'eir Anpin so that Z'eir Anpin itself can bear the Name Havayah.

19 וזהו כי אתה נרי[43] ה' היינו הוי' דז"א שהוא בבחי' השתלשלו' [השתלשלות] מי"ג ת"ד [תיקוני דיקנא] והוא נגד דורות הראשונים שהיתה נשמתם בעצם במעלה עליונה.

And this is [the meaning of] "For You are my lamp, Havayah": that is, the Havayah of Z'eir Anpin (the emotive attributes), which is in the manner of the chain of descending worlds (hishtalshelus) from the thirteen tikkunim of the beard. And this corresponds to the early generations, whose souls were in essence on a lofty level.

> The first half of the verse, "For You are my lamp, Havayah," refers to the Havayah of Z'eir Anpin, which receives its light step by step from the thirteen tikkunim. It corresponds to the early generations, whose souls were themselves on a lofty level.

משא"כ והוי' יגיה חשכי.[44] חשכי עקבות משיחא[45] נמשך משם הוי' דא"א שלא כדרך ההשתלשלות וצ"ל וי"ו החבור להמשיך ממקום עליון כזה.

This is not so with "and Havayah illuminates my darkness": for "my darkness," [the time of] the footsteps of Mashiach, [the light] is drawn from the Name Havayah of Arich Anpin, not in the manner of the chain of descent; and there must be the connecting vav, to draw down from so lofty a place.

> "And Havayah illuminates my darkness" refers to the darkness of the time just before Mashiach, "the footsteps of Mashiach." Its light comes from the Havayah of Arich Anpin, outside the ordinary chain of descent, and the joining vav is needed to draw light down from so high a place.

SECTION 6 · ¶20–22

Tzedakah, oil and the two lights

20 והיינו ע"י צדקה וכמאמר רז"ל [רבותינו זכרונם לברכה] אין ישראל נגאלין אלא בצדקה.[46]

And this is through tzedakah (charity), as our Sages, of blessed memory, said: "Israel will be redeemed only through tzedakah."

> The light of Arich Anpin is drawn down through tzedakah, charity, as the Sages taught that redemption comes only through tzedakah.

כי על צדקה נאמר זורע צדקות[47] שהיא בבחי' זריעה כמו הגרעין הנזרע בארץ שמצמיח הרבה מחמת כח הצומח אשר בארץ שהיא בהעלם ויש בו בחי' א"ס להצמיח עד אין קץ.[48]

For of tzedakah it is said, "He sows tzedakos," for it is in the manner of sowing, like the seed sown in the earth, which makes much grow because of the power of growth that is in the earth, which is in concealment, and in which there is an aspect of the Infinite (Ein Sof), to make [things] grow without end.

> The morning blessing before the Shema (Yotzer Or) calls G-d the One who "sows tzedakos," for charity works like sowing. A seed sown in the ground yields far more than itself, because the earth holds a hidden power of growth that is, in a sense, infinite: it can keep producing without end. Iggeres HaKodesh 20, cited in the Kehot note, explains that this power comes from the Infinite Light that shines at the very bottom of Asiyah.

כך הצדקה היא בבחי' זריעה שיש בה בחי' כח א"ס בהעלם שהוא מבחי' א"א סתימא דכל סתימין.[49]

So too, tzedakah is in the manner of sowing, in which there is an aspect of the power of the Infinite (Ein Sof), in concealment, which is from the level of Arich Anpin, "the most hidden of all hidden."

> Tzedakah likewise holds a hidden power of the Infinite. That power comes from Arich Anpin, called "the most hidden of all hidden."

21 ועי״ז מתרבה גלוי אור א״ס עצמו שהי׳ [שהיה] בהעלם במ״ס [במוחא סתימאה] קודם שירד לימשך בי״ג ת״ד [תיקוני דיקנא] וזה הי׳ [היה] ג״כ בחנוכה שטמאו כל השמנים למטה

And through this the revelation of the Infinite Light (Or Ein Sof) itself increases, which was concealed in Mocha Stima'ah (the hidden brain) before it came down to be drawn into the thirteen tikkunim of the beard (tikkunei dikna). And this was also [so] on Chanukah: they defiled all the oils below,

> Through tzedakah, the revelation of the Infinite Light itself increases: the light that was hidden in Mocha Stima'ah before it came down into the thirteen tikkunim. Chanukah shows the same pattern, since all the oil below had been defiled.

ולא היה אפשר להמשיך כי״א ע״י הפך של שמן שבחותמו של כה״ג [כהן גדול][50] כהנא רבא הנ״ל.

and it was not possible to draw down except through the cruse of oil that bore the seal of the High Priest, the "Great Priest" mentioned above.

> The light could be drawn down only through the one cruse sealed with the High Priest's seal, the "Great Priest" whose source, as explained above, is Mocha Stima'ah.

וענין השמן הוא ההעלם שהרי השמן נבלע בפתילה. ומשם מאיר ביתר שאת כאשר השמן נמשך אחר הפתילה.

And the matter of the oil is concealment, for the oil is absorbed in the wick; and from there it shines with greater intensity as the oil is drawn after the wick.

> Oil stands for concealment: it soaks into the wick and is not seen. Yet from that hidden place it makes the flame shine all the more, as the oil is drawn up the wick.

22 והנה ע״י בחי׳ השמן והפתילה נעשה ב׳ גווני אור[51] נהורא תכלא ע״י הפתילה שהוא רק שיהא האור נאחז אבל אינו מאיר כ״כ [כל כך] אלא ע״י השמן שהוא המאיר אור צח ובהיר.[52] נהורא חיורא

Now, through the aspect of the oil and the wick, two hues of light come about: the blue light (nehora techela), through the wick, which only makes the light take hold but does not shine so much; rather, [it shines] through the oil, which is what shines with a pure and bright light: the white light (nehora chivra).

> The flame of a lamp shows two colors. The blue light, produced by the wick, only lets the flame hold on and gives little light; rather, it is the oil that produces the pure, bright light, the white light. In Likkutei Torah, Shelach, the Alter Rebbe refers back to this passage and gives the reason: the oil is the higher Chochmah, the Torah, while the blue light comes from the wick being consumed.

דהיינו שיהא בגלוי לנוכח כאילו רואה ולא בדמיונות במחשבה לבדה שנק' העלם ולא גלוי כדמותנו[53] כו'.

That is, that it be revealed, face to face, as though one sees, and not in imaginings (dimyonos) in thought alone, which is called concealment and not revelation: "after our likeness (kidmuseinu)," etc.

> The white light stands for open, direct revelation, as though one saw G-dliness face to face, not merely imagined it in thought, which the text calls concealment. The words "after our likeness" (kidmuseinu), from the verse of man's creation, share their root, d-m-h, with dimyonos, "imaginings."

SECTION 7 · ¶23–24

Two loves between two awes

23 וענין ב' נהורין נהורא תכלא ונהורא חיורא הן ב"פ [ב' פעמים] רחימו שבאמצע ב"פ [ב' פעמים] דחילו כי יו"ד דחילו וה"א רחימו והוי"ו רחימו וההי' דחילו.

And the two lights, the blue light and the white light, are the two [mentions of] "love" (rechimu) in the middle of the two [mentions of] "awe" (dechilu): for the yud is awe, the hei is love, the vav is love, and the [final] hei is awe.

> The two lights correspond to love and awe in the four letters of the Name Havayah: yud is awe, the first hei love, the vav love, the final hei awe. So the two loves stand in the middle, framed by two kinds of awe.

והענין כי יש יראה עילאה בחכמה בחי' בטול ממש. משא"כ יראה תתאה בחי' פחד במלכות שלא למרוד במלך זעות מחיל כסא.

The explanation is that there is a higher awe, in Chochmah (wisdom), the level of actual self-nullification (bittul). This is not so with the lower awe, the level of fear, in Malchus (sovereignty): not to rebel against the King, trembling from dread of the Throne.

> Higher awe, in Chochmah, is complete self-nullification before G-d. Lower awe, in Malchus, is fear: a subject's fear of rebelling against the King, like the trembling before the Throne.

24 וכולם משמיעים ביראה ופחד כו'. והיא פחד מבחי' חיצונית. אבל יראה עלאה היא בחי' בטול ממש מאחר שאין עוד מלבדו.[54]

And "they all proclaim in awe and fear," etc. This is fear from the outer dimension (chitzoniyus). But the higher awe is the level of actual self-nullification (bittul), since "there is nothing else besides Him."

> Those before the Throne "all proclaim in awe and fear": this is the lower, outward fear. Higher awe is complete self-nullification, since "there is nothing else besides Him."

והוא ענין תפלת י"ח כריעות והשתחוואות המשכת הבטול. ושני פעמים רחימו היינו ה' עלאה בינה היא אהבה בתענוגים[55]

And this is the matter of the Shemoneh Esreh prayer, bowings and prostrations: the drawing down of self-nullification. And the two [mentions of] "love" are: the higher hei, Binah (understanding), which is "love in delights,"

> The bowing and prostration of the Shemoneh Esreh draw this self-nullification down into a person. Of the two loves, the higher belongs to the first hei, Binah, and is called "love in delights," a phrase from the Song of Songs.

והיא אהבה הבאה מלמעלה ורחימו בוי"ו הוא ז"א[56] אהבה שע"י ההתבוננות נפש המשכלת ממטה למעלה וזהו ואהבת[57] ב"פ [ב' פעמים] אור[58] כו' ודי"ל [ודי למבין]:

and it is a love that comes from above; and the "love" in the vav is Z'eir Anpin (the emotive attributes), a love that [comes] through the contemplation of the intellectual soul, from below to above. And this is [why] "V'ahavta" ("And you shall love") is [numerically] twice "or" (light), etc. And this suffices for the understanding.

> This higher love comes from above, while the lower love, in the vav, Z'eir Anpin, is born of the mind's contemplation and rises from below. The word V'ahavta, "and you shall love," has the numerical value 414, twice or, "light" (207): the two loves are the two lights.

IN ONE'S AVODAH

Reflecting that all revealed G-dliness is only a glimmer beside G-d Himself should make the heart, even the animal soul, cry out and rise. But that upward rush must return and be drawn down into life, through the Torah and the physical mitzvos, and above all through tzedakah, which carries a hidden infinite power. The bowing of the Shemoneh Esreh draws down the self-nullification of higher awe.

QUESTIONS FOR DISCUSSION

1. Why does subduing the animal soul raise it so high, if its root is in Tohu, the world whose vessels shattered?
2. What does the wick give the flame, and what does the oil give it? How do they correspond to ratzo and shov?
3. How could Avraham keep tefillin and circumcision before the Torah was given, and what changed when it was given at Sinai?
4. Why should the darkest time, the footsteps of Mashiach, draw from a higher source than the lofty early generations?
5. In what way is tzedakah like a seed sown in the earth?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור על פסוק**

The note says that a long explanation (biur) of this verse is found there, apparently by the Mitteler Rebbe.

KEHOT'S NOTE

בתקס"ח כרך ב ע' תרנ, נמצא ביאור ארוך וכנראה הוא לכ"ק אדה"א.

2 **כי אתה נרי**

In the song David sang on the day G-d saved him from all his enemies and from Shaul, he says, "For You are my lamp, Havayah, and Havayah illuminates my darkness"; the whole maamar explains this verse and its two mentions of the Name. (context: Steinsaltz Tanakh)

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נֵירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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3 **בארוממך**

David's psalm of praise opens, "I will exalt You, my G-d the King, and bless Your Name forever," plainly the psalmist extolling G-d. The preceding maamar (Torah Ohr, Miketz, "For You are my lamp") read this address to G-d as King in two ways, as drawing His exaltedness down and as raising Malchus up. (context: Steinsaltz Tanakh)

Psalms 145:1 תהילים קמ"ה:א׳

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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4 **הא' מלמעלמ"ט**

The Tzemach Tzedek's discourses for Yom Kippur are cited for a parallel to this first interpretation, in which the exaltedness above is drawn down below.

KEHOT'S NOTE

ראה אוה"ת דרושים ליוהכ"פ ע' א'תקפט.

5 **שו"ה הרוממות — שהוא לבדו יחיד ומיוחד**

Tanya explains the unity of the Holy One, blessed be He, who is called "single and unique" and is alone just as before the world was created; the worlds make no change in His unity.

Tanya, Likkutei Amarim 20:2–3 תניא, חלק ראשון; ליקוטי אמרים כ':ב'-ג'

וּלְבָאֵר הֵיטֵב עִנְיָן זֶה, צָרִיךְ לְהַזְכִּיר תְּחִלָּה בְּקִצְרָה עִנְיָן וּמַהוּת אַחְדּוּתוֹ שֶׁל הַקָּדוֹשׁ־בָּרוּךְ־הוּא, שֶׁנִּקְרָא "יָחִיד וּמְיוּחָד", "וְכֹל מַאֲמִינִים שֶׁהוּא לְבַדּוֹ הוּא", כְּמוֹ שֶׁהָיָה קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם מַמָּשׁ, וּכְמוֹ שֶׁאוֹמְרִים: "אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, אַתָּה הוּא מִשֶּׁנִּבְרָא כוי", פֵּירוּשׁ – "הוּא" מַמָּשׁ בְּלִי שׁוּם שִׁינּוּי, כְּדִכְתִיב: "אֲנִי ה' לֹא שָׁנִיתִי". כִּי, עוֹלָם הַזֶּה וְכֵן כָּל הָעוֹלָמוֹת הָעֶלְיוֹנִים – אֵינָם פּוֹעֲלִים שׁוּם שִׁינּוּי בְּאַחְדּוּתוֹ יִתְבָּרַךְ בְּהִבָּרְאָם מֵאַיִן לְיֵשׁ. שֶׁכְּמוֹ שֶׁהָיָה ...

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KEHOT'S NOTE

וכ"ה גם לקמן נה, ב. וראה תניא פ"כ (כו, א). אגה"ק סי' כ (קל, ב) הלשון "יחיד ומיוחד".

PARAGRAPH 2

6 **ובכהאריז"ל כי'**

There this teaching is cited in the name of Etz Chaim, which the note identifies as Sha'ar 1, Anaf 2.

KEHOT'S NOTE

בתקס"ח ע' תרנ כ' בשם הע"ח, והוא שער א' ענף ב'. וראה בלקו"ת הוספות לוי"קרא בארוכה.

7 **צמצום ומקום חלל**

The Arizal describes the Infinite Light filling all existence until, when He willed to create, it contracted and left a vacated space for the worlds; the text cites this to show that the worlds cannot come from the Infinite as it is.

Sefer Etz Chaim 1:3–4 עץ חיים א':ג'-ד'

... על הכלים מבחוץ וגם הם מבחי' רוח והכל הוא בדרך יושר עשוי כמראה אדם הנ"ל ועד"ז בכל העולמות הנאצלים והנבראים והיצורים והנעשים אשר נתקנו תוך המקום החלל והאויר הפנוי כנ"ל כי במקום הזה נתהוו כל העולמות כולם אין דבר חוצה לו ואור א"ס מקיף וסובב עליהם ומאיר לכל העולמות אשר בתוך המקום הזה מכל צדדיהם בהשוואה א'. מלבד מה שמאיר בהם עיקר הארה האמיתית גדולה וממשית דרך קו המתפשט ממנו ונמשך בתוך כל העולמות האלו כנ"ל וכל עולם ועולם מהם וכל פרט ופרט שבכל עולם ועולם יש בו ב' ...

Sefer Etz Chaim (Public Domain)

8 **שרגליה יורדות**

Proverbs warns against the strange woman, whose "feet go down to death"; the Kabbalists apply the words to Malchus, whose lowest level reaches down into the lower worlds. (context: Steinsaltz Tanakh)

Proverbs 5:5 משלי ה':ה'

רַגְלֶיהָ יֹרְדוֹת מָוֶת שְׁאוֹל צְעָדֶיהָ יִתְמֹכוּ׃

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

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PARAGRAPH 4

9 **וב' בחי' אלו הן שבת וחנוכה . . ומקור זה נמשך בתורה שלפנינו בגשמיות**

The Tzemach Tzedek's commentary on the Zohar is cited for the whole passage, from Shabbos and Chanukah as as-

cent and descent to the source drawn into the physical Torah (paragraph 15).

KEHOT'S NOTE

ראה בביאורי הזהר לכ"ק אדמו"ר הצמח צדק לזהר אמור לדף ק ע"ב ע' תל.

ב"ק עב, א.

10 **מצמיח חציר לבהמה**

The psalmist praises G-d who, through the rain, makes grass grow for the cattle and plants for man's labor; here the grass that becomes part of the animal is the model of refinement, the lower absorbed into the higher. (context: Steinsaltz Tanakh)

Psalms 104:14 תהילים ק"ד:י"ד

מַצְמִיחַ חָצִיר לַבְּהֵמָה וְעֵשֶׂב לַעֲבֹדַת הָאָדָם לְהוֹצִיא לֶחֶם מִן־הָאָרֶץ׃

Who causeth the grass to spring up for the cattle, And herb for the service of man; To bring forth bread out of the earth,

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11 **אלף טורין**

G-d says He needs no offerings, for every beast of the forest is His, and the cattle (behemos) on a thousand hills; the Aramaic "a thousand mountains" in the text echoes it. (context: Steinsaltz Tanakh)

Psalms 50:10 תהילים נ':י

כִּי־לִי כָל־חַיְתוֹ־יָעַר בְּהֵמוֹת בְּהַרְרֵי־אָלֶף׃

For every beast of the forest is Mine, and the cattle upon a thousand hills.

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PARAGRAPH 6

12 **חמרא וריחנא פקחין**

Rava says that wine and fragrance make him wise; the text takes this as a sign that physical things rooted in Tohu can add light to the mind.

Yoma 76b:7 יומא ע"ו ב:ז'

רַב כָּהֲנָא רָמֵי: כְּתִיב "תִּירָשׁ", וְקָרֵינַן "תִּירוֹשׁ". זָכָה — נַעֲשָׂה רֹאשׁ, לֹא זָכָה — נַעֲשָׂה רָשׁ. (וְהַיְינוּ דְּרָבָא דְּרָבָא) רָמֵי, כְּתִיב: "יְשַׁמַּח", וְקָרֵינַן יְשַׁמַּח. זָכָה — מְשַׁמְּחוֹ, לֹא זָכָה — מְשַׁמְּמוֹ. וְהַיְינוּ דְּאָמַר רָבָא: חַמְרָא וְרֵיחָנֵי — פַּקְחִין.

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

KEHOT'S NOTE

יומא עו, ב.

13 **לא אכילנא בישר' דתורא**

A Sage explains an earlier statement by saying that he had not eaten ox meat, so his mind was not clear; the text cites it to show that such food comes from a lofty root.

Bava Kamma 72a:1–4 בבא קמא ע"ב א:א'-ד'

דְּלָא אֲכַלִי בִּשְׂרָא דְּתוֹרָא. וְאֶלָּא מַאי שְׁנָא רֵישָׁא וּמַאי שְׁנָא סֵיפָא? אֲמַר לְקַהּ: רֵישָׁא קָרֵינָא בֵּקַהּ "וּטְבָחוֹ" כּוּלּוֹ בְּאֵיסּוּרָא, סֵיפָא לָא קָרֵינָא בַּקַהּ "וּטְבָחוֹ" כּוּלּוֹ בְּאֵיסּוּרָא. הַשּׁוֹחֵט וְנִמְצֵאת טְרֵיפָה וְכוּ'. אָמַר לֵיהּ רַב חֲבִיבִי מָחוֹזְנָאָה לְרַב אָשֵׁי: שְׁמַע מִינַּהּ, אֵינָהּ לִשְׁחִיטָה אֶלָּא לְבַסּוֹף.

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KEHOT'S NOTE

14 **שהם משרש עליון**

There it says that the light of the intellect is increased even by ox meat and physical wine, because their root is in Tohu, which precedes Tikkun; the passage continues at length.

KEHOT'S NOTE

בתקס"ח ח"ב ע' תרנב "הרי נתוסף גם אור השכל מבשר השור והיין נשמיות לפי ששרשם בבחי' התוהו הקדם לתיקון" ע"ש בארוכה.

15 **פני ארי'**

Ezekiel describes the four Chayos of the Chariot, each with the face of a man, a lion on the right, an ox on the left and an eagle; the text makes the lion, the ox and the eagle the sources of life for wild beasts, domestic animals and birds. (context: Steinsaltz Tanakh)

Ezekiel 1:10 יחזקאל א':י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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PARAGRAPH 7

16 **בלע בן בעור**

Among the kings who reigned in Edom before any king reigned over Israel, the first was Bela son of Beor, whose city was Dinhavah; plainly the verse only names his city. The text, with the Kabbalists, reads Dinhavah as din havah, "give judgment." (context: Steinsaltz Tanakh)

Genesis 36:32 בראשית ל"ו:ל"ב

וַיִּמְלֹךְ בָּאֱדוֹם בֶּלַע בֶּן־בְּעוֹר וְשֵׁם עִירוֹ דִּנְהָבָה׃

And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah.

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KEHOT'S NOTE

בראשית לו, לב.

17 **בלע בן בעור**

In Sha'ar Derushei Nekudos the Arizal explains the kings of Edom as the attributes of Tohu that broke: Bela son of Beor is Daas and Yovav is Chesed. The Kehot note cites this chapter on "din havah, complete judgment."

Sefer Etz Chaim 8:4 עץ חיים ח':ד'

... ז' כי הנ"ה נחשבים כ"א חצי הגוף ובין שניהם הם אחד לבד ודע כי כל אלו הם ענין המלכים הנזכר בפרשת וישלח ואלה המלכים אשר מלכו בארץ אדום וזה פרטן בלע בן בעור זה דעת וכבר הודעתיך כי בלעם הוא בלע כשארז"ל והוא בסוד דעת דקליפה אשר ע"כ היה שקול באומות העולם כמשה בישראל לפי שמשה בחי' דעת עליון דאבא שבז"א והנה זהו הענין ויודע דעת עליון הנאמר בבלעם שיצא מהסיגי

דעת זה כמבואר אצלינו במ"א באריכות. יובב הוא חסד וזהו בן זרח לשון זריחה כי הוא בחינת חסד ...

Sefer Etz Chaim (Public Domain)

18 **דין הבה דין גמור**

There it is explained that this is because it is "strong and forceful judgment, in the mode of the overpowering of the light."

KEHOT'S NOTE

ראה ע"ח שער דרושי נקודות פ"ד. בתקס"ח ע' תרנב "והוא להיותו בחי' דין חזק ותקיף בבחי' תגבורת האור".

PARAGRAPH 8

19 **וכן יובב**

When Bela died, Yovav son of Zerach of Botzrah, from another city of Edom, reigned in his place; the text makes him the attribute of Chesed in Tohu. (context: Steinsaltz Tanakh)

Genesis 36:33 בראשית ל"ו:ל"ג

KEHOT'S NOTE

בראשית לו, לג. בתקס"ח שם "וכן בהיפוך יובב מבצרה שהוא בבחי' החסד גם הוא בבחי' החזוק והתוקף שלא יסבול היפוכו עדיין כלל ועד"ז כל הז' מלכים דתהו".

20 **וכן יובב חסד**

The Arizal writes that Yovav is Chesed, and that "son of Zerach" means shining, for Chesed is called light; the text uses this to show that in Tohu even kindness was absolute.

Sefer Etz Chaim 8:4 עץ חיים ח':ד

... ע"כ היה שקול באומות העולם כמשה בישראל לפי שמשה בחי' דעת עליון דאבא שבז"א והנה זהו הענין ויודע דעת עליון הנאמר בבלעם שיצא מהסיגי דעת זה כמבואר אצלינו במ"א באריכות. יובב הוא חסד וזהו בן זרח לשון זריחה כי הוא בחינת חסד הנקרא אור כנודע. חשם הוא גבורה כי הוא סוד ה"ג ואותיות חשם הוא חמש וס"ת חשם מארץ התמני מי"ץ ור"ת חמה והם סוד הפסוק כי מיץ חלב יוצא חמה כי חמה וחמאה הם אותיות שוין והם בחי' הגבורות שהם דם ונהפכים בבטן המלאה לחלב ומן אותו המיץ ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 9

21 **צעק לבם**

Lamenting Jerusalem's destruction, the poet says, "Their heart cried out to Havayah," the heart of the city's people; the text reads "their heart" as the animal soul and the cry as its intense ascent. (context: Steinsaltz Tanakh)

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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PARAGRAPH 11

22 **רצוא**

In Ezekiel's vision the Chayos "ran and returned" like flashes of fire; the text calls the heart's yearning upward ratzo, "running," and links it to the wick. (context: Steinsaltz Tanakh)

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

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

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23 **אם רץ לבך שוב לאחד**

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

KEHOT'S NOTE

ת"ז בהקדמה ז, א.

24 **אם רץ לבך שוב לאחד**

The Tikkunei Zohar teaches that if your heart runs, it must return; the text makes this return the drawing down from above, the oil of Chanukah.

Tikkunei Zohar 7a:3 תקוני הזהר ז' א:ג'

תְּנַיְינָא (יחזקאל א כו), וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה דָּא אִיהוּ יְוֵד הֵא וְאָו הָא כְּלִיל תֵּשַׁע נְקוּדִין, וַעֲשִׂירָאָה שְׁכִינְתָּא כְּלִילָא מִכֻּלְּהוּ, וְכֻלָּא א, דְּלֵית אָדָם בְּלָא א', וְכֻלָּא אִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, אִיהוּ יהו"ה דְּכְלִיל א, וְאִיהוּ שְׁמָא מְפָרֵשׁ דְּכְלִיל א לְאַחְזָאָה דְּאִם רָץ לִבְּךָ שׁוּב לְאָחוֹר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 12

25 **קיים אאע"ה את התורה עד שלא ניתנה**

The note says this theme, Avraham's keeping the Torah before it was given, is explained there at length.

KEHOT'S NOTE

משנה סוף קידושין. בארוכה בתקס"ח ע' תרנד.

26 **קיים אאע"ה את התורה עד שלא ניתנה**

The Mishnah says that Avraham our father kept the whole Torah before it was given; the text explains that he kept the Torah of Beriah, before it was clothed in this physical world.

Mishnah Kiddushin 4:14 משנה קידושין ד':י"ד

... וְכֵן הוּא אוֹמֵר בְּאַבְרָהָם אָבִינוּ עָלָיו הַשָּׁלוֹם, (בראשית כד) וְאַבְרָהָם זָקֵן, וַה' בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל. מָצִינוּ שֶׁעָשָׂה אַבְרָהָם אָבִינוּ אֶת כָּל הַתּוֹרָה כֻּלָּהּ עַד שֶׁלֹּא נִתְּנָה, שֶׁנֶּאֱמַר, (שם כו) עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

Rabbi Judah said: an unmarried man must not tend cattle, nor may two unmarried men sleep together under the same cover. But the sages permit it. One whose business is with women must not be alone with women. And one should not teach his son a woman's trade. Rabbi Meir says: one should always teach his son a clean and easy profession, and pray

to Him to whom wealth and property belong. For a profession does not contain [the potential for] poverty and wealth, for poverty is not due to ...

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PARAGRAPH 13

27 קדש לי כל בכור

After the Exodus G-d tells Moshe, "Sanctify to Me every firstborn"; this opens the first of the tefillin passages, which speak of the Exodus. The text notes that Avraham kept tefillin before it was written. (context: Steinsaltz Tanakh)

Exodus 13:2 שמות י״ג:ב׳

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה לִי הוּא׃

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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PARAGRAPH 14

28 יראה עילאה בחכמה עילאה ושרשה מו״ס

The passage there refers to this maamar ("in Miketz, in the explanation of the verse 'For You are my lamp'"): great love is the higher hei and higher awe the yud, and higher awe is rooted in Mocha Stima'ah, from the Gevurah of Atik.

KEHOT'S NOTE

בלקו״ת שה״ש טו, ג מציין ע״ז: וכמ״ש הרמ״ז פ׳ וישב דקע״ט ב׳. והוא למעלה מבחי׳ חג״ת דא״א ומשם נמשך בחי׳ גילוי זה במורא גדול כוי שהוא התגלות יראה עילאה זו בבחי׳ יר״ת הנמשך מבחי׳ מלכות כל עולמים ע״ש.

PARAGRAPH 15

29 ע״פ קבלת מהרמ״ק

Sh'lach 51b refers back to this maamar: the source of the Torah is in Mocha Stima'ah, the Chochmah within Keser according to the Ramak, and according to the Arizal higher, in the Malchus of the Infinite, and that source is drawn into the physical Torah, "their beginning wedged in their end." There he adds that this higher Chochmah is the root of Chochmah in the unknowable head (Radla), above the gulgalta of Arich Anpin.

KEHOT'S NOTE

מובא בלקו״ת שלח נא, ב.

30 אשר אנכי מצוך הוא בהיום לעשותם

Moshe tells Israel to keep the commandment, the statutes and the laws "which I command you today, to do them"; the text stresses "today" and "to do them": the highest source is drawn into the physical doing of the mitzvos. (context: Steinsaltz Tanakh)

Deuteronomy 7:11 דברים ז׳:י״א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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PARAGRAPH 16

31 שטמאו היונים כל השמנים

There it is explained why the Greeks defiled all the oils in the Sanctuary specifically.

KEHOT'S NOTE

בתקס״ח ע׳ תרנה ואילך ביאור שטמאו כל השמנים בהיכל דוקא.

32 כי בבל נקי רישא דדהבא

Interpreting Nebuchadnezzar's dream of a statue made of four metals, Daniel tells the king of Babylon, "You are the head of gold"; the parts below stand for the kingdoms that follow. The text uses this image of a body for the kingdoms. (context: Steinsaltz Tanakh)

Daniel 2:38 דניאל ב׳:ל״ח

KEHOT'S NOTE

דניאל ב, לח. בתקס״ח ע׳ תרנה "מפני שבבל הי׳ אז הראש שהוא בחי׳ כתר דקליפה". וראה בלקו״ת בהעלותך לה, ד. סה״מ תקס״ט ע׳ ערב ובמ״מ שם.

33 פך א׳ בחותמו של כה״ג

The Talmud tells that when the Greeks entered the Sanctuary they defiled all its oils, and the Hasmoneans found only one cruse sealed with the High Priest's seal, which burned for eight days.

Shabbat 21b:10 שבת כ״א ב:י׳

מַאי חֲנוּכָּה? דְּתָנוּ רַבָּנַן: בְּכ״ה בְּכִסְלֵיו יוֹמֵי דְּחֲנוּכָּה תְּמָנְיָא אִינּוּן דְּלָא לְמִסְפַּד בְּהוֹן וּדְלָא לְהִתְעַנּוֹת בְּהוֹן. שֶׁכְּשֶׁנִּכְנְסוּ יְוָונִים לַהֵיכָל טִמְּאוּ כָּל הַשְּׁמָנִים שֶׁבַּהֵיכָל. וּכְשֶׁגָּבְרָה מַלְכוּת בֵּית חַשְׁמוֹנַאי וְנִצְּחוּם, בָּדְקוּ וְלֹא מָצְאוּ אֶלָּא פַּךְ אֶחָד שֶׁל שֶׁמֶן שֶׁהָיָה מונָּח בְּחוֹתָמוֹ שֶׁל כֹּהֵן גָּדוֹל, וְלֹא הָיָה בּוֹ אֶלָּא לְהַדְלִיק יוֹם אֶחָד. נַעֲשָׂה בּוֹ נֵס וְהִדְלִיקוּ מִמֶּנּוּ שְׁמוֹנָה יָמִים. לְשָׁנָה אַחֶרֶת קָבְעוּם וַעֲשָׂאוּם יָמִים טוֹבִים בְּהַלֵּל וְהוֹדָאָה.

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

34 חותם הוא יסוד

This Kabbalistic dictionary of terms is cited, under the letter ches, for "seal" (chosam) as a name of Yesod.

KEHOT'S NOTE

מאו״א אות ח סע״י סח. ראה אוה״ת שמות ע׳ אתרג. וכרך ז ע׳ בתשסג.

35 וכה״ג . . שהוא בי״ג ת״ד . . הוא מו״ס

There the High Priest and the seal of the High Priest are explained.

KEHOT'S NOTE

בתקס״ח ע׳ תרנו ביאור ענין כה״ג וחותמו של כה״ג ע״ש.

36 **הוי' הוי' אל רחום וחנון**

As G-d passes before Moshe He proclaims the Thirteen Attributes of Mercy, beginning "Havayah, Havayah, Kel, merciful and gracious"; the text identifies them with the thirteen tikkunim of the beard, and their source with the doubled Name. (context: Steinsaltz Tanakh)

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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PARAGRAPH 17

37 **כי אתה נרי הוי' והוי' יגיה חשכי**

David's song of thanks for his rescue: "For You are my lamp, Havayah, and Havayah illuminates my darkness"; here the second Name is joined to the first with a vav. (context: Steinsaltz Tanakh)

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נֵירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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38 **ופסיק טעמא בגווייהו . . הוי' והוי' יגי' חשכי**

Chukas 57c-d opens the explanation of "This is the statute of the Torah" with the Idra (Zohar 3:138b): wherever Havayah appears twice in one verse, the first is in Z'eir Anpin and the second in Atik.

KEHOT'S NOTE

בלקו"ת חקת נז, ג מציין שכאן שני השמות הם סמוכים זה לזה ממש, ובלקו"ת שם אף שאינן סמוכים רק שהם בפסוק אחד.

39 **חנון ורחום ה'**

In David's psalm of praise: "Gracious and merciful is Havayah, slow to anger and great in kindness"; here grace and mercy come before the Name. (context: Steinsaltz Tanakh)

Psalms 145:8 תהילים קמ"ה:ח'

חַנּוּן וְרַחוּם ה' אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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40 **ה' ה' אל רחום וחנון**

In the Thirteen Attributes, "Havayah, Havayah, Kel, merciful and gracious," the Name comes first; the text quotes it as "Havayah, merciful and gracious." (context: Steinsaltz Tanakh)

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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KEHOT'S NOTE

שמות לד, ו. ראה לקו"ת ואתחנן ג, א. סה"מ תרל"ד ע' צד.

PARAGRAPH 18

41 **ה' רחום וחנון**

G-d's proclamation to Moshe, "Havayah, Havayah, Kel, merciful and gracious": with the Name first, the text assigns it to the Havayah of Arich Anpin. (context: Steinsaltz Tanakh)

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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42 **חנון ורחום ה'**

David's praise, "Gracious and merciful is Havayah": with the Name last, the text reads it as the attributes drawn into Z'eir Anpin so that it bears the Name. (context: Steinsaltz Tanakh)

Psalms 145:8 תהילים קמ"ה:ח'

חַנּוּן וְרַחוּם ה' אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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KEHOT'S NOTE

תהלים קמה, ח. ועוד.

PARAGRAPH 19

43 **כי אתה נרי ה'**

"For You are my lamp, Havayah": the text assigns the first Name to the Havayah of Z'eir Anpin and the second, "and Havayah illuminates my darkness," to Arich Anpin.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נֵירִי ה' וַה' יַגִּיהַּ חָשְׁכִּי׃

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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44 **משא"כ והוי' יגיה חשכי . . והיינו ע"י צדקה**

That maamar refers back to this passage: "and Havayah illuminates my darkness" through tzedakah.

KEHOT'S NOTE

בד"ה אלו דברים תרנ"א ע' קצה מציין לכאן.

45 **עקבות משיחא**

The Mishnah describes the troubles of the time "in the footsteps of Mashiach," just before the redemption; the text identifies this time with "my darkness."

Mishnah Sotah 9:15 משנה סוטה ט:ט"ו

... רַבִּי אֱלִיעֶזֶר הַגָּדוֹל אוֹמֵר, מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ, שָׁרוּ חַכְימֵיָא לְמֶהֱוֵי כְּסַפְרַיָּא, וְסָפְרַיָּא כְּחַזָּנָא, וְחַזָּנָא כְּעַמָּא דְאַרְעָא, וְעַמָּא דְאַרְעָא אָזְלָא וְדַלְדְּלָה, וְאֵין מְבַקֵּשׁ, עַל מִי יֵשׁ לְהִשָּׁעֵן, עַל אָבִינוּ שֶׁבַּשָּׁמַיִם. בְּעִקְּבוֹת מְשִׁיחָא חֻצְפָּא יִסְגֵּא, וְיֹקֶר יַאֲמִיר, הַגֶּפֶן תִּתֵּן פִּרְיָהּ וְהַיַּיִן בְּיֹקֶר, וְהַמַּלְכוּת תִּהָפֵךְ לְמִינוּת, וְאֵין תּוֹכֵחָה, בֵּית וַעַד יִהְיֶה לִזְנוּת, וְהַגָּלִיל יֶחֱרַב, וְהַגַּבְלָן יִשּׁוֹם, וְאַנְשֵׁי הַגְּבוּל יְסוֹבְבוּ מֵעִיר לְעִיר וְלֹא יְחוֹנְנוּ, וְחָכְמַת סוֹפְרִים ...

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

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PARAGRAPH 20

46 **אין ישראל נגאלין אלא בצדקה**

The Talmud teaches that Jerusalem will be redeemed only through tzedakah, from the verse "Zion will be redeemed with justice, and those who return to her with tzedakah"; the text cites it as "Israel will be redeemed only through tzedakah."

Shabbat 139a:5-6 שבת קל"ט א:ה'-ו'

אָמַר עוּלָא: אֵין יְרוּשָׁלַיִם נִפְדֵּית אֶלָּא בִּצְדָקָה, שֶׁנֶּאֱמַר: "צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה". אָמַר רַב פָּפָּא: אִי בָּטְלִי יְהִירֵי — בָּטְלִי אַמְגּוּשֵׁי. אִי בָּטְלִי דַּיָּינֵי — בָּטְלִי גְּזִירָפָטֵי.

Ulah said: Jerusalem will only be redeemed through righteousness, as is says "Zion shall be redeemed through justice and her penitent through righteousness." (Isaiah 1:27)

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KEHOT'S NOTE

שבת קלט, א.

47 **זורע צדקות**

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

KEHOT'S NOTE

נוסח ברכת יוצר אור.

48 **בחי' א"ס להצמיח עד אין קץ**

The end of the letter explains that the element of earth constantly brings forth grasses and trees, something from nothing, through its power of growth, because beneath the "feet" of Adam Kadmon, at the bottom of Asiyah, the Infinite Light that encompasses all worlds shines.

KEHOT'S NOTE

ראה אגה"ק סי' כ בסופו.

49 **משא"כ והוי' יגיה חשכי . . והיינו ע"י צדקה**

Kehot's note points to where this is explained further: The Rebbe Rashab's maamar "(5651) אלו דברים."

KEHOT'S NOTE

בד"ה אלו דברים תרנ"א ע' קצה מציין לכאן.

PARAGRAPH 21

50 **הפך של שמן שבחותמו של כה"ג**

After the Greeks defiled the oils, only one cruse remained, lying under the seal of the High Priest; the text sees in it the light drawn from Mocha Stima'ah.

Shabbat 21b:10 שבת כ"א ב:י'

מַאי חֲנוּכָּה? דְּתָנוּ רַבָּנַן: בְּכ"ה בְּכִסְלֵיו יוֹמֵי דַּחֲנוּכָּה תְּמָנְיָא אִינּוּן דְּלָא לְמִסְפַּד בְּהוֹן וּדְלָא לְהִתְעַנּוֹת בְּהוֹן. שֶׁכְּשֶׁנִּכְנְסוּ יְוָונִים לַהֵיכָל טִמְּאוּ כָּל הַשְּׁמָנִים שֶׁבַּהֵיכָל. וּכְשֶׁגָּבְרָה מַלְכוּת בֵּית חַשְׁמוֹנַאי וְנִצְּחוּם, בָּדְקוּ וְלֹא מָצְאוּ אֶלָּא פַּךְ אֶחָד שֶׁל שֶׁמֶן שֶׁהָיָה מונָּח בְּחוֹתָמוֹ שֶׁל כֹּהֵן גָּדוֹל, וְלֹא הָיָה בּוֹ אֶלָּא לְהַדְלִיק יוֹם אֶחָד. נַעֲשָׂה בּוֹ נֵס וְהִדְלִיקוּ מִמֶּנּוּ שְׁמוֹנָה יָמִים. לְשָׁנָה אַחֶרֶת קָבָעוּם וַעֲשָׂאוּם יָמִים טוֹבִים בְּהַלֵּל וְהוֹדָאָה.

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PARAGRAPH 22

51 **ב' גווני אור**

The two colors of light are discussed there at length.

KEHOT'S NOTE

בתקס"ח ע' תרנז ואילך בארוכה.

52 **ע"י השמן שהוא המאיר אור צח ובהיר**

Sh'lach 45c explains the white fire as the self-nullification of Atzilus and the blue light as Malchus, which takes in the separate worlds, and refers to this maamar: the blue light comes from the consuming of the wick and the white light from the oil, because oil is the higher Chochmah, the Torah.

KEHOT'S NOTE

ראה לקו"ת שלח מה, ג.

53 **כדמותנו**

G-d says, "Let us make man in our image, after our likeness"; the text quotes "after our likeness" (kidmuseinu) as it contrasts true revelation with imaginings (dimyonos) in

thought, a word from the same root. (context: Steinsaltz Tanakh)

Genesis 1:26 בראשית א:כ״ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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PARAGRAPH 24

54 **אין עוד מלבדו**

Moshe tells Israel they were shown G-d's wonders "to know that Havayah is G-d; there is nothing else besides Him"; the text grounds higher awe, true self-nullification, in this truth. (context: Steinsaltz Tanakh)

Deuteronomy 4:35 דברים ד:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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55 **אהבה בתענוגים**

The lover praises his bride: "How beautiful and how pleasant you are, love in delights"; the text calls the higher love, of Binah, by this name. (context: Steinsaltz Tanakh)

Song of Songs 7:7 שיר השירים ז:ז׳

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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56 **ורחימו בוי״ו הוא ז״א**

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

KEHOT'S NOTE

ראה לקו״ת במדבר ט, ד.

57 **ואהבת**

Moshe commands Israel, "And you shall love Havayah your G-d"; the text notes that V'ahavta (414) equals twice or, "light" (207), hinting at the two loves. (context: Steinsaltz Tanakh)

Deuteronomy 6:5 דברים ו:ה׳

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

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

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58 **ואהבת ב״פ אור**

The note says the sources for "V'ahavta, twice or" are given there.

KEHOT'S NOTE

נסמן לעיל לב, ג.

נר חנוכה מצוה להניחה כו' משמאל, כדי שתהא...

The Chanukah Lamp: A Mitzvah to Place It on the Left

◇

The mezuzah on the right is the ascent from below, "a mitzvah is a lamp"; the Chanukah lamp on the left is the light of the Torah drawn down from above. The ascent is what draws the light, and it carries it even into the darkest places, so that darkness itself is turned into light.

THE MAAMAR IN BRIEF

Why is the Chanukah lamp on the left and the mezuzah on the right? The maamar begins with creation. The matter of things came from G-d's speech, the ten utterances, which, like a king's name over his land, reveal only a glimmer and so let a separate "something" exist; their form came from His desire, which was never spoken. The 120 combinations of Elokim hide G-d so that the world seems independent, yet Havayah rules over them and can change nature. Creation's purpose is that the "something" be nullified and G-d's glory revealed below. This happens when a person turns bitter into sweet: the ascent from below, "a mitzvah is a lamp," draws down "the Torah is light." Letters, of speech, of prayer and of the Torah, are rooted above the intellect, in Keser. As air (avir: or, light, with a hidden yud) lets a flame shine, the mitzvos, all called tzedakah, reach that root and make the Torah's light shine. So the mezuzah, the ascent, stands on the right, and the Chanukah lamp, the Torah's light, on the left, reaching even the "mountains of separation," where darkness becomes light.

OUTLINE

1 **The question: why on the left?** ¶1

The Chanukah lamp is on the left so that the mezuzah is on the right; why are they not on the same side? The answer begins with two verses: creation by G-d's desire and creation by His word.

2 **Matter from speech, form from desire** ¶2–6

The matter of things came from the ten utterances, something from nothing; their form came from G-d's desire. Speech, like a king's name, reveals only a glimmer, so the world can exist as "something," whose purpose is to be nullified.

3 **Havayah above Elokim** ¶7–10

Before G-d all is as nothing. The 120 combinations of Elokim conceal so the world seems separate, but Havayah's desire rules over them and over nature, as when the sea fled.

4 **Turning bitter into sweet** ¶11–16

Contemplation turns the heart from worldly pleasures, which draw from the kelipos, to delight in G-d, as in the sacrifices and prayer. This ascent, "a mitzvah is a lamp," draws down "the Torah is light."

5 **The root of the letters** ¶17–23

Letters are not made by the mouth but rooted in the soul, in Chayah. The letters of prayer, raised through Metatron to their root in Keser, draw down a new will above Chochmah.

6 **The Torah, the parable of the Primordial One** ¶24–30

The Torah's letters are rooted above its wisdom. All levels are only parables for the Infinite Light itself; man draws the Torah down from there, but it is "light" only through the lamp of the mitzvah.

7 **Air, the source of light** ¶31–35

A flame needs air; avir is or with a hidden yud. The mitzvos, called tzedakah, reach that root and make the Torah's light shine; Torah without kindness lacks its light.

8 **Mezuzah on the right, Chanukah lamp on the left** ¶36–39

The mezuzah raises the house up to G-d; the Chanukah lamp draws the Torah's light down, even into the public domain, the realm of separation. The ascent on the right is what turns darkness into light on the left, and this sustains the world.

KEY CONCEPTS

Matter and form חומר וצורה

Matter is what a thing is in general; form is its particular shape. In the maamar, matter comes from G-d's speech and form from His desire, which was never spoken.

Something from nothing יש מאין

Creation through a mere glimmer, G-d's "name," which lets the world exist as a separate "something"; its purpose is that the "something" be nullified to the "nothing."

Havayah and Elokim הוי' ואלקים

Elokim is the Name of contraction and concealment, through which nature exists; Havayah is the revelation of the Infinite Light, which rules over Elokim and can change nature.

Darkness turned into light אתהפכא חשוכא לנהורא

The goal that the physical world itself, and even the place of greatest concealment, should reveal G-d's light.

A mitzvah is a lamp, the Torah is light נר מצוה ותורה אור

The mitzvah is the ascent from below; the Torah is the light drawn from above. The Torah's light shines only through the lamp of the mitzvah.

Letters אותיות

Channels of drawing down, rooted above the intellect, in Keser; they clothe wisdom as a garment and descend into thought and speech.

Avir (air) אויר

Or (light) with a hidden yud: the concealed source of light. The mitzvos reach this level and make the Torah's light shine, as air lets a flame shine.

The mountain of separation טורא דפרודא

The realm of division and concealment, the "many" of the public domain, into which the Chanukah lamp draws the light of the Torah.

SECTION 1 • ¶1

The question: why on the left?

1 נר חנוכה[1] מצוה להניחה[2] כו' משמאל, כדי שתהא מזוזה מימין[3] וני"ח משמאל.[4,5] וצי"ל הטעם שאין הני"ח ג"כ מימין כמו המזוזה.

"The Chanukah lamp: it is a mitzvah to place it," etc., "on the left, so that the mezuzah is on the right and the Chanukah lamp on the left." And we must explain the reason why the Chanukah lamp is not also on the right, like the mezuzah.

> The Talmud rules that the Chanukah lamp is placed at the doorway on the left side, so that it faces the mezuzah on the right. The maamar asks why the two are not on the same side; its answer, given at the end, is that the mezuzah is an ascent from below while the Chanukah lamp is the light of the Torah drawn down from above. The Tzemach Tzedek (Sefer HaMaamarim, Hanachos 5614–5615, p. 37, in the Kehot note) asks a further question on this law: why is the Chanukah lamp on the left, when the Menorah in the Temple stood specifically in the south.

אך יובן בהקדים ביאור[6] מ"ש כל אשר חפץ[7] ה' עשה. וכתיב בדבר ה' שמים נעשו.[8,9]

But this will be understood by first explaining what is written, "Whatever Havayah desired, He has done"; and it is written, "By the word of Havayah the heavens were made."

> Before answering, the maamar sets two verses side by side: one says that G-d made things by His desire, the other that the heavens were made by His word. The difference between creating through desire and creating through speech is the foundation for everything that follows.

SECTION 2 • ¶2–6

Matter from speech, form from desire

2 ובע"מ [ובעשרה מאמרות] נברא העולם[10,11] שהיו מאמר ודבור. ולא נברא בחפץ ורצון בלבד. והענין כי הנה נודע שלכל הדברים יש חומר וצורה[12,13,14] שהחומר הוא ענין הדבר ההוא בכללות דהיינו להיות שמים או ארץ או שמש וירח.[15]

And "with ten utterances the world was created," which were utterance and speech, and it was not created by desire and will alone. The explanation: it is known that all things have matter and form. The matter is what that thing is in general, that is, its being heaven or earth, or sun and moon.

> The Mishnah in Avos teaches that the world was created with ten utterances, and the maamar stresses that these were speech, not desire alone. To explain why, it uses the classic distinction between matter and form: the matter is what a thing is in general, that it is a heaven or an earth, a sun or a moon.

והצורה הוא כל ציור וכל תמונה במראה ושטח שיש לכל דבר בדמותו בצלמו על איזה אופן נעשה

And the form is every shape and every figure, in appearance and surface, that each thing has "in its likeness, in its image": the manner in which it was made,

> The form is a thing's particular shape and appearance, the exact way it was made. The phrase "in its likeness, in its image" echoes the Torah's words about Adam's son, born "in his likeness, after his image."

כמו השמים והארץ הם כדורים[16, 17] ומן הארץ לרקיע כו'[18] והשמש והירח הם גלגלים מאירים כו'.[19] וכן עד"ז בכל דבר נברא.[20, 21]

as, for example, the heavens and the earth are spheres, and from the earth to the firmament, etc.; and the sun and the moon are shining orbs, etc. And so too, in this way, with every created thing.

> The examples draw on the Sages' description of the cosmos: heaven and earth are spheres, the distance from the earth to the firmament is a fixed measure (the Talmud gives it as a journey of five hundred years), and the sun and moon are shining orbs. Every created thing likewise has its own particular form.

3 והנה החומר נברא בדבר ה' ובע"מ [ובעשרה מאמרות] שבמאמר יהי אור[22] נתהווה בחי' האור מאין ליש. וכן במאמר יהי רקיע[23] נתהווה הרקיע מאין ליש.[24]

Now, the matter was created by the word of G-d and by the ten utterances: through the utterance "Let there be light," the aspect of light came into being from nothing (ayin) to something (yesh); and likewise, through the utterance "Let there be a firmament," the firmament came into being from nothing to something.

> The matter of each thing came from G-d's speech: the utterance "Let there be light" brought light into existence where there had been nothing, and "Let there be a firmament" did the same for the firmament. Speech is what produces existence "from nothing to something."

אבל אופן צורת הרקיע בדמותו בצלמו הוא נעשה בחפץ[25] ה' שלא בא לכלל גילוי[26] בדבור או מאמר.[27, 28, 29]

But the manner of the firmament's form, "in its likeness, in its image," was made by G-d's desire, which did not come into revelation in speech or utterance.

> The form of the firmament, its exact shape, did not come from any spoken utterance. It came from G-d's desire, a level that never came out into the open as speech. A later maamar quoted in the Kehot note (BeYom HaShemini Atzeres, 5670) reads this desire as the light that encompasses all worlds (sovev kol almin), the source of a thing's outer shape, such as the roundness of the heavens.

4 והנה מה שנברא החומר במאמר ודבור ולא נברא הכל בחפץ ה' ורצונו בלבד היא מפני[30] שאז לא הי' גילוי מאין ליש רק שהיה העולם בטל במציאות ממש[31] [היה]

Now, the reason that the matter was created by utterance and speech, and not everything was created by G-d's desire and His will alone, is that then there would not have been a revelation from nothing to something; rather, the world would have been truly nullified in its existence.

> Why could the world not be made by desire alone? Had everything come from G-d's desire alone, there would be no revelation of a "something" out of "nothing": the world would be entirely nullified, with no existence of its own. Kuntres Etz HaChaim, quoted in the Kehot note, explains that it would have been like the World of Atzilus, nullified in existence rather than created beings, because it would receive from Chochmah, where "He and His life-force are one."

רק עיקר גילוי היש הוא ע"י דבר ה' כי הוא צוה ונבראו[32]

But the main revelation of the "something" is through the word of G-d, "for He commanded and they were created."

> The appearance of a separate "something" comes through G-d's word, as the verse says, "He commanded and they were created." Speech, as the next part explains, reveals only G-d's "name."

פי' צוה מלשון מצות המלך[33] כי מלכותך מכ"ע [מלכות כל עולמים][34] אין מלך בלא עם[35] שבחי' מלכות היא בחי' התנשאות והסתלקות שלא יאיר ויתגלה אלא בבחי' שם בלבד.[36]

"Commanded" (tzivah) is in the sense of "the king's command," for "Your kingship is a kingship over all worlds," [and] "there is no king without a people." For the level of Malchus (sovereignty) is a level of exaltation and withdrawal, so that it does not shine and become revealed except as a name alone.

> "Commanded" (tzivah) is read as the language of a king's command (mitzvas hamelech): a king rules from a distance, through his name and command, not by being present in his subjects. So too Malchus, G-d's kingship, is a level of exaltation and withdrawal that shines into the world only as a "name." In Torah Ohr, Bereshis (5a), the Alter Rebbe explains "there is no king without a people" the same way: through contraction a separate "something" can exist, so that afterward it may be nullified to the "nothing."

5 וזהו יהללו את שם[37] ה' כי הוא צוה ונבראו כמו עד"מ מלך ב"ו [בשר ודם] שמלכותו היא שמו לבד אשר נקרא על מדינתו

And this is [the meaning of] "Let them praise the name of Havayah, for He commanded and they were created": like, by way of analogy, a king of flesh and blood, whose kingship is his name alone, which is called over his land,

> The verse "Let them praise the name of Havayah, for He commanded and they were created" ties creation to G-d's name. A human king's rule over his land is only his name, which is "called over" the country; he himself is not present in it.

אבל לא בבחי' התלבשות כח הפועל בנפעל[38] ממש והתלבשות כח הפועל בנפעל הוא למטה בע' [בשבעים] שרים שר של מים שר של כו'[39] שהם משמרי האופנים.[40]

but not in the manner of the actual enclothement of the power of the maker in what is made. And the enclothement of the power of the maker in what is made is below, in the seventy princes (the prince of water, the prince of, etc.), who are from the dregs of the Ofanim.

> G-d's word does not invest His own power inside the creatures the way a craftsman's power enters his work; that happens only far below, in the seventy angelic princes set over the forces of nature, such as "the prince of water," who come from the lowest level, "the dregs" (shmarim), of the Ofanim, a class of angels. In Torah Ohr, Megillas Esther (96c), the Alter Rebbe draws the same line: bara, "created," implies the power of the maker in the made and applies only to G-d's Names, while of His essence one can say only "He commanded and they were created."

6 ויש גבוה מעל גבוה שמקבלים ג"כ דרך עילה ועלול עד המלאכים שהם שכלים נבדלים.[41] שהם פני ארי' [אריה] פני שור[42] שבמרכבה.

And there are [beings] "higher than the high" that also receive by way of cause and effect, up to the angels, which are separate intellects: these are the face of the lion [and] the face of the ox in the Chariot.

> Above the princes are higher beings that also receive their existence by cause and effect, up to the angels that philosophers call "separate intellects," minds without bodies. These are the "face of the lion" and the "face of the ox" in the prophet Ezekiel's vision of the Chariot.

אבל החיות של פני שור פני ארי' [אריה] הוא יש מאין ממש. דהיינו שהמשכת החיות אשר להם הוא בבחי' אין והארה בעלמא שהוא בחי' שם בלבד ומזה נעשה גילוי היש.

But the life-force of the face of the ox [and] the face of the lion is truly something from nothing. That is, the drawing down of the life-force that they have is in the mode of "nothing" and a mere glimmer, which is the level of a name alone; and from this the revelation of the "something" comes about.

> Yet although these angels receive through cause and effect, their life-force itself comes truly "something from nothing." It is drawn from a level that is "nothing," a mere glimmer, only a "name," and from it the existence of the "something" is revealed.

אך תכלית בריאת יש מאין הוא כדי להיות היש בטל לאין ונגלה כבוד[43,44] ה' למטה כמו למעלה.[45]

However, the purpose of creating something from nothing is so that the "something" be nullified to the "nothing," and "the glory of Havayah be revealed" below as above.

> The goal of creating a "something" is that it should become nullified to the "nothing" that is its source. Then G-d's glory will be revealed in the lower worlds just as it is above.

SECTION 3 • ¶7–10

Havayah above Elokim

7 וכמו שיהיה לעי"ל [לעתיד לבוא] כי עין בעין יראו[46] כו' וזה תלוי בעבודתנו כל ימינו היום לעשותם.[47] וכל ישראל יש להם חלק לעוה"ב [לעולם הבא].

As it will be in the Time to Come: "For they shall see eye to eye," etc. And this depends on our service all our days, "today, to do them." And "all Israel have a share in the World to Come."

> In the Time to Come, G-d's presence will be seen openly, "eye to eye." That revelation depends on our divine service now, for "today" is the time "to do them"; and since every Jew has a share in the World to Come, each one has a part in bringing it about.

וצריך כ"א [כל אחד / כל אחת] להמשיך בחלקו[48] גילוי זה להיות בטול היש והוא מחמת ההתבוננות בגדולת א"ס ב"ה שאתה הוא קודם שנבה"ע [שנברא העולם] ואתה הוא כו'

And each one must draw this revelation into his share, so that there be the nullification of the "something." This comes from contemplating the greatness of the Infinite One (Ein Sof), blessed be He: that "You are He before the world was created, and You are He," etc.,

> Each person must draw this revelation into his own "share," bringing his own "something" to self-nullification. This comes from contemplating G-d's greatness, as in the prayer "You are He before the world was created, and You are He since the world was created." Or HaTorah, quoted in the Kehot note, explains that the World to Come is called "land" ("they shall inherit the land forever"), so drawing into one's share means cultivating that land.

בלי שום שינוי כי אני[49] הויי לא שניתי שאין העולם מעלים לפניו ית' וכחשיכה כאורה[50] שאין ההעלם וההסתר אלא לעיני בשר שלנו.

without any change, for "I, Havayah, have not changed"; for the world does not conceal before Him, may He be blessed, and "darkness is as light," for the concealment and hiding exist only for our eyes of flesh.

> Creation brought about no change in G-d: "I, Havayah, have not changed." The world hides nothing from Him, and "darkness is as light" to Him; concealment exists only for human eyes.

אבל קמיה כולא כלא חשיב[51] ממש ומעלה ומטה שוין לפניו שנמצא למטה כמו למעלה ממש.

But "before Him all is considered as nothing," truly, and above and below are equal before Him, so that He is present below exactly as above.

> From G-d's side everything is as nothing, so above and below are equal before Him. He is present in the lowest world exactly as in the highest.

8 וא"כ גם בחי' היש בטל אליו יתי'. וזהו כי גדול ה' ואדונינו מכל אלקים.

If so, the level of the "something" too is nullified to Him, may He be blessed. And this is [the meaning of] "For great is Havayah, and our L-rd is above all Elokim."

> If everything is as nothing before G-d, then even the "something" of the world is nullified to Him. The verse says that Havayah is great "above all Elokim," and the maamar now explains what these "Elokim" are.

ופי' מכל אלקים[52] הם ק"ך צירופי אלקים המעלימים ומסתירים אור ה' וקדושתו לבלתי יתגלה אוא"ס [אור אין סוף] ב"ה כמו שהוא שלא יתבטלו העולמות במציאות.

And the meaning of "above all Elokim": these are the 120 combinations of Elokim, which conceal and hide the light of Havayah and His holiness, so that the Infinite Light (Or Ein Sof), blessed be He, should not be revealed as it is, so that the worlds would not be nullified in their existence;

> Kabbalah speaks of 120 combinations (permutations of the letters) of the Name Elokim, the Name of concealment. They hide the light of Havayah so that the Infinite Light is not revealed as it is; otherwise the worlds would be swallowed up in it and cease to exist.

אלא שיהא נראה העולם ליש ודבר נפרד. אבל אור הוי' הוא גדול על כולם ומושל על כולם להיות היש בטל.

but rather that the world appear as a "something" and a separate entity. But the light of Havayah is greater than them all and rules over them all, so that the "something" is nullified.

> Their purpose is to let the world appear as an independent "something." But the light of Havayah is greater than all of them and rules over them, so that in truth the "something" remains nullified.

(וזהו כי אני ידעתי כי גדול[53] כו'. אני זו כנס"י [כנסת ישראל]. אבל העכו"ם [העובדי כוכבים ומזלות] אומרים עזב הוי' את הארץ.[54] ופרעה אמר לא ידעתי את[55] הוי' כו'. ולכן נאמר ביתרו אחר שנתגייר[56,57] עתה ידעתי כי גדול[58] הוי' כו')

(And this is [the meaning of] "For I know that [Havayah] is great," etc. "I": this is the Community of Israel. But the idolaters say, "Havayah has forsaken the land"; and Pharaoh said, "I do not know Havayah," etc. Therefore it is said of Yisro, after he converted, "Now I know that Havayah is great," etc.)

> The parenthesis contrasts those who recognize this with those who do not. The Community of Israel says "I know that Havayah is great," while idolaters say G-d has forsaken the land and Pharaoh said he did not know Havayah; Yisro, once he had converted, could say "Now I know that Havayah is great."

והיינו לפי שכל אשר חפץ[59] הוי' נמשך ועשה גם בשמים ובארץ שכולם יש להם ציור ותמונה מבחי' חפץ ורצון הוי' שלא בא לידי גילוי בדבור ומאמר שהוא הפועל הישות.

That is, because "whatever Havayah desired" is drawn down, and He "has done" [it] also "in the heavens and on the earth": for all of them have shape and figure from the level of the desire and will of Havayah, which did not come into revelation in speech and utterance, which is what brings about yeshus (being a "something").

> This is because G-d's desire reaches into heaven and earth: every shape and figure in them comes from the desire and will of Havayah, which was never expressed in speech. Speech produces the separate "something," but the form of everything comes from a higher level, which keeps it nullified.

9 וזהו ענין שיתף מדה"ר [מדות הרחמים].[60] שבכל מע"ב [מעשה בראשית] כתיב ויאמר אלקים ואח"כ שיתף מדה"ר [מדות הרחמים] דכתיב ביום עשות[61] ה' אלקים כו'.

And this is the meaning of "He associated the attribute of mercy": for throughout the work of creation it is written, "And Elokim said," and afterward He associated the attribute of mercy, as it is written, "On the day that Havayah Elokim made," etc.

> "He associated the attribute of mercy" refers to a teaching of the Sages: the world was first to be created with the attribute of judgment, and mercy was then joined to it. In the account of the six days only the Name Elokim appears ("And Elokim said"); afterward the Torah says "On the day that Havayah Elokim made," adding Havayah, the Name of mercy.

וזהו למה יאמרו הגוים איה נא אלהיהם[62] שבחי' אלקות הוא בבחי' איה דהיינו בבחי' הסתלקות לפי שאומרים עזב הוי"ה את הארץ

And this is [the meaning of] "Why should the nations say, 'Where, now, is their G-d?'": that G-dliness is in the state of "where," that is, in a state of withdrawal, because they say, "Havayah has forsaken the land,"

> The verse "Why should the nations say, 'Where, now, is their G-d?'" expresses the view that G-dliness has withdrawn and is "where?", absent from the world. Those who hold it say, in Ezekiel's words, that Havayah has forsaken the land.

ואין העולם מתנהג אלא בבחי' אלקים שהוא שם הצמצום והסתלקות להיות העולם יש ודבר נפרד אבל באמת כל אשר חפץ הוי"ה עשה.[63]

and [that] the world is conducted only through the level of Elokim, which is the Name of tzimtzum (contraction) and withdrawal, so that the world be a "something" and a separate entity. But in truth, "whatever Havayah desired, He has done."

> In that view the world is run only by the Name Elokim, the Name of tzimtzum, contraction and withdrawal, which lets the world exist as a separate "something." But the truth is that "whatever Havayah desired, He has done": Havayah is present and active in the world as well, and the psalm itself answers the nations in nearly these words.

10 ועל ענין זה מדבר כל המזמור שלמעלה מזה הים ראה וינוס[64] כו'. ההופכי הצור[65] כו'.

And the whole psalm before this one speaks of this matter: "The sea saw and fled," etc.; "Who turns the rock," etc.

> The psalm just before this one, Psalm 114, speaks of the same theme: at the Exodus "the sea saw and fled," and G-d "turns the rock into a pool of water." In both, the natural order gave way.

שמספר בשבח מעלת שם הוי"ה המושל על שם אלקי' ומשנה הטבע מצור החלמיש שהוא מיסוד האש וממנו מוציא מים

For it tells the praise of the superiority of the Name Havayah, which rules over the Name Elokim and changes nature: [as with] the flint rock, which is of the element of fire, and from it He brings forth water.

> That psalm praises the Name Havayah, which rules over Elokim and can change nature: from flint, which belongs to the element of fire, it brings out water.

והיינו לפי ששם אלקים שהוא הצמצום ומעלים להיות בבחי' יש ע"פ הטבע המוטבע בכל דבר לפי מזגו ותכונתו הוא בטל לגבי שם הוי"ה המושל עליו שהוא ענין גילוי אוא"ס [אור אין סוף] ב"ה שכשמו כן הוא. ולכן גם הים ראה וינוס כו':

That is, because the Name Elokim, which is the tzimtzum (contraction) and conceals, so that [things] are in a state of "something" according to the nature implanted in each thing, according to its composition and character, is nullified before the Name Havayah, which rules over it, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, for as His Name is, so is He. Therefore also "the sea saw and fled," etc.

> This is possible because Elokim, the contraction that conceals and lets each thing exist as a "something" with a fixed nature according to its make-up and properties, is nullified before Havayah, the revelation of the Infinite Light, which is just what its Name says. So when Havayah is revealed, even the sea flees.

SECTION 4 · ¶11–16

Turning bitter into sweet

11 והנה כאשר יתבונן וישכיל כל זה האדם. אזי תכלה ותכסוף נפשו ליבטל אליו יתי עד שתחפץ להתפשט מתענוגי עוה"ז ולהפך לבו לגמרי ולדבקה בו וכמ"ש מי לי בשמים[66] כו'.

Now, when a person contemplates and comprehends all this, then his soul will pine and yearn to be nullified to Him, may He be blessed, until it desires to strip itself of the pleasures of this world, and to turn his heart over completely, and to cleave to Him, as it is written, "Whom have I in heaven," etc.

> Contemplating all this, that the world is as nothing before G-d and that His glory is meant to be revealed below, makes the soul long to be nullified to Him. It then wants to shed the pleasures of this world and turn its heart wholly toward G-d, as the psalmist says, "Whom have I in heaven? And besides You I desire nothing on earth."

ובזוהר אמרו מאן דלא טעים מרירו למיתקו[67] ומהפך חשוכא לנהורא[68] לית ליה חולקא הכא שצריך להפוך טעם מרירו למיתקא.

And in the Zohar they said: "Whoever does not taste bitter [turned] to sweet, and turn darkness into light, has no share here." For one must turn the taste of the bitter into sweetness.

> The Zohar says that a person has no share "here" unless he turns bitter into sweet and darkness into light. The maamar takes this as the task: to transform the taste of what is bitter into sweetness. Or HaTorah, in the Kehot note, points to the maamar Vayechal Moshe, which explains that tasting bitter as sweet is a higher level than turning darkness into light.

12 ומרירו הן תאוות עוה"ז ותענוגים שמושפעים מהיכלות הקליפות. שאין לך דבר למטה שאין לו היכל למעלה כנגדו שממנו בא תוצאת הדבר ההוא והשפעתו.

And "bitter" means the desires of this world and the pleasures that flow from the chambers (heichalos) of the kelipos (husks). For there is nothing below that does not have a chamber above corresponding to it, from which that thing comes forth and receives its flow.

> The "bitter" is the desires and pleasures of this world. They flow from the "chambers" (heichalos) of the kelipos, the forces that conceal holiness, because everything below has a corresponding chamber above from which it emerges and draws its flow.

וכל תענוגי עוה"ז אפי' דבר קל ואפי' [אפילו] [ואפילו] המסלסל בשערו הנה החיות ההוא נמשך מהיכלות הטומאה.

And all the pleasures of this world, even a trivial thing, even one who curls his hair: that life-force is drawn from the chambers of impurity.

> Even the slightest worldly pleasure, even a man's fussing over his hair, draws its life-force from the chambers of impurity. This prepares the example of Yosef that follows.

13 ולכן נענש יוסף בשבתו בבית האסורים י"ב שנה על שהיה מסלסל בשערו[69] כדאיתא בגמרא[70] ע"פ ויהי יוסף יפה תואר ויפה מראה[71,72] מיד ותשא אשת אדוניו[73] כו'.

Therefore Yosef was punished by sitting in prison twelve years, because he curled his hair, as is stated in the Gemara on the verse "And Yosef was handsome of form and handsome of appearance": immediately, "his master's wife cast [her eyes]," etc.

> The text says this is "in the Gemara"; the sources the Kehot note gives are the Midrash, Bereshit Rabbah 87:3 and Tanchuma, Vayeshev 8, which tie Yosef's attention to his looks in his master's house to what followed at once: "his master's wife cast her eyes" on him. For curling his hair he was punished with twelve years in prison, since even this small pleasure drew from the realm of impurity.

וצריך להפוך לבו לטעום ממש למיתקא טעמו וראו[74] כי טוב ה'. אז תתענג על הוי"ה.[75]

And one must turn his heart over, to truly taste sweetness: "Taste and see that Havayah is good." "Then you will delight in Havayah."

> So one must turn his heart around and truly taste sweetness in G-d: "Taste and see that Havayah is good," where the verse's "taste" answers the Zohar's tasting of bitter as sweet. Then the promise is fulfilled: "Then you will delight in Havayah."

14 וזה הי' [היה] ענין הקרבנות שנהפך חלב מנפש בהמה ועולה ונכלל באש שלמעלה אשר תאכל על המזבח להיות אשה ריח ניחוח לה'. וכמו"כ [וכמו כן] תהיה התפלה שהיא במקום הקרבנות[76,77] להלהיב נפשו באש שלמעלה ולהתענג על הוי"ה.

And this was the meaning of the sacrifices: that the fat from an animal soul is transformed, and rises and is absorbed into the fire from above that consumes on the altar, to be "a fire-offering, a pleasing fragrance to Havayah." And so too shall prayer be, which is in place of the sacrifices: to set one's soul aflame with the fire from above and to delight in Havayah.

> In the Temple, the fat of an animal offering was consumed by the fire from above that rested on the altar, becoming "a pleasing fragrance to Havayah." The words "fat from an animal soul" (nefesh behemah) read both ways: the fat of the animal offered on the altar, and the animal soul in a person, whose desire for pleasure must likewise be transformed and raised up. Prayer, which takes the place of the sacrifices, does the same: it sets the soul aflame with that fire from above, so that its delight is in G-d.

15 וענין אתהפכא חשוכא לנהורא. הוא שחשך הגשמי של עוה"ז מעשה שמים וארץ שנראים ליש ודבר גשמי יתהפך לנהורא להיות בו גילוי אוא"ס [אור אין סוף] ב"ה להיות היש בטל אליו יתי ונגלה כבוד[78] ה' למטה כמו למעלה.

And the meaning of "darkness turned into light" is that the physical darkness of this world, the work of heaven and earth, which appear as a "something" and a physical thing, be turned into light, so that there be in it a revelation of the Infinite Light (Or Ein Sof), blessed be He, so that the "something" be nullified to Him, may He be blessed, and "the glory of Havayah be revealed" below as above.

> "Turning darkness into light" means that the physical world, which looks like a solid, independent "something," should itself become a place where the Infinite Light is revealed; then its "something" is nullified to G-d, and His glory is revealed below as above. In Likkutei Torah, Va'eschanan (2a), cited in the Kehot note on paragraph 11, the Alter Rebbe explains that this is why man was created: this world is doubly dark, and the soul, "the lamp of Havayah," is sent to light it up and turn its darkness into light.

16 והיינו שע"י בחי' טעים מרירו למיתקא שהוא ממטה למעלה להפוך לבו ותאוות עוה"ז לדבקה בו יתי בתשוקה וצמאון כו'

That is, through the level of "tasting bitter [turned] to sweet," which is from below to above, turning one's heart and the desires of this world to cleave to Him, may He be blessed, with longing and thirst, etc.,

> "Tasting bitter as sweet" is a movement from below upward: a person turns his heart and his worldly desires toward cleaving to G-d, with longing and thirst.

יאיר אור ה' מלמעלמ"ט [מלמעלה למטה] במקום החשך של העוה"ז שלא יהיה העולם מעלים אור ה' וקדושתו

the light of G-d will shine from above to below in the place of the darkness of this world, so that the world will not conceal the light of G-d and His holiness.

> In response, G-d's light shines from above to below into the darkness of this world. The world then no longer conceals G-d's light and holiness.

וזהו ג"כ ענין נר מצוה ותורה אור[79] נר מצוה היא בחי' העלאי' [העלאת / העלאה] מלמטלמ"ע [מלמטה למעלה] ותורה אור היא בחי' ההמשכה מלמעלמ"ט [מלמעלה למטה] וע"י בחי' נר מצוה בא אור התורה:

And this is also the meaning of "a mitzvah is a lamp, and the Torah is light": "a mitzvah is a lamp" is the level of ascent from below to above, and "the Torah is light" is the level of drawing down from above to below; and through the level of "a mitzvah is a lamp," the light of the Torah comes.

The verse "A mitzvah is a lamp, and the Torah is light" describes the same pair. The mitzvah, the lamp, is the ascent from below; the Torah, the light, is the drawing down from above; and the light of the Torah comes only through the lamp of the mitzvah.

SECTION 5 · ¶17–23

The root of the letters

17 וביאור הדבר. הנה צ"ל ענין אותיות מה ענינם.[80] כי הנה האותיות נחלקות במבטא ע"י[81] ה' מוצאות הפה. אחה"ע מהגרון כו'.

The explanation of the matter: now, it must be explained what letters are. For the letters are divided in pronunciation by the five organs of articulation of the mouth: Alef, Ches, Hei, Ayin from the throat, etc.

To explain how the mitzvah brings the Torah's light, the maamar turns to the nature of letters. As Sefer Yetzirah (the ancient book on the letters and creation) teaches, the letters are formed by five parts of the mouth; Alef, Ches, Hei and Ayin, for example, come from the throat. Or HaTorah, quoted in the Kehot note, explains why the maamar turns to letters here: it said above that the world was created through the letters of speech, which make the "something" a separate thing, so it now shows that the letters' root is very high and that they were only lowered to become a garment.

והנה אין המוצאות כלי המבטא דומים לכנור[82] שהוא כלי הנגון שבנגן המנגן עליו מוציא קול שהקול ההוא בא מן תנועת הכנור שמוציא את הקול.

Now, the organs of articulation, the instruments of speech, are not like a lyre, which is an instrument of melody: when the musician plays on it, it produces a sound, and that sound comes from the movement of the lyre, which produces the sound.

One might think that the organs of speech make the letters the way a lyre makes music. In an instrument, the sound really is produced by the movement of the instrument itself.

משא"כ האותיות אינן באות מחמת תנועות כלי המבטא שהן ה' מוצאות הפה שהרי מאליהן ומעצמן יוצאות[83] תנועות האותיות בלי שום הכנה וכוונה מכוונת באדם להניע הלשון לאותיות דטלנ"ת. או השפתים לאותיות בומ"ף.

This is not so with the letters: they do not come about because of the movements of the instruments of speech, which are the five organs of articulation of the mouth. For the movements of the letters come out by themselves and of their own accord, without any preparation or deliberate intention in a person to move the tongue for the letters Dalet, Tes, Lamed, Nun, Tav, or the lips for the letters Beis, Vav, Mem, Pei.

> Letters are different: a speaker does not plan to move his tongue for Dalet or his lips for Beis. The letters come out on their own.

אלא אדרבה האותיות מניעות את הלשון לאותיות דטלנ"ת והשפתים לאותיות בומ"ף והאותיות מצד עצמן הן מושרשות בנפש עצמה.

On the contrary, the letters move the tongue for the letters Dalet, Tes, Lamed, Nun, Tav, and the lips for the letters Beis, Vav, Mem, Pei; and the letters, in themselves, are rooted in the soul itself.

> On the contrary, the letters move the tongue and the lips. The letters themselves are rooted in the soul.

18 והנפש היא המוציאה אותן מההעלם אל הגילוי מתחלה באותיות המחשבה ואח"כ באותיות הדבור. וז"ש [וזהו שכתוב] ויהי האדם לנפש חיה.[84]

And it is the soul that brings them out from concealment into revelation, first in the letters of thought and afterward in the letters of speech. And this is what is written, "And man became a living soul (nefesh chayah)."

> The soul brings the letters from concealment into revelation, first as letters of thought and then as letters of speech. The verse "And man became a living soul" is read as referring to this.

ות"א [ותרגום אונקלוס] לרוח ממללא[85,86] שבחינת האותיות הן בבחי' חיה. כי יש באדם נפש רוח נשמה חיה. נפש הוא בחי' אותיות מחשבה ודבור.

And Targum Onkelos [renders it] "a speaking spirit," for the letters are on the level of Chayah. For there are in man Nefesh, Ruach, Neshamah [and] Chayah. Nefesh is the level of the letters of thought and speech.

> Onkelos translates "a living soul" as "a speaking spirit," so speech is what makes man a "living" (chayah) soul, and the letters are rooted in the soul level called Chayah. Of the soul levels named here, Nefesh, Ruach, Neshamah and Chayah, the lowest, Nefesh, is the letters of thought and speech as they are expressed.

19 ורוח הוא הבל הלב שהוא קול כלול מאש רוח ומים כנודע ונשמה היא בחי' השגת השכל ונשמת שדי תבינם.[87]

And Ruach is the breath of the heart, which is voice, composed of fire, air and water, as is known. And Neshamah is the level of intellectual comprehension: "and the neshamah of Shaddai gives them understanding."

> Ruach is the breath of the heart, the voice, which combines fire, air and water. Neshamah is intellectual understanding, as in the verse in Job, "the neshamah of Shaddai gives them understanding."

וחיה היא בחי' חכמה דהיינו מקור החכמה שלמעלה מן ההשגה ושם הוא שרש האותיות אלא שקבען בפה[88, 89] ולא שבראן שם בפה

And Chayah is the level of Chochmah (wisdom), that is, the source of wisdom, which is above comprehension; and there is the root of the letters. Only, He "set them in the mouth," and not that He created them there in the mouth;

> Chayah corresponds to Chochmah, the source of insight that is above comprehension, and there the letters are rooted. Sefer Yetzirah says that G-d "set" the letters in the mouth; the maamar stresses that He set them there but did not create them there.

כי בריאותם והתהוותם בשרשם הוא למעלה בבחינת חיה ומשם נמשכו ונתחלקו לכ"ב אותיות לדבר בם איש ואיש כלשונו.

for their creation and coming into being, in their root, is above, on the level of Chayah; and from there they were drawn down and divided into twenty-two letters, for each and every man to speak with them according to his language.

> The letters are created at their root, in Chayah. From there they descend and divide into the twenty-two letters with which every person speaks in his own language.

20 ובזה יובן ענין מארז"ל [מאמר רבותינו זכרונם לברכה] שמט"ט [שמטטרון] קושר[90] קשרים לקונו מתפלותיהן של ישראל.

With this one will understand the saying of our Sages, of blessed memory, that Metatron ties knots for his Maker from the prayers of Israel.

> The Sages say that Metatron, a high angel whom the Zohar identifies with Chanoch, ties "knots" for his Maker out of Israel's prayers; the next paragraph, and the Kehot note's heading, speak of "crowns."

כי הנה המלאכים מעלים התפלות לפי שדבור האדם הוא גשמי[91] והמלאכים הם רוחני' [רוחניים] שהדבור שלהם הוא כמו מחשבה שלנו וע"י המלאך המקבל התפלה מזדככת התפלה מגשמיות לרוחניות ע"י המלאך ההוא.

For the angels raise up the prayers, because the speech of man is physical, while the angels are spiritual, their speech being like our thought; and through the angel who receives the prayer, the prayer is refined from physicality to spirituality, through that angel.

> The angels are the ones who carry prayers upward, because human speech is physical while angels are spiritual: their "speech" is like our thought. As a prayer passes through the angel who receives it, it is refined from physical to spiritual.

21 והנה גבוה מעל גבוה עד עולם העליון שבו משכן מט"ט [מטטרון] והוא קושר כתרים שלמעלה מן הראש ומוחין.

Now, [it goes] "higher than the high," up to the supernal world, in which is the dwelling place of Metatron; and he ties crowns, which are above the head and the intellect (mochin).

> Above the angels who receive prayers are ever higher levels, up to the world where Metatron dwells. He ties "crowns," which sit above the head, that is, at a level above the intellect.

וע"י זה ממשיך אותיות חדשות. כי הנה התפלה היא בקשת יה"ר [יהי רצון][92] שיתהווה בחינת רצון

And through this he draws down new letters. For prayer is a request, "Yehi ratzon" ("May there be will"), that a level of will come into being.

> Through this Metatron draws down new letters. Prayer is a request, "Yehi ratzon," literally "may there be will": it asks that a new will come into being.

שכמו שכבר נמשך רצה"ע [רצון העליון] בחכמה. הנה החכמה מחייבת ע"פ התורה אין יסורים בלא עון[93,94] שהעון גורם יסורים ח"ו [חס ושלום] אבל ע"י התפלה יה"ר [יהי רצון] נמשך רצה"ע [רצון העליון] שלמעלה מבחינת חכמה ושם הוא רחמים פשוטים ורבו פשעיך[95,96] כו'.

For, as the supernal will has already been drawn into Chochmah (wisdom), Chochmah dictates, according to the Torah, "There is no suffering without sin," for sin brings suffering, G-d forbid. But through prayer, "Yehi ratzon," the supernal will that is above the level of Chochmah is drawn down, and there, it is simple mercy, and "your transgressions are many," etc.

> As the supernal will is already expressed in Chochmah, the Torah's wisdom dictates that suffering follows sin. Prayer reaches the will above Chochmah, a level of simple mercy that is not bound by that reckoning, even when "your transgressions are many." Or HaTorah, quoted in the Kehot note, adds that this drawing down comes from the "Master of the will," above will itself, as the Alter Rebbe explains in Torah Ohr, Beshalach, on G-d's long patience.

22 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] כשישראל אומרים יהא שמו הגדול מבורך[97] כו' הקב"ה מנענע בראשו. פי' שמנענע וממשיך בראשו הוא רצה"ע [רצון העליון] ב"ה

And this is what our Sages, of blessed memory, said: when Israel say "May His great Name be blessed," etc., the Holy One, blessed be He, nods His head. That is, He moves and draws down His "head," which is the supernal will, blessed be He;

> The Talmud says that when Jews answer "May His great Name be blessed," the Holy One, blessed be He, nods His head. The maamar reads the "head" as the supernal will, which G-d "moves" and draws down in response; in Likkutei Torah, Shelach (48b), cited in the Kehot note, the Alter Rebbe explains at length that G-d's "head" is the supernal will and His nod is its drawing down below.

כי אותו מבקשים יהא שמו הגדול מבורך שיהא ברוך ונמשך שמו הגדול שלמעלה מבחינת השתלשלות שהוא גדול ומהולל מאד.

for that is what is being requested: "May His great Name be blessed," that His great Name, which is above the level of the chain of descending worlds (hishtalshelus), be blessed and drawn down, for it is "great and exceedingly praised."

> That is what the words request: that His great Name, which is above the whole chain of descending worlds, be "blessed," that is, drawn down. It is "great and exceedingly praised," beyond all the worlds.

23 והמשכת רצה"ע [רצון העליון] הזה הוא ע"י העלאת אותיות התפלה לשרשן ומקורן כתר העליון ע"י מט"ט [מטטרון]. והיינו לפי ששרש האותיות היא בכתר העליון למעלה מבחי' חכמה ומוחין אלא שראשית הגלוי היא בחכמה שא"א להשכיל ולהשיג כל דבר מושכל כי"א ע"י אותיות.

And the drawing down of this supernal will is through the raising of the letters of prayer to their root and source, the Supernal Keser (the Crown), through Metatron. That is, because the root of the letters is in the Supernal Keser, above the level of Chochmah (wisdom) and the intellect (mochin); only, the beginning of revelation is in Chochmah, for it is impossible to understand and grasp any intelligible thing except through letters.

> The supernal will is drawn down when the letters of prayer are raised, through Metatron, to their root in the Supernal Keser, the Crown above intellect. The letters are rooted in Keser, above Chochmah; yet revelation begins in Chochmah, since nothing can be understood except through letters.

אבל האותיות עצמן אינן בחי' שכל שאי"א לשכל המושג להשיג ענין מהות האותיות בעצמותם אלא שהן לבוש השכל

But the letters themselves are not on the level of intellect, for intellect that is grasped cannot grasp the essential nature of the letters in themselves; rather, they are a garment of the intellect.

> The letters themselves are not intellect: the mind cannot grasp what letters essentially are. They are a garment for the intellect.

והלבוש הזה הוא מבחי' חיצוניות עליון שירד ונתפשט למטה להלביש את השכל. ומשם יורד עוד להיות אותיות מחשבה ודבור:

And this garment is from the level of the supernal outer dimension (chitzoniyus), which descended and spread downward to clothe the intellect. And from there it descends further, to become letters of thought and speech.

> That garment comes from an outer dimension (chitzoniyus) of the supernal level that descended to clothe the intellect. From there the letters descend further and become the letters of thought and speech.

SECTION 6 • ¶24–30

The Torah, the parable of the Primordial One

24 והנה התורה נתלבשה באותיות ג"כ עד"ז שאותיות התורה שרשן למעלה מעלה מבחי' התורה. דאורייתא מחכמה נפקת[99, 98] והאותיות שרשן למעלה בבחי' כתר.[100]

Now, the Torah too was clothed in letters in this way: the letters of the Torah have their root far above the level of the Torah. For "the Torah issues from Chochmah (wisdom)," while the letters have their root above, on the level of Keser (the Crown).

> The Torah too is clothed in letters, and its letters are rooted far above the Torah's own level. The Zohar says the Torah "issues from Chochmah," divine wisdom, but its letters are rooted in Keser, the Crown above wisdom. In Likkutei Torah, Chukas, the Alter Rebbe refers to this maamar and explains the point: below, Chochmah is higher than the letters, but in their root the letters are higher, for, as the Ramaz writes, they come from the "air" (avira) above the wisdom of Keser.

ואותיות מלשון אתא[101] שהוא לשון המשכה. שהאותיות הן המשכות שבהן ועל ידן נמשך להיות התורה.[102]

And otiyos (letters) is from the word asa ("came"), which denotes drawing down; for the letters are drawings-down, in which and through which it is drawn down to become the Torah.

> The Hebrew word for letters, otiyos, is linked to asa, "came," the Aramaic word in "Morning comes" (Isaiah 21:12), a word of coming and drawing down; Maamarei Admur HaZaken (Inyanim), in the Kehot note, says that otiyos is itself a Targum (Aramaic) word. The letters are channels through which the light is drawn down to become the Torah.

25 והענין כי הנה כתיב כאשר יאמר משל הקדמוני[103] והוא התורה שהתורה נקראת בשם משל הקדמוני.[104, 105]

The explanation: it is written, "As the parable of the Primordial One says," and this is the Torah, for the Torah is called "the parable of the Primordial One."

> In the book of Shmuel, David quotes "the proverb of the ancients" (mashal hakadmoni). The maamar reads it as "the parable of the Primordial One," a name for the Torah, which is G-d's parable; so Rashi explains it (Makkos 10b), and in Torah Ohr, Megillas Esther (98b), the Alter Rebbe explains that "the Primordial One of the world" is the Infinite Light itself, beyond both the light that encompasses the worlds and the light that fills them.

וביאור הדבר ההוא כי הנה ענין המשל הוא להמשיל את הנמשל באופן שיובן מתוך המשל.

And the explanation of this: the nature of a parable is to represent the thing it illustrates (the nimshal) in a way that it will be understood from within the parable.

> A parable presents an idea, the nimshal, by means of something else, so that the idea can be understood from it.

והרי המשל הוא ענין אחר שאינו מהות הנמשל. אלא שהנמשל מובן מתוכו ע"י שדומה לו בצד מה.

Yet the parable is a different thing, which is not the essence of what it illustrates; only, what it illustrates is understood from within it, because it resembles it in some respect.

> The parable is never the idea itself; it only resembles it in some respect, and through that likeness the idea is grasped.

26 וז"ש [וזהו שכתוב] וביד הנביאים אדמה.[106] וחז"ל [וחכמינו זכרונם לברכה] המשילו מראה הנבואה לאספקלריא[107] שכמו שרואין באספקלריא הגם שנראית דמות הצורה בתמונתה ובצלמה ממש מ"מ אין זאת גוף הצורה עצמה ממש אלא דמותה ותמונתה.

And this is what is written, "And through the prophets I am likened." And our Sages, of blessed memory, compared prophetic vision to a mirror (aspaklaria): just as one sees in a mirror, although the likeness of the form appears in its very shape and image, nevertheless this is not the actual body of the form itself, but only its likeness and its image;

> Hosea says that G-d is "likened" (adameh, from the same root as demus, "likeness") through the prophets, and the Sages compare prophetic vision to looking in a mirror (aspaklaria). In a mirror one sees a faithful likeness of a form, but only its likeness and image, not the form itself.

כך כל השגת הנביאים באלקותו ית' אין זה אלא בחי' דמות ודמיון.

so too, all the prophets' apprehension of His G-dliness, may He be blessed, is only on the level of likeness and resemblance.

> So too, everything the prophets grasped of G-d was a likeness and an image, not His essence.

27 והיינו כמו בחי' משל שממנו מובן הנמשל. אבל באלקותו ית' ממש כתיב כי לא יראני[108] כו' וכמשארז"ל [וכמו שאמרו רבותינו זכרונם לברכה].[109, 110]

That is, like a parable, from which the thing it illustrates is understood. But regarding His actual G-dliness, may He be blessed, it is written, "For [man] shall not see Me," etc., and as our Sages, of blessed memory, said.

> Prophecy grasps G-d the way a parable conveys its idea. G-d Himself cannot be seen, as the verse says, "For man shall not see Me and live," and as the Sages taught (Bamidbar Rabbah, end of Naso): even the holy Chayos that carry the Throne do not see the Glory.

וז"ש [וזהו שכתוב] בשלמה וידבר שלשת אלפים משל[111] על כל דבר מד"ת [מדברי תורה][112] כו' דהיינו שאמר על כל דבר מד"ת [מדברי תורה] רוחניות הענין

And this is what is written of Shlomo, "And he spoke three thousand parables," on every single matter of the words of Torah, etc. That is, on every single matter of the words of Torah he told its spiritual meaning.

> Of King Shlomo it is written that "he spoke three thousand parables," and the Talmud says he gave them on every matter of the Torah. The maamar explains that for each matter he told its spiritual meaning.

כמו מצות קרבנות מן הבהמה. ומקריבים חלב ודם ע"ג [על גבי] המזבח בכהן ובגדי כהונה והיה אומר ענין הקרבנות ברוחניות ומהו נקרא חלב ודם ברוחניות ומהו כהן ומהו בגדי כהונה.

For example, the mitzvah of sacrifices from animals, [in which] fat and blood are offered upon the altar, through a kohen and the priestly garments: he would explain the matter of the sacrifices in spiritual terms, what is called fat and blood in spirituality, and what is a kohen, and what are the priestly garments.

> For example, in the laws of animal sacrifices, with the fat and blood offered on the altar by a kohen in the priestly garments, he explained what fat and blood mean spiritually, and what the kohen and the priestly garments are. Each physical law is a parable for a spiritual reality.

28 והנה גבוה מעל גבוה כמה מדרגות רוחניות זו למעלה מזו. והשיג שלמה בחכמתו שלשת אלפים משל.[113] דהיינו שלשת אלפים מדרגות[114] זו למעלה מזו.

Now, [there are,] "higher than the high," many spiritual levels, one above the other. And Shlomo, in his wisdom, grasped three thousand parables, that is, three thousand levels, one above the other.

> There are many spiritual levels, one above another, and Shlomo's wisdom reached three thousand of them: the "three thousand parables" are three thousand levels. In Torah Ohr, Megillas Esther (122b), cited in the Kehot note, the Alter Rebbe explains why: for the Torah's supernal wisdom to come down to a lower world it must be clothed in a parable, and then in a parable of that parable, and so on, down to three thousand.

וכולם אינן רק[115] בחינת משל לגבי בחינת אלקות ממש השורה ומתלבש בתורה.

And all of them are only on the level of a parable relative to the level of actual G-dliness, which rests and is clothed in the Torah.

> Yet all of these levels are only parables in relation to the actual G-dliness that rests within the Torah and is clothed in it.

29 והנה שלמה לא השיג אלא שלשת אלפים משל. אבל באמת כך הוא עד רום המעלות לאין קץ שכולם אינן רק בחינת משל לקדמונו של עולם. דהיינו אור א"ס ב"ה ממש שלמעלה מעלה מבחי' וגדר השתלשלות

Now, Shlomo grasped only three thousand parables. But in truth, it is so up to the highest heights, without end: all of them are only on the level of a parable of the Primordial One of the world, that is, the Infinite Light (Or Ein Sof), blessed be He, itself, which is far above the level and bounds of the chain of descending worlds (hishtalshelus).

> Shlomo grasped three thousand levels, but in truth the series goes on without end. Every level, however high, is only a parable in relation to "the Primordial One of the world," the Infinite Light itself, beyond the whole chain of worlds.

לא בבחי' ממלא ולא בבחינת סובב רק שהתורה נמשכה משם ע"י בחינת אותיות והמשכות.

[It is] neither on the level of the light that fills all worlds (memalei kol almin) nor on the level of the light that encompasses all worlds (sovev kol almin). Only, the Torah was drawn down from there by way of letters and drawings-down.

> That Light is beyond both the light that fills the worlds and the light that encompasses them, since both still relate to worlds. Yet the Torah was drawn down from there by means of letters and channels.

30 וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] דוד הע"ה [העליו השלום] היה מחבר[116] תורה של מעלה בהקב"ה.[117] דהיינו שהמשיך אותיות התורה מאוא"ס [מאור אין סוף] ב"ה ממש.

Of this our Sages, of blessed memory, said: King David, peace be upon him, would join the Torah above with the Holy One, blessed be He. That is, he drew down the letters of the Torah from the Infinite Light (Or Ein Sof), blessed be He, itself.

> Sefer HaBahir, an early Kabbalistic work, says that King David, through his constant study, "would join the Torah above" with the Holy One, blessed be He. The maamar explains that he drew the letters of the Torah down from the Infinite Light itself; in Likkutei Torah, Shelach (51a), where the Alter Rebbe quotes the same saying, he explains that the Torah above is also made of drawings-down, but of an entirely different kind.

ועז"נ [ועל זה נאמר] אשר יעשה אתם האדם[118] כו'. לעשות אותם. שעשיית התורה היא ע"י האדם. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] מעלה אני[119] עליכם כאלו עשאוני.[120]

And of this it is said, "which man shall do," etc.: "to make them," for the making of the Torah is through man. And as our Sages, of blessed memory, said, "I account it to you as though you had made Me."

> The verse "which man shall do" is read as "make": the Torah is "made" by man. As the Sages said, G-d regards those who keep it "as though you had made Me."

וזהו ותורה אור[121] שהתורה מאירה אוא"ס [אור אין סוף] ב"ה ממש. אך אין אור התורה עולה בשם אור אלא ע"י נר מצוה:

And this is [the meaning of] "and the Torah is light": the Torah radiates the Infinite Light, blessed be He, itself. But the light of the Torah is called by the name "light" only through "a mitzvah is a lamp."

> This is why the Torah is called "light": it radiates the Infinite Light itself. But the Torah's light earns the name "light" only through "a mitzvah is a lamp."

SECTION 7 · ¶31–35

Air, the source of light

31 והענין שהארת אור הנר הוא ע"י שיש אויר סביב האור.[122] משא"כ בלא אויר יכבה ולא יאיר כלל.

The explanation: the shining of the lamp's light comes about through there being air around the light; whereas without air it would go out and not shine at all.

> A flame shines only when there is air around it; without air it goes out. In Likkutei Torah, Chukas (65d), cited in the Kehot note, the Alter Rebbe uses the same image: in a house a lamp is enough, but in a cellar, where the air is thick, a great light is needed, and a small flame may go out.

ולכן אין כופין כלי ע"ג [על גבי] הנר בשבת[123] שלא יכבה שמחמת כפיית הכלי מונע האויר שסביב האור.

Therefore one does not overturn a vessel over a lamp on Shabbos, lest it go out, for by overturning the vessel one blocks the air that is around the light.

> For this reason, on Shabbos, one does not overturn a vessel over a lamp: it would cut off the air and put out the flame.

32 והיינו כי האויר גורם להיות הארת אור הנר לפי שאויר הוא אותיות אור[124] י' שהאויר הוא מקור האור.[125]

That is, the air brings about the shining of the lamp's light because avir (air) is the letters of or (light) [and] yud, the air being the source of the light.

> Air lets the flame shine because the word avir (air) is spelled with the letters of or (light) plus a yud: avir is the source of light. The maamar Yonasi 5640, quoted in the Kehot note, explains that avir is the root of the yud, and the yud is light in concealment that later comes into revelation.

כי היו"ד שבהעלם אותיות אויר הוא העלם האור ובו ועל ידו נמשך ויוצא האור מההעלם אל הגילוי.

For the yud that is hidden within the letters of avir is the concealment of the light; and in it and through it the light is drawn and goes out from concealment into revelation.

> The yud hidden within avir is light in concealment. Through that yud the light comes out of hiding into revelation. In Likkutei Torah, Pinchas (77a), the Alter Rebbe refers back to this explanation: avir, or with a yud, is the source of the letters of the Torah.

33 והיינו כמו בחינת אותיות שלמעלה מהתורה ושם הוא שרש ומקור המצות שהן מושרשות ברצה"ע [ברצון העליון] ב"ה שלמעלה מהחכמה בחי' דאורייתא מחכמה נפקת.

And this is like the level of the letters that are above the Torah; and there is the root and source of the mitzvos, which are rooted in the supernal will, blessed be He, which is above Chochmah (wisdom), the level of "the Torah issues from Chochmah."

> This is like the letters that are above the Torah. There the mitzvos are rooted: in the supernal will, which is above Chochmah, the level from which the Torah issues.

ולכן בעשיית המצות שהן בבחינת העלאה מלמטה למעלה למקורן ושרשן בחי' אוי"ר [אויר] אור י' גורם להאיר אור התורה[126]

Therefore the doing of the mitzvos, which are an ascent from below to above, to their source and root, the level of avir, or [and] yud, causes the light of the Torah to shine,

> Doing the mitzvos raises them from below to their root, the level called avir, or with a yud. Just as air lets a flame shine, the mitzvos cause the light of the Torah to shine.

כי כל המצות נק' בשם צדקה.[127] כמ"ש וצדקה תהיה לנו כי נשמור לעשות את כל המצוה הזאת כו'.[128]

for all the mitzvos are called by the name tzedakah, as it is written, "And it will be tzedakah for us, if we take care to do all this mitzvah," etc.

> All the mitzvos are called tzedakah (righteousness, and also charity), as the verse says, "And it will be tzedakah for us, if we take care to do all this mitzvah." In Likkutei Torah, Re'eh (23c), cited in the Kehot note, the Alter Rebbe explains that tzedakah is the general expression of all the mitzvos, which guard and sustain the Torah's light.

34 וצדקה לדלים ואביונים היא המשכה והשפעה להחיות רוח שפלים.[129]

And tzedakah to the poor and destitute is a drawing down and bestowal "to revive the spirit of the lowly."

> Charity to the poor gives them sustenance and, in Isaiah's words, revives "the spirit of the lowly."

וכך מעוררים למעלה בחי' המשכות להחיות רוח שפלים דקמיה כולא כלא חשיב[130] והכל נק' שפלים ודלים אצלו ית'. וההמשכות וההשפעות הן הן אור התורה. כי אור ושפע הכל א'.

And in this way, above, one arouses the level of drawings-down "to revive the spirit of the lowly," for "before Him all is considered as nothing," and all are called lowly and poor in relation to Him, may He be blessed. And these drawings-down and bestowals are themselves the light of the Torah, for light and flow are all one.

> In the same way, our tzedakah below arouses a flow from above to revive the lowly, for before G-d everything is as nothing, and all creatures are "lowly and poor" in relation to Him. The flow He bestows is itself the light of the Torah, since light and flow are one.

35 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה[131] אפילו תורה אין לו רק צ"ל תורה וגמ"ח [וגמילות חסדים]

And this is what our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,' does not have even Torah." Rather, there must be Torah and deeds of kindness (gemilus chasadim),

> The Talmud says that whoever claims to have only Torah does not have even Torah. One needs Torah together with acts of kindness (gemilus chasadim).

כי בלא גמ"ח [גמילות חסדים] זו צדקה אין אור התורה מאיר לו.

for without deeds of kindness, which is tzedakah, the light of the Torah does not shine for him.

> Without kindness, which is tzedakah, the light of the Torah does not shine for a person.

וזהו אפי' [אפילו] תורה אין לו. פי' שאין התורה שייכה ומתייחסת אליו רק התורה היא בחי' אותיות הנ"ל.

And this is [the meaning of] "does not have even Torah": that is, the Torah does not belong and relate to him; rather, the Torah is the level of the letters mentioned above.

> This is the meaning of "does not have even Torah": such a person's Torah does not truly belong to him; it stays at the level of the letters described above.

וזהו אמשיך רוח ואייתי רוח.[132] פי' רוח היינו בחינת אוי"ר [אויר] הנ"ל ומתחלה אמשיך מקור בחי' אותיות. ואח"כ אייתי וממשיך המשכת אור א"ס ב"ה בחכמה ראשית גילוי האותיות להיות התורה אור:

And this is [the meaning of] "it draws spirit and brings spirit." That is, "spirit" (ruach) is the level of avir mentioned above: first "it draws" the source, the level of letters; and afterward "it brings," drawing down the drawing down of the Infinite Light (Or Ein Sof), blessed be He, into Chochmah (wisdom), the beginning of the revelation of the letters, so that the Torah be light.

> This is what the Zohar means by "it draws spirit and brings spirit." "Spirit" (ruach, which also means wind or air) is the avir described above: first the ascent "draws" the source of the letters; then it "brings," drawing the Infinite Light down into Chochmah, where the letters first appear, so that the Torah becomes light.

SECTION 8 · ¶36–39

Mezuzah on the right, Chanukah lamp on the left

36 ובזה יובן ענין מזוזה מימין ונר חנוכה משמאל כי מזוזה היא בחי' העלאה ממטה למעלה כמו בחי' המצות.

With this, the matter of "the mezuzah on the right and the Chanukah lamp on the left" will be understood. For the mezuzah is the level of ascent from below to above, like the level of the mitzvos.

> This explains why the mezuzah is on the right and the Chanukah lamp on the left. The mezuzah, like all the mitzvos, is an ascent from below to above. Sefer HaMaamarim 5635, quoted in the Kehot note, sums up this maamar this way: the mezuzah raises the letters to their root, the avir, and through it the light of the Torah, the Chanukah lamp, is drawn down.

וענין המזוזה הוא שכותבין פ' שמע והיה אם שמוע שכתוב שם אחד ואהבת בכל לבבך ובכל נפשך ובכל מאדך[133] בחי' העלאה.

And the matter of the mezuzah is that one writes the passages of Shema and VeHayah Im Shamoa, in which is written "One," and "And you shall love with all your heart, and with all your soul, and with all your might": the level of ascent.

> The mezuzah contains the passages of Shema and VeHayah Im Shamoa, which speak of G-d as "One" and command loving Him with all one's heart, soul and might. These express the ascent of everything toward G-d.

37 וקובעין בפתח הבית להעלות הבית וכל אשר בו כל רכושו וקנינו בכל התיבות להיות בטלים לאהבת ה' בכל מאדך בכל ממונך.[134]

And it is affixed at the entrance of the house, to raise up the house and all that is in it, all his property and possessions in all the chests, so that they be nullified to the love of G-d: "with all your might," with all your money.

> The mezuzah is fixed at the entrance to raise up the house and everything in it, all one's property, so that it is nullified to the love of G-d. The Sages explain "with all your might" as "with all your money."

ולכן קובעין המזוזה בימין כי וימינו תחבקני כאדם החובק את חבירו שמקרבו אצלו כך נמשך ימין מקרבת להעלות אליו יתי כל הבא לקרב אליו יתי.[135]

Therefore the mezuzah is affixed on the right, for "and His right hand embraces me," like a person who embraces his friend, drawing him close to himself; so too there is drawn down "the right that draws near," to raise up to Him, may He be blessed, everyone who comes to draw near to Him, may He be blessed.

> It is placed on the right because the right hand embraces and draws close, as in "His right hand embraces me." The right side draws everyone who seeks to come close up to G-d.

אבל נ"ח הוא המשכת אור התורה. כי היונים רצו להשכיחם תורתך ולכן הוא משמאל. כי מימינו אש דת[136] למו[137] שהתורה נמשלה לאש כנודע.[138]

But the Chanukah lamp is the drawing down of the light of the Torah, for the Greeks sought "to make them forget Your Torah"; therefore it is on the left. For "from His right hand, a fiery law for them": the Torah is likened to fire, as is known.

> The Chanukah lamp is the opposite movement: it draws the light of the Torah down, the light the Greeks tried to make Israel forget, in the words of the Chanukah thanksgiving prayer. It is on the left; the verse "from His right hand, a fiery law for them" shows the Torah coming from the right as fire, and the next paragraphs explain why its light must reach the left.

38 ובפרט שעיקר מצות נ"ח להאיר בחוץ ברה"ר [ברשות הרבים] ובחי' רבים היינו טורא דפרודא[139] מבחי' ז' אומות שגם שם יאיר אור ה' וקדושתו שלא יהא העלם והסתר כמו שהיה בימי חשמונאי שרצו היונים להשכיחם תורתך.

And especially since the main mitzvah of the Chanukah lamp is to shine outside, in the public domain (reshus harabim, "the domain of the many"); and the level of "the many" is the mountain of separation (tura difruda), from the level of the seven nations: that there too the light of G-d and His holiness should shine, so that there be no concealment and hiding, as there was in the days of the Hasmoneans, when the Greeks sought "to make them forget Your Torah."

> The Chanukah lamp is meant above all to shine outside, into the public domain, in Hebrew "the domain of the many." The maamar reads "the many" as what the Zohar calls "the mountain of separation," the realm of division and concealment, which it links with the seven nations (the seven Canaanite nations, which Chassidus reads as the seven attributes of kelipah); the lamp carries G-d's light and holiness even there, so that nothing stays hidden, as the Torah was hidden when the Greeks tried to make Israel forget it.

וכשגברה מלכות בית חשמונאי תקנו להמשיך אור התורה גם במקום הרבים טורי דפרודא:

And when the kingdom of the Hasmonean house prevailed, they instituted the drawing down of the light of the Torah also into the place of the many, the mountains of separation.

> When the Hasmonean kingdom prevailed, the Chanukah lamp was instituted to draw the light of the Torah into the public domain, the "mountains of separation."

39 והנה שרש הז' אומות רישיה דעשו בעטפא דיצחק[140, 141] שהוא מבחי' גבורות שהן בחי' שמאל.

Now, the root of the seven nations is "the head of Eisav in the bosom of Yitzchak," which is from the level of Gevuros (restraint), which are the level of the left.

> The Targum relates that at Yaakov's burial Eisav's head was cut off and rolled into the cave, coming to rest in the bosom of Yitzchak. The maamar takes this as the root of the seven nations: Yitzchak's attribute, Gevurah, the side of severity, which is the left; Likkutei Torah, Chukas, uses the same image for the left line as the place from which the outer forces draw.

אך הגורם להיות המשכת נר חנוכה בשמאל היינו בחי' המזוזה שבימין שהיא בחי' ההעלאה שע"י העלאה זו נעשה בחי' ההמשכה הנ"ל ונמשך גם במקום החשך בחינת טורי דפרודא.

But what causes the drawing down of the Chanukah lamp on the left is the level of the mezuzah on the right, which is the level of ascent: through this ascent the drawing down mentioned above comes about, and it is drawn down also into the place of darkness, the level of the mountains of separation.

> What brings the Chanukah lamp's light to the left is the mezuzah on the right, the ascent. That ascent draws down the light of the Torah, which then reaches even into the darkness of the "mountains of separation."

כי עיקר הדבר הוא להיות החשך דוקא מאיר דהיינו בחי' אתהפכא חשוכא לנהורא. וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] (סוטה מ"ט) עלמא אמאי קא מקיים[142, 143] אאיש"ר [אאמן יהא שמיה רבא] דאגדתא.

For the main thing is that the darkness itself should shine, that is, the level of "darkness turned into light." And this is what our Sages, of blessed memory, said (Sotah 49): "On what does the world endure? On the 'Amen, may His great Name be blessed' of the Aggadah."

> The goal is that the darkness itself should shine: "darkness turned into light." The Talmud asks what sustains the world in hard times and answers: the "Amen, may His great Name be blessed" said after the study of Aggadah, the Sages' non-legal teachings.

כי אגדתא הוא בחי' תרגום שכל התלמוד הוא[144] בלי [בלשון] תרגום. ותרגום הוא בחי' אחוריים דקדושה[145, 146] כנודע.

For the Aggadah is the level of Targum, since the whole Talmud is in the language of Targum; and Targum is the level of the back (achorayim) of holiness, as is known.

> Aggadah is taught in Aramaic, the language of the Targum (the Aramaic translation of the Torah), as is the whole Talmud. Targum is called the "back" (achorayim) of holiness, its outer side; in Torah Ohr, Mishpatim (78c), cited in the Kehot note, the Alter Rebbe reads "and they beheld (vayechezu) G-d" as a Targum word for this reason: they grasped only the "back," the level of Elokim.

וכשנמשך להיות שמיה רבא מברך ונמשך גם בבחי' תרגום שהוא בבחי' אחוריים אזי אתהפכא חשוכא לנהורא וזהו עיקר קיום העולם:

And when it is drawn down so that "His great Name be blessed," and it is drawn down also into the level of Targum, which is on the level of the back, then darkness is turned into light; and this is the essence of the world's endurance.

> When "May His great Name be blessed" draws G-d's light down even into the Aramaic, the "back" of holiness, darkness itself is turned into light. That transformation is what truly sustains the world.

IN ONE'S AVODAH

Contemplating that the world is nothing before G-d should make the soul long to be nullified to Him and turn the heart from worldly pleasures, even small ones, to delight in G-d, as in prayer. Torah study must be joined to mitzvos and kindness, tzedakah above all: they are the lamp through which the Torah's light shines for a person and reaches even the darkest places.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that matter comes from G-d's speech and form from His desire, and what does each contribute to the world's existence as a "something"?
2. How can the world appear independent if Havayah rules over the Name Elokim? What does Psalm 114 illustrate about this?
3. In what sense are letters not produced by the mouth, and why does this matter for prayer and for the Torah?
4. Why does Torah without deeds of kindness lack its light, according to the analogy of air and a flame?
5. Why must the light of the Chanukah lamp reach the left and the public domain, and why does it depend on the mezuzah on the right?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 נר חנוכה

The note reports that manuscript volume 284 records this maamar with the year 5570 (1809-10).

KEHOT'S NOTE

בבוך 284 רשום: תק"ע. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות באוה"ת בראשית כרך ה תתקמד, ב. הערות תתקנב, א. ובכרך ז תתתנו, ב. תתתנח, ב (כנראה קיצורים). חלק באוה"ת נ"ך כרך א ע' תקסח ובאוה"ת נ"ך כרך ג ע' אישנו. ראה דרך מצותיך מצות נר חנוכה עד, ב. סה"מ תרכ"ט (הוצאת תשנ"ב) ע' טז. וראה גם ד"ה ת"ר נ"ח תרמ"ג.

2 נר חנוכה מצוה להניחה

Rabbah teaches that the Chanukah lamp is to be placed within a handbreadth of the doorway, and the Talmud concludes that it goes on the left, so that the Chanukah lamp is on the left and the mezuzah on the right. The maamar asks why the halachah divides them this way.

Shabbat 22a:2-3 שבת כ"ב א:ב'-ג'

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לְקַהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפָתְיֵי אָמַר: מִשְּׂמאל. וְהִילְכְתָא מִשְּׂמאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מִשְּׂמאל וּמְזוּזָה מִימִין. אָמַר רַב יְהוּדָה אָמַר רַב אַסִי אָמַר רַב: אָסוּר לְהַרְצוֹת מָעוֹת כְּנֶגֶד נֵר חֲנוּכָּה. כִּי אֲמְרִיתַהּ קַמֵּיהּ דִּשְׁמוּאֵל, אָמַר לִי: וְכִי נֵר קָדוֹשָׁה יֵשׁ בָּהּ? מַתְקֵיף לַהּ רַב יוֹסֵף: וְכִי דָּם קָדוֹשָׁה יֵשׁ בּוֹ? דְּתַנְיָא "וְשָׁפַךְ ... וְכִסָּה" — בְּמָה שֶׁשָּׁפַךְ יְכַסֶּה. שֶׁלֹּא יְכַסֶּנּוּ בָּרֶגֶל, ...

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

KEHOT'S NOTE

שבת כב, א.

3 מזוזה מימין ונר חנוכה משמאל

There a question is raised: the Menorah in the Temple stood specifically in the south, so why is the Chanukah lamp placed on the left? The note sends the reader there for the discussion.

KEHOT'S NOTE

כגירסת הריי"ף והרמב"ם הל' חנוכה פ"ד ה"ז ובשו"ע או"ח סי' תרעא. וראה בסה"מ הנחות תרי"ד תרט"ו ע' לז שהקשה הלא המנורה היתה בדרום דוקא למה נר חנוכה משמאל. ע"ש.

4 מזוזה מימין ונ"ח משמאל

The Rambam rules that the lamp is placed on the left of the doorway so that the mezuzah is on the right and the Chanukah lamp on the left; the Kehot note says the maamar's wording follows this reading.

Mishneh Torah, Scroll of Esther and Hanukkah 4:7 משנה תורה, הלכות מגילה וחנוכה ד':ז'

נֵר חֲנֻכָּה מִצְוָה לְהַנִּיחוֹ עַל פֶּתַח בֵּיתוֹ מִבַּחוּץ בַּטֶּפַח הַסָּמוּךְ לַפֶּתַח עַל שְׂמאל הַנִּכְנָס לַבַּיִת כְּדֵי שֶׁתִּהְיֶה מְזוּזָה מִימִין וְנֵר חֲנֻכָּה מִשְּׂמאל. וְאִם הָיָה דָּר בַּעֲלִיָּה מַנִּיחוֹ בַּחֲלוֹן הַסָּמוּכָה לִרְשׁוּת הָרַבִּים. וְנֵר חֲנֻכָּה שֶׁהִנִּיחוֹ לְמַעְלָה מֵעֶשְׂרִים אַמָּה לֹא עָשָׂה כְּלוּם לְפִי שֶׁאֵינוֹ נִכָּר:

It is a commandment to place the Chanukah lamp at the entrance of one's house from the outside within the handbreadth adjacent to [the edge of] the entrance, so that the mezuzah will be to the right and the Chanukah lamp to the left. And if he was living in an attic, he places it in the window that is adjacent to the public domain. One who has placed the Chanukah lamp above twenty ells has not done anything, because it is not recognizable.

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5 מזוזה מימין ונ"ח משמאל

The Shulchan Aruch rules that the lamp is placed in the handbreadth next to the doorway, on the left, "so that the mezuzah is on the right and the Chanukah lamp on the left," and on the right if the doorway has no mezuzah. The maamar quotes the law in this form.

Shulchan Arukh, Orach Chayim 671:7 שולחן ערוך, אורח חיים תער"א:ז'

מצוי להניחו בטפח הסמוך לפתח משמאל כדי שתהא מזוז' מימין ונר חנוכ' משמאל ואם אין מזוז' בפתח מניחו מימין ואם הניחו בדל' עצמו יניחנו מחציו של כניס' לצד שמאל: הגה ומיהו בזמן הזה שכולו מדליקין בפנים ואין היכר לבני רשות הרבים כלל אין לחוש כל כך אם אין מדליקין בטפח הסמוך לפתח ומ"מ המנהג להדליק בטפח הסמוך לפתח כמו בימיהם ואין לשנות אלא אם כן רבים בני הבית שעדיף יותר להדליק כל אחד במקום מיוחד מלערב הנרות ביחד ואין היכר כמה נרות מדליקין ומ"מ יזהר שלא להדליק במקום שמדליקין הנרות ...

It is a mitzvah to place [the Hanukkah light] in the handsbreadth closest to the entrance on the left, so as to have the mezuzah on the right and the Hanukkah light on the left. But if there is no mezuzah in the entrance, he should place [the Hanukkah light] on the right. If one places it in the doorway itself, he should place it on the leftmost half of the entrance. Rem"a: However nowadays, when all kindle inside, and there is no distinction for the people of the public ...

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain) • Wikisource Shulchan Aruch (CC-BY-SA)

6 אך יובן בהקדים ביאור

The note points to the page of Or HaTorah on Nach where this opening of the explanation appears; the first note on the maamar says that part of it is printed there.

KEHOT'S NOTE

ראה אוה"ת נ"ך ע' תקסט.

7 כל אשר חפץ ה' עשה

The psalmist praises G-d's rule over all creation: "Whatever Havayah desired, He has done, in the heavens and on the earth, in the seas and all the depths." The maamar

reads this as creation through G-d's desire alone, which it will connect with the form of things.

Psalms 135:6 תהילים קל"ה:ו

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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KEHOT'S NOTE

תהלים קלה, ו.

8 והנה החומר נברא בדבר ה'

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

KEHOT'S NOTE

באוה"ת חנוכה כרך ה תתקנג, א יש הערה לכאן. ובד"ה ויגש אליו תרמ"ד ע' רט עם הגהות. ובמאמרי הצ"צ הנחות תרי"ד תרטי"ו ע' לז. המאמר הוא משנת תקי"ע. ראה ברשימת המאמרים שם.

9 בדבר ה' שמים נעשו

The psalmist praises the Creator: "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." This is creation through speech, which the maamar will connect with the matter of things.

Psalms 33:6 תהילים ל"ג:ו

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו. באוה"ת שמות ע' ק. בסה"מ תרס"ט ע' קפט מציין לכאן.

PARAGRAPH 2

10 ובע"מ נברא העולם

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

KEHOT'S NOTE

אבות ה, א.

11 ובע"מ נברא העולם

The Mishnah teaches that the world was created with ten utterances, and asks why, since one utterance would have sufficed. The maamar uses it to stress that the world was made through speech.

Pirkei Avot 5:1 משנה אבות ה':א

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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12 שלכל הדברים יש חומר וצורה

The note says that this passage on matter and form is copied there.

KEHOT'S NOTE

נעתק בסה"מ תרכ"ט (תשנ"ב) ע' יז. ובסה"מ תרמ"ד שם. בענין חומר וצורה ראה גם סה"מ תרנ"ו ע' שיח ואילך. ובסה"מ תרס"ג ע' קטו. בד"ה וישלח יעקב תרע"ג (בהמשך תער"ב). חלק עם הגהות מכאן נעתק בקונטרס עץ החיים בתחלתו. ובהערות שם מציין כ"ק אדמו"ר זי"ע לד"ה ויקם עדות ביעקב ת"ש ע' 52. ד"ה אלפים שנה תשי"א. בסה"מ תרס"ה ע' עד מציין לכאן. בסה"מ תרמ"ד ע' רט נוסף הגה"ה: [וי"ל בעולמות עליונים יותר הם אור וכלי].

13 יש חומר וצורה

The note sends the reader there on the subject of matter and form.

KEHOT'S NOTE

ראה הל' יסוה"ת פ"ב ה"ג. מו"נ ח"א פי"ז. בענין חומר וצורה ראה לקו"ת האזינו עב, ב.

14 יש חומר וצורה

Maimonides divides creation into beings composed of matter and form that come and go, the spheres and stars whose form is fixed, and the angels, which are form without matter. The Kehot note cites him for the matter and form spoken of here.

Mishneh Torah, Foundations of the Torah 2:3, משנה תורה, הלכות יסודי התורה ב':ג

כָּל מַה שֶּׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ נֶחְלָק לִשְׁלֹשָׁה חֲלָקִים. מֵהֶן בְּרוּאִים שֶׁהֵן מְחֻבָּרִים מִגֶּלֶם וְצוּרָה וְהֵם הוֹיִם וְנִפְסָדִים תָּמִיד כְּמוֹ גּוּפוֹת הָאָדָם וְהַבְּהֵמָה וְהָעֲמָחִים וְהַמַּתָּכוֹת. וּמֵהֶן בְּרוּאִים שֶׁהֵן מְחֻבָּרִים מִגֶּלֶם וְצוּרָה אֲבָל אֵינָן מְשֻׁתַּנִּין מִגּוּף לְגוּף וּמִצּוּרָה לְצוּרָה כְּמוֹ הָרִאשׁוֹנִים אֶלָּא צוּרָתָן קְבוּעָה לְעוֹלָם בְּגֶלְמָם וְאֵינָן מִשְׁתַּנִּין כְּמוֹ אֵלּוּ. וְהֵם הַגַּלְגַּלִּים וְהַכּוֹכָבִים שֶׁבָּהֶן. וְאֵין גֶּלְמָם כְּשֶׁאַר גְּלָמִים וְלֹא צוּרָתָם כְּשֶׁאַר צוּרוֹת. וּמֵהֶן בְּרוּאִים צוּרָה בְּלֹא גֶּלֶם ...

All that which the Holy One, blessed is He! created in His world, is divided into three types: (a) Composite creatures of matter and form; they are beings which undergo constant changes, as the bodies of man, beasts, plants and minerals; (b) Composite beings of matter and form which do not undergo changes of either body or form as the former, but their forms remain forever set in their body unchanged; they are: the planets and the stars around them; their matter is unlike other matter and their forms are ...

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

15 או שמש וירח

A gloss there explains the matter of created things through the Midrash on the heavens: G-d took fire and water and blended them, and from them the heavens were made.

KEHOT'S NOTE

בסה"מ תרמ"ד שם נוסף [וי"ל ענין החומר של הנבראים הוא כמ"ש במדרש על השמים נטל אש ומים [וטרפן] (ופתרן) זה בזה ומהם נעשה השמים, וזהו

Seth.

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PARAGRAPH 3

22 **יהי אור**

"And G-d said, 'Let there be light,' and there was light." The maamar takes this utterance as what brought light itself into existence, something from nothing.

Genesis 1:3 בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

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

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23 **יהי רקיע**

"And G-d said, 'Let there be a firmament in the midst of the waters.'" The utterance brought the firmament into existence; its shape, the maamar says, came from G-d's desire.

Genesis 1:6 בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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24 **נתהווה הרקיע מאין ליש**

A gloss there gathers parallel sources and says that the one general utterance was divided into ten utterances to bring the existence of "something" into being, divided by the power of the Infinite, and suggests that this is the intent here as well.

KEHOT'S NOTE

בסה"מ תרמ"ד שם נוסף [ע' בתו"א ד"ה מזוזה מימין [הכוונה לכאן] ובהביאור הג' לד"ה יביאו לבוש מלי ובלקו"ת בהביאור לד"ה לבבתני דרוש הב'. ועמ"ש בד"ה להבין ע' מצות [אכילת] המצה מ"ג, ובד"ה מה רבו מעשיך ה' מ"ד, שהמאמר א' הוא הכלל, ונפרטו בע"מ להיות מציאות היש, ונפרטו בכח האי"ס, וי"ל שכמו"כ הכוונה כאן וד"ל].

25 **אופן צורת הרקיע . . בחפץ ה'**

That passage asks why creation is called "something from nothing" and answers with "For a sun and a shield is Havayah Elokim": Havayah is like the sun itself, Elokim like the shield that conceals it so that only a glimmer shines; without the shield the glimmer would be nullified in its source.

KEHOT'S NOTE

ראה לקו"ת ר"ה נה, סע"א ועד"ז היו העולמות. ראה באוה"ת כרך ז תתנח, ב דמ"ש בלקו"ת שם מתאחד עם מש"כ שהצורה נעשה בחפץ ה' בחי' מה שעלה במחשבה והחומר והעשי' נתהווה מהדבור יש מאין והיינו בגשמיות כפי הצורה הרוחני' שנתהווה ע"י המחשבה והרצון שהי' עיגול השמים כמו ע"ס דעגולים דאצי' או בריאה, ע"ש. ובסה"מ תרמ"ד ע' רי נוסף: עד"מ או ציור שארי פרטי הנבראי' דדצח"מ: בדמותו.

26 **בחפץ ה' שלא בא לכלל גילוי**

That maamar says that Torah Ohr here explains G-d's desire as the level of sovev, and form as the outer shape of

החומר של השמים פי' עצם השמים שהוא מאש וממים וכן יובן בכל נברא כו'].

16 **השמים והארץ הם כדורים**

The words here quote Avodah Zarah 3a:5-6; the passage is shown below.

Avodah Zarah 3a:5–6 עבודה זרה ג׳ א:ה׳-ו׳

... רִבּוֹנוֹ שֶׁל עוֹלָם, כְּלוּם יֵשׁ אָב שֶׁמַּעִיד עַל בְּנוֹ? דִּכְתִיב: "בְּנֵי בְכוֹרִי יִשְׂרָאֵל". אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא: שָׁמַיִם וָאָרֶץ יָעִידוּ בָּהֶם שֶׁקִּיְּימוּ אֶת הַתּוֹרָה כּוּלָּהּ. אוֹמְרִים לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, שָׁמַיִם וָאָרֶץ נוֹגְעִין בְּעֵדוּתָן, שֶׁנֶּאֱמַר: "אִם לֹא בְּרִיתִי יוֹמָם וָלָיְלָה חֻקּוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי", (דְּאָמַר) [וְאָמַר] רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: מַאי דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשִּׁשִּׁי"? מְלַמֵּד שֶׁהִתְנָה הַקָּדוֹשׁ בָּרוּךְ הוּא עִם מַעֲשֵׂה בְרֵאשִׁית, וְאָמַר: אִם יִשְׂרָאֵל מְקַבְּלִין אֶת ...

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Avodah Zarah 41a עבודה זרה מ"א א

KEHOT'S NOTE

ראה ירושלמי ע"ז ג, א. וראה ע"ז מא, א תוס' ד"ה ככדור.

17 **השמים והארץ הם כדורים**

The Jerusalem Talmud tells that Alexander of Macedon rose so high that he saw the world as a ball, which is why he was depicted holding a ball. The Kehot note cites it for the spherical shape of heaven and earth mentioned here.

Jerusalem Talmud Avodah Zarah 3:1 תלמוד ירושלמי עבודה זרה ג׳:א׳

18 **ומן הארץ לרקיע כו'**

A gloss there adds: "It follows that the shape of the surface must be conceived according to such a distance."

KEHOT'S NOTE

בסה"מ תרמ"ד שם נוסף: נמצא צ"ל ציור השטח ע"ד ריחוק כזה.

19 **והשמש והירח הם גלגלים מאירים כו'**

The note says that an explanation of this passage is given there.

KEHOT'S NOTE

בסה"מ תרכ"ט (תשנ"ב) ע' יז ואילך יש ביאור לכאן.

20 **וכן עד"ז בכל דבר נברא**

A gloss there adds that in the inanimate, plant, animal and human realms, the manner of each thing's shape, its length and width, whether it has horns or is triangular, is its form.

KEHOT'S NOTE

בסה"מ תרמ"ד שם נוסף: ודצח"מ אופן ציורו שיהי' כך בארכו ורחבו או בעל קרנות או משולש ז"ע הציור.

21 Adam fathered a son "in his likeness, after his image." The maamar borrows the phrase for the particular form of each created thing.

Genesis 5:3 בראשית ה׳:ג׳

וַיְחִי אָדָם שְׁלֹשִׁים וּמְאַת שָׁנָה וַיּוֹלֶד בִּדְמוּתוֹ כְצַלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת׃

And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name

matter, like the round, spherical heavens, which comes specifically from sovev; whereas elsewhere form is explained as the life-force within the creature, from memalei.

KEHOT'S NOTE

בד"ה ביום השמע"צ עת"ר כ' "ושם מבואר [בתו"א] דבחי' חפץ ה' זהו בחי' סוכ"ע, וענין הצורה פי' שם צורת החומר וכמו השמים בציורו שהוא עגולי וכדורי וכה"ג בכל דבר הציור שלו שזהו מבחי' הסובב דוקא כו', והמבואר כאן הוא שהצורה הוא החיות שבהנברא והוא מבחי' ממכ"ע כו', ועמ"ש בד"ה בשעה שהקדימו רס"ג" עכ"ל.

27 **והנה מה שנברא החומר במאמר**

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

KEHOT'S NOTE

באוה"ת חנוכה כרך ה תתקנג, ב יש הערה לכאן.

28 **והנה מה שנברא החומר במאמר**

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

KEHOT'S NOTE

באוה"ת חנוכה כרך ה תתקנג, ב יש הערה לכאן.

29 Adam fathered a son "in his likeness, after his image." The maamar uses the phrase for the particular form of the firmament, which comes from G-d's desire.

Genesis 5:3 בראשית ה':ג'

וַיְחִי אָדָם שְׁלֹשִׁים וּמְאַת שָׁנָה וַיּוֹלֶד בִּדְמוּתוֹ כְצַלְמוֹ וַיִּקְרָא אֶת־שְׁמוֹ שֵׁת׃

And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Seth.

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PARAGRAPH 4

30 **הוא מפני**

A gloss there explains: if the worlds were revealed as they are included in G-d's desire, there could be no physical "something"; the world would be spiritual and nullified in existence, as throughout the chain of worlds an effect is nullified to its cause, like emotions born from the mind when one sees that a thing is good.

KEHOT'S NOTE

בסה"מ תרמ"ד ע' רי נוסף: הוא מפני (שאם הי' מתגלים העולמות כמו שהם כלולים ועומדים בבחי' חפץ ה') אז לא הי' יכול להיות התהוות היש הגשמי רק שהי' העולם רוחני והי' בבחי' ביטול במציאות ממש, וכמו שאנו רואים בכל בחי' השתלשלות עו"ע שהעלול בטל לעילה כמו למשל מדות משכל שהמדות נולדים מן השכל, וכמו שאנו רואים שאם מתבונן בשכלו שהדבר ההוא טוב לפניו אזי נולד לו אהבה לזה, ע"ש עוד בזה.

31 **שהי' העולם בטל במציאות ממש**

There "nullified in existence" is explained as being like the hidden worlds that are not revealed.

KEHOT'S NOTE

באוה"ת פי' שלח ע' תקיב "ופי' בטל במציאות היינו ע"ד עלמין סתימין דלא אתגליין". ובקונטרס עה"ח שם ע' 16 "(כמו עולם האצילות וכמו עלמין דאתכסיא בכלל שבטלים במציאות ולא הי' בבחי' נבראים דעדאת"ג כו') לפי שהי' מקבל מבחי' חכ' שהוא בחי' ביטול איהו וחיוהי חד". בהמשך תער"ב ח"א פ' רכא מבאר זה "והכוונה שם [בתו"א כאן] על הביטול במהות היש כו', שהרי גם ההארה דבחי' דבר ה' פועל ג"כ הביטול בהנברא כו', וענין הצורה שמבחי' חפץ ה' הוא להיות הביטול בעצם המהות כו' וכמ"ש במ"א" ע"ש. וראה גם בסה"מ תרס"ח בד"ה שובה ישראל ע' יח ושם מציין גם לעיין בד"ה בשעה שהקדימו תרס"ג.

32 **כי הוא צוה ונבראו**

The psalmist calls on the heavens and all their hosts, the angels, sun, moon and stars, to praise G-d: "Let them praise the name of Havayah, for He commanded and they were created." The maamar reads "commanded" as a king's decree, through which only G-d's name, not His presence, reaches the creatures.

Psalms 148:5 תהילים קמ"ח:ה'

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ׃

Let them praise the name of the L-RD; For He commanded, and they were created.

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KEHOT'S NOTE

תהלים קמח, ה.

33 **פי' צוה מלשון מצות המלך**

It suggests that commanding belongs to one who is exalted and holds dominion, as a sovereign king commands and decrees, and that the parallel above is the supernal speech of Malchus.

Bava Batra 159a:10 בבא בתרא קנ"ט א:י'

וּמַאי קוּשְׁיָא? דִּלְמָא גְּזִירַת מֶלֶךְ הִיא, דְּאִיהוּ לָא מְהֵימַן, וְאַחֲרִינֵי מְהֵימְנִי - וְלָאו מִשּׁוּם דְּמְשַׁקַּר! דְּאִי לָא תֵּימָא הָכִי, מֹשֶׁה וְאַהֲרֹן לְחוֹתָמָם - מִשּׁוּם דְּלָא מְהֵימְנִי הוּא?! אֶלָּא גְּזִירַת מֶלֶךְ הוּא שֶׁלֹּא יָעִידוּ לָהֶם, הָכָא נָמֵי - גְּזִירַת מֶלֶךְ הוּא שֶׁלֹּא יָעִיד עַל כְּתַב יָדוֹ לְחוֹתְנוֹ!

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KEHOT'S NOTE

בקונטרס עץ החיים שם "י"ל דענין הצווי שייך במי שמתנשא ויש לו ממשלה ושליטה וכמו"כ הו"ע באשר דבר מלך שלטון שמצוה וגוזר אומר, והדוגמא למעלה הוא בחי' הדבור עליון דבחי' מל'". ראה ב"ב קנט, א "גזירת המלך".

34 **מלכותך מכ"ע**

"Your kingship is a kingship over all worlds." The maamar cites it with "there is no king without a people" to show that Malchus rules from above, through a name, not by being present in its subjects.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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35 **אין מלך בלא עם**

That passage explains the Name Elokim as rulership, "for there is no king without a people": through its contractions a separate "something" can exist, so that afterward

the "something" may be nullified to the "nothing." This attribute is also called Shechinah, as it dwells within the creatures.

KEHOT'S NOTE

נסמן לעיל ה, א. לקמן עג, ד.

36 **בבחי' שם בלבד**

It suggests that the "name" may be the letters of the supernal speech, since a name is letters; or, more likely, the encompassing light that shines from G-d's exaltation, the main power of bringing into being, with "the word of G-d" as a glimmer of His Name.

KEHOT'S NOTE

ראה בקונטרס עה"ח שם "וענין השם ני"ל שהן אותיות דבור העליון דשם הוא אותיות, ויותר נראה דהשם הוא בחי' האור מקיף שמאיר מבחי' הרוממות שזה עיקר כח ההתהוות, ובחי' דבר ה' זהו הארה מבחי' שמו שמהווה כנ"ל כו'".

PARAGRAPH 5

37 **יהללו את שם ה'**

The psalmist calls on the heavens and their hosts: "Let them praise the name of Havayah, for He commanded and they were created." The maamar reads the verse's stress on G-d's "name" as the key: creation reveals only His name, as a king's name is called over his land.

Psalms 148:5 תהילים קמ"ח:ה'

יְהַלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָאוּ׃

Let them praise the name of the L-RD; For He commanded, and they were created.

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KEHOT'S NOTE

תהלים קמח, ה.

38 **כח הפועל בנפעל**

There it is explained that one cannot say G-d's essence "created" the worlds, since bara implies the power of the maker in the made and applies only to His Names, such as Elokim; of His essence it is only "He commanded and they were created," for even the encompassing light is only "His Name alone."

KEHOT'S NOTE

ראה לקמן צו, ג במ"מ. סה"מ תרנ"ד ע' רי ואילך.

39 **שר של מים שר של כו'**

The Midrash speaks of angels who are princes over the elements, Michael the prince of snow and Gabriel of fire, between whom G-d makes peace. The Kehot note cites it for "the prince of water" here.

Shir HaShirim Rabbah 3:11–12 שיר השירים רבה ג:י"א-י"ב

... וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי אֵשׁ, וּכְתִיב (יחזקאל א, יד): וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק, וְלֹא זֶה מְכַבֶּה זֶה וְלֹא זֶה מְכַבֶּה זֶה. מִיכָאֵל שַׂר שֶׁל שֶׁלֶג, וְגַבְרִיאֵל שַׂר שֶׁל אֵשׁ, וְלֹא זֶה מְכַבֶּה זֶה וְלֹא זֶה מַזִּיק זֶה. אָמַר רַבִּי אָבִין לֹא סוֹף דָּבָר בֵּין מַלְאָךְ לְמַלְאָךְ, אֶלָּא אֲפִלּוּ בֵּין מַלְאָךְ אֶחָד שֶׁחָצְיוֹ שֶׁלֶג וְחָצְיוֹ אֵשׁ הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹשֶׂה שָׁלוֹם בֵּינֵיהֶן, וְאֵית לֵיהּ חֲמֵשׁ

...אַפִּין, וְאַלּוּ הֵן (דניאל י, ו): וּגְוִיָּתוֹ כְּתַרְשִׁישׁ וּפָנָיו כְּמַרְאֵה בָרָק, וְלֹא זֶה מַזִּיק זֶה. כָּתוּב אֶחָד אוֹמֵר (תהלים קד, ג): ...

"Emerge, daughters of Zion, and gaze at King Solomon, at the crown with which his mother crowned him on the day of his wedding, and on the day of the rejoicing of his heart" (Song of Songs 3:11). "Emerge, daughters of Zion, and gaze," sons who are conspicuous [metzuyanim] for me in haircut, in circumcision, in ritual fringes; "at King Solomon [Shlomo]," at the King who created perfect [shelemot] creations. He created the sun and the moon in their completeness, the stars and the constellations in their completeness. Bar Kappara ...

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KEHOT'S NOTE

ראה שהש"ר ג, יא.

40 **שהם משמרי האופנים**

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

KEHOT'S NOTE

ראה ע"ח שער קיצור אבי"ע פי"ט.

PARAGRAPH 6

41 **עד המלאכים שהם שכלים נבדלים**

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

KEHOT'S NOTE

ראה מורה נבוכים ח"ב פ"ב. עיקרים מאמר ב פל"א.

42 **פני ארי' פני שור**

In Ezekiel's vision of the Chariot each living creature has the face of a man, the face of a lion on the right, the face of an ox on the left and the face of an eagle. The maamar identifies the lion and the ox with the highest angels, the "separate intellects."

Ezekiel 1:10 יחזקאל א:י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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43 **ונגלה כבוד ה'**

The note says that Or HaTorah has a comment on this passage.

KEHOT'S NOTE

באוה"ת חנוכה כרך תתקנד, א יש הערה לכאן.

44 **ונגלה כבוד ה'**

In his prophecy of comfort, Isaiah foretells, "The glory of Havayah shall be revealed, and all flesh shall see

together." The maamar makes this the purpose of creation: that G-d's glory be revealed below as it is above.

Isaiah 40:5 ישעיהו מ:ה

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

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

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45 Koheles says that "one higher than the high watches, and there are higher ones above them," speaking of ranks of authority. The maamar applies the words to the ascending levels of created beings.

Ecclesiastes 5:7 קהלת ה:ז

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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PARAGRAPH 7

46 כי עין בעין יראו

Isaiah foretells that Zion's watchmen will sing together, for "eye to eye they shall see" Havayah's return to Zion. The maamar takes it as the open revelation of the Time to Come, which depends on our service now.

Isaiah 52:8 ישעיהו נ"ב:ח

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע' נב, ח.

47 היום לעשותם

Moshe tells Israel to keep the commandments "that I command you today, to do them." The Talmud (Eruvin 22a) reads: today, in this world, to do them, and tomorrow, in the World to Come, to receive their reward.

Deuteronomy 7:11 דברים ז:י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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48 וכל ישראל יש להם חלק לעוה"ב . . להמשיך בחלקו

The Mishnah teaches that all Israel have a share in the World to Come. The maamar reads "share" as each person's portion of the future revelation, which he must draw down himself.

Sanhedrin 90a:15 סנהדרין צ' א:ט"ו

מַתְנִי' כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: "וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר". וְאֵלּוּ שֶׁאֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא: הָאוֹמֵר אֵין תְּחִיַּית הַמֵּתִים מִן הַתּוֹרָה, וְאֵין תּוֹרָה מִן הַשָּׁמַיִם, וְאֶפִּיקוֹרוֹס.

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

KEHOT'S NOTE

סנהדרין צ, א. ראה באוה"ת וירא כרך ז תתשפד, ב שמציין לכאן: ועוה"ב נק' ארץ כמ"ש ועמך כולם צדיקים לעולם יירשו ארץ, ולהמשיך בחלקו זהו ענין והשביחה".

49 כי אני הוי' לא שניתי

"For I, Havayah, have not changed." The maamar cites it to show that creating the world brought no change in G-d.

Malachi 3:6 מלאכי ג:ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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50 וכחשיכה כאורה

David tells G-d that no darkness can hide him from Him: "Even darkness is not dark for You; the night shines like the day; darkness is as light." The maamar cites it to show that the world conceals nothing from G-d.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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51 קמיה כולא כלא חשיב

The Zohar says that G-d is the root of all the worlds "and all before Him are considered as nothing," as in Daniel, "all the inhabitants of the earth are considered as nothing." The maamar draws from it that above and below are equal before Him.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

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

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

PARAGRAPH 8

52 ופי' מכל אלקים

It explains that the intent here is to answer how one can say that Havayah is greater "than all Elokim," and there it

explains the matter at length in a different way.

KEHOT'S NOTE

ראה אוה"ת פ' יתרו ע' תשמא. שהכוונה כאן לתרץ דאיך שייך כי גדול הוי' מכל אלקים, ע"ש בארוכה שפי' באופן אחר, וראה שם ע' תשנד.

53 **כי אני ידעתי כי גדול**

The psalmist declares, "For I know that Havayah is great, and our L-rd is above all gods (elohim)." Plainly the "gods" are those of the nations; the maamar reads elohim as the 120 combinations of the Name Elokim, over which Havayah rules, and the "I" who knows as the Community of Israel.

Psalms 135:5 תהילים קל"ה:ה'

כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל ה' וַאֲדֹנֵינוּ מִכָּל־אֱלֹקִים׃

For I know that the L-RD is great, And that our L-rd is above all gods.

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KEHOT'S NOTE

תהלים קלה, ה.

54 **עזב ה' את הארץ**

In Ezekiel's vision, the elders of Israel, worshipping idols in the dark, say, "Havayah does not see us; Havayah has forsaken the land." The maamar cites the words as the view of those who do not see Havayah ruling the world.

Ezekiel 8:12 יחזקאל ח':י"ב

וַיֹּאמֶר אֵלַי הֲרָאִית בֶּן־אָדָם אֲשֶׁר זְקֵנֵי בֵית־יִשְׂרָאֵל עֹשִׂים בַּחֹשֶׁךְ אִישׁ בְּחַדְרֵי מַשְׂכִּיתוֹ כִּי אֹמְרִים אֵין ה' רֹאֶה אֹתָנוּ עָזַב ה' אֶת־הָאָרֶץ׃

Then said He unto me: 'Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say: The L-RD seeth us not, the L-RD hath forsaken the land.'

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KEHOT'S NOTE

יחזקאל ח, יב.

55 **לא ידעתי את ה'**

Pharaoh answers Moshe and Aharon, "Who is Havayah, that I should heed His voice? I do not know Havayah." The maamar reads his words as a refusal to recognize the Name Havayah.

Exodus 5:2 שמות ה':ב'

וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֶשְׁמַע בְּקֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלֵּחַ׃

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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KEHOT'S NOTE

שמות ה, ב.

56 **אחרי שנתגייר**

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

KEHOT'S NOTE

ראה דברים רבה א, ח.

57 **אחר שנתגייר**

The Midrash says that Yisro could fittingly say "Now I know": he had gone round every idolatrous temple in the world and found nothing real in them, and only then came and converted. (The Kehot note prints 1:8; by Sefaria's numbering the passage is 1:5.)

Devarim Rabbah 1:5 דברים רבה א':ה'

58 **עתה ידעתי כי גדול ה'**

Hearing all that G-d did for Israel, Yisro says, "Now I know that Havayah is greater than all gods"; the maamar reads it as recognizing that Havayah rules over all the powers of concealment. (The Kehot note prints 18:1; the words are in verse 11.)

Exodus 18:11 שמות י"ח:י"א

עַתָּה יָדַעְתִּי כִּי־גָדוֹל ה' מִכָּל־הָאֱלֹקִים כִּי בַדָּבָר אֲשֶׁר זָדוּ עֲלֵיהֶם׃

Now I know that the L-RD is greater than all gods; yea, for that they dealt proudly against them.'

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KEHOT'S NOTE

שמות יח, א. ראה לקו"ש חט"ז ע' 201 הערה 73.

59 **כל אשר חפץ הוי' נמשך ועשה גם בשמים ובארץ**

"Whatever Havayah desired, He has done, in the heavens and on the earth." The maamar reads it as Havayah's desire reaching into heaven and earth and giving every thing its form.

Psalms 135:6 תהילים קל"ה:ו'

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת׃

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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PARAGRAPH 9

60 **שיתף מדה"ר**

Rashi explains why the account of creation says "Elokim created" and not Havayah: at first G-d thought to create the world with the attribute of judgment, saw that it could not endure, and put the attribute of mercy first, joining it to judgment, as in "On the day that Havayah Elokim made earth and heaven." The maamar builds on this teaching.

Rashi on Genesis 1:1:3 רש"י על בראשית א':א':ג'

ברא אלקים ולא נאמר ברא ה', שבתחלה עלה במחשבה לברואתו במדת הדין, רצה שיאין העולם מתקיים, הקדים מדת רחמים ושתפה למה"ד, והייינו דכתיב ביום עשות ה' אלקים ארץ ושמים׃

ברא אלהים GOD [AS JUDGE] CREATED — It does not state ברא ה' "The L-rd (the Merciful One) created, because at first G-d intended to create it (the world) to be placed under the attribute (rule) of strict justice, but He realised that the world could not thus endure and therefore gave precedence to Divine Mercy allying it with Divine Justice. It is to this that what is written in (Genesis 2:4) alludes — "In the day that the L-rd G-d made earth and heaven".

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

61 **ביום עשות ה' אלקים**

"On the day that Havayah Elokim made earth and heaven." After the six days spoken of with Elokim alone, this verse joins Havayah, the Name of mercy, to Elokim.

Genesis 2:4 בראשית ב:ד

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

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

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KEHOT'S NOTE

בראשית ב, ד.

62 **למה יאמרו הגוים איה נא אלהיהם**

The psalmist asks G-d to act for the sake of His Name: "Why should the nations say, 'Where, now, is their G-d?'" The next verse answers, "Our G-d is in heaven; whatever He desired, He has done"; the maamar reads "where?" as G-dliness in withdrawal and answers in nearly the same words. (The Kehot note prints 115:3; the question is verse 2.)

Psalms 115:2 תהילים קט"ו:ב'

לָמָּה יֹאמְרוּ הַגּוֹיִם אַיֵּה־נָא אֱלֹקֵיהֶם:

Wherefore should the nations say: 'Where is now their G-d?'

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KEHOT'S NOTE

תהלים קטו, ג.

63 **כל אשר חפץ הוי"ה עשה**

"Whatever Havayah desired, He has done, in the heavens and on the earth." The maamar ends the paragraph with this verse to say that Havayah, not Elokim alone, acts in the world.

Psalms 135:6 תהילים קל"ה:ו'

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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PARAGRAPH 10

64 **הים ראה וינוס**

"The sea saw and fled; the Jordan turned back." Psalm 114 recalls the Exodus, when nature gave way; the maamar reads it as Havayah ruling over Elokim, the Name of nature.

Psalms 114:3 תהילים קי"ד:ג'

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר:

The sea saw it, and fled; The Jordan turned backward.

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65 **ההופכי הצור**

The psalmist says that G-d "turns the rock into a pool of water, the flint into a spring of water," recalling the water that came from the rock in the desert. The maamar notes that flint belongs to the element of fire, yet water came out of it: Havayah changes nature.

Psalms 114:8 תהילים קי"ד:ח'

הַהֹפְכִי הַצּוּר אֲגַם־מָיִם חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם:

Who turned the rock into a pool of water, The flint into a fountain of waters.

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PARAGRAPH 11

66 **מי לי בשמים**

The psalmist Asaf says to G-d, "Whom have I in heaven? And besides You I desire nothing on earth." The maamar cites it for the soul that wants nothing but to cleave to G-d.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ:

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

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KEHOT'S NOTE

תהלים עג, כה.

67 **מאן דלא טעים מרירו למיתקו**

In the Zohar's introduction, the heavenly academy asks who among those arriving "turned darkness into light and tasted bitter as sweet" before coming there, and declares that whoever did not long for this every day "has no share here." The maamar quotes it as the goal of divine service.

Zohar I, 4a זח"א ד, א

KEHOT'S NOTE

זח"א ד, א. ראה באוה"ת דרושים לחנוכה (כרך ב) שלה, א שמציין לד"ה ויחל משה דשם פי' דטעים מרירו למיתקא זהו גבוה ממהפך חשוכא לנהורא ע"ש.

68 **חשוכא לנהורא**

It refers to Likkutei Torah, Va'eschanan 2a, and says that "tasting bitter as sweet" is the matter of "those who rejoice in suffering."

KEHOT'S NOTE

ביהל אור ע' תטו מציין ללקו"ת ואתחנן ב, א. וטעמין מרירו למיתקא זהו ענין השמחים ביסורים.

PARAGRAPH 13

69 **שהיה מסלסל בשערו**

The Midrash tells that once Yosef was put in charge of his master's house he began to eat and drink and curl his hair; G-d said, "Your father mourns for you in sackcloth

and ashes, and you curl your hair? Your mistress will be set against you," and so "his master's wife cast her eyes."

Midrash Tanchuma, Vayeshev 8:3 מדרש תנחומא, וישב ח:ג׳

כֵּיוָן שֶׁרָאָה רַבּוֹ כֵּן, מָסַר לוֹ אֶת כָּל הַמַּפְתֵּחוֹת וְלֹא הָיָה יוֹדֵעַ אַחֲרָיו כְּלוּם, שֶׁכֵּן אוֹמֵר, הֵן אֲדֹנִי לֹא יָדַע אִתִּי מַה בַּבָּיִת. כֵּיוָן שֶׁרָאָה יוֹסֵף אֶת עַצְמוֹ בְּכָךְ, הִתְחִיל אוֹכֵל וְשׁוֹתֶה, מְסַלְסֵל בְּשַׂעְרוֹ, וְאוֹמֵר בָּרוּךְ הַמָּקוֹם שֶׁהִשְׁכִּיחַנִי בֵּית אָבִי. אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא, אָבִיךָ מִתְאַבֵּל עָלֶיךָ בְּשַׂק וָאֵפֶר, וְאַתָּה אוֹכֵל וְשׁוֹתֶה וּמְסַלְסֵל בְּשַׂעְרֶךָ, חַיֵּי אֲדוֹנָתְךָ מְזַדְּוֶגֶת לְךָ וּמְצֵרָה לָךְ. לְכָךְ כְּתִיב: וַתִּשָּׂא אֵשֶׁת אֲדֹנָיו. וַיְמָאֵן,

When his master became aware of this, he entrusted him with the keys of the household, and concerned himself no longer with any household matters, as is said: Behold, my master, having me, knoweth not what is in the house (ibid., v. 8). As soon as he realized his own importance, he began to eat, drink, and curl his hair, and say: "Blessed be the Omnipotent One who has caused me to forget my father's house." Whereupon the Holy One, blessed be He, rebuked him, saying: Your father mourns for ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

70 **כדאיתא בגמרא**

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

KEHOT'S NOTE

ראה ב"ר פ' פז, ג. ובתנחומא וישב ח.

71 **ויהי יוסף יפה תואר ויפה מראה**

After Potiphar puts everything in Yosef's hands, the Torah adds, "And Yosef was handsome of form and handsome of appearance," which leads into what follows. The Midrash on this verse is the source of the maamar's teaching that Yosef curled his hair.

Genesis 39:6 בראשית ל"ט:ו׳

וַיַּעֲזֹב כָּל־אֲשֶׁר־לוֹ בְּיַד־יוֹסֵף וְלֹא־יָדַע אִתּוֹ מְאוּמָה כִּי אִם־הַלֶּחֶם אֲשֶׁר־הוּא אוֹכֵל וַיְהִי יוֹסֵף יְפֵה־תֹאַר וִיפֵה מַרְאֶה:

And he left all that he had in Joseph's hand; and, having him, he knew not aught save the bread which he did eat. And Joseph was of beautiful form, and fair to look upon.

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72 **ויהי יוסף יפה תואר ויפה מראה**

On "his master's wife cast her eyes," the Midrash looks back to "Yosef was handsome of form": he was like a strongman standing in the street, painting his eyes and fixing his hair, who was told, "If you are so strong, here is a bear: go and fight it." The maamar cites it for Yosef's attention to his hair.

Bereshit Rabbah 87:3 בראשית רבה פ"ז:ג׳

(איוב לד) לכן אנשי לבב שמעו לי מה היא אומנתו של הקב"ה? כי פועל אדם ישלם לו. ר' מאיר ור' יהודה ור' שמעון, ותשא אשת אדוניו את עיניה, מה כתיב למעלה מן הענין, ויהי יוסף יפה תואר ויפה מראה, לגבור שהיה עומד בשוק וממשמש בעיניו, ומתקן בשערו, ומתלה בעקיבו. אמר: לי נאה, לי יאי, נאה, גבור. אמרו ליה: אי את גבור, אי את יאי, הא דובא קמך קופצה :

"His master's wife cast her eyes." "Therefore, men of heart, hear me" (Job 34:10) - what is the craft of the Holy One blessed be He? "For He pays a person for his action" (Job 34:11) - [as stated by] Rabbi Meir, Rabbi Yehuda, and Rabbi Shimon.84:7, where these Sages state what slanderous reports Joseph brought to Jacob about his brothers. The midrash there asserts that the challenges later faced by Joseph, including his encounter with Potiphar's wife, was punishment for his slandering his brothers. "His master's wife cast her ...

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73 **ותשא אשת אדוניו**

"And it was after these things that his master's wife cast her eyes on Yosef." The Midrash reads "after these things" as the consequence of Yosef's attention to his looks, and the maamar cites it for that.

Genesis 39:7 בראשית ל"ט:ז׳

וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אֵשֶׁת־אֲדֹנָיו אֶת־עֵינֶיהָ אֶל־יוֹסֵף וַתֹּאמֶר שִׁכְבָה עִמִּי:

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said: 'Lie with me.'

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74 **טעמו וראו**

David calls on those who fear G-d: "Taste and see that Havayah is good; fortunate is the man who takes refuge in Him." The maamar reads "taste" as the sweetness a person must come to taste once his heart is turned, the Zohar's tasting of bitter as sweet.

Psalms 34:9 תהילים ל"ד:ט׳

טַעֲמוּ וּרְאוּ כִּי־טוֹב ה' אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ:

O consider and see that the L-RD is good; Happy is the man that taketh refuge in Him.

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KEHOT'S NOTE

תהלים לד, ט.

75 **אז תתענג על הוי"ה**

Isaiah promises those who honor the Shabbos, "Then you will delight in Havayah." The maamar uses it for the delight that replaces worldly pleasure.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע' נח, יד.

PARAGRAPH 14

76 התפלה שהיא במקום הקרבנות

The words here quote Berakhot 26a:17; the passage is shown below.

Berakhot 26a:17 ברכות כ"ו א:י"ז

אִיבַּעְיָא לְהוּ: טָעָה וְלֹא הִתְפַּלֵּל מַנְחָה, מַהוּ שֶׁיִּתְפַּלֵּל עַרְבִית שְׁתַּיִם? אִם תִּמְצָא לוֹמַר, טָעָה וְלֹא הִתְפַּלֵּל עַרְבִית מִתְפַּלֵּל שַׁחֲרִית שְׁתַּיִם, מִשּׁוּם דְּחַד יוֹמָא הוּא, דִּכְתִיב: "וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד", אֲבָל הָכָא תְּפִלָּה בִּמְקוֹם קָרְבָּן הִיא, וְכֵיוָן דְּעָבַר יוֹמוֹ בָּטֵל קָרְבָּנוֹ. אוֹ דִילְמָא כֵּיוָן דִּצְלוֹתָא רַחֲמֵי הִיא, כָּל אֵימַת דְּבָעֵי מְצַלֵּי וְאָזֵיל.

The question was asked : How is it if one erred and omitted the afternoon Tefillah — shall he say it twice in the evening ? If thou thinkest thou canst answer [by quoting] "If one erred and omitted the evening Tefillah, he should say it twice in the morning," [that is different] because it is one day ; as it is written, "And there was evening and there was morning one day " (Gen. i. 5). But here the Tefillah is the substitute for the sacrifice, and the day ...

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KEHOT'S NOTE

ברכות כו, א.

77 התפלה שהיא במקום הקרבנות

Rabbi Yehoshua ben Levi teaches that the prayers were instituted to correspond to the daily offerings, which is why the maamar calls prayer "in place of the sacrifices." (The Kehot note prints 26a; the teaching is on 26b.)

Berakhot 26b:7 ברכות כ"ו ב:ז'

יַעֲקֹב תִּקֵּן תְּפִלַּת עַרְבִית, שֶׁנֶּאֱמַר: "וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם", וְאֵין "פְּגִיעָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וְאַתָּה אַל תִּתְפַּלֵּל בְּעַד הָעָם הַזֶּה וְאַל תִּשָּׂא בַּעֲדָם רִנָּה וּתְפִלָּה וְאַל תִּפְגַּע בִּי"

Jacob instituted the evening Tefillah ; as it is said, "And he lighted [paga'] upon the place, and tarried there all night" (Gen. xxviii. 11) — "alighting" means prayer; as it is said, "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession [paga'] to Me" (Jer. vii. 16).

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PARAGRAPH 15

78 ונגלה כבוד ה'

In his prophecy of comfort, Isaiah foretells, "The glory of Havayah shall be revealed, and all flesh shall see together." The maamar makes it the goal of turning darkness into light: G-d's glory revealed below as above.

Isaiah 40:5 ישעיהו מ':ה'

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

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

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PARAGRAPH 16

79 נר מצוה ותורה אור

Shlomo urges his son to keep his father's commandment and his mother's teaching, "for a commandment (mitzvah) is a lamp, and teaching (Torah) is light, and the reproofs of discipline are the way of life." Plainly it speaks of a parent's instruction; the maamar reads it as the mitzvos and the Torah: the lamp is the ascent from below through the mitzvos, the light the Torah drawn down from above, which comes through the lamp.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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PARAGRAPH 17

80 שו"ה וביאור — ענין אותיות מה ענינם

It explains the purpose of this section: since the maamar said above that the world was created through the letters of speech, so that the "something" is a separate thing, it now shows that the root of the letters is very high and that they were lowered to become a garment.

KEHOT'S NOTE

ראה אוה"ת חנוכה כרך ב שלה, ב "דלעיל ביאר שע"י אותיות הדבור בע"מ נברא העולם נמשך שיהי' היש דבר נפרד, ולכן מבאר ששרש האותיות ממקום גבוה מאד רק נשפלו להיות לבוש".

81 האותיות נחלקות במבטא ע"י ה' מוצאות

Cited on the division of the letters by the five organs of articulation of the mouth.

KEHOT'S NOTE

ראה בד"ה תקעו תר"ן ע' ... בענין התחלקות האותיות.

82 אין המוצאות כלי המבטא דומים לכנור

There too it is said that letters are not like combinations of sounds and movements that join to be heard from a musical instrument, and the difference between an instrument and letters is explained at length.

KEHOT'S NOTE

וכ"כ במאמרי אדה"ז ענינים ע' עו "אין עניינם כענין צירופי קולות ותנועות המצטרפי להשמע מכלי המוזיקע". ושם מבאר בארוכה ההפרש בין כלי ניגון לאותיות. וראה שם ע' שכב. המשל מכלי המוזיקע מובא גם בסה"מ תקס"ג ע' רה.

83 שהרי מאליהן ומעצמן יוצאות

The note says this point, that the letters come out of their own accord, is explained there.

KEHOT'S NOTE

מבואר באוה"ת בשלח ע' שצא.

PARAGRAPH 18

84 **ויהי האדם לנפש חי'**

G-d breathed into man's nostrils the breath of life, "and man became a living soul." The maamar reads "living" (chayah) as the soul level from which the letters come.

Genesis 2:7 בראשית ב':ז'

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

בראשית ב, ז.

85 **ות"א לרוח ממללא**

It comments that one may say this is the form of the letters, while the matter of the letters is drawn from the breath of the heart.

KEHOT'S NOTE

ראה אוה"ת חנוכה שלה, ב "מ"מ י"ל זהו צורת האותיות אבל חומר האותיות נמשך מהבל הלב". במאמרי אדה"ז ענינים ע' עז מביא זה בשם כתבי האריז"ל שנפש מליאה אותיות וכמ"ש לנפש חי'.

86 **לרוח ממללא**

Onkelos renders "a living soul" as "a speaking spirit," making speech the mark of man's soul. The maamar uses this to place the root of the letters in Chayah.

Onkelos Genesis 2:7 תרגום אונקלוס על בראשית ב':ז'

וּבְרָא יְיָ אֱלֹקִים יָת אָדָם עַפְרָא מִן אַדְמְתָא וּנְפַח בְּאַפּוֹהִי נִשְׁמְתָא דְחַיֵּי וַהֲוַת בְּאָדָם לְרוּחַ מְמַלְלָא׃

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

PARAGRAPH 19

87 **ונשמת שדי תבינם**

Elihu, the youngest speaker, tells Job and his friends that understanding does not come with age: it is "the neshamah (breath) of Shaddai" in man that gives understanding. The maamar uses the verse to identify Neshamah with intellectual comprehension.

Job 32:8 איוב ל"ב:ח'

אָכֵן רוּחַ־הִיא בֶּאֱנוֹשׁ וְנִשְׁמַת שַׁדַּי תְּבִינֵם׃

But it is a spirit in man, And the breath of the Almighty, that giveth them understanding.

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KEHOT'S NOTE

איוב לב, ח.

88 **אלא שקבען בפה**

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

KEHOT'S NOTE

ספר יצרה פ"ב.

89 **שקבען בפה**

Sefer Yetzirah describes the twenty-two letters as engraved in the voice, hewn in the breath and "set in the mouth in five places": Alef-Ches-Hei-Ayin, Beis-Vav-Mem-Pei, and so on. The maamar reads "set in the mouth" as saying that the mouth only fixes the letters, whose creation is higher.

Sefer Yetzirah 2:3 ספר יצירה ב':ג'

עשרים ושתים אותיות יסוד חקוקות בקול חצובות ברוח קבועות בפה בחמשה מקומות אחה"ע בומ"ף גיכ"ק דטלנ"ת זסשר"ץ [בדפוס מנטובה נוסף במשנה זו: קשורות בלשון כשהלבת בגחלת, אחה"ע משמשת בסוף הלשון ובבית הבליעה, בומ"ף בין השפתים ובראש הלשון, גיכ"ק על שלישיתה של לשון נכרתת, דטלנ"ת בראש הלשון משמשת עם הקול, וסצר"ש בין השינים ולשון שכובה ושטותה. וע"ז קאי פי' הרמ"ב:]:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

PARAGRAPH 20

90 **שמט"ט קושר כתרים**

The Zohar says of Chanoch, who became "the lad" (the angel Metatron), that he receives a hundred blessings every day and "ties knots for his Master." The maamar applies this to Metatron's raising of Israel's prayers.

Zohar I, 37b זח"א לז, ב

KEHOT'S NOTE

ראה זח"א לז, ב. וראה הערת כ"ק אדמו"ר זי"ע בספר המאמרים תש"ד בתחלתו. ובסה"מ תש"ח ע' 202. ראה סה"מ תרל"ה ע' ר. באוה"ת שה"ש כרך ב ע' תלה מציין לכאן. ובסה"מ תרכ"ז (הוצאת תש"ס) ע' רצד מביא קטע מכאן.

91 **שדבור האדם הוא גשמי**

Tanya's chapter on how words of Torah study and prayer rise on high is cited for the contrast between physical human speech and the spiritual realms.

Zohar I, 23b זח"א כג, ב

Zohar II, 201b זח"ב רא, ב

KEHOT'S NOTE

ראה זח"א כג, ב. זח"ב רא, ב. וראה תניא פרק מ (נה, א). סה"מ תרכ"ו ע' קנד. סה"מ תרכ"ט ע' רכ. וראה גם אוה"ת תזריע ע' תקכד.

PARAGRAPH 21

92 **התפלה היא בקשת יה"ר**

The note cites this essay of Kuntres Acharon on prayer as a request, "Yehi ratzon," that a will come into being.

KEHOT'S NOTE

ראה קו"א לתניא ד"ה להבין מ"ש בפע"ח. סה"מ תרכ"ז ע' תלג.

93 **החכמה מחייבת . . אין יסורים בלא עון**

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

KEHOT'S NOTE

ילקוט שמעוני תהלים סי' כה ע"פ טוב וישר רמז תשב.

94 **אין יסורים בלא עון**

Rabbi Ammi teaches, "There is no death without sin, and no suffering without iniquity." The maamar presents this as what Chochmah, the Torah's wisdom, dictates, which prayer reaches beyond.

Shabbat 55a:17–18 שבת נ"ה א:י"ז-י"ח

אָמַר רַב אַמִּי: אֵין מִיתָה בְּלֹא חֵטְא, וְאֵין יִסּוּרִין בְּלֹא עָוֹן. אֵין מִיתָה בְּלֹא חֵטְא — דִּכְתִיב: "הַנֶּפֶשׁ הַחוֹטֵאת הִיא תָּמוּת בֵּן לֹא יִשָּׂא בַּעֲוֹן הָאָב וְאָב לֹא יִשָּׂא בַּעֲוֹן הַבֵּן צִדְקַת הַצַּדִּיק עָלָיו תִּהְיֶה וְרִשְׁעַת הָרָשָׁע עָלָיו תִּהְיֶה וגו'". אֵין יִסּוּרִין בְּלֹא עָוֹן — דִּכְתִיב: "וּפָקַדְתִּי בְשֵׁבֶט פִּשְׁעָם וּבִנְגָעִים עֲוֹנָם".

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

95 **כי הנה התפלה . . ורבו פשעיך**

The note says that this passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' בהעלותך ע' תד.

96 **נמשך רצה"ע . . ורבו פשעיך**

It says that this drawing down is from the "Master of the will," above will itself, connected with G-d's long patience (erech apayim); therefore it is said, "I pray to the Master of the nose," as in "For My Name's sake I will lengthen My patience."

KEHOT'S NOTE

באוה"ת פ' בהעלותך ע' תד "והמשכה זו מבחי' בעל הרצון שלמעלה מבחי' רצון כמו שיובן ממ"ש בת"א בד"ה בשלח פרעה בענין כמה ארך אפים כו' שהוא למעלה מעלה מבחי' רצון ונק' בעל הרצון וע"ז אמרו לבעל החוטם אני מתפלל כמ"ש למען שמי אאריך אפי ותהלתי אחטם לך ועמ"ש בלקו"ת בד"ה מה יפו פעמייך בנעלים" עכ"ל.

PARAGRAPH 22

97 **שארז"ל כשישראל אומרים יהא שמו הגדול מבורך**

When Israel enter their synagogues and study halls and answer "May His great Name be blessed," the Holy One, blessed be He, nods His head and says, "Fortunate is the King who is praised thus in His house." The maamar reads the nod as the drawing down of the supernal will.

Berakhot 3a:14 ברכות ג' א:י"ד

... חַיֶּיךָ וְחַיֵּי רֹאשְׁךָ, לֹא שָׁעָה זוֹ בִּלְבַד אוֹמֶרֶת כָּךְ, אֶלָּא בְּכָל יוֹם וְיוֹם, שָׁלֹשׁ פְּעָמִים אוֹמֶרֶת כָּךְ. וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ הַגָּדוֹל מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of ...

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

KEHOT'S NOTE

ברכות ג, א. נתבאר בארוכה בלקו"ת פ' שלח מח, ב. נ, א. פ' חוקת סז, ב. דרך מצותיך טז, א. קכד, א. ועוד.

PARAGRAPH 24

98 **דאורייתא מחכמה נפקת**

On "And you shall be holy men to Me," the Zohar says that "the Torah issues from Chochmah," from the place called "holy," and Chochmah from the place called "holy of holies." The maamar uses this to set the Torah at the level of Chochmah, below the letters, which are rooted in Keser.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

99 **דאורייתא מחכמה נפקת**

On "Hear, my son, the discipline of your father," Rabbi Yitzchak says that "the Torah issued from the supernal Chochmah," Rabbi Yosei says from Binah, and Rabbi Yehudah concludes that it includes both. The Kehot note gives it as a second place for the teaching.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

100 **והאותיות שרשן למעלה בבחי' כתר**

the passage shares nothing with the note

KEHOT'S NOTE

באוה"ת יתרו ע' תשצג הקשה "וצ"ע בד"ה לסוסתי בתו"א פ' בשלח אומר הדבור תורה שרשו מחכמה עילאה סוסין דוכרין ובקי"ס צ"ל ואתם תחרישון לפי שהגילוי מכתר" ע"ש. בהמשך מצה זו תר"מ סעי' ה' ע' קכה: "ולכן נשפלו להיות לבוש שבהם יתגלה אור התורה". ע"ש.

101 **ואותיות מלשון אתא**

In the prophecy on Dumah, a watchman answers one who calls to him from Seir, "Morning comes (asa), and also night"; the words of that answer are Aramaic, and asa means "came." The maamar links otiyos, letters, with this word for coming, and so reads the letters as channels of drawing down. (context: Steinsaltz Tanakh)

Isaiah 21:12 ישעיהו כ"א:י"ב

KEHOT'S NOTE

ישע' כא, יב. ראה במאמרי אדה"ז ענינים ע' סו שלשון אותיות הוא לשון התרגום. בכמה מקומות מובא שהוא מלשון "אתא בוקר" ע"פ ישע' כא, יב. או מלשון "ואתה מרבבות קודש", "אותיות שאלוני". בד"ה ושבתי בשלום תשמ"ה סעי' יא (נדפס בסה"מ מלוקט ח"ב ע' קסד) הערה 85 מציין לכאן

אנה לידו והיאך הקב"ה ממציא מכשול לאדם לחטוא אלא ע"י שהיו שניהם רשעים ההורג והנהרג ההורג היה חייב גלות ואין עד בדבר והוא לא גלה והנהרג היה חייב מיתה ואין עד בדבר ולא נהרג לפיכך הקב"ה מזמנן לפונדק אחד כו':

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PARAGRAPH 26

106 **וביד הנביאים אדמה**

G-d says through Hosea, "I spoke to the prophets and multiplied visions, and through the prophets I am likened (adameh)": the prophets perceive Him through images. The maamar reads it as saying that prophecy grasps only G-d's likeness (demus).

Hosea 12:11 הושע י"ב:י"א

וְדִבַּרְתִּי עַל־הַנְּבִיאִים וְאָנֹכִי חָזוֹן הִרְבֵּיתִי וּבְיַד הַנְּבִיאִים אֲדַמֶּה׃

I have also spoken unto the prophets, And I have multiplied visions; And by the ministry of the prophets have I used similitudes.

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KEHOT'S NOTE

הושע יב, יא.

107 **וחז"ל המשילו מראה הנבואה לאספקלריא**

The Talmud teaches that all the prophets looked through a mirror (aspaklaria) that did not shine, while Moshe looked through one that shone. The maamar uses the image to show that prophecy sees only a likeness.

Yevamot 49b יבמות מ"ט ב

KEHOT'S NOTE

יבמות מט, ב.

PARAGRAPH 27

108 **כי לא יראני**

G-d tells Moshe, "You cannot see My face, for man shall not see Me and live." The maamar cites it to show that G-d Himself, beyond any likeness, cannot be grasped.

Exodus 33:20 שמות ל"ג:כ'

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי׃

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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KEHOT'S NOTE

שמות לג, כ.

109 **וכמשארז"ל**

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

KEHOT'S NOTE

במד"ר ס"פ נשא.

110 **כי לא יראני כו' וכמשארז"ל**

At the end of Parshas Naso the Midrash expounds "for man shall not see Me and live": Rabbi Akiva says that even the Chayos that carry the Throne do not see the Glory, and

ומוסיף: סה"מ תקס"ג ח"א ע' שיא. אוה"ת [ויצא] קצה, ב בשולי הגיליון. אוה"ת בשלח ס"ע שצא ובכ"מ. ראה של"ה ג, ב.

102 **והנה התורה נתלבשה . . שבהן ועל ידן נמשך להיות התורה**

The note says that this passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך ב ע' תתקו. המשך מצה זו תרי"מ ע' קכה.

PARAGRAPH 25

103 **כאשר יאמר משל הקדמוני**

After sparing Shaul's life in the cave, David tells him, "As the proverb of the ancients (mashal hakadmoni) says, 'From the wicked comes wickedness,'" and so his own hand will not be against Shaul. The maamar reads mashal hakadmoni as "the parable of the Primordial One," the Torah.

I Samuel 24:14 שמואל א כ"ד:י"ד

כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְיָדִי לֹא תִהְיֶה־בָּךְ׃

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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KEHOT'S NOTE

שמואל-א כד, יד.

104 **שהתורה נקראת בשם משל הקדמוני**

That passage explains that the Torah is called "the parable of the Primordial One" because the Primordial One of the world is the Infinite Light itself: both the encompassing light and the light that fills the worlds relate to the worlds, while His essence is not in the category of worlds at all.

Makkot 10b:3–4 מכות י' ב:ג'-ד'

רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ פָּתַח לַהּ פִּתְחָא לְהַאי פָּרַשְׁתָּא מֵהָכָא: "וַאֲשֶׁר לֹא צָדָה וְהָאֱלֹקִים אִנָּה לְיָדוֹ וְגוֹ'", "כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְגוֹ'", בַּמָּה הַכָּתוּב מְדַבֵּר – בִּשְׁנֵי בְנֵי אָדָם שֶׁהָרְגוּ אֶת הַנֶּפֶשׁ, אֶחָד הָרַג בְּשׁוֹגֵג וְאֶחָד הָרַג בְּמֵזִיד, לָזֶה אֵין עֵדִים וְלָזֶה אֵין עֵדִים. הַקָּדוֹשׁ בָּרוּךְ הוּא מְזַמְּנָן לְפוּנְדָּק אֶחָד, זֶה שֶׁהָרַג בְּמֵזִיד יוֹשֵׁב תַּחַת הַסּוּלָּם, וְזֶה שֶׁהָרַג בְּשׁוֹגֵג יוֹרֵד בַּסּוּלָּם, וְנִפַּל עָלָיו וְהִרְגוֹ, זֶה שֶׁהָרַג בְּמֵזִיד – נֶהֱרָג, וְזֶה שֶׁהָרַג בְּשׁוֹגֵג – ...

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KEHOT'S NOTE

ראה לקמן צח, ב. ראה אוה"ת פ' וארא ע' קנב שמציין לרשי"י במס' מכות י', ב שהיא התורה שהיא משל של הקב"ה שהוא קדמונו של עולם.

105 **שהתורה נקראת בשם משל הקדמוני**

Rashi explains "the parable of the Ancient One" as the Torah, "the parable of the Holy One, blessed be He, who is the Primordial One of the world." Or HaTorah, cited in the Kehot note, points to this Rashi for the maamar's reading.

Rashi on Makkot 10b:3:1 רש"י על מכות י' ב:ג':א'

והאלקים אנה לידו - זהו שאמר הכתוב כאשר יאמר משל הקדמוני מרשעים יצא רשע משל הקדמוני היא התורה שהיא משל הקב"ה שהוא קדמונו של עולם והיא אמרה מרשעים יצא רשע והיכן אמרה והאלקים

Ben Azzai adds that even the ministering angels, whose life is eternal, do not see it. The maamar alludes to this: G-d Himself is beyond every likeness.

Bamidbar Rabbah 14:22 במדבר רבה י״ד:כ״ב

111 וידבר שלשת אלפים משל

Of King Shlomo's wisdom it is said, "And he spoke three thousand meshalim, and his songs were a thousand and five." Plainly a mashal is a proverb; the maamar takes the word as "parable," a likeness for a deeper idea, and reads the parables as Shlomo's explanations of the spiritual meaning of the Torah's laws.

I Kings 5:12 מלכים א ה׳:י״ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף׃

And he spoke three thousand proverbs; and his songs were a thousand and five.

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KEHOT'S NOTE

מלכים-א ה, יב. ראה ספר המאמרים ת״ש ע' 103. וראה באוה״ת כאן שלה, ב שכתב "נמצא מבאר כאן שהאותיות שהן הכלים בשרשן גבוה מהאור, ולעיל אמר דעיקר בריאת היש הוא מן האותיות, צ״ל רק בשרשן גבוהים יותר אבל בהתלבשותן למטה ע״י רבוי בחי׳ הם למטה מהחכמה" ע״ש.

112 על כל דבר מד״ת

Rav Hamnuna expounds "And he spoke three thousand parables": Shlomo gave three thousand parables for each and every matter of the Torah. The maamar takes these parables as the spiritual meanings of the Torah's laws.

Eruvin 21b:21 עירובין כ״א ב:כ״א

אָמַר רַב הַמְנוּנָא, מַאי דִּכְתִיב: "וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף" — מְלַמֵּד שֶׁאָמַר שְׁלֹמֹה עַל כָּל דָּבָר וְדָבָר שֶׁל תּוֹרָה שְׁלֹשֶׁת אֲלָפִים מָשָׁל, עַל כָּל דָּבָר וְדָבָר שֶׁל סוֹפְרִים חֲמִשָּׁה וְאֶלֶף טְעָמִים.

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

PARAGRAPH 28

113 שלשת אלפים משל

Of King Shlomo's wisdom it is said, "And he spoke three thousand meshalim" (proverbs, or parables). The maamar reads the number as three thousand spiritual levels that Shlomo grasped, each a parable of the one above it.

I Kings 5:12 מלכים א ה׳:י״ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף׃

And he spoke three thousand proverbs; and his songs were a thousand and five.

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114 שלשת אלפים מדרגות

That passage explains Shlomo's three thousand parables: for the light of the Torah's supernal wisdom to come down to a lower world it must be clothed in a parable, and the next world down needs a parable of that parable, and so on, down to three thousand.

KEHOT'S NOTE

ראה לקמן קכב, ב. ובאוה״ת שם.

115 וכולם אינן רק בחי׳ משל

Cited on the point that all these levels are only a parable.

KEHOT'S NOTE

ראה בהדרן על הרמב״ם תשמ״ט הערה 31.

PARAGRAPH 30

116 ארז״ל דוד העי״ה היה מחבר

There the saying of Sefer HaBahir (another reading: Maayan HaChochmah) is quoted, that King David "would join the supernal Torah" with the Holy One, blessed be He; the Torah above, it explains, is also made of drawings-down, but of an entirely different kind.

KEHOT'S NOTE

ספר הבהיר מובא בלקו״ת פ׳ שלח נא, א. בדרך מצותיך עה, ב מציין לזח״ג רכב, ב (כנראה שזהו ציון המו״ל הראשון). וכ״ה באוה״ת נ״ך כרך ב ע׳ תקיד. ראה ספר הבהיר סי׳ קצו.

117 היה מחבר תורה של מעלה בהקב״ה

The Bahir says that David, who studied day and night, "would join the Torah above," for whenever a person studies Torah for its own sake, the Torah above is joined to the Holy One, blessed be He. The maamar explains this as drawing the Torah's letters from the Infinite Light.

Sefer HaBahir 196 ספר הבהיר קצ״ו

... הואיל ולא יכלתי לו, לא יגורך רע (שם ה׳ ה), ובמה יכל לו דוד, בגרסתו, שלא היה שותק לילה ויום, והיה מחבר תורה של מעלה, כי כל שעה שאדם לומד תורה לשמה התורה של מעלה מתחברת להקב״ה, והיינו דאמרינן לעולם ילמוד אדם תורה ואפי׳ שלא לשמה שמתוך שלא לשמה בא לשמה, ומאי ניהו תורה דאמרת, היינו כלה שמקושטת ומעוטרת ומוכללת בכל המצות, והיא אוצר התורה, והיא ארוסתו של הקדוש ברוך הוא דכתיב (דברים ל״ג ד) תורה צוה לנו משה מורשה קהלת יעקב, אל תקרי מורשה אלא מאורסה. הא כיצד ...

Torat Emet Sefer HaBahir (Public Domain)

118 אשר יעשה אותם האדם

G-d tells Moshe to say to Israel, "You shall keep My statutes and My laws, which man shall do and live by them." The maamar reads "do them" as "make them": man makes the Torah.

Leviticus 18:5 ויקרא י״ח:ה׳

וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי Havayah

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

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KEHOT'S NOTE

ויקרא יח, ה.

119 מעלה אני עליהם כאלו עשאוני

On "and you shall do them," the Zohar says that one who strives to keep the mitzvos perfects the holy Name, just as David, who walked in the ways of the Torah, "made a

name," as it were, above. The Kehot note gives it for the saying "as though you had made Me."

Zohar III, 113b זח"ג קיג,

Vayikra Rabbah 35:6 ויקרא רבה ל"ה:ו

KEHOT'S NOTE

זח"ג קיג, ב. וראה ויק"ר לה, ו.

120 מעלה אני עליכם כאלו עשאוני

On "and you shall do them," the Midrash says that one who keeps the Torah is regarded as though he had made them, and even as though he had made himself. (The Kehot note prints 35:6; by Sefaria's numbering the passage is 35:7.)

Vayikra Rabbah 35:7 ויקרא רבה ל"ה:ז

121 ותורה אור

In its plain sense, "a commandment is a lamp, and teaching is light" speaks of a parent's instruction (Proverbs 6:20). The maamar reads it as the mitzvos and the Torah, and explains why the Torah is called "light": it radiates the Infinite Light, but only through the lamp of the mitzvah.

Proverbs 6:23 משלי ו:כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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PARAGRAPH 31

122 שיש אויר סביב האור

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקו"ת סה, סע"ד. אתהלך לאוניא ע' צט. סה"מ תרע"ח ע' שיז.

123 אין כופין כלי ע"ג הנר בשבת

The same law about overturning a vessel over a lamp is mentioned there.

KEHOT'S NOTE

בדרך מצותיך עה, ב. ובאוה"ת ויקרא כרך ב ע' תקב מציין "כמ"ש המג"א ססי' רע"ז ס"ק ט". וכ"ה בשו"ע אדה"ז שם.

PARAGRAPH 32

124 שאויר — אותיות אור י'

On "Let there be light," the Zohar says that the Infinite broke through its hidden supernal avir and revealed a single point, a yud; when the yud spread out, what remained of that hidden avir was or, light. The maamar builds on this: avir is or with a hidden yud, the source of light.

Zohar I, 16b זח"א טז,

Zohar III, 245b זח"ג רמה,

KEHOT'S NOTE

זח"א טז, ב. זח"ג רמה, ב. פרדס שער עה"כ ערך אויר. ראה לקו"ת פ' פנחס עז, א. מובא באוה"ת בראשית א, א. נתבאר בארוכה בד"ה יונתי תר"מ ח"ב ע' תפה "פי' שהוא שרש ומקור בחי' היו"ד שהיו"ד הוא בחי' העלם אור שבא לידי גילוי אח"כ, והאויר הוא מקורו שבא ונמשך משם". ראה סידור עדר, א. אוה"ת תזריע כרך ב ע' תקכ. סה"מ תרל"ה ע' קצז. בלקו"ת במדבר ו, א מציין לכאן.

125 שהאויר הוא מקור האור

The gloss refers to Tosafos on Chullin 127a, on creatures that live in or (fire) and in avir (air), each of which would perish if it passed into the other's realm, and to Likkutei Torah, Chukas 58c.

Chullin 127a:11–13 חולין קכ"ז א:י"א-י"ג

יש לך בריות גדלות באור ויש לך בריות גדלות באויר שבאור אילמלי עולות לאויר מיד מתות שבאויר אילמלי יורדות לאור מיד מתות מה רבו מעשיך ה' תנו רבנן כל שיש ביבשה יש בים חוץ מן החולדה אמר ר' זירא מאי קראה (תהלים מט, ב) האזינו כל יושבי חלד אמר רב הונא בריה דרב יהושע ביברי דנרש אינן מן הישוב

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KEHOT'S NOTE

ע' בתוס' חולין קכז, א בריות באור כו' באויר כו' שבאור אלמלא עולות באויר כו' שבאויר אלמלא יורדות, לקו"ת ביאור חקת נח, ג" — הגי"ה על גליון תו"א מחסיד. ראה ספר הערכים-חב"ד כרך ב ערך אויר טור רכב בענין אויר הדק.

PARAGRAPH 33

126 להאיר אור התורה

Cited on how the mitzvos make the light of the Torah shine.

KEHOT'S NOTE

ראה אוה"ת תרומה ע' אישעה.

127 כל המצות נק' בשם צדקה

That passage explains that Torah has true existence only through the mitzvos, which guard and sustain its light; tzedakah is the general and collective expression of all the mitzvos and makes a dwelling for the Infinite Light, and so "whoever says, 'I have only Torah'" does not have even that.

KEHOT'S NOTE

ראה גם לקו"ת ראה כג, ג. שה"ש לח, א. ובכ"מ. ד"ה וידבר כו' וארא אל אברהם תשי"ד.

128 וצדקה תהי' לנו

Moshe tells Israel that keeping "all this mitzvah" before Havayah their G-d will be tzedakah for them: righteousness and merit. The maamar takes tzedakah in its other sense, charity, and reads the verse as calling all the mitzvos tzedakah. (context: Steinsaltz Tanakh)

Deuteronomy 6:25 דברים ו':כ"ה

וּצְדָקָה תִּהְיֶה־לָּנוּ כִּי־נִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי ה' אֱלֹקֵינוּ כַּאֲשֶׁר צִוָּנוּ׃

And it shall be righteousness unto us, if we observe to do all this commandment before the L-RD our G-d, as He hath commanded us.'

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KEHOT'S NOTE

דברים ו, כה.

PARAGRAPH 34

129 **להחיות רוח שפלים**

G-d says that He dwells with the crushed and lowly of spirit, "to revive the spirit of the lowly and to revive the heart of the crushed." The maamar applies the words to tzedakah below and to the flow it arouses above.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נְדַכְּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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130 **דקמיה כולא כלא חשיב**

The Zohar says that before G-d "all are considered as nothing." The maamar draws from it that all creatures are "lowly and poor" in relation to Him.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

PARAGRAPH 35

131 **כל האומר אין לי אלא תורה**

In a teaching of Rabbi Yosei, the Talmud concludes that whoever says he has nothing but Torah "does not have even Torah," for only one who does the mitzvos truly learns. The maamar explains that without kindness the Torah's light does not shine for him.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבִי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּחָךְ דּוֹץ. תּוֹקֵעַ עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וּלְמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁשָּׁנוּ בַּעֲשָׂיָה יָשְׁנוּ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

132 **אמשיך רוח ואייתי רוח**

Explaining "And you shall love," the Zohar says that all things depend on desire: "spirit draws spirit and brings spirit," as hinted in Job 34:14. The maamar reads the two verbs as two stages: first reaching the source of the letters, then drawing the Infinite Light into the Torah.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב.

PARAGRAPH 36

133 **ואהבת בכל לבבך ובכל נפשך ובכל מאדך**

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar sees in these words, written in the mezuzah, the ascent of all that a person is and has toward G-d.

Deuteronomy 6:5 דברים ו':ה'

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

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

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PARAGRAPH 37

134 **בכל ממונך**

The Talmud explains "with all your heart" as with both inclinations, and "with all your might" as "with all your money." The maamar applies this to the mezuzah, which raises a person's possessions to the love of G-d.

Berakhot 54a:6 ברכות נ"ד א:ו'

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ וְגוֹ'". "בְּכָל לְבָבְךָ" — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. "וּבְכָל מְאֹדֶךָ" — בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר: "בְּכָל מְאֹדֶךָ" — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

ברכות נד, א.

135 **כאדם החובק . . לקרב אליו יתי'**

Cited for the image of the right hand that embraces and draws close those who come near to G-d.

KEHOT'S NOTE

ראה ביאורי זהר לכ"ק אדמו"ר הצמח צדק פ' יתרו ע' רמג.

136 **מימינו אש דת**

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

KEHOT'S NOTE

ברכה לג, ב.

137 **מימינו אש דת למו**

Moshe's blessing describes G-d coming from Sinai, "from His right hand, a fiery law for them." The maamar cites it

for the Torah as fire that comes from the right.

Deuteronomy 33:2 דברים ל״ג:ב׳

וַיֹּאמַר ה׳ מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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138 **כי מזוזה היא בחי' העלאה . . כל הבא לקרב אליו ית'**

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

KEHOT'S NOTE

מובא באוה״ת דברים כרך ו ע' בירפב וז״ל ״והנה מ״ש כי המזוזה היא העלאה זה כמשנת״ל סעי׳ ה [נדפס באוה״ת ואתחנן ע' שנג] בשם השושן סודות שהיא להעלות נו״ה לחוי״ג ומשם לכי״ע, ועיין בסידור שער החנוכה סד״ה להבין שורש ענין מזוזה מימין גבי ומעתה הנה יובן שורש ענין משארז״ל דמזוזה מימין, שם פי׳ זה איך שהיא העלאה לבחי׳ כתר עליון כמ״ש השו״ס, ואיך שע״כ נמשך משם בחי׳ או״מ במצות מזוזה שנקרא שומר לשמור את האדם וכל רכושו מהיזק קטרוג החיצונים״ עכ״ל שם. בסה״מ תרל״ה כרך א ע' יג: ״בת״א בד״ה מזוזה מימין פי׳ מזוזה מצות העלאת האותיות לשרשם בחי׳ אויר, ועי״ז נמשך אור התורה שזהו נר חנוכה״.

PARAGRAPH 38

139 **טורא דפרודא**

The Zohar contrasts the "mountains of spices," the holy levels above, with the "mountains of separation" below them, where, as in "from there it divided" (Genesis 2:10), unity gives way to division. The maamar applies the term to the public domain, the realm of "the many."

Zohar I, 158a זח״א קנח, א

KEHOT'S NOTE

זח״א קנח, א.

PARAGRAPH 39

140 **רישי' דעשו בעטפא דיצחק**

Kehot's note points to Genesis 50:13 for these words.

Genesis 50:13 בראשית נ׳:י״ג

וַיִּשְׂאוּ אֹתוֹ בָּנָיו אַרְצָה כְּנַעַן וַיִּקְבְּרוּ אֹתוֹ בִּמְעָרַת שְׂדֵה הַמַּכְפֵּלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשָּׂדֶה לַאֲחֻזַּת־קֶבֶר מֵאֵת עֶפְרֹן הַחִתִּי עַל־פְּנֵי מַמְרֵא׃

For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, in front of Mamre.

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KEHOT'S NOTE

תרגום יונתן בן עוזיאל בראשית נ, יג.

141 **רישיה דעשו בעטפא דיצחק**

The Targum tells that when Eisav blocked Yaakov's burial, Chushim son of Dan cut off his head, which rolled into the cave and came to rest in the bosom of Yitzchak. The maamar uses the image for the root of the seven nations in Gevurah, the left.

Targum Jonathan on Genesis 50:13 תרגום יונתן על בראשית נ׳:י״ג

... פַּלְגוּת מְעָרַת כָּפֵילְתָּא וּמִן יַד רְמַז לְחוּשִׁים בַּר דָּן וְנָטַל סַיְיפָא וְקָטַע רֵישֵׁיהּ דְּעֵשָׂו רַשִׁיעָא וַהֲוָה רֵישֵׁיהּ דְּעֵשָׂו מִתְגַּלְגַּל עַד דְּעַל לְגוֹ מְעָרְתָּא וְאַתְנַח בְּגוֹ עִיטְפֵּיהּ דְּיִצְחָק אֲבוֹי וְגוּפֵּיהּ קְבָרוּ בְּנוֹ דְּעֵשָׂו בַּחֲקַל כָּפֵילְתָּא וּבָתַר כֵּן קְבָרוּ יָתֵיהּ בְּנוֹי לְיַעֲקֹב בִּמְעָרַת חֲקַל כָּפֵילְתָּא דְּיִזְבֵּן אַבְרָהָם יַת חַקְלָא לְאַחֲסָנַת קְבוּרְתָּא מִן עֶפְרוֹן חִתָּאָה עַל אַנְפֵּי מַמְרֵא

But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the ...

Targum Jonathan on Genesis (Public Domain) • The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862 (Public Domain)

142 **וזהו שארז״ל . . עלמא אמאי קא מקיים**

The note says that this teaching is discussed there as well.

KEHOT'S NOTE

ראה גם ד״ה זה באוה״ת ענינים ע' לא. אגדתא הוא בחי' תרגום:

143 After describing how each day's curse is greater than the last, the Talmud asks what the world endures on, and answers: on the Kedushah of the order of study and on the "May His great Name be blessed" said after Aggadah. The maamar reads this as darkness turned into light.

Sotah 49a:8 סוטה מ״ט א:ח׳

וְאֶלָּא, עָלְמָא אַמַּאי קָא מִקַּיְּים? אַקְדּוּשָׁה דְּסִידְרָא, וְאַיְיהֵא שְׁמֵיהּ רַבָּא״ דְּאַגַּדְתָּא, שֶׁנֶּאֱמַר: ״אֶרֶץ עֵיפָתָה כְּמוֹ אֹפֶל צַלְמָוֶת וְלֹא סְדָרִים״, הָא יֵשׁ סְדָרִים — תּוֹפִיעַ מֵאוֹפֶל.

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144 **שכל התלמוד הוא בלשון תרגום**

That passage reads "and they beheld (vayechezu) G-d" as a Targum word, the level of the "back": they saw and grasped only the level of Elokim, as in "a sun and a shield is Havayah Elokim."

KEHOT'S NOTE

ראה לקמן עח, ג.

145 **ותרגום הוא בחי' אחוריים דקדושה**

Cited for Targum as the "back" of holiness.

KEHOT'S NOTE

ראה מאו״א אות ת' סעיף נה. וראה באוה״ת נ״ך כרך ב ע' אי׳קד וע' אי׳קיז שמביא לזח״ב רו, א. ובמק״מ שם שלה״ק ותרגום בחי' פנים ואחוריים. באוה״ת נ״ך כרך ב ע' תתקד הקשה איך תרגום הוא ק״נ הרי התרגום מבאר התורה [ראה לקו״ת שה״ש יג, ד].

146 **ותרגום הוא בחי' אחוריים דקדושה**

The Zohar teaches that when the Torah is read only one voice may be heard, and so with the Targum, which stands to the reading of the Torah as the shell to the kernel. Or

> **HaTorah, cited in the Kehot note, brings this passage for the Targum as the "back" of holiness.**

Zohar, Vayakhel 17:218–227 ספר הזהר, ויקהל י"ז:ר"י"ח-רכ"ז

ביאור על הנ"ל

An Explanation of the Above

The mitzvos rise from below and the Torah's light comes down from above, and it is the ascent that draws the descent: as air lets a flame shine and letters let an idea be revealed, "a mitzvah is a lamp" rises to Keser and draws down new light so that "the Torah is light." So the mezuzah, the ascent, is on the right, and the Chanukah lamp, the Torah's light drawn down to the doorway and outward, is on the left.

THE MAAMAR IN BRIEF

This biur explains why the Chanukah lamp is placed on the left of the doorway and the mezuzah on the right. The mitzvos work from below to above and the Torah from above to below, and the two meet like people on a ladder. In creation, substance comes from G-d's word and form from His desire, through Chochmah. Separate existence arises only from Malchus, yet Havayah rules over Elokim, the G-d hidden in nature, and the ascent of Elokim into Havayah surpasses Havayah's descent into Elokim. The biur then turns to the letters: they exist in the soul before speech, are revealed in Chochmah but rooted in Keser, above the intellect, and are the garment through which every idea is grasped. Prayer raises the letters, through the angels, up to Keser, and draws down new letters, a new will of simple compassion. The mitzvos work the same way: like air around a flame (avir, light with a yud), they rise to Keser and draw down added light so that the Torah shines. Even the Torah is only a "parable" for G-d, and the ascent of the mitzvos draws the Infinite Light into it, as in the response "May His great Name be blessed." The mezuzah, giving the house and its possessions over to G-d, is that ascent; through it the Chanukah lamp brings the Torah's light to the doorway and beyond.

OUTLINE

1 **Ascent and descent** ¶1–2

The biur sets out to explain the Chanukah lamp on the left and the mezuzah on the right: the mitzvos rise from below, the Torah descends from above, and they meet like two people on a ladder.

2 **Word, desire and wisdom in creation** ¶3–5

Substance comes from G-d's word and form from His desire through Chochmah, the power of division rooted in a higher power of measure. Only speech, the ten utterances, yields separate existence, since Atzilus is one with the Infinite.

3 **Havayah and Elokim** ¶6–7

Separation begins with Malchus, yet Havayah rules over it, so that all creation is nullified before G-d; those who know only Elokim think nature runs by itself. Of the two unions of the Names, the ascent of Elokim into Havayah surpasses the descent of Havayah into Elokim.

4 **The letters and their root** ¶8–12

The letters are in the soul before speech, and thought and speech are relative from level to level. The letters are revealed in Chochmah but rooted in Keser, above the intellect, which they clothe, as food completes the power of procreation in the brain.

5 **Prayer raises the letters** ¶13–15

Through the angel's "kiss," prayer rises from world to world until Metatron brings its letters to Keser, from which new letters of simple compassion are drawn down, beyond the strict measure of Chochmah and the Torah.

6 **The lamp, the air and the light** ¶16–22

A flame shines only with air, which, like Yaakov the intermediary, is rooted higher than fire; avir is light with a yud, a concealment that lets light shine. So the mitzvos rise to Keser, the 620 pillars of light, and draw down new letters so that the Torah shines.

7 **The Torah as a parable; the great Name** ¶23–25

Shlomo's three thousand parables expressed the Torah of the three lower worlds, and the Torah itself is a parable for G-d. Through the ascent of the mitzvos the Infinite Light enters the Torah, and "May His great Name be blessed," said with a congregation, draws Keser into Atzilus.

8 **The mezuzah and the Chanukah lamp** ¶26–27

The mezuzah on the right gives the house and all its possessions over to the One G-d; through it the Chanukah lamp on the left, at the entrance facing the public domain, draws the Torah's light into Malchus and out into the realms of separation.

KEY CONCEPTS

Ascent and drawing down העלאה והמשכה

The two directions of the maamar: the mitzvos raise the physical world up to G-d, and the Torah draws His light down. The ascent is what brings about the drawing down.

Havayah and Elokim הוי' ואלקים

Havayah is G-d as He transcends and brings all into being; Elokim is G-d as hidden within nature. Their union, especially when Elokim rises into Havayah, nullifies created existence before G-d.

Yesh and ayin יש ואין

Separate created existence (yesh), which comes from speech and Malchus, and the divine "nothingness" (ayin) beyond all defined existence, into which the ascent of Elokim rises.

The letters אותיות

The garments of thought and speech: revealed in Chochmah and rooted in Keser, above the intellect, they are how every idea is grasped, though they are not the idea itself.

Avir: light with a yud אויר

Air surrounds a flame and lets it shine. Spelled like or (light) with a yud, it stands for the concealment through which light is revealed, and so for the mitzvos that let the Torah's light shine.

Keser (the Crown) כתר

The level above intellect: the root of the letters and of the mitzvos (the "620 pillars of light"), the source of simple compassion and new letters, and the place of the "great Name."

SECTION 1 • ¶1–2

Ascent and descent

1 ביאור[1] על הנ"ל

An explanation of what is mentioned above.

> This heading marks what follows as a biur ("explanation"): a further discourse that develops the ideas of the maamar before it at greater length. That maamar opens with the rule that the Chanukah lamp is placed on the left of the doorway so that the mezuzah is on the right, and this biur explains that rule.

2 ביאור הדברים על ענין נ"ח משמאל ומזוזה מימין.[2] הנה המצות הן מלמטה למעלה והתורה מלמעלה למטה.

An explanation of the words concerning the matter of "the Chanukah lamp on the left and the mezuzah on the right." Now, the mitzvos are from below to above, and the Torah is from above to below.

> The biur names its subject: the rule that the Chanukah lamp stands on the left side of the doorway and the mezuzah on the right. It then states the key distinction: the mitzvos work "from below to above," as a person lifts the physical world toward G-d, while the Torah works "from above to below," as G-d's wisdom comes down to the person.

והיחוד שביניהם הוא כמשל העומד למעלה ורוצה להתקרב עם העומד למטה זה עולה בסולם וזה יורד עד שנפגשין זה בזה.

And the union between them is like the analogy of one who stands above and wishes to draw close to one who stands below: this one climbs the ladder and that one descends, until they meet each other.

> The two movements meet like two people on a ladder, one climbing up and the other coming down, who meet in the middle. The rest of the biur explains how the upward movement of the mitzvos and the downward movement of the Torah come together.

SECTION 2 • ¶3–5

Word, desire and wisdom in creation

3 וביאור הענין הנה כתיב כל אשר חפץ[3] ה' עשה. וכתיב בדבר ה' שמים נעשו.[4]

And the explanation of the matter: it is written, "Whatever Havayah desired, He has done," and it is written, "By the word of Havayah the heavens were made."

> Two verses seem to describe creation differently. One says that G-d made whatever He desired, as though creation came from His desire; the other says that the heavens were made by His word, that is, through speech.

והענין שהחומר נברא בדבר ה' והתמונה והציור באיזה אופן שנברא הוא מחפץ ה' מה רבו מעשיך[5] ה' כולם בחכמה עשית.

The matter is that the substance was created by the word of Havayah, while the shape and the form, in whatever manner it was created, is from the desire of Havayah: "How many are Your works, Havayah! You have made them all with wisdom."

> The Alter Rebbe reconciles them: G-d's word brought the bare substance of each thing into being, while its particular shape and form come from His desire. That desire for form works through wisdom, as the third verse says, "You have made them all with wisdom."

שבחי' החכמה היא בחי' גבורות. דהיינו התחלקות[6] לעשות כל ציור וכל תמונה לכל הפרטים למיניהם.

For the level of Chochmah (wisdom) is the level of Gevuros (restraint), that is, division: to make every form and every shape, for all the particulars according to their kinds.

> Chochmah (wisdom) is linked here with Gevuros, the powers of restraint and measure, because giving each thing its own form means dividing and defining. It draws the boundaries between one shape and another, down to every detail of every kind.

4 ושרש החכמה למעלה הוא בחי' בוצינא דקרדוניתא[7,8] קו המדה מדוד משחת' [משחתא]. [9] מי מדד בשעלו מים[10] כו'. והגילוי הוא בחכמה דאצי' אור אבא ושם מה רבו מעשיך[11] שרבו מאד פרטיים רבים.

And the root of Chochmah (wisdom) above is the level of Botzina deKardinusa, the line of measure, measuring out the measurement: "Who measured the waters in the hollow of His hand," etc. And the revelation is in the Chochmah of the World of Atzilus (Emanation), the light of Abba (the Father); and there [is] "How many are Your works," for they are very many, many particulars.

> The root of this differentiating wisdom lies higher still, in what the Kabbalah calls Botzina deKardinusa, the "line of measure" that marks out the dimensions of everything that will exist; earlier in Miketz (Torah Ohr, Miketz 11:6) the Alter Rebbe explains the name: kardinusa is from "kardenaisa wheat," a word for dimness and blackness, because measure sets a limit, "up to here is the level of Chochmah." Yeshayahu's image of G-d measuring the waters in the hollow of His hand describes this same divine measuring. It first comes into revelation in the Chochmah of Atzilus, called the light of Abba ("Father"), where "How many are Your works" is already present as a great multitude of particulars.

אך שהיו כלולים בחכמה וכמשל השכל הגשמי שתופס ומקיף הרבה ענינים בבת אחת וברגע אחת וכדי להוציא מהעלם אל הגילוי צריך לפרט בדבורים רבים ושונים בשעה ושתים.

Only, they were included in Chochmah, as in the analogy of the physical intellect, which grasps and encompasses many matters all at once, in a single moment; and to bring [them] out from concealment into revelation, one must spell them out in many and varied words, over an hour or two.

> Although the particulars are many, in Chochmah they exist together, included in one. In the same way, a person's mind can take in many ideas in a single moment, yet putting them into words, one after another, may take an hour or two.

כך בחכמה כלולים מה רבו מעשיך בכל ציור וכל תמונה ונפרטו בע"מ [בעשרה מאמרות] שנברא העולם. אך המאמרות הן עשרה בלבד כי לא נפרט הכל בדבור רק דרך כלל ולא דרך פרט:

So too, in Chochmah are included [all of] "How many are Your works," in every form and every shape, and they were spelled out in the ten utterances by which the world was created. However, the utterances are only ten, because not everything was spelled out in speech, only in a general way and not in detail.

> So too, all the forms of creation are contained together in Chochmah, and they were spelled out through the ten utterances by which the world was created. Yet there are only ten utterances, because speech conveyed creation only in broad categories, not detail by detail.

5 והטעם כי מה שנפרט בדבור הוא בכדי להיות בחי' יש כי מבחי' חכמה דאצי' לא היה יכול להיות בחי' יש ואפי' [ואפילו] מה שנתלבש בז"א שהוא בחי' הוי"ה הכל נק' בחי' א"ס דאיהו וחיוהי חד.

And the reason is that what was spelled out in speech [was] in order for there to be the level of yesh (existence), for from the level of the Chochmah (wisdom) of the World of Atzilus (Emanation) there could not be the level of yesh; and even what was enclothed in Z'eir Anpin (the emotive attributes), which is the level of Havayah, is all called the level of the Infinite One (Ein Sof), for "He and His life-forces are one."

> Speech is needed so that created things can exist as yesh, as beings with an existence of their own. The Chochmah of Atzilus, and even Z'eir Anpin, the level of the Name Havayah, cannot produce such existence, because everything there is still wholly one with the Infinite One: "He and His life-forces are one."

SECTION 3 • ¶6–7

Havayah and Elokim

6 ולא היה יכול להיות בחי' פירוד רק במל' דאצי' בדבר מלך שלטון.[12] והיינו ע"י כי מל' דאצי' נעשה עתיק דבריאה וכו'.

And there could not be the level of separateness except in the Malchus (sovereignty) of the World of Atzilus (Emanation), through "the word of a king [that] rules." And this is through [the fact] that the Malchus of Atzilus becomes the Atik of the World of Beriah (Creation), and so on.

> Separate existence begins only with the Malchus (sovereignty) of Atzilus, G-d's kingship, which is likened to a king's word that rules over others. The Malchus of Atzilus descends to become the Atik, the innermost and highest source, of the World of Beriah, the first world of separate beings; the lowest level of the higher world becomes the highest level of the lower one.

אך מ"מ בחי' הוי"ה מושל בבחי' מל' להיות בטול היש וכענין וצבא השמים לך משתחוים[13] דהיינו בחי' בטול המלאכים בכלות הנפש.

Nevertheless, the level of Havayah rules over the level of Malchus, so that there be the self-nullification (bittul) of the yesh, as in the matter of "and the host of heaven bow down to You," that is, the level of the bittul of the angels, in the expiry of the soul.

> Even so, Havayah, the Name of G-d as He transcends and brings all into being, rules over Malchus, so that the beings that come into existence are nullified before Him. The angels, "the host of heaven," bow in their self-nullification, in kelos hanefesh, a longing so intense that the soul would expire into its source.

והשמש והירח משתחוים אפי' [אפילו] בגופם שסובבים והולכים ובטול זה הוא ע"י כל אשר חפץ הוי"ה שבחי' חפץ זה מתלבש בחכמה דאצי' וחכמה דאצי' מתלבשת בחכמה דמל' דאצי' המתלבשת בבי"ע

And the sun and the moon bow down even with their bodies, in that they go around and around. And this bittul comes through "whatever Havayah desired," for this level of desire is enclothed in the Chochmah (wisdom) of Atzilus, and the Chochmah of Atzilus is enclothed in the Chochmah of the Malchus of Atzilus, which is enclothed in [the worlds of] Beriah, Yetzirah and Asiyah,

> Even the sun and the moon "bow," not only in spirit but with their very bodies, by circling without end in the course set for them. This bittul comes from G-d's desire, which passes down through the Chochmah of Atzilus, then through the Chochmah within the Malchus of Atzilus, until it is enclothed in the three lower worlds of Beriah, Yetzirah and Asiyah.

כי גבוה מעל גבוה שומר.[14] וכל מה שלמטה מקבל ממה שלמעלה הימנו עד רום המעלות.

for "One higher than the high watches over [him]." And everything that is below receives from what is above it, up to the very highest of heights.

> The verse "One higher than the high watches over him" is read as a chain of oversight: each level receives from the one above it, all the way to the very top. So G-d's desire, at the top of the chain, governs everything below.

(ואפי' [ואפילו] הפילסופים מודים בזה רק שאין משיגים רק עשר בחי' התחתונות ח' גלגלים וגלגל היומי.

(And even the philosophers concede this, except that they comprehend only the ten lower levels: eight spheres and the daily sphere.

> In a parenthetical remark the Alter Rebbe notes that even the philosophers accept such a chain of causes; they simply know of only the ten lower levels. In the astronomy of the time, the heavens were made of nested spheres: eight spheres carrying the planets and the stars, and a ninth, "daily" sphere that turns the whole heaven once a day.

וע' בפרדס שער ששי ספ"ג [סוף פרק ג'] וכבר הסכימו החוקרים כו' וגלגל השכל העשירי[15] כו' ויותר מזה אין משיגים אבל יכול להיות גם לפי דעתם שיש למעלה מהם ג"כ)

See Pardes, Sha'ar 6, end of chapter 3: "The investigators have already agreed," etc., "and the tenth sphere, of the intellect," etc.; and beyond this they do not comprehend. But it is possible, even according to their own opinion, that there is also [something] above them.)

> The Alter Rebbe refers to the Pardes (Pardes Rimonim, the Kabbalistic work of Rabbi Moshe Cordovero), which records what the philosophers agreed on, including a tenth, the "sphere of the intellect." Beyond this, he says, they claim no knowledge; yet nothing in their own reasoning rules out further levels above these.

רק העכו"ם [העובדי כוכבים ומזלות] אומרים מאחר שכבר נשתלשל בהעלם אחר העלם בבחי' שם אלקים המצמצם כו' מוכרח להיות נשאר כך

Only, the worshipers of stars and constellations say that since it has already come down, concealment after concealment, through the level of the Name Elokim, which contracts, etc., it must necessarily remain so.

> The worshipers of stars and constellations argue that since G-d's light has come down through layer upon layer of concealment, through the Name Elokim, which contracts and hides it, the world must stay that way. In their view, once nature is set in place it runs by itself.

אבל כי אני ידעתי[16] (אני בחי' מלי' וכנ"י [וכנסת ישראל]) כי גדול הוי"ה ששם הוי"ה מושל על כל בחי' אלקים[17] משא"כ פרעה אמר לא ידעתי את[18] הוי"ה שלא ידע רק שם אלקים.

But "For I know" ("I" is the level of Malchus and the Community of Israel) "that Havayah is great," for the Name Havayah rules over every level of Elokim. Whereas Pharaoh said, "I do not know Havayah," for he knew only the Name Elokim.

> Against this stands the verse "For I know that Havayah is great." The "I" who knows is Malchus and the Community of Israel, who recognize that Havayah rules over every level of Elokim, over all of nature. Pharaoh, who said "I do not know Havayah," knew only Elokim, G-d as hidden within nature.

ואמר עזב ה' את הארץ[19] (ובאמת לא בדעת ידבר[20] כמ"ש בתניא ח"ב [חלק ב'][21] שהרי נס של בריאת שמים וארץ גדול מנס של קי"ס [קריעת ים סוף][22] כו' ע"ש) ולכן אומרים איה אלקיהם.

And he said, "Havayah has forsaken the earth" (but in truth, he speaks without knowledge, as is written in Tanya, Part II, for the miracle of the creation of heaven and earth is greater than the miracle of the splitting of the Red Sea, etc.; see there). And therefore they say, "Where is their G-d?"

> The words "Havayah has forsaken the earth," which in Ezekiel are said by elders of Israel serving idols in secret, express the same belief: that G-d has withdrawn and left the world to run on its own. The parenthetical aside rejects it, pointing to Tanya, Part II (Shaar HaYichud VehaEmunah), chapter 2: creating heaven and earth from nothing is a greater miracle than splitting the sea, and the world, like the split sea, continues only as long as G-d's word keeps acting on it. From this mistaken belief comes the taunt that the nations make in Psalms, "Where is their G-d?"

אבל באמת כל אשר חפץ הוי"ה עשה. שזהו ענין יחוד שם הוי"ה עם שם אלקים ויחוד קוב"ה [קודשא בריך הוא] ושכינתיה שיחוד זה היינו בחי' המשכה שנמשך שם הוי"ה ומשתלב בשם אלקים להיות בטול היש כו'.

But in truth, "Whatever Havayah desired, He has done." For this is the matter of the union of the Name Havayah with the Name Elokim, and the union of the Holy One, blessed be He, and His Shechinah (Divine Presence); for this union is the level of drawing down, in which the Name Havayah is drawn down and interwoven in the Name Elokim, so that there be the bittul of the yesh, etc.

> The truth is that "whatever Havayah desired, He has done": the transcendent Name Havayah acts within nature itself. This is the union of Havayah with Elokim, also called the union of the Holy One, blessed be He, and His Shechinah: Havayah is drawn down and interwoven with Elokim, so that created existence is nullified before G-d.

7 והנה בבחי' יחוד זה והמשכה זו יש ב' דרכים. הא' ששם הוי"ה יורד למטה לבחי' אלקים ונק' שילוב הוי"ה באלקים.

Now, in this union and this drawing down there are two ways. The first: that the Name Havayah descends below, to the level of Elokim, and this is called the interweaving of Havayah within Elokim.

> The union of Havayah and Elokim can take place in two ways. In the first, Havayah descends into Elokim; this is called the interweaving (shiluv) of Havayah within Elokim, in which the letters of the two Names alternate to form a single combined Name.

ואזי האל"ף קודם לי"[23] ששם אלקים מלביש את שם הוי"ה. ושם הוי"ה מלובש בתוכו.

And then the alef comes before the yud, for the Name Elokim enclothes the Name Havayah, and the Name Havayah is enclothed within it.

> In that combination the alef, the first letter of Elokim, comes before the yud, the first letter of Havayah, showing that Elokim is on the outside, clothing Havayah within it.

והב' ששם אלקים עולה למעלה. ונכלל בשם הוי"ה ואזי היו"ד קודם לאל"ף כו'

And the second: that the Name Elokim ascends above and is included in the Name Havayah, and then the yud comes before the alef, etc.

> The second way is the reverse: Elokim rises and is absorbed into Havayah. Then the yud comes first, showing that Havayah now leads and Elokim is included in it.

והנה היתרון והמעלה הוא כשם אלקים עולה למעלה כי כשהשם של הוי"ה יורד לבחי' שם אלקים להתלבש בו הנה הוא ע"י כמה צמצומים להיות התלבשות בבחי' יש אבל כשהשם אלקים עולה ונכלל בבחי' הוי"ה ה"ז [הרי זה] עולה לבחי' אין כו':

Now, the advantage and the superiority is when the Name Elokim ascends above. For when the Name of Havayah descends to the level of the Name Elokim to be enclothed in it, this is through many contractions (tzimtzumim), so that there be an enclothement in the level of yesh (existence); but when the Name Elokim ascends and is included in the level of Havayah, it thereby rises to the level of ayin (nothingness), etc.

> The Alter Rebbe states that the second way, the ascent of Elokim, is the superior one. For Havayah to come down and clothe itself in Elokim requires many contractions (tzimtzumim), so that it can be enclothed in yesh, in created existence; but when Elokim rises into Havayah, it is lifted into ayin, the divine "nothingness" that lies beyond all defined existence.

SECTION 4 • ¶8–12

The letters and their root

8 והנה נר מצוה[24] הוא בחי' העלאה. ותורה אור הוא בחי' המשכה וביאור הענין הוא בהקדים להבין ענין האותיות.

Now, "a mitzvah is a lamp" is the level of ascent, and "the Torah is light" is the level of drawing down. And the explanation of the matter is by first understanding the matter of the letters.

> The verse "For a mitzvah is a lamp, and the Torah is light" has two halves that match the two movements: the mitzvah, the lamp, is ascent, and the Torah, the light, is drawing down. To explain this, the Alter Rebbe first discusses the nature of the letters.

והוא כי האותיות היוצאות בה' מוצאות הפה. אחה"ע מן הגרון כו'. אין המוצאות עושים ומפעילים את האותיות כמו כנור המנגן שמוציא הקול ע"י האדם המנגן שאז נולד ונתהוה הקול ונגון.

It is that with the letters that go forth through the five articulation points of the mouth (alef, ches, hei, ayin from the throat, etc.), the articulation points do not make and produce the letters, as a harp being played brings forth the sound through the person playing it, at which point the sound and the melody are born and come into being.

> The letters issue from five places of articulation in the mouth: alef, ches, hei and ayin from the throat, and the other groups from the palate, the tongue, the teeth and the lips. Yet these organs do not produce the letters the way a harp produces its sound: a harp holds no music until a player plays it, and only then is the sound born.

אבל האותיות שבה' מוצאות הפה אינו כן אלא שהאותיות כבר היו בנפש שכל נפש מליאה אותיות ובבואם לה' מוצאות הפה הם המניעים את המוצאות ולא מתנועעים ע"י המוצאות.

But with the letters of the five articulation points of the mouth it is not so; rather, the letters were already in the soul, for every soul is full of letters. And when they come to the five articulation points of the mouth, they are what move the articulation points, and they are not moved by the articulation points.

> Speech is different: the letters already exist in the soul, which is "full of letters." When they reach the mouth, it is they that move the organs of speech, and not the organs that create them.

9 והנה יש כמה בחי' אותיות. אותיו' המחשבה[25] ואותיו' הדבור. אותיות המחשבה בבינה ואותיות הדיבור במל'

Now, there are several levels of letters: the letters of thought and the letters of speech. The letters of thought are in Binah (understanding), and the letters of speech are in Malchus (sovereignty).

> Letters exist on several levels: the letters of thought, associated with Binah (understanding), and the letters of speech, associated with Malchus (sovereignty).

ובחי' דבור שלמעל' [שלמעלה] הוא בבחי' המחשבה למטה שהוא דבור המלאכי' [המלאכים] וקרא זא"ז [זה אל זה / זה את זה][26] וגבוה מעל גבוה שמקבלי' [שמקבלים] דין מן דין[27] עד רום המעלות מה שלמטה הוא בבחי' מחשבה נק' לגבי שלמעלה בחי' דבור ובחי' מחשבה שלמעלה יותר נעלמה.

And the level of the speech that is above is on the level of the thought that is below, which is the speech of the angels, "and one called to the other," and "One higher than the high," for they receive one from another, up to the very highest of heights: what is on the level of thought below is called, relative to what is above, the level of speech, and the level of thought that is above is more hidden.

> The two are relative: the speech of a higher plane is like the thought of the plane below it, so the speech of the angels, who "call one to the other" in praise, is on the level of human thought. The Targum renders that phrase "they receive one from another," and so each level receives from the one above it, all the way up: what is thought for a lower level is only speech compared with the level above, whose thought is more hidden still.

10 והנה שרש גלוי האותיות הוא בחכמה ויהי האדם לנפש חיה.[28] בחי' חיה היא בחכמה.

Now, the root of the revelation of the letters is in Chochmah (wisdom): "and man became a living soul (nefesh chayah)"; the level of Chayah is in Chochmah.

> Having shown that the letters exist before speech, the Alter Rebbe traces their root higher. Their revelation begins in Chochmah: the verse says that man became a nefesh chayah, in its plain sense "a living being," and the Alter Rebbe reads chayah as Chayah, the level of the soul that corresponds to Chochmah.

אך אין זה רק בבחי' גלוי אבל שרשם הנעלם הוא למעלה מעלה בבחי' כתר כמ"ש בזוהר אינון כתרין עילאין[29] כו' ונחתא כ"ף מעל כורסייא דיקריה כו'

But this is only on the level of revelation, whereas their hidden root is far, far above, in the level of Keser (the Crown), as is written in the Zohar: "They are supernal crowns," etc., and "the kaf descended from upon His Throne of Glory," etc.

> But Chochmah is only where the letters first become revealed; their hidden root is far higher, in Keser (the Crown), the level above intellect. The Zohar calls the letters "supernal crowns" and describes the letter kaf coming down from upon G-d's Throne of Glory, showing that the letters descend from the very highest place.

כי מהות האותיות אינן בחי' שכל רק הם למעלה מן השכל שא"א להשיג בשכל מהות האותיות ומוצאן במבטא אב"ג שהם יוצאות מכלי השכל. רק עיקרם נלקחים מבחי' שלמעלה מהשכל

For the essence of the letters is not the level of intellect; rather, they are above the intellect, for it is impossible to grasp with the intellect the essence of the letters and their source in the articulation of alef, beis, gimmel, which issue from the vessels of the intellect. Rather, they are taken principally from the level that is above the intellect.

> The letters are not a product of the intellect. Reason cannot grasp what the letters are in themselves, or how they come to be pronounced as alef, beis, gimmel, even though they come forth through the mind's own faculties: in the main they are drawn from a level above the intellect.

והן נעשות בחי' לבוש להשכל להשכיל כל דבר בכל לשון מע' לשון.

And they become the level of a garment for the intellect, to understand every matter in every language of the seventy languages.

> From there they become a garment for the intellect. Through them the mind can understand and express any matter, in any of the seventy languages.

שכל דבר שכל אינו נתפס אלא באותיות אבל אין האותיות מהות השכל ועצמותו אלא בחי' לבושו כנודע שהשכל מתלבש לפעמים באותיות אלו.

For every matter of intellect is grasped only in letters; but the letters are not the essence of the intellect and its very self, but rather the level of its garment, as is known that the intellect is enclothed sometimes in these letters

> Every idea can be grasped only through letters, yet the letters are not the idea itself, only its garment. That is why the same idea can be clothed sometimes in one set of letters and sometimes in another.

11 ולפעמים באותיות אלו. כמו דבור התוספות והר"ן [והרבינו נסים] שמלבישים כל א' השכל באותיות אחרים ונלקחים מלמעלה מן השכל רק שאין מתגלים אלא בשכל.

and sometimes in those letters, like the words of Tosafos and of the Ran, each of whom clothes the intellect in different letters. And [the letters] are taken from above the intellect, except that they are revealed only in the intellect.

> The same idea can be put in different words: Tosafos and the Ran, two classic commentators on the Talmud, can express the same reasoning, each in his own words. This shows that the letters are not the idea itself; they come from above the intellect, though they become revealed only within it.

והמשל בזה כח ההולדה[30] שבמוח שנתהווה באדם אחרי היותו בן י"ג או ט' (סנהדרין רפ"ח)

And the analogy for this is the power of procreation that is in the brain, which comes into being in a person after he is thirteen years old, or nine (Sanhedrin, beginning of chapter 8).

> An analogy follows: the power of procreation, which has its seat in the brain, emerges in a person only once he reaches a certain age. The text gives two ages, thirteen or nine, and refers to the beginning of the eighth chapter of tractate Sanhedrin, where the Talmud discusses whether a boy as young as nine can already father a child.

ואף שכבר הי' [היה] לו מוחין בשלימות מ"מ כח ההולדה לא נגמר עד היותו בן י"ג או ט' וגמר כח זה תלוי במאכל אשר יאכל.

And although he already had his intellect (mochin) complete, nevertheless the power of procreation was not completed until he was thirteen, or nine; and the completion of this power depends on the food that he eats.

> A boy's mind may already be fully developed, yet the power of procreation is not complete until that age, and its completion depends on the food he eats. In Likkutei Torah, Vaetchanan, the Alter Rebbe uses the same analogy and refers back to this biur: a boy under nine has life and intellect enough for himself, but only an added light, the mature intellect, lets him bestow below and bring forth a new being, and so a giver needs added light in order to bestow.

וכנודע ממה שאין מאכילין את הכה"ג [הכהן גדול] בעיוה"כ [בערב יום הכפורים] דברים שמרבי' הזרע. שיש מאכלים מרבים הזרע. ויש מאכלים ממעיטים.

As is known from [the law] that the High Priest is not fed, on the eve of Yom Kippur, things that increase seed: for there are foods that increase seed, and there are foods that decrease [it].

> The proof is the law that on the eve of Yom Kippur the High Priest is not fed foods that increase seed, so that he would not become ritually impure on that day. Some foods increase seed and others decrease it, so food affects this power directly.

12 והנה במאכלים ההם עצמן אין בהם כח ההולדה רק כשבאים להמוח. והמוח מתחזק על ידם אזי נתהוה ונגמר כח ההולדה.

Now, in those foods themselves there is no power of procreation; only when they come to the brain, and the brain is strengthened by them, then the power of procreation comes into being and is completed.

> The foods themselves contain no power of procreation. Only when they reach the brain and strengthen it does that power come into being and become complete.

כך האותיו' [האותיות] באים מלמעלה מהשכל שאינו נתפס באותיות כלל. ומ"מ כשבאים לבחי' השכל נעשה גילוי השכל ע"י אותיות.

So too, the letters come from above the intellect, [from a level] that is not grasped in letters at all; and nevertheless, when they come to the level of the intellect, the revelation of the intellect comes about through letters.

> So it is with the letters: they come from a level above the intellect, a level that cannot be grasped in letters at all. Yet when they reach the intellect, it is through them that the intellect is revealed.

SECTION 5 • ¶13–15

Prayer raises the letters

13 ולכן אמרו על מט"ט [מטטרון] שקושר כתרי' [כתרים / כתרין] לקונו מתפלותיהם של ישראל. והענין כי אותיות התפלה עולות למעלה ע"י המלאכים כנודע שכמה מלאכים ממונים בכל היכל לקבל התפלות. ואיתא בזוהר שהמלאך נשיק לה.[31]

Therefore they said of Metatron that he binds crowns for his Maker from the prayers of Israel. The matter is that the letters of prayer ascend above by means of the angels, as is known that several angels are appointed in every chamber (heichal) to receive the prayers. And it is stated in the Zohar that the angel kisses it.

> This is why it is said of Metatron, a chief angel, that he "binds crowns for his Maker" from the prayers of Israel. The letters of prayer rise by means of the angels, many of whom are appointed in each heavenly chamber (heichal) to receive the prayers, and the Zohar says that the angel kisses the prayer.

14 וביאור ענין זה הוא כמו הנושק עד"מ מכניס רוחו והבלו בדבר שנושק.

The explanation of this matter is as with one who kisses: by way of analogy, he puts his breath and his vapor into the thing that he kisses.

> The kiss is explained by analogy: one who kisses puts his breath into what he kisses.

כך המלאך מכניס רוחו והבלו באותיות התפלה להעלותם מבחי' דבור האדם לבחי' דבור המלאכי' [המלאכים] שהיא בחי' מחשבי' שלמט' [שלמטה]

So the angel puts his breath and his vapor into the letters of the prayer, to raise them from the level of the speech of man to the level of the speech of the angels, which is the level of the thought that is below.

> So the angel puts his own breath, his own vitality, into the letters of prayer. In this way he lifts them from human speech to angelic speech, which, as explained above, is the level of thought relative to the world below.

וכך עולה התפלה למעל' [למעלה / למעלת] מעולם ועד עולם. עד עולם העליון שם הוא מט"ט [מטטרון] שעושה בחי' כתר זה. פי' שמעלה האותיו' [האותיות] עד מקורן ושרשן שהוא בכתר.

And so the prayer ascends above, from world to world, up to the highest world; there is Metatron, who makes this level of a crown. That is to say, he raises the letters up to their source and root, which is in Keser (the Crown).

> So the prayer rises from one world to the next, up to the highest world, where Metatron makes of it a crown: he raises the letters to their source and root, which is in Keser, the Crown.

15 והיינו כדי להמשיך אותיות כי התפלה היא יהי רצון שיהי' [שיהיה] המשכת רצון אחר מבתחלה שנמשך בחכ' [בחכמה] וחכמה היא בחי' דין.

And this is in order to draw down letters; for prayer is "May it be [Your] will," that there be a drawing down of a will other than [the one that was there] at first, which was drawn into Chochmah (wisdom); and Chochmah is the level of judgment.

> The purpose of raising the letters is to draw down new letters. Prayer says yehi ratzon, "May it be Your will," literally "let there be will": it asks that a new will be drawn down, different from the will first drawn into Chochmah; and Chochmah, as explained earlier, is the level of judgment and strict measure.

וכן התורה דמחכ' [דמחכמה] נפקת מימינו אש דת למו[32] שהיא בחי' אש וגבורות וע"פ התורה אין יסורים בלא עון.[33] אבל בכתר שם הם רחמים פשוטים ונושא עון כו' ומשם נמשך אותיות חדשות כו':[34, 35]

And so too the Torah, which "emerges from Chochmah": "from His right hand, a fiery law for them," which is the level of fire and Gevuros (restraint); and according to the Torah, there is no suffering without sin. But in Keser (the Crown), there is simple compassion, and "He bears iniquity," etc.; and from there new letters are drawn down, etc.

> The Torah too comes from Chochmah, and it is called "a fiery law," which points to fire and Gevuros: by the Torah's own measure there is no suffering without sin. But Keser holds simple compassion, which "bears iniquity," in the words of the verses of G-d's attributes of mercy, and from there new letters, the expression of a new will, are drawn down. In Likkutei Torah, Chukas, the Alter Rebbe refers back to this biur and calls these letters, which are above the Torah itself, the "engraved letters" (osiyos hachakikah).

SECTION 6 • ¶16–22

The lamp, the air and the light

16 והנה ככל הענין הזה באותיות כך הוא בבחי' המצות כי נר מצוה. והענין שאין אור הנר מאיר אלא כשיש אויר סביב האור משא"כ כשאין שם אויר יכבה ולא יאיר כלל

Now, just as this whole matter is with the letters, so it is with the level of the mitzvos, for "a mitzvah is a lamp." The matter is that the light of the lamp shines only when there is air around the light, whereas when there is no air there, it goes out and does not shine at all.

> The same pattern holds for the mitzvos, as in "a mitzvah is a lamp." A flame gives light only when there is air around it; without air it goes out and gives no light at all.

והנה האויר הוא בבחי' אותיות. כי הרי רואין שיסוד האויר הוא תחת יסוד האש.[36,37]

Now, the air is on the level of letters. For we see that the element of air is beneath the element of fire.

> Air corresponds to the letters, and like them it ranks lower: in the order of the four elements, air lies below fire. The Kehot note gives the Midrash (Shemos Rabbah and Bamidbar Rabbah) and the Zohar for this order.

17 ואעפ"כ [ואף על פי כן] הרי יש בו דקות הרבה מיסוד האש. והטעם כי האויר אע"פ [אף על פי] שהוא למטה מיסוד האש. מ"מ שרשו הוא למעלה.

And even so, there is in it much more refinement than [in] the element of fire. And the reason is that although air is below the element of fire, nevertheless its root is above.

> Even so, air is far finer and more refined than fire. The reason is that although air lies below fire, its root is higher.

וביאור הדבר כי הנה יעקב אמר מה נורא.[38,39] ולכן מה שאומרים הגדול הגבור והנורא. נורא הוא מדתו של יעקב.[40,41]

The explanation of the matter: Yaakov said, "How awesome!" Therefore, when we say "the great, the mighty and the awesome," "awesome" is the attribute of Yaakov.

> To explain this, the Alter Rebbe turns to Yaakov, who said "How awesome!" on waking from his dream of the ladder. So when we speak of G-d as "the great, the mighty and the awesome," Moshe's words (Deuteronomy 10:17) that we say in the first blessing of the Amidah, "awesome" is the attribute of Yaakov; the Kehot note gives the Zohar (2:79a, cited in Or HaTorah) as the source.

18 ולכאורה לא שייך בחי' נורא ליעקב כ"א לפחד יצחק.[42] אלא לפי שיעקב היה הממוצע בין האבות.[43]

Seemingly, the level of "awesome" does not pertain to Yaakov, but only to "the Fear of Yitzchak." But [it does,] because Yaakov was the intermediary between the Patriarchs.

> Awe would seem to belong not to Yaakov but to Yitzchak, whose G-d is called "the Fear of Yitzchak." The answer is that Yaakov was the intermediary between the Patriarchs, joining Avraham's kindness with Yitzchak's restraint; the Kehot note gives the Zohar (1:60b) for Yaakov's place between them.

ונודע שא"א שיחוברו ב' הפכים עד שיערה רוח מלמעלה משניהם. כענין עושה שלום במרומיו[44] כו'.

And it is known that it is impossible for two opposites to be joined until a spirit from above both of them is poured down, as in the matter of "He makes peace in His heights," etc.

> Two opposites cannot be joined by either of them alone; they unite only when a spirit from a level above both is poured out upon them. So G-d "makes peace in His heights," bringing harmony between opposing forces from a place above them.

19 ולכן מאחר שיעקב היה המחבר לכך היה בו גילוי בחי' נורא שהוא למעלה משניהם. וכך הוא בבחי' אויר שהדקות הוא לפי שהוא בחי' ממוצע שהוא בקו האמצעי חח"ן [חכמה חסד נצח] מימין. ובג"ה [ובינה גבורה הוד] משמאל.

Therefore, since Yaakov was the one who joins [them], there was in him the revelation of the level of "awesome," which is above both of them. And so it is with the level of air: [its] refinement is because it is the level of the intermediary, which is in the middle line — Chochmah (wisdom), Chesed (kindness) and Netzach (victory) on the right, and Binah (understanding), Gevurah (restraint) and Hod (splendor) on the left,

> Because Yaakov joined the two sides, he revealed the quality of "awesome," which stands above both of them. Air, too, is an intermediary, and that is the source of its refinement: it belongs to the middle line of the Sefiros, between the right line of Chochmah, Chesed and Netzach and the left line of Binah, Gevurah and Hod.

20 וכדת"י [וכדעת תפארת יסוד] באמצע הוא בחי' אויר שהוא בחי' ז"א שהוא בקו הממוצע בחי' [ת"ת [תפארת] ולכן נק' אויר אור יו"ד.[45,46]

and Keser (the Crown), Daas (knowledge), Tiferes (beauty) and Yesod (foundation) in the middle — this is the level of air, which is the level of Z'eir Anpin (the emotive attributes), which is in the intermediate line, the level of [Tiferes]. Therefore avir (air) is called or (light) [with a] yud.

> The middle line runs through Keser, Daas, Tiferes and Yesod. Air corresponds to this line, which is Z'eir Anpin, the level of Tiferes; that is why the Hebrew word for air, avir, is spelled like or, "light," with an added yud.

שהיו"ד הוא בחי' העלם של האור שמוריד וממשיך להיות האור מאיר. כמו האותיות שהן בבחי' ההעלם.

For the yud is the level of the concealment of the light, which brings down and draws down, so that the light shines — like the letters, which are on the level of concealment.

> The yud stands for the concealment of the light, which brings the light down and draws it forth so that it can shine; the letters work the same way, as a concealment through which the intellect is conveyed. The maamar just before this biur says the same (Torah Ohr, Miketz 14:32): air makes the lamp shine because avir is or with a yud, and the yud hidden in it is the concealed light, which comes out through it into revelation.

21 ובהן ועל ידן נתפס השכל ובא לידי גילוי כי א"א לכל שכל בלי אותיות כנ"ל.

And in them and through them the intellect is grasped and comes to revelation, for no intellect is possible without letters, as explained above.

> In the letters and through them the intellect is grasped and revealed; as explained above, no idea can exist without letters.

כך האויר שהוא בבחי' העלם בו ועל ידו נתפס האור להאיר לבא לידי גילוי.

So too the air, which is on the level of concealment: in it and through it the light is grasped, to shine [and] to come to revelation.

> Air, the concealing medium, plays the same role for light: in it and through it the light of the flame is held and comes to shine.

וזהו כי נר מצוה ותורה אור.[47] שע"י נר מצוה נעשה התורה אור כי המצות עולות עד הכתר ששם שרש המצות תר"ך עמודי אור עמוד שמחבר מעלה למטה.

And this is [the meaning of] "For a mitzvah is a lamp, and the Torah is light": for through "a mitzvah is a lamp," the Torah becomes light; for the mitzvos ascend up to Keser (the Crown), where the root of the mitzvos is: the six hundred and twenty pillars of light, a pillar that joins above to below.

> This is the meaning of "For a mitzvah is a lamp, and the Torah is light": through the mitzvah, the lamp, the Torah becomes light. The mitzvos rise up to Keser, their root, called the "six hundred and twenty pillars of light": 620 is the numerical value of the word keser (כתר), and the number of the Torah's 613 commandments together with the seven of the Sages. Each is a pillar that joins above with below.

22 וכענין יעקב חבל נחלתו[48] כשמתנועע החבל למטה כו'. וכך ע"י המצות שהן במלי' עולות בכתר ונמשך משם בחי' אותיות חדשים דהיינו תוס' [תוספת] אור להיות אור התורה מאיר. כי הנה התורה נקראת משל הקדמוני.[49, 50]

As in the matter of "Yaakov is the rope of His inheritance": when the rope moves below, etc. And so, through the mitzvos, which are in Malchus (sovereignty) [and] ascend to Keser (the Crown), there is drawn down from there the level of new letters, that is, additional light, so that the light of the Torah shines. For the Torah is called "the parable of the Ancient One."

> Yaakov is called "the rope (chevel) of His inheritance": in the verse chevel means an allotted portion, measured out with a cord, but the Alter Rebbe takes the image of a rope, whose upper end moves when its lower end is moved. So the mitzvos, which are in Malchus, reach up to Keser, and from there new letters, an added light, are drawn down so that the light of the Torah shines. The Torah is called "the parable of the Ancient One," words that in their plain sense mean "the proverb of the ancients," and in Torah Ohr, Megillas Esther, the Alter Rebbe explains that "the Ancient One" is G-d's own essence, beyond the worlds altogether.

SECTION 7 • ¶23–25

The Torah as a parable; the great Name

23 וענין המשל הוא כמ"ש וידבר שלשת אלפים משל.[51] כי הנה חכמת שלמה היא חכמה תתאה[52] שהיא בחי' מל' דאצי'.

And the matter of the parable is as it is written, "And he spoke three thousand parables." For the wisdom of Shlomo is the lower Chochmah (wisdom), which is the level of the Malchus (sovereignty) of the World of Atzilus (Emanation);

> The Torah was just called a "parable," and the Alter Rebbe explains what that means through Shlomo, who "spoke three thousand parables." Shlomo's wisdom is the "lower Chochmah," the level of the Malchus of Atzilus, the last of the Sefiros of the World of Emanation.

והיינו בחי' מל' המאירה בבי"ע כי מל' דאצי' עצמה היא רוה"ק [רוח הקודש] ונו"ה [ונצח והוד] דאצי' היא בחי' נבואה ובאצילות איהו וחיוהי חד.

that is, the level of Malchus as it shines in [the worlds of] Beriah, Yetzirah and Asiyah. For the Malchus of Atzilus itself is the holy spirit (ruach hakodesh), and Netzach (victory) and Hod (splendor) of Atzilus are the level of prophecy; and in Atzilus, "He and His life-forces are one."

> More precisely, it is the Malchus of Atzilus as it shines into the lower worlds of Beriah, Yetzirah and Asiyah. The Malchus of Atzilus itself is the holy spirit (ruach hakodesh), Netzach and Hod of Atzilus are the source of prophecy, and in Atzilus everything is one with G-d.

ולכן יש ס"ר פירושים על כל פסוק מד"ת [מדברי תורה] ונבואה. וגם משלי ושה"ש [ושיר השירים] שאמר שלמה ברוה"ק [ברוח הקודש] הן במל' דאצילות עצמה למעלה מחכמת שלמה

Therefore there are six hundred thousand interpretations of every verse of the words of Torah and of prophecy. And also Proverbs and the Song of Songs, which Shlomo said with the holy spirit, are in the Malchus of Atzilus itself, above the wisdom of Shlomo;

> Because prophecy and the holy spirit come from Atzilus, which is one with the Infinite, every verse of the Torah and the Prophets holds six hundred thousand interpretations. Proverbs and the Song of Songs, which Shlomo said with the holy spirit, come from the Malchus of Atzilus itself, a level above Shlomo's own wisdom.

אבל מה שנתן חכמה לשלמה היא בחי' חכמה תתאה דבריאה ובחכמה זו דיבר על כל דבר מד"ת [מדברי תורה] שלשת אלפים משל

but that which [G-d] gave as wisdom to Shlomo is the level of the lower Chochmah of [the World of] Beriah (Creation), and with this wisdom he spoke, on every matter of the words of Torah, three thousand parables,

> The wisdom that G-d gave Shlomo, however, is the lower Chochmah of Beriah. With it he spoke three thousand parables on every matter of the Torah.

דהיינו רוחניות שבד"ת [שבדברי תורה] מכל הג' עולמות בי"ע (שכל מה שיש למטה יש למעלה כנודע מאתרוג שלמטה שמעורר למעלה שדוקא אתרוג ולא תפוח.

that is, the spirituality within the words of Torah, from all three worlds, Beriah, Yetzirah and Asiyah (for everything that exists below exists above, as is known from the esrog below, which arouses above — specifically an esrog and not an apple.

> Those parables express the spiritual meaning within the words of the Torah as it exists in the three worlds of Beriah, Yetzirah and Asiyah. In a parenthetical remark, the Alter Rebbe adds that whatever exists below has a counterpart above: the esrog taken below stirs its counterpart above, which is why the mitzvah requires an esrog specifically and not an apple.

ולקרב אל השכל הוא כמו דבר גשמי המצוייר בדמיון האדם. אך דמיון מחשבת האדם אינה פועלת כלום. אבל למעלה כי לא מחשבותי[53] כו')

And to bring [this] close to the intellect, it is like a physical thing that is pictured in a person's imagination; except that the imagination of a person's thought accomplishes nothing, but above, "For My thoughts are not [your thoughts]," etc.)

> To bring this closer to the mind, it is like a physical object pictured in a person's imagination. But human imagining accomplishes nothing, whereas above, "My thoughts are not your thoughts": there, the counterpart is real and has effect.

שהשיג ממדרגה התחתונה דעשיה עד מדרגה הראשונה שבבריאה. וכל עולם יש בו י"ס [י' ספירות] וי' כלול מי' עד אלף וזהו שלשת אלפים.

[This is] what he comprehended: from the lowest rung of Asiyah up to the first rung in Beriah. And each world has in it ten Sefiros, and [each] ten is comprised of ten, up to a thousand; and this is three thousand.

> Shlomo grasped these levels from the lowest rung of Asiyah up to the first rung of Beriah. Each world contains ten Sefiros, each of these contains ten, and each of those ten again, making a thousand in every world; three worlds give three thousand parables.

אבל באצי' דאיהו וחיוהי חד לא השיג. אבל באמת גם התורה דאצי' היא בחי' משל לגבי המאציל העליון ב"ה.

But in Atzilus, where "He and His life-forces are one," he did not comprehend. But in truth, even the Torah of Atzilus is the level of a parable relative to the Supernal Emanator, blessed be He.

> Shlomo's comprehension did not reach Atzilus, where G-d and His attributes are one. Yet even the Torah as it is in Atzilus is only a "parable" compared with G-d Himself, the Supernal Emanator.

דאוריית' [דאורייתא] מתקשרא בקוב"ה [בקודשא בריך הוא][54] כמו דישראל מתקשראן באוריית' שאין להם ערך לגבי התורה אלא דמתקשראן בה.

For "the Torah is bound to the Holy One, blessed be He," just as "Israel are bound to the Torah," for they bear no comparison to the Torah, except that they are bound to it.

> Drawing on the Zohar's teaching that the Torah is bound to the Holy One, blessed be He, the Alter Rebbe compares the Torah's relation to G-d with Israel's relation to the Torah. Israel bear no comparison to the Torah, yet they are bound to it; in the same way the Torah, though only a "parable" for G-d, is bound to Him.

24 וכך התורה מתקשראת בקוב"ה [בקודשא בריך הוא] כו'. וכדי שיומשך ויתפשט אוא"ס [אור אין סוף] ב"ה המאציל בהתורה הוא ע"י נר מצוה שהיא בחי' אוי"ר [אויר][55] אור י'

So too the Torah is bound to the Holy One, blessed be He, etc. And in order that the Infinite Light (Or Ein Sof), blessed be He, the Emanator, be drawn down and spread forth into the Torah, it is through "a mitzvah is a lamp," which is the level of avir (air), or (light) [with a] yud.

> For the Infinite Light, G-d the Emanator, to be drawn down and spread through the Torah, there must be "a mitzvah is a lamp." The mitzvah is the avir, the air around the flame, which is "light with a yud," as explained above.

שהמצות הן בחי' העלאה כמו קרבנות שנעשו מן הבהמות להיות אשה ריח ניחוח.

For the mitzvos are the level of ascent, like the offerings that were made from animals to become "a fire-offering, a pleasing fragrance."

> The mitzvos are ascents, like the offerings in the Temple, in which animals were raised up to become "a fire-offering, a pleasing fragrance" to G-d.

וכן תפלין של קלף מעור הבהמות. וציצית של צמר. והרי זו בחי' העלאה מדבר גשמי להיות התכללות ברוחניות אק"ב [אשר קדשנו במצותיו]

And likewise tefillin, of parchment from the hide of animals, and tzitzis of wool. And this is the level of ascent from a physical thing, so that there be inclusion in the spirituality of "Who has sanctified us with His commandments."

> Likewise, tefillin are written on parchment made from the hide of animals, and tzitzis are made of wool. In each case a physical thing is raised up and included in the spirituality expressed in the blessing "Who has sanctified us with His commandments."

(וגם הם המשכות אך מפני שנעשות ע"י מעשה האדם בפו"מ [בפועל ממש] הרי הן העלאות שהאדם מעלה ומקשר אותן לאוא"ס [לאור אין סוף] הנמשך בתוכן משא"כ התורה היא המשכה לבדה קורא בתורה שקורא וממשיך מה שכבר היה כאדם הקורא לחברו כו')

(And they are also drawings-down; but because they are done through the action of a person, in actual deed, they are ascents, which the person raises and binds to the Infinite Light (Or Ein Sof) that is drawn into them. Whereas the Torah is drawing down alone: one who reads (kore) the Torah calls and draws down what already was, like a person who calls his fellow, etc.)

> The mitzvos do draw G-dliness down as well, but because they are done through a person's physical action, they count as ascents: the person raises them and binds them to the Infinite Light within them. Torah study, by contrast, is purely a drawing down; the Hebrew kore means both "reads" and "calls," and one who reads the Torah calls forth what already exists, as one calls a friend.

וע"י העלאה זו נעשה המשכת התורה. וזהו יהא שמו הגדול[56] מבורך כי יש שם[57] הוי"ה בחי' מל'

And through this ascent the drawing down of the Torah comes about. And this is [the meaning of] "May His great Name be blessed": for there is the Name of Havayah, the level of Malchus (sovereignty).

> This ascent through the mitzvos is what brings about the drawing down of the Torah. It is the meaning of "May His great Name be blessed," the congregation's response in Kaddish, which the Alter Rebbe explains through the Name of Havayah, the level of Malchus.

כי הוי"ה הוא ז"א ושמו של הוי"ה דהיינו הגילוי הוא במלי' ושם הגדול הוא בכתר (ופעם אמרו בזוהר דהיינו בבינה והכל א' כי התגלות עתיק בבינה)[58] דהיינו מלי' דא"ק [דאדם קדמון]

For Havayah is Z'eir Anpin (the emotive attributes), and the Name of Havayah, that is, the revelation, is in Malchus; and the great Name is in Keser (the Crown) (and once it is said in the Zohar [that it] is in Binah; and it is all one, for the revelation of Atik is in Binah), that is, the Malchus of Adam Kadmon (Primordial Man).

> Havayah is Z'eir Anpin, and "the Name of Havayah," its revelation, is in Malchus; the "great Name," by contrast, is in Keser, the Malchus of Adam Kadmon, the primordial level above Atzilus. The parenthetical aside reconciles a Zohar passage that places it in Binah: Atik, the inner dimension of Keser, is revealed in Binah, so both describe the same thing. At the beginning of Lech Lecha (Torah Ohr, Lech Lecha 1:7) the Alter Rebbe explains why: Atik is the source of delight, which is above Chochmah and comes into revelation only through Binah.

ולכן אומרים מברך לעלם בלשון יחיד שהוא עולם האצי' שהוא רהי" דאיהו וחיוהי חד לפי ששם הגדול הוא למעלה מהאצילות ונמשך באצי' [רשות היחיד]

Therefore we say "blessed le'alam (for the world)" in the singular, which is the World of Atzilus (Emanation), which is the private domain (reshus hayachid), for "He and His life-forces are one"; because the great Name is above Atzilus and is drawn down into Atzilus.

> That is why the response says "blessed le'alam," "for the world," in the singular: it refers to the one World of Atzilus, the private domain (reshus hayachid, literally "the domain of the single one") where everything is one with G-d, into which the great Name, which is above Atzilus, is drawn.

וזהו הקב"ה מנענע בראשו.[59] פי' בבחי' כתר שמנענע וממשיך למטה אך דוקא באי"ש"ר [באמן יהא שמיה רבא] דאגדתא[60] כי אגדה היא בחי' חכמה[61] שרוב סודות התורה גנוזין בה כמ"ש האריז"ל [האר"י זכרונו לברכה].[62]

And this is [the meaning of] "the Holy One, blessed be He, nods His head": that is to say, in the level of Keser, which He moves and draws down below. But [this is] specifically with the "Amen, yehei shmei rabba" of the Aggadah, for Aggadah is the level of Chochmah (wisdom), in which most of the secrets of the Torah are hidden, as the Arizal wrote.

> The Talmud says that when this response is said, the Holy One, blessed be He, "nods" (menaanea) His head; the same word means "moves," and His "head" is Keser, which He moves and draws downward. This happens specifically with the response said after Aggadah, the non-legal teachings of the Sages, because Aggadah is the level of Chochmah, in which, as the Arizal (Rabbi Yitzchak Luria) wrote, most of the Torah's secrets are hidden. The Alter Rebbe uses the same words in Iggeres HaKodesh 23, where he urges groups of ten to study the Aggadah of Ein Yaakov between Minchah and Maariv.

25 ואי"ש"ר [ואמן יהא שמיה רבא] אומרים בצבור שאז דוקא מנענע בכל בחי' ראשו משא"כ אחד העוסק בתורה אע"פ [אף על פי] שהקב"ה קורא ושונה כנגדו מ"מ אין המשכה זו רק בחלק נפשו אבל בצבור ממשיכים בחי' כללות כו'.

And "Amen, yehei shmei rabba" is said in a congregation, for only then does He move every level of His head. Whereas one individual who occupies himself with Torah — although the Holy One, blessed be He, reads and studies opposite him — nevertheless this drawing down is only in the portion of his soul; but in a congregation they draw down the level of the collective whole, etc.

> The response "Amen, yehei shmei rabba" is said only with a congregation, because only then does G-d "move" every aspect of His "head," drawing down from the whole of Keser. When an individual studies Torah, the Holy One, blessed be He, studies opposite him, yet what is drawn down reaches only the portion that belongs to that person's soul; a congregation draws down the collective whole.

SECTION 8 • ¶26–27

The mezuzah and the Chanukah lamp

26 ובזה יובן ענין נ"ח משמאל ומזוזה מימין. מזוזה הוא בחי' המצות שהמזוזה היא בחי' העלא' [העלאת / העלאה].

With this, the matter of "the Chanukah lamp on the left and the mezuzah on the right" will be understood. The mezuzah is the level of the mitzvos, for the mezuzah is the level of ascent.

> Now the opening question can be answered: why the Chanukah lamp is on the left and the mezuzah on the right. The mezuzah stands for the mitzvos, whose nature is ascent.

שבית האדם וכל מה שבתוכו בטל לה' אחד שכותבין במזוזה אחד ואהבת.[63] כי בכל לבבך הוא בחי' התפלה בלב.

For a person's house and everything in it is nullified to G-d, [who is] One, for in the mezuzah we write "One" [and] "And you shall love." For "with all your heart" is the level of prayer in the heart.

> A mezuzah declares that a person's house and everything in it are nullified before the One G-d: its parchment contains the words "G-d is One" and the passage that begins "And you shall love." In that passage, "with all your heart" corresponds to prayer, the service of the heart.

27 ובכל נפשך היא בחי' התורה לקשר מחשבה במחשבה ודבור בדבור. ודברי אשר שמתי בפיך.[64] ובכל מאדך[65] היא המזוזה שהיא בסוף ביתו עם כל הרכוש שבתוכו.

"With all your soul" is the level of Torah, to bind thought with thought and speech with speech, and "My words that I have placed in your mouth"; and "with all your might" is the mezuzah, which is at the edge of his house, with all the possessions within it.

> "With all your soul" corresponds to Torah study, which binds a person's thought with divine thought and his speech with divine speech, as in "My words that I have placed in your mouth." "With all your might," meaning all one's possessions, is the mezuzah itself, set at the edge of the house that holds those possessions.

ועי"ז נ"ח משמאל היא תורה אור שהיונים רצו להשכיחם תורתך ותקנו להניחה על פתח הבית מבחוץ[66] לר"ה [לראש השנה].

And through this [comes] the Chanukah lamp on the left, which is "the Torah is light," for the Greeks sought "to make them forget Your Torah"; and [the Sages] instituted that it be placed at the entrance of the house, on the outside, toward the public domain.

> Through this ascent comes the Chanukah lamp on the left, the drawing down of "the Torah is light." The Greeks sought "to make them forget Your Torah," in the words of the Al HaNissim prayer said on Chanukah, and the Sages instituted that the lamp be placed at the entrance of the house, facing outward toward the public domain.

כי המל' נק' פתח הבית שמשמש כניסה ויציאה וכך כתיב בזאת יבא אהרן אל הקדש[67] כו'. וביציאתה לבי"ע הנה מל' בכל משלה.[68]

For Malchus (sovereignty) is called the entrance of the house, which serves for entering and leaving; and so it is written, "With this shall Aharon come into the Sanctuary," etc. And in its going out to Beriah, Yetzirah and Asiyah, "His sovereignty rules over all."

> Malchus is called the entrance of the house, since everything goes in and out through it; the verse "With this (zos) shall Aharon come into the Sanctuary," which in its plain sense speaks of the offerings with which the High Priest enters the Holy of Holies on Yom Kippur, is read as alluding to Malchus as the way into holiness. When Malchus goes out into Beriah, Yetzirah and Asiyah, it rules over all: the verse "His sovereignty (malchuso) rules over all" uses the very word malchus.

וצריך להמשיך גם שם בטורי דפרודא. על הרי בתר[69] בחי' אור התורה והיא משמאל בחי' גבורות וזה היה בזמן בית שני כו':

And it is necessary to draw down even there, into "the mountains of separation" — "upon the mountains of Bether" — the level of the light of the Torah. And it is on the left, the level of Gevuros (restraint); and this was in the time of the Second Temple, etc.

> The light of the Torah must be drawn even there, into "the mountains of separation," called "the mountains of Bether," the realms far from holiness. That is why the Chanukah lamp is on the left, the side of Gevuros; and the text adds that this was in the time of the Second Temple, the period of the Chanukah miracle.

IN ONE'S AVODAH

Every mitzvah done with physical things, like the parchment of tefillin and the wool of tzitzis, raises the world up to G-d, and that ascent is what brings new light into the Torah a person learns. Prayer raises the letters of one's words to their root and draws down a new divine will, beyond strict judgment. A home with a mezuzah is given over, with all its possessions, to the One G-d, and the Chanukah lamp at its entrance carries the Torah's light outward, toward the public domain. And answering "Amen, yehei shmei rabba" together with a congregation draws down more than one person can draw alone.

QUESTIONS FOR DISCUSSION

1. Why is the ascent of Elokim into Havayah superior to the descent of Havayah into Elokim, and how does this anticipate the role of the mitzvos?
2. In what sense are the letters "above the intellect," if every idea can be grasped only through them?
3. How can air, which lies below fire, be rooted higher than fire, and what does Yaakov's attribute of "awesome" teach about this?
4. Why must prayer raise the letters all the way to Keser in order to draw down something new?
5. How do the mezuzah on the right and the Chanukah lamp on the left together complete the image of the ladder from the opening of the biur?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור**

The Kehot note sends the reader to the Tzemach Tzedek's Or HaTorah on Chanukah in connection with this biur.

KEHOT'S NOTE

ראה אוה"ת חנוכה כרך ב שלב, ב.

PARAGRAPH 2

2 **משמאל ומזוזה מימין**

The Talmud rules that the Chanukah lamp is placed beside the doorway on the left, "so that the Chanukah lamp is on the left and the mezuzah on the right." This biur explains the inner meaning of that arrangement.

Shabbat 22a:2 שבת כ"ב א:ב'

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵיקוּם? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפָתֵי אָמַר: מִשְּׂמֹאל. וְהֵילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מְשֻׁמָּאל וּמְזוּזָה מִימִין.

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

PARAGRAPH 3

3 **כל אשר חפץ ה' עשה**

The psalmist praises G-d, who does whatever He desires in heaven and on earth, in the seas and in all the depths: "Whatever Havayah desired, He has done." The Alter Rebbe reads "desired" as the source of the shape and form of created things, as distinct from their substance.

Psalms 135:6 תהילים קל"ה:ו'

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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

KEHOT'S NOTE

תהלים קלה, ו.

4 **בדבר ה' שמים נעשו**

The psalmist says, "By the word of Havayah the heavens were made, and by the breath of His mouth all their host." Here it accounts for the substance of created things, which comes from divine speech.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

5 **מה רבו מעשיך**

In his psalm on the works of creation, the psalmist marvels, "How many are Your works, Havayah! You have made them all with wisdom." The Alter Rebbe takes it to mean that the countless forms of things are rooted in Chochmah.

Psalms 104:24 תהילים ק"ד:כ"ד

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

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

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KEHOT'S NOTE

תהלים קד, כד.

6 **שבחי' החכמה . . דהיינו התחלקות**

The Kehot note points to the Mitteler Rebbe's explanations of the Zohar on the idea stated here, that Chochmah is the level of Gevuros, the power of division into particulars.

KEHOT'S NOTE

ראה ביאוה"ז לכ"ק האמצעי קיג, ד. אוה"ת סידור ע' נג.

PARAGRAPH 4

7 **בוצינא דקרדוניתא**

The note says that the sources of the term were already given above, at 39a.

KEHOT'S NOTE

נסמן לעיל לט, א.

8 **בוצינא דקרדוניתא**

At the opening of its account of creation, the Zohar speaks of the Botzina deKardinusa engraving within the supernal radiance and "measuring the measure." It is the first of the sources the Kehot notes give for the term, above at 39a.

Zohar, Bereshit 1:1–2:7 ספר הזהר, בראשית א':א'-ב':ז'

9 **בוצינא דקרדוניתא קו המדה מדוד משחת'**

The Tikkunim speak of the Botzina deKardinusa "when it measures the measure," the words the Alter Rebbe quotes here. The Kehot notes above, at 39a, give this passage among the sources of the term.

Tikkunei Zohar 19a:14–16 תקוני הזהר י"ט א:י"ד-ט"ז

אלא בריש *הורמנותא דמלכא בוצינא דקרדינות' כד מדיד משיחא. האי נקודה נפיק מינה קו דסתים ניצוצא ההיא מחשבה כגוונא דא ם. בקדמיתא איהי מ"ם סתימא. וכד אתפשט קו דאיהי ו' מן המדה איהי אתפתחת ואתעבידת ב'. ודא בראשית ב' ראשית נקודה בהיכליה. וכד איהי ם סתימא איהי מ"ם רבתא מלסרבה המשרה (ס"א למרב"ה בגימט' עז"ר או זר"ע בההוא היכל זרע זרעין לתקונא דיליה המשר"ה בגימט' תקו"ן עם האותיות והמלה ודא מם רבתי) ואתעבידת עזקא.

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10 **מי מדד בשעלו מים**

In his prophecy of comfort, Yeshayahu asks who measured the waters in the hollow of His hand and marked off the heavens with a span: the Creator measures out the whole world as a person measures with his palm. The Alter Rebbe cites it for the divine power of measure that is the root of Chochmah. (context: Steinsaltz Tanakh)

Isaiah 40:12 ישעיהו מ׳:י״ב

מִי־מָדַד בְּשָׁעָלוֹ מַיִם וְשָׁמַיִם בַּזֶּרֶת תִּכֵּן וְכָל בַּשָּׁלִשׁ עֲפַר הָאָרֶץ וְשָׁקַל בַּפֶּלֶס הָרִים וּגְבָעוֹת בְּמאֹזְנָיִם׃

Who hath measured the waters in the hollow of his hand, And meted out heaven with the span, And comprehended the dust of the earth in a measure, And weighed the mountains in scales, And the hills in a balance?

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KEHOT'S NOTE

ישע' מ, יב.

11 **מה רבו מעשיך**

"How many are Your works, Havayah! You have made them all with wisdom." Here the many works are the countless particulars included in the Chochmah of Atzilus.

Psalms 104:24 תהילים ק״ד:כ״ד

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

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

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PARAGRAPH 6

12 **דבר מלך שלטון**

Koheles counsels obedience to a king, for the king's word is power, and none may ask him, "What are you doing?" The Alter Rebbe uses the phrase for Malchus, G-d's kingship expressed as speech, through which separate beings come to exist. (context: Steinsaltz Tanakh)

Ecclesiastes 8:4 קהלת ח׳:ד׳

בַּאֲשֶׁר דְּבַר־מֶלֶךְ שִׁלְטוֹן וּמִי יֹאמַר־לוֹ מַה־תַּעֲשֶׂה׃

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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13 **וצבא השמים לך משתחוים**

In the Levites' prayer, G-d made the heavens and all their host, gives life to them all, and "the host of heaven bow down to You." The Alter Rebbe reads the bowing as the self-nullification of the angels.

Nehemiah 9:6 נחמיה ט׳:ו׳

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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14 **כי גבוה מעל גבוה שומר**

Koheles tells one who sees the poor oppressed and justice perverted not to be astonished, for one higher than the high watches, and higher ones are over them: above what a person sees there are further levels of oversight. The Alter Rebbe reads it as the chain in which each level receives from the one above it, up to the very highest. (context: Steinsaltz Tanakh)

Ecclesiastes 5:7 קהלת ה׳:ז׳

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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15 **וכבר הסכימו החוקרים כו' וגלגל השכל העשירי**

The Alter Rebbe quotes the end of this chapter of Rabbi Moshe Cordovero's Pardes Rimonim: the investigators agreed that from the ninth sphere upward there is no physical place, and that the tenth, the sphere of the intellect, abides without place. He uses it to show that the philosophers too accept a chain of levels, each receiving from the one above.

Pardes Rimmonim 6:3 פרדס רמונים ו׳:ג׳

16 **כי אני ידעתי**

The psalmist says, "For I know that Havayah is great, and our L-rd is above all gods." The Alter Rebbe reads the "I" as Malchus and the Community of Israel, who know that Havayah rules over every level of Elokim.

Psalms 135:5 תהילים קל״ה:ה׳

כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל ה׳ וַאֲדֹנֵינוּ מִכָּל־אֱלֹקִים׃

For I know that the L-RD is great, And that our L-rd is above all gods.

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17 **מושל על כל בחי' אלקים**

The Kehot note cites this chapter of the discourse series of 5672 on the idea stated here, that the Name Havayah rules over every level of Elokim.

KEHOT'S NOTE

המשך תער"ב ח"א פרק רמה.

18 **לא ידעתי את הוי'**

Pharaoh answers Moshe and Aharon, "Who is Havayah, that I should listen to His voice and send Israel away? I do not know Havayah": in the plain sense, he has never heard of this G-d. The Alter Rebbe reads it as knowing G-d only

renewed continually by G-d's word, just as the sea stayed split only while the wind kept blowing.

Tanya, Sha'ar HaYichud 2:2 תניא, חלק שני; שער היחוד והאמונה ב':ב'

אַךְ "טַח מֵרְאוֹת עֵינֵיהֶם", הַהֶבְדֵּל הַגָּדוֹל שֶׁבֵּין מַעֲשֵׂה אֱנוֹשׁ וְתַחְבּוּלוֹתָיו, שֶׁהוּא יֵשׁ מִיֵּשׁ, רַק שֶׁמְּשַׁנֶּה הַצּוּרָה וְהַתְּמוּנָה מִתְּמוּנַת חֲתִיכַת כֶּסֶף לִתְמוּנַת כְּלִי, לְמַעֲשֵׂה שָׁמַיִם וָאָרֶץ, שֶׁהוּא יֵשׁ מֵאַיִן.

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PARAGRAPH 7

23 **ואזי האל"ף קודם לי'**

The Kehot note cites this discourse of 5666 on the order of letters in the two combinations of Havayah and Elokim, where either the alef or the yud comes first.

KEHOT'S NOTE

ראה סה"מ תרס"ו ע' שנד. תער"ב ח"ב ע' תתקלא.

PARAGRAPH 8

24 **נר מצוה**

Shlomo, urging his son to keep his father's commandment and his mother's teaching, says, "For a mitzvah is a lamp, and the Torah is light": a mitzvah is like a single lamp, the Torah like light itself. The biur reads its two halves as the two movements: the mitzvah as ascent, the Torah as drawing down. (context: Steinsaltz Tanakh)

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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PARAGRAPH 9

25 **מחשבה — והנה שרש גלוי האותיות**

A discourse of Vaetchanan in Likkutei Torah refers its reader back to this very biur on "the mezuzah on the right," at the words "Now, the root of the revelation of the letters." It does so in connection with its point that, in order to bestow, the giver needs additional light.

KEHOT'S NOTE

מובא בלקו"ת ואתחנן י, ג. המשך מצה זו תר"מ סעי' ה ע' קכה.

26 **וקרא זא"ז**

In Yeshayahu's vision of the Throne, the seraphim call to one another, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The Alter Rebbe cites it for the speech of the angels.

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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as Elokim, divine power hidden in nature, and not as Havayah, who rules over it. (context: Steinsaltz Tanakh)

Exodus 5:2 שמות ה':ב'

וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֶשְׁמַע בְּקֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלֵּחַ:

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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KEHOT'S NOTE

שמות ה, ב.

19 **עזב ה' את הארץ**

In Ezekiel's vision, G-d shows him the elders of Israel serving idols in the dark, saying, "Havayah does not see us; Havayah has forsaken the land" (the people say it again in 9:9). The Alter Rebbe uses the phrase for the belief that G-d has withdrawn and left the world to the order of nature. (context: Steinsaltz Tanakh)

Ezekiel 8:12 יחזקאל ח':י"ב

וַיֹּאמֶר אֵלַי הֲרָאִית בֶן־אָדָם אֲשֶׁר זְקֵנֵי בֵית־יִשְׂרָאֵל עֹשִׂים בַּחֹשֶׁךְ אִישׁ בְּחַדְרֵי מַשְׂכִּיתוֹ כִּי אֹמְרִים אֵין ה' רֹאֶה אֹתָנוּ עָזַב ה' אֶת־הָאָרֶץ:

Then said He unto me: 'Son of man, hast thou seen what the elders of the house of Israel do in the dark, every man in his chambers of imagery? for they say: The L-RD seeth us not, the L-RD hath forsaken the land.'

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KEHOT'S NOTE

יחזקאל ח, יב.

20 **לא בדעת ידבר**

Elihu says of Iyov, who demands a trial with G-d, that he "speaks without knowledge." The Alter Rebbe borrows the phrase for the claim that G-d has forsaken the earth. (context: Steinsaltz Tanakh)

Job 34:35 איוב ל"ד:ל"ה

אִיּוֹב לֹא־בְדַעַת יְדַבֵּר וּדְבָרָיו לֹא בְהַשְׂכֵּיל:

'Job speaketh without knowledge, And his words are without discernment.'

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21 **בתניא ח"ב**

the passage shares nothing with the note

KEHOT'S NOTE

פ"ב.

22 **נס של בריאת שמים וארץ גדול מנס של קי"ס**

This chapter of Tanya rejects the comparison of creation to a craftsman's finished vessel, which no longer needs its maker. Creating something from nothing is a greater wonder than the splitting of the sea, and the creation must be

27 **דין מן דין**

The Targum renders "and one called to the other" as "and they receive one from another." The Alter Rebbe uses this for the chain in which each level receives from the one above it.

Targum Jonathan on Isaiah 6:3 תרגום יונתן על ישעיהו ו:ג

וּמְקַבְּלִין דֵּין מִן דֵּין וְאָמְרִין קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִנְתֵּיהּ קַדִּישׁ עַל אַרְעָא עוֹבַד גְּבוּרְתֵּיהּ קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא יְיָ צְבָאוֹת מַלְיָא כָל אַרְעָא זִיו יְקָרֵיהּ׃

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

PARAGRAPH 10

28 **ויהי האדם לנפש חיה**

G-d formed man from the dust of the earth and breathed the breath of life into his nostrils, and man became a nefesh chayah, in its plain sense "a living being." The Alter Rebbe reads chayah as the soul-level Chayah, which corresponds to Chochmah, the first place where the letters are revealed. (context: Steinsaltz Tanakh)

Genesis 2:7 בראשית ב:ז

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

Then the L-RD G-d formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

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KEHOT'S NOTE

בראשית ב, ז.

29 **כמ"ש בזהר אינון כתרין עילאין**

The Zohar's introduction tells how the letters of the alefbeis came before G-d before the world was created, and how the kaf came down from upon His Throne of Glory. The Alter Rebbe cites it to show that the hidden root of the letters is in Keser, the Crown, far above their revelation in Chochmah.

Zohar I, 3a זח"א ג, א

KEHOT'S NOTE

זח"א ג, א. וכן באוהי"ת תוריע כרך ב ע' תקכא מציין "אמרו בזהר בהקדמה שהאותיות הם בחי' כתרים בחי' כתרין עילאין".

PARAGRAPH 11

30 **והמשל בזה כח ההולדה**

Likkutei Torah there uses the same analogy: the Sages rule that the intimacy of a boy younger than nine does not count as intimacy, because the mature intellect (mochin degadlus) is not yet complete in him, and only with an added light can one bestow below and bring forth a new being.

KEHOT'S NOTE

ראה לקו"ת ואתחנן י, ג.

PARAGRAPH 13

31 **ואיתא בזהר שהמלאך נשיק לה**

The first of the two Zohar passages the Kehot note gives here ("see"): it describes how prayer ascends through the heavens and how the angels there respond to it, depending on whether the prayer is complete.

Zohar I, 23b זח"א כג, ב

Zohar II, 201b זח"ב רא, ב

KEHOT'S NOTE

ראה זח"א כג, ב. זח"ב רא, ב.

PARAGRAPH 15

32 **מימינו אש דת למו**

In his final blessing Moshe describes the Torah given at Sinai as "a fiery law" from G-d's right hand. The Alter Rebbe takes the fire as a sign of the Torah's Gevuros, its exacting measure.

Deuteronomy 33:2 דברים ל"ג:ב

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

33 **אין יסורים בלא עון**

Rav Ami teaches that there is no death without sin and no suffering without iniquity. The Alter Rebbe cites it as the strict measure of the Torah, which comes from Chochmah, in contrast to the simple compassion of Keser.

Shabbat 55a:17–18 שבת נ"ה א:י"ז-י"ח

אָמַר רַב אַמִּי: אֵין מִיתָה בְּלֹא חֵטְא, וְאֵין יִסּוּרִין בְּלֹא עָוֹן. אֵין מִיתָה בְּלֹא חֵטְא — דִּכְתִיב: "הַנֶּפֶשׁ הַחוֹטֵאת הִיא תָּמוּת בֵּן לֹא יִשָּׂא בַּעֲוֹן הָאָב וְאָב לֹא יִשָּׂא בַּעֲוֹן הַבֵּן צְדָקַת הַצַּדִּיק עָלָיו תִּהְיֶה וְרִשְׁעַת הָרָשָׁע עָלָיו תִּהְיֶה וְגוֹ'". אֵין יִסּוּרִין בְּלֹא עָוֹן — דִּכְתִיב: "וּפָקַדְתִּי בְשֵׁבֶט פִּשְׁעָם וּבִנְגָעִים עֲוֹנָם".

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34 **התורה דמחכמה נפקת**

The Zohar states that the Torah emerges from Chochmah. The Alter Rebbe uses this to show that the Torah, like Chochmah, carries the quality of strict measure.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א.

35 **ומשם נמשך אותיות חדשות כו'**

Likkutei Torah there explains the "engraved letters" (osiyos hachakikah) of the Torah, which are one with the stone they are cut into, and refers back to this maamar: the letters of the Torah are rooted far above the Torah, and additional light is drawn from there into the light of the Torah through the ascent of "a mitzvah is a lamp" and through the letters of prayer.

KEHOT'S NOTE

ראה לקו"ת פ' חקת נו, א שענין האותיות שלמעלה מהתורה עצמה היינו בחי' אותיות החקיקה.

PARAGRAPH 16

36 **שיסוד האויר הוא תחת יסוד האש**

A second Midrash the Kehot note cites for the order of the elements, with air beneath fire.

Bamidbar Rabbah 14:12 במדבר רבה י"ד:י"ב

Zohar II, 23b זח"ב כג, ב

KEHOT'S NOTE

שמות רבה כג, יג. במד"ר יד, יב. זח"ב כג, ב. בביאוה"ז לצ"צ כרך ב ע' תתקמ בארוכה. אוה"ת ויקרא כרך ב ע' תקיט ואילך [ושם מציין לרמב"ם הל יסוה"ת פ"ג]. סה"מ תרל"ה ע' קצו ואילך. בסה"מ תר"מ ח"ב ע' תפז מביא קטע מכאן בהוספות ושינויים. ועיין שם ע' תשז בחלק הנחות כ"ק אדמו"ר מהורש"ב. וראה ספר המאמרים ה'תש"ח ע' 205.

37 **יסוד האויר הוא תחת יסוד האש**

According to the Kehot note, Or HaTorah cites this chapter of the Rambam's Laws of the Foundations of the Torah on the four elements and their order.

Mishneh Torah, Foundations of the Torah 3 משנה תורה, הלכות יסודי התורה ג

PARAGRAPH 17

38 **שיעקב אמר מה נורא**

The note sends the reader to the explanation there of Yaakov's words "How awesome." The note gives only the page.

KEHOT'S NOTE

ויצא כח, יז. ראה בהמשך יונתי תר"ם ע' תפה הביאור.

39 **יעקב אמר מה נורא**

On waking from his dream of the ladder, Yaakov says, "How awesome is this place!" The Alter Rebbe takes it as the source for "awesome" being Yaakov's attribute.

Genesis 28:17 בראשית כ"ח:י"ז

וַיִּירָא וַיֹּאמַר מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹקִים וְזֶה שַׁעַר הַשָּׁמָיִם׃

And he was afraid, and said: 'How full of awe is this place! this is none other than the house of G-d, and this is the gate of heaven.'

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40 **נורא הוא מדתו של יעקב**

The note says that Or HaTorah, in the place cited in the previous note, gives the Zohar as the source for "awesome" being the attribute of Yaakov.

KEHOT'S NOTE

באוה"ת ויקרא שם מציין לזח"ב עט, א. בהמשך יונתי תר"ם מבאר פי' "נורא" בארוכה.

41 **נורא הוא מדתו של יעקב**

The Kehot note reports that Or HaTorah cites this Zohar passage for "awesome" as the attribute of Yaakov.

Zohar, Yitro 14:246–256 ספר הזהר, יתרו י"ד:רמ"ו-רנ"ו

Said R. Judah: 'As long as the tracings of the Supernal King1The emanations of the G-dhead. adhere to their proper places all worlds are impregnated with joy and all creation is upright and stable. Concerning this it is written: "And all the people among whom thou art shall see the work of the L-rd that it will be terrible" (Ex. 34, 10).' What is the meaning of "terrible"? Said R. Eleazar: 'It signifies the highest perfection of all, as in the expression: "A great, mighty, terrible G-d" (Deut. 10, 17). ...

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

PARAGRAPH 18

42 **לפחד יצחק**

Yaakov tells Lavan that "the G-d of my father, the G-d of Avraham and the Fear of Yitzchak," was with him. The name "Fear of Yitzchak" is why awe would seem to belong to Yitzchak.

Genesis 31:42 בראשית ל"א:מ"ב

לוּלֵי אֱלֹקֵי אָבִי אֱלֹקֵי אַבְרָהָם וּפַחַד יִצְחָק הָיָה לִי כִּי עַתָּה רֵיקָם שִׁלַּחְתָּנִי אֶת־עָנְיִי וְאֶת־יְגִיעַ כַּפַּי רָאָה אֱלֹקִים וַיּוֹכַח אָמֶשׁ׃

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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43 **שיעקב הי' הממוצע בין האבות**

The Kehot note cites this Zohar passage for Yaakov's place as the intermediary between the Patriarchs, the one who joins their two sides.

Zohar I, 60b זח"א ס, ב

KEHOT'S NOTE

זח"א ס, ב.

44 **עושה שלום במרומיו**

Bildad says that dominion and fear are with G-d, who "makes peace in His heights." The Alter Rebbe cites it for the principle that opposites are reconciled only by a power above both.

Job 25:2 איוב כ"ה:ב'

הַמֹּשֵׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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PARAGRAPH 20

45 **ולכן נק' אויר אור יו"ד**

The note sends the reader to the notes at 42c, in the maamar just before this biur.

KEHOT'S NOTE

ראה לעיל מב, ג במ"מ.

46 **אויר אור יו"ד**

On "Let there be light," the Zohar tells how the Infinite broke through its own hidden avir (air) and revealed the point yud, and what remained of that avir was or, light. The Kehot notes at 42c give this passage as the source of the wordplay.

Zohar, Bereshit 5:28–38 ספר הזהר, בראשית ה':כ"ח-ל"ח

1The first 27 lines of the English translation do not correspond to the Hebrew text. Line 28 of the English text corresponds to the passage beginning on line 5 of the Hebrew text.AND GOD SAID, LET THERE BE LIGHT; AND THERE WAS LIGHT. From this point we can begin to discover hidden things relating to the creation of the world in detail. For up to this point the Creation has been described in general, and lower down the general description is repeated, so that we have a combination of general-particular-general.2i.e. …

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

PARAGRAPH 21

47 **כי נר מצוה ותורה אור**

Shlomo tells his son, "For a mitzvah is a lamp, and the Torah is light." The Alter Rebbe reads it as cause and effect: through the mitzvah, the lamp, the Torah becomes light.

Proverbs 6:23 משלי ו':כ"ג

כִּי נֵר מִצְוָה וְתוֹרָה אוֹר וְדֶרֶךְ חַיִּים תּוֹכְחוֹת מוּסָר׃

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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PARAGRAPH 22

48 **יעקב חבל נחלתו**

In Moshe's song, "For Havayah's portion is His people; Yaakov is the chevel of His inheritance": in the plain sense chevel is an allotted portion, land measured out with a surveyor's cord. The Alter Rebbe takes the word as "rope," whose upper end moves when its lower end is pulled. (context: Steinsaltz Tanakh)

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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49 **התורה נק' משל הקדמוני**

That maamar explains that "the Ancient One" (kadmono shel olam) is the Infinite Light itself, G-d's essence, which is not within the bounds of the worlds at all, beyond even the light that fills and the light that encompasses them.

KEHOT'S NOTE

ראה לקמן צח, ב.

50 **משל הקדמוני**

Dovid tells Shaul, who is pursuing him, "As the proverb of the ancients says, from the wicked comes forth wickedness," and so his own hand will not be against him. The Alter Rebbe reads mashal hakadmoni as "the parable of the Ancient One," G-d, and calls the Torah by this phrase, which the next paragraph explains. (context: Steinsaltz Tanakh)

I Samuel 24:14 שמואל א כ"ד:י"ד

כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְיָדִי לֹא תִהְיֶה־בָּךְ׃

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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PARAGRAPH 23

51 **וידבר שלשת אלפים משל**

The verse praises Shlomo's wisdom: he spoke three thousand proverbs, and his songs numbered a thousand and five. The Alter Rebbe explains the number as the spiritual meaning of the Torah in three worlds, each containing a thousand levels. (context: Steinsaltz Tanakh)

I Kings 5:12 מלכים א ה':י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף׃

And he spoke three thousand proverbs; and his songs were a thousand and five.

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KEHOT'S NOTE

מלכים-א ה, יב.

52 **חכמת שלמה היא חכמה תתאה**

The note points to Or HaTorah on the Prophets and Writings for Shlomo's wisdom as the lower Chochmah, and says that Or HaTorah there refers back to this passage.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א ע' מ. ושם מציין לכאן.

53 **כי לא מחשבותי**

Through the prophet, G-d urges the people to return to Him: "For My thoughts are not your thoughts, nor are your ways My ways." The Alter Rebbe uses it to contrast human imagination, which accomplishes nothing, with thought

above, which brings things into being. (context: Steinsaltz Tanakh)

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה'

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

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54 **דאורייתא מתקשרא בקוב"ה**

The Zohar teaches that the Holy One, blessed be He, the Torah and Israel are bound to one another. The Alter Rebbe uses it to show that the Torah, though it is only a "parable" for G-d, is bound to Him as Israel are bound to the Torah.

Zohar III, 73a זח"ג עג, א

KEHOT'S NOTE

זח"ג עג, א.

PARAGRAPH 24

55 **נר מצוה שהיא בחי' אוי"ר**

The note says that Or HaTorah there remarks that, according to this explanation of the mitzvah as avir, a statement of the Jerusalem Talmud in the last chapter of Berachos is well understood: "When Israel do the will of the Omnipresent and separate their tithes…"

KEHOT'S NOTE

ע' אוה"ת פ' עקב ע' תרב לפי זה א"ש הירושלמי פב"ת דברכות בזמן ישראל עושין רש"מ ומוציאין מעשרותיהן כו'.

56 **וזהו יהא שמו הגדול**

The note points to these discussions in Or HaTorah of the response "May His great Name be blessed," and to further places listed there.

KEHOT'S NOTE

ראה אוה"ת יתרו ע' תתלד. שמות ע' ב'תעה ובהמצויין שם.

57 **יש שם הוי' בחי' מלי'**

The note observes that in Or HaTorah's parallel on Yisro (p. 834) the words "there is the Name of Havayah, the level of Malchus" do not appear, and it points as well to Or HaTorah on Pinchas.

KEHOT'S NOTE

באוה"ת יתרו ע' תתלד ליתא ת"י אלו. וראה גם אוה"ת פ' פנחס ע' א'קכח. א'קלט.

58 **התגלות עתיק בבינה**

At the beginning of Lech Lecha the Alter Rebbe cites the Zohar on "and the Levite, he shall serve," where "he" (hu) is Atik, and explains that Atik is revealed specifically in Binah and not in Chochmah, since Atik is the source of delight, which is above Chochmah and comes into revelation only through Binah.

KEHOT'S NOTE

ראה זח"ג קעח ב. ולעיל ר"פ לך לך. וע' באוה"ת נ"ך שופטים ע' ז שזה מלי' דא"ס וכ"ה בזהר יתרו סט, ב. ע"ש.

59 **הקב"ה מנענע בראשו**

The Talmud says that when Israel enter their synagogues and study halls and answer "May His great Name be blessed," the Holy One, blessed be He, nods His head. The Alter Rebbe reads the nodding as Keser, G-d's "head," moved and drawn downward.

Berakhot 3a:14 ברכות ג' א:י"ד

… וְלֹא זוֹ בִּלְבַד אֶלָּא, בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנֵסִיּוֹת וּלְבָתֵּי מִדְרָשׁוֹת וְעוֹנִין "יְהֵא שְׁמֵיהּ הַגָּדוֹל מְבוֹרָךְ", הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעְנֵעַ רֹאשׁוֹ, וְאוֹמֵר: אַשְׁרֵי הַמֶּלֶךְ שֶׁמְּקַלְּסִין אוֹתוֹ בְּבֵיתוֹ כָּךְ, מַה לּוֹ לָאָב שֶׁהִגְלָה אֶת בָּנָיו, וְאוֹי לָהֶם לַבָּנִים שֶׁגָּלוּ מֵעַל שׁוּלְחַן אֲבִיהֶם.

Then he said to me, "My son, what sound didst thou hear in that ruin ?" I answered, "I heard a Bat Kol moaning like a dove, crying, 'Alas for My children for whose iniquities I destroyed My house, burnt My Temple, and exiled them among the nations ! '" He said to me, "By thy life and the life of thy head, not only at this hour does it so cry, but thrice daily it exclaims thus. Moreover, whenever the Children of Israel enter their Synagogues and Houses of …

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60 **באיש"ר דאגדתא**

The Talmud says that the world endures through the Kedushah of the order of study and the "yehei shmei rabba" said after Aggadah. This is the response the Alter Rebbe says draws Keser downward.

Sotah 49a:4 סוטה מ"ט א:ד'

וְאָמַר רַבִּי אִילְעָא בַּר יְבֶרֶכְיָה: שְׁנֵי תַּלְמִידֵי חֲכָמִים הַדָּרִין בְּעִיר אַחַת וְאֵין נוֹחִין זֶה לָזֶה בַּהֲלָכָה — אֶחָד מֵת וְאֶחָד גּוֹלֶה, שֶׁנֶּאֱמַר: "לָכֵן שָׁמָּה רוֹצֵחַ אֲשֶׁר יִרְצַח אֶת רֵעֵהוּ בִּבְלִי דַעַת", וְאֵין דַּעַת אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר: "נִדְמוּ עַמַּי מִבְּלִי הַדָּעַת".

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61 **כי אגדה היא בחי' חכמה**

The Kehot note cites the Zohar on the word "ve'agidah" ("and I will tell"), which it calls "the secret of wisdom." It supports the statement that Aggadah is the level of Chochmah, where the secrets of the Torah are hidden.

Zohar, Vayechi 53:517–528 ספר הזהר, ויחי נ"ג:תקי"ז-תקכ"ח

When Jacob called his sons, Abraham and Isaac were there and the Shekinah with them, rejoicing in Jacob, and in the prospect of joining the patriarchs and forming with them a chariot. When Jacob said to his sons, "I will tell you what will befall you in the latter end of days", a kind of sadness came over him and the Shekinah departed. His sons, however, raised their voices and said, "Hear, O Israel, etc.", and Jacob answered, "Blessed be the name of his glorious kingdom for ever and ever", …

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

62 **אגדה . . שרוב סודות התורה גנוזין בה כמ"ש האריז"ל**

The note cites the Alter Rebbe's own Laws of Torah Study for the statement that most of the secrets of the Torah are

hidden in Aggadah.

KEHOT'S NOTE

הל' ת"ת לאדה"ז פ"ב ה"ב. אגה"ק סי' כג. ועיין בזהר (ח"א רלד, ב. הובא באוה"ת פ' בא ע' שכ) ע"פ ואגידה, איהו רזא דחוכמתא (לקו"ש לפ' מקץ ח"ה ע' 211 הערה 40). אור צדיקים סכ"ו אות ו. סידור האריז"ל (להר"ר שבתי ז"ל) בכוונת לימוד. ראה של"ה חלק תושבע"פ כלל כבוד אלקים הסתר דבר, דתי"ב, א. (הערה בהל' ת"ת נ. י. תשכ"ה).

PARAGRAPH 26

63 אחד ואהבת

The first passage of the mezuzah: "Hear, O Israel, Havayah is our G-d, Havayah is One. And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe maps its three phrases onto prayer, Torah and the mezuzah.

Deuteronomy 6:4–5 דברים ו':ד'-ה'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד: וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE. And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 27

64 ודברי אשר שמתי בפיך

G-d promises those in Yaakov who turn from sin that His spirit and "My words that I have placed in your mouth" will not depart from their mouth or their descendants' mouths, forever. The Alter Rebbe uses it for Torah study, in which a person's speech is bound with the divine word. (context: Steinsaltz Tanakh)

Isaiah 59:21 ישעיהו נ"ט:כ"א

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

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

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KEHOT'S NOTE

ישע' נט, כא.

65 ובכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads "with all your might" as one's possessions, given over to G-d through the mezuzah.

Deuteronomy 6:5 דברים ו':ה'

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

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

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66 להניחה על פתח הבית מבחוץ

The Sages taught that the Chanukah lamp is to be placed at the entrance of one's house, on the outside. The Alter Rebbe explains why it faces outward, toward the public domain.

Shabbat 21b:8–9 שבת כ"א ב':ח'-ט'

תָּנוּ רַבָּנַן: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ עַל פֶּתַח בֵּיתוֹ מִבַּחוּץ. אִם הָיָה דָּר בַּעֲלִיָּיה — מַנִּיחָהּ בַּחַלּוֹן הַסְמוּכָה לִרְשׁוּת הָרַבִּים. וּבְשָׁעַת הַסַּכָּנָה — מַנִּיחָהּ עַל שֻׁלְחָנוֹ וְדַיּוֹ. אָמַר רָבָא: צָרִיךְ נֵר אַחֵרֶת לְהִשְׁתַּמֵּשׁ לְאוֹרָהּ. וְאִי אִיכָּא מְדוּרָה — לֹא צָרִיךְ. וְאִי אָדָם חָשׁוּב הוּא — אַף עַל גַּב דְּאִיכָּא מְדוּרָה צָרִיךְ נֵר אַחֶרֶת.

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

67 בזאת יבא אהרן אל הקודש

The verse opens the Yom Kippur service: "With this shall Aharon come into the Sanctuary," with a bull and a ram as offerings, the only way the High Priest may enter the Holy of Holies. The Alter Rebbe reads "this" (zos) as Malchus, the entrance. The Kehot note gives 16:13, but these words are in 16:3. (context: Steinsaltz Tanakh)

Leviticus 16:3 ויקרא ט"ז:ג'

בְּזֹאת יָבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפַר בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה:

Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

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KEHOT'S NOTE

ויקרא טז, יג.

68 מלי בכל משלה

The psalm says that G-d established His throne in the heavens, "and His sovereignty rules over all." The Alter Rebbe applies it to Malchus as it goes out into the lower worlds.

Psalms 103:19 תהילים ק"ג:י"ט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַכֹּל מָשָׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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69 על הרי בתר

The maiden asks her beloved, until the day breathes and the shadows flee, to turn and be like a gazelle "upon the mountains of Bether," the cleft mountains (bether, "cut, divided"). The Alter Rebbe reads them as "the mountains of separation," the realms far from holiness, into which the light of the Torah must be drawn. (context: Steinsaltz Tanakh)

Song of Songs 2:17 שיר השירים ב':י"ז

עַד שֶׁיָּפוּחַ הַיּוֹם וְנָסוּ הַצְּלָלִים סֹב דְּמֵה־לְךָ דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים עַל־הָרֵי בָתֶר:

Until the day breathe, and the shadows flee away, Turn, my beloved, and be thou like a gazelle or a young hart Upon the mountains of spices.

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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