



TORAH OHR • PARSHAS MIKEITZ • MAAMAR 16

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.

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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THE BIG IDEA

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.

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

THE MAAMAR IN BRIEF

This biur explains 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. 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"ו 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 • 11-2

Ascent and descent

1 ביאור¹ 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 • 13-5

Word, desire and wisdom in creation

3 וביאור הענין הנה כתיב כל אשר חפץ³ G-d (the Name Havayah)" data-n "ה' עשה.

וכתיב בדבר G-d (the Name Havayah)" data-n "ה' שמים נעשו.⁴

And the explanation of the matter: it is written, “Whatever G-d desired, He has done,” and it is written, “By the word of G-d 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 G-d (the Name Havayah)" data-n "ה' והתמונה והציור באיזה

אופן שנברא הוא מחפץ⁵ G-d (the Name Havayah)" data-n "ה' מה רבו מעשיך⁵

G-d (the Name Havayah)" data-n "ה' כולם בחכמה עשית.

The matter is that the substance was created by the word of G-d, while the shape and the form, [that is,] the manner in which it was created, is from the desire of G-d: “How many are Your works, G-d! 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 התחלקות⁶ 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^{8,7} קו המדה מדוד משחת' [משחתא]⁹. מי מדד בשעלו מים¹⁰ כו'. והגילוי הוא בחכמה דאצי' אור אבא ושם מה רבו מעשיך¹¹ שרבו מאד פרטיים רבים.

And the root of Chochmah (wisdom) above is the level of Botzina deKardiusa, 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 deKardiusa: the primordial power of measure, the "line of measure" that marks out the dimensions of everything that will exist. The verse about 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 en clothed 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 במלי' דאצי' בדבר מלך שלטון.¹² והיינו עיי' כי מלי' דאצי' נעשה עתיק דבריא 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' מלי' להיות בטול היש וכענין וצבא השמים לך משתחווים¹³ 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 משתחווים 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 en clothed in the Chochmah (wisdom) of Atzilus, and the Chochmah of Atzilus is en clothed in the Chochmah of the Malchus of Atzilus, which is en clothed 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 en clothed 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 העשירי¹⁵ 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 ידעתי¹⁶ (אני בחי' מלי וכנ"י [וכנסת ישראל]) כי גדול הוי"ה ששם הוי"ה מושל על כל בחי' אלקים¹⁷ משא"כ פרעה אמר לא ידעתי את¹⁸ 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 עיזב G-d (the Name Havayah) "data-n" = <"ה' את הארץ"¹⁹ (ובאמת לא בדעת ידבר²⁰ 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, "G-d 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 "G-d has forsaken the earth" express the same belief, that G-d has left the world to run on its own. The parenthetical aside rejects it, pointing to Tanya, Part II: creating heaven and earth from nothing is a greater miracle than splitting the sea, and the world, like the sea, continues only as long as G-d's power keeps acting on it. From the mistaken belief comes the taunt "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 ונקי 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 ליי²³ ששם אלקים מלביש את שם הוי"ה. ושם הוי"ה מלובש בתוכו. והב' ששם אלקים עולה למעלה.

And then the alef comes before the yud, for the Name Elokim enclothes the Name Havayah, and the Name Havayah is enclothed within it. And the second: that the Name Elokim ascends above

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. The second way is the reverse: Elokim rises upward.

ונכלל בשם הוי"ה ואזי היו"ד קודם לאל"ף כו' והנה היתרון והמעלה הוא כששם אלקים עולה למעלה
כי כשהשם של הוי"ה יורד לבחי' שם אלקים להתלבש בו

and is included in the Name Havayah, and then the yud comes before the alef, etc. 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,

When Elokim rises and is absorbed into Havayah, the yud comes first, showing that Havayah now leads and Elokim is included in it. The Alter Rebbe states that this second way, the ascent of Elokim, is the superior one.

הנה הוא ע"י כמה צמצומים להיות התלכשות בבחי' יש אבל כשהשם אלקים עולה ונכלל בבחי' הוי"ה
ה"ז [הרי זה] עולה לבחי' אין כו':

this is through many contractions (tzimtzumim), so that there be an enclothing 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 reason is that 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 מצוה²⁴ הוא בחי' העלאה. ותורה אור הוא בחי' המשכה וביאור הענין הוא בהקדים להבין ענין האותיות. והוא כי האותיות היוצאות בה' מוצאות הפה.

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. It is that the letters go forth through the five articulation points of the mouth:

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, which issue from five places of articulation in the mouth.

אחה"ע מן הגרון כו'. אין המוצאות עושים ומפעילים את האותיות כמו כנור המנגן שמוציא הקול ע"י האדם המנגן שאז נולד ונתהוה הקול וגון.

the letters alef, ches, hei, ayin from the throat, etc. [Yet] 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.

Alef, ches, hei and ayin are the letters formed in the throat; the other groups come 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. אותי' [אותיות] המחשבה ²⁵ ואותי' [ואותיות] הדבור. אותיות המחשבה בבינה ואותיות הדיבור במל' ובחי' דבור שלמעל' [שלמעלה] הוא בבחי' המחשבה למטה

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). And the level of the speech that is above is on the level of the thought that is below,

Letters exist on several levels. The letters of thought are associated with Binah (understanding), and the letters of speech with Malchus (sovereignty). What counts as "speech" on a higher plane is like "thought" compared with the plane below it.

שהוא דבור המלאכי [המלאכים] וקרא זא"ז [זה אל זה / זה את זה]²⁶ וגבוה מעל גבוה שמקבליי [שמקבלים] דין מן דין²⁷ עד רום המעלות מה שלמטה הוא בבחי' מחשבה נקי' לגבי שלמעלה בבחי' דבור ובחי' מחשבה שלמעלה יותר נעלמה.

which is the speech of the angels, "and one called to the other." And [so] "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.

So the speech of the angels, as when they call to one another in praise, is on the level of human thought. 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. אך אין זה רק בבחי' גלוי

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. But this is only on the level of revelation,

Having shown that the letters exist before speech, the Alter Rebbe traces their root higher. Their revelation begins in Chochmah, the soul-level called Chayah: the verse says that man became a nefesh chayah, "a living soul," and Chayah is the level of the soul that corresponds to Chochmah. But Chochmah is only where the letters first become revealed.

אבל שרשם הנעלם הוא למעלה מעלה בבחי' כתר כמ"ש בזהר אינון כתרין עילאין²⁹ כו' ונחתא כ"ף מעל כורסיא דיקריה כו'

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.

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.

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 pronunciation of alef, beis, gimme! — that they issue from the vessels of the intellect.

The letters are not a product of the intellect. Reason cannot grasp what the letters are in themselves, or account for their pronunciation as alef, beis, gimme!, as though they flowed from the mind's own faculties.

רק עיקרם נלקחים מבחי' שלמעלה מהשכל והן נעשות בחי' לבוש להשכל להשכיל כל דבר בכל לשון מע' לשון.

Rather, they are taken principally from the level that is above the intellect, and they become the level of a garment for the intellect, to understand every matter in every language of the seventy languages.

Rather, the letters are drawn from a level above the intellect, and they become a garment for it. 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' לבוש 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 clothed 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 ההולדה³⁰ 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.

וכנודע ממה שאין מאכילין את הכה"ג [הכהן גדול] בעיוה"כ [בערב יום הכפורים] דברים שמרביי 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 נתהווה 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 האותיות [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 • 113-15

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. כך המלאך מכניס רוחו והבלו באותיות

The explanation of this matter: just as, by way of analogy, one who kisses puts his breath and his vapor into the thing that he kisses, so the angel puts his breath and his vapor into the letters

The kiss is explained by analogy: one who kisses puts his breath into what he kisses. So the angel puts his own breath, his own vitality, into the letters of prayer.

התפלה להעלותם מבחי' דבור האדם לבחי' דבור המלאכי' [המלאכים] שהיא בחי' מחשבי' שלמטי' [שלמטה] וכך עולה התפלה למעלי' [למעלה / למעלת] מעולם ועד עולם.

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. And so the prayer ascends above, from world to world,

In this way the angel lifts the letters from human speech to angelic speech, which, as explained above, is the level of thought relative to the world below. So the prayer rises from one world to the next.

עד עולם העליון שם הוא מט"ט [מטטרון] שעושה בחי' כתר זה. פי' שמעלה האותיו' [האותיות] עד מקורן ושרשן שהוא בכתר.

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).

It rises 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 "May it be Your will," asking 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' למו³² 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," and from there new letters, the expression of a new will, are drawn down.

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

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;

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.

משא"כ כשאין שם אויר יכבה ולא יאיר כלל והנה האויר הוא בבחי' אותיות. כי הרי רואין שיסוד

האויר הוא תחת יסוד האש.^{36, 37}

whereas when there is no air there, it goes out and does not shine at all. Now, the air is on the level of letters. For we see that the element of air is beneath the element of fire.

Without air the flame goes out and gives no light at all. Air corresponds to the letters, and yet, in the order of the elements, air lies below fire.

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!” after his dream of the ladder. So when we speak of G-d as “the great, the mighty and the awesome,” “awesome” is the attribute of Yaakov.

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.

ונודע שא"א שיחברו ב' הפכים עד שיערה רוח מלמעלה משניהם. כענין עושה שלום במרומיו⁴⁴ 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: they are a concealment, and through them the intellect is conveyed.

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. וזהו כי נר מצוה ותורה אור.⁴⁷

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. And this is [the meaning of] “For a mitzvah is a lamp, and the Torah is light.”

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. This is the meaning of “For a mitzvah is a lamp, and the Torah is light.”

שע"י נר מצוה נעשה התורה אור כי המצות עולות עד הכתר ששם שרש המצות תר"ך עמודי אור עמוד שמחבר מעלה למטה.

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.

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), each a pillar that joins above with below.

22 וכענין יעקב חבל נחלתו⁴⁸ 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 of His inheritance": when the lower end of a rope is moved, the upper end moves with it. 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," as the next paragraph explains.

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 תתאה⁵² שהיא בחי' מלי 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' מלי המאירה בבי"ע כי מלי דאצי' עצמה היא רוח"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 ביי"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 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 שבכריאה. וכל עולם יש בו י"ס [י ספירות] וי' כלול מ" 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 באצ"י דאיהו וחיוהי חד לא השיג. אבל באמת גם התורה דאצ"י 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]⁵³ 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

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,"

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 mitzvos are what bring this about.

שהיא בחי' אוי"ר [אוי"ר] ⁵⁴ אור י' שהמצות הן בחי' העלאה כמו קרבנות שנעשו מן הבהמות להיות אשה ריח ניחוח.

which is the level of avir (air), or (light) [with a] yud. 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 mitzvah is the avir, the air around the flame, which is "light with a yud," as explained above. 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 לאו"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.

ועי"ה העלאה זו נעשה המשכת התורה. וזהו יהא שמו הגדול⁵⁵ מבורך כי יש שם⁵⁶ הוי"ה בחי' מלי' כי הוי"ה הוא ז"א ושמו של הוי"ה

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) — for Havayah is Z'eir Anpin (the emotive attributes), and the Name of Havayah,

This ascent through the mitzvos is what brings about the drawing down of the Torah. It is the meaning of the response "May His great Name be blessed." Havayah is Z'eir Anpin, and "the Name of Havayah," its revelation, is in Malchus.

דהיינו הגילוי הוא במלי' ושם הגדול הוא בכתר (ופעם אמרו בזוהר דהיינו בבינה והכל א' כי התגלות עתיק בבינה)⁵⁷ דהיינו מלי' דא"ק [דאדם קדמון]

that is, the revelation, is in Malchus — and the great Name is in Keser (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).

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.

ולכן אומרים מברך לעלם בלשון יחיד שהוא עולם האצי" שהוא רה"י [רשות היחיד] דאיהו וחיוהי חד לפי ששם הגדול הוא למעלה מהאצילות ונמשך באצי" וזהו הקב"ה מנענע בראשו.⁵⁸

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. And this is [the meaning of] "the Holy One, blessed be He, nods His head."

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. This is the meaning of the saying that the Holy One, blessed be He, "nods His head" when this response is said.

פ"י בבחי' כתר שמנענע וממשיך למטה אך דוקא באיש"ר [באמן יהא שמיה רבא] דאגדתא⁵⁹ כי אגדה היא בחי' חכמה⁶⁰ שרוב סודות התורה גנוזין בה כמ"ש האריז"ל [האר"י זכרוננו לברכה].⁶¹

That is to say, in the level of Keser (the Crown), 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.

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 most of the Torah's secrets are hidden, as the Arizal wrote.

25 ואיש"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 ובוה 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 mitzvot, 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 mitzvot, whose nature is ascent.

שבית האדם וכל מה שכתוכו בטל "G-d (the Name Havayah)" data-a="הי" data-n="לה" אחד שכותבין במזוזה אחד ואהבת.⁶² 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 שמת בפיך.⁶³ ובכל מאדך⁶⁴ היא המזוזה שהיא בסוף ביתו עם כל הרכוש שכתוכו.

"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.

ועיני נ"ח משמאל היא תורה אור שהיונים רצו להשכיחם תורתך ותקנו להניחה על פתח הבית מבחוץ⁶⁵ 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 Israel forget the Torah, and the Sages instituted that the lamp be placed at the entrance of the house, facing outward toward the public domain.

כי המלי נקי פתח הבית שמשמש כניסה ויציאה וכך כתיב בזאת יבא אהרן אל הקדש⁶⁶ כו'. וביציאתה לבי"ע הנה מלי בכל משלה.⁶⁷

For Malchus (sovereignty) is called the entrance of the house, which serves for entering and leaving; and so it is written, "With this shall Aaron 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 Aaron come into the Sanctuary" is read as alluding to Malchus as the way into holiness. When Malchus goes out into Beriah, Yetzirah and Asiyah, it rules over all, as in "His sovereignty rules over all."

וצריך להמשיך גם שם בטורי דפרודא. על הרי בתר⁶⁸ 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 כ"ב א: שבת
- אמר רבה: גר חנוכה מצוה להניחה בטפח הסמוך לפתח. והיא מנח לקה? רב אחא בריה דרבא אמר: מימין רב שמואל מדפתי אמר: משמאל. והילכתא משמאל, כדי שתהא גר חנוכה משמאל ומזוזה מימין.
- William Davidson, Vocalized Aramaic (CC-BY-NC)

PARAGRAPH 3

- 3 **כל אשר חפץ ה' עשה**
- The psalm says that G-d does whatever He desires in heaven and on earth. The Alter Rebbe reads it as the source of the shape and form of created things, which come from G-d's desire.
- Psalms 135:6 וי: תהלים קל"ה
- כל אשר חפץ ה' עשה בשמים ובארץ בימים וכל יתהמות:
- 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 verse says that the heavens were made by the word of G-d. Here it accounts for the substance of created things, which comes from divine speech.
- Psalms 33:6 וי: תהלים ל"ג
- בדבר ה' שמים נעשו וברוח פיו כל יצאם:
- By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.
- Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
- KEHOT'S NOTE
- תהלים לג, ו.

- 5 **מה רבו מעשיך**
- The psalmist marvels at the multitude of G-d's works, all made with wisdom. The Alter Rebbe takes it to mean that the countless forms of things are rooted in Chochmah.

Psalms 104:24 ד"כ: תהלים ק"ד

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ קנינה:

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

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

KEHOT'S NOTE

תהלים קד, כד.

- 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"ו ל"כ האמצעי קיג, ד. אוה"ת סידור ע"ג.

PARAGRAPH 4

- 7 **בוצינא דקרדוניא**
- The note says that the sources of the term were already given above, at 39a.
- KEHOT'S NOTE
- נסמן לעיל לט, א.

- 8 **בוצינא דקרדוניא**
- 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 וי: א: א: בראשית, ספר הזוהר,

- 9 **בוצינא דקרדוניא 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 וי: א: א: ד: ט"ז

אלא בריש*הורמנותא דמלכא בוצינא דקרדוניא' כד מדיד משיחא. האי נקודה נפיק מינה קו דסתים ניצוצא ההיא מחשבה כגוונא דא מ. בקדמיתא איהי מ"ם סתימא. וכד אתפשט קו דאיהי ו' מן המדה איהי אתפתחת ואתעבדת ב'. ודא בראשית ב' ראשית נקודה בהיכליה. וכד איהי מ סתימא איהי מ"ם רבתא מלסרבה המשרה (ס"א למרבי"ה בגימט' עזיר או זרע בהווא היכל זרע ורעין לתקונא דיליה המשרה בגימט' תקוין עם האותיות והמלה ודא מם רבתי) ואתעבדת עזקא.

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10

מי מדד בשעלו מים

The prophet asks who measured the waters in the hollow of His hand and marked out the heavens with a span. The Alter Rebbe cites it for the divine power of measure that is the root of Chochmah.

ישעיהו מ"ב:12

מִי־מִדַּד בְּשַׁעְלוֹ מֵיִם וְשָׁמַיִם בְּזֶרֶת תִּכְנֹן וְכָל בְּשָׁלֹשׁ עָפָר הָאָרֶץ וְשָׁקָל בְּפָלֶס הָרִים וּגְבָעוֹת בְּמֶאֱזָנִים:

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"י מ, יב.

11

מה רבו מעשיך

"How many are Your works, G-d! You have made them all with wisdom." Here the many works are the countless particulars included in the Chochmah of Atzilus.

תהילים ק"ד:24

מַה־רְבוּ מַעֲשֵׂי־ךָ ה' כָּל־כֶּמֶת בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָה:

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 says that the word of a king rules, 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.

קהלת ח"ד:8

בְּאֲשֶׁר דְּבַר־מֶלֶךְ שְׁלֹטוֹן וּמִי יֹאמַר־לוֹ מִהֲתַעֲשֶׂה:

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.

נחמיה ט:6

אַתָּה־הוּא ה' לְבַדְּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כָּל־כֶּלֶם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

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 says that one higher than the high watches over him, and still higher ones over them. The Alter Rebbe reads it as the chain in which each level receives from the one above it.

קהלת ה':7

אִם־עֹשֶׂק רֹשׁ וְגֹזֵל מִשְׁפָּט וְצָדִיק תִּרְאֶה בְּמִדִּינָה אֶל־תִּתְּמָה עַל־הַחֲפֹץ כִּי גִבּוֹהַּ מֵעַל גִּבּוֹהַּ שׁוֹמֵר וּגְבוּהִים עָלֵיהֶם:

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 Rimmonim: 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

16

כי אני ידעתי

The psalm says, "For I know that G-d is great, our L-rd, 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.

תהילים קל"ה:5

כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל ה' וְאֲדִינּוּ 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 בחיי 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 תערי"ב ח"א פרק רמה.

18

לא ידעתי את הוי'

Pharaoh answers Moshe, "Who is G-d that I should listen to His voice...? I do not know G-d." The Alter Rebbe reads it as knowing only Elokim, divine power as hidden in nature, and not Havayah, which rules over it.

שמות ה':2

וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֲשַׁמַּע בְּקוֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח:

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, the elders who worship idols in secret say, "G-d does not see us; G-d has forsaken the land." The Alter Rebbe uses the phrase for the belief that G-d has withdrawn and left the world to nature.

Ezekiel 8:12ב"ח: יחזקאל

וַיֹּאמֶר אֵלַי הָרְאִיתָ בְּיָדָם אֲשֶׁר וְקָנִי בֵּית־יִשְׂרָאֵל עֲשִׂים בְּחֹשֶׁךְ אִישׁ בְּחֹדְרֵי מִשְׁכְּבֵיתוֹ כִּי אֲמָרִים אֵין ה' רָאָה אֶתְנֹו עֲזָב 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 that he "speaks without knowledge." The Alter Rebbe borrows the phrase for the claim that G-d has forsaken the earth.

Job 34:35ל"ה: איוב

איוב לא־בדעת יְדַבֵּר וְדִבְרָיו לֹא בְּהַשְׂכִּיל:

'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 ק"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 renewed continually by G-d's word, just as the sea stayed split only while the wind kept blowing.

Tanya, Sha'ar HaYichud והאמונה 2:2 חלק שני; שער היחוד

אך "טח מראות עיניהם", ההבדל הגדול שבין מעשה אנוש ותחבולותיו, שהוא יש מ"ש, רק שמשנה הצורה והתמונה מתמונת תחיתכת כסף לתמונת כלי, למעשה שמים וארץ, שהוא יש מאין.

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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' שגד. תעריב ח"ב ע' תתקלא.

PARAGRAPH 8

24

נר מצוה

The verse says, "For a mitzvah is a lamp, and the Torah is light." The biur reads its two halves as the two movements: the mitzvah as ascent, the Torah as drawing down.

Proverbs 6:23ג"כ: משלי ו'

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

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

מוחשבה — 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 סע"י ה ע' קכה.

26

וקרא זא"ז

In Yeshayahu's vision the seraphim call to one another, "Holy, holy, holy." The Alter Rebbe cites it for the speech of the angels.

Isaiah 6:3ג"ו: ישעיהו ו'

וַקְרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כְּלֵי־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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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 6:3ג"ו: תרגום יונתן על ישעיהו ו'

וּמִקְבָּלֵיו דִּין מִן דִּין וַאֲמָרִין קְדִישׁ בְּשֵׁמִי מְרֻמָּא עֲלָאָה בֵּית שְׁכִנְתִּיהָ קְדִישׁ עַל אֲרָעָא עוֹבֵד גְּבוּרְתִּיהָ קְדִישׁ לְעֵלְמָא וְלְעֵלְמִי עֲלִמָּא יְיָ צְבָאוֹת מְלִיָּא כָּל אֲרָעָא וְיוֹ קְרִיָּה:

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

The verse describes how G-d breathed the breath of life into man, and man became a living soul. The Alter Rebbe reads "living" (chayah) as the soul-level Chayah, which corresponds to Chochmah, the first place where the letters are revealed.

בראשית ב:7: Genesis 2:7

וַיִּצְרֶה ה' אֱלֹקִים אֶת-הָאָדָם עֹפֶר מִן-הָאֲדָמָה וַיִּפַּח בְּאַפִּיו נֶשְׁמַת 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 בוהר אינון כתרין עילאין

The Zohar's introduction tells how the letters of the alef-beis 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.

זח"א ג, 3a: Zohar I, 3a

KEHOT'S NOTE

זח"א ג, א. וכן באוה"ת תוריע כרך ב עי תקכא מצייין "אמרו בוהר בהקדמה שהאותיות הם בחי' כתרין 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 בוהר 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.

זח"א כג, 23b: Zohar I, 23b

זח"ב רא, 201b: Zohar II, 201b

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.

דברים ל"ג:2: Deuteronomy 33:2

וַיֹּאמֶר ה' מִסִּינִי בָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאֶרָן וְאֵתָה מִרְכַּבְתָּ קֹדֶשׁ מִיָּמֵינוּ אֵשׁ דָּת לְמוֹ:

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.

שבת נ"ה א:י"ז-י"ח: Shabbat 55a:17-18

אָמַר רַב אֲמִי: אֵין מִיתָה בְּלֹא חַטָּא, וְאֵין יְסוּרִין בְּלֹא עוֹן. אֵין מִיתָה בְּלֹא חַטָּא — דְּכַתִּיב: "הַנֶּפֶשׁ הַחוֹטֵאת הִיא תָמוּת בֶּן לֹא יֵשָׂא בְּעוֹן הָאֵב וְאֵב לֹא יֵשָׂא בְּעוֹן הַבֶּן דְּזָקָת הַצַּדִּיק עָלָיו תְּהִיָּה וְרִשְׁעָת הָרָשָׁע עָלָיו תְּהִיָּה וְגו'". אֵין יְסוּרִין בְּלֹא עוֹן — דְּכַתִּיב: "וּפָקַדְתִּי בְּשָׁבֶט פִּשְׁעֵם וּבִגְזָעִים עוֹנֵם".

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

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.

זח"ב קכא, 121a: Zohar II, 121a

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 פי 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 י"ד:י"ב

Zohar II, 23b כג, זח"ב

KEHOT'S NOTE

שמות רבה כג, יג. במד"ר יד, יב. זח"ב כג, ב. בכיאות"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 הלכות 3 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 י"ז:כ"ח

וַיִּירָא וַיֹּאמֶר מִה־נִּזְרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם:

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 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 ב"ב:מ"א

לֹוּלִי אֱלֹהֵי אָבִי אֱלֹהֵי אֲבֹרָהִם וּפְחַד יִצְחָק הָיָה לִי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עֲנָנִי וְאֶת־יָגִיעַ כְּפִי רָאָה אֱלֹהִים וַיֹּכַח אִמִּישׁ:

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 ס, זח"א

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 ב"ה:ב'

הַמִּשַׁל וְפָחַד עֲמוֹ עֹשֶׂה שְׁלוֹם בְּמִרְוֵמָיו:

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 maa-mar just before this biur.

KEHOT'S NOTE

ראה לעיל מב, ג במ"מ.

46

אור 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 ל"ה-כ"ח, בראשית ה': כ"ח-ל"ה

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

The verse says, "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 וי: כ"ג: פסוק

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

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, "G-d's portion is His people; Yaakov is the rope of His inheritance." The Alter Rebbe uses the image of a rope, whose upper end moves when its lower end is pulled.

Deuteronomy 32:9 ט"ב: פסוק

כי חלק Havayah עמו יעקב חבל נחלתו:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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49

התורה נקי 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, "As the parable of the Ancient One says, from the wicked comes forth wickedness." The Torah is

called by this phrase, "the parable of the Ancient One," which the next paragraph explains.

I Samuel 24:14 ד"י: כ"ד: פסוק

כאשר יאמר משל הקדמוני מרשעים יצא רשע וידי לא תהיה עב:

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 parables. The Alter Rebbe explains the number as the spiritual meaning of the Torah in three worlds, each containing a thousand levels.

I Kings 5:12 ה': כ"ב: פסוק

וידבר שלשת אלפים משל ויהי שירו חמשה ואָלף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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KEHOT'S NOTE

מלכים-א, 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 מציינ לכאן.

53

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 עג, זח"ג

KEHOT'S NOTE

זח"ג עג, א.

PARAGRAPH 24

54

נר מצוה שהיא בחי או"י

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'.

55

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'תעז ובהמצויין שם.

56

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 תי' אלו. וראה גם אוה"ת פ' פנחס ע' אקכח. אקלט.

57

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. ועי' באוה"ת נ"ך שופטים ע' ז שזה מלי דא"ס וכ"ה בוהר יתרו סט, ב. ע"ש.

58

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.

ברכות ג' א: י"ד Berakhot 3a:14

... ולא זו בלבד אלא, בשעה שישראל נכנסין לבתי כנסיות ולבתי מדרשות ועונין "יהא שמייה הגדול מבורך", הקדוש ברוך הוא מנענע ראשו, ואומר: אשרי המלך שמקלסין אותו בביתו כה, מה לו לאב שהגלה את בניו, ואי להם לבנים שגלו מעל שולחן אביהם.

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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59

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.

סוטה מ"ט א: ד' Sotah 49a:4

ואמר רבי אילעא בר יברכיה: שני תלמידי חכמים הדרין בעיר אחת ואין נוחין זה לזה בהלכה — אחד מת ואחד גולה, שנאמר: "לגס שמה

רוצח אשר ירצח את רעהו בכלי דעת", ואין דעת אלא תורה, שנאמר: "נדמו עמי מבלי הדעת".

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60

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.

ספר זוהר, ויחי נ"ג: תקי"ז-תקכ"ח Zohar, Vayechi 53:517-528

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)

61

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

הלי' ת"ת לאדה"ז פ"ב ח"ב. אגה"ק סי' כג. ועיין בוהר (ח"א רלד, ב. הובא באוה"ת פ' בא ע' שכ) ע"פ ואגידה, איהו רוא דחוכמתא (לקו"ש לפי 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 בהלי' ת"ת נ. י. תשכ"ה).

PARAGRAPH 26

62

אחד ואהבת

The first passage of the mezuzah: "Hear, O Israel... G-d is One. And you shall love G-d 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.

דברים ו': ד' 4-5 Deuteronomy 6:4-5

שמע ישראל אלקינו Havayah אלה: ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

63

ודברי אשר שמתו בפיר

G-d promises that "My words that I have placed in your mouth" will not depart from Israel's mouth. The Alter

Rebbe uses it for Torah study, in which a person's speech is bound with the divine word.

ישעיהו נ"ט:כ"א

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וְדִבְרֵי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמְּשׁוּ מִפִּיךָ וּמִפִּי יֵרָע וּמִפִּי יֵרָע אָמַר ה' מִעַתָּה 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"י נט, כא.

64

ובכל מאדך

"And you shall love G-d 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.

דברים ו':ה

וְאַהַבְתָּ אֶת ה' אֱלֹהֶיךָ כְּכָל־לִבְּךָ וּכְכָל־נַפְשְׁךָ וּכְכָל־מְאֹדְךָ:

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

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65

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

תנו רבנן: גר חנוכה מצוה להניחה על פתח ביתו מבחוץ. אם היה דר בעליה — מניחה בחלון הסמוכה לרשות הרבים. ובשעת הסכנה — מניחה על שלחנו ודיו. אמר רבא: צריך גר אחרת להשתמש לאורה. ואי איכא מדורה — לא צריך. ואי אדם חשוב הוא — אף על גב דאיכא מדורה צריך גר אחרת.

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66

בזאת יבא אהרן אל הקודש

The verse opens the Yom Kippur service: "With this shall Aaron come into the Sanctuary." The Alter Rebbe reads "this" (zos) as Malchus, the entrance. The Kehot note gives 16:13, but these words are in 16:3.

ויקרא ט"ז:ג

בְּזֹאת יָבֹא אֶהְרֹן אֶל־הַקֹּדֶשׁ בְּפָר בֶּן־בָּקָר לְחֹטֵאת וְאֵיל 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.

67

מל' 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.

תהילים ק"ג:ט"ט

ה' בַּשָּׁמַיִם הִכִּין כִּסְאוֹ וּמִלְכוּתוֹ בְּכָל־מַשְׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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68

על הרי בתר

The beloved is asked to be like a gazelle "upon the mountains of Bether" (bether, "division"). 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.

שיר השירים ב':י"ז

עַד שִׁיפּוֹת הַיּוֹם וְנָסוּ הַצִּלְלִים כִּבְדִּמְהִילָךְ דּוֹדִי לְצִבִּי אוֹ לְעֶפֶר הָאֵילִים עַל־הָרֵי בְתָר:

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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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