



TORAH OHR • PARSHAS MIKEITZ • MAAMAR 4

ת"ר מצות נר חנוכה כו'

The Rabbis taught: the mitzvah of the
Chanukah lamp... Beis Shammai say...



The mitzvos are the soul's garments and the soul is the wick that
lets G-d's light catch them. Chanukah's lights, like the eight
“princes of men,” draw an encompassing light from above
wisdom that must be built up from below step by step; that is why
Beis Hillel's rule, ascending from one to eight, prevails.

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The mitzvos are the soul's garments and the soul is the wick that lets G-d's light catch them. Chanukah's lights, like the eight "princes of men," draw an encompassing light from above wisdom that must be built up from below step by step; that is why Beis Hillel's rule, ascending from one to eight, prevails.

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

THE MAAMAR IN BRIEF

The maamar asks why Beis Shammai model the Chanukah lights on the decreasing bullocks of Sukkos. It first explains that the mitzvos become the soul's garments in Gan Eden: a created soul can grasp the radiance of the Shechinah, which is G-dliness itself, only through a screen, and the mitzvos, rooted in Keser yet performed with physical things, are that screen. Two images follow. The two kinds of mirror, clear glass and a silvered mirror, correspond to Moshe's prophecy and that of the other prophets, and to the mitzvos and the transformed animal soul, whose "reflected light" reaches even higher. In the lamp, the mitzvos are the oil and the soul is the wick; the dark light of love "with all your might" comes first, then the white light of the mitzvah's joy. The Menorah's seven lamps match the seven shepherds, who teach and give inward light; Chanukah's eight match the eight princes, perfectly righteous people who give encompassing light from a higher source. Against Greek wisdom, the repair had to come from above wisdom. Sukkos, a Torah festival, reveals its light from above all at once and then decreases; Chanukah, a rabbinic light drawn from below, must grow from one.

OUTLINE

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|----------|--|--------|
| 1 | The question, and the mitzvos as garments | ¶1-5 |
| | Why compare the Chanukah lights to the Sukkos bullocks? The mitzvos are the soul's garments in Gan Eden, where it ascends endlessly in grasping the Infinite. | |
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| 2 | Why the soul needs a garment | ¶6-13 |
| | A finite soul receives infinite radiance only through a screen; the mitzvos, rooted in Keser and performed physically, are that screen and the purpose of the soul's descent. | |
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| 3 | The two mirrors | ¶14-20 |
| | Clear glass and a silvered mirror: Moshe's prophecy and the other prophets'; the transformed animal soul produces a reflected light that draws from Atik, above the mitzvos' root. | |

4	Garments, crowns and the lamp	¶21-29
	G-dliness is above spirit as much as matter; the radiance and the crown; in the lamp the mitzvos are the oil and the soul the wick, giving a dark light and a white light.	
5	Seven shepherds and eight princes	¶30-42
	The Menorah's seven lamps are the shepherds who teach inwardly; Chanukah's eight are the princes whose encompassing light, from above wisdom, overcomes Greek wisdom and shines even in exile.	
6	Beis Shammai and Beis Hillel	¶43-48
	Sukkos, a Torah festival, reveals its light from above at once and decreases; Chanukah, drawn from below, must increase. Accepting the yoke of Heaven and refining the animal soul come first.	
7	The roots of the shepherds and princes	¶49-55
	The princes are the outer dimension of a higher level, rooted in the first eight tikkunim of Arich Anpin and in Binah, above the shattering; hence their power against evil.	

KEY CONCEPTS

Garments of the soul לבושי הנשמה

The mitzvos a person performs become garments through which the soul, in Gan Eden, can receive the radiance of the Shechinah, which it could not otherwise grasp.

Luminous speculum and speculum that does not shine אספקלריא המאירה ושאינה מאירה

Clear glass that shows the thing itself, and a silvered mirror that shows only an image but also lets one see oneself and what is behind; applied to prophecy, to the mitzvos, and to the transformed animal soul.

Wick and oil פתילה ושמן

In this world the soul is the wick on which G-d's light takes hold and the mitzvos are the oil it consumes; in Gan Eden the roles reverse.

Seven shepherds and eight princes of men שבעה רועים ושמונה נסיכי אדם

The shepherds teach and give inward light, like the Menorah's seven lamps; the princes are perfectly righteous and give encompassing light from a higher source, like Chanukah's eight lights.

Encompassing and inner lights מקיפים ופנימיים

Inner light is absorbed and understood; encompassing light is too great to enter and affects one from beyond, and comes from a higher level.

With all your might בכל מאדך

Love beyond one's natural measure, born of transforming the animal soul, which draws a light that does not follow the ordered chain of worlds.

SECTION 1 • ¶1-5

The question, and the mitzvos as garments

1 ת"ר מצות נר חנוכה^{1,2} כו'. בש"א יום ראשון מדליק ח' מכאן ואילך פוחת והולך (כמו בפרי החג). ובה"א יום ראשון מדליק א' מכאן ואילך מוסיף והולך (מעלין בקודש כו').

The Rabbis taught: "The mitzvah of the Chanukah lamp, etc." Beis Shammai say: on the first day one lights eight; from then on one goes on decreasing (like the bullocks of the Festival). And Beis Hillel say: on the first day one lights one; from then on one goes on increasing ("we ascend in holiness," etc.).

The maamar opens with the Talmud's dispute over how to light the Chanukah lights. Beis Shammai count down from eight, as the bullocks offered on Sukkos decrease each day; Beis Hillel count up from one, because in matters of holiness one only goes upward.

להבין מה ענין נר חנוכה לפרי החג³ נקדים מ"ש נר מצוה ותורה אור⁴ שהמצות נקי' נר⁵ וגם כתיב נר ה' נשמת אדם⁶ שהנשמה נקי' נר.

To understand what the Chanukah lamp has to do with the bullocks of the Festival, let us first preface what is written, "For a mitzvah is a lamp and the Torah is light": the mitzvos are called a lamp. And it is also written, "The soul of man is the lamp of G-d": the soul is called a lamp.

Beis Shammai's comparison raises a question: what do Chanukah lights have to do with the Sukkos offerings? To answer, the Alter Rebbe first examines two verses that call something a "lamp": the mitzvah (Proverbs 6) and the human soul (Proverbs 20).

ובזוהר מבואר⁷ שהמצות נקי' לבושין אשר הנשמה מתלבשת בהן בג"ע וצריכה הנשמה לקיים תרי"ג מצות⁸ בכדי שיהיה המלבוש בשלימות

And in the Zohar it is explained that the mitzvos are called garments, in which the soul clothes itself in Gan Eden; and the soul must fulfill the 613 mitzvos so that the garment will be complete.

The Zohar teaches that the mitzvos a person performs become the soul's garments in Gan Eden, the spiritual paradise where souls enjoy G-dliness after this life. Since the soul has 613 "limbs" matching the 613 mitzvos, it needs all of them for its garment to be whole.

ואם חסר א' מהמצות חסר לבושו לכן צריכה לבא עוד לקיים המצוה ההיא שחסרה בכדי להשלים המלבוש.⁹

And if one of the mitzvos is lacking, its garment is lacking. Therefore it must come [down] again to fulfill that mitzvah which was lacking, in order to complete the garment.

A missing mitzvah leaves a gap in the soul's garment. That is why a soul may need to return to this world: to perform the mitzvah it lacked and so complete its garment.

2 ולבאר ענין הלבוש לנשמה בג"ע. דהנה בג"ע הנשמות נהנין מזיו השכינה¹⁰ וענין הזיו הוא הארה מאור א"ס

And to explain the matter of the soul's garment in Gan Eden: Now, in Gan Eden the souls take pleasure in the radiance of the Shechinah, and the radiance is a glow from the Infinite Light (Or Ein Sof).

To explain why the soul needs a garment, the Alter Rebbe describes what happens in Gan Eden. The souls' reward is to enjoy the "radiance of the Shechinah," and that radiance is itself a glow of the Infinite Light.

ומתענגים הנשמות בג"ע שמשגיגים איזה הארה מהזיו ובחי' הזיו הוא הארה מא"ס בלי גבול. ולכן אף שבכלל יש רק ב' בחי'.¹¹ גע"ע בבריאה. וגע"ת ביצירה.

And the souls delight in Gan Eden in that they apprehend some glow of the radiance; and the radiance is a glow from the Infinite One (Ein Sof), without limit. Therefore, although in general there are only two levels, the Higher Gan Eden in Beriah and the Lower Gan Eden in Yetzirah,

Because the radiance comes from the Infinite, the pleasure of grasping it has no limit. In general terms there are just two Gardens of Eden: a higher one in the World of Beriah and a lower one in the World of Yetzirah.

אבל בפרטיות יש השגות בלי גבול צדיקים ילכו מחיל אל חיל¹² אשר נשמתם נתעלו בעילוי אחר עילוי כי אין מספר להשגות אור וזיו אשר היא הארה מאור א"ס ב"ה.

in detail there are apprehensions without limit: the righteous "go from strength to strength," for their souls ascend from one elevation to another, since there is no number to the apprehensions of the light and radiance, which is a glow from the Infinite Light, blessed be He.

Within those two there are endless gradations of understanding. The verse "they go from strength to strength" describes souls that keep rising, because there is no end to what can be grasped of an infinite light.

וכל זמן שצריכה הנשמה להתעלות מג"ע לחבירו צ"ל מקודם בחינת נהר די נור¹³ שיבוטלו כל השגות הקודמות (עיי' בד"ה ויהי מקץ)¹⁴

And whenever the soul must ascend from one Gan Eden to the next, there must first be the level of the River of Fire (nehar di nur), so that all its previous apprehensions are nullified (see the discourse beginning "Vayehi Mikeitz").

Before a soul can rise to a higher level of Gan Eden, it passes through the "River of Fire" (described in the Zohar), which makes it forget its earlier understanding. The text refers to the maamar "Vayehi Mikeitz" at the start of this parsha, where this is discussed.

כי השגה הקודמת נגד השגה שלמעלה ממנה אין ערוך כלל והיא בטלה לגמרי נגדה אחרי שהשגות הנ"ל הוא להיות משיג הארה מאור א"ס ב"ה א"כ כל השגה יתירה שמשיג מהאור השגה שלמטה בטלה נגדה.

For the previous apprehension, compared to the apprehension above it, bears no comparison at all and is entirely nullified before it. Since these apprehensions are the apprehending of a glow from the Infinite Light, blessed be He, it follows that before every further apprehension one attains of the light, the apprehension below it is nullified.

The reason is that a lower understanding is as nothing compared with a higher one. Each new grasp of the Infinite Light dwarfs the previous one so completely that the former must be set aside.

3 ולבעבור זה כל צדיק נכוה מחופתו של חברו.¹⁵ היינו מבחינת השגה החופף על חברו מאחר שאין השגתו אי ויש לכל אי השגה אחרת אשר נהנה מזיו השכינה המאיר עליו.

For this reason “every tzaddik is burned by the canopy of his fellow,” that is, by the level of apprehension that hovers over his fellow; since their apprehension is not one, and each has a different apprehension, in which he enjoys the radiance of the Shechinah that shines upon him.

The Talmud says each tzaddik is “burned” by his fellow’s canopy in the World to Come. The Alter Rebbe explains this as the pain of seeing a level of understanding above one’s own, since each soul enjoys its own distinct glimpse of the Shechinah.

וזהו וקדושים בכל יום יהללך סלה¹⁶ קדושים היינו נשמות בג"ע נקראו קדושים יהללך סלה כל מקום שנאמר סלה¹⁷ הוא בחי' בלי גבול אשר תמיד מתחדשים השגתם מאור א"ס אשר היא בלי גבול.

And this is [the meaning of] “And holy ones every day praise You, selah.” “Holy ones” are the souls in Gan Eden, who are called holy; “praise You, selah”: wherever “selah” is said, it denotes the level of without limit, for their apprehension is constantly renewed from the Infinite Light, which is without limit.

A line from the Amidah, “holy ones praise You every day, selah,” is read as describing the souls in Gan Eden. The Talmud teaches that “selah” means endlessness, so the souls’ praise reflects understanding that is renewed without end.

4 ולכן ארז"ל מוטב דלידייני¹⁸ וליתי לעלמא דאתי כי אין כדאי כל הדינים נגד תענוג השגתו הנ"ל. אף שבג"ע התחתון אין ערוך כלל וכו'.

Therefore our Sages said, "Better that he be judged and come to the World to Come," for all the judgments are not worth [considering] compared to the delight of his apprehension described above. Even in the Lower Gan Eden there is no comparison at all, etc.

The Talmud reports that Elisha ben Avuyah's judgment was carried out so that he could reach the World to Come: "better he be judged and come to the World to Come." The Alter Rebbe explains that any suffering is worth it, since nothing compares to the delight of grasping G-dliness; even the Lower Gan Eden is beyond comparison with this world.

וכן ג"ע תחתון נגד ג"ע עליון עד רום המעלות כי התענוגי שנמשכו מאוא"ס מקור כל התענוגים הם בלי גבול.

And likewise the Lower Gan Eden compared to the Higher Gan Eden, up to the highest heights, for the delights drawn from the Infinite Light, the source of all delights, are without limit.

The same gap exists between the Lower and the Higher Gan Eden, and so on upward without end. Because all delight comes from the Infinite Light, the source of every pleasure, the delights it gives are limitless.

5 וכמו שרואים בחוש שאף מה שנפל בשבה"כ תענוגים גשמיים הוא ג"כ אין שיעור כי יש כמה מיני תענוגים כידוע לאין מספר. אם כן עאכו"כ השרש ומקור לזה תענוג רוחני אף מגעה"ת הוא בלי גבול¹⁹ מא"ס.

As we see with our own senses that even what fell in the shattering of the vessels, physical delights, is also without measure, for there are many kinds of delights, as is known, without number. If so, all the more is their root and source, spiritual delight, even of the Lower Gan Eden, without limit, from the Infinite One.

Physical pleasures came into being through the "shattering of the vessels," the primordial breaking in which sparks of holiness fell into the physical world. If even these fallen pleasures come in countless kinds, then their spiritual source, even in the Lower Gan Eden, must be all the more without limit, since it flows from the Infinite.

SECTION 2 • ¶6-13

Why the soul needs a garment

6 ולבעבור זה הנשמה שהיא בחינת בע"ג א"א לה להשיג גילוי הזיו שהוא מהות אלקות כ"א ע"י לבוש שהוא בחי מסך

For this reason the soul, which is a limited being, cannot apprehend the revelation of the radiance, which is the very essence of G-dliness, except through a garment, which is the level of a screen (masach);

Here is the answer to why the soul needs a garment: as a created, limited being it cannot directly grasp the radiance, which is G-dliness itself. It needs a garment that acts as a screen, filtering the light.

וע"י אותו לבוש ומסך יכולה לקבל האור והזיו וכמו שמבוא' בע"ה שיש בחי מסך ופרגוד.²⁰

and through that garment and screen it is able to receive the light and the radiance, as is explained in Etz Chaim that there is the level of a screen and a curtain (pargod).

Through that garment the soul can receive the light. The Alter Rebbe notes that the Arizal's Etz Chaim speaks of a "screen" (masach) and "curtain" (pargod) that make it possible for a lower level to receive from a higher one; the Kehot note places this at the beginning of the gate on the order of the worlds of Atzilus, Beriah, Yetzirah and Asiyah.

7 וכמו ד"מ אור גדול²¹ שאין יכולים להביט בו מחמת רוב בהירותו וכשיש מסך מבדיל אז יכולים לקבל את האור אחר שנתעלם ההארה קצת ע"י מסך

As, for example, a great light which one cannot look at because of its great brightness; but when there is a separating screen, then one can receive the light, once the illumination has been somewhat concealed by the screen.

The first illustration: a very bright light blinds, but through a filtering screen one can look at it. The screen does not block the light; it dims it enough to make it receivable.

וכמו דבר חכמה ושכל גדול אין יכולים להסביר לפני קטן בחכמה כ"א ע"י לבוש ומשל אז מבין הדבר כמו"כ נקראים מצות לבושין שהם ג"כ בחי משל.

And likewise a matter of wisdom and great intellect cannot be explained to one who is small in wisdom except through a garment and a parable; then he understands the matter. So too the mitzvos are called garments, for they too are the level of a parable.

The second illustration: a deep idea can be taught to a beginner only through a parable that "clothes" it. The mitzvos are garments in the same way: they are a kind of parable through which the soul receives what it could not otherwise grasp.

8 וכמ"ש משל הקדמוני²² היינו שיהי' התגלות עצם רצון אור א"ס זה א"א שיכול²³ לבוא לידי גילוי לשום נברא רק ע"י התלבשות רצונו ית' בעשיי' גשמי' מעשה המצוה.

As it is written, "the parable of the Ancient One": that is, that there should be a revelation of the very essence of the will of the Infinite Light; this cannot come to be revealed to any created being except through the clothing of His will, may He be blessed, in physical action, the deed of the mitzvah.

The phrase "the parable of the Ancient One" (from Samuel) is read as "the parable of the One who precedes the world," G-d Himself. G-d's innermost will cannot be revealed to any creature directly; it can only be revealed when it is clothed in a physical act, the doing of a mitzvah.

ולכן נק' המצות לבושין ושרש המצות גבוה מאד ששרשם מבחי' כתר עליון תר"ך עמודי אור.

Therefore the mitzvos are called garments. And the root of the mitzvos is very high, for their root is from the level of the Supernal Keser, the 620 pillars of light.

That is why the mitzvos are called garments. Their root is very high, in the Supernal Keser, the level of divine will above intellect, which Kabbalah calls the "620 pillars of light," corresponding to the 613 mitzvos of the Torah and the 7 of the Rabbis.

9 ונשתלשלו ע"י שערות וכו' עד שנשתלשלו למטה בעשייה גשמי' ציצית וסוכה ובהם דוקא נתגלה רצונו ית' סוף מעשה במחשבה תחלה נעוץ תחב"ס²⁴ דפעם א' נאמר בראשי' ברא כו' השמים ואת הארץ שמים תחלה.²⁵

And they descended in a chain by way of the "hairs," etc., until they descended below into physical Asiyah, tzitzis and sukkah, and in them specifically His will, may He be blessed, is revealed. "The end of action is first in thought," "their beginning is embedded in their end." For in one place it says, "In the beginning [G-d] created, etc., the heavens and the earth": heavens first.

From Keser the mitzvos descended step by step, through the "hairs" (a Kabbalistic image for thin channels from the Crown), down to physical deeds such as tzitzis and sukkah, and in these specifically G-d's will is revealed. As the saying goes, what comes last in action was first in thought; Sefer Yetzirah teaches that the beginning is embedded in the end. The first verse of the Torah lists heaven before earth.

10 וכתוב ביום עשות²⁶ ה' אלקים ארץ ושמים. ארץ תחלה. כאן במעשה. וכאן במחשבה.²⁷ ודרך כלל שמים הוא בחי' רוחניות.

And it is written, "On the day that the L-rd G-d made earth and heavens": earth first. Here it refers to action, and there to thought. And in general, heavens are the level of spirituality,

A second verse puts earth before heaven. The Sages resolved the contradiction: in actual creation heaven came first, but in G-d's thought earth came first. Heaven stands for the spiritual.

וארץ בחי' גשמיות ובמעשה קדמה שמים כי בדרך השתלשלות הרוחניות מחיה ומהוה בחי' גשמיות אבל במחשבה קדמה בחי' גשמיות סוף מעשה במח"ת כי התגלות האור מסוכ"ע.

and earth the level of physicality. In action, heavens came first, for in the order of the chain of descent the spiritual gives life to and brings into being the physical; but in thought, the physical came first, "the end of action is first in thought," for the revelation of the light is from the light that encompasses all worlds (sovev kol almin).

Earth stands for the physical. In the order of creation the spiritual gives rise to the physical, so heaven comes first; but in G-d's intention the physical is first, because it is through physical things that the highest light, the light that encompasses all worlds, is revealed.

11 וגילוי הרצון תר"ך עמודי אור הוא ע"י קיום רצונו בדברים גשמיים ממש אשר שרשם מעולם התהו ובהם דוקא מתלבש רצה"ע.

And the revelation of the will, the 620 pillars of light, comes through fulfilling His will in truly physical things, whose root is from the World of Tohu; and in them specifically the Supernal will is clothed.

The divine will, the "620 pillars of light," is revealed specifically when it is carried out with physical things. These things are rooted in the World of Tohu, the primordial world of intense lights that shattered, and that is why the Supernal will can be clothed in them.

ולכן המצות הם לבושים אשר על ידם תוכל הנשמה להשיג ולהנות התענוג והזיו בג"ע.

Therefore the mitzvos are garments through which the soul is able to apprehend and enjoy the delight and the radiance in Gan Eden.

This explains why the mitzvos serve as garments: through them the soul can grasp and enjoy the delight and radiance of Gan Eden.

12 ולזה המצות הם כמו לבוש שענין הלבוש הוא שאינו בא באדם להיות לו חיות פנימי

For this reason the mitzvos are like a garment, for the nature of a garment is that it does not enter into a person to be his inner life-force,

A garment differs from what nourishes a person from within. It stays outside and does not become part of the person's inner life.

כמו מזון שנעשה לאחדים ממש עם האדם ומחיה אותו ואעפ"כ צ"ל שיש במלבושין מעלה יתירה ששרשם מבחי' מקיפים.

as food does, which becomes truly one with the person and gives him life; and nevertheless one must say that garments have a superior quality, for their root is from the level of the encompassing [lights] (makifim).

Food becomes one with the body and sustains it, while a garment does not. Yet garments have an advantage: they correspond to the "encompassing" lights (makifim), which are higher than what can enter within.

13 ולבעבור זה הוא מקיף על האדם ומגין עליו ומשמרו כמו"כ מעשה המצות אשר שרשם הם מבחי' מקיפים כתר עליון

For this reason it encompasses a person, protects him and guards him. So too the deed of the mitzvos, whose root is from the level of the encompassing [lights], the Supernal Keser;

Because a garment surrounds a person, it can protect and guard him. The mitzvos are the same: their root is in the "encompassing" lights of the Supernal Keser, the Crown above intellect.

לכן לא בא התגלותם למטה בבחי' אור פנימי רק בעשייה גשמי' ממש וכידוע שמה שבשרשו יותר גבוה נופל למטה יותר.

therefore their revelation does not come below as an inner light, but only in actual physical action; and, as is known, what is higher in its root falls lower.

Since their root is so high, the mitzvos cannot be revealed below as an inner, understood light; they come down only as plain physical deeds. This follows a known rule: the higher a thing's source, the lower it falls.

אכן ע"י מעשה המצות נעשה בחי' מקיף ומסך שע"י המצות תוכל להתענג בתענוג אא"ס וזהו תכלית ירידת הנשמה ירידה צורך עלייה

Indeed, through the deed of the mitzvos an encompassing [light] and a screen come about, so that through the mitzvos [the soul] is able to delight in the delight of the Infinite Light. And this is the purpose of the soul's descent: a descent for the sake of an ascent.

Performing the mitzvos creates an encompassing garment that also acts as a screen, letting the soul enjoy the delight of the Infinite Light. This is why the soul comes down into a body: the descent serves a greater ascent.

ע"י עשיית המצוה תוכל לקבל האור והתענוג ע"י מסך הנ"ל אשר מתלבשת הנשמה בג"ע בלבושי המצות ומחמת כי המצות שרשם מגולגלתא וכ"ע.

Through doing the mitzvah it is able to receive the light and the delight through the screen mentioned above, for the soul clothes itself in Gan Eden in the garments of the mitzvos; and because the root of the mitzvos is from the Gulgalta and the Supernal Keser,

Through the mitzvah's screen the soul can receive the light and delight in Gan Eden, where it wears the mitzvos as garments. The mitzvos can do this because they are rooted in the Gulgalta (the "skull," the outer aspect of Keser) and the Supernal Keser.

לכן ע"י קיום המצות רצונו ית' והיום לעשותן ולמחר לקבל שכרם²⁸ בג"ע אשר יתגלה אורן אז כשתתלבש הנשמה בלבוש המצות תתענג הנשמה בתענוג אוא"ס בלתי בע"ג ע"י מסך ולבוש המצות כנ"ל.

therefore, through fulfilling the mitzvos, His will, may He be blessed ("today to do them, and tomorrow to receive their reward" in Gan Eden, where their light will be revealed), then, when the soul clothes itself in the garment of the mitzvos, the soul will delight in the delight of the Infinite Light, which is without limit, through the screen and garment of the mitzvos, as explained above.

The Talmud says that this world is the place to perform the mitzvos and the next world the place for their reward. When the soul wears the garment of its mitzvos in Gan Eden, their hidden light is revealed and the soul enjoys the limitless delight of the Infinite Light through that garment.

אשר הם בחי' ממוצעי' ששרשם נעלה מכ"ע ונשתלשלו למטה בדברים גשמי' (ועמש"ל ע"פ ואברהם זקן בא בימים):^{29,30}

For they are intermediaries, whose root is exalted, from the Supernal Keser, and they descended in a chain below into physical things (and see what is written above on the verse "And Avraham was old, advanced in days").

The mitzvos are "intermediaries": rooted in the highest Keser yet brought down into physical things, they join the soul to what is far beyond it. The text refers back to the maamar on "Avraham was old, advanced in days," where the "days" are explained as these garments.

SECTION 3 • ¶14-20

The two mirrors

14 וזהו ענין מראות הצובאות^{31,32} כי ענין מראה הוא זכוכית שרואין בה. אכן נאמר מראות לשון רבים

And this is the meaning of “the mirrors of the women who assembled”: for a mirror (mar’ah) is a glass in which one sees. Yet it says “mirrors” in the plural,

The copper laver in the Mishkan was made from “the mirrors of the women who assembled” at its entrance. A mirror is glass in which one sees, but the verse uses the plural, “mirrors.”

כי יש ב' מראות.³³ אספקלריא המאירה.³⁴ היינו זכוכית הבהירה אשר ע"י יכולין לראות מרחוק אור ישר.

because there are two [kinds of] mirrors. [One is] the luminous speculum (aspaklaria hame'irah), that is, clear glass through which one can see from afar by direct light.

The plural hints at two kinds of mirror. The first is the “luminous speculum,” clear glass like a window, through which one sees even distant things directly.

15 וזהו ההפרש בין משרע"ה³⁵ לכל הנביאים שבמשה נאמר ומרא' ולא בחידות³⁶ ונכתב ומראה בסגו"ל שהוא לשון דבר והוא אספקלריא המאירה אשר³⁷ על ידה אף דבר הרחוק מהאדם רואין אותו דרך אור ישר.

And this is the difference between Moshe our teacher, peace be upon him, and all the prophets: of Moshe it says, “u-mar’eh, and not in riddles,” and mar’eh is written with a segol, which is a masculine form; it is the luminous speculum, through which even a thing far from a person is seen by direct light.

The Torah says Moshe saw G-d “u-mar’eh, not in riddles.” The Alter Rebbe notes that mar’eh here is vowelled with a segol, a masculine form, which indicates the luminous speculum: direct, clear sight even of what is far away.

כמו כן מעשה המצוה אשר נתלבשה הנשמה בג"ע בלבוש המצות ע"י לבוש הנ"ל שע"י מעשה מצות הנ"ל יכולה הנשמה ליהנות מזיו השכינה בג"ע.³⁸

So too the deed of the mitzvah, in whose garment the soul is clothed in Gan Eden: through that garment, through the deed of these mitzvos, the soul is able to enjoy the radiance of the Shechinah in Gan Eden

The mitzvos work like that clear glass. Clothed in the garment of its mitzvos, the soul in Gan Eden can enjoy the radiance of the Shechinah.

16 וליהנות מאורו ית' כמו באספקלריא המאירה אור ישר אשר נמשך ונתגלה וא"ס ממעלה למטה בגי"ע. ומשה רבינו גי"כ לא³⁹ הי' רואה בלי אספקלריא הנ"ל.

and to enjoy His light, may He be blessed, as through the luminous speculum, by direct light, in which the Infinite Light is drawn down and revealed from above to below in Gan Eden. And Moshe our teacher too did not see without this speculum.

In Gan Eden the soul enjoys G-d's light as through clear glass, the Infinite Light shining down directly. Even Moshe needed such a "glass": no one sees without some medium.

וכמ"ש ומראה ולא בחידות והיינו באספקלרי' המאירה אשר בלא אספקלריא לא היה יכול להשיג בחי' אא"ס.⁴⁰ אכן שאר הנביאים ראו במראה בקמ"ץ אספקלריא דלא נהרא וביד הנביאים אדמה.^{41,42}

As it is written, "u-mar'eh, and not in riddles," that is, through the luminous speculum, for without a speculum he could not have apprehended the level of the Infinite Light. But the other prophets saw through a mar'ah with a kamatz, the speculum that does not shine, [as it says,] "and through the prophets I am imaged."

Moshe's sight was through the luminous speculum, without which even he could not have grasped the Infinite Light. The other prophets saw through mar'ah with a kamatz, the speculum that does not shine, as the verse says, G-d is "imaged" through the prophets.

17 וענין אספקלריא שאינה מאירה הוא הנק' שפיג"ל דהיינו שיש מסך וכסוי על הזכוכית אבל המסך אינו דבר עב שהוא מסתיר לגמרי ומכסה האור רק דבר דק וקלוש היינו צפוי כסף הידוע.

And the speculum that does not shine is what is called a spiegel [mirror]: that is, there is a screen and covering on the glass; but the screen is not something thick that conceals and covers the light entirely, only something thin and fine, namely the well-known silver coating.

The speculum that does not shine is an ordinary mirror (the Yiddish spiegel): glass with a covering on it. The covering is not thick enough to block everything; it is only the thin layer of silver on the back of a mirror.

18 ואז כשרואין בו באספקלריא הנ"ל נמשך ממנו או"ח אבל אין יכולים לראות דרך הזכוכי' באו"י

And then, when one looks into this speculum, reflected light is drawn back from it, but one cannot see through the glass by direct light.

In a mirror the light bounces back, "reflected light," instead of passing through as "direct light." One cannot see through it.

ולכן אין רואין מהות הדבר הנראה ועצמותו כמו ע"י אספקלריא המאירה כי אם רק דמות לבד⁴³ נראה ע"י אספקלריא שאינה מאירה.⁴⁴

And therefore one does not see the essence and very being of the thing seen, as through the luminous speculum; only an image is seen through the speculum that does not shine.

So in a mirror one sees only an image, not the thing itself as through a window.

אמנם יש באספקלריא שאינה מאירה מעלה א' גבוה במדרגה שיכולין לראות עצמו וגם לראות מאחוריו כידוע מה שאין יכולין לראות באספקלריא המאירה⁴⁵ וזהו ארץ קדמה ודו"ק.

However, the speculum that does not shine has one quality that is higher in rank: one can see oneself and also see what is behind one, as is known, which cannot be seen through the luminous speculum. And this is [the meaning of] "earth came first"; consider this carefully.

Yet a mirror has an advantage a window lacks: one can see oneself and what is behind one. The Alter Rebbe links this to "earth came first," the physical being first in G-d's thought.

ועד"ז תירצו בגמ' ביבמות (ספ"ד)⁴⁶ דישעיה שאמר ואראה את⁴⁷ ה'⁴⁸ היינו באספקלריא שאינה מאירה שבה יוכל לראות את ה'.

And in this way they answered in the Gemara in Yevamos (end of chapter 4) that Yeshayahu, who said, "And I saw G-d," [saw] through the speculum that does not shine, in which he could see G-d,

The Talmud reconciles Isaiah's "I saw G-d" with the verse "no man shall see Me" by saying that Isaiah saw through the speculum that does not shine. Paradoxically, that lesser medium allowed a seeing of G-d.

משא"כ באספקלריא המאירה כתיב כי לא יראני⁴⁹ כו'. וענין אספקלריא דלא נהרא הוא בחי' בכל מאדך⁵⁰ היינו ענין ירידת הנשמה בגוף ירידה צורך עליי להפך נה"ב

whereas of the luminous speculum it is written, "For no man shall see Me, etc." And the speculum that does not shine is the level of "with all your might," that is, the descent of the soul into the body, a descent for the sake of an ascent, to transform the animal soul;

Of the luminous speculum it says "no man shall see Me." The speculum that does not shine corresponds to serving G-d "with all your might," beyond one's limits: the soul descends into a body to transform the animal soul, a descent for the sake of ascent.

וע"י בחי' אתכפיא ואתהפכא בכל מאדך בלי גבול למעלה מן הכלי אז נמשך מלמעלה ג"כ שלא כסדר ודרך השתלשלות מאיר אור עליון.

and through subduing and transforming [it], "with all your might," without limit, beyond the vessel, then there is drawn from above as well, not in order and not by way of the chain of descent, the shining of the Supernal Light.

When a person subdues and transforms the animal soul with a love that breaks his own limits, a matching light comes from above that also breaks the normal order of the worlds: a higher light that does not follow the step-by-step chain of descent.

19 וזהו אספקלריא דלא נהרא דהיינו ע"י דבר מסך ומבדיל שאין מאיר האור דרך ישר היינו שנה"ב הוא מכסה ומסתיר האור.

And this is the speculum that does not shine: that is, through something that screens and separates, so that the light does not shine directly; that is, the animal soul covers and conceals the light.

In the soul, the mirror's screen is the animal soul. It conceals the G-dly light so that it does not shine directly.

אכן אין הדבר המבדיל מסך עב שהוא מסתיר לגמרי רק יכול לאתכפייא ולא תהפכא אז נעשה מזה בחי' או"ח

Yet the separating thing is not a thick screen that conceals entirely; rather, it can be subdued and transformed, and then reflected light comes about from it,

Like the mirror's thin silver, the animal soul is not a total barrier. It can be subdued and transformed, and then it produces "reflected light."

כמו בזכוכית שע"י המסך המסתיר נוסף ע"י או"ח חדש שלא היה מקודם שהי' המסך הנ"ל ויכול לראות אח"ז אור חדש היינו שיכול לראוי גם מאחוריו.

as with glass, where through the concealing screen a new reflected light is added that did not exist before the screen was there, and one can then see a new light, that is, one can see also what is behind one.

In a mirror the silvering creates something new: reflected light that lets one see what is behind one. The screen does not only hide; it adds a new kind of sight.

כמו"כ אחר שנתהפכ' נה"ב אז ע"י בחי' בכל מאדך נתוסף אור המאיר ג"כ יותר מקודם שהיתה הנשמה בגוף ירידה צורך עליי' שע"י אתכפייא סט"א אסתלק

So too, after the animal soul has been transformed, then through "with all your might" a light is added that shines more than before the soul was in the body, a descent for the sake of an ascent; for when the sitra achra is subdued, there ascends

Likewise, when the animal soul is transformed through love "with all your might," a greater light shines than before the soul came down into the body. The Zohar teaches that when the sitra achra, the side opposed to holiness, is subdued, G-d's glory rises.

יקרא דקוב"ה⁵¹ לעילא לעילא ומאיר שלא ע"פ סדר השתלשלות וזה נק' אספקלריא דלא נהרא⁵² (ועמש"ל ע"פ אעשה לו עזר כנגדו)^{53, 54} וענין גילוי זה י"ל ע"ד שנתבאר במ"א פי' קדושתו למעלה מקדושתכם⁵⁵ דמאי קמ"ל פשיטא.

the glory of the Holy One, blessed be He, higher and higher, and it shines not according to the order of the chain of descent; and this is called the speculum that does not shine (and see what is written above on "I will make him a helper opposite him"). And this revelation may be understood in the way explained elsewhere on the meaning of "My holiness is above your holiness": what does it teach us? It is obvious!

This light is higher and higher and shines beyond the normal order of the worlds. This, too, is the "speculum that does not shine." The Alter Rebbe introduces a Midrash, "My holiness is above your holiness," and asks why it needs saying at all.

אלא דר"ל כי המצות הם מבחי' כתר כמש"ל. וזהו קדושתכ' אשר קדשנו וכו'. ונודע שהכתר כלול מבי' פרצופים.⁵⁶ היינו בחי' עתיק זהו בחי' תחתונה שבמאציל ובחי' א"א זהו שרש הנאצלים.

Rather, it means that the mitzvos are from the level of Keser, as explained above, and this is "your holiness": "Who has sanctified us, etc." And it is known that Keser comprises two partzufim: the level of Atik, which is the lowest level within the Emanator, and the level of Arich Anpin, which is the root of the emanated.

The answer: the mitzvos come from Keser, and so give Israel a holiness ("Who has sanctified us with His mitzvos"). Keser itself has two levels: Atik, the lowest level of the Creator Himself, and Arich Anpin, the root of all that is created.

20 ועז"א יכול כמוני. היינו בחי' תחתונה שבמאציל שהוא עתיק. ת"ל כי קדוש אני⁵⁷ קדושתו למעלה מקדושתכם שהמצות ממשיכים מבחי' א"א

And of this it says, "Could it be like Me?", that is, the lowest level within the Emanator, which is Atik. The verse teaches, "For I am holy": My holiness is above your holiness, for the mitzvos draw down from the level of Arich Anpin,

The Midrash says, "Could Israel's holiness be like Mine? The verse says, 'For I am holy': My holiness is above yours." The Alter Rebbe explains: Israel's holiness comes from the mitzvos, drawn from Arich Anpin, while G-d's "My holiness" refers to Atik, which is higher.

משא"כ עתיק נק' עתיק יומין⁵⁸ שנעתק ונבדל מבחי' היומין שהם הלבושים הנעשים מהמצות⁵⁹ שעז"נ מי האיש כו'

whereas Atik is called Atik Yomin (the Ancient of Days) because it is removed and separate from the level of the "days," which are the garments made from the mitzvos, of which it is said, "Who is the man, etc.,

Atik is called "the Ancient of Days" because it is set apart from the "days," the garments made from the mitzvos. The Alter Rebbe cites the Psalm "Who is the man..."

אוהב ימים לראות טוב⁶⁰ סומע"ט והיינו בבחי' א"א משא"כ בחי' עתיק יומין הוא בחי' קדושתו למעלה כו'

who desires life, who loves days to see good?" [and then,] "Turn from evil and do good." And that is in the level of Arich Anpin; whereas the level of Atik Yomin is the level of "My holiness is above, etc."

"Who loves days to see good? Turn from evil and do good": the "days" are made by doing mitzvos, which belong to Arich Anpin. Atik is above them, "My holiness is above."

אך ע"י בירור נה"ב בכל מאדך נמשך גילוי מבחי' זו כו' כי זהו ענין במקום שבעלי תשובה עומדים^{61,62} כו' בחילא יתיר⁶³ בחי' בכל מאדך כו':

But through the refinement of the animal soul "with all your might," a revelation is drawn from this level, etc. For this is the meaning of "In the place where baalei teshuvah stand, etc.," with greater strength, the level of "with all your might," etc.

Yet when the animal soul is refined with love "with all your might," a revelation is drawn even from Atik. This is why baalei teshuvah stand where the perfectly righteous cannot: their return comes with "greater strength," beyond measure.

SECTION 4 • ¶21-29

Garments, crowns and the lamp

21 ולתוספת ביאור בענין הלבושים⁶⁴ לנשמה בג"ע יובן ע"פ מה שפי' בזה"ק ס"פ תולדות שהמלאכים בירידתם לעוה"ז מתלבשים בלבוש כי להיותם רוחניים לכן כדי שיומשכו בעולם השפל הוא ע"י לבוש כו'.

And for a further explanation of the soul's garments in Gan Eden, it can be understood from what is explained in the holy Zohar at the end of Parshas Toldos: that the angels, when they descend to this world, clothe themselves in a garment; for since they are spiritual, in order for them to be drawn into the lowly world it must be through a garment, etc.

The Alter Rebbe adds a further angle on the soul's garments, from the Zohar at the end of Parshas Toldos. When angels come down into this world they must put on a garment, because purely spiritual beings cannot otherwise exist in a physical place.

וכך יובן בהפוך שכדי שהנשמה תשיג ותהנה מזיו השכינה צ"ל ג"כ ע"י לבוש רוחני כנ"ל.

And so it can be understood in reverse: in order for the soul to apprehend and enjoy the radiance of the Shechinah, it too must be through a spiritual garment, as explained above.

The soul's case is the reverse: it goes up rather than down. To grasp the radiance of the Shechinah it, too, needs a garment, a spiritual one.

אך לכאורה אין המשל דומה שהרי הנשמה היא עצם רוחני וא"כ למה צריכה ללבוש בשביל להשיג הזיו כו'.

But at first glance the analogy is not alike, for the soul is a spiritual entity; if so, why does it need a garment in order to apprehend the radiance, etc.?

An objection: the angel needs a garment because it is spiritual and enters a physical world. But the soul is spiritual and goes to a spiritual place, so why would it need a garment?

אך הענין הוא כי רוחניות וגשמיות שניהם נבראים ומחודשים מאין ליש משא"כ זיו השכינה שהוא גילוי אלקות ממש כמ"ש בפי' חיי שרה ע"פ ואברהם זקן.

But the explanation is that spirituality and physicality are both created and brought into being from nothing to something, whereas the radiance of the Shechinah is a revelation of actual G-dliness, as [explained] in Parshas Chayei Sarah on the verse "And Avraham was old."

The answer is that spiritual and physical are both created, brought into being from nothing. The radiance of the Shechinah is not something created; it is G-dliness itself, as explained in the maamar on "Avraham was old" in Chayei Sarah.

והרי האלקות הוא למעלה מרוחניות כמו שהוא למעלי מגשמיות שהרי אין ערוך הנבראים לגבי הבורא:

And G-dliness is above spirituality just as it is above physicality, for created beings bear no comparison to the Creator.

G-dliness is just as far above the spiritual as it is above the physical, since nothing created compares to the Creator. So the soul, though spiritual, needs a garment to receive it.

22 וזהו המגביהי כו' המשפילי^{65, 66} כו'. לכן כדי שתשיג גילוי זה ממש א"א להיות כ"א ע"י לבוש ממעשה המצות כו'

And this is [the meaning of] "Who is enthroned on high, etc., Who looks down low, etc." Therefore, for [the soul] to apprehend this very revelation, it is possible only through a garment from the deed of the mitzvos, etc.

The Psalm describes G-d as enthroned high above and yet looking down low, equally far from heaven and earth. Therefore the soul can receive the revelation of G-dliness only through a garment made from its mitzvos.

והנה ארז"ל צדיקי' יושבים ועטרותיה' בראשיהם ונהנים מזיו פי' נהנין מזיו הוא גילוי מהות הזיו ממש⁶⁷ וזהו כענין הראיה באספקלריא המאירה שהוא השגת המהות ממש ע"י הלבושים מהמצות.

Now our Sages said, "The righteous sit with their crowns on their heads and enjoy the radiance." "Enjoy the radiance" means a revelation of the very essence of the radiance; and this is like seeing through the luminous speculum, which is the apprehension of the very essence, through the garments from the mitzvos.

The Talmud says the righteous in the World to Come sit with crowns on their heads and enjoy the radiance of the Shechinah. "Enjoying the radiance" is seeing G-dliness itself, as through the clear, luminous speculum, by means of the garments of the mitzvos.

אך עטרותיהם הוא כח"י מקיף והוא כח"י שלמעלה מזיו וההארה המושגת להם לפיכך אין נמשכת בכח"י גילוי כ"א

But "their crowns" is the level of the encompassing [light], and it is a level that is above the radiance and the illumination they apprehend; therefore it is not drawn in a revealed way, but only

The "crowns" are something different: an encompassing light, higher than the radiance the souls grasp. Because it is so high, it cannot be revealed openly.

ע"ד הראי ע"י אספקלריא שאינה מאירה שאין מושג המהות של הנראה רק ע"ד וכיד הנביאים אדמה כו'.

in the manner of seeing through the speculum that does not shine, in which the essence of what is seen is not apprehended, but only in the manner of "and through the prophets I am imaged, etc."

The crown is received only as through the mirror that does not shine: one does not see its essence, only an image, as with the prophets other than Moshe.

ולכן נק' עטרה. (ועמ"ש לקמן בפסוק צאינה וראינה ⁶⁸ וגוי בעטרה ⁶⁹ וגוי. וזה נמשך ע"י בכל מאדך כנ"ל): ^{70, 71}

And therefore it is called a crown. (And see what is written below on the verse "Go out and see, etc., with the crown, etc." And this is drawn through "with all your might," as explained above.)

That is why it is called a crown: it sits above the head and encircles it rather than entering. The text refers forward to the verse "Go out and see... the crown," and says this crown comes from serving G-d "with all your might."

23 וזהו ענין נר מצוה ⁷² וענין נר אלקים נשמת אדם ⁷³ היינו ב' בחי' נר. א' הוא אספקלריא המאירה. והב' אספקלריא שאינה מאירה.

And this is the meaning of "a mitzvah is a lamp" and of "The soul of man is the lamp of G-d": they are two kinds of lamp. One is the luminous speculum, and the second the speculum that does not shine.

Now the two "lamps" from the opening, the mitzvah and the soul, are linked to the two kinds of mirror. One lamp corresponds to the clear, luminous speculum and the other to the speculum that does not shine.

והענין כי הנה בנר יש שמן ופתילה וב' גווני אור. נהורא אוכמא שעל הפתילה ונהורא חיורא.

And the explanation is that in a lamp there are oil and a wick, and two hues of light: the dark light upon the wick, and the white light.

A lamp has oil and a wick, and its flame has two colours: a dark light close to the wick, and a white light above it. The Zohar uses these two lights often as symbols.

24 והנה האור שהוא עיקר הנר הוא נאחז בפתילה דוקא. אבל השמן בלתי אפשר שיאחז בו האור בעצמו כ"א ע"י הפתילה ומ"מ השמן הוא הנכלה בהאור וע"י פתילה א' נכלה שמן הרבה כו'.

Now the light, which is the essence of the lamp, takes hold specifically on the wick. But the light cannot take hold of the oil itself except through the wick; and nevertheless it is the oil that is consumed in the light, and through one wick much oil is consumed, etc.

The flame can only take hold on the wick; it cannot catch the oil directly. Yet it is the oil that actually burns, drawn up through the wick, and one wick burns a great deal of oil.

25 וכך הנה מעשה המצות בעוה"ז הם בחי' השמן כמ"ש בזוהר בינוקא דבלק.⁷⁴ והיינו שמן משחת קדש ששרשו בח"ע ורצון העליון

And so too, the deed of the mitzvos in this world is the level of the oil, as stated in the Zohar in [the section of] the Yanuka in Balak; that is, the oil of holy anointing, whose root is in Supernal Chochmah and the Supernal will.

In this world the mitzvos are the oil. The Zohar's account of the child-sage in Parshas Balak compares good deeds to oil; their root is the holy anointing oil, which stands for Supernal Chochmah and the Supernal will.

אך שנשתלשלו וירדו בגשמיות בעוה"ז ע"כ אין דרך שיאחז בהם אוא"ס ב"ה כ"א ע"י הפתילה שהיא הנפש האלקית המקיים המצות ואז הוא הממשיך בהם גילוי אוא"ס ב"ה

But since they descended in a chain and came down into physicality in this world, the Infinite Light, blessed be He, has no way to take hold of them except through the wick, which is the G-dly soul that fulfills the mitzvos; and then it is [the soul] that draws into them the revelation of the Infinite Light, blessed be He.

Since the mitzvos have come down into physical things, the Infinite Light cannot take hold of them directly. It needs a wick, the G-dly soul that performs them; through the soul the divine light is drawn into the physical deed.

וכמ"ש אשר יעשה אתם האדם⁷⁵ שהאדם הוא העושה אותן למצות שממשיך בהן אוא"ס ב"ה. משא"כ חסד לאומים.⁷⁶

As it is written, "which man shall do them," for man is the one who makes them into mitzvos, drawing into them the Infinite Light, blessed be He; which is not so with "the kindness of the nations."

The verse "which man shall do them" can be read as "which man shall make them": a person makes the deed into a mitzvah by drawing the Infinite Light into it. The same act of kindness done without that connection, "the kindness of the nations," lacks this.

26 וזהו ותורה שם בישראל.⁷⁷ והיינו ע"י שיש בנפש בחי' מס"נ באחד בקי"ש⁷⁸ שהוא בחי' בטול לאו"ס ב"ה. וזהו כמשל הפתילה שבה נאחז האור.

And this is [the meaning of] "and He set a Torah in Israel": that is, because there is in the soul the quality of self-sacrifice (mesirus nefesh) in [saying] "One" in the Shema, which is the level of self-nullification (bittul) to the Infinite Light, blessed be He. And this is like the analogy of the wick on which the light takes hold.

The soul can serve as the wick because it can give itself up entirely to G-d, as when one says "One" in the Shema with readiness for self-sacrifice. That self-nullification lets the divine light take hold of it, as the flame takes hold of the wick.

והיינו ע"י בטול זה כו' משא"כ בשמן כי הנפש היא רוחנית ויש בה בטול זה

That is, through this self-nullification, etc.; which is not so with the oil, for the soul is spiritual and has this self-nullification,

Self-nullification is what the soul has and the oil does not: the soul is spiritual and can set itself aside before G-d.

משא"כ במעשה המצות עצמן לא שייך לומר כן ולכן האור נאחז בפתילה דוקא אלא שבה

whereas of the deed of the mitzvos themselves one cannot say so; and therefore the light takes hold specifically on the wick, except that in it

The physical mitzvos themselves cannot be said to have such self-nullification. That is why the light takes hold of the wick, the soul.

ועל ידה נמשך גילוי או"ס ב"ה במעשה המצות שמדברים גשמיים והוא כמשל השמן הנכלה באור.

and through it the revelation of the Infinite Light, blessed be He, is drawn into the deed of the mitzvos, which are of physical things; and this is like the analogy of the oil that is consumed in the light.

Through the soul, the light then reaches the physical mitzvos and "consumes" them, as the flame consumes the oil drawn up through the wick.

וע"י פתילה א' נכלה שמן הרבה היינו כי נשמה א' מקיים ועושה מצות רבים לאין שיעור בשני חייו.

And through one wick much oil is consumed: that is, one soul fulfills and does countless mitzvos in the years of its life.

One wick burns much oil: one soul performs countless mitzvos over a lifetime.

27 והנה מהשמן נמשך הנהורא חיורא שהוא כענין בחי' אספקלריא המאירה היינו בחי' אור ישר. והוא בחי' תר"ך עמודי אור כנ"ל. והנהורא אוכמא נמשך מהפתילה כי נהורא אוכמא היא בחי' אספקלריא שאינה מאירה.

Now from the oil is drawn the white light, which is like the level of the luminous speculum, that is, the level of direct light; and it is the level of the 620 pillars of light, as explained above. And the dark light is drawn from the wick, for the dark light is the level of the speculum that does not shine.

The white light comes from the oil, the mitzvos: it is direct light, like clear glass, the "620 pillars of light" from above. The dark light comes from the wick, the soul, and corresponds to the mirror that does not shine.

28 והוא ענין אהבת בכל מאדך שנמשך מצד התהפכות נה"ב. כי הפתילה היא נה"א המלוכשת בנה"ב.

And it is the love "with all your might," which is drawn from the transformation of the animal soul. For the wick is the G-dly soul clothed in the animal soul.

The dark light is the love "with all your might" that comes from transforming the animal soul. The wick is not the G-dly soul alone but the G-dly soul as it is clothed in the animal soul.

כי זה שהנשמה נק' פתילה הוא דוקא בהתלבשותה בגוף שאז נק' היא פתילה לגבי המצות שהם הנק' שמן לומר שהאור נאחז בפתילי דוקא כי אז בירידתן למטה הרי הנפש רוחנית והמצות גשמיות.

For the soul is called a wick specifically when it is clothed in the body; then it is called a wick in relation to the mitzvos, which are called oil, meaning that the light takes hold specifically on the wick; for then, in their descent below, the soul is spiritual and the mitzvos are physical.

The soul is the "wick" only while it is in the body. Here below the soul is spiritual and the mitzvos physical, so the light takes hold of the soul and through it of the mitzvos.

משא"כ בעלותן למעלה בג"ע הרי אדרבה האוא"ס נתגלה לנפש ע"י אמצעות הלבושים הנעשים ממעשה המצות א"כ אז המצות הם

But when they ascend above to Gan Eden, on the contrary, the Infinite Light is revealed to the soul by means of the garments made from the deed of the mitzvos; if so, then the mitzvos are

In Gan Eden it is the other way round: the Infinite Light reaches the soul through the garments made from its mitzvos.

כמו בחי' פתילה והנפש היא השמן הנכלה באו"ס ב"ה ע"י אמצעות הפתילה הם לכושים מהמצות וכו'. אבל בעוה"ז נהפוך הוא שהנשמה נק' פתילה.

like the wick, and the soul is the oil that is consumed in the Infinite Light, blessed be He, by means of the wick, which is the garments from the mitzvos, etc. But in this world it is the reverse: the soul is called the wick.

There the mitzvos are the wick and the soul is the oil that is "consumed" in the Infinite Light. In this world it is the reverse, and the soul is the wick.

29 וכיון שכן שאינו נק' פתילה כ"א בהתלבשותה בנה"ב לכן נמשך ממנה נהורא אוכמא היא בחי' בכל מאדך וכו'

And since this is so, that [the soul] is called a wick only when clothed in the animal soul, therefore the dark light is drawn from it, which is the level of "with all your might," etc.,

Since the soul is a wick only when clothed in the animal soul, the dark light it gives off is the love "with all your might," born of transforming that animal soul.

בחי' או"ח וממעשה המצות נמשך נהורא חורא הוא בחי' שמחה של מצוה ושניהם כא' טובים שיש מעלה יתירה בזה כו'

the level of reflected light; and from the deed of the mitzvos is drawn the white light, which is the level of the joy of a mitzvah. And both alike are good, for there is a superior quality in this, etc.,

That dark light is "reflected light," rising from below. The white light, from the mitzvos, is the joy of a mitzvah. Each has its own advantage.

ויש וכו' כנ"ל בענין אספקלרי' המאירה ושאונה מאירה. וזהו שהנשמה נק' נר וגם המצות נק' נר.

and there is, etc., as explained above regarding the luminous speculum and the one that does not shine. And this is why the soul is called a lamp and the mitzvos too are called a lamp.

This parallels the two speculums described earlier, each with its own quality. It explains why both the soul and the mitzvos are called a lamp.

והיינו כי הנשמה היא בחי' הפתילה (בהתלבשותה בנה"ב) והמצות הם בחי' השמן ועי"ז נמשך ב' בחי' אור וכמ"ש ואהבת⁷⁹ בגימטריא ב"פ אור.⁸⁰

That is, the soul is the level of the wick (when clothed in the animal soul) and the mitzvos are the level of the oil, and through this two kinds of light are drawn, as it is written, "ve'ahavta" ("and you shall love"), whose numerical value is twice "or" (light).

The soul (in the body) is the wick and the mitzvos are the oil, and together they produce two lights. The word ve'ahavta ("and you shall love") has the numerical value 414, twice or ("light," 207).

הוא בחי' בכל מאדך ושמחה של מצוה וכמו שבהדלקת הנר מתחלה נמשך ועולה האור שסביב הפתילה שהוא נהורא אוכמא.

This is the level of “with all your might” and the joy of a mitzvah. And just as when a lamp is lit, first the light around the wick, which is the dark light, is drawn and rises,

The two lights are love “with all your might” and the joy of a mitzvah. When a lamp is lit, the dark light around the wick appears first.

ואח"כ נמשך ומתגלה הנהורא חורא. כן מתחלה צ"ל ההעלאה בבחי' בכל מאדך. ואז רוח אייתי רוח ואמשיך רוח^{81,82} גילוי אוא"ס ב"ה על ידי מעשה המצות:

and afterwards the white light is drawn and revealed; so first there must be the ascent in the level of “with all your might,” and then “spirit brings forth spirit and draws down spirit”: the revelation of the Infinite Light, blessed be He, through the deed of the mitzvos.

Only afterward does the white light appear. So too, first one must rise with love “with all your might,” and then, as the Zohar says, “spirit brings forth spirit”: the effort from below draws down the revelation of the Infinite Light through the mitzvos.

SECTION 5 • ¶30-42

Seven shepherds and eight princes

30 והנה ענין העלאת הנרות שהיו במקדש ז' נרות⁸³ הוא כנגד שבעה מדרגות שיש בכללות עובדי ה'.

Now the matter of kindling the lamps that were in the Sanctuary, seven lamps, corresponds to seven levels that exist among those who serve G-d as a whole.

The Alter Rebbe now turns to the number of lights. The seven-branched Menorah in the Sanctuary stands for seven types among those who serve G-d.

יש שעבודתו⁸⁴ בבחי' אהבה. ויש שעיקר עבודתו בבחינת יראה כו'. ונמשכים מבחי' שבעה רועים המפרנסים כללות נש"י

There is one whose service is in the mode of love, and there is one whose main service is in the mode of awe, etc. And they are drawn from the level of the seven shepherds who sustain the whole of the souls of Israel

Some serve mainly with love, others mainly with awe, and so on through seven modes. These seven types draw from the “seven shepherds,” the great leaders who nourish all the souls of Israel.

(דאע"פ שכל אחד מקבל מכל השבעה רועים מ"מ יש מי שבחי' זו גוברת בו יותר כו' כמ"ש בזוהר בנוי דאברהם כו' בנוי דיצחק כו').

(for although each one receives from all seven shepherds, nevertheless there is one in whom this quality predominates more, etc., as stated in the Zohar, "the children of Avraham, etc., the children of Yitzchak, etc.").

Every soul receives something from all seven, but in each person one quality dominates. The Zohar speaks accordingly of "children of Avraham" (whose trait is love) and "children of Yitzchak" (whose trait is awe).

וענין שמונה נרות דחנוכה הם כנגד שמונה נסיכי אדם⁸⁵ וכמ"ש במיכה (סימן ה) אשור כי יבא בארצנו וכו'

And the eight lamps of Chanukah correspond to the eight princes of men, as it is written in Michah (chapter 5): "When Assyria comes into our land, etc.,

The eight Chanukah lights, by contrast, correspond to the "eight princes of men" in the prophecy of Michah about a future Assyrian invasion.

והקמונו עליו שבעה רועים ושמנה נסיכי אדם^{86,87} ובגמ' דסוכה (דף נב:) פ"י שבעה רועים אברהם יעקב משה כו'.

we will raise up against him seven shepherds and eight princes of men." And in the Gemara in Sukkah (52b) it explains: the seven shepherds are Avraham, Yaakov, Moshe, etc.,

Michah promises that seven shepherds and eight princes will rise against Assyria. The Talmud identifies the seven shepherds as figures such as Avraham, Yaakov and Moshe.

ושמונה נסיכי אדם ישי ושאול כו' ומשיח⁸⁸ ואליהו. ולהבין זה שהנרות דחנוכה הם כנגד שמונה נסיכי אדם.

and the eight princes of men are Yishai and Shaul, etc., and Mashiach and Eliyahu. And to understand this, that the Chanukah lamps correspond to the eight princes of men:

The eight princes include Yishai, Shaul, Mashiach and Eliyahu. The question now is why the Chanukah lights should correspond to these princes.

והענין כי הנה רועה יש בו ב' פירושים. הא' לשון מפרנס לאחרים כמו רוענו זוננו.

The explanation is that "shepherd" has two meanings. The first is in the sense of sustaining others, as in "re'enu, zunenu" (tend us, nourish us).

The answer begins with the word "shepherd" (ro'eh), which has two senses. The first is one who feeds others, as in the Grace after Meals: "tend us, nourish us."

31 והב' שהוא רועה את עצמו ר"ל שמתפרנס כמו והאתונות רועות על ידיהן⁸⁹ וכן בגמ' רועה בשדות וכיוצא.

And the second, that he shepherds himself, that is, he is sustained, as in "and the she-donkeys were grazing beside them," and likewise in the Gemara, "grazing in the fields," and the like.

The second sense of ro'eh is grazing, feeding oneself, as the she-donkeys "grazed" in the book of Job, and the Talmud's phrase "grazing in the fields."

וכן בענין השבעה רועים יש ב' בחי' אלו כי הן המפרנסים כנ"י. אברהם באהבה כמ"ש אברהם אוהב⁹⁰ ששרשו מחדסד עליון שהוא בחי' אהבה ומשפיע מבחי' זו לכנס"י ומרע"ה משפיע בחי' דעת כו'.

And likewise with the seven shepherds there are these two aspects. For they are the ones who sustain the Community of Israel: Avraham with love, as it is written, "Avraham who loved Me," whose root is from the Supernal Chesed, which is the level of love, and he bestows from this level upon the Community of Israel; and Moshe our teacher, peace be upon him, bestows the level of Daas, etc.

The seven shepherds have both senses: they feed others and are fed themselves. Avraham, rooted in Supernal Chesed, gives love to the people of Israel; Moshe gives them Daas, knowledge of G-d.

32 ונקרא רעיא מהימנא שמפרנס את האמונה על ידי שממשיך דעת ה'. ויעקב משפיע רחמים. ואמנם

And he is called the Faithful Shepherd, for he sustains faith by drawing down the knowledge of G-d. And Yaakov bestows compassion. And indeed,

Moshe is called the "Faithful Shepherd" because he nourishes Israel's faith by giving them knowledge of G-d. Yaakov gives them compassion.

הנה עי"ז שמפרנסים לכנס"י הם מתפרנסים ג"כ כי מודעת זאת שא"ס ב"ה מרומם ומתנשא לאין קץ מבחי' חכמה ומדות כמאמר דלאו מכל אינון מדות איהו כלל.

through their sustaining the Community of Israel they too are sustained. For it is known that the Infinite One, blessed be He, is exalted and uplifted without end above the level of Chochmah and the emotive attributes, as the saying goes, "He is not any of these attributes at all."

By feeding Israel, the shepherds are fed too. G-d Himself is infinitely above wisdom and the emotional attributes; as Tikkunei Zohar says, He is none of these attributes at all.

33 וכדי שיומשך גילוי אור א"ס ב"ה במדות עליונות הוא כפום עובדיהון דב"נ שע"י אתעדל"ת באהבה

And for the revelation of the Infinite Light, blessed be He, to be drawn into the Supernal attributes, it is according to the deeds of human beings: through an arousal from below in love,

Because G-d is above the attributes, His light enters them according to human deeds. When people arouse love from below, a response comes from above.

אזי כמים הפנים⁹¹ נמשך למעלה ג"כ גילוי אור א"ס ב"ה במדת אהבה וחסד להיות אהבתי אתכם⁹² כו'

then, "as water [reflects] face to face," there is also drawn above a revelation of the Infinite Light, blessed be He, in the attribute of love and kindness, so that it is "I have loved you, etc."

As water reflects a face, so G-d's love answers human love: the Infinite Light is revealed in the Supernal attribute of love and kindness, "I have loved you."

ונמצא ע"י שהשבעה רועים משפיעים אהוי"ר לנש"י ע"י האהוי"ר שמתעורר בנש"י נמשך תוספת אור וגילוי מא"ס ב"ה בהמדות עליונות

Thus, through the seven shepherds bestowing love and awe upon the souls of Israel, through the love and awe aroused in the souls of Israel, an additional light and revelation from the Infinite One, blessed be He, is drawn into the Supernal attributes,

So when the shepherds awaken love and awe in Israel, that love and awe draws extra light from the Infinite into the Supernal attributes.

שהם שרש כחינת הרועים והרי א"כ הם מתפרנסים ע"י כו'. וזהו אכלו רעים⁹³ שהם הרועים שהם רעים למקום.

which are the root of the level of the shepherds; and so they are sustained through this, etc. And this is [the meaning of] "Eat, friends (re'im)": they are the shepherds (ro'im), who are friends of the Omnipresent.

Those Supernal attributes are the shepherds' own root, so the shepherds are nourished in turn. The Song of Songs says "Eat, friends (re'im)"; the shepherds (ro'im) are G-d's friends.

34 והנה כמו"כ יש למעלה ג"כ כמאמר ישראל מפרנסין לאביהם שבשמים⁹⁴ כו' שפרנסה זו הוא שיומשך אור א"ס להיות בבחינת כמראה אדם⁹⁵ והיינו ע"י התורה

Now likewise there is [such sustenance] above as well, as the saying goes, "Israel sustains their Father in Heaven, etc." This sustenance is that the Infinite Light be drawn to be in the level of "like the appearance of a man," and that is through the Torah,

There is also "sustenance" above: the Midrash says Israel sustains their Father in Heaven. This means drawing the Infinite Light into the form "like the appearance of a man," the human-like structure of the Sefiros, through Torah.

וכמ"ש לכו לחמו בלחמי⁹⁶ שהתורה היא ג"כ בחי' לחמי כביכול דכמו שע"י הלחם יחיה האדם ותתחבר נשמתו עם גופו כך הוא המשכת אוא"ס ע"י התורה שהיא בחי' ח"ע שבה שורה אוא"ס ב"ה ובה

as it is written, "Come, eat of My bread," for the Torah too is the level of "My bread," as it were. For just as through bread a person lives and his soul is joined with his body, so is the drawing down of the Infinite Light through the Torah, which is the level of Supernal Chochmah, in which the Infinite Light, blessed be He, rests; and in it

The Torah is called G-d's "bread." Bread binds a person's soul to his body; Torah, which is Supernal Chochmah where the Infinite Light rests, draws that light down.

ועל ידה נמשך ומתלבש במדות חסד דרועא ימינא כו' וגם נמשך מזה מזון לנפש כמ"ש ותורתך בתוך מעי.⁹⁷

and through it [the light] is drawn and clothed in the attributes, Chesed being the right arm, etc. And from this, too, nourishment is drawn for the soul, as it is written, "and Your Torah is within my innards."

Through Torah the light enters the attributes, such as Chesed, "the right arm." The Torah also becomes food for the soul, as the Psalm says, "Your Torah is within my innards."

35 והנה בחי' זו של הרועים היא המשכה בבחי' פנימית שזהו ענין ותורתך בתוך מעי⁹⁸ וכמו השגת התורה שיהיה מושג ונתפס בשכלו פסק הלכה

Now this level of the shepherds is a drawing-down in an inward way; this is the meaning of "and Your Torah is within my innards," as with the comprehension of Torah, that a ruling of law be grasped and held by one's intellect,

The shepherds' way of giving is inward: it enters a person like food. This is how Torah study works: one understands a halachic ruling so that it is held within one's mind.

וכן בהתבוננות שיהיה מושג גדולת הבורא ית' כמ"ש וידעת היום⁹⁹ כו' דע את אלקי אביך¹⁰⁰ כו' ולפי השכל כך יהיה האהבה כו'.

and likewise in contemplation, that the greatness of the Creator, blessed be He, be grasped, as it is written, "Know this day, etc.," "Know the G-d of your father, etc."; and as the intellect is, so will the love be, etc.

Contemplation works the same way: one grasps G-d's greatness with the mind, as the verses "Know this day" and "Know the G-d of your father" command. The love that follows matches the depth of understanding.

36 וזהו כמשל הרועה שמאכיל ומשקה את הצאן שזהו השפעת החיות בפנימיות וכן בכל דור הם ראשי אלפי ישראל המלמדים אותם תורה.

And this is like the analogy of the shepherd who feeds and waters the sheep, which is the bestowal of life-force inwardly. And so in every generation there are the heads of the thousands of Israel who teach them Torah.

The shepherd feeds and waters his flock: he gives them life from within. In every generation the leaders who teach Israel Torah play this role.

וכמאמר משה שפיר קאמרת¹⁰¹ שנקי רבא משה ע"ש שהיה מלמד תורה כו' וכן מה שהרועים מתפרנסים ע"ז הוא ג"כ השגה בפנימיות וכמו ע"ד ומתלמידי יותר מכולם.¹⁰²

And as in the saying "Moshe, you have spoken well," in which Rava is called Moshe because he taught Torah, etc. And likewise, what the shepherds are sustained by through this is also an inward apprehension, in the manner of "and from my students more than from all."

The Talmud uses "Moshe" as a title of honour for a great teacher of Torah. The teachers too gain inward understanding through teaching, as the Sage said, "from my students I learned more than from all."

37 וכן למעלה מעלה הוא גילוי אוא"ס בח"ע שזהו ענין אכלו רעים כו'. אך ענין הנסיכי אדם

And likewise, far above, it is the revelation of the Infinite Light in Supernal Chochmah; this is the meaning of "Eat, friends, etc." But the matter of the princes of men

At the highest level, this mutual nourishment is the revelation of the Infinite Light in Supernal Chochmah, the meaning of "Eat, friends." Now the Alter Rebbe turns to the princes of men.

היינו שאינן בחי' רועים ומלמדים לישראל כמשה והאבות רק הם צדיקים תמימים כמו ישי שמת רק בעטיו של נחש.¹⁰³

is that they are not in the category of shepherds and teachers of Israel like Moshe and the Patriarchs; rather, they are perfectly righteous, like Yishai, who died only because of the counsel of the serpent.

The princes are not shepherds and teachers like Moshe and the Patriarchs. They are perfectly righteous people, like Yishai, King David's father, who the Talmud says died only because death entered the world through the serpent, not for any sin of his own.

38 ולא מצינו זה אפילו במשה רעיא מהימנא. ועכ"ז הרי משה הוא רבינו. וכתב זכרו תורת משה¹⁰⁴

And we do not find this even in Moshe, the Faithful Shepherd. And yet Moshe is "our teacher," and it is written, "Remember the Torah of Moshe."

Even Moshe, the Faithful Shepherd, is not said to have died only through the serpent's counsel, without any sin of his own. Yet Moshe is "our teacher," and the Torah bears his name.

משא"כ בישי שלא היה רועה ע"ד משה כו' ואעפ"כ נמצא בו מעלה יתירה שהיה תמים עד שמת רק בעטיו של נחש כו'.

Which is not so with Yishai, who was not a shepherd in the manner of Moshe, etc.; and nevertheless there is found in him a superior quality, that he was perfect, to the point that he died only because of the counsel of the serpent, etc.

Yishai was not a shepherd-teacher like Moshe. Yet he had a quality of his own: he was so perfect that he died only because death entered the world through the serpent.

ומהם נמשך ג"כ כח לנש"י בעבודה בדרך בחי' מקיף מה שאין כן מהרועים נמשך בבחי' פנימיות ונק' מזון כנ"ל.

And from them too strength is drawn to the souls of Israel in [divine] service, in the manner of an encompassing [light]; whereas from the shepherds it is drawn inwardly, and is called food, as explained above.

The princes also give strength to Israel's service, but as an encompassing influence. The shepherds give inwardly, like food, as explained above.

אבל מהנסיכים נמשך רק בבחי' מקיף. וכמו הנסיך שהוא ענין מלוכה שהוא בחי' מקיף ששמו נק' על האנשים שבמדינתו כו'.

But from the princes it is drawn only in the manner of an encompassing [light]. Like a prince, which is a matter of kingship, which is the level of an encompassing [light], for his name is called upon the people of his country, etc.,

A prince's influence is like kingship: the king's name rests over all the people of his land, encompassing them without entering them.

ואינו השפעה בפנימיות ממש (רק הוא עד"מ כמו אחד מתפעל מתפלת אדם צדיק המתפלל בדו"ר ומס"נ שעייז מתפעל גם הוא).

and it is not an actually inward bestowal (but it is, for example, like one who is moved by the prayer of a righteous man who prays with love and awe and self-sacrifice, so that through this he too is moved.

An example: someone watching a righteous person pray with love, awe and self-sacrifice is moved by it. He has been influenced, but not by being taught.

והיא הארה מבחינת המקיף שהרי לא קבל ממנו בפנימית השכלה וחכמה עיי דבור שהוא השפעה בפנימית כ"א שנתפעל מצדקתו והרי צדקתו ואהו"ר שלו הוא בבחינת ריחוק ממנו בחי' מקיף)

And this is an illumination from the level of the encompassing [light], for he has not received from him inwardly understanding and wisdom through speech, which is an inward bestowal; rather, he was moved by his righteousness, and his righteousness and his love and awe are at a distance from him, the level of an encompassing [light].)

He received no understanding through words, which would be inward giving. He was simply moved by the righteous man's holiness, which remains beyond him; that is an encompassing influence.

אך נודע שהמקיף הוא מבחי' גבוה יותר מהפנימי כי המקיפים שרשן מסוכ"ע והפנימים מבחי' ממכ"ע.

But it is known that the encompassing is from a higher level than the inward, for the encompassing [lights] are rooted in the light that encompasses all worlds, and the inward ones in the level of the light that fills all worlds.

Yet the encompassing is higher than the inward. Encompassing lights come from the light that surrounds all worlds, inward lights from the light that fills them.

וכעדי"ז ארז"ל גדולה שמושה יותר מלימודה.^{105, 106} הגם שהלימוד הוא השפעה פנימית והשימוש הוא חיצונית אעפ"כ מקבל עי"ז יותר יראת שמים כו'.

And in a similar way our Sages said, "Greater is attending [upon the Torah's scholars] than studying it." Although study is an inward bestowal and attendance is external, nevertheless through it one receives more fear of Heaven, etc.

The Talmud says that attending a Torah scholar is greater than studying with him. Study is inward giving and attendance external, yet attendance brings more fear of Heaven.

והוא כענין המשכה בבחי' מקיף (כי מה שיכול להיות נמשך בשכל התלמיד בבחי' פנימיות אינו רק הארה לבד משכל הרב. ולכן לא קאים אינש אדעתא דרביה¹⁰⁷ כו')

And it is like a drawing-down in the manner of an encompassing [light] (for what can be drawn into the student's intellect inwardly is only a glimmer of the teacher's intellect; and therefore "a person does not grasp his teacher's mind, etc.").

Attendance transmits in an encompassing way. What the student absorbs through study is only a glimmer of the teacher's mind; as the Talmud says, a person does not fully grasp his teacher's mind (for forty years).

ולכן נאמר אשור כי יבא כו' והקמונו עליו שבעה רועים ושמונה נסיכי אדם שע"י שמונה נס"א ידחו הרע בבחי' א' יותר מע"י הרועים כי הרועים שהם המשכה בבחי' פנימיות

And therefore it says, "When Assyria comes, etc., we will raise up against him seven shepherds and eight princes of men": for through the eight princes of men the evil will be repelled, in one respect, more than through the shepherds; for the shepherds, which are a drawing-down in an inward way,

This is why Michah names both shepherds and princes against Assyria. In one respect the princes repel evil better than the shepherds.

הנה ברבוי השתלשלות המדרגות יוכל לימשך מזה יניקה לחיצונים עד"מ מצפורני ידים לא כאברהם שיצא ממנו כו'.

through the many levels of the chain of descent, nurture can be drawn from it to the external forces, as, for example, from the fingernails; not like Avraham, from whom came, etc.

Inward light descends through many levels, and at its far edges the forces of evil can draw nourishment from it, as from the "fingernails," the outermost part of the body. So too, from Avraham came (Yishmael).

39 וכן בהשגת התורה ארז"ל למשמאילים בה¹⁰⁸ כו'. וכל האומר אין לי אלא תורה¹⁰⁹ כו'. וצ"ל ג"כ המשכה משמונה נס"א בחי' מקיפים שהמקיף מסמא עיני החיצונים כו'. וזהו ענין תורה וגמ"ח שע"י התורה נמשך בחי' מזון.

And likewise in the comprehension of Torah our Sages said, "For those who go to its left, etc.," and "Whoever says, 'I have only Torah,' etc." And there must also be a drawing-down from the eight princes of men, the level of encompassing [lights], for the encompassing [light] blinds the eyes of the external forces, etc. And this is the matter of Torah and acts of kindness: through the Torah the level of food is drawn.

Torah study too needs the princes' encompassing light. The Talmud warns that for those who go to the Torah's "left" it can be harmful, and that one who says "I have only Torah" lacks even Torah. The encompassing light "blinds" the external forces so they cannot draw from it. That is why Torah needs acts of kindness: Torah gives inward "food."

40 וזהו בחי' הרועים. וע"י גמ"ח נמשך בחי' לבוש ומקיף וזהו בחי' ההמשכה שע"י נס"א גדולה שמושה כו'.

And this is the level of the shepherds. And through acts of kindness the level of a garment and an encompassing [light] is drawn, and this is the level of the drawing-down through the princes of men: "Greater is attending, etc."

Torah is the shepherds' level. Acts of kindness draw down a garment, an encompassing light; that is the princes' level, like "attending is greater."

ויוכן יותר ענין ההפרש בין הרועים לנס"א¹¹⁰ ע"ד שמצינו ברי' יוחנן בן זכאי שהיה שר

And the difference between the shepherds and the princes of men will be understood further in the manner of what we find with Rabbi Yochanan ben Zakkai, who was a prince

The difference between shepherds and princes is illustrated by Rabbi Yochanan ben Zakkai, the leading teacher of his generation.

התורה המלמד תורה לישראל ועכ"ז אמר לרי' חנינא בן דוסא¹¹¹ בקש עלי רחמים שתפלתו גדולה יותר הרבה משלו עד שאלמלי הטיח ריב"ז כו'

of the Torah, who taught Torah to Israel; and nevertheless he said to Rabbi Chanina ben Dosa, "Ask for mercy for me," for his prayer was much greater than his own, to the point that "had Rabbi Yochanan ben Zakkai pressed [his head between his knees], etc."

Though he taught all Israel Torah, he asked Rabbi Chanina ben Dosa to pray for his son. His own prayer would not have helped, even had he pressed his head between his knees all day.

ומר"ח בן דוסא לא נמצא שהיה מלמד תורה ע"ד ריב"ז ולא נמצא משמו דינים במשנה.

And of Rabbi Chanina ben Dosa we do not find that he taught Torah in the manner of Rabbi Yochanan ben Zakkai, and no laws in his name are found in the Mishnah.

Rabbi Chanina ben Dosa, by contrast, is not known as a teacher, and no laws in the Mishnah are taught in his name.

41 וזהו ע"ד ההפרש שבין הרועים לנסי"א כו' כי ריב"ז היה רועה ומפרנס לישראל כמו מרע"ה.

And this is like the difference between the shepherds and the princes of men, etc.; for Rabbi Yochanan ben Zakkai was a shepherd and sustainer of Israel, like Moshe our teacher, peace be upon him.

This is the difference between shepherds and princes: Rabbi Yochanan ben Zakkai fed Israel with Torah, like Moshe.

ורחב"ד לא היה בו בחי' זו אבל היה צדיק תמים בלי שום דופי עד שארז"ל שלא נברא העוה"ב

And Rabbi Chanina ben Dosa did not have this quality, but he was perfectly righteous without any blemish, to the point that our Sages said that the World to Come was created

Rabbi Chanina ben Dosa lacked that role but was perfectly righteous, so much that the Talmud says the World to Come was created for him.

אלא בשבילו¹¹² והיו מקבלים ממנו נש"י דרכי העבודה והחסידות ע"ד גדולה שימושה כו' ותפלתו היתה נשמעת יותר מריב"ז

only for his sake; and the souls of Israel received from him the ways of divine service and piety, in the manner of "Greater is attending it, etc."; and his prayer was heard more than [that of] Rabbi Yochanan ben Zakkai.

People learned from him the ways of service and piety by observing him, as attendance teaches. His prayer was answered more than Rabbi Yochanan ben Zakkai's.

וכן נאמר והקימונו עליו שבעה רועים ושמונה נסי"א¹¹³ שבחי נסי"א מועיל יותר נגד בחי' אשור

And so it says, "we will raise up against him seven shepherds and eight princes of men," for the level of the princes of men is more effective against the level of Assyria

That is why Michah names the princes against Assyria: they are more effective against such an enemy.

כי יבא כו' לפי שממשיכים מבחי' סוכ"ע וכמו תפלת ר"ח ב"ד להפוך הטבע כו' שהוא ע"י המשכה מבחי' סוכ"ע שלמעלה מסדר והדרגת ההשתלשלות כו':

“when it comes, etc.,” because they draw down from the level of the light that encompasses all worlds; like the prayer of Rabbi Chanina ben Dosa to overturn nature, etc., which is through a drawing-down from the level of the light that encompasses all worlds, which is above the order and gradation of the chain of descent, etc.

The princes draw from the light that encompasses all worlds, above the ordered chain of creation. That is how Rabbi Chanina's prayer could change nature: his miracles came from a light above the natural order.

42 וזהו ענין נרות דחנוכה. שטמאו כל השמנים שבהיכל מצד תגבורת חכמה דקליפה. לכן רצו להשכיחם תורתך כו'.

And this is the matter of the Chanukah lamps. For they defiled all the oils in the Sanctuary through the strength of the wisdom of kelipah; therefore “they sought to make them forget Your Torah, etc.”

Now the Chanukah lights. The Greeks defiled the Sanctuary's oils through the power of the “wisdom of kelipah,” Greek wisdom. They sought, as the Chanukah prayer says, to make Israel forget the Torah.

וע"כ הוצרך להמשיך מבחי' שלמעלה מהחכמה¹¹⁴ דקדושה והוא מבחי' מקיפים עליונים. וזהו פך של שמן שהיה חתום בחותמו של כה"ג שהוא בחי' ורב חסד¹¹⁵ כו'

And therefore it was necessary to draw down from the level that is above the Chochmah of holiness, which is from the level of the supernal encompassing [lights]. And this is the cruse of oil that was sealed with the seal of the High Priest, which is the level of “and abundant in kindness,” etc.

Since the attack came through wisdom, the remedy had to come from above holy Chochmah, from the supernal encompassing lights. The one cruse sealed by the High Priest stands for “abundant in kindness,” a kindness beyond measure.

(ולפי שהוא מבחי' מקיף נמשך ונשפל גם למטה להדליק גם עתה בדורותינו שאין בהמ"ק קיים משא"כ בבהמ"ק היה ז' נרות מבחי' ז' רועים אלא שהיה הגילוי ממש בבחי' פנימית כמאמר עדות היא לבאי עולם¹¹⁶ כו'.

(And because it is from the level of an encompassing [light], it is drawn and lowered below as well, to be lit even now in our generations when the Holy Temple does not stand; whereas in the Holy Temple there were seven lamps, from the level of the seven shepherds, except that the revelation was actual, in an inward way, as the saying goes, "It is a testimony to all who come into the world, etc.")

Because the Chanukah light is encompassing, it reaches down even to our time, when there is no Temple. The Temple's seven lamps came from the seven shepherds and shone inwardly and openly, a testimony to all the world.

ועמ"ש לקמן ע"פ כי אתה נרי הוי"ה¹¹⁷ והוי"ה יגיה חשכי.¹¹⁸ שם הוי"ה הראשון הוא בבחי' השתלשלות וממנו נמשך בחי' אתה נרי.

And see what is written below on "For You are my lamp, Havayah, and Havayah illuminates my darkness." The first Name Havayah is in the level of the chain of descent, and from it is drawn the level of "You are my lamp";

The verse "You are my lamp, Havayah, and Havayah illuminates my darkness" has two Names. The first Havayah is G-dliness within the chain of worlds, the source of "You are my lamp."

והיינו הנרות דמקדש כו'. ושם הוי"ה השני הוא מבחי' סוכ"ע שלמעלה מהשתלשלות ומזה נמשך בחי' יגיה חשכי והן הן נרות דחנוכה.

that is, the lamps of the Sanctuary, etc. And the second Name Havayah is from the level of the light that encompasses all worlds, which is above the chain of descent, and from it is drawn the level of "illuminates my darkness"; and these are the Chanukah lamps.

That first level is the Temple lamps. The second Havayah is from the light that encompasses the worlds, above the chain of descent, and it "illuminates my darkness": these are the Chanukah lights.

ועד"ז הוא ענין ההפרש בין בחי' שבעה רועים לבחי' שמונה נס"א¹¹⁹ כי על ידי שבעה רועים נמשך המשכת המזון לכני" בחי' ותורתך בתוך מעי שהוא מה שיכול להיות נמשך בפנימית זהו מבחי' שם הוי"ה הנמשך בעולמות אבי"ע.

And in this way is the difference between the level of the seven shepherds and the level of the eight princes of men: for through the seven shepherds is drawn the drawing-down of food to the Community of Israel, the level of "and Your Torah is within my innards," which is what can be drawn inwardly; this is from the level of the Name Havayah that is drawn into the worlds of Atzilus, Beriah, Yetzirah and Asiyah.

So too the shepherds and princes: the shepherds give "food," Torah that enters within, from the Havayah that is drawn into the worlds of Atzilus, Beriah, Yetzirah and Asiyah.

אבל ע"י נס"א נמשכים בחי' מקיפים והוא מבחי' שם הוי"ה שלמעלה מגדר ההתלבשות בעולמות אלא שמאיר בבחי' מקיף וכענין תפלת רחב"ד להפוך הטבע כו'

But through the princes of men encompassing [lights] are drawn, and it is from the level of the Name Havayah that is above the bounds of being clothed in the worlds, but shines as an encompassing [light], like the prayer of Rabbi Chanina ben Dosa to overturn nature, etc.,

The princes draw encompassing lights from the Havayah that is above being clothed in the worlds, the power behind Rabbi Chanina's prayer to change nature.

כנ"ל והוא הנמשך ע"י מעשה המצות שהן המשכות בחי' מקיפים כי המצות הן נקי מצות המלך.¹²⁰ ועיין בד"ה מזמור שיר חנוכת הבית^{121, 122} בענין מזון לבוש כו'.

as explained above. And it is what is drawn through the deed of the mitzvos, which are drawings-down of the level of encompassing [lights], for the mitzvos are called "the King's commands." And see the discourse beginning "A Psalm, a song for the dedication of the House," on the matter of food and garment, etc.

The mitzvos too draw encompassing lights: they are "the King's commands," above understanding. A maamar in Likkutei Torah discusses food (Torah) and garment (mitzvos).

ולכן בחי' משיח הוא ג"כ מנסיא¹²³ כי במשיח נאמר והריחו. מורה ודאין.¹²⁴ וריח הוא בחי' מקיף ריחא דלבושייכו משא"כ הרועים הוא בחי' מזון כו'. ולקמן יבואר דבמשיח יש ב' הבחי':¹²⁵

And therefore the level of Mashiach too is from the princes of men, for of Mashiach it is said, "And he shall be imbued [with the scent]," [meaning] "he smells and judges"; and smell is the level of an encompassing [light], "the scent of their garments," whereas the shepherds are the level of food, etc. And below it will be explained that in Mashiach there are both levels.)

Mashiach is counted among the princes. Isaiah says he will judge by "scent"; the Talmud reads it as "he smells and judges." Smell is an encompassing sense, the scent of garments, while the shepherds give food. Later the Alter Rebbe will show that Mashiach has both qualities.

SECTION 6 • ¶43-48

Beis Shammai and Beis Hillel

43 ובזה יובן הגמ' בש"א יום ראשון מדליק שמונה מכאן ואילך פוחת והולך.¹²⁶ וטעמא דב"ש דיליף מפרי החג שיום ראשון מקריב י"ג מכאן ואילך פוחת והולך כו'.

And through this the Gemara will be understood: Beis Shammai say, on the first day one lights eight; from then on one goes on decreasing. And the reason of Beis Shammai is that they derive it from the bullocks of the Festival, where on the first day one offers thirteen, and from then on one goes on decreasing, etc.

With all this in place, the Alter Rebbe returns to the Talmud's dispute. Beis Shammai model the Chanukah lights on the Sukkos bullocks: thirteen on the first day, decreasing each day after.

ובה"א יום ראשון מדליק א' מכאן ואילך מוסיף והולך כו'. כי הנה ענין פרי החג הוא ג"כ המשכת מקיפים עליונים כי סכות הוא התגלות המקיפים כמ"ש כי גבר עלינו חסדו.¹²⁷

And Beis Hillel say, on the first day one lights one; from then on one goes on increasing, etc. For the bullocks of the Festival, too, are the drawing down of supernal encompassing [lights], for Sukkos is the revelation of the encompassing [lights], as it is written, "For His kindness has prevailed over us."

Beis Hillel increase from one. Like Chanukah, the Sukkos offerings draw down supernal encompassing lights; Sukkos is the festival of the encompassing sukkah, of G-d's kindness that "has prevailed over us."

44 וע"י המשכה זו מתבררים ג"כ הע' שרים ונהפכים ליבטל באור זה. וזהו הללו את¹²⁸ ה' כל גוים כו' כי גבר עלינו חסדו.

And through this drawing-down the seventy princes are also refined and transformed, to become nullified in this light. And this is [the meaning of] "Praise G-d, all nations, etc., for His kindness has prevailed over us."

The light of Sukkos refines even the "seventy princes," the spiritual powers over the seventy nations, so that they are nullified in it. So the Psalm calls on all nations to praise G-d, because His kindness to Israel has prevailed.

ולכן מתחיל ב"ג פרים כנגד י"ג מדה"ר שהם מקיפים כנודע. ואח"כ הולכין ומתמעטין כי כיון שכבר נבררו כמה בחי' ע"י המשכה שביום ראשון ע"כ א"צ עוד להארה גדולה כ"כ כיום ראשון כו'.

And therefore it begins with thirteen bullocks, corresponding to the thirteen attributes of mercy, which are encompassing [lights], as is known. And afterwards they go on diminishing, for since several levels have already been refined through the drawing-down of the first day, there is no longer need for so great an illumination as on the first day, etc.

The bullocks begin at thirteen, matching the Thirteen Attributes of Mercy, which are encompassing lights. They decrease because once much has been refined on the first day, less light is needed afterward.

45 והנה בחנוכה ממשיכים ג"כ בחי' מקיפים הנ"ל שע"י יהיו נדחים הקליפות. אך בחנוכה הוא בבחי' מלחמה.

Now on Chanukah too these encompassing [lights] are drawn down, so that through them the kelipos will be repelled. But on Chanukah it is in the mode of war,

On Chanukah, too, encompassing lights are drawn down to repel the kelipos, the forces of concealment. But on Chanukah this happens through war.

וכמ"ש סבוני כו' בשם¹²⁹ ה' כי אמילם כו' והיינו ג"כ ע"י המקיפים דוקא. וזהו טוב לחסות בהו"י מבטוח¹³⁰ כו' כמ"ש במ"א.

as it is written, "They surrounded me, etc.; in the name of G-d I will cut them down, etc."; and that too is specifically through the encompassing [lights]. And this is [the meaning of] "It is better to take refuge in Havayah than to trust, etc.," as explained elsewhere.

The Psalm says, "They surrounded me... in the name of G-d I will cut them down." That victory too comes through encompassing light; hence "it is better to take refuge in Havayah," the Name above nature, than to rely on human power.

46 ובסכות להיותו מדאורייתא אינו ע"י מלחמה אלא שנעשו נכנעים ממילא ע"י גילוי זה כו'. וכיון ששני הענינים הוא המשכת בחי' מקיפים ע"כ למדים ב"ש לנרות דחנוכה מפרי החג שמתחלה צ"ל גילוי גדול יותר.

And on Sukkos, since it is from the Torah, it is not through war; rather they become subdued of themselves through this revelation, etc. And since both matters are the drawing down of encompassing [lights], Beis Shammai therefore derive the Chanukah lamps from the bullocks of the Festival: at first there must be a greater revelation,

Sukkos is a Torah festival, so the opposing forces submit of themselves before the revelation, without battle. Since both festivals draw encompassing lights, Beis Shammai derive Chanukah from Sukkos: the greatest light first, then less.

47 ואח"כ יהיה מתמעט והולך מטעם הנ"ל בפרי החג. וב"ה סברי מעלין בקודש¹³¹ כו'. פי' דלא דמי ללמוד זה מפרי החג.

and afterwards it goes on diminishing, for the reason explained above regarding the bullocks of the Festival. And Beis Hillel hold, "we ascend in holiness, etc." Meaning: it is not comparable, to learn this from the bullocks of the Festival,

So the lights decrease, as with the bullocks. Beis Hillel hold that we ascend in holiness, because the two cases are not comparable.

כי חג הסכות הוא דאורייתא. ואורייתא מח"ע נפקת¹³² מלמעלה למטה. ואם כן בא ונמשך הגילוי מצד עצמו מלמעלה למטה.

for the festival of Sukkos is from the Torah, and the Torah comes forth from Supernal Chochmah, from above to below. If so, the revelation comes and is drawn of itself, from above to below.

Sukkos is from the Torah, and the Torah comes forth from Supernal Chochmah, from above downward. So its revelation comes on its own initiative from above.

48 ולכן גם ההארה היותר גבוה יוכל לבא ולימשך בתחלה כי מי מעכב ומי מונע¹³³ להי' ית"ש. והיד ה' תקצר.

Therefore even the highest illumination can come and be drawn at the very beginning, for who can hold back and who can prevent G-d, may His Name be blessed? "Is the hand of G-d too short?"

Because a Torah festival is a revelation from G-d's side, the highest light can come at once; nothing can hold G-d back. "Is G-d's hand too short?"

משא"כ בחנוכה שהוא מדרבנן שהם המשיכו להיות גילוי זה וא"כ כיון שממשיכים זה מלמטה א"א להגיע ולהמשיך הגילוי הגדול בתחלה כ"א¹³⁴ מעט מעט. שמתחלה ממשיכים נר א'.

Which is not so with Chanukah, which is rabbinic: it was they who drew down this revelation. If so, since it is drawn from below, it is impossible to reach and draw down the great revelation at the start, but only little by little: at first one draws down one lamp,

Chanukah is rabbinic: the Sages themselves drew this light down, from below. What is drawn from below cannot reach its height at once; it starts with one light.

ואח"כ מעלין בקודש כו' והולך ומוסיף אור כו'. (ודוגמא לדבר מפסח וספח"ע כי בפסח היה הגילוי באתעדל"ע מצד עצמו שנגלה עליהם ממ"ה כו'.

and afterwards "we ascend in holiness, etc.," and the light goes on increasing, etc. (And an example of the matter is Pesach and the Counting of the Omer: for on Pesach the revelation was an arousal from above, of itself, "the King of kings revealed Himself to them, etc.")

Then the light grows, "ascending in holiness." The Alter Rebbe compares Pesach and the Omer: on Pesach the revelation came from above, unprompted, as the Haggadah says, "the King of kings revealed Himself to them."

ואח"כ צ"ל וספרתם לכם להפוך המדות ע"י שממשיכים היום יום א' לעומר לנה"ב כו'. ולמחר היום שני ימים. ואין אומרים יום שני אלא שני ימים.

And afterwards there must be "And you shall count for yourselves," to transform the emotive attributes, by drawing "today is one day of the Omer" into the animal soul, etc. And tomorrow, "today is two days"; and one does not say "the second day," but "two days."

Then comes the Counting of the Omer, which refines the emotions by drawing light into the animal soul day by day. The count says "two days," not "the second day."

כלומר היום נמשך בחי' עליונה יותר הכוללת שני ימים ואח"כ מוסיף והולך אור כו'. נמצא בספירת העומר שהיא אתערותא דלעילא ע"י אתערותא דלתתא הוא ממשיך מעט מעט והולך ואור כו' ב' ימים ג' ימים כו'.

That is to say, today a higher level is drawn that includes two days, and afterwards the light goes on increasing, etc. Thus in the Counting of the Omer, which is an arousal from above through an arousal from below, one draws down little by little, and it goes on growing brighter, etc.: two days, three days, etc.

Each day includes the previous ones, so the light keeps growing. The Omer is an arousal from above that comes through arousal from below, so it grows step by step.

וזהו כמו בחנוכה תחלה נר א' ואח"כ מוסיף והולך כו'. אבל בפסח שהיה הגילוי מעצמו הרי כללות האור הנמשך אח"כ בכל ימי העומר היה גילוי זה כולו בעצמו בתחלה כו' מטעם הנ"ל.¹³⁵

And this is like Chanukah: first one lamp, and afterwards it goes on increasing, etc. But on Pesach, when the revelation was of itself, the whole of the light that is drawn afterwards through all the days of the Omer, this entire revelation itself was there at the beginning, etc., for the reason explained above.

That is like Chanukah: one light, then more. But on Pesach, where the revelation came from above, all the light later drawn through the Omer was revealed at the very start.

וגם מזה יובן מ"ש בפע"ח בספה"ע ממשיכים מקיפים דאימא אבל הפנימיים אין בנו כח להמשיך רק בזמן בהמ"ק.

And from this, too, will be understood what is written in Pri Etz Chaim on the Counting of the Omer: that we draw down the encompassing [lights] of Imma, but the inner ones we do not have the power to draw down, except in the time of the Holy Temple.

This explains the Arizal's teaching in Pri Etz Chaim: during the Omer we draw down the encompassing lights of Imma (Binah), but the inner lights could be drawn only when the Temple stood.

והוא כמ"ש בענין שבעה רועים דהם בחי' פנימיים וזה היה במנורה שבבהמ"ק ז' קנים. משא"כ עכשיו ממשיכים מבחי' המקיפים שהם ח' נס"א:

And this is as explained regarding the seven shepherds, that they are the level of the inner [lights], and this was in the Menorah in the Holy Temple, seven branches; whereas now we draw down from the level of the encompassing [lights], which are the eight princes of men.)

The inner lights are the seven shepherds, the seven-branched Menorah of the Temple. Today we draw the encompassing lights, the eight princes, as in the Chanukah lights.

ובכל הנ"ל יובן ענין קבלת עומ"ש שקדמה לעול מצות¹³⁶ היינו שהוא בחי' בכל מאדך בירור נה"ב נר ה' נשמת אדם.¹³⁷

And through all the above, the matter of accepting the yoke of the kingdom of Heaven, which precedes the yoke of the mitzvos, will be understood: it is the level of "with all your might," the refinement of the animal soul, "the soul of man is the lamp of G-d."

Now the Alter Rebbe draws a lesson for service: accepting the yoke of Heaven comes before accepting the mitzvos. That acceptance is love "with all your might," the refining of the animal soul: "the soul is the lamp of G-d."

ואע"פ שזהו בחי' אספקלריא שא"מ הוא קודם לעול מצות עם היות נר מצוה בחי' אספקלריא המאירה.

And although this is the level of the speculum that does not shine, it precedes the yoke of the mitzvos, even though "a mitzvah is a lamp" is the level of the luminous speculum.

That is the mirror that does not shine, yet it comes before the mitzvos, which are the luminous speculum.

אך משום שעיי"ז יש גילוי בחי' עליונה יותר כנ"ל. ועוד שהוא כמו הפתילה ושמן שאין דרך להיות נתלה האור בשמן שהוא נר מצוה.

But [it precedes] because through it there is a revelation of a higher level, as explained above. And further, because it is like the wick and the oil: there is no way for the light to hang on the oil, which is "a mitzvah is a lamp,"

It comes first because it reveals a higher level, as explained, and because the flame cannot catch the oil (the mitzvos) directly.

כ"א ע"י שנאחז תחלה בפתילה היא בחי' נר הוי"ה נשמת אדם כנ"ל. (ועמ"ש ע"פ ראיתי והנה מנורת זהב^{138, 139} כו')

except by first taking hold on the wick, which is the level of "the lamp of Havayah is the soul of man," as explained above. (And see what is written on "I saw, and behold, a menorah of gold, etc.")

The flame must first catch the wick, the soul, "the lamp of Havayah." The note points to a Likkutei Torah maamar on Zechariah's vision of a golden menorah.

ולכן ג"כ ספה"ע שהוא זיכור נה"ב אספקלריא שא"מ קדמה למ"ת דשבועות שהוא נר מצוה. וזהו וספרתם לכם ממחרת השבת.¹⁴⁰

And therefore too the Counting of the Omer, which is the refinement of the animal soul, the speculum that does not shine, precedes the Giving of the Torah on Shavuot, which is "a mitzvah is a lamp." And this is "And you shall count for yourselves from the day after the Sabbath."

Likewise, the Omer, refining the animal soul, comes before Shavuot and the Torah. The Torah says to count "from the day after the Sabbath."

כי השבת הוא בחי' נר מצוה. אבל בחי' קדושת שלמעלה מקדושתכם נק' ממחרת השבת כלומר למעלה מבחי' השבת.

For the Sabbath is the level of "a mitzvah is a lamp"; but the level of "My holiness is above your holiness" is called "the day after the Sabbath," that is, above the level of the Sabbath.

"The Sabbath" stands for the mitzvah as lamp; "the day after the Sabbath" is above it: "My holiness is above your holiness."

וזהו ענין קבלת עומ"ש דבור אנכי ולא יהיה לך שלפני מצות שבת. והוא ענין וספרתם לכם ספירת העומר זיכור הנפש כנודע ותקון המדות לאהפכא חשוכא לנהורא: ^{141, 142, 143, 144, 145, 146, 147}

And this is the matter of accepting the yoke of the kingdom of Heaven, the utterances "I am" and "You shall have no [other gods]," which come before the mitzvah of Shabbos. And it is the matter of "And you shall count for yourselves," the Counting of the Omer, the refinement of the soul, as is known, and the rectification of the emotive attributes, to turn darkness into light.

So at Sinai "I am" and "You shall have no other gods," acceptance of G-d's sovereignty, came before Shabbos. The Omer count refines the soul and corrects the emotions, turning darkness into light.

SECTION 7 • ¶49-55

The roots of the shepherds and princes

49 ולהבין ביאור הדברים הנ"ל בענין שמונה נסיכי אדם. דודאי הרועים הם יותר נעלים מהם במה שהם משפיעים מבחי פנימיות.

And to understand the explanation of the above regarding the eight princes of men: certainly the shepherds are loftier than they, in that they bestow from the level of the inner dimension,

To clarify the princes: the shepherds are certainly greater in one way, because they give inwardly.

משא"כ בנס"א. והיינו לפי שהרועים נשמתם מבחי פנימיות. והנסיכים מבחי חיצוניות (ולכן משה הוא מהרועים. ואליהו מהנסיכים. ונודע דמשה הוא מבחי פנימיות ואליהו מבחי חיצוניות)

which is not so with the princes of men. That is because the souls of the shepherds are from the level of the inner dimension, and the princes from the level of the outer dimension (and therefore Moshe is among the shepherds and Eliyahu among the princes; and it is known that Moshe is from the level of the inner dimension and Eliyahu from the level of the outer dimension).

Their souls come from an inner dimension, the princes' from an outer one. So Moshe is a shepherd and Eliyahu a prince; Moshe is known to come from the inner dimension, Eliyahu from the outer.

אמנם בזאת יתרון מעלת נס"א שנשמתם הם מבחי עולם העליון יותר מנשמות הרועים אלא שהם מבחי חיצוניות של העליון. והרועים הם מבחי פנימית של התחתון. ¹⁴⁸

However, in this lies the superiority of the princes of men: their souls are from the level of a higher world than the souls of the shepherds, except that they are from the outer dimension of the higher, and the shepherds are from the inner dimension of the lower.

Yet the princes have an advantage: their souls come from a higher world. They are the outer dimension of a higher level, while the shepherds are the inner dimension of a lower one.

והוא כמו עד"מ שהעלים של מיני פירות החשובים ויקרים מאד יש בהם יתרון מעלה משאר פירות.

And it is, for example, like the leaves of very prized and precious kinds of fruit, which have a superiority over other fruits.

An analogy: the leaves of a very precious fruit tree have an advantage over other fruits.

אע"פ שהעלים הם חיצוניות. ואין בהם טעם אפי' כבמיני פירות הפשוטים מ"מ הם ממין וסוג אחר החשוב הרבה יותר ממין פירות הגרועים.

Although the leaves are external and have no taste, not even as much as the simple kinds of fruit, nevertheless they are of another kind and category, far more prized than the kind of inferior fruits.

The leaves are external and tasteless, less than even simple fruit, yet they belong to a far more precious species.

ונגד זה יש מעלה בפירות על העלין במה שמ"מ הם מין פרי ויש בהם טעם משא"כ בעלין כו'.

And against this, the fruits have a superiority over the leaves, in that they are nevertheless a kind of fruit and have taste, which is not so with the leaves, etc.

Fruit, on the other hand, has the advantage of being edible and tasty, which leaves lack.

50 והנה עד"ז יש כי מיני נשמות שיש נשמות יראים ושלמים כמו עולה תמימה. ואעפ"כ אינם יכולים ללמד לזולתם תורת ה'. ויש נשמות בעלי תורה ואינן שלמים בתכלית כ"כ בלי שום דופי כמו נשמות הנ"ל.

Now in this way there are two kinds of souls. There are souls of the G-d-fearing and the whole, like "a perfect burnt-offering," and nevertheless they cannot teach others the Torah of G-d; and there are souls of masters of Torah, who are not so utterly whole, without any blemish, as the souls mentioned above.

The same two types exist among souls generally. Some are G-d-fearing and wholly perfect, like a flawless offering, yet cannot teach Torah to others; others are masters of Torah who teach but are not entirely free of blemish.

51 והיינו שהיראים ותמימים נלקח נשמתם מעלמא דאתכסיא וע"כ אינם פרנסי הדור לפי שהם מעלמא דאתכסיא בבחי' הסתר והעלם והוא המשומר ממגע וכו' ומ"מ אינם בעלי תורה כ"כ להיותם רק בחי' חיצוניות עליון.

That is, the souls of the G-d-fearing and the perfect are taken from the hidden world, and therefore they are not the providers of the generation, since they are from the hidden world, in a state of hiddenness and concealment; and it is "that which is guarded from contact," etc. And nevertheless they are not such masters of Torah, since they are only the level of the outer dimension of the higher.

The perfectly pious come from the "hidden world" (alma de'iskasya), a higher level marked by concealment. So they are not the providers of their generation; they are "guarded" from contact with the lower world. Nor are they great teachers, since they come from the outer dimension of the higher level.

52 ובעלי תורה הם מבחי' פנימית רק שהם מבחי' פנימית תחתון עלמא דאתגליא לכן הם בהתגלות ללמד כו'.

And the masters of Torah are from the level of the inner dimension, except that they are from the level of the inner dimension of the lower, the revealed world; therefore they are in a revealed state, to teach, etc.

The masters of Torah come from the inner dimension, but of the lower, "revealed world." That is why their gifts are open and they teach.

ועד"ז הוא ענין שמונה נסיכי אדם ששרשם משמונה תקונים הראשונים שבי"ג ת"ד דא"א שהם בחי' מקיפים.

And in this way is the matter of the eight princes of men, whose root is from the first eight of the thirteen tikkunim of the beard of Arich Anpin, which are the level of encompassing [lights].

The eight princes are rooted in the first eight of the "thirteen tikkunim of the beard" of Arich Anpin, Kabbalistic channels of divine mercy that correspond to the Thirteen Attributes of Mercy. These eight are encompassing lights.

כי תקון לאלפים הוא בחי' או"פ¹⁴⁹ כי לאלפים היינו אאלפך חכמה אאלפך בינה^{150, 151} שאו"א יונקים מב' מזלות דא"א ויניקה זו היא בחי' או"פ

For the tikkun "to the thousands" (la'alafim) is the level of inner light, for "la'alafim" is [as in] "I will teach you (a'alefcha) Chochmah, I will teach you Binah"; for Abba and Imma draw nurture from two mazalos of Arich Anpin, and this nurture is the level of inner light,

The tikkun called la'alafim ("for thousands") is inner light. The word is read through the verse "I will teach you (a'alefcha) wisdom": Abba and Imma, Chochmah and Binah, draw from two of these channels, and that is inner light.

והוא כמו בחי' רועים ישראל מפרנסים כו' אכלו ריעים או"א כו' וזהו נוצר חסד לאלפים.¹⁵²
and it is like the level of the shepherds, "Israel sustain, etc.," "Eat, friends," Abba and Imma, etc. And this is [the meaning of] "He preserves kindness for thousands (la'alafim)."

This is the shepherds' level: Israel nourishing above, "Eat, friends," as explained, here applied to Abba and Imma. That is the meaning of "He preserves kindness for thousands."

53 ולכן האל"ף תמונתו יו"ד למעלה ויו"ד למטה¹⁵³ וי"ו באמצע. כי ההמשכה בפנימית צ"ל ע"י צמצום¹⁵⁴ כו'.

And therefore the form of the Alef is a Yud above, a Yud below and a Vav in the middle, for the drawing-down inwardly must come through contraction (tzimtzum), etc.

The letter Alef is drawn as a Yud above, a Yud below and a slanted Vav between them. It shows that light drawn inward must pass through contraction: the small upper Yud, then the extending Vav.

אבל ח' מזלות הראשונים שקודם בחי' לאלפים הם בחי' מקיפים ומשם שרש ח' נס"א והרי הם למעלה ממקור בחי' הרועים ששרשם מבחי' חו"ב

But the first eight mazalos, which precede the level of "to the thousands," are the level of encompassing [lights], and from there is the root of the eight princes of men; and so they are higher than the source of the level of the shepherds, whose root is from the level of Chochmah and Binah,

The first eight channels, before la'alafim, are encompassing lights, the root of the eight princes. So the princes' root is higher than the shepherds', which lies in Chochmah and Binah.

שהם בחי' לאלפים הנ"ל. אך מ"מ הרועים הם מבחי' פנימית והנס"א מבחי' חיצונית רק שהם חיצונית עליון כו'.

which are the level of "to the thousands" mentioned above. But nevertheless the shepherds are from the level of the inner dimension and the princes of men from the level of the outer dimension, except that they are the outer dimension of the higher, etc.

Still, the shepherds are from the inner dimension and the princes from the outer, though it is the outer dimension of a higher level.

54 ובחנוכה שטמאו כל השמנים שבהיכל שהוא בחי' הפגם המגיע בחו"ב ע"כ הוצרכו לתקן ע"י מקיפים דוקא שלמעלה משרש החכמה.

And on Chanukah, when they defiled all the oils in the Sanctuary, which is the level of the blemish that reaches Chochmah and Binah, they therefore needed to rectify it specifically through encompassing [lights], which are above the root of Chochmah.

On Chanukah the Greeks defiled the oils, a blemish that reached Chochmah and Binah, the level of wisdom itself. So the repair had to come from encompassing lights above the root of Chochmah.

ובסכות ממשיכים ג"כ י"ג ת"ד וזהו ענין י"ג פרים כו'. רק שבסכות נכנעים ע"י ממילא הע' שרים כו' משא"כ בחנוכה כו' וכנ"ל.

And on Sukkos the thirteen tikkunim of the beard are also drawn down, and this is the matter of the thirteen bullocks, etc. Only, on Sukkos the seventy princes become subdued of themselves through this, etc., which is not so on Chanukah, etc., as explained above.

On Sukkos the thirteen tikkunim are also drawn down, hence thirteen bullocks. But on Sukkos the seventy princes submit by themselves, while Chanukah requires a fight.

55 וע"ז נחלקו ב"ש וב"ה בענין הדלקת נ"ח וכמ"ל. עוד יש פ"י בענין ז' רויים וח' נס"א כי בז"ת הי' שבירה ובינה רקיעא תמינאה נק' עלמא דחירו יין המשומר.¹⁵⁵

And on this Beis Shammai and Beis Hillel disagree regarding the lighting of the Chanukah lamp, as explained above. There is a further explanation of the seven shepherds and eight princes of men: for in the seven lower [Sefiros] there was the shattering, and Binah, the eighth firmament, is called the world of freedom, the "wine preserved [in its grapes]."

This is the basis of the dispute between Beis Shammai and Beis Hillel. A second explanation: the shattering of the vessels took place in the seven lower Sefiros, while Binah, "the eighth firmament," is the world of freedom, the "wine preserved in its grapes," untouched by the shattering.

והנה ז' רועים נמשכים מז"ת ושמונה נס"א מבחי' רקיעא תמינאה לכן הם מועילים יותר לדחות בחי' אשור. ועמ"ש ע"פ למנצח על השמינית^{156, 157} כו':

Now the seven shepherds are drawn from the seven lower [Sefiros], and the eight princes of men from the level of the eighth firmament; therefore they are more effective in repelling the level of Assyria. And see what is written on "For the conductor, on the sheminis, etc."

The seven shepherds come from the seven lower Sefiros, the eight princes from the eighth level, Binah, which was never broken. So the princes are more effective against Assyria. The text refers to a maamar on "on the sheminis," the eight-stringed harp.

IN ONE'S AVODAH

First accept the yoke of Heaven and work to transform the animal soul with a love beyond one's measure; that is the wick on which the light of the mitzvos can take hold. Then perform the mitzvos with joy. And in a time of darkness, like Chanukah, build the light from below one step at a time, always ascending in holiness.

QUESTIONS FOR DISCUSSION

1. Why does a spiritual soul need a garment to receive G-dliness, if an angel needs one only to descend into a physical world?
2. In what way is the silvered mirror, which shows only an image, higher than clear glass?
3. Why must the flame catch the wick before the oil, and what does that teach about accepting the yoke of Heaven before the mitzvos?
4. How can the princes of men, who do not teach, have a higher root than the shepherds who do?
5. Why does a light drawn from below, like the Chanukah lights, have to grow step by step, while Sukkos begins at its height?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ת"ר מצות נר חנוכה

An early transcript of this same maamar, which dates it to Shabbos Chanukah 5571 (1810).

KEHOT'S NOTE

הנחת הר"פ בס' הנחות הר"פ ע' ככב. בכותרת שבת חנוכה תקע"א. חלק בסה"מ תרל"ב ע' פ. ועי' צו. הנחה אחרת בסה"מ תקע"א ע' כב. באוה"ת במדבר כרך ד ע' איתצ (ובהוצאה שני' בהוספות לפי' בהעלותך ע' 41) נמצא חלק מהמאמר עם הוספת הגהות מכ"ק הצ"צ. ושם מתחיל הד"ה לא כן עבדי משה [[שם המאמר נחלק לגי' סעיפים]]. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. לכללות מאמר זה ראה אוה"ת נ"ך כרך א ע' תקעו. ד"ה ת"ר מצות נר חנוכה תשל"ח (נדפס בסה"מ מלוקט ח"ב ע' יז ואילך).

2 ת"ר מצות נר חנוכה

The Talmud records the dispute: Beis Shammai decrease from eight, like the bullocks of Sukkos; Beis Hillel increase from one, because one ascends in holiness. This is the text the whole maamar sets out to explain.

שבת כ"א ב:ח-ט"ז Shabbat 21b:8-9

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

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KEHOT'S NOTE

שבת כא, ב.

3 מה ענין נר חנוכה לפרי החג

A parallel discussion of the link between the Chanukah lights and the Sukkos bullocks.

KEHOT'S NOTE

ראה אוה"ת חנוכה כרך ה תתקמב, ב. ד"ה מצותה תרנ"ד ע' צו. ד"ה ת"ר מצות נר חנוכה תשל"ח.

4 נר מצוה ותורה אור

"For a mitzvah is a lamp and the Torah is light." The Alter Rebbe draws from it that the mitzvos are called a lamp.

משלי ו:כ"ג Proverbs 6:23

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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KEHOT'S NOTE

משלי ו, כג.

5 שהמצות נק' נר

A discussion of why the mitzvos are called a lamp.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א ע' תקעו.

6

נר ה' נשמת אדם

"The soul of man is the lamp of G-d." From it the soul too is called a lamp.

Proverbs 20:27 משלי כ:כ"ז

נר ה' נשמת אדם חפש כל־חדרי־בטן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כג.

7

ובזוהר מבואר

Cited by the Kehot note: the Zohar describes the garments the soul wears in Gan Eden, made from its good deeds in this world.

Zohar II, 210a רי, זח"ב

תניא, חלק ראשון; ליקוטי אמרים ד:ה'4: Tanya, Likkutei Amarim 4:5 והנה, שלשה לבושים אלו מהתורה ומצוותיה, אף שנקראים לבושים לנפש רוח ונשמה עם כל זה, גבהה וגדלה מעלתם לאין קץ וסוף על מעלת נפש רוח ונשמה עצמן, כמו שכתוב בזהר, דאורייתא וקודשא בריהּ הוא כולא חד, פירוש: דאורייתא, היא חקמתו ורצונו של הקדוש־ברוך־הוא, והקדוש־ברוך־הוא בכבודו ובעצמו – כולא חד, כי הוא היודע והוא המדע וכו', כמו שנתבאר לעיל בשם הרמב"ם.

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KEHOT'S NOTE

ראה זח"ב רי, א. וראה תניא ספ"ד. אגה"ק סי' כט.

8

וצריכה הנשמה לקיים תרי"ג מצות

These letters discuss the soul's need to fulfill all 613 mitzvos for its garments to be complete.

KEHOT'S NOTE

ראה אגה"ק סי' יט וסי' כט. ובליקוט פירושם ומ"מ – חיתריק לשם.

9

בית שמאי ואמרים

A lengthy discussion of Beis Shammai's approach to the Chanukah lights.

KEHOT'S NOTE

ראה בארוכה בשטת ב"ש בלקוטי שיחת ח"ו ע' 73.

PARAGRAPH 2

10

בג"ע הנשמות נהנין מזיו השכינה

There the World to Come, in which souls enjoy the radiance of the Shechinah, is defined as grasping the very essence of G-dliness in revelation, and the question is raised how a created soul can grasp what is beyond grasp; the same question this maamar answers with the garment of the mitzvos.

KEHOT'S NOTE

ראה לעיל טז, א.

11 אף שבכלל יש רק ב' בחי'

That maamar speaks of a double ascent, "one elevation after another," in the redemption from Egypt and the future redemption, a parallel to the soul's rising from level to level.

KEHOT'S NOTE

ראה גם לקמן מט, א. צו, א. לקו"ת במדבר יח, א.

12 ילכו מחיל אל חיל

"They go from strength to strength." The Alter Rebbe reads it as the endless ascent of the souls of the righteous in Gan Eden.

Psalms 84:8: תהילים פ"ד: ח' ח

ילכו מחיל אל חיל יראה אל אלקים בציון:

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

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KEHOT'S NOTE

תהלים פד, ח.

13 בבחינת נהר די נור

Cited by the Kehot note: the Zohar describes the soul immersing in the River of Fire between one Garden and the next, to be purified and to forget its previous level.

Zohar II, 211b: זח"ב ריא, כב

KEHOT'S NOTE

זח"ב ריא, ב. נסמן לעיל לא, א.

14 בד"ה ויהי מקץ

The maamar the text refers to by name.

KEHOT'S NOTE

לעיל לא, א.

PARAGRAPH 3

15 כל צדיק נכוה מחופתו של חברו

The Talmud says that in the future each righteous person is burned by the canopy of his fellow. Here it illustrates that each soul has its own level of understanding.

Bava Batra 75a:15: בבא בתרא ע"ה א: ט"ו

עשן בחופה למה? אמר רבי חנינא: שכל מי שעניו צרות בתלמידיו חכמים בעולם הזה, מתמלאות עניו עשן לעולם הבא. ואש בחופה למה? אמר רבי חנינא: מלמד שכל אחד ואחד נכוה מחופתו של חברו. אוי לה לאותה בושח, אוי לה לאותה פלימה.

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KEHOT'S NOTE

ב"ב עה, א.

16 וקדושים בכל יום יהלוך סלה

There the "holy ones" of this blessing are explained as the souls that are higher than all other souls.

KEHOT'S NOTE

ברכת אבות. וראה במאמרי אדה"א ויקרא ע' מה דשם מבאר שהן הנשמות הגבוהות מכל הנשמות ע"ש.

17 כ"מ שנאמר סלה

The Talmud teaches that wherever "selah" appears it means without end. The Alter Rebbe applies it to the endless renewal of the souls' understanding.

Eruvin 54a: עירובין נ"ד א

KEHOT'S NOTE

עירובין נד, א.

PARAGRAPH 4

18 מוטב דלידיני

Said of Elisha ben Avuyah: better that he be judged and enter the World to Come. Here it shows that the delight of Gan Eden outweighs any judgment.

Chagigah 15b:3: חגיגה ט"ו ב: ג

כי נח נפשיה דאחר, אמרי: לא מידן לדידיניה, ולא לעלמא דאיתי ליתי. לא מידן לדידיניה — משום דעסק באורייתא, ולא לעלמא דאיתי ליתי — משום דחטא. אמר רבי מאיר: מוטב דלידידיניה וליתי לעלמא דאיתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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KEHOT'S NOTE

חגיגה טו, ב. ראה לעיל ח, ד.

PARAGRAPH 5

19 שו"ה הוא בלי גבול — ולבעבור זה

In that transcript a new section, section 2, begins at this point.

KEHOT'S NOTE

בהנחת הר"פ מסומן סעי' ב.

PARAGRAPH 6

20 וכמו שמבואר בע"ה

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

KEHOT'S NOTE

שער סדר אבי"ע בתחלתו.

PARAGRAPH 7

21 וכמו ד"מ אור גדול

the passage shares nothing with the note

KEHOT'S NOTE

ראה המשל גם לעיל טז, א. ובאג"ק סי' כט. ובביאורו לצי"צ כרך א ע' רי בארוכה.

PARAGRAPH 8

22 משל הקדמוני

"As the parable of the Ancient One says." The Alter Rebbe reads it as the parable through which G-d's essence is re-

vealed: the mitzvot.

I Samuel 24:14 כ"ד:י"ד: שמואל א כ"ד:י"ד: שמואל

כְּאִשֶּׁר יֹאמַר מִשַּׁל הַקְּדָמִי מְרֻשָּׁעִים יֵצֵא רָשָׁע וְיָדִי לֹא תִהְיֶה-בּוֹ:

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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KEHOT'S NOTE

שמואל א כד, יד. ראה בהנסמן לקמן צח, ב.

23

שו"ה משל — שיכול

A variant reading: "that it would be able" (שיכול) instead of "that it can" (שיכול).

KEHOT'S NOTE

בהגהת הרה"ח ר' אשר: שיכול.

PARAGRAPH 9

24

נעוץ תחב"ס

"Their end is embedded in their beginning and their beginning in their end." It supports the idea that the lowest level, physical action, is bound up with the highest.

Sefer Yetzirah 1:7 א:ז: ספר יצירה

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

25

בראשית ברא

"In the beginning G-d created the heavens and the earth": here heaven comes first.

Genesis 1:1 א:א: בראשית

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

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

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KEHOT'S NOTE

בראשית א, א.

PARAGRAPH 10

26

ביום עשות ה' אלקים ארץ ושמים

"On the day the L-rd G-d made earth and heavens": here earth comes first.

Genesis 2:4 ד:ד: בראשית

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עָשָׂתָהּ ה' אֱלֹקִים אֶרֶץ וּשְׁמַיִם:

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

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KEHOT'S NOTE

בראשית ב, ד.

27

ארץ תחלה כאן במעשה וכאן במחשבה

The Talmud resolves the two verses: heaven was first in creation, earth first in thought. The Alter Rebbe applies it to the primacy of the physical in G-d's intent.

Chagigah 12a:16-17 ז"ז:ט"ז-ט"ז: חגיגה

תנו רבנן, בית שמאי אומרים: שמים נבראו תחלה ואחר כך נבראת הארץ, שנאמר: "בראשית ברא אלקים את השמים ואת הארץ". ובית הלל אומרים: ארץ נבראת תחלה ואחר כך שמים, שנאמר: "ביום עשות ה' אלקים ארץ ושמים". אמרו להם בית הלל לבית שמאי: לדבריכם, אדם בונה עליה ואחר כך בונה בית?! שנאמר: "הבונה בשמים מעלותיו ואגדתו על ארץ יסדה". אמרו להם בית שמאי לבית הלל: לדבריכם, אדם עושה שרפרף, ואחר כך עושה ...

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KEHOT'S NOTE

ראה חגיגה יב, א. וראה לקו"ש ח"ו ע' 76.

PARAGRAPH 13

28

והיום לעשותן ולמחר לקבל שכרם

"Today to do them, and tomorrow to receive their reward": this world is for performing the mitzvot, the next for their reward. The Alter Rebbe explains the reward as the revelation of the mitzvot's light in Gan Eden.

Eruvin 22a:5-6 ו"ה-א:ה: עירובין

והיינו דאמר רבי יהושע בן לוי: מאי דכתיב "אשר אנכי מצוה היום לעשותם", "היום לעשותם" — ולא למחר לעשותם, "היום לעשותם" — למחר לקבל שכרם. אמר רבי חגי, ואיתימא רבי שמואל בר נחמני: מאי דכתיב "אך אפי'ם"? "אך אפי' מב' לקה!"

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29

ע"פ ואברהם . . בא בימים

That maamar asks why one hour of teshuvah and good deeds in this world is better than all the life of the World to Come, when their purpose is to become the soul's garments for enjoying the radiance of the Shechinah.

KEHOT'S NOTE

לעיל טז, א. בא"מ תרכ"ז [הוצאת תש"ס] ע' לה מציינ לכאן: "אך בתו"א פ"י בא בימים הם הלבושים הנעשים מהתומ"צ, וצ"ל מה ענין לבוש זה להימים".

30

ואברהם זקן בא בימים

"Avraham was old, advanced in days." The earlier maamar on this verse explains the "days" as the soul's garments made from its mitzvot.

Genesis 24:1 א:א: בראשית

וַאֲבְרָהָם זָקֵן בָּא בַּיָּמִים וְהָיָה בְּרַךְ אֶת־אֲבְרָהָם בְּכָל:

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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PARAGRAPH 14

31 וזהו ענין מראות הצובאות

In the early transcript a new section, section 3, begins here.

KEHOT'S NOTE

בהנחת הר"פ ע' קד מסומן סעיף ג. קטע מכאן מובא בסה"מ תרל"ב ח"א ע' צו בשינויים והגהות.

32 מראות הצובאות

The laver was made "from the mirrors of the women who assembled." The plural "mirrors" is read as two kinds of seeing.

Exodus 38:8 ח"ח: שמות

וַיַּעַשׂ אֶת הַכִּיּוֹר נְהֻשֶׁת וְאֶת כִּנּוֹ נְהֻשֶׁת בְּמִרְיָת הַצִּבְאוֹת אֲשֶׁר צָבְאוּ פֶתַח אֹהֶל מוֹעֵד:

And he made the laver of brass, and the base thereof of brass, of the mirrors of the serving women that did service at the door of the tent of meeting.

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33 כי יש ב' מראות

The passage on Shemini Atzeres speaks of the "seeing" of G-dliness that the lofty souls received in Temple times, a parallel use of the theme of sight.

KEHOT'S NOTE

מובא לקרית שמע"צ צב, ב. שה"ש יו, ג. אוה"ת פ' כי תשא ע' איתקלט. ראה אוה"ת בראשית כרך ז ע' תתשיח, א בשינויי לשון. וראה בסה"מ תקע"א ע' כד באריכות.

34 אספקלריא המאירה

That passage cites this very maamar: the luminous speculum is clear glass through which one sees the thing itself even from afar, while the speculum that does not shine is the mirror (spiegel) with a thin coating, in which one sees only an image.

KEHOT'S NOTE

באוה"ת שה"ש כרך א ס"ע שמש מביא קטע מכאן. ראה לקרית שה"ש כח, ב שמציין לכאן. ובאוה"ת פ' כי תשא ע' איתקלט ואילך. ויקהל ע' בירכה ואילך. ובמשלי ע' תקעז. וראה ג"כ בלקוטי שיחות ח"ו ע' 198. ושם בהערה 25 שבפשטות מראות הצובאות היו אספשא"מ. קטע מכאן בסה"מ תרל"ב כרך א ע' פ. בענין זה ראה גם באוה"ת פ' בהעלותך כרך ב בהוספות ד"ה לא כן עבדי משה.

PARAGRAPH 15

35 וזהו ההפרש בין משרע"ה

This passage is copied there.

KEHOT'S NOTE

נעתק באוה"ת במדבר ע' קלא. סה"מ תרל"ד ע' רג.

36 ומראה ולא בחידות

G-d speaks to Moshe "mouth to mouth, in a vision and not in riddles." The Alter Rebbe reads the vowel of mar'eh as

indicating the luminous speculum.

Numbers 12:8 ח"ב: במדבר

פֶּה אֶל־פֶּה אֲדַבֵּר־בוּ וּמִרְאָה וְלֹא בַחֲדִיד וּתְמִנָּה הִ' יִבִּיט וּמִדּוּעַ לֹא יֵרָאֶתְכֶם לְדַבֵּר בְּעַבְדִּי כְּמִלֶּשֶׁה:

with him do I speak mouth to mouth, even manifestly, and not in dark speeches; and the similitude of the L-RD doth he behold; wherefore then were ye not afraid to speak against My servant, against Moses?'

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KEHOT'S NOTE

במדבר יב, ח.

37 שו"ה ישר — כמו"כ

Or HaTorah reads "and one may say that likewise," instead of "likewise."

KEHOT'S NOTE

באוה"ת: וי"ל כמו"כ.

38 ולא — ומראה בסגו"ל

A related discussion of the vowing of mar'eh.

KEHOT'S NOTE

ראה אוה"ת סידור ע' פב.

PARAGRAPH 16

39 ומשה רבינו ג"כ לא הי' רואה בלי אספקלריא

Parallel discussions of the point that Moshe too saw through a speculum.

KEHOT'S NOTE

ראה באוה"ת פ' חיי שרה קח, א. ובפ' בא ע' שכת.

40 יכול — להשיג בחי' אא"ס

Or HaTorah adds a long gloss here.

KEHOT'S NOTE

באוה"ת שם הגהה ארוכה.

41 ולא — והיינו באספקלרי' המאירה

These words are absent in Or HaTorah's version.

KEHOT'S NOTE

ת"י אלו ליתא באוה"ת שם.

42 וביד הנביאים אדמה

"Through the prophets I am imaged": the other prophets saw only an image, the speculum that does not shine.

Hosea 12:11 א"י: הושע

וְדַבַּרְתִּי עַל־הַנְּבִיאִים וְאֶנְכִּי חֲזוֹן הִרְבֵּיתִי וּבִיד הַנְּבִיאִים אֲדַמָּה:

I have also spoken unto the prophets, And I have multiplied visions; And by the ministry of the prophets have I used similitudes.

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KEHOT'S NOTE

הושע יב, יא.

PARAGRAPH 18

43 כי אם רק דמות לבד

A parallel discussion of seeing only an image in a mirror.

KEHOT'S NOTE

ראה אוה"ת מטות ע' אישטו.

44 ע"י אספקלריא שאינה מאירה

Or HaTorah's version adds text here.

KEHOT'S NOTE

באוה"ת במדבר יש הוספה.

45 לראות — לראות באספקלריא המאירה

Or HaTorah adds a gloss on the mirror's advantage of seeing behind oneself.

KEHOT'S NOTE

באוה"ת יש הגהה.

46 בגמרא ביבמות (ספ"ד)

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

KEHOT'S NOTE

מט, ב.

47 ואראה את ה'

Isaiah's vision of G-d on a high throne, which the Talmud contrasts with "no man shall see Me."

ישעיהו ו':א'1

בשנת־מות המלך עזיהו ואראה את־אדני יושב על־כסא רם ונשא ושוליו מלאים את־ההיכל:

In the year that king Uzziah died I saw the L-rd sitting upon a throne high and lifted up, and His train filled the temple.

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48 The Talmud says all the prophets looked through a speculum that does not shine, while Moshe looked through a luminous one; so Isaiah could say "I saw."

יבמות מ"ט ב:י"49b

"ואראה את ה'", כדתנא: כל הנביאים נסתכלו באספקלריא שאינה מאירה, משה רבינו נסתכל באספקלריא המאירה.

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

49 כי לא יראה

"For no man shall see Me and live," said to Moshe; the Alter Rebbe applies it to the luminous speculum.

Exodus 33:20

ויאמר לא תוכל לראת את־פני כי לא־יראני האדם וחי:

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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KEHOT'S NOTE

שמות לג, כ.

50 בחי' בכל מאדך

"With all your might": love beyond measure, which the Alter Rebbe identifies with the speculum that does not

shine and the transformation of the animal soul.

Deuteronomy 6:5

ואהבת את ה' אלקיך בכל־לִבְּךָ ובכל־נַפְשְׁךָ ובכל־מַאֲדְךָ:

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

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PARAGRAPH 19

51 אסתלק יקרא דקוב"ה

Cited by the Kehot note: when the sitra achra is subdued, the glory of the Holy One, blessed be He, rises in all the worlds.

Zohar II, 67b

KEHOT'S NOTE

ראה זח"ב סז, ב. קכח, ב. קפד, א. וראה תניא פרק כז. ראה לקמן סז, ב.

52 וזה נקי אספקלריא דלא נהרא

The early transcript ends at this point.

KEHOT'S NOTE

ע"כ בהנחת הר"פ.

53 ע"פ אעשה לו עזר כנגדו

There the Name Elokim is a shield and sheath for the Name Havayah: it hides the overwhelming light so that separate beings can exist.

KEHOT'S NOTE

לעיל ה, א.

54 ע"פ אעשה לו עזר כנגדו

"I will make him a helper opposite him": the earlier maamar on this verse is cited for the idea of a screen that conceals.

Genesis 2:18

ויאמר ה' אלקים לא־טוב היות האדם לבדו אֶעֱשֶׂה־לוֹ עֶזֶר כְּנֶגְדּוֹ:

And the L-RD G-d said: 'It is not good that the man should be alone; I will make him a help meet for him.'

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55 שנתבאר במ"א פי' קדושתו למעלה מקדושתכם

These are the "elsewhere" where the Alter Rebbe explains "My holiness is above your holiness."

KEHOT'S NOTE

ראה לקו"ת שלח מו, ב ואילך. נציבים נ, ב.

56 ונודע שהכתר כלול מב' פרצופים

There the mitzvos are called "Keser of Keser," but only its outer level, since the inner Keser is included in the Infinite and is not counted among the ten Sefiros; it is revealed only through its outer level, like a torch seen from afar.

KEHOT'S NOTE

ראה לקמן צא, ג ובמ"מ לשם.

pleting the thought.

Psalms 113:6 ויג: תהילים

הַמִּשְׁפִּילִי לְרֹאוֹת פְּשָׁמִים וּבְאֶרֶץ:

That looketh down low Upon heaven and upon the earth?

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67

פ"י נהנין מזיו . . הזיו ממש

The manuscript reads here: "the Shechinah, which is a revelation of actual G-dliness, above spirituality just as it is above physicality, the very essence of the radiance."

KEHOT'S NOTE

בבזך 1223 נמצא במקום תי' אלו "השכינה שהוא גילוי אלקות ממש שלמעלה מרוחנית כמו שהוא למעלה מגשמית מהות הזיו ממש".

68

ועמ"ש לקמן בפסוק צאינה וראינה

There "Go out and see" is read as the souls going out from their root in Gan Eden to be clothed in this physical world, because only "today, to do them," through Torah in this world, is a new light drawn from above the chain of worlds; and "King Shlomo" as the peace that light makes between opposites.

KEHOT'S NOTE

ראה לעיל ח, ב.

69

צאינה וראינה וגו' בעטרה

"Go out and see, daughters of Zion, King Shlomo with the crown." The text points to a later discussion of this verse to explain the crown.

Song of Songs 3:11 ויג: שיר השירים

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה בְּעֶטְרָה שְׁעֶטְרָהּ לֹא אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחָתוֹ לְבוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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70

צדיקים יושבים

In the World to Come there is no eating or drinking; the righteous sit with crowns on their heads and enjoy the radiance of the Shechinah. The Alter Rebbe distinguishes the radiance from the crown.

Berakhot 17a:12 ויג: ברכות

מְרַגְּלָא בְּפֻמְיָה דְּרַב: לֹא כְּעוֹלָם הָהָא הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְּרִיָּה וְרִבְיָה וְלֹא מִשָּׂא וּמִתָּן וְלֹא קִנְיָה וְלֹא שְׂנְאָה וְלֹא תַּחְרוּת, אֲלֵא צְדִיקִים יוֹשְׁבִין וְעִטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְיִים מִזִּי הַשְּׂכִינָה, שְׁנֵאמַר: "וַיַּחְזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

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

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

KEHOT'S NOTE

ברכות יז, א. ראה מכתב כ"ק אדמו"ר זי"ע מיום ז' שבט תש"ו, נדפס באג"ק ח"ב ע"ב.

71

(ועמ"ש לקמן ע"פ . . בכל מאדך כנ"ל

This whole parenthesis is missing in the manuscript; it appears to be an addition by the Tzemach Tzedek.

KEHOT'S NOTE

בבזך 127 אין כל הקטע, כנראה שזהו הוספת הצ"צ.

PARAGRAPH 23

72

נר מצוה

"For a mitzvah is a lamp": the mitzvah as one lamp.

Proverbs 6:23 ויג: משלי

כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדָרָךְ חַיִּים תּוֹכַחֲת מוֹסֵר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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73

נר . . נשמת אדם

"The soul of man is the lamp of G-d": the soul as the other lamp.

Proverbs 20:27 ויג: משלי

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׁ כָּל־חֲדָרֵי־בֶטֶן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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Pesachim 7b:18 ויג: פסחים

וכי תימא: האי "פעת ההיא" — קולא הוא דקאמר רחמנא: לא בדיקנא לה בירושלים בנהורא דאבוקה — דנפיש נהורא טובא, אלא בנהורא דשרגא — דווסר נהורא טפי, דעון רבה משתכח ועון ווסר לא משתכח, תא שמע: "נר ה' נשמת אדם".

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

KEHOT'S NOTE

משלי כ, כו. וראה פסחים ז, ב.

PARAGRAPH 25

74

בעוה"ז — בזהר בינוקא דבלק

Tanya explains this Zohar at length: the light of the Shechinah is like the flame of a lamp that holds only on the wick and needs oil, and the G-dly soul is the wick while the mitzvot are the oil.

KEHOT'S NOTE

קפז, א. וראה תניא פרק לה. נג.

75

אשר יעשה אתם האדם

"Which a man shall do and live by them." Read here as "which man shall make them": the person makes the deed into a mitzvah.

Leviticus 18:5:ה' י"ח:ה' י"ח

וְשָׁמְרֵתֶם אֶת־חֻקֵּי וְאֶת־מִשְׁפָּטֵי אֲשֶׁר יַעֲשֶׂה אִתְּכֶם הָאָדָם וְחִי בָהֶם אֲנִי

Havayah

Ye shall therefore keep My statutes, and Mine ordinances, which if a man do, he shall live by them: I am the L-RD.

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Ezekiel 20:11:כ"י י"א:כ"י י"א

וְאֶתֶּן לָהֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי הַזֵּה אֶתְּכֶם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחִי בָהֶם:

And I gave them My statutes, and taught them Mine ordinances, which if a man do, he shall live by them.

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KEHOT'S NOTE

ויקרא יח, ה. יחזקאל כ, יא.

76

חסד לאומים

"The kindness of the nations" is contrasted with a deed done as a mitzvah, into which the Infinite Light is drawn.

Proverbs 14:34:ל"ד י"ד:ל"ד י"ד

צְדָקָה תְרוֹמֶם־גּוֹי וְחַסֵּד לְאֻמִּים תִּשָּׂאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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PARAGRAPH 26

77

ותורה שם בישראל

"And He set a Torah in Israel": the Torah and mitzvos take hold through the souls of Israel.

Psalms 78:5:ה' י"ח:ה' י"ח

וַיָּקֶם עֲדוּת בְּיַעֲקֹב וְתוֹרָה שָׁם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעֵם לְבָנֵיהֶם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

78

מס"נ באחד בק"ש

"Hear O Israel... G-d is One": the word "One" of the Shema, said with readiness for self-sacrifice.

Deuteronomy 6:4:ד' ו':ד' ו'

שָׁמַע יִשְׂרָאֵל הָאֵל ה' אֶחָד Havayah אֵלֵינוּ Havayah אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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PARAGRAPH 29

79

ואהבת

"And you shall love the L-rd your G-d... with all your might." The word ve'ahavta equals twice "light."

Deuteronomy 6:5:ה' ו':ה' ו'

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־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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80

ואהבת בגימט' ב"פ אור

The previous maamar explains the blessing "Baruch Shem" said before ve'ahavta: G-d as "Yachid," beyond the worlds entirely, above "One," which is G-d as the worlds are nullified before Him.

KEHOT'S NOTE

נסמן לעיל לב, ג.

81

רוח אייתי רוח ואמשיך רוח

A later passage that discusses this Zohar and gives further sources.

KEHOT'S NOTE

להלן לד, ד. וש"נ.

82

רוח אייתי רוח ואמשיך רוח

"Spirit brings forth spirit and draws down spirit": an arousal from below draws down an arousal from above. Here it describes how love beyond measure draws down the revelation of the Infinite Light through the mitzvos.

Sofar Zohar, Terumah 66:669-678:ה' ס"ו:תרכ"ט-תער"ח

"With all thy soul"-the "all" includes all aspects of the soul, viz. nephesh, ruah, and neshamah. As to "with all thy possessions", these also have various aspects, each one different from the other. True love to the Holy One, blessed be He, consists in just this, that we give over to Him all our emotional, intellectual, and material faculties and possessions, and love Him. Should it be asked, How can a man love Him with the evil inclination? Is not the evil inclination the seducer, preventing man from approaching the ...

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

PARAGRAPH 30

83

העלאת הנרות שהיו במקדש ז' נרות

The Tzemach Tzedek's explanation of the mitzvah of the Chanukah lamp, which takes up the comparison with the Sanctuary's seven lamps.

KEHOT'S NOTE

דרך מצותיך מצות ג"ח עד, א ואילך. ד"ה נר חנוכה תשמ"ו.

84

שו"ה שבעה — יש שעבודתו כו'

The Rebbe's textual note on these words.

KEHOT'S NOTE

ראה לעיל בהערות ותיקונים לכ"ק אדמו"ר זי"ע.

85

שמונה נסיכי אדם

A lengthy discussion of the eight princes of men.

KEHOT'S NOTE

בארוכה בענין זה ראה באוה"ת נ"ך מיכה ע' תעו וא"לך.

86

The Talmud names the seven shepherds (among them Avraham, Yaakov and Moshe) and the eight princes (among them Yishai, Shaul, Eliyahu and Mashiach).

Sukkah 52b:13ג"כ ב:י"ג

"וְהָיָה זֶה שְׁלוֹם אֲשׁוּר כִּי יָבֹא בְּאַרְצָנוּ וְכִי יֵדְרוּ בְּאַרְמְנוֹתֵינוּ וְהִקְמִנוּ עָלָיו שִׁבְעָה רוּעִים וְשִׁמְנָה נְסִיכֵי אָדָם. מִאֵן נִינְהוּ "שִׁבְעָה רוּעִים"? דָּוִד בְּאַמְצֵעַ, אָדָם שֶׁתּ וּמִתּוֹשֶׁלַח מִיִּמִּינוּ, אַבְרָהָם יַעֲקֹב וּמֹשֶׁה בְּשִׁמְאֵלוֹ. וּמִאֵן נִינְהוּ "שִׁמְנָה נְסִיכֵי אָדָם"? יִשָּׁי, וְשָׁאוּל, וְשִׁמְשׁוֹאֵל, עֲמוּס, וְצִפְנִיָּה, צִדְקִיָּה, וּמִשִּׁיחַ, וְאַלְהִיָּהוּ.

And this shall be peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes among men" (Micah 5:4). Who are the "seven shepherds"? — David in the middle, Adam, Seth and Methuselah on his right, and Abraham, Jacob and Moses on his left. And who are the "eight princes among men"? — Yishai, Shaul, Shmuel, Amos, Zephaniah, Zedekiah, the Messiah, and Elijah.

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

87 אשור כי יבא בארצנו וכו' והקמנו עליו שבעה רועים ושמונה נסיכי אדם

Michah's prophecy that seven shepherds and eight princes of men will arise against Assyria. The Alter Rebbe links the princes to the eight Chanukah lights.

Micah 5:4:ד"ה:מ"ה

וְהָיָה זֶה שְׁלוֹם אֲשׁוּר כִּי יָבֹא בְּאַרְצָנוּ וְכִי יֵדְרוּ בְּאַרְמְנוֹתֵינוּ וְהִקְמִנוּ עָלָיו שִׁבְעָה רוּעִים וְשִׁמְנָה נְסִיכֵי אָדָם:

And this shall be peace: When the Assyrian shall come into our land, And when he shall tread in our palaces, Then shall we raise against him seven shepherds, And eight princes among men.

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88

ושמונה נסיכי . . ומשיח

Discusses why Mashiach is not counted among the shepherds.

KEHOT'S NOTE

ראה בלקו"ש חל"ה ע' 209 בשולי העמוד בענין מה שמשיח לא נמנה בין הרועים ע"ש. וראה לקמן לד ריש ע"ב שבמשיח יש ב' הבחי'.

PARAGRAPH 31

89

והאתונות רועות על ידיהן

"The she-donkeys were grazing beside them": ro'eh as feeding oneself.

איוב א':י"ד:14 Job

וּמִלֵּאָהּ בָּא אֶל-אִיּוֹב וַיֹּאמֶר הֲבִקֵּר הָיוּ חֲרָשׁוֹת וְהָאֲתָנוֹת רְעוֹת עַל-יְדֵיהֶם:

that there came a messenger unto Job, and said: 'The oxen were plowing, and the asses feeding beside them;

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KEHOT'S NOTE

איוב א', יד.

90

אברהם אוהבי

"Avraham who loved Me": Avraham's quality is love, rooted in Chesed.

Isaiah 41:8:ח"ח:מ"א

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּידָּ וְרַע אַבְרָהָם אֹהֲבִי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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KEHOT'S NOTE

ישעי"א מא, ח.

PARAGRAPH 33

91

כמים הפנים

"As water reflects face to face, so the heart of man to man." G-d's love answers the love of the soul.

Proverbs 27:19:ט"ז:כ"ז

כַּמֵּיִם הַפָּנִים לְפָנִים כֹּן לִבִּי־הָאָדָם לְאָדָם:

As in water face answereth to face, So the heart of man to man.

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92

אהבתי אתכם

"I have loved you, says G-d": the love revealed from above in response.

Malachi 1:2:ב'1:2

אֶהְבֵּתִי אֶתְכֶם אָמַר ה' וְאַמְרָתֶם בְּפִמִּי אֶהְבֵּתֶנּוּ הֲלוֹאֲנִי עָשׂוּ לְיַעֲקֹב נְאֻם־ה' וְאֶהֱבֵה אֶת־יַעֲקֹב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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93

אכלו רעים

"Eat, friends; drink." Read as the shepherds (ro'im), G-d's friends (re'im), being nourished.

Song of Songs 5:1:א'5:1

בָּאתִי לִגְנִי אֶחָתִי כָּלָה אֶרִיתִי מוֹרִי עִם־בִּשְׁמִי אֶכְלֵתִי יַעֲרִי עִם־דִּבְשִׁי שְׂתִיתִי יַיִן עִם־חֶלְבִי אֶכְלוּ רְעִים שְׁתוּ וְשָׁכְרוּ דוֹדִים:

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

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PARAGRAPH 34

94 ישראל מפרנסין לאביהם שבשמים

Cited by the Kehot note: Israel provides sustenance for their Father in Heaven. The Alter Rebbe explains it as drawing the Infinite Light into the attributes.

Zohar III, 7b, ז, ח"ג

KEHOT'S NOTE

שהשיר אי ע"פ לסוסתי. זח"ג ז, ב. וראה ילקוט שמעוני פקודי רמז תיח.

95 כמראה אדם

"The likeness as the appearance of a man" above the throne: the human-like form of the Sefiros.

Ezekiel 1:26 יחזקאל א' כ"ו

וממעל לרקיע אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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96 לכו לחמו בלחמי

"Come, eat of My bread": the Torah as G-d's bread.

Proverbs 9:5 משלי ט' ה'

לכו לחמו בלחמי ושתי בייני מסכתי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

97 ותורתך בתוך מעי

"Your Torah is within my innards": Torah as inner food for the soul.

Psalms 40:9 תהילים מ' ט'

לעשות־רצונה אלקי חפצתי ותורתך בתוך מעי:

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

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PARAGRAPH 35

98 ותורתך בתוך מעי

Torah as food that enters within, the inward giving of the shepherds.

Psalms 40:9 תהילים מ' ט'

לעשות־רצונה אלקי חפצתי ותורתך בתוך מעי:

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

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תניא, חלק ראשון: ליקוטי אמרים ה': י"א Tanya, Likkutei Amarim 5:11 וזהו שקתוב: "ותורתך בתוך מעי", וכמו שקתוב ב"עץ חיים" שער מ"ד פרק ג', שלבושי הנשמות בגן עדן הן המצות, והתורה היא המזון לנשמות שעסקו בעולם הזה בתורה לשמה, וכמו שקתוב בזהר ויקהל דף ר"י.

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KEHOT'S NOTE

תהלים מ, ט. ראה תניא פ"ה (ט, ב ואילך). לקו"ת ראה לג, ב. דרך מצותיך קלג, ד. ובהמשך מים רבים — תרל"ו פרק קכח.

99 וידעת היום

"Know this day and take to your heart": contemplation of G-d's greatness.

Deuteronomy 4:39 דברים ד' ל"ט

וידעת היום והשבת אלי־לִבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשֵׁמַיִם מִמֶּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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KEHOT'S NOTE

דברים ד, לט.

100 דע את אלקי אביך

"Know the G-d of your father and serve Him": knowledge leading to service.

I Chronicles 28:9 דברי הימים א כ"ח ט'

ואתה שלמה־בני דע את־אלקי אביך ועבדהו בלב שלם ובנפש חפצה כי כל־לִבְבוֹת דורש ה' וכל־יִצָּר מִחֻשְׁבוֹת מִבֵּין אִם־תִּדְרֹשְׁנֻהוּ יִמָּצֵא לָהּ וְאִם־תִּעְזְבוּהוּ יִנְיָחָהּ לְעוֹד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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KEHOT'S NOTE

דה"א כח, ט.

PARAGRAPH 36

101 משה שפיר קאמרת

"Moshe, you have spoken well": the Talmud addresses a great Sage as "Moshe." The Alter Rebbe explains it as a title for one who teaches Torah.

Shabbat 101b:3 שבת ק"א ב' ג'

אמר לקה רב ספרא: משה, שפיר קאמרת! "מטלטלין מזו לזו" תנן! אלא אמר רב ספרא: לא נצרכה אלא לערב ולטלטל מזו לזו, וכדתנא: ספינות קשורות זו בזו — מערבין ומטלטלין מזו לזו. נפקו — נאסרו. תזרו ונקשרו, בין שוגגין ובין מזידין בין אנוסין בין מוסיגין — תזרו להיתרן הראשון.

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KEHOT'S NOTE

שבת קא, ב וש"נ.

102

ומתלמידי יותר מכולם

"I learned much from my teachers... and from my students more than from all." Teaching is itself a source of understanding for the teacher.

Taanit 7a:12-13 י"ב-י"ג

אמר רב נחמן בר יצחק: למה נמשלו דברי תורה כעץ, שנאמר: "עץ חיים הוא למחזיקים בה", לומר לה: מה עץ קטן מדליק את הגדול, אף תלמידי חכמים קטנים מחזיקים את הגדולים. והיינו דאמר רבי חנינא: הרבה למדתי מרבובתי, ומחבירי יותר מרבובתי, ומתלמידי יותר מכולן. רבי חנינא בר פפא רמי: כתיב "לקראת צמא התיו מים", וכתוב: "הוי כל צמא לכו למים". אם תלמיד הגון הוא — "לקראת צמא התיו מים", ואי לא — "הוי כל צמא לכו למים".

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KEHOT'S NOTE

תענית ז, א.

PARAGRAPH 37

103

ישי שמת רק בעטיו של נחש

Four died only through the serpent's counsel, among them Yishai, the father of David. Here he exemplifies the perfectly righteous princes.

Bava Batra 17a:6 י"ז א:י"ז

תנו רבנן: ארבעה מתו בעטיו של נחש. ואלו הן: בנמין בן יעקב, ועמרם אבי משה, וישי אבי דוד, וכלאב בן דוד. וכולהו גמרא, לבר מישי אבי דוד דמפרש בקה [קרא], דכתיב: "וַיֵּאָמֶר אֱלֹהִים אֶל-יִשְׂרָאֵל, תַּחַת יוֹאֵב עַל הַצֶּבֶא, וְעַמְשָׁא בֶן-אִישׁ וּשְׁמוֹ יִתְרָא הַיִּשְׂרָאֵלִי, אֲשֶׁר בָּא אֶל-אַבְיָגַיִל בַּת-נָחֵשׁ אֲחֻת-צָרוּיָה אִם יוֹאֵב" - וכי בת נחש היא? והלא בת ישי היא, דכתיב: "וַאֲחֵיתֶיהֶם צָרוּיָה וְאַבְיָגַיִל"! אלא בת מי שמת בעטיו של נחש.

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KEHOT'S NOTE

ב"ב יז, א.

PARAGRAPH 38

104

זכרו תורת משה

"Remember the Torah of Moshe My servant": Moshe as the teacher of Torah.

Malachi 3:22 כ"ב-ג'

זכרו תורת משה עבדי אשר צויתי אותו בחרב על-כל-ישראל חקים ומשפטים:

Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances.

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KEHOT'S NOTE

מלאכי ג, כב.

105

גדולה שמושה יותר מלימודה

Attending a Torah scholar is greater than studying Torah from him. Here it shows that encompassing influence surpasses inward teaching.

Berakhot 7b:26 י"ב כ"ו

ואמר רבי יוחנן משום רבי שמעון בן יוחי: גדולה שמושה של תורה יותר מלימודה, שנאמר: "פה אלישע בן שפט אשר יצק מים על ידי אליהו". "למד" לא נאמר, אלא "יצק" — מלמד שגדולה שמושה יותר מלימודה.

R. Johanan also said in the name of R. Simeon b. Johai : Greater is the service of Torah than its study : as it is said, "Elisha the son of Shaphat is here, who poured water on the hands of Elijah" (II Kings iii. 11). It is not mentioned that he studied [with Elijah] but that he poured water. That teaches that its service is greater than its study.

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Zohar I, 98b זח"א צח, כב

KEHOT'S NOTE

ברכות ז, ב. זח"א צח, ב.

106

גדולה שמושה יותר מלימודה

Cited by the Kehot note alongside the Talmud for the greatness of attending the Sages.

Sofar Zohar, Vayera 1:14-5:78 י"ד-ה:ע"ח

Straightway "it lifts up its eyes and looks, and lo, three men stand over against it". Who are these three men? They are Abraham, Isaac, and Jacob, who stand over this lower grade, and from whom it draws sustenance and nourishment. Thereupon "it sees and runs to meet them", since it is the desire of this lower grade to attach itself to them, and its joy is to be drawn after them. "And it bows down to the ground", to prepare a throne near them. Observe that the Almighty made ...

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

107

לא קאים אינש אדעתא דרבי

A person does not grasp his teacher's mind until forty years. The student receives only a glimmer through study.

Avodah Zarah 5b:2 ב'ב:ז

אף משה רבינו לא רמזה להו לישראל אלא לאחר ארבעים שנה, שנאמר: "ואולך אתכם במדבר ארבעים שנה", וכתוב: "ולא נתן ה' לכם לב וגו'". אמר רבה: שמע מינה לא קאי אינש אדעתיה דרביה עד ארבעין שניו.

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KEHOT'S NOTE

ע"ז ה, ב. וראה בד"ה והחרים תשי"ג, שעד הזמן ההוא הוא קאים רק על החיצוניות בלבד.

PARAGRAPH 39

108

למשמאילים בה

For those who go to its right, the Torah is a potion of life; for those who go to its left, a potion of death. It shows that

the inner light of Torah can be misused without protection.

Shabbat 63a ס"ג שבת

109 וכל האומר אין לי אלא תורה

Whoever says he has only Torah does not have even Torah; Torah must be joined with acts of kindness.

Yevamot 109b:4-5 ה"ה-ה"ו ק"ט במות

ערכי שלציון — דעבדי שלוף דוץ. תוקע עצמו לדבר הלכה — דתניא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: "ולמדתם ועשייתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

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KEHOT'S NOTE

יבמות קט, ב.

PARAGRAPH 40

110 ההפרש בין הרועים לנס"א

States that the seven shepherds are from the level of inner light and the eight princes of men from encompassing light.

KEHOT'S NOTE

ראה ד"ה למען דעת תרס"ט ע' ט ד' רועים היו מבחי' אור פנימי וח' נס"א היינו שהן מבחי' האו"מ.

111 ברי יוחנן בן זכאי . . אומר לרי חנינא בן דוסא

Rabbi Yochanan ben Zakkai asks Rabbi Chanina ben Dosa to pray for his sick son, saying his own prayer would not be heard even had he pressed his head between his knees all day.

Berakhot 34b:28 כ"ח ב"ב ברכות

ושוב מעשה ברבי חנינא בן דוסא שהלה ללמוד תורה אצל רבי יוחנן בן זכאי, וכלה בנו של רבי יוחנן בן זכאי. אמר לו: חנינא בני, בקש עליו רחמים ורחיקה. הניח ראשו בין ברכיו ובקש עליו רחמים, ורחיקה. אמר רבי יוחנן בן זכאי: אלמלי הטיח בן זכאי את ראשו בין ברכיו כל היום כולו — לא היו משגיחים עליו. אמרה לו אשתו: וכי חנינא גדול ממך? אמר לה: לאו, אלא הוא דומה כעבד לפני המלך, ואני דומה כשר לפני המלך.

It also happened with R. Hannina b. Dosa that he went to Torah with Rabban Johanan b. Zakkai. The son of Rabban Johanan b. Zakkai fell ill, and he said to him, "Hannina, my son ! Pray on his behalf that he may live" R. Hannina laid his head between his knees, and prayed on his behalf, and he recovered. Rabban Johanan b. Zakkai said, "Were Ben Zakkai to press his head between his knees all the day long, no notice would be taken of him." His wife said to ...

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KEHOT'S NOTE

ברכות לד, ב.

PARAGRAPH 41

112 שלא נברא העוה"ב אלא בשבילו

The World to Come was created only for the completely righteous, such as Rabbi Chanina ben Dosa.

Berakhot 61b ס"א ברכות

KEHOT'S NOTE

ברכות סא, ב.

113 והקימונו עליו שבעה רועים ושמונה נס"א

The seven shepherds and eight princes raised against Assyria.

Micah 5:4 ה"ד-ה"ה מיכה

והיה זה שלום אשור כייבוא בארצנו וכי ידרך בארמנותינו ויהקמנו עליו שבעה רעים ושמונה נס"א אדם:

And this shall be peace: When the Assyrian shall come into our land, And when he shall tread in our palaces, Then shall we raise against him seven shepherds, And eight princes among men.

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PARAGRAPH 42

114 וע"כ הוצרך להמשיך מבחי' שלמעלה מהחכמה

Three maamarim of the Rebbe that discuss why the remedy against the Greeks had to come from above wisdom.

KEHOT'S NOTE

ראה ד"ה ת"ר מצות נר חנוכה תשל"ח ס"ב [סה"מ מלוקט ח"ב ע' יח]. ד"ה ואתה ברחמיך תשמ"ח ס"ד [סה"מ מלוקט ח"ד ע' קא]. ד"ה ביום השמיני תשמ"ו ס"ו [סה"מ מלוקט ח"ד ע' קיב].

115 ורב חסד

"And abundant in kindness," one of the Thirteen Attributes of Mercy; the High Priest's seal is linked to it.

Exodus 34:6 ו"ו שמות

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורב-חסד ואמת:

And the L-RD passed by before him, and proclaimed: "The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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116 עדות היא לבאי עולם

The western lamp of the Menorah was a testimony to all the world that the Shechinah rests in Israel.

Shabbat 22b:2 כ"ב ב"ב שבת

מתיב רב ששת: "מחוץ לפרוכת העדות יערוך", וכי לאורה הוא צריך? והלא כל ארבעים שנה שהלכו בני ישראל במדבר לא הלכו אלא לאורו! אלא עדות היא לבאי עולם שהשכינה שורה בישראל. מאי עדות? אמר רב: זו נר מערבי שנותן בה שמן כמדת חכמותיה, וממנה היה מדליק ובה היה מסיים. והא הכא כיון דקביעי גרות, לא סגיגא דלא משקל ואדלוקי. קשאי בין למאן דאמר משום בוזי מצוה, ובין למאן דאמר משום אכחוש מצוה!

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KEHOT'S NOTE

שבת כב, ב.

117 ועמ"ש לקמן ע"פ כי אתה נרי הוי"ה

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

KEHOT'S NOTE

לקמן מא, א.

118 כי אתה נרי הוי"ה והוי"ה יגיה חשכי

Two Names Havayah: the first within the chain of worlds (the Temple lamps), the second above it (the Chanukah lamps).

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אֶתָּה נִרִי Havayah וְהַיָּה חֲשָׁכִי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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119 ההפרש בין בחי' שבעה רועים לבחי' שמונה נס"א

This passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' תעט.

120 המצות הן נק' מצות המלך

Places where the mitzvos are explained as "the King's commands."

KEHOT'S NOTE

ראה לקו"ת פ' במדבר ביאור לד"ה וידבר משה גוי' אנכי ס"ב. ופ' ואתחנן ד"ה למען תירא. וראה לקמן לה, ב.

121 בד"ה מזמור שיר חנוכת הבית

The maamar "Mizmor Shir Chanukas HaBayis" discusses food and garment, Torah and mitzvos.

KEHOT'S NOTE

לקו"ת ס"פ ברכה.

122 מזמור שיר חנוכת הבית

The heading of the Psalm on which the cited Likkutei Torah maamar is built.

Psalms 30:1 תהילים ל:א

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:

A Psalm; a Song at the Dedication of the House; of David.

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123 משיח הוא ג"כ מנס"א

Points to this passage on Mashiach belonging to the princes of men.

KEHOT'S NOTE

בד"ה למען דעת תרס"ט (סה"מ תרס"ט ע' לט) מצייין לכאן.

124 והריחו מורח ודאין

"And he shall be imbued with the fear of G-d," read as Mashiach judging by scent.

Isaiah 11:3 ישעיהו י"א:ג

וְהִרְיָחוּ בִּרְיָאתָ ה' וְלֹא־לְמִרְאָה עֵינָיו וְשֹׁפֹט וְלֹא־לְמִשְׁמַע אָזְנוֹ יוֹכִיחַ:

ת"ר מצות נר חנוכה כו'

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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סנהדרין צ"ג ב:ז-ח' 93b:7-8 Sanhedrin

אמר רבי אלכסנדר: מלמד שהטענו מצות ויסורין כריחיים. רבא אמר: דמורח ודאין, דקתיב: "ולא למראה עיניו ושפוט", "ושפט בצדק דלים והוכים במישור לענוי ארץ". בר כוזיבא מלה תרתין שניו ופלגא. אמר להו לרבנן: אגא משיח. אמרו לקה: במשיח קתיב דמורח ודאין, נחזי אגא אי מורח ודאין. כיון דחזיה דלא מורח ודאין, קטלוה.

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

KEHOT'S NOTE

ישע"י יא, ג. ראה סנהדרין צג, ב. רמב"ם הל' מלכים פ"א ה"ג. וראה לקמן ק"י. ב.

125 דבמשיח יש ב' הבחי'

The Rebbe notes that the Talmud counts Mashiach among the princes because that is his principal quality, even though he has both.

KEHOT'S NOTE

בסוכה נב, ב נחשב בנסיכים, י"ל מפני שזהו העיקר בו (הערת כ"ק אדמו"ר זי"ע בספר המאמרים תש"י ע' 255).

PARAGRAPH 43

126 בש"א יום ראשון מדליק שמונה מכאן ואילך פוחת והולך

The Talmud's dispute, now explained in light of the whole maamar.

Shabbat 21b:5 שבת כ"א ב:ה' 21b:5

תנו רבנן: מצות חנוכה, נר איש וביתו. נר לכל אחד ואחד. והמהדרין מן המהדרין, בית שמאי אומרים: יום ראשון מדליק שמנה, מכאן ואילך פוחת והולך. ובית הלל אומרים: יום ראשון מדליק אחת, מכאן ואילך מוסיף והולך.

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

127 כי גבר עלינו חסדו

"For His kindness has prevailed over us": the overwhelming, encompassing kindness revealed on Sukkos.

Psalms 117:2 תהילים קי"ז:ב' 117:2

כִּי־גִבַּר עָלֵינוּ חֶסֶדוֹ וְאֶת־חֶלְלוֹ־קָה:

For His mercy is great toward us; And the truth of the L-RD endureth for ever. Hallelujah.

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PARAGRAPH 44

128 הללו את ה' כל גוים

"Praise G-d, all nations, laud Him all peoples, for His kindness has prevailed over us." The nations praise G-d when His encompassing kindness is revealed.

Psalms 117:1 תהילים קי"ז:א' 117:1

הִלְלוּ אֶת־ה' כָּל־גּוֹיִם שִׁבְחוּהוּ כָּל־הָאֻמִּים:

O praise the L-RD, all ye nations; Laud Him, all ye peoples.

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ראה דרך מצותיך לד, ב. מובא בלקו"ש חכ"א ע' 194.

PARAGRAPH 45

129 סבוכי כו' בשם ה' כי אמילם

"They surrounded me... in the name of G-d I will cut them down": victory through G-d's name, the mode of war.

Psalms 118:11א"י: תהילים קי"ח

סבוכי גס-סבוכי בשם ה' כי אמילם:

They compass me about, yea, they compass me about; Verily, in the name of the L-RD I will cut them off.

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130 טוב לחסות בהוי"ה מבטוח

"It is better to take refuge in G-d than to trust in princes": reliance on the Name above nature, the encompassing level.

Psalms 118:9ט"ז: תהילים קי"ח

טוב לחסות בה' מבטוח בנדיבים:

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

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PARAGRAPH 47

131 מעלין בקודש

Beis Hillel's reason: one goes up in matters of holiness, not down.

Shabbat 21b:6-7ז"ב: שבת כ"א

... חד אמר טעמא דבית שמאי כנגד ימים הנכנסין, וטעמא דבית הלל כנגד ימים היוצאין. וחד אמר טעמא דבית שמאי כנגד פרי החג, וטעמא דבית הלל דמעלין בקדש ואין מורידין. אמר רבה בר בר חנה אמר רבי יוחנן: שני זמנים היו בצידן. אחד עשה כבית שמאי ואחד עשה כדברי בית הלל. זה נותן טעם לדבריו כנגד פרי החג, וזה נותן טעם לדבריו דמעלין בקדש ואין מורידין.

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132 ואורייתא מח"ע נפקת

The Torah comes forth from Supernal Chochmah. A Torah festival is a revelation that comes from above.

ספר זוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט 21:378-22:389 Zohar, Yitro According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

PARAGRAPH 48

133 כי מי מעכב ומי מונע

A parallel use of the phrase "who can hold back" about a revelation from above.

KEHOT'S NOTE

134 שו"ה בתחלה כו'

The text in this manuscript extends up to this point.

KEHOT'S NOTE

ע"כ נמצא בכרך 1223.

135 מטעם הנ"ל בפרי החג

The words here quote Shabbat 21b:6-7; the passage is shown below.

Shabbat 21b:6-7ז"ב: שבת כ"א

... חד אמר טעמא דבית שמאי כנגד ימים הנכנסין, וטעמא דבית הלל כנגד ימים היוצאין. וחד אמר טעמא דבית שמאי כנגד פרי החג, וטעמא דבית הלל דמעלין בקדש ואין מורידין. אמר רבה בר בר חנה אמר רבי יוחנן: שני זמנים היו בצידן. אחד עשה כבית שמאי ואחד עשה כדברי בית הלל. זה נותן טעם לדבריו כנגד פרי החג, וזה נותן טעם לדבריו דמעלין בקדש ואין מורידין.

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KEHOT'S NOTE

"דבאור מצ"ע גם לב"ש צ"ל מוסיף והולך, אלא שנרות חנוכה הם כנגד פרי החג (שהם כנגד אור"ה) שבהם צ"ל פוחת והולך ראה שבת כא, ב. . ועפ"י יתורץ הא דודאי גם ב"ש ס"ל דמעלין בקודש". לקו"ש ח"ה ע' 446.

136 קבלת עומ"ש שקדמה לעול מצות

The Shema comes before "And it shall be if you listen" so that one first accepts the yoke of Heaven and then the yoke of the mitzvos.

Mishnah Berakhot 2:2ב"ב: משנה ברכות

אלו הן בין הפרקים, בין ברכה ראשונה לשניה, בין שניה לשמע, ובין שמע ליהיה אם שמע, בין והיה אם שמע לויאמר, בין ויאמר לאמת ויציב. רבי יהודה אומר, בין ויאמר לאמת ויציב לא יפסיק. אמר רבי יהושע בן קרחה, למה קדמה שמע ליהיה אם שמע, אלא כדי שימקבל עליו על מלכות שמים תחלה, ואחר כך יקבל עליו על מצות. והיה אם שמע לויאמר, שוהיה אם שמע נהג ביום ובלילה, ויאמר אינו נהג אלא ביום:

These are the breaks between the sections: between the first blessing and the second, between the second and "Shema," between "Shema" and "And it shall come to pass if you listen" between "And it shall come to pass if you listen" and "And the L-rd said" and between "And the L-rd said" and "Emet veYatziv" (true and firm). Rabbi Judah says: between "And the L-rd said" and "Emet veYatziv" one should not interrupt. Rabbi Joshua ben Korhah said: Why was the section of "Shema" placed before that of "And it ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

137 נר ה' נשמת אדם

The soul as the lamp, the wick on which the flame takes hold.

Proverbs 20:27ז"ז: משלי כ'

נר ה' נשמת אדם חפש כל-חדרי-בטן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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- 138 ע"פ ראיתי והנה מנורת זהב**
- The maamar "Raisi VeHinei Menoras Zahav," on Zechariah's menorah, which the text cites for the soul as wick.

KEHOT'S NOTE

לקו"ת פ' בהעלותך.

- 139 ע"פ ראיתי והנה מנורת זהב**
- Zechariah's vision of a golden menorah, the subject of the cited Likkutei Torah maamar.

Zechariah 4:2: זכריה ד'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עַל-רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֹרוֹת אֲשֶׁר עַל-רֹאשָׁהּ:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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- 140 וספרתם לכם ממחרת השבת**
- The command to count the Omer "from the day after the Sabbath," read here as above the level of Shabbos.

Leviticus 23:15: ויקרא כ"ג:

וּסְפַרְתֶּם לָכֶם מִמָּחָרֵת הַשַּׁבָּת מִיּוֹם הַבִּיאֲכֶם אֶת-עֹמֶר הַתְּנוּפָה שָׁבַע שָׁבָתוֹת תְּמִימֹת תִּהְיֶינָה:

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

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KEHOT'S NOTE

ויקרא כג, טו.

- 141 בש"א יום ראשון מדליק שמונה**
- The words here quote Shabbat 21b:5; the passage is shown below.

Shabbat 21b:5: שבת כ"א ב'ה':

תְּנוּ רִבְנֵנוּ: מִצּוֹת חֲנוּכָּה, נֶר אֵישׁ וּבֵיתוֹ. וְהִמְחִדְרִין, נֶר לְכָל אֶחָד וְאֶחָד. וְהִמְחִדְרִין מִן הַמְחִדְרִין, בֵּית שְׂמַאי אוֹמְרִים: יוֹם רִאשׁוֹן מְדַלֵּק שְׁמֹנֶה, מִכָּאן וְאֵילָף פּוֹחֵת וְהוֹלֵךְ. וּבֵית הֵלֵל אוֹמְרִים: יוֹם רִאשׁוֹן מְדַלֵּק אַחַת, מִכָּאן וְאֵילָף מוֹסִיף וְהוֹלֵךְ.

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KEHOT'S NOTE

שבת כא, ב.

- 142 הללו . . כי גבר עלינו חסדו**
- Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

תהלים קיז.

143

סבוכי כו'

Kehot's note points to Psalms 118:11 for these words.

Psalms 118:11: תהילים קי"ח:

סבוכי גס-סבוכי בשם ה' כי אמילם:

They compass me about, yea, they compass me about; Verily, in the name of the L-RD I will cut them off.

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KEHOT'S NOTE

תהלים קיח, יא.

144

טוב לחסות

The words here quote Psalms 118:9; the passage is shown below.

Psalms 118:9: תהילים קי"ח:

טוב לחסות בהי מבטח בנדיבים:

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

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KEHOT'S NOTE

תהלים קיח, ט.

145

דלא דמי ללמוד זה מפרי החג

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

KEHOT'S NOTE

מובא באוה"ת כרך א ע' רנט.

146

ואורייתא מח"ע נפקת

Kehot's note points to Zohar II, 85a for these words.

Zohar II, 85a: זח"ב פה, א:

KEHOT'S NOTE

זח"ב פה, א. וראה שם קכא, א.

147

והיד ה' תקצר

"Is the hand of G-d too short?" Nothing limits a revelation from above.

Numbers 11:23: במדבר י"א:

וַיֹּאמֶר ה' אֶל-מֹשֶׁה הֲיֵד ה' תִּקְצָר עִתָּהּ תִּרְאֶה הֲיִקְרַךְ דְּבָרִי אִם-לֹא:

And the L-RD said unto Moses: 'Is the L-RD'S hand waxed short? now shalt thou see whether My word shall come to pass unto thee or not.'

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PARAGRAPH 49

148

מבחי פנימית של התחתון

A parallel discussion of the shepherds as the inner dimension of the lower and the princes as the outer dimension of the higher.

KEHOT'S NOTE

ראה בדרך מצותיך מצות נר חנוכה פ"ג. ד"ה למען דעת תרס"ט.

PARAGRAPH 52

149 **כי תקון לאלפים הוא בחי' או"פ**
 Points to this passage and explains that the drawing-down into Chochmah is in the manner of "teaching," which comes through contraction.

KEHOT'S NOTE

בד"ה למען ידעו תרס"ט ע"י מה מציין לכאן: "והיינו שההמשכה בחכמה הוא בבחי' אולפנא ולימוד שזהו ע"י צמצום".

150 **כי לאלפים היינו אאלפך חכמה אאלפך בינה**
 Suggests that la'alafim here has two meanings, the level of Chochmah and Binah and the mode of drawing-down through contraction, and that they are linked, since contraction is needed only for light drawn inward.

KEHOT'S NOTE

ראה בארוכה בספר הערכים-חב"ד מערכת אות אלף במילואים טור תרנה להערה 125 שלכאורה הכוונה שבאלפים — שני פירושים (א) שקאי על בחינת חו"ב בשם "אלפים" (ב) שקאי על סדר ואופן ההמשכה (ע"י צמצום וכו'). והקשר דשני הפירושים הוא: אופן זה דהמשכה (ע"י צמצום וכו') המרומז בתמונת אל"ף — הוא דוקא כשהמשכה היא לבחי' פנימי (משא"כ לבחי' מקיף), ומכיון שתיקון "לאלפים" (חו"ב) הוא התחלת בחי' פנימי (כמ"ש כאן בתו"א שהמזלות שקודם "לאלפים" הם בחי' מקיפים) — לכן, בכדי שיומשך לבחינה זו (פירוש האי ב"אלפים"), צ"ל אופן ההמשכה ע"י צמצום וכו' (פירוש הבי ב"אלפים") ע"ש בארוכה.

151 **אאלפך חכמה אאלפך בינה**
 "Listen to me, and I will teach you (a'alefcha) wisdom." The word links "teaching" to the letter Alef and to la'alafim.

איוב ל"ג:ל"ג Job 33:33

אִם-אֵין אֶתָּה שֹׁמֵעַ לִי הִרְשָׁה וְאֶאֱלָפְךָ חִכְמָה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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Shabbat 104a קיד שבת

KEHOT'S NOTE

איוב לג, לג. שבת קד, א.

152 **נוצר חסד לאלפים**
 "He preserves kindness for thousands," one of the Thirteen Attributes. The tikkun la'alafim is the inner light of Chochmah and Binah.

שמות ל"ד:7 Exodus 34:7

נֹצֵר חֶסֶד לְאַלְפִים נֶשָׂא עֶזְו וְפָשַׁע וְחַטָּאָה וְנִקְהָ לֹא יִנְקָה פֶקֶד עֶזְו אַבּוֹת עַל-בָּנִים וְעַל-בְּנֵי בָנִים עַל-שְׁלֹשִׁים וְעַל-רִבְעִים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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KEHOT'S NOTE

שמות לד, ג.

PARAGRAPH 53

153 **האל"ף תמונתו יו"ד למעלה ויו"ד למטה וי"ו באמצע**
 There the Alef is a Yud above, a Yud below and a Vav between, showing that every drawing-down (the Vav) comes through contraction (the upper Yud), descending level after level until it can be the delight of created beings in the Higher Gan Eden.

KEHOT'S NOTE

מבואר גם לקמן סט, ג ובד"ה כל המאריך באחד תרע"ח ע"י שפז ואילך.

154 **ההמשכה בפנימית צ"ל ע"י צמצום**
 Explains that drawing light inward requires contraction.

KEHOT'S NOTE

ראה ד"ה למען דעת תרס"ט ע"י מה.

PARAGRAPH 55

155 **יין המשומר**
 "The wine preserved in its grapes since the six days of Creation," the reward of the World to Come. Here it is Binah, untouched by the shattering.

ברכות ל"ד בבב"ב Berakhot 34b

156 **ע"פ למנצח על השמינית**
 There "on the sheminis" is the level of the Supernal Keser, the "supernal wonder," above the six (the two Vavs), drawn from the will beyond them.

KEHOT'S NOTE

ראה לקו"ת תזריע כב, א. ובלקו"ש ח"ב ע' 346 הערה 186 הקישור בין ח' נרות דחנוכה עם כנור של ח' גימין.

157 **למנצח על השמינית**
 "For the conductor, on the sheminis": the eighth, linked to the level above the seven.

תהילים ו' א:1 Psalms 6:1

לְמַנְצֵחַ בְּגִיטוֹת עַל-הַשְּׁמִינִית מְזֻמָּר לְדָוִד:

For the Leader; with string-music; on the Sheminith. A Psalm of David.

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Likkutei Torah

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