



TORAH OHR • PARSHAS MIKEITZ • MAAMAR 5

כי עמך מקור חיים באורך נראה אור

For with You is the source of life;
in Your light we shall see light



The flow of life to the worlds is only “with” G-d, not His essence;
through Torah, mitzvos and the self-nullification of the heart,
Israel draws His essential light down so that it is seen, and Israel
is seen in that light.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The flow of life to the worlds is only “with” G-d, not His essence; through Torah, mitzvos and the self-nullification of the heart, Israel draws His essential light down so that it is seen, and Israel is seen in that light.

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 two questions on the verse “For with You is the source of life; in Your light we shall see light”: what the two readings of “we shall see light” mean, and why the verse says “with You” rather than “You are.” It answers through Zechariah’s golden menorah, the source of Israel’s souls: its seven lamps are the divine attributes that shine on every Jew from above, fed by pipes from ever higher levels, all drawn down through “gold,” the left side. G-d “enthroned on high” is beyond even Chochmah and Chesed, so entering the worlds is a lowering for Him. Seen from His loftiness, all is as nothing, the nations prevail in exile and His governance is like sleep. Seen “from heaven,” through the Torah, Israel appears great, like an object in a clear mirror. Heaven and earth, Torah and prayer, cause this lowering, when mitzvos are done with fiery love and the self-nullification of a servant, awakened by the roots of Torah and mitzvos, the two olive trees. So the source of life is only “with” G-d, His light is seen through Torah and mitzvos, and Israel is seen in it.

OUTLINE

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|----------|---|------|
| 1 | Two questions and the golden menorah | ¶1-2 |
| | Two readings of “we shall see light” and the question of “with You”; the menorah as the source of Israel’s souls, its lamps and pipes as light from above, all drawn through gold, the left side. | |
| 2 | He who is enthroned on high lowers Himself | ¶3-4 |
| | G-d is beyond Chochmah and Chesed, so His entering the worlds is a lowering; it comes through Torah and mitzvos, the limbs of the King, drawn down by an arousal from below. | |
| 3 | Loftiness, exile and sleep | ¶5-7 |
| | From G-d’s loftiness all worlds are as nothing: the nations draw life from it, and His governance is like sleep; the prayer “Awake!” asks for His essence to be revealed through Torah and mitzvos. | |
| 4 | Looking from heaven: Israel seen through the Torah | ¶8-9 |
| | Through the Torah Israel is seen as great, like an object in a clear mirror; mitzvos need the heart’s fiery desire, kindled by contemplating G-d’s unchanging transcendence. | |

5 The crown, the servant and the cause of the lowering

¶10–14

The menorah's bowl is the crown of Malchus; true service is accepting G-d's kingship beyond reason; heaven and earth, Torah and prayer, and bitter crying out draw the Infinite Light down.

6 The olive trees and the answer

¶15–17

The roots of Torah and mitzvos awaken the soul's fiery longing; the source of life is only "with" G-d, His light is seen through Torah and mitzvos, and Israel is seen in it.

KEY CONCEPTS

An arousal from above אתערותא דלעילא

Divine light given unprompted. Here it is the seven lamps of the menorah that shine on every Jew, even the wicked, as an encompassing light.

The encompassing and the filling light / סובב כל עלמין / ממלא כל עלמין

Light above the worlds and light within them; drawing light from the first into the second is the "water" that flows from high to low, a lowering for G-d.

Gold, the left side זהב / שמאל

Gold stands for Gevurah and for the fiery love and awe of the heart, through which every drawing-down from the highest levels comes.

Limbs of the King רמ"ח אברין דמלכא

The 248 positive mitzvos are united with the Infinite Light as a limb is with the soul, so through them His light clothes itself in Chochmah and Chesed.

Self-nullification of will ביטול רצון

The servant's acceptance of G-d's kingship beyond reason; it makes G-d King, subdues the sitra achra and draws down the Infinite Light.

Heaven and earth שמים וארץ

The Written and Oral Torah, or Torah and prayer: the place into which G-d lowers Himself and the means by which He is drawn to do so.

SECTION 1 • ¶1-2

Two questions and the golden menorah

1 כי עמך מקור חיים^{1,2} באורך נראה אור. הנה מ"ש נראה אור יש בו ב' פירושים.³

"For with You is the source of life; in Your light we shall see light." Now, what is written, "we shall see light" (nir'eh or), has two interpretations.

The maamar opens with a verse from Psalms and notes that its last phrase, nir'eh or, can be read in two ways. The whole discourse will show how both readings are true.

הא' הוא כפשוטו שהאור נראה ומתגלה. והב' לשון רבים מדברים בעדם כלומר אנחנו נראה את האור.

The first is in its plain sense: that the light is seen and revealed. And the second is [as] the plural, spoken on their own behalf, that is to say: we shall see the light.

Read one way, the phrase says that light becomes visible. Read the other way, the Hebrew nir'eh is first person plural, so King David speaks for Israel: "we" are the ones who will see the light.

ולהבין זה גם להבין מהו כי עמך מקור חיים ולא כתיב כי אתה. כי הנה כתיב^{4,5} (זכריה ד) ראיתי

And to understand this, [we must] also understand what [is meant by] "For with You is the source of life," and it is not written "For You are." For it is written (Zechariah 4): "I saw,

The Alter Rebbe adds a second question: why does the verse say the source of life is "with You" rather than simply "You are the source of life"? The wording hints that the source of life is something beside G-d, not His very essence. To answer, he turns to Zechariah's vision of the menorah.

והנה מגורת זהב כולה וגולה על ראשה⁶ ושבעה נרתיה עליה שבעה ושבועה מוצקות לנרות אשר על ראשה ושנים זיתים עליה.⁷

and behold, a menorah all of gold, with its bowl upon its top, and its seven lamps upon it, seven and seven pipes to the lamps that are upon its top, and two olive trees over it."

This is the prophet's vision: a golden menorah with a bowl on top, seven lamps, pipes feeding the lamps, and two olive trees beside it. Each detail will be interpreted in turn.

וביאור הדבר כי הנה ענין המנורה הוא כמ"ש זה דבר⁸ ה' אל זרובבל. כלומר שהמנורה הוא בחי' דבר ה' הוא בחי' כנ"י מקור נשמות

And the explanation of the matter: the subject of the menorah is as it is written, "This is the word of G-d to Zerubbabel." That is to say, the menorah is the level of "the word of G-d," which is the level of the Congregation of Israel, the source of the souls

The angel explains the vision to Zechariah as "the word of G-d to Zerubbabel." The Alter Rebbe reads "the word of G-d" as Malchus, which is also called the Congregation of Israel (Knesses Yisrael), the collective root from which all Jewish souls come. So the menorah stands for the source of the souls of Israel.

ישראל ושבעה נרותיה הם ז' מדות עליונות אהי"ר והתפארות כו' שמאירים מלמעלה בכל נפש מישראל בבחי' אתעדל"ע שאפי' ברשע שורה עליו מלמעלה בבחי' מקיף

of Israel. And its seven lamps are the seven supernal attributes, love and awe and glorification, etc., which shine from above upon every soul of Israel as an arousal from above, so that even upon a wicked person it rests from above, in an encompassing (makif) manner.

The seven lamps are the seven emotive attributes of G-d (love, awe, glorification and the rest), which shine on every Jew as a gift from above, not as a reward for his own effort. Because this light only hovers over the person as an encompassing light, it rests even on a wicked person.

ולכן כתיב עליה שבבחי' זו שהוא בבחי' הראה מלמעלה בבחי' מקיף כולם שוים לטובה וכמארו"ל אכל בי עשרה שכינתא שריא וכמ"ש בתניא.^{9,10}

Therefore it is written "upon it": at this level, which is an indwelling from above in an encompassing manner, all are equal for good, as our Sages, of blessed memory, said: "Wherever ten sit together, the Shechinah rests," and as is explained in the Tanya.

The word "upon it" shows that the lamps sit above the menorah, encompassing it. On this level every Jew is equal for good, just as the Talmud says the Shechinah rests on any gathering of ten, without asking who they are.

2 ושבעה ושבעה מוצקות¹¹ הם בחי' המשכות ממדריגות עליונות מבחינת סוכ"ע לאתעדל"ע זו. וכמה דרגין דא לעילא מן דא עד רום המעלות וכולם הם בחי' שבעה שבעה. וזהו לנרות אשר על ראשה.

And "seven and seven pipes" are the drawings-down from higher levels, from the level of the light that encompasses all worlds (sovev kol almin), to this arousal from above. And there are many levels, one above the other, up to the very highest heights, and all of them are of the order of "seven [and] seven." And this is [the meaning of] "to the lamps that are upon its top."

The pipes that feed the lamps are channels drawing light from ever higher levels, up to the light that encompasses all worlds, into the gift from above that shines on every Jew. Each higher level repeats the pattern of seven, so the vision shows lamps fed from levels that themselves stand "upon its top."

והנה כתיב מנורת זהב כולה שכל המשכות מלעילא לעילא מריש כל דרגין הוא ע"י בחי' זהב שהוא בחי' שמאל כמ"ש מצפון זהב יאתה על אלוה נורא הוד:^{12, 13}

Now it is written, "a menorah all of gold": every drawing-down from the highest of heights, from the head of all levels, comes by means of the level of gold, which is the level of the left, as it is written, "From the north comes gold; upon G-d is awesome splendor."

The menorah is "all of gold," and gold in Kabbalah belongs to the left side, the side of Gevurah. The Alter Rebbe states that every drawing-down from the very highest levels comes through this quality, and cites Job's verse linking gold with the north, the side of the left.

SECTION 2 • 13-4

He who is enthroned on high lowers Himself

3 והענין כי הנה כתיב¹⁴ המגביהי לשבת¹⁵ המשפילי לראות בשמים ובארץ^{16, 17} שמים פ"י שם מים דהיינו בחינת מים

And the matter [is this]. It is written, "He who is enthroned on high, who lowers Himself to look upon heaven and upon earth." "Heaven" (shamayim) means "there is water" (sham mayim), that is, the level of water,

The Alter Rebbe brings a verse from Psalms that describes G-d as exalted yet lowering Himself to look upon heaven and earth. He reads shamayim (heaven) as sham mayim, "there is water."

שהוא בחינת המשכה ממקום גבוה מסוכ"ע למקום נמוך להיות בחי' ממכ"ע והוא בחינת השפלה וירידה אצלו ית'.

which is the level of a drawing-down from a high place, from [the light that] encompasses all worlds, to a low place, to become the level of [the light that] fills all worlds; and this is a lowering and descent for Him, may He be blessed.

Water flows from high to low, so "water" stands for light drawn down from the encompassing light, which is above the worlds, into the light that fills the worlds and enters them. For G-d this is a lowering.

ופ"י בשמים ובארץ (בבית"ן הנוספין) מתפרש לשני ענינים. הא' שהוא משפיל א"ע כביכול לראות תוך השמים ותוך הארץ.

And "upon heaven and upon earth" (with the extra letters beis) is interpreted in two ways. The first: that He lowers Himself, as it were, to look into the heavens and into the earth.

In Hebrew the verse says "to look ba-shamayim u-va-aretz," with an extra letter beis meaning "in" or "by means of." The first reading takes it as "in": G-d lowers Himself to look into heaven and earth.

והבי' כלומר שע"י בחינת שמים וארץ משפיל א"ע שהם הם הגורמים לבחי' ירידה והשפלה זו.

And the second, that is to say: that by means of the level of heaven and earth He lowers Himself, for they themselves are what cause this descent and lowering.

The second reading takes the beis as "by means of": heaven and earth are the very cause of G-d's lowering. What "heaven and earth" mean in this sense is explained later in the maamar.

וביאור הענין כי פ"י המגביהי לשבת אין ר"ל שהוא ית' גבוה בבחינת מקום שהרי הנה מקום אתי¹⁸ כתיב והוא ית' מקומו של עולם¹⁹ כו'.

And the explanation of the matter: "He who is enthroned on high" does not mean that He, may He be blessed, is high in terms of place, for indeed it is written, "There is a place with Me," and He, may He be blessed, is the place of the world, etc.

G-d's being "on high" cannot mean height in space, since He is the place of the world and not contained in it. The verse "There is a place with Me" and the Midrash's teaching that G-d is the place of the world make this point.

אלא פ"י גבוה במעלה ועילוי אחר עילוי עד אין קץ ותכלית שהוא קדוש ומובדל מגדר עלמין

Rather, it means high in stature, rising level upon level without end or limit, in that He is holy and set apart from the bounds of the worlds.

His height is one of stature: He is beyond every level without limit, holy and apart from the whole category of worlds.

כי כלם בחכמה עשית²⁰ ועולם חסד יבנה²¹ והוא ית' רם ונשא ממדרגת חכמה עילאה וחסד עליון ואין להם ערוך אליו ית' כלל

For "You made them all with wisdom" (Chochmah), and "the world is built by kindness" (Chesed), and He, may He be blessed, is exalted and lifted above the level of supernal Chochmah and supernal Chesed, and they bear no comparison to Him, may He be blessed, at all,

The worlds are made through Chochmah and built through Chesed, as two verses in Psalms say. G-d is above even the supernal Chochmah and Chesed, and they cannot be compared to Him at all.

וכדכתיב לך ה' הגדולה כו' שמדת הגדולה היא בטילה אליו ואין עולה בשם גדולה כלל.

as it is written, "Yours, O G-d, is the greatness," etc.: the attribute of greatness is nullified before Him and does not even merit the name "greatness" at all.

Even the attribute of "greatness" in the verse "Yours, O G-d, is the greatness" is nullified before Him. Compared to G-d, it does not even deserve the name "greatness."

וכן בחינת חכמה נחשבת לגבי הקב"ה כעשיי גשמית כמ"ש כולם בחכמה עשית אלא מה שמתלבש אור א"ס ב"ה בחכמה וחסד ומתפשט תוך עלמין הוא בחינת ירידה והשפלה גדולה.²²

And likewise the level of Chochmah is considered, relative to the Holy One, blessed be He, like physical making, as it is written, "You made them all with wisdom." Rather, the fact that the Infinite Light (Or Ein Sof), blessed be He, clothes itself in Chochmah and Chesed and spreads out within the worlds is a great descent and lowering.

Even Chochmah, the highest intellect, is to G-d like physical making, as the verse calls creation through wisdom a "making." So when the Infinite Light clothes itself in Chochmah and Chesed and spreads into the worlds, that is a great descent.

4 והנה בחינת התלבשות זו היא בבחינת תורה ומצות. וכמארז"ל הקב"ה מניח תפילין הקב"ה מתפלל^{23,24} ואמרו מלמד שנתעטף הקב"ה²⁵ כו'. ואמרו ג' ראשונות יושב ועוסק בתורה²⁶ כו'.

Now this clothing is by way of Torah and mitzvos. As our Sages, of blessed memory, said: "The Holy One, blessed be He, puts on tefillin"; "The Holy One, blessed be He, prays"; and they said, "This teaches that the Holy One, blessed be He, wrapped Himself," etc. And they said, "[During] the first three [hours] He sits and occupies Himself with Torah," etc.

G-d's light clothes itself in Chochmah and Chesed by way of Torah and mitzvos. The Talmud describes G-d as putting on tefillin, praying, wrapping Himself in a tallis and studying Torah, showing that the mitzvos exist above as the very garments of G-d's light.

וכן עד"ז כל המצות. וזהו אשר קדשנו במצותיו במצותיו דייקא שהמצות רמ"ח פקודין הן רמ"ח אברים דמלכא²⁷ כלומר

And likewise all the mitzvos in this way. And this is [the meaning of] "who has sanctified us with His mitzvos": "with His mitzvos" precisely, for the mitzvos, the 248 commandments, are the 248 limbs of the King. That is to say,

The blessing says "who has sanctified us with His mitzvos," stressing that they are His. The Tikkunei Zohar teaches that the 248 positive commandments are the 248 "limbs of the King."

כמו למשל אבר הגשמי שהוא בטל ומתאחד עם החיות הרוחני השוכן בקרבו כך כל המצות הם בטלים ומתאחדים באור א"ס ב"ה ממש ובהם

just as, for example, a physical limb is nullified and united with the spiritual life-force that dwells within it, so all the mitzvos are nullified and united with the Infinite Light, blessed be He, itself; and in them

A physical limb has no will of its own and is wholly united with the soul that gives it life. In the same way the mitzvos are wholly united with the Infinite Light itself.

ועל ידיהם נמשך גילוי אור א"ס ב"ה להתלבש בבחי' חכמה וחסד וקדשנו שבאתעדל"ת בעשיית האדם מצות ה' גורם אתעדל"ע ורוח אייתי רוח ואמשיך רוח ^{28,29} כו':

and through them the revelation of the Infinite Light, blessed be He, is drawn down to clothe itself in the level of Chochmah and Chesed. And "who has sanctified us": for by an arousal from below, when a person performs G-d's mitzvos, he brings about an arousal from above, and "a spirit brings a spirit and draws forth a spirit," etc.

Through the mitzvos the Infinite Light is drawn down into Chochmah and Chesed. When a person does a mitzvah below, it awakens a response above; the Zohar puts it as "a spirit brings a spirit and draws forth a spirit."

SECTION 3 • ¶5-7

Loftiness, exile and sleep

5 וזהו הבט ³⁰ משמים וראה ³¹ והשקיפה ממעון קדשך ³² מן השמים וברך את עמך את ישראל. כי

And this is [the meaning of] "Look down from heaven and see," and "Look down from Your holy dwelling, from heaven, and bless Your people Israel." For

Two verses ask G-d to "look down from heaven," and the second asks Him to bless Israel. The Alter Rebbe will explain why the blessing depends on G-d's looking "from heaven," and first explains G-d's loftiness.

הנה כתיב רם על כל גוים ³³ ה' שהעכו"ם מקבלים חיות ³⁴ מצד רוממות ה' והתנשאותו בעצמותו כביכול שהוא מצד עצמותו ומהותו רם ונשא מגדר עלמין עליונים ותחתונים ואין להם יחוס ושייכות אליו כלל

it is written, "G-d is high above all nations": the idolatrous nations receive life-force from the side of G-d's loftiness and His exaltation in His essence, as it were, in that, by His very essence and being, He is exalted and lifted above the bounds of the worlds, higher and lower, and they have no relation or connection to Him at all.

"G-d is high above all nations": the verse links the nations with G-d's loftiness. In this teaching, the nations draw their life-force from the level where G-d is utterly beyond the worlds and they have no relation to Him; there the worlds are as nothing, so no distinction between them is felt.

ומזה נמשך ממשלת העכו"ם על ישראל בזמן הגלות גוים מרקדין בהיכלו³⁵ כו'. כי שממית בידים תתפש³⁶ והיא בהיכלי מלך שאינו תופס מקום כלל.

And from this comes the dominion of the idolatrous nations over Israel in the time of exile, [as it is said,] "Nations dance in His sanctuary," etc. For "the spider grasps with its hands, yet it is in the king's palaces," since it does not occupy any place at all.

From this source comes the nations' power over Israel during exile, which the Sages describe with the image of strangers in G-d's sanctuary. The verse about the spider, which lives even in a king's palace because it takes up no space, illustrates how something counted as nothing is not pushed out.

6 וכך כל העולמות עליונים ותחתונים כולא כלא ממש חשיבי קמי קוב"ה וכדכתיב כי נשגב שמו לבדו^{37,38} רק הודו וזיוו והארתו על ארץ ושמים.

And so all the worlds, higher and lower, are considered truly as nothing before the Holy One, blessed be He, as it is written, "For His Name alone is exalted; only His glory and radiance and light is upon earth and heaven."

All the worlds are as nothing before G-d. The verse "His Name alone is exalted; only His glory is upon earth and heaven" means that only a glimmer of His light relates to the worlds, while He Himself is exalted beyond them.

וזוהו כד סליק קוב"ה לעילא כו'. ר"ל שנסתלק החיות מההארה למעלה מעלה לבחי' עצמותו ומהותו

And this is [the meaning of] "When the Holy One, blessed be He, ascends on high," etc. That is to say, the life-force is withdrawn from the radiance far, far upward, to the level of His essence and being.

The Zohar's phrase "when the Holy One, blessed be He, ascends on high" is read as the withdrawal of the life-force from that glimmer back up to G-d's own essence.

ואזי העולמות אינם תופסים מקום כלל והנהגת העולמות הוא בבחי' שינה³⁹ כביכול כאדם הישן שנסתלק שכלו מהכלי שהוא הגוף למקורו ושרשו ולא נשאר כ"א כח הדמיון שהוא רשימו כו'.

And then the worlds do not occupy any place at all, and the conduct of the worlds is in the manner of sleep, as it were, like a sleeping person whose intellect has withdrawn from its vessel, the body, to its source and root, and nothing remains but the power of imagination, which is an impression (reshimu), etc.

Then the worlds count for nothing, and G-d's governance of them is like sleep. In sleep the intellect leaves the body and returns to its source, leaving only the imagination, a mere trace; so too only a faint impression of G-d's light is left directing the worlds.

7 ולכן כתיב ויקץ כישן⁴⁰ ה' וכתוב עורה למה תישן⁴¹ ה' שיהיה גילוי אור א"ס ב"ה בחכמה וחסד בבחינת עצמותו ומהותו ית' בכבודו ובעצמו ויאר פניו⁴² פנימיות רצונו כו'. והיינו ע"י המשכת התומ"צ.

Therefore it is written, "And G-d awoke as one asleep," and it is written, "Awake! Why do You sleep, O G-d?": that there be a revelation of the Infinite Light, blessed be He, in Chochmah and Chesed, at the level of His very essence and being, may He be blessed, in His glory and His very self, and "may He make His face shine": the inner dimension of His will, etc. And this is through the drawing-down of Torah and mitzvos.

The verses "G-d awoke as one asleep" and "Awake! Why do You sleep?" ask that G-d's governance be no longer like sleep, but that His very essence be revealed in Chochmah and Chesed, with the inner dimension of His will shining. This awakening is brought about by drawing the light down through Torah and mitzvos.

SECTION 4 • 18-9

Looking from heaven: Israel seen through the Torah

8 וזהו הבט משמים וראה והשקיפה ממעון קדשך⁴³ מן השמים שם מים^{44,45} שהיא בחי' התורה שנמשלה למים⁴⁶ ואזי וברך את עמך את ישראל

And this is [the meaning of] "Look down from heaven and see," and "Look down from Your holy dwelling, from heaven": [heaven, shamayim, is] "there is water" (sham mayim), which is the level of the Torah, which is likened to water; and then "and bless Your people Israel."

Now the Alter Rebbe answers why the blessing of Israel depends on G-d's looking "from heaven." Shamayim is read again as sham mayim, "there is water," and water is a common image for Torah, so G-d's looking "from heaven" means looking through the Torah.

כי ע"י בחינה זו נה"י אנחנו עם בני ישראל נתראים לפניו לדבר חשוב⁴⁷ שכל עיקר ההשגה והגילוי הוא

For through this level we, the people of the Children of Israel, will be seen before Him as something of importance, for the whole essence of comprehension and revelation is

When G-d looks at the world through the Torah, Israel appears before Him as something of real importance, unlike the view from His loftiness where everything is as nothing. This is because all comprehension and revelation of G-d come through the Torah.

ע"י התורה והתורה היא אצלנו בהתגלות וזהו נפתחו השמים⁴⁸ ואראה מראות אלקים בחינת אספקלריא המאירה שע"י בחי' שמים.

through the Torah, and the Torah is with us in a revealed way. And this is [the meaning of] "The heavens were opened and I saw visions of G-d": the level of the clear, shining lens (aspaklaria hame'irah), which comes through the level of heaven.

The Torah is revealed and given to us. Ezekiel's words "the heavens were opened and I saw visions of G-d" describe the clear, shining lens of prophecy, and the Alter Rebbe links that clarity to "heaven," that is, to the Torah.

הנה מתראה לפניו כביכול כאלו עד"מ רואה במראה המאירה שהיא מכלי זכוכית שע"י המראה נראה הדבר שרואין בה לדבר גדול יותר ומשובח יותר ממה שרואין אותה כך בלא מראה.

[Israel] is seen before Him, as it were, as if, by way of analogy, one looks in a shining mirror made of glass: through the mirror, the thing seen in it appears greater and finer than it appears when seen without a mirror.

A good glass mirror can make what is seen in it look larger and finer than it looks to the naked eye. The analogy prepares the claim that follows about how Israel looks when seen through the Torah.

כך ע"י הבטה והשקפה בבחי' התורה שם נראים לפניו ישראל שהם מקיימי' התורה בבחי' שבח וגדולה.

So, through looking and gazing by way of the Torah, there Israel, who fulfill the Torah, are seen before Him with praise and greatness.

Seen through the Torah, which Israel keeps, Israel appears before G-d with praise and greatness. The Torah acts like that mirror, magnifying Israel's worth in G-d's eyes.

וזהו ומי כעמך ישראל⁴⁹ גוי אחד בארץ פי' שהם ממשיכים להיות שורה ומתגלה בחי' הוי"ה אחד שיהיה שורה בארץ התחתונה.

And this is [the meaning of] "And who is like Your people Israel, one nation on earth": that is, they draw down the level of "Havayah is One" to rest and be revealed, so that it rests in the lower earth.

The verse "who is like Your people Israel, one nation on earth" is read as describing Israel's task: to draw the oneness of Havayah down so that it rests and is revealed on the lowest earth. Israel is "one nation" because it brings G-d's oneness into the world.

9 והנה ארז"ל מצות צריכות כוונה⁵⁰ היינו כוונת הלב רעותא דלבא להמשיך אא"ס ב"ה ממקורא דכולא שיומשך ויתגלה בבחי' חכמי' וחסד.

Now our Sages, of blessed memory, said, "Mitzvos require intention": that is, the intention of the heart, the desire of the heart (re'usa d'liba), to draw down the Infinite Light, blessed be He, from the Source of all, so that it be drawn down and revealed in the level of Chochmah and Chesed.

The Sages' rule that mitzvos require intention is read here as the heart's desire to draw the Infinite Light down from its source into Chochmah and Chesed. The mitzvah is the channel; the heart's longing is what moves the light through it.

וזהו בחי' הזהב שהזהב הוא מנוצץ כעין ניצוצי וגחלי אש לוחשות. וכך צריך להיות בחי' רעותא דלבא ברשפי אש האהבה.⁵¹

And this is the level of gold, for gold sparkles like sparks and glowing coals of fire. And so must the desire of the heart be, with flames of the fire of love.

This is why the menorah is of gold: gold sparkles like glowing embers. So too the heart's desire in doing a mitzvah should burn with the fire of love.

והיינו כשיקיים מארז"ל בכל יום⁵² יהיו בעיניך כחדשים. דהיינו כשישים אל לבו ויתבונן במוחו ושכלו מ"ש אני ראשון ואני אחרון.⁵³

And this is when one fulfills what our Sages, of blessed memory, said: "Every day they should be in your eyes as new." That is, when he takes to heart and contemplates with his mind and intellect what is written, "I am first and I am last,"

This fire comes when one fulfills the teaching that the words of Torah should be new to you each day. One brings this about by contemplating that G-d is "first and last," beyond all time.

ואני הוי"ה לא שנית⁵⁴ ואתה הוא קודם שנברא העולם כו'. וזהו פי' האי' של בשמים ובארץ דהיינו שמשפיל א"ע לתוך בחינת שמים וארץ:

and "I, G-d, have not changed," and "You were [the same] before the world was created," etc. And this is the first interpretation of "upon heaven and upon earth": that He lowers Himself into the level of heaven and earth.

G-d does not change: He is the same before and after the world's creation, so the world adds nothing to Him. Realizing that His light enters heaven and earth at all becomes the first reading of "lowers Himself to look upon heaven and earth": G-d lowers Himself into them.

SECTION 5 • ¶10-14

The crown, the servant and the cause of the lowering

10 וביאור פיי הבי' שבחינת שמים וארץ הוא הגורם ההשפלה יובן עם מ"ש וגלה על ראשה⁵⁵ שפיי גולה הוא מלשון גולת הכותרת⁵⁶ שהיא בחי' כתר למעלה מן הראש. והיינו בחי' כתר מלכות עטרת תפארת.

And the explanation of the second interpretation, that the level of heaven and earth is what causes the lowering, will be understood from what is written, "with its bowl (gulah) upon its top": gulah is from the expression gulas hakoseres, "the crown of the capital," which is the level of a crown above the head. And this is the level of the Keser (Crown) of Malchus, the crown of Tiferes.

The second reading, that heaven and earth cause G-d's lowering, begins from the bowl "upon its top" in Zechariah's menorah. Gulah is read as the crowning bowl of a pillar's capital, a crown above the head, which is Keser of Malchus, the crown that Malchus forms for Tiferes.

11 והענין כי זה כלל גדול בעבודת ה' שהעבודה שמצד הרצון והבחירה שמחמת השגת המשכילים קרבת אלקים כי טוב אין זו נק' בשם עבודת עבד

And the matter [is this]: it is a great principle in the service of G-d that service which comes from one's own will and choice, because the thoughtful grasp that "nearness to G-d is good," is not called by the name "the service of a servant."

Service that comes from a person's own understanding, because he grasps that closeness to G-d is good, is not yet the service of a servant. It still rests on his own will and reasoning.

כי עיקר העבודה היא לקבל עליו עול מ"ש שהיא למעלה מן הטעם והדעת המושג וכמ"ש שום תשים עליך מלך⁵⁷

For the essence of service is to accept upon oneself the yoke of the Kingdom of Heaven, which is above reason and above knowledge that can be grasped, as it is written, "You shall surely set a king over yourself,"

The core of service is accepting G-d's kingship beyond reason, as the Torah commands "You shall surely set a king over yourself."

וכמארז"ל בטל רצונך מפני רצונו^{58,59} שיהיה לו ביטול רצון וכאלו אין לו רצון אחר כלל רק לקיים מה שמצוה עליו השי"ת ובקבלי זו אתכפיי סט"א⁶⁰ ואסתלק יקרא דקוב"ה כו'.

and as our Sages, of blessed memory, said, "Nullify your will before His will": that he have self-nullification of will, as though he had no other will at all except to fulfill what G-d, may He be blessed, commands him. And through this acceptance the sitra achra is subdued, and the glory of the Holy One, blessed be He, is raised up, etc.

The Mishnah's "Nullify your will before His will" means having no will of one's own except to do what G-d commands. Such acceptance subdues the sitra achra, the side opposed to holiness, and so raises G-d's glory, as the Zohar teaches.

12 וזהו ברוך אתה הוי"ה אמ"ה שנמשך להיות בחי מלכותו על העולם מחמת ביטול רצון להיות עבד לו. ואזי נמשך מלמעלה להיות בחי מלך כי אין מלך בלא עם.⁶¹

And this is [the meaning of] "Blessed are You, G-d, our G-d, King of the world": that the level of His kingship over the world is drawn down because of the self-nullification of will, to be His servant. And then it is drawn down from above to become the level of King, for there is no king without a people.

The blessing formula "King of the world" expresses G-d's kingship, and it comes about through people nullifying their will to be His servants. As the saying goes, there is no king without a people, so it is the people's acceptance that makes G-d King.

וזהו כי לי בני⁶² ישראל עבדים פירושו שע"י שיהיו בבחי עבדים אזי יהיו לי ואזי יומשך גילוי אור א"ס ב"ה ממקורא דכולא.

And this is [the meaning of] "For the Children of Israel are servants to Me": it means that by their being in the state of servants, they will then be "to Me," and then the revelation of the Infinite Light, blessed be He, will be drawn down from the Source of all.

"The Children of Israel are servants to Me" is read as cause and effect: by being servants they become "Mine," and through that the Infinite Light is revealed from the Source of all.

13 וזהו המשפילי לראות בשמים ובארץ⁶³ פי' שע"י בחי שמים וארץ שהם בחי תושב"כ ותורה שבע"פ ופעמים

And this is [the meaning of] "who lowers Himself to look upon heaven and upon earth": that is, by means of the level of heaven and earth, which are the Written Torah and the Oral Torah, and sometimes

Now the second reading is applied: "heaven and earth" are the Written Torah and the Oral Torah, and they are what bring G-d to lower Himself.

שהם נקראים בחינת תורה ותפלה ועי"ז גורם ירידת והמשכת אור א"ס ב"ה כי התפלה היא מבחי' ארץ שהיא בחי' ביטול רצון להיות כעפר.

they are called Torah and prayer, through this he brings about the descent and drawing-down of the Infinite Light, blessed be He. For prayer is of the level of earth, which is the self-nullification of will, to be like dust.

Sometimes heaven and earth are called Torah and prayer. Prayer is "earth" because it expresses the nullification of one's will, to be like the dust of the earth, and through Torah and prayer the Infinite Light is drawn down.

14 וזהו ענין הצעקה במרירות צעק לבם⁶⁴ ויצעקו אל⁶⁵ ה' בצר להם ועי"ז ופרעה הקריב⁶⁶ כי עי' אתעדל"ת מעומק' דלבא במרירו' נפשו מפנימיות נקודת הלב אזי אתכפיי' סט"א ואסתלק יקרא דקוב"ה וכו'

And this is the matter of crying out with bitterness: "Their heart cried out," "And they cried out to G-d in their distress," and through this, "And Pharaoh drew near." For through an arousal from below, from the depth of the heart, in the bitterness of one's soul, from the inner dimension of the point of the heart, the sitra achra is subdued and the glory of the Holy One, blessed be He, is raised up, etc.

Bitter crying out from the depth of the heart is an arousal from below that subdues the sitra achra. The Alter Rebbe brings verses about Israel crying out in distress, and "Pharaoh drew near," which the Midrash reads as Pharaoh bringing Israel near to repentance through their fear.

וכן עי' התורה והמצות אשר קדשנו במצותיו שהעלנו בקדש העליון כו' כמ"ש במ"א רוח אייתי רוח⁶⁷ ואמשיך רוח⁶⁸ ה' וגילוי אור א"ס ב"ה ממקורא דכולא.

And likewise through the Torah and the mitzvos, "who has sanctified us with His mitzvos," for He has raised us up into the supernal holiness, etc., as is explained elsewhere: "a spirit brings a spirit and draws forth a spirit" of G-d, and the revelation of the Infinite Light, blessed be He, from the Source of all.

Torah and mitzvos also raise a person into supernal holiness. As the Zohar says, a spirit from below brings a spirit from above, and so the revelation of the Infinite Light is drawn down from its source.

SECTION 6 • ¶15-17

The olive trees and the answer

15 וזהו בחי' מנורת זהב כו' בחי' שמאל וכמ"ש מצפון זהב יאתה⁶⁹ כו'. אך הגורם לבחי' ומדרגה רבה זו וביטול רצון זה. הנה כתיב ושנים זיתים עליה⁷⁰ אחד מימין הגלה וא' על שמאלה.

And this is the level of "a menorah of gold," etc., the level of the left, as it is written, "From the north comes gold," etc. But as for what causes this great level and rank, and this self-nullification of will: it is written, "and two olive trees over it, one on the right of the bowl and one on its left."

The fiery self-nullification just described is the "gold" of the menorah, the left side. The Alter Rebbe now asks what causes this great level and points to the two olive trees standing on either side of the menorah.

16 וכתוב אחד אומר אשר הם מריקים הזהב⁷¹ פי' שע"י⁷² נמשך בחי' הזהב והם הם בחי' התורה והמצות בשרשם שמהם נשפע בחינת התעוררות בנצוץ אלקות שבאדם

And another verse says, "which pour the gold out of themselves": meaning that through them the level of gold is drawn down. And they are the level of Torah and mitzvos in their root, from which flows an arousal in the spark of G-dliness that is in a person,

The olive trees "pour out gold": they are the roots of Torah and mitzvos, which awaken the spark of G-dliness in a person. The gold of fiery love is drawn from them.

לעורר את האהבה כרשפי אש ומרירות על נפשו מעומקא דלבא בצר לו בגלותא במאסר הגוף ולהיות כלתה נפשו להשתפך אל חיק אביה⁷³ בכלות הנפש לצאת מנרתקה.

to arouse love like flames of fire, and bitterness over his soul from the depth of the heart, in his distress in exile, in the prison of the body, and that his soul should yearn to pour itself out into the bosom of its Father, in the expiry of the soul, to leave its sheath.

That awakening stirs fiery love and bitterness over the soul's exile in the body, and a longing to pour itself into its Father's bosom, to leave its sheath. The soul in the body is like a prisoner who longs to return home.

17 וזהו כי עמך מקור חיים⁷⁴ ר"ל שמקור החיים והמשכות שפע אור אלקי בכל העולמות עליונים ותחתונים הוא בטל וטפל לגבי קוב"ה בכבודו ובעצמו כי הקב"ה בכבודו ובעצמו אינו בגדר המשכה והשפעי כלל

And this is [the meaning of] “For with You is the source of life”: that is, the source of life and of the drawings-down of the flow of divine light into all the worlds, higher and lower, is nullified and secondary relative to the Holy One, blessed be He, in His glory and His very self. For the Holy One, blessed be He, in His glory and His very self is not within the category of drawing-down and flow at all.

Here the opening question is answered: the verse says the source of life is “with You” because that source, the flow of light to all worlds, is not G-d’s essence. It is secondary and nullified before Him, while G-d Himself is beyond any flow at all.

אלא שבאורך נראה אור דהיינו ע"י הארת אור התורה ומצות שהן הן בחי' אברין דמלכא שם בחי' המשכה להיות נראה אור ונתגלה בבחי' גילוי

Rather, “in Your light we shall see light”: that is, through the shining of the light of Torah and mitzvos, which are the “limbs of the King,” there is a drawing-down, so that light is seen and revealed openly.

“In Your light we shall see light” is the first reading: through the light of Torah and mitzvos, the “limbs of the King,” G-d’s essential light is drawn down and becomes visible.

וגם אנחנו נראה כי מאחר שעל ידינו מתראה האור הרי אנחנו נראים באור זה ומתגלי הארת קדוש ישראל כמ"ש ומי כעמך ישראל⁷⁵ כו':⁷⁶

And also “we shall see”: since the light is seen through us, we are seen in this light, and the radiance of Israel’s holiness is revealed, as it is written, “And who is like Your people Israel,” etc.

The second reading is that “we shall see”: because the light is revealed through Israel, Israel too is seen in it and the holiness of Israel shines out. This returns to “who is like Your people Israel.”

IN ONE'S AVODAH

Do the mitzvos with intention: the heart's fiery desire to draw G-d's light down, kindled by contemplating that He is unchanged by creation, so that the mitzvos are new each day. Above all, accept His kingship beyond reason, nullifying your will before His, and let prayer be "earth," humble as dust; cry out from the depth of the heart over the soul's distance in exile. Through this His light is revealed in the world and Israel is seen in it.

QUESTIONS FOR DISCUSSION

1. Why does the verse say "with You is the source of life" rather than "You are the source of life"? What does that imply about the flow of life to the worlds?
2. How can the same light rest equally on the righteous and the wicked, and what is the difference between encompassing and inner light?
3. Why does G-d's loftiness leave the worlds "asleep," and how do Torah and mitzvos "awaken" Him?
4. The maamar says service from one's own understanding is not yet "the service of a servant." What does accepting G-d's kingship add?
5. How does the image of a mirror explain the way Israel is "seen" when G-d looks through the Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כי עמך מקור חיים

The note identifies this as the Mittlerer Rebbe's transcript of the same discourse, an earlier record of this maamar that can be compared with the text here.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בטה"מ תקס"ג ע"נ. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. ראה ד"ה כי עמך מקור חיים תשל"ד. בלקו"ת נשא נט, ב. בהעלותך לד, ד. שלח לט, א. קרח נה, ג. מציין לד"ה זה.

2 כי עמך מקור חיים

King David's verse: "For with You is the source of life; in Your light we shall see light." It is the theme verse of the whole maamar.

Psalms 36:10: תהלים ל"ו:

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י.

3 יש בו בי פירושים

That transcript explains the difference between the two readings: seeing light out of light is like seeing through a screen, a mirror that does not shine, while "we shall see the light" means seeing the light itself, with a great advantage.

KEHOT'S NOTE

בטה"מ תקס"ג ע"נ נט מבאר ההפרש בין בי הפירושים "שכאשר יראה אור מתוך האור ה"ז ענין אספקלריא דלא נהרא כמו שרואין האור דרך מסך כו', וכאשר אנחנו נראה את האור היינו שנראה האור ממש ביתרון גדול". ובד"ה כי עמך תשל"ד (מהנחה) מבאר: "דהיינו שהכח לראות אור זה בעולם הוא רק בידי ישראל וכמבואר בכ"מ דכל הנבראים חוץ מישראל הרי הם בבחי' עומדים, שעומדים במקומם ובמידה והגבלה שלהם, ולכן אין ביכולתם להמשיך אלא ענין שבמידה והגבלה, משא"כ ישראל שהם מהלכים ולמעלה ממדידה והגבלה הרי יש ביכולתם להמשיך ע"י קיום התורה ומצות בחי' האור שלמעלה" ע"ש.

4 כי הנה כתיב

The transcript makes the connection explicit: to understand what the "light" is, the souls of Israel as a whole are compared to a menorah.

KEHOT'S NOTE

בטה"מ תקס"ג שם מקשר ההמשך שכדי להבין ענין האור מהו, הנה כללות נש"י נמשלו למנורה.

5 כי הנה כתיב וראיתי

Zechariah's vision of the golden menorah with its bowl, lamps and pipes. The Alter Rebbe interprets each detail as

a stage in the flow of divine light to the souls of Israel.

זכריה ד':ב' Zechariah 4:2:

וַיֹּאמֶר אֵלַי מֶה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עָלֶיהָ רִאשָׁה וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְגִרּוֹת אֲשֶׁר עָלֶיהָ:

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;

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

KEHOT'S NOTE

זכרי' ד, ב. וראה באוה"ת נ"ך כרך א ע' תקט שמבאר הפסוק.

6 וגולה על ראשה

That passage speaks of a crown made of precious stones and of the crowns Israel received for "we will do" and "we will hear," and it refers back here.

KEHOT'S NOTE

רש"י מבאר כמו גולות עליות (הושע טו, יט). בלקו"ת שה"ש כב, א מציין לכאן.

7 ושנים זיתים עליה

The two olive trees standing beside the menorah, which later in the maamar are explained as the roots of Torah and mitzvos.

זכריה ד':ג' Zechariah 4:3:

וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִיְמִין וְאֶחָד עַל־שְׂמאלָהּ:

and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

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

8 זה דבר ה' אל זרובבל

The angel's explanation of the menorah vision. The Alter Rebbe reads "the word of G-d" as the level of Malchus, the Congregation of Israel.

זכריה ד':ו' Zechariah 4:6:

וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר־ה' אֱלֹהֵי־זֵרֻבָּבֶל לֵאמֹר לֹא בְּכֹחַ כֹּחַ כִּי אִם־בְּרוּחִי אֶמְרֵהוּ צָבָאוֹת:

Then he answered and spoke unto me, saying: 'This is the word of the L-RD unto Zerubbabel, saying: Not by might, nor by power, but by My spirit, saith the L-RD of hosts.

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KEHOT'S NOTE

זכרי' ד, ו.

9 אכל בי עשרה שכינתא שריא, וכמ"ש בתניא

The Talmud teaches that the Shechinah rests on every gathering of ten Jews. The Alter Rebbe uses it to show that

the encompassing light rests on all Jews equally.

סנהדרין ל"ט א:11א:39a: Sanhedrin

אמר לקה קיסר לרבן גמליאל: אמריתו כל פי עשרה שכינתא שריא, כמה שכינתא איכא? קרייה לשמיעה, מחא בקה באפתקא. אמר לקה: אמאי על שמשא בביתיה דקיסר? אמר לקה: שמשא אבולי עלמא נחא. ומה שמשא דחד מן אלה אלפי רבוא שמשי דקמי קודשא בריך הוא נחא אבולי עלמא, שכינתא דקודשא בריך הוא על אחת כמה וכמה.

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

KEHOT'S NOTE

פרק יא. סנהדרין לט, א.

10

כמ"ש בתניא

These chapters of Tanya are where the reference to "what is explained in the Tanya" may point.

KEHOT'S NOTE

פ"ו. פ"א. בסה"מ תקס"ג ע' נט אינו מציין לתניא. בבוך 1103: בלק"א.

PARAGRAPH 2

11 The pipes of the menorah in Zechariah's vision, here read as the channels of light from higher levels.

זכריה ד:ב'2: Zechariah

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב כלה וגלה על-ראשה ושבעה נרותיה עליה שבעה ושבעה מוצקות לנרות אשר על-ראשה:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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12

והנה כתיב . . נורא הוד

The Tzemach Tzedek quotes this passage about the golden menorah and the verse in Job.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך א קפב, א. יהל אור ע' עג.

13

מצפון זהב יאתה . . נורא הוד

"From the north comes gold; upon G-d is awesome splendor." The verse links gold with the north, which in Kabbalah is the left side, Gevurah.

Job 37:22: איוב ל"ז:כ"ב

מצפון זהב יאתה על-אלוה נורא הוד:

Out of the north cometh golden splendour, About G-d is terrible majesty.

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KEHOT'S NOTE

איוב לז, כב.

PARAGRAPH 3

14

והענין כי הנה כתיב

The Tzemach Tzedek quotes this explanation of "He who is enthroned on high" in Or HaTorah on Yisro, and discusses

it in his volume on the Prophets and Writings.

KEHOT'S NOTE

מובא באוה"ת יתרו ע' איכה. ראה סה"מ תרכ"ט (הוצאת תשנ"ב) ע' לג. ושם ע' רצב נעתק קטע מכאן. וראה גם אוה"ת נ"ך כרך א ע' תקע.

15

המגביהי לשבת

The words here quote Psalms 113:5; the passage is shown below.

Psalms 113:5: תהילים קי"ג:ה'

מי כהי אלקינו המגביהי לשבת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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KEHOT'S NOTE

תהלים קיג, ה.

16

Kehot's note points to Psalms 113:6 for these words.

Psalms 113:6: תהילים קי"ג:ו'

המשפילי לראות בשמים ובארץ:

That looketh down low Upon heaven and upon the earth?

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17

המגביהי לשבת המשפילי לראות בשמים ובארץ

"He who is enthroned on high, who lowers Himself to look upon heaven and earth." The Alter Rebbe reads both the place and the cause of G-d's lowering into these words.

Psalms 113:5-6: תהילים קי"ג:ה'-ו'

מי כהי אלקינו המגביהי לשבת: המשפילי לראות בשמים ובארץ:

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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18

הנה מקום אתי

G-d tells Moshe, "There is a place with Me," which the Sages read as teaching that place is within G-d, not G-d within place.

Exodus 33:21: שמות ל"ג:כ"א

ויאמר ה' הנה מקום אתי ונצבת על-הצור:

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT'S NOTE

שמות לג, כא.

19

והוא ית' מקומו של עולם

The Midrash teaches that G-d is the place of the world and the world is not His place. It shows that "on high" cannot mean physical height.

Bereshit Rabbah 68:9: בראשית רבה ס"ח:ט'

ויפגע במקום - ר' הונא בשם ר' אמי אמר: מפני מה מכנין שמו של הקב"ה וקוראין אותו מקום? שהוא מקומו של עולם, ואין עולמו מקומו, מן מה דכתיב (שמות לג): הנה מקום אתי, הוי, הקדוש ברוך הוא מקומו של עולם, ואין עולמו מקומו. אמר רבי יצחק: כתיב (דברים

(ג): מעונה אלקי קדם, אין אנו יודעים אם הקב"ה מעונו של עולמו ואם עולמו מעונו, מן מה דכתיב (תהלים ז): ה' מעון אתה, הוי. הקדוש ברוך הוא מעונו של עולמו, ואין עולמו מעונו. אמר רבי אבא בר יודן: לגבור, שהוא רוכב על ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" - Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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KEHOT'S NOTE

ב"ר טה, י.

20 כולם בחכמה עשית

"You made them all with wisdom": the worlds come into being through Chochmah, which the Alter Rebbe calls a mere "making" relative to G-d.

Psalms 104:24 כ"ד: תהילים

מה־רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חגיגה:

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

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KEHOT'S NOTE

תהלים קד, כד.

21 ועולם חסד יבנה

"The world is built by kindness": the worlds are sustained through Chesed. G-d Himself is above both Chochmah and Chesed.

Psalms 89:3 כ"ט: תהילים

כִּי־אמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה שָׁמַיִם תִּכּוֹן אֲמוֹנֶתְךָ בָּהֶם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג.

22 לך ה' הגדולה

"Yours, O G-d, is the greatness": greatness, the attribute of Chesed, is nullified before G-d.

I Chronicles 29:11 א"ט: דברי הימים א

לָךְ ה' הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַן וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ ה' הַמְּמַלְכָּה וְהַמְּתַנַּשֵּׂא לְכָל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 4

23 הקב"ה מניח תפילין, הקב"ה מתפלל

The Talmud teaches that the Holy One, blessed be He, puts on tefillin, meaning the mitzvos exist above as well.

Berakhot 6a:17-18 י"ז-י"ח: ברכות ו

אמר רבי אבין בר רב אדא, אמר רבי יצחק: מניין שהקדוש ברוך הוא מניח תפילין שנאמר: "נשבע ה' בימינו ובזרוע עזו". "בימינו" — זו תורה, שנאמר: "מימינו אש דת למו", "ובזרוע עזו" — אלו תפילין, שנאמר: "הי עז לעמו ותו".

Rab Abin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. Ixii. 8). "By His right hand" means Torah ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto ...

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KEHOT'S NOTE

ברכות ו, א. ראה לקרי' שה"ש ב, ב. אוה"ת ואתחנן ע' תצו.

24 הקב"ה מתפלל

The Talmud's teaching that the Holy One, blessed be He, prays, cited together with the tefillin teaching.

Berakhot 7a ז' ברכות ז'

25 מלמד שנתעטף הקב"ה

The Talmud reads the verse of the Thirteen Attributes as teaching that G-d wrapped Himself in a tallis like a prayer leader.

Rosh Hashanah 17b:5 ה'ב: ראש השנה י"ז

"ויעבור ה' על פניו ויקרא". אמר רבי יוחנן: אלמלא מקרא כתוב, אי אפשר לאומרו. מלמד שנתעטף הקדוש ברוך הוא בשליח צבור, והקרא לו למשה סדר תפלה. אמר לו: כל זמן שישאל חוטאין — יעשו לפני כסדר הזה ואני מוחל להם.

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

KEHOT'S NOTE

ר"ה יז, ב.

26 ג' ראשונות יושב ועוסק בתורה

The Talmud teaches that in the first three hours of the day the Holy One, blessed be He, sits and occupies Himself with Torah.

Avodah Zarah 3b:7 ז'ב: עבודה זרה ג'

איני? והא אמר רב יהודה אמר רב: שתיים עשרה שעות הוי היום, שלש הראשונות — הקדוש ברוך הוא יושב ועוסק בתורה, שניות — יושב וזן את כל העולם כולו, כיון שרואה שנתחייב עולם כלליה — עומד מכסא הדין ויושב על כסא רחמים,

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

KEHOT'S NOTE

ע"ז ג, ב.

27

רמ"ח פקודין הן רמ"ח אברין דמלכא

The words here quote Tikkunei Zohar, Tikkun 30 • 74a:8; the passage is shown below.

Tikkunei Zohar, Tikkun 30 • 74a:8 תקו"ז תיקון

ועוד מצוה דא עמודא דאמצעיתא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרוניהו, ובגין דא אתמר על תרוניהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתאה, דאיהי פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהוה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה תי"ז תי"ל.

28

ורוח אייתי רוח ואמשיך רוח

Kehot's note points to Zohar II, 162b for these words.

Zohar II, 162b ח"ב קסב, קסב

KEHOT'S NOTE

ח"ב קסב, ב.

29

ורוח אייתי רוח ואמשיך רוח

The Zohar teaches that a spirit from below brings and draws forth a spirit from above. The Alter Rebbe uses it for the arousal from below that a mitzvah creates.

Zohar, Terumah 66:669-678 ספר זוהר, תרומה ס"ו:תרס"ט-תרס"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 5

30

זהו הבט

The Tzemach Tzedek quotes this passage in Vayera and Va'eschanan, and in Zachor discusses the subject of G-d's "looking" (habatah) and "looking down" (hashkafah).

KEHOT'S NOTE

מובא באוה"ת פ' וירא כרך ד תשס, א. ואתחנן ע' שלב. וראה אוה"ת פ' זכור ע' איתשפו מענין הבטה והשקפה.

31

הבט משמים וראה

"Look down from heaven and see": the psalmist's plea that G-d look upon His vine, Israel.

Psalms 80:15 תהילים פ"ט:ט"ו

אַלְקִים צְבָאוֹת שׁוּב־נָא הִבֵּט מִשְׁמַיִם וְרָאָה וּפָקֵד גִּפְּן זֹאת:

O G-d of hosts, return, we beseech Thee; Look from heaven, and behold, and be mindful of this vine,

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KEHOT'S NOTE

תהלים פ, טו.

32

והשקיפה ממעון קדשך

The prayer at the giving of the tithes, asking G-d to look down from heaven and bless Israel. The Alter Rebbe will read "from heaven" as through the Torah.

דברים כ"ו:ט"ו Deuteronomy 26:15

השקיפה ממעון קדשך מן השמים וברך את עמך את ישראל ואת האדמה אשר נתת לנו כאשר נשבעת לאבותינו ארץ זבת חלב ודבש:

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.'

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KEHOT'S NOTE

דברים כו, טו. בלקו"ת צו יב, ד. טז, ב. מציין לכאן. ראה ד"ה איתא במדרש תהלים בספר המאמרים תשי"ח ע' 272 עם הגהות מכ"ק אדמו"ר זי"ע. וראה גם בסה"מ תרכ"ז ע' קיב. תרל"ד ע' נג. תרנ"ג ע' קיב. בלקו"ת האזינו עג, ב מציין לכאן.

33

רם על כל גוים הי

"G-d is high above all nations": the verse just before "He who is enthroned on high," which the Alter Rebbe reads as the source of the nations' life-force.

Psalms 113:4 תהילים קי"ג:ד

רם על־כָּל־גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ:

The L-RD is high above all nations, His glory is above the heavens.

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KEHOT'S NOTE

תהלים קיג, ד. קטע מובא בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' רצב בהוספות ושינויים. ראה גם בסה"מ תרכ"ז (הוצאת תשי"ס) ע' קעא.

34

שהעכו"ם מקבלים חיות

A later maamar that discusses the source of the nations' life-force; the note sends the reader there.

KEHOT'S NOTE

ע' בספר המאמרים תש"א ע' יא.

35

גוים מרקדין בהיכלו

The Talmud describes the Men of the Great Assembly lamenting that strangers were in G-d's sanctuary; the Kehot note marks it as "see," a related passage.

יומא ס"ט בבב 69 Yoma

KEHOT'S NOTE

ראה יומא סט, ב.

36

שממית בידים תתפש

"The spider grasps with its hands, yet it is in the king's palaces." The Alter Rebbe uses it as an image for something that takes up no place and so is not pushed out.

משלי ל"ב:כ"ח Proverbs 30:28

שְׂמַמִּית בְּיָדַיִם תִּתְפֹּשׂ וְהִיא בְּהִיכָלִי מְלֶכֶה:

The spider thou canst take with the hands, Yet is she in kings' palaces.

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KEHOT'S NOTE

משלי ל, כח.

PARAGRAPH 6

37 וכדכתיב כי נשגב שמו לבדו

There a gloss is added here: that even the level of “exalted,” the light that encompasses all worlds, is also from the level of “His Name.”

KEHOT'S NOTE

בספה"מ תרכ"ט שם ע' לג נוסף כאן הגיה: " (שגם בחי' נשגב סוכ"ע הוא ג"כ מבחי' שמו) .

38 כי נשגב שמו לבדו

“For His Name alone is exalted; His glory is upon earth and heaven.” The Alter Rebbe reads “His glory” as the mere radiance that reaches the worlds.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגָּב שְׁמוֹ לְבָדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג.

39 והנהגת העולמות הוא בבחי' שינה

The Rebbe notes there that the theme of G-d's governance as “sleep” is developed in the Purim maamar of 5708 and in the maamar “BaLaylah HaHu” of 5700, which discuss the night when “the king's sleep was disturbed.”

KEHOT'S NOTE

בסה"מ תשי"ח שם העיר כ"ק אדמו"ר זי"ע "ראה עדי' במאמר פורים תשי"ח פ"ו ואילך. ד"ה בלילה ההוא ש"ת (בס' המאמרים)". ראה יהל אור לקאפי' עג ע' 260.

PARAGRAPH 7

40 ויקץ כישן ה'

“And G-d awoke as one asleep”: the psalm describes G-d rising up to act on Israel's behalf.

Psalms 78:65 תהילים ע"ח:ס"ה

וַיִּקֶץ כִּישָׁן אֲדֹנָי כַּגִּבּוֹר מִתְרוֹנֵן מִיָּיִן:

Then the L-rd awaked as one asleep, Like a mighty man recovering from wine.

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KEHOT'S NOTE

תהלים עח, סה.

41 עורה למה תישן ה'

“Awake! Why do You sleep, O G-d?”: a plea from a time of

suffering for G-d to reveal Himself.

Psalms 44:24 תהילים מ"ד:כ"ד

עוֹרָה לָמָּה תִישָׁן אֲדֹנָי הַקִּיֶּצָה אֶל־תִּנּוּחַ לְנִצָּחַ:

Awake, why sleepest Thou, O L-rd? Arouse Thyself, cast not off for ever.

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KEHOT'S NOTE

תהלים מד, כד. ראה אוה"ת פ' ראה ע' תשנה. ראה הערת כ"ק אדמו"ר זי"ע בסה"מ תשי"א ע' יב. ובאג"ק שלו חיי"ח ע' רכב.

42 ויאר פניו

“May He make His face shine upon us”: the Alter Rebbe reads G-d's “face” as the inner dimension of His will.

Psalms 67:2 תהילים ס"ז:ב

אֱלֹהִים יַחַנְנוּ וְיִכְרְכְנוּ יִאֲרֶפְנוּ אֶתְנוּ סֶלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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PARAGRAPH 8

43 השקיפה ממעון קדשיך

“Look down from Your holy dwelling, from heaven, and bless Your people Israel.” The Alter Rebbe now reads “from heaven” as “through the Torah.”

Deuteronomy 26:15 דברים כ"ו:ט"ו

הַשְׁקִיפָה מִמַּעוֹן קִדְשֶׁךָ מִן־הַשָּׁמַיִם וּבֵרַךְ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֵת הָאָדָמָה אֲשֶׁר נָתַתָּה לָנוּ כְּאֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ אֶרֶץ זָבֶת חֶלֶב וְדָבָשׁ:

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.

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KEHOT'S NOTE

דברים כו, טו. קטע מכאן מובא בסה"מ תרל"ב ח"א ע' קב בשינויים והוספות. ונוסף כאן הוספה וז"ל: דלכאוי צ"ל מפני מה דוקא כשהשקפה הוא מן השמי' או נמשך להיות וברך את עמך ישראל דוקא. דהנה כתי' רם על כל גוים הוי' שאו"ה מקבלי' חיות מבחי' רוממות כו' ע"ד שממית בידים תתפש כו', וזהו כד סליק קוב"ה לעילא כו' והנהגת העולמות נמשך מבחי' שינה, אמנם ע"ז נאי עורה למה תישן ה' והיינו שיהי' גילוי או"א"ס בבחי' חכמה וחסד ויאר פניו בבחי' פנימיות רצונו, והיינו ע"י המשכת התומ"צ, וזהו הבט משמי' וראה השקיפה ממעון קדשיך מן השמי': פ"י שמים.

44 מן השמים שם מים

That passage refers back to this maamar's discussion of “look down from Your holy dwelling, from heaven, and bless,” and explains “from heaven” through the phrase “providing for their Father in heaven,” the light of Abba within Z'eir Anpin.

KEHOT'S NOTE

ראה בלקו"ת שה"ש יד, א בפ"י מן השמים.

45 שם מים

The Talmud explains shamayim as sham mayim, “there is water.” Here it supports reading heaven as the Torah,

which is likened to water.

חגיגה י"ב א"ב Chagigah 12a

KEHOT'S NOTE

חגיגה יב, א.

46 בחי התורה שנמשלה למים

The version there adds the proof that Torah is likened to water: "Ho, all who are thirsty, come to the water," which refers to the Torah.

KEHOT'S NOTE

בספר המאמרים תשי"ח שם: [שנאמר הוי כל צמא לכו למים כו שזה קאי על בחי התורה כו].

47 אנחנו עם בני ישראל נתראים לפניו לדבר חשוב

The Tzemach Tzedek quotes this line, that Israel is seen before G-d as something of importance, in his discourses on Balak.

KEHOT'S NOTE

מובא באוה"ת פי בלק עי א"כח. ע"ש.

48 נפתחו השמים

Ezekiel's opening vision. The Alter Rebbe uses it to link the opening of "heaven" with clear sight of G-dliness.

Ezekiel 1:1 א"א: חזקאל

ויהי בשלשים שנה ברכיעי בןמשה לחדש ואני בתוךהגולה על-נהר-כבר נפתחו השמים וארא מראות אלקים:

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar that the heavens were opened, and I saw visions of G-d.

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KEHOT'S NOTE

יחזקאל א, א.

49 ומי כעמך ישראל

David's praise of Israel as "one nation on earth." The Alter Rebbe reads "one" as G-d's oneness, which Israel draws down to the earth.

I Chronicles 17:21 א"א: דברי הימים א

ומי כעמך ישראל גוי אחד בארץ אשר הלך האלקים לפדות לו עם לשום לה שם גדלות ונראות לגרש מפני עמך אשר-פדית ממצרים גוים:

And who is like Thy people Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, to make Thee a name by great and tremendous things, in driving out nations from before Thy people, whom Thou didst redeem out of Egypt.

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KEHOT'S NOTE

דה"א יז, כא.

PARAGRAPH 9

50 מצות צריכות כוונה

The Talmud discusses whether mitzvos require intention. The Alter Rebbe reads the intention as the heart's desire to draw down the divine light.

Berakhot 13a:22-25 כ"ב-כ"א: י"ג ברכות

גמ' שמע מינה מצות צריכות כוונה. מאי "אם כוון לבו" — לקרות. לקרות!? והא קא קרי! בקורא להגיה. תנו רבנן: קריאת שמע ככתבה, דקרי רבי. וחכמים אומרים: ככל לשון.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught: The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say ...

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

KEHOT'S NOTE

ברכות יג, א. זח"ג שו, ב.

51 שהזהב הוא מנוצץ . ברשפי אש האהבה

The Tzemach Tzedek quotes this explanation of gold as the sparkling fire of love in his commentary on Psalms.

KEHOT'S NOTE

מובא ביהל אור עי עג.

52 ככל יום יהיו בעיניך כחדשים

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

KEHOT'S NOTE

רש"י דברים ו, ו. בשם הספרי.

53 אני ראשון ואני אחרון

"I am first and I am last": G-d is beyond time, which is a subject for contemplation that kindles love.

Isaiah 44:6 ו"ד: ישעיהו

כה-אמר ה' מלך-ישראל וגאלו ה' צבאות אני ראשון ואני אחרון ומפלעדי אין אלקים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישעי" מד, ו.

54 ואני הוי"ה לא שניתי

"I, G-d, have not changed": creation makes no change in G-d, so His entering the worlds is a lowering.

Malachi 3:6 ג'י: מלאכי

כי אני ה' לא שניתי ואתם בני-יעקב לא קליתם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

PARAGRAPH 10

55

וגלה על ראשה

The bowl on top of the menorah in Zechariah's vision.

Zechariah 4:2: זכריה ד'ב'י

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רֵאיוֹתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְהָ עָלֶיהָ
רֵאשָׁה וְשִׁבְעָה נִרְתִּיָּה עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצָקוֹת לְנֹרוֹת אֲשֶׁר עָלֶיהָ
רֵאשָׁה:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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KEHOT'S NOTE

זכריה ד, ב.

56

מלשון גולת הכותרת

The bowls of the capitals on top of the pillars in Shlomo's Temple. The Alter Rebbe uses the phrase to read gulah as a crown above the head.

I Kings 7:41: מלכים א' ז'מ"א

עַמֻּדִים שְׁנַיִם וְגִלְתֵּי הַכֹּתֶרֶת אֲשֶׁר־עַל־רֹאשׁ הָעַמֻּדִים שְׁתֵּי וְהַשְּׂכָכֹת
שְׁתֵּי לְכַסּוֹת אֶת־שְׁתֵּי גִלְתֵּי הַכֹּתֶרֶת אֲשֶׁר עַל־רֹאשׁ הָעַמֻּדִים:

the two pillars, and the two bowls of the capitals that were on the top of the pillars; and the two networks to cover the two bowls of the capitals that were on the top of the pillars;

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KEHOT'S NOTE

מלכים-א ז, מא-מב.

PARAGRAPH 11

57

שום תשים עליך מלך

The command to appoint a king, read here as accepting G-d's kingship over oneself.

Deuteronomy 17:15: דברים יז'ט"ו

שׁוּם תִּשֶׂה עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ מִקְרֵב אֲחִיךָ תִּשֶׂה עָלֶיךָ
מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֲחִיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

58

בטל רצונך מפני רצונו

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

KEHOT'S NOTE

אבות ב, ד.

כי עמך מקור חיים באורך נראה אור

59

בטל רצונך מפני רצונו

Rabban Gamliel's teaching, "Nullify your will before His will," the model of the servant's self-nullification.

Pirkei Avot 2:4: משנה אבות ב'ד'4

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כְּרְצוֹנִי, כְּדִי שֶׁיַּעֲשֶׂה רְצוֹנִי כְּרְצוֹנוֹ. בְּטַל
רְצוֹנִי מִפְּנֵי רְצוֹנוֹ, כְּדִי שֶׁיִּבְטַל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנִי. הִלֵּל אוֹמֵר,
אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תִּתְּנֵם לְעַצְמְךָ עַד יוֹם מוֹתֶךָ, וְאַל תִּדְּיוֹן אֶת
חִבְרֶךָ עַד שֶׁתִּגְעַע לְמִקְוָמוֹ, וְאַל תֹּאמַר דְּבַר שְׂאֵי אֶפְשֶׁר לְשִׁמְעַי, שְׁסוּפוּ
לְהַשְׁמִיעַ. וְאַל תֹּאמַר לְכַשְׁאֲפִנִּי אֲשֶׁנִּי, שֶׁמָּא לֹא תִּפְנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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60

אתכפיי סט"א

The Zohar teaches that when the sitra achra is subdued, the glory of the Holy One, blessed be He, rises in all the worlds.

Zohar II, 128b: זח"ב קכח, כב"ב

KEHOT'S NOTE

ראה זח"ב קכח, ב ואילך. ולקמן פט, ד ובמ"מ שם.

PARAGRAPH 12

61

אין מלך בלא עם

There "no king without a people" explains the Name Elokim as rulership: through contraction the Shechinah clothes itself in creations so that a separate existence can come about and then be nullified to G-d.

KEHOT'S NOTE

נסמן לעיל ה, א. לקמן גג, ד. מה שמבואר כאן בענין ביטול רצון, מצויין
בלקו"ת ואתחנן יא, ג: דאין מלך בלא עם לשון עוממות שהוא יש ודבר
ואעפ"כ מבטל רצונו מכל וכל, וכל דבר שאינו בביטול הרצון אינו נק'
עבודה כלל (ועמ"ש בפי' שלח ע"פ ועתה יגדל, וע"פ כי עמך מקור חיים).
ע"כ.

62

כי לי בני עבדים

"For the Children of Israel are servants to Me": read as service making Israel G-d's own.

Leviticus 25:55: ויקרא כ"הנ"ה

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵמִצְרָיִם
אֲנִי ה' אֱלֹהֵיכֶם:

For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא כה, נה.

PARAGRAPH 13

63 המשפילי לראות בשמים ובארץ
 “Who lowers Himself to look upon heaven and earth,” now read in its second sense: through heaven and earth G-d lowers Himself.

Psalms 113:6: תהילים קי"ג:ו

הַמְשַׁפִּילִי לְרֹאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

That looketh down low Upon heaven and upon the earth?

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PARAGRAPH 14

64 צעק לבם
 “Their heart cried out to G-d”: a cry from the depth of the heart.

Lamentations 2:18: איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חֹמַת בִּתְצִיּוֹן הוֹרִידִי כְנָחַל דְּמָעָה יוֹמָם וּלְיָלָה אֶל־תִּתְּנִי פֹגֶת לָךְ אֶל־תִּדְּמֵם בִּתְצִיּוֹן:

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

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KEHOT'S NOTE

איכה ב, יח.

65 ויצעקו אל ה' בצר להם
 “They cried out to G-d in their distress,” and He rescued them.

Psalms 107:6: תהילים קי"ז:ו

וַיִּצְעֲקוּ אֱלֹהֵי בְּצָר לָהֶם מִמִּצְוֹקוֹתֵיהֶם יִצִּילֵם:

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

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KEHOT'S NOTE

תהלים קז, ו.

66 ופרעה הקריב
 “And Pharaoh drew near”: the Kehot note directs us to the Midrash's reading on this verse.

Exodus 14:10: שמות י"ד:י

וּפֶרֶעַה הִקְרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וַהֲגָה מִצְרַיִם נֹסַע אַחֲרֵיהֶם וַיִּירָאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־יְיָ:

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto the L-RD.

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KEHOT'S NOTE

שמות יד, י. וראה שמו"ר עה"פ.

67 כמ"ש במ"א רוח אייתי רוח
 That passage refers to “the maamar Ki Imcha Mekor Chayim” and explains that through the Torah and mitzvos

a person does below, an arousal from below brings an arousal from above; the note suggests that “elsewhere” may refer to it.

Zohar II, 162b: זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב. ראה לעיל א, א. ובכ"מ. ראה לקו"ת תצא מ, רע"ג ואולי הכוונה שם לכאן.

68 רוח אייתי רוח ואמשך רוח

A spirit from below brings and draws forth a spirit from above.

Zohar, Terumah 66:669-678: ספר הזהר, תרומה ס"ו:תרס"ט-תע"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 15

69 מצפון זהב יאתה

Gold comes “from the north,” the left side.

Job 37:22: איוב ל"ז:כ"ב

מִצְפּוֹן זָהָב יֵאָתֶה עַל־אַלּוּהַ נּוֹרָא הוֹד:

Out of the north cometh golden splendour, About G-d is terrible majesty.

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KEHOT'S NOTE

איוב לז, כב. ראה בלקו"ת בהעלותך לב, ד. שזהב הוא יראה (לכן נקרא שמאל). לה, ב

70 ושנים זיתים עלי

The two olive trees on either side of the menorah's bowl.

Zechariah 4:3: זכריה ד':ג

וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִיְּמִין וְאֶחָד עַל־שְׂמָאלָהּ:

and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

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KEHOT'S NOTE

זכריה ד, ג.

PARAGRAPH 16

71 אשר הם מריקים הזהב

The olive branches that “pour the gold out of themselves.” The Alter Rebbe reads them as the roots of Torah and mitzvos.

Zechariah 4:12: זכריה ד':י"ב

וְאֵעֵן שְׁנֵית וְאָמַר אֵלָיו מִה־שְּׁתֵי שִׁבְלֵי הַיָּתִים אֲשֶׁר בְּיַד שְׁנֵי צִנְתָּרוֹת הַזָּהָב הַמְרִיקִים מִצְלִיחֵם הַזָּהָב:

And I answered the second time, and said unto him: 'What are these two olive branches, which are beside the two golden spouts, that empty the golden oil out of themselves?'

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72

שע"י

That manuscript reads "through them" (שעל ידם) instead of "through" (שע"י).

KEHOT'S NOTE

בבוקר תניא-ברוק הגי': שעל ידם.

73

להשתפך אל חיק אביה

Tanya describes the soul's love like flames of fire, longing to pour itself into its Father's bosom.

KEHOT'S NOTE

תניא פרק נ. ראה גם לעיל כז, א, ולקמן סז, א וש"נ.

PARAGRAPH 17

74

כי עמך מקור חיים באורך נראה אור

The opening verse, now fully explained in both readings.

Psalms 36:10: ליו: יי: 36:10 Psalms

כ"עמך מקור חיים באורך נראה אור:

For with Thee is the fountain of life; In Thy light do we see light.

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75

ומי כעמך ישראל

"Who is like Your people Israel": Israel's holiness revealed in the light they draw down.

I Chronicles 17:21: כ"א: יי: 17:21 I Chronicles

ומי כעמך ישראל גוי אחד בארץ אשר הלה האלקים לפדות לו עם לשום לה שם גדלות ונראות לגרש מפני עמך אשר פדית ממצרים גוים:

And who is like Thy people Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, to make Thee a name by great and tremendous things, in driving out nations from before Thy people, whom Thou didst redeem out of Egypt.

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KEHOT'S NOTE

דה"א יז, כא.

76

וגם אנחנו נראה . . כמ"ש ומי כעמך ישראל כו'

The Rebbe adds that the end of the verse, "one nation on earth," should be included here, and asks why the maamar did not quote it: whether because of a censor's omission or because the Alter Rebbe said it so.

KEHOT'S NOTE

בד"ה זה בספה"מ תשל"ד (הנחה) מוסיף: "ויש להוסיף בזה דסיום הכתוב (מי כעמך ישראל) הוא גוי אחד בארץ, היינו שישראל הם למעלה מכל האומות [וצ"ע מדוע לא הובא סיום הכתוב בהדרוש, אם זהו מחמת השמטת הצנזור או שכך אמר רבינו הזקן בדיבור], ע"ש.



Likkutei Torah

THE CHASSIDISHE PARSHA

About this edition

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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