



TORAH OHR • THE CHASSIDISHE PARSHA

פרשת תולדות

Parshas Toldos



The 5 maamarim of Torah Ohr on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



Likkutei Torah

THE CHASSIDISHE PARSHA

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אלה תולדות יצחק וגו'

“These are the generations of Yitzchak”



Avraham draws G-dliness down from above, and Yitzchak raises the created world up to G-d in awe and self-nullification; the ascent from below is unlimited, but it can come about only when it is “born” of the light drawn down from above.

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

THE MAAMAR IN BRIEF

The maamar reads the verse “His left hand is under my head, and his right hand embraces me” as Yitzchak and Avraham: Yitzchak is the ascent from below upward, Avraham the drawing down from above. The command “And you shall love” shows why both are needed: contemplating that Havayah is One leads the soul to yearn upward (ratzo), but G-d wants a dwelling place below, so love must return downward (shov). Avraham’s hospitality made G-d known to wayfarers; Yitzchak’s wells uncovered hidden water, a lasting flow that the Philistines could not stop, hinted in the full spelling of “names” with a vav. Drawing down has limits, while the ascent from below is endless and is the source of Yitzchak’s laughter: turning “something” into “nothing.” Avraham loves this opposite quality, the Fear of Yitzchak, but cannot bring it down, since creation cannot bear such self-nullification; Yaakov, who includes both, can, and in the time to come it will be revealed to all. Finally, the doubled names in “Yitzchak son of Avraham; Avraham begot Yitzchak” teach that the ascent from below is born of the light from above, as in the analogy of conception.

OUTLINE

1 Left and right: the two directions

¶1

Yitzchak is from below upward, Avraham from above downward; the command to love shows that the upward yearning (ratzo) must return downward (shov), for G-d wants a dwelling place below.

2 Hospitality and wells

¶2-3

Avraham draws G-dliness down to others; Yitzchak uncovers what is hidden. Yitzchak’s wells flow without end, and the ascent from below, turning something into nothing, is unlimited and brings laughter and delight.

3 The Fear of Yitzchak

¶4-7

Avraham loves his opposite, Yitzchak's awe and self-nullification, but cannot draw it down; it appeared only above the worlds at the binding, Yaakov could bring it down, and in the time to come it will be revealed below.

4 Yitzchak born of Avraham

¶8-10

Through the analogy of conception, the ascent from below is shown to depend on and be refined by the light from above, Avraham as Chochmah.

KEY CONCEPTS

From below upward / from above downward ממטה למעלה / מלמעלה למטה

The two directions of divine service: the creature rising toward G-d, and G-dliness drawn down into the world.

Ratzo and shov רצוא ושוב

"Running and returning": the soul's longing to rise and dissolve into G-d, and its return to serve Him in the world below.

The Fear of Yitzchak פחד יצחק

Yitzchak's quality of awe and self-nullification, too intense for creation to receive now; it will be revealed in the time to come.

Nullifying something into nothing ביטול היש לאין

The reverse of creation: the person turns the world and the self back into nothing before G-d, the source of Yitzchak's laughter.

A dwelling place among the lower realms דירה בתחתונים

G-d's purpose in creation, which is why the upward yearning must turn back downward.

Raising the feminine waters העלאת מיין נוקבין

The arousal from below that rises toward G-d; here it is itself awakened by the light from above.

SECTION 1 • 11

Left and right: the two directions

1 אלה תולדות יצחק¹ וגוי. כתיב שמאלו תחת לראשי² וימינו תחבקני. שמאלו הוא בחיי יצחק ממטה למעלה.

“These are the generations of Yitzchak,” etc. It is written, “His left hand is under my head, and his right hand embraces me.” “His left hand” is the level of Yitzchak, [which is] from below upward.

The maamar opens with the verse that heads the parsha and at once pairs it with a verse from the Song of Songs about the left hand and the right hand. The left hand is linked to Yitzchak, whose mode of service moves “from below upward”: the created being rising toward G-d.

וימינו כו' הוא בחיי אברהם מלמעלה למטה.³ והנה מדת אברהם הוא הכנסת אורחים כו' ויצחק היה חופר בארות⁴ כו'.

“And his right hand,” etc., is the level of Avraham, from above downward. Now, the attribute of Avraham is hospitality to guests, etc., and Yitzchak would dig wells, etc.

The right hand is linked to Avraham, whose mode is “from above downward”: bringing G-dliness down into the world. The two practices the Torah records of them, Avraham’s hospitality and Yitzchak’s digging of wells, will be shown to express these two directions.

ולחבין זה הנה כתיב ואהבת. אשר לכאורה לא שייך בזה לשון צווי לאהוב⁵ כו'. אך הוא⁶ שבתחלה כתיב⁷ הוי אחד^{8,9} כו'.

To understand this: it is written, “And you shall love.” Seemingly, the language of a command to love does not apply here, etc. But [the explanation] is that first it is written, “Havayah is One,” etc.

The verse “And you shall love” is phrased as a command, yet love is a feeling, and it is hard to see how one can be commanded to feel. The answer begins with the verse that comes just before it, the declaration that Havayah is One.

ובהתבוננות ענין אחד איך שאין ערוך אליו כלל כו'¹⁰ הוי אלקינו ואלקי אבותינו¹¹ (שהוא בחיי צמצום) פי' שיתהווה בחיי אבותינו חו"ב כו'

And through contemplating the meaning of “One,” how there is no comparison to Him at all, etc., [one understands] “Havayah, our G-d and the G-d of our fathers” (which is the level of tzimtzum). This means that the level of “our fathers,” Chochmah and Binah, should come into being, etc.

When a person contemplates what “One” means, that G-d is beyond any comparison with anything, he also understands the phrase from the first blessing of the Amidah, “our G-d and the G-d of our fathers.” “Our G-d” (Elokeinu) stands for tzimtzum, G-d’s self-concealment; “our fathers” stands for Chochmah and Binah, the first powers of intellect, which could only come into being after that contraction.

אנת חכים כו' אשר אין ערוך כלל¹² לגבי מהותו ית' אנת הוא חד¹³ כו' לכן צריך קודם בחי' אלקינו
שהוא בחי' צמצום

“You are wise,” etc., which has no comparison at all to His essence, may He be blessed, [for] “You are One,” etc. Therefore there must first be the level of “our G-d,” which is the level of tzimtzum,

The quoted words come from the prayer of Eliyahu in the Tikkunei Zohar: “You are wise, but not with a known wisdom; You are One, but not in number.” Even divine wisdom has no comparison to G-d’s essence, so before Chochmah can exist there must first be a contraction, the level of “our G-d.”

ואח"כ ואלקי בחי' וא"ו המשכה שיתהווה בחי' אבותינו ובהתבונן כ"ז בוודאי כל איש ישראל יהיה
חפצו ורצונו תמיד ליכלל בה' אחד ולא שירד למטה במקום חשך.

and afterward “and the G-d of,” the level of the vav, a drawing down, so that the level of “our fathers” should come into being. And when one contemplates all this, certainly every Jew will constantly desire and will to be absorbed into the One G-d, and not to descend below, into a place of darkness.

Only after the contraction comes the letter vav of “and the G-d of,” a vav being a straight line that draws downward, which brings the level of “our fathers,” Chochmah and Binah, into being. A Jew who grasps how everything below is only a contracted ray of the One will naturally long to be absorbed back into Him rather than remain in the darkness of this lower world.

אמנם זהו בחי' רצוא אבל צ"ל אח"כ בחי' שוב¹⁴ כדכתיב כיתרון האור מן החשך¹⁵ ורצונו ית' להיות לו
דווקא דירה בתחתונים ולכן הצווי ואהבת הוא הפי' בהיפוך מלמעלה למטה.^{16, 17}

However, this is the level of ratzo (running [toward G-d]); but afterward there must be the level of shov (returning), as it is written, “like the advantage of light out of darkness.” And His will, may He be blessed, is specifically to have a dwelling place among the lower realms. Therefore the command “And you shall love” means the reverse: from above downward.

That longing to rise and dissolve into G-d is called ratzo, “running”; it must be followed by shov, “returning,” to life and service below, because G-d wants a dwelling place precisely in the lowest realms, where light that comes out of darkness has an added quality. So the command “And you shall love” is not about rising upward but the reverse: drawing G-dly love from above down into the world, and this answers why love can be commanded.

SECTION 2 • ¶2-3

Hospitality and wells

2 וכמארז"ל שיהא שם שמים¹⁸ מתאהב ע"י. פי' להמשיך גילוי אור אלקותו מלמעלה למטה. וזהו מעשה אברהם¹⁹ הכנסת אורחים שנתן לערביים לאכול

As our Sages, of blessed memory, said: "That the Name of Heaven become beloved through you." This means: to draw down the revelation of the light of His G-dliness from above downward. And this is the deed of Avraham, hospitality to guests: he gave the Arabs to eat,

The Sages' teaching that one should make G-d beloved through one's conduct is read as the task of drawing G-dliness downward. Avraham did this through hospitality: he fed the passing Arabs who came to his tent.

ואח"כ אמר להם דעו למי מברכים²⁰ כ' בכדי להיות גילוי אלקות למטה שגם הערביים יכירו גדולתו כ' כ"ז הוא בחי' אברהם המשכה מלמעלה למטה.²¹

and afterward he said to them, "Know Whom you are blessing," etc., so that there would be a revelation of G-dliness below, so that even the Arabs would recognize His greatness, etc. All this is the level of Avraham: drawing down from above downward.

After they ate and wished to bless him, Avraham told them to know Whom they were really blessing, the G-d who provides. In this way even people far from G-d came to recognize Him, which is the downward flow, from above to below, that marks Avraham.

ויצחק הי' חופר בארות שהוא בחי' גילוי ממטה למעלה²² מהעלם לגילוי כמשל הבור אשר המים שם בהעלם וע"י החפירה נגלו המים כ'.

And Yitzchak would dig wells, which is the level of revelation from below upward, from concealment to revelation, as in the analogy of a well, where the water is there in concealment, and through the digging the water is revealed, etc.

Yitzchak's wells show the opposite direction. The water was already there, hidden in the ground; digging removes what covers it. So too Yitzchak's service uncovers the G-dliness already hidden in the lower realms and brings it up into revelation.

3 והנה הגם שאברהם היה ג"כ חופר בארות אבל כתיב ויסתמום פלשתים כ'י ויצחק חפר אותן וקרא להם שמות כשמת אשר קרא להן אביו²³ הראשון מלא והשני חסר לפי

Now, although Avraham too dug wells, it is written, "and the Philistines stopped them up," etc., and Yitzchak dug them [again] "and called them names (שמות) like the names (שמת) that his father had called them." The first is written full and the second defective, because

Avraham had dug wells first, but the Philistines stopped them up, and Yitzchak reopened them and gave them the names his father had given. In the verse the first "names" is spelled with a vav (שמות) and the second without it (שמת), and the maamar now explains why.

שע"י חפירה דיצחק לא נפסק עוד נביעתם²⁴ ונמשכים ונובעים הששה מדות שהן בחי' וי"ו ע"כ הוא שמות מלא בוי"ו.²⁵

through Yitzchak's digging their flowing was no longer interrupted, and the six emotive attributes (middos), which are the level of the vav, are drawn forth and flow. Therefore it is "names" (שמות), written full, with a vav.

The letter vav stands for the six emotive attributes (its numerical value is six). Once Yitzchak dug, the flow of the wells was never cut off again, so the emotions keep flowing; hence his "names" are spelled full, with the vav.

אבל שמת דאברהם חסר וי"ו לפי שסתמום פלשתים ויש לחיצונים יניקה מהם.²⁶ לכן ע"י חפירה דיצחק הוא שמות בוי"ו (ועמ"ש כה"ג ע"פ ששת ימים תאכל מצות^{27, 28} כ'י מלא וי"ו) ולע"ל כתיב

But the "names" (שמת) of Avraham lack the vav, because the Philistines stopped them up, and the external forces draw nourishment from them. Therefore, through Yitzchak's digging it is "names" (שמות) with a vav. (And see what is explained along these lines on the verse "Six days you shall eat matzos (מצות)," etc., [written] full, with a vav.) And of the Time to Come it is written,

Avraham's wells could be stopped, which means the forces opposed to holiness could draw nourishment from them, so his "names" lack the vav. The text points to a parallel discussion of the full spelling of "matzos" in another maamar, and then turns to the future.

כי אתה אבינו²⁹ שעיקר הצחוק והשמחה יהיה מבחי' יצחק שהוא ממטה למעלה אשר בחי' זו אין קץ ותכלית כ'י

"For You are our father": [meaning] that the essence of laughter and joy will be from the level of Yitzchak, which is from below upward, a level that has no end or limit, etc.

The verse in Isaiah, "For You are our father," is read, following the Gemara, as addressed to Yitzchak in the time to come. Then the greatest joy and laughter will come from Yitzchak's mode, the ascent from below, which is unlimited.

משא"כ (אברהם) בבחי' ממעלה למטה יש לה גבול המשכה למטה ולכן באברהם כתיב ב"פ אברהם אברהם הא' הוא המשכה שיתהווה בחי' חו"ב דאצי' ואלקי אבותינו כנ"ל.

Whereas (Avraham), at the level of from above downward, has a limit to [its] drawing down below. Therefore it is written of Avraham twice, "Avraham, Avraham": the first is the drawing down by which the level of Chochmah and Binah of Atzilus comes into being, "and the G-d of our fathers," as [explained] above;

Drawing down from above always has limits, since it must fit the capacity of what receives it. The doubled "Avraham, Avraham" at the binding of Yitzchak hints at two stages of that descent: the first brings Chochmah and Binah of the World of Atzilus into being, the "G-d of our fathers" explained above.

והמשכה ב' בבי"ע. משא"כ יצחק בחי' מלמטה למעלה בחי' אין קץ ותכלית והכל ירוממוך סלה. and the second drawing down is into [the worlds of] Beriah, Yetzirah and Asiyah. Whereas Yitzchak is the level of from below upward, a level without end or limit: "and all will exalt You, Selah."

The second stage extends into the three lower worlds, Beriah, Yetzirah and Asiyah. Yitzchak's ascent, by contrast, has no end, as the prayer says, "and all will exalt You, Selah."

ומזה נתהווה עיקר הצחוק כי גמירי משמיא מיהב יהבי³⁰ משקל לא שקלי כו' מיהב הוא בחי' השתלשלות מאין ליש כו'.

And from this comes about the essence of laughter, for we have a tradition: "From Heaven they give; they do not take [back]," etc. "Giving" is the level of the chain of descending worlds (hishtal-shelus), from nothing to something, etc.

The name Yitzchak means "he will laugh." Heaven, the Gemara says, gives but does not take back: G-d's giving is the chain of worlds, bringing something out of nothing.

אבל עבודת האדם הוא ההיפוך והוא להיות בטול היש לאין והוא בחי' יצחק צחוק ותענוג³¹ גדול כו': But the divine service of man is the reverse: it is the nullification of the something into nothing. And this is the level of Yitzchak: laughter and great delight, etc.

Man's task is the reverse, turning the "something" of the world and of the self back into "nothing," into self-nullification before G-d. This reversal is the source of Yitzchak's laughter and great delight.

SECTION 3 • ¶4-7

The Fear of Yitzchak

4 והנה כתיב באברהם קח נא את בנך³² כו' אשר אהבת את יצחק כו'. כי ידוע הטבע לאהוב ההיפוך³³

Now, it is written of Avraham, "Take, please, your son," etc., "whom you love, Yitzchak," etc. For it is known that it is [in] nature to love the opposite,

The verse at the binding of Yitzchak calls Yitzchak the son "whom you love." The maamar asks why Avraham's love for Yitzchak is stressed, and answers that nature loves its opposite.

כדכתיב מים קרים על נפש עיפה.³⁴ וכמו"כ להיפוך מי שקר לו מאד רוצה למים חמים.

as it is written, "Cold water on a weary soul." And likewise the reverse: one who is very cold wants warm water.

The verse from Proverbs shows that a weary, heated person longs for cold water; likewise one who is very cold wants warm water. Opposites attract.

5 ולכן אברהם שמדתו המשכה מלמעלה למטה אוהב ג"כ ההיפוך בחי' יצחק מלמטה למעלה. היינו

שבחי' יצחק הוא פחד יצחק³⁵ שהוא בחי' יראה ובטול

Therefore Avraham, whose attribute is drawing down from above downward, also loves the opposite, the level of Yitzchak, from below upward. That is, the level of Yitzchak is "the Fear of Yitzchak," which is the level of awe and self-nullification (bittul).

Avraham, all drawing down, loves Yitzchak's opposite mode of ascent. Yitzchak's quality is called "the Fear of Yitzchak": awe and self-nullification before G-d.

ולכן זה א"א שימשיך אברהם למטה בחי' פחד יצחק הנ"ל שבחינת בטול כזה א"א לנבראים לקבל

And therefore it is impossible for Avraham to draw down below the level of the Fear of Yitzchak mentioned above, for created beings cannot receive such a level of self-nullification.

That is why Avraham could not bring Yitzchak's level down to the world: created beings cannot bear such complete self-nullification; they would cease to exist as separate beings.

כי גם למעלה אמרו הושיט הקב"ה אצבעו³⁶ הקטנה ביניהם ושרפן ע"י גילוי רב ומכ"ש למטה בנבראים.

For even above, [the Sages] said: "The Holy One, blessed be He, stretched out His little finger among them and burned them," through an intense revelation; all the more so below, among created beings.

The Gemara tells that G-d stretched out His little finger among a group of angels and burned them; the revelation was too great for them to contain. If even angels cannot bear it, surely created beings below cannot.

6 ולכן כתיב ויעקוד אותו על המזבח³⁷ ממעל לעצים למעלה מבחינת עה"ח ועה"ד שם יוכל להתגלות בחי פחד יצחק³⁸ הנ"ל.

Therefore it is written, "and he bound him upon the altar, above the wood (עצים)": above the level of the Tree of Life and the Tree of Knowledge. There the level of the Fear of Yitzchak mentioned above could be revealed.

At the binding, Yitzchak was placed "above the wood," and the word for wood, etzim, also means trees. So he was above the Tree of Life and the Tree of Knowledge, a level beyond the worlds; only there could the Fear of Yitzchak be revealed.

אמנם ביעקב כתיב ופחד יצחק היה לי. כי יעקב היה בחור שבאבות^{39, 40, 41} בחי התכללות מכריח מן הקצה^{42, 43} כו'.

However, of Yaakov it is written, "and the Fear of Yitzchak was with me." For Yaakov was the choicest of the Patriarchs, the level of inclusion, "the bar that reaches from end [to end]," etc.

Yaakov, however, says "the Fear of Yitzchak was with me." Yaakov is the choicest of the Patriarchs because he includes both Avraham and Yitzchak, like the middle bar of the Tabernacle that ran from one end to the other.

ולכן אמר אלקי אבי אברהם ופחד יצחק היה לי שהי' לו שני הבחינות בחי אברהם כנ"ל. וגם פחד יצחק היה יכול להמשיך למטה ג"כ.

Therefore he said, "the G-d of my father Avraham, and the Fear of Yitzchak was with me": for he had both levels, the level of Avraham, as [explained] above, and he could also draw the Fear of Yitzchak down below as well.

Because he combined both, Yaakov could draw even the Fear of Yitzchak down below, which Avraham alone could not do.

7 והנה לע"ל כתיב כי אתה אבינו⁴⁴ פי' כי עתה א"א שבחי' פחד יצחק יהי' בבחי' אבינו שהיא המשכה למטה וכנ"ל.

Now, of the Time to Come it is written, "For You are our father." The meaning is: for now it is impossible for the level of the Fear of Yitzchak to be at the level of "our father," which is drawing down below, as [explained] above.

In the present, the Fear of Yitzchak cannot become "our father," that is, a level that flows down to us, since creation cannot bear it, as explained.

אבל לע"ל כשיהיה בלע המות לנצח⁴⁵ ואת רוח הטומאה אעביר⁴⁶ כו' אז יתגלה בחי' פחד יצחק למטה שיהי' הוא בחי' אבינו

But in the Time to Come, when "He will swallow up death forever," and "I will remove the spirit of impurity," etc., then the level of the Fear of Yitzchak will be revealed below, so that it will be the level of "our father,"

In the time to come, when death is swallowed up and the spirit of impurity removed, the obstacles will be gone, and Yitzchak's level of awe will be revealed below and become "our father."

כדכתיב לבא בנקרת הצורים⁴⁷ ובסעיפי הסלעים מפני פחד ה' שיתגלה בחי' פחד ובטול למטה וראו כל בשר.⁴⁸

as it is written, "to go into the clefts of the rocks and into the crevices of the crags, from before the fear of G-d": that the level of fear and self-nullification will be revealed below, "and all flesh shall see."

Isaiah foretells that people will hide in clefts of the rock from the fear of G-d: awe and self-nullification will be openly revealed in this world, and "all flesh shall see" G-dliness.

SECTION 4 • ¶8-10

Yitzchak born of Avraham

8 וזהו אלה תולדות יצחק בן אברהם. אברהם הוליד את יצחק.⁴⁹ ב"פ אברהם וב"פ יצחק. כנודע ממשל גשמי שהזכר יוכל להזריע בלא נקבה משא"כ הנוקבא כו'.

And this is [the meaning of] "These are the generations of Yitzchak, son of Avraham; Avraham begot Yitzchak": twice Avraham and twice Yitzchak. As is known from a physical analogy, the male can emit seed without a female, which is not so of the female, etc.

The opening verse names Avraham twice and Yitzchak twice. The maamar explains this with an analogy from physical procreation: the male can emit seed without the female, but the female cannot initiate by herself.

והגם שאמרו אשה מזרעת תחלה⁵⁰ כו' היינו ג"כ ע"י התעוררות הדכר תוכל הנקבא להזריע תחלה כו'.

And although [the Sages] said, "[If] the woman emits seed first," etc., this too means that through the arousal of the male the female can emit seed first, etc.

The Sages say that when the woman emits seed first the child is male; even so, this happens only through the man's arousal. The analogy prepares the point that the ascent from below (Yitzchak) depends on an arousal from above (Avraham).

9 וגם אח"כ עיקר ההולדה מטפת הדכר שממנו הלובן והוא המברר הולד להיות הפסולת יוצא לחוץ. ומהבירור נעשה הולד כו'.

And afterward too, the main part of the conception is from the drop of the male, from which comes the white [matter], and it is this that refines the offspring, so that the waste goes out. And from the refinement the offspring is formed, etc.

Continuing the analogy: the formation of the child comes mainly from the male drop, the source of the "white", which refines and sorts, so that waste is expelled and the child is formed.

כמו"כ למעלה שיתהווה בחי' יצחק ממטלמ"ע שבאמת אין ערוך אליו כלל הוא בא ע"י בן אברהם פי' ע"י ההארה הבאה מלמעלה למטה שיתהווה בכ"א בחי' יצחק העלאת מ"ן ממטה למעלה.

So too above: that the level of Yitzchak should come into being, from below upward, which in truth has no comparison to Him at all, comes about through "son of Avraham," meaning, through the illumination that comes from above downward, so that the level of Yitzchak should come into being in each one: the raising of mayin nukvin (the feminine waters) from below upward.

So too above: Yitzchak's ascent from below has no comparison to G-d at all and could never reach Him by itself. It comes through "son of Avraham," the light drawn down from above, which awakens in every person the ascent called raising the feminine waters (mayin nukvin).

10 וזהו תולדות יצחק הוא בן אברהם כו'. ואח"כ אברהם הוליד את יצחק.⁵¹ פי' שיהי' בחי' יצחק בבחי' הולדה

And this is [the meaning of] "the generations of Yitzchak" being "son of Avraham," etc. And afterward, "Avraham begot Yitzchak": meaning that the level of Yitzchak should be at the level of birth,

This is why the verse calls Yitzchak "son of Avraham" and then repeats that "Avraham begot Yitzchak": Yitzchak's ascent must be "born," brought forth into actual existence.

כי באמת אין ערוך נברא לבורא ושיהי' ההעלאה בחי' בטול לאלקות בתכלית א"א כ"א ע"י אברהם
שהוא בחי' אב"ר מ"ה בחכמה אתברירו

for in truth there is no comparison [between] a creature and the Creator, and that the ascent be a level of utter self-nullification to G-dliness is impossible except through Avraham, which is the level of אב"ר מ"ה — “through Chochmah they are refined” —

A creature has no comparison to its Creator, so complete self-nullification to G-d can come only through Avraham. The letters of his name form אבר מה, the “limb” of Mah, the Name linked to Chochmah, and through Chochmah everything is refined.

שהוא המברר להוליד בחי' יצחק להיות נתפס בחי' גילוי אלקות והפסולת יוצא לחוץ ע"י טפת דבר
שממנו יוצא לובן העליון כנ"ל בחי' אברהם כו' וד"ל:

which is what refines, to bring forth the level of Yitzchak, so that a level of revelation of G-dliness may be grasped, and the waste goes out, through the drop of the male, from which the supernal white issues, as [explained] above: the level of Avraham, etc. And this suffices for one who understands.

Avraham's Chochmah refines and gives birth to Yitzchak's ascent, so that the person can grasp a revelation of G-dliness while the waste is expelled, just as in the analogy of the male drop. The maamar closes by noting that the matter suffices for one who understands.

IN ONE'S AVODAH

Contemplating G-d's oneness should stir a longing to rise to Him, but a Jew must then return and bring G-dliness into the world, as Avraham did through kindness; and his own work is to turn the “something” of self and world into “nothing” before G-d, which becomes true joy.

QUESTIONS FOR DISCUSSION

1. Why must the upward yearning of ratzo be followed by shov, and how does this answer the question of how love can be commanded?
2. What do Avraham's hospitality and Yitzchak's wells each teach about how G-dliness is revealed?
3. Why is drawing down from above limited, while the ascent from below is without limit?
4. Why could Yaakov, but not Avraham, draw the Fear of Yitzchak down below?
5. In what sense is the ascent from below “born” of Avraham?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אלה תולדות יצחק

The note says the Mittlerer Rebbe's transcript of this maamar is printed there, and dates the maamar to 5569 (1808-09).

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בטה"מ תקס"ח ח"א ע' תקטו בהתחלה "שמאלו תחת לראשי". (והוא משנת תקס"ט). ובכוך 1118 קנח, א מציין "שבת תנאים עם הרב מטשערנובל (חורף תקס"ט)". ראה לעיל בציונים לכ"ק אדמו"ר ז"ע. המאמר עם הגהות וקיצורים באוה"ת בראשית כרך ד תתד, ב. תתיג, א. תתיח, ב. קיצורים להנחת אדה"א בטה"מ תקס"ח ע' תקטו. ראה גם ד"ה אלה תולדות תרמ"א דשם מכאן עבודת א"א מלמעלמ"ט, ועבודת יצחק מלמטה למעלה. פלח הרמון בראשית עו, א. חלק מהמאמר מובא באוה"ת פ' ואתחנן כרך ו ע' בירסג עם הגהות. המאמר נזכר בלקו"ת שלח ג, ד. פינחס עח, א. ראה כו, ד. ר"ה סג, א. וזאת הברכה צו, ג.

2 שמאלו תחת לראשי

The beloved describes the left hand beneath her head and the right hand embracing her; the Alter Rebbe reads left and right as Yitzchak and Avraham.

שיר השירים ב:6 Song of Songs

שְׁמָאלוֹ תַּחַת לְרֹאשִׁי וְיְמִינוֹ תִּחְבְּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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

KEHOT'S NOTE

שה"ש ב, ו.

3 יצחק ממטה למעלה . . אברהם מלמעלה למטה

Torah Chaim opens its discourses on this parsha with the same theme of Yitzchak from below upward and Avraham from above downward, at much greater length.

KEHOT'S NOTE

ראה תו"ח ריש פרשתנו. אוה"ת כרך ד תתד, ב ואילך. ד"ה ואלה תולדות תרע"ח ע' עג. ד"ה אריב"ל חצו"ת פ"ו (סה"מ קונטרסים ח"ב). לקו"ש חט"ו ע' 194.

4 מדת אברהם הוא הכנסת אורחים כו' ויצחק היה חופר בארות

Or HaTorah adds here the image of the well, where hidden water is revealed by digging, the same image this maamar gives just below.

KEHOT'S NOTE

באוה"ת תתח, א: שהוא בחי' גילוי ממטה למעלה מהעלם לגילוי, כמשל הבור אשר המים שם בהעלם וע"י החפירה נגלו המים, ע"ש וכ"ה לקמן יו, ג. בפלח הרמון מבאר שעיקר עבודת אברהם אבינו וכוונתו בהמשכת והתגלות אלקות למטה הי' ע"י הכנסת אורחים, ועבודת יצחק בחפירת בארות שאף מן הסתם גם הוא הכניס אורחים, ע"ש.

5 לא שייך בזה לשון צווי לאהוב

Or HaTorah sends the reader to Torah Ohr and Likkutei Torah, adding that elsewhere the answer is that souls are

called G-d's children and so have a natural love, like a son's for his father.

KEHOT'S NOTE

באוה"ת תתיג, א מציין לעיין בתו"א פו, ג. ובאוה"ת ואתחנן כרך ו ע' אירסג מוסיף גם ללקו"ת ד"ה שמע ישראל: "ובמ"א נתי' שזהו ע"י כי חביבין הנשמות שנקראים בנים למקום, וא"כ יש אהבה טבעית כאהבת הבן אל האב".

6 אך הוא

The Devarim printing agrees with our text, "But it is"; the Toldos printing reads "But the matter is" (אך הענין הוא).

KEHOT'S NOTE

כ"ה גם באוה"ת דברים כרך ו ע' בירסג שנדפס מגוכתי"ק כ"ק אדמו"ר הצ"צ, אבל באוה"ת תולדות תתיג, א ובהגהות הרה"ח ר' אשר: אך הענין הוא.

7 שבתחלה כתיב ה' אחד

Or HaTorah suggests the text should read "first it is written, Havayah our G-d, Havayah is One," and asks why the Name Havayah is doubled and what "our G-d" means.

KEHOT'S NOTE

באוה"ת ואתחנן שם: "ני שצ"ל שבתחילה כתיב ה' אלקינו ה' אחד, וצ"ל מה ענין כפל שמות הוי' וענין אלקינו".

8 ואהבת . . הוי' אחד

The command to love G-d with all one's heart, soul and might; the maamar asks how love can be commanded.

דברים ו:5 Deuteronomy

וְאַהֲבַתְּ 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.

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

KEHOT'S NOTE

דברים ו, ה. ד.

9 הוי' אחד

The Shema, declaring that Havayah is One; contemplating this oneness is what leads to love.

דברים ו:4 Deuteronomy

שְׁמַע יִשְׂרָאֵל הָאֵלֶּינוּ הָאֵלֶּינוּ הָאֵלֶּינוּ:

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

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

10 ובהתבוננות ענין אחד איך שאין ערוך אליו כלל כו'

Or HaTorah glosses "One" in the sense of "You are One, but not in number."

KEHOT'S NOTE

באוה"ת ואתחנן שם "ר"ל פ"י אחד ע"ד אנת הוא חד ולא בחושבן, וכן פ"י בלקו"ת פ' ואתחנן בד"ה ענין ק"ש אחד ואהבת".

11 הוי אלקינו ואלקי אבותינו

Or HaTorah prefaces this with “In the blessing of the Patriarchs in the Amidah we say,” identifying the phrase’s source in the prayer.

KEHOT’S NOTE

באוה”ת ואתחנן שם מקדים לזה “והנה בברכת אבות בשמו”ע אומרים”. בד”ה ואלה תולדות תשי”ח הקשה הרי אלקינו הוא אלקי כל ישראל, וא”כ הרי מצד סדר הדורות הול”ל תחלה אלקי אבותינו ואח”כ אלקינו. ומפרש אלקינו הו”ע הצמזום, דע”י הצמזום נמשך אח”כ ע”י הוא”ו דואלקי שיהי בחי אבותינו התהוות המוחין, ואומר על זה אלקינו אלקה שלנו, והיינו דזה שנעשה הצמזום בשביל המשכת החכמה הנה הגורם את הצמזום הם ישראל דבשביל ישראל נעשה כל ענין הצמזום וההמשכה, ע”ש בארוכה.

12 אין ערוך כלל

The same gloss: “no comparison” in the sense of “You are One, but not in number.”

KEHOT’S NOTE

באוה”ת ואתחנן שם נוסף: “(ר”ל פי אחד ע”ד אתה הוא חד ולא בחושבן, וכן פי בלק”ת פי ואתחנן בד”ה ענין ק”ש אחד ואהבת).”

13 אתה חכים . . אתה הוא חד

The prayer of Eliyahu (Patach Eliyahu) says G-d is wise but not with a known wisdom, and One but not in number; it shows that even Chochmah has no comparison to His essence.

Tikkunei Zohar, Patach Eliyahu • 17a:9-11 א”ט: י”א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא כך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ”א אתכסיא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

KEHOT’S NOTE

ת”ו בהקדמה (פתח אליהו).

14 בחי רצוא אבל צ”ל אח”כ בחי שוב

The living creatures of the Chariot “ran and returned” (ratzo vashov); Chassidus uses the phrase for the soul’s yearning upward and its return to service below.

Ezekiel 1:14 יחזקאל א’

והחיות רצוא ושוב כמראה הבזק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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15 כיתרון האור מן החשך

Koheles speaks of the advantage of light over darkness; here it supports the idea that the return downward, into darkness, yields a greater light.

Ecclesiastes 2:13 קהלת ב’

ויראיתי אני שיש יתרון להכמה מן הסכלות כיתרון האור מן החשך:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT’S NOTE

קהלת ב, יג. וראה באוה”ת תולדות כרך ד תתו, ב שמביא הפסוק כי עין בעין.

16 Kehot’s note points to Genesis 25:20 for these words.

בראשית כ”ה:20

ויהי יצחק בן־אַרְבָּעִים שָׁנָה בְּקִחְתּוֹ אֶת־רֵבֶקָה בַּת־בְּתוּאֵל הָאֲרָמִי מִפְּדֹן אֲרָם אָחוֹת לָבָן הָאֲרָמִי לוֹ אִשָּׁה:

And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to be his wife.

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17 The opening verse of the parsha, “These are the generations of Yitzchak son of Avraham; Avraham begot Yitzchak,” whose doubled names the maamar explains at its end.

בראשית כ”ה:19

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אֲבִירָהּ הוֹלִיד אֶת־יִצְחָק:

And these are the generations of Isaac, Abraham’s son: Abraham begot Isaac.

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PARAGRAPH 2

18 שיהא שם שמים

The Gemara teaches that one should conduct oneself so that the Name of Heaven becomes beloved through him; here it means drawing G-dliness down.

Yoma 86a:12 ב”א: י”א

אב”י אמר, כדנתניא: “וְאֵהָבֵת אֶת ה’ אֱלֹהֶיךָ”, שְׂיֵהָא שֵׁם שְׁמַיָּם מִתְאַהֵב עַל יָדֶךָ. שְׂיֵהָא קוּרָא וְשׁוֹנָה וּמִשְׁמַשׁ תְּלִמְיָדִי חֲכָמִים, וְיֵהָא מִשְׁאֵז וּמִתְנַגֵּז בְּנִחַת עִם הַכְּרִיּוֹת, מָה הַכְּרִיּוֹת אוֹמְרוֹת עָלָיו — אֲשֶׁרִי אָבִיו שְׁלָמְדוֹ תוֹרָה, אֲשֶׁרִי רַבּוֹ שְׁלָמְדוֹ תוֹרָה. אוּי לָהֶם לְכְרִיּוֹת שְׁלָא לְמַדּוֹ תוֹרָה, פְּלוּנִי שְׁלָמְדוֹ תוֹרָה — רָאוּ כְּמָה נְאִים דְּרַכִּיו, כְּמָה מִתּוֹקְנִים מַעֲשָׂיו. עָלָיו הִתְנוּב אוֹמֵר: “וַיֹּאמֶר לִי עֲבָדִי אֶתָּה יִשְׂרָאֵל אֲשֶׁר בָּךְ אֶתְפָּאֵר”.

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

KEHOT’S NOTE

יומא פו, א. ע”י לקמן פב, ב.

19 מעשה אברהם . . אמר להו דעו

The Gemara tells how Avraham’s guests, after eating, were led to bless the G-d of the world who provided the food.

Sotah 10a י’

KEHOT’S NOTE

סוטה י, א. ב”ר פי מ”ט. נתבאר בארוכה בד”ה ויטע אשל תש”א ע’ 13 ואילך.

20

אמר להם דעו למי מברכים

The Midrash on Avraham's hospitality, cited by the Kehot notes alongside the Gemara.

Bereshit Rabbah 49:4 מ"ט:ד' רבה מ"ט:ד'

... ר' עזריה בשם ר"י מתחלה צדק לבסוף משפט הא כיצד אברהם היה מקבל את העוברים ואת השבים משהיו אוכלים ושותים אמר להם ברכו אמרו ליה מה נאמר א"ל אמרו ברוך אל עולם שאכלנו משלו אם מקבל עליו וברוך הוה אכיל ושתי ואזיל ואי לא הוה מקבל עליה וברוך הוה א"ל הב מה דעלך ואמר מה אית לך עלי הוה א"ל חד קסיט דחמר בעשרה פולרין וחד ליטרא דקופר ב"י פולרין וחד עיגול דריפתא ב"י פולרין מאן יהיב לך חמרא במדברא מאן יהיב לך קופר במדברא מאן יהיב לך עיגולא ...

"For I love him, so that he will command his children and his household after him, that they observe the way of the L-rd, to perform righteousness and justice, so that the L-rd will bring upon Abraham what He spoke concerning him" (Genesis 18:19). "For I love him, so that he will command [his children...to perform righteousness and justice]" - Rabbi Yudan in the name of Rabbi Alexandri: This refers to providing the first meal to mourners after a burial. The Rabbis say: It refers to visiting the ill. Rabbi ...

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21

בחי' אברהם המשכה מלמעלה למטה

A talk on Avraham's service as drawing down from above.

KEHOT'S NOTE

ראה לקו"ש חט"ו ע' 119.

22

ויצחק . . ממטה למעלה

A parallel discussion of Yitzchak's service from below upward.

KEHOT'S NOTE

ראה יהל אור ע' קיא.

PARAGRAPH 3

23

ויסתמום פלשתים . . שמות כשמת אשר קרא להן אביו

Yitzchak reopened the wells dug in Avraham's day that the Philistines had stopped, and gave them the names his father had given; the spelling of "names" carries the lesson here.

Genesis 26:18 כ"ו:י"ח בראשית

וַיִּשָּׁב יִצְחָק וַיַּחְפֹּר אֶת־בְּאֵרֵת הַמַּיִם אֲשֶׁר חָפְרוּ בְיַמֵּי אֲבִרְהָם אָבִיו וַיִּסְתְּמוּם פְּלִשְׁתִּים אֲחֵרֵי מוֹת אֲבִרְהָם וַיִּקְרָא לָהֶן שְׁמוֹת כַּשֶּׁמֶת אֲשֶׁר־קָרָא לָהֶן אָבִיו:

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.

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KEHOT'S NOTE

בראשית כו, יח.

24

לא נפסק עוד נביעתם

The note says "their flowing" means the flowing of the waters of kindness of Avraham, as Torah Chaim states explicitly.

KEHOT'S NOTE

והכוונה ב"נביעתם" היא — לנביעת מי החסדים דאברהם כמפורש בתו"ח פ"ז — לקו"ש חט"ו ע' 120 הערה 21. בלקו"ת ואתחנן ה, א מציין לכאן.

25

לפי שעי" . . מלא בוי"ו

A manuscript variant: manuscript 260 lacks the words from "because through" to "full, with a vav."

KEHOT'S NOTE

בכת"י 260 ליתא.

26

ויש לחיצונים יניקה מהם

That passage describes kelipah as standing opposite holiness, the same mechanism by which the external forces draw nourishment from stopped-up wells.

KEHOT'S NOTE

ראה גם לקו"ת ואתחנן ה, א.

27

ע"פ ששת ימים תאכל מצות

The maamar on "Six days you shall eat matzos," which asks why matzah is eaten six days and connects it to the seventh day's "assembly"; it is the place referred to in the parenthesis.

KEHOT'S NOTE

ראה לקו"ת פ' צו יג, ב.

28

ששת ימים תאכל מצות

The verse on eating matzos for six days, whose spelling with a vav is discussed elsewhere along similar lines.

Deuteronomy 16:8 ח"ו:ח' דברים

שֵׁשֶׁת יָמִים תֹּאכַל מִצּוֹת וּבֵיּוֹם הַשְּׁבִיעִי עֲצַרְתָּ לְהַבְיָאָהּ Havaayah אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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29

ולע"ל . . כי אתה אבינו

"For You are our father"; the Gemara applies it to Yitzchak in the future.

Isaiah 63:16 ט"ז:ט"ו ישעיהו

כִּי־אַתָּה אָבִינוּ כִּי אֲבִרְהָם לֹא יָדְעֵנוּ וְיִשְׂרָאֵל לֹא יִפְיֶרְנוּ אַתָּה ה' אָבִינוּ גִּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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שבת פ"ט בבב"א Shabbat 89b

KEHOT'S NOTE

ישעי" טג, טז. ראה שבת פט, ב.

30

גמירי משמיא מיהב יחבי

The Gemara states the tradition that Heaven gives but does not take back; here “giving” stands for the chain of creation from above.

Taanit 25a:4 ד"ד: א"ה תענית כ"ה

אמר לה: נחא לה דמיכל אכלי כולי עלמא אפתורא דמשלם ואנן אפתורא דמחסר. אמרה לקה: ומאי נעביד? בעי רחמי דנשקלינהו מינה. בעי רחמי ושקלוהו. תנא: גדול היה גם אחרון יותר מן הראשון. דגמירי, דמיהב יחבי מישקל לא שקלי.

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

KEHOT'S NOTE

תענית כה, א.

31

בחי יצחק צחוק ותענוג

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

לקו"ת שה"ש כו, ד, נ, ב.

PARAGRAPH 4

32

קח נא את בנך

G-d's command to Avraham to bring his beloved son Yitzchak as an offering.

בראשית כ"ב:2' Genesis 22:2

ויאמר קחנא את־בנך את־יחידך אשר־אהבת את־יצחק ולְרִלְךָ אֶל־אֶרֶץ מִוְרֵיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ:

And He said: "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

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KEHOT'S NOTE

בראשית כב, ב. קטע מכאן נעתק בלקו"ת פ' ראה כה, רע"א.

33

כי ידוע הטבע לאהוב ההיפוך

The same principle of loving the opposite is discussed there, and the Chachlili maamar quotes a passage from here.

KEHOT'S NOTE

ראה אוה"ת נח ס, א. ובכרך 2 לד"ה חכלילי סעי' ב מביא קטע מכאן.

34

מים קרים על נפש עיפה

"Cold water on a weary soul," an image of how a thing is most wanted by its opposite.

Proverbs 25:25 כ"ה: כ"ה משלי

מים קרים על־נפש עיפה ושמועה טובה מארץ מרחק:

As cold waters to a faint soul, So is good news from a far country.

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KEHOT'S NOTE

משלי כה, כה.

PARAGRAPH 5

35

פחד יצחק

Yaakov calls G-d "the Fear of Yitzchak," the name the maamar gives to Yitzchak's quality of awe.

בראשית ל"א:מ"ב Genesis 31:42

לולי אֱלֹהֵי אָבִי אֱלֹהֵי אֲבֹרָהָם וּפְחַד יִצְחָק הָיָה לִי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עֲנָנִי וְאֶת־יָגִיעַ כִּפִּי רָאָה אֱלֹהִים וַיֹּכַח אִמָּשׁ:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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36

הושיט הקב"ה אצבעו

The Gemara recounts that G-d burned a group of angels with His little finger when they objected to the creation of man; here it illustrates a revelation too great for its recipients.

סנהדרין ל"ח ב:ה' Sanhedrin 38b:5

אָמְרוּ לְפָנָיו: רְבוּנוּ שֶׁל עוֹלָם, "מָה אָנוּשׁ כִּי תֹזְכְּרֵנוּ וְכֵן אָדָם כִּי תִפְקְדֵנוּ?" הוֹשִׁיט אֶצְבָּעוֹ קֹטֵנָה בִּינְיָהוּ וּשְׂרָפָם. וְכֵן כֵּת שְׁנִיָּה. כֵּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רְבוּנוּ שֶׁל עוֹלָם, רִאשׁוֹנִים שֶׁאָמְרוּ לְפָנָיו מָה הוֹעִילוֹ? כָּל הָעוֹלָם כּוֹלוֹ שֶׁלָּהּ הוּא. כָּל מָה שֶׁאֵתָה רוֹצֶה לַעֲשׂוֹת בְּעוֹלָמָהּ - עֲשֵׂה.

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

KEHOT'S NOTE

סנהדרין לח, ב. ראה לקו"ת אמור לו, א.

PARAGRAPH 6

37

ויעקוד אותו על המזבח

Avraham bound Yitzchak and placed him on the altar above the wood; the maamar reads "the wood" as the two Trees.

בראשית כ"ב:9' Genesis 22:9

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיִּבְן שָׁם אֲבֹרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֶךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיָּשֶׂם אוֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לְעֵצִים:

And they came to the place which G-d had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

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KEHOT'S NOTE

בראשית כב, ט.

38

ופחד יצחק הי לי

Yaakov says the G-d of Avraham and the Fear of Yitzchak were with him.

בראשית ל"א:מ"ב Genesis 31:42

לולי אֱלֹהֵי אָבִי אֱלֹהֵי אֲבֹרָהָם וּפְחַד יִצְחָק הָיָה לִי כִּי עָתָה רִיקָם שְׁלַחְתָּנִי אֶת־עֲנָנִי וְאֶת־יָגִיעַ כִּפִּי רָאָה אֱלֹהִים וַיֹּכַח אִמָּשׁ:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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KEHOT'S NOTE

בראשית לא, מב.

39

יעקב היי בחור שבאבות

The Midrash calls Yaakov the choicest of the Patriarchs.

Bereshit Rabbah 76:1א: ע"ו רבה ע"ו

... שני בני אדם הבטיחן הקב"ה ונתייראו: הבחור שבאבות והבחור שבנביאים. הבחור שבאבות, זה יעקב, שנאמר (שם קלח): כי יעקב בחר לו יה. ואמר לו הקדוש ברוך הוא: והנה אנכי עמך ובסוף נתיירא, שנאמר: ויירא יעקב! הבחור שבנביאים, זה משה, שנאמר (שם קו): לולי משה בחריו. ואמר לו הקב"ה כי אהיה עמך, ולבסוף נתיירא, (במדבר כא): ויאמר ה' אל משה אל תירא אותו, אינו אומר אל תירא אותו, אלא למי שנתיירא. ר' ברכיה ור' חלבו, בשם ר' שמואל בר נחמן, משם ר' נתן: ראויים היו ישראל כלליה בימי המן, אלולי ...

"Jacob was very frightened and distressed. He divided the people who were with him, and the flocks, and the cattle, and the camels, into two camps" (Genesis 32:8). "Jacob was very frightened and distressed" – Rabbi Pinḥas in the name of Rabbi Reuven: The Holy One blessed be He made a promise to two people, but they were afraid; the chosen of the patriarchs, and the chosen of the prophets. The chosen of the patriarchs – this is Jacob, as it is stated: "For the L-rd has chosen Jacob for ...

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Zohar I, 119b, זח"א קט, כב

Zohar II, 23a, זח"ב כג, א

Zohar III, 99b, זח"ג צט, כב

KEHOT'S NOTE

ב"ר עו, א. זח"א קט, ב. קסג, ב. קעא, ב. רו, א. זח"ב כג, א. ראה זח"ג צט, ב: יצחק תושבחתו דאבהן. ע"ח שער לח (שער לאה ורחל) פ"ב. לקו"ת להאריז"ל תולדות כו, כה. לקו"ש ח"ג ע"י 832 הערה 11.

40

יעקב היה בחור שבאבות

Another Zohar passage the Kehot notes cite for Yaakov as the choicest of the Patriarchs.

Zohar, Vayetzei 38:347-359 שמי"ז: ויצא לי"ח: שמי"ז: 38:347-359

So Jacob, in his desire to put himself right with that grade, "set the rods", that is, he removed all the influences of severity and force symbolised by the rods, and "placed them in the gutters", to wit, those four gutters i.e. the four Hayyoth, v. Ezek. 1, 5. that stand underneath "the well, which the princes digged" (Num. 21, 18), the well which was filled from those supernal rivers and fountains; for when water comes forth out of that sacred well, these four receive the whole of it, they being ...

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

41

יעקב היה בחור שבאבות

The Arizal's discussion of Leah and Rachel, cited by the Kehot notes for Yaakov's place among the Patriarchs.

Sefer Etz Chaim 38:2ב: ע"ז חיים ל"ח: ב' 38:2

... ונחזור לענין כי זש"ה ויאהב יעקב את רחל כי היה אוהב ז"א את רחל יותר מלאה כי לזו נתן מוחין ממש ולזו הארה בעלמא ואע"פ שכפי האמת אם הכתוב מדבר בז"א הול"ל ויאהב ישראל את רחל כי ז"א הוא ישראל ואינו יעקב כנ"ל במקומו אבל הוא במה שנתבאר סבה אל משרו"ל כי יעקב הוא בחיר שבאבות. והטעם הוא כי בתחלה היה יעקב בסוד יעקב הנעשה מאחורי אבא כנ"ל שהם אחוריים דאבא שהוא עליון מאד ולא די זה אלא שאח"כ ע"י מעשיו עלה עוד ונמשך לו נשמה מן ז"א ממש ...

Sefer Etz Chaim (Public Domain)

42

מבריך מן הקצה

The Zohar applies the middle bar to Yaakov, the middle line.

Zohar III, 186a, זח"ג קפו, א

KEHOT'S NOTE

זח"ג קפו, א. ראה זח"ב קעה, ב.

43

מבריך מן הקצה

The middle bar of the Tabernacle ran from end to end; Yaakov is compared to it because he joins the two extremes.

Exodus 26:28 כ"ו: כ"ח

והקרי"ת התיכון בתוך הקרשים מברח מן הקצה אלה הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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PARAGRAPH 7

44

כי אתה אבינו

"For You are our father," applied to Yitzchak in the future.

Isaiah 63:16 ט"ז: ט"ז

כ"י אמתה אבינו כי אברהם לא ידענו וישראל לא יפירנו אמתה ה' אבינו גאלנו מעולם שמה:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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45

בלע המות לנצח

The promise that death will be swallowed up forever.

Isaiah 25:8 כ"ה: ח"ה

בלע המות לנצח ומחה אדני ה' דמעה מעל פליפנים וחרפת עמו יסיר מעל פליהארץ כי ה' דיבר:

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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KEHOT'S NOTE

ישע"י כה, ח.

46 ואת רוח הטומאה אעביר

The promise to remove the spirit of impurity from the land.

זכריה י"ג:ב' Zechariah 13:2

והיה ביום ההוא נאם ה' צבאות אֶרֶץ אֶת־שְׁמוֹת הַעֲצָבִים מִן־הָאָרֶץ
וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעְבִּיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts,
That I will cut off the names of the idols out of the land, And
they shall no more be remembered; And also I will cause the
prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכריה יג, ב.

47 לבא בנקרת הצורים

People will enter the clefts of the rocks from the fear of G-d; here it describes awe revealed below.

ישעיהו כ"א:21 Isaiah 2:21

לְבֹא בְּנִקְרוֹת הַצּוּרִים וּבְסַעֲפֵי הַסְּלָעִים מִפְּנֵי פֶחַד ה' וּמִהַדָּר גָּאוֹנוֹ בְּקוֹמוֹ
לְעֶרֶץ הָאָרֶץ:

To go into the clefts of the rocks, And into the crevices of the
craggs, From before the terror of the L-RD, And from the glo-
ry of His majesty, When he ariseth to shake mightily the
earth.

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KEHOT'S NOTE

ישע"י ב, כא.

48 וראו כל בשר

The glory of G-d will be revealed and all flesh will see it together.

ישעיהו מ"ה:5 Isaiah 40:5

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָּל־בָּשָׂר יַחְדּוֹ כִּי פִי ה' דִּבֶּר:
And the glory of the L-RD shall be revealed, and all flesh
shall see it together; for the mouth of the L-RD hath spoken
it.'

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PARAGRAPH 8

49 אלה תולדות יצחק בן אברהם. אברהם הוליד את יצחק

The verse names Avraham twice and Yitzchak twice.

בראשית כ"ה:19 Genesis 25:19

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אֲבִירָהּ הוֹלִיד אֶת־יִצְחָק:

And these are the generations of Isaac, Abraham's son:
Abraham begot Isaac.

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50 אשה מזרעת תחלה

The Gemara teaches that if the woman emits seed first the

child is male.

ברכות ס"א:י"ד Berakhot 60a:14

ומי מהני רחמי? והאמר רב יצחק בריה דרב אמאי: איש מזריע תחלה —
יולדת נקבה, אשה מזרעת תחלה — יולדת זכר. שנאמר: "אשה כי
תזריע וילדה זכר!" הכא במאי עסקינן — כגון שהזריעו שניהם בבת
אחת.

But is it of any avail to pray [during the first forty days that it
should be a male child]? For lo, R. Isaac b. R. Ammi has said
: If it is the man who first emits seed his wife bears a daugh-
ter ; but if the woman first emits seed she gives birth to a son
; as it is said, "If a woman emits seed and bare a male child"
(Lev. xii. 2)! With what are we here dealing ? For instance, if
they both emit seed ...

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

נדה ל"א א:כ"ג-כ"ד Niddah 31a:23-24

אמר רבי יצחק, אמר רבי אמאי: אשה מזרעת תחילה — יולדת זכר, איש
מזריע תחילה — יולדת נקבה, שנאמר: "אשה כי תזריע וילדה זכר".
תנו רבנן: בראשונה היו אומרים — אשה מזרעת תחילה יולדת זכר,
איש מזריע תחילה יולדת נקבה, ולא פירשו חכמים את הדבר, עד שבא
רבי צדוק ופירשו: "אלה בני לאה אשר ילדה ליעקב בפדן ארם ואת
דינה בתו" — תלה הזכרים בנקבות ונקבות בזכרים.

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

KEHOT'S NOTE

ברכות ס, א. נדה לא, א. בהמשך תעריב כך ג ע' אישסג מציין לכאן.

PARAGRAPH 10

51 תולדות יצחק הוא בן אברהם כו'. ואח"כ אברהם הוליד את יצחק

The opening verse, now fully explained.

בראשית כ"ה:19 Genesis 25:19

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אֲבִירָהּ הוֹלִיד אֶת־יִצְחָק:

And these are the generations of Isaac, Abraham's son:
Abraham begot Isaac.

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

מים רבים לא יוכלו לכבות את האהבה וגו'...

Many waters cannot quench the love



The soul's love for G-d cannot be satisfied by any revealed understanding, not even the delights of Gan Eden (the "rivers"); it is quenched only by G-d's own essence, the hidden "spring," which is drawn down through Torah and practical mitzvos after the animal soul has been refined.

THE MAAMAR IN BRIEF

The maamar explains the verse "Many waters cannot quench the love... if a man would give all the wealth of his house for love, boz yavuzu lo." The Torah has a hidden "spring," G-d's unknowable wisdom, and revealed "rivers," the comprehension of its secrets that souls enjoy in Gan Eden. These rivers, the "many waters," cannot satisfy the soul's love, which wants G-d Himself. That is drawn down by Rivkah, who "went down to the spring and filled her pitcher" (kadah, the twenty-four books of Scripture). To explain Rivkah, the Alter Rebbe explains Yitzchak: future laughter and delight, which comes through the concealing Name Elokim, when a separate creation nullifies itself. Rivkah, a yoked "team," is the refined and united emotions of the animal soul, whose ascent draws down the revelation of "Anochi" through the mitzvos, something the angels cannot do. "The wealth of His house" is the supernal delight hidden in the Torah, and "boz yavuzu" becomes the eager "plunder" of that treasure, hinted also in the water libation of Sukkos. The maamar ends with Psalm 93 and the future revelation of Arich Anpin, "a day that is entirely long."

OUTLINE

1 Spring and river

¶1-2

Torah has a hidden spring and revealed rivers; the rivers of Gan Eden cannot satisfy the soul's love, which will be quenched by the spring revealed in the future and drawn down now through Torah and mitzvos.

- 2 Yitzchak: laughter through Elokim** ¶13-5
Yitzchak is future delight, which comes through the concealment of the Name Elokim, when a created “something” nullifies itself, and is revealed when the work of refinement is complete.
-
- 3 Rivkah: the yoked team** ¶16-9
Rivkah is the refined, united emotions of the animal soul, rooted in the Chariot; their ascent draws down “Anochi” through physical mitzvos, which the angels cannot do.
-
- 4 The love that waters cannot quench** ¶10-11
Contemplation in the Shema arouses a boundless love that neither contemplation nor Gan Eden can satisfy; only Torah and mitzvos, which grasp G-d’s essence, can.
-
- 5 The wealth of His house** ¶12-19
“If a man would give” is G-d’s certain promise to give His innermost treasure, drawn down now through mitzvos and blessings; it is the supernal delight hidden in the Torah, the 310 worlds drawn from the aleph.
-
- 6 Plundering the treasure** ¶20-25
“Boz yavuzu” is eager plunder: the soul’s joy in Torah and mitzvos; the spring, though it seems smaller, is the true source; the water libation of Sukkos alludes to this.
-
- 7 Psalm 93 and the long day** ¶26-31
The rivers lift their voice in ascent and receive the reward of the Infinite Light in the Torah; the future “day that is entirely long” is the revelation of Arich Anpin, alluded to in Mashiach’s cup.
-

KEY CONCEPTS

Spring and river מעיין ונהר

The spring is the hidden source, G-d’s unknowable wisdom; the river is its revealed flow, measured to each recipient. The spring looks smaller because it is closer to G-d and more nullified, but it is the source of all the rivers.

The Name Elokim שם אלקים

The Name that conceals the creative power of Havayah, making creation appear separate. Because of this concealment, the self-nullification of creation is a novelty that brings G-d delight.

Refining the animal soul בירור נפש הבהמית

The main work of turning darkness into light; the G-dly soul needs no rectification. When the animal soul’s emotions are refined and united, its high root raises the G-dly soul and draws down G-d’s essence.

Anochi אנכי

“I,” G-d’s own essence, the Cause of all causes. The maa-mar reads “which I command you” as the essence drawn down through the mitzvos.

The wealth of His house הון ביתו

G-d’s innermost treasure, the supernal delight hidden in the letters of the Torah, to be revealed openly in the future.

Arich Anpin אריך אנפין

The “Long Countenance,” a level of hidden Divine light that can extend all the way down into the physical world equally; its revelation is the future “day that is entirely long.”

SECTION 1 • 11-2

Spring and river

1 מים רבים^{1,2} לא יוכלו לכבות את האהבה וגו' עד בוז יבוזו לו. ובזוהר ח"ג דנ"ד ע"ב מים רבים דא הוא נהר עלאה דמניה נפקין נהרין לכל עיבר כו'.

"Many waters cannot quench the love, etc.," until "they would utterly scorn him." And in the Zohar, volume 3, page 54b: "'Many waters': this is the supernal river from which rivers issue forth to every side, etc."

The maamar opens with the verse from Song of Songs about a love that "many waters" cannot put out, and quotes the Zohar's reading that these "many waters" are a single supernal river that feeds all the other rivers. The whole discourse will ask what these waters and rivers are, and what kind of love they cannot quench.

והנה הנהרות נמשכים מן המעינות³ שהמעינות נובעים מן התהום ומהם נמשכים הנהרות וכמ"ש השולח מעינים⁴ בנחלים והמעינות נובעים מתחת לארץ אבל הנהרות נמשכים בגלוי ע"פ כל הארץ לכך התורה שנמשלה למים

Now, the rivers are drawn from the springs: the springs well up from the deep, and from them the rivers are drawn, as it is written, "He sends forth springs into the streams." The springs well up from beneath the earth, whereas the rivers are drawn openly across the face of the whole earth. Therefore the Torah, which is likened to water,

A spring and a river differ: the spring rises hidden from underground, while the river flows openly over the land, and the rivers draw their water from the springs. This natural picture is about to be applied to the Torah, which Scripture compares to water.

כמ"ש הוי כל צמא לכו למים⁵ יש בה בחי מעיין והוא כמאמר חכים ולא בחכמה ידיעא⁶ שאינו מושג כלל כמשל המעיין שנובע מתחת לארץ ואינו ניכר ונגלה כ"כ ויש בה בחי נהרות

as it is written, "Ho, everyone who thirsts, come to the water," has in it the level of a spring. This is as the saying, "Wise, but not with a known wisdom": it is not grasped at all, like the analogy of the spring that wells up from beneath the earth and is not so recognizable and revealed. And it has in it the level of rivers,

The Torah has a "spring" dimension: its source in G-d's own wisdom, described in the Tikkunei Zohar as "wise, but not with a known wisdom," a wisdom no created mind can grasp, hidden like water under the ground. It also has a "river" dimension, described next.

וכמ"ש ונהר יוצא מעדן⁷ להשקות את הגן כו' שזיו השכינה המתגלה בג"ע בהשגת רזין דאורייתא נמשך מבחי' נהר היוצא מעדן כו' ונמשך ומתחלק לכמה בחי' נהרות והמשכות פרטיים לכל אחד כפי השגתו כו'.⁸

as it is written, "And a river went out of Eden to water the garden, etc.": for the radiance of the Shechinah (Divine Presence) that is revealed in Gan Eden, in the comprehension of the secrets of the Torah, is drawn from the level of the "river that went out of Eden, etc.," and it is drawn down and divides into many levels of rivers and particular flows, to each one according to his comprehension, etc.

The "river" is Torah as it becomes revealed: the understanding of the Torah's secrets that the souls enjoy in Gan Eden, the radiance of the Shechinah. From one river it branches into many streams, so that every soul receives according to its own capacity to comprehend.

2 ולכן נקי' נהר לפי שבא ונמשך בגילוי להיות מושג לצדיקים וע"ז נאמר מים רבים לא יוכלו לכבות⁹ את האהבה של כנס"י להקב"ה

Therefore it is called a "river," because it comes and is drawn down in revelation, so as to be grasped by the tzaddikim. And of this it is said, "Many waters cannot quench the love" of the Congregation of Israel for the Holy One, blessed be He.

The revealed level is called a "river" because it flows openly and can be understood by the tzaddikim. Yet the verse says that even these "many waters" cannot quench the love of the Jewish people, the Congregation of Israel, for G-d.

כי עם היות שזהו גילוי מדריגות עליונות מאד עכ"ז לא ישקיטו את האהבה שהנפש לא תתמלא ותתרוה צמאונה ע"י גילוי זה לבד

For although this is a revelation of very lofty levels, nevertheless they will not still the love, for the soul will not be filled, nor its thirst quenched, through this revelation alone.

However high this revelation is, it cannot satisfy the soul's love; the soul's thirst is for more than any revealed understanding can give.

וכמ"ש מי לי בשמים¹⁰ ועמך לא חפצתי בארץ כי שמים וארץ הם ג"ע העליון והתחתון שבו מתענגים הנשמות ע"י נהר היוצא מעדן כו' ועכ"ז מי לי בשמים כו' כי ג"ע הוא רק לפי שעה

As it is written, "Whom do I have in heaven? And besides You I desire nothing on earth." For "heaven" and "earth" are the Upper and the Lower Gan Eden, in which the souls take delight through the "river that went out of Eden, etc."; and nevertheless, "Whom do I have in heaven, etc.," for Gan Eden is only for a time.

The Psalm says, "Whom do I have in heaven?": the soul wants G-d Himself, not heaven and earth. The Alter Rebbe reads "heaven" and "earth" as the Upper and Lower Gan Eden, where the souls delight in the flow of the "river," and notes that Gan Eden is in any case only a temporary stage.

אבל עיקר הגילוי יהיה לע"ל בתח"ה וכמ"ש ומעין יצא מבית¹¹ ה' שזהו למעלה מעלה מבחי' נהר כו'

But the main revelation will be in the Time to Come, at the Resurrection of the Dead, as it is written, "And a spring shall come forth from the House of G-d," which is far, far above the level of a river, etc.

The main revelation will come after the Resurrection of the Dead, and the prophet Joel describes it as a "spring" coming forth from the House of G-d: the spring, the source, is far higher than the river that flows from it.

והיינו ע"י עסק התורה ומצות שעז"נ ותרד העינה¹² ותמלא כדה הם כ"ד ספרין דאורייתא^{13,14} שהם נמשכים מבחי' המעיין בחי' חכים ולא בחכמה ידיעא¹⁵ שעיקר גילוי זה יהיה לע"ל:

And this is through occupation in the Torah and the mitzvos, of which it is said, "And she went down to the spring and filled her pitcher": these are the twenty-four books of the Torah, which are drawn from the level of the spring, the level of "wise, but not with a known wisdom," for the main revelation of this will be in the Time to Come.

That future revelation from the spring is brought about now through learning Torah and doing mitzvos. The verse about Rivkah, "she went down to the spring and filled her pitcher," hints at this: the word for "her pitcher," kadah, spells kaf-dalet (twenty-four) and heh, alluding to the twenty-four books of Scripture, which come from the hidden "spring" level.

SECTION 2 • ¶3-5

Yitzchak: laughter through Elokim

3 אך הנה כדי להיות המשכה וגילוי זה ע"י תומ"צ מעשיות עז"נ ותרד העינה ותמלא כדה¹⁶ שזהו ע"י רבקה אמנו שהיא היא אשר ביכולתה להיות ותמלא כדה כו'.

However, so that this drawing down and revelation may come about through the practical Torah and mitzvos, of this it is said, "And she went down to the spring and filled her pitcher": this is through Rivkah our mother, for she it is who has the power to bring about "and filled her pitcher, etc."

The spring's revelation is drawn down through practical Torah and mitzvos, and the verse credits this to Rivkah: she is the one who can go down to the spring and fill the pitcher. So the question becomes what Rivkah represents.

ולחבין מהו בחי רבקה י"ל תחלה ענין בחי יצחק כי הנה יצחק הוא לשון צחוק ותענוג והוא גילוי תענוג העליון לצדיקים לע"ל כמ"ש לויתן זה יצרת¹⁷ לשחק בו.

And to understand what the level of Rivkah is, we must first explain the matter of the level of Yitzchak. For "Yitzchak" is an expression of laughter and delight, and it is the revelation of the supernal delight to the tzaddikim in the Time to Come, as it is written, "This Leviathan You formed to sport with."

To explain Rivkah, the Alter Rebbe first explains Yitzchak, whose name means "he will laugh." Laughter expresses delight, and Yitzchak stands for the supernal delight that will be revealed to the tzaddikim in the future, alluded to by the Leviathan that G-d formed "to sport with."

4 ולכן יצחק הוא לשון עתיד¹⁸ כי הנה בחי צחוק עשה לנו אלקים שבחי גילוי תענוג זה נמשך ע"י שם אלקים.

Therefore "Yitzchak" is in the future tense. For the level of "Laughter has Elokim made for us" [means] that this level, the revelation of delight, is drawn down through the Name Elokim.

The name Yitzchak is in the future tense, "he will laugh." Sarah said, "Laughter has Elokim made for me," and the Alter Rebbe notes that the Name used is Elokim: the delight comes about specifically through the Name that conceals.

והענין כי שמש ומגן¹⁹ הוי"ה אלקים ששם אלקים הוא המגן ונרתק על שם הוי"ה המהוה מאין ליש שהנרתק הוא כסוי והעלם שלא יהי גילוי שם הוי"ה

The explanation: "For a sun and a shield is Havayah Elokim." The Name Elokim is the shield and the sheath over the Name Havayah, which brings into being from nothing to something. For the sheath is a covering and concealment, so that the Name Havayah is not revealed

Havayah is the Name that brings everything into being from nothing; Elokim is a "shield" or "sheath" over it, as the Psalm pairs them. The sheath hides, so that the creative power of Havayah is not openly seen.

רק ע"י לבוש והנרתק המסתיר עליו וכמשל אור וזיו השמש המאיר דרך מסך ופרגוד כמ"ש במ"א ע"פ והבדילה הפרכת²⁰ כו'

except through a garment and the sheath that conceals over it, like the analogy of the light and radiance of the sun that shines through a screen and a curtain, as is explained elsewhere on the verse "And the curtain shall divide, etc."

Just as sunlight can only be looked at through a screen, the light of Havayah reaches creation only through the covering of Elokim. The Alter Rebbe refers to his fuller explanation of this in another maamar, on the curtain of the Sanctuary.

ומחמת נרתק ומגן זה נעשו הנבראים בחי' יש ודבר נפרד ובהתרכבות הלבושים ע"י ק"ך צירופי אלקים^{21, 22, 23} נמשך למטה בעשייה החשך וההסתר ביותר ועל כן ירדה הנשמה למטה להיות עובד אלקים

And because of this sheath and shield, the created beings became a something and a separate thing; and with the multiplication of the garments through the 120 combinations of Elokim, the darkness and concealment are drawn down below into Asiyah all the more. And therefore the soul descended below to be "one who serves Elokim,"

Because of this concealment, created things feel like independent entities. The concealment multiplies through the 120 combinations of the letters of Elokim, becoming greatest in our physical world, and this is why the soul came down: to be "one who serves Elokim," working with that very concealment.

דהיינו לעבוד ולתקן²⁴ את בחי' החשך וההסתר הנמשך משם אלקים לאהפכא חשוכא לנהורא וזהו אשר ברא אלקים לעשות²⁵ ופי' במדרש לעשות לתקן.²⁶

that is, to work upon and rectify the level of the darkness and concealment drawn from the Name Elokim, to turn darkness into light. And this is "which Elokim created to make," and the Midrash explains "to make" as "to rectify."

The soul's task is to transform the darkness into light. The verse says that G-d created "to make," and the Midrash reads "to make" as "to rectify": creation was left for us to complete.

(והיינו לתקן) ההסתר הנמשך משם אלקים והוא ע"י בטול היש לאין²⁷ שע"י אתהפכא חשוכא לנהורא. והיינו ע"י מסי"נ בתפלה וע"י תומ"צ.

(That is, to rectify) the concealment drawn from the Name Elokim; and this is through the nullification of the something into nothing, by which darkness is turned into light. And this is through self-sacrifice (mesirus nefesh) in prayer, and through the Torah and the mitzvos.

The rectification happens when the "something" nullifies itself before G-d, turning the darkness into light. In practice this comes through self-sacrifice in prayer and through Torah and mitzvos.

וזהו צחוק עשה לי²⁸ אלהים שעיקר הצחוק ותענוג העליון נמשך ע"י שם אלקים כמשל הצחוק שעושים השרים שהוא מדבר חדש²⁹

And this is "Laughter has Elokim made for me": the essence of the laughter and the supernal delight is drawn down through the Name Elokim, like the analogy of the laughter that princes make, which is from something new,

Now the Alter Rebbe explains why laughter comes through Elokim: people laugh at something new and unexpected, such as the novel spectacles staged for nobles.

כמו מלחמת הארי עם חיה אחרת שמההתחדשות נמשך הצחוק והתענוג כך בחי בטול היש לאין זהו ההתחדשות שהנכרא שנעשה יש ודבר נפרד יוכל לבטל א"ע.

such as the battle of a lion with another beast, where from the novelty come the laughter and the delight. So too the level of the nullification of the something into nothing: this is the novelty, that the created being, which has become a something and a separate thing, is able to nullify itself.

A lion fighting another beast delights the onlookers because it is out of the ordinary. So too, the true novelty is that a created being that feels itself separate can nullify itself before G-d; this surprise brings G-d delight.

משא"כ אם לא היה שם אלקים מסתיר לא היה נמשך בחי צחוק ותענוג זה כלל א"כ עיקר הצחוק והתענוג עשה לנו השם אלקים המסתיר ומעלים שבסבתו נמשך התענוג והיינו ע"י בטול היש לאין.

Whereas if the Name Elokim did not conceal, this level of laughter and delight would not be drawn down at all. If so, the essence of the laughter and the delight was made for us by the Name Elokim, which conceals and hides, because of which the delight is drawn down, that is, through the nullification of the something into nothing.

Without the concealment of Elokim there would be no independent "something" to nullify, and so no novelty and no delight. The very Name that hides G-d is what makes this laughter possible.

5 והנה עיקר הצחוק והתענוג מתגלה כשנשלם הבירור והתקון דשם אלקים וכמו במע"ב כתיב וירא אלקים את כל אשר עשה³⁰

Now, the essence of the laughter and the delight is revealed when the refinement and rectification of the Name Elokim is completed. As in the Work of Creation it is written, "And Elokim saw all that He had made,

The full delight is revealed only when the work of refining and rectifying the concealment of Elokim is finished. The account of creation shows this: G-d "saw all that He had made" only at the end of the six days.

והנה טוב מאד ויכולו השמים³¹ שבגמר כל המלאכה נתגלה התענוג משא"כ בעוד שלא נגמרה המלאכה אין התענוג מתגלה כ"א הוא עוסק לגמור המלאכה.

and behold, it was very good," and, "And the heavens were completed": at the completion of all the work the delight was revealed; whereas while the work was not yet completed, the delight is not revealed, but rather he is occupied with completing the work.

Only after "it was very good" and "the heavens were completed" was the delight revealed. While work is still being done, the worker is busy completing it and the pleasure is not yet revealed.

כך עד"ז עכשיו העסק הוא להיות עובד אלקים לאהפכא חשוכא לנהורא ובגמר ושלמות הבירורים אזי

So too, in the same way, now the occupation is to be "one who serves Elokim," to turn darkness into light; and at the completion and perfection of the refinements, then

Our time is the time of work: to be "one who serves Elokim," turning darkness into light. The delight will appear when all the refinements are complete.

כתיב ותחדש פני אדמה³² ישמח ה' במעשיו ויהיה גילוי הצחוק והתענוג ולכן נק' יצחק ע"ש העתיד שלעתיד יהיה גילוי צחוק ותענוג זה:³³

it is written, "And You renew the face of the earth," "G-d will rejoice in His works," and there will be the revelation of the laughter and the delight. And therefore he is called "Yitzchak," after the future, for in the Time to Come there will be the revelation of this laughter and delight.

Then the verses will be fulfilled: "You renew the face of the earth," "G-d will rejoice in His works." That is why the name Yitzchak, "he will laugh," is in the future tense: the laughter and delight belong to the Time to Come.

SECTION 3 • ¶6-9

Rivkah: the yoked team

6 והנה ביצחק כתיב והנה יצחק מצחק³⁴ את רבקה אשתו³⁵. פ"י שכל הצחוק ותענוג עליון דיצחק הנ"ל הוא נמשך ע"י רבקה אשתו.

Now, of Yitzchak it is written, "And behold, Yitzchak was sporting with Rivkah his wife." Meaning: all the laughter and supernal delight of Yitzchak discussed above is drawn down through Rivkah his wife.

The verse "Yitzchak was sporting with Rivkah his wife" shows that Yitzchak's laughter and delight comes about through Rivkah. Now the Alter Rebbe will explain what Rivkah represents.

כי הנה עיקר בחי' אתהפכא חשוכא לנהורא הוא שייך בנה"כ שבאדם שהיא צריכה בירור ותקון לעשות לתקן משא"כ הנשמה עצמה אי"צ תקון.³⁶

For the main level of turning darkness into light pertains to the animal soul in a person, which needs refinement and rectification, "to make," [that is,] "to rectify"; whereas the soul itself does not need rectification.

Turning darkness into light is mainly the work of refining the animal soul, the natural, self-centered life of a person. The G-dly soul itself needs no rectification; it came down only to refine the animal soul.

ונה"ב שרשה מחיות המרכבה פני שור³⁷ וכי וכמו שיש כח בהמרכבה להיות והחיות נושאות את הכסא כך יש כח בנה"ב להיות בה

And the animal soul is rooted in the Chayos of the Chariot, the face of the ox, etc. And just as there is power in the Chariot to be [such that] "the Chayos carry the Throne," so there is power in the animal soul for there to be in it

The animal soul is rooted in the "face of the ox" among the Chayos, the holy creatures of Ezekiel's Chariot, which carry the Divine Throne. Just as those creatures lift the Throne, the animal soul, once refined, has the power to lift up the G-dly soul.

וע"י עליות לנה"א והיינו אחר הכירור של נה"כ משום ששרשה גבוה מאד נעלה מלפני מלך כו':

and through it ascends for the G-dly soul, that is, after the refinement of the animal soul, because its root is very high, exalted, "from before the King, etc."

After it is refined, the animal soul becomes a source of ascent for the G-dly soul, because its root is extremely high and exalted, "from before the King."

7 ובוזה יובן ענין בחי רבקה שהוא מלשון רבקות של שלש שלש בקר³⁸ או של ארבע ארבע דהפי' הוא חבור וקשור של שלש או ארבע בהמות

And with this the matter of the level of Rivkah will be understood. It is from the term “rivkos” of three, three oxen, or of four, four, for the meaning is the joining and binding of three or four animals

The name Rivkah is connected to the Talmudic word “rivkah,” a team of three or four oxen yoked together. The name therefore means joining several animals into one working unit.

יחדיו נק' רבקה וכך הוא בענין חיות המרכבה כשהן כלולים ומתייחדים יחד להיות והחיות נושאות הן בחי רבקה של שלש שלש בקר שהוא התכללות חג"ת פני ארי' מבחי' חסד.

together, [which] is called a “rivkah.” And so it is with the Chayos of the Chariot: when they are included and united together, so as to be [such that] “the Chayos carry,” they are the level of a “rivkah” of three, three oxen, which is the inter-inclusion of Chesed, Gevurah and Tiferes: the face of the lion from the level of Chesed,

The Chayos, the holy creatures of Ezekiel's Chariot, carry the Throne when they are joined into one team. When three are joined, they are the three emotive attributes Chesed, Gevurah and Tiferes, each a “face”: the lion's face corresponds to Chesed.

8 ופני שור מבחי' גבורה כו'. ולפעמים הן של ארבע ארבע שהוא בחי' פני אדם שבחיות המרכבה שהן ד' בחי' חגת"מ.

and the face of the ox from the level of Gevurah, etc. And sometimes they are of four, four, which is the level of the face of a man among the Chayos of the Chariot, for they are four levels: Chesed, Gevurah, Tiferes and Malchus.

The ox's face corresponds to Gevurah. Sometimes the team has four, adding the face of a man, which corresponds to Malchus; so the four faces are Chesed, Gevurah, Tiferes and Malchus.

ועד"ז ארז"ל האבות הן הן המרכבה^{39,40} שהן ג' בחי' חג"ת ודוד הוא רגלא רביעאה כו'.

And similarly our Sages said, “The Patriarchs are themselves the Chariot”: they are the three levels of Chesed, Gevurah and Tiferes, and David is the fourth leg, etc.

The Sages say that the Patriarchs were the Chariot, meaning they were wholly given over to G-d's will. Avraham, Yitzchak and Yaakov are Chesed, Gevurah and Tiferes, and King David, who embodies Malchus, is the fourth leg of the Throne.

וז"ש במרכבת יחזקאל חבורות אשה אל אחותה⁴¹ שהן בבחי' חבור והתכללות שע"י דוקא והחיות נושאות כו'

And this is what is said of Yechezkel's Chariot, "joined one to another": they are in a state of joining and inter-inclusion, for specifically through this, "the Chayos carry, etc.,"

Ezekiel describes the creatures' wings as "joined one to another." Their power to carry the Throne comes precisely from being joined and included in each other.

משום שע"י ההתכללות וחבור המדות יחדיו ע"י מתעלים וממשיכים מבחי' עליונה מאד ששם כל המדות כלולים יחדיו (עמ"ש בפ' נח בענין זה).

because through the inter-inclusion and joining of the middos together, they are thereby elevated and draw from a very high level, where all the middos are included together (see what is explained in Parshas Noach on this matter).

When the attributes combine, they rise and draw from a very high level in which all the attributes are still one. The Alter Rebbe refers to his discussion of this in a maamar on Parshas Noach.

ועד"י יובן בעבודת ה' באדם כשיש בחי' התכללות המדות אהו"י והתעוררות רחמים על נפשו שירדה פלאים⁴² זהו נק' בחי' רבקה של שלש בקר שמדות נה"ב מתבררים מק"נ ועולים לה'.

And similarly it will be understood in the service of G-d in a person: when there is the level of inter-inclusion of the middos (emotive attributes), love and awe, and the arousal of compassion on his soul, which has descended wondrously low, this is called the level of a "rivkah" of three, three oxen; for the middos of the animal soul are refined from kelipas nogah and ascend to G-d.

The same happens in a person's service of G-d. When love, awe and compassion for one's own soul, which has fallen so low, all combine, the emotions of the animal soul are refined out of kelipas nogah, the mixed realm that can go either to good or to evil, and rise to G-d. This is a "rivkah" of three.

וזהו והנה רבקה יוצאת⁴³ שיוצאת מק"נ ואתהפכא חשוכא לנהורא ולפעמים היא של ארבע ארבע בהתכללות מדת מל' שהוא בחי' בטול וקבלת עול ועבודת עבד כי העבודה והיראה הן שני מצות כו'.

And this is "And behold, Rivkah came out": she comes out from kelipas nogah, and darkness is turned into light. And sometimes she is of four, four, with the inclusion of the attribute of Malchus, which is the level of self-nullification (bittul), accepting the yoke (kabbalas ol) and the service of a servant; for service and awe are two mitzvos, etc.

"Rivkah came out" means she comes out of kelipas nogah, and darkness becomes light. A "rivkah" of four adds Malchus: self-nullification, accepting the yoke and serving as a servant, which is distinct from awe, since service and awe are counted as two separate mitzvos.

וזהו שיצחק מצחק את רבקה אשתו⁴⁴ דהיינו שבחיי יצחק שהוא התענוג שיתגלה לע"ל הרי הוא נמשך
את רבקה אשתו

And this is [why] “Yitzchak was sporting with Rivkah his wife”: that is, the level of Yitzchak, which is the delight that will be revealed in the Time to Come, is drawn “with Rivkah his wife”

This explains why Yitzchak “was sporting with Rivkah”: the future delight of Yitzchak comes through Rivkah, the refined and united emotions of the animal soul.

(שהוא בחי בירור דשם ב"ן בגימ' בהמה דהיינו ע"י בירור נה"ב כשעולה למעלה מעלה להיות בבחי
רבקה כי למטה הוא ענפין מתפרדין אבל ע"י הברור אז נעשה התכללות כו)⁴⁵

(which is the level of the refinement of the Name Ban, [whose] numerical value is behemah [animal], that is, through the refinement of the animal soul, when it ascends higher and higher to be in the level of Rivkah; for below it is “branches that separate,” but through the refinement there then comes about inter-inclusion, etc.).

The Name Ban (Havayah spelled out to the value of 52) equals behemah, “animal,” in numerical value, so Rivkah’s work is refining the animal soul. Below, the soul’s drives are scattered “branches that separate”; once refined, they unite.

ולכן ע"י דוקא ותרד העינה ותמלא כדה⁴⁶ דהיינו שע"י בחי בירור ובטול נפש הבהמית דוקא

And therefore, specifically through this, “she went down to the spring and filled her pitcher”: that is, specifically through the level of the refinement and nullification of the animal soul,

This is why Rivkah is the one who “went down to the spring and filled her pitcher”: the drawing down happens specifically through refining and nullifying the animal soul.

הנה ע"י העלאה זו נמשך להיות ירידה והמשכה בחי ותמלא כדה היינו כ"ד ספרין דאורייתא.

through this ascent there comes about a descent and drawing down, the level of “and filled her pitcher,” namely the twenty-four books of the Torah.

The ascent of the animal soul brings about a descent from above: the filling of the pitcher, which is the twenty-four books of Scripture.

כי הנה כל התורה נתלבשה בענינים גשמיים כמו מצות תרומות ומעשרות בצמח וזרע הארץ ומצות
קרבנות בבע"ח

For the entire Torah has been clothed in physical matters, such as the mitzvos of terumos and maasros in the vegetation and seed of the land, and the mitzvah of sacrifices with animals,

The Torah’s commandments are clothed in physical things: tithes and priestly gifts from produce, sacrifices from animals.

וכן בכל המצות שכ"ז הוא נלקח מק"נ וע"י המצות מתבררים ונמשך ע"י גילוי א"ס ב"ה אשר אנכי מצוך.^{47, 48}

and so too with all the mitzvos; all of this is taken from kelipas nogah, and through the mitzvos they are refined, and through this is drawn down the revelation of the Infinite One (Ein Sof), blessed be He, "which I (Anochi) command you."

All these physical things come from kelipas nogah; performing the mitzvos with them refines them and draws into them the revelation of G-d Himself, as the verse says "which I (Anochi) command you," the "I" of G-d's own essence.

9 וזהו הנה אנכי נצב על עין המים⁴⁹ דהיינו בבחי' ותרד העינה ותמלא כדה נמשך ממש בחי' אנכי שהוא סדכ"ס שממנו נמשך המעיין כו'.

And this is "Behold, I (Anochi) stand by the spring of water": that is, in the level of "she went down to the spring and filled her pitcher," there is drawn down the very level of Anochi, which is the Cause of all causes, from which the spring is drawn, etc.

Eliezer says, "Behold, I (Anochi) stand by the spring of water." The Alter Rebbe reads "Anochi," "I," as G-d's very essence, the Cause of all causes, the source of the spring: through Rivkah's drawing at the spring, this very level is drawn down.

ולכן כדי שיהי המשכה זו גילוי אוא"ס ב"ה בדברים גשמיים שמק"נ הוא דוקא ע"י בירור נה"ב תחלה

And therefore, so that there may be this drawing down of the revelation of the Infinite Light (Or Ein Sof), blessed be He, into physical things that are from kelipas nogah, it is specifically through first refining the animal soul,

For G-d's light to enter physical things, which come from kelipas nogah, the animal soul must first be refined.

שהיא ג"כ מק"נ שאז אחר בירור והעלאה זו יוכל להיות המשכה וירידה זו (ועמ"ש כיוצא בזה ע"פ וספרתם לכם⁵⁰ כו' וע"פ זכור את יום השבת).⁵¹

which is also from kelipas nogah; for then, after this refinement and ascent, this drawing down and descent can come about. (And see what is explained similarly on the verse "And you shall count for yourselves, etc.," and on the verse "Remember the Shabbos day.")

The animal soul is also from kelipas nogah; once it is refined and raised, the drawing down into physical things can follow. The Alter Rebbe refers to parallel discussions on counting the Omer and on remembering Shabbos.

וע"כ לא נתנה תורה למלאכים משום כלום יצה"ר יש ביניהם^{52,53} ואין שייך אצלם בירור ק"נ ואתהפכא חשוכא לנהורא

And therefore the Torah was not given to the angels, because "Is there an evil inclination among you?" The refinement of kelipas nogah and turning darkness into light do not pertain to them.

This is why the Torah was not given to the angels: as Moshe argued, they have no evil inclination. They have nothing to refine and no darkness to turn into light.

ולכן א"א להיות ג"כ אצלם המשכה זו מבחי" אשר אנכי מצוך ואע"פ שבודאי נמשך גילוי אלקות למלאכים הוא מבחי" ונהר יוצא מעדן להשקות את הגן⁵⁴ דבזה כתיב היושבת בגנים חברים⁵⁵ שהם המלאכים מקשיבים לקולך.

And therefore this drawing down from the level of "which I (Anochi) command you" also cannot come about among them. And although a revelation of G-dliness is certainly drawn down to the angels, it is from the level of "And a river went out of Eden to water the garden," of which it is written, "You who dwell in the gardens, the companions," who are the angels, "listen to your voice."

So the angels cannot receive the revelation of "Anochi" that comes through the mitzvos. They do receive a revelation of G-dliness, but only from the "river" that flows into the garden: the Song of Songs speaks of "companions," the angels, who listen to the voice of the one who dwells in the gardens.

אבל גילוי בחי' ותרד העינה ותמלא כדה לא נמשך להם כ"א למטה דוקא. ולכן ארז"ל עתידים צדיקים⁵⁶ שיאמרו (המלאכים) לפנייהם קדוש:

But the revelation of the level of "she went down to the spring and filled her pitcher" is not drawn down to them, but only below. And therefore our Sages said that the tzaddikim are destined to have (the angels) say "Holy" before them.

The "spring" level reaches only us below. That is why the Sages say that in the future the angels will say "Holy" before the tzaddikim: those who refined the world will stand higher than the angels.

SECTION 4 • ¶10-11

The love that waters cannot quench

10 וזהו מים רבים לא יוכלו לכבות את האהבה.⁵⁷ פ"י מים רבים הוא ההתבוננות שהאדם משיג ומתבונן בגדולת ה'

And this is "Many waters cannot quench the love." Meaning: "many waters" is the contemplation in which a person comprehends and contemplates the greatness of G-d,

Now the Alter Rebbe returns to the verse and gives it a meaning in a person's own service: the "many waters" are the contemplation of G-d's greatness.

ביחוד"ע ויחוד"ת בפסוק שמע ישראל⁵⁸ ובשכמל"ו שמוזה נמשך ואהבת ככל לבבך⁵⁹ כו' ואהבה זו גדלה מאד להיות נפשו צמאה לה' בבחי' ככל מאדך בלי גבול.

in the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), in the verse "Shema Yisrael" and in "Blessed be the Name of the glory of His kingdom forever and ever," from which comes "And you shall love... with all your heart, etc." And this love grows very great, until his soul thirsts for G-d in the level of "with all your might," without limit.

This is the meditation during the Shema: on the higher unity (the world is as nothing before G-d) and the lower unity (G-d is present within the world's existence), expressed in "Shema Yisrael" and "Blessed be the Name." From it comes the love of G-d, which can grow into a boundless thirst "with all your might."

11 ולא יוכל להשקיט ולכבות צמאון האהבה זו ע"י המים רבים עצמן שהיא ההתבוננות הנ"ל שמשגי ביחוד"ע ויחוד"ת

And the thirst of this love cannot be stilled and quenched by the "many waters" themselves, that is, the contemplation mentioned above, in which he comprehends the higher unity and the lower unity.

The contemplation that aroused this thirst cannot itself satisfy it: understanding more does not quench the longing.

כי אם רץ לבך⁶⁰ שוב לאחד⁶¹ הוא דוקא ע"י עסק התורה ומצות מעשיות שזהו בחי' אשר אנכי ממשי מצוך.

Rather, "if your heart runs, return to the One" is specifically through occupation in the Torah and practical mitzvos, which is the level of "which I (Anochi) Myself command you."

The phrase "if your heart runs, return to the One" describes the soul's longing followed by its return. The return, the fulfillment of the longing, comes through Torah study and practical mitzvos, in which G-d's very "I" gives the command.

משא"כ בידיעה והתבוננות לבד הוא רק ידיעת מציאותו ולא בחי אשר אנכי ממש מצוץ שהוא כמו בחי תפיסא במהו"ע כביכול ע"י המצות מעשיות דרמ"ח פקודין אינן רמ"ח אברי דמלכא.⁶²

Whereas through knowledge and contemplation alone, there is only knowledge of His existence, and not the level of "which I Myself command you," which is like the level of grasping His very essence, as it were, through the practical mitzvos; for "the 248 commandments are the 248 limbs of the King."

Contemplation gives knowledge only that G-d exists, but a mitzvah is like grasping G-d's essence itself, as it were. As the Tikkunei Zohar says, the 248 positive commandments are the "248 limbs of the King": to hold a limb is to hold the King.

יתר על כן אפילו ההשגות שבג"ע שהיא השגת מהות זיו השכינה ממש ולא מציאותו לבד עכ"ז עז"נ מים רבים הנמשכים מנהר היוצא מעדן כו'

Moreover, even the comprehensions in Gan Eden, which are a comprehension of the very essence of the radiance of the Shechinah and not merely of its existence, nevertheless of these it is said: "many waters," which are drawn from the "river that went out of Eden, etc.,"

Even the souls' understanding in Gan Eden, which perceives the actual radiance of the Shechinah and not only its existence, is still "many waters" flowing from the river.

לא יוכלו לכבות את האהבה דבחי רבקה בכל לבבך ומאדך הנ"ל וכמ"ש מי לי בשמים⁶³ וגו'

"cannot quench the love" of the level of Rivkah, "with all your heart" and "with all your might," mentioned above; as it is written, "Whom do I have in heaven, etc."

These waters too cannot quench the love of Rivkah's level, the love "with all your heart" and "with all your might"; as the Psalm says, the soul wants nothing in heaven, only G-d.

כי הגלוי שבג"ע נקרא רק זיו והארה בלבד ונק' לקבל פרס לשון פרוסה כמ"ש במ"א.

For the revelation in Gan Eden is called only a radiance and a glimmer, and it is called "receiving a reward" [peras], an expression of "a slice" [perusah], as explained elsewhere.

The revelation in Gan Eden is only a radiance. It is called a "reward" (peras), related to perusah, "a slice": only a portion of the whole.

אבל האהבה הנ"ל היא למהו"ע ית' וזה שלא ע"מ לקבל פרס⁶⁴ כו' וזהו ונהרות לא ישטפו⁶⁵

But the love mentioned above is for His blessed essence itself, and this is "not in order to receive a reward, etc." And this is "nor can rivers drown it,"

The soul's love reaches for G-d's essence itself, like one who serves "not in order to receive a reward." This is why "rivers cannot drown it."

כי בעבר הנהר ישבו אבותיכם^{66,67} שבחיי אה"ר הנ"ל היא מגעת למעלה אפילו מבחי' הנהר הנ"ל שהוא מקור כל הנהרות כו' וא"כ ודאי ונהרות לא ישטפוה:

for “your fathers dwelt beyond the river”: the level of the great love mentioned above reaches higher even than the level of the river mentioned above, which is the source of all the rivers, etc.; and if so, certainly “rivers cannot drown it.”

The verse in Joshua, “your fathers dwelt beyond the river,” is read as saying that this love stands beyond, above, the river, above even its source; so the rivers of revealed light certainly cannot drown it.

SECTION 5 • ¶12-19

The wealth of His house

12 אך אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו.⁶⁸ פי' אם הוא לשון כאשר שיש אם שאינו משמש בלשון ספק אלא בלשון ודאי.

However, “If a man would give all the wealth of his house for love, boz yavuzu lo [they would utterly scorn him].” Meaning: “if” is an expression of “when,” for there is an “if” that is not used in the sense of doubt but in the sense of certainty,

The verse continues, “If a man would give all the wealth of his house for love.” The Alter Rebbe notes that the Hebrew “im,” “if,” can mean “when”: it sometimes expresses certainty, not doubt.

כמו אם כסף תלוה.⁶⁹ ואם יהיה היובל⁷⁰ שאין זה לשון ספק אלא שבודאי יהיה הדבר ויבא.

as in “If you lend money,” and “And if the Jubilee shall be,” where this is not an expression of doubt; rather, the thing will certainly be and come.

He gives two examples from the Torah where “if” means a certainty: lending to the poor and the coming of the Jubilee year, both of which will surely happen.

13 ולשון אם כאן אינו אלא לשון כאשר. פי' כאשר כסף תלוה את העני לא תהיה לו כנושה⁷¹ וכן כאשר יהיה היובל.⁷²

And the word “if” here is nothing but an expression of “when.” Meaning: “When you lend money” to the poor, “do not be to him as a creditor”; and likewise, “when the Jubilee shall be.”

The two examples show that “if” can mean “when”: lending to the poor is a duty, not an option, and the Jubilee will certainly arrive.

וכמו כן אם יתן איש פי' כאשר יתן איש זה הקב"ה^{73, 74} שיתן בודאי והיינו לעתיד שיתן הוא לשון עתיד שלעתיד לבא יתן את כל הון ביתו שבזמן הזה אינו בא לידי גילוי כ"א לעתיד דוקא.

And similarly, "If a man would give" means "When a man will give": this is the Holy One, blessed be He, who will certainly give; that is, in the Future, for "will give" is an expression of the future. For in the Time to Come He will give "all the wealth of His house," which in the present time does not come to revelation, but only in the Future specifically.

So "If a man would give" means "When a man will give," and the "man" is G-d, as the Midrash reads "man" in other verses. G-d will certainly give "all the wealth of His house," His innermost treasures; but this will be revealed only in the Time to Come.

אך הגם שאין זה בגלוי עכשיו מ"מ נמשך הוא ממש בחי' זו ע"י תורה כ"ד ספרים דאורייתא ומצות מעשיות שהם בחי' והיו הדברים האלה אשר אנכי⁷⁵ מי שאנכי⁷⁶ ממש נמשך עי"ז.

However, although this is not revealed now, nevertheless this very level is drawn down through the Torah, the twenty-four books of the Torah, and the practical mitzvos, which are the level of "And these words which I (Anochi) [command you] shall be": He who is truly "I" is drawn down through this.

Though hidden now, that same level is already drawn down through Torah study and practical mitzvos. The verse "these words which I (Anochi) command you" means that G-d, the true "I," is Himself drawn down into them.

14 וזהו מצוך לי צוותא וחבור. וזהו בא"י אמ"ה אק"ב אתה היינו מהו"ע ית' ברוך ונמשך בבחי' שם הוי' המתלבש בע"ס יו"ד בחכמה כו'⁷⁷

And this is [why it says] "command you" (metzavecha), an expression of togetherness and connection. And this is [the blessing] "Blessed are You, Havayah, our G-d, King of the universe, who has sanctified us": "You" is His blessed essence itself; "blessed" [means] drawn down in the level of the Name Havayah, which is clothed in the Ten Sefiros, the yud in Chochmah, etc.,

The word "metzavecha," "command you," is related to "tzavsa," togetherness: a mitzvah joins the person with G-d. The words of every blessing trace how G-d's essence ("You") is drawn down ("blessed") through the Name Havayah, which enters the Ten Sefiros starting with the yud, Chochmah.

עד שנמשך להיות מלך העולם בבחי' מל' מקור דבי"ע והוא אשר קדשנו אשר לשון ענג כמו באשרי

until it is drawn down to be "King of the universe," in the level of Malchus, the source of Beriah, Yetzirah and Asiyah. And this is "who (asher) has sanctified us": "asher" is an expression of delight, as in "Happy am I (be'ashri),

It continues down until it becomes "King of the universe," Malchus, the source of the lower worlds of Beriah, Yetzirah and Asiyah. Then "asher kideshanu," "who has sanctified us": the word asher is related to Leah's word "be'ashri," "happy am I," which expresses delight.

כי אשרוני⁷⁸ והוא בחי' תענוג וצחוק העליון שיתגלה לע"ל בפו"מ כשיתן הון ביתו כו' הוא נמשך עכשיו ממש כי היום לעשותם ולמחר לקבל שכרם.^{79, 80}

for the daughters have called me happy." And this is the level of the supernal delight and laughter that will be revealed in the Time to Come in actual fact, when He gives "the wealth of His house, etc.": it is drawn down now, truly, for "Today to do them, and tomorrow to receive their reward."

So the blessing over a mitzvah draws down now the supernal delight and laughter, Yitzchak's future delight, that will be openly revealed when G-d gives "the wealth of His house." As the Sages say, today is for doing the mitzvos and tomorrow for receiving their reward, and the reward is the revelation of what the mitzvah itself draws down.

15 וענין פי' ברכה זו שצ"ל הוא עד"מ אם רוצה אדם להאיר למרחוקאו במקום חשך ואפילה צריך

And the meaning of this blessing that must be said is, by way of analogy: if a person wants to give light far off, or in a place of darkness and gloom, he must

The Alter Rebbe explains why a blessing is needed with a parable: to light a dark or distant place you need a larger torch.

להדליק אבוקה גדולה ולהוסיף על האור בכדי שיגיע אורו גם למרחוק וכך כדי שיגיע האור והגילוי בעשי' הגשמי צריך להוסיף אור האבוקה וזהו הברכה כו'.

kindle a great torch and add to the light, so that its light reaches far off as well. So too, in order for the light and revelation to reach the physical Asiyah, the light of the torch must be increased; and this is the blessing, etc.

To carry G-d's light all the way down into the physical world, the light must be increased. That is what a blessing (berachah) does: it adds and draws down more light.

ולכן ארז"ל חייב אדם לברך⁸¹ מאה ברכות בכ"י. וכמ"ש בזהר ר"פ חיי שרה⁸² דקכ"ג ע"א.⁸³ שהוא המשכה מאתר עלאה סדכ"ס כו'.

And therefore our Sages said, "A person is obligated to recite a hundred blessings every day." And as is said in the Zohar, at the beginning of Parshas Chaye Sarah, page 123a: that it is a drawing down from the supernal place, the Cause of all causes, etc.

This is why the Sages require a hundred blessings a day. The Zohar connects the hundred daily blessings with a drawing down from the highest source, the Cause of all causes.

16 והנה ע"ז ארז"ל יפה שעה^{84,85} א' בתשובה ומעש"ט בעוה"ז מכל חיי העוה"ב כי ג"ע הוא רק זיו השכינה

Now, of this our Sages said, "Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come," for Gan Eden is only the radiance of the Shechinah,

The Mishnah says one hour of teshuvah and good deeds in this world is better than all of the World to Come. The reason: Gan Eden gives only the radiance of the Shechinah.

ולכן לא יוכל לכבות את האהבה אבל המשכה זו היא מבחי' מהו"ע ולא זיו לבד ולכן נק' הון ביתו. דהנה כתיב בחכמה יבנה בית.⁸⁶

and therefore it cannot quench the love. But this drawing down is from the level of His very essence, and not the radiance alone, and therefore it is called "the wealth of His house." For it is written, "With wisdom a house is built."

Radiance cannot quench the soul's love, but Torah and mitzvos draw down G-d's very essence; that is why it is called "the wealth of His house," the inner treasure. The word "house" leads to the verse "With wisdom a house is built."

פ' אותיות התורה נק' בתים כמ"ש בס"י שני אבנים⁸⁷ בונות שתי בתים. ולכך נק' ת"ח בנאים⁸⁸ שעוסקים בבנינו ש"ע.

Meaning: the letters of the Torah are called "houses," as it is said in Sefer Yetzirah, "Two stones build two houses." And therefore Torah scholars are called "builders," for they are occupied with the building of the world.

The letters of the Torah are called "houses": Sefer Yetzirah calls letters "stones" and the words formed from them "houses." So Torah scholars are called "builders," because through their learning they build the world.

17 והנה בחי' חכמה הוא חכים ולא בחכמה ידיעא⁸⁹ שהוא למעלה מבחי' ונהר יוצא כמ"ל ובתבונה

Now, the level of Chochmah is "wise, but not with a known wisdom," which is above the level of "And a river went out," as explained above. "And with understanding

The verse from Proverbs is explained by level: Chochmah, the wisdom that is "not a known wisdom," is the spring above the river.

יתכונן⁹⁰ הוא מ"ש ולתבונתו אין חקר⁹¹ ובדעת חדרים ימלאון⁹² כל הון יקר ונעים והוא בחי' תענוג עליון הגנוז ומלוכב בהתורה כמ"ש אני תורתך שעשעתי.⁹³

it is established" is what is said, "His understanding is unsearchable." "And with knowledge the rooms are filled with all precious and pleasant wealth": this is the level of the supernal delight that is hidden and clothed in the Torah, as it is written, "I delight in Your Torah."

"With understanding it is established" is Binah, the unsearchable understanding. "With knowledge the rooms are filled with all precious and pleasant wealth" refers to the supernal delight hidden in the Torah, as the Psalm says, "I delight in Your Torah."

18 וזהו בחי' הון ביתו שנמשך ע"י הדעת כי דעת לי חבור כמו והאדם ידע⁹⁴ והיינו שמחבר וממשיך בחי' תענוג עליון ממקור התענוגים בחו"ב דאורייתא מחכמה נפקת.^{95,96}

And this is the level of "the wealth of His house," which is drawn down through Daas; for "daas" is an expression of connection, as in "And Adam knew." That is, it connects and draws down the level of the supernal delight from the source of delights into the Chochmah and Binah of the Torah, [for] "the Torah comes forth from Chochmah."

The "wealth of His house" is drawn down by Daas, since "daas" means connection, as in "Adam knew Chavah." Daas connects the supernal delight from its source with the Chochmah and Binah of the Torah, which comes forth from Chochmah.

והוא ע"ד מ"ש בספר הבהיר⁹⁷ דהע"ה היה מחבר תורה שלמעלה בהקב"ה וגילוי זה יהיה בפו"מ לע"ל שיתן איש אתכל הון ביתו הון יקר ונעים.

And this is like what is said in Sefer HaBahir, that King David, peace be upon him, would connect the Torah above with the Holy One, blessed be He. And this revelation will be in actual fact in the Future, when "a man will give all the wealth of his house," "precious and pleasant wealth."

Sefer HaBahir says that King David would connect the Torah above with G-d; the Alter Rebbe compares this to the work of Daas. In the future this connection will be openly revealed, when G-d gives "all the wealth of His house."

19 וכמארז"ל עתיד הקב"ה להנחיל לכל צדיק ש"י עולמות^{98,99} וזהו בחי' ההון יקר כי יקר ג"כ גימטריא י"ש

As our Sages said, "In the future the Holy One, blessed be He, will give each tzaddik three hundred and ten worlds as an inheritance"; and this is the level of the "precious wealth," for "yakar" [precious] too is numerically equal to "yesh" [310].

The Mishnah says every tzaddik will inherit 310 worlds, which is the "precious wealth": yakar (precious) and yesh (there is, 310) have the same numerical value.

ולכן נאמר אם יתן אי"ש¹⁰⁰ א' י"ש שהמשכת ש"י עולמות נמשכים מן אלופו של עולם וכמ"ש אאלפך חכמה אאלפך בינה.¹⁰¹

And therefore it says, "If a man (ish) would give": aleph, yesh; for the drawing down of the 310 worlds is drawn from the Master (Aluf) of the world, as it is written, "I will teach you (a'alefcha) wisdom, I will teach you understanding."

The word ish (man) is spelled aleph plus yesh: the 310 worlds (yesh) come from the aleph, the Master (Aluf) of the world. Job's "a'alefcha," "I will teach you," shares the root of aleph.

ונאמר קנה חכמה קנה בינה¹⁰² ב"פ קנה גימטריא י"ש שכ"ז נמשך מבחי' האלף אאלפך כו':

And it says, "Acquire wisdom, acquire understanding": twice "kneh" [acquire] is numerically "yesh," for all this is drawn from the level of the aleph, "I will teach you, etc."

Similarly, "acquire" (kneh, 155) said twice equals 310, yesh; all of it comes from the aleph, the level of G-d as the source of wisdom.

SECTION 6 • ¶20-25

Plundering the treasure

20 והנה בחי' גילוי זה הוא מרוה צמאון האה"ר הנ"ל וזהו בוז יבוזו לו ל' ביזה ושלל¹⁰³ וכמו אדם הבוזז וחוטף דבר יקר הערך

Now, this level of revelation quenches the thirst of the great love mentioned above. And this is "boz yavuzu lo," an expression of plunder and spoil, like a person who plunders and snatches a thing of precious worth,

This revelation is what quenches the soul's great love. "Boz yavuzu lo" is now read not as scorn but as "bizah," plunder: a person grabs something of great value.

כמו ביזת אוצרות יקרים שבוזז וחוטף משום שמא אין ראוי שיתנו לו דרך נתינה ע"כ בוזז וחוטף לגודל תשוקתו לזה.

such as the plundering of precious treasures, where he plunders and snatches because perhaps it is not fitting that they would give it to him by way of giving; therefore he plunders and snatches, out of the greatness of his longing for it.

Plunderers seize treasure because they do not expect to receive it as a gift; they snatch it out of their intense longing.

21 וכך הוא בהתגלות אוצרו הטוב שהוא בחי' סדכ"ס אשר עין לא ראתה¹⁰⁴ אלקים זולתך. ונקי הון ביתו ע"כ כאשר יומשך ויתן גילוי אוצרות אלו אזי בוז יבוזז עד"מ.

And so it is with the revelation of "His good treasure," which is the level of the Cause of all causes, [of which it is said,] "No eye has seen, O G-d, besides You." And it is called "the wealth of His house." Therefore, when the revelation of these treasures is drawn down and given, then "boz yavuzu," by way of analogy.

G-d's "good treasure" is the Cause of all causes, which "no eye has seen" but G-d. When He reveals these treasures, the soul will "plunder" them, figuratively speaking.

ובחי' זו עכשיו היא שמחת הנפש בעסק התורה ומצות אחר הצמאון ואה"ר בק"ש אשר יעורר האדם בנפשו להיות מי לי בשמים¹⁰⁵ כו' ומים רבים לא יוכלו לכבות את האהבה.¹⁰⁶

And this level, now, is the joy of the soul in occupation with the Torah and the mitzvos, after the thirst and the great love in the recitation of the Shema, which a person arouses in his soul so as to be [in the state of] "Whom do I have in heaven, etc.," and "Many waters cannot quench the love."

Even now this is felt as the soul's joy in Torah and mitzvos, after the thirst and love aroused in the Shema, when one feels that only G-d Himself can satisfy the soul.

זאת ישים אל לבו כי הדברים האלה הן ד"ת ומצות הם הם בחי' גילוי הון יקר הנ"ל.

Let him take this to heart: that these things, the words of Torah and the mitzvos, are themselves the level of the revelation of the "precious wealth" mentioned above.

A person should reflect that the words of Torah and the mitzvos are themselves that "precious wealth."

22 וכמ"ש יראת ה' היא אוצרו¹⁰⁷ ולזאת ישמח לבו בשמחה ובטוב לבב¹⁰⁸ מרוב כל. וזהו ותרד העינה ותמלא כדה ותעל.¹⁰⁹

As it is written, "The fear of G-d is His treasure." And for this his heart should rejoice, with joy and with gladness of heart, "from the abundance of everything." And this is "she went down to the spring, filled her pitcher, and came up."

Isaiah calls the fear of G-d "His treasure," so one should serve with joy. And Rivkah "went down, filled her pitcher, and came up": going down to the spring leads to going up.

שע"י כ"ד ספרים דאורייתא עם היות שזהו בחי' שוב וירידה שנתלכשו בעשיה גשמית הנה עי"ז אדרבה ותעל גם למעלה מאה"ר הנ"ל דבחי' רבקה כו'

For through the twenty-four books of the Torah, although this is the level of return and descent, for they were clothed in physical Asiyah, nevertheless through this, on the contrary, "she came up," even above the great love mentioned above, of the level of Rivkah, etc.

The twenty-four books of the Torah are a "return" and descent into the physical world, yet through them one rises even higher than the great love of Rivkah's level.

והגם שמים רבים לא יוכלו לכבות את האהבה היינו מים רבים דייקא שנמשכו מבחי' הנהר

And although "many waters cannot quench the love," that is "many waters" specifically, which were drawn from the level of the river.

The "many waters" that cannot quench the love come from the river, the revealed level.

אבל כ"ד ספרים דאורייתא הם נמשכים מבחי' ותרד העינה שהמע"ן נמשך מבחי' סדכ"ס ממש כמ"ש הנה אנכי נצב על עין המים¹¹⁰ ולכן עי"ז ירוו צמאון האה"ר ולכן אדרבה המעי"ן הוא נראה קטן יותר מהנהר

But the twenty-four books of the Torah are drawn from the level of "she went down to the spring," for the spring is drawn from the very level of the Cause of all causes, as it is written, "Behold, I (Anochi) stand by the spring of water"; and therefore through this the thirst of the great love will be quenched. And therefore, on the contrary, the spring appears smaller than the river;

But the Torah comes from the spring, which comes from G-d's essence, the "I" who "stands by the spring"; only this quenches the thirst. The spring looks smaller than the river.

היינו משום שהוא קרוב יותר לבחי' אנכי סדכ"ס ע"כ יש בו הבטול יותר דכל הקרוב קרוב קמ"י כו' וכמאמר אין זולתך לחי' עוה"ב אפס בלתך כו'.

that is, because it is closer to the level of Anochi, the Cause of all causes, therefore there is more self-nullification (bittul) in it, for "whatever is closer is closer before Him, etc."; and as the saying, "There is none besides You for the life of the World to Come; there is nothing apart from You, etc."

The spring is smaller because it is closer to G-d, and what is closer to Him is more nullified before Him. This is like the prayer that speaks of "none besides You" and "nothing apart from You."

אבל באמת בודאי הרי מקור מוצא המים הוא מהמעייין וממנו נמשך להנהר כמ"ש המשלח מעיניו בנחלים.¹¹¹

But in truth, certainly, the source from which the water comes forth is the spring, and from it [the water] is drawn to the river, as it is written, "He sends forth springs into the streams."

But in truth the spring is the source of the river's water, as the Psalm says, "He sends forth springs into the streams."

23 וגם מי מעייין נק' מים חיים כו'. ובוז יבוזו כמאמר שיננא חטוף ואכול¹¹² חטוף וברוך דהיינו כמ"ש לכו לחמו בלחמי¹¹³ וכמ"ש פי פערתי ואשאפה¹¹⁴ כו'. עמא פזיזא¹¹⁵ כו'.

And also, spring water is called "living water," etc. And "boz yavuzu" is as the saying, "Sharp one, snatch and eat, snatch and bless"; that is, as it is written, "Come, eat of my bread," and as it is written, "I opened my mouth wide and panted, etc."; "An impetuous people, etc."

Spring water is called "living water," because it flows from its source. The Alter Rebbe illustrates the eager "snatching" of boz yavuzu with the Talmud's advice to "snatch and eat," with Wisdom's invitation "Come, eat of my bread," with the Psalmist's "I opened my mouth wide and panted," and with the description of Israel at Sinai as an "impetuous people" who said "we will do" before "we will hear."

ולכן נרמז ג"כ נסוך המים בחג בלשון בוז יבוזו כמ"ש בזהר¹¹⁶ דהיינו כי בקרבנות דיום שני וששי ושביעי נרמז נסוך המים כמארז"ל נאמר בשני ונסכיהם כו'.¹¹⁷

And therefore the water libation on the Festival is also alluded to in the expression "boz yavuzu," as is said in the Zohar. That is, in the offerings of the second, sixth and seventh days the water libation is alluded to, as our Sages said, "It says on the second [day], 'and their libations,' etc."

The Zohar finds the water libation of Sukkos hinted in the word "boz": the libation is alluded to in the offerings of the second, sixth and seventh days of the festival, as the Talmud derives from the wording of those verses.

24 ושני וששי ושביעי הם אותיות בוז. והיינו משום שזהו ג"כ ע"ד ביזה הנ"ל להשקיט רשפי אש האהבה שבמזבח שהוא ע"י נסוך המים מהמעין כמ"ש ושאתם מים בששון ¹¹⁸ כו'

And "second," "sixth" and "seventh" [bet, vav, zayin] are the letters of "boz." And that is because this too is in the manner of the "plunder" mentioned above: to still the fiery flashes of the love that is on the altar, which is through the libation of water from the spring, as it is written, "And you shall draw water with joy, etc."

The letters for two, six and seven, bet, vav and zayin, spell "boz." The water libation is a kind of "plunder": water drawn from the spring stills the flames of love burning on the altar, the soul's fiery love, and it was done with great joy.

ולכן נסוך זה דוקא אחר עשיית שהיא תגבורת האהבה בבחי' תשובה ועמך לא הפצתי ¹¹⁹ כו' ע"ד והנה רבקה יוצאת ¹²⁰ כנ"ל.

And therefore this libation is specifically after the Ten Days of Teshuvah, which are the intensification of love in the level of teshuvah (return), and "besides You I desire nothing, etc.," in the manner of "And behold, Rivkah came out," as mentioned above.

The libation comes after the Ten Days of Teshuvah, when love for G-d is intensified through return, "besides You I desire nothing." That is Rivkah "coming out," the ascent from below that must come first.

25 ועי"ז אח"כ דוקא נמשך בחי' ותרד העינה ותמלא כדה ¹²¹ וכמש"ל ולכן היה בזה שמחה רבה ועצומה כו'.

And through this, specifically afterward, the level of "she went down to the spring and filled her pitcher" is drawn down, as explained above; and therefore there was in this a great and intense joy, etc.

After the ascent of the Days of Teshuvah comes the drawing down, "she filled her pitcher." This is why the water drawing on Sukkos was accompanied by such great joy.

וגם כי זהו כמו בחי' הון ביתו ממש שהוא גנוז באותיות התורה שהרי לא נתפרש בתורה בפ"י מצות ניסוך המים

And also because this is like the very level of "the wealth of His house," which is hidden in the letters of the Torah; for the mitzvah of the water libation is not stated explicitly in the Torah,

Another reason for the joy: the water libation is like "the wealth of His house," the hidden treasure, because it is not written explicitly in the Torah.

רק שחז"ל גילו לנו זה שהוא מרומז בתורה המ"ם ביום שני. והיו"ד ביום ששי. והמ"ם בשביעי. וזהו הון ביתו הגנוז ומוטמן כו':

but our Sages revealed to us that it is alluded to in the Torah: the mem on the second day, the yud on the sixth day, and the mem on the seventh. And this is "the wealth of His house," which is hidden and concealed, etc.

The Sages found it hidden in extra letters of the verses: a mem on the second day, a yud on the sixth, a mem on the seventh, spelling mayim, water. A mitzvah hidden in the letters of the Torah is "the wealth of His house," concealed and stored away.

SECTION 7 • ¶ 26-31

Psalm 93 and the long day

26 ועכ"ז יובן מ"ש נשאו נהרות קולם¹²² ישאו נהרות דכים ופ"י בזוהר פ' וארא (דף כ"ג ע"א)¹²³ אינון נהרות כמד"א ונהר יוצא מעדן¹²⁴ וגוי

And with all this will be understood what is written, "The rivers have lifted up their voice; the rivers shall lift up their dochyam." And the Zohar explains, on Parshas Va'eira (page 23a): "These are the rivers, as it is said, 'And a river went out of Eden, etc.'"

The Alter Rebbe now reads Psalm 93, "The rivers have lifted up their voice; the rivers shall lift up their dochyam." The Zohar identifies these rivers with the river that goes out of Eden.

והיינו בחי' בינה שע"י ההתכוננות בגדולת א"ס ב"ה נולד' רשפי אש האהבה לדבקה בה'. וזהו נשאו נהרות קולם והוא ההעלאה מלמטה למעלה.

And this is the level of Binah (understanding), for through contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, the fiery flashes of love are born, to cleave to G-d. And this is "The rivers have lifted up their voice": it is the ascent from below upward.

The rivers are Binah, understanding: contemplating G-d's greatness gives birth to a fiery love and a desire to cleave to Him. "The rivers have lifted up their voice" is this ascent from below upward.

וכן בתרגום קלהון בשירתא הרי קול זה הוא בחי' השיר שהוא העלאה כנודע מענין השיר שהלויים אומרים ואח"כ נמשך ע"י המשכה מלמעלה למטה.

And so too the Targum [renders], "their voice in song." This voice is the level of song, which is an ascent, as is known from the matter of the song that the Levites say; and afterward, through this, a drawing down from above to below is drawn.

The Aramaic Targum renders "their voice" as "in song." Song is an ascent, like the song of the Levites in the Temple, and it brings a drawing down from above in response.

27 וכמשי"ל שע"י והנה רבקה יצאת בבחי' העלאה ע"י אח"כ ותרד העינה ותמלא כדה כנ"ל וכמ"ש אם ישים אליו לבו¹²⁵ רוחו ונשמתו אליו יאסף.

And as explained above, through "And behold, Rivkah came out," in the level of ascent, through this afterward "she went down to the spring and filled her pitcher," as mentioned above; and as it is written, "If he sets his heart to Him, His spirit and His breath will be gathered to him."

As with Rivkah, the ascent comes first and the drawing down follows. Job's verse is read the same way: when a person sets his heart to G-d, G-d's spirit is gathered to him in response.

וזהו ישאו נהרות דכים ותרגמו יקבלון נהרותא אגר שבחיהון שהשכר הוא ההמשכה מאוא"ס המלוכב בתורה חכים ולא בחכמה ידיעא שהיא למעלה מבחי' הבינה וההשגה.

And this is "the rivers shall lift up their dochyam," and its Targum is, "The rivers will receive the reward of their praises": the reward is the drawing down from the Infinite Light (Or Ein Sof), blessed be He, that is clothed in the Torah, "wise, but not with a known wisdom," which is above the level of Binah and comprehension.

The second half of the verse, "the rivers shall lift up their dochyam," is rendered by the Targum as "the rivers will receive the reward of their praises." The reward is the Infinite Light clothed in the Torah, the "wise, but not with a known wisdom," above Binah and all comprehension.

והוא ע"ד השולח מעינים בנחלים. וכדפי' בזהר פ' חוקת (דף קפ"א ע"א)¹²⁶ ונקי דכים לשון צלילות ובהירות כמו מר דרור¹²⁷ ומתרגמין מירא דכיא.¹²⁸

And it is in the manner of "He sends forth springs into the streams," and as is explained in the Zohar, Parshas Chukas (page 181a). And it is called "dochyam," an expression of clearness and brightness, as in "pure myrrh" (mar deror), which we render [in Aramaic] "mira dachya."

This is the spring that feeds the rivers. The Alter Rebbe gives several meanings of "dochyam": first, clarity and brightness, since the Aramaic translation renders "pure myrrh" as "mira dachya."

וזה מורה על הלכות התורה כמ"ש במ"א בענין מרדכי וכן הוא ל' טהרה כמו על איל קמצא דכן¹²⁹ דהיינו המשכת ח"ע בתורה הוא לברר הטהור מן הטמא.¹³⁰

And this indicates the laws of the Torah, as explained elsewhere on the matter of Mordechai. And it is also an expression of purity, as in "concerning the ayil kamtza [locust], that it is pure (dachan)"; that is, the drawing down of supernal Chochmah in the Torah is to separate the pure from the impure.

This clarity refers to the laws of the Torah (as explained elsewhere on Mordechai, whose name is linked with mira dachya). "Dachan" also means ritually pure, as in the Mishnah about a kind of locust being pure: the Torah's supernal wisdom distinguishes pure from impure.

28 ונקי דכיין ומסאבין. וגם דכים דך ים היינו כד הנמשך מים החכ' כמ"ש ותמלא כדה¹³¹ כו'.

And they are called "dachyan u'mesaavin" [pure and impure]. And also "dochyam" [is] "dach yam," that is, a pitcher (kad) that is drawn from the sea (yam) of Chochmah, as it is written, "and she filled her pitcher, etc."

The Aramaic for pure and impure is "dachyan u'mesaavin." Another reading: "dochyam" is "dach yam," the reversed letters of kad (pitcher) plus yam (sea): a pitcher drawn from the sea of Chochmah, which is Rivkah's "she filled her pitcher."

וגם דכים ל' עומק ושפלות כדפרש"י שהוא בחי' השוב ובטול שאחר הרצוא. וכתב ואת דכא ושפל

רוח¹³² וכמ"ש במ"א ע"פ ונשב בגיא¹³³ כו'

And also, "dochyam" is an expression of depth and lowliness, as Rashi explains, which is the level of the return and self-nullification (bittul) that follows the running. And it is written, "and with the crushed and lowly of spirit," and as explained elsewhere on the verse "And we dwelt in the valley, etc."

A third meaning, following Rashi, is depth and lowliness: the "return" and self-nullification that follows the soul's "running" toward G-d. Isaiah says G-d dwells with the crushed (daka) and lowly in spirit.

וכמ"ש ג"כ אי זה בית¹³⁴ אשר תבנו לי¹³⁵ כו' ואל זה אביט אל עני ונכה רוח כו'.

And as it is also written, "What house could you build for Me, etc.... but to this one I will look: to the poor and the broken of spirit, etc."

And Isaiah says that no house can contain G-d, yet He looks to the poor and broken in spirit. Humility, not grandeur, is where G-d rests.

29 והדר מפרש מהו מעלת השכר הזה מקולות מים רבים¹³⁶ אדירים כו' אדיר במרום כו'. ופי' כמ"ש

בפע"ח שער היוכ"פ פ"ג כי יש קולות עליונים שמהן ניזונים או"א כו' ע"ש.

And then it explains what the virtue of this reward is: "More than the voices of many waters, the mighty, etc.; mighty on high, etc." And the explanation is as explained in Pri Etz Chaim, Sha'ar Yom HaKippurim, chapter 3, that there are supernal voices from which Abba and Imma are nourished, etc.; see there.

The next verse describes the reward's greatness: "More than the voices of many waters... mighty on high is G-d." Pri Etz Chaim teaches that there are supernal "voices" that nourish Abba and Imma, the intellectual configurations (Chochmah and Binah).

ועמ"ש ע"פ וכל העם רואים את הקולות^{137, 138} כו' וזהו עדותיך נאמנו מאד¹³⁹ לביתך נאווה קודש. עד"מ
בחכמה יבנה בית¹⁴⁰ דקאי על תיבות ואותיות התורה שנמשכו ונבנו ע"י ח"ע.

And see what is explained on the verse "And all the people saw the voices, etc." And this is "Your testimonies are very faithful; holiness befits Your house," in the manner of "With wisdom a house is built," which refers to the words and letters of the Torah, which were drawn down and built through supernal Chochmah.

The Alter Rebbe also refers to his explanation on "all the people saw the voices" at Sinai. "Your testimonies are very faithful; holiness befits Your house": the "house" is again the words and letters of the Torah, built through supernal Chochmah.

30 ועדותיך נאמנו. עדות לשון דעת היא כמ"ש ובדעת חדרים ימלאו¹⁴¹ כל הון יקר¹⁴² הנק' הון ביתו.

"Your testimonies are faithful": "testimony" is an expression of knowledge, as it is written, "And with knowledge the rooms are filled with all precious wealth," which is called "the wealth of His house."

"Testimony" (eidus) is related to daas, knowledge, and daas fills the rooms with "all precious wealth," the "wealth of His house."

וזהו לביתך נאווה קודש.¹⁴³ שהוא המשכה מבחי' קדש העליון אור א"ס ב"ה. ה' לאורך ימים הוא
כמארז"ל על אלף השביעי יום שכולו ארוך.¹⁴⁴

And this is "holiness befits Your house": it is a drawing down from the level of the supernal Holiness, the Infinite Light, blessed be He. "G-d, for length of days" is as our Sages said concerning the seventh millennium, "a day that is entirely long."

"Holiness befits Your house" means the Torah draws down from the supernal holiness, the Infinite Light. The verse ends "for length of days," which the Sages apply to the seventh millennium, "a day that is entirely long."

31 והענין הוא כי פ"י כולו ארוך היינו שגם בתחלתו הוא ארוך. ולכאורה אין לשון אריכות נופל רק
בסיום וסוף ולא בתחלה. ואיך כולו ארוך גם בתחלתו.

And the matter is: the meaning of "entirely long" is that even at its beginning it is long. But seemingly, the term "length" applies only to the conclusion and end, and not to the beginning; so how is it "entirely long," even at its beginning?

The question: "long" usually describes how far something extends to its end, so how can a day be long even at its beginning?

אך הכוונה שיהיה גילוי אור א"ס ב"ה המלוכש בסתר עליון שנק' אריך אנפין כמ"ש ארך אפים¹⁴⁵ כו'.

But the intent is that there will be a revelation of the Infinite Light, blessed be He, which is clothed in the supernal hiddenness called Arich Anpin, as it is written, "long-suffering (erech apayim), etc."

The answer: in the future the Infinite Light hidden in Arich Anpin (the "Long Countenance," the inner level of Keser) will be revealed. Arich is related to erech apayim, "long-suffering."

ונק' אריך אנפין היינו שיכול לימשך גם למטה בעשי' כי קמיה ית' שוה ומשוה רוחניות וגשמיות

And it is called Arich Anpin, meaning that it can be drawn down also below into Asiyah, for before Him, blessed be He, spirituality and physicality are equal, and He makes them equal.

It is called "long" because it can extend all the way down into the physical world: before G-d, spiritual and physical are equal.

ולכן יהיה הגילוי למטה ביחוי"ת כמו ביחוי"ע (ועמ"ש ע"פ ועתה יגדל¹⁴⁶ נא כו' כאשר דברת לאמר¹⁴⁷ ה' ארך אפים כו')

And therefore the revelation below, in the lower unity, will be as in the higher unity. (And see what is explained on the verse "And now, please, let [the power] be great, etc., as You have spoken, saying: G-d is long-suffering, etc.")

So in the future G-d will be revealed below, in the lower unity, as He is above, in the higher unity. The Alter Rebbe refers to his maamar on Moshe's prayer quoting "G-d is long-suffering."

וע"כ כולו ארוך בתחלה כמו בסוף שהוא גילוי בחי' שאין לו תחלה ואין לו תכלה ועד"ז הוא מארז"ל כסא דמלכא משיחא¹⁴⁸ מחזיק רכ"א לוגין שאין לו פ"י ע"פ פשוטו כלל מהו ענין רכ"א לוגין דוקא.

And therefore it is entirely long, at the beginning as at the end, for it is the revelation of the level that has no beginning and no end. And similar to this is the saying of our Sages, "The cup of King Mashiach holds two hundred and twenty-one lugin," which has no explanation at all according to its plain meaning: what is the significance of two hundred and twenty-one lugin specifically?

A level with no beginning and no end is "long" at the start as at the finish. The same idea explains the Sages' saying that Mashiach's cup holds 221 lugin, a number that makes no sense literally.

אלא הכוונה שהכוס הוא הכלי לגילוי אור א"ס ב"ה ויהיה הגילוי בו מבחי' ארך אפים כו' כנ"ל:

Rather, the intent is that the cup is the vessel for the revelation of the Infinite Light, blessed be He, and the revelation in it will be from the level of "erech apayim, etc.," as mentioned above.

The cup is a vessel for the revelation of the Infinite Light from the level of "erech" (long): erech, aleph-reish-kaf, equals 221.

IN ONE'S AVODAH

After arousing in the Shema a love for G-d that nothing else can satisfy, a person should know that the words of Torah and the mitzvos are themselves G-d's precious treasure. He should seize them eagerly and with joy, and refine his animal soul through love, awe and acceptance of the yoke, for that ascent is what draws G-d's essence into the world.

QUESTIONS FOR DISCUSSION

1. Why can even the revelation of Gan Eden not satisfy the soul's love, while a physical mitzvah can?
2. How does the concealment of the Name Elokim make G-d's delight possible?
3. What does Rivkah's name, a team of yoked oxen, teach about refining the emotions?
4. Why does the spring look smaller than the river, and what does this teach about closeness to G-d?
5. In what sense is the joy of Torah and mitzvos a "plunder" of G-d's treasure?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 מים רבים

The note records that this maamar exists in a transcript by the Mitteler Rebbe, printed in Sefer HaMaamarim 5569; it is a parallel text of the same discourse.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ט ע"א. (באחד מהכת"י נרשם "תורה הנאמרה שבת שלפני פורים על חתונת נכדו תקס"ט". ובאוה"ת יתרו ע"י תניד מצויין "עין בהביאור ע"פ מים רבים לא יוכלו כ"י (דחתונת ב"ד ר"י בער)". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. לכללות מאמר זה ראה ד"ה זה ש"פ תולדות תשי"ז לכ"ק אדמו"ר זי"ע (נדפס בסה"מ מלוקט ח"א).

2 מים רבים

"Many waters cannot quench the love, nor can rivers drown it; if a man gave all the wealth of his house for love, they would utterly scorn him." The whole maamar is an interpretation of this verse.

Song of Songs 8:7: שיר השירים ח:ז

מים רבים לא יוכלו לכבות את־האהבה ונהרות לא ישטפוהו אם־תֵּן איש את־פִּלְהוֹן בֵּיתוֹ בְּאֶהֱבָה בּוֹזֵז וְבוֹז לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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KEHOT'S NOTE

שה"ש ח, ז.

3 והנה הנהרות נמשכים מן המעינות

The note points there for the difference between a river and springs, the distinction on which this maamar is built.

KEHOT'S NOTE

ההפרש בין נהר למעינות — ראה אוה"ת שה"ש כרך ב ע' תנה.

4 השולח מעינים

"He sends forth springs into the streams." Cited to show that the rivers and streams draw their water from the springs.

Psalms 104:10: תהילים ק"ד:י

KEHOT'S NOTE

תהלים קד, י.

5 הוי כל צמא לכו למים

"Ho, everyone who thirsts, come to the water." The Sages read "water" here as the Torah; the verse grounds the comparison of Torah to water.

Isaiah 55:1: ישעיהו נ"ה:א

הוי כֹּל־צֹמֵא לְכוּ לַמַּיִם וְאֲשֶׁר אֵין־לּוֹ כֶּסֶף לְכוּ שִׁבְרוּ וְאָכְלוּ וּלְכוּ שִׁבְרוּ בְּלוֹא־כֶסֶף וּבְלוֹא מַחִיר יֵין וְחֶלֶב:

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine

and milk Without money and without price.

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KEHOT'S NOTE

ישע"י נה, א.

6 חכים ולא בחכמה ידיעא

From the prayer of Eliyahu (Patach Eliyahu) in the introduction to the Tikkunei Zohar: G-d is "wise, but not with a known wisdom." Here it describes the hidden "spring" level of the Torah.

Tikkunei Zohar, Patach Eliyahu • 17b:3-4 ד'ג:ב-ג:ב

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיטא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

7 ונהר יוצא מעדן

"And a river went out of Eden to water the garden, and from there it divided." The Alter Rebbe reads it as the revelation that flows into Gan Eden and branches out to each soul.

Genesis 2:10: בראשית ב':י

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

8 The Zohar interprets "many waters" as the supernal river from which all rivers issue. The Alter Rebbe uses it to identify the "many waters" with the revealed flow of Divine wisdom.

ספר הזהר, מצורע ט':ל"ד-י"א:מ"א ז'ר"ל:מ"א:מ"א

R. Eleazar further discoursed on the verse: "Many waters cannot quench love", etc. (Ibid. 7). 'This', he said, 'is the Right Arm which desires to bind the phylactery on the Left Arm, in accordance with the verse, "that his right hand might embrace me" (S.S. 2, 6). Or again, the "waters" may be the primordial stream from which issue other streams in every direction.

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

PARAGRAPH 2

9 The verse is now applied to the love of the Congregation of Israel for G-d, which even the "many waters" of revealed

Divine wisdom cannot satisfy.

Song of Songs 8:7 ח: שיר השירים

מים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפוה אם יתן
איש את כל הון ביתו באהבה בזו יבוז לו:

Many waters cannot quench love, Neither can the floods
drown it; If a man would give all the substance of his house
for love, He would utterly be contemned.

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10

מי לי בשמים

"Whom do I have in heaven? And besides You I desire
nothing on earth." Read as the soul's refusal to be satisfied
even with the delights of Gan Eden.

Psalms 73:25 תהילים ע"ג: כ"ה

מי לי בשמים ועמך לא תפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire
none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

11

ומעין יצא מבית ה'

"And a spring shall come forth from the House of G-d."
Joel's prophecy of the future is read as the revelation of
the higher "spring" level.

Joel 4:18 יואל ד': י"ח

והיה ביום ההוא יטפו ההרים עסיס והגבעות תלכנה חלב וכל אפיקי
יהודה ילכו מים ומעין מבית ה' יצא והשקה את נחל השטים:

And it shall come to pass in that day, That the mountains
shall drop down sweet wine, And the hills shall flow with
milk, And all the brooks of Judah shall flow with waters; And
a fountain shall come forth of the house of the L-RD, And
shall water the valley of Shittim.

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KEHOT'S NOTE

יואל ד, יח.

12

ותרד העינה

Rivkah "went down to the spring and filled her pitcher."
The Alter Rebbe reads it as drawing the spring's revelation
down through Torah and mitzvos.

Genesis 24:16 בראשית כ"ד: ט"ז

והנער טבת מראה מאד בתולה ואיש לא ידעה ותרד העינה ותמלא כדה
ותעל:

And the damsel was very fair to look upon, a virgin, neither
had any man known her; and she went down to the fountain,
and filled her pitcher, and came up.

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

KEHOT'S NOTE

בראשית כד, טז. ובהבא להלן ראה בארוכה תו"ח חיי שרה קבו, ג ואילך.
וראה לקו"ת ברכה צו, ג. אוה"ת נ"ך עי יח.

13

ותמלא כדה הם כ"ד ספרין דאורייתא

The note points there alongside the Tikkunei Zohar for the

reading of kadah as the twenty-four books.

Tikkunei Zohar, Tikkun 21 • 47a:12-14 תקוני תיקון כא

כ"ד ספרין דאורייתא ודאי אינון כ"ד דאתמלי מן ימא עלאה דאוריית'
דאיהי כלילא דחמשין אתון דיחודא דאינון כ"ה וכ"ה דמיחדין בהון
לקב"ה ב' זמנין. וכד סליק י"ם חמשין. דא איהו ישאו נהרות דכים
בהפוך אתון דך ואיהו כ"ד. ודך איהו צדיק בהאי כד. בגין דאיהו
תבירא בגלותא. שכינתא דאיהי כד עליה אתמר לב נשבר ונדכה
אלקים לא תבוז.

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KEHOT'S NOTE

ראה ת"ז ת"י כא (מו, ב). אוה"ת בראשית מח, א.

14

ותמלא כדה הם כ"ד ספרין דאורייתא

The Tikkunei Zohar (Tikkun 21) reads kadah (her pitcher)
as kaf-dalet, the twenty-four books of Scripture.

Tikkunei Zohar 46b:21-22 תקוני זוהר מ"ב: כ"א-כ"ב

דך איהו כ"ד ספרים דאורייתא. ושכינתא וכד"ה על שכמה. וכד צדיק
איהו מלא מעמודא דאמצעייתא דאתמר ביה ותמלא כדה ותעל סליקת
האי נקודה דאיהו חד שוריק. על תרין דאינון שב"א ואתעבדו שוריק.
בתר דאיהו מליא מסטרא דיליה ומסטרא דעמודא דאמצעייתא אתמר
בשכינתא ותמלא כדה ותעל

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15

מבחי המעיין בחי חכים ולא בחכמה ידיעה

The note points there for a discussion of the "spring" as
the level of "wise, but not with a known wisdom."

KEHOT'S NOTE

ראה אוה"ת דרושים ליוהכ"פ ע' איתקצח.

PARAGRAPH 3

16

Rivkah's drawing of water is the model for drawing down
the spring's revelation through practical mitzvos.

Genesis 24:16 בראשית כ"ד: ט"ז

והנער טבת מראה מאד בתולה ואיש לא ידעה ותרד העינה ותמלא כדה
ותעל:

And the damsel was very fair to look upon, a virgin, neither
had any man known her; and she went down to the fountain,
and filled her pitcher, and came up.

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17

לוינתן זה יצרת

"This Leviathan You formed to sport with." The word
"sport" (lesachek) shares its root with Yitzchak and points
to future Divine delight.

Psalms 104:26 תהילים ק"ד: כ"ו

שם אניות יהלכון לוינתן זה יצרת לשחק בו:

There go the ships; There is leviathan, whom Thou hast
formed to sport therein.

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KEHOT'S NOTE

תהלים קד, כו.

PARAGRAPH 4

18 יצחק הוא לשון עתיד

The parallel transcript adds the reason: "for the yud serves for the future," that is, the initial yud of Yitzchak marks the future tense.

KEHOT'S NOTE

"כי היי"ד משמש על להבא" סה"מ תקס"ט ע' ב. ראה שיחת מוצאי ש"פ חיי שרה היתשליח סמ"א (בקונטרסים חורף היתשליח ע' 95).

19 כי שמש ומגן הוי' אלקים

"For a sun and a shield is Havayah Elokim." Havayah is the sun, Elokim the shield that covers it.

Psalms 84:12 תהילים פ"ד:י"ב

כי שמש ומגן ה' אלקים הן וכבוד יתן ה' לא ימנע טוב להלכים בתמים:
For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב. ראה שער היחודה"א פ"ד ואילך.

20 כמ"ש כמ"א ע"פ והבדילה הפרכת

That maamar discusses the curtains of the Temple, which were there for modesty, and the "curtain" (parsa) described in Etz Chaim, as a screen through which light passes.

KEHOT'S NOTE

לעיל יב, ג.

21 ק"ך צירופי אלקים

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

KEHOT'S NOTE

ע"ה שער הייווגים שט"ו פ"ו. שער השמות שמ"ד פ"א.

22 ק"ך צירופי אלקים

The Arizal's Etz Chaim (per the Kehot note, in the gates of the zivugim, sha'ar 15, chapter 6) discusses the 120 combinations of the Name Elokim.

עץ חיים ט"ו:י"א Sefer Etz Chaim 15:6

... והנה הם נחלקים לד' בחי' וזהו ענין הפסוק אורך היריעה ל' באמה ורוחב ארבעה באמה שהם ק"ך צירופי אלקים הנחלקים לד' פעמים לי והנה זה ענין בוכ"ו הנזכר פ' פקודי רס"א שהוא ענין חילוף אהי"ה באבג"ד כי הנה שם אהי"ה הוא בפנים שלה ושם בוכ"ו הוא באחוריים שלה כי הנה הוא גימטריא ד"ל שהם בחי' האחוריים האלו שהם ד"פ לי צירופי אלקים. והנה משה רע"ה היה כלול ק"ך צירופים אלו ע"ד הנ"ל הם די שמות אלקים גימטריא משי"ה עם הכולל וכל אלקים מאלו די הכולל שלשים צירופים והרי ארבעתן ...

Sefer Etz Chaim (Public Domain)

23 ק"ך צירופי אלקים

Sha'ar HaShemos (Etz Chaim, sha'ar 44, chapter 1), also cited by the Kehot note for the 120 combinations of

Elokim.

עץ חיים מ"ד:ב' Sefer Etz Chaim 44:2

והנה עתה נבאר פרטיות זעיר ונוקבא דאצילות ואחר כך נבאר שאר עולמות אבי"ע הנה זעיר אנפין שבאצילות יש בו י' ספירות פרטיות ובכל אחד יש בו ג' בחי' כלים חיצון אמצעי ופנימי הרי הם לי כלים י' פנימית תוך י' אמצעית תוך י' חיצונים ובתוכם בחי' חיות העצמות שהם הנשמה שלהם ונתחלק לנרנח"י והנפש מתלבשת בנהי"י דאוי"א בבחי' החיצונית בתוך י"ס דכלים הנקרא אחור והרוח מתלבשת בנהי"י דאוי"א האמצעיים תוך י"ס דכלים אמצעים והנשמה מתלבשת בנהי"י דאוי"א הפנימיים תוך י"ס דכלים פנימיים ובתוכם נשמה לנשמה היא חיה ובתוכם היא יחידה ...

Sefer Etz Chaim (Public Domain)

24 להיות עובד אלקים דהיינו לעבוד ולתקן

The Tzemach Tzedek in Or HaTorah on Balak cites this passage about the soul descending to be "one who serves Elokim."

KEHOT'S NOTE

באוה"ת בלק ע' איכ מצוין לכאן.

25 אשר ברא אלקים לעשות

"Which Elokim created to make": the verse at the close of the six days of creation.

בראשית ב':ג' Genesis 2:3

ויברך אלקים את יום השביעי ויקדש אותו כי בו שבת מקלמלאכתו אשר יברא אלקים לעשות:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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26 ברא אלקים לעשות . . לתקן

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

KEHOT'S NOTE

ראה פירש"י לב"ר פ' יא, ו.

27 ההסתר הנמשך משם אלקים והוא ע"י בטול היש לאין

There the Alter Rebbe explains that ascending from something to nothing, against the order of the descending worlds, is the greatest wonder and is found only in the Jewish people, "a land of desire." It supports the claim that the nullification of the something is the true novelty.

KEHOT'S NOTE

ראה לקמן נד, ב. לקו"ת אמור לז, א. פנחס עז, ג. שה"ש סז, ב. אוה"ת בא ע' רנה ובכ"מ.

28 Sarah's words at Yitzchak's birth, "Laughter has Elokim made for me." The Alter Rebbe reads the Name Elokim as the source of the delight.

בראשית כ"א:6' Genesis 21:6

ותאמר שרה צחק עשה לי אלקים כל־השמע יצחק־לי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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29

שהוא מדבר חדש

There the parable is given: to turn a king's heart toward a commoner's request one brings his small son to play with, or something novel like a talking bird, since nothing else is lacking in the king's house.

KEHOT'S NOTE

ראה לקו"ת במדבר כ, א.

PARAGRAPH 5

30

וירא אלקים את כל אשר עשה

"And G-d saw all that He had made, and behold, it was very good": said at the completion of creation, showing that delight comes at the end of the work.

בראשית א:ל"א Genesis 1:31

וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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KEHOT'S NOTE

בראשית א, לא.

31

ויכולו השמים

"And the heavens and the earth were completed": the completion of the work.

בראשית ב:א' Genesis 2:1

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְּאָם:

And the heaven and the earth were finished, and all the host of them.

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32

ותחדש פני אדמה

"And You renew the face of the earth": read as the renewal at the end of the refinements.

תהילים ק"ד:ל"ג Psalms 104:30

תִּשְׁלַח רוּחְךָ וְיִבְרְאוּ וְתַחֲדַשׁ פְּנֵי אֲדָמָה:

Thou sendest forth Thy spirit, they are created; and Thou renewest the face of the earth.

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KEHOT'S NOTE

תהלים קד, ל.

33

ישמח ה' במעשיו

"G-d will rejoice in His works": the future joy and delight revealed when the work is done.

תהילים ק"ד:ל"א Psalms 104:31

יְהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׁיו:

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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KEHOT'S NOTE

תהלים קד, לא.

PARAGRAPH 6

34

והנה יצחק מצחק

The words here quote Genesis 26:20; the passage is shown below.

בראשית כ"ו:כ"ו Genesis 26:20

וַיִּרְיבוּ רֹעֵי גֶרָר עִם־רְעֵי יִצְחָק לְאֹמֶר לָנוּ הַמַּיִם וַיִּקְרָא שֵׁם־הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְׂקוּ עִמּוֹ:

And the herdmen of Gerar strove with Isaac's herdmen, saying: 'The water is ours.' And he called the name of the well Esek; because they contended with him.

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KEHOT'S NOTE

בראשית כו, כ.

35

"And behold, Yitzchak was sporting with Rivkah his wife." Read as Yitzchak's delight coming through Rivkah.

בראשית כ"ו:ח' Genesis 26:8

וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם הַיָּמִים וַיִּשְׁקֹף אַבִּימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעֵד הַחֲלוֹן וַיֵּרָא וְהִנֵּה יִצְחָק מִצְחֵק אֶת רִבְקָה אִשְׁתּוֹ:

And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

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36

הנשמה עצמה א"צ תיקון

Tanya ch. 37 explains that the perfection of the Messianic era depends on our deeds now: each mitzvah draws the Infinite Light into physical things that were under kelipas nogah.

תניא, חלק ראשון; ליקוטי אמרים 37:18 Tanya, Likkutei Amarim

ויקמו שכתוב [בעץ חיים שער כ"ו], כי הנשמה עצמה אינה צריכה תיקון קלל כ"ו, ולא הוצרכה להתלבש בעולם הזה וכ"ו, רק להמשיך אור לתקנה כ"ו, והוא ממש דוגמת סוד גלות השכינה, לברר ניצוצין וכ"ו.

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KEHOT'S NOTE

תניא פל"ז (מע"ה שער כו).

37

פני שור

In Ezekiel's vision each of the Chayos has the face of a man, a lion, an ox and an eagle. The animal soul is rooted in the face of the ox.

יחזקאל א:י"ד Ezekiel 1:10

וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִחֻשְׁמָאוֹל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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PARAGRAPH 7

38

רבקות של שלש שלש בקר

The Talmud speaks of a "rivkah" (team) of oxen in the laws of eruv enclosures. The Alter Rebbe draws from it the meaning of Rivkah's name: binding several animals together.

Eruvin 17b:17-18 ח"י"ז ב:י"ז-ח"י"ז

גובהן עשרה טפחים, ורוחבן ששה ועוקבים כל שהוא. וביניהן כמלא שתי רבקות של שלש שלש בקר, דברי רבי מאיר. רבי יהודה אומר: של ארבע, קשורות ולא מותרות, אחת נכנסת ואחת יוצאת.

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

KEHOT'S NOTE

עירובין יז, ב. ראה אוה"ת פ' קרח ע' תשטו. בלקו"ת שה"ש יג, א, לו, ד מציין לכאן.

PARAGRAPH 8

39

האבות הן הן המרכבה

There the Patriarchs, "who are the Chariot," are described as the supernal living beings (Chesed, Gevurah, Tiferes) that emerge from Binah, while Malchus stands apart like the inanimate.

KEHOT'S NOTE

נסמן לעיל ד, ג.

40

ארז"ל האבות הן הן המרכבה

"The Patriarchs are themselves the Chariot": they were wholly nullified to G-d's will, as a chariot is to its rider.

Bereshit Rabbah 47:6 ו"ו:6

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא: ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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41

חוברות אשה אל אחותה

In Ezekiel's vision the creatures' wings were "joined one to

another." The joining is the source of their power to carry.

Ezekiel 1:9 א"ט:9

חברת אשה אל אחותה כנפיהם לא יסבבו בלכתן איש אל עבר פניו ילכו:

their wings were joined one to another; they turned not when they went; they went every one straight forward.

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KEHOT'S NOTE

יחזקאל א, ט.

42

שירדה פלאים

"She has come down wondrously": Lamentations' phrase, used for the soul's descent into the body, which arouses compassion on it.

Lamentations 1:9 א"ט:9

טמאתה בשוליה לא זכרה אחריתה ותירד פלאים אין מנחם לה ראה ה' את עניי פי הגדיל אויב:

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no comforter. 'Behold, O L-RD, My affliction, For the enemy hath magnified himself.'

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43

והנה רבקה יוצאת

"And behold, Rivkah came out": read as the animal soul coming out of kelipas nogah.

Genesis 24:15 ו"ט:15

ויהי והוא טרם כלה לדבר והנה רבקה יצאת אשר ילדה לבתואל בן מלקה אשת נחור אחי אברהם וכדה על שכמה:

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

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44

יצחק מצחק את רבקה אשתו

Yitzhak "was sporting with Rivkah his wife": the delight of Yitzhak comes through Rivkah.

Genesis 26:8 ח"ו:8

ויהי כי ארכילו שם הימים וישקף אבימלך מלך פלשתים בעד החלון וירא והנה יצחק מצחק את רבקה אשתו:

And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

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45

(שהוא בחי' ברור דשם ב"ן . . התכללות כו')

The note shows that this parenthetical gloss on the Name Ban and the animal soul appears in Sefer HaMaamarim 5569.

KEHOT'S NOTE

ראה הג"ה זו בסה"מ תקס"ט ע' צ.

46 ותרד העינה ותמלא כדה

Rivkah filling her pitcher at the spring: the drawing down that follows the ascent.

בראשית כ"ד:ט"ז: Genesis 24:16

והנעֶרֶ שֶׁבֶת מִרְיָה מֵאֵד בְּתוּלָה וְאִישׁ לֹא יָדָעָה וְתִרְדּוּ הָעֵינָה וְתִמְלֵא כֶּדֶה וְתַעֲלֶה:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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

47 Kehot's note points to Exodus 26:3 for these words.

Exodus 26:3: שמות כ"ו:ג

חֲמֵשׁ הַיָּרִיעוֹת תִּהְיֶינָה חִבְרֹת אִשָּׁה אֶל־אַחֶתָּה וְחֲמֵשׁ יָרִיעוֹת חִבְרֹת אִשָּׁה אֶל־אַחֶתָּה:

Five curtains shall be coupled together one to another; and the other five curtains shall be coupled one to another.

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48 אשר אנכי מצוה

"These words which I (Anochi) command you today": read as the revelation of G-d's own "I" drawn down through the mitzvos.

Deuteronomy 6:6: דברים ו:ו

והיו הדברים האלה אשר אנכי מצוה היום על־לבבך:

And these words, which I command thee this day, shall be upon thy heart;

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PARAGRAPH 9

49 הנה אנכי נצב על עין המים

Eliezer's words at the well: "Behold, I stand by the spring of water." Read as G-d's "Anochi" present at the spring.

בראשית כ"ד:מ"ג: Genesis 24:43

הִנֵּה אֲנֹכִי נֹצֵב עַל־עֵינֵי הַמַּיִם וְהִיא הָעֵלְמָה הַיְצֵאתָ לְשֹׂאב וְאִמְרָתִי אֵלֶיהָ הִשְׁקִינִי־נָא מִעֵטְמִים מִכֶּדֶה:

behold, I stand by the fountain of water; and let it come to pass, that the maiden that cometh forth to draw, to whom I shall say: Give me, I pray thee, a little water from thy pitcher to drink;

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KEHOT'S NOTE

בראשית כד, מג.

50 ע"פ וספרתם לכם

The text refers to a similar discussion on counting the Omer, which the note locates in Likkutei Torah, Bamidbar.

KEHOT'S NOTE

ראה לקו"ת פ' במדבר ד"ה זה.

51 וע"פ זכור את יום השבת

The note suggests, tentatively, that the reference is to

Torah Ohr, Yisro.

KEHOT'S NOTE

אולי הכוונה ללקמן עא, ב.

52 כלום יצה"ר יש ביניהם

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

KEHOT'S NOTE

ראה שבת פט, רע"א.

53 כלום יצה"ר יש ביניהם

When Moshe went up to receive the Torah, the angels objected; he answered that the Torah's commandments do not apply to them, asking, "Is there an evil inclination among you?"

Shabbat 89a:1: שבת פ"ט א:א

עבֹדָה זָרָה? שׁוֹב: מָה כְּתִיב בָּהּ? "זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְשׁוֹ" — כָּלוּם אַתֶּם עוֹשִׂים מְלָאכָה, שְׁאַתֶּם צָרִיכִין שְׁבוּת? שׁוֹב: מָה כְּתִיב בָּהּ? "לֹא תִשָּׂא" — מִשָּׂא וּמִתָּן יֵשׁ בֵּינֵיכֶם? שׁוֹב: מָה כְּתִיב בָּהּ? "כִּפַּד אֶת אֲבִיקָךְ וְאֶת אִמָּךְ" — אָב וְאִם יֵשׁ לָכֶם? שׁוֹב: מָה כְּתִיב בָּהּ? "לֹא תִרְצַח", "לֹא תִנָּאֵף", "לֹא תִגְנוֹב". קִנְיָה יֵשׁ בֵּינֵיכֶם? יִצְרַח הָרַע יֵשׁ בֵּינֵיכֶם? מִדֵּי הוֹדוּ לוֹ לְהַקְדוֹשׁ בְּרוּךְ הוּא, שְׁנֵאֲמַר: "הִי אֲדִינֶנּוּ מָה אֲדִיר שְׁמִי וְגוֹ", וְאִילוּ "תִּנָּה הוֹדֶךְ עַל הַשָּׁמַיִם" לֹא כְּתִיב.

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

54 ונהר יוצא מעדן להשקות את הגן

The river that waters the garden is the level of revelation that reaches the angels.

Genesis 2:10: בראשית ב:י

וְנָהָר יֵצֵא מִעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לָאֲרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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55 היושבת בגנים חברים

"You who dwell in the gardens, the companions listen to your voice." The "companions" are read as the angels, who receive from the revelation in the "gardens."

Song of Songs 8:13: שיר השירים ח:י"ג

הַיּוֹשֵׁבֶת בַּגִּנִּים בְּחֻבֵּי חֲבֵרִים מְקַשִּׁיבִים לְקוֹלִי הַשְּׁמִיעֵנִי:

Thou that dwellest in the gardens, The companions hearken for thy voice: 'Cause me to hear it.'

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KEHOT'S NOTE

שה"ש ח, יג.

56 עתידים צדיקים

The Talmud teaches that in the future the angels will say "Holy" before the tzaddikim, as they now say it before G-d.

Bava Batra 75b: כבא בתרא ע"ה בבבא

KEHOT'S NOTE

ב"ב עה, ב. לקמן לט, ב. מד, ד. צו, א. קו, ד. ראה לקו"ת בהעלותך ל, ג. נצבים נ, ב ואילך. יו"כ סט, ב ואילך.

PARAGRAPH 10

57 מים רבים לא יוכלו לכבות את האהבה

The verse is now read in terms of a person's contemplation and love of G-d.

Song of Songs 8:7 וְהַיְיָ שִׁיר הַשִּׁירִים ח':

מים רבים לא יוכלו לכבות את־הָאֵהָבָה וְנִהְרֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הֹנוֹ בֵּיתוֹ בְּאֶהָבָה בּוֹזֵז וְבוֹז לֹא:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be condemned.

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58 שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One": the verse of contemplation on G-d's unity.

Deuteronomy 6:4 דְּבָרִים ו':

שְׁמַע יִשְׂרָאֵל הָאֵלֶּיְנוּ הָאֵלֶּיְנוּ הָאֵלֶּיְנוּ אֶחָד:

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

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59 ואהבת בכל לבבך

"And you shall love Havayah your G-d with all your heart... and with all your might": the love that results from the contemplation.

Deuteronomy 6:5 דְּבָרִים 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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PARAGRAPH 11

60 אם רץ לבך

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

KEHOT'S NOTE

ת"ז בהקדמה. ספר יצירה פ"א — שוב למקום.

61 אם רץ לבך שוב לאחד

Sefer Yetzirah says, "If your heart runs, return to the place." The Alter Rebbe cites the phrase (in the form found in the Tikkunei Zohar) for the return that follows the soul's yearning.

ספר יצירה א':

עשר ספירות בלימה בלום פיר מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

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

62

דרמ"ח פקודין אינון רמ"ח אברי' 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

וְעוֹד מִצּוּנָה דָּא עֲמוּדָא דְאִמְצָעִיתָא, דְּאִיהוּ מִצּוּנָה מְסֻטָּרָא דְאִבָּא דְאִיהוּ רִאשִׁי, וּמְסֻטָּרָא דְאִימָא דְאִיהִי אֶשׁ"ר, וְהָכִי צְדִיק מִצּוּנָה וְעוֹשֶׁה מִתְרַוֵּייהוּ, וּבִגְזִין דָּא אֶתְמַר עַל תְּרַוֵּייהוּ אֲשֶׁר קִדְּשֵׁנוּ, אִמָּא קִדְּשֵׁנוּ וְאִבָּא צִוְּנוּ, עַל מָאן עַל שְׂכִינְתָּא תַתָּא, דְּאִיהִי פֶטֶר כָּל רַחֵם, פִּתְיחוּ דְרָחֵם, דְּאִיהוּ רַמ"ח פְּקוּדִין, אִיהִי מִצּוֹת יְהוּיָה כָּל אֶבֶר וְאֶבֶר דְּמִלְכָּא, אִיהִי מִצּוּנָה, וְעוֹד אֲשֶׁר קִדְּשֵׁנוּ מְסֻטָּרָא דְאִבָּא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז תי"ל.

63

מי לי בשמים

"Whom do I have in heaven?": the soul wants nothing but G-d Himself, not even Gan Eden.

Psalms 73:25 תהילים ע"ג:

מִי־לִי בַשָּׁמַיִם וְעַמָּה לֹא־תִפְצְתִּי בְּאֶרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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64

שלא ע"מ לקבל פרס

"Be like servants who serve their master not in order to receive a reward." The love for G-d's essence is of this kind.

Pirkei Avot 1:3 משנה אבות א':

אֲנִטְיִגְנוּס אִישׁ סוֹכֵחַ קָבֵל מִשְׁמַעוֹן הַצְּדִיק. הוּא הָיָה אוֹמֵר, אֵל תְּהִי כַעֲבָדִים הַמְשַׁמְשִׁין אֶת הָרֵב עַל מְנַת לְקַבֵּל פְּרִס, אֲלֵא הוּוּ כַעֲבָדִים הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֵא עַל מְנַת לְקַבֵּל פְּרִס, וַיְהִי מוֹרָא שָׁמַיִם עֲלֵיהֶם:

Antigonus a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like servants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

65

ונהרות לא ישטפוה

"Nor can rivers drown it": read as the love being above the rivers.

Song of Songs 8:7 וְהַיְיָ שִׁיר הַשִּׁירִים ח':

מִים רַבִּים לֹא יִכְלּוּ לְכַבּוֹת אֶת־הָאֵהָבָה וְנִהְרֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הֹנוֹ בֵּיתוֹ בְּאֶהָבָה בּוֹזֵז וְבוֹז לֹא:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be condemned.

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66 בעבר הנהר ישבו אבותיכם

the passage shares nothing with the note

יהושע ב':כ"ד Joshua 2:24

KEHOT'S NOTE

יהושע ב, כד. ראה לקו"ת בחקותי מה, א פי' בעבר הנהר.

67 בעבר הנהר ישבו אבותיכם

"Your fathers dwelt beyond the river." Read as the love that stands beyond the river of revelation.

יהושע כ"ד:ב' Joshua 24:2

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר הוּא אֱלֹהֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יֹשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֵּרַח אָבִי אֲבִרָהָם וְאַבְי נָחוֹר וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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PARAGRAPH 12

68 אם יתן איש את כל הון ביתו באהבה בוז יבוזו לו

The second half of the verse, now to be explained.

שיר השירים ח':ז Song of Songs 8:7

מִיָּם רַבִּים לֹא יוּכְלוּ לִכְבּוֹת אֶת־הָאֱהָבָה וְנִהְרֹת לֹא יִשְׁטְפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹנוֹ בֵּיתוֹ בְּאֱהָבָה בּוֹז יִבּוּזוּ לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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69 אם כסף תלוה

"If you lend money to My people": lending to the poor is an obligation, so "if" here means "when."

שמות כ"ב:כ"ד Exodus 22:24

אִם־כֶּסֶף תִּלְוֶה אֶת־עַמִּי אֶת־הָעֹנִי עִמָּךְ לֹא־תִהְיֶה לוֹ כְּנֶשֶׁה לֹא־תִשְׁמָנוּ עָלָיו נֶשֶׁךְ:

If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest.

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KEHOT'S NOTE

שמות כב, כד.

70 ואם יהיה היובל

"And if the Jubilee shall be": the Jubilee will certainly come, so again "if" means "when."

במדבר ל"ו:ד Numbers 36:4

וְאִם־יִהְיֶה הַיּוֹבֵל לְבָנֵי יִשְׂרָאֵל וְנוֹסְפָה נִחְלְתָן עַל נִחְלַת הַמִּטָּה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנְחַלַּת מִטָּה אֲבֹתֵינוּ יִגְרַע נִחְלְתָן:

And when the jubilee of the children of Israel shall be, then will their inheritance be added unto the inheritance of the tribe whereunto they shall belong; so will their inheritance

be taken away from the inheritance of the tribe of our fathers.'

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KEHOT'S NOTE

במדבר לו, ד.

PARAGRAPH 13

71 כאשר כסף תלוה את העני לא תהיה לו כנושה

"If you lend money to My people, to the poor among you, do not be to him as a creditor." Read with "if" meaning "when."

שמות כ"ב:כ"ד Exodus 22:24

אִם־כֶּסֶף תִּלְוֶה אֶת־עַמִּי אֶת־הָעֹנִי עִמָּךְ לֹא־תִהְיֶה לוֹ כְּנֶשֶׁה לֹא־תִשְׁמָנוּ עָלָיו נֶשֶׁךְ:

If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest.

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72 כאשר יהיה היובל

"And if the Jubilee shall be": the Jubilee is certain, so "if" means "when."

במדבר ל"ו:ד Numbers 36:4

וְאִם־יִהְיֶה הַיּוֹבֵל לְבָנֵי יִשְׂרָאֵל וְנוֹסְפָה נִחְלְתָן עַל נִחְלַת הַמִּטָּה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנְחַלַּת מִטָּה אֲבֹתֵינוּ יִגְרַע נִחְלְתָן:

And when the jubilee of the children of Israel shall be, then will their inheritance be added unto the inheritance of the tribe whereunto they shall belong; so will their inheritance be taken away from the inheritance of the tribe of our fathers.'

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73 איש זה הקב"ה

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

ילקוט פ' בא רמז קצא. וראה בסה"מ תרכ"ט ע' נא. ראה לקו"ת פ' ראה לא, ד שמציינ לכאן.

74 איש זה הקב"ה

The Midrash (Yalkut Shimoni, Bo) interprets "man" (ish) as referring to the Holy One, blessed be He. The Alter Rebbe applies this to "If a man would give."

ילקוט שמעוני על התורה קצ"א:ג'-4-191:3 Yalkut Shimoni on Torah

... (ש') נִדְדָה שְׁנַת הַמָּלָךְ, רַבִּי בְּרַכְיָה בִּשְׁם רַבִּי אֲבִין, אִישׁ נָחוּם וְיָקָחוּ לָהֶם אִישׁ, זֶה הַקְּדוֹשׁ בְּרוּךְ הוּא, דְּכָתִיב בָּקָה (שמות טו, ג) "הוּא אִישׁ מִלְחָמָה". שֶׁה לְבֵית אָבִת אֲמֵר רַבִּי יוֹדֵן בִּשְׁם רַבִּי סִימוֹן, לֹא לוֹ אָדָם בִּירוּשָׁלַיִם וּבְיָדוֹ עוֹן. בִּיצַד, בְּתַמִּיד שֶׁל בָּקָר מְכַפֵּר עַל עֲבֹרוֹת שֶׁנַּעֲשׂוּ בַּיּוֹם. מַה טַעַם (ישעיה א, כא) "צִדֵּק יִלִּין בָּהּ", צִדִּיק יִלִּין בָּהּ. מִי פּוֹרֵעַ לָכֶם מִמָּדִי בְּעֶשְׂרֵי אֲמֵר רַבִּי אֲבִין, בָּא עֲשׂוֹר שֶׁנִּכְתַּר הָמָן ...

Torat Emet (CC-BY-NC)

75 והיו הדברים האלה אשר אנכי

"And these words which I command you today shall be upon your heart." The "I" (Anochi) is read as G-d's own essence drawn into the Torah and mitzvos.

דברים ו:6: Deuteronomy 6:6

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

And these words, which I command thee this day, shall be upon thy heart;

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76 אנכי מי שאנכי

At the opening of Torah Ohr, the Alter Rebbe explains that when G-d's light gathers within a person, there follows "these words which I, He who is truly I, command you," drawing down the revelation of G-dliness through Torah.

KEHOT'S NOTE

נסמן לעיל א, א.

PARAGRAPH 14

77 מצוץ לשון צוותא וחיבור

In Bechukosai the Alter Rebbe explains that the intent of a mitzvah is to draw G-d's light down through the vessel of the mitzvah and the Torah, "an expression of togetherness and connection," with different mitzvos and kinds of study drawing it in different ways.

KEHOT'S NOTE

ראה לקו"ת בחקותי מה, ג. חוקת נז, ד. ואתחנן ח, ג. ובהנסמן בד"ה וקבל היהודים תשי"א הערה 55 (סה"מ מלוקט ח"ג ע' עב).

78 באשרי כי אשרוני

Leah names Asher saying, "Happy am I, for the daughters have called me happy." The Alter Rebbe reads asher as delight.

בראשית ל:13: Genesis 30:13

וַתֹּאמֶר לֵאָה בְּאֲשֶׁרִי כִי אֲשֶׁרוֹנִי כְּנֹת וַתִּקְרָא אֶת־שְׁמוֹ אֲשֶׁר:

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג.

79 היום לעשותם ולמחר לקבל שכרם

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

KEHOT'S NOTE

ואתחנן ז, יא. וברש"י שם.

80 היום לעשותם ולמחר לקבל שכרם

Rashi on the verse: today to do them, and tomorrow, in the World to Come, to receive their reward.

Rashi on Deuteronomy 7:11: רש"י על דברים ז:11

היום לעשותם. ולמחר, לעולם הבא, לטל שכרם (עירובין כ"ב):

[WHICH I COMMANDED THEE] TO-DAY TO DO THEM — to do them to-day, but only in the time to come —

in the future world — to receive the reward for them (Eruvin 22a).

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silberman, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silberman, 1929-1934 (Public Domain)

PARAGRAPH 15

81 חייב אדם לברך

Rabbi Meir taught that a person is obligated to recite a hundred blessings every day.

Menachot 43b:15-17: מנחות מ"ג ב:ט"ו-י"ז

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י, יב) ועתה ישראל מה ה' אלקיך שואל מעמך רב חייא בריה דרב אויא בשבתא וביומי טבי טרח וממלי להו באיספרמקי ומגדי תניא היה ר"מ אומר חייב אדם לברך שלש ברכות בכל יום אלו הן שעשאני ישראל שלא עשאני אשה שלא עשאני בור

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות מג, ב. ראה בהנסמן לקמן כ, א.

82 בזוהר ר"פ חיי שרה

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

"מאה שנה כללא דכלא כחדא ברזא דמאה ברכאן בכל יומא". ע"כ. ראה לקו"ת פי' צו י, א.

83 בזוהר ר"פ חיי שרה דקכ"ג ע"א

The Zohar on Sarah's "hundred years" connects them to the mystery of the hundred blessings every day, a drawing from the supernal source.

Zohar, Chayei Sara 5:23-6:28: ז"ר-כ"ג:ה' חיי שרה ה'

PARAGRAPH 16

84 יפה שעה אחת

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

KEHOT'S NOTE

אבות ד, יז.

85 יפה שעה א' בתשובה ומעש"ט בעוה"ז מכל חיי העוה"ב

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come."

Pirkei Avot 4:17: משנה אבות ד:17

הוא ה"ה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

86

בחכמה יבנה בית

"With wisdom a house is built." The house is read as the letters of the Torah, built from Chochmah.

משלי כ"ד:ג' Proverbs 24:3

בְּחָכְמָה יִבְנֶה בַּיִת וּבְתִבּוּנָה יִתְּכֹנֵן:

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

87

בס"י שני אבנים

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

פ"ד מט"ו. ראה לקמן כא, א.

88

נק' ת"ח בנאים

The Talmud calls Torah scholars "builders," for they are occupied with the building of the world.

Shabbat 114a שבת קי"ד

KEHOT'S NOTE

שבת קיד, א.

PARAGRAPH 17

89

חכים ולא בחכמה ידיעא

Patach Eliyahu: G-d is "wise, but not with a known wisdom."

Tikkunei Zohar, Patach Eliyahu • 17b:3-4 ב'ג' ד' - 17b:3-4

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

90

ובתבונה יתכונן

"With wisdom a house is built, and with understanding it is established."

משלי כ"ד:ג' Proverbs 24:3

בְּחָכְמָה יִבְנֶה בַּיִת וּבְתִבּוּנָה יִתְּכֹנֵן:

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

91

ולתבונתו אין חקר

"His understanding is unsearchable."

Isaiah 40:28 ישעיהו מ"ב:כ"ח

הֲלוֹא יָדַעְתָּ אִם־לֹא שָׁמַעְתָּ אֱלֹקֵי עוֹלָם הִי בֹרָא קְצוֹת הָאָרֶץ לֹא יֵעָר וְלֹא יִינָע אֵין חֶקֶר לְתִבּוּנָתוֹ:

Hast thou not known? hast thou not heard That the everlasting G-d, the L-RD, The Creator of the ends of the earth, Fainteth not, neither is weary? His discernment is past searching out.

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KEHOT'S NOTE

ראה ישעי' מ, כח.

92

ובדעת חדרים ימלאון

"And with knowledge the rooms are filled with all precious and pleasant wealth." The "wealth" is the supernal delight in the Torah.

משלי כ"ד:ד' Proverbs 24:4

וּבְדַעַת חֲדָרִים יִמָּלְאוּ כָּל־הוֹן וְקֶר וְנָעִים:

And by knowledge are the chambers filled With all precious and pleasant riches.

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KEHOT'S NOTE

ע"פ משלי כד, ד. וראה בד"ה מים רבים תשי"ז.

93

אני תורתך שעשעתי

"I delight in Your Torah": the delight hidden in the Torah.

Psalms 119:70 תהילים קי"ט:ע' Psalms 119:70

סֶפֶשׁ כְּחֶלֶב לֶכֶם אֲנִי תוֹרַתְךָ שְׁעִשְׁעֵתִי:

Their heart is gross like fat; But I delight in Thy law.

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KEHOT'S NOTE

תהלים קיט, ע.

PARAGRAPH 18

94

והאדם ידע

"And Adam knew Chavah his wife": daas as union and connection.

Genesis 4:1 בראשית ד' א' Genesis 4:1

וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־

ה'

And the man knew Eve his wife; and she conceived and bore Cain, and said: 'I have agotten a man with the help of the L-RD.'

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KEHOT'S NOTE

בראשית ד, א.

95

דאורייתא מחכמה נפקת

The Zohar teaches that the Torah comes forth from supernal Chochmah.

Zohar II, 121a זח"ב קכ"א, Zohar II, 121a

KEHOT'S NOTE

זח"ב קכא, א. וראה שם פה, א.

96

דאורייתא מחכמה נפקת

A parallel Zohar passage on the Torah coming forth from Chochmah.

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)

97

מ"ש בספר הבהיר

Likkutei Torah quotes the same saying of the Bahir, with a variant reading: David connected the Torah above "in the spring of Chochmah."

KEHOT'S NOTE

סי' קצו. ראה גם לקו"ת שלח נא, א. ושם: נ"א במעין החכמה. וכ"ה באוה"ת שבועות ע' קצא. נ"ך כרך ב' ע' תתקיד.

PARAGRAPH 19

98

עתיד הקב"ה להנחיל . . ש"י עולמות

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

KEHOT'S NOTE

סוף עוקצין.

99

עתיד הקב"ה להנחיל לכל צדיק ש"י עולמות

The last Mishnah of the Talmud: in the future the Holy One, blessed be He, will give each tzaddik 310 worlds as an inheritance.

Mishnah Oktzin 3:12כ"ב:ג' משנה עוקצים ג'

אמר רבי יהושע בן לוי, עתיד הקדוש ברוך הוא להנחיל לכל צדיק וצדיק שלש מאות ועשרה עולמות, שנאמר (משלי ח), להנחיל אהבי יש ואצרתיהם אמלא. אמר רבי שמעון בן הלפתא, לא מצא הקדוש ברוך הוא כלי מחזיק ברכה לישראל אלא השלום, שנאמר (תהלים כט), ה' עו לעמו יתן ה' יברכה את עמו בשלום:

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasures" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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100

אם יתן איש

"If a man would give": ish read as aleph plus yesh.

Song of Songs 8:7ז':שיר השירים ח'

מים רבים לא יוכלו לכבות את־האהבה ונהרות לא ישטפוהָ אִם־יתן איש־את־כָּל־הון ביתו בְּאֵהֶבָה בּוֹזֵבּוֹ לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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KEHOT'S NOTE

שה"ש ח, ז.

101

וכמ"ש אאלפך חכמה אאלפך בינה

"I will teach you wisdom" (a'alefcha chochmah).

Job 33:33ל"ג:ל"ג:אויב

אִם־אֵין אַתָּה שֹׁמֵעַ־לִי הִתְרַשׁ וְאַאֲלַפְךָ חֲכָמָה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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Shabbat ק"ד 104א

KEHOT'S NOTE

אויב לג, לג. שבת קד, א.

102

קנה חכמה קנה בינה

"Acquire wisdom, acquire understanding."

Proverbs 4:5ה':ד' משלי

קִנְה חֲכָמָה קִנְה בִּינָה אֲלִי־תִשְׁכַּח וְאֲלִי־תֵט מֵאֲמָרַיִפִּי:

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

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KEHOT'S NOTE

משלי ד, ה.

PARAGRAPH 20

103

לי ביזה ושלל

The note records that this interpretation of "boz yavuzu" as plunder is cited in Yahel Or, the Tzemach Tzedek's commentary on Psalms.

KEHOT'S NOTE

מובא ביהל אור ע' ע.

PARAGRAPH 21

104

עין לא ראתה

"No eye has seen, O G-d, besides You": the hidden reward, read as the Cause of all causes.

Isaiah 64:3ג':שעיהו ס"ד

וּמַעֲוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עֵין לֹא־רָאָתָה אֱלֹקִים וּזְלָתָהּ יַעֲשֶׂה לְמַחְכְּמָה־לוֹ:

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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שמות ל, כג.

rivers as Binah and their voice as the soul's ascent.

תהילים צ"ג:3 Psalms 93:3

נָשְׂאוּ נְהָרוֹת ה' נָשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דְּכָיִם:

The floods have lifted up, O L-RD, The floods have lifted up their voice; The floods lift up their roaring.

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KEHOT'S NOTE

תהלים צג, ג. וראה יהל אור ע"פ זה עי' שמו.

123

ופי' בזוהר פי' וארא (דף כ"ג ע"א)

The Zohar on Va'eira identifies these rivers with the river that goes out of Eden.

Zohar, Vaera 1:16-2:26"ב:ט"ז-א:ט"ז וארא, וזוהר, ספר הזוהר,

124

ונהר יוצא מעדן

The river that goes out of Eden, identified by the Zohar with the rivers of the Psalm.

Genesis 2:10"ב:י"א בראשית

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הַגֶּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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PARAGRAPH 27

125

אם ישים אליו לבו

"If he sets his heart to Him, His spirit and His breath He will gather to Himself." Read as the response from above to a person's ascent.

Job 34:14"ד:י"ד איוב

אם-יִשֶׁם אֵלָיו לְבוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֵאָסֵף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

126

וכדפי' בזוהר פי' חוקת (דף קפ"א ע"א)

The Zohar on Chukas, cited by the text for the explanation of this reward.

Zohar, Chukat 3:16-4:25"ה:ד-כ"ה חקת גי' ט"ז-ד:כ"ה חקת, ספר הזוהר,

127

מר דרור

"Pure myrrh" (mar deror), one of the spices of the anointing oil.

Exodus 30:23"ג:כ"ג שמות

וְאֵתָהּ קַח-לָךְ בְּשָׂמִים רֹאשׁ מֵרֶדְדֹר מִשְׁמַשׁ מֵאֹת וּקְנֹמֶי-בָּשָׂם מִחֲצִיתוֹ חֲמִשִּׁים וּמֵאֲתָיִם וּקְנֵה-בָשָׂם חֲמִשִּׁים וּמֵאֲתָיִם:

'Take thou also unto thee the chief spices, of flowing myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty, and of sweet calamus two hundred and fifty,

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KEHOT'S NOTE

128

ומתגמנין מירא דכיא

Onkelos renders mar deror as mira dachya, showing that dachya means pure and clear.

Onkelos Exodus 30:23"ג:כ"ג תרגום אונקלוס על שמות

וְאֵתָהּ סָב לָךְ בּוֹסְמִין רִישָׁא מִירָא דְכִיָּא מִתְקַל חֲמִשׁ מָאָה וּקְנֹמֶן בָּשָׂם פִּלְגוּתִיָּה מִתְקַל מֵאֲתָן וְחֲמִשִּׁין וּקְנֵה בּוֹסְמָא מִתְקַל מֵאֲתָן וְחֲמִשִּׁין:

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129

על איל קמצא דכן

The testimony that the ayil kamtza locust is pure (dachan), showing that dach means ritual purity.

Pesachim 16a:3"א:ג' פסחים

וְסִבֵּר רַבִּי אֱלֵעָזָר: מִשְׁקִין אֵיךְ לְהוֹטִימָא בְּעוֹלָם? וְהִתְנִיָּא, רַבִּי אֱלֵעָזָר אָמַר: אֵין טוּמְאָה לְמִשְׁקִין כָּל עֵיקָר. תַּדַּע, שְׁהָרִי הָעִיד (יוֹסֵף) בֶּן יוֹעָזָר אִישׁ צְרִידָה עַל אֵיל קִמְצָא דְכֵן, וְעַל מִשְׁקִין בֵּית מִטְבְּחָא דְכֵן!

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KEHOT'S NOTE

פסחים טז, א.

130

השולח מים בנחלים

The spring is the source of the streams, as the reward flows from above Binah.

Psalms 104:10"י:י"ד תהילים

KEHOT'S NOTE

תהלים קד, י.

PARAGRAPH 28

131

ותמלא כדה

Rivkah filling her pitcher, read here as the pitcher drawn from the sea of Chochmah.

Genesis 24:16"ט:ט"ז בראשית

וְהַנַּעֲרָה טַבַּת מִרְאָה מֵאֵד בְּתוּלָה וְאִישׁ לֹא יָדָעָה וַתֵּרֶד הָעֵינָה וַתִּמְלֵא כִדְהָ וַתַּעַל:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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132

ואת דכא ושפל רוח

"I dwell on high and in holiness, and with the crushed and lowly of spirit."

Isaiah 57:15"י"ז:ט"ז ישעיהו

כִּי כֹה אָמַר רִם וְנִשְׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשַׁכּוֹן וְאֵת דְּכָא וּשְׁפַל-רִיחַ לְהַחְיֹת רוּחַ שְׁפָלִים וּלְהַחְיֹת לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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KEHOT'S NOTE

לקמן עג, ג ואילך.

ישע"י נז, טו.

133

וכמ"ש במ"א ע"פ ונשב בגיא

The text refers to an explanation elsewhere on "And we dwelt in the valley"; the note locates it in Or HaTorah on Va'eschanan.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' קמד.

134

אי זה בית

Kehot's note points to Isaiah 66:1 for these words.

ישעיהו ס"ו:1 Isaiah 66:1

כה אמר ה' השמים כסאי והארץ הדם רגלי איזה בית אשר תבנו לי ואיזה מקום מנוחתי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

ישע"י סו, א.

135

אי זה בית אשר תבנו לי

"What house could you build for Me?... But to this one I will look: to the poor and broken of spirit."

ישעיהו ס"ו:1-2 Isaiah 66:1-2

כה אמר ה' השמים כסאי והארץ הדם רגלי איזה בית אשר תבנו לי ואיזה מקום מנוחתי: ואת-פלאיך ידי עשתה ויהיו כלי-אלה נאסיה ואליה אביט אל-עני ונכה-רוח וחרד על-דברי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place? For all these things hath My hand made, and so all these things came to be, saith the L-RD; but on this man will I look, even on him that is poor and of a contrite spirit, and trembleth at My word.

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PARAGRAPH 29

136

מקולות מים רבים

"More than the voices of many waters, the mighty breakers of the sea, mighty on high is G-d."

תהילים צ"ג:4 Psalms 93:4

מקולות מים רבים אדירים משפריים אדיר בפרום ה'

Above the voices of many waters, The mighty breakers of the sea, The L-RD on high is mighty.

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KEHOT'S NOTE

תהילים צג, ד.

137

ועמ"ש ע"פ וכל העם רואים את הקולות

The text refers to the Alter Rebbe's maamar on "And all the people saw the voices" in Torah Ohr, Yisro, where the "voices" of Sinai are explained.

KEHOT'S NOTE

138

וכל העם רואים את הקולות

"And all the people saw the voices" at Mount Sinai.

שמות כ"ט:15 Exodus 20:15

וְכָל־הָעָם רְאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הַהָרָה עָשׂוּ וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמָדוּ מֵרָחֵק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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139

עדותיך נאמנו מאד

"Your testimonies are very faithful; holiness befits Your house."

תהילים צ"ג:5 Psalms 93:5

עדתיך נאמנו מאד לביתך נאווה-קדש Havayah לארץ ימים:

Thy testimonies are very sure, Holiness becometh Thy house, O L-RD, for evermore.

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KEHOT'S NOTE

תהלים צג, ג.

140

בחכמה יבנה בית

"With wisdom a house is built": the Torah's letters built from Chochmah.

משלי כ"ד:3 Proverbs 24:3

בְּחִכְמָה יִבְנֶה בַּיִת וּבִתְבוּנָה יִתְכַּוֵּן:

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

PARAGRAPH 30

141

ובדעת חדרים ימלאו

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

KEHOT'S NOTE

שם כד, ד.

142

ובדעת חדרים ימלאו כל הון יקר

"And with knowledge the rooms are filled with all precious wealth."

משלי כ"ד:4 Proverbs 24:4

וּבְדַעַת חֲדָרִים יִמָּלֵאוּ כָּל־הוֹן יָקָר וְנִעְמִים:

And by knowledge are the chambers filled With all precious and pleasant riches.

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143

לכיתך נאווה קדש

“Holiness befits Your house, G-d, for length of days.”

תהילים צ"ג:5

עדתיך נאמנו מאד לביתך נאווה קדש Havayah לארץ ימים:

Thy testimonies are very sure, Holiness becometh Thy house, O L-RD, for evermore.

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144

כמארו"ל על אלף השביעי יום שכולו ארוך

The reward of mitzvos is in “the world that is entirely long.”

Kiddushin 39b:8 ח"ב:י"ט

הרי שאמר לו אביו: עלה לביתה והבא לי גוזלות, ועלה לביתה ושלח את האם ונטל את הבנים ובהזירתו נפל ומת – היכן טובת ימיו של זה, והיכן אריכות ימיו של זה? אלא: “למען ייטב לך” – לעולם שכולו טוב, “ולמען יאריך ימיה” – לעולם שכולו ארוך.

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

KEHOT'S NOTE

ראה קידושין לט, ב. סוף מס' תמיד. וראה ג"כ אוה"ת תצא ע' תתקנז.

PARAGRAPH 31

145

ארך אפים

“G-d is gracious and merciful, long-suffering (erech apayim) and great in kindness.”

תהילים קמ"ה:8

תנון ורחום ה' ארך אפים וגדל־חסד:

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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KEHOT'S NOTE

תהלים קמה, ח.

146

ע"פ ועתה יגדל

The text refers to the Alter Rebbe's maamar on “And now, let the power be great” in Likkutei Torah, Shelach, which discusses erech apayim.

KEHOT'S NOTE

לקו"ת שלח לט, ב.

147

ועתה יגדל נא כו' כאשר דברת לאמר ה' ארך אפים

Moshe's prayer after the spies: “And now, please, let the power of my L-rd be great, as You have spoken, saying: G-d is long-suffering.”

במדבר י"ז:18-14

ועתה יגדל־נא כח אֲדֹנִי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר: ה' אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד נֶשָׂא עוֹן וְפֹשַׁע וְנִקְהָ לֹא יִנְקָה פָקֶד עוֹן אֲבוֹת עַל־בָּנִים עַל־שְׁלִשִׁים וְעַל־רִבְעִים:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying: The L-RD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

148

כסא דמלכא משיחא

The Talmud says that the cup of King Mashiach holds 221 lugin, derived from “my cup overflows” (revayah = 221).

Yoma 76a:9 ט"ז א:ט"ז

תנ"א, איסי בן יהודה אומר: מן שירד להם לישראל היה מתגבר ועולה עד שרואין אותו כל מלכי מזרח ומערב, שנאמר: “תערוף לפני שלחן נגד צוררי [וגוי כוסי רונה]”, אמר אב"י: שמע מינה כסא דדוד לעלמא דא"ת, מאתו ועשרין וחד לוגא מתזיק, שנאמר: “כוסי רונה, רונה בגימטריא הכי הוי.”

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KEHOT'S NOTE

יומא עו, א. נתבאר בארוכה בד"ה ואת גביעי גביע הכסף לאדה"א נדפס במאמרי אדה"א בראשית ע' רעט, ובאוה"ת בראשית כרך ב שם, ב ואילך.

ביאור על הנ"ל

An Explanation of the Above



There are two kinds of Daas: lower Daas, which binds understanding into the emotions and refines them, and upper Daas, which draws the undivided emotions of Keser (ahavah rabbah) down, and higher still, draws the Torah's "wealth" from the first three Sefiros of Keser. That Torah-wealth, fully revealed in the Time to Come, is what quenches even the love that is above reason.

THE MAAMAR IN BRIEF

The maamar explains the second half of "Many waters cannot extinguish the love... if a man would give all the wealth of his house." "If" means "when": in the Time to Come a man will surely give this wealth, which Proverbs calls the treasure that Daas brings into the chambers. To define Daas, the Alter Rebbe reconciles two Kabbalistic models of the Sefiros, a vertical chain and three parallel lines, as describing two kinds of emotion. Lower Daas bonds the intellect into emotions born of understanding (ahavas olam) and refines them, since such emotions can hide a trace of the animal soul; the story of Rabbi Chanina ben Teradyon, who feared his devotion was partly temperament, illustrates this. Upper Daas, in the middle line beneath Keser, draws down emotions above intellect: ahavah rabbah, the undivided love present in every soul, symbolized by Rivkah, the tether. Many waters of comprehension cannot quench it, but the Torah, rooted in the first three Sefiros of Keser, can. This also explains the hundred daily blessings, and the Resurrection, when the body will live from the encompassing light.

OUTLINE

- 1 **"If a man would give"** ¶11-2
 "Im" means "when": in the Time to Come a man will certainly give "all the wealth of his house," the treasure Daas brings into the house.
- 2 **Two orders of the Sefiros** ¶13-10
 Chochmah builds, Binah establishes, Daas fills. The vertical chain and the three lines are both true: they describe emotions born of intellect (lower Daas) and emotions rooted in Keser (upper Daas).

3 Lower Daas refines the emotions

¶11-13

Daas is connection, the inner dimension of the emotions; without it they may be mixed, as when fervent prayer is later followed by anger.

4 Rabbi Chanina ben Teradyon's test

¶14-22

Rabbi Chanina feared his readiness to die for Torah came partly from a natural love of learning; his generosity proved it did not.

5 Ahavas olam, ahavah rabbah and Rivkah

¶23-24

Love born of understanding is ahavas olam; love above intellect is ahavah rabbah, the undivided middos of Keser, symbolized by Rivkah, who descends into Torah and so ascends.

6 Many waters and the wealth of his house

¶25-26

Comprehension cannot quench ahavah rabbah, but the Torah, from the first three Sefiros of Keser, satisfies it; hence the hundred blessings, which draw sovev into memalei.

7 The body living from the Infinite Light

¶27

As will move the foot without being contained in it, the encompassing light will sustain the resurrected body without food.

KEY CONCEPTS

Upper Daas and lower Daas דעת עליון ודעת תחתון

Lower Daas stands below Chochmah and Binah and carries intellect into the emotions; upper Daas stands directly below Keser and carries the light of Keser into intellect and emotions alike.

Two orders of the Sefiros סדר זה תחת זה וגי קווין

The Sefiros as a vertical chain (each emerging from the one above) or as three parallel lines; both are true, for two kinds of emotion.

Ahavas olam אהבת עולם

Love born from understanding through lower Daas; in the Zohar, the "lesser love." Its intellectual sources are distinct, so its emotions are divided.

Ahavah rabbah אהבה רבה

Love above intellect, present in every soul, rooted in the middos within Keser; all emotions are included in it without division.

Rivkah רבקה

A tether binding several cattle together: the image of ahavah rabbah, in which all the emotions are joined.

Akudim and Nekudim עקודים ונקודים

Early worlds of the Kabbalah: in Akudim all Sefiros are bound in one vessel (from Keser), in Nekudim they are separate points (from Chochmah).

The wealth of his house הון ביתו

The revelation of Keser, specifically its first three Sefiros, drawn by upper Daas into Torah and its detailed commandments.

Keser as intermediary כתר ממוצע

Keser joins the Emanator and the emanated: its first three Sefiros touch the Emanator, its seven lower are the root of the Sefiros.

SECTION 1 • 11-2

“If a man would give”

1 ביאור על הנ"ל

An explanation of the above.

This heading marks the maamar as a further explanation of the discourse just before it in Torah Ohr, which expounded the verse “Many waters cannot extinguish the love” (Song of Songs 8:7). Here the Alter Rebbe takes up the second half of that verse, “If a man would give all the wealth of his house,” and builds a fuller account of Daas to explain it.

2 להבין ביאור הדברים ע"פ אם יתן איש את כל הון ביתו באהבה² כו'. הנה אם הוא לשון כאשר.

To understand the explanation of the matter [stated] on the verse, “If a man would give all the wealth of his house for love,” etc. Now, “im” (if) is an expression of “when.”

The maamar opens with the word “im” in the verse “If a man would give all the wealth of his house for love.” Ordinarily “im” means “if” and implies doubt, but the Alter Rebbe argues that here it means “when.”

שיש אם שאין משמשין בלשון ספק. אלא בלשון ודאי כמו אם כסף תלוה.³ ואם יהי היובל כו'

For there is an “im” that does not serve as an expression of doubt but as an expression of certainty, as in “Im (when) you lend money,” and “V'im (and when) the Jubilee shall be,” etc.

He brings two verses where “im” plainly does not express doubt: “when you lend money” (lending to the poor is a duty, not an option) and “when the Jubilee shall be” (the Jubilee year will certainly come).

שאין זה לשון ספק כלל אלא שבודאי יהיה הדבר ויבא ולשון אם אינו אלא לשון כאשר.

where this is not an expression of doubt at all; rather, the thing will certainly be and come about, and the word “im” is nothing but an expression of “when.”

In those verses the event is certain; “im” simply marks the time when it happens.

פי' כאשר כסף תלוה את העני לא תהיה לו כנושה וכן כאשר יהיה היובל כו'. וכמו"כ אם יתן איש כו'.

That is: when you lend money to the poor man, you shall not be to him as a creditor; and likewise, when the Jubilee shall be, etc. And so too, “If a man would give,” etc.

He spells out the reading of the two proof-verses and applies the same reading to our verse: not “if a man should give,” but “when a man gives.”

פ"י כאשר יתן איש כ"י שיתן בודאי. והיינו לעתיד (שיתן הוא לשון עתיד) שלע"ל יתן איש את כל הון ביתו.

means: when a man will give, etc., that he will certainly give. And this refers to the future (for "yiten," "would give," is the future tense): that in the Time to Come a man will give all the wealth of his house.

So the verse is a promise: a man certainly will give all the wealth of his house. Since "yiten" is future tense, the Alter Rebbe places this in the Time to Come, the era of the final redemption.

שבזה"ז אינו בא לידי גילוי להיות בבחי' זו שיתן כל הון ביתו. כ"א לעתיד דוקא.

For in this time it does not come to revelation, to be on this level, that one would give all the wealth of his house; but only in the Time to Come specifically.

Now, in the present era, this level (giving "all the wealth of his house") is not revealed; it belongs specifically to the future. The rest of the maamar explains what this "wealth" is and why it belongs to the future.

והענין כי הנה הון ביתו היינו כמו האוצרות והמטמונים שמונחים בתוך הבית. והוא ע"ד מ"ש ובדעת חדרים ימלאון⁴ כל הון יקר ונעים.^{5,6}

And the explanation: now, "the wealth of his house" is like the treasures and hidden stores that lie within the house. And this is along the lines of what is written, "And by Daas (knowledge) the chambers are filled with all precious and pleasant wealth."

"The wealth of his house" is the hidden treasure stored inside a house. The Alter Rebbe links it to Proverbs 24:4, where Daas fills the chambers with precious wealth; this sets up the maamar's theme, the role of Daas.

SECTION 2 • ¶ 3-10

Two orders of the Sefiros

3 והנה כתיב בחכמה יבנה בית⁷ ובתבונה יתכונן ובדעת חדרים ימלאון.⁸ פ"י בחכמה הוא רק עצם בנין הבית לבד שהן אותיות התורה שנק' בתים כנודע.

Now it is written, "With Chochmah (wisdom) a house is built, and with understanding it is established, and by Daas (knowledge) the chambers are filled." The explanation: "with Chochmah" is only the essential building of the house alone, which [refers to] the letters of the Torah, which are called "houses," as is known.

Proverbs 24:3-4 describes three stages in making a house: Chochmah builds it, understanding establishes it, Daas fills its rooms. The bare structure built by Chochmah is identified with the letters of the Torah, which are called "houses" (the letters contain and house the divine light).

ובתבונה יתכונן פי' עיקר קיום והעמדת תבנית ותוכן הבית ברכוי חדריו ומוצאיו ומובאיו הוא ע"י הבינה דייקא. אבל בדעת ימלאון כל החדרים בהון יקר כו'.

“And with understanding it is established” means: the main sustaining and setting up of the form and content of the house, with its many rooms and its exits and entrances, is through Binah (understanding) specifically. But “by Daas” all the chambers are filled with precious wealth, etc.

Binah is what gives the house its shape and inner layout, its many rooms, exits and entrances, the way understanding develops a bare insight into a detailed structure. Daas does something more: it fills those rooms with treasure.

ולהבין את כל זה צריך להקדים הקדמה אחת בביאור ענין סדר השתלשלות דיי"ס⁹ דאצי' איך הוא סדרם ואופןם.

To understand all this, we must first set down one introduction, explaining the matter of the order of the chain of descent (hishtalshelus) of the ten Sefiros of Atzilus: what their order and manner are.

To explain what Daas contributes, the Alter Rebbe first sets out how the ten Sefiros of Atzilus are ordered: how each emerges from the one before it.

ומצינו בזה בדברי המקובלים (בע"ח ובפרדס) שני אופנים אשר לכאורה הם כמעט הפכים. האופן הא' שבחי' השתלשלות הם זה תחת זה.

Now we find on this, in the words of the Kabbalists (in Etz Chaim and in Pardes), two modes which, seemingly, are almost opposites. The first mode: that the levels of the hishtalshelus are one beneath the other.

The Kabbalistic sources (Etz Chaim, the Arizal's teachings as recorded by R. Chaim Vital, and Pardes Rimonim of R. Moshe Cordovero) describe two arrangements that seem almost contradictory. The first is a vertical chain, each Sefirah directly below the one before it.

דהיינו שבחי' בינה נאצלה מבחי' חכמה ובחי' דעת מבחי' בינה. וג' אלו הן גי'ר. ומהם נאצלו חגי'ת גי'ר ע"ד הנ"ל.

That is, the level of Binah was emanated from the level of Chochmah, and the level of Daas from the level of Binah. And these three are the first three [Sefiros]. And from them Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) were emanated, likewise in the manner described above.

In this first model, Binah comes from Chochmah and Daas from Binah; these three are the intellectual Sefiros, “the first three.” The emotive Sefiros (Chesed, Gevurah, Tiferes and the rest) then emerge from them in the same step-by-step way.

4 והנה ציור גשמי הלז הוא עד"מ מבשרי אחזה¹⁰ כו'. כמו עשר כחות הנפש שמתלבשים בתוך אברי הגוף שראשית הגילוי הוא בחכמה שהיא בחי' הברקת השכל בבחי' נקודה כו'.

Now this physical depiction is, by way of analogy, [as in] "From my flesh I behold," etc.: like the ten powers of the soul that are clothed within the limbs of the body, where the first revelation is in Chochmah, which is the level of the flash of intellect, in the manner of a point, etc.

The Alter Rebbe grounds this vertical model in human experience, per Job's "From my flesh I behold [G-d]": we learn about the divine from the structure of our own soul. In the soul's ten powers, the first to appear is Chochmah, a sudden flash of insight, like a point without dimensions.

ונקי' חכמה כח מ"ה¹¹ כו' לפי שעדיין אינה מושגת ונקי' בחי' י' נקודה כו' וממנה נמשכת בחי' בינה התפשטות ההשגה באורך ורוחב.

And Chochmah is called "ko'ach mah" (the potential of "what"), etc., because it is not yet grasped; and it is called the level of the yud, a point, etc. And from it the level of Binah is drawn forth: the expansion of comprehension in length and breadth.

Chochmah is called "ko'ach mah," "the potential of 'what'": a seed of insight not yet grasped or articulated. It corresponds to the letter yud, a mere point. From it comes Binah, which develops that point, expanding it "in length and breadth" into full comprehension.

5 והוא בחי' ה' כו' והן הם אב ואם המולידות את המדות אהוי"ר כי לפי שכלו והתבוננותו בדבר הוא מוליד אהבה לדבר ההוא או יראה ממנו כו'.

This is the level of the hei, etc. And these are the father and mother that give birth to the emotive attributes (middos), love and awe; for according to his intellect and his contemplation of a thing, he gives birth to love for that thing or awe of it, etc.

Binah corresponds to the letter hei, whose shape has length and breadth. Chochmah and Binah together are the "father and mother" of the emotions: contemplating a subject gives rise to love for it or awe of it, according to what the mind grasps.

וכמו"כ למעלה בעולם האצי' בסדר השתלשלות הי"ס בחי' ח"ע דאצי' היא ראשית הגילוי והיא בחי' י' של שם הוי' שעדיין אינה בבחי' גילוי והחכמה מאין תמצא¹²

So too above, in the World of Atzilus, in the order of the chain of descent of the ten Sefiros: the level of supernal Chochmah of Atzilus is the beginning of revelation, and it is the level of the yud of the Name Havayah, which is not yet in a state of revelation, "and Chochmah is found from ayin (nothingness)";

The same is true above, in Atzilus: supernal Chochmah is the first point of revelation, the yud of the Name Havayah, a point still hidden. It is "found from ayin": it emerges from the unknowable level above it (Keser).

ולכן התלבשות אור א"ס בחכמה דוקא ומבחי' חכמה נמשכה בחי' בינה דאצי' שהוא בחי' גילוי ההתפשטות באורך ורוחב הנקי' ה'.

and therefore the Infinite Light (Or Ein Sof) is clothed in Chochmah specifically. And from the level of Chochmah the level of Binah of Atzilus was drawn forth, which is the level of the revelation of expansion in length and breadth, called the hei,

Because Chochmah is so close to its source, the Infinite Light is clothed specifically in it. From Chochmah comes the Binah of Atzilus, the expanded, revealed stage, which corresponds to the upper hei of the Name.

6 ונקי' אם הבנים.¹³ והאופן ה' של סדר ההשתלשלות שהם בציור ג' קווי'ן חח"ן בקו ימין כו'.

and it is called "the mother of the children." And the second mode of the order of the chain of descent is that they are in the form of three lines: Chochmah, Chesed and Netzach in the right line, etc.

Binah is called "the mother of the children" because the middos are born from it. Now the second Kabbalistic model: the Sefiros are arranged not in a single column but in three parallel lines, Chochmah, Chesed and Netzach on the right (with Binah, Gevurah and Hod on the left, and the middle line between them).

נמצא לפי סדר זה בחי' חב"ד אין נמשכות זו מזו. וגם המדות כולן אין עיקר המשכתן מן הג"ר מאחר שחב"ב עומדות בב' קווי'ן מקבילות כו'.

It follows that according to this order, the levels of Chochmah, Binah and Daas are not drawn one from another. And also, all the middos do not mainly derive from the first three [Sefiros], since Chochmah and Binah stand in two parallel lines, etc.

In this three-line model, Chochmah, Binah and Daas do not come one from another, since Chochmah and Binah stand side by side in two separate lines. Nor do the middos mainly come from the three intellectual Sefiros; they seem to have a different source.

7 והנה עיקר ההפרש שבין ב' הבחי' בסדר ההשתלשלות הנ"ל הוא בב' אופנים. הא' שלפי סדר הא' שחב"ד הם זו תחת זו נמצא שהדעת עומד למטה מחו"ב.

Now the main difference between the two modes in the order of the chain of descent mentioned above is in two respects. The first: according to the first order, in which Chochmah, Binah and Daas are one beneath the other, it follows that Daas stands below Chochmah and Binah

The two models differ in two ways. First, where Daas stands: in the vertical model, Daas is below Chochmah and Binah.

ולמעלה מחו"ג כי הוא הממשיך הארת החו"ב לחו"ג. משא"כ לפי סדר הבי שהם בגי קווין

and above Chesed and Gevurah, for it is what draws the illumination of Chochmah and Binah into Chesed and Gevurah. This is not so according to the second order, in which they are in three lines:

In the vertical model Daas is above Chesed and Gevurah, a bridge that passes the light of the intellect down to the emotions. In the three-line model it is different.

נמצא שהדעת הוא בקו האמצעי ואינו עומד תחת חו"ב רק תחת הכתר והוא ממשיך הארת הכתר לחו"ב ולחו"ג כמשי"ת.

it follows that Daas is in the middle line and does not stand beneath Chochmah and Binah, but only beneath Keser (the Crown), and it draws the illumination of Keser into Chochmah and Binah and into Chesed and Gevurah, as will be explained.

Daas sits in the middle line directly beneath Keser, not beneath Chochmah and Binah. So its role is to draw the light of Keser, which is above intellect, into both the intellect (Chochmah and Binah) and the emotions (Chesed and Gevurah).

8 והבי שלפי סדר האי עיקר הולדת ומציאות המדות הוא מחו"ב ע"י הדעת הממשיך כנ"ל.

And the second: according to the first order, the main birth and existence of the middos is from Chochmah and Binah, through Daas which draws [them] down, as above.

The second difference concerns where the middos come from. In the vertical model they are born from Chochmah and Binah, with Daas as the channel.

משא"כ לפי סדר הבי הן נמשכות מבחי הכתר ע"י הדעת הממשיך בהן הארת הכתר דוקא. והענין הוא דשניהם אמת.

This is not so according to the second order: they are drawn from the level of Keser, through Daas, which draws into them the illumination of Keser specifically. And the explanation is that both are true.

In the three-line model the middos come from Keser, and Daas draws the light of Keser into them. The Alter Rebbe states that both models are true: each describes a different kind of emotion, as he now explains.

9 ויובן זה ע"פ מה שנודע שיש ב' בחי' דעת.¹⁴ דעת עליון ודעת תחתון. דעת העליון הוא הנמשך מבחי' הכתר ומחבר ומייחד לחו"ב וחו"ג

This will be understood from what is known, that there are two levels of Daas: upper Daas and lower Daas. Upper Daas is that which is drawn from the level of Keser and connects and unites Chochmah and Binah, and Chesed and Gevurah,

The resolution rests on two kinds of Daas. Upper Daas comes from Keser and binds together Chochmah and Binah, and Chesed and Gevurah, from above.

ע"י הארת הכתר ודעת התחתון הוא הדעת המתפשט בתוך המדות להמשיך בהן הארת חו"ב. וגם הנה נודע שיש ב' בחי' מדות.¹⁵

through the illumination of Keser. And lower Daas is the Daas that spreads within the middos, to draw into them the illumination of Chochmah and Binah. And it is also known that there are two levels of middos.

Upper Daas unites them through the light of Keser, while lower Daas spreads down into the emotions and carries the light of the intellect into them. Correspondingly, there are two kinds of middos.

הא' מדות שעיקר מציאותן הוא מחו"ב עד"מ באדם למטה כשהמדות הן רק לפי השכל שהשכל הוא המולידן וקטן ששכלו קצר כו'.

The first: middos whose main existence is from Chochmah and Binah — by way of analogy, in man below, when the middos are only according to the intellect, for the intellect is what gives birth to them; and a child, whose intellect is short, etc.

The first kind are emotions produced by understanding, as in a person whose feelings follow his reasoning. A child, whose understanding is limited, has correspondingly limited emotions; so these emotions depend on the intellect.

והב' הוא בחי' המדות שמקורן ושרשן למעלה מן השכל רק שיוצאין ונמשכין דרך השכל וכמ"ש בר"מ¹⁶ דז"א בעתיקא אחיד ותליא כו' וכמ"ש באריכות במ"א:

And the second is the level of middos whose source and root are above the intellect, only that they go out and are drawn by way of the intellect; as is written in the Ra'aya Mehemna that Z'eir Anpin is attached to and hangs upon Atika, etc., and as is explained at length elsewhere.

The second kind are emotions whose root is above intellect; they merely pass through the intellect on their way out. The Zohar's phrase "Z'eir Anpin is attached to and hangs upon Atika" expresses this: the emotive configuration (Z'eir Anpin) is rooted directly in Atika, the inner level of Keser, not only in the intellect.

10 ומעתה יובנו ויבוארו ב' הבחי' בסדר ההשתלשלות על נכון. כי הנה הסדר הב' שהן בג' קווין כו' היינו

בענין המדות שאין עיקר מציאותן מחו"ב כ"א מבחי' הכתר שמאיר בהן

From now on, the two levels in the order of the chain of descent will be properly understood and explained. For the second order, in which they are in three lines, etc., concerns the middos whose main existence is not from Chochmah and Binah but from the level of Keser, which shines in them,

Now the two models fit together. The three-line model describes the emotions whose main source is not intellect but Keser, shining into them.

וכמאמר דז"א בעתיקא אחיד ותליא הנ"ל והיינו ע"י בחינת דעת העליון הנ"ל שהוא מבחי' הכתר ומחבר ומייחד בחינת חו"ב כו' שנמצא בחינת הדעת עומד בין חו"ב ותחת הכתר כו'.

as in the saying mentioned above, that "Z'eir Anpin is attached to and hangs upon Atika." And this is through the level of upper Daas mentioned above, which is from the level of Keser and connects and unites the level of Chochmah and Binah, etc., so that the level of Daas turns out to stand between Chochmah and Binah and beneath Keser, etc.

This matches the Zohar's statement that Z'eir Anpin hangs on Atika. It works through upper Daas, which comes from Keser and unites Chochmah and Binah; that is why, in this model, Daas stands between Chochmah and Binah, directly beneath Keser.

משא"כ סדר הא' היינו בבחינת המדות שמציאותן הוא רק מן השכל והיינו ע"י בחינת דעת התחתון המתפשט בתוך המדות ומאיר בהן הארת חו"ב כו':

Whereas the first order concerns the level of the middos whose existence is only from the intellect; and this is through the level of lower Daas, which spreads within the middos and shines into them the illumination of Chochmah and Binah, etc.

The vertical model describes the emotions that come only from intellect, through lower Daas, which spreads into the middos and brings the light of Chochmah and Binah into them.

SECTION 3 • 11-13

Lower Daas refines the emotions

11 ולהבין כל הדברים הנ"ל בתוספת ביאור צריך להבין תחלה בחי' הדעת מהו. ומתחלה נבאר בחי' הדעת התחתון וממנו יובן בחי' דעת העליון. דהנה כבר נתבאר למעלה כי עיקר הולדת המדות הוא מחו"ב.

To understand all the above with further explanation, we must first understand what the level of Daas is. And first we will explain the level of lower Daas, and from it the level of upper Daas will be understood. For it was already explained above that the main birth of the middos is from Chochmah and Binah.

To go deeper, the Alter Rebbe will first define Daas itself, beginning with lower Daas, which is closer to experience, and from it derive upper Daas. The starting point: as shown above, the middos are mainly born from Chochmah and Binah, so what does Daas add?

12 וצריך להבין בחי' דעת מהו משמש.¹⁷ אך הענין הוא דהדעת בכל מקום הוא מבחי' הפנימית.

We need to understand what function Daas serves. But the matter is that Daas, everywhere, is of the level of the inner [dimension].

What does Daas add, if the emotions are already born from Chochmah and Binah? The answer: Daas always belongs to the inner dimension of whatever it is in.

וכמו"כ כאן בחי' הדעת המתפשט בתוך המדות הוא פנימי המדות שהוא תכלית הברור שלהן כי הדעת

So too here, the level of Daas that spreads within the middos is the inner dimension (pnimiyus) of the middos, which is their ultimate refinement. For Daas

Lower Daas, spreading within the emotions, is their inner core, and it is what brings them to their final, refined state.

היינו התקשרות ומחמת התקשרות בחי' חו"ב בתוך המדות מברר ומבדיל בין טו"ר שלא תהיינה המדות מעורבות טו"ר כי המדות בטבען כתולדותן יכולות להיות מעורבות טו"ר.

means connection; and because of the connection of the level of Chochmah and Binah within the middos, it refines and distinguishes between good and evil, so that the middos will not be mixed of good and evil. For the middos, by their nature, as they are born, can be mixed of good and evil.

Daas means connection (as in "Adam knew Chavah": attachment). Through Daas, the insight of Chochmah and Binah is bonded into the emotions, and this bond sorts good from evil in them. Left to themselves, emotions as they are first born can be a mixture of good and bad.

13 ולכן יניקת החיצוניי הן מן המדות כמו אברהם שיצא ממנו ישמעאל^{18,19} כו'. וכמו"כ בעבודת ה' מבחי' האהבה וההתפעלות כרשפי אש²⁰ על ידי ההתכוננות בגדולת ה' בשעת התפלה יוכל לבא אח"כ לידי כעס.

Therefore the nurture of the external [forces] is from the middos, as with Avraham, from whom Yishmael came forth, etc. And so too in the service of G-d: from the level of love and the arousal "like flashes of fire," [that comes] through contemplating the greatness of G-d during prayer, one can afterwards come to anger.

Because emotions can be mixed, the "external forces" (kelipah, the forces opposed to holiness) draw their nurture from them. The Sages' example: from Avraham, the embodiment of Chesed, came Yishmael, kindness in a spoiled form. So too a person may pray with fiery love after contemplating G-d's greatness, and later that day come to anger.

ומוכרח להיות שגם בשעת התפלה היה קצת תערובת זר. שאם היתה בבחי' אלקות לבד שהוא גילוי אור ה' על נפשו בשעת התפלה.

It must necessarily be that even during prayer there was some slight admixture of something foreign. For if it had been of the level of G-dliness alone, which is the revelation of G-d's light upon his soul during prayer,

The Alter Rebbe infers that even the fiery love in prayer must have held a trace of something foreign. Had it been pure G-dliness, a revelation of G-d's light upon the soul, it could not have led to anything foreign afterwards.

מאין בא אח"כ לידי כעס וכדומה שהוא בחי' יניקת החיצוניי. כנודע שאין יניקת החיצוניים רק מבחי' אחוריים דשם אלקים שהוא ענין בחי' ההסתר כו'

from where would he afterwards come to anger and the like, which is the level of the nurture of the external [forces]? As is known, the external forces draw nurture only from the level of the back (achorayim) of the Name Elokim, which is the matter of the level of concealment, etc.

The later anger could not have come from pure G-dliness, since the external forces feed only from the "back" of the Name Elokim, the aspect of divine concealment. Pure revelation gives them nothing to feed on.

(וצ"ע בתניא פכ"ח וצ"ל דמ"ש כאן קצת תערובת זר היינו מצד התלבשות הנה"ב והמדות שבה הן הם המעורבות טו"ר. ולפי שהנפש האלקי מלובשת בה כו'. וההוכחה היא שגם בשעת התפלה לא יצאה מנרתקה ומהתלבשותה לגמרי מכל וכל כו'.

(And this requires examination [in light of] Tanya, chapter 28. And one must say that what is said here, "some slight admixture of something foreign," is on account of the clothing in the animal soul, whose middos are the ones that are mixed of good and evil; and because the G-dly soul is clothed in it, etc. And the proof is that even during prayer it did not leave its sheath and its clothing entirely, altogether, etc.

A parenthetical qualification: Tanya ch. 28 seems to say otherwise (that foreign thoughts during prayer do not show that the prayer was flawed). The Alter Rebbe reconciles the two: the "admixture" is not in the G-dly soul's love itself but comes from the animal soul, whose emotions are mixed, and in which the G-dly soul is clothed. Even in prayer the G-dly soul does not fully leave that "sheath."

והיינו ממש כמש"ש פכ"ח שהקליפה מתאמצת כו'. וגם מן הראי"י שיתבאר מעובדא דר"ח ב"ת משמע ג"כ כמ"ש דהתם ג"כ קס"ד שטעה בנפשו מחמת טבעיות נפשו הבהמית שאפשר שסייעה בעבודתו כמשי"ת):

And this is exactly as is written there in chapter 28, that the kelipah exerts itself, etc. And also from the proof that will be explained from the incident of Rabbi Chanina ben Teradyon it is implied likewise, as stated, for there too it entered his mind that he had erred about himself because of the naturalness of his animal soul, which may have assisted in his service, as will be explained.)

This matches Tanya ch. 28, which says the kelipah exerts itself to confront a person who prays. And the story of Rabbi Chanina ben Teradyon, told next, points the same way: he worried that his animal soul's natural temperament had helped drive his devotion.

SECTION 4 • ¶14-22

Rabbi Chanina ben Teradyon's test

14 ובוהן מעשה דר' יוסי בן קיסמא²¹ עם ר' חנינא בן תרדיון שאמר תמה אני אם לא ישרפו אותך כו'. והשיבו מן השמים ירחמו וא"ל אני אומר לך דברי טעם כו'.

With this will be understood the story of Rabbi Yose ben Kisma with Rabbi Chanina ben Teradyon, [to whom] he said, "I wonder if they will not burn you," etc. And he answered him, "Heaven will have mercy"; and he said to him, "I am telling you words of reason," etc.

The Alter Rebbe now brings a Talmudic story as evidence. When Rabbi Yose ben Kisma was ill, Rabbi Chanina ben Teradyon visited him. Rabbi Yose told him that Rome ruled by Heaven's decree and he was defying it by teaching Torah in public: "I wonder if they will not burn you." Rabbi Chanina replied, "Heaven will have mercy," and Rabbi Yose answered, "I am telling you reasoned words, and you say 'Heaven will have mercy'?"

15 וא"ל ר"ח מה אני לחיי עוה"ב.²² וא"ל כלום מעשה כו'. והשיבו מעות פורים וכו' וחלקתים לעניים.

And Rabbi Chanina said to him, "What am I [destined for] as to the life of the World to Come?" And he said to him, "Has any deed come to your hand?" etc. And he answered him, "Purim money," etc., "and I divided it among the poor."

Rabbi Chanina then asked about his own fate in the World to Come. Rabbi Yose asked whether any particular deed had come his way, and Rabbi Chanina told him that his Purim funds had become mixed up with charity funds, and he distributed all of it to the poor.

ע"כ. ולכאורה מאד תמוה שאלתו מה הוא לעוה"ב. אם הוא מוסר נפשו על קדוה"ש שהי' מקהיל קהלו' ברכים לא יהי' לו עדיין חלק לעוה"ב.

End of quote. Now, seemingly, his question, what [awaits] him in the World to Come, is very puzzling: if he is giving up his life for the sanctification of G-d's Name, in that he was gathering assemblies in public, would he still not have a share in the World to Come?

The question is puzzling: Rabbi Chanina was risking martyrdom by gathering crowds to study Torah in public, a supreme sanctification of G-d's Name. How could he doubt his share in the World to Come?

16 וגם מה שאל ר' יוסי כלום מעשה בא לידך. מהו התשובה על שאלתו כו'. אך הענין שהי' ר' חנינא בן תרדיון מסופק בעצמו ענין מסירת

And also, what did Rabbi Yose ask, "Has any deed come to your hand?" What kind of answer is this to his question? etc. But the matter is that Rabbi Chanina ben Teradyon was in doubt about himself concerning the matter of his giving up

A second difficulty: how does Rabbi Yose's question about a deed answer anything? The Alter Rebbe's answer: Rabbi Chanina was unsure about the purity of his own self-sacrifice.

נפשו בשביל עסק התורה אם הוא באמיתות לש"ש בלבד אף שהי' צדיק מופלג ולומד לשמה באמת מ"מ לפי שיש בני"א שמצד טבעו ומזגו ומדותיו להמשיך חשק ותשוקת כל לבבו אל למוד החכמות.

his life for the sake of occupying himself with Torah: whether it was truly for the sake of Heaven alone. Although he was an outstanding tzaddik and truly studied for its own sake, nevertheless, since there are people who, by their nature, their temperament and their middos, draw the desire and longing of their whole heart to the study of the sciences,

He doubted whether his giving up his life for Torah study was truly for Heaven's sake alone. He was a great tzaddik who studied Torah for its own sake, but some people are drawn to intellectual pursuits by temperament alone, and he feared that some of his passion might come from such a natural disposition.

17 ולהיות תמיד מחשבתו ולבו ושכלו דבוק בהן. והראי' מהפילסופים מהאומות הקדמונים שהיו שרים גדולים לא יחסר להם כל מעדני עולם.

and for their thought, heart and intellect to be always attached to them. And the proof is from the philosophers of the ancient nations, who were great ministers lacking none of the world's delicacies,

Such people want their minds and hearts always absorbed in study. The proof is the ancient philosophers, wealthy nobles with every luxury.

היו עוזבים כל תענוגי' ועוסקים בכל לבבם ותשוקת נפשם בלמוד החכמות. כל היום והלילה אין מחשבתו פנויה.

[yet] they would leave all pleasures and occupy themselves with all their heart and the longing of their soul in the study of the sciences; all day and night his thought is not free

Yet these philosophers gave up all pleasures to devote themselves wholeheartedly to learning, their minds occupied day and night.

18 ולהבין ולהעמיק בענין החכמות ותערב לנפשו ותתענג בהם כ"כ כמו זולתו בכל תענוגי העולם. וזה אינו להם מצד אמונתם

[from seeking] to understand and to go deeply into the matter of the sciences, and it is pleasant to his soul and he delights in them as much as another [delights] in all the pleasures of the world. And this was not for them on account of their faith,

They delved into the sciences and found in them a pleasure equal to what others find in worldly delights. This did not come from their religious faith.

שהם היו גוים עובדי כוכבים שאין להם שום הכרח ואמונה שיגרום להם סבת עסקם בחכמותיהם בתכונה ותשבורת ופילסופיא חכמת החיצוני תענוג נפלא כ"א מצד מזג טבעם מאד תכריח בחשק נפלא שנולד בטבע כזה.

for they were star-worshipping gentiles, who have no compulsion or faith that would cause them to have, in their occupation with their sciences — astronomy, mathematics and philosophy, external wisdom — a wondrous delight; but only on account of the temperament of their nature, which compels [them] very strongly, with a wondrous desire that is born in such a nature.

As idolaters, they had no religious duty or belief that would make astronomy, mathematics and philosophy a source of such joy. It came from their inborn temperament, which gave them an extraordinary desire for these studies.

19 ויש מהם נולד במזג אחר שלא יתאווה ויחשוק לחכמות אף כי יבינם אין לו תענוג להשים מחשבתו בהם אפי' רגע אחת רק אחר שרירות לבו²³ רק רע כל היום²⁴ לזאת תכלה נפשו.

And there are some of them born with a different temperament, who does not crave and desire the sciences; even though he understands them, he has no pleasure in setting his thought on them even for one moment, but only after the stubbornness of his heart, "only evil all the day"; for this his soul yearns.

Others are born with the opposite temperament: even when they can understand intellectual matters, they cannot enjoy thinking about them for a moment and follow only their heart's desires. The phrases "stubbornness of heart" and "only evil all the day" are borrowed from Scripture.

20 וסבת זה הוא מצד המרות. יש שגובר בו מרה הלכנה שאין ביכלתו לצמצם מחשבתו בדבר א' אף שהוא שכלי ולא יתענג בו כלל.

And the cause of this is the humors. There is one in whom white bile dominates, who is unable to concentrate his thought on one thing, even though it is intellectual, and he takes no delight in it at all.

The Alter Rebbe explains these differences, following the medicine of his day, by the bodily humors. One in whom "white bile" (phlegm) dominates cannot hold his mind on a single subject and finds no pleasure even in intellectual matters.

ויש שגובר בו מרה שחורה בתולדתו תשתוקק נפשו מאד אל החכמה כל חפציה לא ישוו בה ²⁵ כאש' כ"ז מבואר בח"פ להרמב"ם ע"ש פ"ח. ²⁶

And there is one in whom black bile dominates from birth: his soul longs greatly for wisdom, "all [other] desires cannot compare to it" — as all this is explained in the Rambam's Eight Chapters; see there, chapter 8.

One born with a dominance of "black bile" (the melancholic temperament) longs intensely for wisdom and values it above everything, as Proverbs says. The Alter Rebbe cites Maimonides' Eight Chapters, chapter 8, on innate temperaments.

21 ולכן גם בישראל ימצא טבעיים מחולקים כמותם. אך שתמשיך נפשו לדבר הנהוג בישראל כמו ענין למוד התורה שבע"פ. יחשוק נפשו ולכו להגות בה יום ולילה ²⁷ לא ישבות.

Therefore among Jews too one will find natures divided like theirs; but [in a Jew] his soul will be drawn to a thing customary among Jews, such as the study of the Oral Torah: his soul and heart will long to meditate in it day and night without ceasing.

The same range of temperaments exists among Jews, but a Jew's natural bent is channeled into something Jews value, such as the study of the Oral Torah, so that he longs to study it day and night.

ולפיכך ר"ח ב"ת היה ירא שמא גם מצד טבעו גופני גורם לו מסירת נפשו בעד החכמה אף שבדאי אינו אלא מעט מזער מ"מ אין זה לה' לבדו ²⁸ כו'.

Therefore Rabbi Chanina ben Teradyon feared that perhaps his bodily nature too was causing his self-sacrifice for the sake of wisdom. Although it was certainly only a tiny bit, nevertheless this is not "to G-d alone," etc.

Hence Rabbi Chanina's fear: that his bodily temperament contributed, even slightly, to his readiness to die for Torah. Even a tiny natural motive would mean his devotion was not purely "to G-d alone."

22 ושאל מר' יוסי היאך הוא משיג בו. אם הוא מנוחלי העוה"ב שאין בלבו אלא אחד כו'. והשיבו זה לא
 יבורר כ"א אם בא מעשה לידך.²⁹

And he asked Rabbi Yose how he could ascertain this about himself: whether he is among those who inherit the World to Come, in whose heart there is only One, etc. And he answered him: this can be clarified only if a deed has come to your hand.

Rabbi Chanina asked how he could know whether he truly belonged to the World to Come, whether his heart held only G-d. Rabbi Yose said that only a real-life test ("a deed that comes to your hand") could reveal it.

פ'י נסיון שהחילוק בו שאם הוא מצד טבע הגוף אף שיחשוק חשק נפלא עכ"פ לא יגיע למס"נ כו' ואמר
 לו שמעות פורים כו'

That is, a test, in which the distinction [lies]: if it comes from the nature of the body, then even though he desires with a wondrous desire, in any case it will not reach self-sacrifice (mesirus nefesh), etc. And he told him that the Purim money, etc.,

The test works like this: a desire that comes from bodily nature, however strong, will not bring a person to give up his life. Rabbi Chanina's answer about the Purim money supplied the proof.

שהוא ענין פיזור ממון שזה אות ומופת שאין במס"נ שלו אפילו שרש המרה כו'. שמדת המרה שחורה
 הנ"ל גורמת מדת הקמצנות.

which is a matter of distributing money — this is a sign and proof that in his self-sacrifice there is not even the root of the humor, etc. For the trait of black bile mentioned above causes the trait of miserliness,

Giving away money freely is the opposite of the trait that goes with black bile, which makes a person miserly. Since Rabbi Chanina was generous, his self-sacrifice did not even have the root of that temperament.

SECTION 5 • ¶23-24

Ahavas olam, ahavah rabbah and Rivkah

23 והמרה הלבנה הפיזור כו' לכן השיבו א"כ מחלקך יהא חלקי³⁰ שמזה מובן שמס"נ על התורה הוא רק
 לפי שאין בלבו אלא אחד ואין בו תערובת טבעית כלל.

and white bile [causes] distributing [money], etc. Therefore he answered him, "If so, may my portion be of your portion." From this it is understood that his self-sacrifice for the Torah is only because in his heart there is only One, and there is no natural admixture in it at all.

White bile, by contrast, goes with generosity. So Rabbi Yose concluded, "If so, may my portion be like yours": Rabbi Chanina's readiness to die for the Torah came only from a heart devoted to the One G-d, with no natural motive mixed in.

ומכ"ז מוכן שיוכל להיות במדות הנפש בחי' תערובת שאפי' במדה שנראה ודאי טוב גמור יוכל להיות שיש בזה עדיין קצת תערובת כו'.

From all this it is understood that there can be, in the middos of the soul, a level of admixture, so that even in a middah that seems certainly entirely good, it can be that there is still some slight admixture in it, etc.

The general lesson: emotions can contain a hidden admixture, so that even a trait that looks wholly good may still carry a trace of something else.

ולכן כדי שיהי' בירור המדות לתכליתן הוא ע"י בחי' הדעת. והיינו שהוא ממשיך פנימי' המדות Therefore, for there to be refinement of the middos to their ultimate [degree], it is through the level of Daas; that is, it draws out the inner dimension of the middos.

So the complete refinement of the emotions comes through Daas, which draws out their inner dimension.

כי עיקר תערובת טו"ר זה שייך בחיצוני' הלב משא"כ בבחי' פנימי' הלב כו' (ע"י מש"ל בסוף ד"ה להבין ענין הברכות כו').

For this admixture of good and evil pertains mainly to the outer dimension of the heart, which is not so in the level of the inner dimension of the heart, etc. (See what was written above, at the end of the discourse beginning "To understand the matter of the blessings," etc.)

Mixture of good and evil belongs mainly to the outer dimension of the heart, its surface feelings; the inner point of the heart is not subject to it. The Alter Rebbe refers to an earlier discourse in Torah Ohr on the blessings for more on this.

והנה כ"ז בבחי' דעת התחתון המתפשט במדות אהו"ר. שהדעת הזה הוא תחת הבינה ואהבה שנולדה מהבינה והדעת נק' אהבת עולם.

Now all this is on the level of lower Daas, which spreads into the middos of love and awe. For this Daas is beneath Binah; and the love that is born from Binah and Daas is called ahavas olam (worldly love).

All this describes lower Daas, which spreads into love and awe and stands beneath Binah. The love born from Binah and lower Daas is "ahavas olam": love that grows from contemplating G-d as He gives life to the world.

ובזוהר נק' אהבה זוטא. ומתוך זה נוכל להבין ג"כ בבחי' דעת העליון. כי הנה יש ב' מיני' מדות.³¹

And in the Zohar it is called ahavah zuta (lesser love). And from this we can also understand the level of upper Daas. For there are two kinds of middos.

The Zohar calls it "ahavah zuta," the lesser love. From lower Daas we can now understand upper Daas, by distinguishing two kinds of middos.

הא' המדות הנולדי' מהשכל וכשהם נולדים ונמשכים מהשכל ע"י הדעת אז הם בבחי' פנימיות ובכירור יותר מכל סיג.

The first: the middos that are born from the intellect; and when they are born and drawn from the intellect through Daas, they are in a state of inwardness, and refined, more [free] from all dross.

The first kind is emotions born from intellect; when Daas draws them from the intellect, they become inward and more refined, cleaner of dross.

24 והבי' הם המדות שלמעלה מהשכל. ונק' אהבה רבה שיש בכל נפש. ולמעלה הוא בחי' מדות שבכתר

חוי"ג דא"א³²

And the second are the middos that are above the intellect; [this love] is called ahavah rabbah (great love), which is in every soul. And above, it is the level of the middos within Keser: the Chesed and Gevurah of Arich Anpin,

The second kind of emotion is above intellect: "ahavah rabbah," the great love latent in every soul. Its source above is the middos within Keser, the Chesed and Gevurah of Arich Anpin (the outer level of Keser).

שהם למעלה מהשכל שהוא חוי"ב רק שנמשכים דרך מעבר בחוי"ב. והם נמשכים ע"י הדעת שעומד בקו האמצעי. מכוון תחת הכתר.

which are above the intellect, that is, Chochmah and Binah, only that they are drawn by way of passage through Chochmah and Binah. And they are drawn through the Daas that stands in the middle line, aligned directly beneath Keser.

These emotions of Keser are higher than Chochmah and Binah, though they pass through them on the way down. They are drawn down through the Daas of the middle line, which stands directly below Keser.

משא"כ חוי"ב הם חח"ן מימין בג"ה משמאל לכן ע"י הדעת זה נמשכים המדות דכתר שהם מדות שלמעלה מהשכל להיות נמשכין בז"א.

Whereas Chochmah and Binah are Chochmah, Chesed and Netzach on the right [and] Binah, Gevurah and Hod on the left. Therefore, through this Daas, the middos of Keser, which are middos above the intellect, are drawn so as to be drawn into Z'eir Anpin.

Chochmah and Binah are on the two side lines (right and left), so only the middle-line Daas is in a position to carry the middos of Keser straight down into Z'eir Anpin, the emotive Sefiros of Atzilus.

ולמטה הוא הגילוי במדות שכלב כו' ובחיי אה"ר זו ישנה ג"כ בכל א' וכמ"ש בתניא (סי"פ מ"ו) ³³ ע"פ בהמות הייתי עמך ³⁴ בהמות לשון רבים כו' דעת העליון הכולל חו"ג ³⁵ כו' ע"ש.

And below, it is the revelation in the middos of the heart, etc. And this level of ahavah rabbah is also present in everyone, as is written in Tanya (end of chapter 46) on the verse, "I was as beasts (behemos) with You" — behemos is plural, etc., the upper Daas that includes Chesed and Gevurah, etc.; see there.

Below, in the person, this appears as the heart's emotions. Tanya ch. 46 teaches that everyone has this ahavah rabbah, reading "I was as beasts with You" in the plural as the upper Daas that includes Chesed and Gevurah: a love beyond reason.

וזהו ענין רבקה שהוא בחי' קשר וחבור של שלש ³⁶ או ארבע בקר יחד להיותה בחי' אה"ר שהוא המדות שלמעלה מהשכל שהם בחינת התכללות כל המדות יחד ואין בהם התחלקות כלל

And this is the idea of Rivkah, which is the level of a tie and binding together of three or four cattle; for she is the level of ahavah rabbah, which is the middos above the intellect, which are the level of the inclusion of all the middos together, with no division among them at all

Hence Rivkah (Rebecca). The Hebrew "rivka" is a tether that binds three or four cattle together, an image for ahavah rabbah, in which all the emotions are joined as one with no division.

(וכנ"ל שדעת כולל חו"ג שהן תרין עטרין הנמשכים מכתפין דאריך) כי בהמדות שעיקר התהוותן הוא מהשכל שייך התחלקו' המדרגה

(and as above, that Daas includes Chesed and Gevurah, which are the "two crowns" drawn from the shoulders of Arich [Anpin]). For in the middos whose main coming-into-being is from the intellect, division of levels applies,

As noted, upper Daas includes Chesed and Gevurah, the "two crowns" drawn from the "shoulders" of Arich Anpin. By contrast, emotions that come from the intellect are divided by level.

כי אותו השכל שמוליד אהבה הוא אינו אותה ההשכלה המוליד יראה ואותו השכל שמוליד יראה אינו המוליד אהבה.

for the very intellect that gives birth to love is not the same intellection that gives birth to awe, and the intellect that gives birth to awe is not the one that gives birth to love.

The reason: the insight that produces love is different from the insight that produces awe, and each emotion has its own intellectual source.

ולכן המדות הנולדים מהן הן בחי' ענפין מתפרדין זמ"ז משא"כ בלמעלה מהשכל אין שי"ך התחלקות³⁷ כלל והוא ע"ד ההפרש בין עולם העקודים לעולם הנקודים.³⁸

Therefore the middos born from them are the level of branches that separate from one another; whereas in what is above the intellect, division does not apply at all. And this is like the difference between the World of Akudim and the World of Nekudim:

So intellect-born emotions are like separate branches. Above the intellect there is no division. The Kabbalah's contrast between the World of Akudim ("bound") and the World of Nekudim ("points") illustrates this.

שבעקודי' כל הע"ס עקודי' בכלי' א' ואין בהם התחלקות כלל. משא"כ בנקודים הם י' נקודות מחולקי'.
that in Akudim all ten Sefiros are bound together in one vessel, and there is no division among them at all; whereas in Nekudim they are ten separate points.

In Akudim all ten Sefiros are bound together in one vessel; in Nekudim they are ten separate points, each in its own vessel.

והיינו משום כי נקודים הוא מבחינת חכמה (כי בענין טנת"א הנקודות בחינת חכמה כו') ושם שי"ך התחלקות אבל העקודים הוא מבחי' כתר דשם הוא למעלה מההתחלקות.

And this is because Nekudim is from the level of Chochmah (for in the matter of ta'amim, nekudos, tagin and osiyos, the nekudos are the level of Chochmah, etc.), and there division applies; but Akudim is from the level of Keser, for there it is above division.

Nekudim derives from Chochmah: in the Kabbalistic set of cantillation marks, vowel points, crownlets and letters, the vowel points correspond to Chochmah. At the level of Chochmah, division is possible. Akudim derives from Keser, which is above division.

ולכן בחי' המדות שלמעלה מהשכל הנקי' אה"ר שיש בכל נפש זה נקי' בחי' רבקה שהוא קשר וחבור כמה בהמות דר"ל התכללות המדות יחדו ממש.

Therefore the level of the middos above the intellect, called ahavah rabbah, which is in every soul — this is called the level of Rivkah, which is a tie and binding of several beasts; that is to say, the actual inclusion of the middos together.

So ahavah rabbah, the undivided love above intellect that is in every soul, is called Rivkah, the tether binding several animals: all the emotions truly joined as one.

וז"ש ותרד העינה³⁹ יש לפרשו כפשוטו ל' ירידה ממש כי החכ' נק' מעיין. כי והחכמה מאין תמצא⁴⁰ מבחי' כתר כמו המעיין הנובע מתחת לארץ. ונהר הוא בחי' בינה.

And this is [the meaning of] what is written, "And she went down to the spring": it can be explained according to its plain meaning, an expression of actual descent. For Chochmah is called a spring, since "Chochmah is found from ayin (nothingness)," from the level of Keser, like a spring that wells up from beneath the earth. And a river is the level of Binah.

Now Genesis 24:16, "And she went down to the spring," can be read literally as a descent: Chochmah is a spring because it wells up from ayin, from Keser, like water from under the ground; Binah is the broad river that flows from it.

והנה לגבי רבקה שהם המדות שבכתר א"כ ההמשכה בחו"ב נק' ותרד העינה (ועמ"ש בפ"י ויוציאנו⁴¹ ה' אלקינו ממצרים. או"א שהלבישו לזרועות דא"א כו') ותמלא כדה היינו כ"ד ספרין דאורייתא.

Now, in relation to Rivkah, which is the middos within Keser, the drawing-down into Chochmah and Binah is therefore called "and she went down to the spring" (and see what is written in the explanation of "And the L-rd our G-d brought us out of Egypt": Abba and Imma, which clothed the arms of Arich Anpin, etc.). "And she filled her pitcher (kadah)": this is the twenty-four (kad) books of the Torah,

For Rivkah, the middos of Keser, going down into Chochmah and Binah is a descent: "she went down to the spring." (The Alter Rebbe refers to his explanation of "And the L-rd our G-d brought us out of Egypt," where Abba and Imma clothe the "arms" of Arich Anpin, i.e., Chochmah and Binah enclothe the middos of Keser.) "She filled her pitcher (kadah)": the letters kaf-dalet of kadah equal twenty-four, the twenty-four books of Scripture.

דאורייתא מחכמה נפקת. ובעבודה הוא שע"י האה"ר ממשיכים התגלות אור א"ס בחכמה ובתורה דמחכמה נפקת.

for the Torah comes forth from Chochmah. And in divine service, this is that through ahavah rabbah one draws down the revelation of the Infinite Light (Or Ein Sof) into Chochmah and into the Torah, which comes forth from Chochmah.

The Torah comes from Chochmah. In a person's service this means that through ahavah rabbah one draws the revelation of the Infinite Light into Chochmah and into the Torah that comes from it.

ותעל כי באמת ירידה זו עלייה היא כי פ"י אורייתא מחכמה נפקת היינו שהתגלותה היא מחכמה

"And she came up": for in truth this descent is an ascent. For the meaning of "the Torah comes forth from Chochmah" is that its revelation is from Chochmah,

"And she came up": this descent is really an ascent. Saying that the Torah comes from Chochmah means only that it is revealed through Chochmah.

אבל שרשה למעלה מהחכמה כי תרי"ג מצות דאורייתא עם ז' מצות דרבנן הם תרי"ך עמודי אור^{42, 43} שהם בחי' כתר וא"כ התורה נמשכת מחכ' שבכתר

but its root is above Chochmah. For the 613 mitzvos of the Torah, together with the seven mitzvos of the Rabbis, are the 620 pillars of light, which are the level of Keser; and so the Torah is drawn from the Chochmah within Keser,

The Torah's root, however, is higher than Chochmah. The 613 Torah commandments and the 7 Rabbinic commandments make 620, the number of "pillars of light" of Keser (the Hebrew word keser also equals 620). So the Torah derives from the Chochmah within Keser.

שהיא גבוה מבחי' המדות שבכתר הנק' רבקה של שלש בקר כנ"ל (ועמ"ש במ"א בענין תנופת שתי הלחם ע"ג שני הכבשים):

which is higher than the level of the middos within Keser, called Rivkah of three cattle, as above. (And see what is written elsewhere on the matter of the waving of the two loaves upon the two lambs.)

This Chochmah within Keser is higher than the middos within Keser, "Rivkah." By filling her pitcher with Torah, Rivkah rises above her own level. The parenthesis refers to a discussion elsewhere of waving the two loaves of Shavuot together with the two lambs.

SECTION 6 • ¶25-26

Many waters and the wealth of his house

25 וזהו מים רבים לא יוכלו לכבות את האהבה.⁴⁴ והיינו להיות שאהבה זו היא בחי' אה"ר ששרשה למעלה מהשכל ע"כ לא ישקיטו המים

And this is [the meaning of] "Many waters cannot extinguish the love." That is, since this love is the level of ahavah rabbah, whose root is above the intellect, therefore the many waters

Now the verse becomes clear: "Many waters cannot extinguish the love" refers to ahavah rabbah, rooted above intellect. Therefore the "many waters" cannot extinguish it.

רבים והנהרות שהן השגות אלקות הנמשכים מחו"ב דאצי" את האהבה זו כיון ששרשה למעלה מכל ההשגות ונמשכה מבחי" דעת עליון הממשיך בחי" מדות שבכתר כו'.

and the rivers — which are comprehensions of G-dliness drawn from Chochmah and Binah of Atzilus — cannot quench this love, since its root is above all comprehensions and it is drawn from the level of upper Daas, which draws down the level of the middos within Keser, etc.

The “many waters” and “rivers” are the comprehensions of G-dliness that flow from Chochmah and Binah of Atzilus. They cannot still this love, since it is rooted beyond all comprehension and is drawn from upper Daas, which carries the middos of Keser.

אך אם יתן איש את כל הון ביתו בוז יבוזו לשון ביזה ושלל כי ביתו קאי על אותיות התורה דכתיב בחכמה יבנה בית.⁴⁵

But “If a man would give all the wealth of his house... boz yavuzu” — an expression of plunder and spoil. For “his house” refers to the letters of the Torah, as it is written, “With Chochmah a house is built.”

The second half of the verse: “If a man would give all the wealth of his house.” The Alter Rebbe reads “boz yavuzu” not as “they would scorn it” but as “bizah,” plunder and spoil, as when a person seizes great riches. “His house” is the letters of the Torah, built by Chochmah.

26 והון ביתו היינו מ"ש ובדעת חדרים ימלאון כל הון יקר ונעים⁴⁶ והיינו בחי" דעת העליון שממשיך גילוי בחי" הכתר⁴⁷ שלמעלה מהחכמה.

And “the wealth of his house” is what is written, “And by Daas the chambers are filled with all precious and pleasant wealth”; and this is the level of upper Daas, which draws down the revelation of the level of Keser, which is above Chochmah.

“The wealth of his house” is the “precious and pleasant wealth” that Daas brings into the chambers (Proverbs 24:4). This is upper Daas, which draws down the revelation of Keser, above Chochmah.

ודעת זה מחבר חו"ב שהם תושב"כ ותושבע"פ וממשיך בהן אור הכתר דהיינו להיות גילוי רצון העליון איך לעשות הסוכה והציצית והתפילין.

And this Daas connects Chochmah and Binah, which are the Written Torah and the Oral Torah, and draws into them the light of Keser; that is, that there be a revelation of the Supreme Will: how to make the sukkah, the tzitzis and the tefillin.

Upper Daas joins Chochmah and Binah, which correspond to the Written Torah and the Oral Torah, and brings the light of Keser (G-d's will) into them. That is what the practical details of the mitzvos are: G-d's supreme will revealed, how exactly to make a sukkah, tzitzis and tefillin.

ולכן גם בחי' אה"ר הנ"ל תתרוה צמאונה ע"י גילוי זה כיון שהוא ג"כ המשכת דעת עליון ולא עוד

Therefore the above-mentioned level of ahavah rabbah too will have its thirst quenched through this revelation, since it too is a drawing-down of upper Daas. And not only that,

So the ahavah rabbah, the thirsting love above intellect, is quenched by this revelation in Torah, because the Torah too is drawn from upper Daas.

אלא שהוא המשכה מבחי' גבוה יותר הרבה מהמשכת המדות שלמעלה מהשכל כי המדות הם בחי' ז"ת דא"א.

but it is a drawing-down from a level much higher than the drawing-down of the middos that are above the intellect; for the middos are the level of the seven lower [Sefiros] of Arich Anpin,

Moreover, the Torah comes from a far higher level than the middos above intellect. Those middos are the seven lower Sefiros of Arich Anpin (the emotions within Keser).

אבל הון ביתו הוא התורה זהו בחי' ג"ר דא"א (ועמ"ש בדרוש השופר⁴⁸ שהכתר הוא ממוצע^{49,50} בין המאציל לנאצלים שיש בו מבחי' תחתונה שבמאציל והוא בחי' ג"ר דא"א.

whereas "the wealth of his house," which is the Torah, is the level of the first three [Sefiros] of Arich Anpin. (And see what is written in the discourse on the shofar, that Keser is intermediary between the Emanator and the emanated, for it has [something] of the lowest level of the Emanator, and this is the level of the first three of Arich Anpin;

The Torah, "the wealth of his house," comes from the first three, the intellect within Keser. The parenthesis refers to the discourse on the shofar: Keser is the intermediary between G-d the Emanator and the emanated Sefiros, and its first three Sefiros touch the lowest level of the Emanator.

ויש בו בחי' שרש הנאצלים והוא מז"ת ע"ש. וא"כ מוכן איך שבחי' זו דהון ביתו הנמשך ע"י התורה שהוא מבחי' ג"ר גבוה לאין קץ גם מבחי' המדות שלמעלה מהשכל שהן בחי' ז"ת כו'.

and it has the level of the root of the emanated, and this is from the seven lower [Sefiros]; see there. Accordingly, it is understood how this level of "the wealth of his house," which is drawn through the Torah, being from the level of the first three, is infinitely higher even than the level of the middos that are above the intellect, which are the level of the seven lower [Sefiros], etc.

The seven lower Sefiros of Keser are the root of the emanated Sefiros. So "the wealth of his house," drawn through Torah from the first three of Keser, is infinitely higher than the emotions above intellect, which come from the seven lower.

וזהו ותרד העינה כו' ותעל שהיא עלייה גדולה למעלה מבחי' רבקה. וביאור הענין שדעת זה שנמשך ע"י התורה דהיינו מ"ש הון ביתו גבוה מבחי' דעת הממשיך אה"ר יובן עם מ"ש בלק"ת פ' שמות ⁵¹ ע"פ

And this is "And she went down to the spring," etc., "and she came up": which is a great ascent, above the level of Rivkah. And the explanation of the matter — that this Daas, which is drawn through the Torah, namely what is written, "the wealth of his house," is higher than the level of the Daas that draws down ahavah rabbah — will be understood with what is written in Likkutei Torah, Parshas Shemos, on the verse

This explains "she went down... and came up": Rivkah's descent into Torah raises her above her own level. That the Daas carried by Torah is higher than the Daas that carries ahavah rabbah is explained in Likkutei Torah on Shemos, on "that he turned aside to see" (per the Kehot note, the Arizal's Likkutei Torah).

כי סר לראות ⁵² שבחי' דעת הכולל תרין עטרין ⁵³ עם היותן מדות דכתר הוא למטה מבחינת דעת הכולל תרין אחסנתוי דא"א כו' שממשיך ב"פ קדמאין שהם בחי' חב"ד שבחוי"ג דא"א.

"[And G-d saw] that he turned aside to see": that the level of the Daas that includes the "two crowns," though they are the middos of Keser, is below the level of the Daas that includes the "two inheritances" of Abba and Imma, etc., which draws down the two first sections, which are the level of Chochmah, Binah and Daas within the Chesed and Gevurah of Arich Anpin.

There the Arizal distinguishes two kinds of Daas: one containing the "two crowns" (Chesed and Gevurah of Keser, the emotions above intellect), and a higher one containing the "two inheritances" of Abba and Imma, which carries the intellect (Chochmah, Binah and Daas) found within the Chesed and Gevurah of Arich Anpin.

ועמ"ש בפ' ראה אנכי נותן ⁵⁴ בענין יום יום יעמס לנו ⁵⁵ כו' ע"ש. ויובן שייכות ש"י עולמות ⁵⁶ לדעת זה. וגם דעת זה שרשו עוד גבוה יותר דהיינו מתקון ואמת כו'. וז"ש תורת אמת ⁵⁷ (כו').

And see what is written in Parshas Re'eh, [on] "See, I set before you," on the matter of "Day by day He loads us," etc.; see there. And the connection of the 310 worlds to this Daas will be understood. And also, the root of this Daas is higher still, namely from the tikkun "and truth," etc. And this is [the meaning of] what is written, "The Torah of truth," etc.)

Further references: a discourse on "See, I set before you" (Parshas Re'eh) about "Day by day He loads us." The 310 worlds that the Sages promise the righteous connect to this Daas. Its root is higher still, in the tikkun (one of the thirteen "attributes" of the supernal beard) called "and truth," hence the Torah is called "the Torah of truth."

ובכ"ז יובן מארז"ל דחייב אדם לברך מאה ברכות⁵⁸ בכל יום. דצ"ל מספר מאה דוקא. אלא

With all this will be understood the saying of our Sages, of blessed memory, that a person is obliged to recite one hundred blessings every day. [Why] must it be the number one hundred specifically?
But

The maamar now applies this to the Sages' rule that one must recite a hundred blessings every day. Why exactly one hundred?

כי פי' א"ת מה אלא מאה^{59, 60} כי מה היינו בחי' מלי'⁶¹ ממכ"ע וצריך להמשיך מבחי' סוכ"ע בממכ"ע.⁶²

the explanation: "Do not read mah (what) but me'ah (one hundred)." For mah is the level of Malchus, the light that fills all worlds (memalei kol almin); and one must draw down from the level of the light that encompasses all worlds (sovev kol almin) into memalei kol almin.

The Sages derive it from "What (mah) does G-d ask of you," reading mah as me'ah, "a hundred." Mah stands for Malchus, the divine light that fills and enlivens the worlds according to their measure. The purpose of the blessings is to draw the encompassing light (sovev) into that indwelling light.

והוא ע"י הכתר שהוא הממוצע בין המאציל לנאצלים. ולכן צ"ל מאה ברכות דוקא להמשיך מע"ס דא"א הכלולים מעשר

And this is through Keser, which is the intermediary between the Emanator and the emanated. Therefore there must be one hundred blessings specifically, to draw down from the ten Sefiros of Arich Anpin, [each] comprising ten,

That drawing-down happens through Keser, the intermediary between G-d and the Sefiros. Hence a hundred: the ten Sefiros of Arich Anpin, each containing ten.

דהיינו שיהי' ההמשכה גם מג"ר דא"א כנ"ל. וזהו ונאם הגבר הוקם ע"ל⁶³ שהעיי"ן מורה על ז"ת. והלמ"ד על ג"ר.

that is, so that the drawing-down be also from the first three [Sefiros] of Arich Anpin, as above. And this is [the meaning of] "The saying of the man raised on high (al)," for the ayin indicates the seven lower [Sefiros], and the lamed the first three.

Counting all ten, not just seven, means the drawing-down reaches even the first three Sefiros of Arich Anpin, the source of the Torah described above. David's phrase "the man raised on high (al)" hints at this: ayin (70) represents the seven lower Sefiros (each of ten), lamed (30) the first three (each of ten), together 100.

(ובזה יובן משארז"ל שהיו מתים ק' אנשים בכל יום עד שתקן דוד מאה ברכות. וצ"ל השייכות שע"י המאה ברכות פסקו מלמות).

(And with this will be understood what our Sages, of blessed memory, said: that one hundred people used to die every day until David instituted one hundred blessings. And the connection must be explained: how, through the hundred blessings, they stopped dying.)

A related saying: a hundred people died each day until King David instituted the hundred blessings. The Alter Rebbe asks how the blessings stopped the deaths.

אך הענין כי הנה ע"י גילוי זה דסוכ"ע יהיה תח"ה לע"ל. והנה ענין תחיית המתים שיהיה גוף עם קרביים ומעיים וחי וקים לעולם בלי אכילה ושתיה.

But the matter is that through this revelation of sovev kol almin, the Resurrection of the Dead will take place in the Time to Come. Now the idea of the Resurrection of the Dead is that there will be a body with innards and intestines, living and enduring forever without eating and drinking.

The answer: the revelation of sovev kol almin is what will bring about the Resurrection of the Dead. The resurrected body will be a real body, with all its organs, yet will live forever without food or drink.

ואיך הוא זה אלא ע"י שיה"י גילוי סוכ"ע דקמיה שוה רוחניות וגשמיות ממש. ע"כ גם הגוף יוכל לחיות מזה.

And how can this be, except through there being a revelation of sovev kol almin, before which spirituality and physicality are truly equal? Therefore the body too will be able to live from this.

That is possible only through the revelation of sovev, before which spiritual and physical are equal, so a physical body can draw life from it directly. The hundred blessings draw sovev down, and so they counter death.

SECTION 7 • 127

The body living from the Infinite Light

27 ועד"מ באדם יש ב' מיני המשכות. הא' בכח"י פנימיות השכל כמוח. ומדות בלב. כח המעשה ביד כו'.

And by way of analogy: in man there are two kinds of drawing-down. The first is in the manner of inwardness: the intellect in the brain, and the middos in the heart, the power of action in the hand, etc.

An analogy from the human being: there are two ways the soul reaches the body. The first is inward: each faculty in its own organ, intellect in the brain, emotion in the heart, the power of action in the hand.

והב' בחי' מקיף והוא הרצון והמחשבה שישנו אפילו ברגל שמיד כשרוצה להניע רגלו תתנענע רגלו כו'.

And the second is the level of the encompassing (makif): this is the will and the thought, which are present even in the foot; for as soon as he wants to move his foot, his foot moves, etc.

The second is “encompassing” (makif): will and thought reach even the foot, which has no faculty of its own for thought; the moment a person wants to move his foot, it moves.

ואע”פ שהרגל אינו כלי לגילוי המחשבה מ”מ פועל בו המחשבה וזהו בחי' מקיף. ועד”ז גם הגוף הגשמי יקבל חיות וקיום למזון מאור א”ס ב”ה ממש וד”ל:

And although the foot is not a vessel for the revelation of thought, nevertheless the thought acts upon it; and this is the level of the encompassing. And in the same way, the physical body too will receive life-force and existence, as nourishment, from the Infinite Light (Or Ein Sof), blessed be He, itself. And this is sufficient for the understanding.

The foot is not a vessel for thought, yet thought acts on it: a power that works on what cannot contain it. In the same way, at the Resurrection the physical body will receive life directly from the Infinite Light, as its nourishment, without food. The Alter Rebbe ends with “enough for the understanding.”

IN ONE'S AVODAH

Emotions born of understanding need Daas, deep and sustained connection, to be refined; otherwise even fiery love in prayer can carry a trace of the animal soul, which shows itself afterward as anger. One can test whether a devotion is purely for G-d by an act that goes against one's natural temperament, as Rabbi Chanina's generosity did. The ahavah rabbah hidden in every soul, which no intellectual comprehension can quench, finds its fulfilment in Torah and the exact details of the mitzvos, G-d's will revealed, and in reciting a hundred blessings every day.

QUESTIONS FOR DISCUSSION

1. How can both models of the Sefiros, the vertical chain and the three lines, be true at once, and what does each describe in a person's emotional life?
2. Why does the Alter Rebbe infer that anger after fervent prayer shows a foreign admixture in the prayer itself, and how does he reconcile this with Tanya, chapter 28?
3. What did Rabbi Chanina ben Teradyon fear about his self-sacrifice, and why did giving away the Purim money prove his devotion was pure?
4. Why is ahavah rabbah called “Rivkah,” and why is her going down to the spring really an ascent?
5. How do the hundred daily blessings relate to the Resurrection of the Dead, according to the maamar?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הנ"ל

The note records two other transcripts (hanachos) of this same explanation, printed in the volume of discourses from the year 5569 (1808-09).

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ט ע"י יג. עוד הנחה שם ע"י לג. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. ביאור זה נזכר בסה"מ תרס"ט ע"י קסה בענין ד"ע הממשיך מבחי' הכתר.

PARAGRAPH 2

2 "Many waters cannot extinguish the love... if a man would give all the wealth of his house for love, they would utterly scorn it." The maamar interprets the second half of this verse.

Song of Songs 8:7 ח: שירים

מִיָּם רַבִּים לֹא יוֹכְלוּ לְכַבּוֹת אֶת־הָאֶהָבָה וְנִהְרֹת לֹא יִשְׁטָפוּהָ אִם־יִתֵּן אִישׁ אֶת־כָּל־הוֹנוֹ בֵּיתוֹ בְּאַהֲבָה בּוֹזֵז וְבוֹז לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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3 אם כסף תלוה

"When (im) you lend money to My people, to the poor among you, you shall not be to him as a creditor." Cited as a case where "im" means "when," not "if."

Exodus 22:24 כ"ב: שמות

אִם־כֶּסֶף תִּלְוֶה אֶת־עַמִּי אֶת־הָעֹנִי עִמָּךְ לֹא־תִהְיֶה לוֹ כְּנֹשֶׁה לֹא־תִשְׁמָנוּ עָלָיו נֶשֶׁה:

If thou lend money to any of My people, even to the poor with thee, thou shalt not be to him as a creditor; neither shall ye lay upon him interest.

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KEHOT'S NOTE

שמות כב, כד.

4 ובדעת חדרים ימלאו

"And by knowledge the chambers are filled with all precious and pleasant wealth." The "wealth" (hon) of this verse is linked to "the wealth (hon) of his house" in Song of Songs.

Proverbs 24:4 כ"ד: משלי

וּבִדְעַת חֲדָרִים יִמָּלֵא כָּל־הוֹן יָקָר וְנָעִים:

And by knowledge are the chambers filled With all precious and pleasant riches.

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KEHOT'S NOTE

ע"פ משלי כד, ד.

5 ביאור על הנ"ל

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5569.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ט ע"י יג. עוד הנחה שם ע"י לג. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. ביאור זה נזכר בסה"מ תרס"ט ע"י קסה בענין ד"ע הממשיך מבחי' הכתר.

6 ואם יהי היובל

"And when (ve'im) the Jubilee shall be..." The Jubilee is certain to come, so here too "im" means "when."

Numbers 36:4 ד"ו: במדבר

וְאִם־יִהְיֶה הַיּוֹבֵל לְבָנֵי יִשְׂרָאֵל וְנוֹסְפָה נִחְלָתָן עַל נִחְלַת הַמָּטָה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנְחַלַּת מָטָה אֲבֹתֵינוּ יִגְרַע נִחְלָתָן:

And when the jubilee of the children of Israel shall be, then will their inheritance be added unto the inheritance of the tribe whereunto they shall belong; so will their inheritance be taken away from the inheritance of the tribe of our fathers.'

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KEHOT'S NOTE

ראה במדבר לו, ד.

PARAGRAPH 3

7 בחכמה יבנה בית

"With wisdom a house is built, and with understanding it is established." Read as Chochmah and Binah, the first two stages of the "house."

Proverbs 24:3 ג"ד: משלי

בְּחִכְמָה יִבְנֶה בַּיִת וּבִתְבוּנָה יִתְכַוֵּן:

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

8 ובדעת חדרים ימלאו

"And by knowledge the chambers are filled." The third stage, Daas, is the subject of the maamar.

Proverbs 24:4 ד"ד: משלי

וּבִדְעַת חֲדָרִים יִמָּלֵא כָּל־הוֹן יָקָר וְנָעִים:

And by knowledge are the chambers filled With all precious and pleasant riches.

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9 סדר השתלשלות ד"ס

The note points to a parallel treatment of the discussion that follows: the order of descent of the ten Sefiros.

KEHOT'S NOTE

בהבא לקמן ראה ביאורה"ז להצ"צ עי ערה ואילך. לקו"ת ואתחנן ה, א ואילך. סה"מ תקס"ה עי קפד ואילך. ובד"ה כי תבאו אל הארץ תרס"ו עי רכד, ובד"ה אם בחקתי תלכו תרס"ז (בהמשך תרס"ו) עי תלו.

PARAGRAPH 4

10

מבשרי אחזה

"From my flesh I behold G-d." In Chassidus this verse means that from the structure of the human being one can perceive how things are above.

איוב י"ט:כ"ו Job 19:26

ואַחַר עוֹרִי נִקְפּוּזָאָת וּמִבְשָׂרִי אֶחְזֶה אֱלֹהִים:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

11

חכמה כח מ"ה

Tanya, ch. 3, gives the same definition: the intellect is called Chochmah, "ko'ach mah", and Binah develops it, and together they are the "father" and "mother" that give birth to love and awe of G-d.

תניא, חלק ראשון; ליקוטי אמרים 3:5-6 Tanya, Likkutei Amarim

וביאור הענין, כי הנה השכל שבנפש המשכלת, שהוא המשכל כל דבר - נקרא בשם "חכמה", "כ"ח מ"ה". וכשמוציא כחו אל הפועל, שמתבונן בשכלו להבין דבר לאשורו ולעמקו, מתוך איזה דבר חכמה המושכל בשכלו - נקרא "בין".

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KEHOT'S NOTE

ת"ז בהקדמה. ראה תניא פ"ג ופ"ה ובליקוט פירושים שם.

PARAGRAPH 5

12

והחכמה מאין תמצא

"But where (me'ayin) shall wisdom be found?" In Chassidus it is read as "Chochmah comes from ayin (nothingness)": Chochmah is the first emergence of revelation from what is beyond comprehension.

איוב כ"ח:י"ב Job 28:12

והחִכְמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

PARAGRAPH 6

13

אם הבנים

"A joyful mother of children (em habanim)." In Kabbalah the phrase names Binah, the source from which the mid-

dos, the "children," are born.

תהילים קי"ג:9 Psalms 113:9

מוֹשִׁיבִי עֲקֶרֶת הַבֵּית אִם־הַבָּנִים שְׂמִיחָה הִלְלוּקָה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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PARAGRAPH 9

14

כ' בחי' דעת

In Matos the Alter Rebbe explains that emotions without the guidance of intellect are cut off from one another (in anger there is no kindness), and that when Chochmah is clothed in the middos they blend and soften.

KEHOT'S NOTE

ראה לקו"ת פי' מטות פז, ג. שמע"צ פג, א. שה"ש ל, ג. אוה"ת שופטים עי' תתמט. ד"ה אם בחקתי תלכו רס"ז (בהמשך תרס"ו). בלקו"ת בלק סט, ג. מציין לענין הדעת כמו שמבאר כאן. וראה שם שבי"ק הצ"צ מציין לעוד מקומות בדא"ח, שם עא, ג. ואתחנן, א. ר"ה נו, ד.

15

הנה נודע שיש ב' בחי' במדות

The note records that the Tzemach Tzedek quotes this statement about the two kinds of middos.

KEHOT'S NOTE

מובא בביאורה"ז להצ"צ כרך א עי' רעח.

16

וכמ"ש בר"מ

The Zohar states that Z'eir Anpin is attached to and hangs upon Atika. The Alter Rebbe uses it to show that the middos have a root in Keser, above the intellect.

זח"ג רצב, 292a Zohar III, 292a

KEHOT'S NOTE

זח"ג רצב, א. ראה לקמן עג א. לקו"ת ס"פ שמיני יט, ב. חקת נח, ב. שה"ש מו, ד. הנחת הר"פ עי' לג. ביאורה"ז לאדה"א נד, ב. ובכ"מ.

PARAGRAPH 12

17

וצריך להבין בחי' דעת מהו משמש

Likkutei Torah, Matos refers back to this passage: it says that through Chochmah and Binah within the middos, the emotions of the animal soul are refined, "as explained in the explanation on 'Many waters cannot extinguish the love' regarding what function Daas serves."

KEHOT'S NOTE

בלקו"ת פי' מטות פז, ד, פז, ד מציין לכאן.

PARAGRAPH 13

18

אברהם שיצא ממנו ישמעאל

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

KEHOT'S NOTE

ספרי דברים לב, ט.

19

אברהם שיצא ממנו ישמעאל

The Sifrei notes that Avraham produced Yishmael, and Yitzchak produced Esav, before Yaakov, whose offspring

were all complete. The Alter Rebbe uses it to show that a holy attribute (Avraham's Chesed) can give rise to an unholy offshoot.

ספרי דברים ש"ב:א' ב"ב:1-2 Sifrei Devarim

... צאו מתוך שלי, אי אפשר שתהיו בתוכה, תנו לי חלקי שאתה מכירו. כה כשבא אברהם אבינו לעולם יצאה ממנו פסולת, ישמעאל וכל בני קטורה. בא יצחק לעולם יצאה ממנו פסולת, עשו וכל אלופי אדם. הוירו להיות רעים יותר מן הראשונים. וכשבא יעקב לא יצאה ממנו פסולת, אלא נולדו כל בניו כשרים, כענין שנאמר (בראשית כה כו): "ויצקב איש תם יושב אהלים". מהיכן המקום מכיר את חלקו? מיעקב, שנאמר: כי חלק ה' עמו יעקב חבל ...

(Devarim 32:9) "For the portion of the L-rd is His people": An analogy: A king had a field and gave it to tenant-farmers, who began to steal from it — upon which he gave it to their sons — who began to be worse than the first. When a son was born to him, he said to them: Get out of what is mine. You cannot remain there. Give me my portion so that I can recognize it. Similarly, when our father Abraham came to the world, there issued from ...

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20

כרשפי אש

"Its flashes are flashes of fire, a flame of G-d." The verse just before "Many waters" describes love that burns like fire; it names the fervent love of prayer.

שיר השירים ח:6 Song of Songs

שימיני כחותם על-לבך כחותם על-זרועך כחותם אהבה קשה כשאל קנאה רשפייה רשפי אש שלהבתיה:

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

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PARAGRAPH 14

21

מעשה דר' יוסי בן קיסמא

The Talmud tells of Rabbi Chanina ben Teradyon's visit to Rabbi Yose ben Kisma, their exchange about his public teaching of Torah under Roman decree, and his question about the World to Come.

עבודה זרה י"ח א:6 Avodah Zarah 18a

תנו רבנן: כשהחלה רבי יוסי בן קיסמא, הלה רבי חנינא בן תרדיון לבקרו. אמר לו: חנינא אחי, (אחי), אי אתה יודע שאומה זו מן השמים המליכיה? שהחריבה את ביתו ושרפה את היכלו, והרגה את חסידיו ואבדה את טוביו, ועדיין היא קיימת. ואני שמעתי עליה שאתה יושב ועוסק בתורה [ומקהיל קהלות ברחבים], וספר מונח לך בחיך!

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KEHOT'S NOTE

ע"ז יח, א. ראה לקו"ת ראה כב, ב. סה"ש תשי"ג ע' 705. סה"ש תנשי"א ע' 159 הערה 47. סה"מ מלוקט כרך ד ע' קעא.

PARAGRAPH 15

22

מה אני לחיי עוה"ב

Rabbi Chanina asks, "What am I for the life of the World to Come?", and Rabbi Yose asks whether any deed has come to his hand.

עבודה זרה י"ח א:7 Avodah Zarah 18a

אמר לו: מן השמים ירחמו. אמר לו: אני אומר לך דברים של טעם, ואתה אומר לי "מן השמים ירחמו"? תמה אני אם לא ישרפו אותך ואת ספר תורה באש! אמר לו: רבי, מה אני לחיי העולם הבא?

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PARAGRAPH 19

23

שרירות לב

"I will walk in the stubbornness of my heart." The phrase describes a person who follows only his own desires.

דברים כ"ט:18 Deuteronomy 29

והיה כשמעו את דברי האלה האלה והתברך בלבבו לאמר שלום יהיה לי כי בשרירות לבי אלך למען ספות הרוה את העמא:

and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying: 'I shall have peace, though I walk in the stubbornness of my heart—that the watered be swept away with the dry';

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24

רק רע כל היום

"Every inclination of the thoughts of his heart was only evil all the day." Borrowed to describe one whose mind is set only on his desires.

בראשית ו:5 Genesis 6

וירא ה' כי רבה רעת האדם בארץ וכל-יצר מחשבת לבו רק רע כל-היום:

And the L-RD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

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PARAGRAPH 20

25

כל חפציה לא ישוו בה

"She is more precious than pearls, and all your desires cannot compare to her," said of wisdom. Here it describes the melancholic person's passion for learning.

משלי ג:15 Proverbs 3

יקרה היא מפנינים וכל-חפציה לא ישוו בה:

She is more precious than rubies; And all the things thou canst desire are not to be compared unto her.

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26

מבואר בח"פ להרמב"ם ע"ש פ"ח

In chapter 8 of his Eight Chapters (the introduction to Avos), Maimonides discusses how people are born with

temperaments that incline them toward certain traits.

שמונה פרקים ח': Eight Chapters 8:10

... ואמר, מברר עניין זה: "הן האדם היה כאחד ממנו לדעת טוב ורע" וגוי' (בראשית ג, כב), וכבר באר התרגום שיעור הכתוב: "ממנו לדעת טוב ורע". כלומר: הן מין זה של אדם היה יחיד בעולם, ואין מין שני דומה לו בעניין הזה, שיהא הוא מעצמו, בדעתו ובמחשבתו, יודע הטוב והרע, ועושה כל מה שהוא חפץ, ואין מי שיעכב בידו. וכיון שכן הוא: "פן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעולם" (שם) ואחר שהתחייב זה במציאות האדם, רצוני לומר: שיעשה בבחירתו מעשי הטוב והרע לכשיחפוץ; התחייב לימודו דרכי הטוב, ...

This occasioned the sages to say that all miracles which deviate from the natural course of events, whether they have already occurred, or, according to promise, are to take place in the future, were fore-ordained by the Divine Will during the six days of creation, nature being then so constituted that those miracles which were to happen really did afterwards take place. Then, when such an occurrence happened at its proper time, it may have been regarded as an absolute innovation, whereas in reality it was not., V, 6, which ...

Wikisource (Public Domain) • The Eight Chapters of Maimonides on Ethics, by Joseph I Gorfinkle (Public Domain)

PARAGRAPH 21

27

להגות בה יום ולילה

"You shall meditate in it day and night." The command to study Torah constantly, echoed here to describe a natural love of study.

יהושע א': Joshua 1:8

לא־יִמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בוֹ יוֹמָם וְלַיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכְּתוּב בוֹ כִּי־אָז תִּצְלִיחַ אֶת־דְּרָכְךָ וְאָז תִּשְׁכִּיל:

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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28

לה' לבדו

"...except to G-d alone." Echoed to describe devotion that is entirely for G-d, with no other motive mixed in.

שמות כ"ב: Exodus 22:19

וְכָל־לְאֱלֹהִים יִהְיֶה בְּלִתי לֹהִי לְבָדוֹ:

He that sacrificeth unto the gods, save unto the L-RD only, shall be utterly destroyed.

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PARAGRAPH 22

29

אם בא מעשה לידך

Rabbi Yose asks, "Has any deed come to your hand?", and Rabbi Chanina tells of the Purim money he gave to the

poor.

עבודה זרה י"ח א': Avodah Zarah 18a:8-9

אָמַר לוֹ: כְּלוּם מַעֲשֶׂה בָּא לְיָדְךָ? אָמַר לוֹ: מַעוֹת שֶׁל פּוֹרִים נִתְחַלְפוּ לִי בְּמַעוֹת שֶׁל צְדָקָה וְחִלְקֵתִים לְעֲנִיִּים. אָמַר לוֹ: אִם כֵּן, מִחֻלְקֵה יְהִי חֻלְקִי וּמִגּוֹרְלָה יְהִי גּוֹרְלִי. אָמְרוּ: לֹא הָיוּ יָמִים מוֹעֲטִים עַד שֶׁנִּפְטַר רַבִּי יוֹסִי בֶן קִיסְמָא, וְהָלְכוּ כָּל גְּדוּלֵי רוּמִי לִקְבְּרוֹ וְהִסְפִּידוּהוּ הַסֵּפֶד גָּדוֹל, וּבִחְזָרְתָּן מִצְאוּהוּ לְרַבִּי חֲנִינָא בֶן תְּרַדְיוֹן שֶׁהָיָה יוֹשֵׁב וְעוֹסֵק בְּתוֹרָה וּמִקְהֵיל קְהָלוֹת בְּרַבִּים וְסֹפֵר תּוֹרָה מוֹנֵחַ לוֹ בְּחִיקוֹ.

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PARAGRAPH 23

30

מחלקך יהא חלקי

Rabbi Yose's answer to Rabbi Chanina after hearing about the Purim money: "If so, may my portion be of your portion, and my lot of your lot."

עבודה זרה י"ח א': Avodah Zarah 18a:8-9

אָמַר לוֹ: כְּלוּם מַעֲשֶׂה בָּא לְיָדְךָ? אָמַר לוֹ: מַעוֹת שֶׁל פּוֹרִים נִתְחַלְפוּ לִי בְּמַעוֹת שֶׁל צְדָקָה וְחִלְקֵתִים לְעֲנִיִּים. אָמַר לוֹ: אִם כֵּן, מִחֻלְקֵה יְהִי חֻלְקִי וּמִגּוֹרְלָה יְהִי גּוֹרְלִי. אָמְרוּ: לֹא הָיוּ יָמִים מוֹעֲטִים עַד שֶׁנִּפְטַר רַבִּי יוֹסִי בֶן קִיסְמָא, וְהָלְכוּ כָּל גְּדוּלֵי רוּמִי לִקְבְּרוֹ וְהִסְפִּידוּהוּ הַסֵּפֶד גָּדוֹל, וּבִחְזָרְתָּן מִצְאוּהוּ לְרַבִּי חֲנִינָא בֶן תְּרַדְיוֹן שֶׁהָיָה יוֹשֵׁב וְעוֹסֵק בְּתוֹרָה וּמִקְהֵיל קְהָלוֹת בְּרַבִּים וְסֹפֵר תּוֹרָה מוֹנֵחַ לוֹ בְּחִיקוֹ.

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31

יש ב' מיני מדות

Likkutei Torah, Emor quotes this distinction: the Daas that spreads in the middos binds intellect to emotion and is their inner life, while the supernal middos (the "shin" of keves) are above the intellect.

KEHOT'S NOTE

מובא בלקו"ת אמור לט, ב.

PARAGRAPH 24

32

ולמעלה הוא בחי' מדות שבכתר חו"ג דא"א

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

ראה אוה"ת פי' ראה ע' תשצו. מובא גם בלקו"ת אמור לז, ב.

33

וכמ"ש בתניא (ס"פ מ"ו)

The end of Tanya ch. 46 explains "I was as beasts with You" in the plural, as the upper Daas that includes Chesed and Gevurah, as a love beyond intellect found in every Jew.

תניא, חלק ראשון; ליקוטי אמרים 46:10 Tanya, Likkutei Amarim

וְכַךְ הוּא בְּכָל נֶפֶשׁ מִיִּשְׂרָאֵל בְּשַׁעַת עֶסֶק הַתּוֹרָה וְהַמִּצְוֹת. וְלָכֵן חִיִּיבוּ רַבּוֹתֵינוּ וְזִכְרוֹנֵם לְבָרְכָה לְקוֹם וְלַעֲמֹד מִפְּנֵי כָּל עוֹסֵק בְּמִצְוָה, אֲף אִם הוּא בּוֹר וְעַם הָאָרֶץ, וְהֵינּוּ, מִפְּנֵי ה' הַשּׁוֹכֵן וּמִתְלַבֵּשׁ בְּנֶפֶשׁוֹ בְּשַׁעַת זוֹ, רַק שְׂאִיו נִפְשׁוֹ מְרֻגָּשׁ, מִפְּנֵי מִסֵּד הַחוּמָר הַגּוֹפֵנִי, שֶׁלֹּא נִזְדַּבֵּק, וּמִחֻשִּׁיד

עֵינֵי הַנֶּפֶשׁ מֵרָאוֹת מֵרָאוֹת אֱלֹקִים כְּמוֹ הָאֲבוֹת וְכִיּוֹצֵא בָהֶן, שֶׁרָאוּ
עוֹלָמָם בְּחֵייהֶם.

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34 בהמות הייתי עמר

"I was brutish and did not know; I was as beasts (behemos) with You." The plural "behemos" is read as the great love above reason.

Psalms 73:22ב"ג: תהילים ע"ג

וְאֲנִי־בֶעֶר וְלֹא אָדָּע בְּהֵמוֹת הָיִיתִי עִמָּךְ:

But I was brutish, and ignorant; I was as a beast before Thee.

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35 דעת העליון הכולל חו"ג

A later discourse that discusses the upper Daas that includes Chesed and Gevurah.

KEHOT'S NOTE

ראה סה"מ תרנ"ז ע' ר"ט. בענין ב' בחי' דעת — ראה בלקוטי ביאורים להרה"ק ר' הלל לשער היחוד מכ"ק אדה"א הוצאת תשנ"ה קנ, א שמציין לכאן.

36 רבקה . . של שלש

According to the Kehot note, the Talmud there uses "rivka" for a tether binding cattle together; the Alter Rebbe reads the name Rivkah as the joining of the middos.

Eruvin 17bב י"ז עירובין

KEHOT'S NOTE

עירובין יז, ב.

37 בלמעלה מהשכל אין שייך התחלקות

The Megillas Esther discourse applies this principle: in the self-sacrifice of Purim, a simple will above intellect, all Jews were equal, "as one man," because above Chochmah there is no division; it refers back to "Many waters" in Toldos.

KEHOT'S NOTE

לקמן צח, א מציין לכאן.

38 ההפרש בין עולם העקודים לעולם הנקודים

A parallel discussion of the difference between the World of Akudim and the World of Nekudim.

KEHOT'S NOTE

ראה אוה"ת פ' ויקהל ע' ביצה. ב' צט.

39 ותרד העינה

"And she went down to the spring, and filled her pitcher, and came up." Each phrase of the verse about Rivkah is read as a stage in drawing the love above intellect into Torah.

Genesis 24:16ט"ז: ראשית כ"ד

וְהַנַּעֲרָ טַבַּת מֵרָאָה מְאֹד בְּתוּלָה וְאִישׁ לֹא יָדָעָהּ וְתֹרֵד הָעֵינָה וְתִמְלֵא כֶּדָּה וְתַעַל:

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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40 והחכמה מאין תמצא

Read as "Chochmah comes from ayin": Chochmah springs from Keser, like water from under the ground.

Job 28:12ב"ח: איוב כ"ח

וְהַחֲכֵמָה מֵאֵיִן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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41 ועמ"ש בפ' ויוציאנו ה' אלקינו

The note identifies the explanation of "And the L-rd our G-d brought us out of Egypt" that the text refers to; it is in the Siddur's discourses, where Abba and Imma clothing the arms of Arich Anpin is explained.

KEHOT'S NOTE

סידור רצג, ג ואילך.

42 תר"ך עמודי אור

Iggeres HaKodesh 29 also speaks of the 620 pillars of light, the 613 mitzvos and the 7 Rabbinic mitzvos, rooted in Keser.

KEHOT'S NOTE

פרדס שער ח' פ"ג. ראה אגה"ק סכ"ט. וראה הערת כ"ק אדמו"ר זי"ע בסה"מ תשי"ח ע' 165.

43 תר"ך עמודי אור

Pardes Rimonim speaks of the 620 "pillars of light" of Keser; the Alter Rebbe links them to the 613 Torah commandments and 7 Rabbinic commandments.

Pardes Rimmonim 8:5-6ר"ה-ה: פרדס רמונים

... ונ"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וג' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריה שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimonim (Public Domain)

PARAGRAPH 25

44 מים רבים לא יוכלו לכבות את האהבה

"Many waters cannot extinguish the love, nor can rivers drown it." The waters are read as comprehension flowing from Chochmah and Binah, which cannot quench love rooted above them.

Song of Songs 8:7ז': שיר השירים

מִיָּם רַבִּים לֹא יוּכְלוּ לִכְבּוֹת אֶת־הָאֲהָבָה וְנִהְרֹת לֹא יִשְׁטָפוּהָ אִם־תֵּן אִישׁ אֶת־כְּלִי־הוֹן בֵּיתוֹ בְּאֲהָבָהּ בּוֹז יָבוֹז לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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45

בַּחֲכָמָה יִבְנֶה בֵּית

“With wisdom a house is built”: “his house” in the Song of Songs is the Torah’s letters, built by Chochmah.

Proverbs 24:3:ג'ד'ד' משלי כ"ד

בַּחֲכָמָה יִבְנֶה בֵּית וּבְתוּבוֹתָ יִתְכַּוֵּן:

Through wisdom is a house builded; And by understanding it is established;

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PARAGRAPH 26

46

ובדעת חדרים ימלאון כל הון יקר ונעים

“By knowledge the chambers are filled with all precious and pleasant wealth”: this is “the wealth of his house.”

Proverbs 24:4:ד'ד' משלי כ"ד

וּבְדַעַת חֲדָרִים יִמָּלְאוּ כָּל־הוֹן יָקָר וְנָעִים:

And by knowledge are the chambers filled With all precious and pleasant riches.

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47

דעת העליון שממשיך גילוי בחי הכתר

The passage distinguishes the “inner” raising of feminine waters in prayer, which brings divine influence into the vessel in a revealed way, from the “outer” one through deeds of mitzvos, which draws the higher Supreme Will as an encompassing light.

KEHOT'S NOTE

ראה לקו"ת שה"ש לו, ד בסופו. ולהעיר מאור התורה פי' ראה ע' תרמא, וראה בד"ה שמח תשמח תרנ"ז ע' 45.

48

ועמ"ש בדרוש השופר

The note identifies the “discourse on the shofar” mentioned here as this Likkutei Torah passage.

KEHOT'S NOTE

ראה לקו"ת ראה כה, ב.

49

שהכתר הוא ממוצע

In Vayera the Alter Rebbe explains Keser as the intermediary in every world (the Malchus of each world becomes the Keser of the next), and how the Keser of Atzilus differs because Atzilus arises through the tzimtzum.

KEHOT'S NOTE

ראה ע"ח שער מ"א פי"ג. ראה לעיל יד, א. לקמן קט, ב.

50

שהכתר הוא ממוצע

The Kehot note gives Etz Chaim here for the principle that Keser mediates between the Emanator and the emanated Sefiros.

Sefer Etz Chaim 41:3:ג'א' עץ חיים מ"א

51

בלקו"ת פי שמות

The note says “Likkutei Torah, Parshas Shemos” here means the Arizal’s Likkutei Torah, and points to Or HaTorah, which quotes the Arizal’s wording on “that he turned aside to see.”

KEHOT'S NOTE

להאריז"ל. וראה הלשון באוה"ת פי' ויקהל כרך ז ע' ב'תשצא. ובאוה"ת ג"ך ח"א ע' כח.

52

כי סר לראות

“And G-d saw that he turned aside to see.” The verse of the burning bush, which the discourse the text cites expounds.

Exodus 3:4:ד'ג' שמות ג'

וַיֵּרָא ה' כִּי סָר לְרֹאוֹת וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִי:

And when the L-RD saw that he turned aside to see, G-d called unto him out of the midst of the bush, and said: ‘Moses, Moses.’ And he said: ‘Here am I.’

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53

דעת הכולל תרין עטרין

In Pekudei the “two crowns” are explained as middos above the intellect that are drawn down and clothed in the middos below the intellect, through Daas, which includes them both.

KEHOT'S NOTE

ראה לקו"ת פי' פקודי ה, א.

54

ועמ"ש בפ' ראה אנכי נותן

The note suggests, tentatively (“perhaps”), that the discourse on “See, I set before you” meant here is the one printed in this volume.

KEHOT'S NOTE

אולי הכוונה לשה"מ תקס"ח ע' שעב ואילך. ונמצא עם הגהות וכו' באוה"ת פי' ראה ע' תרמח ואילך, דשם מבואר בענין כתר שהוא ממוצע.

55

יום יעמס לנו

“Blessed is the L-rd, day by day He loads us.” Cited as the subject of a related discourse on Parshas Re'eh.

Psalms 68:20:כ"ח תהילים ס"ח

בְּרוּךְ אֲדֹנָי יוֹם יוֹם יַעֲמֹס־לָנוּ הָאֵל יְשׁוּעָתָנוּ סֶלָה:

Blessed be the L-rd, day by day He beareth our burden, Even the G-d who is our salvation. Selah

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56

ש"י עולמות

The Mishnah teaches that G-d will give each righteous person 310 worlds as an inheritance. The Alter Rebbe con-

ויחפרו עבדי יצחק בנחל כו'

“And Yitzchak’s servants dug in the valley... a well that
princes dug”



The G-dliness a person draws down in the morning through the Shema, prayer and Torah study goes “underground” during a day of worldly business; mitzvos done with a humbled heart bring it up again as a well of living water, all the sweeter for having passed through the earth of the body.

THE MAAMAR IN BRIEF

The Talmud teaches that the Perat is the original river of Eden and that every spring is fed from it underground. Why, then, is a well called “living water” if its water is really the river’s? The Alter Rebbe answers with the river that goes out from Eden to water the garden, the Torah. Accepting G-d’s kingship in the Shema draws G-dliness down, and it finds its place in the Torah studied right after prayer. But a working day covers it over: the body’s concerns and one’s limited understanding push the morning’s awareness out of mind. For this G-d gave the practical mitzvos, holy in their own root and effective without special intentions. The one intention asked is to reflect how far one is from G-d and to be humbled, while still wanting to come close. Then the mitzvah brings the hidden river up through the “earth” of the body, and like well water refined by passing through soil it becomes living water, sweet to the one who is hungry for G-d. This is why the Arizal rejoiced so much in mitzvos, and this is the “well that princes dug.”

OUTLINE

- | | | |
|----------|---|----|
| 1 | The river beneath every spring | ¶1 |
| | The Perat is the original river; all springs are fed from it underground, so a little digging finds living water. | |
| 2 | The river from Eden: accepting G-d’s unity | ¶2 |
| | Why call a well “living” if it comes from a river? The river of Eden is the acceptance of G-d’s kingship in the Shema, which needs a place to rest. | |

3 Torah, the day, and the mitzvos

¶3

G-d's unity rests in the Torah; the day hides it; the mitzvos, holy in themselves and done with a broken heart, bring it up again like water through earth.

4 The living well in practice

¶4-5

Relying on the morning's commitment, a person does mitzvos all day, and the little he does is sweet to him.

5 The Arizal's joy and the hungry soul

¶6

Joy in mitzvos born of humility; to the hungry every bitter thing is sweet; this is "a well that princes dug."

KEY CONCEPTS

A well of living water באר מים חיים

Spring water fed from a hidden river and refined by passing through the earth; the image of a mitzvah done in the middle of a worldly day.

A river goes out from Eden נהר יוצא מעדן

The drawing down of G-dliness from G-d Himself ("Eden"), brought about by accepting His kingship in the Shema and prayer.

The garden גן

Numerically 53, the fifty-three portions of the Torah: the place where G-d's unity rests.

Accepting the yoke of the kingship of Heaven קבלת

עול מלכות שמים

The complete faith and acceptance of G-d's unity and rule, above all in the Shema; the first step of divine service.

Mitzvos do not require intention מצות אין צריכות כוונה

The mitzvos are holy in their own root and draw down G-dliness by themselves, not by virtue of the doer's spiritual state.

Humility ענוה / שפלות

Feeling how far one is from G-d and seeing others as closer to Him; the source of the Arizal's joy in the mitzvos.

SECTION 1 • 11

The river beneath every spring

1 ויחפרו עבדי יצחק בנחל כו'. באר חפרוה שרים¹ וגו'. דהנה איתא בגמ' ע"פ והנהר הרביעי הוא פרת² הוא דמעיקרא³ שממנו נפרדו לארבעה ראשים דהיינו ג' יצאו ממנו והרביעי

“And Yitzchak’s servants dug in the valley,” etc. “A well that princes dug,” etc. For behold, it is stated in the Gemara on [the verse] “And the fourth river, it is Perat”: “It is the one from the beginning,” from which [the river] parted into four heads; that is, three went out from it, and the fourth

The maamar opens with two verses about wells: Yitzchak’s servants digging in the valley and finding living water (Genesis 26:19), and the Song of the Well sung by Israel in the desert. To explain them it turns to a Talmudic teaching on the four rivers that flow out of Eden, the fourth of which is the Perat (Euphrates): the Perat is “the one from the beginning,” the original river from which the others branched off.

הוא בעצמו ואמרו כל הנהרות למטה מפרת וכל מעיינות שבעולם נובעים מסולמא דפרת פי' מתחת לקרקע נוקב והולך עד שבחפירה מועטת ימצא באר מים חיים⁴.

is [Perat] itself. And they said: All the rivers are lower than Perat, and all the springs in the world well up from the ladder of Perat. Meaning: beneath the ground it bores its way onward, until with a little digging one finds a well of living water.

The Talmud adds that all rivers lie lower than the Perat and that every spring in the world is fed from it along an underground “ladder.” The Alter Rebbe reads this as a picture: the Perat’s water runs beneath the earth, so that wherever one digs a little, one strikes a well of “living water,” fresh spring water.

SECTION 2 • 12

The river from Eden: accepting G-d’s unity

2 ולכאורה תמוה מפני מה יקרא באר מים חיים כיון שעיקר נביעתו הוא מנהר פרת. והענין דהנה כתיב ונהר יוצא מעדן להשקות את הגן⁵ כו'

At first glance it is puzzling: why should it be called a well of living water, since the essence of its welling up is from the river Perat? The explanation is this. Behold, it is written, “And a river goes out from Eden to water the garden,” etc.

The question: if a well’s water really comes from the Perat, why is it called “living water,” as if it were a source of its own? To answer, the Alter Rebbe turns to the river that goes out from Eden to water the garden, the source of all four rivers.

ג"ן סדרי דאורייתא פ"י כידוע שבתחלה צריך לקבל עומ"ש בשלימות דהיינו להאמין באמונה שלימה באחדות ה'

“The garden” (gan): the fifty-three orders of the Torah. Meaning: as is known, at first one must accept the yoke of the kingship of Heaven completely, that is, believe with complete faith in the unity of G-d,

The Zohar reads the letters of gan (“garden,” גן, numerically 53) as the fifty-three weekly portions of the Torah. The explanation begins from the first step of divine service: accepting the “yoke of the kingship of Heaven” (kabbalas ol), a complete faith that G-d is one.

שהוא המהווה כל העולמות וכולא קמיה כלא חשיב וכולא חד כו' וכאשר יתבונן האדם בק"ש וישים ללבו היטיב ענין האחדות ויקבל עליו באמת עול מל'

that He brings all the worlds into being, and all before Him is considered as nothing, and all is one, etc. And when a person contemplates during the Shema and sets his heart well upon the matter of [G-d's] unity, and truly accepts upon himself the yoke of [His] kingship —

That faith has content: G-d brings every world into being, all of creation is as nothing before Him, and all is one with Him. A person takes this on especially in the Shema, when he dwells on G-d's unity and sincerely accepts G-d as King.

כי יעקב חבל נחלתו⁶ חפצם לדבקה בו בכל לבבם ומאמינים באחד וחפצים בו אבל אין מקום שישרה בו בחי אחד לאחר שקבל עליו.

for “Yaakov is the lot of His inheritance”: their desire is to cleave to Him with all their heart, and they believe in the One and desire Him — yet there is no place in which the level of “One” may rest within him after he has accepted [it] upon himself.

The verse “Yaakov is the lot of His inheritance” describes every Jew: deep down each one wants to cleave to G-d and believes in Him. But the paragraph ends on a problem: having accepted G-d's unity in the Shema, where can that “One” actually settle and stay within a person?

SECTION 3 • 13

Torah, the day, and the mitzvos

3 ואין לו מקום אלא בתורה שהיינו שמיד אחר קבלת מ"ש ילמוד בעיון מחשבתו ושכלו ודבורו בתורה שבע"פ וקודם למודו יתבונן באחדות ה' כו'

And it has no place except in the Torah. That is: immediately after accepting the kingship of Heaven, he should study the Oral Torah in depth, with his thought, his intellect and his speech; and before his study he should contemplate the unity of G-d, etc.

The answer to the problem: G-d's unity finds its place only in the Torah. So right after accepting G-d's kingship (in the Shema and prayer), one should study the Oral Torah in depth, preceded by a moment of contemplating G-d's unity.

ועי"ז יגרום לו העסק בתורה בכל עומק מחשבתו ולבבו וכו' וזהו נק' ונהר יוצא מעדן⁷ פי' מעדן מעם הקב"ה שנק' עדן ונהר הוא לשון המשכה

And through this, engagement in Torah with all the depth of his thought and his heart, etc., will come about for him. And this is called "And a river goes out from Eden." Meaning: "from Eden" — from the Holy One, blessed be He, who is called "Eden"; and "river" is a term for drawing down.

That contemplation makes his Torah study wholehearted and deep. This is the "river that goes out from Eden": Eden is G-d Himself, and "river" means a drawing down, a flow of G-dliness from its source.

פי' כאשר יומשך אלהות מלמעלי למטה בקבלי מ"ש המשכה זאת משקה את הגן היא התורה שהיא ד' אמות של הלכה במקום קדשי קדשים אורייתא היכלא דמלכא שבה שורה אחדות ה' כו'

Meaning: when G-dliness is drawn down from above to below through the acceptance of the kingship of Heaven, this drawing-down waters the garden, which is the Torah, which is "the four cubits of halachah," in the place of the Holy of Holies — "the Torah is the King's palace" — in which the unity of G-d rests, etc.

The G-dliness drawn down through accepting G-d's kingship "waters the garden," the Torah. The Talmud calls halachah G-d's "four cubits," His place in the world, like the Holy of Holies, and the Zohar calls the Torah "the King's palace": it is the place where G-d's unity dwells.

כאשר יתקיים בו בחי' נהר יוצא מעדן בתפלתו ושעור למודו מיד אחר התפלה אבל אח"כ צריך לעסוק בכל מחשבתו כו'

When the level of “a river goes out from Eden” is fulfilled in him in his prayer and in his set study immediately after prayer — but afterwards he must occupy all his thought, etc.,

This “river from Eden” is present during prayer and the study session that follows it. But the day goes on, and a person must turn his whole mind to other things.

בעניני עולם השפל ושוכח כל התבוננותו בקבלת מ"ש מפני גשמיות גופו על מעוט דעת שלו ויתרחק מאד מבחינה שהיה לו דעת בתפלתו ועבודתו בתורה כו'

with the affairs of the lowly world, and he forgets all his contemplation in accepting the kingship of Heaven because of the physicality of his body, on account of his meager understanding (daas), and he becomes very distant from the state in which he had understanding in his prayer and his service in Torah, etc. —

Busy with the affairs of this lowly world, he forgets the contemplation of the morning. The body's physicality and his limited daas (the ability to hold an idea firmly in mind) leave him far from the awareness he had in prayer and study.

לכך נתן לנו מצות לעשותם כל היום כי ענין המצות מעשיות הם הגבה למעלה מעלה בפנימיותם⁸ ושרשם

therefore He gave us mitzvos to perform all day. For the matter of the practical mitzvos is that they are lofty, exceedingly high in their inner dimension (pnimiyus) and their root,

For this G-d gave us mitzvos, practical commandments to be done throughout the day. In their inner dimension and root they are very high, higher than the level a person reaches through his own understanding.

אך⁹ שנתלבשו בכמה לבושים בהשתלשלות העולמות כו' ומ"מ רומזים על מדרגה הגבוה שבשרשי כמו מצות¹⁰ ציצ"י שענינה למעלה בעולמות עליונים ונתלבשה מצותה בשמונה חוטין של צמר וה' קשרים כו'

only they have been clothed in many garments in the chain of descending worlds (hishtalshelus), etc. Nevertheless, they allude to the lofty level that is in their root: for example, the mitzvah of tzitzis, whose meaning is on high in the supernal worlds, and its mitzvah has been clothed in eight threads of wool and five knots, etc.

They come down through many “garments,” the chain of descending worlds, until they take physical form; yet the physical form still points to its lofty root. Tzitzis are the example: a mitzvah whose meaning is in the highest worlds is clothed in eight woollen threads and five knots.

ולכן המצות לא תצטרך להם עבודת האדם לתקנם ולכוון אל אמתתם כי מצות א"צ כוונה לפי שהן בעצמם מתוקנים ונשתלשלו ממעלה למטה כו' והעושה המצוה המשכת אלהות שגורם אינה מצד עבודתו רק מחמת המצות עצמן כו'.

Therefore the mitzvot do not need a person's service to rectify them and to aim at their true essence, for "mitzvot do not require intention," since they themselves are rectified and have descended step by step from above to below, etc. And [for] one who performs the mitzvah, the drawing-down of G-dliness that he brings about is not by virtue of his service, but only because of the mitzvot themselves, etc.

So a mitzvah does not depend on a person's effort to perfect it or to grasp its inner meaning: as the halachic principle says, "mitzvot do not require intention" to count as done. The mitzvot come "ready-made" from above, so the G-dliness they draw down comes from the mitzvah itself, not from the doer's spiritual state.

משא"כ בתורה ותפלה שהיא עבודת הלב תלויה דוקא בכוונת האדם כו' ועיקר הכוונה הצריכה בעשיי המצות הוא שיתבונן בתחילה איך שהוא מאד רחוק¹¹ מה'

This is not so with Torah and prayer, which is the service of the heart: it depends specifically on the person's intention, etc. And the main intention needed in performing the mitzvot is that he first contemplate how very far he is from G-d,

Torah study and prayer ("the service of the heart") are different: their effect depends on the person's intention. Even so, there is an intention that matters in doing mitzvot: to begin by reflecting how very far one is from G-d.

ע"י טרדתו כל היום בהבלי חפצי העוה"ז וגשמיות חומריו ועוונותיו מסך מבדיל לבלתי התקרב אל ה' אפי' מעט ויתבונן

through his being taken up all day with the vanities of the concerns of this world, and the physicality of his material nature, and his sins — a separating screen, [keeping him] from drawing near to G-d even a little. And he should contemplate

What distances him: being taken up all day with worldly vanities, his physical nature, and his sins, which form a "screen" between him and G-d.

בזה היטב הדק וישבור לבו בהתבוננ' זה ויכנע לכבו מפני שמ"מ חפץ הוא להתקרב אל ה' בתורתו כו' ויכוון במצוה¹² שנזדמנה לידו בעשותו אותה.

this thoroughly and minutely, and break his heart with this contemplation, and his heart will be humbled — because nevertheless he does desire to draw near to G-d through His Torah, etc. And he should have [this] intention in a mitzvah that comes to his hand, while performing it.

He should dwell on this until his heart breaks and is humbled, precisely because he still wants to come close to G-d through the Torah. With that feeling he does whatever mitzvah comes his way.

שהוא כמו באר מ"ח שנובע מתחת הקרקע מנהר א' שאע"פ שהנהר אינו נקי מ"ח אבל המים היוצאים ממנו ונוקב והולך עובי עפר הקרקע נקי מים חיים מפני שמתברר ומתלבן ע"י דחקם לצאת בעפר החומרי

For this is like a well of living water that wells up from beneath the ground from a river: although the river is not called "living water," the water that comes out of it and bores its way through the thickness of the ground's earth is called "living water," because it is refined and purified by being pressed to come out through the material earth.

Now the image returns. The river itself is not called "living water," but the water that pushes up through the thick earth is, because passing through the earth refines and purifies it. This answers the question of paragraph 2: it is the passage through the earth that makes the well "living."

וכן ממש עשיית המצוות כשהי' לו בתחלה בתפלתו ועבודתו בחי' נהר יוצא מעדן¹³ הנ"ל רק שנכסה ונעלם בתוכו ע"י גשמיות תשוקת גופו כל היום.^{14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26}

And exactly so is the performance of the mitzvos: at first, in his prayer and service, he had the level of "a river goes out from Eden" mentioned above, only it became covered and hidden within him through the physicality of his body's longing all day.

So too with mitzvos: the "river from Eden" a person had in the morning is not lost; it has gone underground, covered by the body's desires through the day. The mitzvah is the well through which it rises again.

SECTION 4 • ¶4-5

The living well in practice

4 וכשעושה המצוה שנובעת מנהר הנ"ל פ"י מפני שזוכר שכבר קבל ע"ע מ"ש בכל לבבו ולכך עושה מצותיו ליכנס בעול מלכותו אע"פ שעכשיו אין לו בחי' נהר הנ"ל סומך לבו על שכבר גמר בלבו לעבוד ה' באמת זהו

And when he performs the mitzvah that wells up from the river mentioned above — meaning, because he remembers that he has already accepted upon himself the kingship of Heaven with all his heart, and therefore he performs his mitzvos to enter under the yoke of His kingship; even though now he does not have the level of the river mentioned above, he relies in his heart on having already resolved in his heart to serve G-d in truth — this is

Now the living well in practice. By midday the morning's "river" is no longer felt, but the person remembers that he has already accepted G-d's kingship with all his heart. He relies on that decision and does his mitzvos as an act of submitting to G-d's rule.

כמו באר מ"ח שמאד ערב לו זאת המעט בעבודת ה' מפני שהתבונן שמאד מאד רחוק הוא מה'.

like a well of living water, because this small measure in the service of G-d is very pleasant to him, since he has contemplated that he is very, very far from G-d.

This is the "well of living water": because he has reflected how very far he is from G-d, even this small bit of service tastes sweet to him.

5 ועושה המצוה הוא ע"ד הנ"ל שמאד מתוק וערב לו לעשות המצוה כו' כמו הבאר כשחופרין בקרקע ומוצאים מים הם מ"ח מפני שעברו עובי העפר כן עשיית המצות עשייתו אותה נובעת מנהר הנ"ל כו'.

And [when] he performs the mitzvah in the manner described above, [so] that it is very sweet and pleasant to him to perform the mitzvah, etc. — like the well: when one digs in the ground and finds water, it is living water because it has passed through the thickness of the earth; so too the performance of the mitzvos: his performance of it wells up from the river mentioned above, etc.

Doing the mitzvah this way makes it sweet. Just as water found by digging is "living" because it has passed through the earth, so the mitzvah done after a day of worldly struggle carries the morning's river up through the "earth" of the body, and that is what makes it fresh and sweet.

SECTION 5 • 16

The Arizal's joy and the hungry soul

6 וזהו שהיה האריז"ל שמח מאד בעשיית המצות ולכך זכה לרה"ק²⁷ ולא שמח בעבודתו כו' כי המצות בפני עצמם קדושתם כו'

And this is [why] the Arizal rejoiced greatly in performing the mitzvos, and therefore merited the holy spirit (ruach hakodesh), and did not rejoice in his [own] service, etc.; for the mitzvos in themselves, their holiness [is their own], etc.,

This is why the Arizal (Rabbi Yitzchak Luria) rejoiced so much in doing mitzvos, and why he merited ruach hakodesh, the holy spirit. His joy was not in his own spiritual work but in the mitzvos, whose holiness is their own, as explained above.

כנ"ל ועשיותה באמהתבוננות שפלות התקרבותו אל ה' שזו היא מדת ענוה באמת שנאמר על מרע"ה²⁸ כי עיקר השפלו' בפני כל אדם שאמרו א"א להיו' כ"א עד"ז שרואה בחבירו שהוא יותר קרוב לה' כו'

as [explained] above. And his doing it came from contemplating the lowliness of his closeness to G-d. For this is the true trait of humility that is said of Moshe our teacher, peace be upon him; for the essence of lowliness before every person — which, they said, is impossible except in this way — is that he sees in his fellow that he is closer to G-d, etc.

His joy grew out of his sense of how little he had come close to G-d. That is true humility, the humility the Torah ascribes to Moshe: to feel lowly before every person, which is possible only by seeing in each one someone closer to G-d than oneself.

וזהו נפש שבעה²⁹ תבוס נופת שאפילו הדבש מר לו אבל נפש רעבה כל מר מתוק

And this is [the meaning of] “A sated soul tramples honeycomb” — even honey is bitter to it — “but to a hungry soul every bitter thing is sweet.”

The verse in Proverbs describes the two states: to the sated even honey is bitter, but to the hungry even the bitter is sweet.

פ"י באר מ"ח הנ"ל ע"י חפירותו בעפר גופו כשיוצא מעט מים מתוקים ערבים לו מאד מפני שגופו רעבה בעבודת ה' וזהו באר חפרוה שרים:^{30, 31}

Meaning: the well of living water mentioned above — through his digging in the earth of his body, when a little water comes out, it is sweet and very pleasant to him, because his body is hungry in the service of G-d. And this is “A well that princes dug.”

So too the living well: when a person has “dug” through the earth of his body and a little water comes up, it is very sweet to him, because he is hungry for the service of G-d. And this is the verse the maamar opened with: “A well that princes dug.”

IN ONE'S AVODAH

Begin the day by accepting G-d's kingship in the Shema and studying Torah right after prayer. Through the busy day, do each mitzvah that comes your way relying on that morning commitment, first reflecting how far worldly concerns and sins have taken you from G-d. Then even a small act of service becomes sweet, and the joy in the mitzvos grows out of humility.

QUESTIONS FOR DISCUSSION

1. Why does passing through the earth make well water "living" rather than detract from it, and what is the "earth" in a person's day?
2. Why does G-d's unity, accepted in the Shema, find its place only in the Torah?
3. If "mitzvos do not require intention," what intention does the maamar still ask for, and why that one?
4. How can a sense of one's distance from G-d produce joy rather than sadness?
5. What does it mean to see in every other person someone closer to G-d than oneself?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 באר חפרוה שרים

From the Song of the Well that Israel sang in the desert.
The maamar returns to this verse at its close.

Numbers 21:18: "א: ייח"ח

באר חפרוה שרים כרוה נדיבי העם במחקק במשענתם וממדבר מתנה:
The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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2 והנהר הרביעי הוא פרט

The verse naming the fourth of the rivers that go out from Eden, which the Talmud expounds.

Genesis 2:14: "א: ייח"ח

ושם הנהר השלישי חקל הוא ההלך קדמת אשור והנהר הרביעי הוא פרט:

And the name of the third river is Tigris; that is it which goeth toward the east of Asshur. And the fourth river is the Euphrates.

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3 הוא דמיקרא

The Talmud explains "it is Perat" as "it is the one from the beginning," and teaches that all rivers are lower than the Perat and all springs are fed from it.

Bekhorot 55b:2-4: "ב: ייח"ח

והא פתיב: "והנהר הרביעי הוא פרט!" אמר רב נחמן בר יצחק, ואיתימא רב אחא בר יעקב: הוא פרט דמיקרא. תניא, רבי מאיר אומר: "יובל" שמו, שנאמר: "והיה קעץ שתול על מים ועל יובל ושלח שרשיו", ולמה נקרא שמו "פרט"? שמימי פרים ורבים.

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

4 Yitzhak's servants dig in the valley and find a well of living water. The maamar will read their digging as the work of serving G-d through the body.

Genesis 26:19: "א: ייח"ח

ויחפרו עבדי יצחק בנחל וימצאו שם באר מים חיים:

And Isaac's servants digged in the valley, and found there a well of living water.

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PARAGRAPH 2

5 ונהר יוצא מעדן להשקות את הגן

The river that goes out from Eden to water the garden and then divides into four heads. The maamar reads it as the

drawing down of G-dliness into the Torah.

Genesis 2:10: "א: ייח"ח

ונהר יצא מעדן להשקות את הגן ומשם יפרד והיה לארבעה ראשים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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6 כי יעקב חבל נחלתו

Israel is G-d's own portion. The Alter Rebbe takes it to mean that every Jew inwardly desires to cleave to G-d.

Deuteronomy 32:9: "א: ייח"ח

כי חלק Havayah עמו יעקב חבל נחלתו:

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

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PARAGRAPH 3

7 ונהר יוצא מעדן

The Kehot note places this verse on this paragraph. Here "Eden" is the Holy One, blessed be He, and the river is the G-dliness drawn down into the Torah.

Genesis 2:10: "א: ייח"ח

ונהר יצא מעדן להשקות את הגן ומשם יפרד והיה לארבעה ראשים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

8 למעלה מעלה בפנימיותם

The note says that the later maamar explains that the mitzvos in their essence stand on a level above the "arousal from below," which explains why here they are called exceedingly high in their inner dimension.

KEHOT'S NOTE

עי לקמן פי בשלח סד, ג. שענין המצות בעצם הוא בחי שלמעלה מאתעדלית, ועי באוה"ת דרושים לרי"ה עי אשה שמציין לכאן בענין מצות אין צריכים כוונה.

9 לעשותם כי ענין המצות — אך

The manuscript has a fuller reading here: "for the matter of the practical mitzvos is that they are exceedingly high, their inner dimension and root, to which they allude; only they have been clothed..."

KEHOT'S NOTE

בבוכ 1064 קח, א נוסף: כי ענין המצות מעשיות הוא שהם למעלה מעלה פנימיותם ושרשם למה רומזים: אך שנתלבשו.

במדבר רבה פ' יח, כא. תנחומא ס"פ קרח.

10 כמו מצות ציצית

According to the note, Likkutei Torah refers back to this passage when it discusses the practical mitzvot and the "desire of the heart" (re'usa deliba).

KEHOT'S NOTE

לקו"ת פ' חקת סד, א מציין לכאן בענין המצות מעשיות ברעותא דליבא.

11 ועיקר הכוונה . . איך שהוא מאד רחוק

This passage on the main intention in doing mitzvot, reflecting how far one is from G-d, is quoted there.

KEHOT'S NOTE

מובא בהמשך תערי"ב ח"ב ע' איג.

12 ויכוון במצוה . . שנובעת מנהר הנ"ל

As the note quotes it, Or HaTorah draws the lesson: the mitzvah is called a well of living water precisely because it has passed through the thick earth, the body's physical dealings in business all day; when afterwards, with that strength, he does the mitzvah, it becomes a well of living water.

KEHOT'S NOTE

ראה אוה"ת פ' ויצא כרך א רג, ב: הרי מובן שמה שהמצוה נק' באר מ"ח זהו דוקא לפי שעברו דרך עובי עפר הקרקע דהיינו גשמיות עסקי גופו כל היום במו"מ כשמו"מ אח"כ בכח זה עושה המצוה נעשה בחי' באר מ"ח. עכ"ל.

13 כשהי' לו בתחלה . . בחי' נהר יוצא מעדן

There this line is glossed: it may be the "drop of mayin nukvin" (the upward-reaching feminine waters) that refines, i.e. the morning's inspiration becomes the force that refines the day.

KEHOT'S NOTE

בהמשך תערי"ב ח"ב ע' איג מציין ע"ז: י"ל שזהו טפת מ"ד המברר כו.

14 והוא ע"י הכתר שהוא הממוצע

no such note in this maamar

KEHOT'S NOTE

ראה אוה"ת שמות ע' פב. ושם ציין הצ"צ ללקו"ת פ' צו בדי"ה והיה אור הלכנה פ"ג. נסמן לקמן כב, ד.

15 ונאם הגבר הוקם ע"ל

The words here quote II Samuel 23:1; the passage is shown below.

שמואל ב כ"ג:א: II Samuel 23:1

וְאַלֶּה דְּבַרֵּי דָוִד הָאֶחָדָנִים נֶאֱמָר דָּוִד בְּיָדֵי שֵׁשׁ וְנֶאֱמָר הַגִּבֹּר הָקָם עַל מִשְׁיַח אֱלֹהֵי יַעֲקֹב וְנֶעֱמָר וְיִמְרוֹת יִשְׂרָאֵל:

Now these are the last words of David: The saying of David the son of Jesse, And the saying of the man raised on high, The anointed of the G-d of Jacob, And the sweet singer of Israel:

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KEHOT'S NOTE

שמואל-ב כג, א.

16 שהיו מתים ק' אנשים בכל יום

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

KEHOT'S NOTE

17 שע"י המאה ברכות פסקו מלמות

This note is on the words about the hundred daily blessings stopping the deaths, which belong to the passage just before this maamar.

KEHOT'S NOTE

ע' אוה"ת פ' עקב ע' תקפח. תקצד.

18 ויחפרו עבדי יצחק

The note sends the reader to the Rebbe's source notes given earlier in the volume for the maamar that opens with this verse.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע.

19 ויחפרו עבדי יצחק בנחל

The words here quote Genesis 26:19; the passage is shown below.

Genesis 26:19

וַיִּחְפְּרוּ עַבְדֵי יִצְחָק בְּנַחַל וַיִּמְצְאוּשָׁם בְּאֵר מַיִם חַיִּים:

And Isaac's servants digged in the valley, and found there a well of living water.

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KEHOT'S NOTE

בראשית כו, יט.

20 באר חפרוה שרים

The words here quote Numbers 21:18; the passage is shown below.

Numbers 21:18

בְּאֵר חֲפְרוֹהַ שָׂרִים כְּרוּהַ נְדִיבֵי הָעָם בְּמַחֲקָהּ בְּמִשְׁעָנָתָם וּמִמְדָּרָהּ מִתְּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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KEHOT'S NOTE

במדבר כא, יח.

21 איתא בגמרא ע"פ והנהר הרביעי

That passage uses the same verse, "and from there it parted and became four heads," for the four camps of the Shechinah, each dividing into three, like the twelve tribes in four banners.

Bekhorot 55b:2-4

וְהָא כְּתִיב: "וְהִנֵּה הָרְבִיעִי הוּא פָּרֶת!" אָמַר רַב נַחֲמָן בַּר יִצְחָק, וְאִתְיָמָא רַב אֲחָא בַּר יַעֲקֹב: הוּא פָּרֶת דְּמַעֲיָקְרָא. תְּנִינָא, רַבִּי מֵאִיר אָמַר: "וְיִבְלִי" שְׁמוֹ, שְׁנֵאמַר: "וְהִיָּה כְּעֵץ שֶׁתּוֹלַע עַל מַיִם וְעַל יוֹבֵל יִשְׁלַח שְׂרָשָׁיו", וְלָמָּה נִקְרָא שְׁמוֹ "פָּרֶת"? שְׁמִימֵי פְּרִים וְרָבִים.

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

KEHOT'S NOTE

בכורות נה, ב. ראה לקו"ת פ' צו יז, א. ובמאמרי אדה"א בס' נר מצוה ותו"א פג, ב.

22

מסולמא דפרת

Likkutei Torah quotes the Talmud with the same reading, “from the ladder (sulma) of Perat.” The note records that the Vilna Talmud reads “the ladders (sulmei) of Perat,” and that Rashi explains that the waters flow beneath the ground and rise in the mountains like a ladder.

KEHOT'S NOTE

וכ"ה בלקו"ת פ' חקת סב, ב. אבל הגי' בש"ס ווילנא: סולמי דפרת (וכ"ה באוה"ת פ' חקת ע' תתס). ורש"י פי' "מקלחין תחת הקרקע ועולין בהרים כמו סולם". ובשיטה מקובצת שם גורס ברש"י "דפרת מראש פרת מקלחין".

23 ולכאורה תמוה מפני מה יקרא . . שיעקר נביעתו הוא מנהר פרת

The note points there for two views of how water comes into rivers, background to the maamar's question of how a well can be “living” if it is fed from a river.

KEHOT'S NOTE

ראה בסה"מ תרס"א ע' רטו ב' דיעות איך המים באים לנהרות.

24

גין סדרי דאורייתא

Glosses on the Zohar, cited for a related Zohar passage on gan as the fifty-three portions of the Torah.

KEHOT'S NOTE

זח"א (מהנ"ע) קד, ב. וראה נצוי"א לזח"ב רו, ב. לקו"ש ח"ט ע' 298 ובהערה 3 שם.

25

כי יעקב חבל נחלתו

The words here quote Deuteronomy 32:9; the passage is shown below.

Deuteronomy 32:9 ט"ב: דברים

כִּי חֶלֶק הָיָה לַיהוָה עַמּוֹ יַעֲקֹב חֶבְלֵי נַחֲלָתוֹ:

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

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KEHOT'S NOTE

דברים לב, ט.

26

שו"ה כו' — ומ"מ רומזים . . שבשרשי

The words “Nevertheless, they allude to the lofty level that is in their root” are missing in this manuscript.

KEHOT'S NOTE

בכתי"י 1064 ליתא.

PARAGRAPH 6

27

ולכך זכה לרוה"ק

Cited in the note on the connection between joy and ruach hakodesh.

KEHOT'S NOTE

השייכות לרוה"ק — ראה ירושלמי סוכה רפ"ה וע' בלקו"א להה"מ ד"ה וסוכה תהי'. לקו"ש ח"ט ע' 252. לקו"ש חכ"ד ע' 639. ועוד. נסמן בארוכה במאמרי אדה"א במדבר ח"ג ע' ארפ.

28

שנאמר על מרע"ה

“And the man Moshe was very humble, more than any man on the face of the earth,” the verse that describes

Moshe's humility.

Numbers 12:3 ג'ג: במדבר

וְהָאִישׁ מֹשֶׁה עָנּוּ מְאֹד מִכָּל הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה:

Now the man Moses was very meek, above all the men that were upon the face of the earth.—

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29

נפש שבעה

“A sated soul tramples honeycomb, but to a hungry soul every bitter thing is sweet.” The Alter Rebbe applies it to one who is hungry for G-d's service.

Proverbs 27:7 ז'ז: משלי

נֶפֶשׁ שְׂבֻעָה תִכְבֹּס נֶפֶת וְנֶפֶשׁ רָעָבָה כָּל־מֶרַחֵם:

The full soul loatheth a honeycomb; But to the hungry soul every bitter thing is sweet.

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KEHOT'S NOTE

משלי כז, ז.

30

וזהו שהי האריו"ל

Chapter 26 teaches that the evil inclination cannot be overcome with sadness and heaviness, only with alacrity that comes from joy; bitterness over one's sins has value only for the true joy in G-d that follows it.

Tanya, Likkutei Amarim כ"ו: ליקוטי אמרים

KEHOT'S NOTE

ראה שעהמ"צ (להאריו"ל) בתחלתו. וראה תניא פכ"ו. לא.

31

באר חפרוה שרים

The verse from the Song of the Well that opened the maamar, now read as the well dug through the earth of the body.

Numbers 21:18 י"ח: במדבר

בְּאֵר חֲפְרוֹהַ שְׂרִים כְּרוּהַ נְדִיבֵי הָעָם בְּמַחְקָק בְּמִשְׁעָנָתָם וּמִמְדָּבָר מִתְּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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ראה ריח בני כריח שדה אשר ברכו ה'

“See, the fragrance of my son is like the fragrance of a field”



Yitzchak wanted to reveal a great encompassing light in Esav himself, but such light can transform darkness only through Yaakov. Yaakov, receiving the blessing “by guile,” drew a light beyond the whole order of the worlds down into physical Torah and mitzvos.

THE MAAMAR IN BRIEF

The maamar asks why Yitzchak prized Esav, whom he also knew never spoke G-d’s Name. Esav is the dross of Yitzchak’s Gevurah, yet his “head” rests in Yitzchak’s bosom. Using the eleven spices of the incense, the Alter Rebbe explains: ten correspond to the ten levels of kelipah, whose holy life-force is “in exile” and swallowed up, feeding their pride; the eleventh, frankincense, is an encompassing light that sustains them from above without being swallowed. That encompassing root is Esav’s “head”: hence his pious questions, alongside an inner self empty of G-d’s Name. Yitzchak, seeing Esav from above, wanted to draw a great light into him to free the sparks he held; but this can only happen through Yaakov, so Esav receives only a residue and must “serve his brother.” Fragrance is a rising from below, and drawing an encompassing light needs an encompassing rising: for Yaakov, this is the teshuvah of “his rebels,” a return beyond any vessel. The blessing brings light from beyond the chain of worlds, through Yitzchak’s power of measure, into physical Torah and mitzvos, and it came through guile, without Yitzchak’s knowledge, to repair the serpent’s guile.

OUTLINE

- 1 **The question: how did Yitzchak see Esav?** ¶1
Esav impressed Yitzchak with pious questions, yet never said G-d’s Name. He is the dross of Yitzchak’s Gevurah, but his “head” rests in Yitzchak’s bosom.
- 2 **The eleven spices and the kelipos** ¶12–4
Ten spices match the ten levels of kelipah, whose holy life-force is swallowed up in exile; the eleventh, frankincense, is an encompassing light over them. That encompassing root is Esav’s “head.”

3 Sparks in Esav and Yitzchak's intent

¶15-6

Esav holds holy sparks, great souls to come. Yitzchak wanted to release them from Esav directly with a great added light, the supernal “dew” and “oil.”

4 Yitzchak's mistake and Esav's actual blessing

¶17

Esav can be refined only through Yaakov; so Esav receives only part of the “richness,” the dew only “from above,” and on condition that he serve his brother.

5 Fragrance as the rising from below

¶18-11

Every flow from above is called by a rising from below; an encompassing light needs an encompassing rising. Fragrance is that rising, and the “field which Havayah has blessed” is the rising of Malchus that needs help from above.

6 The fragrance of Yaakov: baalei teshuvah

¶12-14

Read for Yaakov, “his garments” are “his rebels,” baalei teshuvah, who draw light beyond any vessel by contemplating G-d's greatness and crying out over their separation.

7 What the blessing added, and why by guile

¶15-16

The blessing draws light from beyond the chain of worlds into physical Torah and mitzvos through Yitzchak's power of measure. It came without Yitzchak's knowledge, repairing the serpent's guile by drawing the spiritual into the physical.

KEY CONCEPTS

Frankincense (levonah) לבונה

The eleventh spice of the incense: an encompassing light that sustains the kelipos from above without being absorbed by them. It is Esav's “head,” still within holiness.

The ten crowns of impurity יו”ד כתרין דמסאבותא

The ten levels of kelipah, which mirror the ten holy Sefiros and draw a glimmer of life from them.

Life-force in exile חיות בסוד גלות

Holy life-force held captive in kelipah, swallowed up so that it breeds pride rather than self-nullification.

Encompassing and inner light מקיף ופנימי

Inner light enters a recipient according to its capacity; encompassing light is too great to be contained and affects it from beyond.

Raising of mayin nukvin העלאת מ”ן

The rising from below (“feminine waters”) that calls forth a flow from above; its kind, inner or encompassing, determines what is drawn down.

Fragrance ריח

Returning light rising from below, linked to Gevurah and to the refinement of fallen sparks; it “restores the soul” and draws down the encompassing light.

Botzina dekardinusa בוצינא דקרדוניתא

The “lamp of darkness,” the root of the Gevuros and the measuring line; Yitzchak's source, through which added light reaches the physical world.

Mazal versus merit מזלא / זכותא

Merit follows the ordered measure of the worlds; mazal is a flow from above all measure, given even to one who does not deserve it.

SECTION 1 • 11

The question: how did Yitzchak see Esav?

1 ראה ריח בני^{1,2} כריח שדה אשר³ ברכו ה'. להבין דהא יצחק הבין שהוא עשו ואיך היה חשוב בעיניו כ"כ. גם באמת אינו מובן איך היה עשו בעיני יצחק.

“See, the fragrance of my son is like the fragrance of a field which G-d has blessed.” [We need] to understand: Yitzchak understood that it was Esav, so how was he so esteemed in his eyes? Also, in truth it is not understood how Esav [stood] in Yitzchak’s eyes.

The maamar opens with Yitzchak’s words as he smelled the garments of the son he was blessing. The question: Yitzchak believed it was Esav in front of him, so why would Esav’s “fragrance” move him so much, and what did Yitzchak really think of Esav?

כי פעם אמר הכתוב כי ציד בפיו⁴ שהי' מרמהו בשאלות איך מעשרין את התבן⁵ כו'

For at one point the verse says, “for [there was] game in his mouth”: that he would deceive him with questions such as how one tithes straw, etc.

The Torah says Yitzchak loved Esav “for [there was] game in his mouth”: the Sages read this as Esav “trapping” his father with his mouth, asking pious-sounding questions such as how to tithe straw (which in fact needs no tithing). So Yitzchak seems to have thought Esav was careful about mitzvos.

ופעם אמר הכתוב הקל קול יעקב⁶ והיינו לפי שאמ' כי הקרה⁷ ה' אלהיך כו' וידע שעשו אין ש"ש שגור בפיו.^{8,9}

And at another point the verse says, “The voice is the voice of Yaakov”: that is, because he said, “for Havayah your G-d brought it about [for me],” etc., and he knew that Esav does not have the Name of Heaven fluent on his lips.

Yet when the disguised Yaakov said “Havayah your G-d brought it about,” Yitzchak became suspicious that this was not Esav, because Esav was not in the habit of saying G-d’s Name. So Yitzchak also knew Esav’s inner coarseness; the two verses seem to contradict each other.

אך הענין כי הנה עשו סוספיתא דדהבא¹⁰ פסולת הגבוי דיצחק שהוא בחי' מעלת הזהב על הכסף ומפסולת שלו יצא עשו ורישא דעשו בעטפוי דיצחק.¹¹

But the matter is this: Esav is “the dross of gold” (sofsisa dedahava), the refuse of Yitzchak’s Gevurah (restraint), which is the level of the superiority of gold over silver; and from its refuse Esav came forth. And “the head of Esav [lies] in the bosom of Yitzchak.”

The answer begins with a Kabbalistic image: Esav is the “dross” left over from the refining of gold, and gold stands for Gevurah, Yitzchak’s attribute, which in holiness is higher than the “silver” of Chesed. Esav came from that refuse, yet his “head” rests in Yitzchak’s bosom: something at the top of Esav remains rooted in holiness.

SECTION 2 • ¶2-4

The eleven spices and the kelipos

2 ולהבין ענין רישא הנה יש י"א סממני הקטרת הצרי והצפורן כו' והם כנגד יו"ד כתרין דמסאבותא¹² שהוא החיות שבקדושה המחיי את זלע"ז

To understand the matter of the “head”: there are eleven spices of the incense, “the balsam and the onycha,” etc., and they correspond to the ten crowns of impurity (kisrin demisaavusa); this is the life-force within holiness that gives life to the “one opposite the other.”

To explain what Esav’s “head” is, the Alter Rebbe turns to the incense of the Temple, made of eleven spices. They correspond to the “ten crowns of impurity,” the structure of the unholy side, and stand for the life-force from holiness that keeps alive the side G-d made “one opposite the other,” opposite holiness.

כמו שיש בקדושה י"ס כך יש ממש בקליפה הארה מי"ס דקדושה. אך בקדושה עשר ולא תשע^{13, 14} ולא¹⁵ י"א ובקליפה הוא י"א סממני הקטורת.

For just as in holiness there are ten Sefiros, so in kelipah (the husk) there is exactly [the same]: a glimmer from the ten Sefiros of holiness. But in holiness [they are] “ten and not nine,” and not eleven, whereas in kelipah it is the eleven spices of the incense.

Kelipah has ten levels because it receives a glimmer from each of the ten holy Sefiros. Sefer Yetzirah insists holiness has exactly ten Sefiros, “not nine and not eleven,” yet the incense has eleven spices: the eleventh, the frankincense, is explained in the next paragraph.

3 והענין כי ע"י החיות¹⁶ שנמשך בקדושה הנה כתיב וצבא השמים לך משתחוים¹⁷ שהם בטלים מחמת שמשיגים החיות שנמשך עליהם מקדושתו ית' משא"כ הקליפות הם מגביהים א"ע כנשר¹⁸ כו'

The explanation: concerning the life-force (chayus) drawn forth in holiness it is written, "and the host of heaven bow down to You," for they are nullified, because they apprehend the life-force drawn upon them from His holiness, may He be blessed. The kelipos (husks), by contrast, raise themselves up "like the eagle," etc.,

In holiness, the created beings ("the host of heaven") bow before G-d because they perceive the divine life-force that sustains them, and so they are nullified before it. The kelipos, though also kept alive by holiness, do the opposite: they lift themselves up "like the eagle," in pride.

בחוצפה והיינו לפי שהחיות הנמשך אליהם הוא אצלם בסוד גלות¹⁹ ולפיכך הגם שנמשך אליהם מחיות דקדושה אינם בטלים ואדרבה מגביהים א"ע כנשר כו'²⁰ והחיות שנמשך להם הוא נבלע בתוכם.²¹

with brazenness. This is because the life-force drawn to them is, within them, in the mode of exile; therefore, even though they receive life-force from holiness, they are not nullified. On the contrary, they raise themselves up "like the eagle," etc., and the life-force drawn to them is swallowed up within them.

The reason is that the holy life-force inside them is "in exile": it is held captive and hidden, so they do not feel it as divine. Instead of making them humble, it is swallowed into them and feeds their sense of self.

אך כיצד הם חיים וקיימים מקדושה מאחר שהחיות נבלע בתוכם הנה זהו ענין לבונה²² שבי"א סממני הקטורת שהוא אור המקיף עליהם מלמעלה²³ ואינו נבלע בתוכם.

But how, then, do they live and endure from holiness, since the life-force is swallowed up within them? This is the matter of the frankincense (levonah) among the eleven spices of the incense: it is the encompassing light (Or Makif) above them, which is not swallowed up within them.

This raises a problem: if the holy life-force is swallowed up inside them, what keeps them in existence? The answer is the eleventh spice, the frankincense: an encompassing light that shines on them from above and is never absorbed into them.

4 ולפי שהוא אור המקיף מלמעלה מן הדעת שלהם ואינם מרגישים בו והחיות שנמשך להם בפנימית נבלע כנ"ל לפיכך הם מתגאים ומגביהים א"ע בחוצפה כנ"ל.

And because it is an encompassing light, above their awareness, and they do not sense it, while the life-force drawn to them inwardly is swallowed up, as explained above, therefore they grow haughty and raise themselves up with brazenness, as explained above.

Because the frankincense light stays above the kelipos' awareness, they never feel it; and the inner life-force is swallowed up. So nothing in their experience humbles them, and they become proud and brazen.

ובחי' לבונה הוא המחבר י"ס דקדושה להאיר לע"ס דמסאבותא והוא רישא דעשו דהיינו בחי' המקיף מלמעלה הוא נכלל בעטפוי דיצחק ממש בקדושה

The level of frankincense is what joins the ten Sefiros of holiness so that they shine into the ten Sefiros of impurity. And it is "the head of Esav": that is, the level of the encompassing [light] from above is included in "the bosom of Yitzchak," truly within holiness.

Frankincense is the link that lets the holy Sefiros shine into the unholy ones. This encompassing light is "the head of Esav": the highest point of Esav, which remains inside holiness, in Yitzchak's bosom.

ולכן מצד בחינת המקיף עשו שואל איך מעשרין את התבן ומצד הפנימיות אין ש"ש שגור בפיו:

Therefore, from the side of the level of the encompassing [light], Esav asks how one tithes straw; and from the side of the inner dimension (pnimiyus), the Name of Heaven is not fluent on his lips.

This resolves the opening question. From his encompassing root Esav really did have a pull toward mitzvos, like asking about tithing; but his inner self, where holy life-force was swallowed up, left him without G-d's Name on his lips.

SECTION 3 • 15-6

Sparks in Esav and Yitzchak's intent

5 והנה נודע כי החיות בעשר כתרין דמסאבותא הוא מפני כי חיל בלע ויקיאנו²⁴ ועת אשר שלט האדם²⁵ באדם לרע לו

Now it is known that the life-force in the ten crowns of impurity is because "he swallowed wealth, and he will vomit it up," and "[there is] a time when man rules over man to his harm."

The kelipos have life because they have "swallowed" holy sparks which they will eventually have to give up ("he swallowed wealth and will vomit it up"). Likewise, the time when evil rules over man is "to its harm": its power will end by yielding the good it holds.

והוא מפני הנצוצות שנפלו בהם בתחלת בריאת העולם בשבה"כ וימלך וימת²⁶ כו' וגם²⁷ מחמת חטא עה"ד

This is because of the sparks that fell into them at the beginning of the world's creation, in the shattering of the vessels ("and he reigned, and he died," etc.), and also on account of the sin of the Tree of Knowledge,

The sparks fell into the kelipos in two ways: through the "shattering of the vessels" at the start of creation, which the Torah alludes to in the kings of Edom who "reigned" and "died," and through Adam's sin with the Tree of Knowledge.

כמ"ש בס' הגלגולים²⁸ ולפיכך נמשך להם החיות במ²⁹ שהוא בסוד גלות כמארז"ל לא גלו ישראל³⁰ אלא כדי להוסיף עליהם גר"י וכן בעשו היו ניצוצות כמו ר"מ

as is written in Sefer HaGilgulim. Therefore the life-force is drawn to them, being in them in the mode of exile, as our Sages, of blessed memory, said: "Israel was exiled only so that converts would be added to them." So too in Esav there were sparks, such as Rabbi Meir

Because the sparks are held captive, the life-force in the kelipos is "in exile." The Sages say Israel was exiled to gather converts, meaning to raise the sparks scattered among the nations. Esav, too, contained holy sparks, which the tradition identifies with great souls who descended from him or came from his side, starting with Rabbi Meir.

ואונקלוס ושמע"י ואבטליון ועובדיה ומהם ה"י ציד בפיו וה"י רוצה יצחק להוציא ממנו בעצמו שלא ע"י יעקב

and Onkelos, Shemayah and Avtalyon, and Ovadyah; and from them came the "game in his mouth." And Yitzchak wanted to draw them out from [Esav] himself, not through Yaakov.

Other such souls were Onkelos the convert, the sages Shemayah and Avtalyon, and the prophet Ovadyah. These sparks were the source of Esav's "game in his mouth," his talk of mitzvos, and Yitzchak wanted to release them from Esav directly, without Yaakov's involvement.

כי הרי גם עכשיו חיל בלע ויקיאנו רק שהוא ע"י יעקב שהוא בחי' ז"א שכל האורות שלמעלה נכללים בו והוא מתלבש ביצי' ביומין דחול בחי' עבדו זקן ביתו³¹ להעלות משם ולברר כנ"ל.³²

For even now "he swallowed wealth, and he will vomit it up," only it is through Yaakov, who is the level of Z'eir Anpin (the emotive attributes), in which all the lights above are included. He enclothes himself in Yetzirah on the weekdays, the level of "his servant, the elder of his house," to raise up from there and to refine, as explained above.

Normally the sparks are recovered through Yaakov, who represents Z'eir Anpin, the configuration that holds all the higher lights. On weekdays it goes down into the world of Yetzirah (the level of Eliezer, "his servant, the elder of his house") to lift and refine the sparks there.

אך יצחק רצה שיהי זה שלא ע"י ז"א רק שיהי התגלות האורות העליונים בעשו עצמו והוא ענין תוס' ורבוי האור

But Yitzchak wanted this to be not through Z'eir Anpin, but that there be a revelation of the supernal lights in Esav himself; and this is the matter of an addition and increase of light.

Yitzchak wanted a different path: that the higher lights be revealed within Esav himself, not through Z'eir Anpin. This would require an extra, greater measure of light.

כי הרי לברר הטוב מן הרע צריך להאיר שם אור רב כדי שיע"ז יקלוט וילקט כל הניצוצות הנשפעים שמה.

For to refine the good from the evil one must shine a great light there, so that through this it will absorb and gather in all the sparks that have flowed down there.

Such extra light is needed because separating good from evil requires a strong light, strong enough to draw out and collect every spark that has fallen there.

6 וזהו ויתן לך האלקים מטל השמים³³ הוא טלא דעתיקא דנטיף לז"א בחי' שמים. ומשמני הארץ שמן הוא חכמה³⁴ ואבא יסד ברתא³⁵ הנקרא ארץ ורצה להמשיך בחי' הטל והשמן דלעילא שע"ז יהי העלאת הניצוצים

This is [the meaning of] "And may G-d give you of the dew of the heavens": this is "the dew of Atika that drips to Z'eir Anpin," the level of "heavens." "And of the richness of the earth": oil is Chochmah (wisdom), and "Abba founded the daughter," who is called "earth." He wanted to draw down the level of the supernal dew and oil, so that through this there would be the raising of the sparks,

Yitzchak's blessing is read as a map of supernal lights. "Dew of the heavens" is the Zohar's "dew of Atika" that drips into Z'eir Anpin (called "heavens"); "richness of the earth" is oil, symbol of Chochmah, which founds Malchus, "the daughter," called "earth." Yitzchak wanted to draw these supernal lights down so that the sparks would rise.

כמו שאנו רואים עד"מ כשהשמש³⁶ זורח על הארץ כחום היום שואב לחלוחית הארץ ואד יעלה מן הארץ³⁷

as we see, by way of analogy, when the sun shines upon the earth, as in the heat of the day, it draws up the moisture of the earth, and "a mist would rise from the earth";

The first analogy: the heat of the sun draws the earth's moisture up as vapor. A strong light from above lifts what is below toward itself.

וכן בנר לפני האבוקה הגדולה שואבת אור הנרות כך ע"י הארה עליונה הבאה בתוס' ורבו מלמעלה שואב ולוקט כל הניצוצין שנפלו למטה.

and likewise with a candle before a great torch, [the torch] draws in the light of the candles. So too, through a supernal illumination that comes with addition and increase from above, all the sparks that fell below are drawn up and gathered.

The second analogy: a small flame placed near a great torch is drawn into it. So a great added light from above would draw the fallen sparks up and gather them.

אך הארה זו צריך להיות בתוס' ורבו דייקא בחי' ברכה שהיא למעלה מסדר ההשתלשלות שלפי סדר ההשתלשלות לא הי' עשו כדאי לו.

But this illumination must come specifically with addition and increase: the level of "blessing," which is above the order of the chain of descending worlds (hishtalshelus); for according to the order of hishtalshelus, Esav would not have been worthy of it.

Such a light cannot come by the normal order of the worlds, since by that order Esav would never deserve it. It must be a "blessing," a gift from above the ordered chain of hishtalshelus.

SECTION 4 • 17

Yitzchak's mistake and Esav's actual blessing

7 וזהו ואברככה לפני³⁸ ה'. לפני הוי' דוקא והרצון שהי' ליצחק להמשיך לעשו עצמו שלא ע"י יעקב הוא מפני שראה אותו מלמעלה למטה

This is [the meaning of] "and I will bless you before G-d": specifically "before Havayah." Yitzchak's wish to draw [the blessing] to Esav himself, not through Yaakov, was because he saw him from above downward,

Yitzchak told Esav he would bless him "before Havayah," the Name that stands above the order of the worlds. He wanted to give Esav this directly because he viewed Esav from above, from Esav's highest root.

ע"י בחי' לבונה³⁹ שהוא בחי' המקיף ע"כ רצה להמשיך בו בחי' גלוי המקיף בתוס' ורבו אור.

through the level of frankincense, which is the level of the encompassing [light]; therefore he wanted to draw into him the revelation of the encompassing [light], with addition and increase of light.

Yitzchak saw Esav through his frankincense, his encompassing root in holiness; so he wanted to reveal that encompassing light in Esav with a great increase of light.

אך מ"מ טעה בזה שאין עשו כדאי בבחי' זו כ"א ע"י יעקב שלפי שאם הי' החיות נמשך אל עשו יכלע ח"ו כמקדם או שלא יהיה מבחי' עשו כלום

Nevertheless, he erred in this, for Esav is not worthy of this level except through Yaakov. For if the life-force were drawn to Esav, it would be swallowed up, G-d forbid, as before, or else nothing at all would remain of the level of Esav;

But Yitzchak was mistaken: Esav could receive this only through Yaakov. Given directly, the light would either be swallowed up in Esav as before, feeding his pride, or overwhelm him so that nothing of him would remain.

אבל שיהא לאהפכא חשוכא לנהורא ומרירו למיתקא א"א כ"א ע"י יעקב ז"א דקדושה שע"י יתברר מעשו ויוכלל בקדושה

but for there to be the "turning of darkness to light and of bitterness to sweetness" is impossible except through Yaakov, Z'eir Anpin of holiness, through whom [what is in] Esav will be refined and included in holiness.

The true goal is to transform darkness into light and bitterness into sweetness, so that what is in Esav is refined and becomes part of holiness. That can happen only through Yaakov, the holy Z'eir Anpin.

ולכן הסכים יצחק ג"כ לברכת יעקב אח"כ ולעשו אמר הנה משמני הארץ⁴⁰ כ"י משמני מקצת שמני^{41, 42} (וליעקב א' ומשמני בתוס' וא"ו)

That is why Yitzchak afterward also agreed to Yaakov's blessing. And to Esav he said, "Behold, of the richness of the earth," etc.: mishmanei, [meaning] a part of the richness (whereas to Yaakov he said "and of the richness," u-mishmanei, with an additional vav),

So Yitzchak later agreed to Yaakov's blessing. The difference in wording shows the difference in the blessings: Esav got mishmanei, "of the richness," only part of it, while Yaakov got u-mishmanei, "and of the richness," with an extra vav, meaning more.

דהיינו מתמצית הנשאר משמן שנמשך אל הארץ שם יהיה מושבך בחי' פנימי ומטל השמים של יעקב יומשך לך ג"כ

that is, from the residue left of the oil drawn down to the earth: there "shall be your dwelling," the inner level. And "of the dew of the heavens" of Yaakov, [something] will be drawn to you as well,

Esav's share of the "oil" is only what is left over after it has come down to the earth, and that is his "dwelling," his inner level. He will also receive something of Yaakov's "dew of the heavens."

אבל אינו אלא מעל דהיינו בחי' מקיף בלבד (משא"כ ⁴³ ביעקב ויתן לך) ובתנאי ואת אחיך תעבוד ⁴⁴ שתהיי בטל אל בחי' יעקב שע"י יהי עליי דוקא כנ"ל: ^{45, 46, 47}

but only "from above": that is, the level of the encompassing [light] alone (unlike Yaakov: "And may [G-d] give you"); and on the condition "and you shall serve your brother": that you be nullified before the level of Yaakov, for through this specifically there will be an elevation, as explained above.

But this comes to Esav only "from above," as an encompassing light, while Yaakov is actually "given." And it comes on condition that Esav "serve his brother": only by yielding to Yaakov can Esav be raised.

SECTION 5 • 18-11

Fragrance as the rising from below

8 ועתה יבואר ⁴⁸ הכתוב ראה ריח בני כו'. כי הנה יצחק רצה להמשיך בחי' מקיף ולבונה כנ"ל וכל המשכה הוא ע"י העלאת מ"ן כנודע. ⁴⁹

Now the verse "See, the fragrance of my son," etc., will be explained. Yitzchak wanted to draw down the level of the encompassing [light] and the frankincense, as explained above; and every drawing-down comes through a raising of mayin nukvin (feminine waters), as is known.

Now the maamar returns to the verse itself. Yitzchak wanted to draw down the encompassing light, the "frankincense"; and in Kabbalah every flow from above ("masculine waters") is called forth by a matching rising from below, the "feminine waters" (mayin nukvin).

והנה להמשכת מ"ד של פנימי די בהעלאת מ"ן בבחי' פנימי אבל להמשכי מ"ד של מקיף צ"ל העלאת מ"ן ג"כ בבחי' מקיף. ⁵⁰

Now, to draw down mayin duchrin (masculine waters) of the inner [level], a raising of mayin nukvin at the inner level suffices; but to draw down mayin duchrin of the encompassing [level], there must be a raising of mayin nukvin at the encompassing level as well.

The rising from below must match what it calls down. An inner light needs only an inner arousal, but to draw down an encompassing light the arousal from below must itself be of an encompassing kind.

9 והנה ריח הוא העלאת מ"ן שהוא בחי' אור חוזר.⁵¹ והוא מהגבורות כמו שרואים שתפוח מתוק אין בו ריח.

Now fragrance is the raising of mayin nukvin, which is the level of returning light (or chozer). It comes from the Gevuros, as we see that a sweet apple has no fragrance;

Fragrance is the rising from below, "returning light" that goes back up toward its source. It comes from Gevurah, the side of strength and severity: a sweet apple has no scent.

רק החמוץ וכל הדברים החריפים יש בהם ריח חזק. והוא לפי שהעלאת מ"ן הוא בירורים מניצוצות שנפלו בשבה"כ.

only the sour, and all sharp things, have a strong fragrance. This is because the raising of mayin nukvin consists of the refinements (beirurim) of sparks that fell in the shattering of the vessels.

Only sour and sharp things smell strongly. The reason: the rising from below is made of the refinement of fallen sparks, which come from the shattering of the vessels, a matter of severe judgment, so fragrance belongs with the sharp and the severe.

ולכן בכל המצות לא נאמר ריח ניהוח⁵² כמו בקרבנות שהוא ע"י שמעלין נפש הבהמה ומתהפך ועולה ונכלל באש שלמעלה.

Therefore, of all the mitzvos "a pleasing fragrance" is not said, as it is of the offerings, which [work] by raising up the soul of the animal, so that it is transformed and rises and is included in the fire above.

That is why the Torah says "a pleasing fragrance" of offerings and not of other mitzvos. An offering lifts up the animal's life-soul, which is transformed and absorbed into the fire from above: a refinement from below, and so a "fragrance."

10 והנה הריח משיב את הנפש דהיינו מה שהיה בתחלה בבחי' הסתלקות המוחין חוזר ומאיר כאדם שהוא נרדם וע"י הריח הוא חוזר ומקיץ.

Now fragrance restores the soul: that is, what was at first in a state of withdrawal of the intellect (mochin) shines again, like a person who has fallen into a deep sleep, and through a fragrance comes back and wakes.

Fragrance "restores the soul": someone who has fainted, whose mind has withdrawn, is revived by a scent.

דהיינו ע"י השינה היה השכל בהעלם. ואח"כ כשניער משנתו הנה השכל מאיר בו בגילוי והכל נעשה ע"י הריח שהוא אור החוזר ממטה למעלה.

That is, through the sleep the intellect was hidden; and afterward, when he awakes from his sleep, the intellect shines in him openly. And all this is done through the fragrance, which is returning light, from below upward.

In sleep the mind is hidden; on waking it shines openly again. The fragrance, a light rising from below, is what brings this about.

וזהו ענין נח"ר לפני שאמרתי ונעשה רצוני. והנה עשו לא היה בו בחי גילוי פנימי כי הפנימי שלו נבלע כנ"ל רק שהוא בחי המקיף ולבונה.

This is the matter of "satisfaction before Me, that I spoke and My will was done." Now Esav had in him no revealed inner level, for his inner [level] was swallowed up, as explained above; he is only the level of the encompassing [light] and frankincense.

The Sages call the offering's "pleasing fragrance" G-d's satisfaction that His will was done: a response from below that "wakes" the pleasure above. Esav, however, had no revealed inner holiness, since it was swallowed up in him; all he had was his encompassing root, the frankincense.

וזהו וירח את ריח בגדיו⁵³ הוא בחי המקיפים שיהיה מזה ריח הוא העלאת מ"ן להמשיך המקיף מטל השמים:⁵⁴

This is [the meaning of] "and he smelled the fragrance of his garments": [the garments] are the level of the encompassing lights, from which there would come fragrance, that is, a raising of mayin nukvin, to draw down the encompassing [light] from "the dew of the heavens."

So Yitzchak smelled Esav's "garments": garments surround the body, and they stand for the encompassing lights. From them would come a fragrance, a rising from below, that could draw down the encompassing light of "the dew of the heavens."

11 כריח שדה אשר ברכו⁵⁵ ה'. הנה השדה הוא בחי מלי דאצי שיש בה ג"כ בחי העלאת מ"ן ויש בזה בי בחי⁵⁶ הא' היא העלאת מ"ן בטבעה ומאליה וממילא כמ"ש למען יזמרך⁵⁷ כבוד ולא ידם.

"Like the fragrance of a field which G-d has blessed": the field is the level of Malchus of Atzilus, in which there is also a raising of mayin nukvin. And in this there are two levels. The first is a raising of mayin nukvin by its nature, of itself and as a matter of course, as it is written, "So that [my] glory may sing to You and not be silent."

"The field" stands for Malchus of Atzilus, the receiving level, which also rises upward to G-d. It does so in two ways. One is natural and constant, like the verse "so that [my] glory may sing to You and not be silent."

קארי תדיר⁵⁸ לנהורא עלאה ולא שכיך כו' והוא העלאת מ"ן לפנימי' דהיינו לעורר המשכת הקו. ויש העלאת⁵⁹ מ"ן שצריך סיוע מלמעלה שאין כח בה להעלות מ"ן מעצמה.

"It calls constantly to the supernal light and is not still," etc. This is a raising of mayin nukvin to the inner [level], that is, to arouse the drawing-down of the kav (line of light). And there is a raising of mayin nukvin that needs assistance from above, since it has no power to raise mayin nukvin by itself.

The Tikkunei Zohar describes Malchus as always calling to the higher light and never resting; this rising draws down the kav, the ordered line of light that enters the worlds. The second kind of rising needs help from above, because Malchus cannot produce it by itself.

והוא בחי' מקיף שהוא בחי' גילוי אור א"ס ב"ה בעצמו (שהקו⁶⁰ מאיר לתוך מקום החלל עצמו)

This is the level of the encompassing [light], which is the level of the revelation of the Infinite Light (Or Ein Sof), blessed be He, itself (for the kav shines into the place of the empty space itself).

This second rising is aimed at the encompassing light: the revelation of the Infinite Light itself, which, as the parenthesis says, shines into the empty space itself, not only through the measured kav.

והנה העלאת מ"ן של בחי' פנימי' הוא בחי' בארה של מרים⁶¹ שהוא מעיין הנובע מאליו משא"כ העלאת מ"ן של המקיף כתיב באר חפרוה שרים.⁶²

Now the raising of mayin nukvin of the inner level is the level of Miriam's well, a spring that flows of itself; whereas of the raising of mayin nukvin of the encompassing [light] it is written, "A well, which princes dug."

An inner rising is like Miriam's well, which flowed by itself. An encompassing rising is like a well that had to be dug by "princes": it needs effort and help from above.

ויכרו שם עבדי יצחק⁶³ באר. עבדי יצחק הן המשכות מבחי' יצחק שהוא עיקר האבות⁶⁴ מבחי' בוצינא דקרדוניתא⁶⁵ מקור הגבורות כמ"ש כי אתה אבינו.^{66, 67}

"And there Yitzchak's servants dug a well." Yitzchak's servants are the drawings-forth from the level of Yitzchak, who is the chief of the Patriarchs, from the level of the botzina dekadina (the "lamp of darkness"), the source of the Gevuros, as it is written, "For You are our Father."

Yitzchak's servants who "dug a well" are the powers that flow from Yitzchak, chief of the Patriarchs, rooted in the "lamp of darkness" (botzina dekadina), the source of the Gevuros and of all measure. The Sages apply "For You are our Father" to Yitzchak.

ולכן כתיב ויריבו רעי גרר⁶⁸ לאמר לנו המים שבחיי המקיף נמשך גם אליהם מלמעלה שאינו נבלע כמו בחיי פנימי שלהם כנ"ל. וזהו אשר ברכו הוי"ה שהוא ע"י סיוע מלמעלה כנ"ל:

Therefore it is written, "And the herdsmen of Gerar quarreled, saying, 'The water is ours': for the level of the encompassing [light] is drawn to them too, from above, since it is not swallowed up as their inner level is, as explained above. And this is "which Havayah has blessed": it comes through assistance from above, as explained above.

The herdsmen of Gerar quarreled over the water because the encompassing light reaches even the unholy, from above, without being swallowed as their inner life is. And "which Havayah has blessed" means that this second kind of rising comes through help from above.

SECTION 6 • 112-14

The fragrance of Yaakov: baalei teshuvah

12 והנה כ"ז הוא הבנת הפסוק לפי דעתו של יצחק שהבין שעשו היה לפניו. אך באמת היה זה יעקב. ואיך יבואר בחיי זו על יעקב:

Now all this is the understanding of the verse according to Yitzchak's view, for he understood that Esav was before him. But in truth it was Yaakov. How, then, is this level to be explained with regard to Yaakov?

Everything so far read the verse from Yitzchak's point of view, since he thought he was blessing Esav. But it was really Yaakov, so the maamar now asks how "fragrance" and the encompassing blessing apply to Yaakov.

13 הנה איתא במדרש וירח את ריח בגדיו. בוגדיו^{69,70} בחיי בעלי תשובה שהוא בחיי מקיף דמשכין ליה בחילא יתיר.

It is stated in the Midrash: "And he smelled the fragrance of his garments (begadav)": [read] bog-dav, "his rebels"; [this is] the level of baalei teshuvah (those who return), which is the level of the encompassing [light], for they draw Him with greater strength.

The Midrash reads "his garments" (begadav) as "his rebels" (bogdav): even the sinners among Yaakov's descendants give off a fragrance. These are baalei teshuvah, those who return to G-d, who belong to the encompassing level because they draw down divine light with greater force.

שבזוהר אמר⁷¹ ע"פ ואברהם זקן⁷² בא בימים⁷³ כו'. זכאין אינן מארי דתיובתא דמשכין כו'. פ"י למעלה מכדי שתוכל הנפש שאת שאין לו בחי' כלי להכיל.

For in the Zohar it says on "And Avraham was old, advanced in days," etc.: "Fortunate are the masters of teshuvah, who draw," etc. This means [they draw] above what the soul is able to bear, for which there is no level of a vessel to contain it.

The Zohar praises baalei teshuvah, who draw down the light with greater force. That is, they reach above what the soul can hold, a light that has no "vessel" to contain it; that is what "encompassing" means.

14 וכמעשה דר"א בן דורדיא.⁷⁴ משא"כ באברהם כתיב בא בימים.⁷⁵ בחי' כלי ולבוש כו'. והעלאת מ"ן כזה שהוא בחי' מקיף⁷⁶ הוא מפני שמתבונן בגדולת א"ס ב"ה בעצמו ובכבודו.

And as in the story of Rabbi Elazar ben Durdaya. Whereas of Avraham it is written "advanced in days": the level of a vessel and a garment, etc. And such a raising of mayin nukvin, which is the level of the encompassing [light], comes because one contemplates the greatness of the Infinite One (Ein Sof), blessed be He, in His essence and His glory.

Rabbi Elazar ben Durdaya, after a life of sin, repented so intensely that he died weeping and was declared destined for the World to Come: a return beyond any "vessel." By contrast, Avraham was "advanced in days," his days forming a measured vessel and garment. The encompassing rising comes from contemplating the greatness of the Infinite One Himself.

כי אני הוי"ה לא שנית⁷⁷ כתיב רק הודו על ארץ ושמים.⁷⁸ וירם קרן לעמו⁷⁹ כו'. ונקי בחי' בע"ת אף מי שאין עבירות בידו.⁸⁰

For it is written, "For I, Havayah, have not changed"; only "His splendor is over earth and heaven, and He has raised up a horn for His people," etc. And one is called a baal teshuvah even if there are no sins in his hand,

G-d Himself does not change; His "splendor" is only reflected over earth and heaven, and He "raised a horn for His people." Contemplating this, a person can be called a baal teshuvah even without any sins.

רק צועק על הפירוד כו'. והוא בחי' ריח שהיא העלאת מ"ן לבחי' מקיף להמשיך בחי' מקיף דלעילא מטל השמים כו':

but he cries out over the separation, etc. And this is the level of fragrance, which is the raising of mayin nukvin to the encompassing level, to draw down the supernal encompassing level, from "the dew of the heavens," etc.

Such a person cries out over being separate from G-d. That cry is the "fragrance": an encompassing rising that draws down the encompassing light from above, the "dew of the heavens."

SECTION 7 • ¶15-16

What the blessing added, and why by guile

15 אך להבין כ"ז והלא יעקב הוא בחי' קדושה ובלא"ה נמשכים בו כל האורות עליונים א"א ואו"א כנ"ל.

But to understand all this: is not Yaakov the level of holiness, and even without this all the supernal lights, Arich Anpin and Abba and Imma, are drawn into him, as explained above?

A question: Yaakov is holy and already receives all the supernal lights, Arich Anpin (the "Long Face," the inner level of Keser) and Abba and Imma. What more could the blessing add?

אך הברכה היא בתוס' ורבוי המשכה מלמעלה מסדר ההשתלשלו' שאינו לפי ערך ההשתלשלו' כדי להיות ורב דגן ותירוש⁸¹ אלו הלכות ואגדות שנתלכשו בלבושים גשמיים זרעים בחסד כו'

But the blessing is an addition and increase of drawing-down from above the order of the chain of descending worlds (hishtalshelus), not in proportion to hishtalshelus, so that there be "an abundance of grain and wine": these are the halachos and aggados, which are enclothed in physical garments: "Zera'im" in Chesed, etc.

The answer: a blessing brings an added light from beyond the ordered chain of worlds, out of proportion to it. "An abundance of grain and wine" are the Torah's laws and lore, clothed in physical garments, such as the order of Zera'im (Seeds) which corresponds to Chesed.

וכן כל התורה ספורי מעשיות כו' וכן נביאים שופטים מעשה דשמשון ופלגש בגבעה וכן כל מעשה המלכים וספורי מעשיות שבגמ' דרבנ"ח⁸² ודומיהן הכל מרומז בהן סודות התורה, ועד"ז ג"כ מעשה המצות

And likewise the whole Torah, the narratives, etc.; and likewise the Prophets, Judges, the story of Shimshon and of the concubine in Givah; and likewise all the deeds of the kings; and the narratives in the Gemara of Rabbah bar bar Chanah and the like: in all of them the secrets of the Torah are alluded to. And in the same way, too, the practical deeds of the mitzvos,

The same is true of the Torah's stories, the accounts in the Prophets (Shimshon, the concubine at Givah, the deeds of the kings), and the strange tales of Rabbah bar bar Chanah in the Gemara: in all of them the Torah's secrets are hidden. The same holds for the mitzvos done with physical objects.

שע"י סוכה ולולב וציצית ותפילין גשמיים יהיה המשכת אוא"ס ב"ה שלמע' מעלה מהשתלשלו' שלפי ערך וסדר השתלשלות בעשי' החיות מצומצם מאד ובכדי שיאיר אור רב מאא"ס ב"ה בעצמו ובכבודו הוא

that through a physical sukkah and lulav, tzitzis and tefillin there will be a drawing-down of the Infinite Light (Or Ein Sof), blessed be He, which is above, higher than hishtalshelus. For according to the measure and order of hishtalshelus, the life-force (chayus) in Asiyah is very contracted; and for a great light to shine from the Infinite One, blessed be He, Himself, in His essence and His glory, it is

Through a physical sukkah, lulav, tzitzis and tefillin, the Infinite Light from above the chain of worlds is drawn down. By the normal order, the life-force that reaches the world of Asiyah is very limited.

ע"י יצחק דייקא שהוא שרש הגבורות בוצינא דקרדוניתא שהוא קו המדה⁸³ שמודד להיות חכם כו' ומשם נמשך תוס' אור וגילוי גם בעשי' הגשמי.⁸⁴

through Yitzchak specifically, who is the root of the Gevuros, the botzina dekardinusa, which is the measuring line that measures out "to be wise," etc.; and from there an addition of light and revelation is drawn also into physical Asiyah.

For a great light from the Infinite One Himself to shine there, it must come through Yitzchak, the root of the Gevuros, the botzina dekardinusa: the "measuring line" that fixes each person's portion, such as whether he will be wise. From that source of measure comes the power to bring an added light even into physical Asiyah.

16 וזהו ויתן לך האלקים⁸⁵ גם בבחי' צמצום⁸⁶ וקאי ויתן על בחי' הוי"ה האמור למעלה בפ' אשר ברכו⁸⁷ ה' ואף גם זאת בלי דעתו של יצחק⁸⁸ רק בא אחיך במרמה⁸⁹

This is [the meaning of] "And may Elokim give you": also in the level of tzimtzum (contraction); and "give" refers to the level of Havayah mentioned above in the verse "which Havayah has blessed." And even this [came] without Yitzchak's knowledge, only "your brother came with guile,"

The blessing opens "May Elokim give you": Elokim is the Name of tzimtzum, G-d's self-limiting, so the blessing reaches even into the contracted, physical level. "Give" carries down the light of Havayah, named in the verse just before ("which Havayah has blessed"), the light from beyond the chain of worlds. And Yaakov received it without Yitzchak's knowing, by "guile."

שא"א להתלבש בבחי' הדעת וכענין שאמרו לאו בזכותא תליא מילתא⁹⁰ אלא במזלא תליא מילתא כי ענין בזכותא הוא לפ"ע ההשתלשלות שכך ראוי לו

for it cannot be encloded in the level of Daas (knowledge); as in the saying, "The matter does not depend on merit; rather, the matter depends on mazal." For [the matter of] "merit" is according to the measure of hishtalshelus: that this is what is fitting for him,

It had to come without Yitzchak's knowledge because so high a light cannot be held in Daas, conscious knowledge. The Talmud teaches that some things depend not on merit but on mazal, a higher root: merit follows the ordered measure of the worlds, what a person deserves.

משא"כ במזלא הוא למעלה מלפ"ע אף שאינו ראוי כו' והיה צריך לזה לתקן חטא עה"ד^{91,92} שהיה ג"כ במרמה ופתוי של נחש

whereas mazal is above what is according to measure, even though he is not fitting, etc. And this was needed in order to rectify the sin of the Tree of Knowledge, which was also through the guile and enticement of the serpent,

Mazal gives from above all measure, even to one who does not deserve it. The guile was needed to repair the sin of the Tree of Knowledge, which also came through guile, the serpent's enticement.

שע"י נתגשמו העולמות ונעשה עירוב גשמיות ברוחניות⁹³ ולתקן זה עשה מהפוך אל הפוך והמשיך רוחניות ואורות העליונים שיהיה נמשך גם לגשמיות.

through which the worlds became physical, and there came about a mixture of physicality with spirituality. And to rectify this, he did [it] from one opposite to the other, and drew down spirituality and the supernal lights so that they would be drawn also into physicality.

That sin made the worlds physical and mixed the physical with the spiritual. To repair it, Yaakov turned the thing into its opposite: guile against guile, drawing spirituality and the supernal lights down into the physical itself.

משא"כ אלו לא קבל יעקב הברכות היה נמשך מן התורה רק ברוחניות לבד כמו שהוא למעלה וכדה על שכמה⁹⁴ כו':^{95,96}

Whereas had Yaakov not received the blessings, [the light] from the Torah would have been drawn only in spirituality alone, as it is above, "and her pitcher upon her shoulder," etc.

Without Yaakov receiving the blessings, the Torah's light would have remained purely spiritual, as it is above: like Rivkah's pitcher carried high "upon her shoulder." Through the blessings it comes down into physical Torah study and physical mitzvos.

IN ONE'S AVODAH

An encompassing “fragrance” rises from the baal teshuvah: one who contemplates the greatness of the Infinite One Himself and cries out over being separated from Him. Anyone can be called a baal teshuvah this way, even without sins. And through physical Torah study and mitzvos (sukkah, lulav, tzitzis, tefillin) a light from beyond the whole order of the worlds is drawn into the physical world.

QUESTIONS FOR DISCUSSION

1. How does the model of the eleven spices explain both Esav’s pious questions and the absence of G-d’s Name from his lips?
2. Why does holy life-force make the host of heaven humble but make the kelipos proud?
3. What was Yitzchak’s mistake in wanting to bless Esav directly, and how do the actual words of Esav’s blessing show it was corrected?
4. Why does drawing an encompassing light require an encompassing rising from below, and how is teshuvah such a rising even for someone without sins?
5. Why did the blessing have to come through guile and without Yitzchak’s knowledge, and how does this repair the sin of the Tree of Knowledge?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ראה ריח בני

Contains two other transcripts of this maamar, which can be compared with the text here.

KEHOT'S NOTE

ב' נוסחאות אחרות בסה"מ תקס"ה ע' יז. הנחה אחרת מהמאמר עם הגהות באוה"ת כרך ד תתכט, ב. כרך ז תתתיט, א. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. מאמר זה נזכר באוה"ת ואתחנן כרך ו ע' ביתסז. ד"ה זה בסה"מ תרל"ט ח"א ע' כו מיוסד על מאמר זה. וראה במ"מ לשם. ראה עבודת הלוי לא, ב.

2 ראה ריח בני

Yitzchak's words on smelling the garments of the son he took to be Esav; the verse the whole maamar explains.

בראשית כ"ז:27

וַיֵּגֶשׁ וַיִּשְׁקֶלּוּ וַיֵּרַח אֶת־רֵיחַ בְּגָדָיו וַיִּבְרַכְהוּ וַיֹּאמֶר רֵיחַ בְּנֵי כְרִית שְׂדֵה אֲשֶׁר בָּרַכּוּ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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KEHOT'S NOTE

בראשית כז, כו.

3 Kehot's note points to Genesis 27:27 for these words.

בראשית כ"ז:27

וַיֵּגֶשׁ וַיִּשְׁקֶלּוּ וַיֵּרַח אֶת־רֵיחַ בְּגָדָיו וַיִּבְרַכְהוּ וַיֹּאמֶר רֵיחַ בְּנֵי כְרִית שְׂדֵה אֲשֶׁר בָּרַכּוּ ה'

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4 כי ציד בפיו

Yitzchak loved Esav "for game was in his mouth"; the maamar reads it as Esav's pious-sounding questions.

בראשית כ"ה:28

וַיֵּאָהֵב יִצְחָק אֶת־עֵשָׂו כִּי־צִיד בְּפִיו וַיִּרְבֶּקֶה אֹהֶבֶת אֶת־יִצְחָק:

Now Isaac loved Esau, because he did eat of his venison; and Rebekah loved Jacob.

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KEHOT'S NOTE

בראשית כה, כח.

5 איך מעשרין את התבן

Explains why Esav chose to impress Yitzchak specifically with a question about the mitzvah of tithing.

KEHOT'S NOTE

בלק"ש חכ"ה ע' 121 מבאר הטעם שרימה ליצחק במצות מעשר דוקא ע"ש.

6 הקל קול יעקב

Yitzchak's doubt on touching the disguised Yaakov: the voice is Yaakov's, the hands are Esav's.

בראשית כ"ז:22

וַיֵּגֶשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמְשְׁהוּ וַיֹּאמֶר הֲקֹל יַעֲקֹב וְהַיָּדִים יְדֵי עֵשָׂו:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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KEHOT'S NOTE

בראשית כז, כב.

7 כי הקרה ה' אלקיך

Yaakov's answer, mentioning G-d's Name, which made Yitzchak suspect that the speaker was not Esav.

בראשית כ"ז:20

וַיֹּאמֶר יִצְחָק אֶל־בְּנוֹ מִהֵּרָא מִהֵרָא לְמַצָּא בְּנִי וַיֹּאמֶר כִּי הִקְרָה ה' אֱלֹקֶיךָ לִפְנֵי:

And Isaac said unto his son: 'How is it that thou hast found it so quickly, my son?' And he said: 'Because the L-RD thy G-d sent me good speed.'

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KEHOT'S NOTE

בראשית כז, כ.

8 אין ש"ש שגור בפיו

The Midrash says Esav does not mention the Name of the Holy One; the source behind Yitzchak's suspicion.

בראשית רבה ס"ה:י"ט-כ"ט

... בני, אביך נתברך בן שבעים וחמש שנים, ואתה בן ששים ושלוש שנים. ויאמר כי הקרה ה' אלקיך לפני רבי יוחנן וריש לקיש חד מנהון אמר: אם לקורבנך המציא לך הקדוש ברוך הוא, שנאמר: (בראשית כב): וישא אברהם את עיניו, וירא והנה איל, למאכלך על אחת כמה וכמה! ואוחרנא אמר: אם לזווגך המציא לך, דכתיב (שם כה): הקרה נא לפני היום. וכתיב (שם): וירא והנה גמלים באים, למאכלך על אחת כמה וכמה! כי הקרה ה' אלקיך לפני רבי יוחנן אמר: לעורבא, דאייתי נורא על קניה, בשעה שאמר: כי הקרה ה' ...

"Isaac said to his son: How is it that you were so quick to find it, my son? And he said: Because the L-rd your G-d coordinated it before me" (Genesis 27:20). "Isaac said to Jacob: Please approach, that I may feel you, my son, are you my son Esau or not?" (Genesis 27:21). "Isaac said to his son: How is it that you were so quick to find it, my son?" - you were so quick to find the blessing, my son? Your father was blessed at seventy five ...

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KEHOT'S NOTE

17

וצבא השמים לך משתחוים

"You give life to them all, and the host of heaven bow down to You": the beings who sense their divine life-force bow to it.

Nehemiah 9:6 ט"ז: נחמיה

אתה־הוא ה' לְבָדָךְ אֶתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָא הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֶתָּה מְחִיָּה אֶת־כָּל־הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמ"י ט, ו.

18

מגביהים א"ע כנשר

"Though you raise yourself like the eagle": the prophet's words about Edom's pride, used here for the kelipos that exalt themselves.

Obadiah 1:4 ד"ד: עובדיה

אִם־תִּגְבִּיהַי כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים שָׁמַי כָּנָה מִשָּׁם אוֹרִיךָ נֶאֱמָה־ה'

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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19

שהחיות . . אצלם בסוד גלות

Discusses the holy life-force held "in exile" within kelipah, the subject of Tanya ch. 6.

KEHOT'S NOTE

ראה הערות וקיצורים לתניא לכ"ק אדמו"ר הצ"צ לפרק ו. ובליקוט פי' שם ובאוה"ת כאן.

20

שו"ה ואדרבה — א"ע כנשר כוי

The manuscript reads: "themselves with brazenness and coarse pride; that is, because the life-force drawn to them is in the mode of exile, swallowed within them.

KEHOT'S NOTE

בכרך 1824 בשינוים: א"ע בחופצה וגסה"ר והיינו לפי שהחיות הנמשך אליהם הוא בסוד גלות נבלע בתוכם: הנה זהו.

21

הוא נבלע בתוכם

Explains the idea of the life-force being "swallowed" within the kelipos.

KEHOT'S NOTE

מענין הבליעה — ראה בד"ה פתח אליהו תש"ב ע' 80.

22

הנה זהו ענין לבונה

There the ten spices are the ten holy sparks swallowed in the kelipos, and the frankincense is the makif over them: it too gives them life, but because it only surrounds them it never mixes with them and is wholly good.

KEHOT'S NOTE

23

שהוא אור המקיף עליהם מלמעלה

There the kelipos are not vessels for the Infinite Light, which rests only where there is self-nullification, so it shines on them only as a makif; it cites "elsewhere, on Re'eh Rei'ach Beni," this maamar.

KEHOT'S NOTE

ראה לקו"ת תוריע כג, ד. ובהמשך תערי"ב ר"פ ר"י. באוה"ת נ"ך כרך א ע' תקלג מבאר שכאן נתבאר דוה המקיף הוא בחי' גבוה ושרשו ממקיף דתהו שלמעלה מהתיקון ע"ש.

PARAGRAPH 5

24

חיל בלע ויקיאנו

"He swallowed wealth, and he will vomit it up; G-d will cast it out of his belly": the kelipos must in the end give up the holiness they hold.

Job 20:15 ט"ו: איוב

חיל בלע ויקאנו מבטנו ירשנו אל:

He hath swallowed down riches, and he shall vomit them up again; G-d shall cast them out of his belly.

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KEHOT'S NOTE

איוב כ, טו. ראה ביאור הפסוק באוה"ת תולדות תתכט, ב. באוה"ת כאן קנו, א מציין לעיין מזה בלקו"ת ד"ה כנשר יעיר ספ"ב. פי' האינו עה, ב. וראה גם באוה"ת נ"ך כרך א ע' תרסג ואילך.

25

ועת אשר שלט האדם

"A time when man rules over man to his harm": read here as the rule of the kelipah over the holy that ends to its own harm.

Ecclesiastes 8:9 ט"ז: קהלת

אֶת־כָּל־זֶה רָאִיתִי וְנָתַן אֶת־לִבִּי לְכָל־מַעֲשֶׂה אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַשׁ עַת אֲשֶׁר שָׁלַט הָאָדָם בָּאָדָם לְרַע לוֹ:

All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

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KEHOT'S NOTE

קהלת ח, ט.

26

וימלך וימת

The kings of Edom, each of whom "reigned" and "died": in Kabbalah, the shattering of the vessels of Tohu.

Genesis 36:33 ל"ו: בראשית

וַיָּמָת בֶּלְעַ וַיְמַלֵּךְ תַּחְתָּיו יוֹכָב בֶּן־זֶרַח מִבְּצָרָה:

And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

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27 שו"ה וימלוך — כו' וגם

In place of "and also" the manuscript reads "and it is."

KEHOT'S NOTE

בבזך 1824 במקומו: והוא.

28 בס' הגלגולים

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

KEHOT'S NOTE

פ"ב.

29 שו"ה נמשך — במ

The manuscript reads "also" (גם) in place of "in them" (בם).

KEHOT'S NOTE

בבזך 1824: גם.

30 לא גלו ישראל

Rabbi Elazar: Israel was exiled among the nations only so that converts would join them.

Pesachim 87b פסחים פ"ז

KEHOT'S NOTE

פסחים פז, ב. נסמן לעיל ו, א.

31 עבדו זקן ביתו

Avraham's servant, "the elder of his house"; here the level at which Z'eir Anpin works in Yetzirah on weekdays.

בראשית כ"ד:2 Genesis 24:2

וַיֹּאמֶר אַבְרָהָם אֶל־עֲבָדוֹ זֶקֶן בֵּיתוֹ הַמֶּשֶׁל בְּכָל־אֲשֶׁר־לוֹ שֵׁם־נָא יִדְדָה תַּחַת יָרְכִי:

And Abraham said unto his servant, the elder of his house, that ruled over all that he had: 'Put, I pray thee, thy hand under my thigh.

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32 שו"ה ביתו — כנ"ל

The manuscript ends "etc." in place of "to raise up from there and to refine, as explained above."

KEHOT'S NOTE

בבזך 1824: כ"ל.

PARAGRAPH 6

33 ויתן לך האלקים מטל השמים

The opening of Yitzchak's blessing: "May G-d give you of the dew of the heavens and of the richness of the earth."

בראשית כ"ז:28 Genesis 27:28

וַיִּתֵּן־לְךָ הָאֱלֹקִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ וְרֵב דָּגַן וְתִירֹשׁ:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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KEHOT'S NOTE

בראשית כז, כח.

34 שמן הוא חכמה

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

KEHOT'S NOTE

מאו"א אות ש, מח.

35 ואבא יסד ברתא

"Abba founded the daughter": Chochmah establishes Malchus.

Zohar III, 248b זח"ג רמח, בבזך

Tikkunei Zohar, Tikkun 21 • 61b:4-5 תקו"ז תיקון כא

וכד אית בישראל משכילים בחכמה דאיהי י' מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה לההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. הה"ד י' בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ו'. דאבנא דאיהי תגא. עטרי על רישיה עטרה דס"ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גבייהו.

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KEHOT'S NOTE

זח"ג רמח, ב. רנו, ב. רנח, א. ת"ז ת"י כא.

36 שו"ה שאנו — כשהשמש

The manuscript reads "as through the sun" (כמו ע"י שהשמש) in place of "as we see, by way of analogy, when the sun."

KEHOT'S NOTE

בבזך 1824: כמו ע"י שהשמש.

37 ואד יעלה מן הארץ

"A mist would rise from the earth": the analogy of moisture drawn up from below.

בראשית ב'6:6 Genesis 2:6

וַאֲד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה:

but there went up a mist from the earth, and watered the whole face of the ground.

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KEHOT'S NOTE

בראשית ב, ו.

PARAGRAPH 7

38 ואברככה לפני ה'

Rivkah quoting Yitzchak's words to Esav: "and I will bless you before G-d."

בראשית כ"ז:7 Genesis 27:7

הַבִּיאָה לִּי צִיד וְעֲשֵׂה־לִּי מִטְעָמִים וְאֶכְלָה וְאֶבְרַכְּכָה לְפָנַי ה' לְפָנַי מוֹתִי:

Bring me venison, and make me savoury food, that I may eat, and bless thee before the L-RD before my death.

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KEHOT'S NOTE

בראשית כז, ז. בבזך 1824 נוסף: לפני מתי.

39 שו"ה יעקב — לבונה

The manuscript adds "that is in him" (שבו).

KEHOT'S NOTE

בבוכ 1824 נוסף: שבו.

40 הנה משמני הארץ

Yitzchak's blessing to Esav: "Behold, of the richness of the earth shall be your dwelling, and of the dew of the heavens from above."

בראשית 27:39 ל"ט

וַיַּעַן יִצְחָק אָבִיו וַיֹּאמֶר אֵלָיו הִנֵּה מִשְׁמַנִּי הָאָרֶץ יִהְיֶה מוֹשְׁבְּךָ וּמִטְלֵ הַשָּׁמַיִם מֵעַל:

And Isaac his father answered and said unto him: Behold, of the fat places of the earth shall be thy dwelling, And of the dew of heaven from above;

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KEHOT'S NOTE

בראשית כז, לט.

41 משמני מקצת שמני

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

KEHOT'S NOTE

ראה ב"ר פ' ס"ז.

42 משמני מקצת שמני

The Midrash on the blessings; the Kehot note points there for the reading of Esav's mishmanei as only part of the richness.

בראשית רבה ס"ז:6

ויען יצחק ויאמר הנה משמני הארץ יהיה מושבך, זו איטאליאה. ומטל השמים מעל, זו בית גוברין. דבר אחר: הנה משמני הארץ, מן שמיניא דארעא. מן הן מתעבדא ארעא שמניא? שמינין מן טלא, ומטל השמים מעל. אנטונינוס שלח לרבינו אמר לו: בגין דתסוורתא חסרין, מה נעביד ונמלא יתהון? נסביה לשלוחא ועייליה לגו פרדסא, שרי עקר פוגלין רברבין, ושתייל דקיקין. אמר לו: הב לי אנטוגרפא! אמר לו: לית את צריך. סליק לגביה. אמר לו: דין הן אנטוגרפא? אמר לו: לא יחייב לי כלום. אמר לו: ומה אמר לך? אמר לו: לא אמר ...

"Isaac his father answered and said to him: Behold, from the fat of the earth will be your dwelling, and from the dew of the heavens from above" (Genesis 27:39). "Isaac [his father] answered and said [to him: Behold, from the fat of the earth will be your dwelling]" - this is Italy. "And from the dew of the heavens from above" - this is Beit Guvrin. Another matter, "Behold, from the fat of the earth" - from the fat cats of the earth. What renders the earth fat? It ...

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43 (משא"כ .)

The note records that the words in parentheses are found also in manuscripts written in the Alter Rebbe's lifetime, so they belong to the maamar.

KEHOT'S NOTE

המוסגר נמצא גם בכת"י שנכתבו בחיי אדה"י.

44 ואת אחיך תעבוד

"And you shall serve your brother": the condition attached to Esav's blessing.

בראשית כ"ז:40

וְעַל־חַרְבְּךָ תַּחְיֶה וְאֶת־אֲחִיךָ תַּעֲבֹד וְהָיָה כְּאֲשֶׁר תִּרְדּוּ וּפָרַקְתָּ עָלָיו מֵעַל צִנּוֹאָרְךָ:

And by thy sword shalt thou live, And thou shalt serve thy brother; And it shall come to pass when thou shalt break loose, That thou shalt shake his yoke from off thy neck.

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KEHOT'S NOTE

בראשית כז, מ.

45 שו"ה יהיה — מבחי

The manuscript reads "in the level of" (בבחי) for "of the level of" (מבחי).

KEHOT'S NOTE

בבוכ 1824: בבחי.

46 וליעקב אמר ומשמני

Yaakov's blessing: "and of the richness of the earth" (u-mishmanei), with the extra vav.

בראשית כ"ז:28

KEHOT'S NOTE

בראשית כז, כח.

47 שו"ה אחיך — שעיי יהי עלייה דוקא כנ"ל

The manuscript reads "that through this specifically there will be an elevation, etc." and then goes on in a shorter form of what follows: "May Elokim give you" even in tzimtzum, referring to Havayah in the verse "which Havayah has blessed," and then the explanation of drawing down mayin nukvin.

KEHOT'S NOTE

בבוכ 1824: שעיי דוקא יהי עלי' כו'. וזהו ויתן לך האלהי גם בבחי' צמצום וקאי על בחי' הוי' שלמעלה בפסוק אשר ברכך הוי' ועתה מבואר הכתבו הנה יצחק רצה להמשיך בחי' מין בבחי' פנימי אבל להמשכת המקיף צ"ל בעלאות מין: כנודע.

PARAGRAPH 8

48 שו"ה ועתה יבואר

The manuscript reads "Now it is explained" (מבואר) for "Now it will be explained" (יבואר).

KEHOT'S NOTE

בבוכ 1824: ועתה מבואר.

49 רצה להמשיך . . כנודע

In its place the manuscript reads: "wanted to draw down mayin nukvin at the inner level, but to draw down the encompassing light there must be raisings of mayin nukvin, as is known."

KEHOT'S NOTE

בבוכ 1824 הנוסח במקומו: "רצה להמשיך בחי' מין בבחי' פנימי אבל להמשכת המקיף צ"ל העלאות מין כנודע".

50 בהעלאת מ"ן בכחי פנימי . . העלאת מ"ן ג"כ בכחי מקיף

Points ahead to the Kehot note on the two kinds of raising mayin nukvin later in this same maamar (on "יש העלאת" ו"מ"), where the note gathers parallel sources.

KEHOT'S NOTE

ראה לקמן כ, ד במ"מ ד"ה ויש.

PARAGRAPH 9

51 העלאת מ"ן שהוא בחי' אור חוזר

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

בלקרי'ת נשא כט, א מציין לכאן.

52 ריח ניחוח

"A fire-offering, a pleasing fragrance to G-d": the Torah's phrase for the offerings, not used for other mitzvos.

ויקרא א':ט"ז

וְקָרְבוּ וּכְרָעוּ יָרֵחַץ בְּמֵיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחַ עֲלֵה אֵשׁ רִיח־נִיחֹחַ לַיהוָה Havayah

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

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PARAGRAPH 10

53 וירח את ריח בגדיו

"And he smelled the fragrance of his garments, and he blessed him."

בראשית כ"ז:27

וַיֵּגֶשׁ וַיִּשְׁקֶלּוּ וַיֵּרַח אֶת־רֵיחַ בְּגָדָיו וַיִּבְרַכְהוּ וַיֹּאמֶר רֵיחַ בְּנֵי כְרִיחַ שְׂדֵה אֲשֶׁר בָּרַכּוּ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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54 והנה ריח

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

לקמן פ, ג מציין לכאן.

PARAGRAPH 11

55 כריח שדה אשר ברכו ה'

"Like the fragrance of a field which G-d has blessed": the second half of the verse being explained.

בראשית כ"ז:27

וַיֵּגֶשׁ וַיִּשְׁקֶלּוּ וַיֵּרַח אֶת־רֵיחַ בְּגָדָיו וַיִּבְרַכְהוּ וַיֹּאמֶר רֵיחַ בְּנֵי כְרִיחַ שְׂדֵה אֲשֶׁר בָּרַכּוּ ה'

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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56 ויש בזה ב' בחי'

Refers here for two kinds of raising mayin nukvin, one to arouse encompassing lights and one to arouse inner lights, and says the encompassing rising is the level of "with all your might" (me'odecha).

KEHOT'S NOTE

"שם (הכוונה לכאן) נת' ג"כ ענין ב' מיני העלאת מ"ן, האי לעורר בחי' מקיפים, הב' לעורר בחי' פנימיים, ונת' שם (הכוונה לכאן) ג"כ שענין העלאת מ"ן דמקיפים היינו בחי' מאדך, ולפענ"ד ג"כ שזהו כענין ב' מיני העלאת מ"ן דאוי"כ הנ"ל ודו"ק כי בשניהם הכוונה א' רק שהלשון מחולק" — דרך מצותיך קסה, ב. באוה"ת חוקת ע' תתפ [שם מציין לדי"ה זה משנת תקס"ה], דברים כרך ז ע' ב'רסו מציין לכאן.

57 למען יזמרך

"So that [my] glory may sing to You and not be silent": the natural, constant rising of Malchus.

תהילים ל':13

לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם HAVAYAH אֱלֹהֵי לְעוֹלָם אֻדְךָ:

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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KEHOT'S NOTE

תהלים ל, יג.

58 קארי תדיר

Kehot's note points to Tikkunei Zohar, Tikkun 5 for these words.

תקו"ז תיקון ה' Tikkunei Zohar, Tikkun 5

KEHOT'S NOTE

ת"ז ת"י ה.

59 שו"ה מ"ן — המשכת הקו. ויש העלאת . .

The manuscript orders it differently: "And there is a raising of mayin nukvin of the encompassing light, as it is written 'A well which princes dug,' 'and there Yitzchak's servants dug,' which needs help from above... and it is for the encompassing level, the Infinite Light itself, when the kav shines into the empty space."

KEHOT'S NOTE

בבז' 1824 הקטע זה בשינוי: ויש העלאת מ"ן של המקיף וכתוב באר הפרוה שרים ויכורו שם עבדי יצחק שצריך סיוע מלמעלה שאין כח בה להעלות מ"ן

בעצמו והוא לבח"י המקיף שהוא בח"י אוא"ס עצמו כשהקו מאיר לתוך מקום החלל: והנה מ"ן.

60 (שהקו . .)

In the manuscript these words are not in parentheses.

KEHOT'S NOTE

בבוכ 1824 בלי מוסגר.

61 בארה של מרים

Discusses Miriam's well, and refers to this passage.

KEHOT'S NOTE

בלקו"ת חקת סד ג מציין לכאן. בענין בארה של מרים ראה בלקו"ת חקת סד, ג הנסמן לעיל. אוה"ת חקת עי תתסו ואילך.

62 באר חפרוה שרים

"A well, which princes dug": the rising that needs effort, unlike Miriam's well.

Numbers 21:18 ח"א:י"ח

באר חפרוה שרים כרוה נדיבי העם במחזקת במשענתם וממדך מתנה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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KEHOT'S NOTE

במדבר כא, יח.

63 ויכרו שם עבדי יצחק

"And there Yitzchak's servants dug a well."

בראשית כ"ו:25 ח"א:י"ח

ויכן שם מזבח ויקרא בשם ה' ויט"שם אהלו ויכרו"שם עבדי יצחק באר:

And he builded an altar there, and called upon the name of the L-RD, and pitched his tent there; and there Isaac's servants digged a well.

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KEHOT'S NOTE

בראשית כו, כה.

64 מבחי יצחק שהוא עיקר האבות

The Zohar's teaching, cited by the Kehot note, that Yitzchak is the chief of the Patriarchs.

Zohar III, 99b זט, ח"ג

KEHOT'S NOTE

זח"ג זט, ב.

65 בוצינא דקרדונינא

The Kehot notes on that later maamar in Miketz gather the sources for the botzina dekaridunusa.

KEHOT'S NOTE

ראה במ"מ לקמן לט, א.

66 והנה העלאת . . אתה אבינו

Quotes this passage (from Miriam's well to "For You are our Father").

KEHOT'S NOTE

ראה קטע זה באוה"ת פ' חקת עי תתמג ע"ש.

67 כי אתה אבינו

"For You are our Father": in the Sages' reading, Israel's words addressed to Yitzchak.

ישעיהו ס"ג:ט"ז

כי אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה ה' אבינו גאלנו מעולם שמה:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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68 ויריבו רעי גר

"The herdsmen of Gerar quarreled with Yitzchak's herdsmen, saying, 'The water is ours.'"

בראשית כ"ו:20

ויריבו רעי גר עסרעי יצחק לאמר לנו המים ויקרא שם הבאר עשק כי התעשקו עמו:

And the herdsmen of Gerar strove with Isaac's herdsmen, saying: 'The water is ours.' And he called the name of the well Esek; because they contended with him.

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KEHOT'S NOTE

בראשית כו, כ.

PARAGRAPH 13

69 אי במדרש . . ריח בגדיו, בוגדיו

The Talmud gives the same reading of "his garments" as "his rebels."

סנהדרין ל"א:א-ח'7-8

ריש לקיש אמר: מהבא, "כפלח הרמון וקתה" - אפילו ויקנין שבה מלאין מצות כרמון. רבי זירא אמר: מהבא, "וירח את ריח בגדיו". אל תיקרי "בגדיו" אלא "בוגדיו". הנהו בריוני דהו בשיבבותיה דרבי זירא, דהו מקרב להו כי היכי דניהדרו להו בתיובתא, והו קפדי רבנן. כי נח נפשיה דרבי זירא, אמרי: עד האידנא הוה חריקא קשין שקיה דהו כעי עלו רחמי, השתא מאן כעי עלו רחמי? תהירו בלביהו ועבדו תשובה.

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KEHOT'S NOTE

ב"ר פ' סה. אגדת בראשית פמ"ב. ראה סנהדרין לו, א. השייכות בגדיו לבוגדיו — ראה אוה"ת שה"ש ע' שפח שמציין לקידושין יח, ב. שמחמת הבגידה דעץ הדעת הוצרך לבגדים ולבושים. בלקו"ת ראה לג, ד. שה"ש לב, ב. לו, ב מציין לכאן.

70 וירח את ריח בגדיו. בוגדיו

The Midrash reads "his garments" as "his rebels": even the sinners of Yaakov's line carry a fragrance.

בראשית רבה ס"ה:כ"ב-כ"ג22-23

... ויאמר גשה נא ושקה לי, אמר לו: את נושקני בקבורה, ואין אחר נושקני בקבורה. וישק לו וירח את ריח בגדיו אמר רבי יוחנן: אין לך דבר שריחו קשה מן השטף הזה של עוים, ואת אמרת וירח את ריח בגדיו ויברכהו?! אלא, בשעה שנכנס אבינו יעקב אצל אביו, נכנסה

ע"ז יז, א.

עמו גן עדן, הדא הוא דאמר לו: ראה ריח בני כריח שדה. ובשעה שנכנס עשו אצל אביו, נכנסה עמו גיהנום, היך מה דאת אמר: (משלי כ): בא זדון ויבא קלון. דבר אחר: וירח את ריח בגדיו ויברכהו, כגון יוסף משיתא, ...

"He did not recognize him, because his hands were hairy like the hands of his brother Esau, and he blessed him" (Genesis 27:23). "He did not recognize him" - when wicked people were produced from him, he [Isaac] did not recognize them. "His father Isaac said to him: Approach and kiss me, my son" (Genesis 27:26). "Approach and kiss me" - he said to him: 'You will be adjacent to me in burial, but no other will be adjacent to me in burial.' "He approached and kissed him, and he ...

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71

שבזוהר אמר

The Zohar on "And Avraham was old": the praise of baalei teshuvah, who draw down with greater strength.

Zohar I, 129bבזוהר א"א קט, ז

KEHOT'S NOTE

זוה"א קט, ב. ראה גם לקמן פב, א. הלשון באוה"ת פ' בלק ע' תתקמ. וראה שם פ' פנחס ע' ארכ.

72

שבזוהר אמרו ע"פ ואברהם זקן

The maamar on "And Avraham was old, advanced in days" explains the Zohar there: the days of a person's life become the soul's garments for enjoying the radiance of the Shechinah.

KEHOT'S NOTE

נסמן לעיל טז, א.

73

ואברהם זקן בא בימים

"And Avraham was old, advanced in days": the verse on which the Zohar's teaching is said.

Genesis 24:1א'ראשית כ"ד

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וְה' בֵּרַךְ אֶת־אֲבִרְהָם 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

74

וכמעשה דר"א בן דורדיי

The story of Rabbi Elazar ben Durdaya, whose total repentance earned him the World to Come.

Avodah Zarah 17a:12ב"ז א"א: עבודה זרה

ומעבירה לא? והתנא: אמרו עליו על רבי אלעזר בן דורדיי, שלא הניח זונה אחת בעולם שלא בא עליה. פעם אחת שמע שיש זונה אחת בכרפי הים, והיתה נוטלת כס דינרין בשכרה. נטל כס דינרין והלך ועבר עליה שבעה נהרות. בשעת הרגל דבר הפיחה, אמרה: כשם שהפיחה זו אינה חוזרת למקומה, כך אלעזר בן דורדיי אינו מקבלין אותו בתשובה.

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KEHOT'S NOTE

באברהם כתיב בא בימים

"Avraham was old, advanced in days."

Genesis 24:1א'ראשית כ"ד

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וְה' בֵּרַךְ אֶת־אֲבִרְהָם בְּכָל:

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

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KEHOT'S NOTE

בראשית כד, א.

76

והעלאת מ"ן כזה שהוא בחי' מקיף

There the inner rising of prayer brings love and awe openly into the soul, while the light drawn by a mitzvah's deed shines on the soul only as an encompassing light.

KEHOT'S NOTE

מובא בלקו"ת שה"ש לו, ב.

77

אני ה' לא שניתי

"For I, Havayah, have not changed."

Malachi 3:6מלאכי ג': ו

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא כִלִּיתֶם:

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.

78

הודו על ארץ ושמים

"His splendor is over earth and heaven."

Psalms 148:13ג"ח: תהילים קמ"ח

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְבָדוֹ 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.

79

וירם קרן לעמו

"And He has raised up a horn for His people."

Psalms 148:14ד"ח: תהילים קמ"ח

וְיָרֵם קֶרֶן לְעַמּוֹ תְהַלֵּה לְכָל־חַסִּידָיו לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ הַלְלוּ־קָה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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80

בע"ת אף מי שאין עבירות בידו

The Kehot note points here for the idea that one should always be in a state of return.

Shabbat 153א'שבת קנ"ג

KEHOT'S NOTE

ראה שבת קנג, א. לקו"ת בלק עד, א.

PARAGRAPH 15

81 ורב דגן ותירוש

"And an abundance of grain and wine": part of the blessing Yaakov received.

Genesis 27:28 כ"ח: בראשית

ויתן-לך האלקים מטל השמים ומשמני הארץ ורב דגן ותירוש:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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82 וספורי מעשיות שבגמ' דרבב"ח

The tales of Rabbah bar Chanah, whose hidden meanings hold secrets of the Torah.

בבא בתרא ע"ג 73b Bava Batra

KEHOT'S NOTE

ב"ב עג, ב.

83 ובכדי שיאיר אור רב . . שהוא קו המדה

Quotes this passage, which it explains there differently, and suggests both may be one: though the root of this light is above the measuring line, it must still be drawn through the measuring line.

KEHOT'S NOTE

בלקו"ת נשא כז, ד מביא קטע זה דשם מבואר באופן אחר והניח בצ"ע. ביהל אור עי' תנט מציין לכאן "בענין הברכה של יצחק שורש קו המדה שיהי בבחי' ברכה" ועי' מציין קודם מגמרא ב"ב דף פח, ב.

84 בעשיי הגשמי . . ואף גם זאת

The manuscript reads: "in physical Asiyah, for this was without Yitzchak's knowledge; only 'he came with guile,' etc., for it cannot be en clothed."

KEHOT'S NOTE

בבב"ב 1824: בעשיי הגשמי כי זאת הי' בלי דעתו של יצחק רק בא במרמה כוי שא"א להתלבש.

PARAGRAPH 16

85 ויתן לך האלקים

"May G-d (Elokim) give you of the dew of the heavens": read here as the blessing reaching even into tzimtzum.

Genesis 27:28 כ"ח: בראשית

ויתן-לך האלקים מטל השמים ומשמני הארץ ורב דגן ותירוש:

So G-d give thee of the dew of heaven, And of the fat places of the earth, And plenty of corn and wine.

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86 ויתן לך האלקים גם בבחי' צמצום

A parallel discussion of the Name Elokim and the blessing "May Elokim give you."

KEHOT'S NOTE

ראה סידור שער התקיעות. ד"ה פדה בשלום תש"ג.

87 אשר ברכו ה'

"Which Havayah has blessed": the verse just before, whose Havayah the word "give" draws down.

Genesis 27:27 כ"ז: בראשית

וַיֵּגֶשׁ וַיִּשְׁקֵלּוּ וַיִּרַח אֶת־רֵיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רֵיחַ בְּנִי כָרִיחַ שְׂדֵה אֲשֶׁר בָּרַכְוּ הִי

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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88 ואף גם זאת בלי דעתו של יצחק

Cites this maamar: the blessings came without Yitzchak's knowledge, like the Tosefta's "a mitzvah that comes without our knowledge," because their root is the "dew that drips from Atika"; it also connects "his rebels" with teshuvah above the "garments."

KEHOT'S NOTE

בלקו"ת ברכה צט, ג מציין לכאן, שזהו ע"ד התוספתא פ"ג דפ"א שדמיון זה שלא לדעתנו ומסיים "והיינו לפי ששרש ברכות אלו הוא ג"כ מבחי' טלא דנטיף מעתיקא" ע"ש.

89 בא אחיך במרמה

"Your brother came with guile and took your blessing": Yitzchak's words to Esav.

Genesis 27:35 כ"ה: בראשית

וַיֹּאמֶר בָּא אַחִיךָ בְּמַרְמָה וַיִּחַץ בְּרַכְתְּךָ:

And he said: 'Thy brother came with guile, and hath taken away thy blessing.'

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KEHOT'S NOTE

בראשית כז, לה.

90 לאו בזכותא תליא מילתא

"Children, life and sustenance depend not on merit but on mazal"; the Alter Rebbe reads mazal as a flow from above all measure.

Moed Katan 28a:13ג"א: מועד קטן כ"ח א

אמר רבא: חיי, בני ומזוני, לא בזכותא תליא מילתא, אלא במזלא תליא מילתא. דהא רבה ורב חסדא תרנייהו רבנן צדיקי הוו, מר מצלי ואתי מיטרא ומר מצלי ואתי מיטרא,

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

Zohar I, 181a זח"א קפא,

KEHOT'S NOTE

מו"ק כח, א. זח"א קפא, א. רנז, ב. ועוד. וראה בשערי זהר (להרב ר. מרגליות) למו"ק שם. ראה לקו"ת במדבר טו, א. ד"ה וה' פקד תרלי"א אות ד. תרל"ג ע' רלח, וע' רמז ואילך.

91 והי' צריך לזה לתקן חטא עה"ד

Cited by the Kehot note on repairing the sin of the Tree of

Knowledge.

Zohar II, 141b, כמא, זח"ב קמא,

Zohar I, 141b, כמא, זח"א קמא,

KEHOT'S NOTE

ראה אגה"ק סי' ז. זח"ב קמא, ב. וברח"ו הובא באור החמה שם. זח"א קמא, ב. סה"מ תקס"ה ע' מב. אוה"ת ויקרא ע' קפג.

92

לתקן חטא עה"ד

Cited by the Kehot note on repairing the sin of the Tree of Knowledge.

Tanya, Iggeres HaKodesh 7 אגרת הקדש ז' Tanya,

93

ונעשה עירוב גשמיות ברוחניות

Quoting this maamar, it infers that before the serpent good and evil were not mixed: as Tur Barekes (Pesach 431) says, the kelipos were at the lowest level, outside the holy worlds of Beriah, Yetzirah and Asiyah, and rose only when Adam sinned.

Tikkunei Zohar, Tikkun 40 • 80a:6 תקו"ז תיקון מ

... כגוונא דדם טהור ודם נדה דצריך לאפרשא ביניהו, בגין דההוא זיהמא דהטיל נחש בחנה גרים לערבא מיין דדכיו עם מיין דמסאבו, ובגין דא תקינו תקנה דא לחובה לאפרשא ביניהו, וההוא דאפריש ביניהו דא רקיע דעל ראשי חיוון, דאתמר בקה (יחזקאל א כב) ודמות על ראשי החיה רקיע דא מטטרוין.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז תי' מ'. וראה באוה"ת בראשית כרך ג תקפא, ב "מבואר בת"א סדי"ה ראה ריח בני, שהנחש עירב גשמי ברוחניות משמע מקודם לא הי' מעורבים הטו"ר והיינו כמ"ש בטו"ב ה' פסח סי' תל"א שהיו הקליפות בשפל המדרגה חוץ לגבול בי"ע דקדושה למטה מן העולם העש"י כו' אמנם כאשר חטא אדה"ר עלתה הקליפה למעלה כו" עכ"ל. ע"ש.

94

וכדה על שכמה

Rivkah comes out "with her pitcher upon her shoulder"; read here as the Torah held on high, still only spiritual.

בראשית כ"ד:ט"ו Genesis 24:15

וַיְהִי־הוּא טָרַם כֶּלֶה לְדַבֵּר וְהִנֵּה רִבְקָה יֹצֵאת אֲשֶׁר יֵלְדָה לְבְתוּאֵל בֶּן־מִלְכָּה אִשֶּׁת נָחוֹר אָחִי אַבְרָהָם וְכֵדָה עַל־שִׁכְמָהּ:

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

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95

בעשי הגשמי' . . ואף גם זאת

The manuscript reads: "in physical Asiyah, for this was without Yitzchak's knowledge; only 'he came with guile,' etc., for it cannot be en clothed."

KEHOT'S NOTE

בבז' 1824: בעשי' הגשמי' כי זאת הי' בלי דעתו של יצחק רק בא במרמה כו' שא"א להתלבש.

96

וכדה על שכמה כו'

the page is on Sefaria, but its text shares nothing with the note (unconfirmed)

KEHOT'S NOTE

בבז' 1824 נוסף: "כמ"ש במ"א" ראה לקו"ת ברכה צה, ד.



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