



TORAH OHR • THE CHASSIDISHE PARSHA

פרשת ויחי

Parshas Vayechi



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



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יהודה אתה יודוך אחיך וגו'

“Yehudah, you — your brothers shall acknowledge you”



Yehudah is acknowledgment (hoda'ah): a self-nullification before G-d that is higher than love and awe, expressed in the bowing and silence of the Shemoneh Esreh. It becomes revealed, “you,” only after the work of his brothers Reuven, Shimon and Levi: love, awe and the Torah, which correspond to the prayers that come before the Shemoneh Esreh.

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

Yaakov blesses Yehudah, whose name means acknowledgment, “your brothers shall acknowledge you.” Leah gave that name only after Reuven, Shimon and Levi were born, and in the soul too the brothers come first. Reuven is “seeing”: contemplating G-d’s greatness until mere knowledge becomes felt love, which is why Pesukei deZimra precedes the Shema. This love is the longing of a baal teshuvah, a soul that has descended into the limits of a body and longs to return, and its bitterness draws an answering love from above. Shimon is “hearing” from afar: humility and awe, the second paragraph of the Shema. Levi, “joining,” is the Torah, praised in Emes VeYatziv, through which the Infinite Light descends of its own accord to a person who feels unworthy to rise. All three remain within the light that fills the worlds. Yehudah is bittul in the light that encompasses them, the bowing of the Shemoneh Esreh, and the brothers make it revealed. This bittul lets a person deal with worldly needs “at the nape,” not with the face. Torah study and kindness, “your father’s sons,” empower the whole process.

OUTLINE

- | | | |
|-------|---|------|
| 1 | The name Yehudah | ¶1 |
| | Yehudah is acknowledgment rooted above time; it depends on the brothers born before him, beginning with Reuven, seeing, which draws forth love. | |
| <hr/> | | |
| 2 | Reuven: seeing and love | ¶2-3 |
| | Contemplating G-d’s greatness in Pesukei deZimra and Yotzer Or turns knowledge into seeing and gives birth to the love of the Shema. | |

- 3 Love as return** ¶4-6
Love with both inclinations is the love of a baal teshuvah; the soul's bitterness at its descent draws an answering love from above, until its fire is absorbed in the Infinite Light.
-
- 4 Shimon and Levi** ¶7-8
Shimon is hearing from afar, awe and humility, the second paragraph of the Shema; Levi, joining, is expressed in Emes VeYatziv.
-
- 5 Levi: the Torah** ¶9-10
Through the Torah the Infinite Light descends of its own accord, so that a person who cannot rise can still draw it down upon his soul.
-
- 6 Yehudah: bittul in prayer** ¶11-12
The three brothers belong to the light that fills the worlds; Yehudah's bittul belongs to the light that encompasses them, and the brothers make it revealed in the Shemoneh Esreh. A parenthesis distinguishes this acknowledgment from the lower kind.
-
- 7 "Your hand on the nape of your enemies"** ¶13-14
Revealed bittul in prayer lets a person handle worldly needs "at the nape," so that an impression of prayer remains and darkness is turned into light.
-
- 8 "Your father's sons shall bow down to you"** ¶15
Torah study and acts of kindness, the offspring of G-d's wisdom and compassion, draw down and reveal Yehudah's acknowledgment.
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KEY CONCEPTS

Acknowledgment (hoda'ah) הודאה

The quality of Yehudah: in its higher form, self-nullification before G-d that is above love and awe, expressed in the bowings of the Shemoneh Esreh.

Seeing and hearing ראייה ושמיעה

Reuven and Shimon: seeing is from close by and gives birth to love; hearing is from afar and gives birth to awe.

Running and returning (ratzo and shov) רצוא ושוב

The soul's movement toward G-d in love and its stepping back in humble awe, corresponding to the first and second paragraphs of the Shema.

The light that fills all worlds and the light that encompasses all worlds ממלא כל עלמין וסובב כל עלמין

Love, awe and the Torah's descent belong to the light that enters the worlds; Yehudah's bittul reaches the light that surrounds them, before which all is equal.

Teshuvah (return) תשובה

Not only repair of sin but the return of every soul from the limits of the body to its source, whose bitterness makes love stronger.

Face and nape פנים ועורף

Doing something with heart and soul, or reluctantly with one's back turned; worldly needs are to be handled only "at the nape."

SECTION 1 • 11

The name Yehudah

1 יהודה אתה¹ יודוך אחיך² וגו'. הנה יהודה³ נקרא ע"ש [על שם] הפעם אודה⁴ והוא בחי' הודי' שבכללות נש"י [נשמות ישראל] מודים אנחנו לך⁵ ואנחנו כורעים ומשתחוים ומודים.

"Yehudah, you — your brothers shall acknowledge you," etc. Now, Yehudah is named after "This time I will acknowledge (odeh)," and this is the quality of acknowledgment (hoda'ah) in the souls of Israel as a whole: "We acknowledge You," and "we bend the knee, bow down and acknowledge."

The maamar opens with Yaakov's blessing to Yehudah, whose name the Torah ties to Leah's words at his birth, "This time I will acknowledge." The Alter Rebbe identifies this with hoda'ah, the acknowledgment present in every Jewish soul, as expressed in prayer: "We acknowledge You" (Modim) in the Amidah, and "we bend the knee, bow down and acknowledge" in Aleinu.

אלא שלמטה לפי שהוא תחת הזמן נק' הפעם אודה שלא כל העתים שוות. אבל למעלה במקור חוצב⁶ נשמותיהם הוא למעלה מן הזמן ושם נק' יהודה כי היו"ד מורה על ההוה כמו ככה יעשה איוב.⁷

Only, below, since it is subject to time, it is called "This time (hapa'am) I will acknowledge," for not all times are alike. But above, in the source from which their souls are hewn, it is above time, and there it is called Yehudah, for the yud indicates the present, as in "Thus Iyov would do (ya'aseh)."

Below, in this world, the soul's acknowledgment is bound to time: "this time" implies that one moment differs from another. In the soul's source above, which is beyond time, the name is Yehudah, whose opening yud marks an ongoing present, like the verse that says Iyov would bring offerings continually: "Thus Iyov would do."

ויהי [ויהיה] פי' המלה כמו יודה בתוס' [בתוספת] ה' יהודה⁸ (ובנחמ"י [ובנחמיה] י"א) נכתב יהודה בסגול⁹ תחת הדל"ת)^{10,11}

And the meaning of the word would be like yodeh ["he acknowledges"], with the addition of a hei: Yehudah. (And in Nechemiah 11, Yehudah is written with a segol under the dalet.)

Read this way, the name Yehudah is the verb yodeh, "he acknowledges," with an added hei: an acknowledgment that never stops. The parenthesis adds support from Nechemiah 11, where the same letters are vocalized as a verb, with a segol under the dalet.

וענין הפעם אודה היינו אחר לידה והתגלות בחי ראובן שמעון ולוי שהם הם הגורמים לבחי^{12,13} הודיה¹⁴ זו.

And the matter of “This time I will acknowledge” is [that it comes] after the birth and revelation of the levels of Reuven, Shimon and Levi, for they are the very ones that bring about this quality of acknowledgment.

Leah said “This time I will acknowledge” only after Reuven, Shimon and Levi had been born. In the same way, the full acknowledgment of Yehudah appears in the soul only after the qualities those three brothers stand for have been born and revealed, because they are what bring it about.

וזהו יודוך אחיך. וביאור ענין זה הנה ראובן הוא ע"ש [על שם] ראו בן בחי ראיה ובחי ראיה זו היא הגורמת המשכת בחי האהבה.¹⁵

And this is [the meaning of] “your brothers shall acknowledge you.” The explanation of this matter: Reuven is named after “See, a son” (re’u ben), the level of seeing (re’iyah); and this level of seeing is what brings about the drawing forth of the level of love.

This is why the verse says “your brothers shall acknowledge you”: the brothers are the cause of Yehudah’s acknowledgment. The explanation begins with Reuven, whose name is read as re’u ben, “see, a son”; Reuven stands for seeing, and seeing is what draws forth love.

כמ"ש פני אריה אל הימין^{16,17} אריה אותיות ראיה¹⁸ וכן היה דגל מחנה ראובן תימנה¹⁹ כי ענין ראיה הוא ענין התקרבות דרך חיבה כמ"ש כבכורה בתאנה בראשיתה ראיתי אבותיכם²⁰ כו'.²¹

As it is written, “The face of a lion on the right”: aryeh (lion) has the letters of re’iyah (seeing). And likewise the banner of the camp of Reuven was to the south. For seeing is a matter of drawing close out of affection, as it is written, “Like the first ripe fig on the fig tree in its first season, I saw your fathers,” etc.

Two signs link Reuven and seeing with the right side: the lion (aryeh) on the right in Yechezkel’s vision of the Chariot has the letters of re’iyah, “seeing,” and Reuven’s camp in the wilderness lay to the south, which is the right. Seeing brings closeness and affection, as when G-d says He “saw” Israel’s forefathers with the delight one feels at the first ripe fig.

SECTION 2 • ¶2-3

Reuven: seeing and love

2 וזהו כי ראה²² ה' וגו'. כי עתה יאהבני אישי וגו'.

And this is [the meaning of] “For Havayah has seen,” etc., “for now my husband will love me,” etc.

Leah named Reuven saying, “For Havayah has seen my affliction; for now my husband will love me.” The Alter Rebbe reads this as the pattern of Reuven, in which G-d’s “seeing” draws forth love.

וענין המשכה זו בכניי [בכנסת ישראל] הוא בחי' לאסתכלא ביקרא דמלכא לעורר את האהבה עד שתחפץ לדבקה בו ית' ועדי' נתקנו פסודי' [פסוקי דזמרה] ויוצר אור קודם קי"ש [קריאת שמע] כדי שיבוא לקיום ואהבת בק"ש [בקריאת שמע].

And this drawing forth in the Congregation of Israel (Knesses Yisrael) is the level of “gazing at the glory of the King,” to arouse love until it desires to cleave to Him, blessed be He. And in this way the Verses of Praise (Pesukei deZimra) and [the blessing] Yotzer Or were instituted before the Shema, so that one should come to the fulfillment of “And you shall love” in the Shema.

Within the Congregation of Israel (Knesses Yisrael), the collective soul of the Jewish people, this drawing forth is “gazing at the glory of the King”: contemplating G-d’s greatness until love is aroused and one wants to cleave to Him. This is why the Verses of Praise and the blessing Yotzer Or, which describe G-d’s greatness, come before the Shema, whose first paragraph commands “And you shall love.”

כי עיקר הכוונה בספור שבחו של מקום הוא כי לא די בידיעה לבדה לפי שהיא בחי' העלם ואפי' [ואפילו] גנבא אפום מחתרתא²³ וכו'

For the main purpose of recounting the praise of the Omnipresent is that knowledge alone is not enough, since it is a state of concealment; and even “a thief at the mouth of the tunnel,” etc.

Merely knowing that G-d exists does not produce love, because such knowledge stays hidden and does not move the heart. The proof is the saying about the thief who calls on G-d for help at the mouth of the tunnel he has dug: he knows G-d, yet his knowledge does not change what he does.

ולא יבוא לקיום ואהבת כ"א כשיצא מההעלם אל הגלוי ומבחי' ידיעה לבחי' ראייה ממש שהוא בחי' גילוי לאסתכלא דוקא והיינו ע"י שירבה לספר בשבחיו יתברך ולהעמיק דעתו איך שמלכותך מלכות כל עולמים.²⁴

And he will not come to the fulfillment of “And you shall love” unless he goes out from concealment into revelation, and from the level of knowing to the level of actual seeing, which is the level of revelation — specifically “to gaze.” That is, by speaking at length of His praises, blessed be He, and deepening his mind [in] how “Your kingship is a kingship over all worlds”:

Love comes only when knowledge becomes “seeing,” a vision vivid enough to be felt, which is what “gazing” means. One reaches it by dwelling at length on G-d’s praises and contemplating deeply how His kingship extends over all the worlds.

אלף אלפים ורבו רבבן²⁵ כו' והוא לבדו ית' הוא יחיד ומיוחד כמו קודם שנברא העולם. כמאמר יחיד
חי העולמים מלך²⁶ כו'.^{27, 28, 29}

"A thousand thousands, and myriads of myriads," etc.; and He alone, blessed be He, is single and unique, just as before the world was created, as in the words, "Single One, Life of the worlds, King," etc.

The contemplation takes in the countless multitudes of angels and worlds, "a thousand thousands, and myriads of myriads," and sees that G-d alone remains single and unique, exactly as before the world was created. This is the meaning of the phrase in the Verses of Praise, "Single One, Life of the worlds, King."

3 ואמתות שם יחיד הוא שהוא לבדו הוא³⁰ וענין אחד³¹ הוא שנמשך בחי' א' בחי' וד' שהם ז' רקיעים
והארץ כו'

The true meaning of the name "Single" (yachid) is that He alone is. And the meaning of "One" (echad) is that the level of the aleph is drawn into the ches and the dalet, which are the seven heavens and the earth, etc.,

The Alter Rebbe distinguishes two words for G-d's oneness. Yachid, "single," means that He alone exists; echad, "one," describes the world as united with Him: the aleph, whose value is one, is drawn into the ches (eight: the seven heavens and the earth) and the dalet (four), which tradition reads as the four directions.

שיהיו בטלים ליחודו ית' שהחיות של שמים וארץ עולה ונכלל במקורו וכך עולה אפילו החיות של
הרוחניות כמ"ש לך ה' הגדולה וכו' (ועיין מזה על פסוק וארא אל אברהם)

so that they be nullified to His unity, blessed be He: the life-force of heaven and earth rises and is absorbed into its source; and in this way even the life-force of the spiritual [realms] rises, as it is written, "Yours, Havayah, is the greatness," etc. (and see about this on the verse "And I appeared to Avraham").

In echad, all of creation is nullified to G-d's unity: its life-force rises and is absorbed back into its source. The same is true of the spiritual realms, as David says, "Yours, Havayah, is the greatness... for all that is in heaven and on earth"; the parenthesis refers to the maamar on "And I appeared to Avraham" (Torah Ohr, Va'eira), which explains "One" in the same way.

ורק בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שלהיות עולמות נפרדים הם רק מבחי' מלכותו ית'.

And only in "Blessed be the Name of the glory of His kingdom forever and ever" [is it said] that the existence of separate worlds is only from the level of His Malchus (sovereignty), blessed be He.

Only in the words said after the first verse of the Shema, "Blessed be the Name of the glory of His kingdom forever and ever," is there room for separate worlds, and even they exist only through G-d's kingship (Malchus).

וכשיאריך בענין זה בעומק בינתו בבחי' גילוי במוחו ולא בידיעה לבדה אזי מוליד מזה אהבה בהתגלות לבו

And when he dwells at length on this matter in the depth of his understanding, in a revealed way in his mind and not as knowledge alone, then from this he gives birth to love revealed in his heart,

When a person contemplates this deeply, with an understanding that becomes vivid in his mind rather than remaining mere knowledge, it gives birth to love revealed in his heart.

להיות נכספה וגם כלתה נפשי³² וגוי ויבא לקיום ואהבת את ה' אלקיך ממש דהיינו לדבקה בו בא"ס ב"ה ממש וכמ"ש מי לי בשמים³³ כו':³⁴

so that “my soul longs, and even pines,” etc.; and he will come to the actual fulfillment of “And you shall love Havayah your G-d” — that is, to cleave to Him, to the Infinite One (Ein Sof), blessed be He, Himself; as it is written, “Whom do I have in heaven,” etc.

That love is the psalm's “my soul longs, and even pines”: love so intense that the soul wastes away with longing. This is the true fulfillment of “And you shall love Havayah your G-d”: to cleave to the Infinite One Himself, as in “Whom do I have in heaven [but You]?”

SECTION 3 • ¶4-6

Love as return

4 והנה כתיב בכל לבבך³⁵ ואמרו רז"ל [רבותינו זכרונם לברכה] בשני יצריך דהיינו שתהא האהבה בבחי' בעל תשובה

Now, it is written, “with all your heart,” and our Sages, of blessed memory, said, “with both your inclinations.” That is, the love should be at the level of a baal teshuvah (one who returns).

The word for “your heart” in this verse, levavcha, has a doubled letter bet, which the Sages read as “with both your inclinations,” the good and the evil. This means the love should be like that of a baal teshuvah, one who returns to G-d.

כי התשובה אינו דוקא במי שיש בידו³⁶ עבירות ח"ו [חס ושלום].³⁷ אלא אפי' [אפילו] בכל אדם כי ענין תשובה הוא להשיב את הנשמה למקורה ושרשה שהיתה כלולה במאצילה ב"ה וצרורה בצרור החיים³⁸ את ה' ממש

For teshuvah (return) is not specifically for one who has sins in his hand, G-d forbid, but rather [it applies] even to every person; for the meaning of teshuvah is to return the soul to its source and root, where it was included in its Emanator, blessed be He, and "bound in the bond of life with Havayah" Himself.

Teshuvah, literally "return," is not limited to someone who has sinned; it applies to every person, because it means returning the soul to its root. Before its descent the soul was included in its Emanator and "bound in the bond of life" with G-d Himself.

וירדה ממקום כבודה ונתלבשה בעוה"ז הגשמי שאפילו כל השגות הרוחניים שמשגת בהתלבשותה בתוך הגוף הם נופלים תחת בחינת זמן ומקום³⁹

And it descended from its place of glory and was clothed in this physical world, so that even all the spiritual perceptions that it grasps while clothed within the body fall under the category of time and space.

The soul came down from that lofty place and was clothed in this physical world. Now even its spiritual understanding, gained while in the body, is limited by time and space.

וצריך להשיבה ע"י ויצעקו אל⁴⁰ ה' בצר להם כי צר לו המקום⁴¹ שהוא בחי' מצר וגבול ועל זה נאמר אשר הוצאתי אתכם⁴² מארץ מצרים מבחי' מצר כו'

And it must be returned through "They cried out to Havayah in their distress (tzar)," for "the place is too narrow (tzar) for him," which is the level of constriction (meitzar) and limit. And of this it is said, "who brought you out of the land of Egypt (Mitzrayim)" — from the level of constriction (meitzar), etc.

The soul is brought back by crying out to G-d from this constriction, as in "They cried out to Havayah in their distress." The narrowness (meitzar) of limited existence is the inner meaning of Egypt (Mitzrayim), from which G-d brought us out.

שע"י המרירות אשר יהיה לו על ההיפוך תגדל האהבה לה' ביתר שאת להתכלל באו"ס [באור אין סוף]
 ב"ה כיתרון האור הבא מן החשך.^{43,44}

For through the bitterness he will feel over the opposite [state], the love for G-d will grow with surpassing strength, to be absorbed in the Infinite Light (Or Ein Sof), blessed be He — like the advantage of light that comes from darkness.

The bitterness a person feels at being so far from G-d makes his love stronger, so that he longs to be absorbed in the Infinite Light. Light that comes out of darkness shines more strongly than light that never knew darkness.

5 וע"ז אמרז"ל [אמרו רבותינו זכרונם לברכה] במקום שבע"ת [שבעלי תשובה]⁴⁵ כו'.⁴⁶ וכדא"י [וכדאיתא] בזהר⁴⁷
 דמשכין ליה בחילא יתיר⁴⁸ להיות גילוי אור א"ס ב"ה ממש על נפשו עד שגם חיות הגוף ונפש הבהמית
 וכחותיהם יתהפכו וישובו אל ה' ואתהפכא⁴⁹ חשוכא לנהורא.

And of this our Sages, of blessed memory, said, "In the place where baalei teshuvah (those who return) stand," etc. And as is brought in the Zohar, that "they draw it with greater force": so that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, itself upon his soul, until even the life-force of the body and the animal soul, and their faculties, are transformed and return to G-d, and "darkness is transformed into light."

This love is what the Sages meant in saying that baalei teshuvah stand in a place where even the completely righteous cannot stand, and the Zohar explains that those who return draw the light "with greater force." Their longing draws the Infinite Light itself down upon the soul so strongly that even the body's life-force, the animal soul and its faculties are transformed and return to G-d. This is "darkness transformed into light": what opposed holiness is not only held back but changed into holiness.

6 וזהו כי ראה⁵⁰ ה' בעניי פי' שע"י עניי ומרודי הוא מרירות הנפש שבאתעדל"ת [שבאתערותא דלתתא] נמשך
 להיות אתעדל"ע [אתערותא דלעילא] וכמים הפנים⁵¹ כו'

And this is [the meaning of] "For Havayah has seen my affliction." The explanation: through "my affliction and my wandering," which is the bitterness of the soul — [that is,] through an arousal from below, an arousal from above is drawn forth; and "as in water, face [answers] face," etc.:

Leah's words "Havayah has seen my affliction" are read as the soul's bitterness over its distance from G-d, "my affliction and my wandering." This bitterness is an arousal from below, and it calls forth a matching arousal from above, as a face is answered by its reflection in water.

יתרון האור בבחי' ראיה מלמעלמ"ט [מלמעלה למטה] כי יאהבני בבחי' אישי דהיינו כמ"ש ביום ההוא תקראי לי אישי.⁵²

the advantage of light, at the level of seeing from above to below: “for he will love me” at the level of Ishi (“my husband”), that is, as it is written, “On that day you will call Me Ishi.”

The answer from above is the “advantage of light” that comes out of darkness, a seeing from above to below. Then “he will love me” as Ishi, “my husband,” the name by which G-d says He will be called “on that day.”

ופי' אישי אש שלי ממש והיינו התשוקה שממטה למעלה בחי' ואל אישך תשוקתך⁵³ שהוא הוא האש שלי תהיה בבחי' התכללות באו"ס [באור אין סוף] ב"ה ממש עד שהוא הוא יהיה אישי אש שלי ממש

And the meaning of Ishi is truly eish sheli, “my fire.” That is, the longing from below to above, the level of “and your longing shall be for your husband (ishech)” — which is precisely “my fire” — should be in the manner of absorption in the Infinite Light (Or Ein Sof), blessed be He, itself, until He Himself will be Ishi, truly “my fire.”

Ishi is read as eish sheli, “my fire”: the soul’s fiery longing upward, as in “your longing shall be for your husband (ishech).” That longing should end in absorption in the Infinite Light, until G-d Himself becomes the soul’s fire.

כי וימינו תחבקני בבחי' חבוק והתכללות להיות גילוי או"ס [אור אין סוף] ב"ה ממש על נפשי בתשוקה זו:⁵⁴

For “and His right hand embraces me,” in the manner of embrace and absorption, so that there be a revelation of the Infinite Light, blessed be He, itself upon my soul through this longing.

This is “His right hand embraces me”: G-d’s right hand, His kindness, embraces the soul and takes it in. Through this longing the Infinite Light itself is revealed upon the soul.

SECTION 4 • ¶7-8

Shimon and Levi

7 והנה זהו ענין ראובן שהוא ענין בחי' פ' ראשונה שבק"ש [שבקריאת שמע]⁵⁵ שהוא בחי' רצוא. ופ' שניה שבק"ש [שבקריאת שמע]⁵⁶ היא בחי' שמעון והיה אם שמוע תשמעו שהיא בחי' שוב

Now, this is the matter of Reuven, which is the matter of the first paragraph of the Shema, which is the level of ratzo (running forth). And the second paragraph of the Shema is the level of Shimon — “And it will be, if you will surely listen (shamoa tishme'u)” — which is the level of shov (returning).

Reuven corresponds to the first paragraph of the Shema, with its command to love, and to ratzo, the soul’s running toward G-d. Shimon, named for G-d’s “hearing,” corresponds to the second paragraph, “And it will be, if you will surely listen,” and to shov, returning.

כי ראייה היא מקרוב והיינו בחינת אהבה שמחמת הקירוב. אבל שמיעה היא מרחוק והיא הגורמת בחינת יראה וכמ"ש ה' שמעתי שמעך יראתי⁵⁷ כי היראה היא באה מחמת בחי' הריחוק הנמשך מבחי' שמאל דוחה.

For seeing is from close by, and that is the level of love that comes from closeness. But hearing is from afar, and it is what brings about the level of awe, as it is written, "Havayah, I have heard the report of You (shim'acha); I was afraid." For awe comes because of the level of distance that is drawn from the level of "the left pushes away."

Seeing happens from close by, so it produces love born of closeness; hearing reaches a person from far away, and it brings awe, as the prophet Chavakuk says, "Havayah, I have heard the report of You; I was afraid." Awe comes from a sense of distance, the quality called "the left pushes away."

כי לפי שהוא דוחה ומשפיל עצמו לומר לנפשו מי הוא אשר ערב לבו לגשת⁵⁸ כו' אזי תפול עליו יראה ופחד בלבו

For since he pushes himself away and humbles himself, saying to his soul, "Who is he whose heart would dare to approach," etc., then awe and dread fall upon him in his heart.

When a person pushes himself away and humbles himself, asking who he is to dare approach Him, awe and dread fall upon his heart.

וכמ"ש וירא העם וינועו⁵⁹ ויעמדו מרחוק⁶⁰ שבשביל וינועו שנפל עליהם אימה ופחד ולפיכך ויעמדו מרחוק בבחי' שמיעה וכענין אם רץ לבך שוב לאחד.^{61,62}

As it is written, "The people saw, and they trembled, and they stood from afar": because of "they trembled," for terror and dread fell upon them, therefore "they stood from afar," at the level of hearing. And it is like the matter of "If your heart runs, return to the One."

At the giving of the Torah the people trembled with fear and therefore stood at a distance, a stance of hearing rather than seeing. This is the "return" in "If your heart runs, return to the One": after running toward G-d, the soul steps back in humility.

8 וזהו ענין פי שניה שבק"ש [שבקריאת שמע] שהוא בחי' יראה כמ"ש השמרו לכם פן יפתה⁶³ כו'. וז"ש [וזהו שכתוב] כי שמע⁶⁴ ה' כי שנואה אנכי וכענין נבזה בעיניו נמאס^{65,66}

And this is the matter of the second paragraph of the Shema, which is the level of awe, as it is written, "Take heed, lest [your heart] be seduced," etc. And this is what is written, "For Havayah has heard that I am hated," and like the matter of "Despised in his own eyes, rejected."

The second paragraph of the Shema is the paragraph of awe, with warnings such as "Take heed, lest your heart be seduced." Leah named Shimon saying, "Havayah has heard that I am hated," and the psalm's "despised in his eyes" is read here as a person who is lowly and despised in his own eyes (in the psalm itself, the righteous man is one in whose eyes the vile are despised).

דהיינו שע"י אתעדל"ת [אתערותא דלתתא] מה שנחשב בעיניו לשנואה ע"י שמאל דוחה נמשך להיות אתעדל"ע [אתערותא דלעילא] כי שמע ה' בחי' שמיעה מרחוק כדי להמשיך בחי' יראה מלמעלה

That is, through an arousal from below — that he is regarded in his own eyes as "hated" through "the left pushes away" — there comes to be an arousal from above: "For Havayah has heard," the level of hearing from afar, in order to draw down the level of awe from above.

When a person regards himself as "hated" and pushes himself away, the quality of "the left pushes away," this self-abasement is an arousal from below, and it draws forth an answering arousal from above: "Havayah has heard," a hearing from afar. In this way awe is drawn down to him from above.

(ובזה יובן⁶⁷ ענין שמע והא"ש [והאתי שפיר] שהן חו"ג [חסד וגבורה] והשמות מ"ב וע"ב אלא שהוא התכללות כי שמע חסד אהבה ראובן וכלול גם כן מגבורה בחי' ראה בעיני הנ"ל וכן והא"ש [והאתי שפיר] יראה כלול מאהבה) (עיי' ביאור זה ע"פ אלה מסעי⁶⁸ וע"פ ויחי).⁶⁹

(And with this one will understand the matter of Shema and VeHayah, which are Chesed (kindness) and Gevurah (restraint), and the Names Mem-Beis (42) and Ayin-Beis (72); only that there is an interinclusion: for Shema is Chesed, love, Reuven, and it also contains Gevurah, the level of "He has seen my affliction" mentioned above; and likewise VeHayah, awe, contains love.) (See the explanation of this on [the verse] "These are the journeys" (Eileh Masei) and on [the verse] "And he lived" (Vayechi).)

This parenthesis, which the Kehot note calls an addition of the Tzemach Tzedek, explains that the two paragraphs of the Shema correspond to Chesed and Gevurah and to the Divine Names of 42 and 72, yet each contains the other: the first, love, includes the "affliction" G-d saw, and the second, awe, includes love. The note says it is unclear which maamar on Vayechi the closing reference means.

והנה אחר ק"ש [קריאת שמע] אומרים אמת ויציב וכי' ונחמד ונעים ונורא וכי' הדבר הזה עלינו והיינו בחי' לוי ילוה אישי אלי.⁷⁰

Now, after the Shema we say, "True and firm," etc., "and beloved and pleasant and awesome," etc., "is this thing upon us"; and this is the level of Levi: "my husband will be joined (yilaveh) to me."

After the Shema we say the blessing that begins "True and firm" (Emes VeYatziv), which calls "this thing" beloved, pleasant and awesome. This corresponds to Levi, named when Leah said, "my husband will be joined (yilaveh) to me": the name Levi comes from that word for joining.

והוא ענין ימינא ושמאלא ובינייהו כלה⁷¹ כי שמאלו תחת לראשי⁷² בחי' שמאל דוחה הוא שגורמת להיות נשיאות ראש וכי' וימינו תחבקני ימין מקרבת להתכלל כו'.

And this is the matter of "Right and left, and between them the bride." For "His left hand is under my head" — the level of "the left pushes away" — is what brings about the lifting of the head, etc.; "and His right hand embraces me" — the right draws near, to be absorbed, etc.

Levi's "joining" is the bride standing between right and left, in the words of the Friday-night hymn Azamer Bishvachin. "His left hand is under my head": the left that pushes away, humility, is what raises the head; "His right hand embraces me": the right draws near, so that the soul is absorbed.

SECTION 5 • 9-10

Levi: the Torah

9 ובחי' ילוה אישי היינו מה שאומרים באמו"צ [באמת ויציב] הדבר הזה היא התורה ששרשה מאד נעלה אלא שנתלבשה בדברים גשמיים שלכן נמשלה התורה למים⁷³ שירדים ממקום גבוה⁷⁴ וכי'.

And the level of "my husband will be joined" is what we say in "True and firm" (Emes VeYatziv): "this thing" — that is the Torah, whose root is very exalted, only it has been clothed in physical matters; therefore the Torah is compared to water, which descends from a high place, etc.

Levi's "joining" is what Emes VeYatziv says about "this thing," which is the Torah. The Torah's root is very high, but it has been clothed in physical matters, which is why it is compared to water, which flows down from a high place to a low one.

וזאת ישיב אל לכו אמת הוא שאין אני ראוי מצד עצמי לעלות ולהתכלל באור ה' ולהשיב את הנפש ממטה למעלה לייחודה במאצילה ב"ה כי מי יעלה בהר⁷⁵ ה' כו'

And this he should take to heart: It is true that I am not worthy, of myself, to ascend and be absorbed in the light of G-d, and to return the soul from below to above, to unite it with its Emanator, blessed be He — for “Who shall ascend the mountain of Havayah?” etc.

A person should admit to himself that, on his own merits, he is not worthy to rise and be absorbed in G-d's light, returning his soul to its source. As the psalm asks, “Who shall ascend the mountain of Havayah?”

אבל מ"מ הרי אא"ס [אור אין סוף] ב"ה מצד עצמו ממילא ומאיליו נמשך גם למטה ששורה ומתגלה בתורה
But nevertheless, behold: the Infinite Light (Or Ein Sof), blessed be He, from its own side, as a matter of course and of its own accord, is drawn down below as well, so that it rests and is revealed in the Torah.

Even so, the Infinite Light descends below of its own accord and rests in the Torah. This descent depends not on a person's worthiness but on G-d Himself.

והרי מתגלה יחוד זה העליון למטה כמו למעלה ואי לזאת ע"י עסק התורה יכול להמשיך אא"ס [אור אין סוף] ב"ה ממש למטה על נפשו

And thus this supernal unity is revealed below as above; and therefore, through occupation in Torah, he can draw the Infinite Light, blessed be He, itself, down below upon his soul.

Because the Torah carries this supernal unity down, it is revealed below as it is above. By occupying himself with Torah, a person can therefore draw the Infinite Light itself down upon his own soul.

וזהו אם רץ לבך שוב לאחד שגם למטה בבחי' שוב נמשך בחי' אחד וזהו ילוה אישי אלי שיורד ונמשך אא"ס [אור אין סוף] ב"ה מלמעלה למטה.

And this is “If your heart runs, return to the One”: that also below, in the level of “return,” the level of “One” is drawn down. And this is “my husband will be joined to me”: that the Infinite Light, blessed be He, descends and is drawn down from above to below.

This is the meaning of “return to the One”: even in the stance of stepping back (shov), the One is drawn down. It is also Levi's “my husband will be joined to me”: the Infinite Light comes down from above and joins the soul.

10 וזהו פי' אמוי"צ [אמת ויציב] כו' שמאריכין לאשר ולקיים את הדבר הזה עלינו ועל אבותינו כו' על הראשונים כו'

And this is the explanation of “True and firm,” etc.: that we dwell at length on affirming and upholding “this thing” “upon us and upon our fathers,” etc., “upon the earlier [generations],” etc.,

The blessing Emes VeYatziv dwells at length on affirming “this thing,” the Torah, as binding upon us, upon our fathers and upon the earlier generations.

וממשיכים מלמעלה אמת ויציב ונכון וכו' ונחמד ונעים כו' להיות המשכת אור א"ס ב"ה שורה ומתגלה באור תורה:

and we draw down from above “True and firm and established,” etc., “and beloved and pleasant,” etc., so that the drawing forth of the Infinite Light (Or Ein Sof), blessed be He, will rest and be revealed in the light of Torah.

With its many words of praise, “true and firm and established... beloved and pleasant,” we draw down the Infinite Light from above, so that it rests and is revealed in the light of Torah.

SECTION 6 • 111-12

Yehudah: bittul in prayer

11 אך הנה כל גי' בחי' 76 הנ"ל עדיין הם בבחי' ממכ"ע [ממלא כל עלמין] שהם בחי' המשכות מאא"ס [מאור אין סוף] ב"ה לבחינת ממכ"ע [ממלא כל עלמין]

However, all three levels mentioned above are still at the level of the light that fills all worlds (memalei kol almin), for they are drawings forth from the Infinite Light (Or Ein Sof), blessed be He, into the level of the light that fills all worlds.

All three levels, Reuven, Shimon and Levi, still belong to the light that fills all worlds, the light that enters each world according to its measure.

שבחי' ראובן היא לעורר את האהבה להיות נכספה וגם כלתה כו' ולהיות משתוקק' [משתוקקת] להתכלל ולהתייחד במאצילה ב"ה מכלל שהיא עדיין אינה כלולה ומיוחדת 77 באא"ס [באור אין סוף] ב"ה הסוכ"ע

For the level of Reuven is to arouse love, so as to “long, and even pine,” etc., and to yearn to be absorbed and united in its Emanator, blessed be He — from which it follows that it is not yet absorbed and united in the Infinite Light, blessed be He, which encompasses all worlds (sovev kol almin)

Reuven's love, for example, is a longing, “to long, and even pine.” To long and yearn to be absorbed in G-d implies that one is not yet absorbed and united with the Infinite Light that encompasses all worlds.

(בשמים ממעל ועל הארץ מתחת הכל בשווה ורוחניות וגשמיות כולא קמיה כלא ממש חשיבי) ⁷⁸ ועדיין שאר הבחי' אלא שהן בחי' המשכות להיות ממכ"ע [ממלא כל עלמין] כו'.

("in the heavens above and on the earth below," all is equal, and spiritual and physical alike "are all considered before Him as truly nothing"). And so too the other levels, except that they are drawings forth to be the light that fills all worlds, etc.

Before the light that encompasses all worlds, heaven and earth are equal, and spiritual and physical alike are as nothing. Shimon and Levi, too, are drawings forth into the light that fills the worlds.

אבל בחי' יהודה שהוא בחי' הודאה ⁷⁹ הוא בחי' בטול והתכללות בא"ס [באור אין סוף] ב"ה ממש הסוכ"ע והן הן בחינות השתחוואות שבתפלת שמ"ע [שמונה עשרה].

But the level of Yehudah, which is the level of acknowledgment, is the level of self-nullification (bit-tul) and absorption in the Infinite Light, blessed be He, itself, which encompasses all worlds; and these are precisely the levels of the bowings in the Shemoneh Esreh prayer.

Yehudah's acknowledgment is different: it is self-nullification, absorption in the Infinite Light itself, the light that encompasses all worlds. It is expressed in the bowings of the Shemoneh Esreh, the silent standing prayer (Amidah) of eighteen blessings.

12 ולכן תפילה היא בלחש ובחשאי ⁸⁰ בבחי' סוכ"ע למעלה מעלה מבחי' השתלשלות שאינה בגדר המשכה והשפעה כלל כו'

Therefore prayer is in a whisper and in silence, at the level of the light that encompasses all worlds (sovev kol almin), far, far above the level of the chain of descending worlds (hishtalshelus), which is not in the category of drawing forth and bestowal at all, etc.

This is why the Shemoneh Esreh is said in a whisper and in silence: it belongs to the light that encompasses all worlds, far above the chain of descending worlds, beyond any flow of influence from one level to the next.

ואינה עולה בשם אהבה כלל רק בחי' ביטול במציאות ממש לגמרי והיינו בחי' השתפכות אל חיק אביה ממש להיות כאין ואפס ממש

And it does not go by the name "love" at all, but only the level of the nullification of [one's] very existence, completely; that is, the level of [the soul] pouring herself out into her Father's very bosom, to be truly as naught and nothing.

Such prayer is not even called love; it is complete self-nullification, the soul pouring itself out into its Father's bosom until it is as nothing.

שע"ז מרמז ענין ההשתחואה כמו שמשתחוה לפני המלך שמבטל א"ע [את עצמו] כו'

And to this the bowing alludes, as one bows before the king, nullifying himself, etc.

The bowings of the Shemoneh Esreh allude to this: one who bows before a king sets himself aside before him.

רק שכדי להיות בחי' זו שהוא בחי' יהודה בבחי' אתה דהיינו להיות בגילוי כאילו הוא לנוכח⁸¹ צ"ל יודוך אחיך⁸² שצריך להקדים תחילה בחי' ראובן ושמעון ולוי⁸³ שבהם ועל ידם יומשך גילוי בחי' הודאה זו

Only, in order that this level, which is the level of Yehudah, be in the mode of "you" (atah) — that is, to be revealed, as though He were face to face [with him] — there must be "your brothers shall acknowledge you": one must first set before [it] the levels of Reuven, Shimon and Levi, in which and through which the revelation of this level of acknowledgment will be drawn forth.

For this bittul of Yehudah to be "you" (atah), addressed in the second person, G-d must be revealed, as if He stood face to face with the person. For that, the levels of Reuven, Shimon and Levi must come first, and through them this acknowledgment becomes revealed; that is "your brothers shall acknowledge you."

כי בלי קדימת בחי' ראובן ושמעון ולוי לא נמשך בחי' יהודה שהוא בחינת ביטול והתכללות כו' בבחי' גילוי אלא בבחי' העלם ומקיף.

For without first [having] the levels of Reuven, Shimon and Levi, the level of Yehudah — which is the level of self-nullification (bittul) and absorption, etc. — is not drawn forth in a revealed way, but only in a hidden and encompassing (makif) way.

Without the three brothers, Yehudah's bittul would remain hidden and encompassing (makif), touching the person only from beyond rather than in his conscious awareness.

ולכן א"א להתחיל תפילת ש"ע [שמונה עשרה] בלי קדימת פסוד"ז [פסוקי דזמרה] ויוצר אור וק"ש [וקריאת שמע] כו' (ובמנחה שמתפללין רק תפילת ש"ע [שמונה עשרה] היינו מפני שכבר הקדימו בשחרית ק"ש [קריאת שמע] וברכותיה. ובערבית צריך לחזור להתחיל ק"ש [קריאת שמע] וברכותיה קודם התפלה).⁸⁴

Therefore it is impossible to begin the Shemoneh Esreh prayer without first [saying] Pesukei deZimra, Yotzer Or and the Shema, etc. (And at Minchah, when only the Shemoneh Esreh prayer is said, that is because the Shema and its blessings were already said beforehand at Shacharis. And at Maariv one must begin again with the Shema and its blessings before the prayer.)

This is why the Shemoneh Esreh cannot begin without Pesukei deZimra, Yotzer Or and the Shema before it. At Minchah it stands alone because the Shema was said in the morning, while at Maariv the Shema and its blessings are said again first.

וזהו ענין נעוץ תחלתן בסופן⁸⁵ והמ"י [והמשכיל יבין] (וע' במ"א ע"פ ולשרקה⁸⁶ בני אתונו דמשמע דשור"ק שהוא הודאה הוא למטה מסגו"ל שהוא בחי' אהוי"ר [אהבה ויראה] כו').

And this is the matter of “their beginning is wedged in their end,” and the discerning will understand. (And see elsewhere, on “and to the choice vine (soreikah) his donkey’s foal,” from which it is implied that the shuruk, which is acknowledgment, is lower than the segol, which is the level of love and awe, etc.

Yehudah’s bittul, the highest level, is revealed only at the end of the order of prayer, in the Shemoneh Esreh, after the stages that lead up to it; this is “their beginning is wedged in their end.” A parenthesis then raises a difficulty from another discourse, which reads soreikah, “the choice vine,” as the vowel shuruk (nearly the same letters) and places the shuruk, acknowledgment, below the segol vowel, love and awe.

וזהו לכאורה הפך ממ"ש כאן דיהודה שהוא הודאה הוא למעלה מראובן שמעון ולוי שהם סגו"ל. ובאמת לק"מ [לא קשה מידי] דהודאה היא למטה מאהוי"ר [מאהבה ויראה] אבל הודאה דיהודה זהו בחי' בטול שלמעלה מאהוי"ר [מאהבה ויראה] וזה בחי' דוד אם לא שויתי ודוממתי⁸⁷

And this seemingly contradicts what is said here, that Yehudah, which is acknowledgment, is higher than Reuven, Shimon and Levi, which are the segol. But in truth there is no difficulty at all: acknowledgment is lower than love and awe, but the acknowledgment of Yehudah is the level of self-nullification that is above love and awe. And this is the level of David: “Surely I have stilled and silenced [my soul],”

The answer is that ordinary acknowledgment is indeed below love and awe, but Yehudah’s acknowledgment is a self-nullification above them. This is David’s “I have stilled and silenced my soul.”

וכמ"ש ואחר האש קול דממה דקה הרי שהדממה והביטול הוא למעלה מהאש שהיא אהבה כי תמן קאתי מלכא^{88,89} אבל גבי אש כתיב לא באש הוי"ה אלא שהאש הוא להוי"ה כמ"ש במ"א.

as it is written, “And after the fire, a still, small voice.” Thus the stillness and the self-nullification are higher than the fire, which is love, for “there the King comes”; whereas regarding fire it is written, “Havayah is not in the fire” — rather, the fire is for Havayah, as is explained elsewhere.

When G-d showed Himself to Eliyahu, He was “not in the fire” but in the “still, small voice,” of which the Tikkunei Zohar says “there the King comes.” Silence and bittul are therefore higher than fire, which is love; the fire reaches toward Havayah but is not where He is found.

ועוד דזהו שאמר כאן יהודה אתה שיהיה יהודה בבחי' אתה דהיינו בבחי' גילוי כו' ולפעמים אינו בגילוי כ"א רק בהעלם ואז היא הודאה שלמטה מאהוי"ר [מאהבה ויראה]. אבל כשההודאה בבחי' גילוי זהו בחי' ביטול ממש):⁹⁰

Moreover, this is what is said here, “Yehudah, you”: that Yehudah be in the mode of “you,” that is, in a revealed way, etc. Sometimes it is not revealed but only hidden, and then it is the acknowledgment that is below love and awe. But when the acknowledgment is revealed, that is the level of true self-nullification.)

A second answer: “Yehudah, you” means acknowledgment that is revealed. When acknowledgment stays hidden it is the lower kind, below love and awe; when it is revealed, it is true self-nullification.

SECTION 7 • ¶13-14

“Your hand on the nape of your enemies”

13 והנה עי"ז ידך בעורף אויביך.⁹¹ אויביך הם עניני העולם וצרכי הגוף הגשמי. הגם שאדם צריך להם מ"מ צריכין להיות בבחי' עורף ולא פנים

Now, through this, “your hand [shall be] on the nape of your enemies.” “Your enemies” are the affairs of the world and the needs of the physical body: although a person needs them, nevertheless they must be at the level of the nape and not the face

Yehudah's acknowledgment in prayer gives a person the power of the next words of the verse, “your hand on the nape of your enemies.” The “enemies” are worldly affairs and bodily needs: a person needs them, but should deal with them with the back of his neck, so to speak, and not with his face.

(בחי' פנים היינו שעושה הדבר בלב ונפש ובחי' עורף היינו בחי' אחוריים כמאן דשדי בתר כתפי' [כתפיה]⁹² בעי"כ [בעל כרחך] וכאלו כפאו וכו').^{93,94}

(the level of the face means that he does the thing with heart and soul, and the level of the nape means the level of the back, like one who throws [something] behind his shoulder, against his will, and “as though compelled,” etc.).

Doing something “with the face” means doing it with heart and soul; doing it “with the nape” means doing it with one's back turned, reluctantly, like a person tossing something over his shoulder, as if under compulsion. The words “as though compelled” follow the Talmud's phrase (Nedarim 20b), “as though a demon compelled him,” said of a bodily act done without seeking its pleasure.

וידך הוא בעורף אויביך א"ת [אל תקרי] ידך אלא יודיך^{95,96} והוא בחי ידך ממש כי ימינך פשוטה לקבל שבים

And “your hand” is on the nape of your enemies: do not read yadcha (“your hand”) but yudecha (“your yuds”). And it is the level of “Your hand” itself, for “Your right hand is extended to receive those who return.”

Read as yudecha, “your yuds,” the word “your hand” points to G-d’s own hand, the right hand that, in the words of the Ne’ilah prayer of Yom Kippur, is “extended to receive those who return.”

הוא בחי ימין וחסד שנתפשט למטה מטה וכענין וירא ישראל את היד הגדולה⁹⁷ אשר עשה ה' במצרים

It is the level of the right and of Chesed (kindness) that has spread down to the very lowest; and like the matter of “Israel saw the great hand that Havayah had wrought in Egypt.”

It is the side of the right, G-d’s kindness (Chesed) reaching down to the very lowest places, like the “great hand” Israel saw in Egypt.

כי הנה הירידה הגדולה הזאת שהוא בבחי אחוריים וכאלו כפאו. מי גרם להמשיך את האדם להיות מוכרח לזה ודאי מאת ה' ומידו היתה זאת כדי לאתהפכא חשוכא לנהורא שיתפלל בכח האכילה וכו' וכיוצא בזה

For behold, this great descent, which is at the level of the back and “as though compelled” — who caused a person to be drawn into being forced to this? Surely this was from G-d and from His hand, in order to transform darkness into light: that he should pray with the strength of the eating, etc., and the like.

A person’s great descent into worldly needs, made as if under compulsion, also comes from G-d’s hand: it was G-d Himself who brought a person to need these things, so that darkness be turned into light, for example, so that he pray with the strength he gains from eating.

רק שצריך שלא יומשך בבחי פנימיות אלא בבחי עורף ובחינת עורף זה יוכלל בבחי ידך יודיך.

Only, he must not be drawn [into it] at the level of the inner dimension (pnimiyus), but at the level of the nape; and this level of the nape will be included in the level of “your hand,” yudecha.

The condition is that he not be drawn into these matters inwardly but deal with them only “at the nape.” Then even this “nape” is included in G-d’s hand, yudecha.

14 והוא בחי' ידך של יהודה כו' לפי שהוא בחי' הודאה וביטול בבחי' סוכי"ע⁹⁸ השווה ומשווה כו' גם חשך לא יחשיך וכחשיכה כאורה⁹⁹ גשמיות ורוחניות שוין

And this is the level of “your hand” of Yehudah, etc., because it is the level of acknowledgment and self-nullification (bittul) at the level of the light that encompasses all worlds (sovev kol almin), [which] “is equal and makes equal,” etc.: “even darkness does not darken” and “darkness is as light” — physical and spiritual are equal.

Yehudah's “hand” is his acknowledgment and bittul at the level of the light that encompasses all worlds, before which everything is equal. There “even darkness does not darken” and “darkness is as light,” and physical and spiritual are the same.

שהרי כולם בחי' [בחכמה] עשית שהחכמה היא עשיה גשמיות ואי"כ גם האכילה ושאר ענינים הגשמיים הם לפניו ית' כמו רוחניות של חכמה מאחר שגם החכמה היא גשמיות וכו'.

For behold, “You made them all with Chochmah (wisdom)” — meaning that Chochmah is “making” (asiyah), physicality. And if so, eating and the other physical matters too are, before Him, blessed be He, like the spirituality of Chochmah, since Chochmah too is physicality, etc.

“You made them all with wisdom” is read to mean that even Chochmah is only “making,” something physical, relative to G-d. If so, eating and other physical matters are, before Him, like the spirituality of wisdom.

וזאת היא מעלת יהודה אתה היינו בחי' הודאה בגילוי שבתפלה שתהיי [שתהיה] ידך בעורף אויביך בשעה שעוסק בעורף אויביך

And this is the virtue of “Yehudah, you,” that is, the level of revealed acknowledgment in prayer: that “your hand” will be “on the nape of your enemies” at the time when he is occupied with “the nape of your enemies,”

This is the virtue of “Yehudah, you,” revealed acknowledgment in prayer: it makes “your hand” rest “on the nape of your enemies” even while a person is busy with worldly matters.

ואזי חולפת ועוברת ממנו האהבה מ"מ נשאר רשימו וכו' אך היינו דוקא בבחי' עורף ולא פנים:¹⁰⁰

and then, [although] the love passes and departs from him, nevertheless an impression (reshimu) remains, etc. But this is specifically at the level of the nape, and not the face.

Then, even though the love felt in prayer fades, an impression (reshimu) of it remains. This works only if worldly matters are dealt with “at the nape,” not with the face.

SECTION 8 • ¶15

“Your father’s sons shall bow down to you”

15 אך עיקר הגורם לכל מעלת בחי' זו להיות יהודה אתה והגורם להיות יודוך אחיך ע"ז נאמר ישתחוו לך

בני אביך

But the main cause of the whole virtue of this level — that there be “Yehudah, you” — and the cause that there be “your brothers shall acknowledge you”: of this it is said, “your father’s sons shall bow down to you.”

The root cause of both “Yehudah, you” and “your brothers shall acknowledge you” is given in the last words of the same verse: “your father’s sons shall bow down to you.”

כי הנה ההשתחוואה¹⁰¹ הוא בחי' המשכה וזהו ענין ההשתחוואו' [ההשתחוואות] שבשמ"ע [שבשמונה עשרה]

שהן הן המשכות (ע' [עיינן] ר"פ¹⁰² וישב והנה השמש וכי' משתחוי' [משתחויים] לי)

For behold, bowing is the level of drawing down; and this is the matter of the bowings in the Shemoneh Esreh, which are precisely drawings down (see the beginning of Parshas Vayeshev, [on] “and behold, the sun,” etc., “were bowing to me”).

Bowing is a drawing down, so the bowings of the Shemoneh Esreh draw down from above. The parenthesis points to Torah Ohr on Vayeshev, where, on Yosef’s dream of the sun and moon bowing to him (28c), the Alter Rebbe explains that bowing has two sides, self-nullification and a drawing down (one bows the head to draw downward), as in the bowing at “Blessed are You” in the Shemoneh Esreh.

ובחי' אביך היינו בחי' כרחם אב על בנים¹⁰³ אבינו אב הרחמן שהרחמנות הוא בחי' אב ותולדות

הרחמנות הוא בחי' צדקה וחסד להחיו' רוח שפלים¹⁰⁴ שכל העושה חסד במדה"ר [במדות הרחמים] לרחם

על עניים ויתומים ה"ז [הרי זה] בבחי' בני אביך.

And the level of “your father” is the level of “as a father has compassion on [his] children,” “our Father, the merciful Father”: for compassion is the level of a father, and the offspring of compassion are the level of charity and kindness, “to revive the spirit of the lowly.” For whoever does kindness with the attribute of compassion, to have mercy on the poor and the orphans, is at the level of “your father’s sons.”

“Your father” is G-d’s compassion, “as a father has compassion on his children.” Compassion gives rise to charity and kindness, so whoever helps the poor and the orphans out of compassion is one of “your father’s sons.”

גם בחי' אביך היא התורה דאורייתא מחכמה נפקת¹⁰⁵ שהוא בחי' אב וכמ"ש שמע בני מוסר אביך¹⁰⁶ זו תושב"כ [תורה שבכתב]¹⁰⁷ וכו' ובני אביך הם העוסקים בתורה

Also, the level of “your father” is the Torah, for “the Torah comes forth from Chochmah (wisdom),” which is the level of “father”; as it is written, “Hear, my son, the instruction of your father” — this is the Written Torah, etc. And “your father’s sons” are those who occupy themselves with Torah.

“Your father” is also the Torah, which comes from Chochmah, called “father,” and “the instruction of your father” is the Written Torah. So those who study Torah are also “your father’s sons.”

וזהו וישתחוו לך בני אביך¹⁰⁸ שבני אביך הם העוסקים בתורה ובגמ"ח [ובגמילות חסדים] הם הם ישתחוו לך

And this is “and your father’s sons shall bow down to you”: for “your father’s sons,” those who occupy themselves with Torah and with acts of kindness — they are the ones who “shall bow down to you.”

Those who study Torah and do acts of kindness are the ones who “bow down to you”: since bowing is a drawing down, they draw down Yehudah’s bittul.

וימשיכו אותך להיות נעוץ תחב"ס [תחלתן בסופן] שהתורה והגמ"ח [והגמילות חסדים] הם הנותנים כח כנפש לעורר את האוי"ר [האהבה ויראה] עד שתהיי [שתהיה] בחי' הודאה וכיטול ועיי' כן יודוך אחיך להיות יהודה אתה כנ"ל:

And they draw you down, so that “their beginning is wedged in their end”; for the Torah and acts of kindness are what give strength to the soul to arouse love and awe, until there is the level of acknowledgment and self-nullification (bittul); and through this “your brothers shall acknowledge you,” so that there be “Yehudah, you,” as explained above.

They draw it down so that “their beginning is wedged in their end”: Torah and kindness give the soul the strength to arouse love and awe, until these culminate in acknowledgment and bittul. Through them “your brothers shall acknowledge you,” and Yehudah’s acknowledgment becomes revealed, “Yehudah, you.”

IN ONE'S AVODAH

Before the Shemoneh Esreh, use Pesukei deZimra, the Shema and its blessings to contemplate G-d's greatness until knowledge becomes felt love and awe, and to take the Torah to heart; then, in the Shemoneh Esreh, bow in true self-nullification, as if the King stood before you. Afterward, attend to eating and worldly needs only "at the nape," without giving them your heart, so that the impression of prayer remains; and strengthen the whole process through Torah study and acts of kindness.

QUESTIONS FOR DISCUSSION

1. Why does knowledge that G-d exists not, on its own, give birth to love, and what turns knowing into "seeing"?
2. In what sense is every person a baal teshuvah, even one who has not sinned?
3. How do Reuven, Shimon and Levi correspond to the parts of the morning prayers, and why must they come before the Shemoneh Esreh?
4. How does the maamar distinguish the acknowledgment that is below love and awe from Yehudah's acknowledgment that is above them?
5. What does it mean to deal with worldly needs "at the nape" and not with the face, and what remains of prayer when one does?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 יהודה אתה

The note dates this maamar to 5566 (1805-06), referring to note 7 of the list of maamarim in that volume.

KEHOT'S NOTE

המאמר הוא משנת תקס"ו — ראה ברשימת המאמרים בסה"מ שם הערה 7. ובכתי"י 2067 יא, ב נרשם: פי ויחי תקס"ז. ובכרך 2223 נה, א: שנת תקס"ו לפ"ק בלאדי. הנחת ר' משה בן אדה"ז בסה"מ תקס"ו ח"א. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הגהות וביאורי וקיצורי הצ"צ אוה"ת בראשית כרך ה התקצו, א ואילך. תתרה, ב. כרך ו תתשלח. ד"ה זה: ראה בסה"מ תרפ"ח. בסה"מ חורף תשל"ח (נדפס בלקו"ש ח"כ ע' 347). וראה שם בסיום המאמר הרמז בזה שהתחלת הסדרה בתו"א היא בהפסוק יהודה אתה. ד"ה יהודה אתה תשמ"ו. ד"ה יהודה אתה במאמרי אדה"א בראשית ע' תצו וע' תקל מיוסדים על מאמר זה. ראה סה"מ פר"ת ע' ריז.

2 יהודה אתה יודוך אחיך

Yaakov's blessing to Yehudah: "Yehudah, you — your brothers shall acknowledge you; your hand shall be on the nape of your enemies; your father's sons shall bow down to you." The whole maamar explains this verse, phrase by phrase.

בראשית מ"ט:49 Genesis

יהודה אתה יודוך אחיך ידך בערף איבך ישתחוו לך בני אבך:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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KEHOT'S NOTE

בראשית מט, ח.

3 הנה יהודה נקי

the passage shares nothing with the note

KEHOT'S NOTE

ראה במילואים ליהל אור ע' תרלד. ועיין מענין הודאה בסידור בד"ה מזמור לתודה. ובדרוש ל"ג בעומר. וראה גם בלקו"ת פי עקב בדרוש ברה"מ בענין ברכת הארץ שמתחלת בהודאה נודה לך. ובלקו"ת שיחות לפי וישב ח"ו ע' 195 הערה 77.

4 הפעם אודה

At Yehudah's birth Leah said, "This time I will thank (odeh) Havayah," and so named him Yehudah. The plain sense is thanks; the maamar reads odeh as acknowledgment (hoda'ah), and "this time" as acknowledgment that is still bound to time.

בראשית כ"ט:35 Genesis

ותהר עוד ותלד בן ותאמר הפעם אודה אתה עליכן קראת שמו יהודה ותעמד מלדת:

And she conceived again, and bore a son; and she said: 'This time will I praise the L-RD.' Therefore she called his name Judah; and she left off bearing.

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KEHOT'S NOTE

בראשית כט, לה.

5 מודים אנחנו לך

The blessing of thanksgiving in the Amidah begins, "We acknowledge You." It is cited as the acknowledgment that every Jewish soul expresses.

סידור Weekday Siddur Chabad, Shacharit, The Amidah 29 חב"ד לימות החול, שחרית, עמידה כ"ט

6 שו"ה נקי הפעם — חוצב

According to the note, this manuscript lacks the word marked here, "hewn" (chotzev), so that it reads "in the source of their souls."

KEHOT'S NOTE

בכרך 633 ליתא ת"י ז.

7 ככה יעשה איוב

Iyov brought burnt offerings for his children after their feasts: "Thus Iyov would do all the days." The future-form verb, beginning with a yud, describes a continuing practice, which is how the yud of Yehudah is read here.

איוב א:15 Job

ויהי כי הקיפו ימי המשקה וישלח איוב ויקדשם בבקר והעלה עלות מספר כלם כי אמר איוב אולי חטאו בני ובכרו אלקים בלבכם ככה יעשה איוב כל ימיו:

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said: 'It may be that my sons have sinned, and blasphemed G-d in their hearts.' Thus did Job continually.

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KEHOT'S NOTE

איוב א, ה.

8 שו"ה יהודה — ויהי פי

In place of "And the meaning," this manuscript reads "[The meaning," opening a bracket, so that the explanation of the word stands as a bracketed remark.

KEHOT'S NOTE

בכרך 414: [פי].

9 (ובנחמי"א) נכתב יהודה בסגול

The same verse in Nechemiah is cited there as well.

KEHOT'S NOTE

וכ"ה בשערי אורה כ, ב. מציין לפסוק זה. אבל במאמרי אדה"א בראשית ע' תצו ובעוד מקומות (ראה במ"מ לאדה"א שם) מצויין: "בד"ה תי יהודה בחולם". ע"ש. להעיר שבהנחת ר' משה בן אדה"ז בסה"מ תקס"ו ע' רה ליתא כל הענין.

10 שו"ה ההוה — נכתב בתוס' . . הדל"ת

According to the note, these two manuscripts lack the words it marks, from "with the addition" to "under the dalet)," at the end of this explanation of the name.

KEHOT'S NOTE

בבזך 414. 633 ליתא.

11 (ובנחמ"י י"א) נכתב יהודה בסגול תחת הדל"ת

Here this manuscript reads "with the addition of a hei: Yehudah," rather than the remark about the spelling in Nechemiah.

KEHOT'S NOTE

בבזך 1824: בתוסף ה' יהודה. וכ"ה במאמרי אדה"א בראשית ע' תצו ושם "והוא מ"ש בדי"ה תיבת יהודה בחולם על הוי"ו". וראה בהנסמן לשם.

12 שו"ה אודה — הם הגורמים לבחי

This manuscript reads "they draw down" in place of "[they are the very ones] that bring about."

KEHOT'S NOTE

בבזך 633: הם ממשיכים בחי.

13 שו"ה הגורמים — לבחי

This manuscript lacks the words "the level of" here, reading "that bring about this acknowledgment."

KEHOT'S NOTE

בבזך 414 ליתא.

14 שו"ה יהודה

This manuscript places a closing bracket after the word "Yehudah," ending the bracketed remark that it opens at "[The meaning]" (note 45:7).

KEHOT'S NOTE

בבזך 414: יהודה].

15 ראובן . . האהבה

A maamar of 5688 with the same opening words, to which the note points on Reuven, seeing and love.

KEHOT'S NOTE

ראה ד"ה יהודה אתה תרפ"ח. ספר המאמרים תש"ח ע' 155.

16 פני ארי אל הימין

In Yechezkel's vision of the Chariot each creature had "the face of a lion on the right." The maamar links the lion (aryeh) to seeing (re'iyah) and to the right side.

יחזקאל א':10 Ezekiel

ודמות פניהם פני אדם ופני אריה אל הימין לארבעתם ופני שור מהשמאול לארבעתם ופני נמר לארבעתם:

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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KEHOT'S NOTE

יחזקאל א, י.

17 In Tikkun 70, which the Kehot note gives, the Tikkunei Zohar says that aryeh, "lion," is re'iyah, "seeing": reverse

the letters of aryeh and you find re'iyah. It places this on the right, the side of Chesed, citing "the face of a lion on the right."

Tikkunei Zohar 122a:7:א:חזקאל א'

אריה דא ראייה, ואתמר בקה (יחזקאל א') ופני אריה אל הימין לארבעתם, בכל אתר ארבעתם דא יהו"ה, ארבע אתוון דיליה דשליטין על כלא, והפוך אריה ותשכח לקה ראייה, ואיהו לימינא דחסד, דאיהו יומא קדמא, דתמן אי (נ"א י') אור, ראובן דאיהו לימינא על שמיה אתקרי אור בן, שמיעה לשמאלא, ועליה אתמר (שם) ופני שור מהשמאל, נשר ריחא באמצעיתא, עליה אתמר (משלי ל ד) מי אסף רוח בקפניו, דאינו תרין נוקבין דחוטמא, פימא דבורא, דא אדם ...

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18 אריה אותיות ראייה

The words here quote Tikkunei Zohar, Tikkun 70 • 121b:1; the passage is shown below.

Tikkunei Zohar, Tikkun 70 • 121b:1 תקו"ז תיקון ע'

... נא ראה מה שכתב על זה ר' יוסף בן גיקיטיליא בהקדמת שערי אורה, ובמה שכתב בעל החנוך בהקדמתו לפירוש התורה, והאלקי ר' מנחם מריקנאטי ז"ל בפרישת ויחי בפסוק בן פורת יוסף, ובמה שכתב ר' יהודה חייט בפירוש מערכת האלקות (ד, לד), וזה לשונו, סוף דבר כל מקום שתראה שידברו בענין הספירות, דברים שאין ראוי לאמרם בבוא יתברך, כגון שעור וקומה והדומים להם, הכל נאמר על הספירות, וכשתראה שידברו על דרך שבח והודאה הכל נאמר על הבורא שבתוכו, וכן בחוצה להן, כי אין דבר שיגבילהו, ועל כן אין לומר בבורא ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז ת"ע.

19 דגל מחנה ראובן תימנה

"The banner of the camp of Reuven shall be to the south."
The south is the right side, matching the lion on the right.

במדבר ב':10 Numbers

דגל מחנה ראובן תימנה לצבאתם ונשיא לבני ראובן אליצור בן שדיאור:

On the south side shall be the standard of the camp of Reuben according to their hosts; the prince of the children of Reuben being Elizur the son of Shedeur,

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Zohar III, 118b:זח"ג קיה, ב

KEHOT'S NOTE

במדבר ב, י. ראה זח"ג קיה, ב.

20 ככורה בתאנה בראשיתה ראיתי אבותיכם

"Like the first ripe fig on the fig tree in its first season, I saw your fathers." G-d's "seeing" Israel is a look of affection, which shows that seeing means closeness out of love.

הושע ט':10 Hosea

פענבים במדבר מצאתי ישראל ככורה בתאנה בראשיתה ראיתי אבותיכם המה באו בעלי-פעור וינזרו לבשת ויהיו שקוצים כאהבים:

I found Israel like grapes in the wilderness, I saw your fathers as the first-ripe in the fig-tree at her first season; But so soon as they came to Baal-peor, They separated themselves unto the shameful thing, And became detestable like that which they loved.

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KEHOT'S NOTE

הושע ט, י. ראה באוה"ת ויהי תתקצה, א.

- 21 Matanyah is described there as the one who “would lead the thanksgiving (yehodeh) in prayer,” the letters of Yehudah vocalized as a verb. This supports reading the name as ongoing acknowledgment.

Nehemiah 11:17 י"א:י"ז

ומתניה בן־מיכא בן־זבדי בן־אסף ראש התחלה יהודה לתפלה ובקבוקה משנה מאחיו ועבדא בן־שמוע בן־גל בן־ידותון (ידיתון):

and Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, who was the chief to begin the thanksgiving in prayer, and Bakkukiah, the second among his brethren; and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

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PARAGRAPH 2

- 22 כי ראה ה' וגו' כי עתה

Leah's words at Reuven's birth: “For Havayah has seen my affliction; for now my husband will love me.” In the verse Leah, less loved than Rachel, hopes that Yaakov will now love her; the maamar takes G-d's “seeing” as the root of love.

בראשית כ"ט:ל"ב

ותהר לאה ותלד בן ותקרא שמו ראובן כי אָמְרָה כִּי־רָאָה ה' בְּעֲנִי כִי עָתָה יֶאֱהָבֵנִי אִישִׁי:

And Leah conceived, and bore a son, and she called his name Reuben; for she said: ‘Because the L-RD hath looked upon my affliction; for now my husband will love me.’

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KEHOT'S NOTE

בראשית כט, לב. ראה באוה"ת ויהי תתקצה, א.

- 23 גנבא אפוס מחתרתא

An explanation of the saying about the thief at the mouth of the tunnel is given there.

Berakhot 63a ס"ג

KEHOT'S NOTE

ברכות סג, א — ע"פ גי' העין יעקב. וראה במאמרי אדה"א בראשית ע' תצט הביאור.

- 24 מלכותך מלכות כל עולמים

“Your kingship is a kingship over all worlds, and Your dominion is in every generation.” The maamar makes this

verse, said daily in Ashrei, the theme of the contemplation that turns knowledge into seeing.

Psalms 145:13 קמ"ה:י"ג

מלכותך מלכות כל־עלמים וממשלתך בכל־דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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- 25 אלף אלפים ורבו רבבן

Daniel's vision of the heavenly court: “A thousand thousands served Him, and myriads of myriads stood before Him.” Here it stands for the vast multitudes under G-d's kingship.

Daniel 7:10 י"ז:י"ז

נהר דִּי־נור נגד ונפק מן־קדמוהי אֵלֶּף אֵלֶּפִין יִשְׁמְשׁוּנָה וְרַבּוּ רַבְבָּן קְדָמוּהִי יְקוּמוּ דִּינָא יִתְבּ וְסִפְרִין פְּתִיחוּ:

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

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KEHOT'S NOTE

דניאל ז, י.

- 26 יחיד חי העולמים מלך

From the Verses of Praise in the morning prayers. It sums up the contemplation: G-d is the “Life of the worlds” and yet remains “Single.”

Weekday Siddur Chabad, Shacharit, Pesukei Dezimra סידור

חב"ד לימות החול, שחרית, פסוקי דזמרה ב'

- 27 Kehot's note points to Zohar, Miketz 9:136 for these words.

Zohar, Miketz 9:136 ספר הוהר, מקץ ט':קל"ו

- 28 In the Ein Yaakov's version of the Talmud (Berachos 63a): “The thief at the mouth of the tunnel calls upon the Merciful One.” Even a thief knows G-d, yet the knowledge does not stop him, which shows that knowledge alone is not enough.

Ein Yaakov, Berakhot 9:54 עין יעקב, ברכות ט':נ"ד

גמי וכל כך למה לפי שאין עונין במקדש אמן ומנין שאין עונין אמר במקדש שנא' קומו ברכו את ה' אלקיכם מן העולם ועד העולם ואומר ויברכו את שם כבודך ומרומם על כל ברכה ותהלה. יכול כל הברכות כלן תהא להן תהלה אחת ת"ל ומרומם על כל ברכה ותהלה. על כל ברכה וברכה תן לו תהלה: והתקינו שיהא אדם שואל בשלום חבירו וכי. מאי ואומר וכי תימא בועז מדעתיה דנפשיה קאמר ת"ש ה' עמך גבור החיל וכי תימא מלאך הוא דקאמר ליה לגדעון ת"ש אל תבוז כי זקנה אמך ואומר עת ...

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- 29 Kehot's note points to Psalms 84:3 for these words.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָּה נַפְשִׁי לְחִצְרוֹת ה' לִבִּי וּבִשְׂרִי יִרְגְּנוּ אֶל אֱלֹהֶי:

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

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PARAGRAPH 3

30 ואמתות שם יחיד הוא שהוא לבדו הוא

These two manuscripts lack the words “The true meaning of the name ‘Single’ is that He alone is.”

KEHOT'S NOTE

בבזך 414. 633 ליתא.

31 ואמתות שם יחיד . . וענין אחד

This is the maamar on “And I appeared to Avraham” to which the parenthesis in this paragraph also refers.

KEHOT'S NOTE

ראה לקמן נה, ב. ובמאמר אדח"א בראשית ע' תק.

32 נכספה וגם כלתה נפשי

The psalmist longs for the Temple: “My soul longs, and even pines, for the courts of Havayah.” It describes the love that contemplation gives birth to.

Tehillim פ"ד:ג' Psalms 84:3

נכספה וגם כלתה נפשי לחצרות ה' לבי ובשרי ירננו אל אליה:

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

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KEHOT'S NOTE

תהלים פד, ג.

33 מי לי בשמים

“Whom do I have in heaven [but You]? And besides You I desire nothing on earth.” It expresses the desire to cleave to G-d Himself, not to anything in the worlds.

Tehillim ע"ג:כ"ה Psalms 73:25

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.

34 לך ה' הגדולה

David's blessing before the whole assembly: “Yours, Havayah, is the greatness and the might... for all that is in heaven and on earth [is Yours].” It is read as saying that the life-force of all worlds, physical and spiritual, belongs to G-d and is nullified to Him.

I Chronicles 29:11 דברי הימים א כ"ט:יא

לך ה' הגדולה והגבורה והתפארת והנצח וההוד כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ
לך ה' הממלכה והמתנשא לכל לראש:

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

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 4

35 בכל לבבך וארז"ל בשני יצריך

“And you shall love Havayah your G-d with all your heart.” Its word for heart, levavcha, is the basis for the Sages' reading “with both your inclinations.”

Deuteronomy 6:5 דברים ו':ה

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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Berakhot 54a:6 ברכות נ"ד א:ו

חייב אדם לברך על הרעה כשם שמברך על הטובה, שנאמר: “ואהבת את ה' אלקיך בכל לבבך וגו'.” “בכל לבבך” — בשני יצריך, כיצור טוב וביצור הרע. “ובכל נפשך” — אפילו הוא נוטל את נפשך. “ובכל מאדך” — בכל ממונה. דבר אחר: “בכל מאדך” — בכל מדה ומדה שהוא מודד לך הוי מודה לו.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, “And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might” (Deut. vi. 5) — “with all thy heart,” i.e. with thy two impulses, with the good and the evil impulse ; “with all thy soul,” i.e. even if He take thy soul; “with all thy might,” i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

דברים ו, ה. ברכות נד, א.

36 שו"ה האהבה — כי התשובה . . במי שיש בידו

This manuscript reads “for the level of a baal teshuvah is not” in place of “for teshuvah is not specifically,” before the words “in one who has.”

KEHOT'S NOTE

בבזך 414: כי בחי בעל תשובה אינה: במי שיש.

37 כי התשובה אינו דוקא במי שיש בידו עבירות ח"ו

The passage given in Balak describes higher levels of teshuvah: a return that brings about the union of the vav and the hei of the Name Havayah, the union of the light that encompasses and the light that fills all worlds, and a still higher return of the upper hei, reached through self-sacrifice and through Torah.

KEHOT'S NOTE

ראה לקו"ת בלק עה, ב. שבת שובה סו, ג. לקו"ש ליקוט אלול תשל"ט הערה 12.

38 צרורה בצרור החיים

Avigail's blessing to David, that his soul be “bound in the bond of life with Havayah your G-d.” Here it describes the soul in its source, before its descent.

I Samuel 25:29 שמואל א כ"ה:כ"ט

ויקם אדם לרדפה ולבקש את־נפשך והיתה נפש אדני צרורה בצרור החיים את ה' אלקיך ואת נפש איכיה יקלענה בתוך פה הקלע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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KEHOT'S NOTE

ע"פ שמואל-א כה, כט.

39 שו"ה בהתלבשותה — זמן ומקום

This manuscript reads "space and time" instead of "time and space."

KEHOT'S NOTE

בבוכ 414: מקום וזמן.

40 ויצעקו אל ה' בצר להם

The psalm of those rescued from distress: "They cried out to Havayah in their distress; He saved them from their straits." The word tzar, "distress" or "narrowness," becomes the soul's constriction in the body.

Psalms 107:6: תהילים ק"ז:

וַיִּצְעֲקוּ אֶל־ה' בְּצָר לָהֶם מִמִּצְוֹתֵיהֶם יֵצִי־לָם:

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

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KEHOT'S NOTE

תהלים קו, ו.

41 צר לו המקום

In the verse, the children of Zion returning from exile say, "The place is too narrow for me." The maamar borrows the phrase for the soul's confinement in the body.

Isaiah 49:20: ישעיהו מ"ט:

עוד יאמרו באזניה בני שְׂכֵלֶיךָ צִר־לִי הַמָּקוֹם גִּשְׁה־לִּי וְאַשְׁכָּה:

The children of thy bereavement Shall yet say in thine ears: 'The place is too strait for me; Give place to me that I may dwell.'

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KEHOT'S NOTE

ע"פ ישע"י מט, כ. בבוכ 633: צר לי המקום.

42 אשר הוצאתי אתכם מאמ"צ

The last verse of the Shema: "I am Havayah your G-d, who brought you out of the land of Egypt." Mitzrayim (Egypt) is read as meitzar, the constriction from which the soul is freed.

Numbers 15:41: במדבר ט"ו:

אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים:
אֲנִי ה' אֱלֹהֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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KEHOT'S NOTE

במדבר טו, מא.

שו"ה לה —

43

This manuscript adds the word "itself" (mamash), reading "the love for G-d Himself."

KEHOT'S NOTE

בבוכ 414 נוסף: ממש.

44

כיתרון האור הבא מן החשך

Koheles: "wisdom has an advantage over folly, as light has an advantage over darkness." Chassidus reads it as the special strength of light that comes out of darkness, here the love born of the soul's distance.

Ecclesiastes 2:13: קהלת ב':

וַרְאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לַחֲכָמָה מִן־הַסְּכָלוֹת כִּיתְרוֹן הָאֹר מִן־הַחֹשֶׁךְ:

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

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PARAGRAPH 5

45

במקום שבע"ת

Rabbi Abahu: "In the place where baalei teshuvah stand, the completely righteous do not stand." The maamar ascribes this to the greater strength of the returning soul's love.

Berakhot 34b:22-23: ברכות ל"ד ב':

וּפְלִגְנָא דְרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבָּעָלֵי תְשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שְׁלוֹם שְׁלוֹם לְרַחוּק וּלְקָרוֹב." "לְרַחוּק" בְּרִישָׁא, וְהַדָּר "לְקָרוֹב". וְרַבִּי יוֹחָנָן אָמַר לָהּ: מֵאִי "רַחוּק" — שֶׁהִיא רַחוּק מִדְּבַר עֲבִירָה מַעֲיָרָא. וּמֵאִי "קָרוֹב" — שֶׁהִיא קָרוֹב לְדְבַר עֲבִירָה, וְנִתְרַחַק מִמֶּנּוּ הַשְּׂתָא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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46

במקום שבע"ת כו'

The note says the source of this saying was given earlier, at 22c, where Torah Ohr quotes it too: baalei teshuvah stand higher "because darkness is transformed [into light]," and this transformation, when the other side is subdued and darkness turns to light, is the joy that is the purpose of the coming of Mashiach.

KEHOT'S NOTE

נסמן לעיל כב, ג.

47

וכדאי בזהר

That passage quotes the same words, that baalei teshuvah "draw it with greater force," and explains them as the bat-

tle between holiness and its opposite, in which the opposing side is refined and absorbed into holiness.

KEHOT'S NOTE

ח"א קבט, ב. קבט, ב. ראה לעיל כו, ד. ועוד.

48

דמשכין ליה בחילא יתיר

The Zohar (Chayei Sarah), which the Kehot note gives, says that the completely righteous cannot stand where baalei teshuvah stand, because they draw upon themselves "with greater desire of the heart and with great force" to come close to the King. The maamar uses it to explain why their love reaches higher.

Zohar, Chayei Sara 16:121-17:127 ט"ז:קכ"א חיי שרה חיי שרה ט"ז:קכ"א

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, "and King David was old, he came into days" (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.' R. Jose ...

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

49

שו"ה ונפש הבהמית — ואתהפכא

This manuscript reads "so as to transform" (lehis'hapcha) instead of "and is transformed" (v'is'hapcha).

KEHOT'S NOTE

בבוכ 633: להתהפכא.

PARAGRAPH 6

50

כי ראה ה' בעניי

Leah's words at Reuven's birth, "For Havayah has seen my affliction." In the verse her affliction is being less loved than Rachel; the maamar reads it as the soul's bitterness over its distance, which G-d "sees."

בראשית כ"ט:ל"ב Genesis 29:32

ותהר לאה ותלד בן ותקרא שמו ראובן כי אמרה כי־רָאָה ה' בְּעֲנִי כִּי עָתָה יֶאֱהָבֵנִי אִישִׁי:

And Leah conceived, and bore a son, and she called his name Reuben; for she said: 'Because the L-RD hath looked upon my affliction; for now my husband will love me.'

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KEHOT'S NOTE

בראשית כט, לב.

51

וכמים הפנים

"As in water face answers face, so the heart of man to man." The arousal from below calls forth a matching arousal from above, as a reflection answers a face.

משלי כ"ז:19 Proverbs 27:19

כמים הפנים לפנים כן לבי האדם לאדם:

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

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

52

ביום ההוא תקראי לי אישי

G-d speaks of Israel's future: "On that day, says Havayah, you will call [Me] Ishi, 'my husband,' and no longer call Me Baali, 'my master.'" The maamar reads Ishi as eish sheli, "my fire."

Hosea 2:18 הושע ב:י"ח

והָיָה בַּיּוֹם־הַהוּא נֶאֱמַר־הִי תִקְרָאִי אִישִׁי וְלֹא־תִקְרָאִי־לִי עוֹד בְּעָלִי:

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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53

ואל אישך תשוקתך

G-d's words to Chavah: "And your longing shall be for your husband." The maamar reads ishech, "your husband," as the soul's fire of longing for G-d.

בראשית ג:16 Genesis 3:16

אֶל־הָאִשָּׁה אָמַר ה' אֲרָכָה עֲצֻבוֹנָךְ וְהָרְגָה בְּעֲצֻב תֵּלְדִי בָנִים וְאֶל־אִישְׁךָ תִּשְׁקָתָךְ וְהוּא יִמְשָׁל־בְּךָ:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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KEHOT'S NOTE

בראשית ג, טז.

54

"Remember my affliction and my wandering, the worm-wood and the gall." The phrase is used for the bitterness of the soul.

Lamentations 3:19 איכה ג:י"ט

זְכַרְעֲנִי וּמְרוּדִי לְעֵנָה וְרָאשׁ:

Remember mine affliction and mine anguish, The worm-wood and the gall.

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PARAGRAPH 7

55

ראובן שהוא ענין בחי' פ' ראשונה שבק"ש

Or HaTorah remarks that this passage implies the Shema is only a preparation for the Shemoneh Esreh, though the Shema is a Torah command and the union of Chochmah and Binah, while the Shemoneh Esreh is the union of Tiferes and Malchus.

KEHOT'S NOTE

ראה באוה"ת פ' כי תשא ע' אתתפו שמכאן משמע דק"ש הוא רק הכנה לשמ"ע, והרי ק"ש מדאורייתא וגם יחוד חו"ב ושמ"ע יחוד ת"ת ומלי ע"ש שמפרש דק"ש הוא יחוד חו"ב בשביל להחיות העולמות בלי התחדשות, אבל יחוד ת"ת ומלי הוא להוליד נשמות חדשות ע"ש בארוכה. וראה גם באוה"ת דברים כרך ה ע' בינג.

56

פ' ראשונה שבק"ש . . . ופ' שני שבק"ש

The note points there on the first and second paragraphs of the Shema.

KEHOT'S NOTE

ראה בסה"מ תרל"ג ח"א ע' קמג.

57

ה' שמעתי שמעך יראתי

The prophet Chavakuk's prayer: "Havayah, I have heard the report of You; I was afraid." Hearing, which comes from afar, produces awe.

Habakkuk 3:2: ב' חבוק

ה' שמעתי שמעך יראתי ה' פעלך בקרב שנים חיהו בקרב שנים תודיע בקרב רחם תזכור:

O L-RD, I have heard the report of Thee, and am afraid; O L-RD, revive Thy work in the midst of the years, in the midst of the years make it known; In wrath remember compassion.

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KEHOT'S NOTE

חבוק ג, ב. ראה מאמרי אדה"א בראשית ע' תקמה בפ"י הפסוק.

58

מי הוא אשר ערב לבו לגשת

The words echo the verse in which G-d speaks of the future ruler of Israel: "for who is he that would pledge his heart to approach Me?" Here a person says them to himself, to humble himself before approaching.

Jeremiah 30:21: ירמיהו ל' כ"א

והיה אדיר ממונו ומשלו מקרב וצא והקרבתי ונגש אלי כי מי הוא זה ערב את לבו לגשת אלי נאמי

And their prince shall be of themselves, And their ruler shall proceed from the midst of them; And I will cause him to draw near, and he shall approach unto Me; For who is he that hath pledged his heart To approach unto Me? saith the L-RD.

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59

וירא העם וינועו

The words here quote Exodus 20:18; the passage is shown below.

Exodus 20:18: שמות כ' י"ח

ויעמד העם מרחק ומשה נגש אלי הערפל אשר שם האלקים:

And the people stood afar off; but Moses drew near unto the thick darkness where G-d was.

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KEHOT'S NOTE

שמות כ, יח.

60

וירא העם וינועו ויעמדו מרחק

At the giving of the Torah, "the people saw, and they trembled, and they stood from afar." Their fear made them keep their distance, the stance of hearing. (The Kehot note numbers the verse 20:18; Sefaria, which counts the short commandments as one verse, numbers it 20:15.)

Exodus 20:15: שמות כ' ט"ו

וכל העם ראים את הקולות ואת הלפידים ואת קול השפף ואת ההר עשו וירא העם וינועו ויעמדו מרחק:

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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61

אם רץ לבך שוב לאחד

The note quotes it: "The matter of this level of return (shov) is the level of distance, in which one distances and lowers himself greatly; and it is the level of 'the left pushes away,' that is, he pushes himself away and lowers himself exceedingly, to stand specifically at a distance."

KEHOT'S NOTE

ספר יצירה פ"א מ"ח. "והענין של בחי' השוב הזה הוא בחי' הריחוק שמתרחק ומשפיל א"ע מאד, והוא בחי' שמאל דוחה דהיינו שמדחה א"ע ומשפיל א"ע ביותר להיות עומד בריחוק מקום דוקא" — מאמרי אדה"א בראשית ע' תקד. וראה שם ע' תקמד. וכ"ה באוה"ת ויחי תתשלט, א, אבל בבז"ר 414: שוב כו'.

62

אם רץ לבך שוב לאחד

Sefer Yetzirah teaches, "If your heart runs, return to the place," comparing it to the chayos that "run and return." Chassidus applies it to the soul's movement of longing (ratzo) and return (shov).

ספר יצירה א' ח"ח: 1:8 Sefer Yetzirah

עשר ספירות בלימה בלום פיה 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)

PARAGRAPH 8

63

השמרו לכם פן יפתה

From the second paragraph of the Shema: "Take heed lest your heart be seduced." Its warnings mark it as the paragraph of awe.

דברים י"א ט"ז: 11:16 Deuteronomy

השמרו לכם פן יפתה לבבכם וסרתם ועבדתם אלקים אחרים והשתחיתם להם:

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

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KEHOT'S NOTE

דברים יא, טז.

64

כי שמע ה' כי שנואה אנכי

Leah's words at Shimon's birth: "For Havayah has heard that I am hated." In the verse Leah means she is less loved than Rachel; the maamar reads feeling "hated" as self-abasement, which G-d "hears" from afar.

בראשית כ"ט: 29:33 Genesis

ותהר עוד ותלד בן ותאמר כ"ש שמע ה' כ"ש שנואה אנכי ויתן לי גם את זה ותקרא שמו שמעון:

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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KEHOT'S NOTE

תהלים כד, ג.

PARAGRAPH 11

76 אך הנה כל גי בחי

The note points there on these three levels.

KEHOT'S NOTE

ראה אוה"ת פי' יתרו ע' תתקצא.

77 מכלל שהיא עדיין אינה כלולה ומיוחדת

The note points there on the inference that longing shows the soul is not yet absorbed and united.

KEHOT'S NOTE

ראה באוה"ת ויקרא כרך א ע' רכג.

78 (בשמים . . . כלא ממש חשיבי)

The parenthesis stands there in the same place as in the printed Torah Ohr.

KEHOT'S NOTE

קטע זה נמצא כאן גם באוה"ת ויחי תתשלט, ב. אבל בכוך 414. 633. 1824 (מאמרי אדה"י) נמצא לקמן קודם תי' "והן הן בחינות". בכוך 633 הקטע: ועד"ז שאר הבחי' . . . ממש הסוכ"ע: נרשם בצד הגליון — בכת"י הסופר עצמו — אבל באוה"ת כרך ו תתשלט, ב כמו בהנדפס.

79 אבל בחי' יהודה שהוא בחי' הודאה

The note points there on Yehudah as the level of acknowledgment.

KEHOT'S NOTE

ראה לקו"ש חל"ה ע' 196 הערה 36.

PARAGRAPH 12

80 בלחש ובחשאי

the passage shares nothing with the note

KEHOT'S NOTE

ע' מענין בחשאי בלקו"ת בד"ה האזינו הראשון ספ"ד.

81 שכדי להיות בחי' זו שהוא בחי' יהודה . . . כאילו הוא לנוכח

A passage beginning here is quoted there with glosses, which add: "that is, that the bittul be truly in his mind, as if the King, the King of kings, the Holy One, blessed be He, were actually facing him."

KEHOT'S NOTE

קטע מכאן מובא באוה"ת פי' שמות כרך ח ע' ג'נה עם הגהות ושם מוסיף: "ר"ל שיהי' הביטול במוחו באמת כאלו המלך מ"ה הקב"ה הוא לנוכח ממש)".

82 שו"ה כאילו — יודוך אחיך

This manuscript adds the word "that is" (dehaynu) here.

KEHOT'S NOTE

בכוך 633 נוסף: דהיינו.

83

ראובן שמעון ולוי

Or HaTorah explains there that Reuven, Shimon and Levi "are the Shema and Emes VeYatziv."

KEHOT'S NOTE

באוה"ת חנוכה כרך ה תתקלח, ב מבאר "שהן ק"ש אמת ויציב".

84

(ובמנחה . . . קודם התפלה)

Manuscript 633 also has this remark about Minchah and Maariv, but not in parentheses; in manuscript 1824 it stands later, after "And this is the matter of 'their beginning is wedged in their end,' and the discerning will understand."

KEHOT'S NOTE

וכ"ה בכוך 633 ובלי מוסגר. באוה"ת בראשית כרך ו תתשלט, ב. אבל בכוך 1824 נמצא קטע זה לקמן אחר תי' "וזהו ענין נעוץ תחלתן בסופן והמיי".

85

נעוץ תחלתן בסופן

Sefer Yetzirah says of the ten Sefiros, "their end is wedged in their beginning, and their beginning in their end." The maamar applies it to the order of prayer, where the highest level is revealed at the end.

ספר יצירה א'1:7

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

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

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

86

וע' במ"א ע"פ ולשרקה

The passage there explains "and to the choice vine (sor-eikah)": the vine (gefen), every vowel of whose name is a segol, is the segol, corresponding to the three Patriarchs, while soreikah is the shuruk, whose three dots are those of the segol but stand one below the other.

KEHOT'S NOTE

ראה לקמן מז, א.

87

אם לא שויתי ודוממתי

"Surely I have stilled and silenced my soul, like a weaned child with its mother." David's stillness is the bittul that is above love and awe.

תהילים קל"א:ב'21:13

אם-ל'א שויתי ודוממתי נפשי כגמל עלי אמו כגמל עלי נפשי:

Surely I have stilled and quieted my soul; Like a weaned child with his mother; My soul is with me like a weaned child.

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KEHOT'S NOTE

תהלים קלא, ב.

88 ואחר האש קול דממה דקה . . תמן קאתי מלכא

G-d reveals Himself to the prophet Eliyahu at Chorev: "Havayah is not in the fire; and after the fire, a still, small voice." Stillness ranks above fire, the image of love.

I Kings 19:12 כ"ב:י"ט

ואחר הרעש אש לא באש ה' ואחר האש קול דממה דקה:

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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Tikkunei Zohar, Tikkun 5 תקו"ז תיקון ה

KEHOT'S NOTE

מלכים-א יט, יב. ת"ז ת"י ה.

89 תמן קאתי מלכא

In its introduction the Tikkunei Zohar says that when Israel stand in the Amidah, the angels lower their wings so that no sound is heard, "for there is the still, small voice... because there the King comes"; the King came not in the wind, the quaking or the fire, but in the still, small voice. (The Kehot note gives Tikkun 5; Sefaria's text of that tikkun lacks the words, which stand here.)

Tikkunei Zohar 3b:2-3 ג'ב:ב-ג'ב:א

... קלא, דתמן קול דממה דקה (מ"א יט יב), קדש הקדשים דאיהו בעמידה, בגין דתמן קאתא מלכא. דהא ברוח גדולה וברעש ובאש, דאשתמעון בהון גדפי חיוון לא אתא מלכא, אלא בקול דממה דקה, דאיהו ברוח רעש אש, ואיהו רביעא לון, ועליהו אמר יחזקאל (א ד), וארא ונהגה רוח סערה באה מן הצפון, ענן גדול, ואש מתלקחת, הא אינון תלת, דרכיבין בהון תלת אנתון הו"ה, קול דממה דקה דא "מן הוה", ואיהו "מן אדני", תמן קא אתא מלכא ...

Tikkunei Zohar - Vocalized (Public Domain)

90 (וע' במ"א . . ביטול ממש)

The whole parenthesis, from "And see elsewhere" to "true self-nullification," is missing in the manuscript.

KEHOT'S NOTE

בכתי"ליתא.

PARAGRAPH 13

91 ידך בעורף אויביך

From Yaakov's blessing to Yehudah: "your hand shall be on the nape of your enemies." The maamar reads the enemies as worldly needs, to be dealt with only "at the nape."

Genesis 49:8 מ"ט:ח

יהודה אתה יודוך אחיך ידך בערף אויביך ישתתחו לך בני אביך:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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92 כמאן דשדי בתר כתפי

Tanya explains "the back" (achorayim) of holiness: it is like a person who gives something to his enemy against

his will, throwing it to him over his shoulder because he turns his face away from him.

Tanya, Likkutei Amarim 22:5 אר"י; חלק ראשון; ליקוטי אמרי"ם כ"ב:ה'

אכל הסטרא אחרא והטומאה - היא תועבת ה' אשר שנא, ואינו משפיע לה חיות מפנימית הרצון והפצו האמיתי אשר חפץ בה חס ושלום, כי אם, כמאן דשדי בתר כתפי לשונאו שלא ברצונו, רק כדי להעניש את הרשעים, וליתן שכר טוב לצדיקים דאכפין לסטרא אחרא; וזה נקרא בחינת "אחוריים" דרצון העליון ברוך-הוא.

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KEHOT'S NOTE

ראה תניא פכ"ב.

93 (בחי פנים . . וכאלו כפאו וכו')

This parenthesis explaining "face" and "nape" is missing in the manuscript.

KEHOT'S NOTE

בכתי"ליתא. ונמצא באוה"ת ויחי תתשמ, א.

94 וכאלו כפאו וכו'

There the phrase "as though a demon compelled him" describes a bodily act done out of duty, without seeking its pleasure. The maamar borrows the wording for dealing with worldly needs reluctantly.

Nedarim 20b כ'ב

KEHOT'S NOTE

ע"פ לשון הגמ' נדרים כ, ב.

95 א"ת ידך אלא יודיך

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

KEHOT'S NOTE

ת"ז בהקדמה.

96 א"ת ידך אלא יודיך

In its introduction the Tikkunei Zohar reads the verse "You open Your hand (yadecha)" as "do not read yadecha but yudecha," "Your yuds," letters of the Divine Name. The maamar applies the same reading to "your hand" in Yaakov's blessing.

Tikkunei Zohar 7b:2 ב'ב:ז

ועוד רזא נקודי צריה לאחורא עליהו, פתח בחושבן אותיותיו איהו יו"ד, וכתוב (תהלים קמה טז) פותח את ידך ומשביע לכל חי רצון, ואוקמוהו אל תקרי ידך אלא יודיך, ואינון י"י מן יאהדונה"י, ובאן אחר מתפתחין ברכיעא דאיהו פתח, ואיהו מפתח כליל אהדונה"י שית אנתון באמצע י"י, ותריין יודין עם רקיע דאיהו ו' סליק לחושבן יהו"ה.

Tikkunei Zohar - Vocalized (Public Domain)

97 וירא ישראל את היד הגדולה

After the splitting of the sea: "Israel saw the great hand that Havayah had wrought in Egypt." G-d's "hand" is His power reaching down to the lowest place.

Exodus 14:31 י"ד:ל"א

וירא ישראל את-הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת-ה'

וַיֹּאמְרוּ בְּה' וּבְמֹשֶׁה עֲבָדוּ:

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ישתחוו לך בני אביך

The end of Yaakov's blessing to Yehudah: "your father's sons shall bow down to you." The maamar reads the bowing as a drawing down, and the "sons" as those who study Torah and do kindness.

בראשית מ"ט:ח: Genesis 49:8

יְהוּדָה אַתָּה יוֹדוּךְ אַחִיךָ יָדְךָ בְּעֶרְףְּ אֶבְיִיר יִשְׁתַּחֲוּוּ לְךָ בְּנֵי אָבִיר:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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

KEHOT'S NOTE

בראשית מט, ח.

ביאור על הנ"ל

An explanation of the above



Yehudah's acknowledgment, the self-nullification of prayer that reaches Keser, is brought about by his three elder brothers: Reuven's sight and love, Shimon's hearing and awe, and Levi's middle line, which are the three lines of the Sefiros and the Shema with its blessings. Malchus, which only receives, becomes a crown over those who give to it because its root is in Keser, and the closeness born of bitterness over distance is greater, like light that comes from darkness.

THE MAAMAR IN BRIEF

This maamar explains the preceding one on Yaakov's blessing, "Yehudah, you, your brothers shall acknowledge you." The tribes have two sides, rising from below and drawing down from above; their souls come from Beriah, but their root is in Atzilus. Reuven, "see, a son," is sight: contemplating the King's glory kindles love, the lion on the right of the Chariot, and this draws down G-d's own "sight" and closeness. Shimon is hearing, which comes from afar: the awe of one who keeps his distance, "the left hand pushes away," which in turn draws G-d's "hearing." Levi is the middle line, the blessing Emes Veyatziv. These three lines, matched to the Shema and its blessings, lead to Yehudah: acknowledgment, the self-nullification of the Amidah. This is Malchus, which only receives yet rules over its givers, like a king who collects taxes, because its root is in Keser. "Your hand on the nape of your enemies" is Malchus descending at night to refine the lower worlds through its "back"; "your father's sons" is a flow from Chochmah through Torah and kindness. Finally, closeness that comes from bitterness over distance is greater, like light from darkness.

OUTLINE

- | | | |
|----------|--|----|
| 1 | Heading | ¶1 |
| | An explanation of the preceding maamar on Yehudah's blessing. | |
| 2 | The tribes and Reuven's sight | ¶2 |
| | The tribes rise from below and draw down from above; Reuven's "sight," contemplation of the King's glory, kindles love and draws down G-d's answering sight and closeness. | |

3 Shimon, Levi, and Yehudah's acknowledgment ¶3

Shimon's hearing from afar, the awe of the left that pushes away, also draws closeness from above; with Levi, the middle line, the three lines of the Sefiros and of the Shema and its blessings lead to Yehudah, the acknowledgment and self-nullification of the Amidah, which is Malchus rooted in Keser.

4 The nape of the enemies and the father's sons ¶4

Malchus descends at night to refine the lower worlds, but only through its "back"; "your father's sons" is a flow from Chochmah through Torah and kindness, unlike the brothers' acknowledgment, which comes from Keser.

5 Light from darkness ¶5

Refinement and teshuvah are one; the closeness born of bitterness over distance, which is to transform even the body, is greater, like light that comes from darkness.

KEY CONCEPTS

An arousal from below and an arousal from above אתערותא דלתתא ואתערותא דלעילא

Human effort that rises upward draws down a matching divine response; each of the tribes has both sides.

The three lines ג' קוין

The right line (Chochmah, Chesed, Netzach), the left line (Binah, Gevurah, Hod) and the middle line (Daas, Tiferes, Yesod); here they are Reuven, Shimon and Levi.

Sight and hearing ראייה ושמיעה

Sight is from close by and brings love; hearing is from afar and brings awe. Each, from below, draws its counterpart from above.

Acknowledgment הודאה

Yehudah's quality: a self-nullification reached in the Amidah, the level of Keser, which the three brothers bring about.

Keser Malchus כתר מלכות

Malchus, which has nothing of its own and only receives, becomes a crown over those who give to it, because its root is in Keser.

Refinement בירור

Sorting out the good in the lower worlds; Malchus does it only through its outer "back," and it is one process with teshuvah.

SECTION 1 • 11

Heading

1 ביאור על הנ"ל

An explanation of the above.

This maamar is a further explanation of the one before it, "Yehudah, you, your brothers shall acknowledge you," which read Yaakov's blessing of Yehudah through the births and names of Reuven, Shimon, Levi and Yehudah. Here the same ideas are set out in Kabbalistic terms: the Sefiros, their three lines, and the order of the morning prayers.

SECTION 2 • 12

The tribes and Reuven's sight

2 הנה השבטים² הם ב' בחי' מלמטה למעלה ומלמעלה למטה עלמא דנוקבא ועלמא דדכורא

Now, the tribes are two levels, from below upward and from above downward: the world of the feminine (alma d'nukva) and the world of the masculine (alma d'duchra).

The twelve tribes embody two movements: rising from below upward, and drawing down from above downward. The Zohar's terms for these are the "world of the feminine," which receives and rises in yearning, and the "world of the masculine," which gives and flows downward.

(וכמש"ל [וכמה שכתוב לעיל] ע"פ והנה אנחנו מאלמים³ אלומים⁴ שנשמות השבטים נמשכו מבריא וזה בבחי' מלמטה⁵ למעלה לעלוי מבריי [מבריא] לאציי ושרשן הן י"ב גבולי אלכסון⁶ שבז"א דאציי שנקי שבטי⁷ י"ה שנמשכים מלמעלה למטה).

(As explained above on the verse "And behold, we were binding sheaves": that the souls of the tribes were drawn from the World of Beriah (Creation), and they are at the level of "from below upward," to ascend from Beriah to the World of Atzilus (Emanation); and their root is the twelve diagonal boundaries in Z'eir Anpin of Atzilus, which are called "the tribes of Yah," which are drawn from above downward.)

This parenthesis recalls the earlier maamar on Yosef's dream of the sheaves. The souls of the tribes come from Beriah, the first world of separate existence, and their task is to rise into Atzilus; yet their root is in Atzilus itself, in the twelve "diagonal boundaries" of Z'eir Anpin, a term from Sefer Yetzirah for the twelve edges where the six directions meet. These are called "the tribes of Yah," with a divine Name, and from there the tribes are drawn downward.

והנה באתערותא דלתתא⁸ אתערותא דלעילא שע"י בחי ראובן שמלמטה למעלה ממשיך גילוי בחי ראובן שמלמעלה למטה

Now, "through an arousal from below [comes] an arousal from above": that through the level of Reuven that is from below upward, one draws down a revelation of the level of Reuven that is from above downward.

The general rule, "through an arousal from below comes an arousal from above," is now applied to Reuven. Reuven too has two sides: a human effort that rises upward, and a divine response that comes down, and the effort below is what draws down the response from above.

והוא כי בחי ראובן הוא בחי ראוב"ן [שם ב"ן] בחי ראייה אותיות ארי"ה^{9,10} ומלמטה למעלה הוא בחי לאסתכלא ביקרא דמלכא שמזה נמשך תוקף האהבה בחי פני ארי [אריה] אל הימין^{11,12} וכו'

And this is because the level of Reuven is the level of "re'u ven" ("see, a son"), the level of sight (re'iyah), [which has] the letters of aryeh ("lion"). And from below upward, it is the level of "gazing upon the glory of the King," from which the intensity of love is drawn: the level of "the face of a lion on the right," etc.

This is because Reuven's name is read as re'u ven, "see, a son," so he stands for sight, and the Hebrew for sight, re'iyah, has the same letters as aryeh, "lion." From below, this "sight" is the soul's contemplation of G-d's greatness, "gazing upon the glory of the King," which kindles strong love; that love is the lion's face on the right side of the Divine Chariot in Yechezkel's vision, the right being the side of Chesed.

ועי"ז נמשך ג"כ אתעדל"ע [אתערותא דלעילא] מלמעלה למטה גלוי בחי ראייה עליונה כי ראה¹³ ה' בעניי בחי התקרבות כי עתה יאהבני אישי.

And through this there is also drawn an arousal from above, from above downward: a revelation of the level of supernal sight, "For Havayah has seen my affliction," the level of drawing near: "for now my husband will love me."

The answer from above mirrors the effort below: G-d's own "sight" is turned toward the person, as Leah said when she named Reuven, "For Havayah has seen my affliction." This divine seeing is a drawing near, expressed in her hope, "for now my husband will love me."

SECTION 3 • 13

Shimon, Levi, and Yehudah's acknowledgment

3 וימינו תחבקני.¹⁴ וכמו"כ [וכמו כן] ע"י בחי שמעון שמלמטה למעלה אם שמע תשמעו¹⁵ מעורר בחי אתעדל"ע [אתערותא דלעילא] כי שמע¹⁶ ה' כו'

"And his right hand embraces me." And likewise, through the level of Shimon that is from below upward, "If you will diligently listen," one arouses the level of an arousal from above: "For Havayah has heard," etc.

The verse "and his right hand embraces me" completes Reuven's picture: the right hand is love and closeness. Shimon works the same way through hearing: a person's "listening," as in "If you will diligently listen," arouses G-d's "hearing" in return, as in Leah's words at Shimon's birth, "For Havayah has heard."

וענין רא"י [ראיה] היא מקרוב ושמיע' [ושמיעה] היא מרחוק כמ"ש ה' שמעתי שמעך¹⁷ יראתי. בחי אודנין כי חבקוק היה בבחי הריחוק שהוא בחי שוב כענין וינעו ויעמדו מרחוק¹⁸

The matter is that sight is from close by, and hearing is from afar, as it is written, "Havayah, I have heard the report of You; I was afraid": [it is] the level of the ears (udnin), for Habakkuk was at the level of distance, which is the level of "returning" (shov), as in "they trembled and stood from afar."

Sight belongs to what is near and hearing to what is far, as the prophet Habakkuk says, "Havayah, I have heard the report of You; I was afraid." In Kabbalistic language hearing is the level of the "ears" (udnin); Habakkuk heard from a distance, the stance of shov, "returning" or stepping back in awe, like the people at Sinai who "trembled and stood from afar."

ומזה נמשך מלמעלה למטה כי שמע ה' כי שנאה אנכי ויתן לי וגוי שמזה¹⁹ יהי [יהיה] התקרבות מלמעלה (ושנאה שאינה אהובה כ"כ [כל כך] שהרי כתיב ויאהב גם את רחל מלאה)²⁰

And from this there is drawn, from above downward, "For Havayah has heard that I am hated, and He has given me," etc., so that from this there will be a drawing near from above. (And "hated" [means] that she is not loved as much, for it is written, "and he loved Rachel also, more than Leah.")

That distance itself draws a response from above: Leah named Shimon saying, "Havayah has heard that I am hated," and from that hearing came a closeness from above. The parenthesis softens the word "hated": Leah was loved, only less than Rachel, since Scripture says Yaakov loved Rachel "also, more than Leah."

מחמת שעושה א"ע [את עצמו] רחוק ושמאל דוחה²¹ ונקי שנראה כי שמאלו תחת²² לראשי ועי"ז אח"כ בחי לוי ט"ו וי"ן דאמוי"צ [דאמת ויציב].

[This is] because one makes oneself distant, and "the left hand pushes away," and [so one] is called "hated," for "his left hand is under my head." And through this, afterward, [comes] the level of Levi: the fifteen vavs of "Emes Veyatziv" ("True and firm").

The closeness comes precisely because the person holds himself at a distance, in the spirit of "the left hand pushes away"; this humility is what "hated" means here, and it matches "his left hand is under my head," the left being restraint. After the right (Reuven) and the left (Shimon) comes Levi, which in the prayers is the blessing Emes Veyatziv after the Shema, known for its fifteen words beginning with the letter vav ("and").

וג' בחי' אלו הן ג' קוין חח"ן [חכמה חסד נצח] בג"ה [בינה גבורה הוד] ודת"י [ודעת תפארת יסוד] שהוא קו האמצעי הוא בחי' לוי.

And these three levels are the three lines: Chochmah, Chesed and Netzach; Binah, Gevurah and Hod; and Daas, Tiferes and Yesod, which is the middle line, is the level of Levi.

The three brothers correspond to the three "lines" of the Sefiros: the right line (Chochmah, Chesed, Netzach), the left line (Binah, Gevurah, Hod), and the middle line (Daas, Tiferes, Yesod), which is Levi. The middle line joins and harmonizes the two sides.

שע"י ג' בחי' אלו נמשך בחי' יהודה יודוך אחיך²³ להיות בחי' הודאה כתר מל'

For through these three levels the level of Yehudah is drawn down, "your brothers shall acknowledge you," so that there be the level of acknowledgment (hoda'ah), Keser Malchus (the Crown of Malchus).

Through these three comes Yehudah, whose name comes from acknowledgment (hoda'ah): "your brothers shall acknowledge you." This acknowledgment is called Keser Malchus, the crown of kingship.

דהנה המלי היא בחיי מקבל ול"ל [ולית ליה / ולית לה] מגרמה כלום ואעפ"כ [ואף על פי כן] אחר שמקבלת הרי היא בחיי מלכות עליהם (ונקי' כתר מלי' שהיא בחיי' כתר מלמטה למעלה) הגם שהם ממשיכים לה האורות ופרקין (וע' בזהר בלק²⁴ ע"פ גבורי' כח עושי דברו לשמוע בקול דברו^{25, 26} כו')

For Malchus is the level of a recipient, and "has nothing of its own at all"; nevertheless, after it receives, it is the level of sovereignty over them (and it is called Keser Malchus because it is the level of a crown from below upward), even though they draw down to it the lights and the joints (perakin) (and see the Zohar, [Parshas] Balak, on the verse "mighty in strength, who do His word, to hearken to the voice of His word," etc.).

Malchus has nothing of its own and only receives, yet once it has received it rules over those who gave to it: it is a "crown from below upward," even though they draw down to it its lights and its perakin ("joints," the Kabbalistic term for the sections of a Sefirah). The Zohar in Parshas Balak, to which the Alter Rebbe refers, reads "who do His word" as the mighty ones who rebuild Malchus, called "word," from a mere point to her full form; then they all stand "to hearken to the voice of His word," and she reigns among them like a king among his hosts.

וה"ז [והרי זה] כמשל המלך ב"ו [בשר ודם] שהוא מקבל המס הכסף והזהב מאנשי מדינתו ואעפ"כ [ואף על פי כן] הרי הוא מולך עליהם כו'

And this is like the analogy of a king of flesh and blood, who receives the tax, the silver and the gold, from the people of his country, and nevertheless he reigns over them, etc.

A parable: a human king receives taxes, silver and gold, from his people, and yet he remains their sovereign. Receiving from them does not make him lower than they are.

כך המלי' שרשה בכתר נעוץ סופן בתחלתו²⁷ רק שצריך המשכת הכתר הנקי' טמירו דכל טמירין שיהי' [שיהיה] בגילוי בבחי' אתה

So too Malchus: its root is in Keser, "their end is wedged in their beginning"; but there must be a drawing down of Keser, which is called "the most hidden of all hidden," so that it be revealed, at the level of "you" (atah).

Malchus can rule because its root is in Keser, the highest level, as the principle "their end is wedged in their beginning" teaches: the last level is rooted in the first. But Keser is "the most hidden of all hidden," so it must be drawn down until it is revealed, and this is the meaning of "you" (atah) in "Yehudah, you": G-d addressed as present and revealed.

ולכן יודוך אחיך מכתר למלי ע"י גי קוין הנ"ל ראובן פי ראשונה דק"ש [דקריאת שמע] בחי שם מ"ב
ושמעון פי שניה ע"ב [שם ע"ב]

Therefore “your brothers shall acknowledge you” [is] from Keser to Malchus, through the three lines mentioned above: Reuven is the first paragraph of the Shema, the level of the Name of Forty-Two, and Shimon is the second paragraph, [the Name of] Seventy-Two.

That is why the brothers’ acknowledgment runs from Keser to Malchus through the three lines, which are now mapped onto the morning prayers. Reuven is the first paragraph of the Shema, linked to the Name of Forty-Two, and Shimon is the second paragraph, linked to the Name of Seventy-Two; these are two Divine Names of the Kabbalah, called by their number.

(וע' במ"א דלכאורה ²⁸ שם מ"ב הוא גבורה ושם ע"ב [שם ע"ב] חסד אלא שהוא בחי אור הגבורה בכלי החסד ואור החסד בכלי הגבורה) ולוי אמוי"צ [אמת ויציב] בחי הממוצע ונקי היכל הרצון שלמעלה מהיכל האהבה שלפני ק"ש [קריאת שמע] וכו'.

(And see elsewhere, that seemingly the Name of Forty-Two is Gevurah and the Name of Seventy-Two is Chesed; but it is the level of the light of Gevurah in the vessel of Chesed, and the light of Chesed in the vessel of Gevurah.) And Levi is “Emes Veyatziv,” the level of the intermediary, and it is called the Chamber of Will (heichal ha-ratzon), which is above the Chamber of Love that comes before the Shema, etc.

The parenthesis answers an objection: the Name of Forty-Two usually belongs to Gevurah and Seventy-Two to Chesed, so linking Forty-Two with the first paragraph (love) and Seventy-Two with the second (awe) seems reversed; the answer is that lights and vessels are exchanged, the light of Gevurah sitting in a vessel of Chesed and the reverse. Levi is Emes Veyatziv, the mediating blessing after the Shema, called the Chamber of Will, higher than the Chamber of Love that belongs to the blessing before the Shema; the “chambers” (heichalos) are the ascending halls through which, in the Kabbalah, prayer rises.

והיכל קד"ק [קדש הקדשים] ²⁹ כו' סמיכת גאולה לתפלה ³⁰ להיות בחי יודוך אחיך בחי הודאה
בחי בטול בחי כתר.

And the Chamber of the Holy of Holies is “Ado-nai, [open] my lips,” etc., joining Geulah (redemption) to Tefillah (prayer), so that there be the level of “your brothers shall acknowledge you”: the level of acknowledgment, the level of self-nullification (bittul), the level of Keser.

The highest chamber, the Holy of Holies, is the Amidah, which opens with “Ado-nai, open my lips” and must follow immediately after the blessing of redemption. There the acknowledgment of “your brothers shall acknowledge you” is reached: complete self-nullification, the level of Keser.

ותעמוד מלדת³¹ אין עמידה אלא תפילה^{32,33} (והוא ג"כ לשון עמידה ושתיקה ובטול שהוא בחינת כתר שהוא לשון שתיקה³⁴ כמו כתר לי זעיר³⁵ כי הסייג דחכמה הוא שתיקה כמ"ש במ"א בענין יונת אלם^{36,37} וכו'): ³⁸

“And she stood still (vata’amod) from bearing”: “‘standing’ (amidah) means nothing other than prayer.” (And it is also an expression of standing still, of silence and of self-nullification, which is the level of Keser, which is an expression of silence, as in “Wait (kater) for me a little”; for “the fence of wisdom (Chochmah) is silence,” as explained elsewhere on the subject of “the silent dove,” etc.)

After Yehudah’s birth Leah “stood still from bearing,” and the Sages teach that “standing” means prayer, that is, the Amidah. The word also implies stillness and silence, the mark of Keser: keser is a term of silence, as in “Wait (kater) for me a little,” and, in the words of Rabbi Akiva in Pirkei Avos (3:13), “a fence for wisdom is silence,” for Keser stands above Chochmah, wisdom, like a fence around it.

SECTION 4 • 14

The nape of the enemies and the father’s sons

4 ידך בעורף אויביך. כי המלי יש לה עליות וירידות הפעם אודה³⁹

“Your hand shall be on the nape of your enemies.” For Malchus has ascents and descents: “This time I will acknowledge.”

The second clause of Yehudah’s blessing, “your hand shall be on the nape of your enemies,” is now explained. Malchus rises and falls: it rises in acknowledgment, “This time I will acknowledge.”

ובלילה יורדת לברר בי"ע כמ"ש ותתן טרף⁴⁰ ואין בירור אלא בבחי' אחוריים כי הפנימיות מתכלל כנר בפני אבוקה בלי בירור כו'.

And at night it descends to refine the worlds of Beriah, Yetzirah and Asiyah, as it is written, “and she gives food (teref)”; and there is no refinement except at the level of the back (achorayim), for the inner dimension (pnimiyus) is absorbed, like a candle before a torch, without refinement, etc.

At night it descends into the lower worlds of Beriah, Yetzirah and Asiyah to refine them, sorting out the good within them; this is the night when the woman of valor “gives food.” Refinement happens only through the “back” (achorayim), an outer engagement, like the nape of the neck in the verse; the inner dimension (pnimiyus) does not refine, for it is simply absorbed, like a candle’s flame before a torch.

וענין ישתחוּ לך בני אביך⁴¹ הוא בחי' המשכה מבחי' אבא למל' אבא יסד ברתא⁴²

And the meaning of “your father’s sons shall bow down to you” is the level of a drawing down from the level of Abba (Chochmah) to Malchus: “Abba founded the Daughter.”

The third clause, “your father’s sons shall bow down to you,” is a flow from Abba, which is Chochmah, down to Malchus, as in the phrase “Abba founded the Daughter,” the Daughter being Malchus.

כי יודוך אחיך הוא המשכה מכתר שהוא עיי' גי' קוין הנ"ל. משא"כ בני אביך המשכת אבא ב' קוין והם ראובן ולוי חח"ן [חכמה חסד נצח] עיי' גמ"ח [גמילות חסדים] ודת"י [ודעת תפארת יסוד] עיי' תורה נובלות חש"מ [חכמה של מעלה]⁴³ כ"י:

For “your brothers shall acknowledge you” is a drawing down from Keser, which is through the three lines mentioned above; whereas “your father’s sons” is the drawing down of Abba, two lines, and they are Reuven and Levi: Chochmah, Chesed and Netzach, through acts of kindness (gemilus chassadim); and Daas, Tiferes and Yesod, through Torah, “the fallen fruit of the Wisdom above,” etc.

It differs from “your brothers shall acknowledge you,” which comes from Keser through all three lines: “your father’s sons” involve only two lines, Reuven, the line of Chochmah, Chesed and Netzach, reached through acts of kindness, and Levi, the line of Daas, Tiferes and Yesod, reached through the study of Torah. Torah is called “the fallen fruit of the Wisdom above,” so it carries the flow of Abba, which is Chochmah.

SECTION 5 • 15

Light from darkness

5 וענין כי ראה⁴⁴ ה' בעניי הנה בירורי' [בירורים / בירורין] ותשובה הכל ענין אי' שהי' [שהיה] יורד ממקום גבוה וצריך לעלות לשם נקי תשובה

And as for “For Havayah has seen my affliction”: refinements (birurim) and teshuvah (return) are all one matter. That which descended from a high place and must ascend there is called teshuvah.

Leah’s words at Reuven’s birth, “For Havayah has seen my affliction,” are now explained. Refining the lower worlds and teshuvah are one process: whatever came down from a high place and must climb back is “returning.”

וכן הנשמה ירדה⁴⁵ לצורך עליי' [עלייה].

And likewise the soul descended for the sake of an ascent.

The soul itself, too, came down into the body for the sake of a greater ascent.

והנה ההתקרבות שמחמת בחינת עניי שהוא מרירות הנפש על ריחוקה (עד שגם הנה"ב [הנפש הבהמית] והגוף יהיו בבחינת אתהפכא כו') היא יותר גדולה כיתרון האור הבא מן החשך^{46, 47} וכנודע ממ"ש במ"א בענין ויברך יעקב את פרעה^{48, 49} מה שהוא סט' [סטרא] וכו':

Now, the drawing near that comes on account of the level of "my affliction," which is the bitterness of the soul over its distance (to the point that even the animal soul and the body will be at the level of transformation (is'hapcha), etc.), is greater, like "the advantage of the light that comes from the darkness," as is known from what is explained elsewhere on the subject of "And Yaakov blessed Pharaoh": "just as that side," etc.

The closeness that comes through "my affliction," the soul's bitterness over its distance from G-d, reaches so far that even the animal soul and the body are to be transformed (is'hapcha), and it is greater, as light that emerges from darkness has an advantage over ordinary light. The Alter Rebbe refers to what is explained elsewhere on "And Yaakov blessed Pharaoh," quoting only the words "just as that side..."; "that side" is the sitra achra (the other side), the realm opposed to holiness.

IN ONE'S AVODAH

Contemplating G-d's greatness brings love, and humbly keeping one's distance brings awe; through the Shema and its blessings these lead to the self-nullification of the Amidah. And a person's bitterness over his distance from G-d, which aims to transform even the animal soul and the body, brings a greater closeness, like light that comes from darkness.

QUESTIONS FOR DISCUSSION

1. Why does sight lead to love and hearing to awe, and how does each draw a response from above?
2. How can Malchus, which only receives, rule over the levels that give to it? What does the parable of the king and the taxes add?
3. Why must the Amidah follow the Shema and its blessings, and what does "standing" have to do with silence and Keser?
4. Why can refinement happen only through the "back," and not through the inner dimension?
5. In what sense is closeness that comes from bitterness over distance greater than ordinary closeness?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הנ"ל

Or HaTorah preserves this explanation as copied in the Tzemach Tzedek's own hand, a second witness to the text printed here.

KEHOT'S NOTE

באוה"ת ויחי תתשמ, ב (נדפס מגוכתי"ק הצ"צ). הנחת ר' משה בן אדה"י והנחת מהר"ל נדפס בסה"מ תקס"ו ח"א.

PARAGRAPH 2

2 הנה השבטים

The note points to Or HaTorah on Shemos, p. 5, on the tribes; Kehot's next note adds that a different gloss stands there in place of the parenthesis that follows here.

KEHOT'S NOTE

ראה אוה"ת שמות ע' ה. בבוכ 1824: שבטים.

3 Yosef tells his brothers his dream: "And behold, we were binding sheaves in the field." The Alter Rebbe recalls his earlier maamar on this verse, which explained where the tribes' souls come from.

בראשית ל"ז:7

וְהִנֵּה אֲנִינְהוּ מְאַלְמִים אֲלֵמִים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קִמָּה אֶלְמָתִי וְגַם-נִצְכָּה וְהִנֵּה תִסְפִּינָה אֶלְמָתִיכֶם וְתִשְׁתַּחֲוֶינָה לְאֶלְמָתִי:

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.

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4 ע"פ והנה אנחנו מאלמים אלומים

On that page the brothers raise "feminine waters" (mayin nukvin), the yearning from below, and need Yosef to draw down the "masculine waters" of Atzilus.

KEHOT'S NOTE

לעיל כח, ג. באוה"ת ויחי תתשמ, ב: וכמ"ש במ"א ע"פ ששם עליו שבטים שבטי י"ה כו'.

5 שו"ה דנוקבא — (וכמ"ל . . למטה)

In Or HaTorah, Shemos p. 5, a different gloss stands in place of this parenthesis on the souls of the tribes.

KEHOT'S NOTE

באוה"ת שמות ע' ה נמצא הגה"ה אחרת. בבוכ 1824 ליתא הגה"ה.

6 הן י"ב גבולי אלכסון

That passage states that although the tribes themselves are in Beriah, their root is the twelve diagonal boundaries of Z'eir Anpin of Atzilus, and it refers back to this very explanation on "Yehudah, you." It uses this to explain why the sea split into twelve paths: the splitting was the ascent of the twelve tribes of Beriah into their roots in Atzilus.

KEHOT'S NOTE

7 שבטי י"ה

"There the tribes went up, the tribes of Yah, a testimony to Israel." Calling them by a divine Name is taken as a sign that their root is in Atzilus.

Psalms 122:4: תהילים קכ"ב: ד'

ששם עליו שבטים שבטי"ה עדות ל'הדות' לשם ה'

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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8 והנה באתערותא דלתתא . . וענין ראי

Manuscript 1828 words this passage differently and more briefly: through Reuven, sight, "the face of a lion," and "I saw your fathers," closeness is drawn from above, "Havayah has seen my affliction ... for now my husband will love me, and his right hand embraces me"; and hearing, "if you will diligently listen," likewise arouses from above "for Havayah has heard."

KEHOT'S NOTE

בבוכ 1828 בשינוי: ובאתערותא דלתתא אתערותא דלעילא ע"י ראובן ראי פני ארי ראייתי את אבותיכם התקרבות ממשיך מלמעלה ראה ה' בעיני כי עתה יאהבני אישי וימינו תחבקני ושמיעה אם שמוע תשמעו מעורר מלמעלה כך כי שמע ה': וענין ראייה. הנוסח בבוכ 1824 נדפס במאמרי אדה"י תקס"ו ח"א.

9 ראייה אותיות אריה

There, explaining "who brought you out of the land of Egypt," the same wordplay appears: "the face of a lion on the right," for aryeh has the letters of re'iyah.

Zohar III, 234a, זח"ג רלד, א

Tikkunei Zohar, Tikkun 70 • 121b:1ע

... שריקות וארגים חורי קורי עכביש יארגו, בדעות כוזבות יאריכו למעניתם, לך נא ראה מה שכתב על זה ר' יוסף בן גיקיטיליא בהקדמת שערי אורה, ובמה שכתב בעל החנוך בהקדמתו לפירוש התורה, והאלקי ר' מנחם מריקנאטי ז"ל בפרשת ויחי בפסוק בן פורת יוסף, ובמה שכתב ר' יהודה חייט בפירוש מערכת האלקות (ד, לד), וזה לשונו, סוף דבר כל מקום שתראה שידברו בענין הספירות, דברים שאין ראוי לאמרם בבוא יתברך, כגון שער וקומה והדומים להם, הכל נאמר על הספירות, וכשתראה שידברו על דרך שבח והודאה הכל נאמר על הבורא שבתוכו, וכן ...

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KEHOT'S NOTE

זח"ג רלד, א. ת"ז ת"י ע (קכב, א). וראה גם לקמן עא, ד. בלקי"ת שמע"צ צא, ג מצ"יין לכאן.

10

ראיה אותיות ארי"ה

KeHOT gives this passage of the Tikkunei Zohar (Tikkun 70) as a further source for the same wordplay.

Tikkunei Zohar 122a:7ו:א: תקוני זוהר קכ"ב א:

אַרְיֵה דָא רְאִיָּה, וְאַתְמַר בְּקָה (יחזקאל א') וּפְנֵי אַרְיֵה אֶל הַיָּמִין לְאַרְבַּעַתָּם, בְּכָל אֲתַר אַרְבַּעַתָּם דָּא יְהוּ"ה, אַרְבַּע אֲתוּנֵי דִילִיָּה דְשִׁלְטִין עַל כָּלָא, וְהַפּוֹךְ אַרְיֵה וְתִשְׁכַּח לָקָה רְאִיָּה, וְאִיהוּ לִימִינָא דְחֶסֶד, דְּאִיהוּ יוֹמָא קְדָמָא, דְּתַמָּן א' (נ"א י') אור, רְאוּבֵן דְּאִיהוּ לִימִינָא עַל שְׁמִיָּה אֲתִקְרִי אור בּוֹ, שְׁמִיָּעָה לְשִׁמְאֵלָא, וְעֲלִיָּה אֲתַמַּר (שם) וּפְנֵי שׁוּר מִהֶשְׁמַאל, נִשְׁרִיחָא בְּאֲמָצְעֵיתָא, עֲלִיָּה אֲתַמַּר (משלי ל ד) מִי אֶסֶף רוּחַ בְּחַפְזִי, דְּאִינוּן תְּרִין נֻקְבִין דְּחוּטָמָא, פִּימָא דְפּוֹרָא, דָּא אָדָם ...

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11

שו"ה נמשך — אל הימין

the passage shares nothing with the note

KEHOT'S NOTE

באוה"ת שם: " (ארי" אותיות ראי, ועמ"ש מענין ארי" בדה"ה ויקח מן הבא בידו נמנחה). " [לעיל כו, ג]. ראה אוה"ת נ"ך כרך ב ע"י אינו ואילך.

12

פני ארי" אל הימין

In Yechezkel's vision of the Chariot each creature has "the face of a lion on the right." The right is the side of Chesed, so the lion is the image of the love that comes from contemplation.

Yehzekiel 1:10א: יחזקאל א:

וְדִמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוּר מִהֶשְׁמַאל 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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13

כי ראה ה' בעניי בחי' התקרבות כי עתה יאהבני אישי

Leah's words at Reuven's birth: "For Havayah has seen my affliction, for now my husband will love me." In the verse Leah, less loved than Rachel, hopes Yaakov will now love her; the Alter Rebbe reads her words as G-d's answering "sight" and the closeness it brings.

בראשית 29:32כ"ט: לוי"ב: Genesis 29:32

וַתֵּהָרָא לֵאָה וַתֵּלֶד בֶּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רְאָה ה' בְּעֲנִיִּי כִי עֲתָה יֵאָהֲבֵנִי אִישִׁי:

And Leah conceived, and bore a son, and she called his name Reuben; for she said: 'Because the L-RD hath looked upon my affliction; for now my husband will love me.'

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PARAGRAPH 3

14

וימינו תחבקני

The beloved, read as the Congregation of Israel, says of her lover, read as G-d: "His left hand is under my head,

and his right hand embraces me." The right hand's embrace is the closeness that follows Reuven's love.

Song of Songs 2:6ו"ב: שיר השירים ב:

שְׁמַאלוֹ תַּחַת לְרֹאשִׁי וְיְמִינוֹ תַּחְבֵּקֵנִי:

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

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15

אם שמע תשמעו

The opening of the second paragraph of the Shema, "If you will diligently listen to My commandments." It is Shimon's "hearing" from below.

Deuteronomy 11:13י"א: דברים י"א: 11:13

וְהָיָה אִם־שָׁמַעְתֶּם וְשָׁמַעְתִּי אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוָּה אֶתְכֶם הַיּוֹם לֵאמֹר אֶת־ה' אֱלֹהֵיכֶם וְלָעֲבֹדוֹ בְּכָל־לְבַבְכֶּם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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16

כי שמע ה' כי שנואה אנכי ויתן לי

Leah's words when she named Shimon: "For Havayah has heard that I am hated, and He gave me this one too." In the verse she means she is less loved than Rachel; here G-d's hearing answers the one who feels far.

בראשית 29:33כ"ט: לוי"ב: Genesis 29:33

וַתֵּהָרָא עוֹד וַתֵּלֶד בֶּן וַתִּאֶמֶר כִּי־שָׁמַע ה' כִּי־שְׁנוּאָה אֲנִי וַיִּתֵּן־לִי גַם־אֶת־זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן:

And she conceived again, and bore a son; and said: 'Because the L-RD hath heard that I am hated, He hath therefore given me this son also.' And she called his name Simeon.

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17

ה' שמעתי שמעך

Habakkuk's prayer: "Havayah, I have heard the report of You; I was afraid." Hearing, which comes from afar, produces awe.

חבקוק ג:ב'ג: Habakkuk 3:2ב'ג: 3:2

ה' שְׁמַעְתִּי שְׁמַעְךָ רְאִיתִי ה' פָּעֲלֶךָ בְּקֶרֶב שָׁנִים חֲיִיָּהוּ בְּקֶרֶב שָׁנִים תוֹדִיעַ בְּרָגְזָא רַחֵם תִּזְכּוֹר:

O L-RD, I have heard the report of Thee, and am afraid; O L-RD, revive Thy work in the midst of the years, in the midst of the years make it known; In wrath remember compassion.

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KEHOT'S NOTE

חבקוק ג, ב.

18

וינועו ויעמדו מרחוק

At Sinai the people "trembled and stood from afar." It illustrates the stance of distance and awe that belongs to

hearing.

שמות כ"ט:15 Exodus 20:15

וְכָל־הָעָם רָאִים אֶת־הַקּוֹלֹת וְאֶת־הַלְפִידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת־הַהָרָה עֲשֵׂן וְיָרָא הָעָם וַיִּנָּעוּ וַיַּעֲמִדוּ 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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19 ויתן לי וגוי שמוזה יהי התקרבות מלמעלה (ושנואה שאינה

Manuscript 1824 reads here: "and He gave me a son, from which is born the level of drawing near above, the level of 'returning' (shov) below (and 'hated' means...".

KEHOT'S NOTE

בבזך 1824: ויתן לי בן שמוזה נולד בחיי התקרבות למעלה בחי שוב שלמטה (ושנואה היינו. באוה"ת בראשית כרך ו תתשמ, ב (נדפס מגוכתי"ק הצ"צ) הגי': ויתן לי בן.

20 ויאהב גם את רחל מלאה

"And he loved Rachel also, more than Leah." The word "also" shows that Leah was loved too, so "hated" means loved less.

בראשית כ"ט:30 Genesis 29:30

וַיָּבֹא גַם אֶל־רַחֵל וַיֵּאָהֵב גַּם־אֶת־רַחֵל מִלָּאָה וַיַּעֲבֹד עִמּוֹ עוֹד שִׁבְע־שָׁנִים אַחֲרֹת:

And he went in also unto Rachel, and he loved Rachel more than Leah, and served with him yet seven other years.

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KEHOT'S NOTE

בראשית כט, ל.

21 ושמאל דוחה

The Talmud teaches that "the left hand should push away while the right draws near." Here the left's pushing away is the self-distancing of awe.

סוטה מ"א א"ר:71-6 Sotah 47a:6-71

תנו רבנן: לעולם תהא שמאל דוחה וימין מקרבת, לא כאלישע שדחפו לגחזי בשתי ידיו, ולא כיהושע בן פרחיה שדחפו לגישו הנוצרי מתלמידיו בשתי ידיו. אלישע מאי היא, דכתיב: "ויאמר נעמן הואל קח כפרים", וכתיב: "ויאמר אליו לא לבי הלא כפאשר הפך איש מעל מרפכתו לקראתך העת לקחת את הכסף ולקחת בגדים וזיתים וכרמים וצאן וכקר ועבדים ושפחות".

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

22 Kehot's note points to Song of Songs 8:3 for these words.

Song of Songs 8:3 שיר השירים ח:3

שְׁמָאלוֹ תַּחַת רִאשִׁי וַיְמִינוּ תַּחְבֵּקֵנִי:

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

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23

יודוך אחיך

Yaakov's blessing: "Yehudah, you, your brothers shall acknowledge you." The maamar explains how the three brothers bring about Yehudah's acknowledgment.

בראשית מ"ט:8 Genesis 49:8

יְהוּדָה אַתָּה יוֹדוּךָ אַחִיךָ יָדְךָ בְּעַרְףְּ אֶבְיִךָ יִשְׁתַּחֲווּ לָךְ בְּנֵי אֲבִיךָ:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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24

בוהר בלק

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

KEHOT'S NOTE

קצא, א.

25

גבורי כח עושי דברו לשמוע בקול דברו

The psalmist calls on the angels: "Bless Havayah, His angels, mighty in strength, who do His word, to hearken to the voice of His word." The Alter Rebbe cites the Zohar's reading of this verse for the point about Malchus.

תהילים ק"ג:20 Psalms 103:20

בָּרְכוּ ה' מַלְאָכָיו גְּבֹרֵי כַח עֹשֵׂי דְבָרוֹ לְשִׁמּוֹעַ בְּקוֹל דְּבָרוֹ:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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26

גבורי כח עושי דברו לשמוע בקול דברו

Kehot locates the Balak passage at 191a. There the mighty ones "do His word": they restore Malchus, called "word," to her full form after she has shrunk to a point, and then stand "to hearken" to her as a king among his hosts.

ספר זוהר, בלק ו:ק"ג-קכ"ב Zohar, Balak 6:113-122

Said the boy to him: 'Of a truth I see that your weapons are good; be mindful of them and do not forget them. Assuredly the might of a warrior lies in his lance and sword. But what is the meaning of "mighty in strength that fulfil his word, hearkening unto the voice of his word"? ' Said R. Eleazar: 'I have already explained.' Said the boy: 'I see that your arm has become faint. Now it is time not to hold back, but to sling from the catapult stone after ...

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

27

נעוץ סופן בתחלתן

Sefer Yetzirah says of the Sefiros that "their end is wedged in their beginning." It explains how Malchus, the last Sefirah, is rooted in Keser, the first.

ספר יצירה א':71 Sefer Yetzirah 1:71

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

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

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

28 וע' במ"א דלכאורה

That passage counts forty-two words in the first paragraph of the Shema, from "You shall love" to "your gates," and links the second paragraph with the Name of Seventy-Two.

KEHOT'S NOTE

ראה לקו"ת ואתחנן יב, ד. ובכ"מ.

29 אדני שפתי

"Ado-nai, open my lips, and my mouth shall declare Your praise," the verse that opens the Amidah. It marks the entry into the Holy of Holies of prayer.

Psalms 51:17 ויפתח פי

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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30 סמיכת גאולה לתפלה

The Talmud praises one who joins the blessing of redemption to the Amidah. Here that joining is the passage from the Shema and its blessings into the self-nullification of prayer.

Berakhot 4b:6 ברכות ד' ב':

אמר מר, קורא קריאת שמע ומתפלל. מסייע לקה לרבי יוחנן. דאמר רבי יוחנן: איזהו בן העולם הבא — זה הסומך גאולה לתפלה של ערבית. רבי יהושע בן לוי אומר: תפלות באמצע תקנום.

The teacher stated above: "Then let him read the Shema' and say the Tefillah." This supports the view of R. Johanan who declared: Who will inherit the world to come? He who joins the Ge'ullah to the evening Tefillah. R. Joshua b. Levi said: The Tefillot were arranged in the middle.

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

31 ותעמוד מלדת

After Yehudah's birth, "and she stood still from bearing," in its plain sense, Leah stopped having children for a time. The word for standing (vata'amod) links Yehudah to the Amidah.

Genesis 29:35 בראשית כ"ט:ל"ה

ותהר עוד ותלד בן ותאמר הפעם אודה את ה' עלי כן קראה שמו יהודה ותעמוד מלדת:

And she conceived again, and bore a son; and she said: 'This time will I praise the L-RD.' Therefore she called his name Judah; and she left off bearing.

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32 אין עמידה אלא תפלה . . ידך בעורף אויבך, כי המלי

Manuscript 1824 has a fuller text here: it links love to "your hand on the nape of your enemies," the nape specifically, since the inner dimension must be in the mode of turning from evil; Malchus rises and falls, one way at Shacharis, another at Minchah, and on Shabbos and at

Musaf; and at night "she gives food to her household" to refine, refinement being only through the back, since the inner light is absorbed like a candle before a torch.

KEHOT'S NOTE

בבב"ד 1824: "אין עמידה כו' כי אהבה הוא יש בחי' ידך בעורף אויבך, עורף דייקא שהפנימי צ"ל ס"ימ כו' וכך הנה המלי יש לה עליות וירידות הפעם אודה כו' שבשחרית כך ובמנחה כך ובשבת ומוסף כו', ובליילה ותתן טרף לביתה לברר בירורין ומלכותו בכל משלה ואין בירור אלא בבחי' אחוריים כי הפנימי ממילא נכלל כנר בפני האבוקה וכנודע מויברך יעקב את פרעה מה ההוא סטרא קטיל ואפיק נשמתא כו' שיוורד ומסטין ועולה ומקטרג שלא די במה שלוקח נשמתו אלא גם הגוף וכמו גולן שנוטל הנשמה והורג הגוף ג"כ כו' ולא די בהעלאת הנשמה בלידת הרבה ישראל אלא גם את רוח הטומאה אעביר כו' ובלע המות לנצח וכדי שיהי' כח לזאת הוצרך להיות ויברך יעקב כו'. [ראה באוה"ת בראשית כרך ו ע' תתשמא, א שקטע זה נמצא שם בסוף המאמר].

33 אין עמידה אלא תפילה

The Talmud teaches that "standing" means nothing other than prayer. So Leah's "standing" after Yehudah alludes to the Amidah.

Berakhot 6b:8-9 ברכות ו' ב' ח'-ט'

ואברהם אבינו מנא לו דקבע מקום? דכתיב: "וישכבם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינקס ויפלל". אמר רבי חלבו, אמר רב הונא: היוצא מבית הכנסת אל הפסיע פסיעה גסה. אמר אביי: לא אמרו, אלא למיפק. אבל למיעל — מצוה למרהט, שנאמר: "נרדפה לדעת את ה'".

Whence do we learn that our father Abraham fixed a place for his prayer? For it is written, (Gen. xix. 27) "And Abraham got up early in the morning to the place where he had stood". "Stood" means nothing else than prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvL 30). R. Helbo [also] said in the name of Rab Huna: When leaving the Synagogue, one should not take large steps. Abbai said: This refers only to leaving; but to enter a ...

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34 כתר שהוא לשון שתיקה

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

KEHOT'S NOTE

ראה בהנסמן לעיל יט, ד.

35 כתר לי ועיר

Elihu says to Iyov: "Wait for me a little, and I will tell you." Here the verb kater, "wait," shares its letters with keser, so Keser is linked to silence and waiting.

איוב ל"ו:ב' Job 36:2

כתר-לי ועיר ואחריך כי עוד לאלוה מלים:

Suffer me a little, and I will tell thee; For there are yet words on G-d's behalf.

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KEHOT'S NOTE

איוב לו, ב. ראה לעיל יט, ד במ"מ.

36 כמ"ש במ"א בענין יונת אלם

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

KEHOT'S NOTE

לעיל יט, ד.

37 יונת אלם

The psalm's heading speaks of "the silent dove." The image of silence is tied to self-nullification and Keser.

Psalms 56:1 א"י: תהילים

לְמַנְצַח עַל־יוֹנֵת אֶלֶם רְחֻקִּים לְדוֹד מִכְתָּם בְּאֶחָז אוֹתוֹ פְּלִשְׁתִּים בְּגֵת:

For the Leader; upon Jonath-elem-rehokim. [A Psalm] of David; Michtam; when the Philistines took him in Gath. .

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38 Kehot's note points to Zohar, Balak 1:1-47:507 for these words.

Zohar, Balak 1:1-47:507 מ"י: תק"ז בלק א"י: מ"י: תק"ז

PARAGRAPH 4

39 הפעם אודה

Leah's words at Yehudah's birth: "This time I will thank (odeh) Havayah." Here they describe the ascent of Malchus in acknowledgment.

בראשית 29:35 ל"ה: תנ"ך

וַתֵּהָר עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר הַפֶּעַם אֹדְהָ אֶת־יְיָ עַל־כֵּן קָרָאתָ שְׁמוֹ יְהוּדָה וַתַּעֲמֵד מְלֻדָּת:

And she conceived again, and bore a son; and she said: 'This time will I praise the L-RD.' Therefore she called his name Judah; and she left off bearing.

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40 ותתן טרף

The woman of valor "rises while it is still night and gives food to her household." The Alter Rebbe reads it as Malchus descending at night to sustain and refine the lower worlds.

Proverbs 31:15 ל"א: תנ"ך

וַתִּקַּם כְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֶלֶק לַנְּעוֹרֹתֶיהָ:

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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KEHOT'S NOTE

משלי לא, טו.

41 "Your hand shall be on the nape of your enemies," the second clause of Yaakov's blessing to Yehudah. The nape, the back of the neck, becomes the image of refinement through the "back."

בראשית 49:8 ח"ט: תנ"ך

יְהוּדָה אִתָּהּ יוֹדוּךָ אֶחָיִךְ יָדְךָ כְּעֶרְךָ אֵיבֶיךָ יִשְׁתַּחֲוּוּ לָךְ בְּנֵי אֵבִיךָ:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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42 אבא יסד ברתא

At 4c the Alter Rebbe explains "Abba founded the Daughter": Malchus is founded in Chochmah itself, for just as Chochmah comes from nothing to something, not by gradual descent, Malchus too is drawn from that "nothing"; Kehot lists the Zohar sources there.

KEHOT'S NOTE

נסמן לעיל ד, ג. מד, א.

43 נובלות חשי"מ

The Midrash says that "the fallen fruit of the Wisdom above is Torah." So Torah draws from Chochmah, Abba.

Bereshit Rabbah 17:5 ה"ז: בראשית

... אף תרדמה של שטות, דכתיב (ישעיה כט:ט): כי נסך עליכם ה' רוח תרדמה. רבי חנינא בר יצחק אמר: שלושה נובלות הן: נובלת מיתה - שינה; נובלת נבואה - חלום; נובלת העולם הבא - שבת. רבי אבין מוסיף: עוד תרתיין: נובלת אורה של מעלה - גלגל חמה; נובלת חכמה של מעלה - תורה:

"The L-rd G-d cast a deep slumber upon the man, and he slept. He took one of his sides, and He closed it with flesh in its place [tahtena]" (Genesis 2:21). "The L-rd G-d cast [hipil] a deep slumber" - Rabbi Yehoshua of Sikhnin said in the name of Rabbi Levi: The beginning of downfall [mapala] is sleep. When a person sleeps, he does not toil in Torah and does not do any work. literally means, "He caused to fall down." Rav said: There are three slumbers: the slumber of ...

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PARAGRAPH 5

44 כי ראה ה' בעניי

Leah's words at Reuven's birth: "For Havayah has seen my affliction." In the verse her affliction is being less loved; here it is the bitterness over distance that brings a greater closeness.

בראשית 29:32 ט"ז: תנ"ך

וַתֵּהָר לֵאָה וַתֵּלֶד בֶּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רָאָה ה' בְּעֲנֵי כִי עָתָה יִרְאֶה־כֵּנִי אִישִׁי:

And Leah conceived, and bore a son, and she called his name Reuben; for she said: 'Because the L-RD hath looked upon my affliction; for now my husband will love me.'

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45 וכן הנשמה ירדה צורך עלי

Manuscript 1824 reads: "And likewise the soul that descended into the body and must be raised up is also called teshuvah, for refinement and teshuvah are all one matter," and then continues "Now, the drawing near."

KEHOT'S NOTE

ובכרך 1824: וכן הנשמה שירדה בגוף וצריך להעלותה נק' ג"כ תשובה כי ביורר ותשובה הכל ענין אחד. והנה ההתקרבות.

46 כיתרון האור הבא מן החשך

In manuscript 1824 the maamar ends with an additional line: "Therefore the refined ones are 'the tribes of Yah' (Yah: Abba and Imma), 'a testimony to Israel,' from above downward, 'to give thanks to the Name Havayah,' meaning to bring about the level of acknowledgment in G-d's Name, as above."

KEHOT'S NOTE

ובבז' 1824 נוסף בסיום המאמר: שלכן הם הברורים שבטי י"ה או"א עדות לישראל מלמעלה למטה להודות לשם הוי"ה פ"י לעשות בחי' הודאה בשם ה' כנ"ל.

47 כיתרון האור הבא מן החשך

Koheles speaks of "the advantage of light over darkness," read in Chassidus as the added quality of light that comes out of darkness. It is the model for closeness that grows out of distance.

קהלת ב':י"ג Ecclesiastes 2:13

וְרָאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לְחָכְמָה מִן־הַסְּכָלוּת כִּיתְרוֹן הָאֹר מִן־הַחֹשֶׁךְ:

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

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48 כמ"ש במ"א בענין ויברך יעקב את פרעה

Kehot suggests, with a "perhaps," that the "elsewhere" on "And Yaakov blessed Pharaoh" is the Mittlerer Rebbe's Biurei HaZohar, 135b.

KEHOT'S NOTE

אולי הכוונה לביאורו לאדה"א קלה, ב. עם הגהות בביאורו להצ"צ כך ב ע' תשכז.

49 ויברך יעקב את פרעה

"And Yaakov blessed Pharaoh." The maamar refers to an explanation of this verse elsewhere as an example of light drawn out of darkness.

בראשית מ"ז:7 Genesis 47:7

וַיָּבֹא יוֹסֵף אֶת־יַעֲקֹב אָבִיו וַיַּעֲמֵדְהוּ לִפְנֵי פַרְעֹה וַיְבָרֶךְ יַעֲקֹב אֶת־פַּרְעֹה:

And Joseph brought in Jacob his father, and set him before Pharaoh. And Jacob blessed Pharaoh.

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אסרי לגפן עירה ולשורקה בני אתונו

“Binding his foal to the vine, and the son of his she-donkey
to the choice vine”



The days of Mashiach are not a time of reward but the perfection of the deed, when even the animals of the offerings will be raised into the Infinite Light. That perfection grows out of our service in exile, where humility and a broken heart press out the soul's hidden love like wine, and the joy of a mitzvah and the bitterness of return wash the soul's garments.

THE MAAMAR IN BRIEF

The maamar reads Yaakov's blessing to Yehudah, “Binding his foal to the vine... he washed his garment in wine,” as describing the days of Mashiach. Those days are not yet the World to Come but the culmination of “Today, to do them,” when the mitzvos, above all the offerings, will be fulfilled “according to the command of Your will.” Why should animal offerings surpass prayer, the soul's ascent? The answer begins with the vine: the Jewish people carry a hidden love for G-d, pressed out like wine through humility and a broken heart, as the white wine of joy and the red wine of bitterness and return. Because the mitzvos are G-d's will, above even Chochmah, they draw down the holiness of the Infinite Light itself; so Israel “sanctify Your Name.” With joy, they weave garments for the soul: joy clothes its “body,” and the struggle of return clothes its “head.” In exile this service raises only the soul; in the days of Mashiach, when adam is complete, even the animals will be elevated. Then the wild “foal” becomes “the city of G-d” and the “she-donkey” becomes a “son,” the fruit of the “washing in wine” of the exile.

OUTLINE

1 The verse and the days of Mashiach

¶1-4

The verse describes the days of Mashiach, which are the culmination of “Today, to do them”: the time when the mitzvos, and above all the offerings, will be fulfilled “according to the command of Your will,” as they could not be after Eden or in exile.

2 The question and the vine

¶15-8

Why should animal offerings rank above prayer, in which a person lifts up his own soul? The Jewish people are a vine whose hidden love is pressed out like wine, through humility and a broken heart, in two kinds: the gladdening white wine of joy and the red wine of bitterness.

3 Who sanctify Your Name

¶9-15

The praise of the “holy ones” reaches only G-d’s Name, the source of all worlds, hidden and revealed. The mitzvos, which are G-d’s will, above even Chochmah, draw down the holiness of the Infinite Light itself, which is why Israel “sanctify Your Name” and one hour of good deeds surpasses the World to Come.

4 The garments of the soul

¶16-23

Mitzvos make garments for the soul only when done with joy. The bitterness of return must come first, so that delight follows a real longing. The two wines make two garments: joy clothes the soul’s “body,” and the baal teshuvah’s ascent from below clothes its “head and face.”

5 The perfection of man

¶24-26

In exile the mitzvos raise only the soul. When the level of adam is completed in the days of Mashiach (Adam, David, Mashiach), the offerings will raise even the animals, which prayer cannot do; this answers the opening question.

6 Foal, city and son

¶27-30

Each phrase of the verse is explained: osri as the yud of Chochmah binding to the vine, iroh as the wild “foal” that becomes “the city of G-d,” sorekah as the humble shuruk through which the “she-donkey” becomes a “son.” All of this comes through the washing in wine already done in the exile.

KEY CONCEPTS

“Today, to do them” היום לעשותם

This world as the time of doing the mitzvos rather than receiving their reward. The days of Mashiach are its culmination, not yet the World to Come.

“According to the command of Your will” כמצות רצונך

The actual offerings, which will be restored in the days of Mashiach. Prayer in exile corresponds to them but is not truly the same.

Hidden love אהבה מסתרת

The love for G-d hidden in the Jewish soul like wine in the grape, brought out through humility (the low-lying vines) and a broken heart (the winepress).

White wine and red wine יין לבן ויין אדום

Two kinds of love: the gladdening joy of a mitzvah, which is delight in G-d, and the intoxicating bitterness of one who reckons with his distance from G-d and longs to return.

His Name and His essence שמו ואור אין סוף עצמו

All worlds, hidden and revealed, come from G-d’s Name alone; the mitzvos, being His will, draw down the holiness of the Infinite Light itself.

Garments of the soul לבושים לנפש

Formed by mitzvos done with joy: one for the soul’s “body,” its emotions, and a higher one for its “head and face,” its sight and hearing, formed by the struggle of return.

The level of adam בחינת אדם

The full stature of man, lost when Adam was driven from Eden and completed only with Mashiach, when the mitzvos and the offerings will be fulfilled perfectly.

Segol and shuruk סגול ושורק

Two postures of the soul shown by vowel points: segol is closeness and enthusiasm; shuruk, the same three dots one below the other, is humble acknowledgment of distance, through which one becomes a “son.”

SECTION 1 • 11-4

The verse and the days of Mashiach

1 אסרי לגפן עירה^{1,2} ולשורקה בני אתונו. כבס ביין לבושו וגוי.

“Binding his foal to the vine, and the son of his she-donkey to the choice vine; he washed his garment in wine,” etc.

The maamar opens with part of Yaakov’s blessing to Yehudah (Genesis 49:11), which speaks of a foal bound to a vine, a she-donkey’s son bound to a choice vine, and a garment washed in wine. The rest of the maamar explains its words one by one.

הנה מקרא זה נאמר לימות המשיח³ דקאי אדלעיל מניי [מיניה] לא יסור שבט מיהודה וגוי. עד כי יבא שילה⁴ ולו יקתה עמים⁵ ואז יהיה גם אסרי לגפן עירה:

Now this verse is said about the days of Mashiach, since it continues from [the verse] before it: “The scepter shall not depart from Yehudah,” etc., “until Shiloh comes, and to him will be the gathering of peoples”; and then there will also be “Binding his foal to the vine.”

The Alter Rebbe first establishes that the verse describes the days of Mashiach, because it continues the verse before it, “The scepter shall not depart from Yehudah... until Shiloh comes,” and Shiloh is understood as Mashiach, to whom the peoples will gather. The image of binding a foal to the vine therefore describes what will happen in his days.

2 וביאר הענין הנה אמרז”ל [אמרו רבותינו זכרונם לברכה] אין בין⁶ עולם הזה לימות המשיח אלא שעבוד בלבד⁷

The explanation of the matter: our Sages, of blessed memory, said, “There is no difference between this world and the days of Mashiach except subjugation alone.”

The Sages taught that the days of Mashiach will differ from our world only in that Israel will no longer be subjugated to the nations. The Alter Rebbe brings this teaching to show that the days of Mashiach still belong to the order of this world.

כי ימות המשיח אינו עוה”ב [עולם הבא] שלאחר התחיה. שזהו מתן שכרן של צדיקים. אבל ימות המשיח הוא בבחי’ היום לעשותם⁸ ולא לקבל שכרן.⁹

For the days of Mashiach are not the World to Come that follows the Resurrection, which is [the time of] the giving of the reward of the righteous. Rather, the days of Mashiach are at the level of “Today, to do them,” and not to receive their reward.

So the days of Mashiach are not yet the World to Come, the era after the Resurrection of the Dead, when the righteous receive their reward. They still belong to “Today, to do them,” which the Sages read as “today to do them, and tomorrow to receive their reward”: a time of doing the mitzvos, not of being rewarded for them.

3 ועיקר היום לעשותם ותכלית השלימות של המעשה¹⁰ יהיה בימות המשיח.

And the main [fulfillment] of “Today, to do them,” and the ultimate perfection of the deed, will be in the days of Mashiach.

Since the days of Mashiach are the culmination of “Today, to do them,” the complete fulfillment of the mitzvos in actual deed belongs to that era.

וכמו שהיה עיקר עבודת האדם בגי'ע [בגן עדן] לעבדה ולשמרה.¹¹ לעבדה זו¹² מצות עשה. ולשמרה זו מצות ל"ת [לא תעשה].¹³ שהי' [שהיה] אז בחי' היום לעשותם בתכלית השלימות אלא שאח"כ ויגרש את האדם¹⁴ וגוי.

Just so, the main service of Adam in the Garden of Eden was “to work it and to guard it”: “to work it” — these are the positive commandments; “and to guard it” — these are the prohibitions. For then there was the level of “Today, to do them” in ultimate perfection; except that afterwards, “He drove out the man,” etc.

The Alter Rebbe compares this to Adam in the Garden of Eden, whose whole task was “to work it and to guard it.” Following the Zohar and other sources, “to work it” means doing the positive mitzvos and “to guard it” means keeping the prohibitions; so Adam in Eden stood at the perfect level of “Today, to do them,” until he was driven out of the Garden.

ואח"כ נכנסו אבותינו לארץ גי'כ בשביל קיום מעשה המצות שכמה מצות התלויים בארץ דוקא¹⁵ כמעט ארבע הידות¹⁶

Afterwards our forefathers entered the Land, also for the sake of fulfilling the mitzvos in deed, for many mitzvos depend specifically on the Land, almost four-fifths [of them].

A second opportunity came when the Jewish people entered the Land of Israel, since a great many mitzvos, by the text's reckoning almost four-fifths of them, can be fulfilled only there.

ואחר כך גלו משם ולא נתקיימו בידם עד ימות המשיח שיהיה במהרה בימינו שאז יהי' [יהיה] בחי' היום לעשותם בתכלית השלימות.

And afterwards they were exiled from there, and [the mitzvos] were not fulfilled in their hands until the days of Mashiach, may it come speedily in our days, when there will be the level of “Today, to do them” in ultimate perfection.

But they were exiled, and since then those mitzvos have not been fully kept; they will be only in the days of Mashiach, when “Today, to do them” reaches its complete perfection.

4 והנה אנו אומרים ושם נעשה לפניך את קרבנות חובותינו וכי' כמצות רצונך כו'. שעיקר המעשה היא עבודת הקרבנות שאין אנו יכולים לקיים בגלות אלא שבגלות נתקנה התפלה כנגד הקרבנות. ועדיין אין זה כמצות רצונך ממש:¹⁷

Now we say, “And there we will offer before You our obligatory offerings, etc., according to the command of Your will,” etc. For the main deed is the service of the offerings, which we cannot fulfill in exile; rather, in exile prayer was instituted corresponding to the offerings. And this is still not truly “according to the command of Your will.”

The Alter Rebbe quotes the Musaf prayer, in which we ask to return to the Holy Temple and bring the offerings there “according to the command of Your will.” Since the offerings cannot be brought in exile, prayer was instituted to correspond to them; yet the wording of the prayer itself implies that only the actual offerings are truly “according to the command of Your will.”

SECTION 2 • ¶5-8

The question and the vine

5 ולהבין זה דלכאורה התפלה במעלה העליונה יותר מהקרבנות שהתפלה היא נשיאת נפש האדם בספור שבחיו של מקום ברוך שאמר והיה העולם וכל הללויה וכי' עד שמגיע לואהבת בכל נפשך¹⁸ כו'

To understand this: for seemingly prayer is of a higher rank than the offerings, since prayer is the lifting up of a person's soul in recounting the praises of the Omnipresent: “Blessed is He who spoke and the world came to be,” and all the Halleluyah [psalms], etc., until one reaches “And you shall love... with all your soul,” etc.

This raises a difficulty. Prayer seems loftier than the offerings, because in prayer a person lifts up his own soul as he recounts G-d's praises, from “Blessed is He who spoke” and the Halleluyah psalms of the morning service until the Shema's “And you shall love... with all your soul,” where he gives over his very soul.

משא”כ הקרבנות הוא בנפש בהמה וביום השבת¹⁹ שני כבשים.²⁰

The offerings, by contrast, are with an animal's soul: “And on the Shabbos day, two lambs.”

An offering, by contrast, involves only the soul of an animal, such as the two lambs brought on Shabbos.

ולמה יהיו הקרבנות במעלה העליונה כל כך שיקראו כמצות רצונך ושה יהי [יהיה] תכלית השלימות של ימות המשיח יותר מהתפלה שבגלות.

Why, then, should the offerings be of so high a rank that they are called “according to the command of Your will,” and that this should be the ultimate perfection of the days of Mashiach, more than the prayer of the exile?

If so, why are the offerings alone called “according to the command of Your will,” and why should their return be the perfection of the days of Mashiach, above the prayer of the exile? This is the question the maamar sets out to answer.

הנה כתיב גפן ממצרים תסיע. ²¹ שכניי [שכנסת ישראל] נמשלו לגפן ²² שגדלים בה ענביי שמהם יוצא היין עיי דריכה בגת.

Now it is written, “You transplanted a vine from Egypt,” for the Congregation of Israel is likened to a vine, on which grapes grow, from which the wine comes out through treading in the winepress.

The Alter Rebbe begins his answer with the image of the vine. The Jewish people are compared to a vine, whose grapes yield their wine only when they are trodden in the winepress.

6 והנה עיקר היין המשובח יוצא מהענביי [מהענבים] הסמוכי לקרקע כמו שאמרו לגבי נסכים לא היו מביאין מן הדליות אלא מן הרגליות ^{23, 24} ששם יוצא יין משובח יותר.

Now the choicest wine comes chiefly from the grapes near the ground, as [the Sages] said concerning the libations: they would not bring [wine] from the trellised vines (daliyos) but from the low-lying vines (ragliyos), for from there the choicer wine comes out.

The finest wine comes from the grapes nearest the ground: the Mishnah rules that wine for the Temple libations was brought from low-lying vines and not from vines raised on trellises. In the next paragraph this detail becomes the image of humility.

והנה היין נתחלק לכמה מינים יש יין המשמח ויש יין המשכר יש יין אדום ויש יין לבן וכך ככל המשל הזה נמשלו כנסיי [כנסת ישראל] שיש בהם אהבה מסותרת למקום כו'.

Now wine divides into several kinds: there is wine that gladdens and there is wine that intoxicates; there is red wine and there is white wine. And just so, in every detail of this analogy, the Congregation of Israel is likened [to it], for they have within them a hidden love for the Omnipresent, etc.

Wine also comes in different kinds: wine that gladdens and wine that intoxicates, red and white. Each of these corresponds to something in the Jewish people, who all carry a hidden love for G-d that must be brought out, just as wine is hidden in the grape.

7 וכדי להוציאה מהעלם אל הגלוי צריך להיות בבחי' רגליות דהיינו להיות בחי' נפשי כעפר לכל תהיה.²⁵

In order to bring it out from concealment into revelation, one must be at the level of “low-lying vines” (ragliys), that is, to be at the level of “Let my soul be as dust to all.”

To bring this hidden love into the open, a person must be like the low-lying vines whose grapes rest on the ground. This means the humility of the prayer “Let my soul be as dust to all.”

וגם דריכה בגת להיות לב נשבר ונדכה^{26,27} ועיי זה יוצא היין הוא בחי' האהבה מסותרת שהיתה בהעלם

And also treading in the winepress: to have a broken and crushed heart. Through this the wine comes out, which is the level of the hidden love that had been concealed,

He must also be trodden as in the winepress, that is, have a broken and crushed heart. Through this the wine flows: the love that lay hidden in the soul comes out into the open.

כי על יין אמרו נכנס יין יצא סוד^{28,29,30} והיינו לפי שהיין היה גי'כ מתחלה בהעלם בענבים ואח"כ נתגלה ויצא לחוץ.

for of wine they said, “Wine enters, a secret comes out.” This is because the wine, too, was at first concealed in the grapes, and afterwards it was revealed and came outside.

The Alter Rebbe supports the image with the Talmudic saying “Wine enters, a secret comes out.” Wine brings out what is hidden because it was itself hidden inside the grape before it was pressed out.

8 והנה באהבה יש ב' בחי'. יש מתפעל להיות שמחת ה' בלבו היא בחינת יין המשמח ובחי' יין לבן מבחי' חמר חיווריין עתיק כו'.

Now in love there are two levels. There is one who is stirred so that joy in G-d is in his heart; this is the level of “wine that gladdens” and the level of white wine, from the level of “ancient white wine” (chamar chivaryan atik), etc.

Love for G-d takes two forms. The first is a joy in G-d that fills the heart; it is the “wine that gladdens” and the white wine, drawn from “ancient white wine,” which the maamar later identifies with the supernal delight.

ויש מתפעל להיות לו מרירות הלב מפני היותו ממארי דחושבנא מכל מחשבותיו ודבוריו ומעשיו אשר לא להי' המה ולצעוק אל ה' ולדבקה בו הוא בחי' יין אדום ויין המשכר וכו'.

And there is one who is stirred to have bitterness of heart, because he is one of the “masters of reckoning” (marei d’chushbana) over all his thoughts, words and deeds that are not for G-d, and [is stirred] to cry out to G-d and to cleave to Him; this is the level of red wine and intoxicating wine, etc.

The second is the bitterness of heart felt by one who makes an honest reckoning of all his thoughts, words and deeds that were not for G-d, and is moved to cry out to Him and cleave to Him. This is the red wine and the intoxicating wine.

SECTION 3 • 19-15

Who sanctify Your Name

9 והנה אנו אומרים בשבת וינוחו בו ישראל³¹ מקדשי שמך.³² ולכאורה אינו מובן הלא הוא ית' מאליו קדוש וכתוב כי קדוש אני וקדושתי למעלה מקדושתכם.³³

Now on Shabbos we say, “And may Israel, who sanctify Your Name, rest on it.” Seemingly this is not understood: is He, may He be blessed, not holy of Himself? And it is written, “For I am holy,” and “My holiness is above your holiness.”

On Shabbos we say in the Amidah that Israel are those “who sanctify Your Name.” This seems puzzling, since G-d is holy in Himself, and the Midrash on “For I am holy” teaches that His holiness is above ours.

ואיך יהיה תלוי קדושתו ית' בישראל דייקא שיקראו הם המקדישים שמו. אך הענין דהנה אנו אומרים אתה קדוש ושמך קדוש וקדושים בכל יום יהללוך סלה.

How, then, can His holiness, may He be blessed, depend specifically on Israel, so that they should be called the ones who sanctify His Name? But the point is this: we say, “You are holy and Your Name is holy, and holy ones praise You every day, selah.”

How, then, can His holiness depend on Israel, so that they are called the ones who sanctify Him? The Alter Rebbe begins his answer from another line of the prayers: “You are holy and Your Name is holy, and holy ones praise You every day, selah.”

פִּי קְדוּשִׁים בְּכָל יוֹם כּוֹי כְּמֵאמֶר הַמַּחֲדָּשׁ בְּטוֹבוֹ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית שְׂבֹכֵל יוֹם וַיּוֹם מִתְהוּוֹה מֵאֵין לֵישׁ כָּל מַעֲשֵׂה בְּרֵאשִׁית.

The meaning of “holy ones... every day,” etc., is as in the saying, “Who in His goodness renews each day, continually, the work of creation”: on each and every day the whole work of creation comes into being from nothing to something.

The words “every day” point to G-d’s daily renewal of creation, as the morning blessing before the Shema says, “Who in His goodness renews each day, continually, the work of creation.” Each day the whole of creation comes into being anew from nothing.

10 וכשהם משיגים כל יום התהוותם וחיותם מבחי' קדוש ומובדל כי עליו ית' נאמר אדון הנפלאות פי' למעלה מעלה מבחי' נפלאות כמ"ש עושה פלא.³⁴

And when they apprehend, each day, their coming into being and their life-force from the level of the holy and separate, for of Him, may He be blessed, it is said, “Master of wonders,” meaning, far, far above the level of wonders, as it is written, “He makes wonder” (oseh fele).

The “holy ones” perceive each day that their existence and life-force come from a level that is holy, that is, utterly separate and beyond them. G-d is called “Master of wonders,” a phrase from the morning prayers, meaning that He is far above wonders themselves; the verse says He “makes wonder,” so wonder is only something He makes.

שבחי' הפלא הוא כעשיה גשמיות אצלו ית'. כי ענין הפלא היא פליאת ההתהו' יש מאין

For the level of wonder is, to Him, may He be blessed, like physical making (asiyah), since the meaning of wonder is the wondrousness of coming into being, something from nothing.

What is wondrous to us is, for Him, like a mere physical act of making. The wonder meant here is creation itself: something coming into being from nothing.

וראשית ההתהו' הוא בחכמה כמ"ש והחכמה מאין תמצא.³⁵

And the beginning of coming into being is in Chochmah (wisdom), as it is written, “And Chochmah is found from nothing (ayin).”

Creation begins with Chochmah, the first point of wisdom, which the verse describes as found “from nothing (ayin).” Plainly, the verse in Job asks, “Wisdom, where (me'ayin) can it be found?”; the maamar reads me'ayin as “from nothing.”

11 וכתוב כולם בחכמה עשית שהחכמה נחשבת אצלו כעשיה גשמית שהיא בחי סוף דרגין משכל ודבור ומחשבה ומעשה וכך החכמה נחשבת אצלו שהוא ית' למעלה מן החכמה ומרומם עד אין קץ.

And it is written, “You made them all with Chochmah (wisdom),” for Chochmah is considered, to Him, like physical making (asiyah), which is the last of the levels — of intellect, speech, thought and action. Just so is Chochmah considered to Him, for He, may He be blessed, is above Chochmah and exalted without end.

The verse “You made them all with Chochmah” treats Chochmah itself as a kind of making (asiyah), the lowest of the faculties of intellect, speech, thought and action. So too, before G-d, Chochmah is like mere physical action, since He is infinitely above it.

ולכן הם יהללוך סלה תמיד בעילוי אחר עילוי בלי הפסק וכל זה בבחי' ושמך קדוש כי הודו של שמו על ארץ ושמים.³⁶

Therefore they “praise You, selah,” continually, [rising] from one elevation to the next without pause. And all this is at the level of “and Your Name is holy,” for the splendor of His Name is “over earth and heaven.”

This is why the “holy ones” praise Him endlessly, rising from level to level without pause: however high they reach, He remains beyond them. Yet all their praise reaches only “Your Name is holy,” His Name, whose splendor is over earth and heaven.

כמ"ש כי ביה³⁷ ה' צור עולמים³⁸ פי' בי"ה הוא שמו הוי"ה כי הוי"ה היא ג"כ י"ה שהוי"ו מושך הוי"ד כו'.³⁹

As it is written, “For with Yah, Havayah formed the worlds.” That is, “with Yah” is His Name Havayah, for the [letters] heh-vav-heh are also yud-heh, since the vav draws out the yud, etc.

The verse is brought to show that the worlds come from G-d's Name: the Talmud (Menachos 29b) reads “with Yah” as “with yud-heh,” the two letters with which the two worlds were formed. The Alter Rebbe explains that “Yah” here stands for the whole Name Havayah, since the vav is only an extension of the yud, so the remaining letters too are a form of yud and heh.

12 וביו"ד נברא העוה"ב [העולם הבא] כנ"ל היינו עלמין סתימין דלא אתגליין עין לא ראתה⁴⁰ אלהים זולתך

And with the yud the World to Come was created, as mentioned above; that is, the hidden worlds (almin sesimin) that are not revealed: “No eye has seen, O G-d, but You.”

The Alter Rebbe continues with the verse about “Yah”: as the Talmud teaches, the World to Come was created with the yud. He identifies the World to Come with the “hidden worlds,” beyond all perception, of which it is said, “No eye has seen, O G-d, but You.”

ובה"א [ובאות ה"א] נברא עוה"ז⁴¹ היינו עלמין דאתגליין מה שהוא מושג ונתפס בהשגת הנבראים

And with the heh this world was created; that is, the revealed worlds (almin d'isgalyan): that which is apprehended and grasped by the comprehension of created beings.

This world was created with the heh, and it corresponds to the "revealed worlds": any level that created beings can perceive and grasp.

ואפי" [ואפילו] ג"ע [גן עדן] העליון נקי עלמא דאתגליי לגבי בחי' זו שהוא שם שהרי צדיקי' [צדיקים] נהנים כו' אלא שלגבי עוה"ז השפל הגשמי נקי עוה"ב [עולם הבא] ג"ע [גן עדן] העליון. אבל לגבי עולמות עליוני' [עליונים] נקרא בשם עוה"ז ועלמא דאתגליא מאחר שיש שם הנאה ותענוג הנשמות

Even the Higher Garden of Eden is called a "revealed world" (alma d'isgalya) in relation to this level, since it is there that "the righteous enjoy," etc.; only in relation to this lowly, physical world is the Higher Garden of Eden called the World to Come. But in relation to the higher worlds it is called by the name "this world" and "revealed world," since there is enjoyment and delight of the souls there,

In this sense even the Higher Garden of Eden counts as revealed, since there the righteous enjoy the radiance of the Divine Presence (Berachos 17a); it is called the "World to Come" only in comparison with our lowly physical world. Compared with the higher worlds it is itself "this world," because the souls there experience enjoyment and delight.

משא"כ בחי' עלמין סתימין הוא מה שאינו מושג ונתפס כלל עין לא ראתה וכו' וכל בחי' הללו הם מבחינת שמו והודו של שמו כו'.

whereas the level of the hidden worlds is that which is not apprehended or grasped at all: "No eye has seen," etc. And all these levels are from the level of His Name and the splendor of His Name, etc.

The hidden worlds, by contrast, cannot be grasped at all, and of them it is said, "No eye has seen." Yet both the hidden and the revealed worlds come only from G-d's Name and the splendor of His Name, not from His essence.

אבל בא"ס ב"ה עצמו לא שייך כלל זה שהוא קדוש ומובדל מגדר עלמין לגמרי ולא שייך אפילו בחי' עלמין סתימין כו' ובחינת עלמין סתימין הם כעשיות גשמיות אצלו ית'.

But to the Infinite One (Ein Sof), blessed be He, Himself, this does not apply at all, for He is holy and entirely separate from the category of worlds, and not even the level of the hidden worlds applies [to Him], etc. The level of the hidden worlds is like physical acts of making to Him, may He be blessed.

G-d Himself, the Infinite One, is entirely beyond the category of worlds, even the hidden ones. To Him even the hidden worlds are like mere physical acts of making, just as was said of Chochmah above.

13 וכמאמר אדון הנפלאות. וכמ"ש עושה פלא.⁴² ומה שקדושים בכל יום יהללך סלה הוא בבחי' ושמך קדוש בלבד והיינו כי משם נמשך קדושתם ומהללים להתכלל ולהבטל במקורם.

As in the saying, "Master of wonders," and as it is written, "He makes wonder." And that "holy ones praise You every day, selah," is only at the level of "and Your Name is holy"; that is, from there their holiness is drawn, and they praise in order to be absorbed and nullified in their source.

The praise of the "holy ones" reaches only the level of "Your Name is holy," because that is the source from which their own holiness is drawn. Their praise is a longing to rise and be absorbed and nullified in that source.

אבל ישראל הם מקדשי שמך⁴³ כי הנה באתעדל"ת [באתערותא דלתתא] תלוי⁴⁴ אתעדל"ע [אתערותא דלעילא]^{45,46} להיות התלבשות א"ס ב"ה בחכמה וחסד להחיות ולהוות עלמין סתימין ועלמין דאתגליין והיינו אק"ב [אשר קדשנו במצותיו] ממש הקב"ה מניח תפילין⁴⁷ כו'.

But Israel are those "who sanctify Your Name," for on an arousal from below depends the arousal from above: that the Infinite One (Ein Sof), blessed be He, be en clothed in Chochmah (wisdom) and Chesed (kindness), to give life to and bring into being the hidden worlds and the revealed worlds. And this is "Who has sanctified us with His commandments," literally: "The Holy One, blessed be He, puts on tefillin," etc.

Israel, however, are called the ones "who sanctify Your Name," because their deeds below arouse a response from above: the Infinite One Himself is en clothed in Chochmah and Chesed to give life to all the worlds, hidden and revealed. This is the meaning of "Who has sanctified us with His commandments," and of the Sages' statement that the Holy One, blessed be He, Himself puts on tefillin.

14 וע"י הנחת תפלין למטה מתעורר קדושה העליוני שלמעלי [שלמעלה] להיות שורה ומתלבש בתוך עלמין. וקדושה זו היא מבחי' אוא"ס [אור אין סוף] ב"ה בעצמו ובכבודו שלמעלה מגדר עלמין

Through putting on tefillin below, the supernal holiness above is aroused to rest upon and be en clothed within worlds. And this holiness is from the level of the Infinite Light (Or Ein Sof), blessed be He, in its very self and glory, which is above the category of worlds.

When a Jew puts on tefillin below, the supernal holiness is aroused to rest upon and enter the worlds. This holiness comes from the Infinite Light itself, which is beyond all worlds.

בחי אתה קדוש שהוא אדון הנפלאות למעלה מעלה מבחינת פליאות חכמה שמאין תמצא⁴⁸ כי המצות
הן רצונו ית' ובחי מדרגת הרצון הוא הגבה למעלה מאד מבחי חכמה.

[It is] the level of “You are holy,” which is “Master of wonders,” far, far above the level of the wonders of Chochmah (wisdom), which “is found from nothing”; for the mitzvos are His very will, may He be blessed, and the level of will is exceedingly high, far above the level of Chochmah.

It is the level of “You are holy,” not only “Your Name is holy”: the “Master of wonders,” far above even the wonder of Chochmah, which comes into being from nothing. The reason is that the mitzvos are G-d’s very will, and will is far higher than wisdom.

15 ולכן הם מקדישי ומרוממים שמך שבהם ועל ידם נתעלה בחי שמו בקדושת אור א”ס ב”ה עצמו.

Therefore they sanctify and exalt Your Name, for in them and through them the level of His Name is elevated into the holiness of the Infinite Light (Or Ein Sof), blessed be He, itself.

This is why Israel are said to sanctify and exalt G-d’s Name: through them and their mitzvos, the level of His Name is lifted into the holiness of the Infinite Light itself. They do not add holiness to G-d; they bring His own holiness into the level of His Name, which relates to the worlds.

וזהו יפה שעה אחת בתשובה ומע”ט [ומעשים טובים]⁴⁹ בעוה”ז מכל חיי עוה”ב [עולם הבא]⁵⁰ שהם מבחינת
שמו ית' בלבד. אבל ע”י המע”ט [המעשים טובים] ממשיכים קדושת אור א”ס ב”ה בעצמו כנ”ל:

This is [the meaning of] “Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come,” which is only from the level of His Name, may He be blessed; but through good deeds one draws down the holiness of the Infinite Light, blessed be He, itself, as explained above.

This explains the Mishnah’s teaching that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The World to Come is a revelation from the level of G-d’s Name alone, while good deeds draw down the holiness of the Infinite Light itself.

SECTION 4 • ¶16-23

The garments of the soul

16 והנה מן המצות נעשה לבושים⁵¹ לנפש כמ"ש בזהר⁵² ע"פ ואברהם זקן בא בימים⁵³ באינון יומין עילאין דאינון לבושין⁵⁴ כנ"ל.

Now from the mitzvos garments are made for the soul, as is stated in the Zohar on the verse "And Avraham was old, come into days": "with those supernal days, which are garments," as mentioned above.

The mitzvos also make garments for the soul. The Zohar reads "Avraham was old, come into days" as saying that he came with his "supernal days": the days of a person's life become garments for his soul.

והיינו לפי שע"י המצות ממשיך אור מקיף מבחי" סובב כל עלמין לכן נעשה לבוש לנשמתו שתהיה נפשו צרורה בצרור החיים⁵⁵ את⁵⁶ ה' וכו'.

This is because through the mitzvos one draws down an encompassing light (Or Makif) from the level of the light that encompasses all worlds (sovev kol almin); therefore it becomes a garment for his soul, so that his soul be "bound up in the bond of life with Havayah," etc.

The reason is that a mitzvah draws down an encompassing light from the level of sovev kol almin, the light that surrounds all worlds. Like a garment, this light surrounds the soul, so that it is "bound up in the bond of life with Havayah."

אך הנה אמרו אפילו פושעי ישראל מלאים מצות⁵⁷ כרמון ומ"מ אין ממשיכין כלום.⁵⁸ אלא הענין הוא שהמשכת קדושה העליונה הוא ע"י שמחה של מצוה דוקא וכדכתיב תחת אשר לא עבדת⁵⁹ את ה' אלקיך בשמחה.

But [the Sages] said that even the transgressors of Israel are full of mitzvos like a pomegranate, and nevertheless they draw down nothing. Rather, the point is that the drawing down of the supernal holiness comes specifically through the joy of a mitzvah, as it is written, "Because you did not serve Havayah your G-d with joy."

But the Sages said that even the transgressors of Israel are as full of mitzvos as a pomegranate is full of seeds, and still they draw down nothing. The Alter Rebbe therefore concludes that the supernal holiness is drawn down specifically through the joy of a mitzvah, citing the rebuke "Because you did not serve Havayah your G-d with joy."

17 והשמחה היא מצד התבוננות מזה עצמו איך שהמצות הם בחינת אור א"ס ב"ה עצמו בחי' אדון הנפלאות וכו'.

And the joy comes from contemplating this very thing: how the mitzvos are the level of the Infinite Light (Or Ein Sof), blessed be He, itself, the level of "Master of wonders," etc.

The joy of a mitzvah comes from contemplating what a mitzvah is: the Infinite Light itself, the "Master of wonders," beyond all the worlds. Understanding this is what makes the heart rejoice.

ולזה ישמח לבו בקיום המצות אשר קדשנו במצותיו ממש והוא בחי' חמר חווריין עתיק שהוא בחי' ענג העליון להתענג על ה' ממש.

Because of this his heart will rejoice in fulfilling the mitzvos, [for He] "has sanctified us with His commandments," literally. This is the level of "ancient white wine" (chamar chivaryan atik), which is the level of the supernal delight: to delight in G-d, truly.

Such joy is the "ancient white wine" mentioned earlier, which the Alter Rebbe now identifies as the supernal delight: a delight in G-d Himself. In fulfilling the mitzvos the person feels that G-d "has sanctified us with His commandments" in the most literal sense.

אך צריך לעורר מתחלה בנפשו בחי' יין אדום ויין המשכר שהוא בחי' גבורות קדושות כדי לאתהפכא חשוכא לנהורא ומרירו למיתקא שאז יתענגו על ה' בתענוג המשכר וא"ס [אור אין סוף] ב"ה

But first he must arouse in his soul the level of red wine and intoxicating wine, which is the level of holy gevuros (restraints), in order to transform darkness into light and bitterness into sweetness; for then they will delight in G-d with the delight of drawing down the Infinite Light, blessed be He.

Before this joy, however, a person must first arouse the red, intoxicating wine: the holy gevuros, a bitterness over his distance from G-d. This turns darkness into light and bitterness into sweetness, so that the delight of drawing down the Infinite Light becomes complete.

כי התענוג הוא שייך אחר מילוי הרצון שכשנתמלא רצונו וחפצו מה שהיה חושק ומתאוה אז יתענג

For delight belongs after the fulfillment of the will: when his will and desire are fulfilled, that which he was longing and yearning for, then he delights,

The reason lies in a principle of the soul: delight comes when a desire is fulfilled. One delights in attaining what one has longed and yearned for.

משא"כ אם לא היה לו תשוקה כ"כ [כל כך] אין התענוג אצלו כ"כ [כל כך] גם בהיות אצלו הדבר ההוא ולכן צריך לעורר תחלה בחינת גבורות על הירידה אשר רחוק מה' בתכלית.

whereas if he did not have so great a longing, his delight is not so great, even when he has that thing. Therefore one must first arouse the level of gevuros over the descent, [in] that he is utterly far from G-d.

Without a strong longing, even having the thing brings little delight. Therefore a person must first feel the pain of having descended so far from G-d, so that the joy of the mitzvah, when it comes, fulfills a real longing.

18 ובפרט כאשר יהי' [יהיה] ממארי דחושבנא מן המעשים ודבורים והמחשבות אשר לא לה' המה. וישוב אל⁶⁰ ה' וירחמהו וכמאמר אלהי עולם ברחמיך הרבים כו' וכמ"ש במ"א

And especially so when he is one of the "masters of reckoning" over the deeds, words and thoughts that are not for G-d. "And let him return to Havayah, and He will have compassion on him," and as in the saying, "Eternal G-d, in Your abundant compassion," etc., as explained elsewhere.

The bitterness is deepest in one who takes stock of all his deeds, words and thoughts that were not for G-d. He then returns to G-d, who "will have compassion on him," as we pray, "Eternal G-d, in Your abundant compassion."

ואזי תהי' [תהיה] שמחת הנפש בקיום המצות ביתר שאת כי כל שתגדל התשוקי' [התשוקה] והצמאון מחמת ריחוק מקום מצד הגוף כך תגדל שמחת הנפש מצד המשכ' אוא"ס [אור אין סוף] ב"ה בקיום המצות והתענוגו על ה' במילוי רצונה וחפצה

And then the soul's joy in fulfilling the mitzvos will be "with surpassing eminence," for the more the longing and thirst grow because of the distance caused by the body, so much the more will the soul's joy grow from drawing down the Infinite Light (Or Ein Sof), blessed be He, in fulfilling the mitzvos, and [from] its delight in G-d in the fulfillment of its will and desire.

Afterwards his joy in the mitzvos is all the greater: the deeper the thirst caused by the body's distance from G-d, the greater the soul's joy at drawing down the Infinite Light through a mitzvah. The soul delights in G-d because its own will and desire have been fulfilled.

וז"ש [וזהו שכתוב] זאת נחמתי בעניי⁶¹ כי אמרתך חייתני וכמאמר כי הם חיינו ואורך ימינו כו' ואין לערב שמחת הנפש בעצבון הגוף⁶² וכו'.

This is [the meaning of] what is written, "This is my comfort in my affliction, for Your word has given me life," and as in the saying, "For they are our life and the length of our days," etc. And one must not mix the joy of the soul with the sadness of the body, etc.

This is the meaning of "This is my comfort in my affliction, for Your word has given me life": G-d's word in the mitzvos is the soul's life, as we say in the prayers, "they are our life and the length of our days." The bitterness belongs to the body, and it must not be mixed into the soul's joy.

אך כדי להוציא בחי' יין הנ"ל צריך לשית עצות בנפשו להיות בבחינת ונפשי כעפר לכל תהיה⁶³ מן הרגליות וכו'. ועל ידי דריכה ברגלים בגת שהיא בחינת לב נשבר ונדכה⁶⁴ כו'.

But to bring out the level of wine mentioned above, one must take counsel in his soul to be at the level of "And let my soul be as dust to all," [as with wine] from the low-lying vines (ragliyas), etc., and through treading with the feet in the winepress, which is the level of a broken and crushed heart, etc.

To bring out this wine at all, a person must work on himself to reach the humility of "Let my soul be as dust to all," like the low-lying vines. He also needs the treading in the winepress, which is a broken and crushed heart.

19 והנה כנגד ב' בחינות יין הנ"ל כך נמשך ב' בחינת לבושי. וזהו כבס ביין לבושו⁶⁵ שיהיו לבושי המצות מכובסים עד"מ כמו בגד המכובס מן הלכלוך כך הנה אפי' פושעי ישראל⁶⁶ מלאים מצות⁶⁷ כו'.

Now corresponding to the two levels of wine mentioned above, two levels of garments are drawn down. This is [the meaning of] "he washed his garment in wine": that the garments of the mitzvos be washed, by way of analogy, like a garment washed of dirt. So too, even the transgressors of Israel are full of mitzvos, etc.

The two kinds of wine produce two kinds of garments, and this is the meaning of "he washed his garment in wine." The garments formed by the mitzvos must be washed clean, like a garment washed of dirt; for even the transgressors of Israel are full of mitzvos, yet, as the next paragraph explains, their garments remain soiled.

20 ואעפ"כ [ואף על פי כן] את פושעי' [פושעים] נמנו שלבושי המצות שלהם הם מלובשי' [מלובשים] כלבושים צואים שלהם משא"כ ע"י בחי' יין ושמחה של מצוה נעשה בחי' כבוס לבוש והתפשטות מלבושי' [מלבושיה / מלבושים] שבנוגה להתענג על ה' לבדו.

And nevertheless they were “counted with the transgressors,” for the garments of their mitzvos are clothed in their soiled garments. Whereas through the level of wine and the joy of a mitzvah, there comes about the level of washing the garment, and the stripping off of the garments that are in Nogah, to delight in G-d alone.

Even with all their mitzvos, such people are “counted with the transgressors,” because the garments of their mitzvos are wrapped in their own soiled garments. The wine of joy in a mitzvah washes the garment and strips away the garments of Nogah, the realm where good and evil are mixed, so that the person delights in G-d alone.

וע"י בחי' דם ענבים⁶⁸ הוא בחי' יין אדום שהוא ענין התגברות הנפש לאהפכא חשוכא לנהורא⁶⁹ והמרירות על ריחוקו מאור פני ה' ונק' דם לפי שצריך יגיעת הנפש ויגיעת בשר בנפשו דמו.

And through the level of “the blood of grapes,” which is the level of red wine, that is, the soul’s overcoming [of itself] to transform darkness into light, and the bitterness over its distance from the light of G-d’s countenance. It is called “blood” because it requires toil of the soul and toil of the flesh, with his soul, his blood.

“The blood of grapes,” from the end of the verse, is the red wine: the soul’s struggle to turn darkness into light, and its bitterness over being far from the light of G-d’s face. It is called “blood” because it demands toil of soul and body, as though giving one’s very life.

אך מ"מ נק' דם ענבים בחי' יין שצ"ל ע"י בחי' שמחה שהיא בחי' התבוננות מצד גדולת ה' א"ס ב"ה וישוב אל⁷⁰ ה' וירחמהו.⁷¹

Yet nevertheless it is called “the blood of grapes,” the level of wine, for it must come through the level of joy, which is the level of contemplating the greatness of G-d, the Infinite One (Ein Sof), blessed be He: “And let him return to Havayah, and He will have compassion on him.”

Yet it is still called the blood of grapes, a kind of wine, because it too must come with joy, through contemplating the infinite greatness of G-d. The verse “And let him return to Havayah, and He will have compassion on him” describes this return, which the next paragraph explains.

21 וירחמהו דייקא דהיינו על ניצוץ אלהי' [אלהות] שבו איך ירד פלאים מטה מטה כמ"ש במ"א

“And He will have compassion on him,” specifically: that is, on the spark of G-dliness within him, how it has descended astonishingly, lower and lower, as explained elsewhere.

The words “on him” are stressed: G-d’s compassion is on the spark of G-dliness within the person, which has fallen so astonishingly low.

ועי"ז נעשה בחי' סותו^{72,73} פי' סותו מלשון מסוה^{74,75,76} הוא כסוי הראש והפנים שיש ב' בחינות לבושי⁷⁷ לבוש הגוף ע"ד משל ולבוש הראש והפנים ע"ד משל.

And through this there comes about the level of "his robe" (suso). Explanation: suso is related to the word masveh (veil), which is a covering of the head and face. For there are two levels of garments: a garment of the body, by way of analogy, and a garment of the head and face, by way of analogy.

Through this compassion comes the level the verse calls suso, "his robe." The Alter Rebbe reads suso as related to masveh, the veil Moshe placed over his face, so it is a covering for the head and face; a soul thus has two kinds of garments, so to speak, one for its "body" and one for its "head and face."

22 והנה ע"י בחי' יין המשמח נמשך בחי' לבוש לבחי' הגוף של הנפש שהוא בחי' לבושי מדות הנפש אהבה ויראה כו'

Now through the level of "wine that gladdens," there is drawn down the level of a garment for the level of the soul's body, which is the level of the garments of the soul's emotive attributes (middos), love and awe, etc.;

The "wine that gladdens," the joy of a mitzvah, produces a garment for the soul's "body," which is its emotions. These are the garments of the soul's love and awe.

אבל ע"י בחי' דם ענבים נמשך לבוש לבחי' הראש והפנים של הנפש והוא בחי' ראייה ושמיעה.

but through the level of "the blood of grapes," a garment is drawn down for the level of the soul's head and face, which is the level of sight and hearing.

The "blood of grapes," the bitter struggle of return, produces a higher garment for the soul's "head and face," its sight and hearing. The next paragraph explains why this garment is higher.

23 וכמ"ש הביטו אליו ונהרו⁷⁸ וגו'. וכי אפשר להסתכל בשכינה כו' אלא היינו לאסתכלא ביקרא דמלכא כו'

As it is written, "They looked to Him and became radiant," etc. But is it possible to gaze at the Shechinah (Divine Presence), etc.? Rather, this means "to gaze at the glory of the King," etc.

The verse "They looked to Him and became radiant" speaks of seeing G-d, a faculty of the "head and face." Since no one can literally gaze at the Shechinah, the Alter Rebbe explains it as gazing at "the glory of the King."

והענין כמאמר רז"ל [רבותינו זכרונם לברכה] במקום שבע"ת [שבעלי תשובה] עומדים^{79,80} כו' כי צדיקים גמורים ע"י שמחה של מצוה והתענגם על ה' ממשיכים ענג העליון מלמעלה למטה

The point is as our Sages, of blessed memory, said: "In the place where baalei teshuvah (those who return) stand," etc. For the perfectly righteous, through the joy of a mitzvah and their delight in G-d, draw down the supernal delight from above to below,

The Sages taught that baalei teshuvah stand in a place where even the perfectly righteous cannot stand. The perfectly righteous serve through the joy of a mitzvah and their delight in G-d, and so they draw the supernal delight down from above to below.

אבל הבעל תשובה ע"י התגברותו על הרע שבנפשו במסירת נפש היא בבחי' הסתלקות מלמטה למעלה כדרך הגבורות ורשפי אש⁸¹ כו'. ולכן נעשה לבוש לנשמתו ג"כ למעלה על בחי' ראש הנ"ל:

whereas the baal teshuvah, through overcoming the evil in his soul with self-sacrifice (mesirus nefesh), is at the level of ascent from below to above, in the manner of the gevuros and "flashes of fire," etc. Therefore a garment is made for his soul also above, upon the level of the head mentioned above.

The baal teshuvah, however, overcomes the evil in his soul with self-sacrifice; his service is an ascent from below to above, like the gevuros and the "flashes of fire" that surge upward. Therefore his soul receives a garment higher up as well, for its "head."

SECTION 5 • ¶24-26

The perfection of man

24 והנה זהו כל עבודתנו בקיום המצות⁸² בזמן הזה להמשיך לנפש שתתעלה בעילוי אחר עילוי לאור באור א"ס ב"ה ותהיה הנפש צרורה⁸³ כו'.

Now this is all of our service in fulfilling the mitzvos at this time: to draw down [light] to the soul, so that it rise from elevation to elevation, to be illumined with the Infinite Light (Or Ein Sof), blessed be He, and that the soul be "bound up," etc.

In our time, the whole purpose of keeping the mitzvos is to raise the soul from level to level, so that it shines with the Infinite Light and is "bound up in the bond of life." Our service now benefits mainly the soul itself.

אבל תכלית השלימות של ימות המשיח בקיום המצות ומעשה הקרבנות שיהיו הקרבנות כבשים ופרים וכי ג"כ נכללים ומתעלים בעילוי אחר עילוי באור א"ס ב"ה.

But the ultimate perfection of the days of Mashiach, in fulfilling the mitzvos and in the deed of the offerings, is that the offerings, lambs and bulls, etc., will also be included and elevated, from elevation to elevation, in the Infinite Light, blessed be He.

In the days of Mashiach, however, the perfection of the mitzvos and of the offerings will be that the animals themselves, the lambs and bulls of the offerings, will also be included and elevated in the Infinite Light. This is something prayer cannot achieve.

אך בזמן הגלות אי אפשר לנפש האדם להעלותם ולקשרם במקורם מאחר שהיא מקושרת בעצמה למטה.

But in the time of exile it is impossible for the human soul to elevate them and bind them to their source, since it is itself bound below.

In exile a person cannot raise the animals and bind them to their source, because his own soul is itself still bound below.

אבל לימות המשיח שיקויים ונגלה כבוד⁸⁴ ה' וראו כל בשר וגו'. שנשמות ישראל יהיו במעלה אז יהיה זמן קיום המעש' [המעשה] והעלאת ניצוצות שנפלו אפילו הבהמות.⁸⁵

But in the days of Mashiach, when there will be fulfilled, "And the glory of Havayah will be revealed, and all flesh will see," etc., for the souls of Israel will be on high, then will be the time of fulfilling the deed and of elevating the sparks that have fallen, even the animals.

In the days of Mashiach, when "the glory of Havayah will be revealed and all flesh will see," the souls of Israel will stand on a high level. Then will come the true time of the deed, when even the sparks of holiness that fell into the animals will be raised.

25 וכמו שהיה בתחלת בריאת העולם שקודם שנבר' [שנברא] אדם הראשון נא' [נאמר] ואדם אין לעבד⁸⁶ את האדמה וגו'.

So it was at the beginning of the world's creation: before the first man (Adam HaRishon) was created, it is said, "And there was no man (adam) to work the ground," etc.

The same pattern appeared at the creation of the world. Before Adam was created, the Torah says, "There was no man to work the ground": the world lacked someone to serve in it.

ואח"כ נעשה אדם ויניחהו בגי'ע [בגן עדן] לעבדה ולשמרה.⁸⁷ אלא שאח"כ⁸⁸ ויגרש את האדם^{89,90} וגוי כלומר שלא הי' [היה] בבחי' אדם והוצרך לילך ולתקן נפשו.

Afterwards man was made, "and He placed him in the Garden of Eden to work it and to guard it." But afterwards, "He drove out the man," etc.; that is to say, he was not at the level of adam, and he had to go and rectify his soul.

Man was then made and placed in Eden "to work it and to guard it," but after the sin he was driven out. This shows that he was not yet truly at the level of adam, "man," and he had to go out and repair his soul.

26 ושלמות בחי' אדם הוא בזמן המשיח שנאמר עליו הנה ישכיל עבדי⁹¹ ירום ונשא וגבה מאד מא"ד הוא אותיות אד"ם.⁹²

And the perfection of the level of adam will be in the time of Mashiach, of whom it is said, "Behold, My servant will prosper; he will be exalted and lifted up, and very (me'od) high." Me'od (mem-alef-dalet) has the letters of adam (alef-dalet-mem).

The full level of adam, "man," will be reached only in the time of Mashiach, of whom Isaiah says, "Behold, My servant will prosper; he will be exalted and lifted up, and very high." The word me'od, "very," has the same letters as adam.

וכן ראשי תיבות אד"ם דו"ד משי"ח שבזמן ימות המשיח נשלם בחינת אדם ואזי הוא זמן היום לעשותם זמן קיום המצות בשלימות⁹³ שיהיה הקרבת קרבנות כמצות רצונך.^{94,95}

Likewise the initials of adam are Adam, David, Mashiach. For in the time of the days of Mashiach the level of adam is completed, and then is the time of "Today, to do them," the time of fulfilling the mitzvos in perfection, when there will be the bringing of offerings "according to the command of Your will."

The letters of adam also stand for Adam, David and Mashiach, showing that what began with Adam is completed with Mashiach. Then will be the true time of "Today, to do them," when the mitzvos are fulfilled perfectly and the offerings are brought "according to the command of Your will."

משא"כ בזמן הגלות אין עשיית המצו' [המצות / המצוה] כרצונך ממש אלא לעילוי הנפש שיתקן בחי' אדם שלא יהיה ואדם אין לעבד.

Whereas in the time of exile the doing of the mitzvos is not truly "according to Your will," but [is] for the elevation of the soul, that it may rectify the level of adam, so that it not be "and there was no man to work."

In exile, by contrast, the mitzvos are not yet done truly "according to Your will." Their effect now is to raise the soul and repair the level of adam, so that the world will no longer be in the state of "there was no man to work."

אבל עיקר העבודה לעבדה ולשמרה הוא בימות המשיח דוקא.

But the main service of “to work it and to guard it” is specifically in the days of Mashiach.

The essential service of “to work it and to guard it,” the mitzvos in their full perfection, belongs specifically to the days of Mashiach.

והתפלה שהיא בחי' נשיאת הנפש הוא כנגד הקרבנות אבל אינה בבחי' קרבנות ממש כי שם בחינת עליות כל העולמות בכלל ואפילו נפש הבהמה היורדת למטה לארץ.^{96,97}

And prayer, which is the level of the lifting up of the soul, corresponds to the offerings, but it is not truly at the level of offerings, for there [in the offerings] is the level of the ascent of all the worlds in general, even the soul of the animal, which goes down below to the earth.

Prayer, the lifting up of the soul, was instituted to correspond to the offerings, but it is not an actual offering: an offering raises all the worlds together, including even the soul of an animal, which goes down below to the earth. This answers the question posed at the start of the maamar.

SECTION 6 • ¶27-30

Foal, city and son

27 והנה על בחינת גפן ויין הנ"ל נאמר אסרי לגפן עירה⁹⁸ פי' שבימות המשיח שיושלם בחי' אדם אז יהיו

כלל ישראל מתעלים במעלה העליונה שיהיה בבחי' גפן ויין המשמח בשמחה של מצוה

Now concerning the level of the vine and wine mentioned above, it is said, “Binding his foal to the vine.” This means that in the days of Mashiach, when the level of adam will be completed, then the whole of Israel will be elevated to the highest rank, so that they will be at the level of the vine and of the “wine that gladdens,” with the joy of a mitzvah;

The Alter Rebbe now applies the vine and its wine to the verse. In the days of Mashiach, when the level of adam is perfected, all of Israel will rise to the level of the vine and of the “wine that gladdens,” the joy of a mitzvah.

וגם יהי' [יהיה] אוסרי אוסר יו"ד שבחי' יו"ד היא בחי' חכ' [חכמה] עילאה הוא אוסר ומקשר לבחי' גפן

and there will also be osri (“binding”), [that is,] oser (“binds”) [and] yud: for the level of the yud, which is the level of supernal Chochmah (wisdom), binds and connects to the level of the vine.

He reads osri, “binding,” as oser (“binds”) and yud: the yud, which stands for supernal Chochmah, is what binds and connects to the vine, the Jewish people in their joy.

(וענין החכמה הוא בחי בטול שצ"ל בהשמח' [בהשמחה] עמ"ש ע"פ ולא נחם אלקי דרך ארץ פלשתים⁹⁹ וע"פ ביום השמע"צ [השמיני עצרת]).¹⁰⁰ ועי"ז יהי [יהיה] בבחי עירה.

(The matter of Chochmah is the level of self-nullification (bittul), which must be present in the joy; see what is explained on the verse "And G-d did not lead them by way of the land of the Philistines," and on the verse "On the eighth day, an assembly.") And through this they will be at the level of iroh ("his foal").

In a parenthetical note, the Alter Rebbe explains that Chochmah means self-nullification (bittul), which must accompany joy, and refers to his explanations of two other verses. Through this binding Israel will reach the level of iroh, explained next.

כי הנה עירה סובל ב' פירושים לשון עיר פרא אדם ובחי עיר אלהים.

For iroh bears two interpretations: the sense of ayir (foal), as in "a wild donkey's foal, man," and the level of ir (city), "the city of G-d."

The word iroh can mean either "his foal" (ayir), recalling the verse in Job, "a man is born a wild donkey's foal," or "his city" (ir), as in "the city of G-d." The Alter Rebbe explains how one becomes the other.

וביאור הדבר כי עיר פרא אדם יולד¹⁰¹ כתי' [כתיב]. פי' יולד היינו כשהמדוי אצלו כתולדתו וטבעו שלא נהפכו אצלו לעמוד כנגד טבעו כי זהו עבודת האדם לעמוד נגד טבעו הקשה מפני אהבת ה' ויראתו.

The explanation of the matter: it is written, "A man is born a wild donkey's foal." "Is born" means: when his emotive attributes (middos) are as at his birth and by his nature, not having been transformed in him to stand against his nature; for this is man's service, to stand against his hard nature out of love of G-d and awe of Him.

The verse in Job says, "A man is born a wild donkey's foal." "Is born" describes a person whose character traits are still as they were at birth, following his nature; real service of G-d means standing against one's hard nature out of love and awe of G-d.

משא"כ כשהטבע מסייע אין זו עבודה תמה ונקרא עיר פרא אדם

Whereas when nature assists, this is not wholehearted service, and he is called "a wild donkey's foal, man."

When a person's nature happens to help him, his service is not complete, and he is still "a wild donkey's foal."

אבל כשהוא מקושר בבחי' גפן בחי' יין היוצא מן הגפן ע"י דריכה ומן הרגליות וכו' כנ"ל אזי נעשה בחי' עירה עיר ה' שהוא בחי' עיר אלהינו כמו שאמרו רז"ל [רבתינו זכרונם לברכה] אימתי נקרא גדול כשהוא בעיר¹⁰² אלהינו¹⁰³ וגו'.

But when he is bound to the level of the vine, the level of wine that comes out of the vine through treading and from the low-lying vines, etc., as mentioned above, then he becomes the level of iroh, the city of G-d, which is the level of "the city of our G-d," as our Sages, of blessed memory, said, "When is He called great? When He is in the city of our G-d," etc.

But when he is bound to the vine, the wine pressed out through humility and a broken heart, as explained earlier, he becomes iroh in its second sense, "his city": the city of G-d. The Sages teach that G-d is called great when He is "in the city of our G-d," so a person who becomes that city is where G-d is called great.

28 ולשרקה בני אתונו.¹⁰⁴ הנה שורקה היא זמורה רכה וילדה שענביה מועטים עדיין ומעט יין היוצא ממנה נקי שורקה נקודת שור"ק

"And the son of his she-donkey to the choice vine (sorekah)." Now sorekah is a soft, young shoot whose grapes are still few, and little wine comes out of it; it is called sorekah, [from] the vowel shuruk.

The Alter Rebbe turns to the next phrase, "the son of his she-donkey to the choice vine." A sorekah is a young, tender shoot with few grapes and little wine, and he connects its name with the vowel shuruk.

כי הנה גפן הוא בחינת סגו"ל וגם כל נקודת גפן הוא סגו"ל

For the vine (gefen) is the level of segol, and also all the vowels of gefen are segol.

The full-grown vine, gefen, corresponds to the vowel segol, three dots in a triangle, since both vowels of the word gefen are segol.

וכדכתי [וכדכתיב] גפן ממצרים תסיע¹⁰⁵ וגו' כסו הרים צלה¹⁰⁶ פי' צלה בחי' צל כמ"ש ה' צלך^{107, 108} דהיינו ישת חשך סתרו¹⁰⁹ והוא העולה למעלה ומכסה על בחי' הרים שהם האבות.

As it is written, "You transplanted a vine from Egypt," etc., "The mountains were covered with its shade." Explanation: "its shade" is the level of shade, as it is written, "Havayah is your shade," that is, "He made darkness His hiding place"; and this is what rises above and covers the level of "mountains," which are the Patriarchs.

The Alter Rebbe brings the psalm about the vine from Egypt, which continues, "The mountains were covered with its shade." The vine's "shade" is the level of "Havayah is your shade," that is, "He made darkness His hiding place": a concealed level of G-dliness, which rises higher than the "mountains," the Patriarchs, and covers them.

29 והנה האבות הם שלשה בחינת סגו"ל. וזהו בחי' גפן. אבל שורקה הוא בחי' נקודת השורק והשור"ק יש בו ג"כ גי' נקודות¹¹⁰ שבסגו"ל אלא שהם זה למטה מזה.

Now the Patriarchs are three, the level of segol, and this is the level of the vine (gefen). But sorekah is the level of the vowel shuruk; and the shuruk also has the three dots of the segol, except that they are one below the other.

The three Patriarchs correspond to segol, the vowel of three dots, and so to the vine, gefen, whose vowels are segol. The sorekah corresponds to shuruk, which also has three dots, but placed one below the other.

כך הנה שכשהאדם הוא בבחי' התקרבות והתלהבות בכח גי' נקודות ממטה למעלה ומלמעלה למטה והממוצע וכו' וכמ"ש במ"א אזי נקרא בחי' סגו"ל.

So it is that when a person is at the level of drawing near and of fiery enthusiasm, by the power of the three points, from below to above, from above to below, and the intermediate, etc., as explained elsewhere, then he is called the level of segol.

A person who is close to G-d and burning with enthusiasm is like segol. Like the Patriarchs, he serves with all three movements: from below to above, from above to below, and the middle path between them.

אבל כשהוא בבחינת ריחוק מקום אלא שהוא¹¹¹ בבחי' הודאה כלומר שידוע שהוא רחוק¹¹² מה' ונעשה כפוף ומודה ואין ערב לבו לגשת¹¹³ מפני ביטולו נקרא בחינת שור"ק

But when he is at the level of distance, except that he is at the level of acknowledgment, that is, he knows that he is far from G-d, and becomes bowed and acknowledging, and his heart does not venture to approach because of his self-nullification (bittul), he is called the level of shuruk.

A person who feels far from G-d but acknowledges it, bowing in humility and not daring to approach because of his self-nullification, is called shuruk.

ושלש נקודות זו למטה מזו. כלומר שמשפיל עצמו מטה מטה להיות רחוק בעיניו להגיע לזה באומרו מי אנכי וכו' וע"י זה נעשה מבחי' אתונו בחי' בני בחי' בן וכמ"ש בנים אתם¹¹⁴ וגוי' להיות כמו ברא כרעא דאבוה.¹¹⁵

[It has] three dots one below the other: that is to say, he lowers himself further and further, so that in his own eyes he is far from attaining this, saying, "Who am I," etc. And through this, from the level of "his she-donkey" there comes to be the level of "the son of," the level of a son, as it is written, "You are children," etc.: to be like "a son is his father's leg."

The shuruk's three dots, one below the other, picture a person who lowers himself further and further, feeling that closeness to G-d is far beyond him and asking, "Who am I?" Precisely through this, "his she-donkey" becomes "the son of": he reaches the level of "You are children" of G-d, like "a son is his father's leg."

30 והנה התהפכות בחינות אלו נעשו ע"י כבס ביין¹¹⁶ וגוי כבס לשון עבר

Now the transformation of these levels comes about through “he washed in wine,” etc. Kibbes (“washed”) is in the past tense.

The transformation of the “foal” into a “city” and of the “she-donkey” into a “son” comes through “he washed in wine.” The word kibbes, “washed,” is in the past tense: the perfection of the days of Mashiach depends on a washing that has already been done.

שתכלית השלימות של ימות המשיח ושלמות בחינת אדם להיות בחי עירה ובחי בן הוא ע"י שכבר כבס ביין הגלות שע"י עבודתנו בזמן הגלות לעורר את האהבה ושמחה של מצוה אתהפכא חשוכא לנהורא והוא תכלית של ימות המשיח כנ"ל:

For the ultimate perfection of the days of Mashiach, and the perfection of the level of adam, to be at the level of iroh and the level of a son, comes through his having already washed in the wine of the exile: through our service in the time of exile, to arouse the love and the joy of a mitzvah, darkness is transformed into light, and this is the ultimate purpose of the days of Mashiach, as explained above.

That washing happens now, in the exile: by arousing love for G-d and the joy of a mitzvah, our service turns darkness into light. This is the purpose fulfilled in the days of Mashiach, as explained throughout the maamar.

IN ONE'S AVODAH

The maamar asks for bitterness and joy together, in the right order. First a person makes an honest reckoning of his thoughts, words and deeds that were not for G-d, with humility (“Let my soul be as dust to all”) and a broken heart. Then he contemplates that each mitzvah is G-d’s own will, which draws down His Infinite Light, and rejoices and delights in G-d. The deeper the longing, the greater the joy; and the sadness, which belongs to the body, must not be mixed into the soul’s joy. Mitzvos done this way wash the soul’s garments now, in exile, and prepare the perfection of the days of Mashiach.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that the days of Mashiach are a time of “doing” rather than of reward?
2. If prayer lifts up a person’s own soul, why are animal offerings called “according to the command of Your will”?
3. How can Israel be said to “sanctify” G-d’s Name if He is holy in Himself?
4. Why must the bitterness of the “red wine” come before the joy of the “white wine,” and how is it kept from turning into sadness?
5. What distinguishes serving G-d as segol from serving as shuruk, and why does the humble shuruk make one a “son”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אסרי לגפן עירה

The note begins by referring the reader to the Rebbe's source notes printed earlier in the Kehot edition.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. אוה"ת כרך ה תתרו, א. המאמר עם הגהות בכרך ו תתשכח, ב. תתשלו, ב. ובכרך ז תתתסח, ב. פלח הרמון בראשית קכה, א. המאמר הוא משנת תקס"ד. ראה ברשימת המאמרים שם עי שמה הערה 21. בענין המבואר בהמאמר מעלת מדרי הצדיקים ומעלת עבודת הבע"ת ואהבה רבה ואהבה בתענוגים — ראה בקונטרס העבודה בסופו מכתב מדי שבט תרצ"א, מכ"ק אדמו"ר מהור"צ זצוקלה"ה. בלקו"ת בלק עד, א. נצבים נ, א. שה"ש יז, ב. כ, ד, לו, ג. מצוין לד"ה זה.

2 אסרי לגפן עירה

Yaakov, blessing his son Yehudah before his death, pictures a land so rich in vines that one would tie a donkey to a choice vine and wash one's clothes in wine: "Binding his foal to the vine... he washed his garment in wine, and his robe in the blood of grapes." The maamar reads it as describing the days of Mashiach and explains it phrase by phrase.

בראשית מ"ט:11

אסרי לגפן עירה ולשורקה בני אתנו כבס בנין לבשו וכדם ענבים סותה: Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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

KEHOT'S NOTE

בראשית מט, יא.

3 מקרא זה נאמר לימות המשיח

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

KEHOT'S NOTE

ראה תרגום אונקלוס ורש"י ע"פ עד כי יבא שילה.

4 עד כי יבא שילה

Rashi explains "until Shiloh comes" as referring to King Mashiach, to whom the kingship belongs, and notes that Onkelos translates it the same way. The Kehot note points here to support reading the verse as being about the days of Mashiach.

רש"י על בראשית מ"ט:10-12

לא יסור שבט מיהודה. מִדָּוִד וְאַחֲרָיו, אֱלוֹ רִאשֵׁי גְלוֹת שְׁבָבֶל, שְׂרֹדִים אֶת הָעָם בְּשֵׁשֶׁת שָׁמָנִים עַל פִּי הַמַּלְכוּת (בראשית רבה): ומחקה מבין רגליו. התלמידים, אֱלוֹ נְשִׂאֵי אֶרֶץ יִשְׂרָאֵל: עד כי יבא שילה. מִלֶּךְ הַמְּשִׁיחַ שֶׁהַמְּלוּכָה שְׁלוֹ, וְכֵן תִּרְגְּמוּ אֲנָחְנוּס. וּמִדְּרַשׁ אֲנָחְנוּ שִׁילֹ - שִׁי לוֹ, שְׁנֶאֱמַר, יִבְּלִי שִׁי לְמוֹרָא (תהילים ע"ו): ולו יקחת עמים. אֲסַפֵּת הָעַמִּים, שֶׁהֵיוּ ד' עָקָר הָיָא בְּיָסוּד, כְּמוֹ יִפְעֻתָּה (יחזקאל כ"ח), וּפְעֻמִּים שְׂנוּפֶלֶת מִמֶּנּוּ, וְכֵמָּה אוֹתִיּוֹת מְשֻׁמְשׁוֹת בְּלִשׁוֹן זֶה, וְהֵם נִקְרָאִים עָקָר ...

THE SCEPTRE SHALL NOT DEPART FROM JUDAH — Even after the house of David ceases to reign. For this refers to the Chiefs of the Exile in Babylon who ruled over the people with the rod (שבט) having been appointed by the government (Sanhedrin 5a; Horayot 11b). ומחוקק מבין AND THE LAWGIVER FROM BETWEEN HIS FEET — This refers to the scholars of the Torah: the Princes of the Land of Israel (as Hillel and his descendants who were Heads of Schools only and had ...

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)

5 עד כי יבא שילה ולו יקחת עמים

The verse just before, in Yaakov's blessing to Yehudah: "The scepter shall not depart from Yehudah... until Shiloh comes, and to him will be the gathering of peoples." Plainly, kingship will remain in Yehudah; since Shiloh is Mashiach, the Alter Rebbe reads the following verse as speaking of the days of Mashiach.

בראשית מ"ט:10

לא יסור שבט מיהודה ומחוקק מבין רגליו עד כי יבא שילה ולו יקחת עמים:

The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, As long as men come to Shiloh; And unto him shall the obedience of the peoples be.

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PARAGRAPH 2

6 אין בין עוה"ז לימות המשיח אלא שעבוד בלבד

Shmuel says: "There is no difference between this world and the days of Mashiach except subjugation to the kingdoms alone." The Alter Rebbe uses it to show that the days of Mashiach are still part of this world's order.

ברכות ל"ד ב:כ"א-20

ופליגא דשמואל, דאמר שמואל: אין בין העולם הזה לימות המשיח אלא שעבוד מלכויות בלבד. שנאמר: "כי לא יחדל אביון מקרב הארץ". ואמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא לבגלי תשובה, אבל צדיקים גמורים "עין לא ראתה אלקים וולתה".

This is at variance with the opinion of Samuel who said : There is no difference between this world and the days of the Messiah, except the servitude of the heathen kingdoms alone ; as it is said, "For the poor shall never cease out of the land" (Deut. xv. 11). R. Hiyya b. Abba also said in the name of R. Johanan : Every prophet only prophesied for the penitent ; but as for the perfectly righteous, "No eye hath seen what G-d, and nobody but Thee, will work ...

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סנהדרין צ"א ב"ר"א י"ב-11:11 Sanhedrin 91b

ולשמואל, דאמר: אין בין העולם הזה לימות המשיח אלא שיעבוד גליות בלבד, לא קשיא: כאן במחנה צדיקים, כאן במחנה שכינה. רבא רמי: קתיב "אני אמית ואחיה", וקתיב "מחצתי ואני ארפא". אמר הקדוש ברוך הוא: מה שאני ממית - אני מחיה, והדר מה שמחצתי - ואני ארפא.

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Zohar I, 139a, זח"א קלט,

KEHOT'S NOTE

ברכות לד, ב. סנהדרין צא, ב. זח"א קלט, א.

7 אין בין עולם הזה לימות המשיח אלא שיעבוד בלבד

The Kehot note lists this passage of the Zohar alongside the Talmud for the same teaching.

Zohar, Toldot 7:62-8:66 ח"ס"ב-ח"ס"ג:62-66, ספר הזהר, תולדות ז'

8 היום לעשותם

Moshe charges Israel: "You shall keep the commandment... which I command you today, to do them." The phrase "today, to do them" becomes the name for the time of doing the mitzvos.

דברים ז':11 Deuteronomy 7:11

ושמרתי את-המצוה ואת-החקים ואת-המשפטים אשר אנכי מצוה היום לעשותם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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9 היום לעשותם ולא לקבל שכרן

Rabbi Yehoshua ben Levi reads the verse: "Today to do them, and not tomorrow to do them; today to do them, and tomorrow to receive their reward." The Alter Rebbe places the days of Mashiach within that "today."

עירובין כ"ב א:ה' ו'6-5 Eruvin 22a

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

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PARAGRAPH 3

10 ועיקר היום לעשותם ותכלית השלימות של המעשה יהי בימות המשיח

The Rebbe cites this line there and points to the maamar Vechacha 5637 in Toras Shmuel, and to the Rambam at the end of the Laws of Repentance, chapter 9, and the end of the Laws of Kings, who implies the same.

KEHOT'S NOTE

בקובץ ליובאוויטש שנה ב' חוברת ד' מציין על זה כ"ק אדמו"ר זי"ע בע' 58 בהערה 8 "ראה ד"ה וככה תרליין (תורת שמואל שער רביעי) פרק יז ואילך. וכן משמע גם ברמב"ם הלי תשובה סוף פ"ט וסוף הלכות מלכים, אבל

הרמב"ם לשיטתו דאין בין עולם הזה לימות המשיח אלא שיעבוד מלכיות בלבד דפליגא על מרז"ל דשבת (קנא, ב)."

11 לעבדה ולשמרה

"And Havayah G-d took the man and placed him in the Garden of Eden, to work it and to guard it." Plainly, Adam was put there to till and tend the garden; the Alter Rebbe, following the Zohar, reads it as Adam's service of the mitzvos.

בראשית ב':15 Genesis 2:15

ויקח ה' אלקים את-האדם וינחהו בגן-עדן לעבדה ולשמרה:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

12 לעבדה זו מ"ע, ולשמרה זו מל"ע

One of the sources the Kehot note gives for reading "to work it" as the positive commandments and "to guard it" as the prohibitions.

זח"א כז, Zohar I, 27a

זח"ג קסה, Zohar III, 165b

KEHOT'S NOTE

ראה תרגום יונתן עה"פ. זח"א כז, א. ת"ז סוף תי' נד. זח"ג קסה, ב. שלי"ה טז, א. ילקוט ראובני ואור החיים עה"פ.

13 לעבדה זו מצות עשה. ולשמרה זו מצות לא"ת

The Kehot note lists Or HaChaim on this verse among the sources for this reading.

אור החיים על בראשית ב':15 Or HaChaim on Genesis 2:15

14 ויגרש את האדם

"And He drove out the man" from the Garden of Eden after the sin, which ended the perfect fulfillment of "to work it and to guard it."

בראשית ג':24 Genesis 3:24

ויגרש את-האדם וישכן מקדם לגן-עדן את-הכרבים ואת להט החרב המתהפכת לשמר את-דרך עץ החיים:

So He drove out the man; and He placed at the east of the garden of Eden the cherubim, and the flaming sword which turned every way, to keep the way to the tree of life.

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KEHOT'S NOTE

בראשית ג, כד.

15 שכמה מצוות התלוים בארץ דוקא

That passage, on why the spies did not want to enter the Land, says that nearly all the practical mitzvos depend specifically on the Land of Israel, above all those of seeds and of sacred offerings.

KEHOT'S NOTE

ראה רמב"ן ס"פ אחרי יח, כד. לקו"ת שלח לו, ג. מאמרי אדה"א דברים ח"א ע"ה.

16 כמעט ארבע הידות

The note points there in connection with the figure “almost four-fifths” of the mitzvos.

KEHOT'S NOTE

ראה מאמרי אדה"א קונטרסים ע' רסו הערה פ"ו.

PARAGRAPH 4

17 דלכאורה התפלה במעלה העליונה יותר . . ולמה יהי הקרבנות במעלה העליונה . . כמצות רצונך

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באזה"ת שמות כרך ז ע' ב'תשפו מבאר "י"ל התירוץ שע"י הקרבנות יש שני הדברים היינו העלאת נפש הבהמה גשמיות לשרשה וגם נה"ב שבאדם מתעלה ג"כ ע"י לשרשה במרכבה", ע"ש.

PARAGRAPH 5

18 ואהבת בכל נפשך

In the Shema, Moshe commands Israel: “And you shall love Havayah your G-d with all your heart and with all your soul.” In prayer this verse is the high point of the soul's self-offering.

דברים ו':ה:5 Deuteronomy 6:5

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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19 “And on the Shabbos day, two lambs”: the additional offering of Shabbos, given here as an example of an offering made with an animal's soul.

במדבר כ"ח:ט:9 Numbers 28:9

וּבַיּוֹם הַשִּׁבְעִי שְׁנֵי כֶבֶשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרִים סֶלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ:

And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal-offering, mingled with oil, and the drink-offering thereof.

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20 וביום השבת שני כבשים

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

KEHOT'S NOTE

פינחס כח, ט.

21 גפן ממצרים תסיע

Asaf, pleading with G-d for His people, recalls: “You transplanted a vine from Egypt; You drove out nations and planted it.” The vine is Israel, and the maamar builds its analogy of grapes and wine on this image.

תהילים פ"ט:9 Psalms 80:9

גִּפֶן מִמִּצְרַיִם תִּסִּיעַ תִּגְרֹשׁ גּוֹיִם וְתִטְעֶנָּה:

Thou didst pluck up a vine out of Egypt; Thou didst drive out the nations, and didst plant it.

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KEHOT'S NOTE

תהלים פ, ט.

22

שכנס"י נמשלו לגפן

Reish Lakish says, “This nation is likened to a vine”: its branches are the householders, its clusters the Torah scholars, its leaves the unlearned, and its tendrils the empty ones of Israel.

Chullin 92a:11-12 א"י:א-י"א

רבי ירמיה בר אבא אמר גפן אלו ישראל וכן הוא אומר (תהלים פ, ט) גפן ממצרים תסיע שלשה שריגים אלו שלשה רגלים שישראל עולין בהן בכל שנה ושנה והיא כפורחת עלתה נצה הגיע זמנן של ישראל לפרות ולרבות וכן הוא אומר (שמות א, ז) ובני ישראל פרו וישרצו עלתה נצה הגיע זמנן של ישראל ליגאל וכן הוא אומר (ישעיהו סג, ג) ויו נצחם על בגדי וכל מלבושי אגאלתי הבשילו אשכוליה ענבים הגיע זמנה של מצרים לשתות כוס התרעלה

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Zohar I, 239b זח"א רלט,

KEHOT'S NOTE

חולין צב, א. זח"א רלט, ב.

PARAGRAPH 6

23 לא היו מביאין מן הדליות אלא מן הרגליות

Or HaTorah, on this maamar, gives the source as the Mishnah at the end of chapter 8 of Menachos (mishnah 6).

KEHOT'S NOTE

באזה"ת כאן ע' תתשכט מציין: "ספ"ח [מ"ו] דמנחות במשנה". ובגמ' מנחות (הוא פ"ט) פו, סע"ב במשנה.

24

לא היו מביאין מן הדליות אלא מן הרגליות

The Mishnah rules that wine for the libations is not brought from trellised vines but from low-lying vines. The Alter Rebbe draws from this that the choicest wine comes from the grapes nearest the ground.

Menachot 86b:12 מנחות פ"ו ב:י"ב

אין מביאין לא מבית הזבלים ולא מבית השלחים ולא ממה שזרע ביניהן ואם הביא כשר אין מביאין הליסטיון ואם הביא כשר אין מביאין ישן דברי רבי וחכמים מכשירין אין מביאין לא מתוק ולא מעושן ולא מבושל ואם הביא פסול ואין מביאין מן הדליות אלא מן הרגליות ומן הכרמים העבדין

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PARAGRAPH 7

25 נפשי כעפר לכל תהיה

Mar son of Ravina ended his prayer with “My G-d, guard my tongue from evil... and let my soul be as dust to all.”

The Alter Rebbe takes the line as the humility that corresponds to the low-lying vines.

ברכות י"ז א:ד"א:4 Berakhot 17a

מִרְבֵּי הַיַּיִן דְּרַבִּינָא כִּי הוּא מְסִיִּים צְלוּתִיהָ אָמַר הָכִי: "אֱלֹקִי, נָצוּר לְשׁוֹנֵי מִרְעָ וְשִׁפְתוֹתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי תְדוּם, וְנַפְשִׁי כְּעֹפֶר לְכָל תַּהֲיָה. פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְתַצִּילֵנִי מִפְּנֵעַ רָע, מִיַּצָּר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רְעוּת הַמִּתְרַגְּשׁוֹת לְבָא בְּעוֹלָם. וְכָל הַחוֹשְׁבִּים עָלַי רָעָה מִתְּהַרָּה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבוֹתָם. יִהְיֶה לְרַצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לִפְנֵיךָ ה' צוּרִי וְגֹאֲלִי".

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

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26 לב נשבר ונדכה

That passage explains the broken and crushed heart: a person contemplates how far his own ego and coarseness reach, until he crushes himself and lowers his soul like dust.

KEHOT'S NOTE

ראה לקו"ת ר"ה סב, א. אוה"ת חקת ע' תתל.

27 לב נשבר ונדכה

David, in his psalm of repentance: "A broken and crushed heart, O G-d, You will not despise." Here it is the "treading in the winepress" that presses out the soul's hidden love.

Psalms 51:19 ט"א:י"א:19 Psalms

זִכְחֵי אֱלֹקִים רוּחַ נִשְׁבְּרָה לִבִּי נִשְׁבְּרָה וְנִדְכָּה אֱלֹקִים לֹא תִבְזֶה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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28 נכנס יין יצא סוד

The note says the source of this saying was already given at page 44b of Torah Ohr, in Parshas Vayigash.

KEHOT'S NOTE

נסמן לעיל מד, ב.

29 נכנס יין יצא סוד

"Wine (yayin) has the numerical value seventy, and secret (sod) has the numerical value seventy: wine enters, a secret comes out." The Alter Rebbe explains why wine reveals what was hidden.

Eruvin 65a:19-20 ט"ט:כ"א:19-20 Eruvin

אָמַר רַבִּי חֵיָא: כָּל הַמַּתִּישֵׁב בֵּינֵנוּ — יֵשׁ בּוֹ דַּעַת שְׂבָעִים וְזָנִים. "יֵינִי נִיתָן בְּשִׁבְעִים אוֹתִיּוֹת, וְ"סוֹד" נִיתָן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנָס יֵינִי — יֵצֵא סוֹד. אָמַר רַבִּי הֲנִינִי: לֹא נִבְרָא יֵינִי אֶלָּא לְנֶחֱם אֲבָלִים וּלְשַׁלֵּם שָׂרָר לְרָשָׁעִים, שְׁנֵאמַר: "תָּנוּ שָׂרָר לְאוֹבֵד וְגו'".

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30 נכנס יין יצא סוד

The same saying, "Wine enters, a secret comes out," in a second place in the Talmud.

Sanhedrin 38a:3-4 ג'ד"א:3-4 Sanhedrin

אָמַר לָהֶם: בְּנֵי, קוֹצִים אֶתֶם מְטִילִין לִי בְּעֵינַי? אָמַר לוֹ רַבִּי חֵיָא: רַבִּי, אַל יֵרַע בְּעֵינֶיךָ. "יֵינִי" נִיתָן בְּשִׁבְעִים אוֹתִיּוֹת, וְ"סוֹד" נִיתָן בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנָס יֵינִי — יֵצֵא סוֹד. אָמַר רַב חֲסִידָא אָמַר מִרְ עוֹקְבָא, וְאִמְרֵי לָהּ אָמַר רַב חֲסִידָא: דְּרַשׁ מִרִּי בֵּר מִר, מֵאִי דְּכִתִּיב: "וַיִּשְׁקֹד ה' עַל הָרָעָה וַיְבִיאָהּ עָלֵינוּ כִּי צָדִיק ה' אֱלֹהֵינוּ?" מִשּׁוֹם דְּצָדִיק ה' — "וַיִּשְׁקֹד ה' עַל הָרָעָה וַיְבִיאָהּ עָלֵינוּ"? אֵינוּ, צָדִיק עָשָׂה הַקְדוּשׁ בְּרוּךְ הוּא עִם יִשְׂרָאֵל שֶׁהַקְדָּשׁ גָּלוּת צָדִיקָהּ וְעוֹד גָּלוּת יִכְנֶנָּה ...

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PARAGRAPH 9

31 וינוחו בו ישראל

The note points to a note of the Rebbe in Or HaTorah on Shemos.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר זי"ע באוה"ת פ' שמות ע' לא. באוה"ת תצוה כרך ח ע' גיסח: "שבהם ועי' נתעלה בחי' שמן בקדושת אור א"ס עצמו".

32 וינוחו בו ישראל מקדשי שמך

Or HaTorah on Parshas Ki Savo has a gloss (hagahah) on this passage about Israel "who sanctify Your Name."

KEHOT'S NOTE

באוה"ת פ' תבוא ע' תתשח יש הגה"ה לכאן.

33 כי קדוש אני וקדושתי למעלה מקדושתכם

G-d tells Moshe to say to all Israel: "You shall be holy, for I, Havayah your G-d, am holy." The Alter Rebbe uses it to show that G-d's holiness does not depend on anyone.

ויקרא י"ט:ב'2:19 Leviticus

דַּבֵּר אֶל־כָּל־עַדַּת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹהֵיכֶם:

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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Vayikra Rabbah 24:9 ט"ט:24 Vayikra

KEHOT'S NOTE

ויקרא יט, ב. ויק"ר כד, ט.

PARAGRAPH 10

34 כמ"ש עושה פלא

From the Song at the Sea, which Moshe and Israel sang to G-d: "Who is like You... awesome in praises, doing wonder (oseh fele)." Plainly, G-d performs wonders; the Alter Rebbe stresses "doing": wonder is to G-d like a mere act of making.

שמות ט"ו:11 Exodus

מִי־כַמְכָּה בְּאֵלֶם ה' מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ נִוְרָא תַּהֲלֵת עֲשָׂה פְּלֹא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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KEHOT'S NOTE

שמות טו, יא.

35

והחכמה מאין תמצא

In Job's discourse on wisdom: "But wisdom, where (me'ayin) can it be found?" Plainly a question; Chassidus reads me'ayin as "from nothing (ayin)." Here it shows that Chochmah is the first step of creation from nothing.

Job 28:12 איוב כ"ח:י"ב

והחכמה מאין תמצא ואי זה מקום בינה:

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 11

36

כי הודו של שמו על ארץ ושמים

In the psalm that calls all creation to praise G-d: "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is over earth and heaven." The Alter Rebbe uses it to show that the worlds relate only to G-d's Name.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁבַּח שְׁמוֹ לְבַדּוֹ 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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37

כי ביה הי צור עולמים

The Talmud asks why the verse says "with Yah" and answers: these are the two worlds that the Holy One, blessed be He, created, one with the heh and one with the yud. The maamar builds on this reading of the verse.

Menachot 29b:7-8 מנחות כ"ט ב:ז'-ח'

חסרי להו לגגיה דחייית כלומר חי הוא ברומו של עולם ותלו ליה לכרעיה דהיי כדבעא מיניה רבי יהודה נשיאה מרי אמי מאי דכתיב (ישעיהו כו, ד) בטחו ביי עדי עד כי ביה יי צור עולמים אמר ליה כל התולה בטחוננו בהקב"ה הרי לו מחסה בעולם הזה ולעולם הבא אמר ליה אנא הכי קא קשיא לי מאי שנא דכתיב ביה ולא כתיב יי

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38

בייה הי צור עולמים

In Isaiah's song for the day of redemption: "Trust in Havayah forever, for in Yah, Havayah, is an everlasting Rock (tzur olamim)." The Talmud reads it as "with Yah Havayah formed the worlds," and the maamar follows that reading.

Isaiah 26:4 ישעיהו כ"ו:ד

בטחו בה צדי"עד כי בקה הי צור עולמים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישע"י כו, ד.

39

כולם בחכ' עשית

The psalmist marvels at creation: "How great are Your works, Havayah! You made them all with wisdom." The Alter Rebbe stresses the word "made": even Chochmah is, to G-d, like an act of making.

Psalms 104:24 תהילים ק"ד:כ"ד

מַה־רַּבּוּ מַעֲשֵׂיךָ ה' כָּל־ם בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָה:

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

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 12

40

עין לא ראתה אלקים וזולתך

The prophet, praying to G-d: "No eye has seen, O G-d, but You, what He will do for one who waits for Him." The Talmud (Berachos 34b) applies it to the World to Come; here it describes the hidden worlds, which no created being can perceive.

Isaiah 64:3 ישעיהו ס"ד:ג

וּמַעֲוֹלָם לֹא־שָׁמְעוּ לֹא הָאֲזִינוּ עֵין לֹא־רָאָתָה אֱלֹקִים וְזוֹלָתְךָ יַעֲשֶׂה לְמַחְכֵּה־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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KEHOT'S NOTE

ישע"י סד, ג.

41

ובי"ד נברא העוה"ב . . ובה"א נברא עוה"ז

The Talmud teaches that this world was created with the letter heh and the World to Come with the letter yud. The Alter Rebbe relates the yud to the hidden worlds and the heh to the revealed worlds.

Menachot 29b:13-14 מנחות כ"ט ב:יג-יד

מפני מה נברא העולם הבא בי"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הגי תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנו

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 13

42 עושה פלא

“Making wonder”: repeated here to recall that G-d, the “Master of wonders,” is above even the wonder of creation.

Exodus 15:11 שמות ט"ו:יא

מִי־כִמְכָּה בָּאֵלִים ה' מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלַּת עֲשֵׂה פֶלֶא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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43 ישראל הם מקדשי שמך

The note points to two places in Or HaTorah on Parshas Shemos for the idea that Israel are the ones “who sanctify Your Name.”

KEHOT'S NOTE

ראה אוה"ת פ' שמות ע' ג. לא.

44 באתעדל"ת תלוי אתדל"ע

Besides the Zohar passages, the note points to this maamar, and to the sources it lists, for the principle that the arousal from above depends on the arousal from below.

KEHOT'S NOTE

ראה זהר לך פח, א. ויצא קסד, א. ויחי רלה, א. רמד, א. מאמר אדה"א בברים ח"א ע' קצח. וש"נ.

45 באתעדל"ת תלוי אתעדל"ע

Another Zohar passage the Kehot note gives for the same principle.

Zohar, Vayechi 53:517-528 תקי"ז-תקכ"ח

46 באתעדל"ת תלוי אתעדל"ע

Another Zohar passage the Kehot note gives for the same principle.

Zohar, Vayechi 69:714-723 תשכ"ד-תשכ"ג

47 הקב"ה מניח תפילין

The Talmud asks, “From where do we know that the Holy One, blessed be He, puts on tefillin?” The Alter Rebbe reads it as G-d's own “enclothing” in the worlds, brought about by the mitzvos Israel do below.

Berachot 6a:17-18 י"ח-י"ז

אָמַר רַבִּי אֲבִין בַּר רַב אֲדָא, אָמַר רַבִּי יִצְחָק: מַנִּין שֶׁהַקֹּדֶשׁ בְּרוּךְ הוּא מְנִיחַ תְּפִלִּין שְׁנֵאמַר: “נִשְׁבַּע ה' בְּיָמֵינוּ וּבְזֵרוֹעַ עֲזוֹ.” “בְּיָמֵינוּ” — זו תוֹרָה, שְׁנֵאמַר: “מִיָּמֵינוּ אֵשׁ דָּת לָמוּ,” “וּבְזֵרוֹעַ עֲזוֹ” — אֵלּוּ תְּפִלִּין, שְׁנֵאמַר: “הִי עוֹלָם לְעָמוֹתָיו.”

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

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KEHOT'S NOTE

ברכות ו, א. וראה לעיל לד, ד.

PARAGRAPH 14

48 שמאין תמצא

Read as “wisdom is found from nothing (ayin)”: Chochmah is the first wonder of creation, and the mitzvos, as G-d's will, are above it.

Job 28:12 כ"ח:י"ב

וְהִחְכְּמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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PARAGRAPH 15

49 יפה שעה אחת בתשובה ומע"ט

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

KEHOT'S NOTE

אבות ד, יז.

50 יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי עוה"ב

“Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come.” The Alter Rebbe explains it by the difference between G-d's Name and His essence.

Pirkei Avot 4:17 י"ז:ד

הוּא הִזָּה אוֹמֵר, יָפֵה שְׁעָה אַחַת בְּתִשְׁבּוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפֵה שְׁעָה אַחַת שֶׁל קוֹרֵת רוּחַ בְּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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PARAGRAPH 16

51 והנה מן המצות נעשה לבושים

Or HaTorah on Ki Savo refers to this passage and to the maamar Torah Tzivah, which is printed with glosses in Or HaTorah on Berachah.

KEHOT'S NOTE

באוה"ת פ' תבוא ע' תתשח מציין לכאן. ולד"ה תורה צוה (שנדפס בסה"מ תקס"ו ע' שסו ועם הגהות באוה"ת ברכה ע' איתתנו). "עיינ בד"ה תורה צוה שלא נדפס בלקו"ת, לבוש מלכות עמ"ש ע"פ ויעבור שנתעטף כש"ץ".

52 כמ"ש בוהר

That maamar explains “And Avraham was old, come into days” together with “Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come.” It quotes the same Zohar: woe to one who lessens

his days above, for when he is to be clothed in those days, the day he blemished is missing from his garment.

KEHOT'S NOTE

ח"א רכד, א. ראה לעיל טז, א ובמ"מ לשם.

53

ואברהם זקן בא בימים

Before Avraham sends his servant to find a wife for Yitzchak, the Torah says: "And Avraham was old, come into days." Plainly, he was advanced in years; the Zohar reads "come into days" as Avraham coming with the days of his life as garments.

Genesis 24:1:א:כד

ואברהם זקן בא בימים וחי ברה אֶת־אֲבְרָהָם בְּכָל:

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

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54

באינון יומין עילאין דאינון לכושין

The Zohar passage the Kehot note gives for the "supernal days, which are garments" of the soul.

Zohar, Vayechi 32:294-303:ג:ש"ד-רצ"ד:ויחי ליב:רצ"ד-ש"ג:294-303

55

נפשו צרורה בצרור החיים

Or HaTorah explains "in the bond of life" as "in the lands of life," the supernal land, Binah, where the life drawn from Atik Kadisha shines; this is the life of Z'eir Anpin, "eternal life." It also refers to the explanation of "And you shall make holy garments."

KEHOT'S NOTE

באוה"ת פ' תבא שם "בצרור החיים בארצות החיים ארץ עילאה בינה ששם מאיר החיים מע"ק שהם חיי ז"א חיי עולם ועמ"ש ע"פ ועשית בגדי קודש".

56

צרורה בצרור החיים את ה'

Avigail's blessing to David: "the soul of my lord shall be bound up in the bond of life with Havayah your G-d." Here it describes the soul clothed in the garment of the mitzvos.

I Samuel 25:29:ט"ז:כ"ה

וַיָּקָם אָדָם לְרִדְפָּה וּלְבָקֵשׁ אֶת־נַפְשָׁהּ וְהִתְהַלֵּךְ אַדְנֵי צִרְוָהּ בְּצִרְוֹר הַחַיִּים אֶת ה' אֱלֹהֶיהָ וְאֵת נַפְשׁ אִבִּירָהּ יִקְלַעְנָהּ בְּתוֹךְ כַּף הַקֶּלֶעַ:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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57

פושעי ישראל מלאים מצות

"Even the transgressors of Israel are full of mitzvos like a pomegranate." The Alter Rebbe uses it to show that mitzvos alone, without joy, do not draw down the supernal holiness.

Eruvin 19a:9:ט"א:י"ט

מה מזבח הַזֶּהב, שֶׁאֵין עָלָיו אֵלָא כְּעוֹבֵי דִינָר זֶהב, עֲמֵד כְּמַה שְּׁנִים וְלֹא שְׁלֹטָה בּוֹ הָאוֹר. פּוֹשְׁעֵי יִשְׂרָאֵל, שֶׁמְלִיאִין מִצְוֹת כְּרֻמוֹ, שְׁנֵאמַר: "כִּפְלַח הַרְמוֹן רִקְתָּהּ", וְאָמַר רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ: אֵל תִּקְרִי "רִקְתָּהּ" אֵלָא

"ריקתיה", שֶׁאֵפִילוֹ רִיקְנִין שֶׁבָּהּ מְלִיאִין מִצְוֹת כְּרֻמוֹן — עַל אַחַת כְּמַה וְכְמַה.

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KEHOT'S NOTE

עירובין יט, א. ראה ד"ה ומקנה רב תרס"ו.

58

ומ"מ אין ממשיכין כלום

The note points to these passages of Likkutei Torah, which explain that the mitzvos draw down the Infinite Light when they are done as the service of a servant who accepts the King's yoke; without that, even one who keeps all the mitzvos draws down nothing.

KEHOT'S NOTE

ראה גם לקו"ת שלח לט, א. שה"ש יז, ב. באוה"ת תבוא ע' תתשח "כי המצות צ"ל עבדת בשמחה עבודת עבד עול מצות" ע"ש בארוכה.

59

תחת אשר לא עבדת

Moshe warns that the curses of the rebuke will come "because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything." It shows that joy is essential to the service of the mitzvos.

Deuteronomy 28:47:מ"ז:כ"ח

תַּחַת אֲשֶׁר לֹא־עַבַדְתָּ אֶת־יְיָ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב מְרַב כָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

PARAGRAPH 18

60

וישוב אל ה' וירחמהו

The prophet calls: "Let the wicked man forsake his way... and let him return to Havayah, and He will have compassion on him." The Alter Rebbe applies it to one who has made a reckoning of his deeds.

Isaiah 55:7:ז"ה:נ"ה

עֲזוֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אֶזְנוֹ מִחֻשְׁבֹּתָיו וְיָשׁוּב אֶל־יְיָ וִירַחֲמֵהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְכָּבֵהּ לְסֻלּוֹחַ:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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61

זאת נחמתי בעניי

"This is my comfort in my affliction, for Your word has given me life." Here the affliction is the bitterness that comes from the body, and the comfort is the life the soul receives from G-d's word in the mitzvos.

Psalms 119:50:ט"ט:נ"ט

זאת נַחֲמַתִּי בְּעַנְיִי כִּי אֶמְרָתְךָ חַיָּתִנִּי:

This is my comfort in my affliction, that Thy word hath quickened me.

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KEHOT'S NOTE

תהלים קיט, נ. בתורת חיים פי ויחי רלז, ב: פי בעניי ריבוי המרירות שמצד הגוף הנקי עוני כזי זאת נחמתי כי אמרת ה' במעשה המצות הוא חיות ומזון הנפש.

62

ואין לערב שמחת הנפש בעצבון הגוף

Tanya there separates contrition from sadness: sadness is not from the side of holiness, and even worry over one's sins belongs at the time of confession, not during prayer and Torah study, which require joy.

תניא, חלק ראשון; ליקוטי אמרים 31:13 תניא, ל"א:י"ג

ואף שהגוף עומד בשיקוצו ותיעובו, וכמו שכתוב בזהר דנקרא "משקא דחויא", כי מהותה ועצמותה של הנפש הבהמית לא נהפך לטוב ליכלל בקדושה, מכל מקום, תיקר נפשו בעיניו - לשמוח בשמחתה יותר מהגוף הנבזה, שלא לערב ולבלבל שמחת הנפש בעצבון הגוף.

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KEHOT'S NOTE

ראה תניא פל"א (מ, ב).

63

ונפשי כעפר לכל תהיה

From the prayer of Mar son of Ravina, "and let my soul be as dust to all," the humility that corresponds to the low-lying vines.

Berachot 17a:4 ד"ד:א

מר בריה דרביןא כי הוה מסיים צלותיה אמר ה'כי: "אלקי, נצור לשוני מרע ושפתותי מדבר מרמה, ולמקללי נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תדוץ נפשי. ותצילני מפגע רע, מיצר הרע, ומאשה רעה, ומכל רעות המתרגשות לבא בעולם. וכל החושבים עלי רעה מהרה הפר עצתם וקלקל מחשבותם. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי."

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

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64

לב נשבר ונדכה

David's words of repentance, "A broken and crushed heart": the treading in the winepress that brings out the soul's wine.

Psalms 51:19 ט"ט:י"א

זבחי אלקים רוח נשברה לב־נשבר ונדכה אלקים לא תבוז:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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PARAGRAPH 19

65

כבס ביין לבושו

"He washed his garment in wine": the Alter Rebbe reads the garment as the soul's garment made from the mitzvos, washed clean by the wine of joy.

בראשית מ"ט:י"א 49:11

אסרי לגפן עירה ולשרקה בני אתנו כבס ביין לבשו וכדם־ענבים סותה: Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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66

שויה עדימ — כך הנה אפי פושעי ישראל

The content of this passage, from "by way of analogy" to "even the transgressors of Israel," is brought, in substance, in Or HaTorah on Chanukah.

KEHOT'S NOTE

התוכן מובא באוה"ת חנוכה ע' שכב, א.

67

אפי פושעי ישראל מלאים מצות

"Even the transgressors of Israel are full of mitzvos like a pomegranate," cited again to show why the garments of the mitzvos need washing.

Eruvin 19a:9 ט"א:ט"ז עירובין

מה מזבח הזהב, שאין עליו אלא כעובי דינר זהב, עמד כמה שנים ולא שלטה בו האור. פושעי ישראל, שמליאין מצות קרמון, שנאמר: "כפלח הרמון וקתה", ואמר רבי שמעון בן קאי: אל תיקרי "קתה" אלא "ריקתה", שאפילו ריקנין שבה מליאין מצות קרמון — על אחת כמה וכמה.

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PARAGRAPH 20

68

דם ענבים

The end of the verse, "and his robe in the blood of grapes," which the Alter Rebbe reads as the red wine of the struggle of return.

בראשית מ"ט:י"א 49:11

אסרי לגפן עירה ולשרקה בני אתנו כבס ביין לבשו וכדם־ענבים סותה: Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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69

שהוא ענין התגברות הנפש לאהפכא חשוכא לנהורא

The note points to Or HaTorah on Vayishlach for the soul's overcoming that turns darkness into light.

KEHOT'S NOTE

ראה אוה"ת וישלח כרך ה תתפא, א.

70

וישוב אל ה' וירחמהו

"Let him return to Havayah, and He will have compassion on him": the return that follows the bitterness, explained

further in the next paragraph.

ישעיהו נ"ה:7

יַעֲזֹב רָשָׁע דַּרְכּוֹ וַאֲשֵׁי אֶן מַחֲשַׁבְתּוֹ וְיָשָׁב אֶל־יְיָ וְיִרְחַמֵּהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְכֶּה לְסֻלּוֹחַ:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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71

את פושעים נמנו

In Isaiah, G-d says of His servant that he "was counted with the transgressors." The Alter Rebbe adapts the words to those whose mitzvos are wrapped in soiled garments: for all their mitzvos, they are counted with the transgressors.

ישעיהו נ"ג:12

לְכוּ אַחֲלֵק־לוֹ כְּרָבִים וְאֶת־עֲצוּמִים יַחֲלֵק שָׁלַל תַּחַת אֲשֶׁר הֶעֱרָה לְמוֹת נִפְשׁוֹ וְאֶת־פְּשָׁעִים נִמְנָה וְהוּא חֲטָא־רַבִּים נָשָׂא וְלִפְשָׁעִים יִפְגִּיעַ:

Therefore will I divide him a portion among the great, And he shall divide the spoil with the mighty; Because he bared his soul unto death, And was numbered with the transgressors; Yet he bore the sin of many, And made intercession for the transgressors.

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KEHOT'S NOTE

ע"פ ישעיה נג, יב.

PARAGRAPH 21

72

סותו

Rashi explains suso differently, as a kind of garment. The Kehot note records this as the other view.

Rashi on Genesis 49:11

73

סותו

Radak, like Rashi, explains suso as a kind of garment, as the Kehot note records.

Radak on Genesis 49:11

אסרי, היו"ד נוספת כיו"ד שכני סנה (דברים ל"ג) והדומים, וכן בני אתונו היו"ד נוספת וכפל הענין במלות שונות. ואמר לשורקה בני אתונו, כי לשורקה הוא כמו לגפן, ובני אתונו, כמו עירה, ובוה ספר הכתוב שבח ארץ יהודה שתהיה טובה ודשינה עד שכל אחד מהם יאסר חמורו לגפן אחד שיאכל ממנו ואינו חושש, כל כך יהיה ענבים רבים בגפן. ויש מפרשים שיטעון חמורו מגפן אחד, וכן מרוב היין אם ירצה יכבס בגדיו ביין, וכפל הענין במלות שונות. ואמר ובדם ענבים סותה, כי דם ענבים הוא היין וסותו הוא לבושו, וכל זה ...

The letter י in the word אסרי is an addition, similar to the letter י in Deuteronomy 33,15 שכני סנה, and other examples of a similar construction. Also the letter י in בני אתונו is an addition. The entire expression בני אתונו is a duplication, seeing that the word שרקה means the same as גפן, perhaps a superior type of vine. The entire verse is a praise

אסרי לגפן עירה ולשורקה בני אתונו

of the quality of the land apportioned to the tribe of Yehudah which yields such bountiful harvests that the farmer ...

Presburg : A. Schmid, 1842 (Public Domain) • Eliyahu Munk, HaChut Hameshulash (CC-BY)

74

פ"י סותו מלשון מסוה

When Moshe finished speaking with the people, "he put a veil (masveh) over his face." The Alter Rebbe derives suso from this word: a covering of the head and face.

שמות ל"ד:33

KEHOT'S NOTE

שמות לד, לג. כ"ה בראשית וחזקוני לבראשית מט, יא. וראה באוה"ת ויחי כרך ה תתר"ט, א שכ"פ באוה"ת. אבל רש"י, הרד"ק והקורקעי שהוא מלשון מין בגד ע"ש. ראה גם אוה"ת נ"ך כרך א ע"ר רפה.

75

סותו מלשון מסוה

The Kehot note cites Ibn Ezra as also relating suso ("his robe") to masveh, a veil.

Ibn Ezra on Genesis 49:11

אבן עזרא על בראשית מ"ט:11
אסרי. היו"ד נוסף כמו "היושב" (תהלים קכג א) "לסוסתי" (שה"ש א ט): עירה. כמו "על שלשים עירים" (שופ' יו"ד ד), ויו"ד בני אתונו נוסף, או יהיה פ"י, כי אסרי ישרת עצמו ואחר: ולשרקה. כפול, כי היא כגפן, ועיר כאתון, ג"כ ובדם ענבים סותה, וי"א שהיא כמו כסותו והוא חסר כ"ה, והנכון בעיני שהוא מגזרת "מסוה" (שמות לד לג), והטעם שתרכבה תבואת כרמיו עד שיסור עירה לגפן, ולא יחוש אם יאכל ענבים, ותחת מים יכבס ביין לבושו, ודמהו לדם בעבור שיתאדם, וזה על דרך משל, כמו "יטפו הרים עסיס" (יואל ד, ...

Piotrkow, 1907-1911 (Public Domain)

76

סותו מלשון מסוה

The Kehot note cites Chizkuni as also relating suso to masveh.

Chizkuni, Genesis 49:11

סותה מגזרת מסוה.

חזקוני, בראשית מ"ט:11

סותה, a variant of the word: "veil, or mask."

Chizkuni (Public Domain) • Chizkuni, translated and annotated by Eliyahu Munk (CC-BY)

77

שיש ב' בחינות לבושין

Both of these places in Or HaTorah refer to this passage on the soul's two kinds of garments.

KEHOT'S NOTE

באוה"ת וישלח רמג, א. תצוה ע"י איתר מצוין לכאן.

PARAGRAPH 23

78

הביטו אליו ונהרו

David: "They looked to Him and became radiant, and their faces will not be ashamed." The Alter Rebbe connects this seeing with the garment of the soul's "head and face."

Psalms 34:6

הביטו אֵלָיו וְנִהְרֻ וּפְנֵיהֶם אֲלֵי־פָרוֹ:

They looked unto Him, and were radiant; And their faces shall never be abashed.

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KEHOT'S NOTE

תהלים לד, ו.

79

במקום שבע"ת עומדים

The note says the source of this saying was already given at page 22c of Torah Ohr, in Parshas Vayetzei.

KEHOT'S NOTE

נסמן לעיל כב, ג.

80

במקום שבע"ת עומדים

Rabbi Abahu says: "In the place where baalei teshuvah stand, the perfectly righteous do not stand." The Alter Rebbe explains it by the two directions of service.

ברכות ל"ד ב:כ"ב-כ"ג: Berakhot 34b:22-23

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שְׁלוֹם שְׁלוֹם לְרַחוּק וּלְקָרוֹב". "לְרַחוּק" בְּרִישָׁא, וְהָדָר "לְקָרוֹב". וְרַבִּי יוֹחָנָן אָמַר לָהּ: מַאי "רַחוּק" — שֶׁהָיָה רַחוּק מִדָּבָר עֲבִירָה מִעֲקָרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לְדָבָר עֲבִירָה, וְנִתְרַחַק מִמֶּנּוּ הִשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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81

רשפי אש

"Its flashes are flashes of fire, a flame of G-d." The upward-leaping flames picture the ascent of the baal teshuvah.

Song of Songs 8:6 שיר השירים ח:ו

שימיני כחותם על־לִבְךָ כחותם על־זְרוֹעֶךָ כִּי־עֵזָה כְּמוֹת אֶהְיֶה קֶשֶׁה כְּשֹׂאֹל קִנְיָה רֶשֶׁפִּיָּה רֶשֶׁפִּי אֵשׁ שֶׁלִּהְבֶּתִּיהָ:

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 24

82

והנה זהו כל עבודתינו בקיום המצות

A section of this maamar, from here on, is quoted there with some additions.

KEHOT'S NOTE

קטע מכאן מובא בסה"מ תרל"ג כרך א ע"י קפג עם איזה הוספות.

83

תהיה הנפש צרורה

There the Rebbe Maharash adds a reference on the soul "bound up... with Havayah" to the maamar Im Bechukosai Teilechu (5626).

KEHOT'S NOTE

84

ונגלה כבוד ה'

Isaiah's prophecy of comfort: "And the glory of Havayah will be revealed, and all flesh together will see." The Alter Rebbe applies it to the days of Mashiach, when even physical creatures will be raised.

ישעיהו מ"ה:5 Isaiah 40:5

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו 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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KEHOT'S NOTE

ישע"מ, ה.

85

והעלאת ניצוצות שנפלו אפילו הבהמות

A gloss there explains that the animals will then be elevated not by being included in a human being, as happens when a person eats them, but in themselves, through the fulfillment of the mitzvos, which will then be "according to the command of Your will."

KEHOT'S NOTE

בסה"מ תרל"ג שם ע"י קפג נמצא הגה"ה "שיוכלו להעלותם ולא ע"י שיוכללו בבחי' מדבר כמו ע"י אכילת אדם שם מ"ה, כ"א שיתעלו הם עצמם ע"י קיום המצות שיהי' אז כמצות רצונך כו".

PARAGRAPH 25

86

ואדם אין לעבוד

"And there was no man to work the ground." Before man was created, the world had no one to serve in it.

בראשית ב:5:2 Genesis 2:5

וְכָל שִׁיחַ הַשָּׂדֶה טָרִם יִהְיֶה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרִם יִצְמַח כִּי לֹא הִמְטִיר ה' אֱלֹקִים עַל־הָאָרֶץ וְאָדָם אֵין לְעִבֹד אֶת־הָאֲדָמָה:

No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for the L-RD G-d had not caused it to rain upon the earth, and there was not a man to till the ground;

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KEHOT'S NOTE

בראשית ב, ה.

87

לעבדה ולשמרה

"And He placed him in the Garden of Eden to work it and to guard it": the service for which man was created.

בראשית ב:15:2 Genesis 2:15

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיִּנְהֲגֵהוּ בְּגֶן־עֵדֶן לְעֹבְדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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88 לעבדה ולשמרה. אלא שאח"כ

The version there adds that had Adam not sinned with the Tree of Knowledge, the perfection of the deed would have been reached then, and it attributes what followed to that sin.

KEHOT'S NOTE

בסה"מ תרל"ג ע' קפד: ואם לא חטא עה"ד הי' אז שלימות המעשה אלא שע"י חטא עה"ד כתי': אח"כ.

89 ויגרש את האדם

The version there adds the Sages' teaching in the Midrash Rabbah that G-d judged Adam with "sending away" and with "driving out."

KEHOT'S NOTE

בסה"מ תרל"ג ע' קפד נוסף: כמארו"ל במד"ר שדן אותו בשילוחין ובגירושין: ארוכה.

90 ויגרש את האדם

"And He drove out the man": the Alter Rebbe reads it as showing that Adam had not reached the full level of "man."

בראשית ג:24

וַיִּגְרֹשׁ אֱתֵּי הָאָדָם וַיִּשְׁכֵּן מִקְדָּם לְגִזְעוֹן אֶת־הַכְּרֻבִּים וְאֵת לֶהֱטֵ הַחֶרֶב הַמִּתְהַפֶּכֶת לְשֹׁמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים:

So He drove out the man; and He placed at the east of the garden of Eden the cherubim, and the flaming sword which turned every way, to keep the way to the tree of life.

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PARAGRAPH 26

91 הנה ישכיל עבדי

G-d says through Isaiah: "Behold, My servant will prosper; he will be exalted and lifted up, and very high." The maamar reads it of Mashiach, as the perfection of the level of adam.

ישעיהו נ"ב:13

הִנֵּה יִשְׁכִּיל עַבְדִּי יְרוֹם וְנִשְׁאָ וְנִכָּבֵד מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע"י נב, יג.

92 מא"ד הוא אותיות אד"ם

The Midrash says, "Me'od (very) is adam (man)": "And behold, it was very good" means "And behold, man was good." The Alter Rebbe uses this link between the two words.

בראשית רבה ח:ה'5

... רבנן אמרי לה בשם ר' חנינא בר אידי ורבי פנחס ורבי חלקיה בשם רבי סימון אמר: מאד הוא אדם, הדא הוא דכתיב: וירא אלקים את כל אשר עשה והנה טוב מאד, והנה טוב אדם. ר' הונא רבה של צפורין

אמר: עד שמלאכי השרת מדיינין אלו עם אלו, ומתעסקין אלו עם אלו, בראו הקדוש ברוך הוא. אמר להן: מה אתם מדיינין, כבר נעשה אדם:

Rabbi Simon said: When the Holy One blessed be He came to create Adam the first man, the ministering angels divided into various factions and various groups. Some of them were saying: 'Let him not be created,' and some of them were saying: 'Let him be created.' That is what is written: "Kindness and truth met; righteousness and peace touched" (Psalms 85:11). Kindness said: 'Let him be created, as he performs acts of kindness.' Truth said: 'Let him not be created, as he is all full of lies.' Righteousness said: ...

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KEHOT'S NOTE

ב"ר פ"ח, ה ובפרש"י לב"ר שם. לקו"ת שה"ש כט, ד. וראה המשך וככה תרל"ז פכ"ב. ראה הוספה בסה"מ תרל"ג שם ע' קפד ושם מציין לספר הגלגולים פי"ט.

93 שבזמן ימות המשיח . . זמן קיום המצות בשלימות

The note points there for a further discussion of the days of Mashiach as the time of fulfilling the mitzvot in perfection.

KEHOT'S NOTE

ראה גם תו"ח ויחי צה, א ואילך. אוה"ת ויחי כרך ו תתשכח, ב ואילך. המשך וככה תרל"ז פי"ז ואילך.

94 כמצות רצונך

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

KEHOT'S NOTE

לשון תפלת מוסף.

95 שיהי' הקרבת קרבנות כמצות רצונך

Or HaTorah cites this maamar: "according to the command of Your will" means the actual offerings, unlike prayer, which only corresponds to them.

KEHOT'S NOTE

באוה"ת ויקרא כרך ב ע' תקעד מציין ע"ז: "ובזה יובן מ"ש בתו"א פ' ויחי בד"ה אסרי לגפן בענין כמצות רצונך דהיינו הקרבנות ממש משא"כ בתפלה שכנגד הקרבנות כו ע"ש והיינו כי אף שהתפלה הוא כירור נה"ב שבאדם מ"מ נה"ב שבאדם הוא הנפש השכלית ממש וכבר נת' שהביטול שבבמהמה ממש שרשה ממדריגות עליונות שלמעלה מהשכל כו וזהו נמשך ע"י הקרבן ממש עכ"ל, ע"ש.

96 ר"ת אדם . . משיח

One of the places the note lists for the reading of adam as Adam, David, Mashiach.

KEHOT'S NOTE

ראה ספר הגלגולים ספ"א. ראה גם סה"מ תקס"ז ע' לט. מאמרי אדה"א פרושיות ח"ב ע' תקפט. ביאוה"ז לאדה"א קב, א. מאמרי אדה"א ויקרא ע' קצו. ספר החקירה ע, א. סה"מ תרל"ד ע' רסז. המשך וככה תרל"ז פרק כ.

97 נפש הבהמה היורדת למטה לארץ

Kohel speaks of "the spirit of the animal, which goes down below to the earth." The Alter Rebbe uses the phrase

to show how far down the offerings reach.

Ecclesiastes 3:21א"כ: קהלת ג

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הַעֲלֶה הִיא לְמַעַלָּה וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לְאַרְצָא:

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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PARAGRAPH 27

98

אסרי לגפן עירה

“Binding his foal to the vine”: here each word is interpreted, osri as oser yud, the yud that binds, and iroh as both “his foal” and “his city.”

Genesis 49:11א"י: בראשית

אֶסְרִי לְגִפְנֵי עִירָה וְלִשְׂרָקָה בְּנֵי אֶתְנֹו כֶּסֶם בִּינֹו לְבָשׁוּ וּבָדָם עֲנָבִים סוּתָה: Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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99

ולא נחם אלקי דרך ארץ פלשתים

“And G-d did not lead them by way of the land of the Philistines”: the opening verse of a maamar the Alter Rebbe refers to for Chochmah as bittul within joy.

Exodus 13:17י"ז: שמות

וַיְהִי כִשְׁלַח פָּרְעֹה אֶת־הָעָם וְלֹא־נָחַם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פְּנִי־נָחַם הָעָם בְּרֹאֲתָם מִלְחָמָה וְשָׁבוּ מִצְרַיִם:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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100

ביום השמע"צ

“On the eighth day, an assembly shall be to you”: the opening verse of another maamar the Alter Rebbe refers to on the same theme.

Numbers 29:35ה"ט: במדבר

בְּיוֹם הַשְּׁמִינִי עֲצֻרַת תְּהִיָּה לָכֶם כָּל־מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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101

עיר פרא אדם יולד

Tzofar tells Job, “A hollow man will gain understanding, when a wild donkey's foal is born a man”: plainly, as unlikely as a wild colt being born human. The Alter Rebbe reads it as “a man is born a wild donkey's foal”: a person still governed by the nature he was born with.

Job 11:12ב"י: איוב

וְאִישׁ נָבוֹב יִלְכָּב וְעִיר פָּרָא אָדָם יוֹלֵד:

אסרי לגפן עירה ולשורקה בני אתונו

But an empty man will get understanding, when a wild ass's colt is born a man.

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KEHOT'S NOTE

איוב יא, יב.

102

אימתי נקרא גדול כשהוא בעיר אלקינו

The Zohar passage the Kehot note gives for the saying “When is He called great? When He is in the city of our G-d.”

Zohar III, 5aא, זח"ג ה

Zohar II, 235aא, זח"ב רלה

KEHOT'S NOTE

זח"ג ה, א. ועייג"כ זח"ב רלה, א. זהר חדש תשא מד, א. חקת נא, ד. וראה לעיל י, ב ובמ"מ לשם.

103

בעיר אלהינו

A psalm of the sons of Korach in praise of Jerusalem: “Great is Havayah and much praised in the city of our G-d.” The person whose nature has been transformed becomes this “city.”

Psalms 48:2ב'י: תהילים

גְּדוֹל ה' וּמְהִלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הִרְקֵנוּשׁוּ:

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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PARAGRAPH 28

104

ולשורקה בני אתונו

“And the son of his she-donkey to the choice vine”: the second phrase of the verse, explained in this and the next paragraph.

Genesis 49:11א"י: בראשית

אֶסְרִי לְגִפְנֵי עִירָה וְלִשְׂרָקָה בְּנֵי אֶתְנֹו כֶּסֶם בִּינֹו לְבָשׁוּ וּבָדָם עֲנָבִים סוּתָה:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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105

גפן ממצרים תסיע

“You transplanted a vine from Egypt”: the vine is the Jewish people.

Psalms 80:9ט"ז: תהילים

גִּפְנֵי מִמִּצְרַיִם תִּסְיַע תִּגְרֹשׁ גּוֹיִם וְתִשְׁעָה:

Thou didst pluck up a vine out of Egypt; Thou didst drive out the nations, and didst plant it.

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106

כסו הרים צלה

Asaf's psalm continues the image of the vine: “The mountains were covered with its shade.” Plainly, the vine spreads over the hills; the Alter Rebbe reads the moun-

tains as the Patriarchs and the shade as G-d's concealment rising above them.

Psalms 80:11א"פ: תהילים

כְּסוּ הָרִים צֶלֶה וְעֲנַפֵּיהָ אֲרֻי־אֵל:

The mountains were covered with the shadow of it, And the mighty cedars with the boughs thereof.

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KEHOT'S NOTE

תהלים פ, יא.

107

ה' צֶלֶךְ

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

KEHOT'S NOTE

שם קבא, ה.

108

ה' צֶלֶךְ

The psalmist assures the one who looks to G-d for help: "Havayah is your guardian; Havayah is your shade." It shows that "shade" describes G-d Himself.

Psalms 121:5ה'א: תהילים

ה' שֹׁמְרֶךָ ה' צֶלֶךְ עַל־יָדְךָ מִיְּמִינֶךָ:

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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109

ישת חשך סתרו

In David's song of deliverance: "He made darkness His hiding place." The Alter Rebbe uses it to explain the "shade" as G-d's concealment.

Psalms 18:12ב"ח: תהילים

לְשֵׁת־חֹשֶׁךְ סִתְרוּ סִבִּיבוֹתָיו סִכְתּוֹ חֹשְׁכַת־מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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PARAGRAPH 29

110

והשור"ק — יש בו ג"כ ג' נקודות

The note points there for the shuruk, which also has three dots like the segol.

KEHOT'S NOTE

ראה אוה"ת יתרו ע' שכת.

111

אלא שהוא בבחינת הודאה

The note points there for the level of acknowledgment (hodaah).

KEHOT'S NOTE

ראה אוה"ת נ"ך ע' שכת.

112

כלומר שידוע שהוא רחוק

Likkutei Torah, Masei, refers to this passage: explaining the difference between blessing and acknowledgment, it says that acknowledgment (hodaah) is "from afar," as explained on "and to the choice vine, the son of [his she-

donkey]." There acknowledgment belongs to awe, which acknowledges a thing without truly grasping it.

KEHOT'S NOTE

בלקו"ת מסעי צ, ד מציין לכאן.

113

ערכ לכו לגשת

"For who is he who would venture his heart to approach Me?" The Alter Rebbe uses the phrase for one whose self-nullification keeps him from daring to approach.

Jeremiah 30:21א"כ: ירמיהו

וְהָיָה אֲדִירוֹ מִמֶּנּוּ וּמִשְׁלּוֹ מִקְרָבוֹ יֵצֵא וְהִקְרַבְתִּיו וְנָגַשׁ אֵלַי כִּי מִי הוּא־זֶה עָרַב אֶת־לְבוֹ לְגִשְׁת׀ אֵלַי נְאֻם־ה'

And their prince shall be of themselves, And their ruler shall proceed from the midst of them; And I will cause him to draw near, and he shall approach unto Me; For who is he that hath pledged his heart To approach unto Me? saith the L-RD.

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114

בנים אתם

Moshe tells Israel: "You are children of Havayah your G-d." The humble service of shuruk raises a person to the level of a son.

Deuteronomy 14:1א"ד: דברים

בְּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם לֹא תִתְגַּדְּדוּ וְלֹא־תְשִׁימוּ קִרְחָה בֵּין עֵינֵיכֶם לָמֹת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

115

ברא כרעא דאבוה

The source of the saying was given there.

KEHOT'S NOTE

נסמן לעיל א, ב. ראה לקמן עה, ב.

PARAGRAPH 30

116

כבס ביין

"He washed his garment in wine." The Alter Rebbe notes that the verb is in the past tense and reads it as the service of the exile that precedes the days of Mashiach.

Genesis 49:11א"ט: בראשית

אֶסְרִי לִגְפֹן עֵירָה וְלִשְׂרָקָה בְּנֵי אֶתְנֹו כֶּבֶס בִּיַּיִן וּבְדָם־עֲנָבִים סוּתָהּ: Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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חכלילי עינים מיין ולבן שנים מחלב

Red of Eyes from Wine, and White of Teeth from Milk



The Torah is wine that draws the soul's hidden, boundless love for G-d into the open and lifts it to love in delights, and milk that, after honest self-examination, makes love and awe grow until the heart is transformed.

THE MAAMAR IN BRIEF

The maamar explains Yaakov's blessing to Yehudah, "red of eyes from wine, and white of teeth from milk," as two powers of the Torah. It asks how wine can "gladden G-d" and answers with the Sages' saying, "wine enters, a secret comes out." There are two loves for G-d. Ahavas olam comes from contemplating how G-d's sovereignty creates and sustains all worlds; the soul can contain it, so it fades when the mind turns elsewhere. Ahavah rabbah is rooted in the soul's source in G-d Himself, beyond all worlds; the soul cannot hold it, so it stays hidden, though it is never interrupted. The Torah, G-d's wisdom and will, is the wine that opens the divine contractions and brings this hidden love into revelation. Higher still is love in delights, the gaze upon the King's glory: the "red eyes," revealed on Shabbos after the toil of the week, which includes both loves, "for me, for me." The "teeth" are careful self-examination that grinds and sifts one's service; the "milk" of Torah then makes love and awe grow and the teeth become "white": refinement becomes clear and effortless.

OUTLINE

- | | | |
|----------|--|-------|
| 1 | Wine and milk in the Torah | ¶1-2 |
| | How can wine "gladden G-d"? Wine and milk are two aspects of the Torah, and there are two loves, ahavas olam and ahavah rabbah. | |
| 2 | Ahavas olam: love drawn from the worlds | ¶3-8 |
| | Contemplating how G-d's sovereignty gives life to all worlds, in Pesukei deZimrah and the Shema, leads to "And you shall love": a change of will toward G-d. | |
| 3 | Ahavah rabbah: the hidden love | ¶9-12 |
| | Ahavah rabbah comes from the soul's root in G-d, beyond all worlds; the soul cannot contain it, so it stays hidden but is never interrupted. How is it revealed? | |

4 The wine of Torah reveals the secret

¶13-14

The light of love is hidden in the Torah; Torah study “opens the yuds” and reveals the Supernal Will in the soul, which is ahavah rabbah.

5 Red of eyes: love in delights

¶15-17

The “eyes” are the gaze at the King’s glory, love in delights, revealed on Shabbos after weekday toil; the tasting palate says “for me, for me” as both loves rise together.

6 White of teeth from milk

¶18-21

The “teeth” are self-examination that grinds and sifts one’s service; the “milk” of Torah then makes love and awe grow and transforms the heart, until refinement comes without toil.

KEY CONCEPTS

Ahavas olam אהבת עולם

Love for G-d that comes from contemplating how He creates and sustains all the worlds. The soul can contain it, but it is interrupted when the mind turns to other things.

Ahavah rabbah אהבה רבה

The hidden love rooted in the soul’s source, a part of G-d Himself. It is beyond the soul’s capacity and never interrupted, and the Torah reveals it as love “with all your might.”

Love in delights אהבה בתענוגים

The highest love, the gaze “upon the glory of the King,” revealed on Shabbos; it includes both ahavas olam and ahavah rabbah and surpasses them.

The Supernal Will רצון העליון

G-d’s will, the source of creation, concealed by the contractions and revealed through Torah study and mitzvos; within the soul it is ahavah rabbah.

The yuds (contractions) יודיין (צמצומים)

The contractions of the Infinite Light, alluded to in “You open Your hand (yadecha),” which the Torah opens so that the Supernal Will is revealed.

Teeth and milk שיניים וחלב

Self-examination that grinds and sifts one’s deeds and feelings, followed by the Torah’s nourishment, which makes love and awe grow.

SECTION 1 • 11-2

Wine and milk in the Torah

1 חכלילי עינים¹ מיין² ולבן שנים מחלב. הנה גבי³ יין כתיב תירושי המשמח אלקים⁴ כו.

“Red of eyes from wine, and white of teeth from milk.” Now, concerning wine it is written, “My wine, which gladdens G-d,” etc.

The maamar opens with Yaakov’s blessing to Yehudah: his eyes are red from wine and his teeth white from milk. The Alter Rebbe first recalls that Scripture describes wine as something that “gladdens G-d,” which raises a question.

ולחבין מהו בחי יין המשמח אלקים ואיך יהיה כחו גדול כ”כ [כל כך] לשמח אלקים. הנה אמרו נכנס יין יצא סוד.⁵

To understand: what is the level of wine “which gladdens G-d,” and how can its power be so great as to gladden G-d? Now, [the Sages] said, “Wine enters, a secret comes out.”

Wine can gladden people, but how can it gladden G-d? The answer begins with the Sages’ saying “wine enters, a secret comes out”: the word for wine (yayin) and the word for secret (sod) both have the numerical value seventy, and the maamar will show that the wine is the Torah and the secret is a love hidden in the soul.

2 והענין כי בתורה יש ב' בחי יין וחלב וכדכתיב לכו שברו ואכלו⁶ כו' בלוא כסף ובלוא מחיר יין וחלב.

The explanation is that in the Torah there are two levels, wine and milk, as it is written, “Come, buy and eat,” etc., “without money and without price, wine and milk.”

Wine and milk are two dimensions of the Torah, as Isaiah’s call shows: “Come, buy... without money and without price, wine and milk.” The verse is read as speaking of the Torah, which is acquired freely, and it names both images of our verse, wine and milk.

וביאור הדבר כי הנה יש ב' אהבות⁷ אה"ע [אהבת עולם] ואה"ר [ואהבה רבה]. אהבת עולם היא האהבה הגלויה.⁸

To explain the matter: there are two loves, ahavas olam (“love of the world”) and ahavah rabbah (“great love”). Ahavas olam is the revealed love.

To explain these two dimensions, the Alter Rebbe introduces two kinds of love for G-d: ahavas olam and ahavah rabbah. Ahavas olam is the “revealed” love, felt openly in the heart. Its name usually means “everlasting love,” but this maamar also takes olam as “world”: a love drawn from contemplating the worlds, as the next paragraph explains.

SECTION 2 • 13-8

Ahavas olam: love drawn from the worlds

3 ואה"ר [ואהבה רבה] היא אהבה המסותרת. ולהבין למה נק' האהבה המסותרת בשם אה"ר [אהבה רבה]. אך הנה אה"ע [אהבת עולם] היא האהבה שנלקחה מעולמות דהיינו מחמת התבוננות איך שהוא ית' ⁹ מחדש בטובו כו'. ומהווה מאין ליש בכל יום ¹⁰ מבחי' מלי ית'

And ahavah rabbah is the hidden love. To understand why the hidden love is called by the name ahavah rabbah: now, ahavas olam is the love that is taken from the worlds, that is, from contemplating how He, blessed be He, “renews in His goodness,” etc., and brings into being, from nothing to something, every day, from the level of His Malchus (sovereignty), blessed be He.

Ahavah rabbah is called the hidden love because it lies concealed in the soul. Before explaining why it is called “great love,” the Alter Rebbe defines ahavas olam: a love drawn from contemplating the worlds, how G-d “renews in His goodness” His creation, in the words of the morning blessing before the Shema, bringing it into being from nothing every day through His Malchus, His sovereignty.

כי מלכותך מכ"ע [מלכות כל עולמים] ¹¹ כתיב שכל עולמים עליונים ותחתונים הם חיים וקיימים מבחי' מלכותו ית' ממכ"ע [ממלא כל עולמין] וסוכ"ע ואתה מחיה את כולם. ^{12, 13}

For it is written, “Your kingship is the kingship of all worlds”: all worlds, higher and lower, live and exist from the level of His Malchus, blessed be He — the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin) — “and You give life to them all.”

The verse says that His kingship is “the kingship of all worlds”: all worlds live from it, and both the light that fills the worlds and the light that encompasses them come from this level. Contemplating it gives rise to ahavas olam.

4 ואינו כדמיון הנשמה שמחיה את הגוף. שהחיות מתפשט ומתלבש בגוף ממש להחיותו. כי הוא ית' קדוש ומובדל כו'. רק התפשטות בחי' שם בלבד. דהיינו מחמת כי מלך שמו נק' עליהם.

And this is not like the soul that gives life to the body, where the life-force spreads out and is enclosed in the body itself to give it life. For He, blessed be He, is holy and separate, etc. Rather, [it is] only an extension of the level of a name, that is, because His name, King, is called upon them.

G-d's giving life to the worlds is unlike the soul's giving life to the body, where the soul's vitality actually spreads into the body and is enclosed in it. G-d remains holy and separate from the worlds; what extends into them is only His “name,” a mere expression of Him, because He is called their King.

5 וכמאמר ישתבח שמך לעד פי לעד עד אין קץ כו'. וע"ז אנו אומרים איש"ר [אמן יהא שמיה רבא] מברך לעלם ולעלמי עלמיא יתברך. פי שאנו מתפללים ומבקשים שיהיה שם זה בבחי' ברכה והמשכה מההעלם אל הגילוי.

As in the saying, "May Your name be praised forever (la'ad)": "forever" means without end, etc. And about this we say, "Amen, may His great Name be blessed forever and to all eternity (le'alam ule'almei almaya); may it be blessed." Meaning: we pray and ask that this name be in a state of blessing and drawing down, from concealment into revelation.

"May Your name be praised forever," from the morning prayers, means that the extension of His name has no end. In the response to Kaddish, "May His great Name be blessed," the Alter Rebbe reads "blessed" as drawing down: we ask that this name, now hidden, be drawn out into revelation.

דהיינו שלא יהי' [יהיה] בבחי' העלם והסתר פנים אצלינו בידיעת אנשים מלומדה¹⁴ בלבד שאין זה אלא בבחי' הודאה. אבל בחי' ברכה היא בחי' גילוי ממש במוחו ולבו באמת לאמתו.

That is, that for us it not be in a state of concealment and hiding of the Face, with a knowledge "of men, learned by rote" alone, which is no more than the level of acknowledgment. But the level of blessing is the level of actual revelation in one's mind and heart, in absolute truth.

The danger is that G-d's sovereignty remains hidden from us, known only as something learned, like Isaiah's "commandment of men learned by rote"; such knowledge is no more than acknowledgment. "Blessing" means that it is truly revealed in a person's mind and heart.

6 ושיהי' [ושיהיה] גילוי זה נמשך לעלם ולעלמי עלמיא אפי' [אפילו] בעולמות התחתונים כמו בעוה"ז הגשמי וכענין שנאמר ברוך ה' אלקי ישראל^{16, 15} מן העולם ועד העולם.¹⁷

And that this revelation be drawn "to the world and to the worlds of worlds" (le'alam ule'almei almaya), even into the lower worlds, such as this physical world; as in what is said, "Blessed is Havayah, the G-d of Israel, from world to world."

The Aramaic le'alam ule'almei almaya, usually understood as "forever and ever," is read here as "to the world and to the worlds of worlds": we ask that the revelation reach every world, even this physical one. The verse "Blessed is Havayah... from world to world" expresses the same idea.

ועדיי תקנו כל פסודיי [פסוקי דזמרה] מב"ש [מברוך שאמר] עד ק"ש [קריאת שמע] להאריך ולהרחיב הדבור בשבחו¹⁸ של מקום איך שמלכותו הוא מכ"ע [מלכות כל עולמים].

Along these lines [the Sages] instituted all of Pesukei deZimrah, from Baruch She'amar until the reading of the Shema: to speak at length and expansively in praise of the Omnipresent — how His Malchus is “the kingship of all worlds.”

The Sages arranged Pesukei deZimrah, the psalms and praises of the morning prayers from Baruch She'amar until the Shema, for this purpose: to dwell at length on how G-d's sovereignty extends over all worlds, so that the one praying comes to feel it.

7 ואיך שהוא קדוש ומובדל כו' עד שיהיה נקבע בקרב איש ולב עמוק.¹⁹ ועיי' יגיע לקיום הק"ש [הקריאת שמע] שמע ישראל.²⁰

And [they tell] how He is holy and separate, etc., until it is fixed “within a man, and [in] a deep heart.” And through this he will come to the fulfillment of the reading of the Shema, “Hear, O Israel.”

Pesukei deZimrah also describe how G-d remains holy and separate from the worlds He rules, and this contemplation should continue until it is fixed deep within the person, “within a man, and a deep heart.” That prepares him to fulfill the Shema properly.

שמע לשון הבנה²¹ להתבונן כי ה' אחד פי' אחד ז' רקיעים²² וארץ וד' רוחות העולם²³ בטלים אל האל"ף הוא אלופו של עולם.

“Hear” is a term of understanding: to contemplate that “Havayah is One.” “One” (echad) means that the seven heavens and the earth, and the four directions of the world, are nullified to the alef, which is the Master (aluf) of the world.

“Shema,” hear, also means understand, so the Shema calls for contemplating that G-d is One. The word echad (One) is spelled alef (1), ches (8) and dalet (4): the eight are the seven heavens and the earth, the four are the four directions, and all are nullified to the alef, which stands for the aluf, the Master of the world.

8 וכמו שיש בגשמיות ז' רקיעים כו'. כך ברוחניות יש כמה מדרגות זו למעלה מזו וכולם בטלים אליו ית' רק שברוך שם כו'.

And just as in physicality there are seven heavens, etc., so in spirituality there are many levels, one above the other, and all of them are nullified to Him, blessed be He — only that [there is] “Blessed be the name,” etc.

Just as the physical world has seven heavens, the spiritual worlds have many levels, one above the other, and all of them are nullified before G-d. What still allows them to exist as worlds is “Blessed be the name of the glory of His kingdom,” said after the first verse of the Shema.

שמבחי' דלי"ת רבתי דאחד נמשך בחי' ברכה והמשכה להיות בחי' שם כבוד מלכותו כו'. ועי"ז יגיע למדרגת ואהבת.

For from the level of the large dalet of “One” there is drawn the level of blessing and drawing down, to become the level of “the name of the glory of His kingdom,” etc. And through this he will reach the level of “And you shall love.”

The large dalet of “Echad,” written oversized in the Torah, is the source from which G-d’s “name” is drawn down into the worlds as “the name of the glory of His kingdom.” This contemplation brings a person to the next verse, “And you shall love.”

פי' ואהבת הוא מלשון רצון.²⁴ דהיינו שיהי' [שיהיה] רצונך שהוי' יהיה אלקיך בכל לבבך בשני יצריך²⁵ יצ"ט [יצר טוב] ויצה"ר [ויצר הרע] לאהפכא חשוכא כו'

“And you shall love” (ve’ahavta) is a term of will. That is, that your will be that Havayah be your G-d, “with all your heart” — with both your inclinations, the good inclination and the evil inclination — to turn darkness [into light], etc.

“Ve’ahavta,” and you shall love, is related to the word for will (avah, to want). The command is that your will be that Havayah be your G-d, “with all your heart,” which the Sages read as with both inclinations, so that even the evil inclination is turned from darkness to light.

שיעקור רצונו מהבלי עולם להיות לו שינוי רצון ולהפך רצונו לה' אחד וכמ"ש מי לי בשמים²⁶ ועמר לא חפצתי בארץ:²⁷

[That is,] that he uproot his will from the vanities of the world, so that he has a change of will, and turn his will toward the One G-d; as it is written, “Whom have I in heaven? And with You, I desire nothing on earth.”

This means uprooting one’s will from worldly vanities until one’s desire itself changes and is turned toward G-d alone. The psalmist expresses it: “Whom have I in heaven? And with You, I desire nothing on earth.”

SECTION 3 • 19-12

Ahavah rabbah: the hidden love

9 והנה כ"ז [כל זה] הוא בחי' אה"ע [אהבת עולם] שאומרים אהבת עולם אהבתנו. פ"י אהבתנו שאהבה זו היא מתלבשת בתוך נפשנו.

Now, all this is the level of ahavas olam, as we say, "With an everlasting love (ahavas olam) You have loved us (ahavtanu)." The meaning of "ahavtanu" is that this love is enclothed within our soul.

All this describes ahavas olam, named in the blessing "With an everlasting love (ahavas olam) You have loved us (ahavtanu)." The Alter Rebbe draws on the word ahavtanu, with its ending "us": this love is enclothed within our soul.

שהנפש יכולה להיות כלי להגביל ולהלביש את האהבה זו בתוכה ממש להיות תוכה רצוף אהבה ²⁸ זו. אבל אה"ר [אהבה רבה] היא בשרש הנפש במקור חוצבה כי חלק ²⁹ הוי' ממש עמו. ^{30,31}

For the soul can be a vessel to contain and enclothe this love truly within itself, so that "its inside is inlaid with love" — with this love. But ahavah rabbah is in the root of the soul, in the source from which it was hewn, for "His people" is literally "a portion of Havayah."

Ahavas olam fits within the soul, which can contain it fully, so that the soul is "inlaid with love," a phrase from the Song of Songs. Ahavah rabbah, however, is rooted in the very source of the soul, for the soul is "a portion of Havayah," literally a part of G-d.

10 ואני הוי"ה לא שנית ³² כתיב שהוא ית' למעלה מגדר עלמין ואין ערוך אליו ית' כלל אפי' [אפילו] כמשל טפה מים אוקיינוס.

It is written, "And I, Havayah, have not changed": for He, blessed be He, is above the bounds of worlds, and there is no comparison to Him, blessed be He, at all — not even as in the analogy of a drop [compared to] the waters of the ocean.

Malachi's words "I, Havayah, have not changed" teach that G-d is entirely beyond the worlds and unaffected by them. The worlds bear no comparison to Him at all, not even the comparison of a drop to the ocean.

שעם היות שהוא חלק קטן מאלף אלפי אלפים ורבי רבבות. עכ"ז [עם כל זה] שייך איזה ערך ויחוס במהותו הדומה לו שגם מהות הטפה היא מים כמו הים הגדול ממש.

For although [the drop] is a tiny part, [one] of a thousand thousands of thousands and myriads of myriads, nevertheless some comparison and relation applies, by virtue of its essence, which resembles [the ocean]: for the essence of the drop, too, is water, exactly like the great sea.

A drop is tiny compared with the ocean, yet it shares the ocean's nature: both are water. Between G-d and the worlds there is not even this much in common.

משא"כ אליו ית' אין ההשתלשלות ערוך כלל ולכך האהבה שנלקחה מבחי' זו אינה מתלבשת ממש תוך הנפש ואין הנפש יכולה להגבילה אלא היא בבחי' מסותרת

That is not so with Him, blessed be He: the chain of descending worlds (hishtalshelus) bears no comparison [to Him] at all. Therefore, the love that is taken from this level is not truly encloded within the soul, and the soul cannot contain it; rather, it is in a hidden state.

Since the soul's root is in G-d Himself, who is beyond all worlds, the love drawn from that root is beyond the soul's capacity. The soul, a vessel with limits, cannot hold it, so it stays hidden; this is why it is called the hidden love.

והיא באה לידי גילוי בבחי' בכל מאדך ³³ כו'. (וע' בתניא ס"פ מ"ג ³⁴ ועי' [ועייך] ג"כ פי' י"ט): ³⁵

And it comes to revelation at the level of "with all your might" (bechol me'odecha), etc. (See Tanya, end of chapter 43; and see also chapter 19.)

When it is revealed, it appears as "with all your might" (me'od, "very much"), love without measure. The Alter Rebbe refers the reader to Tanya, chapters 43 and 19, where these loves are discussed.

11 והנה ההפרש ³⁶ שבין אה"ע [אהבת עולם] לאה"ר [אהבה רבה] הוא כי אה"ע [אהבת עולם] הבאה מחמת התבוננות ועומק מחשבתו יש לה הפסק שאם לבבו פונה לדברים אחרים וטרוד במחשבתו בעסקי עולם אזי חולפת ועוברת ממנו כו'

Now, the difference between ahavas olam and ahavah rabbah is this: ahavas olam, which comes from contemplation and the depth of one's thought, is subject to interruption; for if his heart turns to other things and his thought is occupied with worldly affairs, then it passes and departs from him, etc.

Ahavas olam depends on contemplation, so it lasts only while the mind is on it. When a person turns to other matters and becomes absorbed in worldly business, this love fades.

משא"כ האה"ר [האהבה רבה] שבשרש נפשו ממקור חוצבה ³⁷ אין לה הפסק ³⁸ שגם אם לבבו פונה לדברים אחרים הרי אין בזה לעומת זה ^{39,40} להיות לעומת האהבה הזאת להטרידה ולהפסיקה.

This is not so with the ahavah rabbah that is in the root of his soul, from the source from which it was hewn: it has no interruption. For even if his heart turns to other things, in this there is no "one opposite the other," [nothing] to stand opposite this love, to disturb it and interrupt it.

Ahavah rabbah, rooted in the soul's source, is never interrupted. Every level of holiness has a counterpart opposite it, "one opposite the other," but this love has none, so nothing can stand against it to disturb or interrupt it.

12 ולזאת תשאר אהבה זו בבחי' רשימו להיות זכרונה תקועה בלב כל תמוט עולם ועד.⁴¹

Therefore this love remains in the form of a reshimu (impression), so that its memory is fixed in the heart, “never to be moved, forever and ever.”

Because nothing opposes it, this love remains in the soul as a reshimu, an impression, its memory fixed in the heart and never removed, “never to be moved, forever and ever.” It is always there, though hidden.

אך כיצד תהיה אה"ר [אהבה רבה] זו בבחי' גילוי שיעלה ויגיע למדרגת ככל מאדך⁴² ע"ז אמרו נכנס יין יצא סוד⁴³ היא התורה שנק' בשם יין.⁴⁴

But how will this ahavah rabbah come into revelation, so that it rises and reaches the level of “with all your might”? About this they said, “Wine enters, a secret comes out”: [the wine] is the Torah, which is called by the name “wine.”

The question is how this hidden love can be brought into the open, so that it reaches the level of “with all your might.” The answer returns to the opening saying, “wine enters, a secret comes out,” where the wine is the Torah.

SECTION 4 • ¶13-14

The wine of Torah reveals the secret

13 וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] ערבים עלי ד"ס⁴⁵ יותר מיינה של תורה כי על האהבה נאמר וירא אלקים את האור כי טוב⁴⁶ ואמרו רז"ל [רבותינו זכרונם לברכה] כי טוב לגנוז בתורה.^{47,48}

As our Sages, of blessed memory, said, “The words of the Scribes are more pleasing to me than the wine of Torah.” For about love it is said, “And G-d saw the light, that it was good”; and our Sages, of blessed memory, said, “that it was good” — to hide away in the Torah.

The Sages call the Torah “wine,” as in their saying that the words of the Scribes are dearer than the wine of Torah. The light G-d saw “that it was good” is identified with love, and the Sages say it was hidden away in the Torah, so the Torah holds the hidden light of love.

וכשנכנס יינה ש"ת [של תורה] יצא סוד הוא אור האהבה הגנוז מהעלם אל הגילוי להיות אצלו גילוי האה"ר [האהבה רבה] המושרשת בשרש נפשו במקור חוצבה בבחי' ככל מאדך

And when the wine of Torah enters, the secret — which is the hidden light of love — comes out from concealment into revelation, so that there is in him a revelation of the ahavah rabbah rooted in the root of his soul, in the source from which it was hewn, at the level of “with all your might.”

When the wine of Torah enters a person, the hidden light of love emerges into revelation, and the ahavah rabbah rooted in his soul is revealed as love “with all your might.”

ועי'ז נא' [נאמר] פותח את ידיך. ⁴⁹ יודי'ך הן הם בחי' הצמצומים רבים ועצומים מאא"ס [מאור אין סוף] ב"ה להיות השתלשלות המדרגות מעילה לעלול כו'. ⁵⁰

And about this it is said, “You open Your hand (yadecha).” “Yudecha” (“Your yuds”): these are the levels of the contractions (tzimtzumim), many and mighty, from the Infinite Light (Or Ein Sof), blessed be He, so that there be the chain of descent (hishtalshelus) of the levels, from cause to effect, etc.

The verse “You open Your hand” alludes to this: its word yadecha, “Your hand,” is read as yudecha, “Your yuds.” The small letter yud represents contraction (tzimtzum): the many great contractions of the Infinite Light that allow a chain of levels to descend, cause to effect.

14 ומקור התהוות העולמות מאין ליש מרצה"ע [מרצון העליון] ב"ה ועי' התורה שהיא חכמתו ורצונו ית' פותח את היודי'ן והצמצומים להיות גילוי ⁵¹ רצה"ע [רצון העליון] ב"ה.

And the source of the coming into being of the worlds from nothing to something is from the Supernal Will, blessed be He. And through the Torah, which is His wisdom and His will, blessed be He, [He] opens the yuds and the contractions, so that there is a revelation of the Supernal Will, blessed be He.

Creation from nothing has its source in G-d's Supernal Will, which is concealed behind the contractions. The Torah, being G-d's wisdom and will, “opens” these yuds, so that His will is revealed.

ומשביע לכל חי ⁵² דהיינו בכל חיות ואור המתפשט בעולמות מריש כל דרגין כו'. להיות בהם בחי' רצון שיהי' [שיהיה] שורה ומתגלה בהם בחי' רצה"ע [רצון העליון] ב"ה ונמשך לנפש האדם גי'כ שיהי' [שיהיה] מתגלה בו רצה"ע [רצון העליון] שבנפשו

“And satisfies every living thing”: that is, in all the life-force and light that spreads through the worlds, from the head of all levels, etc., there should be the level of will — that the level of the Supernal Will, blessed be He, rest and be revealed in them. And it is drawn to the soul of man as well, so that the Supernal Will within his soul is revealed in him.

The verse continues “and satisfies every living thing [with] will.” This means that within all the life and light in the worlds, from the highest level down, G-d's will should rest and be revealed; and within a person, the Supernal Will present in his own soul should be revealed.

דהיינו האה"ר [האהבה רבה] המושרשת בשרש נפשו למעלה מכדי שתוכל הנפש שאת מאחר שהרצ"ע [שהרצון העליון] בא אצלו לידי גילוי למטה בלבושי הנפש דבור ומעשה ע"י דבור בת"ת [בתלמוד תורה] ומעשה המצות ולכן אמרו רז"ל [רבותינו זכרונם לברכה] ששואלים את האדם קבעת עתים לתורה.^{53,54}

That is, the ahavah rabbah rooted in the root of his soul, beyond what the soul can bear; since the Supernal Will has come to revelation in him below, in the garments of the soul, speech and action — through speech in Torah study and the action of the mitzvos. Therefore our Sages, of blessed memory, said that a person is asked, “Did you set fixed times for Torah?”

The will within the soul is the ahavah rabbah rooted in its source, beyond what the soul can hold. It is revealed when the Supernal Will becomes manifest in the soul's outer garments, speech and action, through speaking words of Torah and doing mitzvos; that is why a person is asked at his judgment whether he set fixed times for Torah.

שעי"ז יעורר את האהבה מלמעלה בשרש נפשו שאינה מתלבשת בשום כלי המעלים ומסתיר שאין כמוה ולא דוגמתה בזלעז"ז [בזה לעומת זה] הנ"ל ואין לה הפסק שאפי" [שאפילו] בעסקו בשאר ענינים תהיה אהבה זו תקועה בלבו.

For through this he will arouse the love from above in the root of his soul, which is not encloded in any vessel that conceals and hides; there is nothing like it, nor any likeness of it, in the “one opposite the other” mentioned above; and it has no interruption, so that even while he is occupied with other matters, this love will be fixed in his heart.

Fixed Torah study arouses the love from above in the soul's root, a love not clothed in any concealing vessel and without any counterpart on the opposing side. So it is not interrupted: even while he is busy with other things, this love stays fixed in his heart.

ומזה יבא לידי ודברת במ^{55,56} כוי (ועי באגה"ק [באגרת הקודש] ד"ה איתא רפ"ד דמגלה⁵⁷ ודאשתמש בתגא כוי במי ששונה הלכות⁵⁸ כוי יעו"ש [יעויין שם]):

And from this he will come to “and you shall speak of them,” etc. (See Iggeres HaKodesh, the section beginning “It is stated at the beginning of the fourth chapter of Megillah: ‘And one who makes use of the crown,’ etc.” — of one who studies halachos, etc.; see there.)

From this he comes to “and you shall speak of them,” speaking words of Torah at all times. The Alter Rebbe refers to the epistle of Iggeres HaKodesh that opens with the Talmud's teaching about “one who makes use of the crown,” explained as one who makes use of a person who studies halachos.

SECTION 5 • ¶15-17

Red of eyes: love in delights

15 ובוה יובן הכתוב חכלילי עינים מיין. פי עינים הוא מ"ש עיני תמיד אל⁵⁹ ה'. הנה עין⁶⁰ ה' אל יראיו.

With this the verse "Red of eyes from wine" will be understood. "Eyes" is [as] in what is written, "My eyes are always toward Havayah"; "Behold, the eye of Havayah is toward those who fear Him."

Now the verse can be explained. "Eyes" recalls "My eyes are always toward Havayah" and "the eye of Havayah is toward those who fear Him": a mutual gaze between a person and G-d.

והוא בחי' לאסתכלא ביקרא דמלכא⁶¹ דהיינו שיאיר בלבו אור האהבה לה' בבחי' ראייה היא בחי' אהבה בתענוגים שהיא מדרגה העולה על כולנה למעלה מאה"ר [מאהבה רבה] ואה"ע [ואהבת עולם]

This is the level of "gazing upon the glory of the King," that is, that the light of love for G-d shine in his heart in the manner of sight, which is the level of love in delights — a level that surpasses all of them, above ahavah rabbah and ahavas olam.

This gaze is "gazing upon the glory of the King": the light of love for G-d shines in the heart like sight, and this is called love in delights. It is higher than both ahavah rabbah and ahavas olam.

(וצ"ע [וצריך עיון] בתניא פמ"ג⁶² משמע דאה"ר [דאהבה רבה] היא אהבה בתענוגים. וצ"ל שיש ב' בחינות אה"ר [אהבה רבה] הא' האהבה הנז' [הנזכר] בתניא פ"ט כשבאה לידי גילוי כשאינה בבחינת גילוי התענוג.

(This needs examination in light of Tanya, chapter 43, which implies that ahavah rabbah is love in delights. One must say that there are two levels of ahavah rabbah. The first is the love mentioned in Tanya, chapter 19, when it comes to revelation, when it is not at the level of revealed delight.

In a parenthetical note the Alter Rebbe raises a difficulty: Tanya, chapter 43, identifies ahavah rabbah with love in delights, while here love in delights is above it. He resolves it by distinguishing two levels of ahavah rabbah; the first is the hidden love described in Tanya, chapter 19, when it is revealed but without revealed delight.

וגדולה ממנה היא אה"ר [אהבה רבה] בתענוגים. ועיין במ"א ע"פ אחותי רעיתי יונת⁶³ כו'. שם נתבאר אחותי היא מצד אהבה טבעית ויונתי היא אהבה בתענוגים)

Greater than it is ahavah rabbah in delights. See elsewhere, on "My sister, My beloved, My dove," etc.; there it is explained that "My sister" is from the side of natural love, and "My dove" is love in delights.)

The higher level is ahavah rabbah with delight, which is love in delights. He cites his explanation elsewhere of "My sister, My beloved, My dove": "sister" is natural love, "dove" is love in delights.

וכענין שכתוב עיניך יונים⁶⁴ כמו זוג יונים שמסתכלים תמיד זע"ז [זה עם זה / זה על זה] ומתענגים כו'. כך יהיה קשר האהבה בדביקות נפלא ועצום עד שיהיו עיניו ולבו כל הימים רק לאסתכלא ביקרא דמלכא. וכמ"ש בזהר⁶⁵ ע"פ הסבי עיניך⁶⁶ כו' דמוקדין ליה בשלהובין דרחימותא.

As in what is written, "Your eyes are doves": like a pair of doves that constantly gaze at one another and delight, etc., so shall the bond of love be, in wondrous and mighty cleaving, until his eyes and his heart are all the days only "to gaze upon the glory of the King." As is written in the Zohar on "Turn away your eyes," etc.: "that set Him ablaze with flames of love."

The main text resumes with "Your eyes are doves": as doves gaze constantly at each other and delight in it, a person's bond of love with G-d should be so intense that his eyes and heart are always turned to gazing at the King's glory. The Zohar on "Turn away your eyes" describes eyes that set G-d ablaze with flames of love.

שתהא האהבה מתלהבת ומתלהטת בלב איש להתענג על ה' מרוב כל עד שאין כח בנפשו להגביל את האהבה בלב רק בבחינת ראייה מבחוץ (ועיין במ"א ע"פ עיניך יונים⁶⁷ וע"פ הראיני את מראיך):^{68,69}

That is, that the love blaze and flame in a person's heart, to delight in G-d more than all [else], until there is no power in his soul to contain the love in the heart, except as sight from outside. (See elsewhere, on "Your eyes are doves," and on "Let me see your appearance.")

The love burns so strongly, as a person delights in G-d above all else, that the soul has no power to hold it within the heart; it relates to it only as sight, which perceives something that remains outside oneself. The Alter Rebbe refers to his explanations elsewhere of "Your eyes are doves" and "Let me see your appearance."

16 וזהו ענין חכלילי עינים. פירוש אדמומית העינים⁷⁰ שאודם העינים הוא מחמת תוקף רשפי אש⁷¹ דמוקדין ליה בשלהוביתא כו'.

This is the meaning of "red of eyes": the redness of the eyes, for the redness of the eyes comes from the intensity of the "fiery sparks" that "set Him ablaze with flames," etc.

This is the "redness of the eyes" in the verse: eyes reddened by the intensity of the "fiery sparks" of love that, in the Zohar's words, set G-d ablaze. The red of chachlili is the glow of this love in delights.

והוא בחינת מעלת ומדרגת השבת אז תתענג כו' וקראת לשבת ענג.^{72,73} אך מי שטרח בע"ש [בערב שבת]⁷⁴ כו'.

And this is the level of the special quality and rank of Shabbos: "Then you will delight," etc., "and you shall call the Shabbos a delight." But "one who toiled on the eve of Shabbos," etc.

Love in delights belongs to Shabbos, of which Isaiah says "Then you will delight in Havayah" and "you shall call the Shabbos a delight." But, as the Sages say, "one who toiled on the eve of Shabbos will eat on Shabbos": the delight must be prepared beforehand.

ולכן צריך כל ימות החול ליגע את נפשו. לעורר את האה"ר [האהבה רבה] ואה"ע [ואהבת עולם]. וע"י זה גיע לבחינת האהבה בתענוגים המתגלית בשבת.

Therefore, all the weekdays one must toil with his soul to arouse ahavah rabbah and ahavas olam; and through this he will reach the level of love in delights that is revealed on Shabbos.

During the weekdays, therefore, a person must toil with his soul to arouse ahavah rabbah and ahavas olam. That effort brings him, on Shabbos, to the love in delights that is revealed then.

17 והנה כ"ז [כל זה] בא מבחינת ומדרגת יין. יינה ש"ת [של תורה]. וזהו חכלילי כל ח"ך הטועם אומר לי לי.⁷⁵

Now, all this comes from the level and rank of wine: the wine of Torah. And this is "chachlili": "every palate (chech) that tastes says, 'For me, for me' (li li)."

All of this comes from wine, the wine of Torah. The Talmud reads chachlili as chech li li: "every palate that tastes it says, 'For me, for me.'"

לפי שיתגלה בחי ח"ך הטועם את היין דהיינו בחי חכמה וטעמי מצות שהם בחי תענוג העליון.

For the level of the palate that tastes the wine will be revealed, that is, the level of Chochmah and the reasons (te'amim, "tastes") of the mitzvos, which are the level of the supernal delight.

The palate that tastes the wine is Chochmah and the reasons of the mitzvos (te'amim, which also means "tastes"), the supernal delight. When these are revealed, a person tastes the sweetness of G-d's wisdom.

וע"י כן נתעלה בעילוי אחר עילוי⁷⁶ לי לי עד רום המעלות (פי ח"ך הטועם זהו בחי אהבה בתענוגים המתגלה בשבת שהוא בחי שם ע"ב [שם ע"ב] דחכמה

And through this he is elevated, ascent after ascent, "for me, for me," to the highest heights. (The meaning: "the palate that tastes" is the level of love in delights revealed on Shabbos, which is the level of the Name Av (72) of Chochmah;

Through this taste he rises, ascent after ascent, saying "for me, for me," to the highest heights. In a parenthetical note the Alter Rebbe identifies the tasting palate with the love in delights revealed on Shabbos, the level of the divine Name Av (the spelling-out of Havayah whose numerical value is 72), which belongs to Chochmah.

ואזי אומר לי לי בי"פ [בי פעמים] דהיינו שנכללו בו ב' אהבות הנ"ל אה"ר [אהבה רבה] ואה"ע [ואהבת עולם]
 שהם מ"ה [שם מ"ה] וב"ן [ושם ב"ן] דמ"ה [דשם מ"ה] מברר ב"ן [שם ב"ן] וע"י יחוד מ"ה [שם מ"ה] וב"ן [ושם ב"ן]
 מתגלה בשבת בחי' הגבוה משניהם והוא בחי' שם ע"ב [שם ע"ב] אהבה בתענוגים):^{77, 78}

and then it says “for me, for me” twice, that is, the two loves mentioned above, ahavah rabbah and ahavas olam, are included in it. These are Mah (45) and Ban (52), for Mah refines Ban; and through the union of Mah and Ban there is revealed on Shabbos the level higher than both of them, the level of the Name Av: love in delights.)

The doubled “for me, for me” stands for the two loves contained in love in delights: ahavah rabbah corresponds to the Name Mah (45) and ahavas olam to the Name Ban (52). Mah refines Ban, and through their union on Shabbos the higher level of Av is revealed: love in delights.

SECTION 6 • ¶18-21

White of teeth from milk

18 ולבן שינים מחלב.⁷⁹ פירוש כי שינים הם הטוחנות את המאכל להיות מתעכל במעיו שע"י יהי' [יהיה]
 מזון לגוף

“And white of teeth from milk.” The meaning: the teeth are what grind the food so that it is digested in his innards, through which it becomes nourishment for the body.

The second half of the verse, “white of teeth from milk,” begins with what teeth do. Teeth grind food so that it can be digested and nourish the body.

משא"כ כשלא ילעוס ויטחון המאכל בשיניו לא יבא לידי עכול כלל ולא יהיה לו למזון ולשובע.

Whereas if he does not chew and grind the food with his teeth, it will not be digested at all, and it will not be food and satisfaction for him.

Food swallowed without chewing is not digested and gives no nourishment or satisfaction. The next paragraph applies this to divine service.

19 וכך עד"מ כדי שיהי' [שיהיה] מזון לרמ"ה אברין דמלכא שתהא נפשו מרכבה אליהם שיתאחד ממש עם
 הנפש צ"ל בבחי' שינים הטוחנות ומפררות

So too, by way of analogy: in order that there be food for “the 248 limbs of the King,” so that his soul be a chariot for them and that it be truly united with the soul, there must be the level of teeth that grind and crush.

The 248 positive mitzvos are called “the 248 limbs of the King.” For a person’s service to be real nourishment for them, so that his soul becomes a “chariot” for them, wholly united with them, he needs the spiritual equivalent of teeth that grind and break things down.

דהיינו לפרר ולברר כל מעשיו ודבוריו ומחשבותיו⁸⁰ ולדקדק ולפשפש בהן ולהיות ממארי דחושבנא לשקול כל דרכיו ולפלס מעגלותיו.

That is, to crush and sift all his deeds, words and thoughts, and to scrutinize and examine them, and to be one of the “masters of accounting,” to weigh all his ways and to measure out his paths.

The “teeth” are self-examination: breaking down and sifting all one’s deeds, words and thoughts, scrutinizing them, and being among the “masters of accounting” who weigh all their ways and measure out their paths.

20 ונקי בלשון הגמ' [הגמרא] מדקדק במעשיו שעייכ [שעל ידי כך] יהיה בבחי' עכול בנפש שהטוב יקבל למזון ולשובע והפסולת המעורב תערוכת זר ופסולת ידחה לחוץ.

In the language of the Gemara this is called “meticulous in his deeds.” Through this there will be a kind of digestion in the soul: the good it will take in as food and satisfaction, and the waste mixed in — a foreign admixture and refuse — it will push outside.

The Gemara calls such a person “meticulous in his deeds.” Through this scrutiny his service is “digested” in the soul: the good is absorbed as nourishment, and the foreign admixture mixed into it is pushed out like waste.

וכן בענין בירורי המדות אוי"ר [אהבה ויראה] כל חד לפום מאי דמשער בלבי^{81, 82} ושוקל במאזני שכלו וכיצד היא האהבה האמיתית לה'.

So too in the matter of refining the emotive attributes (middos), love and awe: “each one according to what he measures in his heart,” he weighs in the scales of his intellect what true love for G-d is.

The same applies to refining one’s love and awe. Each person, “according to what he measures in his heart,” weighs with his intellect what true love for G-d is.

21 וכיצד היא בחי' אתהפכא חשוכא כו' באמת לאמתו להיות מייגע א"ע [את עצמו] ביגיעת הנפש לבא למדרגה זו שיהיה נקבע בלבו באמת לאמתו בלי דמיונות כו'

And [he weighs] what the level of “turning darkness [into light],” etc., is in absolute truth — to weary himself with toil of the soul to come to this level, so that it is fixed in his heart in absolute truth, without imaginings, etc.

He must also weigh what it truly means to “turn darkness into light,” and toil with his soul to reach that level. The change must be fixed in his heart in truth, not in imagination.

וכיוצא בזה כמה דרכים הידועים למבקשי ה' יבינו כל⁸³ מאליהם שצריך לדקדק ולפשפש כו'⁸⁴ ולהיות מייגע עצמו⁸⁵ כו'.

And there are many ways like this, known to “those who seek Havayah,” who “will understand everything” on their own: that one must scrutinize and examine, etc., and weary oneself, etc.

There are many such paths, familiar to those who seek G-d, who will recognize them on their own. All of them require scrutiny, self-examination and toil; this is the work of the “teeth.”

אך אח"כ יגיע לבחי' ומדרגת החלב.

But afterward he will reach the level and rank of milk.

After the toil of the “teeth” comes the level of milk.

כמו שהחלב עד"מ מגדל את הולד להיות אבריו נגדלים. כך בחי' החלב של תורה מגדל את מדותיו אהוי"ר [אהבה ויראה] כו' להיות לו אוי"ר [אהבה ויראה] היותר גדולים בגדלות המוחין

Just as milk, by way of analogy, makes the infant grow, so that his limbs grow, so the level of the milk of Torah makes his emotive attributes (middos), love and awe, etc., grow, so that he has the greatest love and awe, in the maturity of the intellect (gadlus hamochin).

As milk makes an infant grow, so that its limbs develop, the “milk” of Torah makes a person's emotions, his love and awe of G-d, grow, until they are of the greatest kind, born of mature, expanded intellect (gadlus hamochin).

(שהאברים הם המדות ועיקרם הם חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד] ובחי' חב"ד [חכמה בינה ודעת] שבתוכן המקיימות אותן וכל אי מג' מיני בחינות אלו כלולה מכל הנ"ל הרי פ"א. וכל בחי' נחלקת לג' בחי' ראש תוך סוף הרי רמ"ג. ושרשם ה"ח [הי חסדים] המגדילים הרי רמ"ח).⁸⁶

(For the limbs are the emotive attributes, chiefly Chesed, Gevurah, Tiferes, Netzach, Hod and Yesod, and the level of Chochmah, Binah and Daas within them, which sustain them; and each one of these three kinds of levels comprises all of the above, making 81. And each level divides into three levels, head, middle and end, making 243. And their root is the five Chasadim (kindnesses) that bring growth, making 248.)

A parenthetical note explains why the emotions are called limbs and arrives at the 248 limbs of the body. The six emotive Sefiros together with Chochmah, Binah and Daas within them make nine, each comprising all nine (81); each has a head, middle and end (243); and their root, the five Chasadim that bring growth, completes 248.

וזהו רוחצות בחלב^{87,88} כו' שהחלב מרחיץ המדות ונהפכין ממהות למהות להיות נהפך לבו ונעשה כאיש אחר לגמרי בשינוי המדות כולן שוין לטובה.

This is “washed with milk,” etc.: the milk washes the emotive attributes, and they are transformed from one essence to another, so that his heart is transformed and he becomes like an entirely different person, with all his attributes changed, equally, for the good.

This is the Song of Songs’ image of eyes “washed with milk”: the milk of Torah washes the emotions so that they are transformed in their very nature. The person’s heart is changed, and he becomes like another person, with all his traits turned to good.

ומזה יומשך להיות לבן שינים שיהיה בהם בחי' לבנונית ובהירות בבירורי המדות בעילוי אחר עילוי עד רום המעלות⁸⁹ בבחי' ראייה חושיית שלא ביגיעה יגיעת הנפש ויגיעת בשר רק מיד יגיע אליו כו'.

And from this will follow “white of teeth”: there will be in them the quality of whiteness and brightness in the refinement of the attributes, ascent after ascent, to the highest heights, in the manner of sensory sight — not through toil, the toil of the soul and the toil of the flesh; rather, it will reach him at once, etc.

From this comes “white of teeth”: his refinement of his emotions becomes clear and bright, rising ever higher. He no longer needs to toil and labor to see the truth; it reaches him at once, as clearly as physical sight.

וזה חכלילי כו' מיין כו' מחלב כו' ובחי' יין וחלב נעשה הכל בחי' חכלילי לי לי עד רום המעלות:⁹⁰

And this is “red,” etc., “from wine,” etc., “from milk,” etc.: the levels of wine and milk all become the level of chachlili — “for me, for me” — to the highest heights.

The parts of the verse thus come together: the red eyes from wine and the white teeth from milk all become chachlili, “for me, for me,” rising to the highest heights.

IN ONE'S AVODAH

Set fixed times for Torah study, so that its wine draws out the hidden love of your soul and keeps it with you even in your other affairs. During the week, toil in contemplation and examine your deeds, words, thoughts and feelings honestly, so that your love for G-d is true and not imagined; this earns the delight of Shabbos, and the milk of Torah then makes your love and awe grow until the change in your heart comes clearly and without strain.

QUESTIONS FOR DISCUSSION

1. According to the maamar, why can ahavas olam be interrupted by worldly affairs while ahavah rabbah cannot?
2. How does the analogy of a drop and the ocean show why the soul cannot contain ahavah rabbah?
3. What does it mean that the Torah “opens the yuds,” and how does that reveal the love hidden in the soul?
4. Why is love in delights linked to Shabbos, and what does weekday toil have to do with it?
5. What is the difference between the work of the “teeth” and the work of the “milk” in refining one’s love and awe?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 חכלילי עינים

Another transcript (hanachah) of this maamar, recorded by a different listener.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה כרך א עי קסו. והנחה אחרת בתו"א לעמבערג ג, ג. וראה גם מאמרי אדה"י הקצרים עי תלג. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. [המאמר באוה"ת ויחי שסה, ב הוא לשון התו"א עם הגהות]. קיצורים באוה"ת כרך ו תתשמא, ב. וראה כרך ז תתתעה, ב. פלח הרמון בראשית קכו, ד. בלקו"ת שה"ש לו, א ד"ה הסבי עיניך מציין כמה פעמים לד"ה זה. בסה"מ תרס"ט עי קיז מציין לד"ה זה.

2 חכלילי עינים מיין

Yaakov blesses Yehudah: "His eyes are red from wine, and his teeth white from milk"; plainly, his land will be so rich in vines and pasture that wine and milk abound. The maamar explains the verse phrase by phrase as two powers of the Torah.

בראשית מ"ט:12 Genesis 49:12

חכלילי עינים מיין ולבן שנים מחלב:

His eyes shall be red with wine, And his teeth white with milk.

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KEHOT'S NOTE

בראשית מט, יב.

3 הנה גבי כתיב יין המשמח

A manuscript variant: this manuscript reads "Now it is written, 'wine that gladdens'" in place of the printed wording.

KEHOT'S NOTE

בבוכ 414: הנה כתיב יין המשמח.

4 תירושי המשמח אלקים

In Yotam's parable the trees ask the vine to reign over them, and it answers, "Shall I give up my wine, which gladdens G-d and men?" (wine is poured on the altar). The Alter Rebbe asks how wine can gladden G-d.

שופטים ט"ג:13 Judges 9:13

ותאמר להם הגפן החדלתי את־תירושי המשמח אלקים ואנשים והלכתי לנוע על־העצים:

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

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KEHOT'S NOTE

ס' שופטים ט, יג. בבוכ 633 מתחיל: הנה כתיב יין המשמח אלקים.

5 נכנס יין יצא סוד

The Gemara notes that "wine" (yayin) and "secret" (sod) both have the numerical value seventy: when wine enters,

a secret comes out. The maamar reads the wine as the Torah and the secret as the hidden love of the soul.

עירובין ס"ה א:י"ט-כ"ט Eruvin 65a:19-20

אמר רבי חייא: כל המתנישב ביינו — יש בו דעת שבועים וקנים. "יין" ניתן בשבועים אותיות, ו"סוד" ניתן בשבועים אותיות. נכנס יין — יצא סוד. אמר רבי חנין: לא נברא יין אלא לנחם אכלים ולשלים שְׂכָר לרשעים, שְׂנֵאָמֵר: "תנו שכר לאובד וגו'".

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

סנהדרין ל"ח א:ג-ד Sanhedrin 38a:3-4

אמר להם: בני, קוצים אתם מטילין לי בעיניי? אמר לו רבי חייא: רבי, אל ירע בעיניך. "יין" ניתן בשבועים אותיות, ו"סוד" ניתן בשבועים אותיות. נכנס יין — יצא סוד. אמר רב חסדא אמר מר עוקבא, ואמרי לה אמר רב חסדא: דרש מרי בר מר, מאי דכתיב: "וישקד ה' על הרעה ויביאה עלינו כי צדיק ה' אלקינו"? משום דצדיק ה' — "וישקד ה' על הרעה ויביאה עלינו"? אין, צדקה עשה הקדוש ברוך הוא עם ישראל שהקדים גלות צדקהו ועוד גלות וכן...

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

Zohar III, 39a זח"ג לט, א

KEHOT'S NOTE

עירובין סה, א. סנהדרין לח, א. זח"ג לט, א. בלקו"ת ויקרא ג, ד מציין לכאן.

PARAGRAPH 2

6 לכו שברו ואכלו

Isaiah calls, "Come, buy and eat... without money and without price, wine and milk." The Alter Rebbe reads wine and milk as two aspects of the Torah, which is given freely.

ישעיהו נ"ה:1' Isaiah 55:1

הוי כל־צמא לכו למים ואשר אינלו כסף לכו שברו ואכלו ולכו שברו בלוא־כסף ובלוא מחיר יין וחלב:

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. ראה ביאור הפסוק בלקו"ת שמע"צ פד, ג שקאי על תורה.

7 יש ב' אהבות

Tanya chapter 44 explains that each of the two levels of love, ahavah rabbah and ahavas olam, divides into countless levels, each person according to his own measure.

KEHOT'S NOTE

ראה תניא פ' מד. תורת שלום שיחת שמח"ת תרס"ח ע' 87. מכי כ"ק אדמו"ר מהור"צ נ"ע גנדס בסוף קונטרס העבודה.

8 שו"ה אמרו — כי בתורה

Or HaTorah has the same wording as printed here.

KEHOT'S NOTE

וכ"ה באוה"ת ויחי שסה, ב. אבל בבוך 414: כי הנה בתורה.

PARAGRAPH 3

9 שו"ה האהבה — איך שהוא ית'

A manuscript variant: this manuscript lacks the words from "the love" to "how He, blessed be He."

KEHOT'S NOTE

בבוך 414 ליתא תי' אלו.

10 שו"ה מחדש — בכל יום

A manuscript variant: this manuscript lacks the words from "renews" to "every day."

KEHOT'S NOTE

בבוך 633: ליתא.

11 מלכותך מכ"ע

David praises G-d: "Your kingship is a kingship of all olamim"; plainly, a kingship for all ages, everlasting. The Alter Rebbe reads olamim as "worlds": G-d's Malchus is the level from which all worlds are created and kept in existence.

Psalms 145:13: תהילים קמ"ה:י"ג

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

12 שו"ה כי — עליונים ותחתונים

A manuscript variant: this manuscript lacks the words from "for" to "higher and lower."

KEHOT'S NOTE

בבוך 633 ליתא.

13 ואתה מחי את כולם

From the Levites' prayer: "You alone are G-d... and You give life to them all." It is cited to show that all worlds receive their life from G-d.

Nehemiah 9:6: נחמיה ט:ו

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לה משתחוים:

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.

PARAGRAPH 5

14 אנשים מלומדה

Isaiah rebukes a people whose "fear of Me is a commandment of men learned by rote." The Alter Rebbe uses the phrase for knowledge of G-d's sovereignty that is merely learned and not truly felt.

ישעיהו כ"ט:י"ג: Isaiah 29:13

ויאמר אדני' ען כי נגש העם הזה בפיו ובשפתיו כבודוני ולבבו רחוק ממני ותהי יראתם אתי מצות אנשים מלמדה:

And the L-rd said: Forasmuch as this people draw near, and with their mouth and with their lips do honour Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote;

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PARAGRAPH 6

15 ברוך ה' אלקי ישראל

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

KEHOT'S NOTE

קו, מח.

16 Kehot's note points to I Chronicles 16:36 for these words.

I Chronicles 16:36: דברי הימים א ט"ז:ל"ו

ברוך ה' אלקי ישראל מן-העולם ועד העולם ויאמרו כל-העם אמן והלל לה'

Blessed be the L-RD, the G-d of Israel, From everlasting even to everlasting. And all the people said: 'Amen, 'and praised the L-RD.

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17 ברוך ה' אלקי ישראל מן העולם ועד העולם

The psalm closes, "Blessed is Havayah, the G-d of Israel, min ha'olam ve'ad ha'olam"; plainly, "from everlasting to everlasting." The Alter Rebbe reads it "from world to world": the blessing, the drawing down of G-d's name, reaches every world, even this physical one.

Psalms 106:48: תהילים ק"ו:מ"ח

ברוך-ה' אלקי ישראל מן-העולם ועד העולם ואמר כל-העם אמן הללו קה:

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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18 שו"ה ולהרחיב — בשבח

A manuscript variant: in place of the words from "and expansively" to "in praise," this manuscript reads "in the verses of His praise" (בפסוקי שבחו).

KEHOT'S NOTE

בבוך 633: בפסוקי שבחו.

PARAGRAPH 7

19 בקרב איש ולב עמוק

David describes the wicked who plot in secret: “the inner thought of each man and the heart are deep.” The Alter Rebbe borrows the words for contemplation that becomes fixed in the depths of the heart.

Psalms 64:7: תהילים ס"ד:ז

יִחְפְּשׁוּ-עוֹלֹת תִּמְנוּ חֶפֶשׁ מִחֶפֶשׁ יִקְרַב אִישׁ לֵב עֵמֶק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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KEHOT'S NOTE

ע"פ תהלים סד, ז.

20 שמע ישראל

Moshe calls to Israel: “Hear, O Israel, Havayah is our G-d, Havayah is One,” the first verse of the Shema. The Alter Rebbe reads “Hear” as understanding and explains “One” through its letters.

Deuteronomy 6:4: דברים ו:ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

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

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21 שמע לשון הבנה

The opening maamar of Torah Ohr (1a) explains “Shema” as understanding and reads its large ayin as the seven supernal attributes, still nullified in their source.

KEHOT'S NOTE

נסמן לעיל א, א, לח, ב.

22 אחד ז' רקיעים

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

KEHOT'S NOTE

שו"ע אורח חיים ס"א ס"ו.

23 אחד ז' רקיעים וארץ וד' רוחות העולם

The halachah is to prolong the ches of “Echad” to crown G-d in the heavens and the earth, and the dalet to think that He alone rules the four directions of the world. The Alter Rebbe draws on this reading of the letters of “One.”

Shulchan Arukh, Orach Chayim 61:6 חיים אורח, אורח חיים ס"א:ו

צריך להאריך בחי"ת של אחד כדי שימליך הקב"ה בשמים ובארץ שלזה רומז החטוטרת שבאמצע הגג החי"ת ואריך בדל"ת של אחד שיעור שיחשוב שהקב"ה יחיד בעולמו ומושל בד' רוחות העולם ולא יאריך יותר מכשיעור זה ויש נוהגים להטות הראש כפי המחשבה מעלה ומטה ולדי רוחות:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

PARAGRAPH 8

24 ואהבת הוא מלשון רצון

The note points to Sefer HaChakirah's discussion of the root avah (to want), from which “ve'ahavta” is understood as will.

Song of Songs 7:1: שיר השירים ז:א

שׁוּבִי שׁוּבִי הַשּׁוֹלֵמִית שׁוּבִי שׁוּבִי וְנִחְזֶה-בָּךְ מִהֲתַחַזּוּ בַשּׁוֹלֵמִית כְּמַחֲלֵת הַמַּחְנִים:

Return, return, O Shulammitte; Return, return, that we may look upon thee. What will ye see in the Shulammitte? As it were a dance of two companies.

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KEHOT'S NOTE

מלשון אבה. ראה ספר החקירה לכ"ק הצ"צ (הוצאת תשס"ג) צא, א ודף קמז, ב בערך אבה. לקו"ת בהעלותך כט, ד. ראה כג, א. שה"ש ז, א. לג, ד.

25 ככל לבבך בשני יצריך

Moshe commands, “And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The Alter Rebbe reads “And you shall love” as a matter of will.

Deuteronomy 6:5: דברים ו:ה

וְאַהֲבַתָּ אֶת ה' אֱלֹהֶיךָ כְּכָל-לִבְּךָ וּכְכָל-נַפְשְׁךָ וּכְכָל-מְאֹדְךָ:

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

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Berakhot 54a:6: ברכות נ"ד א:ו

חייב אדם לברך על הרעה כשם שמברך על הטובה, שנאמר: “וְאַהֲבַתָּ אֶת ה' אֱלֹהֶיךָ כְּכָל לִבְּךָ וּגְו'” — “כָּכָל לִבְּךָ” — בשני יצריך, בניצור טוב וביצור הרע. “וּכָכָל נַפְשְׁךָ” — אפילו הוא נוטל את נפשך. “וּכָכָל מְאֹדְךָ” — כָּכָל מְמוֹנָה. דבר אחר: “כָּכָל מְאֹדְךָ” — כָּכָל מְדָה וּמְדָה שֶׁהוּא מוֹדֵד לָךְ הוּא מוֹדֵה לּוֹ.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, “And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might” (Deut. vi. 5) — “with all thy heart,” i.e. with thy two impulses, with the good and the evil impulse ; “with all thy soul,” i.e. even if He take thy soul; “with all thy might,” i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

דברים ו, ה. ברכות נד, א.

26 מי לי בשמים

Asaf says to G-d, “Whom have I in heaven? And with You, I desire nothing on earth.” It expresses the change of will in which a person wants nothing but G-d.

Psalms 73:25: תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־הִפְצֵיתִי בְּאַרְצִי:

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. באוה"ת ויחי כרך ו תתשמא, ב נוסף קיצור: (נת' ענין אה"ע שהיא האהבה הנלקח' מהעולמוי כשיתבונן איך שחיות כל העולמוי רק מבחי' מלי' והוא ית' קדוש ומובדל וכו' שעיי' יעקור רצונו מהבלי העולם ועמך לא הפצתי). ע"כ.

- 27 | Kehot's note points to Genesis 49:12 for these words.

Genesis 49:12:ט"ז:ש' רשית מ"ט

חכלילי עינים מיין ולבן שנים מחלב:

His eyes shall be red with wine, And his teeth white with milk.

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PARAGRAPH 9

28

תוכה רצוף אהבה

The verse describes King Shlomo's palanquin, "its inside inlaid with love." The Alter Rebbe uses it for ahavas olam, which fills the soul from within.

Song of Songs 3:10:י"ז:ש' שיר השירים

עמודיו עשה כסף ופידתו זהב מרקבו ארגמן ותוכו רצוף אהבה מכנתו ירושלם:

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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29

כי חלק הוי ממש עמו

In his song Moshe says, "For Havayah's portion is His people, Yaakov the lot of His inheritance": G-d chose Israel as His own. The Alter Rebbe reads the words the other way, with "literally": His people is a portion of Havayah, the soul truly a part of G-d, and ahavah rabbah is rooted there.

Deuteronomy 32:9:ט"ז:ש' דברים

כי חלק ה' עמו יעקב חבל נחלתו:

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

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- 30 | Kehot's note points to Judges 9:13 for these words.

Judges 9:13:י"ג:ש' שופטים

ותאמר להם הגפן החדלתי את־תירושי המשמח אלקים ואנשים והלכתי לנוע על־העצים:

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

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- 31 | Kehot's note points to Isaiah 55:1 for these words.

Isaiah 55:1:א"ה:ש' ישעיהו

הוי כל־צמא לכו למים ואשר איילו כסף לכו שברו ואכלו ולכו שברו בלוא־כסף ובלוא מחיר יין וחלב:

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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PARAGRAPH 10

32

ואני ה' לא שניתי

Through Malachi G-d says, "For I, Havayah, have not changed, and you, children of Yaakov, have not ceased." The Alter Rebbe uses it to show that G-d is beyond the worlds and is not affected by them at all.

Malachi 3:6:ו"ג:ר' מלאכי

כי אני ה' לא שניתי ואתם בני־יעקב לא תליתם:

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.

33

בכל מאדך

"With all your might" (bechol me'odecha): love without measure. It describes how ahavah rabbah appears when it is revealed.

Deuteronomy 6:5:ה"ו:ד' דברים

ואהבת את ה' אלקיך בכל־לביך ובכל־נפשך ובכל־מאדך:

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

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34

בתנאי ס"פ מ"ג . . י"ט

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקו"ת במדבר ט, ד. בתו"א דפוס א' נדפס ההגהה באותיות רגילות. בבוך 414. 633 ליתא ההגהה.

- 35 | Kehot's note points to Eruvin 65a for these words.

Eruvin 65a:ס"ה עירובין

PARAGRAPH 11

36

והנה ההפרש

Or HaTorah on Pinchas quotes a passage from here and from the biur that follows.

KEHOT'S NOTE

באוה"ת פנחס ע' איקנו מביא קטע מכאן, ומהביאור דלקמן. בלקו"ת במדבר ט, ד. בלק סח, ב מציין לכאן. וראה בהנסמן לעיל מז, א.

37

ממקור חוצבה

After "from the source from which it was hewn," Or HaTorah adds the reason: "for His people is literally a portion of G-d, and it is written, 'I, G-d, have not changed,' etc.," and then "therefore."

KEHOT'S NOTE

באוה"ת שם נוסף "כי חלק ה' ממש עמו ואני ה' לא שניתי כתיב כו"ל לכן.

38

שאה"ר אין לה הפסק

the passage shares nothing with the note

KEHOT'S NOTE

בסה"מ תרמ"א עי קלג: בתו"א ד"ה חכלילי כי שאה"ר אין לה הפסק, ובד"ה ועשית ציץ [=פג, ג] שאה"ר יש לה הפסק אחר התפילה, אך אהבה רבה זו שהיא אהבה בתענוגים שאפ"ל שהכהן יכול להמשיך זה מחמת שזהו כנהא ברעויד כמ"ש רבינו ז"ל, אך ע"י הציץ שעשה משה י"ל שודאי נמשך כי משה גם מדחה בחי' הלעו"ז דעמלק, וע"י שהי' נושא תמיד הציץ בודאי לא היה הפסק, ע"כ.

39 אין בזה לעומת זה

The note explains that the love meant here is that of the yechidah.

KEHOT'S NOTE

הכוונה לאהבה דבחי' יחידה, הגהת כ"ק אדמו"ר הציץ לקו"ת תצא לו, ג. וראה בספר הערכים-חב"ד כרך א' ערך אהבה מסותרת במילואים הערה 380 מהביאור באוה"ת דברים ע' לג.

40 לעומת זה

Kohelet says, "G-d made one opposite the other." Chassidus reads it to mean that every level of holiness has a counterpart on the side opposed to holiness; the Alter Rebbe says that ahavah rabbah has none.

Ecclesiastes 7:14 דקחלת זי' י"ד

ביום טובה ה'ה בטוב וקיום רעה ראה גם את-זה לעמת-זה עשה האלקים על-דברת שלא ימצא האדם אחריו מאומה:

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

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PARAGRAPH 12

41 בל תמוט עולם ועד

The psalm says G-d set the earth on its foundations, "never to be moved, forever and ever." The Alter Rebbe applies the words to the impression of ahavah rabbah, which never leaves the heart.

Psalms 104:5 ה'ה קי"ד: ח"ה

יְסַד־אָרֶץ עַל־מְכוּנֶיהָ בְּלִית־מוֹט עוֹלָם וָעֶד:

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever;

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42 בכל מאדך

"With all your might": the boundless love that ahavah rabbah becomes when it is revealed.

Deuteronomy 6:5 ו'ה: ד

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.

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43 נכנס יין יצא סוד

"Wine enters, a secret comes out." Here the Alter Rebbe identifies the wine with the Torah, which draws the hidden

love into the open.

Eruvin 65a:19-20 כ"ט-כ"י

אמר רבי תימא: כל המתעייב ביינו — יש בו דעת שבקעים וקנים. "ויו" ניתן שבקעים אותיות, ו"סוד" ניתן שבקעים אותיות. נכנס יין — יצא סוד. אמר רבי חנין: לא נברא יין אלא לנחם אכלים ולשלם שכר לרשעים, שנאמר: "תנו שכר לאובד וגו'".

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

44 כיצד תהי' אה"ר זו

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקו"ת שה"ש ד"ה צאינה וראינה (השני).

PARAGRAPH 13

45 כמארו"ל ערבים עלי ד"ס

The sources of this saying are listed at 52d, where a maa-mar sets out to explain the Sages' words on "For Your love is better than wine": "The words of the Scribes are more pleasing to me than the wine of Torah," and asks why it says "to me" (alai).

KEHOT'S NOTE

נסמן לקמן נב, ד.

46 וירא אלקים את האור כי טוב

"And G-d saw the light, that it was good." The Alter Rebbe identifies this light with love.

Genesis 1:4 ד'ה: א'ה

וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בַּיּוֹם הַהוּא וַיִּבֶן הַחֹשֶׁךְ:

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

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KEHOT'S NOTE

בראשית א, ד.

47 כי טוב לגנוז בתורה

The Gemara says that the light created on the first day was hidden away for the righteous in the time to come, deriving it from "And G-d saw the light, that it was good." Here the Alter Rebbe says it is hidden in the Torah.

Chagigah 12a:10-11 י"א-י"ב

ולמי גנוז — לצדיקים לעתיד לבא, שנאמר: "וירא אלקים את האור כי טוב", ואין "טוב" אלא צדיק, שנאמר: "אמרו צדיק כי טוב". כיון שראה אור שגנוז לצדיקים שמח, שנאמר: "אור צדיקים ישמח".

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

KEHOT'S NOTE

בלקו"ת במדבר יח, ד: גנוז לצדיקים והיכן גנוז היינו בתורה ועי' בזהר פ' תרומה דקמ"ט א'. וראה חגיגה יב, א (לצדיקים לעתיד לבא). דגל מחנה אפרים פ' בראשית בשם הבעש"ט. וראה סה"מ תרפ"ד ע' רנ בהערה.

48 לגנוז בתורה

Likkutei Torah, cited in the Kehot note, refers to this Zohar passage for the teaching that the hidden light was stored in the Torah. The Zohar says that wherever people

toil in Torah at night, a thread of that hidden light is drawn down upon them.

ספר זוהר, תרומה ל"ז:תט"ו-38:424-37:415 Zohar, Terumah ל"ח:תכ"ד

Said R. Judah: 'Had it been hidden away altogether, the world would not have been able to exist for one moment. But it was only hidden like a seed which generates others, seeds and fruits, and the world is sustained by it. There is not a day that something does not emanate from that light to sustain all things, for it is with this that the Holy One nourishes the world. Moreover, whenever the Torah is studied by night, a little thread of this hidden light steals down and plays ...

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

49

פותח את ידך

David praises G-d: "You open Your hand and satisfy every living thing [with] favor (ratzon)"; plainly, G-d provides what every creature desires. The Alter Rebbe reads "Your hand" (yadecha) as "Your yuds," the divine contractions that the Torah opens.

Psalms 145:16: תהילים קמ"ה:ט"ז

פותח את ידך ומשביע לכל־חי רצון:

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT'S NOTE

תהלים קמה, טז. בלקו"ת מסעי צה, א מציין לכאן. וראה לקמן בסוף הביאור מה, ד.

50

שו"ה יין — על האהבה

A manuscript variant: this manuscript reads "about the light of love" in place of "about love."

KEHOT'S NOTE

בבוכ 414: על אור האהבה.

PARAGRAPH 14

51

שו"ה פותח — להיות גילוי

A manuscript variant: this manuscript reads "so that there be a drawing down of revelation" (להיות המשכת גילוי).

KEHOT'S NOTE

בבוכ 414: להיות המשכת גילוי.

52

ומשביע לכל חי

The verse ends "and satisfies every living thing [with] favor (ratzon)"; plainly, G-d fulfills every creature's desire. The Alter Rebbe reads ratzon as "will," the Supernal Will revealed in all life in the worlds and in the soul.

Psalms 145:16: תהילים קמ"ה:ט"ז

פותח את ידך ומשביע לכל־חי רצון:

Thou openest Thy hand, And satisfiest every living thing with favour.

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53

שואלים את האדם קבעת עתים לתורה

A manuscript variant: this manuscript adds "that even one who cannot engage in Torah constantly should nevertheless set fixed times for Torah."

שבת לי א' 30a Shabbat

KEHOT'S NOTE

שבת ל, א. בבוכ וישב — ויחי גוכתי"ק הצ"צ ובבוכ 414 נוסף: שאפי" מי שא"א לו לעסוק בתורה תמיד מ"מ יקבע עתים לתורה.

54

קבעת עתים לתורה

When a person is brought to judgment he is asked, among other things, "Did you set fixed times for Torah?" The Alter Rebbe explains why: fixed Torah study reveals the love hidden in the soul's root.

שבת ל"א:א' 31a: Shabbat

אמר רבא: בשעה שמכניסין אדם לדיו, אומרים לו: נשאת ונתת באמונה? קבעת עתים לתורה? עסקת בפרה ורכיה? צפית לישועה? פלפלת בהכמה? הבנת דבר מתוך דבר? ואפילו הכי, אי יראת ה' היא אוצרו — אין, אי לא — לא. משל לאדם שאמר לשלוחו: העלה לי כור חיטין לעלייה. הלה והעלה לו. אמר לו: עירבת לי בהן קב חומטון? אמר לו: לאו. אמר לו: מוטב אם לא העלית.

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

55

לידי ודברת במ

Or HaTorah adds a summary: ahavah rabbah is hidden and rooted in the soul because "a portion of G-d is His people," so it longs for its source, the Infinite One Himself; it is taken from G-d's essence and not from the worlds' nullification, and therefore it is called ahavah rabbah.

KEHOT'S NOTE

באוה"ת ויחי שם נוסף קיצור: (נתי' ענין אה"ר שהיא אהבה המסותרת ומושרשת בנפשו מצד מקור חוצבה כי חלק ה' עמו ולזאת תכסוף למקורה שהוא א"ס ב"ה עצמו שאינו בגדר עלמין כלל, ונמצא אהבה זו נלקח' מצד עצמות א"ס ולא מצד ביטול העלמין ולכן נק' אה"ר שאינה מתיישבת בלב ואין לה לעומת זה ויצאיתה לא הגלוי הוא ע"י עסק התורה שהיא רצון העליון ועי"ז מתגלה אה"ר זו שהיא בחי' רצה"ע שבנפשו). ע"כ.

56

ודברת במ

"And you shall speak of them when you sit in your house and when you walk on the way." The constant love revealed through Torah brings a person to this.

דברים ו':6:7 Deuteronomy

ושננתם לבניך ודברת במ בשבתך בביתך ובלקחתך בדרך ובשכבך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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57

וע' באגה"ק ד"ה איתא רפ"ד דמגלה

Epistle 29 begins with this Talmudic teaching and asks why the halachos are called "the crown of the Torah." It

explains that the light hidden for the righteous, the delight of “Then you will delight in Havayah,” is too great for the soul to bear unless it is clothed in a garment drawn from that light’s outermost level, which it identifies with the power of will.

KEHOT’S NOTE

סיי כט. וכן בכמה מקומות מציין הצ"צ כן לד"ה זה, ולא מסמן לד"ה אהעט"ב.

- 58 The Gemara quotes the Mishnah “one who makes use of the crown passes away,” and Reish Lakish explains: this is one who makes use of a person who studies halachos, the crown of the Torah. The epistle of Iggeres HaKodesh to which the Alter Rebbe refers opens with this teaching.

Megillah 28b:14 כ"ח ב: י"ד

תנן הַתָּם: וְדֹאשְׁתַּמֵּשׁ בְּתֵנָא — חֲלָף. תְּנִי רִישׁ לְקִישׁ: זֶה הַמְשַׁתְּמֵשׁ בְּמִי שְׁשׁוֹנָה הַלְכוֹת כְּתָרָה שֶׁל תוֹרָה.

We have learned in another place: Whoever makes use of a crown, passes away [from the world] and Resh Lakish taught: This applies to one who accepts service from one who can repeat halakhos, the crown of Torah. And Ulla said

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PARAGRAPH 15

- 59 עיני תמיד אל ה'

David says, “My eyes are always toward Havayah, for He will free my feet from the net.” The Alter Rebbe reads “eyes” in Yaakov’s blessing as this constant gaze toward G-d.

Psalms 25:15 ט"ו:ה

עֵינֵי תָמִיד אֶל־ה' כִּי הוּא יוֹצִיא מִרְשֵׁת רֶגְלִי:

Mine eyes are ever toward the L-RD; For He will bring forth my feet out of the net.

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KEHOT’S NOTE

תהלים כה, טו.

- 60 הנה עין ה' אל יראיו

The psalmist says, “Behold, the eye of Havayah is toward those who fear Him, toward those who hope for His kindness.” G-d’s gaze toward a person answers the person’s gaze toward Him.

Psalms 33:18 י"ח:לג

הִנֵּה עֵין ה' אֶל־יִרְאָיו לְמִיחָלִים לְחֶסֶד:

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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KEHOT’S NOTE

תהלים לג, יח. בבוקר 414. 633 נוסף אחר תי' יראיו: ובאתעדלית והנה עיני תמיד אל ה' אתעדליע עין ה' אל יראיו: והוא בחי'.

- 61 לאסתכלא ביקרא דמלכא

The Kehot note points to this Zohar passage for the phrase “to gaze upon the glory of the King,” which here describes

love in delights, a love like sight.

Zohar II, 47b מז, כ"ז

KEHOT’S NOTE

ראה זח"ב מז, ב.

62

וצ"ע בתניא פמ"ג

Or HaTorah raises the same difficulty: what is explained here, that love in delights is above ahavah rabbah, seems to contradict Tanya chapter 43, which says that ahavah rabbah is love in delights.

KEHOT’S NOTE

ראה אוה"ת ויחי כרך ב שסה, ב. שלכאורה המבואר בתו"א כאן דאחבה בתענוגים היא למעלה מאה"ר, סותר למ"ש בתניא פי' מג שאה"ר היא אהבה בתענוגים ע"ש. וראה יהל אור ע' תיח.

63

אחותי רעיתי יונתי

The beloved knocks at his bride’s door: “Open for me, my sister, my beloved, my dove.” The Alter Rebbe cites his explanation elsewhere: “sister” is natural love and “dove” is love in delights.

Song of Songs 5:2 ה' שירים

אֲנִי וְשֹׁנָה וְלִבִּי עַר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־יְלִי אֲחֹתִי רְעִיתִי יוֹנִתִּי תַמְתִּי שְׂרָאשִׁי נִמְלֵא־טָל קְצוֹתֵי רִסְסֵי לִלָּה:

I sleep, but my heart waketh; Hark! my beloved knocketh: ‘Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.’

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64

עיניך יונים

The beloved praises his bride: “Behold, you are fair, my beloved... your eyes are doves.” Like doves that gaze at each other constantly and delight in it, the soul gazes at G-d with love in delights.

Song of Songs 1:15 ט"ו:א

הִנֵּה יָפָה רְעִיתִי הִנֵּה יָפָה עֵינֶיךָ יוֹנִים:

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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KEHOT’S NOTE

שה"ש טו.

65

וכמ"ש בזהר

On “Turn away your eyes,” the Zohar has G-d say that the eyes of the beloved “set Me ablaze with flames of love.” The Alter Rebbe uses it for love in delights that blazes beyond what the heart can contain.

Zohar III, 84a פד, זח"ג

KEHOT’S NOTE

זח"ג פד, א. ראה תו"ח מקץ ריג, א שמפרש: “זוהו נגד רצון ה' האמיתי שחפץ להיות לו דירה בתחתונים בתו"מ ולא בהעלאת והתכללות הנפש למעלה בשלהובא כו' שע"ז אמר הסבי עיניך כו'”. ראה סה"מ תרמ"ט ע' רנח.

66

הסבי עיניך

The beloved says to his bride, "Turn away your eyes from me, for they have overwhelmed me." The Zohar reads it as G-d saying that these eyes set Him ablaze with flames of love.

Song of Songs 6:5: שיר השירים ו'ה:5

הסבי עיניך מנגדי שהם הרהיבני שערך כעדר העזים שגלשו מן הגלעד:
Turn away thine eyes from me, For they have overcome me.
Thy hair is as a flock of goats, That trail down from Gilead.

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67

במ"א ע"פ עיניך יונים

Likkutei Torah explains "Your eyes are doves": like a pair of doves, male and female, that constantly gaze at each other and delight in seeing each other, the Jewish people are "to gaze upon the glory of the King," and from everything they can see that there is nothing besides Him.

KEHOT'S NOTE

ראה לקו"ת שה"ש יד, ב.

68

וע"פ הראיני את מראיך

The Kehot note suggests that the reference to "Let me see your appearance" may be to the maamar printed there.

KEHOT'S NOTE

אולי הכוונה להנדפס במאמרי אדמו"ר כתובים כך ב' ע' קב.

69

הראיני את מראיך

The beloved calls to his dove hidden in the clefts of the rock, "Let me see your appearance, let me hear your voice." The Alter Rebbe refers to his explanation of this verse elsewhere.

Song of Songs 2:14: שיר השירים ב'י"ד:2

יונתי בחגי הסלע בסתר המדרגה הראיני את-מראיך השמיעני את-
קולך כייקולך ערב ומראיך נאונה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely.

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PARAGRAPH 16

70

פירוש אדמומית העינים

Or HaTorah brings in the name of the Maggid that there are two kinds of redness: one is Gevurah, and the other comes from wine, which is joy.

KEHOT'S NOTE

באוה"ת כאן שסט, א מבאי בשם המגיד נ"ע כי יש ב' מיני אדמומית אי הוא גבורה והבי' הוא מייך שהוא שמחה. מובא באוה"ת נ"ך ע' שי.

71

רשפי אש

The bride asks, "Set me as a seal upon your heart... for love is strong as death... its sparks are fiery sparks." These

fiery sparks of love are what redden the eyes in "red of eyes."

Song of Songs 8:6: שיר השירים ח'ו:6

שימיני כחותם על-לבך כחותם על-זרועך כיעצה כמות אהבה קשה
כשאל קנאה רשפיה 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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72

אז תתענג כו' וקראת לשבת עונג

The prophet promises Israel that if they honor Shabbos, "Then you will delight in Havayah." This is the delight of Shabbos, the love in delights.

ישעיהו נ"ח:י"ד:58:14

אז תתענג עליה' והרכבתיה עלי-[במת] (במותי) ארץ והאכלתיה נחלת
יעקב אביך כי פי הי' דבר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע"י נח, יד. יג. וראה לעיל טו, ג.

73

וקראת לשבת ענג

The prophet tells Israel to "call the Shabbos a delight"; plainly, to treat it as a delight and honor it. Shabbos is the time when love in delights is revealed.

ישעיהו נ"ח:י"ג:58:13

אם-תשיב משבת רגלך עשות חפצה ביום קדשי וקראת לשבת ענג
לקדוש הי' מכבד וכבודתו מעשות דרכיך ממצוא חפצה ודבר דבר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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74

מי שטרח בע"ש

In the Talmud, G-d answers those who ask for reward in the World to Come without having kept the mitzvos: "One who toiled on the eve of Shabbos will eat on Shabbos." The Alter Rebbe applies it to the weekday toil in the two loves that prepares the delight of Shabbos.

Avodah Zarah 3a:10: עבודה זרה ג' א:10

אמרו לפניו: רבנו של עולם, תנה לנו מראש ונעשה. אמר להן
הקדוש ברוך הוא: שוטים שבועלים! מי שטרח בערב שבת יאכל בשבת,
מי שלא טרח בערב שבת מהיכן יאכל בשבת? אלא אף על פי כן, מצוה
קלה יש לי וסוכה שמה, לכו ועשו אותה.

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

KEHOT'S NOTE

ע"ז ג, א. וראה בספר הערכים-חב"ד כך א ערך אהבה מסורת הערה 349.

PARAGRAPH 17

75 כל חייך הטועם אומר לי

Expounding the bounty of the Land of Israel, the Gemara reads chachlili as chech li li: “every palate that tastes it says, ‘For me, for me.’” The Alter Rebbe reads the tasting palate as Chochmah and the doubled “for me” as the two loves rising together.

Ketubot 111b:17ז”ב: כותבות קי”א

וְשָׂמָא תֵּאמָר אֵינוּ מְרֻחָה — תִּלְמוּד לֹמֵר: “סוֹתָהּ”. וְשָׂמָא תֵּאמָר אֵין בּוֹ טַעַם — תִּלְמוּד לֹמֵר: “חֲכָלִילִי עֵינִים מִיָּד”. כָּל חֵיד שְׁטוּעָמוֹ, אֹמֵר: “לִי לִי”. וְשָׂמָא תֵּאמָר לְנִעָרִים יָפָה וְלַזְקֵנִים אֵינוּ יָפָה — תִּלְמוּד לֹמֵר: “וְלָבָן שְׁנִים מִחֶלֶב”, אֶל תִּיקְרִי “לָבָן שְׁנִים” אֶלָּא “לָבָן שְׁנִים”.

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

KEHOT'S NOTE

כתובות קיא, ב. ראה לקמן מח, ב. תו”ח רמג, א. סה”מ תרל”ב ח”ב ע’ תצט. תקיב. בלקר”ת במדבר יא, ג מציין לכאן.

76 שיתגלה בחי' חיד . . בעילוי אחר עילוי עד רום המעלות

This passage is copied in Or HaTorah, and from there it appears that the wording here was corrected or added by the Tzemach Tzedek.

KEHOT'S NOTE

נעתק באוה”ת פ’ ויחי שעה, א. ומשם נראה שכאן הלשון מתוקן או הוספה עיי’ הצ”צ. אבל נמצא בכוך 633 כמו שנדפס כאן.

77 המוסגר

A manuscript variant: these manuscripts lack the parenthetical explanation, and manuscript 414 adds “without end” after “to the highest heights.”

KEHOT'S NOTE

(פ”י חיד . . בתענוגים): ליתא בכוך 414. 633. בכוך 414 אחר ת”י המעלות נוסף: עד אין קץ. באוה”ת ויחי שם בסוף העמוד: אחותי רעייתי, לקי”א פמ”ג. (נת’ פ”י חכלילי עינים הוא תוקף האהבה בבחי’ לאסתכלא ביקרא דמלכא בבחי’ תענוג עצום, והכל בא ע”י יינה של תורה כנ”ל שנכנס יין יצא סוד, ואהבה זו שבתענוגים גדולה מאה”ר ואה”ע הנ”ל וזהו חך הטועם מתיקות ותענוג הנ”ל אומר לי לי שנכלילי בו ב’ אהבות דלעיל אה”ע ואה”ר וזהו בשבת או תתענג על ה’).

78 Kehot’s note points to Deuteronomy 6:5 for these words.

דברים ו:ה: Deuteronomy 6:5

וְאַהַבְתָּ 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 18

79 ולבן שינים מחלב

The second half of Yaakov’s blessing, “and his teeth white from milk,” which the rest of the maamar explains.

Genesis 49:12ט”ב: ראשית מ”ט

חֲכָלִילִי עֵינִים מִיָּד וְלָבָן שְׁנִים מִחֶלֶב:

His eyes shall be red with wine, And his teeth white with milk.

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PARAGRAPH 19

80 שו”ה שינים — מעשיו ודבוריו ומחשבותיו

A manuscript variant: this manuscript reads “his deeds and thoughts,” without “words.”

KEHOT'S NOTE

בכוך 633: מעשיו ומחשבותיו.

PARAGRAPH 20

81 כל חד לפום מאי דמשער בלבי

The Kehot note also refers to this Zohar passage for the phrase “each one according to what he measures in his heart.”

Zohar I, 129bז”ב: קכט

KEHOT'S NOTE

תניא בהקדמה לקו”ת במדבר א, א — שמציין לזח”א קג, ב. וראה גם זח”א קכט, ב.

82 כל חד לפום מאי דמשער בלבי

The Zohar, on “Her husband is known in the gates,” says that each one knows G-d according to what he measures in his heart. The Alter Rebbe applies it to each person’s own work of refining love and awe.

Sfzer Hahar, Vayera 9:153-164ד”ק: קט”ג-קט”ד

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

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

PARAGRAPH 21

83 למבקשי ה’ יבינו כל

Shlomo says, “Evil men do not understand justice, but those who seek Havayah understand everything.” The Alter Rebbe uses it for the paths of self-examination that sincere seekers recognize on their own.

Proverbs 28:5ה”ח: כ”ח

אֲנָשֵׁי-רָע לֹא-יִבְיִנוּ מִשְׁפָּט וּמִבְקָשֵׁי ה' יִבְיִנוּ כָל:

Evil men understand not justice; But they that seek the L-RD understand all things.

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84 שצריך לדקדק ולפשפש כו'

A manuscript variant: this manuscript adds, “And all this is the level of teeth; but all this is still the level of smallness of intellect, since one must scrutinize and weary one-

self, etc.” The note suggests that the printed text may have dropped it because of the similar words.

KEHOT'S NOTE

בבוכ 633 נוסף: ”וכיו הוא בחי שינים, אך כיו הוא עדיין בחי קטנות השכל מאחר שצריך לדקדק ולהיות מייגע עצמו כו.” ואולי זה השמטת הדפוס במילים הדומות.

85

ולחיות מייגע עצמו

Or HaTorah adds a reference to the biur on “Osri lagefen,” where the thirty-two teeth are the thirty-two paths drawn from Chochmah to refine one’s deeds, and compares the spies: Yehoshua’s, sent to Yericho, are the “masters of accounting” in thought, speech and action, the soul’s garments; Moshe’s are the refining of the emotions themselves.

KEHOT'S NOTE

באוה”ת ויחי שם נוסף: וע”ל בביאור ע”פ אסרי לגפן דענין ל”ב שיניים הם ל”ב נתיבות שנמשכים מהחכמה לברר מעשיו כו ועי במ”א בענין מרגלים ששלח יהושע וששלח משה שהוא בעבודה קרוב לענין זה כי מרגלי דיהושע לרגל יריחו הוא בחי מארי דחושבנא במדוי”מ שמהם נעשו לבושי לנפש הנקי יריחו, ודמשה היינו לברר המדות עצמן, וה”ע בחי שיניים שמכררי וטוחני המדוי”מ והמדות כו). ע”כ.

86

(שהאברים . . הרי רמ”ח)

A manuscript variant: this manuscript does not have this parenthetical passage.

KEHOT'S NOTE

מוסגר זה ליתא בבוכ 633.

87

רוחצות בחלב

Likkutei Torah refers to the end of this maamar on “washed with milk,” together with the maamar Basi LeGani on “my wine with my milk.” It goes on to explain honey as sweetness and delight, “Then you will delight in Havayah,” which comes from the light that encompasses all worlds.

KEHOT'S NOTE

בלקו”ת ואתחנן ד, ג מציין לכאן.

88

רוחצות בחלב

The bride describes her beloved: “His eyes are like doves by streams of water, washed with milk.” The Alter Rebbe reads “washed with milk” as the milk of Torah washing and transforming the emotions.

Song of Songs 5:12 שיר השירים ה': כ”ב

עֵינָיו כְּיוֹנִים עַל־אֶפְקֵי מַיִם רִחְצוֹת בְּחֶלֶב יִשְׁכּוֹת עַל־מַלְאָת:

His eyes are like doves Beside the water-brooks; Washed with milk, And fitly set.

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89

עד רום המעלות

Or HaTorah closes with a summary of this section and of the whole maamar: the teeth grind and sift one’s thought, speech and action and refine love and awe; the milk of Torah makes the emotions grow with mature intellect, and

from this comes the whiteness of the teeth, refinement ever higher without toil.

KEHOT'S NOTE

באוה”ת ויחי שם: (נתי ענין שיניים שטוחנות ומבררות המדוי”מ שלו לשקול דרכיו ולפלס מעגלותיו וכן בבירורי המדות אהוי”ר שתהיי האהבה אמיתי כו לייגע א”ע כו). והחלב של תורה מגדיל המדות שיהיו בגדלות המוחין ומוזה יומשך ליבון השיניים שיהי בהם בהירות בבירורי המדות בעילוי אחר עילוי שלא ביגיעה כו). קיצור. יש בחי אה”ע ואה”ר, אה”ע היא האהבה הנלקחי מהתבוננות בביטול העולמות לגבי הבורא יתי שחיותו וקיומו רק מבחי שם כבוד מלכותו וכי יומשך מזה שיעקור רצונו מהבלי עולם ולא יהי לו רצון בלתי לה לבדו. ואה”ר היא המוסתרת ומושרשת בנפשו מצד כי היא חלק אלוה ממעל והיא נלקחת מצד עצמות אור א”ס ב”ה שאין העלמין ערוך אליו כלל ואין שייך אפי” כטפה מהים כו ולפיכך אין לאהבה זו בחי לעומת זה כלל כי לא נמצא דוגמתה בעניני עוה”ז. והנה יציאתה אל הגילוי הוא ע”י שנכנס יינה של תורה בנפש שע”ז יצא סוד שהיא אה”ר לגילוי לפי שהתורה היא בחי גילוי רצה”ע וכתתי פותח את ידיך ומשביע לכל חי רצון וגילוי רצה”ע שבנפש הוא האה”ר הנ”ל. וזהו חכלילי עינים הוא תוקף האהבה בתענוגים בחי עיני תמיד אל ה’ לאסתכלא ביקרא דמלכא והיא למעלה גם מאה”ר הנ”ל ובחי זו מתגלה בשבת וקראת לשבת עונג וזהו ענין גילוי חך הטועם את היין הנ”ל שאור לי לי שנכללי בזה אה”ר ואה”ע. ולבן שיניים היינו הטוחנות ומפררות המדוי”מ שלו לשקול דרכיו כו וכן בירורי המדות כו הוא מחלב שמגדיל האיברים וכך חלב התורה מגדיל אהוי”ר ומוזה יומשך ליבון השיניים שיהי הבירור בהמדות בעילוי אחר עילוי שיהי בהם לבנוני ובהירות. ע”כ.

90 | Kehot's note points to Psalms 145:16 for these words.

Psalms 145:16 תהילים קמ”ה: ט”ז

פֹּתַח אֶת־יָדְךָ וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן:

Thou openest Thy hand, And satisfiest every living thing with favour.

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ביאור על הנ"ל

An Explanation of the Above



The highest love of G-d, “love in delights,” never vests itself in the two lower loves, yet it comes down when they are joined: when the wine of Torah brings out the hidden ahavah rabbah and unites it with the ahavas olam of contemplation. This is the meaning of eyes “red from wine,” and the growth that follows is the meaning of teeth “white from milk.”

THE MAAMAR IN BRIEF

This maamar explains the previous one, on Yaakov’s blessing that Yehudah’s eyes are “red from wine” and his teeth “white from milk,” wine and milk being names for the Torah. It begins with three loves: ahavah rabbah, a love from above that burns by itself; ahavas olam, a love built by contemplating the world, which therefore has an opposite in the world; and the higher “love in delights.” These match the Names Mah, Ban and Av. Ban refines the fallen sparks of the lower worlds, and Mah, G-dliness that needs no refining, comes down into Ban to refine them again. Av, the delight of Atik revealed in Chochmah, vests itself in neither, but it is drawn down when the two unite, as blessing follows “male and female.” The Talmud’s “every palate that tastes says, ‘For me, for me’” is the ascent of both loves into Chochmah, brought about by the wine of Torah. This delight is revealed on Shabbos, but only through the toil before it: the red fervor of the eyes, answered by the white light from above. Finally, white teeth are emotions first refined and then made luminous by the milk of growth.

OUTLINE

- | | | |
|----------|--|------|
| 1 | Torah as wine and milk; three loves | ¶1-2 |
| | To explain why the Torah is called wine and milk, the maamar sets out ahavah rabbah, ahavas olam and the higher “love in delights.” | |
| 2 | The four Names and the refining of the sparks | ¶3-4 |
| | Ban fell in the shattering; Malchus of Atzilus, the “great beast” whose value is Ban, refines the sparks of Tohu each night, and Mah then refines a second time. | |

3	Ahavas olam and ahavah rabbah	¶5-7
	Ban is ahavas olam, love aroused through the world, which has an opposite; Mah is ahavah rabbah, G-dliness in essence; Mah vests itself in Ban, but Av vests itself in neither.	
4	Male and female: how love in delights is drawn down	¶8-9
	When Mah and Ban, male and female, are united, the Name Av comes down, as “Male and female He created them, and He blessed them,” and as at the wedding canopy.	
5	Why Av is love in delights	¶10
	The delight of Atik is revealed in Chochmah, the Name Av, as a new insight brings a person delight.	
6	The palate that says “For me, for me”	¶11-13
	The doubled “for me” is the ascent of both loves into Chochmah, the palate of te’amim, brought about by the wine of Torah that reveals the hidden love.	
7	Shabbos and the red and white of the eyes	¶14-15
	Av is revealed on Shabbos, but only through the toil before it: the red fervor rising toward Arich Anpin, answered by the white light received through sight.	
8	White of teeth: refining and growth	¶16-18
	The teeth refine, like the emotions examined in the womb of Imma; the milk of growth then makes them white and luminous, all through the thirteen adornments, Abba and the Torah.	

KEY CONCEPTS

Ahavah rabbah (great love) אהבה רבה

Love of G-d that comes from above and burns by itself, rooted in the G-dly spark of the soul; nothing in the world opposes it. It corresponds to the Name Mah.

Ahavas olam (everlasting love) אהבת עולם

Love of G-d that comes through contemplation, revealed from concealment (he’elem) and aroused by the world (olam); because it comes through the world, it has an opposite there. It corresponds to the Name Ban.

Love in delights אהבה בתענוגים

The highest love, the revelation of the supernal delight of Atik in Chochmah; it corresponds to the Name Av and is drawn down when the two lower loves are united.

The Names Av, Sag, Mah and Ban ע"ב ס"ג מ"ה ב"ן

Four spellings of the Name Havayah, with values 72, 63, 45 and 52; here Av is Chochmah, Mah the male and Ban the female, Malchus of Atzilus.

Refinement בירור

Sorting the fallen sparks out of the mixture of good and evil and transforming them into G-dliness; done first by Ban and then a second time by Mah.

Mayin nukvin (feminine waters) מ"ן נוקב"ן

What Ban raises from below to the Name Mah after refining, which draws Mah down to refine further.

Te’amim טעמים

The cantillation notes, also “tastes”; the highest of the four parts of the Torah’s script, corresponding to the Name Av and to Chochmah, “the palate that tastes.”

Arich Anpin אריך אנפין

Keser, the lowest level of the Emanator; Z’eir Anpin gazes at its forehead with fervor and receives 370 lights, and 150 in the face.

The thirteen adornments of the beard י"ג תיקוני דיקנא

Yuds and vavs, follicles and hairs, through which light is first contracted and then drawn out; Abba draws from the eighth of them, notzer, whose letters spell ratzon.

SECTION 1 • 11-2

Torah as wine and milk; three loves

1 ביאור על הנ"ל

An explanation of the above.

This maamar is a further explanation of the one before it in Torah Ohr, on Yaakov's blessing to Yehudah, "His eyes are red from wine, and his teeth white from milk." It goes back over that maamar's themes, the loves of G-d and the wine of Torah, and explains them at greater length.

2 לבאר הדברים הנאמרים למעלה ע"פ חכלילי² כו'. הנה התורה נק' יין וחלב וכמו שכתוב ולכו שברו בלוא כסף³ ובלוא מחיר יין וחלב. ולהבין זה הנה צריך להבין ענין ב' בחי' אה"ר [אהבה רבה] ואה"ע [ואהבת עולם].

To explain the things said above on [the verse] "Chachlili," etc.: Now, the Torah is called wine and milk, as it is written, "And come, buy without money and without price, wine and milk." To understand this, one needs to understand the matter of the two levels, ahavah rabbah (great love) and ahavas olam (everlasting love).

The verse being explained speaks of wine and milk, and the Torah is called by both names, as the verse in Isaiah invites the thirsty to "buy... wine and milk" without money. To explain this, the Alter Rebbe first sets out two kinds of love for G-d: ahavah rabbah, "great love," and ahavas olam, "everlasting love."

אה"ר [אהבה רבה] היא הבאה מלמעלה אשר מאליה וממילא נפשו בוערת כתנור אש ואה"ע [ואהבת עולם] היא האהבה הבאה ע"י ההתבוננות ויש אהבה ג' הגדולה משניהם והיא הנקראת אהבה בתענוגים⁴ כו'.⁵

Ahavah rabbah is [the love] that comes from above, whereby, of itself and as a matter of course, his soul burns like a fiery furnace; and ahavas olam is the love that comes through contemplation. And there is a third love, greater than both of them, which is called "love in delights" (ahavah be-taanugim), etc.

Ahavah rabbah is a gift from above: the soul is set aflame on its own, without effort. Ahavas olam is love that a person builds by contemplating G-d's greatness. Above both is "love in delights," a phrase from the Song of Songs, which the maamar will identify with the revelation of the supernal delight.

SECTION 2 • 113-4

The four Names and the refining of the sparks

3 והנה ידוע שיש ד' שמות ע"ב [שם ע"ב] ס"ג [שם ס"ג] מ"ה [שם מ"ה] וב"ן [שם ב"ן]. והנה שם ב"ן [שם ב"ן] נפל בשבירה ושם מ"ה [שם מ"ה] הוא המברר.

Now, it is known that there are four Names: Av (72), Sag (63), Mah (45) and Ban (52). And the Name Ban fell in the shattering [of the vessels], and the Name Mah is the one that refines [it].

Kabbalah speaks of four ways of spelling out the letters of the Name Havayah, each with a different numerical total: 72 (Av), 63 (Sag), 45 (Mah) and 52 (Ban). Ban is the Name connected with what fell in the primordial shattering of the vessels, and Mah is the Name that sorts out and repairs what fell.

ואמנם תחלה מברר מל' דאצי' הנקראת שם ב"ן [שם ב"ן] את רפ"ה נצוצין שבבי"ע כו' ואח"כ נמשך שם מ"ה [שם מ"ה] לברר שנית כו'.

However, first Malchus (sovereignty) of the World of Atzilus (Emanation), which is called the Name Ban, refines the 288 sparks that are in [the Worlds of] Beriah, Yetzirah and Asiyah (Creation, Formation and Action), etc.; and afterwards the Name Mah is drawn down to refine a second time, etc.

The refining happens in two stages. First Malchus of Atzilus, the last Sefirah of the highest world, which is also called the Name Ban, refines the 288 fallen sparks scattered through the three lower worlds; afterwards the Name Mah comes down and refines them a second time.

4 וביאור הדברים הנה נודע דמל' דאצי' יורדת בכל לילה בבי"ע לברר בירורים. וכמ"ש בזוהר⁶ אלף טורין דאכלה בהמה רבה ושתית לון בגמיעא חדא⁷ כו'.

The explanation of the matter: it is known that Malchus of Atzilus descends every night into Beriah, Yetzirah and Asiyah to carry out refinements. As is written in the Zohar: "A thousand mountains, which a great beast eats, and it drinks them in a single gulp," etc.

Malchus of Atzilus goes down each night into the worlds of Beriah, Yetzirah and Asiyah to gather and raise the sparks that fell there. The Zohar's image of a great beast that eats a thousand mountains and drinks them in one gulp describes this: it takes in everything that has to be refined.

פ"י בהמה בגי' [בגימטריא] ב"ן [שם ב"ן] והיינו מל' דאצ"י המבררת נצוצין דתהו. להיות שכאשר נפלו הנצוצין כבי"ע ובנוגה הם מעורבים טו"ר [טוב ורע] ואינם בבחי' אלהות ומל' דאצ"י מבררת אותם שיתפכו להיות אלהות.

Explanation: behemah ("beast") has the numerical value of Ban (52); that is, Malchus of Atzilus, which refines the sparks of Tohu. For when the sparks fell into Beriah, Yetzirah and Asiyah and into nogah, they are a mixture of good and evil and are not at the level of G-dliness; and Malchus of Atzilus refines them, so that they are transformed to become G-dliness.

The word behemah ("beast") has the numerical value 52, the same as Ban, so the beast is Malchus of Atzilus, which refines the sparks that fell from the World of Tohu. Once they fell into the lower worlds and into nogah, where good and evil are mixed, the sparks are no longer G-dliness, and the refining transforms them back into G-dliness.

SECTION 3 • 15-7

Ahavas olam and ahavah rabbah

5 ולכן שם ב"ן [שם ב"ן] נק' אה"ע [אהבת עולם] כי עולם מל' העלם והיינו האהבה שנתגלית מההעלם. שקודם התפלה היתה בהעלם ואחר כך ע"י התפלה נתגלית

Therefore the Name Ban is called ahavas olam, for olam ("world") is from the term he'elem ("concealment"); that is, the love that is revealed out of concealment: before prayer it was in concealment, and afterwards, through prayer, it is revealed.

The love linked with Ban is called ahavas olam, and olam ("world") comes from the same root as he'elem ("concealment"). This is love that lies hidden in the heart before prayer and comes into the open through prayer.

ונמצא שאהבה זו היא באה מההתבוננות כו' וגם פ"י אהבת עולם שהתפעלות ואהבה זו נמשכת מבחינת העולם.

So it turns out that this love comes from contemplation, etc. And ahavas olam also means that this emotional arousal and love are drawn from the level of the world.

Since it is brought out by contemplation in prayer, this love depends on a person's own effort. The name has a second meaning as well: the love is stirred by the world, by what a person sees in creation.

היינו כמו עד"מ האדם מתפעל להיות לו אהבה ע"י שרואה מופתים הפך הטבע כמו להפוך ממים לאש או מאש למים שיתהפך מהות אחד למהות אחר ע"י רואה גדולת ה' ית' ויגיע לו מזה אהבה לה'.

That is, as, by way of analogy, a person is moved to have love by seeing wonders contrary to nature, such as turning water into fire or fire into water, so that one essence is transformed into another essence; through this he sees the greatness of G-d, blessed be He, and from this, love for G-d comes to him.

The illustration is someone who sees a miracle that overturns nature, such as water turned into fire or fire into water, one thing becoming something else entirely. Seeing it, he grasps G-d's greatness and comes to love Him; the love is real, but something in the world set it off.

6 ואהבה זו נק' אה"ע [אהבת עולם] שבאה ע"י סבה מבחי' העולם וכמו"כ [וכמו כן] למעלה הבירור נצוצות

דשם ב"ן [שם ב"ן] שמברר בבי"ע נק' אה"ע [אהבת עולם] מפני שמבחי' עולם נברר להיות אלקות כו'.

This love is called ahavas olam because it comes through a cause from the level of the world. So too above: the refinement of sparks of the Name Ban, which refines in Beriah, Yetzirah and Asiyah, is called ahavas olam, because from the level of world [something] is refined to become G-dliness, etc.

This love is called ahavas olam because something in the world causes it. The same holds above: Ban's refining of the sparks in the lower worlds is called ahavas olam, because what belonged to "world" is refined until it becomes G-dliness.

משא"כ שם מ"ה [שם מ"ה]⁸ נק' אה"ר [אהבה רבה]. להיות ששם מ"ה [שם מ"ה] הוא בחי' אלקות בעצם (לא

ממה שנתברר מבחי' עולם כמו שם ב"ן [שם ב"ן] שמברר בי"ע והם נכללים בו.

This is not so with the Name Mah, which is called ahavah rabbah, since the Name Mah is the level of G-dliness in essence (not from what has been refined from the level of world, like the Name Ban, which refines Beriah, Yetzirah and Asiyah, and they are included in it).

The Name Mah, by contrast, corresponds to ahavah rabbah, because it is G-dliness in its own right. The parenthesis explains the contrast: Ban is G-dliness made of what it refined from the lower worlds, which are absorbed into it.

והיינו ע"י ההתהפכות מרע לטוב כנ"ל שנכלל בשם ב"ן [שם ב"ן] ולכך נק' אה"ע [אהבת עולם] כמו שאדם מתהפך ע"י מופתים כו' כנ"ל).

That is, through the transformation from evil to good mentioned above, which is included in the Name Ban; and therefore it is called ahavas olam, just as a person is transformed through wonders, etc., as mentioned above.)

Ban's G-dliness comes about by turning evil into good, which is why it is called ahavas olam, like the love of a person who is turned around by seeing wonders.

והוא המכרר שם ב"ן [שם ב"ן]. וה"ז [והרי זה] כדוגמת אה"ר [אהבה רבה]. דהנה ענין האה"ר [האהבה רבה] היא עד"מ האהבה אשר מאליו מתלהט שלכך נק' בלשון רבה. להיות שאה"ע [שאהבת עולם]⁹ הנה יש גם בזה לעומת זה.¹⁰

And it [the Name Mah] is the one that refines the Name Ban. And this is like ahavah rabbah. For ahavah rabbah is, by way of analogy, the love that blazes up of itself, which is why it is called by the term "great" (rabbah); since in ahavas olam there is also "this opposite that."

It is Mah that refines Ban, just as ahavah rabbah, the love that blazes up by itself, is above ahavas olam. It is called "great" because ahavas olam has a counterpart: as Kohelet says, G-d made "this opposite that," so a love that comes from the world can be met by an opposite pull from the world.

ולכך אנו רואים שאעפ"י [שאף על פי] שבעת התפלה ה"י [היה] לו אהבה והיא אה"ע [אהבת עולם] מ"מ אח"כ עוסק במילי דעלמא מפני שיש זלעז"ז [זה לעומת זה] ששניהם הם בחי' עולם זה עולם וזה עולם כו'

Therefore we see that although at the time of prayer he had love, which is ahavas olam, nevertheless afterwards he busies himself with worldly matters, because there is "this opposite that," since both of them are the level of world: this is "world" and that is "world," etc.

This is why a person can feel love for G-d during prayer and afterwards busy himself with worldly affairs: the love and the worldly affairs both belong to "world," so one can stand against the other. The Aramaic phrase for "worldly matters," milei de'alma, itself contains the word for "world."

משא"כ בחי' אה"ר [אהבה רבה] להיותה מניצוץ אלקות עצמו אין שם זלעז"ז [זה לעומת זה] כו'. וכמו"כ [וכמו כן] למעלה שם מ"ה [שם מ"ה] הוא אלקות שלא ע"י בירור. כמו האה"ר [האהבה רבה] שבאה מאיליה מלמעלה.

This is not so with the level of ahavah rabbah: since it is from the spark of G-dliness itself, there is no "this opposite that" there, etc. So too above, the Name Mah is G-dliness not through refinement, like ahavah rabbah, which comes of itself from above.

Ahavah rabbah comes from the spark of G-dliness itself, so nothing in the world stands against it. In the same way, above, the Name Mah is G-dliness that never needed refining, like ahavah rabbah, which comes on its own from above.

7 והנה עכ"ז [עם כל זה] הרי האה"ר [האהבה רבה] שנק' מ"ה [שם מ"ה] מתלבשת באה"ע [באהבת עולם] הנק' ב"ן [שם ב"ן] לבירור שני כו' אבל אהבה ג' והיא הנק' אהבה בתענוגים שהוא ענין שם ע"ב [שם ע"ב] אינה מתלבשת כלל לא באה"ר [באהבה רבה] ולא באה"ע [באהבת עולם] כו'.

Now, despite all this, ahavah rabbah, which is called Mah, does vest itself in ahavas olam, which is called Ban, to carry out a second refinement, etc. But the third love, which is called "love in delights," which is the matter of the Name Av, does not vest itself at all, neither in ahavah rabbah nor in ahavas olam, etc.

Even though Mah is G-dliness that needs no refining, it still comes down and vests itself in Ban to carry out the second refinement; so too ahavah rabbah vests itself in ahavas olam. The third love, "love in delights," which corresponds to the Name Av, never vests itself in either of them.

SECTION 4 • 18-9

Male and female: how love in delights is drawn down

8 אך הנה המשכת שם ע"ב [שם ע"ב] אהבה בתענוגים. הוא כאשר נתחברו יחדיו אה"ר [אהבה רבה] ואה"ע [ואהבת עולם] שם מ"ה [שם מ"ה] ושם ב"ן [שם ב"ן] אזי ממשיכים גם שם ע"ב [שם ע"ב]. הגם שהוא גבוה משניהם כו'.

However, the drawing down of the Name Av, love in delights, is when ahavah rabbah and ahavas olam, the Name Mah and the Name Ban, have joined together; then they draw down the Name Av as well, even though it is higher than both of them, etc.

The way to draw down the Name Av, love in delights, is through the joining of ahavah rabbah and ahavas olam, Mah and Ban. When the two are united, the higher Name comes down as well, even though it is higher than both of them.

וביאור הדברים הנה ידוע שיש בכל עולם דאצי" ביי"ע ע"ס [עשר ספירות] ועולמות והיכלות.

The explanation of the matter: it is known that in every world, Atzilus, Beriah, Yetzirah and Asiyah, there are ten Sefiros, and worlds and chambers (heichalos).

To explain how this can be, the Alter Rebbe recalls that each of the four worlds contains ten Sefiros together with "worlds" and "chambers," levels that, as the next paragraph explains, need to be refined.

9 והנה ע"ס [עשר ספירות] הם הם אלקות שאינו צריך להתברר והיינו כענין שם מ"ה [שם מ"ה] כידוע.

ועולמות והיכלות הם צריכים להתברר בכדי להתכלל בע"ס [בעשר ספירות] שהוא אלקות ממש.

Now, the ten Sefiros are themselves G-dliness, which does not need to be refined; and this is like the matter of the Name Mah, as is known. But the worlds and chambers need to be refined in order to be included in the ten Sefiros, which are actual G-dliness.

The ten Sefiros are G-dliness and need no refining, like the Name Mah. The worlds and chambers, however, must be refined before they can be absorbed into the Sefiros.

והיינו ע"י הבירור דב"ן [דשם ב"ן] שנכללים בו הבירורים דעולמות והיכלות ואחר כך נמשך שם מ"ה [שם

מ"ה] להתלבש בב"ן [בשם ב"ן] לברר שנית כו'. וזהו ענין יחוד הוי' אלהים שהם דו"נ [דכר ונוקבא] מ"ה [שם

מ"ה] וב"ן [ושם ב"ן].

That is, through the refinement of Ban, in which the refinements of the worlds and chambers are included; and afterwards the Name Mah is drawn down to vest itself in Ban, to refine a second time, etc. And this is the matter of the union of Havayah [and] Elokim, which are male and female, Mah and Ban.

They are refined first through Ban, which absorbs what is refined from the worlds and chambers; then Mah comes down into Ban to refine a second time. This joining of Mah and Ban is the union of Havayah and Elokim, the male and the female.

והנה כתיב זכר ונקבה בראם¹¹ ויברך אתם¹² כו' ומבואר בזהר הטעם דקוב"ה [דקודשא בריך הוא] לא שרי

באתר פגימא אלא באתר שלימא^{13,14} כו'.

Now, it is written, "Male and female He created them, and He blessed them," etc.; and the reason is explained in the Zohar: that the Holy One, blessed be He, does not dwell in a flawed place, only in a complete place, etc.

Scripture says that G-d created them "male and female" and then "blessed them." The Zohar explains why: the Holy One, blessed be He, rests only in a place that is whole, and male alone or female alone is a "flawed place."

והענין מפני שכאשר מתכללים ב' בחינות דו"נ [דכר ונוקבא] ע"כ מעוררים בחינת הגבוה מערך שניהם (וכענין החופה שנכנסים) [שנכנסים] בו חתן וכלה להיות שבאים שניהם דו"נ [דכר ונוקבא] ע"כ בא שם הגילוי גם מבחי מקיפים כו').

The point is that when two levels, male and female, are included in one another, they therefore arouse the level that is higher, beyond the measure of both of them (like the matter of the chuppah, which groom and bride enter: since both of them, male and female, come [there], therefore the revelation there comes also from the level of the encompassing [lights] (makifim), etc.).

When male and female are joined, their union calls forth a level beyond the reach of either one. The parenthesis gives the wedding canopy as an example: because groom and bride enter it together, a revelation comes there from the makifim, the encompassing lights.

והיינו ע"י שכאשר שם ב"ן [שם ב"ן] מברר בי"ע ואז מעלה אותם מ"ן [מ"ן נוקבין] לשם מ"ה [שם מ"ה] והוא נמשך לברר כו'.

That is, through [the fact] that when the Name Ban refines Beriah, Yetzirah and Asiyah, it then raises them as mayin nukvin ("feminine waters") to the Name Mah, and it [Mah] is drawn down to refine, etc.

The process works like this. When Ban refines the lower worlds, it raises what it has refined as mayin nukvin, "feminine waters," the Kabbalistic term for an arousal from below, and this draws the Name Mah down to refine further.

ואח"כ כששניהם מתלבשים זה בזה בחי' יחוד הוי"ה אלהים אזי נמשך גם שם ע"ב [שם ע"ב] הנק' אהבה בתענוגים.

And afterwards, when both of them vest themselves in one another, the level of the union of Havayah [and] Elokim, then the Name Av, which is called "love in delights," is drawn down as well.

Once Mah and Ban are vested in one another, which is the union of Havayah and Elokim, the Name Av, love in delights, comes down as well.

וזהו זכר ונקבה בראם. היינו דכר שם מ"ה [שם מ"ה] ונוק' [ונוקבא] שם ב"ן [שם ב"ן] ואזי ויברך אתם המשכת החכמה שם ע"ב [שם ע"ב] הנק' ברוך כו'.

And this is [the meaning of] "Male and female He created them": that is, the male (dechar), the Name Mah, and the female (Nukva), the Name Ban; and then "He blessed them": the drawing down of Chochmah (wisdom), the Name Av, which is called "blessed" (baruch), etc.

The verse is read this way: "male" is Mah, "female" is Ban, and "He blessed them" is the drawing down of Chochmah, the Name Av. Chochmah is called baruch, "blessed," so the blessing is Chochmah coming down to the united pair.

SECTION 5 • 110

Why Av is love in delights

10 והנה ידוע שגילוי אור א"ס דעתיקא קדישא הוא בבחינת החכמה דאצי" להיותה בתכלית הבטול. והנה עתיק הוא על דרך משל בחינת תענוג כו'.

Now, it is known that the revelation of the Infinite Light (Or Ein Sof) of Atika Kadisha (the Holy Ancient One) is in the level of Chochmah (wisdom) of Atzilus, since it is in utter self-nullification (bittul). And Atik is, by way of analogy, the level of delight, etc.

Atika Kadisha, "the Holy Ancient One," is the innermost level of Keser, and its light is revealed in Chochmah of Atzilus because Chochmah is utterly self-nullified and so can receive what is above it. In human terms, Atik corresponds to delight.

וכמו שאנו רואים גם כן שגילוי התענוג הוא בחכמה כאשר יגיע לו השכלה חדשה מהמשכיל שזהו ענין גילוי החכמה ממקורה אז יתענג ענג נפלא כו'

As we also see that the revelation of delight is in Chochmah: when a new insight comes to him from the intellect, which is the matter of the revelation of Chochmah from its source, then he delights with a wondrous delight, etc.

The human analogy: delight shows itself in the mind. When a fresh insight comes to a person from his intellect, a flash of wisdom emerging from its source, he feels a wonderful delight.

וכמו"כ [וכמו כן] גלוי אא"ס [אור אין סוף] ע"י [עתיק יומין] וא"א הוא בבחינת חכמה דאצי" שהוא שם ע"ב [שם] ע"ב].

So too, the revelation of the Infinite Light of Atik Yomin and Arich Anpin is in the level of Chochmah of Atzilus, which is the Name Av.

In the same way, the light of Atik Yomin and Arich Anpin, the two levels of Keser, is revealed in Chochmah of Atzilus, which is the Name Av.

ולכך נק' שם ע"ב [שם ע"ב] אהבה בתענוגים¹⁵ להיות שהוא גלוי תענוג עליון וזהו אהבה בתענוגים דייקא כו'.

That is why the Name Av is called "love in delights": since it is the revelation of the supernal delight. And this is [why it is] "love in delights" specifically, etc.

This is why the Name Av is called "love in delights": it is where the supernal delight is revealed. The words "in delights" are therefore exact.

SECTION 6 • 11-13

The palate that says “For me, for me”

11 וזהו חכלילי עינים מיין.¹⁶ וארז"ל [ואמרו רבותינו זכרונם לברכה] חכלילי כל חך הטועם אומר לי לי.¹⁷ וי"ל [ויש לומר] כפל הלשון לי לי.

And this is [the meaning of] “Chachlili einayim mi-yayin” (“His eyes are red from wine”). And our Sages, of blessed memory, said: “Chachlili: every palate (chech) that tastes says, ‘For me (li), for me (li).’” Now, the doubled expression “for me, for me” needs to be understood.

The verse says that Yehudah’s eyes are chachlili, “red,” from wine. The Talmud reads the unusual word as chech li li, “palate: for me, for me”: every palate that tastes it says, “For me, for me.” The Alter Rebbe asks why “for me” is said twice.

אך הענין הוא שזהו ענין ב' עליות של ב' בחינות אה"ר [אהבה רבה] ואה"ע [ואהבת עולם] מ"ה [שם מ"ה] וב"ן [ושם ב"ן] בע"י [בעתיק יומין] וא"א כנ"ל מפני שהן עולים בבחינת שם ע"ב [שם ע"ב] ששם גילוי עתיק ואריך כו'.

But the point is that this is the matter of two ascents of the two levels, ahavah rabbah and ahavas olam, Mah and Ban, into Atik Yomin and Arich Anpin, as mentioned above; for they rise into the level of the Name Av, where there is the revelation of Atik and Arich, etc.

The two “for me”s are two ascents: ahavah rabbah (Mah) and ahavas olam (Ban) each rise to Atik Yomin and Arich Anpin. They reach these levels by rising into the Name Av, Chochmah, where Atik and Arich are revealed.

12 וזהו חך הטועם אומר לי לי¹⁸ פירוש חך הטועם הוא בחינת חכמה דאצ"י שנק' חך¹⁹ שם מ"ה [שם מ"ה] והוא בחינת טעמים שהם בשם ע"ב [שם ע"ב]²⁰

And this is [the meaning of] “the palate that tastes says, ‘For me, for me’”: the explanation is that “the palate that tastes” is the level of Chochmah (wisdom) of Atzilus, which is called “palate,” the Name Mah, and it is the level of te’amim (“tastes”), which are in the Name Av.

“The palate that tastes” is Chochmah of Atzilus, which Kabbalah calls the palate. Chochmah is the level of te’amim, a word that means both “tastes” and the cantillation notes of the Torah, and te’amim belong to the Name Av. The words “the Name Mah” here are puzzling, since the maamar otherwise identifies Chochmah with the Name Av; the Kehot edition notes that all printings read so.

כְּנוּדַע שִׁישׁ ד' בַּחֲיֵי טַטְיָא [טעמים נקודות תגין אותיות] כְּנִגְדֵי ד' שְׁמוֹת עִיב [שם עי"ב] סִיג [שם ס"ג] מִיָּה [שם מ"ה] בִּין [שם ב"ן] וְחֻכְמָה דַּאֲצִי הִיא בַּחֲנִינְתָּ חֵיךְ הַטּוֹעֵם הֵינּוּ בַּחֲנִינְתָּ טַעֲמִים.

As is known, there are four levels, te'amim, nekudos, tagin and osiyos (cantillation notes, vowel points, crowns and letters), corresponding to the four Names Av, Sag, Mah and Ban. And Chochmah of Atzilus is the level of "the palate that tastes," that is, the level of te'amim.

The written Torah has four components, te'amim (cantillation), nekudos (vowels), tagin (the crowns on the letters) and osiyos (the letters), and they correspond to the four Names Av, Sag, Mah and Ban; so te'amim, the first of them, are Chochmah, the palate that tastes.

וְכַמוֹ עַד"מ כֹּאֲשֶׁר יִטְעוּם הָאָדָם אִיזָה מֵאֲכָל הַנֶּעֱרָב וּמִתּוֹק מִתַּעֲנֵג מִזֶּה כְּמוֹ"כ [כמו כן] בַּבַּחֲיֵי טַעֲמִים דְּחֻכְמָה יֵשׁ שֵׁם גִּילּוֹי עֲתִיק כּו'.²¹

Just as, by way of analogy, when a person tastes some pleasant and sweet food he takes delight in it, so too in the level of the te'amim of Chochmah there is the revelation of Atik, etc.

Just as tasting sweet food gives a person pleasure, the "tastes" of Chochmah carry the revelation of Atik, the supernal delight.

וְזֶהוּ חֵיךְ הַטּוֹעֵם בַּחֲיֵי עִיב [שם עי"ב] חֻכְמָה אֹמֵר לִי לִי הוּא בַּחֲיֵי עֲלִיּוֹת אַהֲ"ר [אהבה רבה] וְאַהֲ"ע [ואהבת עולם].

And this is [the meaning of] "the palate that tastes," the level of Av, Chochmah, "says, 'For me, for me'": this is the level of the ascents of ahavah rabbah and ahavas olam.

The Talmud's phrase now reads: the palate that tastes, Chochmah, the Name Av, says "For me, for me," because both loves rise up into it.

13 וְהִנֵּה חֲכָלִילֵי עֵינַיִם²² הֵם מֵיין. כִּי הִנֵּה עִי"י שְׁנִכְנַס יֵין יֵינָה שֶׁל תּוֹרָה יֵצֵא סוּד.

Now, the red eyes (chachlili einayim) are "from wine." For through "wine entering," the wine of Torah, "a secret comes out."

The verse says the eyes are red "from wine," and the Alter Rebbe explains this through the saying "When wine goes in, a secret comes out." The wine here is the wine of Torah, which brings out what is hidden in the soul.

פ"י סוד היינו אה"ר [אהבה רבה] המסותרת שתצא מהעלם אל הגילוי להיות התלבשות אה"ר [אהבה רבה] מ"ה [שם מ"ה] באה"ע [באהבת עולם] ב"ן [שם ב"ן]. ועי"ז שניהם עולים ונכללים בחכמה. וזהו חכלילי כו' מ"יין.

The meaning of "secret" is the hidden ahavah rabbah, which is to come out from concealment into revelation, so that there be the vesting of ahavah rabbah, Mah, in ahavas olam, Ban. And through this both of them rise and are included in Chochmah. And this is [the meaning of] "Chachlili," etc., "from wine."

The "secret" is the hidden ahavah rabbah, which Torah brings out of concealment so that it vests itself in ahavas olam, Mah in Ban. Joined in this way, both loves rise and are included in Chochmah; that is why the red eyes are "from wine."

פ"י מה שח"ך הטועם אומר לי לי העלייה דמ"ה [דשם מ"ה] וב"ן [ושם ב"ן] בע"ב [בשם ע"ב] זהו מ"יין שעי"ז שנכנס יינה ש"ת [של תורה] יצא סוד התלבשות מ"ה [שם מ"ה] בב"ן [בשם ב"ן] ועי"ז מעוררים שם ע"ב [שם ע"ב] להיות ח"ך הטועם כו'.

That is: what "the palate that tastes says, 'For me, for me,'" the ascent of Mah and Ban into Av, this is "from wine": for through the entering of the wine of Torah, "a secret comes out," the vesting of Mah in Ban; and through this they arouse the Name Av to be "the palate that tastes," etc.

So the palate's "For me, for me," the rise of Mah and Ban into Av, comes "from wine." The wine of Torah brings out the secret, the vesting of Mah in Ban, and this arouses the Name Av to be the palate that tastes.

SECTION 7 • ¶14-15

Shabbos and the red and white of the eyes

14 והנה בחי גילוי זה דשם ע"ב [שם ע"ב] הוא בשבת שהוא ענין מוחין דאבא. והיינו גילוי והמשכת ענג העליון בחי עתיקא קדישא בבחי החכמה.

Now, the level of this revelation of the Name Av is on Shabbos, which is the matter of the intellect (mochin) of Abba (Chochmah). That is, the revelation and drawing down of the supernal delight, the level of Atika Kadisha, into the level of Chochmah.

This revelation of the Name Av happens on Shabbos, which brings the intellect (mochin) of Abba, Chochmah. On Shabbos the supernal delight of Atika Kadisha is drawn down into Chochmah.

וכמ"ש וקראת לשבת ענג ²³ להמשיך ולקרוא הענג בחכמה כו'. וכמ"ש במ"א ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] כל האומר ויכלו ²⁴ בשבת כאלו נעשה שותף להקב"ה במעשה בראשית כו'.

As it is written, "And you shall call the Shabbos a delight": to draw down and to call the delight into Chochmah, etc. And as is written elsewhere, on the saying of our Sages, of blessed memory, "Whoever says Vayechulu on Shabbos, it is as though he became a partner with the Holy One, blessed be He, in the work of creation," etc.

Isaiah calls Shabbos "a delight," and the Alter Rebbe reads "you shall call" as calling the delight down into Chochmah. He adds the Talmudic teaching, explained elsewhere, that whoever says Vayechulu, the passage on the completion of creation, on Shabbos is regarded as a partner with G-d in creation.

וזהו ג"כ כל כוונת האכילה בשבת להמשיך בחי עתיק בחכמה כו'. אך הנה ארז"ל [אמרו רבותינו זכרונם לברכה] מי שטרח בע"ש [בערב שבת] ²⁵ יאכל בשבת.

And this, too, is the whole intent of eating on Shabbos: to draw down the level of Atik into Chochmah, etc. However, our Sages, of blessed memory, said, "One who toiled on the eve of Shabbos will eat on Shabbos."

Eating on Shabbos has the same purpose, to draw Atik, delight, into Chochmah. But the Sages said that one eats on Shabbos only if one toiled on the eve of Shabbos: the delight depends on the effort that came before it.

וזהו חכלילי עינים ²⁶ כו'. פי' כי יש ב' בחי' בעינים הא' האדמומית והזהרורית שבעינים. והב' חורר דעינא.

And this is [the meaning of] "Chachlili einayim" ("red eyes"), etc. The explanation: there are two aspects in the eyes: the first, the redness and the glow in the eyes; and the second, the whites of the eye.

That toil is what the red eyes stand for. The eyes have two aspects, the red glow and the white, and the next paragraph explains each of them.

¹⁵ והנה ענין האדמומית הוא בחי' ההתלהבו' ורשפי אש לאסתכלא ביקרא דמלכא כמ"ש הסבי עיניך מנגדי ²⁷ כו' דאינון מוקדין ליה בשלהובין ²⁸ דרחימותא כנודע.

Now, the matter of the redness is the level of fervor and flashes of fire, "to gaze upon the glory of the King," as it is written, "Turn your eyes away from me," etc., for they set Him ablaze with flames of love, as is known.

The red of the eyes stands for fervor, "flashes of fire," the burning desire "to gaze upon the glory of the King." The Zohar reads the verse "Turn your eyes away from me" as saying that these eyes set Him ablaze with flames of love.

וכמו"כ [וכמו כן] הנה מבואר באדרא²⁹ רבה כד ז"א מסתכל במצחא דאריך מקבל שי"ע [שי"ע (370)] נהורין³⁰ ובפנים ק"נ נהורין^{31,32,33} כמה שכתוב כי יקרא ק"ן צפור³⁴ לפניך כו'.
 And similarly, it is explained in the Idra Rabba: when Z'eir Anpin (the emotive attributes) gazes at the forehead of Arich [Anpin], it receives 370 lights, and in the face (panim) 150 lights, as it is written, "If a bird's nest (kan, 150) chance before you (lefanecha)," etc.

The Idra Rabba, a section of the Zohar, describes the same thing above: when Z'eir Anpin gazes at the forehead of Arich Anpin, it receives 370 lights, and in the face 150 lights. The number 150 is hinted in the verse "If a bird's nest (kan) chance before you," since the letters of kan add up to 150, and the verse's lefanecha, "before you," comes from panim, "face."

והענין דהנה א"א שהוא הכתר הוא בחי' התחתונה שבמאציל וז"א הוא מקור לעלמין דבי"ע שלכך ז"א נקי עולם כמ"ש עולם חסד יבנה³⁵ כו'.

The point is that Arich Anpin, which is Keser (the Crown), is the lowest level of the Emanator, and Z'eir Anpin is the source of the worlds of Beriah, Yetzirah and Asiyah; that is why Z'eir Anpin is called "world" (olam), as it is written, "The world (olam) is built by kindness," etc.

Arich Anpin, Keser, is the lowest level of the Emanator itself, still part of the source rather than of what is emanated, while Z'eir Anpin is the source of the three lower worlds. That is why Z'eir Anpin is called olam, "world," as in "The world is built by kindness."

ולכך הז"א מתלהב ליכלל למעלה באו"ס [באור אין סוף] בחי' א"א כו' (וכן עבודת האדם למטה לאסתכלא ביקרא דמלכא עיני תמיד אל³⁶ ה' והיינו ההתלהבות ממטלמ"ע [ממטה למעלה] שהוא ע"י העינים דוקא)

Therefore Z'eir Anpin is aflame to be included above in the Infinite Light (Or Ein Sof), the level of Arich Anpin, etc. (And so too man's service below, "to gaze upon the glory of the King": "My eyes are always toward Havayah"; that is, the fervor from below to above, which is specifically through the eyes.)

Because Z'eir Anpin is "world," it burns to be absorbed in the Infinite Light of Arich Anpin. The parenthesis gives the human parallel: a person's service "to gaze upon the glory of the King," "My eyes are always toward Havayah," is fervor rising from below, and it comes specifically through the eyes.

והיינו האדמומית שבעינים שמורה על ענין ההתלהבות ורשפי אש כו'. ועיי' ההסתכלות ז"א בבחי' התלהבות נמשך אח"כ השפע מא"א [מאריך אנפין] לז"א.

And this is the redness in the eyes, which indicates fervor and flashes of fire, etc. And through Z'eir Anpin's gazing in a state of fervor, the flow is afterwards drawn down from Arich Anpin to Z'eir Anpin.

That fervor is the redness of the eyes. Because Z'eir Anpin gazes upward with this fervor, a flow of light afterwards comes down to it from Arich Anpin.

וכמ"ש עין ה' אל יראיו³⁷ כו' (והיינו מפני שהקדים תחלה עיני תמיד אל ה' והוא התלהבות ממטלמ"ע [ממטה למעלה]). וזהו מי שטרח בערב שבת³⁸ כו'. עיי' נמשך אח"כ אור השפע מלמעלה למטה להיות עין ה' כו').

As it is written, "The eye of Havayah is toward those who fear Him," etc. (That is, because he first began with "My eyes are always toward Havayah," which is fervor from below to above. And this is "One who toiled on the eve of Shabbos," etc. Through this, the light of the flow is afterwards drawn down from above to below, so that there be "the eye of Havayah," etc.)

This is the meaning of "The eye of Havayah is toward those who fear Him": G-d's eye turns to a person because he first turned his eyes to Him. This is the toil of Shabbos eve that earns the meal of Shabbos, and through it light flows down from above.

וזהו ענין ש"ע [ש"ע (370)] נהורין או ק"ן נהורין דמקבל ז"א מא"א [מאריך אנפין] היינו השפע מלמעלה כו' שהוא בחי' עינא דאיהו חוור כמ"ש באד"ר [באדרא רבא] (דקכ"ט ב' ובדף קל"ו ב')³⁹ ואתסחן בחד חוורא דעינא טבא^{40,41} כו'.

And this is the matter of the 370 lights or the 150 lights that Z'eir Anpin receives from Arich Anpin, namely the flow from above, etc., which is the level of the eye that is white, as stated in the Idra Rabba (folio 129b and folio 136b): "And they are washed in the one whiteness of the good eye," etc.

The 370 or 150 lights that Z'eir Anpin receives are this flow from above, the white of the eye. As the Idra Rabba puts it, the eyes of Z'eir Anpin are washed in the whiteness of the "good eye," the eye of Arich Anpin.

והנה הראיה היא בחי' חיצוניות משא"כ שארי כחות כמו כח החכמה או המדות כו'

Now, sight is the level of the outer dimension (chitzoniyus), which is not so with the other powers, such as the power of wisdom (Chochmah) or the emotive attributes (middos), etc.

Sight is an outer faculty: unlike wisdom or the emotions, it does not take what it sees into the person.

והענין כי להיות מסתכל במצחא דא"א ולקבל אח"כ גילוי האור משם א"א לקבל רק ע"י ראייה שהיא מבחוץ שאינה נכנסת לפנים.

The reason is this: since [Z'eir Anpin] is gazing at the forehead of Arich Anpin and afterwards receiving the revelation of light from there, it is impossible to receive [it] except through sight, which is from outside and does not enter within.

Here is why the bond with Arich Anpin is through sight: Z'eir Anpin gazes at Arich Anpin's forehead and receives light from there, and light from so high can be received only through sight, which stays outside and does not enter within. What is beyond a being's inner powers can be seen, though it cannot be contained.

SECTION 8 • ¶16-18

White of teeth: refining and growth

16 ולבן שיניים⁴² הנה השינים מבררים כו'. והוא בחי' עבור בבטן אימא כמשל מדות שבשכל לראות בעין השכל מהות המדות ולדקדק ולפשפש בהן אם יש בהן תערובת כו'. וזהו בבטן אימא כו'.

“And white of teeth”: now, the teeth refine, etc. And this is the level of gestation (ibbur) in the womb of Imma (Binah), like the analogy of the emotive attributes (middos) within the intellect: to see with the eye of the intellect the essence of the emotive attributes, and to examine and scrutinize them [to see] whether there is any admixture in them, etc. And this is “in the womb of Imma,” etc.

The verse's second half, “white of teeth,” concerns refining, since teeth break food down and separate it. In the soul this is like the gestation of the emotions within the intellect, “in the womb of Imma” (Binah): the mind looks at the emotions and examines them closely to see whether anything foreign is mixed in.

17 ולמעלה בז"א תלת כלילין גו תלת כו' ומה שנתברר נעשה אצ"י ואלקות והפסולת נדחה לחוץ כו' וכן עד רום המעלות כו'

And above, in Z'eir Anpin, [there is] “three included within three,” etc.; and what has been refined becomes Atzilus and G-dliness, and the waste is pushed outside, etc. And so on, up to the highest of heights, etc.

Above, in Z'eir Anpin, gestation is the state called “three included within three,” the six emotive attributes folded so that three are held within the other three. In this stage what is refined becomes part of Atzilus and G-dliness, the waste is rejected, and the same process continues up to the highest levels.

ואח"כ נעשה הגדלה בחלב שלאחר הלידה והגדלה זו שנמשך אור וחיות שיהיו המדות מאירים וברורים כו'.

And afterwards growth takes place through the milk that follows birth; and this growth is that light and life-force are drawn down so that the emotive attributes (middos) will be luminous and clear, etc.

After birth comes growth through nursing, through milk. Light and life-force are drawn into the emotions so that they shine and become clear.

18 וזהו ולבן שינים⁴³ שהשינים עצמם נעשים לבנים מכח החלב שבשעת הבירור עדיין אינם לבנים מאחר שעוסק לראות ולפשפש כו'.

And this is [the meaning of] "and white of teeth": the teeth themselves become white by virtue of the milk; for at the time of refining they are not yet white, since one is occupied with looking and scrutinizing, etc.

Now "white of teeth" is explained: the teeth become white through the milk. While they are still refining, looking and scrutinizing, they are not yet white.

והוא בחינת קטנות משא"כ לבן שינים שנעשו לבנים ומאירים כו'. שיש בירור אחר בירור כו'

And this is the level of katnus (smallness), which is not so with "white of teeth," [where the teeth] have become white and shining, etc.; for there is refinement after refinement, etc.

The stage of refining is katnus, "smallness," the immature state. White teeth stand for a later stage, when the emotions have become white and luminous, a refinement beyond the first refinement.

והכל הוא ע"י פותח את ידיך הוא בחי י"ג ת"ד [תיקוני דיקנא] שהם יודי"ן ווי"ן⁴⁴ שערות וגומות שאבא יונק ממזל החי⁴⁵ נוצר אותיות רצון⁴⁶ כו'

And all of it is through "You open Your hand (yadecha)": this is the level of the thirteen tikkunim (adornments) of the beard, which are yuds and vavs, hairs and follicles; for Abba (Chochmah) draws nourishment from the eighth mazal, notzer, [whose] letters [are those of] ratzon (will), etc.

All of this comes through "You open Your hand," whose word for "Your hand" is read as "Your yuds." It refers to the thirteen tikkunim (adornments) of the beard of Arich Anpin, the Zohar's image for thirteen channels of mercy that flow from Keser; each is called a mazal, from nozel, "flowing." They are made of yuds and vavs, the follicles and the hairs that grow from them; Abba, Chochmah, draws from the eighth of them, the mazal called notzer ("[He] keeps [kindness]"), whose letters also spell ratzon, "will."

ועי"ז נעשה רצון גם לכל חי כו' והוא ע"י התו' [התורה] אבא שממשיך אור אבא על נפשו ואבא יונק ממזל החי כנ"ל ומתגלה בתוכה רצון שלמעלה מעלה כו'

And through this, will is brought about also “for every living thing,” etc. And this is through the Torah, Abba, in that one draws the light of Abba upon his soul; and Abba draws nourishment from the eighth mazal, as mentioned above, and there is revealed within it [the soul] a will that is far above, etc.

Through this, will (ratzon) comes down “to every living thing,” as the verse ends. It happens through Torah, which is Abba: one who studies draws Abba’s light onto his soul, and since Abba draws from the eighth mazal, a will from far above is revealed within the soul.

ומשל יודי"ן ווי"ן כי היו"ד הוא צמצום האור בעור הפנים המכסה ואינו יוצא אלא דרך גומא. והוא"ו הוא המשכת השערות כו' וד"ל [ודי למבין]:

And the analogy of yuds and vavs: the yud is the tzimtzum (contraction) of the light in the skin of the face, which covers [it], so that it comes out only through a follicle; and the vav is the extension of the hairs, etc. And this is enough for one who understands.

The yuds and vavs are an image from the face: the yud is the light held back under the skin, which covers it and lets it out only through a follicle, and the vav is the hair that extends out from it. The text ends with “enough for one who understands.”

IN ONE'S AVODAH

The maamar draws its lesson from “one who toiled on the eve of Shabbos will eat on Shabbos”: a person’s own fervor, “My eyes are always toward Havayah,” is what draws down “the eye of Havayah,” the light from above, and the delight of Shabbos. Love aroused in prayer by contemplating the world is real, but it has an opposite, so after prayer a person can turn to worldly matters; the wine of Torah brings out the soul’s hidden ahavah rabbah and joins it with that love, and together they draw down the love in delights. Through Torah, too, a person draws the light of Abba upon his soul, so that a will from far above is revealed in it.

QUESTIONS FOR DISCUSSION

1. Why does ahavas olam have an opposite, so that a person can turn to worldly matters after praying, while ahavah rabbah does not?
2. If love in delights never vests itself in the lower loves, how can the union of ahavah rabbah and ahavas olam draw it down? What does the wedding canopy add to the explanation?
3. Why is Chochmah called “the palate that tastes,” and how does the delight of a new insight illustrate what is revealed there?
4. How does the toil before Shabbos relate to the red and the white of the eyes, and to “My eyes are always toward Havayah” and “The eye of Havayah is toward those who fear Him”?
5. Why must the light of Arich Anpin be received through sight, an outer faculty, rather than through the mind or the emotions?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הנ"ל

The note records that another transcript (hanachah) of this explanation is printed there, so the reader can compare a second recording of the same teaching.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' קסז. בלקו"ת חקת סו, ב מציין לביאור זה בענין ב' אהבות אהבת עולם ואהבה רבה הבאה מלמעלה.

PARAGRAPH 2

2 הכלילי

Yaakov's blessing to Yehudah: "His eyes are red (chachlili) from wine, and his teeth white from milk." This is the verse the previous maamar explained and this one explains further.

בראשית מ"ט:12

הכלילי עינים מין ולבן שנים מחלב:

His eyes shall be red with wine, And his teeth white with milk.

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3 ולכו שברו בלוא כסף

Isaiah calls on all who thirst to come to the water and to buy wine and milk "without money and without price." The Alter Rebbe cites it to show that the Torah is called both wine and milk.

ישעיהו נ"ה:1

הוי כל צמא לכו למים ואשר איילו כסף לכו שברו ואכלו ולכו שברו בלוא כסף ובלוא מחיר יין וחלב:

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.

4 אהבה בתענוגים

In the Song of Songs the beloved praises his bride: "How beautiful you are, and how pleasant, love in delights." The maamar takes the phrase "love in delights" as the name of the highest love, above ahavah rabbah and ahavas olam.

Song of Songs 7:7

מה יפית ומה נעממת אהבה בתענוגים:

How fair and how pleasant art thou, O love, for delights!

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5 ביאור על הנ"ל

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

Maamarei Admur HaZaken 5565.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' קסז. בלקו"ת חקת סו, ב מציין לביאור זה בענין ב' אהבות אהבת עולם ואהבה רבה הבאה מלמעלה.

PARAGRAPH 4

6 וכמ"ש בזהר

The Kehot note points to this Zohar passage for the great beast that consumes a thousand mountains. The Alter Rebbe reads the beast, behemah, whose value equals Ban, as Malchus of Atzilus, which takes in and refines what is in the lower worlds.

Zohar I, 18b

KEHOT'S NOTE

ראה זה"א יח, ב. ריו סע"א.

7 אלף טורין דאכלה בהמה רבה ושתית לון בגמיעא חדא

A second place the Kehot note gives (at the bottom of the page) for the beast that eats a thousand mountains and drinks them in a single gulp, read here as the refining done by Malchus of Atzilus.

Zohar, Vayechi 16:109-17:120

PARAGRAPH 6

8 ח"ך שם מ"ה

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

KEHOT'S NOTE

כ"ה בכל הדפוסים. וצ"ע.

9 להיות שאה"ע

Or HaTorah is the Tzemach Tzedek's collection of maamarim on the Torah.

KEHOT'S NOTE

ראה אוה"ת פ' פנחס ע' אקנז.

10 לעומת זה

Kohélet says that G-d made "this opposite that," setting each thing beside its counterpart. The Alter Rebbe applies it to ahavas olam: because this love comes through the world, the world can produce an opposing pull, while ahavah rabbah has no such counterpart.

Ecclesiastes 7:14

ביום טובה ה'יה בטוב וביום רעה ראה גם את זה לעומת זה עשה האלקים על דברת שלא ימצא האדם אחרי מואמה:

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

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PARAGRAPH 9

11

זכר ונקבה בראם

The Kehot note gives this verse from the account of creation, "male and female He created them," followed in the next verse by "And G-d blessed them." The Alter Rebbe learns from the order that blessing comes once male and female are together.

בראשית א:כ"ז: Genesis 1:27

וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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KEHOT'S NOTE

בראשית א, כז.

12

זכר ונקבה בראם ויברך אתם

The Torah sums up the creation of Adam: "Male and female He created them, and He blessed them, and called their name Adam." The Alter Rebbe reads "male and female" as Mah and Ban and "He blessed them" as the drawing down of the Name Av.

בראשית ה:ב': Genesis 5:2

זָכָר וּנְקֵבָה בָּרָאם וַיְבָרֶךְ אֹתָם וַיִּקְרָא אֶת-שְׁמֵם אָדָם בְּיוֹם הַבְּרָאָה: male and female created He them, and blessed them, and called their name Adam, in the day when they were created.

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13

ומבואר בוהר . . דקוב"ה לא שרי . . אלא באתר שלימא

The Kehot note refers to this Zohar passage, which teaches that man was made in the pattern of the supernal Glory so that the lower Glory would be complete on every side. The Alter Rebbe draws on this principle of completeness to explain why the blessing comes only when male and female are united.

Zohar II, 155a, זח"ב קנה, א

KEHOT'S NOTE

ראה זח"ב קנה, א. קנו, ב.

14

לא שרי באתר פגימא אלא באתר שלימא

A second place the Kehot note gives: here the Zohar says that the supernal blessings rest only in a place that is whole, which is why a table must not be left empty. In the maamar the whole place is male and female joined, and so "He blessed them."

ספר זוהר, תרומה נ"ב:תקס"ה-53:572-52:565 Zohar, Terumah נ"ג:תקע"ב

PARAGRAPH 10

15

אהבה בתענוגים

The phrase "love in delights" comes from the beloved's praise of his bride in the Song of Songs. The Alter Rebbe

explains that the Name Av is called by it because Av, Chochmah, is the revelation of the supernal delight.

Song of Songs 7:7: שיר השירים ו':ז

מִה־יָפִית וּמִה־נְעֻמַּת אֲהָבָה בְּתַעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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PARAGRAPH 11

16

חכלילי עינים מיין

Yaakov blesses Yehudah: "His eyes are red from wine, and his teeth white from milk"; plainly, his land will be so rich in vines and pasture that wine and milk abound. The maamar now explains the first half of the verse.

בראשית מ"ט:כ"ב: Genesis 49:22

חֲכָלִילִי עֵינַיִם מִיַּיִן וּלְבָנָיִם מִחֶלֶב:

His eyes shall be red with wine, And his teeth white with milk.

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17

חכלילי כל חיר הטועם אומר לי לי

Expounding the bounty of the Land of Israel, the Talmud reads chachlili as chech li li: "every palate that tastes it says, 'For me, for me.'" The Alter Rebbe reads the doubled "for me" as the two ascents of ahavah rabbah and ahavas olam.

Ketubot 111b:17: כתובות קי"א ב:י"ז

וְשָׂמָא תַּאמַר אֵינוּ מְרֻחַ — תַּלְמוּד לומֵר: "סוּתָה". וְשָׂמָא תַּאמַר אֵינוּ בוֹ טַעַם — תַּלְמוּד לומֵר: "חֲכָלִילִי עֵינַיִם מִיַּיִן". כָּל חִיר שְׁטוּעְמוֹ, אוֹמֵר: "לִי לִי". וְשָׂמָא תַּאמַר לְנִעְרִים יָפָה וְלְזֻקְנִים אֵינוּ יָפָה — תַּלְמוּד לומֵר: "וּלְכֹן שְׁנֵים מִחֶלֶב", אֶל תִּיקְרִי "לְכֹן שְׁנֵים" אֶלָּא "לְכֹן שְׁנֵים".

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PARAGRAPH 12

18

כל חיר הטועם אומר לי לי

The Kehot note gives the Talmud's reading of chachlili: "every palate that tastes it says, 'For me, for me.'" Here the Alter Rebbe identifies that palate with Chochmah of Atzilus.

Ketubot 111b:17: כתובות קי"א ב:י"ז

וְשָׂמָא תַּאמַר אֵינוּ מְרֻחַ — תַּלְמוּד לומֵר: "סוּתָה". וְשָׂמָא תַּאמַר אֵינוּ בוֹ טַעַם — תַּלְמוּד לומֵר: "חֲכָלִילִי עֵינַיִם מִיַּיִן". כָּל חִיר שְׁטוּעְמוֹ, אוֹמֵר: "לִי לִי". וְשָׂמָא תַּאמַר לְנִעְרִים יָפָה וְלְזֻקְנִים אֵינוּ יָפָה — תַּלְמוּד לומֵר: "וּלְכֹן שְׁנֵים מִחֶלֶב", אֶל תִּיקְרִי "לְכֹן שְׁנֵים" אֶלָּא "לְכֹן שְׁנֵים".

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KEHOT'S NOTE

כתובות קיא, ב. ראה אוה"ת ויחי כרך ב שעה, א שמציין ש"ה במד"ר פ' ויחי פצ"ט. ועיי'ש בפ"י תי "לי".

19

חכמה דאצ"י שנק' חיר

Me'orei Or is an alphabetical lexicon of Kabbalistic terms; the note cites its entry for Chochmah of Atzilus being

called "palate."

KEHOT'S NOTE

מא"א ח, פב. לקו"ת במדבר י, א. יא, ג. וראה בספר הקיוטים ממאמרי הצ"צ ערך חיד.

20

טעמים שהם בשם ע"ב

As the note quotes it, Me'orei Or says there: "Te'amim, in the mystery of Atik and Arich, the level of Av," the same link this paragraph makes.

KEHOT'S NOTE

מא"א ט, יח: "טעמים בסוד עתיק ואריך בחי ע"ב". וביאיר נתיב שם מציין לע"ה שער טנת"א. ראה אוה"ת וראא כרך ז ע' ב'תקעד.

21

טעמים בחכמה יש שם גילוי עתיק

On this idea that Atik is revealed in the te'amim of Chochmah, Or HaTorah writes, as the note quotes: "Perhaps this is [the meaning of] 'Teach me good taste and knowledge,' the hidden taste," linking the verse's "good taste" with the hidden delight revealed in Chochmah.

KEHOT'S NOTE

באוה"ת שמות כרך ז ע' ב'תקעג כי ואולי זהו טוב טעם ודעת למדני טעם הכמוס". וראה בהנסמן לעיל מז, ג.

PARAGRAPH 13

22

חכלילי עינים

"His eyes are red from wine." Here the Alter Rebbe explains the words "from wine" as the wine of Torah, which brings the hidden love into the open.

בראשית 49:12 כ"ט: "ע"ב

חכלילי עינים מ"ן ולבן שנים מחלב:

His eyes shall be red with wine, And his teeth white with milk.

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PARAGRAPH 14

23

וקראת לשבת ענג

The prophet tells Israel that if they keep Shabbos and "call the Shabbos a delight," they will delight in G-d; plainly, "call" means to name or regard it as a delight. The Alter Rebbe also reads "call" as calling down, drawing the delight of Atik into Chochmah.

ישעיהו נ"ח:י"ג: Isaiah 58:13

אם תִּשָּׁב מִשְׁבֶּת רַגְלְךָ עֲשׂוֹת חֶפְצְךָ יוֹם קִדְשִׁי וְקִרְאתָ לַשַּׁבָּת עֲנָג לְקִדּוּשׁ הִי מְכַבֵּד וְכַבֶּדְתָּ מַעֲשׂוֹת דְּרָכֶיךָ מִמָּצְאוֹ חֶפְצְךָ וְדַבַּר דְּכָר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישע"י נח, יג.

24

וכמ"ש במ"א ע"פ מארז"ל כל האומר ויכולו

The Talmud teaches that whoever prays on Shabbos eve and says Vayechulu is regarded as a partner of the Holy One, blessed be He, in the work of creation. The text mentions that this saying is explained elsewhere.

Shabbat 119b:2 כ"ב: שבת קי"ט

אמר רבא, ואיתימא רבי יהושע בן לוי: אפילו יחיד המתפלל בערב שבת צריך לומר "ויכולו", דאמר רב המנונא: כל המתפלל בערב שבת ואומר "ויכולו", מעלה עליו הכתוב כאילו נעשה שותף להקדוש ברוך הוא במעשה בראשית, שנאמר: "ויכולו" — אל תקרי "ויכולו" אלא "ויכלו". אמר רבי אלעזר: מניין שהדיבור כמעשה — שנאמר: "בדבר ה' שמים נעשו".

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

KEHOT'S NOTE

שבת קיט, ב. ראה אוה"ת בראשית כרך א מג, ב.

25

מי שטרח בע"ש

In the Talmud, G-d answers those who ask for reward in the World to Come without having kept the mitzvos: "One who toiled on the eve of Shabbos will eat on Shabbos; one who did not toil, from where will he eat?" The Alter Rebbe applies it to the effort of the weekdays that must come before the delight of Shabbos.

Avodah Zarah 3a:10 ז"א: עבודה זרה ג'

אמרו לפניו: רבוננו של עולם, תנה לנו מראש ונעשה. אמר להן הקדוש ברוך הוא: שוטים שבעולם! מי שטרח בערב שבת יאכל בשבת, מי שלא טרח בערב שבת מהיכן יאכל בשבת? אלא אף על פי כן, מצוה קלה יש לי וסופה שמה, לכו ועשו אותה.

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KEHOT'S NOTE

ע"ז ג, א. וראה בהנסמן לעיל מז, ג.

26

חכלילי עינים

"His eyes are red from wine." The Alter Rebbe now connects the red of the eyes with the toil that comes before Shabbos.

בראשית 49:12 כ"ט: "ע"ב

חכלילי עינים מ"ן ולבן שנים מחלב:

His eyes shall be red with wine, And his teeth white with milk.

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PARAGRAPH 15

27

הסבי עיניך מנגדי

In the Song of Songs the beloved says to his bride, "Turn your eyes away from me, for they have overwhelmed me": her gaze moves him too strongly. With the Zohar, the Alter Rebbe reads these eyes as the fervor of love that rises toward G-d.

Song of Songs 6:5 ו'ה: שיר השירים

הסבי עיניך מנגדי שהם הרהיבני שערך בעד העינים שגלשו מן הגלעד:

("offering"): its first letters are mayin nukvin, and its ches is Chochmah and the eighth mazal, notzer chesed, which flows into the hei, the Community of Israel.

זח"ג רפ"ט, אה"ג 289a Zohar III,

KEHOT'S NOTE

ראה זח"ג רפ"ט, א. נסמן לעיל כה, ד.

46

נוצר אותיות רצון

There, on the thirteen attributes of mercy that Moshe drew down, the Alter Rebbe explains notzer chesed: notzer has the letters of tzinor ("channel") and of ratzon ("will"), and it also means "guarding," kindness kept hidden in thought before it is revealed.

KEHOT'S NOTE

ראה לקמן בדף סט, ב.



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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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