



TORAH OHR • PARSHAS VAYECHI • MAAMAR 5

# 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.”

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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## THE BIG IDEA

The 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.”

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

## THE MAAMAR IN BRIEF

This 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

- |          |                                                                                                                                                                                 |      |
|----------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|
| <b>1</b> | <b>Torah as wine and milk; three loves</b>                                                                                                                                      | ¶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.”                                             |      |
| <hr/>    |                                                                                                                                                                                 |      |
| <b>2</b> | <b>The four Names and the refining of the sparks</b>                                                                                                                            | ¶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.                |      |
| <hr/>    |                                                                                                                                                                                 |      |
| <b>3</b> | <b>Ahavas olam and ahavah rabbah</b>                                                                                                                                            | ¶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** ¶18-9  
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.
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- 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.
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- 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.
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- 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.
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- 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.
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#### 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 נוקבין

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 • ¶1-2

## 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 חכלילי<sup>2</sup> כו'. הנה התורה נק' יין וחלב וכמו שכתוב ולכו שברו בלוא כסף<sup>3</sup> ובלוא מחיר יין וחלב. ולהבין זה הנה צריך להבין ענין ב' בחי' אה"ר ואה"ע.

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 היא הבאה מלמעלה אשר מאליה וממילא נפשו בוערת כתנור אש ואה"ע היא האהבה הבאה ע"י ההתבוננות ויש אהבה ג' הגדולה משניהם והיא הנקראת אהבה בתענוגים<sup>4</sup> כו'.<sup>5</sup>

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 • 13-4

## The four Names and the refining of the sparks

3 והנה ידוע שיש די שמות ע"ב ס"ג מ"ה וב"ן. והנה שם ב"ן נפל בשבירה ושם 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 מלי דאצי הנקראת שם ב"ן את רפ"ח נצוצין שבבי"ע כו' ואח"כ נמשך 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 דמלי דאצי יורדת בכל לילה בבי"ע לברר בירורים. וכמ"ש בזהר<sup>6</sup> אלף טורין דאכלה בהמה רבה ושתית לון בגמיעא חדא<sup>7</sup> 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' ב"ן והיינו מלי דאצי' המבררת נצוצין דתהו. להיות שכאשר נפלו הנצוצין בבי"ע ובנוגה הם מעורבים טו"ר ואינם בבחי' אלהות ומלי דאצי' 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 • ¶5-7

### Ahavas olam and ahavah rabbah

5 ולכן שם ב"ן נקי אה"ע כי עולם מלי 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 שבאה ע"י סבה מבחי העולם וכמו"כ למעלה הכירור נצוצות דשם ב"ן שמכרר בבי"ע נק' אה"ע 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<sup>8</sup> נק' אה"ר. להיות ששם מ"ה הוא בחי אלקות בעצם (לא ממה שנתכרר מבחי עולם כמו שם ב"ן שמכרר 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 ולכך נק' אה"ע 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. וה"ז כדוגמת אה"ר. דהנה ענין האה"ר היא עד"מ האהבה אשר מאליו מתלהט שלכך נק' בלשון רבה. להיות שאה"ע<sup>9</sup> הנה יש גם בזה לעומת זה.<sup>10</sup>

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 שבעת התפלה הי' לו אהבה והיא אה"ע מ"מ אח"כ עוסק במילי דעלמא מפני שיש זלעז"ז 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 להיותה מניצוץ אלקות עצמו אין שם זלעז"ז כו'. וכמו"כ למעלה שם מ"ה הוא אלקות שלא ע"י בירור. כמו האה"ר 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 הרי האה"ר שנק' מ"ה מתלבשת באה"ע הנק' ב"ן לברר בירור שני כו' אבל אהבה ג' והיא הנק' אהבה בתענוגים שהוא ענין שם ע"ב אינה מתלבשת כלל לא באה"ר ולא באה"ע 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 אהבה בתענוגים. הוא כאשר נתחברו יחדיו אה"ר ואה"ע שם מ"ה ושם ב"ן אזי ממשיכים גם שם ע"ב.

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,

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.

הגם שהוא גבוה משניהם כו'. וביאור הדברים הנה ידוע שיש בכל עולם דאצי' ביי"ע ע"ס ועולמות והיכלות.

even though it is higher than both of them, etc. 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).

This happens even though Av is higher than both. To explain it, 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 הם הם אלקות שאינו צריך להתברר והיינו כענין שם מ"ה כידוע. ועולמות והיכלות הם צריכים להתברר בכדי להתכלל בע"ס 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 שנכללים בו הבירורים דעולמות והיכלות ואחר כך נמשך שם מ"ה להתלבש בב"ן לברר שנית כו'. וזהו ענין יחוד הוי' אלהים שהם דו"נ מ"ה וב"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 בראם<sup>11</sup> ויברך אתם<sup>12</sup> כו' ומבואר בזהר הטעם דקוב"ה לא שרי באתר פגימא אלא באתר שלימא<sup>13,14</sup> 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 ע"כ מעוררים בחינת הגבוה מערך שניהם (וכענין החופה שנכנסו בו חתן וכלה להיות שבאים שניהם דו"נ 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 מברר בי"ע ואז מעלה אותם מ"ן לשם 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 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 ונוק' שם ב"ן ואזי ויברך אתם המשכת החכמה 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 דאצ"י 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

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 human analogy: delight shows itself in the mind. When a fresh insight comes to a person from his intellect, it is a flash of wisdom emerging from its source.

גילוי החכמה ממקורה אז יתענג ענג נפלא כו' וכמו"כ גלוי אא"ס ע"י וא"א הוא בבחינת חכמה דאצי" שהוא שם ע"ב.

the revelation of Chochmah from its source, then he delights with a wondrous delight, etc. 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.

At that moment the thinker feels a wonderful delight. 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 אהבה בתענוגים<sup>15</sup> 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 מיינ. <sup>16</sup> וארז"ל חכלילי כל חך הטועם אומר לי לי. <sup>17</sup> וי"ל 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 ואה"ע מ"ה וב"ן בע"י וא"א כנ"ל מפני שהן עולים בבחינת 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 ח"ך הטועם אומר לי לי<sup>18</sup> פירוש ח"ך הטועם הוא בחינת חכמה דאצ"י שנק' ח"ך<sup>19</sup> שם מ"ה והוא בחינת טעמים

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"),

"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.

שהם בשם ע"ב<sup>20</sup> כנודע שיש ד' בחי' טנת"א כנגד ד' שמות ע"ב ס"ג מ"ה ב"ן וחכמה דאצ"י היא בחינת ח"ך הטועם היינו בחינת טעמים.

which are in the Name Av; 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.

Te'amim belong to the Name Av. 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.

וכמו עד"מ כאשר יטעום האדם איזה מאכל הנערב ומתוק מתענג מזה כמו"כ בבחי' טעמים דחכמה יש שם גילוי עתיק כו'.<sup>21</sup>

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.

וזהו חֵיךְ הַטּוֹעֵם בְּחַי ע"ב חֲכָמָה אוֹמֵר לִי לִי הוּא בְּחַי עֲלִיּוֹת אֶהְיֶה וְאֶהְיֶה.

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 עֵינַיִם<sup>22</sup> הֵם מֵיָיִן. כִּי הִנֵּה ע"י שֶׁנִּכְנָס יָיִן 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.

פִּי סוּד הֵיִינוּ אֶהְיֶה הַמְּסוּתֶרֶת שֶׁתֵּצֵא מִהָעֵלֶם אֶל הַגִּילּוֹי לְהִיּוֹת הַתְּלַבְּשׁוֹת אֶהְיֶה מִיָּה בְּאֶהְיֶה ב"ן. וְעֵינַי שְׁנֵיהֶם עוֹלִים וְנִכְלָלִים בְּחֲכָמָה. וְזֶהוּ חֲכָלִילֵי כו' מֵיָיִן.

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.”

פִּי מֶה שֶׁחֵיךְ הַטּוֹעֵם אוֹמֵר לִי לִי הָעֲלִיָּה דְּמִיָּה וּב"ן בְּע"ב זֶהוּ מֵיָיִן שֶׁעֵינַי שֶׁנִּכְנָס יֵינָה שִׁת יֵצֵא סוּד הַתְּלַבְּשׁוֹת מִיָּה בְּב"ן וְעֵינַי מְעוֹרְרִים שֶׁם ע"ב לְהִיּוֹת חֵיךְ הַטּוֹעֵם 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 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<sup>23</sup> להמשיך ולקרוא הענג בחכמה כו'. וכמ"ש במ"א ע"פ מארז"ל כל האומר ויכלו<sup>24</sup> 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 מי שטרח בע"ש<sup>25</sup> 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<sup>26</sup> כו'. פ"י כי יש ב' בחי' בעינים הא' האדמומית והזהרורית שבעינים. והב' חוורי 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<sup>27</sup> כו' דאינון מוקדין ליה בשלהובין<sup>28</sup> 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 הנה מבואר באדרא<sup>29</sup> רבה כד ז"א מסתכל במצחא דאריך מקבל ש"ע נהורין<sup>30</sup> ובפנים ק"נ נהורין<sup>31,32,33</sup> כמה שכתוב כי יקרא ק"ן צפור<sup>34</sup> 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 150 lights, as it is written, "If a bird's nest (kan, 150) chance before you," 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.

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 יבנה<sup>35</sup> 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 בחי' א"א כו' (וכן עבודת האדם למטה לאסתכלא ביקרא דמלכא עיני תמיד אל<sup>36</sup> ה' והיינו ההתלהבות ממטלמ"ע 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 G-d"; 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 G-d," is fervor rising from below, and it comes specifically through the eyes.

והיינו האדמומית שבעינים שמורה על ענין ההתלהבות ורשפי אש כו'. וע"י ההסתכלות ז"א בבחי' התלהבות נמשך אח"כ השפע מא"א 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 יראיו<sup>37</sup> כו' (והיינו מפני שהקדים תחלה עיני תמיד אל ה' והוא התלהבות ממטלמ"ע. וזהו מי שטרח בערב שבת<sup>38</sup> כו'. ע"י נמשך אח"כ אור השפע מלמעלה למטה להיות עין ה' כו').

As it is written, "The eye of G-d is toward those who fear Him," etc. (That is, because he first began with "My eyes are always toward G-d," 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 G-d," etc.)

This is the meaning of "The eye of G-d is toward those who fear Him": G-d's eye turns to a person because he first turned his eyes to G-d. 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 נהורין או ק"ן נהורין דמקבל ז"א מא"א היינו השפע מלמעלה כו' שהוא בחי' עינא דאיהו חוור כמ"ש באד"ר (דקכ"ט ב' ובדף קל"ו ב')<sup>39</sup> ואתסחן בחד חוורא דעינא טבא<sup>40,41</sup> 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' והענין

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. And the reason is this:

Sight is an outer faculty: unlike wisdom or the emotions, it does not take what it sees into the person. The Alter Rebbe now explains why the bond with Arich Anpin is through sight.

כי להיות מסתכל במצחא דא"א ולקבל אח"כ גילוי האור משם א"א לקבל רק ע"י ראייה שהיא מבחוץ שאינה נכנסת לפניו.

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.

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 • 116-18

### White of teeth: refining and growth

16 ולכן שינים<sup>42</sup> 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 שינים<sup>43</sup> שהשינים עצמם נעשים לבנים מכח החלב שבשעת הכירור 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 שהם יודיין וויין<sup>44</sup> שערות וגומות שאבא יונק ממזל החי<sup>45</sup> נוצר אותיות רצון<sup>46</sup> 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 adornments of the beard of Arich Anpin, made of yuds and vavs, the hairs and the follicles they grow from; Abba, Chochmah, draws from the eighth of them, the mazal called notzer, whose letters also spell ratzon, "will."

ועיין נעשה רצון גם לכל חי כו' והוא ע"י התו' 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 יודיין וויין כי היו"ד הוא צמצום האור בעור הפנים המכסה ואינו יוצא אלא דרך גומא. והוא"ו הוא המשכת השערות כו' וד"ל:

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 G-d,” is what draws down “the eye of G-d,” 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 G-d” and “The eye of G-d 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

חַכְלִילִי עֵינַיִם מִיָּין וּלְבָנֵי שָׁנַיִם מִחֶלֶב:

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

הוֹי כָּל־צֹמָא לָכוּ לַמַּיִם וְאֲשֶׁר אֵין־לּוֹ כֶּסֶף לָכוּ שִׁבְרוּ וְאָכְלוּ וּלְכוּ שִׁבְרוּ בְּלֹא־כֶסֶף וּבְלֹא מַחִיר יַיִן וְחֶלֶב:

Ho, every one that thirsteth, come ye for water, And he that hath no money; Come ye, buy, and eat; Yea, come, buy wine and milk Without money and without price.

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## KEHOT'S NOTE

ישע"י נה, א.

## 4 אהבה בתענוגים

"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

מִה־יָפִית וּמִה־נְעֻמָּת אֲהַבָה בְּתַעֲנוּגִים:

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 בזוהר

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. ר"ז 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' א'קנז.

## 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

בְּיוֹם טוֹבָה הָיָה כְּטוֹב וּבְיוֹם רָעָה רָעָה גַם אֶת־זֶה לְעִמְתּוֹ עֲשֵׂה הָאֱלֹקִים עַל־דְּבַר־שָׁלָא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוּמָה:

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

"Male and female He created them, and He blessed them, and called their name Adam." The words quoted here appear in exactly this form in this verse; 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־שְׁמָם 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.

זח"ב קנה, 155a Zohar II, 155a

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 this verse. The Alter Rebbe explains that the Name Av is called by it be-

cause Av, Chochmah, is the revelation of the supernal delight.

Song of Songs 7:7: שיר השירים ו':ז

מִה־יָפִית וּמִה־נְעֻמָּת אֶהְבֶּה 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." The maamar now explains the first half of the verse.

בראשית מ"ט:כ"ב Genesis 49:22

חֲכָלִילִי עֵינַיִם מִיַּיִן וּלְבָנֵי שָׁנַיִם 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

The Talmud expounds chachlili as "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.

כתובות קי"א ב:י"ז Ketubot 111b:17

וְשָׂמָא תֹאמֵר אֵינוּ מְרֻנָּה — תִּלְמוּד לומר: "סותה". וְשָׂמָא תֹאמֵר אֵין בוֹ טַעַם — תִּלְמוּד לומר: "חכלילי עינים מיין". כָּל חִיר שְׁטוּעָמוֹ, אומר: "לי לי". וְשָׂמָא תֹאמֵר לְנִעָרִים יָפָה וְלִזְקֵנִים אֵינוּ יָפָה — תִּלְמוּד לומר: "וּלְבָן שָׁנַיִם מִחֶלֶב", אֵל תִּקְרִי "לְבָן שֵׁנִים" אֶלָּא "לְבָן שָׁנַיִם".

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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.

כתובות קי"א ב:י"ז Ketubot 111b:17

וְשָׂמָא תֹאמֵר אֵינוּ מְרֻנָּה — תִּלְמוּד לומר: "סותה". וְשָׂמָא תֹאמֵר אֵין בוֹ טַעַם — תִּלְמוּד לומר: "חכלילי עינים מיין". כָּל חִיר שְׁטוּעָמוֹ, אומר: "לי לי". וְשָׂמָא תֹאמֵר לְנִעָרִים יָפָה וְלִזְקֵנִים אֵינוּ יָפָה — תִּלְמוּד לומר: "וּלְבָן שָׁנַיִם מִחֶלֶב", אֵל תִּקְרִי "לְבָן שֵׁנִים" אֶלָּא "לְבָן שָׁנַיִם".

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KEHOT'S NOTE

כתובות קיא, ב. ראה אוה"ת ויחי כרך ב שעה, א שמציין שכ"ה במד"ר פי ויחי פצ"ט. ועיי' בפ"י תי "לי".

19

## חכמה דאצי 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

מאוי"א ח, פב. לקו"ת במדבר י, א. יא, ג. וראה בספר הקלוטים ממאמרי הצ"צ ערך ח"ך.

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

מאוי"א ט, יח: "טעמים בסוד עתיק ואריך בחי" ע"ב". וביאיר נתיב שם מציינ לע"ה שער טנת"א. ראה אוה"ת וארא כרך ז ע' ב'תקעד.

21

## טעמים כחכמה 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.

Genesis 49:12 מ"ט: י"ב ראשית

חכלילי עינים מ"ז 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

"And you shall call the Shabbos a delight." The Alter Rebbe reads "call" as drawing the delight of Atik into Chochmah.

Isaiah 58:13 נ"ח: י"ג שעייהו

אם-תשיב משבת רגלך עשות חפצה ביום קדשי וקראת לשבת ענג לקדוש ה' 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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## KEHOT'S NOTE

ישע"י נח, יג.

24

## וכמ"ש במ"א ע"פ מארו"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 ב"ב: שבת קי"ט

אמר רבא, ואיתימא רבי יהושע בן לוי: אפילו יחיד המתפלל בערב שבת צריה 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 "ויכולו". אמר רבי אלעזר: מניין שהדיבור כמעשה — שנאמר: "בדבר ה' שמים נעשו".

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## KEHOT'S NOTE

שבת קיט, ב. ראה אוה"ת בראשית כרך א מג, ב.

25

## מי שטרח בע"ש

The Talmud's parable: one who toiled on the eve of Shabbos will eat on Shabbos, and 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 א: י"א עבודה זרה ג' א

אמרו לפננו: רבוננו 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 ונעש 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.

Genesis 49:12 מ"ט: י"ב ראשית

חכלילי עינים מ"ז 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

"Turn your eyes away from me, for they have overwhelmed me." The Alter Rebbe reads the beloved's eyes as the fervor that rises toward G-d.

Song of Songs 6:5 ה'ו: ה'ו שיר השירים

הסבי עיניך מנגדי שהם הרהיבני שערך קעדר 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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## KEHOT'S NOTE

שה"ש ו, ה.

## 28 דאיןן מוקדין לי בשלהובין

The Kehot note points to this Zohar passage, which explains "Turn your eyes away from me" as eyes that set Him ablaze with flames of love. The Alter Rebbe uses it for the redness of the eyes, the fervor of love.

Zohar III, 84a, זח"ג פד, א

## KEHOT'S NOTE

זח"ג פד, א. ובאזה"ת ויחי כרך ב. שעד, ב מוסיף: ומבואר בלקו"ת בשח"ש סד"ה הנך יפה רעיתי בפ"י עיניך יונים.

## 29 מבואר באד"ר

Explaining "Go out and see... the crown," Likkutei Torah quotes this paragraph: Z'eir Anpin gazes at the forehead of Arich Anpin and receives the 370 lights only through sight, which stays outside.

Zohar III, 128b, זח"ג קכה, ב

## KEHOT'S NOTE

זח"ג קכה, ב. קכט, א. בלקו"ת שה"ש כג, א מציין לכאן.

## 30 כד ז"א מסתכל במצחא דאריך דאריך ש"ע נהורין

The Kehot note points to this passage of the Idra Rabba for Z'eir Anpin gazing at the forehead of Arich Anpin. The Alter Rebbe uses it to show that the light from Arich Anpin comes in answer to Z'eir Anpin's gaze.

Zohar, Idra Rabba 6:25-7:37, זח"ה-ז:ל"ז

## 31 ובפנים ק"נ נהורין

Kehot's note points to Zohar III, 135b for these words.

Zohar III, 135b, זח"ג קלה, ב

## KEHOT'S NOTE

ראה זח"ג קלה, ב. ע"ח שער א"א פ"ד.

## 32 ובפנים ק"נ נהורין

The Kehot note points to this passage of the Idra Rabba for the 150 lights in the face. The Alter Rebbe pairs them with the 370 lights of the forehead as the flow Z'eir Anpin receives.

Zohar, Idra Rabba 23:167-24:177, זח"ה-קס"ז

## 33 ש"ע נהורין ובפנים ק"נ נהורין

The Kehot note gives the Etz Chaim, Gate of Arich Anpin, chapter 14, for the 150 lights. There the Arizal explains that of the 370 lights of Arich Anpin's face Z'eir Anpin receives only 150, as does one who cannot gaze at the forehead of Arich Anpin but only at its face, and connects this with "If a bird's nest (kan) chance before you."

Sefer Etz Chaim 13:14, עץ חיים י"ג

ובענין הש"ע נהורין הנזכר באדרא קכ"ה ומהאי אתפשט אורכא דאנפוי לש"ע רבוא עלמין שמעתי ממורי זלה"ה כמה בחי' (הם) וכולם הם ג"כ ש"ע נהורין אי הוא ע"ד הנ"ל כי הנה יש ש"ע נהורין מצד החכמה וש"ע נהורין מצד הבינה ואותן ש"ע דאבא הם טמירין אמנם ש"ע של הבינה הם מתגלים בפנים העליונים מצד הבינה שהיא אהי"ה אשר יש בפשוט ומילוי ומילוי דמילוי אי"ם אותיות והט"ס שהם בפנים העליונים

המתגלים מצד הבינה כל ספ"י שבה שם אהי"ה בסוד א"ם אותיות וכולם גימטריא ש"ע נהורין רק כי של אבא הם טמירין ולכן ...

Sefer Etz Chaim (Public Domain)

## 34 כי יקרא קן צפור

"If a bird's nest chance before you on the way." The word kan, "nest," equals 150, and the Alter Rebbe reads it as a hint to the 150 lights.

Deuteronomy 22:6, דברים כ"ב:ו

כי יקרא קן צפור לפניך בדרך בכלעץ או עליהארץ אפרחים או ביצים והאם רבצת עליהאפרחים או עליהביצים לא תקח האם עליהבנים:

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young;

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## KEHOT'S NOTE

דברים כב, ו.

## 35 עולם חסד יבנה

"The world is built by kindness." The Alter Rebbe cites it to show that Z'eir Anpin, whose attributes begin with kindness, is called "world."

Psalms 89:3, תהילים פ"ט:ג

כ"אמרת עולם חסד יבנה שמים תכן אמונתך כהם:

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

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## KEHOT'S NOTE

תהלים פט, ג.

## 36 עיני תמיד אל ה'

"My eyes are always toward G-d." The Alter Rebbe reads it as a person's fervor rising from below, through the eyes.

Psalms 25:15, תהילים כ"ה:ט"ו

ע"י תמיד אלהי כי הוא יוציא מרשת רגלי:

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.

## 37 עין ה' אל יראוי

"Behold, the eye of G-d is toward those who fear Him." The Alter Rebbe reads it as the light from above that answers the eyes turned toward G-d.

Psalms 33:18, תהילים ל"ג:י"ח

הנה עין ה' אלי יראוי למיחלים לחסדו:

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.

38

## מי שטרח בערב שבת

"One who toiled on the eve of Shabbos will eat on Shabbos." Here the toil is the fervor of "My eyes are always toward G-d," which draws down the light from above.

עבודה זרה ג' א':10 Avodah Zarah 3a:10

אָמרו לַפְּנִי: רְבוּנוּ שֶׁל עוֹלָם, תִּנֶּה לָנוּ מְרָאשׁ וְנַעֲשֶׂנָה. אָמַר לָהֶן הַקָּדוֹשׁ בְּרוּךְ הוּא: שׁוֹטִים שֶׁבְּעוֹלָם! מִי שֶׁטָּרַח בְּעֶרֶב שַׁבָּת יֵאָכֵל בַּשַּׁבָּת, מִי שֶׁלֹּא טָרַח בְּעֶרֶב שַׁבָּת מֵהֵיכָן יֵאָכֵל בַּשַּׁבָּת? אֲלֹא אֵף עַל פִּי כֵן, מִצְּנוּה קֵלֶה יֵשׁ לִי וְסוּכָה שְׁמָה, לָכוּ וְעֲשׂוּ אוֹתָהּ.

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

39

## ש"ע נהורין . . כמ"ש באד"ר (דקכ"ט ב' ובדף קל"ו ב')

Pelach HaRimon quotes this maamar and remarks in a note that the Idra Rabba does not say this explicitly at the folios cited, only by implication (128b, 129a-b, 135b and 136), and that the wording is taken from the Etz Chaim's Gate of the Unions, chapters 7-8, where it is explained at length.

## KEHOT'S NOTE

בפלה הרמון שמות ע' שסב מובא מאמר זה ומצויין שם בהערה: אלא דלאו בפ"י התם אלא מכללא היינו מה שמבואר שם בדף קכ"ח ע"ב ודף קכ"ט ע"א ובי' ודקל"ה ב' ודקל"ו. וממה שנתפרש ע"ז באורך בע"ח שער הזיווגים פי"ו וחי' שמשם נלקח לי כזה, וכסיגנון הלי' המבואר כאן ובתו"א הנ"ל נרמז במאורי"א א"א סק"ד ואות ז' ס"י ע"יש ובי"ג לא העיר מקומם (וע' בלקו"ת פי' מסעי ד"ה הנה גבי המסעות אות ה' (דף צ"ג ע"ב) ומה שהאיר ע"ז אדמו"ר בהג"ה שם). עכ"ל שם.

40

## ואתסחן בחד חורא דעינא טבא

The text itself cites the Idra Rabba here (129b) for the whiteness of the good eye. Pelach HaRimon, quoted in the Kehot note, remarks that the matter is there by implication rather than explicitly.

ספר זוהר, האדרא רבא ח' ג' ט':50-9:63 Zohar, Idra Rabba 8:50-9:63

41

## ואתסחן בחד חורא דעינא טבא

The second place the text cites in the Idra Rabba (136b) for the lights washed in the whiteness of the good eye, the flow from Arich Anpin to Z'eir Anpin.

ספר זוהר, האדרא רבא 28:199-29:209 Zohar, Idra Rabba 28:199-29:209  
כ"ח:קצ"ט-כ"ט:ר"ט

## PARAGRAPH 16

42

## ולבן שינים

"And his teeth white from milk." The maamar now turns to the second half of Yaakov's blessing to Yehudah.

בראשית מ"ט:12 Genesis 49:12

חֲקִלְיִי עֵינַיִם מִזֵּיִן וְלִבְנֵי שִׁנַּיִם מִחֶלֶב:

His eyes shall be red with wine, And his teeth white with milk.

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## PARAGRAPH 18

43

## ולבן שינים

"And his teeth white from milk." The Alter Rebbe explains that the teeth become white through the milk, the growth that follows refining.

בראשית מ"ט:12 Genesis 49:12

חֲקִלְיִי עֵינַיִם מִזֵּיִן וְלִבְנֵי שִׁנַּיִם מִחֶלֶב:

His eyes shall be red with wine, And his teeth white with milk.

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44

## והכל הוא ע"י פותח את ידך . . שהם יודי"ן ווי"ן

"You open Your hand and satisfy every living thing with will (ratzon)." The Alter Rebbe reads "Your hand" as the yuds of the thirteen adornments, and "will" as the will drawn from the eighth mazal.

תהילים קמ"ה:16 Psalms 145:16

פּוֹתֵחַ אֶת־יָדְךָ וּמַשְׂבִּיעַ לְכָל־חַי רִצּוֹן:

Thou openest Thy hand, And satisfiest every living thing with favour.

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תקוני זוהר ז' ב':2 Tikkunei Zohar 7b:2

וְעוֹד רָצוֹן נְקוּדַי צְרִירָה לְאַחֲזָרָא עֲלֵיהֶן, פֶּתַח בְּחוּשְׁבֵּן אוֹתִיּוֹתֵינוּ אֵיהֶן יו"ד, וּכְתִיב (תהלים קמ"ה טז) פּוֹתֵחַ אֶת־יָדְךָ וּמַשְׂבִּיעַ לְכָל־חַי רִצּוֹן, וְאוֹקְמוֹהוּ אֶל תִּקְרִי יָדְךָ אֲלֵא יוֹדֵי"ה, וְאֵינֶנּוּ י"י מִן יֵאָהֲדוּנָה"י, וְכֵאֵן אֲמַר מִתְּפִלָּתוֹ בְּרָקִיעַ דְּאֵיהֶן פֶּתַח, וְאֵיהֶן מִפְּתַח כְּלִיל אֵהֲדוּנָה"י שִׁית אֲתָנוּן בְּאַמְצַע י"י, וְתִרְיִן יוֹדִין עִם רָקִיעַ דְּאֵיהֶן וִי סְלִיק לְחוּשְׁבֵּן יֵהוּ"ה.

Tikkunei Zohar - Vocalized (Public Domain)

## KEHOT'S NOTE

תהלים קמ"ה, טז. ת"ז בהקדמה (ז, ב). ראה אוה"ת ויחי שעד, א ושם מציין ללעיל כב, א.

45

## שאבא יונק ממזל החי

The note refers to the sources listed on Torah Ohr 25d at the words "Chochmah, and the eighth mazal, notzer chesed." There the Alter Rebbe reads the word minchah ("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 רפט, 289a Zohar III, 289a

## KEHOT'S NOTE

ראה זח"ג רפט, 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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## About this edition

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: [likuteitorah.com/about/the-chassidishe-parsha/](http://likuteitorah.com/about/the-chassidishe-parsha/)

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### DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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